THE BAHÁ'Í WORLD 1954 - 1963

THE BAHÁ'Í WORLD

111, 112, 113, 114, 115, 116, 117, 118 AND 119

OF THE BAHÁ'Í ERA

1954–1963



Resting Place of Shoghi Effendi, Guardian of the Bahá'í Faith,
in the Great Northern Cemetery, London.



The Bahá'í International Archives Building on Mount Carmel.

Brethren and fellow-mourners in the Faith of Bahá'u'lláh

A sorrow-reminiscent in its poignancy, of the devastating grief caused by 'Abdu'l-Bahá's sudden removal from our midst, has stirred the Bahá'í world to its foundations. The Greatest Holy Leaf, the well-beloved and treasured Remnant of Bahá'u'lláh entrusted to our frail and unworthy hands by our departed Master, has passed to the Great Beyond, leaving a legacy that time can never dim.

The Community of the Most Great Name, in its entirety and to its very core, feels the sting of this cruel loss. Inevitable though this calamitous event appeared to us all, however acute our apprehensions of its steady approach, the full consciousness of its final consummation at this terrible hour leaves us, we whose souls have been impregnated by the energizing influence of her love, prostrated and disconsolate.

How can my lonely pen, so utterly inadequate to glorify so noble a station, so impotent to portray the experiences of so sublime a life, so disqualified to recount the blessings she showered upon

a heavenly Father, for me no less than for the sterling masses of Thy ardent lovers, who have sworn undying allegiance to Thy memory, whose souls have been nourished by the ever-gush of Thy love, whose conduct has been moulded by the inspiring example of Thy life, and whose imaginations are fired by the imperishable evidences of Thy lively faith, Thy unshakable constancy, Thy invincible heroism, Thy great renunciation.

Whatever betide us, however distressing the vicissitudes which the nascent Faith of God may yet experience we pledge ourselves, before the Mercy-seat of Thy glorious Father, to hand on, unimpaired and undivided, to generations yet unborn, the glory of that tradition of which Thou hast been its most brilliant exemplar.

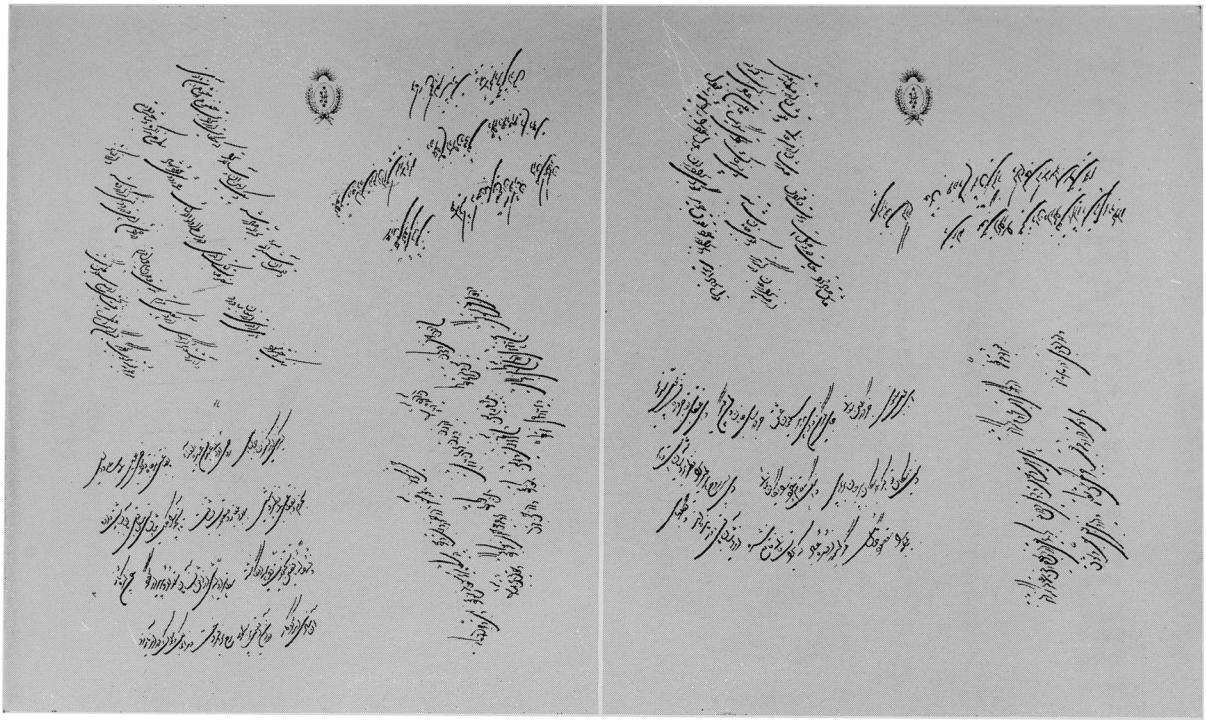
In the innermost recesses of our hearts, O thou exalted Leaf of the Abhá Paradise, we have reared for thee a shining mansion that the hand of time can never undermine, a Shrine which shall frame eternally the matchless beauty of Thy countenance, and altar wherein the fire of Thy consuming love shall burn for ever.

Shoghi

The beloved of the Lord and the handmaids of the Merciful throughout the West.

July 17, 1932.

Facsimile of the handwriting in English of Shoghi Effendi.



Facsimile of the handwriting in Persian of Shoghi Effendi.
On the left is an excerpt from a letter to the Bahá'ís of the East dated November 1927, concerning the services of Miss Martha Root; on the right, a few of the "Hidden Words".



THE BAHÁ'Í WORLD

AN INTERNATIONAL RECORD

Prepared under the supervision of
The Universal House of Justice

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111, 112, 113, 114, 115, 116, 117, 118 AND 119
OF THE BAHÁ'Í ERA
1954–1963

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To

SHOGHI EFFENDI

1897–1957

Guardian of the Bahá'í Faith

1921–1957

this volume is dedicated in love and homage, in pride and sorrow. For thirty-six years of unremitting toil he devoted himself to the establishment of the institutions, the consolidation of the foundations and the translation of the sacred writings and literature of the Bahá'í Faith. He spread its message to 219 new sovereign states, dependencies and major islands. He unified the scattered Bahá'í communities of east and west in one firmly-knit, actively co-operating, dynamic whole. He planted the Banner of Bahá'u'lláh in the farthest reaches of every continent and in the midmost heart of every sea. He subscribed himself, and proved to be, the "true brother" of every Bahá'í.

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INTRODUCTION

THIS volume of *The Bahá'í World*, the thirteenth to be published in thirty-seven years, must be regarded as the memorial volume to the Guardian of the Bahá'í Faith, who passed away on November 4, 1957. Inaugurated, supervised and edited by Shoghi Effendi himself, *The Bahá'í World* is a true reflection of that ordered and brilliant mind which brought the far-flung Bahá'í world community to the state of cohesion and achievement it now enjoys and laid the foundation upon which future generations of Bahá'ís may, for centuries to come, build with assurance and enthusiasm.

Volume XIII, in its illustrations as well as in its text, ranges over the entire planet, recording events and activities during a period of nine years dedicated to a crusade "unsurpassed in its potentialities in the spiritual annals of mankind." The record of this great Ten Year Crusade (the first year being dealt with in the previous volume) is a befitting testimony to the inspired leadership and truly herculean labours of the beloved Guardian of the Bahá'í Faith during the thirty-six years of his ministry. Like all previous volumes it contains those "historic facts and fundamental principles that constitute the distinguishing features of the Message of Bahá'u'lláh to this age."

The existence of so many evidences of a newly revealed Faith and Gospel for a humanity arrived at a turning point in its spiritual and social evolution has profound significance for the non-Bahá'í, and the book is a basic document for the student or scholar who desires to investigate the world religion founded by the Báb and Bahá'u'lláh. For in these pages the reader encounters both the revealed Word in its spiritual power, and the response which that utterance has evoked during the first one-hundred-and-twenty years of the Bahá'í era. He will find — what is unparalleled in religious history — the unbroken continuity of a divine Faith from the Manifestation onward through four generations of human experience; he will be able to apprehend how impregnable are the foundations of the Bahá'í World Order, which are none other than the life and teachings of the Báb and Bahá'u'lláh, the life and interpretation of 'Abdu'l-Bahá, and its divinely ordained Administrative Order, the development of which has been the supreme task of Shoghi Effendi's ministry.

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

ACKNOWLEDGMENTS

This volume is the result of the labours of many Bahá'ís, too numerous to mention individually, but special appreciation is due to Mrs. Marion Hofman, who collected and organized most of the material used in the International Survey of Current Bahá'í Activities, and to the following members of Bahá'í World Committees appointed by the United States National Assembly who collected and organized most of the remaining material used in this volume:

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Mrs. Beatrice O. Ashton
Dr. Garreta Busey
Mrs. Alice Simmons Cox
Mrs. William C. Henning
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Miss Charlotte M. Linfoot
Miss Pearl L. Pohl

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Mrs. Dorothy W. Nelson
Mr. James F. Nelson
Mrs. Arna True Peron
Dr. John Stroessler
Mrs. Arleen Wiley

PART ONE

THE BAHÁ'Í WORLD

I

AIMS AND PURPOSES OF THE BAHÁ'Í FAITH

By HORACE HOLLEY

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

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

Every local Bahá'í community exists by the voluntary association of individuals who consciously overcome the fundamental sanctions evolved throughout the centuries to justify the separations and antagonisms of human society. In America, this association means that white believers accept the spiritual equality of their Negro fellows. In Europe, it means the reconciliation of Protestant and Catholic upon the basis of a new and larger faith. In the Orient, Christian, Jewish and Muḥammadan believers must stand apart from the rigid exclusiveness into which each was born.

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

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

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

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

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

In the Bahá'í community the same tensions and instinctive antagonisms exist, but the human separation has been made impossible. The same capacity for exclusive doctrines is present, but no doctrine representing one personality or one group can secure a hearing. All believers alike are subject to one spiritually supreme sovereignty in the teachings of Bahá'u'lláh. Disaffected individuals may withdraw. The community remains. For the Bahá'í teachings are in themselves principles of life and they assert the supreme value of humanity without doctrines which correspond to any particular environment or condition. Thus members of the Bahá'í community realize their tensions and oppositions as ethical or spiritual problems, to be faced and overcome in mutual consultation. Their faith has convinced them that the "truth" or "right" of any possible situation is not derived from partisan victory but from the needs of the community as an organic whole.

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

The Renewal of Faith

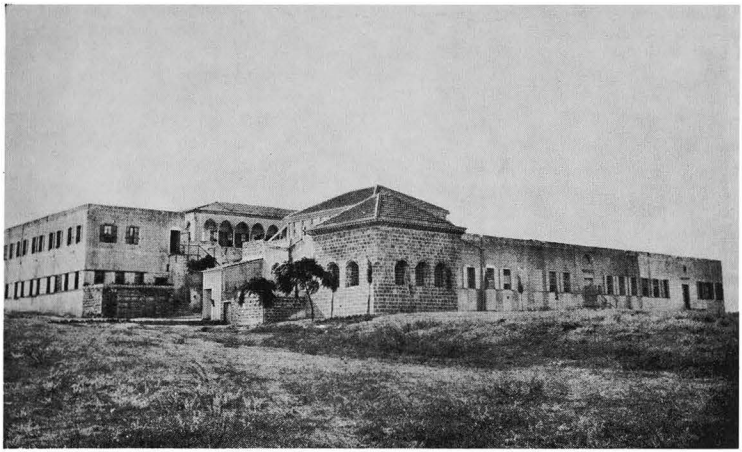
"Therefore the Lord of Mankind has caused His holy, divine Manifestations to come into the world. He has revealed His heavenly books in order to establish spiritual brotherhood, and through the power of the Holy Spirit has made it possible for perfect fraternity to be realized among mankind."

—'Abdu'l-Bahá

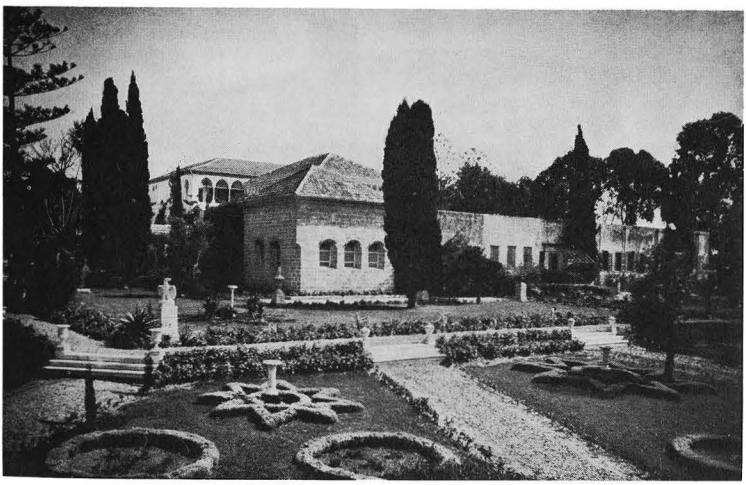
In stating that the Cause of Bahá'u'lláh is an independent religion, two essential facts are implied.

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

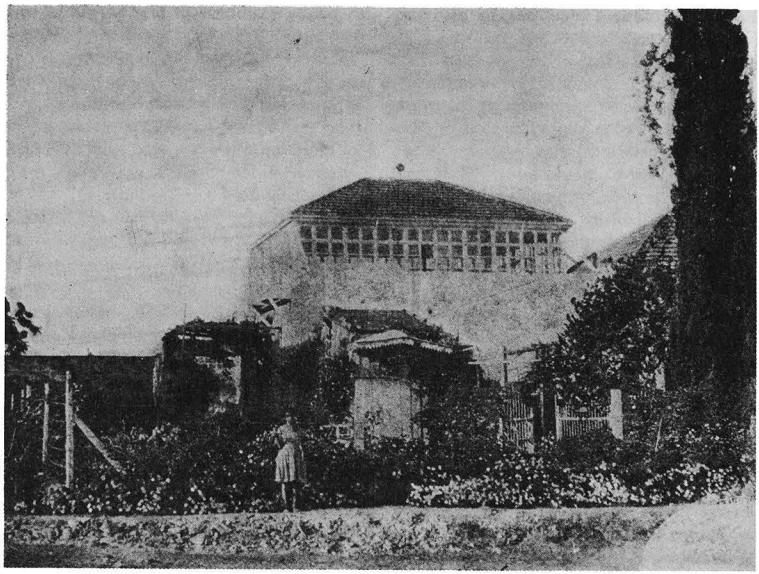
The second fact is that the Faith of Bahá'u'lláh is a religion, standing in the line of true religions: Christianity, Islám, Hinduism, Judaism, and other prophetic Faiths. Its existence, like that of early Christianity, marks the return of faith as a direct and personal experience of the will of God.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



VIEW OF BAHJÍ AT BEGINNING OF SHOGHI EFFENDI'S MINISTRY
Photograph shows Bahjí in the 1920's. Left to right: House occupied by the Covenant-breakers, Balcony of the Mansion, Entrance to Bahá'u'lláh's Tomb, Pilgrim House.



The same view thirty years later showing transformation made by Shoghi Effendi.



SHRINE OF BAHÁ'U'LLÁH IN BAHJÍ
The entrance to the Holy Tomb as it appeared after the passing of 'Abdu'l-Bahá.



The same view some years later, showing transformation made by the Guardian. Other embellishments were added later.

for the privilege of access to the source of reality that they forego reliance upon the darkened self within and the unbelieving society without.

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

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

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

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

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

The Basis of Unity

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

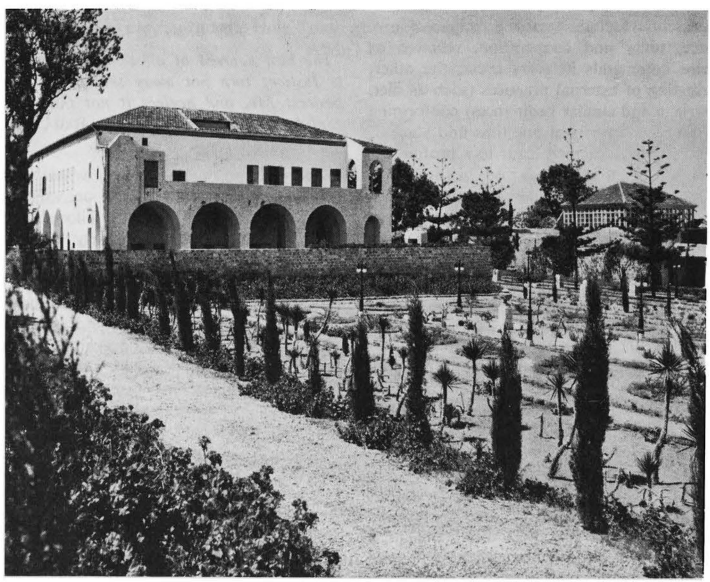
Faith alone, no matter how wholehearted and sincere, affords no basis on which the organic unity of a religious fellowship can endure. The faith of the early Christians was complete, but its degree of inner conviction when projected outward upon the field of action soon disclosed a fatal lack of social principle. Whether the outer expression of love implied a democratic or an aristocratic order, a communal or individualistic society, raised fundamental questions after the crucifixion of the prophet which none had authority to solve.

The Bahá'í teaching has this vital distinction, that it extends from the realm of conscience and faith to the realm of social action. It confirms the substance of faith not merely as a source of individual development but as a definitely ordered relationship to the community. Those who inspect the Bahá'í Cause



PURIFICATION OF THE ḤARAM-I-AQDAS IN BAHJÍ

Appearance of the gardens adjacent to the Tomb of Bahá'u'lláh at the time of Shoghi Effendi's passing in November 1957. Beyond the screen of tall trees on the left is the house occupied by enemies of the Faith since 1892.



View after demolition of the house and the completion of the same garden to the wall surrounding the Mansion of Bahá'u'lláh. On the right is the Holy Tomb. This picture was taken in the spring of 1958.

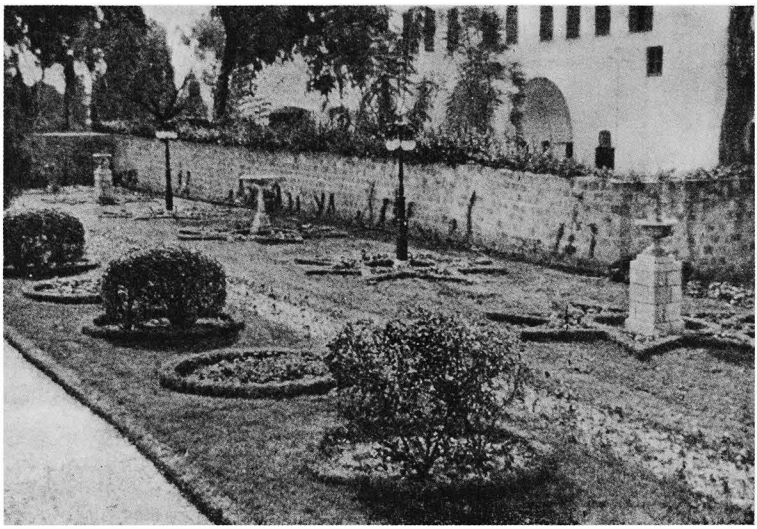


DEMOLITION OF THE HOUSE OF THE COVENANT-BREAKERS

On the right is the roof of the Tomb of Bahá'u'lláh, the Holiest Spot in the Bahá'í world. The upper story of the Mansion where He passed away is seen on the left.



This building was demolished under the supervision of the Hands of the Cause in December 1957. Shoghi Effendi had planned to supervise this long-anticipated work personally.



PURIFICATION OF THE ḤARAM-I-AQDAS

Along these two walls of the Mansion of Bahá'u'lláh at Bahjí were situated buildings formerly occupied by enemies of the Faith.

Above: Star design in garden created by Shoghi Effendi.

Below: Extension of the garden to meet northern wall of Mansion.



superficially may deny its claim to be a religion for the reason that it lacks most of the visible marks by which religions are recognized. But in place of ritual or other formal worship it contains a social principle linking people to a community, the loyal observance of which makes spiritual faith co-terminous with life itself. The Bahá'ís, having no professional clergy, forbidden ever to have a clergy, understand that religion, in this age, consists in an "attitude toward God reflected in life." They are therefore conscious of no division between religious and secular actions.

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

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

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

The local community on April 21 of each year elects by universal adult suffrage an administrative body of nine members called the Spiritual Assembly. This body, with reference to all Bahá'í matters, has sole power of decision. It represents the collective conscience of the community with respect to Bahá'í activities. Its capacity and power are supreme within certain definite limitations.

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

Since the passing of 'Abdu'l-Bahá in 1921 fifty-six National Spiritual Assemblies have come into being, the members of which will elect, in 1963, the Universal House of Justice, a consummation which will perfect the administrative order of the Faith and create, for the first time in history, an elected international authority representing a world-wide community united in a single Faith.

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

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

The experience which Bahá'ís receive through participation in their spiritual world order is unique and cannot be paralleled in

any other society. Their status of perfect equality as voting members of a constitutional body called upon to deal with matters which reflect, even though in miniature, the whole gamut of human problems and activities; their intense realization of kinship with believers representing so wide a diversity of races, classes and creeds; their assurance that this unity is based upon the highest spiritual sanction and contributes a necessary ethical quality to the world in this age—all these opportunities for deeper and broader experience confer a privilege that is felt to be the fulfillment of life.

The Spirit of the New Day

"*If man is left in his natural state, he will become lower than the animal and continue to grow more ignorant and imperfect. The savage tribes of Central Africa are evidence of this. Left in their natural condition, they have sunk to the lowest depths and degrees of barbarism, dimly groping in a world of mental and moral obscurity.... God has purposed that the darkness of the world of nature shall be dispelled and the imperfect attributes of the natal self be effaced in the effulgent reflection of the Sun of Truth.*"

—'Abdu'l-Bahá

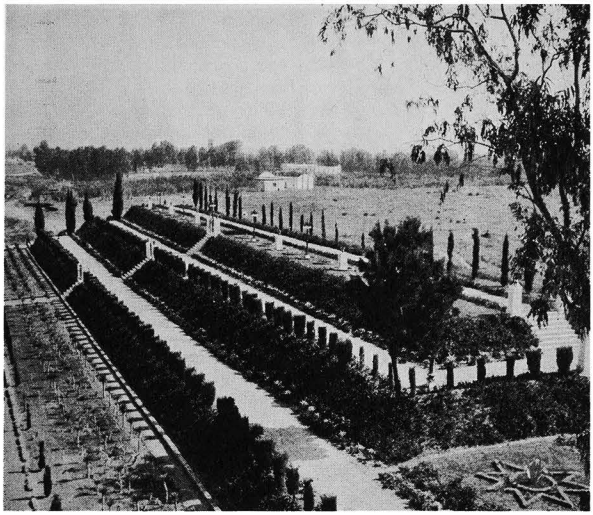
The complete text of the Bahá'í sacred writings has not yet been translated into English, but the present generation of believers has the supreme privilege of possessing the fundamental teachings of Bahá'u'lláh, together with the interpretation and lucid commentary of 'Abdu'l-Bahá, and more recently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

The works which supply the Bahá'í teachings to English-reading believers are *The Kitáb-i-Íqán* (Book of Certitude), in which Bahá'u'lláh revealed the oneness of the Prophets and the identical foundation of all true religions, the law of cycles according to which the Prophet returns at intervals of approximately one thousand years, and the nature of faith; *Hidden Words*, the essence of truths revealed by Prophets in the past; prayers to quicken the soul's life and draw individuals and groups nearer to God; *Tablets of Bahá'u'lláh* (Ṭarázát, Tablet of the World, Kalimát, Tajallíyát, Bishárát, Ishráqát), which establish social and spiritual principles for the new era; *Three Tablets of Bahá'u'lláh* (Tablet of the Branch, Kitáb-i-'Ahd, Lawḥ-i-Aqdas), the appointment of 'Abdu'l-Bahá as the Interpreter of Bahá'u'lláh's teachings, the Testament of Bahá'u'lláh, and His message to the Christians; *Epistle to the Son of the Wolf*, addressed to the son of a prominent Persian who had been a most ruthless oppressor of the believers, a Tablet which recapitulates many teachings Bahá'u'lláh had revealed in earlier works. The significant Tablets addressed to rulers of Europe and the Orient, as well as to the heads of American Republics, about the year 1870, summoning them to undertake measures for the establishment of Universal Peace have been, in selected excerpts, incorporated by Shoghi Effendi in his book, *The Promised Day Is Come*.

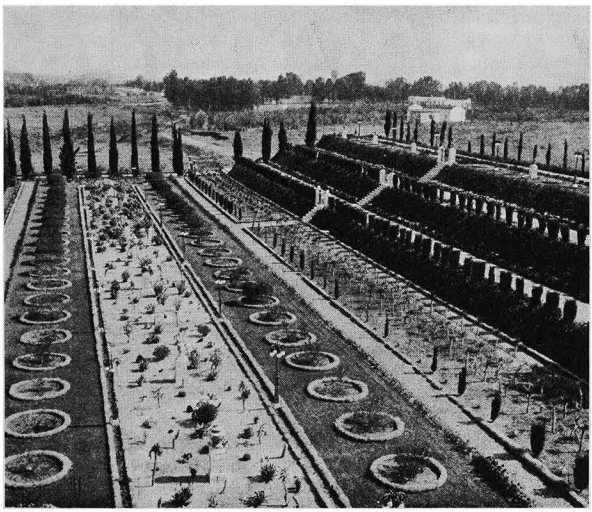
The largest and most authentic body of Bahá'u'lláh's Writings in the English language consists of the excerpts chosen and translated by Shoghi Effendi, and published under the title of *Gleanings from the Writings of Bahá'u'lláh*.

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

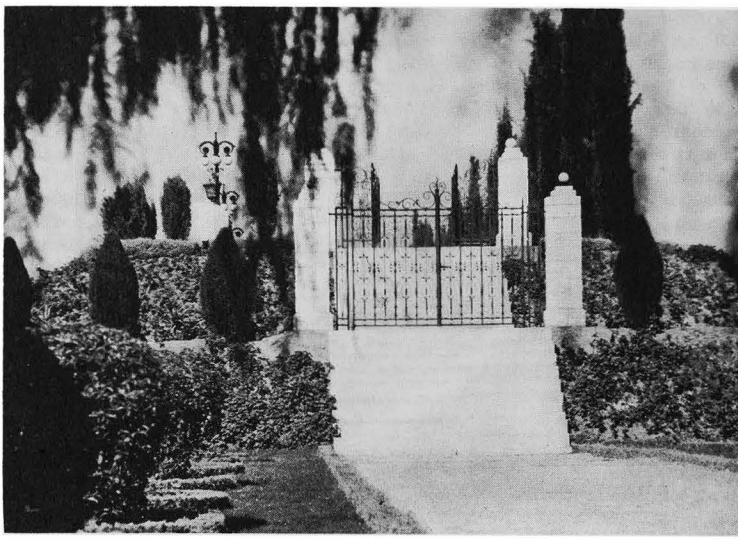
The published writings of 'Abdu'l-Bahá are: *Some Answered Questions*, dealing with the lives of the Prophets, the interpretation of Bible prophecies, the nature of man, the true principle of evolution and other philosophic subjects; *Mysterious Forces of Civilization*, a work addressed to the people of Persia about fifty years ago to show them the way to



VIEW FROM THE BALCONY OF THE MANSION OF BAHÁ'U'LLÁH, BAHJÍ
Photograph shows completion of Shoghi Effendi's plan, carried out after his passing — upper right hand path is third terrace.



Extension of the original garden in area occupied by house of enemies which was demolished.





GATES LEADING TO THE TERRACES AT BAHJÍ

The two gates at the beginning of the long path which runs from north to south. The three gates and stairs mounting up to the third terrace completed after Shoghi Effendi's passing.

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

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

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

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

After laying the basis of the administrative order, and explaining the relations between the Faith of Bahá'u'lláh and the current movement and events which transform the world, the Guardian has written books of more general Bahá'í import. In *The Advent of Divine Justice*, Shoghi Effendi expounded the significance of 'Abdu'l-Bahá's teaching plan for North America against a background of ethical and social regeneration required for Bahá'í service today. *The Promised Day Is Come* examines the history of the Faith in its early days when the world repudiated the Báb and Bahá'u'lláh and inflicted supreme suffering upon them and their followers, and develops the thesis that war and revolution come as penalty for rejection of the Manifestation of God.

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

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

When it is borne in mind that the term "religious literature" has come to represent a wide diversity of subject matter, ranging from cosmic philosophy to the psychology of personal experience, from efforts to understand the universe plumbed by telescope and microscope to efforts to discipline the passions and desires of disordered human hearts, it is clear that an attempt to summarize the Bahá'í teachings would indicate the limitations of the person making the summary rather than offer possession of a body of sacred literature touching the needs of man and society at every point. The study of Bahá'í writing does not lead to any simplified program either for the solution of social problems or for the development of human personality. Rather should it be likened to a clear light which illumines whatever is brought under its rays, or to spiritual nourishment which gives life to the spirit. The believer at first chiefly notes the passages which seem to confirm his own personal beliefs or treat of subjects close to his own previous training. This natural but nevertheless unjustifiable over-simplification of the nature of the Faith must gradually subside and give way to a deeper realization that the teachings of Bahá'u'lláh are as an ocean, and all personal capacity is but the vessel that must be refilled again and again. The sum and substance of the Faith of Bahá'ís is not a doctrine, not an organization, but their acceptance of Bahá'u'lláh as Manifestation of God. In this acceptance lies the

mystery of a unity that is general, not particular, inclusive, not exclusive, and limited in its gradual extension by no boundaries drawn in the social world nor arbitrary limitations accepted by habits formed during generations lacking a true spiritual culture.

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

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

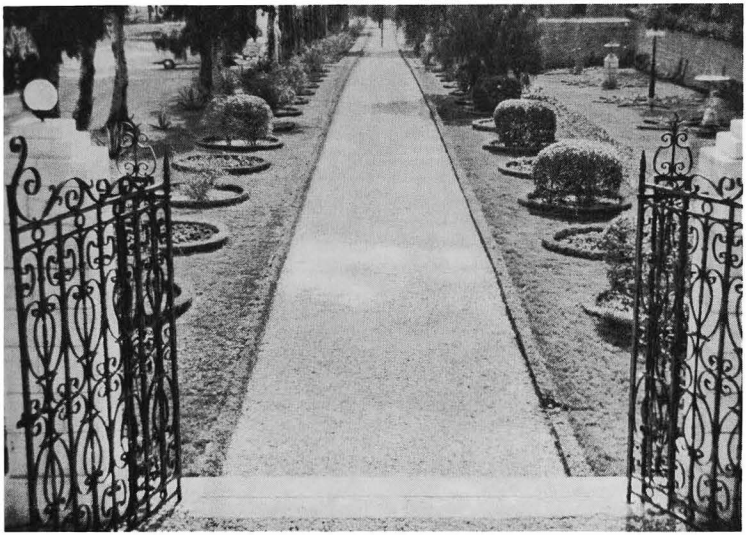
"An intermediary is needed to bring two extremes into relation with each other. Riches and poverty, plenty and need: without an intermediary there could be no relation between these pairs of opposites. So we can say that there must be a Mediator between God and man, and this is none other than the Holy Spirit, which brings the created earth into relation with the 'Unthinkable One,' the divine reality. The divine reality may be likened to the sun and the Holy Spirit to the rays of the sun. As the rays of the sun bring the light and warmth of the sun to the earth, giving life to all created things, so do the Manifestations bring the power of the Holy Spirit from the divine Sun of Reality to give light and life to the souls of men."

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

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

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

The Bahá'í Faith, viewed from within, is religion extended from the individual to embrace humanity. It is religion universalized;

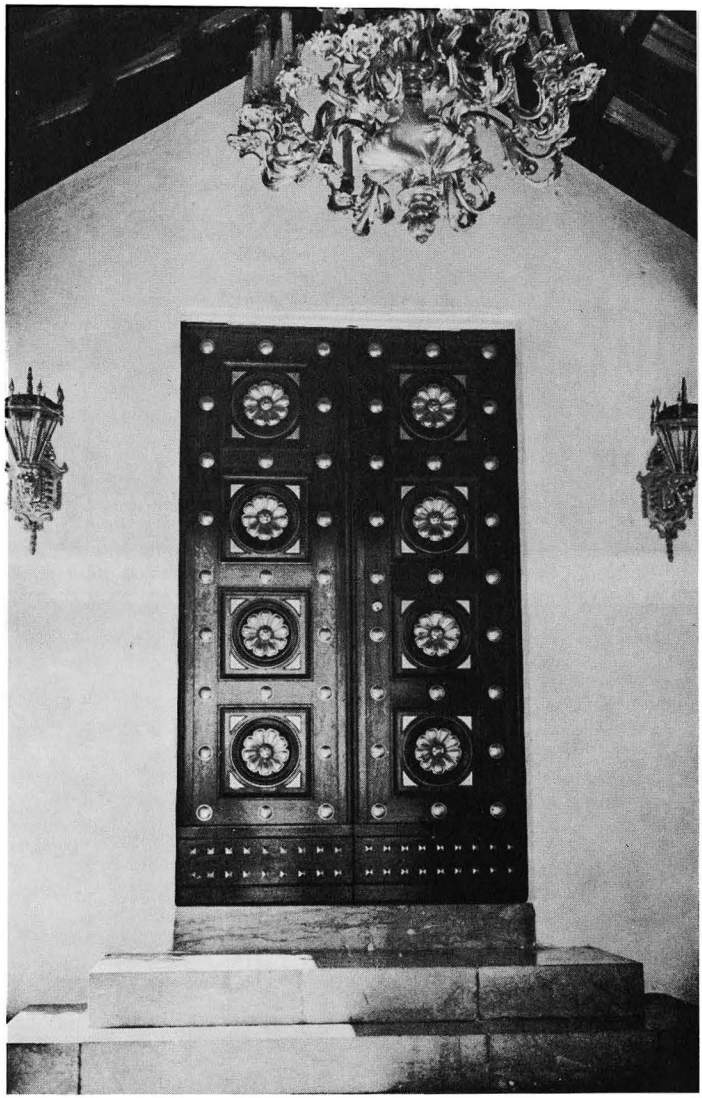




TWO VIEWS OF THE LONG PATH IN BAHJÍ

Above: From the new terrace, near the Shrine of Bahá'u'lláh, looking south.

Below: The gate at the other end of the same path, looking north.



ENTRANCE TO THE HOLIEST BAHÁ'Í SHRINE IN THE WORLD
Shoghi Effendi greatly beautified the surroundings of the Tomb of Bahá'u'lláh in Bahjí, near 'Akká, during the last years of his life.
The new door of oak, with carved gilded rosettes, was made in Italy.

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

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

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

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

Those who, even courteously, would dismiss a Faith so firmly based, will have to admit that, whether or not by their test the teachings of Bahá'u'lláh are "new", the world's present plight is unprecedented, came without warning save in the utterances of Bahá'u'lláh and 'Abdu'l-Bahá, and day by day discloses dangers which strike terror to the responsible student of current affairs. Humanity itself now seems to share the prison and exile which an unbelieving generation inflicted upon the Glory of God many years ago.

A Background of Heroic Sacrifice

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

—The Báb

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

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



Night view of the gardens surrounding the Shrine of Bahá'u'lláh at Bahjí, near 'Akká, Israel.
There are ninety-six lamp standards in the gardens.

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

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

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

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

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

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

Baghdád, from Baghdád sent to Constantinople under the jurisdiction of the Sulṭán, exiled by the Turkish government to Adrianople, and at length imprisoned in the desolate barracks at 'Akká.

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

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

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

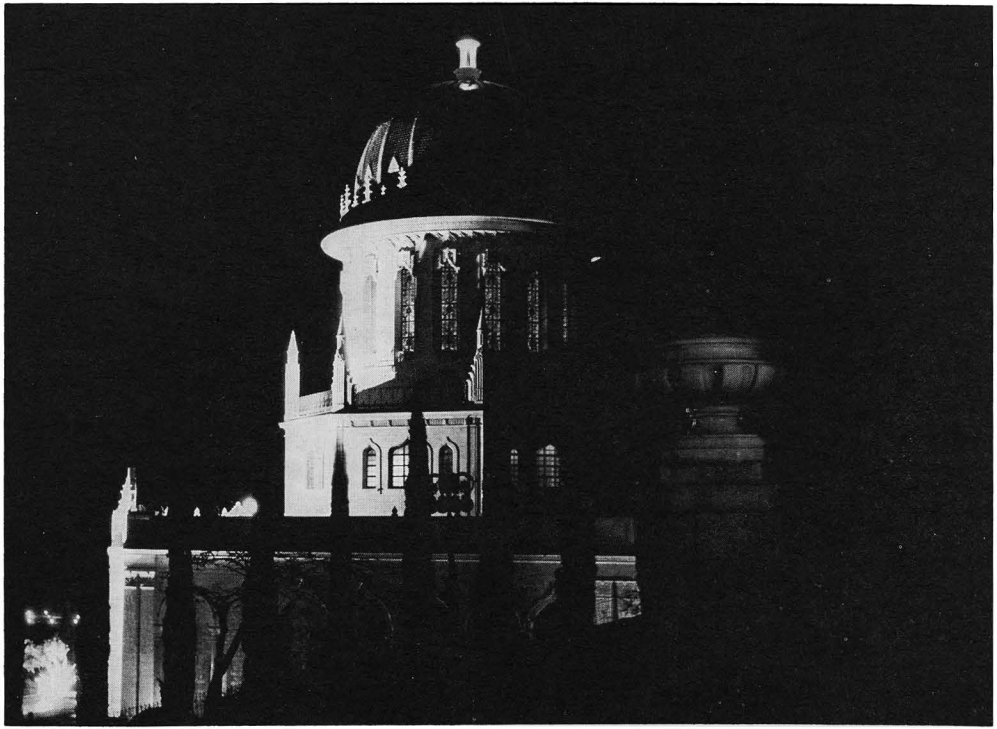
The imprisonment of the Bahá'í community at 'Akká ended at last in 1908, when the Young Turks party overthrew the existing political régime.

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

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

During the years of general confusion since 1921, the Bahá'í community has carried forward the increasing work of internal consolidation and administrative order and has become conscious of its collective responsibility for the promotion of the gospel of Bahá'u'lláh. In addition to the task of establishing the structure of local and national Spiritual Assemblies, the believers have translated Bahá'í literature into many languages, have sent teachers to all parts of the world, and have completed Bahá'í Houses of Worship in Wilmette, Kampala, Sydney and Frankfurt.

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



Night view showing illumination of the Shrine of the Báb, Mt. Carmel, Haifa, Israel.

II

EXCERPTS FROM THE BAHÁ'Í SACRED WRITINGS

1. WORDS OF BAHÁ'U'LLÁH

From *THE KITÁB-I-ÍQÁN*

THESE are the melodies, sung by Jesus, Son of Mary, in accents of majestic power in the Riḍván of the Gospel, revealing those signs that must needs herald the advent of the Manifestation after Him. In the first Gospel according to Matthew it is recorded: And when they asked Jesus concerning the signs of His coming, He said unto them: "Immediately after the oppression[1] of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the earth shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angel with a great sound of a trumpet."[2] Rendered into the Persian tongue,[3] the purport of these words is as follows: When the oppression and afflictions that are to befall mankind will have come to pass, then shall the sun be withheld from shining, the moon from giving light, the stars of heaven shall fall upon the earth, and the pillars of the earth shall quake. At that time, the signs of the Son of man shall appear in heaven, that is, the promised Beauty and Substance of life shall, when these signs have appeared, step forth out of the realm of the invisible into the visible world. And He saith: at that time, all the peoples and kindreds that dwell on earth shall bewail and lament, and they shall see that divine Beauty coming from heaven, riding upon the clouds with power, grandeur, and magnificence, sending His angels with a great sound of a trumpet. Similarly, in the three other Gospels, according to Luke, Mark, and John, the same statements are recorded. . . .

Inasmuch as the Christian divines have failed to apprehend the meaning of these words, and did not recognize their object and purpose, and have clung to the literal interpretation of the words of Jesus, they therefore became deprived of the streaming grace of the Muḥammadan Revelation and its showering bounties. The ignorant among the Christian community, following the example of the leaders of their faith, were likewise prevented from beholding the beauty of the King of glory, inasmuch as those signs which were to accompany the dawn of the sun of the Muḥammadan Dispensation did not actually come to pass. Thus, ages have passed and centuries rolled away, and that most pure Spirit hath repaired unto the retreats of its ancient sovereignty. Once more hath the eternal Spirit breathed into the mystic trumpet, and caused the dead to speed out of their sepulchres of heedlessness and error unto the realm of guidance and grace. And yet, that expectant community still crieth out: When shall these things be? When shall the promised One, the object of our expectation, be made manifest, that we may arise for the triumph of His Cause, that we may sacrifice our substance for His sake, that we may offer up our lives in His path? In like manner, have such false imaginings caused other communities to stray from the Kawthar of the infinite mercy of Providence, and to be busied with their own idle thoughts.

Besides this passage, there is yet another

[1] The Greek word used (Thlipsis) has two meanings: pressure and oppression.

[2] *Matthew* XXIV 29-31.

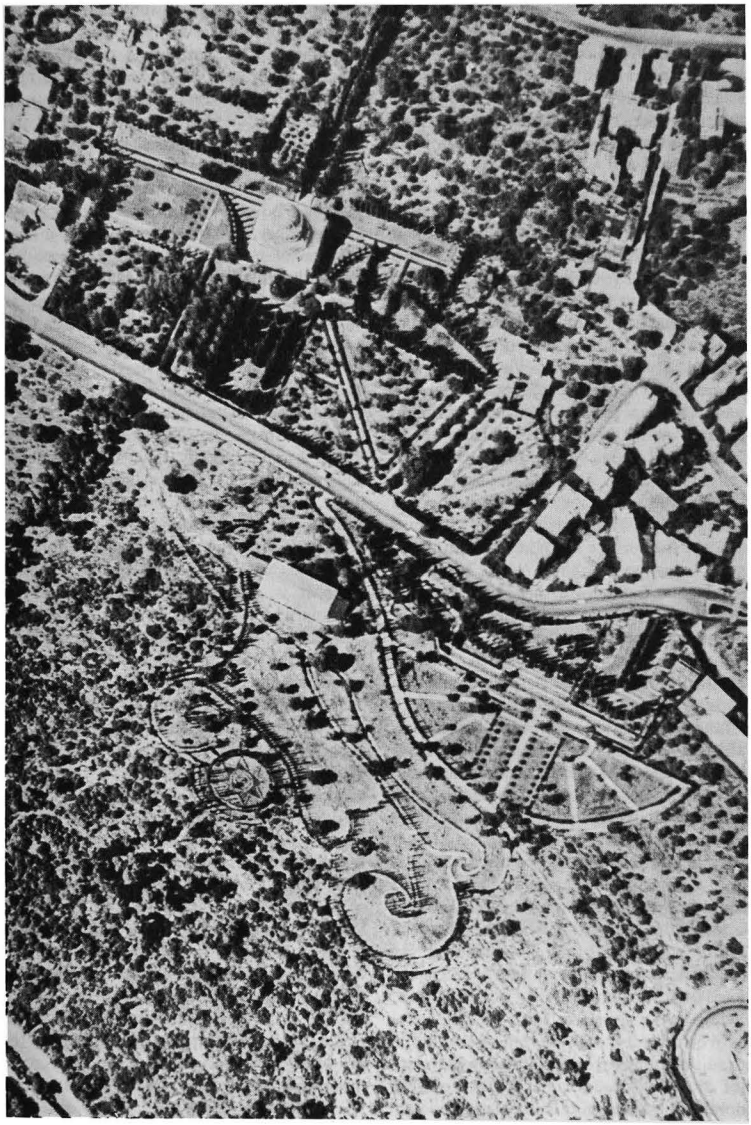
[3] The passage is quoted by Bahá'u'lláh in Arabic and interpreted in Persian.

verse in the Gospel wherein He saith: "Heaven and earth shall pass away: but My words shall not pass away."[4] Thus it is that the adherents of Jesus maintained that the law of the Gospel shall never be annulled, and that whensoever the promised Beauty is made manifest and all the signs are revealed, He must needs re-affirm and establish the law proclaimed in the Gospel, so that there may remain in the world no faith but His faith. This is their fundamental belief. And their conviction is such that were a person to be made manifest with all the promised signs and to promulgate that which is contrary to the letter of the law of the Gospel, they must assuredly renounce him, refuse to submit to his law, declare him an infidel, and laugh him to scorn. This is proved by that which came to pass when the sun of the Muḥammadan Revelation was revealed. Had they sought with a humble mind from the Manifestations of God in every Dispensation the true meaning of these words revealed in the sacred books—words the misapprehension of which hath caused men to be deprived of the recognition of the Sadratu'l-Muntahá, the ultimate Purpose—they surely would have been guided to the light of the Sun of Truth, and would have discovered the mysteries of divine knowledge and wisdom.

This servant will now share with thee a dewdrop out of the fathomless ocean of the truths treasured in these holy words, that haply discerning hearts may comprehend all the allusions and the implications of the utterances of the Manifestations of Holiness, so that the overpowering majesty of the Word of God may not prevent them from attaining unto the ocean of His names and attributes, nor deprive them of recognizing the Lamp of God which is the seat of the revelation of His glorified Essence.

As to the words—"Immediately after the oppression of those days"—they refer to the time when men shall become oppressed and afflicted, the time when the lingering traces of the Sun of Truth and the fruit of the Tree of knowledge and wisdom will have vanished from the midst of men, when the reins of mankind will have fallen into the grasp of the foolish and ignorant, when the portals of divine unity and understanding—the essential and highest purpose in creation—will have been closed, when certain knowledge will have given way to idle fancy, and corruption will have usurped the station of righteousness. Such a condition as this is witnessed in this day when the reins of every community have fallen into the grasp of foolish leaders, who lead after their own whims and desire. On their tongue the mention of God hath become an empty name; in their midst His holy Word a dead letter. Such is the sway of their desires, that the lamp of conscience and reason hath been quenched in their hearts, and this although the fingers of divine power have unlocked the portals of the knowledge of God, and the light of divine knowledge and heavenly grace hath illumined and inspired the essence of all created things, in such wise that in each and every thing a door of knowledge hath been opened, and within every atom traces of the sun hath been made manifest. And yet, in spite of all these manifold revelations of divine knowledge, which have encompassed the world, they still vainly imagine the door of knowledge to be closed, and the showers of mercy to be stilled. Clinging unto idle fancy, they have strayed far from the 'Urvatu'l-Vuthqá of divine knowledge. Their hearts seem not to be inclined to knowledge and the door thereof, neither think they of its manifestations, inasmuch as in idle fancy they have found the door that leadeth unto earthly riches, whereas in the manifestation of the Revealer of knowledge they find naught but the call to self-sacrifice. They therefore naturally hold fast unto the former, and flee from the latter. Though they recognize in their hearts the Law of God to be one and the same, yet from every direction they issue a new command, and in every season proclaim a fresh decree. No two are found to agree on one and the same law, for they seek no God but their own desire, and tread no path but the path of error. In leadership they have recognized the ultimate object of their endeavor, and account pride and haughtiness as the highest attainments of their hearts' desire. They have placed their sordid machinations above the divine decree, have renounced resignation unto the will of God, busied themselves with selfish calculation, and walked in the way of the hypocrite. With all their power and strength they strive to secure themselves in their petty pursuits, fearful

[4] *Luke* XXI 33



Aerial view of the Báb's Shrine on Mt. Carmel, Haifa, Israel. The square building with a dome is the Shrine; oblong building in centre is the International Archives.

lest the least discredit undermine their authority or blemish the display of their magnificence. Were the eye to be anointed and illumined with the collyrium of the knowledge of God, it would surely discover that a number of voracious beasts have gathered and preyed upon the carrion of the souls of men.

What "oppression" is greater than that which hath been recounted? What "oppression" is more grievous than that a soul seeking the truth, and wishing to attain unto the knowledge of God, should know not where to go for it and from whom to seek it? For opinions have sorely differed, and the ways unto the attainment of God have multiplied. This "oppression" is the essential feature of every Revelation. Unless it cometh to pass, the Sun of Truth will not be made manifest. For the break of the morn of divine guidance must needs follow the darkness of the night of error. For this reason, in all chronicles and traditions reference hath been made unto these things, namely that iniquity shall cover the surface of the earth and darkness shall envelop mankind. As the traditions referred to are well known, and as the purpose of this servant is to be brief, He will refrain from quoting the text of these traditions.

Were this "oppression" (which literally meaneth pressure) to be interpreted that the earth is to become contracted, or were men's idle fancy to conceive similar calamities to befall mankind, it is clear and manifest that no such happenings can ever come to pass. They will assuredly protest that this prerequisite of divine revelation hath not been made manifest. Such hath been and still is their contention. Whereas, by "oppression" is meant the want of capacity to acquire spiritual knowledge and apprehend the Word of God. By it is meant that when the Day-star of Truth hath set, and the mirrors that reflect His light have departed, mankind will become afflicted with "oppression" and hardship, knowing not whither to turn for guidance. Thus We instruct thee in the interpretation of the traditions, and reveal unto thee the mysteries of divine wisdom, that haply thou mayest comprehend the meaning thereof, and be of them that have quaffed the cup of divine knowledge and understanding.

And now, concerning His words—"The sun shall be darkened, and the moon shall not give light, and the stars shall fall from heaven." By the terms "sun" and "moon", mentioned in the writings of the Prophets of God, is not meant solely the sun and moon of the visible universe. Nay rather, manifold are the meanings they have intended for these terms. In every instance they have attached to them a particular significance. Thus, by the "sun" in one sense is meant those Suns of Truth Who rise from the dayspring of ancient glory, and fill the world with a liberal effusion of grace from on high. These Suns of Truth are the universal Manifestations of God in the worlds of His attributes and names, even as the visible sun that assisteth, as decreed by God, the true One, the Adored, in the development of all earthly things, such as the trees, the fruits, and colours thereof, the minerals of the earth, and all that may be witnessed in the world of creation, so do the divine Luminaries, by their loving care and educative influence, cause the trees of divine unity, the fruits of His oneness, the leaves of detachment, the blossoms of knowledge and certitude, and the myrtles of wisdom and utterance, to exist and be made manifest. Thus it is that through the rise of these Luminaries of God the world is made new, the waters of everlasting life stream forth, the billows of loving-kindness surge, the clouds of grace are gathered, and the breeze of bounty bloweth upon all created things. It is the warmth that these Luminaries of God generate, and the undying fires they kindle, which cause the light of the love of God to burn fiercely in the heart of humanity. It is through the abundant grace of these Symbols of Detachment that the Spirit of life everlasting is breathed into the bodies of the dead. Assuredly the visible sun is but a sign of the splendour of that Day-star of Truth, that Sun Which can never have a peer, a likeness, or rival. Through Him all things live, move, and have their being. Through His grace they are made manifest, and unto Him they all return. From Him all things have sprung, and unto the treasuries of His revelation they all have repaired. From Him all created things did proceed, and to the depositories of His law they did revert.

. . . . Even as Jesus said: "Ye must be born again."[5] Again He saith: "Except a man be

[5] *John* III 7

born of water and of the Spirit, he cannot enter into the Kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit."[6] The purport of these words is that whosoever in every dispensation is born of the Spirit and is quickened by the breath of the Manifestation of Holiness, he verily is of those that have attained unto "life" and "resurrection" and have entered into the "paradise" of the love of God. And whosoever is not of them, is condemned to "death" and "deprivation," to the "fire" of unbelief, and to the "wrath" of God. In all the scriptures, the books and chronicles, the sentence of death, of fire, of blindness, of want of understanding and hearing, hath been pronounced against those whose lips have tasted not the ethereal cup of true knowledge, and whose hearts have been deprived of the grace of the holy Spirit in their day. . . .

In every age and century, the purpose of the Prophets of God and their chosen ones hath been no other but to affirm the spiritual significance of the terms "life," "resurrection," and "judgment." If one will ponder but for a while this utterance of 'Alí in his heart, one will surely discover all mysteries hidden in the terms "grave," "tomb," "sirát," "paradise" and "hell." But oh! how strange and pitiful! Behold, all the people are imprisoned within the tomb of self, and lie buried beneath the nethermost depths of worldly desire! Wert thou to attain to but a dewdrop of the crystal waters of divine knowledge, thou wouldst readily realize that true life is not the life of the flesh but the life of the spirit. For the life of the flesh is common to both men and animals, whereas the life of the spirit is possessed only by the pure in heart who have quaffed from the ocean of faith and partaken of the fruit of certitude. This life knoweth no death, and this existence is crowned by immortality. Even as it hath been said: "He who is a true believer liveth both in this world and in the world to come." If by "life" be meant this earthly life, it is evident that death must needs overtake it.

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

CX

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

[6] *John* III 5-6

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

CXII

Behold the disturbances which, for many a long year, have afflicted the earth, and the perturbation that hath seized its peoples. It hath either been ravaged by war, or tormented by sudden and unforeseen calamities. Though the world is encompassed with misery and distress, yet no man hath paused to reflect what the cause or source of that may be. Whenever the True Counsellor uttered a word in admonishment, lo, they all denounced Him as a mover of mischief and rejected His claim. How bewildering, how confusing is such behavior! No two men can be found who may be said to be outwardly and inwardly united. The evidences of discord and malice are apparent everywhere, though all were made for harmony and union. The Great Being saith: O well-beloved ones! The tabernacle of unity hath been raised; regard ye not one another as strangers. Ye are the fruits of one tree, and the leaves of one branch. We cherish the hope that the light of justice may shine upon the world and sanctify it from tyranny.

CLXIII

Whoso cleaveth to justice, can, under no circumstances, transgress the limits of moderation. He discerneth the truth in all things, through the guidance of Him Who is the All-Seeing. The civilization, so often vaunted by the learned exponents of arts and sciences, will, if allowed to overleap the bounds of moderation, bring great evil upon men. Thus warneth you He Who is the All-Knowing. If carried to excess, civilization will prove as prolific a source of evil as it had been of goodness when kept within the restraints of moderation. Meditate on this, O people, and be not of them that wander distraught in the wilderness of error. The day is approaching when its flame will devour the cities, when the Tongue of Grandeur will proclaim: "The Kingdom is God's, the Almighty, the All-Praised!"

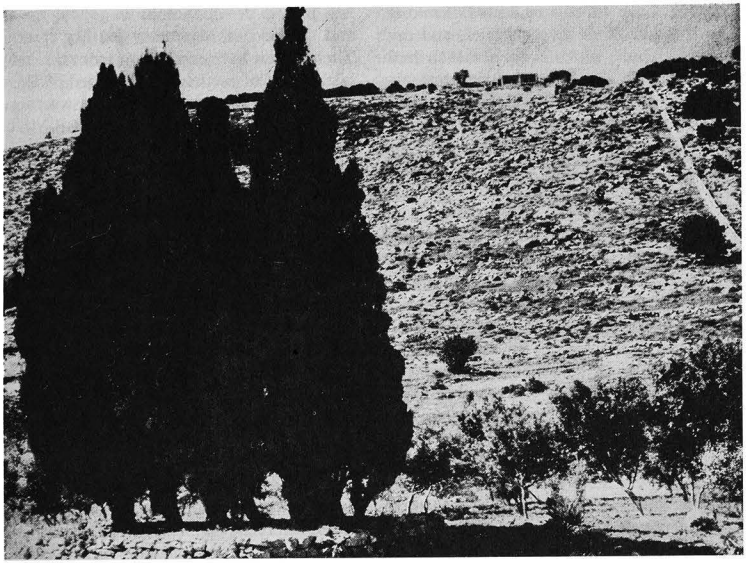
LXI

The world is in travail, and its agitation waxeth day by day. Its face is turned towards waywardness and unbelief. Such shall be its plight, that to disclose it now would not be meet and seemly. Its perversity will long continue. And when the appointed hour is come, there shall suddenly appear that which shall cause the limbs of mankind to quake. Then, and only then, will the Divine Standard be unfurled, and the Nightingale of Paradise warble its melody.

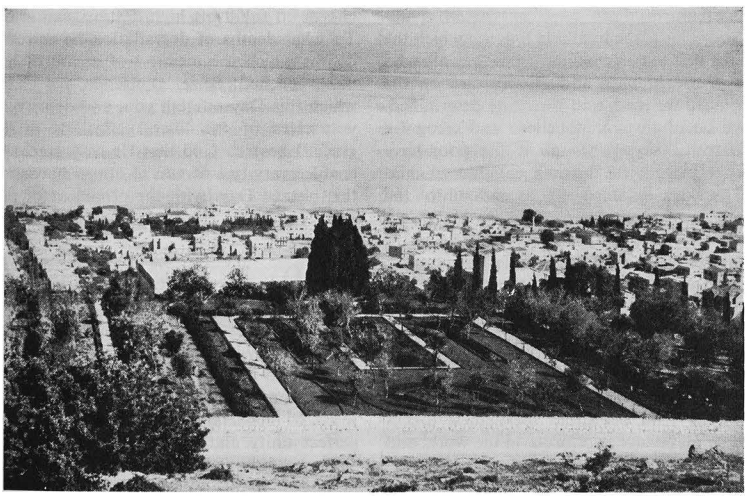
LXXI

The peoples of the world are fast asleep. Were they to wake from their slumber, they would hasten with eagerness unto God, the All-Knowing, the All-Wise. They would cast away everything they possess, be it all the treasures of the earth, that their Lord may remember them to the extent of addressing to them but one word. Such is the instruction given you by Him Who holdeth the knowledge of things hidden, in a Tablet which the eye of creation hath not seen, and which is revealed to none except His own Self, the omnipotent protector of all worlds. So bewildered are they in the drunkenness of their evil desires, that they are powerless to recognize the Lord of all being, Whose voice calleth aloud from every direction: "There is none other God but Me, the Mighty, the All-Wise."

Say: Rejoice not in the things ye possess; tonight they are yours, tomorrow others will possess them. Thus warneth you He Who is the All-Knowing, the All-Informed. Say: Can ye claim that what ye own is lasting or secure? Nay! By Myself, the All-Merciful. The days of your life flee away as a breath of wind, and all your pomp and glory shall be folded up as were the pomp and glory of those gone before you. Reflect, O people! What hath become of your bygone days, your lost centuries? Happy the days that have been consecrated to the remembrance of God, and blessed the hours which have been spent in praise of Him Who is the All-Wise. By My life! Neither the pomp of the mighty, nor the wealth of the rich, nor even the ascendancy of the ungodly will endure. All will perish, at a word from Him. He, verily, is the All-Powerful, the All-Compelling, the Almighty. What advantage is there in the earthly things which men possess? That which shall profit



THIS CIRCLE OF CYPRESS TREES EXISTED IN THE DAYS OF BAHÁ'U'LLÁH
It was here that He indicated to His son, 'Abdu'l-Bahá, that He should buy this land and bring the remains of the Báb from Persia and bury them in the spot where the Shrine now stands.



The same trees, with the white roof of the Báb's Shrine showing on their left and the new garden made by Shoghi Effendi in the first years of his Guardianship.

them, they have utterly neglected. Erelong, they will awake from their slumber, and find themselves unable to obtain that which hath escaped them in the days of their Lord, the Almighty, the All-Praised. Did they but know it, they would renounce their all, that their names may be mentioned before His throne. They, verily, are accounted among the dead.

LXX

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

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

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

CLV

They whom God hath endued with insight will readily recognize that the precepts laid down by God constitute the highest means for the maintenance of order in the world and the security of its peoples. . . .

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

Think not that We have revealed unto you a mere code of laws. Nay, rather, We have unsealed the choice Wine with the fingers of might and power. To this beareth witness that which the Pen of Revelation hath revealed. Meditate upon this, O men of insight! . . .

CI

The purpose underlying the revelation of every heavenly Book, nay, of every divinely-revealed verse, is to endue all men with righteousness and understanding, so that peace and tranquillity may be firmly established amongst them. Whatsoever instilleth assurance into the hearts of men, whatsoever exalteth their station or promoteth their contentment, is acceptable in the sight of God. How lofty is the station which man, if he but choose to fulfill his high destiny, can attain! To what depths of degradation he can sink, depths which the meanest of creatures have never reached! Seize, O friends, the chance which this Day offereth you, and deprive not yourselves of the liberal effusions of His grace. I beseech God that He may graciously enable every one of you to adorn himself, in this blessed Day, with the ornament of pure and holy deeds. He, verily, doeth whatsoever He willeth.

IV

This is the Day in which God's most excellent favors have been poured out upon men, the Day in which His most mighty grace hath been infused into all created things. It is incumbent upon all the peoples of the world to reconcile their differences, and, with perfect unity and peace, abide beneath the shadow of the Tree of His care and loving-kindness. It behoveth them to cleave to whatsoever will, in this Day, be conducive

to the exaltation of their stations, and to the promotion of their best interests. Happy are those whom the all-glorious Pen was moved to remember, and blessed are those men whose names, by virtue of Our inscrutable decree, We have preferred to conceal.

Beseech ye the one true God to grant that all men may be graciously assisted to fulfill 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.

V

This is the Day whereon the Ocean of God's mercy hath been manifested unto men, the Day in which the Day-star of His loving-kindness hath shed its radiance upon them, the Day in which the clouds of His bountiful favor have overshadowed the whole of mankind. Now is the time to cheer and refresh the down-cast through the invigorating breeze of love and fellowship, and the living waters of friendliness and charity.

They who are the beloved of God, in whatever place they gather and whomsoever they may meet, must evince, in their attitude towards God, and in the manner of their celebration of His praise and glory, such humility and submissiveness that every atom of the dust beneath their feet may attest the depth of their devotion. The conversation carried by these holy souls should be informed with such power that these same atoms of dust will be thrilled by its influence. They should conduct themselves in such manner that the earth upon which they tread may never be allowed to address them such words as these: "I am to be preferred above you. For witness, how patient I am in bearing the burden which the husbandman layeth upon me. I am the instrument that continually imparteth unto all beings the blessings with which He Who is the Source of all grace hath entrusted me. Notwithstanding the honor conferred upon me, and the unnumbered evidences of my wealth—a wealth that supplieth the needs of all creation—behold the measure of my humility, witness with what absolute submissiveness I allow myself to be trodden beneath the feet of men. . . ."

Show forbearance and benevolence and love to one another. Should any one among you be incapable of grasping a certain truth, or be striving to comprehend it, show forth, when conversing with him, a spirit of extreme kindliness and good-will. Help him to see and recognize the truth, without esteeming yourself to be, in the least, superior to him, or to be possessed of greater endowments.

The whole duty of man in this Day is to attain that share of the flood of grace which God poureth forth for him. Let none, therefore, consider the largeness or smallness of the receptacle. The portion of some might lie in the palm of a man's hand, the portion of others might fill a cup, and of others even a gallon-measure.

Every eye, in this Day, should seek what will best promote the Cause of God. He, Who is the Eternal Truth, beareth Me witness! Nothing whatever can, in this Day, inflict a greater harm upon this Cause than dissension and strife, contention, estrangement and apathy, among the loved ones of God. Flee them, through the power of God and His sovereign aid, and strive ye to knit together the hearts of men, in His Name, the Unifier, the All-Knowing, the All-Wise. . . .

From *EPISTLE TO THE SON OF THE WOLF*

Know thou that he is truly learned who hath acknowledged My Revelation, and drunk from the Ocean of My knowledge, and soared in the atmosphere of My love, and cast away all else besides Me, and taken firm hold on that which hath been sent down from the Kingdom of My wondrous utterance. He, verily, is even as an eye unto mankind, and as the spirit of life unto the body of all creation. Glorified be the All-Merciful Who hath enlightened him, and caused him to arise and serve His great and mighty Cause. Verily, such a man is blessed by the Concourse on high, and by them who dwell within the Tabernacle of Grandeur, who have quaffed My sealed Wine in My Name, the Omnipotent, the All-Powerful. . . .

"O ye friends of God in His cities and His

loved ones in His lands! This Wronged One enjoineth on you honesty and piety. Blessed the city that shineth by their light. Through them man is exalted, and the door of security is unlocked before the face of all creation. Happy the man that cleaveth fast unto them, and recognizeth their virtue, and woe betide him that denieth their station."

And in another connection these words were revealed: "We enjoin the servants of God and His handmaidens to be pure and to fear God, that they may shake off the slumber of their corrupt desires, and turn toward God, the Maker of the heavens and of the earth. Thus have We commanded the faithful when the Day-Star of the world shone forth from the horizon of 'Iráq. My imprisonment doeth Me no harm, neither the tribulations I suffer, nor the things that have befallen Me at the hands of My oppressors. That which harmeth Me is the conduct of those who, though they bear My name, yet commit that which maketh My heart and My pen to lament. They that spread disorder in the land, and lay hands on the property of others, and enter a house without leave of its owner. We, verily, are clear of them, unless they repent and return unto God, the Ever-Forgiving, the Most Merciful."

And in another connection: "O peoples of the earth! Haste ye to do the pleasure of God, and war ye valiantly, as it behooveth you to war, for the sake of proclaiming His resistless and immovable Cause. We have decreed that war shall be waged in the path of God with the armies of wisdom and utterance, and of a goodly character and praiseworthy deeds. Thus hath it been decided by Him Who is the All-Powerful, the Almighty. There is no glory for him that committeth disorder on the earth after it hath been made so good. Fear God, O people, and be not of them that act unjustly."

And again in another connection: "Revile ye not one another. We, verily, have come to unite and weld together all that dwell on earth. Unto this beareth witness what the ocean of Mine utterance hath revealed amongst men, and yet most of the people have gone astray. If anyone revile you, or trouble touch you, in the path of God, be patient, and put your trust in Him Who heareth, Who seeth. He, in truth, witnesseth, and perceiveth, and doeth what He pleaseth, through the power of His sovereignty. He, verily, is the Lord of strength, and of might. In the Book of God, the Mighty, the Great, ye have been forbidden to engage in contention and conflict. Lay fast hold on whatever will profit you, and profit the peoples of the world. Thus commandeth you the King of Eternity, Who is manifest in His Most Great Name. He, verily, is the Ordainer, the All-Wise."

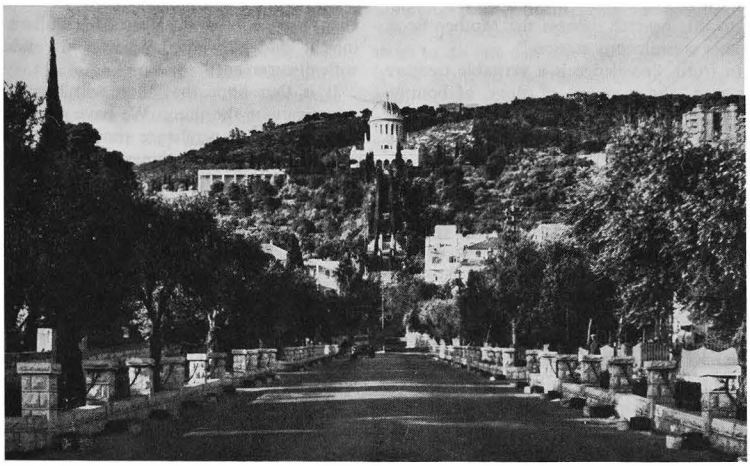
And yet again in another connection: "Beware lest ye shed the blood of any one. Unsheathe the sword of your tongue from the scabbard of utterance, for therewith ye can conquer the citadels of men's hearts. We have abolished the law to wage holy war against each other. God's mercy hath, verily, encompassed all created things, if ye do but understand."

And yet again in another connection: "O people! Spread not disorder in the land, and shed not the blood of any one, and consume not the substance of others wrongfully, neither follow every accursed prattler."

And still again in another connection: "The Sun of Divine Utterance can never set, neither can its radiance be extinguished. These sublime words have, in this day, been heard from the Lote-Tree beyond which there is no passing: 'I belong to him that loveth Me, that holdeth fast My commandments, and casteth away the things forbidden him in My Book.' "

And still again in another connection: "This is the day to make mention of God, to celebrate His praise, and to serve Him; deprive not yourselves thereof. Ye are the letters of the words, and the words of the Book. Ye are the saplings which the hand of Loving-kindness hath planted in the soil of mercy, and which the showers of bounty have made to flourish. He hath protected you from the mighty winds of misbelief, and the tempestuous gales of impiety, and nurtured you with the hands of His loving providence. Now is the time for you to put forth your leaves, and yield your fruit. The fruits of the tree of man have ever been and are goodly deeds and a praiseworthy character. Withhold not these fruits from the heedless. If they be accepted, your end is attained, and the purpose of life achieved. If not, leave them in their pastime of vain disputes. Strive, O people of God, that haply the hearts of the





SHOGHI EFFENDI'S TRANSFORMATION OF MOUNT CARMEL

In 1909 'Abdu'l-Bahá completed the Shrine of the Báb shown as a low white building in the top picture. The appearance of the mountain was very much the same when He passed away in 1921. During the early years of his ministry Shoghi Effendi built the first terraces in front of the Shrine and by 1953 he had completed its superstructure as well as eight terraces shown in the lower picture.

divers kindreds of the earth may, through the waters of your forbearance and loving-kindness, be cleansed and sanctified from animosity and hatred, and be made worthy and befitting recipients of the splendors of the Sun of Truth."

In the fourth Ishráq (splendor) of the Ishráqát (Tablet of Splendors) We have mentioned: "Every cause needeth a helper. In this Revelation the hosts which can render it victorious are the hosts of praiseworthy deeds and upright character. The leader and commander of these hosts hath ever been the fear of God, a fear that encompasseth all things, and reigneth over all things."

In the third Tajallí (effulgence) of the Book of Tajallíyát (Book of Effulgences) We have mentioned: "Arts, crafts and sciences uplift the world of being, and are conducive to its exaltation. Knowledge is as wings to man's life, and a ladder for his ascent. Its acquisition is incumbent upon everyone. The knowledge of such sciences, however, should be acquired as can profit the peoples of the earth, and not those which begin with words and end with words. Great indeed is the claim of scientists and craftsmen on the peoples of the world. Unto this beareth witness the Mother Book in this conspicuous station."

In truth, knowledge is a veritable treasure for man, and a source of glory, of bounty, of joy, of exaltation, of cheer and gladness unto him. Happy the man that cleaveth unto it, and woe betide the heedless.

It is incumbent upon thee to summon the people, under all conditions, to whatever will cause them to show forth spiritual characteristics and goodly deeds, so that all may become aware of that which is the cause of human upliftment, and may, with the utmost endeavor, direct themselves towards the most sublime Station and the Pinnacle of Glory. The fear of God hath ever been the prime factor in the education of His creatures. Well is it with them that have attained thereunto!

The first word which the Abhá Pen hath revealed and inscribed on the first leaf of Paradise is this: "Verily I say: The fear of God hath ever been a sure defence and a safe stronghold for all the peoples of the world. It is the chief cause of the protection of mankind, and the supreme instrument for ts preservation. Indeed, there existeth in man a faculty which deterreth him from, and guardeth him against, whatever is unworthy and unseemly, and which is known as his sense of shame. This, however, is confined to but a few; all have not possessed, and do not possess, it. It is incumbent upon the kings and the spiritual leaders of the world to lay fast hold on religion, inasmuch as through it the fear of God is instilled in all else but Him."

The second word We have recorded on the second leaf of Paradise is the following: "The Pen of the Divine Expounder exhorteth, at this moment, the manifestations of authority and the sources of power, namely the kings and rulers of the earth—may God assist them—and enjoineth them to uphold the cause of religion, and to cleave unto it. Religion is, verily, the chief instrument for the establishment of order in the world, and of tranquillity amongst its peoples. The weakening of the pillars of religion hath strengthened the foolish, and emboldened them, and made them more arrogant. Verily I say: The greater the decline of religion, the more grievous the waywardness of the ungodly. This cannot but lead in the end to chaos and confusion. Hear Me, O men of insight, and be warned, ye who are endued with discernment!"

It is Our hope that thou wilt hear with attentive ears the things We have mentioned unto thee, that perchance thou mayest turn men away from the things they possess to the things that God possesseth. We entreat God to deliver the light of equity and the sun of justice from the thick clouds of waywardness, and cause them to shine forth upon men. No light can compare with the light of justice. The establishment of order in the world and the tranquillity of the nations depend upon it.

In the Book of Utterance these exalted words have been written down and recorded: "Say, O friends! Strive that haply the tribulations suffered by this Wronged One and by you, in the path of God, may not prove to have been in vain. Cling ye to the hem of virtue, and hold fast to the cord of trustworthiness and piety. Concern yourselves with the things that benefit mankind, and not with your corrupt and selfish desires. O ye followers of this Wronged One! Ye are the shepherds of mankind; liberate ye your flocks from the

wolves of evil passions and desires, and adorn them with the ornament of the fear of God. This is the firm commandment which hath, at this moment, flowed out from the Pen of Him Who is the Ancient of Days. By the righteousness of God! The sword of a virtuous character and upright conduct is sharper than blades of steel. The voice of the true Faith calleth aloud, at this moment, and saith: O people! Verily, the Day is come, and My Lord hath made Me to shine forth with a light whose splendor hath eclipsed the suns of utterance. Fear ye the Merciful, and be not of them that have gone astray."

The third word we have recorded on the third leaf of Paradise is this: "O son of man! If thine eyes be turned towards mercy, forsake the things that profit thee, and cleave unto that which will profit mankind. And if thine eyes be turned towards justice, choose thou for thy neighbor that which thou choosest for thyself. Humility exalteth man to the heaven of glory and power, whilst pride abaseth him to the depths of wretchedness and degradation. Great is the Day, and mighty the Call! In one of Our Tablets We have revealed these exalted words: 'Were the world of the spirit to be wholly converted into the sense of hearing, it could then claim to be worthy to hearken unto the Voice that calleth from the Supreme Horizon; for otherwise, these ears that are defiled with lying tales have never been, nor are they now, fit to hear it.' Well is it with them that hearken; and woe betide the wayward."

We pray God—exalted be His glory—and cherish the hope that He may graciously assist the manifestations of affluence and power and the daysprings of sovereignty and glory, the kings of the earth—may God aid them through His strengthening grace—to establish the Lesser Peace. This, indeed, is the greatest means for insuring the tranquillity of the nations. It is incumbent upon the Sovereigns of the world—may God assist them—unitedly to hold fast unto this Peace, which is the chief instrument for the protection of all mankind. It is Our hope that they will arise to achieve what will be conducive to the well-being of man. It is their duty to convene an all-inclusive assembly, which either they themselves or their ministers will attend, and to enforce whatever measures are required to establish unity and concord amongst men. They must put away the weapons of war, and turn to the instruments of universal reconstruction. Should one king rise up against another, all the other kings must arise to deter him. Arms and armaments will, then, be no more needed beyond that which is necessary to insure the internal security of their respective countries. If they attain unto this all-surpassing blessing, the people of each nation will pursue, with tranquillity and contentment, their own occupations, and the groanings and lamentations of most men would be silenced. We beseech God to aid them to do His will and pleasure. He, verily, is the Lord of the throne on high and of earth below, and the Lord of this world and of the world to come. It would be preferable and more fitting that the highly-honored kings themselves should attend such an assembly, and proclaim their edicts. Any king who will arise and carry out this task, he, verily will, in the sight of God, become the cynosure of all kings. Happy is he, and great is his blessedness!

2. WORDS OF THE BÁB

Compiled by *BEATRICE ASHTON*

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

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

Concerning the Writings of the Báb Shoghi Effendi states:

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

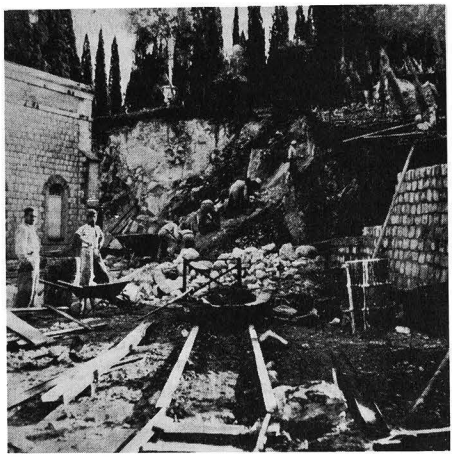
[1] *God Passes By*, pp. 22–23.

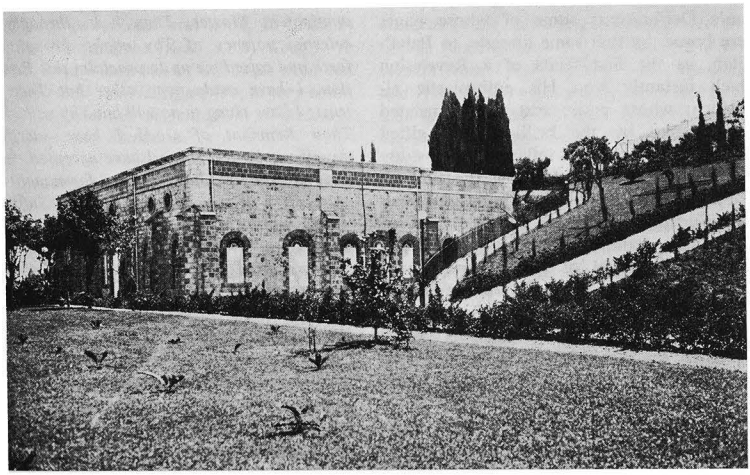
THE QAYYÚMU'L-ASMÁ'

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

Its "fundamental purpose was to forecast what the true Joseph (Bahá'u'lláh) would, in a succeeding Dispensation, endure at the hands of one who was at once His arch-enemy and blood brother. This work, comprising above nine thousand three hundred verses' and divided into one hundred and eleven chapters, each chapter a commentary on one verse of the above-mentioned súrih, opens with the Báb's clarion-call and dire warnings addressed to the '*concourse of kings and of the sons of kings*'; forecasts the doom of Muḥammad Sháh; commands his Grand Vazír, Ḥájí Mírzá Áqásí, to abdicate his authority; admonishes the entire Muslim ecclesiastical order; cautions more specifically the members of the Shí'ah community; extols the virtues, and anticipates the coming, of Bahá'u'lláh, the 'Remnant of God,' the 'Most Great Master'; and proclaims, in unequivocal language, the independence and universality of the Bábí Revelation, unveils

[2] ibid., p. 23.





SHOGHI EFFENDI'S TRANSFORMATION OF MOUNT CARMEL

Twice the solid rock was cut back to enlarge the Báb's Shrine.

Above: Excavation in 1948 to make place for the new superstructure.

Below: Path shows curve of mountainside already cut away to allow three more rooms to be added after 'Abdu'l-Bahá's passing. Note lighter stone of new rooms on right.

its import, and affirms the inevitable triumph of its Author. It, moreover, directs the '*people of the West*' to '*issue forth from your cities and aid the Cause of God*'; warns the peoples of the earth of the '*terrible, the most grievous vengeance of God*'; threatens the whole Islamic world with '*the Most Great Fire*' were they to turn aside from the newly-revealed Law; foreshadows the Author's martyrdom; eulogizes the high station ordained for the people of Bahá, the '*Companions of the crimson-colored ruby Ark*'; prophesies the fading out and utter obliteration of some of the greatest luminaries in the firmament of the Bábí Dispensation; and even predicts '*afflictive torment*,' in both the '*Day of Our Return*' and in '*the world which is to come*,' for the usurpers of the Imamate, who '*waged war against Ḥusayn* (Imám Ḥusayn) *in the Land of the Euphrates*.'

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

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

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

"'*With each and every Prophet, Whom We have sent down in the past*,' He further adds, '*We have established a separate Covenant concerning the "Remembrance of God" and His Day. Manifest, in the realm of glory and through the power of truth, are the "Remembrance of God" and His Day before the eyes of the angels that circle His mercy-seat.*' '*Should it be Our wish*,' He again affirms, '*it is in Our power to compel, through the agency of but one letter of Our Revelation, the world and all that is therein to recognize, in less than the twinkling of an eye, the truth of Our Cause.*' "[5]

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

"'*As to those who deny Him Who is the Sublime Gate of God*,' the Báb, for His part,

[3] ibid., pp. 23–24.
[4] *Dawn-Breakers*, p. 76, notes 3 and 4; p. 81, note 2.
[5] *World Order of Bahá'u'lláh*, by Shoghi Effendi, p. 126.
[6] ibid., p. 101.

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

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

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

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

Addressing Muḥammad Shâh: *"O King of Islám! Aid thou, with the truth, after having aided the Book, Him Who is Our Most Great Remembrance, for God hath, in very truth, destined for thee, and for such as circle round thee, on the Day of Judgment, a responsible position in His Path. I swear by God, O Shâh! If thou showest enmity unto Him Who is His Remembrance, God will, on the Day of Resurrection, condemn thee, before the kings, unto hell-fire, and thou shalt not, in very truth, find on that Day any helper except God, the Exalted. Purge thou, O Shâh, the Sacred Land* (Ṭihrán) *from such as have repudiated the Book, ere the day whereon the Remembrance of God cometh, terribly and of a sudden, with His potent Cause, by the leave of God, the Most High. God, verily, hath prescribed to thee to submit unto Him Who is His Remembrance, and unto His Cause, and to subdue, with the truth and by His leave, the countries, for in this world thou hast been mercifully invested with sovereignty, and will, in the next, dwell, nigh unto the Seat of Holiness, with the inmates of the Paradise of His good-pleasure. Let not thy sovereignty deceive thee, O Shâh, for 'every soul shall taste of death,' and this, in very truth, hath been written down as a decree of God."*[9]

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

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

"And finally, in that same Commentary, this startling prophecy is recorded: *'Erelong We will, in very truth, torment such as waged*

[7] *The Promised Day Is Come*, by Shoghi Effendi, p. 2.
[8] ibid., p. 27.
[9] ibid., p. 43.
[10] ibid., p. 88.

war against Ḥusayn (Imám Ḥusayn), *in the Land of the Euphrates, with the most afflictive torment, and the most dire and exemplary punishment.' 'Erelong,'* He also, referring to that same people, in that same Book, has written, *'will God wreak His vengeance upon them, at the time of Our Return, and He hath, in very truth, prepared for them, in the world to come, a severe torment.'* "[11]

[11] ibid., p. 89.

THE ṢAḤÍFIY-I-BAYNU'L-ḤARAMAYN

The "Epistle between the Two Shrines" was "revealed between Mecca and Medina, in answer to questions posed by Mírzá Muḥít-i-Kirmání," a Shaykhí leader, who had presented many questions to the Báb while in Mecca. This Epistle was revealed in January, 1845.[12]

Shoghi Effendi states that the visit of the Báb to Ḥijáz "was marked by two episodes of particular importance. The first was the declaration of His mission and His open challenge to the haughty Mírzá Muḥít-i-Kirmání, one of the most outstanding exponents of the Shaykhí school, who at times went so far as to assert his independence of the leadership of that school assumed after the death of Siyyid Kázim by Ḥájí Muḥammad Karím Khán, a redoubtable enemy of the Bábí Faith. The second was the invitation, in the form of an Epistle, conveyed by Quddús, to the Sherif of Mecca, in which the custodian of the House of God was called upon to embrace the truth of the new Revelation."[13]

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

[13] *God Passes By*, p. 9.

EPISTLE TO THE SHERIF OF MECCA

"No sooner had the Báb performed the last of the observances in connection with His pilgrimage to Mecca than He addressed an epistle to the Sherif of that holy city, wherein He set forth, in clear and unmistakable terms, the distinguishing features of His mission, and called upon him to arise and embrace His Cause. This epistle, together with selections from His other writings, He delivered to Quddús, and instructed him to present them to the Sherif. The latter, however, too absorbed in his own material pursuits to incline his ear to the words which had been addressed to him by the Báb, failed to respond to the call of the Divine Message."[14] "Seven years later, when in the course of a conversation with a certain Ḥájí Níyáz-i-Baghdádí, this same Sherif was informed of the circumstances attending the mission and martyrdom of the Prophet of Shíráz, he listened attentively to the description of those events and expressed his indignation at the tragic fate that had overtaken Him."[15]

[14] *Dawn-Breakers*, p. 138.
[15] *God Passes By*, p. 9.

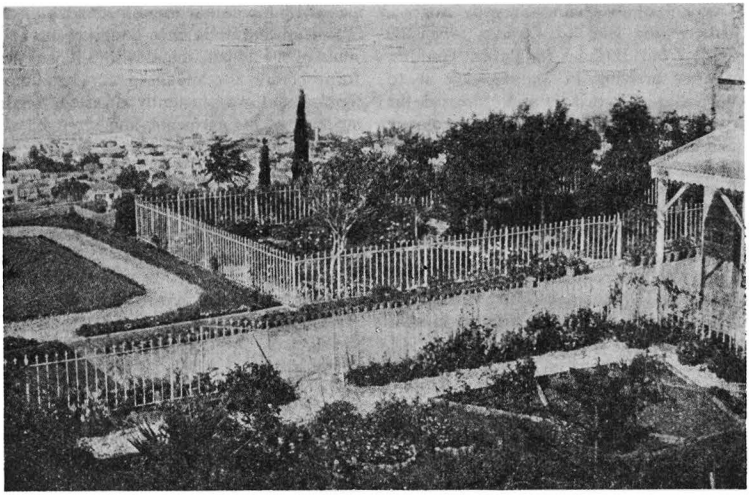
KITÁBU'R-RÚḤ

This work of the Báb, "comprising seven hundred súrihs,"[16] was also revealed in the period before His banishment to the fortress prison of Máh-Kú.

[16] *God Passes By*, p. 24.

KHASÁ'IL-I-SAB'IH

The *Khasá'il-i-Sab'ih* (meaning literally "The Seven Qualifications") "enjoined the alteration of the formula of the adhán" (the Muslim call to prayer). This was a treatise in which the Báb had "set forth the essential requirements for those who had attained





TERRACE IN FRONT OF THE BÁB'S SHRINE, MOUNT CARMEL, HAIFA
Above: The appearance of the gardens and southwest corner of the Báb's Shrine in 1924.
Below: Transformation on completion of superstructure thirty years later.

to the knowledge of the new Revelation and had recognized its claim." A copy was entrusted by the Báb to Quddús when he departed from Búshihr to Shíráz. Quddús, soon after arriving in Shíráz, gave it to Mullá Ṣádiq-i-Khurásání, and "stressed the necessity of putting into effect immediately all its provisions." Mullá Ṣádiq, "among the first believers who identified themselves with the Message proclaimed by the Báb," "impelled by the injunction of the Báb in the *Khasá'il-i-Sab'ih* to alter the sacrosanct formula of the adhán, sounded it in its amended form before a scandalized congregation in Shíráz, and was instantly arrested, reviled, stripped of his garments, and scourged with a thousand lashes."[17]

[17] ibid., pp. 24, 10–11; *Dawn-Breakers*, pp. 143–144.

RISÁLIY-I-FURÚ'-I-'ADLÍYYIH

Written originally in Arabic, this work of the Báb was "rendered into Persian by Mullá Muḥammad-Taqíy-i-Harátí" while the Báb was staying at the residence of the Imám-Jum'ih in Iṣfáhán.[18]

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

COMMENTARY ON THE SÚRIH OF KAWTHAR

The Commentary on the Súrih of Kawthar (Qur'án, 108) was revealed by the Báb during the third interview held with Him by Siyyid Yaḥyáy-i-Dárábí, surnamed Vaḥíd, sent by Muḥammad Sháh "to investigate and report to him the true situation" concerning the Báb's claims. Vaḥíd was "one of the most erudite, eloquent and influential" of the subjects of the Sháh. "Broad-minded, highly imaginative, zealous by nature, intimately associated with the court, he, in the course of three interviews, was completely won over by the arguments and personality of the Báb. . . . During the third interview the circumstances attending the revelation of the Báb's commentary on the súrih of Kawthar, comprising no less than two thousand verses, so overpowered the delegate of the Sháh that he, contenting himself with a mere written report to the Court Chamberlain, arose forthwith to dedicate his entire life and resources to the service of a Faith that was to requite him with the crown of martyrdom during the Nayríz upheaval." The one in whose soul this commentary of the Báb's "effected such a transformation" was designated by Bahá'u'lláh in His *Kitáb-i-Íqán* "*that unique and peerless figure of his age*." He was "a man of immense erudition and the most pre-eminent figure to enlist under the banner of the new Faith." To his "*talents and saintliness*" and "*high attainments in the realm of science and philosophy*" the Báb testified in His *Dalá'il-i-Sab'ih* ("Seven Proofs").[19]

[19] *God Passes By*, pp. 11–12, 24, 50.

COMMENTARY ON THE SÚRIH OF VA'L-'AṢR

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

This well-known commentary was revealed "one night, after supper" at the request of the Imám-Jum'ih. The Báb, "writing with astonishing rapidity . . . in a few hours, had devoted to the exposition of the significance of only the first letter of that súrih—a letter which Shaykh Aḥmad-i-Aḥsá'í had stressed, and which Bahá'u'lláh refers to in the *Kitáb-i-*

Aqdas—verses that equalled in number a third of the Qur'án, a feat that called forth such an outburst of reverent astonishment from those who witnessed it that they arose and kissed the hem of His robe."[20]

[20] ibid., pp. 14, 24; *Dawn-Breakers*, p. 201.

DISSERTATION ON THE SPECIFIC MISSION OF MUḤAMMAD

Written at the request of Manúchihr Khán, the governor of Iṣfáhán, "a Georgian by origin and a Christian by birth," the Dissertation on the Specific Mission of Muḥammad was revealed also in the house of the Imám-Jum'ih. "Before a brilliant assemblage of the most accomplished divines" the Mu'tamid "requested the Báb to expound and demonstrate the truth of Muḥammad's specific mission. To this request, which those present had felt compelled to decline, the Báb readily responded. In less than two hours, and in the space of fifty pages, He had not only revealed a minute, a vigorous and original dissertation on this noble theme, but had also linked it with both the coming of the Qá'im and the return of the Imám Ḥusayn—an exposition that prompted Manúchihr Khán to declare before that gathering his faith in the Prophet of Islám, as well as his recognition of the supernatural gifts with which the Author of so convincing a treatise was endowed."[21]

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

As Shoghi Effendi points out, "The great bulk of the writings emanating from the Báb's prolific mind was, however, reserved for the period of His confinement in Máh-Kú and Chihríq. To this period must probably belong the unnumbered Epistles which, as attested by no less an authority than Bahá'u'lláh, the Báb specifically addressed to the divines of every city in Persia, as well as to those residing in Najaf and Karbilá, wherein He set forth in detail the errors committed by each one of them. It was during His incarceration in the fortress of Máh-Kú that He, according to the testimony of Shaykh Ḥasan-i-Zunúzí, who transcribed during those nine months the verses dictated by the Báb to His amanuensis, revealed no less than nine commentaries on the whole of the Qur'án—commentaries whose fate, alas, is unknown, and one of which, at least the Author Himself affirmed, surpassed in some respects a book as deservedly famous as the Qayyúmu'l-Asmá'."[22]

[22] *God Passes By*, p. 24.

THE PERSIAN BAYÁN

"Within the walls of that same fortress [Máh-Kú] the Bayán (Exposition)—that monumental repository of the laws and precepts of the new Dispensation and the treasury enshrining most of the Báb's references and tributes to, as well as His warning regarding, *'Him Whom God will make manifest'*—was revealed. Peerless among the doctrinal works of the Founder of the Bábí Dispensation; consisting of nine Váḥids (Unities) of nineteen chapters each, except the last Váḥid, comprising only ten chapters; not to be confounded with the smaller and less weighty Arabic Bayán, revealed during the same period; fulfilling the Muḥammadan prophecy that 'a Youth from Bani-Háshim ... will reveal a new Book and promulgate a new Law'; wholly safeguarded from the interpolation and corruption which has been the fate of so many of the Báb's lesser works, this Book, of about eight thousand verses, occupying a pivotal position in Bábí literature, should be regarded primarily as a eulogy of the Promised One rather than a code of laws and ordinances designed to be a permanent guide to future generations. This Book at once abrogated the laws and ceremonials enjoined by the Qur'án regarding prayer, fasting, marriage, divorce and inheritance, and upheld, in its integrity, the belief in the prophetic mission of Muḥammad, even as the Prophet of Islám before Him had annulled the ordinances of the Gospel and yet recognized the Divine origin

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

"... Unlike the Prophets gone before Him, Whose Covenants were shrouded in mystery, unlike Bahá'u'lláh, Whose clearly defined Covenant was incorporated in a specially written Testament, and designated by Him as '*the Book of My Covenant*,' the Báb chose to intersperse His Book of Laws, the Persian Bayán, with unnumbered passages, some designedly obscure, mostly indubitably clear and conclusive, in which He fixes the date of the promised Revelation, extols its virtues, asserts its pre-eminent character, assigns to it unlimited powers and prerogatives, and tears down every barrier that might be an obstacle to its recognition. '*He, verily*,' Bahá'u'lláh, referring to the Báb in His *Kitáb-i-Badí'*, has stated, '*hath not fallen short of His duty to exhort the people of the Bayán and to deliver unto them His Message. In no age or dispensation hath any Manifestation made mention, in such detail and in such explicit language, of the Manifestation destined to succeed Him.*' "[23]

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

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

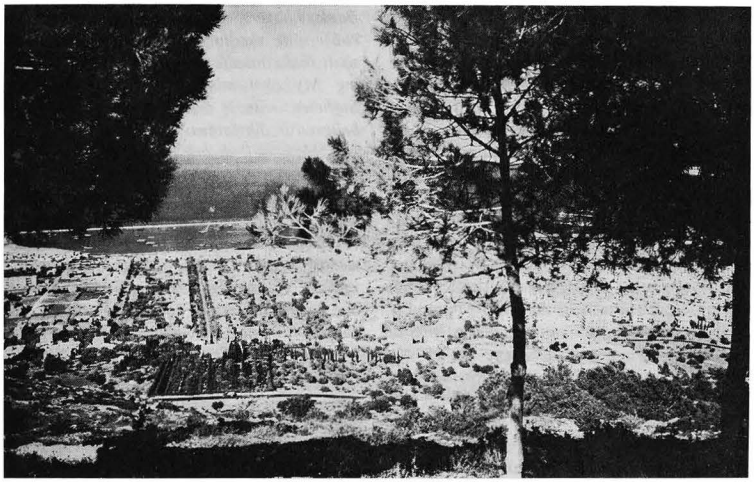
"*It is clear and evident that the object of all preceding Dispensations hath been to pave the way for the advent of Muḥammad, the Apostle of God. These, including the Muḥammadan Dispensation, have had, in their turn, as their objective the Revelation proclaimed by the Qá'im. The purpose underlying this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

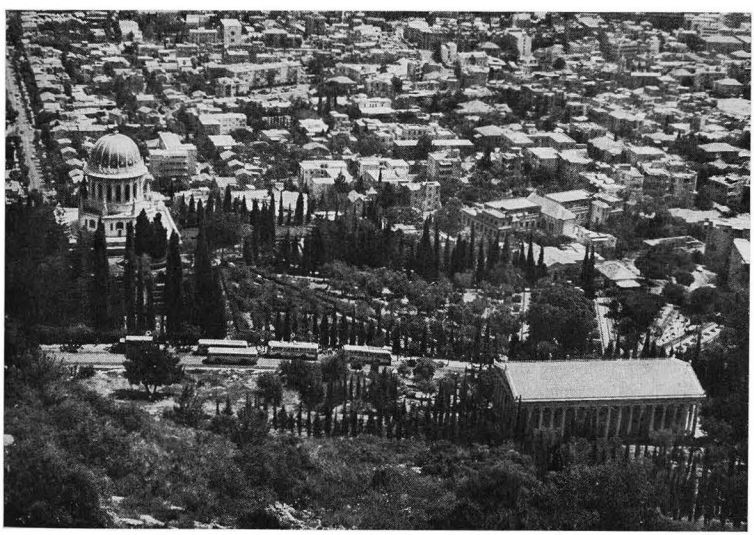
[23] ibid., pp. 24–25, 28.

[24] ibid., p. 25.

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

[26] ibid., pp. 100–101.





SHOGHI EFFENDI'S TRANSFORMATION OF MOUNT CARMEL

Above: Looking down towards the Báb's Shrine, only the small gardens immediately surrounding it had been completed by 1936.

Below: Twenty years later, the superstructure of the Shrine completed, new International Archives Building erected, and a vast area of barren mountain converted to gardens have made this one of the most attractive beauty spots of the eastern Mediterranean.

The process of the rise and setting of the Sun of Truth will thus indefinitely continue — a process that hath had no beginning and will have no end."[27]

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

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

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

" '*How veiled are ye, O My creatures,*' He, speaking with the voice of God, has revealed in the Bayán, '. . . *who, without any right, have consigned Him unto a mountain* (Máh-Kú), *not one of whose inhabitants is worthy of mention. . . . With Him, which is with Me, there is no one except him who is one of the Letters of the Living of My Book. In His presence, which is My Presence, there is not at night even a lighted lamp! And yet, in places* (of worship) *which in varying degrees reach out unto Him, unnumbered lamps are shining! All that is on earth hath been created for Him, and all partake with delight of His benefits, and yet they are so veiled from Him as to refuse Him even a lamp!*' "[30]

[27] ibid., p. 117.
[28] *God Passes By*, p. 29.
[29] ibid., p. 30.
[30] *The Promised Day Is Come*, p 7.

THE ARABIC BAYÁN

The "smaller and less weighty Arabic Bayán" was also revealed during the Báb's confinement in Máh-Kú.[31]

[31] *God Passes By*, p. 25.

TABLETS TO MUḤAMMAD SHÁH

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

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

[32] ibid., p. 24.

lengthiest epistle to any single sovereign."[33]

The Báb was confined in the fortress of Máh-Kú for nine months, about July, 1847, to April, 1848.[34] From this mountain fortress He thus addressed Muḥammad Sháh:

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

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

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

"I swear by God! I seek no earthly goods from thee, be it as much as a mustard seed ... I swear by the truth of God! Wert thou to know that which I know, thou wouldst forego the sovereignty of the world and of the next, that thou mightest attain My good-pleasure, through thine obedience unto the True One ... Wert thou to refuse, the Lord of the world would raise up one who will exalt His Cause, and the Command of God will, verily, be carried into effect."[35]

"I swear by God! Shouldst thou know the things which in the space of these four years have befallen Me at the hands of thy people and thine army, thou wouldst hold thy breath from fear of God ... Alas, alas, for the things which have touched Me! I swear by the Most Great Lord! Wert thou to be told in what place I dwell, the first person to have mercy on Me would be thyself. In the heart of a mountain is a fortress (Máh-Kú) *... the inmates of which are confined to two guards and four dogs. Picture, then, My plight ... In this mountain I have remained alone, and have come to such a pass that none of those gone before Me have suffered what I have suffered, nor any transgressor endured what I have endured!"*[36]

[33] ibid., p. 26.
[34] ibid., pp. 17–19.
[35] *The Promised Day Is Come*, pp. 43–44.
[36] ibid., pp. 6–7.

DALÁ'IL-I-SAB'IH (SEVEN PROOFS)[37]

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

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

[37] For the translation into the French, by A. L. M. Nicolas of excerpts from this Tablet, see *The Bahá'í World*, Vol. VIII, p. 205.
[38] *God Passes By*, p. 26.

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

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

[39] *The Promised Day Is Come*, p. 17.

LAWḤ-I-ḤURÚFÁT (TABLET OF THE LETTERS)

"During the Báb's confinement in the fortress of Chihríq, where He spent almost the whole of the two remaining years of His life, the *Lawḥ-i-Ḥurúfát* (Tablet of the Letters) was revealed, in honor of Dayyán—a Tablet which, however misconstrued at first as an exposition of the science of divination, was later recognized to have unravelled, on the one hand, the mystery of the Mustagháth, and to have abstrusely alluded, on the other, to the nineteen years which must needs elapse between the Declaration of the Báb and that of Bahá'u'lláh . . .

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

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

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

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

"*Dayyán, who, according to the words of Him Who is the Point . . . is the repository of the trust of the one true God . . . and the treasury of the pearls of His knowledge, was made by them to suffer so cruel a martyrdom that the Concourse on high wept and lamented. He it is whom He* (the Báb) *had taught the hidden and preserved knowledge and entrusted him therewith, through His words: 'O thou who art named Dayyán! This is a hidden and preserved Knowledge. We have entrusted it unto thee, and brought it to thee, as a mark of honor from God, inasmuch as the eye of thine heart is pure. Thou wilt appreciate its value, and wilt cherish its*

[40] *God Passes By*, p. 27.
[41] *The Dawn-Breakers*, p. 303.
[42] *God Passes By*, p. 28.
[43] *The Dawn-Breakers*, pp. 304–305.

excellence. God, verily, hath deigned to bestow upon the Point of the Bayán a hidden and preserved Knowledge, the like of which God hath not sent down prior to this Revelation. More precious is it than any other knowledge in the estimation of God—glorified be He! He, verily, hath made it His testimony, even as He hath made the verses to be His testimony.' "[44]

[44] op. cit., p. 175.

DENUNCIATORY TABLET TO ḤÁJÍ MÍRZÁ ÁQÁSÍ

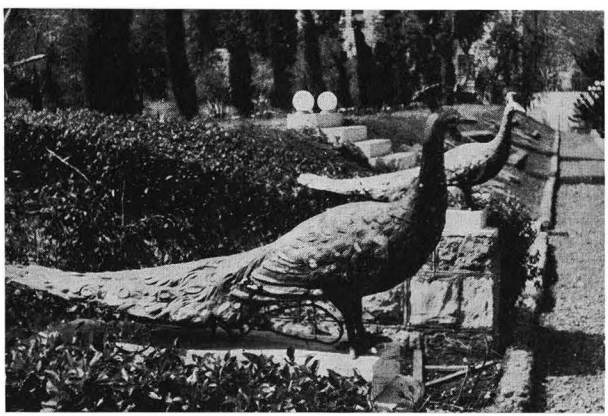
"It was during these years—years darkened throughout by the rigors of the Báb's captivity, by the severe indignities inflicted upon Him, and by the news of the disasters that overtook the heroes of Mázindarán and Nayríz—that He revealed, soon after His return from Tabríz, His denunciatory Tablet to Ḥájí Mírzá Áqásí. Couched in bold and moving language, unsparing in its condemnation, this epistle was forwarded to the intrepid Ḥujjat who, as corroborated by Bahá'u'lláh, delivered it to that wicked minister"[45] [Grand Vazír of Muḥammad Sháh]. This Tablet was given the name of the Khuṭbiy-i-Qahríyyih (literally, "Sermon of Wrath").[46]

[45] *God Passes By*, p. 27.
[46] *The Dawn-Breakers*, p. 323.

KITÁB-I-PANJ-SHA'N

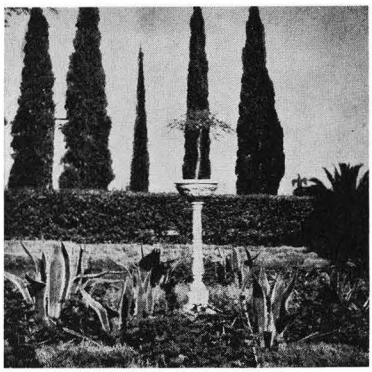
"In the *Kitáb-i-Panj-Sha'n*, one of His last works, He had alluded to the fact that the sixth Naw-Rúz after the declaration of His mission would be the last He was destined to celebrate on earth."[47] "... to 'Azím He divulged, in the Kitáb-i-Panj-Sha'n, the name, and announced the approaching advent, of Him Who was to consummate His own Revelation ... *'Wait thou,'* is His statement to 'Azím, *'until nine will have elapsed from the time of the Bayán. Then exclaim: "Blessed, therefore, be God, the most excellent of Makers!"'* "[48]

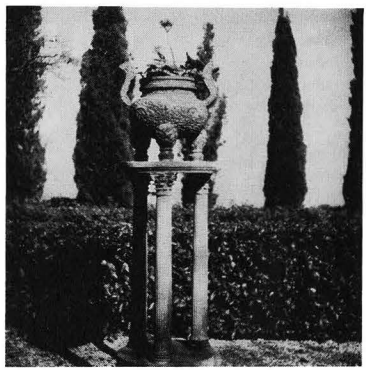
[47] *God Passes By*, p. 51.
[48] ibid., pp. 28, 29. Mullá Shaykh 'Alí, surnamed 'Azím (literally, "great") by the Báb, was one of the "outstanding figures among the ecclesiastical leaders of Khurásán" (*Dawn-Breakers*, p. 125).



Ornamental peacocks in the Bahá'í Gardens.







Ornamentation in the Bahá'í Gardens.

3. WORDS OF 'ABDU'L-BAHÁ

From *TALK GIVEN IN PHILADELPHIA*

JUNE 9, 1912

FROM the time of the creation of Adam to this day there have been two pathways in the world of humanity; one the natural or materialistic, the other the religious or spiritual. The pathway of nature is the pathway of the animal realm. The animal acts in accordance with the requirements of nature, follows its own instincts and desires. Whatever its impulses and proclivities may be it has the liberty to gratify them; yet it is a captive of nature. It cannot deviate in the least degree from the road nature has established. It is utterly minus spiritual susceptibilities, ignorant of divine religion and without knowledge of the Kingdom of God. The animal possesses no power of ideation or conscious intelligence; it is a captive of the senses and deprived of that which lies beyond them. It is subject to what the eye sees, the ear hears, the nostrils sense, the taste detects and touch reveals. These sensations are acceptable and sufficient for the animal. But that which is beyond the range of the senses, that realm of phenomena through which the conscious pathway to the Kingdom of God leads, the world of spiritual susceptibilities and divine religion—of these the animal is completely unaware, for in its highest station it is a captive of nature.

One of the strangest things witnessed is that the materialists of today are proud of their natural instincts and bondage. They state that nothing is entitled to belief and acceptance except that which is sensible or tangible. By their own statements they are captives of nature, unconscious of the spiritual world, uninformed of the divine kingdom and unaware of heavenly bestowals. If this be a virtue the animal has attained it to a superlative degree, for the animal is absolutely ignorant of the realm of spirit and out of touch with the inner world of conscious realization. The animal would agree with the materialist in denying the existence of that which transcends the senses. If we admit that being limited to the plane of the senses is a virtue, the animal is indeed more virtuous than man, for it is entirely bereft of that which lies beyond, absolutely oblivious of the Kingdom of God and its traces, whereas God has deposited within the human creature an illimitable power by which he can rule the world of nature.

Consider how all other phenomenal existence and beings are captives of nature. The sun, that colossal center of our solar system, the giant stars and planets, the towering mountains, the earth itself and its kingdoms of life lower than the human—all are captives of nature except man. No other created thing can deviate in the slightest degree from obedience to natural law. The sun in its glory and greatness millions of miles away is held prisoner in its orbit of universal revolution, captive of universal natural control. Man is the ruler of nature. According to natural law and limitation he should remain upon the earth, but behold how he violates this command and soars above the mountains in aeroplanes. He sails in ships upon the surface of the ocean and dives into its depths in submarines. Man makes nature his servant; harnesses the mighty energy of electricity for instance and imprisons it in a small lamp for his uses and conveniences. He speaks from the East to the West through a wire. He is able to store and preserve his voice in a phonograph. Though he is a dweller upon earth he penetrates the mysteries of starry worlds inconceivably distant. He discovers latent realities within the bosom of the earth, uncovers treasures, penetrates secrets and mysteries of the phenomenal world and brings to light that which according to nature's jealous laws should remain hidden, unknown and unfathomable. Through

an ideal inner power man brings these realities forth from the invisible plane to the visible. This is contrary to nature's law.

It is evident therefore that man is ruler over nature's sphere and province. Nature is inert, man is progressive. Nature has no consciousness, man is endowed with it. Nature is without volition and acts perforce whereas man possesses a mighty will. Nature is incapable of discovering mysteries or realities whereas man is especially fitted to do so. Nature is not in touch with the realm of God, man is attuned to its evidences. Nature is uninformed of God, man is conscious of Him. Man acquires divine virtues, nature is denied them. Man can voluntarily discontinue vices, nature has no power to modify the influence of its instincts. Altogether it is evident that man is more noble and superior; that in him there is an ideal power surpassing nature. He has consciousness, volition. memory, intelligent power, divine attributes and virtues of which nature is completely deprived, bereft and minus; therefore man is higher and nobler by reason of the ideal and heavenly force latent and manifest in him.

How strange then it seems that man, notwithstanding his endowment with this ideal power, will descend to a level beneath him and declare himself no greater than that which is manifestly inferior to his real station. God has created such a conscious spirit within him that he is the most wonderful of all contingent beings. In ignoring these virtues he descends to the material plane, considers matter the ruler of existence and denies that which lies beyond. Is this virtue? In its fullest sense this is animalistic, for the animal realizes nothing more. In fact from this standpoint the animal is the greater philosopher because it is completely ignorant of the Kingdom of God, possesses no spiritual susceptibilities and is uninformed of the heavenly world. In brief, this is a view of the pathway of nature.

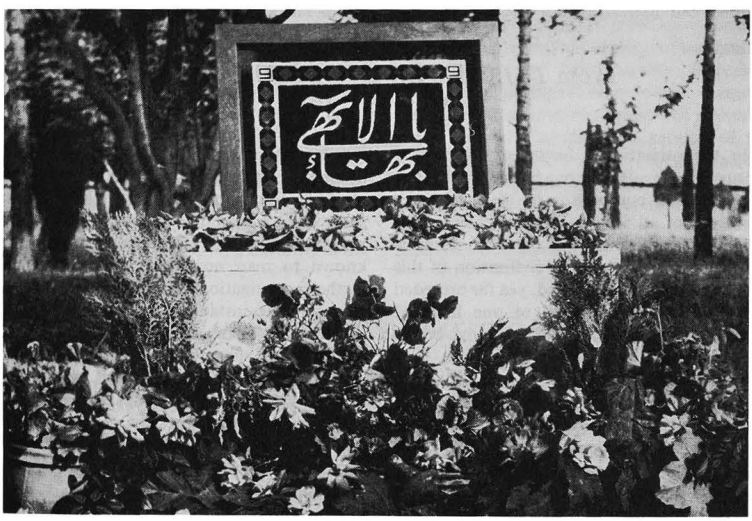
The second pathway is that of religion, the road of the divine Kingdom. It involves the acquisition of praiseworthy attributes, heavenly illumination and righteous actions in the world of humanity. This pathway is conducive to the progress and uplift of the world. It is the source of human enlightenment, training and ethical improvement; the magnet which attracts the love of God because of the knowledge of God it bestows. This is the road of the holy Manifestations of God for they are in reality the foundation of the divine religion of oneness. There is no change or transformation in this pathway. It is the cause of human betterment, the acquisition of heavenly virtues and the illumination of mankind.

Alas! that humanity is completely submerged in imitations and unrealities notwithstanding the truth of divine religion has ever remained the same. Superstitions have obscured the fundamental reality, the world is darkened and the light of religion is not apparent. This darkness is conducive to differences and dissensions; rites and dogmas are many and various; therefore discord has arisen among the religious systems whereas religion is for the unification of mankind. True religion is the source of love and agreement amongst men, the cause of the development of praiseworthy qualities; but the people are holding to the counterfeit and imitation, negligent of the reality which unifies; so they are bereft and deprived of the radiance of religion. They follow superstitions inherited from their fathers and ancestors. To such an extent has this prevailed that they have taken away the heavenly light of divine truth and sit in the darkness of imitations and imaginations. That which was meant to be conducive to life has become the cause of death; that which should have been an evidence of knowledge is now a proof of ignorance; that which was a factor in the sublimity of human nature has proved to be its degradation. Therefore the realm of the religionist has gradually narrowed and darkened and the sphere of the materialist has widened and advanced; for the religionist has held to imitation and counterfeit, neglecting and discarding holiness and the sacred reality of religion. When the sun sets it is the time for bats to fly. They come forth because they are creatures of the night. When the lights of religion become darkened the materialists appear. They are the bats of night. The decline of religion is their time of activity; they seek the shadows when the world is darkened and clouds have spread over it.

His Holiness Bahá'u'lláh has risen from the eastern horizon. Like the glory of the sun He has come into the world. He has



Reinterment of the remains of the father of Bahá'u'lláh, September 4, 1959, 'Iráq. Hand of the Cause Ṭarázu'lláh Samandarí is shown third from the left.



GRAVE OF THE INFANT SON OF THE BÁB

The transfer of his remains to a befitting resting place in Shíráz was effected in 1955.

reflected the reality of divine religion, dispelled the darkness of imitations, laid the foundation of new teachings and resuscitated the world...

TALK GIVEN IN NEW YORK
JUNE 8, 1912

The body-politic today is greatly in need of a physician. It is similar to a human body afflicted with severe ailments. A doctor diagnoses the case and prescribes treatment. He does not prescribe, however, until he has made the diagnosis. The disease which afflicts the body-politic is lack of love and absence of altruism. In the hearts of men no real love is found and the condition is such that unless their susceptibilities are quickened by some power so that unity, love and accord may develop within them, there can be no healing, no agreement among mankind. Love and unity are the needs of the body-politic today. Without these there can be no progress or prosperity attained. Therefore the friends of God must adhere to the power which will create this love and unity in the hearts of the sons of men. Science cannot cure the illness of the body-politic. Science cannot create amity and fellowship in human hearts. Neither can patriotism nor racial allegiance effect a remedy. It must be accomplished solely through the divine bounties and spiritual bestowals which have descended from God in this day for that purpose. This is an exigency of the times and the divine remedy has been provided. The spiritual teachings of the religion of God can alone create this love, unity and accord in human hearts.

Therefore hold to these heavenly agencies which God has provided, so that through the love of God this soul bond may be established, this heart attachment realized and the light of the reality of unity be reflected from you throughout the universe. If we do not hold fast to these divine agencies and means, no result will be possible. Let us pray to God that he will exhilarate our spirits so we may behold the descent of His bounties, illumine our eyes to witness His great guidance and attune our ears to enjoy the celestial melodies of the heavenly Word. This is our greatest hope. This is our ultimate purpose.

From *TALK GIVEN IN BOSTON, MASS.*
MAY 25, 1912

In the estimation of historians this radiant century is equivalent to one hundred centuries of the past. If comparison be made with the sum total of all former human achievements it will be found that the discoveries, scientific advancement and material civilization of this present century have equaled, yea far exceeded the progress and outcome of one hundred former centuries. The production of books and compilations of literature alone bear witness that the output of the human mind in this century has been greater and more enlightening than all the past centuries together. It is evident therefore that this century is of paramount importance. Reflect upon the miracles of accomplishment which have already characterized it, the discoveries in every realm of human research, inventions, scientific knowledge, ethical reforms and regulations established for the welfare of humanity, mysteries of nature explored, invisible forces brought into visibility and subjection, a veritable wonder-world of new phenomena and conditions heretofore unknown to man now open to his uses and further investigation. The East and West can communicate instantly. A human being can soar in the skies or speed in submarine depths. The power of steam has linked the continents. Trains cross the deserts and pierce the barriers of mountains; ships find unerring pathways upon the trackless oceans. Day by day discoveries are increasing. What a wonderful century this is! It is an age of universal re-formation. Laws and statutes of governments, civil and federal, are in process of change and transformation. Sciences and arts are being moulded anew. Thoughts

are metamorphosed. The foundations of human society are changing and strengthening. Today sciences of the past are useless. The ptolemaic system of astronomy, numberless other systems and theories of scientific and philosophical explanation are discarded, known to be false and worthless. Ethical precedents and principles cannot be applied to the needs of the modern world. Thoughts and theories of past ages are fruitless now. Thrones and governments are crumbling and falling. All conditions and requisites of the past unfitted and inadequate for the present time, are undergoing radical reform.

It is evident therefore that counterfeit and spurious religious teaching, antiquated forms of belief and ancestral imitations which are at variance with the foundations of divine reality must also pass away and be re-formed. They must be abandoned and new conditions be recognized. The morals of humanity must undergo change. New remedy and solution for human problems must be adopted. Human intellects themselves must change and be subject to the universal reformation. Just as the thoughts and hypotheses of past ages are fruitless today, likewise dogmas and codes of human invention are obsolete and barren of product in religion. Nay, it is true that they are the cause of enmity and conducive to strife in the world of humanity; war and bloodshed proceed from them and the oneness of mankind finds no recognition in their observance. Therefore it is our duty in this radiant century to investigate the essentials of divine religion, seek the realities underlying the oneness of the world of humanity and discover the source of fellowship and agreement which will unite mankind in the heavenly bond of love. This unity is the radiance of eternity, the divine spirituality, the effulgence of God and the bounty of the Kingdom. We must investigate the divine source of these heavenly bestowals and adhere unto them steadfastly. For if we remain fettered and restricted by human inventions and dogmas, day by day the world of mankind will be degraded, day by day warfare and strife will increase and satanic forces converge toward the destruction of the human race.

If love and agreement are manifest in a single family, that family will advance, become illumined and spiritual; but if enmity and hatred exist within it destruction and dispersion are inevitable. This is likewise true of a city. If those who dwell within it manifest a spirit of accord and fellowship it will progress steadily and human conditions become brighter, whereas through enmity and strife it will be degraded and its inhabitants scattered. In the same way the people of a nation develop and advance toward civilization and enlightenment through love and accord, and are disintegrated by war and strife. Finally, this is true of humanity itself in the aggregate. When love is realized and the ideal spiritual bonds unite the hearts of men, the whole human race will be uplifted, the world will continually grow more spiritual and radiant and the happiness and tranquillity of mankind be immeasurably increased. Warfare and strife will be uprooted, disagreement and dissension pass away and universal peace unite the nations and peoples of the world. All mankind will dwell together as one family, blend as the waves of one sea, shine as stars of one firmament and appear as fruits of the same tree. This is the happiness and felicity of humankind.

From *SOME ANSWERED QUESTIONS, Chap. III*

... Now reflect that it is education that brings the East and the West under the authority of man; it is education that produces wonderful industries; it is education that spreads glorious sciences and arts; it is education that makes manifest new discoveries and laws. If there were no educator, there would be no such things as comforts, civilization, facilities, or humanity. If a man be left alone in a wilderness where he sees none of his own kind, he will undoubtedly become a mere brute; it is then clear that an educator is needed.

But education is of three kinds: material, human, and spiritual. Material education is concerned with the progress and development of the body, through gaining its sustenance, its material comfort and ease. This education is common to animals and man.

Human education signifies civilization and progress: that is to say, government, administration, charitable works, trades, arts and handicrafts, sciences, great inventions and discoveries of physical laws, which are the activities essential to man as distinguished from the animal.

Divine education is that of the Kingdom of God: It consists in acquiring divine perfections, and this is true education; for in this estate man becomes the center of divine appearance, the manifestation of the words, "Let us make man in our image and after our likeness." This is the supreme goal of the world of humanity.

Now we need an educator who will be at the same time a material, human, and spiritual educator, and whose authority will be effective in all conditions. So if any one should say, "I possess perfect comprehension and intelligence, and I have no need of such an educator," he would be denying that which is clear and evident, as though a child should say, "I have no need of education; I will act according to my reason and intelligence, and so I shall attain the perfections of existence"; or as though the blind should say, "I am in no need of sight, because many other blind people exist without difficulty."

Then it is plain and evident that man needs an educator, and this educator must be unquestionably and indubitably perfect in all respects, and distinguished above all men. For otherwise he cannot be their educator. More particularly because he must be at the same time their material and human as well as their spiritual educator; that is to say, he will teach men to organize and carry out physical matters, and to regulate the form of society with regard to the establishing of help and assistance in life, so that material affairs may be organized and regulated for any circumstances that may occur. In the same way he will establish human education; that is to say, he must educate intelligence and thought in such a way that they may attain complete development, so that knowledge and science may increase, and the reality of things, the mysteries of beings, and the properties of existence may be discovered; that day by day instructions, inventions, and laws may be improved; and from things perceptible to the senses conclusions as to intellectual things may be deduced.

He must also impart spiritual education; so that intelligence and comprehension may penetrate the metaphysical world, and may receive benefit from the sanctifying breeze of the Holy Spirit, and may enter into relationship with the Supreme Concourse. He must so educate the human reality that it may become the center of the divine appearance, to such a degree that the attributes and the names of God shall be resplendent in the mirror of the reality of man, and the holy verse, "We will make man in Our image and likeness," shall become true.

It is clear that human power is not able to fill such a great office, and that the reason alone could not undertake the responsibility of so great a mission. How can one solitary person without help and without support lay the foundations of such a noble construction? He must depend on the help of the spiritual and divine power to be able to undertake this mission. One Holy Soul gives life to the world of humanity, changes the aspect of the terrestrial globe, causes intelligence to progress, vivifies souls, lays the foundation of a new existence, establishes the basis of a marvelous creation, organizes the world, brings nations and religions under the shadow of one standard, delivers man from the world of imperfections and vices, and inspires him with the desire and need of natural and acquired perfections. Certainly nothing short of a divine power could accomplish so great a work. We ought to consider this with justice, for this is the office of justice.

A Cause which all the governments and peoples of the world, with all their powers and armies, cannot promulgate and spread, one Holy Soul can promote without help or support! Can this be done by human power? No, in the name of God! For example, Christ, alone and solitary, upraised the standard of spiritual peace and righteousness, a work which all the victorious governments with all their hosts were unable to accomplish. Consider what was the fate of so many and diverse empires and peoples: the Roman Empire, France, Germany, Russia, England, etc.; all were gathered together under the same tent; that is to say, the appearance of Christ brought about a union among these diverse nations; some of whom, under the influence of Christianity, became so united that they sacrificed their lives and property

for one another. After the time of Constantine, who was the protagonist of Christianity, divisions broke out among them. The point I wish to make is that Christ sustained a cause that all the kings of the earth could not establish! He united the various religions and modified ancient customs. Consider what great divergences existed between Romans, Greeks, Syrians, Egyptians, Phoenicians, Israelites, and other peoples of Europe. Christ removed these divergences, and became the cause of love between these communities. Although after some time empires destroyed this union, the work of Christ was accomplished.

Therefore, the universal educator must be at the same time not only a material, but also a human and spiritual educator, and he must possess a supernatural power so that he may hold the position of a divine teacher. If he does not show forth such a holy power, he will not be able to educate, for if he be imperfect, how can he give a perfect education? If he be ignorant, how can he make others wise? If he be unjust, how can he make others just? If he be earthly, how can he make others heavenly?

Now we must consider justly: Did these Divine Manifestations who have appeared possess all these qualifications or not? If they had not these qualifications and these perfections, they were not real educators.

Therefore it must be our task to prove to the thoughtful, by reasonable arguments, the prophethood of Moses, of Christ, and of the other Divine Manifestations. And the proofs and evidences which we give must not be based on traditional but on rational arguments.

It has now been proved by rational arguments that the world of existence is in the utmost need of an educator, and that its education must be effected by a divine power. There is no doubt that this holy power is due to inspiration, and that the world must be educated through this power which is above human power.

From *TALK GIVEN IN BOSTON, MASS.* MAY 24, 1912

Religion is the outer expression of the divine reality. Therefore it must be living, vitalized, moving and progressive. If it be without motion and non-progressive it is without the divine life; it is dead. The divine institutes are continuously active and evolutionary; therefore the revelation of them must be progressive and continuous. All things are subject to re-formation. This is a century of life and renewal. Sciences and arts, industry and invention have been reformed. Law and ethics have been reconstituted, reorganized. The world of thought has been regenerated. Sciences of former ages and philosophies of the past are useless today. Present exigencies demand new methods of solution; world problems are without precedent. Old ideas and modes of thought are fast becoming obsolete. Ancient laws and archaic ethical systems will not meet the requirements of modern conditions, for this is clearly the century of a new life, the century of the revelation of the reality and therefore the greatest of all centuries. Consider how the scientific developments of fifty years have surpassed and eclipsed the knowledge and achievements of all the former ages combined. Would the announcements and theories of ancient astronomers explain our present knowledge of the sun-worlds and planetary systems? Would the mask of obscurity which beclouded mediaeval centuries meet the demand for clear-eyed vision and understanding which characterizes the world today? Will the despotism of former governments answer the call for freedom which has risen from the heart of humanity in this cycle of illumination? It is evident that no vital results are now forthcoming from the customs, institutions and standpoints of the past. In view of this, shall blind imitations of ancestral forms and theological interpretations continue to guide and control the religious life and spiritual development of humanity today? Shall man gifted with the power of reason unthinkingly follow and adhere to dogma, creeds and hereditary beliefs which will not bear the analysis of reason in this century of effulgent reality? Unquestionably

this will not satisfy men of science, for when they find premise or conclusion contrary to present standards of proof and without real foundation, they reject that which has been formerly accepted as standard and correct and move forward from new foundations.

The divine prophets have revealed and founded religion. They have laid down certain laws and heavenly principles for the guidance of mankind. They have taught and promulgated the knowledge of God, established praiseworthy ethical ideals and inculcated the highest standards of virtue in the human world. Gradually these heavenly teachings and foundations of reality have been beclouded by human interpretations and dogmatic imitations of ancestral beliefs. The essential realities which the prophets labored so hard to establish in human hearts and minds while undergoing ordeals and suffering tortures of persecution, have now well nigh vanished. Some of these heavenly messengers have been killed, some imprisoned; all of them despised and rejected while proclaiming the reality of divinity. Soon after their departure from this world, the essential truth of their teachings was lost sight of and dogmatic imitations adhered to.

Inasmuch as human interpretations and blind imitations differ widely, religious strife and disagreement have arisen among mankind, the light of true religion has been extinguished and the unity of the world of humanity destroyed. The prophets of God voiced the spirit of unity and agreement. They have been the founders of divine reality. Therefore if the nations of the world forsake imitations and investigate the reality underlying the revealed Word of God they will agree and become reconciled. For reality is one and not multiple.

The nations and religions are steeped in blind and bigoted imitations. A man is a Jew because his father was a Jew. The Muḥammadan follows implicitly the footsteps of his ancestors in belief and observance. The Buddhist is true to his heredity as a Buddhist. That is to say they profess religious belief blindly and without investigation, making unity and agreement impossible. It is evident therefore that this condition will not be remedied without a re-formation in the world of religion. In other words the fundamental reality of the divine religions must be renewed, reformed, revoiced to mankind.

From the seed of reality, religion has grown into a tree which has put forth leaves and branches, blossoms and fruit. After a time this tree has fallen into a condition of decay. The leaves and blossoms have withered and perished; the tree has become stricken and fruitless. It is not reasonable that man should hold to the old tree, claiming that its life forces are undiminished, its fruit unequalled, its existence eternal. The seed of reality must be sown again in human hearts in order that a new tree may grow therefrom and new divine fruits refresh the world. By this means the nations and peoples now divergent in religion will be brought into unity, imitations will be forsaken and a universal brotherhood in the reality itself will be established. Warfare and strife will cease among mankind; all will be reconciled as servants of God. For all are sheltered beneath the tree of His providence and mercy. God is kind to all; He is the giver of bounty to all alike, even as His Holiness Jesus Christ has declared that God "sendeth rain on the just and on the unjust"; that is to say, the mercy of God is universal. All humanity is under the protection of His love and favor, and unto all He has pointed the way of guidance and progress.

Progress is of two kinds, material and spiritual. The former is attained through observation of the surrounding existence and constitutes the foundation of civilization. Spiritual progress is through the breaths of the Holy Spirit and is the awakening of the conscious soul of man to perceive the reality of divinity. Material progress insures the happiness of the human world. Spiritual progress insures the happiness and eternal continuance of the soul. The prophets of God have founded the laws of divine civilization. They have been the root and fundamental source of all knowledge. They have established the principles of human brotherhood or fraternity which is of various kinds, such as the fraternity of family, of race, of nation and of ethical motives. These forms of fraternity, these bonds of brotherhood are merely temporal and transient in association. They do not insure harmony and are usually productive of disagreement. They do not prevent warfare and strife; on the contrary they are selfish, restricted and fruitful causes of enmity and hatred among mankind. The spiritual brotherhood which is enkindled and

established through the breaths of the Holy Spirit unites nations and removes the cause of warfare and strife. It transforms mankind into one great family and establishes the foundations of the oneness of humanity. It promulgates the spirit of international agreement and insures universal peace. Therefore we must investigate the foundation reality of this heavenly fraternity. We must forsake all imitations and promote the reality of the divine teachings. In accordance with these principles and actions and by the assistance of the Holy Spirit, both material and spiritual happiness shall become realized. Until all nations and peoples become united by the bonds of the Holy Spirit in this real fraternity, until national and international prejudices are effaced in the reality of this spiritual brotherhood, true progress, prosperity and lasting happiness will not be attained by man. This is the century of new and universal nationhood. Sciences have advanced, industries have progressed, politics have been reformed, liberty has been proclaimed, justice is awakening. This is the century of motion, divine stimulus and accomplishment; the century of human solidarity and altruistic service; the century of universal peace and the reality of the divine Kingdom.



The last photograph of Shoghi Effendi taken a few months before he passed away.

III

THE GUARDIAN OF THE BAHÁ'Í FAITH

By AMATU'L-BAHÁ RÚḤÍYYIH KHÁNUM

Salutation and praise, blessing and glory rest upon that primal branch of the Divine and Sacred Lote-Tree, grown out, blest, tender, verdant and flourishing from the Twin Holy Trees; the most wondrous, unique and priceless pearl that doth gleam from out the Twin Surging Seas.

LIKE a cloud-break in a stormy sky these words, even as a mighty shaft of sunlight, broke through the gloom and tempest of dangerous years and shone from on high upon a small boy, the grandson of a prisoner of the Sulṭán of Turkey, living in the prison-city of 'Akká in the Turkish province of Syria. The words were written by 'Abdu'l-Bahá in the first part of His *Will and Testament* and referred to His eldest grandchild, Shoghi Effendi.

Although already appointed the hereditary successor of his grandfather, neither the child, nor the ever-swelling host of followers of Bahá'u'lláh throughout the world, were made aware of this fact. In the Orient, where the principle of lineal descent is well understood and accepted as the normal course of events, there was hope no doubt, that even as Bahá'u'lláh Himself had demonstrated the validity of this mysterious and great principle of primogeniture, so would 'Abdu'l-Bahá, His son and successor, do likewise. Many years before His passing, in answer to a question from some Persian believers as to whether there would be one person to whom all should turn after His death, 'Abdu'l-Bahá had written: "*. . . Know verily that this is a well-guarded secret. It is even as a gem concealed within its shell. That it will be revealed is predestined. The time will come when its light will appear, when its evidences will be made manifest, and its secrets unravelled.*"

Until the Master passed away in November 1921, and His *Will and Testament* was found in His safe and opened and read, no one in the Bahá'í world knew that Shoghi Effendi was that "unique pearl", and just how unique and glorious a pearl it was that 'Abdu'l-Bahá left behind Him no one really understood until in November 1957 it was recalled to the Seas from which it had been born.

On the 27th day of Ramaḍán, 1314 of the Muslim calendar, Shoghi Effendi was born. This was Sunday, March 1, 1897 of the Gregorian calendar. These dates have been found in one of Shoghi Effendi's notebooks which he kept during his boyhood, written in his own hand. He was the eldest grandchild and first grandson of 'Abdu'l-Bahá, born of His oldest daughter, Díyá'íyyih Khánum, and her husband Mírzá Hádí Shirází, one of the Afnáns and a relative of the Báb. He was invariably addressed by his grandfather as "Shoghi Effendi"; indeed, He gave instructions that he should at all times have the "Effendi" added and even told Shoghi Effendi's own father he must address him thus and not merely as "Shoghi". The word "Effendi" signifies "sir" or "mister" and is added as a term of respect; for the same reason "Khánum", which means "lady" or "madame", is added to a woman's name.

At the time of Shoghi Effendi's birth 'Abdu'l-Bahá and His family were still prisoners of the Sulṭán of Turkey, 'Abdu'l Ḥamíd; it was not until the revolution of the Young Turks, in 1908, and the consequent release of political prisoners, that they were freed from an exile and bondage that, for Him and His sister at least, had lasted for over forty years. In 1897 they were all living in a house known as that of 'Abdu'lláh Páshá, a stone's throw from the great Turkish military barracks where Bahá'u'lláh, 'Abdu'l-

Bahá, and the company of believers who were with them, had been incarcerated when they first landed in 'Akká in 1868. It was in this home that the first group of pilgrims from the Western World visited the Master in the winter of 1898–99, and many more of the early believers of the West; travelling along the beach in an omnibus drawn by three horses, they would proceed from Haifa to 'Akká, enter the fortified walls of the prison-city, and be welcomed as His guests for a few days in that house. It was from this home that 'Abdu'l-Bahá left to reside in freedom in Haifa, twelve miles away on the other side of the Bay of 'Akká. Entering through a passage across which the upper story of the building ran, one came upon a small enclosed garden where grew flowers, fruit trees, and a few tall palms, and in one corner of which a long stairway ran up to the upper floor and opened on an inner, unroofed court from which doors led to various rooms and to a long corridor giving access to other chambers.

To catch even a glimpse of what must have transpired in 'Abdu'l-Bahá's heart when this first grandson was born to Him at the age of fifty-three, one must remember that He had already lost more than one son, the dearest and most perfect of them, Ḥusayn, a beautiful and very dignified little boy, having passed away when only a few years old. Of the four surviving daughters of 'Abdu'l-Bahá three were to bear Him thirteen grandchildren, but it was this oldest one who bore witness to the saying "the child is the secret essence of its sire", not to be taken to mean in this case the heritage of his own father, but rather that he was sired by the Prophets of God and inherited the nobility of his grandfather 'Abdu'l-Bahá. The depths of 'Abdu'l-Bahá's feelings at this time are reflected in His own words in which He clearly states that the name Shoghi — literally "the one who longs" — was conferred by God upon this grandson:

. . . O God! This is a branch sprung from the tree of Thy mercy. Through Thy grace and bounty enable him to grow and through the showers of Thy generosity cause him to become a verdant, flourishing, blossoming and fruitful branch. Gladden the eyes of his parents, Thou Who giveth to whomsoever Thou willest, and bestow upon him the name Shoghi so that he may yearn for Thy Kingdom and soar into the realms of the unseen!

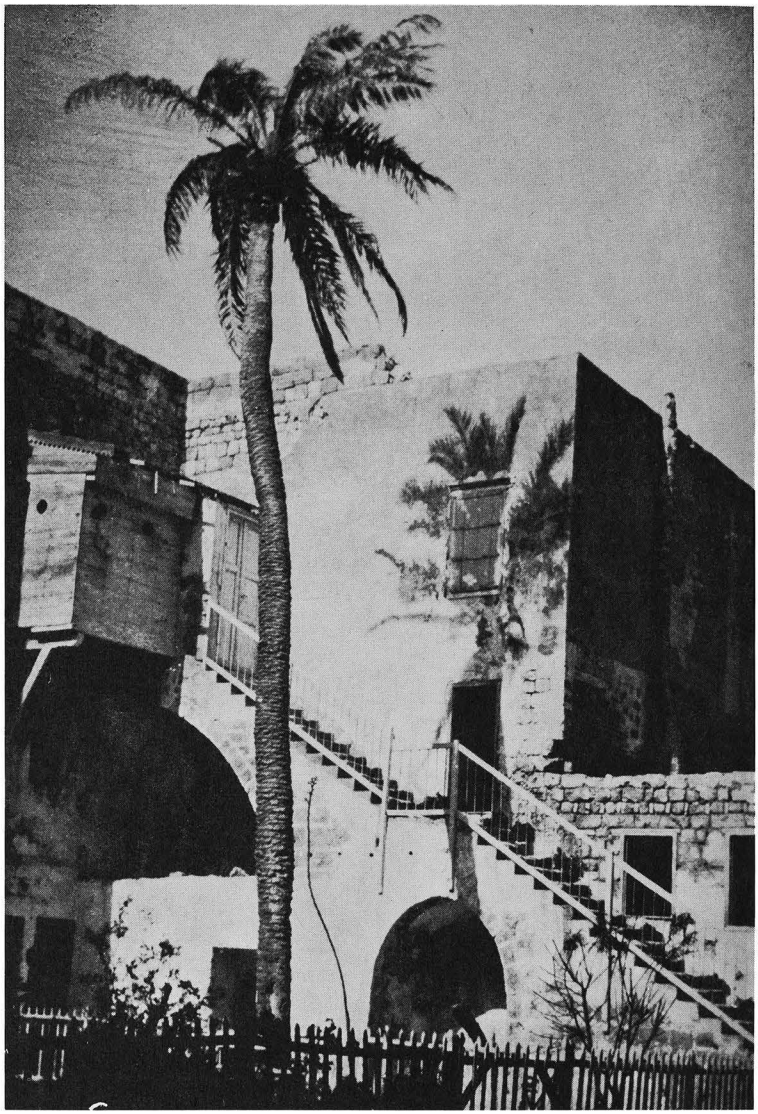
By the signs Shoghi Effendi showed from earliest childhood and by his unique nature, he twined himself ever more deeply into the roots of the Master's heart. How great must have been the struggle of the grandfather to keep within bounds His love for this child lest the very blaze of that love endanger his life through the hatred and envy of His many enemies, ever seeking an Achilles heel to bring about His downfall. Many times when Shoghi Effendi spoke of the past and of 'Abdu'l-Bahá I felt not only how boundless and consuming had been his own love for the Master, but that he had been aware of the fact that 'Abdu'l-Bahá leashed and veiled the passion of His love for him in order to protect him and to safeguard the Cause of God from its enemies.

Shoghi Effendi was a small, sensitive, intensely active and mischievous child. He was not very strong in his early years and his mother often had cause to worry over his health. However, he grew up to have an iron constitution, which, coupled with the phenomenal force of his nature and will-power, enabled him in later years to overcome every obstacle in his path. The first photographs we have of him show a peaky little face, immense eyes and a firm, beautifully shaped chin which in his childhood gave a slightly elongated and heart-shaped appearance to his face. His eyes were of that deceptive hazel colour that sometimes led people who did not have the opportunity to look into them as often as I did to think they were brown or blue. The truth is they were a clear hazel which sometimes changed to a warm and luminous grey. I have never seen such an expressive face and eyes as those of the Guardian; every shade of feeling and thought was mirrored in his visage as light and shadow are reflected on water.

In the days of Shoghi Effendi's childhood it was the custom to rise about dawn and spend the first hour of the day in the Master's room, where prayers were said and the family all had breakfast with Him. The children sat on the floor, their legs folded under them, their arms folded across their breasts, in great respect; when asked, they would chant for 'Abdu'l-Bahá; there was



"The priceless pearl", Shoghi Effendi, 'Abdu'l-Bahá's eldest grandson.



Birthplace of the Guardian, in the prison-city of 'Akká.

no shouting or unseemly conduct. Breakfast consisted of tea, brewed on the bubbling Russian brass samovar and served in little crystal glasses, very hot and very sweet, pure wheat bread and goats' milk cheese. Dr. Zia Baghdádí, an intimate of the family, in his recollections of these days records that Shoghi Effendi was always the first to get up and be on time — after receiving one good chastisement from no other hand than that of his grandfather!

He also tells us the story of Shoghi Effendi's first Tablet from 'Abdu'l-Bahá. Dr. Baghdádí states that when Shoghi Effendi was only five years old he was pestering the Master to write something for him, whereupon 'Abdu'l-Bahá wrote this touching and revealing letter in His own hand:

He is God!

O My Shoghi, I have no time to talk, leave me alone! You said "write" — I have written. What else should be done? Now is not the time for you to read and write, it is the time for jumping about and chanting "O my God!", therefore memorize the prayers of the Blessed Beauty and chant them that I may hear them, because there is no time for anything else.

It seems that when this wonderful gift reached the child he set himself to memorize a number of Bahá'u'lláh's prayers and would chant them so loudly that the entire neighbourhood could hear his voice; when his parents and other members of the Master's family remonstrated with him, Shoghi Effendi replied, according to Dr. Baghdádí, "The Master wrote to me to chant that He may hear me! I am doing my best!" and he kept on chanting at the top of his voice for many hours every day. Finally his parents begged the Master to stop him, but He told them to let Shoghi Effendi alone. This was one aspect of the small boy's chanting. We are told there was another: he had memorized some touching passages written by 'Abdu'l-Bahá after the ascension of Bahá'u'lláh and when he chanted these the tears would roll down the earnest little face. From another source we are told that when the Master was requested by a western friend, at that time living in His home, to reveal a prayer for children He did so, and the first to memorize it and chant it was Shoghi Effendi who would also chant it in the meetings of the friends.

In his recollections of those early years one of the Bahá'ís has written that one day Shoghi Effendi entered the Master's room, took up His pen and tried to write. 'Abdu'l-Bahá drew him to His side, tapped him gently on the shoulder and said, "Now is not the time to write, now is the time to play, you will write a lot in the future." Nevertheless the desire of the child to learn led to the formation of classes in the Master's household for the children, taught by an old Persian believer. I know that at one time in his childhood, most likely while he was still living in 'Akká, Shoghi Effendi and other grandchildren were taught by an Italian, who acted as governess or teacher; a grey-haired elderly lady, she came to call shortly after I was married.

Although these early years of Shoghi Effendi's life were spent in the prison-city of 'Akká, enclosed within its moats and walls, its two gates guarded by sentries, this does not mean he had no occasion to move about. He must have often gone to the homes of the Bahá'ís living inside the city, to the Khán where the pilgrims stayed, to the Garden of Riḍván and to Bahjí. Many times he was the delighted companion of his grandfather on these excursions. We are told that sometimes he spent the night in Bahjí in the house now used as a pilgrim house; 'Abdu'l-Bahá would Himself come and tuck him in bed, remarking, "I need him."

When 'Abdu'l-Bahá first moved into the new home in Haifa (which was in use by members of His family in February 1907, if not earlier) the rooms were occupied by all the members of His family; eventually the families of two of His daughters moved to homes of their own near His, but the house was always crowded with relatives, children, servants, pilgrims and guests.

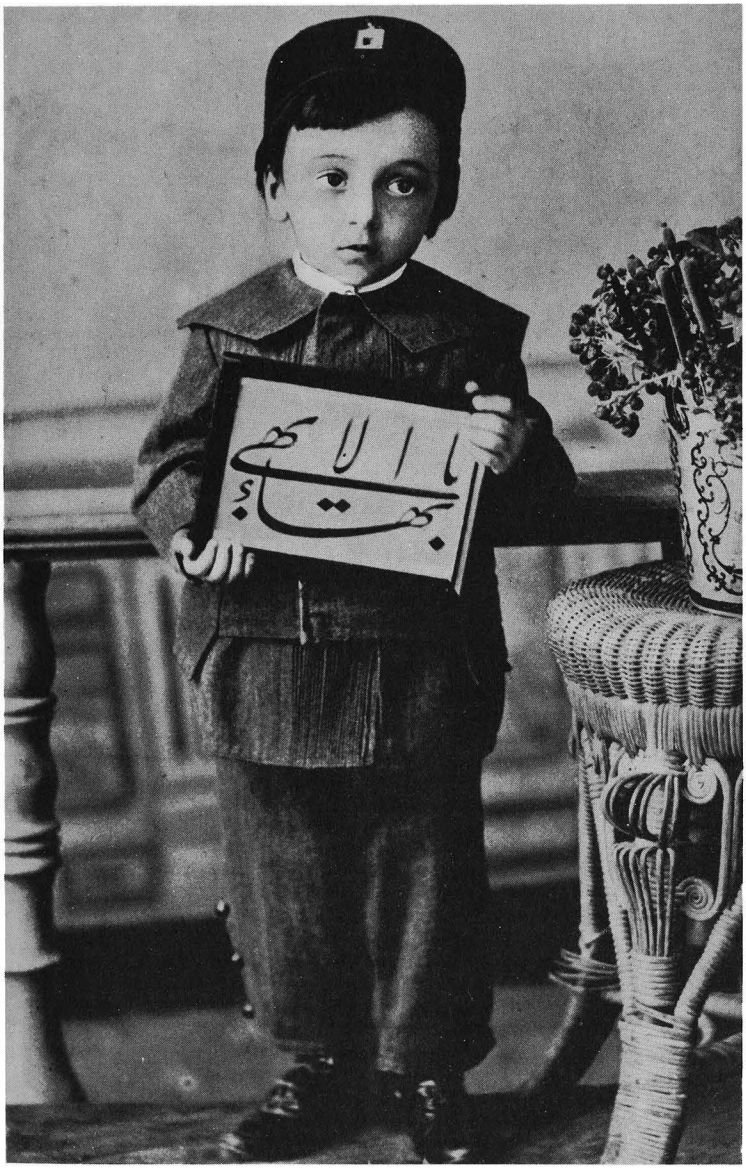
Shoghi Effendi entered the best school in Haifa, the *Collège des Frères*, conducted by the Jesuits. He told me he had been very unhappy there. Indeed, I gathered from him that he never was really happy in either school or university. In spite of his innately joyous nature, his sensitivity and his background — so different from that of others in every way — could not but set him apart and give rise to many a heart-ache; indeed, he was

one of those people whose open and innocent hearts, keen minds and affectionate natures seem to combine to bring upon them more shocks and suffering in life than is the lot of most men. Because of his unhappiness in this school 'Abdu'l-Bahá decided to send him to Beirut where he attended another Catholic school as a boarder, and where he was equally unhappy. Learning of this in Haifa the family sent a trusted Bahá'í woman to rent a home for Shoghi Effendi in Beirut and take care of and wait on him. It was not long before she wrote to his father that he was very unhappy at school, would refuse to go to it sometimes for days, and was getting thin and run down. His father showed this letter to 'Abdu'l-Bahá Who then had arrangements made for Shoghi Effendi to enter the Syrian Protestant College, which had a school as well as a university, later known as the American College in Beirut, and which the Guardian entered when he finished what was then equivalent to the high school. Shoghi Effendi spent his vacations at home in Haifa, in the presence as often as possible of the grandfather he idolized and Whom it was the object of his life to serve. The entire course of Shoghi Effendi's studies was aimed by him at fitting himself to serve the Master, interpret for Him, and translate His letters into English.

It is very difficult to trace the exact course of events in these years. All eyes were fixed on the grandfather and much as people loved and respected the eldest grandson, when the sun shines the lamp is ignored! Some pilgrims' accounts, like that of Thornton Chase, the first American believer, who visited the Master in 1907, mention meeting "Shogi Afnan". Indeed Chase published a photograph showing Shoghi Effendi in what must have been his usual costume in those days, short pants, long dark stockings, a fez on his head, a jacket and a huge sailor's collar covering his shoulders. But there is not enough material available at present to fill in all the gaps. Even those who accompanied 'Abdu'l-Bahá on His journeys to the West, and kept careful diaries, did not think to record very much about the comings and goings of a child who was only thirteen when 'Abdu'l-Bahá set forth on His historic visits to Europe and America.

No sooner had 'Abdu'l-Bahá been freed from His long imprisonment and taken up His permanent residence in Haifa, than He began to contemplate this journey. A report published in America in "Bahá'í News", 1910, states: "You have asked for an account of 'Abdu'l-Bahá's departure for the land of Egypt. 'Abdu'l-Bahá did not inform anyone that He was going to leave Haifa . . . within two days He summoned to His presence M.N., Shoghi Effendi and K. and this servant." One of the Bahá'ís recalls that a little before sunset, on that September afternoon when 'Abdu'l-Bahá's ship set sail for Port Said in Egypt, Shoghi Effendi was seated on the steps of the Master's house, disconsolate and forlorn, and remarked: "The Master is now on board the ship. He has left me behind, but surely there is a wisdom in this!" or words to this effect. Well knowing what was passing in the heart of His grandson the loving Master no doubt sent for the child to soften the blow of this first, serious separation from Him; but more reference than this to that event has not been found. We know the Master stayed about a month in Port Said, later proceeding to Alexandria rather than to Europe, which was His original intention, and that Shoghi Effendi was with Him. As school opened in early October one presumes he returned to Syria. In April 1911, Shoghi Effendi was again with the Master, in Ramleh, a suburb of Alexandria, for a visiting Bahá'í from America, Louis Gregory, the first negro Hand of the Cause, mentions meeting, on April 16th, "Shogi", a beautiful boy, a grandson of 'Abdu'l-Bahá, and says he showed great affection for the pilgrims.

'Abdu'l-Bahá's thoughts, in spite of the arduous nature of His daily preoccupations during those exhausting months in America and later in Europe, must have often gone to His beloved grandson. We find mention of Shoghi Effendi in three of the letters the Master wrote to His sister, the Greatest Holy Leaf, Bahíyyih Khánum, during His travels, showing His anxiety over Shoghi Effendi and revealing His great love for him: "Write to me at once about Shoghi Effendi's condition, informing me fully and hiding nothing; this is the best way."; "Kiss the light of the eyes of the company of spiritual souls, Shoghi Effendi"; "Kiss the fresh flower of the garden of sweetness, Shoghi Effendi". Such references clearly indicate His anxiety over a child who had not always been well and who, He well knew, missed Him terribly



A little boy who became a spiritual king.



Shoghi Effendi, taken during his early school years.

and suffered. We also have a Tablet of 'Abdu'l-Bahá addressed to Shoghi Effendi, expressing His concern about his health, but at what period it was written I do not know:

He is God !

Shoghi Effendi, upon him be the glory of the All-Glorious! Oh thou who art young in years and radiant of countenance, I understand you have been ill and obliged to rest; never mind, from time to time rest is essential, otherwise, like unto 'Abdu'l-Bahá from excessive toil you will become weak and powerless and unable to work. Therefore rest a few days, it does not matter. I hope that you will be under the care and protection of the Blessed Beauty.

Shoghi Effendi was always active in corresponding with Bahá'i friends through personal letters. We learn from one of these, addressed to "Syed Mustafa Roumie" in Burma, and dated "Caiffa, Syria, July 28, 1914", in which he says he is much pleased with the "glad tidings of the rapid progress of the Cause in the Far East", that he shared this letter with the Master and "a Holy tender smile ran over his radiant Face and his heart overflowed with joy. I then came to know that the Master is in good health for I recollected his sayings which I quote now. 'Whenever and wherever I hear the glad tidings of the Cause my physical health is bettered and ameliorated.' I therefore tell you that the Master is feeling very well and is happy. Convey this happy news to the Indian believers. I do hope that this will double their courage, their firmness, and their zeal in spreading the Cause."

Shoghi Effendi also played a dominant role in the activities of the Bahá'í students studying in Beirut, through which passed so many of the pilgrims from Persia and the Far East on their way to and from Haifa. He writes, in a letter from Beirut dated May 3, 1914: "Going back to our college activities our Bahá'í meetings, which I have spoken to you about, are reorganized and only today we are sending letters, enclosing glad tidings of the Holy Land, to the Bahá'í Assemblies in various countries."

The war years, during most of which Shoghi Effendi was studying to obtain his Bachelor of Arts degree at the American University, must have often cast a deep shadow of anxiety on him, in spite of his naturally buoyant and joyous nature. They were years of ever-increasing danger for his beloved grandfather, years of dire starvation for much of the population, of privations shared by all, including his own family.

It was in 1918 that Shoghi Effendi received his Bachelor of Arts degree. In a letter to a friend in England dated November 19th of that year, he wrote: "I am so glad and privileged to be able to attend to my Beloved's services after completing my course of Arts and Sciences in the American University at Beirut. I am so anxious and expectant to hear from you and of your services to the Cause for by transmitting them to the Beloved I shall make him happy, glad and strong. The past four years have been years of untold calamity, of unprecedented oppression, of indescribable misery, of severe famine and distress, of unparalleled bloodshed and strife, but now that the dove of peace has returned to its nest and abode a golden opportunity has arisen for the promulgation of the Word of God. This will be now promoted and the Message delivered in this liberated region without the least amount of restriction. This is indeed the Era of Service." Nothing could be more revealing of the character of the future Guardian than these lines, in which his devotion to the work of the Master, his consuming longing to make Him happy and well, his concise summary of where his own life now stands in relation to this service, his analysis of what the war's end signifies for the immediate future of Bahá'í work are all clearly shown. His nascent rhetorical style, still hampered by an imperfect command of the English language, but already showing the bare bones of its future greatness is reflected in passages such as this: "the friends . . . are all . . . large and small, old and young, healthy and sick, at home and abroad, glad of the events that have recently transpired; they are all one soul in different bodies, united, agreed, serving and aiming to serve the oneness of humanity."

Shoghi Effendi was now twenty-one years old. His personal relationship to 'Abdu'l-Bahá was made clear in some of these early letters, for the most part written in 1919, in which he refers to "my grandfather, 'Abdu'l-Bahá" and signs himself "Shoghi Rabbani (grandson of 'Abdu'l-Bahá)". One must remember that in the immediate months after the war ended,

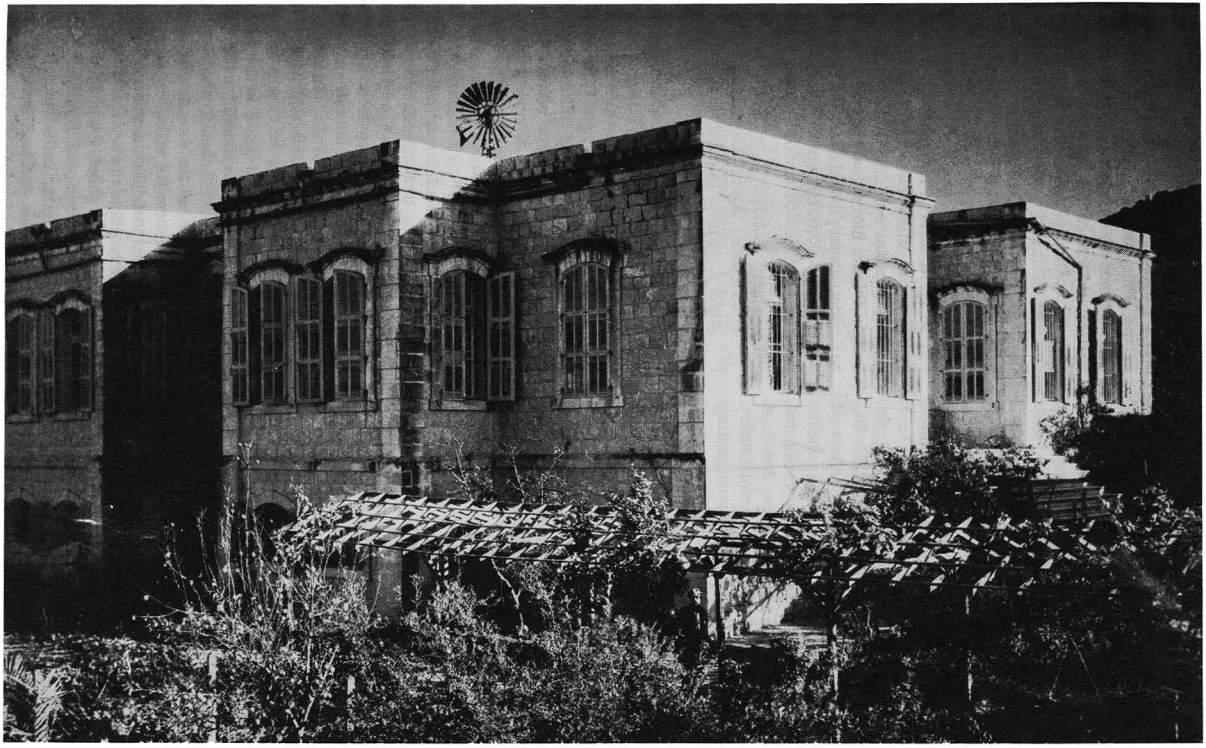
when contact was being re-established between the Master and the believers in so many countries which had been cut off from Him during the long years of hostilities, it was highly desirable that Bahá'ís and non-Bahá'ís alike should know who this "Shoghi Rabbani" was who was now acting as the Master's secretary and right-hand man. The *Star of the West*, in its issue of September 27, 1919, publishes a full length photograph of Shoghi Effendi, entitled, "Shoghi Rabbani, Grandson of 'Abdu'l-Bahá" and states he is the translator of recent Tablets and his Diary Letters begin in this issue. Personally I believe, knowing from experience how completely Shoghi Effendi directed even minutiae at the World Centre, that it is probable the Master Himself directed him to make clear their family relationship.

The work of 'Abdu'l-Bahá increased from day to day as floods of letters, reports, and eventually pilgrims poured into Haifa. This is reflected in Shoghi Effendi's personal letters to various Bahá'í friends: " . . . this interruption of correspondence with you on my part has been solely due to a great pressure of work in connection with the dictation and translation of Tablets . . . The whole afternoon has been spent in translating for him only the contents of a part of the supplications from London." He ends up by saying, "I enclose, out of my Bahá'í and particular affection for you, two photographs . . . "; "My head is in a whirl, so busy and so eventful was the day. No less than a score of callers from prince and pasha to a simple private soldier have sought interview with 'Abdu'l-Bahá."; "The Beloved from morn till eve, even at midnight is engaged in revealing Tablets, in sending forth his constructive, dynamic thoughts of love and principles to a sad and disillusioned world."; "As I am writing these lines, I am again moved to present myself in his presence and take down his words in response to the recently arrived supplications." Every word reflects the boundless energy, devotion and enthusiasm of this princeling standing at the side of the old king, serving and supporting Him with all the vitality of his youth and the singular eagerness of his nature.

Shoghi Effendi frequently accompanied the Master to the steadily increasing number of official functions to which He was invited. This included visits to the British Military Governor of Haifa and interviews with the Commander-in-Chief, Sir Edmund Allenby, the General who had led the Allied forces in Palestine and who later became Lord Allenby and was largely responsible for 'Abdu'l-Bahá's receiving a knighthood from the British Government. Shoghi Effendi wrote: "This was the second time 'Abdu'l-Bahá had called on the General and this time the conversation centered around the Cause and its progress . . . He is a very gentle, modest and striking figure, warm in affection, yet imposing in his manners." In these circles the grandson of 'Abdu'l-Bahá was now becoming known. An official letter, from the Military Governor to 'Abdu'l-Bahá, says: "Your Eminence: I have today received from your grandson the sum of ....." This was in response to Shoghi Effendi's having called upon him with a further contribution from the Master to the "Haifa Relief Fund". Shoghi Effendi also spent much time with the pilgrims, not only in the presence of 'Abdu'l-Bahá, during which he eagerly obtained detailed information from them about the progress of Bahá'í activities in various countries.

Wherever 'Abdu'l-Bahá went, as often as possible the beloved grandson went with Him. This constant companionship, which lasted for about two years, must have been a deep satisfaction to them both and have exerted a profound and decisive influence on Shoghi Effendi. During these years, when the star of 'Abdu'l-Bahá's fame was rising locally, as well as internationally, Shoghi Effendi had the opportunity of observing how the Master dealt with high officials and the numerous men of distinction drawn to one Whom many regarded as little less than an oriental prophet and the greatest religious figure in Asia, as well as how the Master conducted Himself in the face of the ever-present envy and intrigue of His enemies and ill-wishers. The lessons learned were to be reflected in the thirty-six years of Shoghi Effendi's own ministry to the Faith of Bahá'u'lláh.

The decision of Shoghi Effendi to leave 'Abdu'l-Bahá, after less than two years spent constantly in His service, and at a time when the Master's vast post-war correspondence was steadily increasing, was based on a number of factors: if he intended to pursue his studies the sooner he did so the better; 'Abdu'l-Bahá now had a number of people



The house of 'Abdu'l-Bahá in Haifa, as it appeared in His days.

acting as His secretaries; Shoghi Effendi's eldest cousin had finished his studies in Beirut and was now at home; the Master's own condition and plans were propitious.

Very few of us, least of all when we are twenty-three years old, imagine our loved ones dying. So it is not surprising that Shoghi Effendi should have left 'Abdu'l-Bahá, some time in the spring of 1920, with a tranquil conscience, fully believing he would return to His side better equipped to serve Him.

Oxford and Cambridge are still words to conjure with; in 1920 they shone in even more splendid academic isolation than they do in these days when universities and university education have become more prevalent. Balliol, to which Shoghi Effendi was admitted, had a very high standing, being one of Oxford's oldest colleges. I was conducted, years later, by the Guardian, to see the streets he had passed through, the Bodleian Library, the placid river in its greensward surroundings beyond the wrought iron gates, to thousand-year-old Christ Church with its vast kitchen and fairy web of Gothic arches, to Magdalen and its beauties and to the peaceful quad inside the walls of Balliol, which Shoghi Effendi crossed to his studies, to the dining hall where he ate, and to gaze on the narrow entrance that led to the room he had once lived in as a student.

The Guardian's own idea of why he was at Oxford was quite clear; fortunately we have an expression of this in a letter he wrote to an oriental believer on October 18, 1920: "My dear spiritual friend . . . God be praised, I am in good health and full of hope and trying to the best of my ability to equip myself for those things I shall require in my future service to the Cause. My hope is that I may speedily acquire the best that this country and this society have to offer and then return to my home and recast the truths of the Faith in a new form, and thus serve the Holy Threshold." There is no doubt he was referring to his future translation of the teachings into the perfect English for which he laid the foundation during his sojourn in England.

From his Beirut days until practically the end of his life Shoghi Effendi had the habit of writing vocabularies and typical English phrases in notebooks. Hundreds of words and sentences have been recorded and these clearly indicate the years of careful study he put into mastering a language he loved and revelled in. For him there was no second to English. He was a great reader of the King James version of the Bible, and of the historians Carlyle and Gibbon, whose styles he greatly admired, particularly that of Gibbon whose *Decline and Fall of the Roman Empire* Shoghi Effendi was so fond of that I never remember his not having a volume of it near him in his room and usually with him when he travelled.

* * *

The address of Major Tudor Pole, in London, was often used as the distributing point for cables and letters to the Bahá'ís. Shoghi Effendi himself, whenever he went up to London, usually called there. On November 29, 1921, at 9:30 in the morning the following cable reached that office:

> Cyclometry London
> His Holiness 'Abdu'l-Bahá ascended
> Abhá Kingdom. Inform friends.
> Greatest Holy Leaf

In notes he made of this terrible event and its immediate repercussions Tudor Pole records that he immediately notified the friends by wire, telephone and letter. I believe he must have telephoned Shoghi Effendi, asking him to come at once to his office, but not conveying to him at that distance a piece of news which he well knew might prove too much of a shock. However this may be, at about noon Shoghi Effendi reached London, went to 61 St. James' Street (off Piccadilly and not far from Buckingham Palace) and was shown into the private office. Tudor Pole was not in the room at the moment but as Shoghi Effendi stood there his eye was caught by the name of 'Abdu'l-Bahá on the open cablegram lying on the desk and he read it. When Tudor Pole entered the room a moment later he found Shoghi Effendi in a state of collapse, dazed and bewildered by this catastrophic news. He was taken to the home of Miss Grand, one of the London believers, and put to bed there for a few days.

Owing to passport difficulties Shoghi Effendi cabled Haifa he could not arrive until the end of the month. He sailed from England on December 16th, accompanied by Lady Blomfield and Rouhangeze, and arrived in Haifa by train at 5:20 p.m. on December 29th, from Egypt where his boat from England had

docked. Many friends went to the station to bring him home; it is reported he was so overcome on his arrival that he had to be assisted up the steps. Awaiting him in the house was the only person who could in any measure assuage his suffering—his beloved great-aunt, the sister of 'Abdu'l-Bahá. She had already—so frail, so quiet, so modest at all times—shown herself in these past weeks to be a strong rock to which the believers clung in the midst of the tempest that had so suddenly burst upon them. The calibre of her soul, her breeding, her station, fitted her for the role she played in the Cause and in Shoghi Effendi's life during this extremely difficult and dangerous period.

When 'Abdu'l-Bahá so unexpectedly and quietly passed away, after no serious illness, the distracted members of His family searched His papers to see if by chance He had left any instructions as to where He should be buried. Finding none they entombed Him in the centre of the three rooms adjacent to the inner Shrine of the Báb. They discovered His Will—which consists of three Wills written at different times and forming one document—addressed to Shoghi Effendi. It now became the painful duty of Shoghi Effendi to hear what was in it; a few days after his arrival they read it to him.

There is no doubt that the Greatest Holy Leaf, and probably a selected few of the Master's family knew, before Shoghi Effendi reached Haifa, the gist at least of what was in the Will because it had been examined to see if He had made any provisions for His own burial. That this is so is borne out by cables sent to the Persian and to the American believers, by the Greatest Holy Leaf, on December 21, 1921. The one to America read as follows: "Memorial meeting world over January seven. Procure prayers for unity and steadfastness. Master left full instructions in His Will and Testament. Translation will be sent. Inform friends." But the provisions of the Will were not made known until it was first read to Shoghi Effendi and, indeed, until it was officially read on January 3, 1922.

It was befitting that the Greatest Holy Leaf, and not Shoghi Effendi himself, should announce to the Bahá'í world the provisions of the Master's Will. On January 7th she sent two cables to Persia as follows: "Memorial meetings all over the world have been held. The Lord of all the worlds in His Will and Testament has revealed His instructions. Copy will be sent. Inform believers." and "Will and Testament forwarded Shoghi Effendi Centre Cause." On January 16th she cabled: "In Will Shoghi Effendi appointed Guardian of Cause and Head of House of Justice. Inform American friends." In spite of the fact that from the very beginning Shoghi Effendi exhibited both a tactful and masterful hand in dealing with the problems that continually faced him, he leaned very heavily on the Greatest Holy Leaf, whose character, station and love for him made her at once his support and his refuge.

Immediately after these events Shoghi Effendi selected eight passages from the Will and circulated them among the Bahá'ís; only one of these referred to himself, was very brief and was quoted as follows: "O ye the faithful loved ones of 'Abdu'l-Bahá! It is incumbent upon you to take the greatest care of Shoghi Effendi . . . For he is, after 'Abdu'l-Bahá, the guardian of the Cause of God, the Afnán, the Hands (pillars) of the Cause and the beloved of the Lord must obey him and turn unto him." Of all the thundering and tremendous passages in the Will referring to himself, Shoghi Effendi chose the least astounding and provocative to first circulate among the Bahá'ís. Guided and guiding he was from the very beginning.

These early years of his Guardianship must be seen as a continual process of being floored and rising to his feet again, often staggering from the terrible blows he had received, but game to the core. It was his love for 'Abdu'l-Bahá that always carried him through: "yet I believe," he cries out, "and firmly believe in His power, His guidance, His ever-living presence . . ." In a letter written in February 1922, to Nayyir Afnán, a nephew of 'Abdu'l-Bahá, the agony of his soul is clearly reflected: "Your . . . letter reached me in the very midst of my sorrows, my cares and afflictions . . . the pain, nay the anguish of His bereavement is so overwhelming, the burden of responsibility He has placed on my feeble and my youthful shoulders is so overwhelming . . ." He goes on to say: "I am enclosing for you personally the copy of the dear Master's Testament, you will read it and see what He had undergone at the hands of His kindred . . . you will also see what a great responsibility

He has placed on me which nothing short of the creative power of His word can help me to face . . ." This letter is not only indicative of his feelings but in view of the fact that the one he wrote it to belonged to those who had been the enemies of the Master in the days after Bahá'u'lláh's ascension and were of that breed of kindred He had so strongly denounced in His Will, shows how courageously Shoghi Effendi holds up the mirror of the past and at the same time appeals for his support and loyalty in the new situation which exists.

His earliest letters reveal Shoghi Effendi's characteristic strength, wisdom and dignity. To one of the professors of the American University in Beirut he wrote, on March 19, 1922, clearly and unequivocally stating his own position: "Replying to your question as to whether I have been officially designated to represent the Bahá'í Community: 'Abdu'l-Bahá in his testament has appointed me to be the head of the universal council which is to be duly elected by national councils representative of the followers of Bahá'u'lláh in different countries . . ."

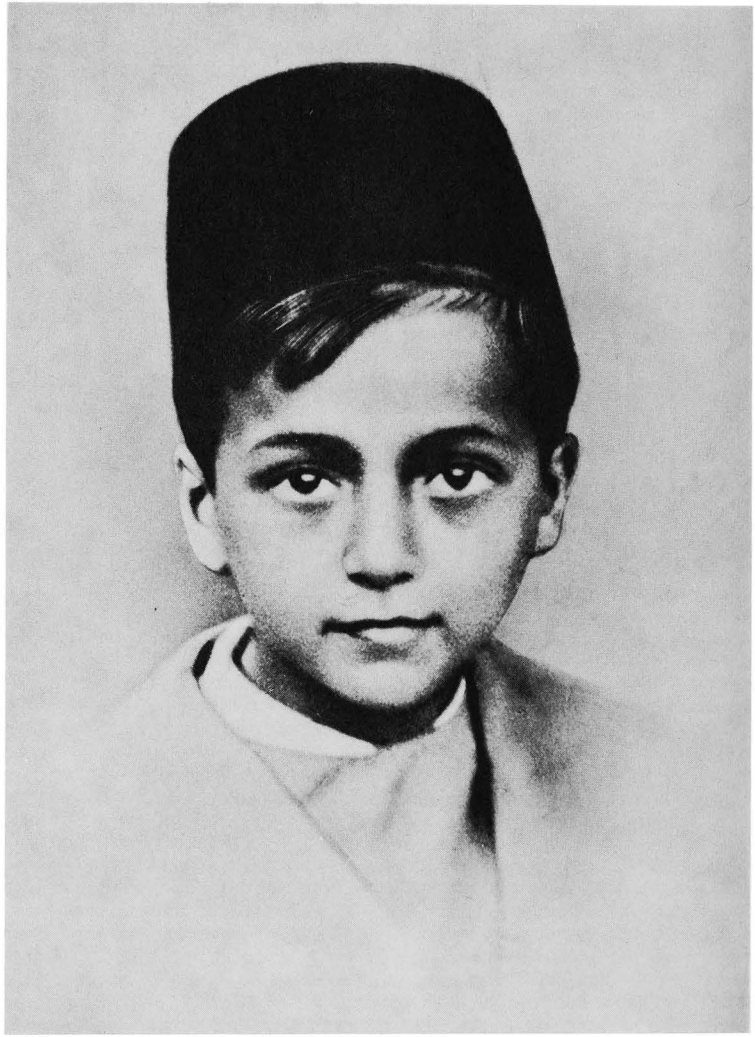
It must not be thought, however, that the act of promulgating the Master's Will solved all problems and ushered in a new era in the Cause with the greatest of ease. Far from it. Before Shoghi Effendi reached Haifa the Greatest Holy Leaf had been obliged to cable America on December 14th: "Now is period of great tests. The friends should be firm and united in defending the Cause. Nakeseens [Covenant-breakers] starting activities through press other channels all over world. Select committee of wise cool heads to handle press propaganda in America."

One of the oldest and most staunch of the American believers wrote to Shoghi Effendi on January 18, 1922, less than two weeks after the public announcement of the provisions of 'Abdu'l-Bahá's Will: "As you know we are having great troubles and sorrows with violators in the Cause in America. This poison has penetrated deeply among the friends . . ." In many reports, in great detail, accusations and facts poured in upon the newly-made Guardian. There was, of course, another aspect. With touching pure-heartedness and trust the Bahá'ís of East and West rallied round their young leader and poured out avowals of their love and loyalty: "We long to assist the Guardian in every way and our hearts are responsive to the burdens upon his young shoulders . . ."; "Word has reached us here in Washington that our beloved Master has placed the guidance and protection of the Holy Cause in your hands and that He named you as the head of the House of Justice. I write you these few lines responding with all my heart to the sacred instructions of our Beloved Lord and assuring all the support and fidelity of which I am capable . . ."; "Beloved of our beloved," he was addressed by two pillars of the Faith in America, "how our hearts sang with joy at the news that the Master had not left us comfortless but had made you, His beloved, the centre of the unity of His Cause, so that the hearts of all the friends may find peace and certainty."; "Our lives have been in utter darkness until the blessed cablegram of the Greatest Holy Leaf arrived with the first ray of light, and that is your appointment by the Merciful Lord as our Guardian and our Head as well as the Guardian of the Cause of God and the Head of the House of Justice."; "Whatever the Guardian of the Cause wishes or advises these servants to do, that is likewise our desire and intention."

On January 16th the Guardian wrote his first letter to the Persian Bahá'ís, encouraging them to remain steadfast and protect the Faith and sharing with them in moving terms his grief at the passing of the beloved Master. On January 22nd Shoghi Effendi cabled the American Bahá'ís: "Holy Leaves comforted by Americans' unswerving loyalty and noble resolve. Day of steadfastness. Accept my loving cooperation." The day before he had written his first letter to them, beginning: "At this early hour when the morning light is just breaking upon the Holy Land, whilst the gloom of the dear Master's bereavement is still hanging thick upon the hearts, I feel as if my soul turns in yearning love and full of hope to that great company of His loved ones across the seas . . ." Already he has placed his hand on the tiller and sees the channels he must navigate clearly before him: "the broad and straight path of teaching", as he phrased it, unity, selflessness, detachment, prudence, caution, earnest endeavour to carry out the Master's wishes, awareness of His presence, shunning of the enemies of the Cause — these must be the goal and



Shoghi Effendi in his childhood.



The future Guardian, the grandson 'Abdu'l-Bahá used to call "O My Shoghi!"

animation of the believers. Four days later he is writing his first letter to the Japanese Bahá'ís: "Despondent and sorrowful though I be in these darksome days, yet whenever I call to mind the hopes our departed Master so confidently reposed in the friends in that Far-Eastern land, hope revives within me and drives away the gloom of His bereavement. As His attendant and secretary for well nigh two years after the termination of the Great War, I recall so vividly the radiant joy that transfigured His face whenever I opened before Him your supplications . . ."

While Shoghi Effendi was thus occupied and was gathering his powers and beginning to write letters such as these to the Bahá'ís in different countries, he received the following letter from the High Commissioner for Palestine, Sir Herbert Samuel, dated January 24, 1922:

> Dear Mr. Rabbani,
>
> I have to acknowledge receipt of your letter of Jan. 16, and to thank you for the kind expression it contains.
>
> It would be unfortunate if the ever to be lamented death of Sir 'Abdu'l-Bahá were to interfere with the completion of your Oxford career, and I hope that may not be the case.
>
> I am much interested to learn of the measures that have been taken to provide for the stable organization of the Bahá'í Movement.
>
> Should you be at any time in Jerusalem it would be a pleasure to me to see you here.
>
> Yours sincerely,
> Herbert Samuel

However friendly its tone, it demanded on the part of His Majesty's Government to be informed of what was going on. And this is not the least surprising in view of the activities of Muḥammad 'Alí. Shortly after 'Abdu'l-Bahá's ascension, this disgruntled and perfidious half-brother had filed a claim, based on Islamic law (he who pretended he had still a right to be the successor of Bahá'u'lláh!) for a portion of the estate of 'Abdu'l-Bahá which he now claimed a right to as His brother. He had sent for his son, who had been living in America and agitating his father's claims there, to join him in this new and direct attack on the Master and His family. Not content with this exhibition of his true nature he applied to the civil authorities to turn over the custodianship of Bahá'u'lláh's Shrine to him on the grounds that he was 'Abdu'l-Bahá's lawful successor. The British authorities refused on the grounds that it appeared to be a religious issue; he then appealed to the Muslim religious head and asked the Muftí of 'Akká to take formal charge of Bahá'u'lláh's Shrine; this dignitary, however, said he did not see how he could do this as the Bahá'í teachings were not in conformity with Sharí'ah law. All other avenues having failed he sent his younger brother, Badí'u'lláh, with some of their supporters, to visit the Shrine of Bahá'u'lláh where, on Tuesday, January 30th, they forcibly seized the keys of the Holy Tomb from the Bahá'í caretaker, thus asserting Muḥammad 'Alí's right to be the lawful custodian of his Father's resting-place. This unprincipled act created such a commotion in the Bahá'í Community that the Governor of 'Akká ordered the keys to be handed over to the authorities, posted guards at the Shrine, but went no further, refusing to return the keys to either party.

It does not require much imagination to conceive this was another terrible shock to Shoghi Effendi, the news arriving after dark, by a panting and excited messenger, all the believers aroused and distressed beyond words at the thought that for the first time in decades the Most Sacred Remains had fallen into the hands of the inveterate enemy of the Centre of His Covenant.

The situation in which Shoghi Effendi now found himself was truly crushing. Although the body of the believers was loyal, the Cause was being attacked from all sides by enemies emboldened by and rejoicing over the death of 'Abdu'l-Bahá.

The strain of this was more than he could bear. He appointed a body of nine people to act tentatively as an Assembly and we find that on April 7, 1922, this body enters in its records that a letter has been received from the Greatest Holy Leaf in which she states that "the Guardian of the Cause of God, the chosen Branch, the Leader of the people of Bahá, Shoghi Effendi, under the weight of sorrows and boundless grief, has been forced to leave here for a while in order to rest and recuperate, and then return to the Holy Land to render his services and discharge his

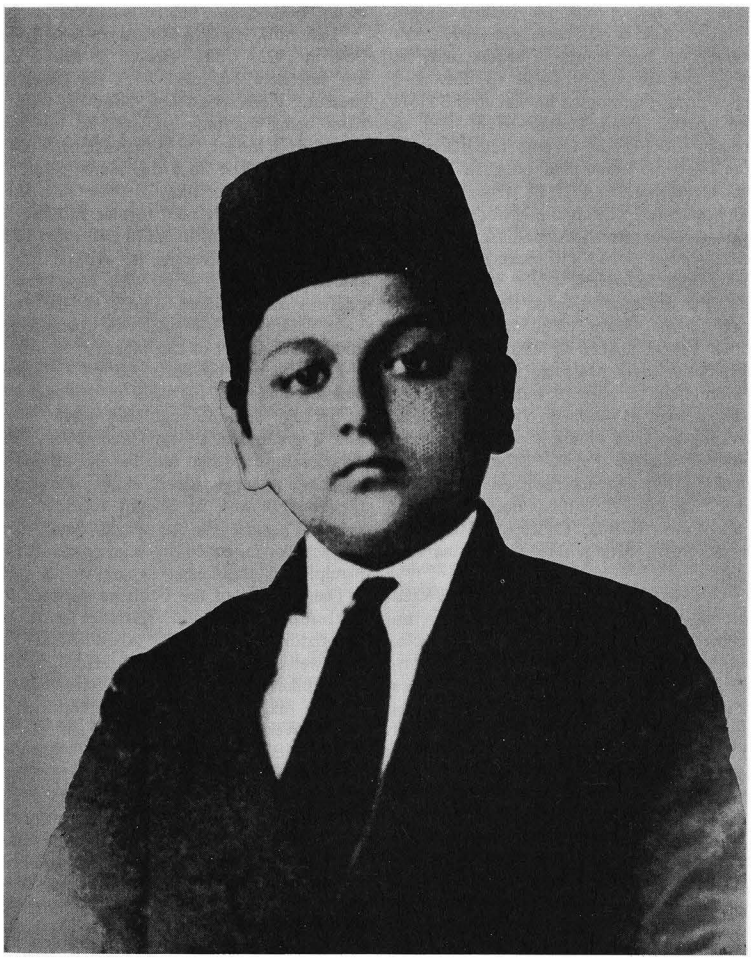
responsibilities." She goes on to say that in accordance with his letter, which she encloses, he has appointed her to administer, in consultation with the family of 'Abdu'l-Bahá, and a chosen Assembly, all Bahá'í affairs during his absence. Shoghi Effendi had already left Haifa for Europe, on April 5th, accompanied by his eldest cousin.

On April 8th the Greatest Holy Leaf wrote a general letter to the friends. She first acknowledges the letters of allegiance they have sent and says Shoghi Effendi is counting upon their co-operation in spreading the Message; the Bahá'í world must from now on be linked through the Spiritual Assemblies and local questions must be referred to them. She then goes on to say: "Since the ascension of our Beloved 'Abdu'l-Bahá, Shoghi Effendi has been moved so deeply . . . that he has sought the necessary quiet in which to meditate upon the vast task ahead of him, and it is to accomplish this that he has temporarily left these regions. During his absence he has appointed me as his representative, and while he is occupied in this great endeavour, the family of 'Abdu'l-Bahá is assured that you will all strive to advance triumphantly the Cause of Bahá'u'lláh . . ." The typewritten letter in English is signed in Persian "Bahá'íyyih" and sealed with her seal.

It all looked very calm on paper but behind it was a raging storm in the heart and mind of Shoghi Effendi. "He has gone", the Greatest Holy Leaf wrote, "on a trip to various countries". He left with his cousin and went to Germany to consult doctors. I remember he told me they found he had almost no reflexes, which they considered very serious. In the wilderness, however, he found for himself a partial healing, as so many others had found before him. Some years later, in 1926, to Hippolyte Dreyfus, who had known him from childhood and whom he evidently felt he could be open with as an intimate friend, he wrote that his letter had reached him "on my way to the Bernese Oberland which has become my second home. In the fastnesses and recesses of its alluring mountains I shall try to forget the atrocious vexations which have afflicted me for so long . . . It is a matter which I greatly deplore, that in my present state of health, I feel the least inclined to, and even incapable of, any serious discussion on these vital problems with which I am confronted and with which you are already familiar. The atmosphere in Haifa is intolerable and a radical change is impracticable. The transference of my work to any other centre is unthinkable, undesirable and in the opinion of many justly scandalous . . . I cannot express myself more adequately than I have for my memory has greatly suffered."

In the early years after 'Abdu'l-Bahá's passing, although Shoghi Effendi often travelled about Europe with the restless interest of not only a young man but a man haunted by the ever-present, towering giants of his work and his responsibility, he returned again and again to those wild, high mountains and their lofty solitude.

In spite of his withdrawal — for that is really what this first absence from the Holy Land amounted to — the forces Shoghi Effendi had set in motion were bearing fruit: One of the returning pilgrims informed the American Bahá'í Convention, held in April 1922, that: "our visit was at the summons of Shoghi Effendi. At Haifa we met Bahá'ís from Persia, India, Burma, Egypt, Italy, England and France . . . On arrival the impression that came strongly over me was that God is in His Heaven and all is well with the world . . . We met Shoghi Effendi, dressed entirely in black, a touching figure. Think of what he stands for today! All the complex problems of the great statesmen of the world are as child's play in comparison with the great problems of this youth, before whom are the problems of the entire world . . . No one can form any conception of his difficulties, which are overwhelming . . . the Master is not gone. His Spirit is present with greater intensity and power, . . . In the center of this radiation stands this youth, Shoghi Effendi. The Spirit streams forth from this young man. He is indeed young in face, form and manner, yet his heart is the center of the world today. The character and spirit divine scintillate from him today. He alone can . . . save the world and make true civilization. So humble, meek, selfless is he that it is touching to see him. His letters are a marvel. It is the great wisdom of God in granting us the countenance of this great central point of guidance to meet difficult problems. These problems, much like ours, come to him from all parts of the world. They are met and solved by him in the most informal way . . .



Shoghi Effendi as a young boy.

The great principles laid down by Bahá'u'lláh and 'Abdu'l-Bahá now have their foundation in the external world of God's Kingdom on earth. This foundation is being laid, sure and certain, by Shoghi Effendi in Haifa today."

Being by nature very methodical Shoghi Effendi in these early years kept fairly complete records and copies of letters sent; he lists 67 centres that he wrote to, East and West, during the months he was in the Holy Land in 1922. From December 16, 1922, to February 23, 1923 he records 132 places he wrote to, some more than once. In a letter dated December 16, 1922 he wrote: ". . . . I shall now eagerly await the joyful tidings of the progress of the Cause and the extension of your activities and will spare no effort in sharing with the faithful, here and in other lands, the welcome news of the progressive march of the Cause." The correspondence of this period covers 21 countries and 67 cities, but he does not seem to have written to more than a score of individuals, many of whom were not Bahá'ís. The countries he corresponded with at the very outset of his ministry included Persia, Britain, France, Germany, Italy, Sweden, Switzerland, United States, Canada, Australia, Pacific Islands, Japan, India, Burma, Caucasus, Turkistán, Turkey, Syria, Mesopotamia, Palestine and Egypt.

In his first letter to the newly-elected National Assembly of America he writes, on December 23rd, that: "To have been unable, owing to unforeseen and unavoidable circumstances, to correspond with you ever since you entered upon your manifold and arduous duties is to me a cause of deep regret and sad surprise." These are the words of a man coming up from the depths of nightmare and reflect how deep had been the abyss of affliction into which he had fallen during the past year of his life. "I am however", he goes on to say, "assured and sustained by the conviction, never dimmed in my mind, that whatever comes to pass in the Cause of God, however disquieting in its immediate effects, is fraught with infinite Wisdom and tends ultimately to promote its interests in the world."

In these early letters he invites the Assemblies to write to him, and he asks them to inform him of their "needs, wants and desires, their plans and their activities", so that he may "through my prayers and brotherly assistance contribute, however meagrely, to the success of their glorious mission in this world." He is deeply grateful for the manner in which "my humble suggestions" have been carried out, and assures the friends of his "never-failing brotherly assistance."

"I am now," Shoghi Effendi wrote to Tudor Pole in 1923, "fully restored to health and am intensely occupied with my work at present." Correspondence, however, was far from being his only activity; he was also "engaged in the service of the various pilgrims that visit in these days this sacred Spot." It was customary for him, in these early days of his ministry, to hold regular meetings in the home of 'Abdu'l-Bahá. In December 1922, five days after his return, he writes: "I have shared fully your news with those loving pilgrims and resident friends in the Holy Land whom I meet regularly in what was the audience chamber of the Master."

These might be described as the more pleasant phases of his work in the discharge of his high office, though they exacted from him a great deal of time and energy. But what really burdened him beyond all endurance were the activities of the Covenant-breakers. It was, in Shoghi Effendi's own words, "amidst the heat and dust which the attacks launched by a sleepless enemy precipitated" that he had to carry on his work.

The position of the Faith necessitated the cultivation of careful relations with the Mandatory authorities. 'Abdu'l-Bahá had been well-known and highly esteemed, though it is unlikely that anyone in Palestine had the faintest inkling of the vast implications of the "Movement", as it was so often referred to in the early days, of which they accepted Him as Head. On December 19, 1922 Shoghi Effendi had wired to the High Commissioner for Palestine in Jerusalem: "Pray accept my best wishes and kind regards on my return to Holy Land and resumption of my official duties." As there must have been a considerable buzz of gossip, ardently fed no doubt by the Covenant-breakers, about his eight months' withdrawal, this was a carefully calculated move on Shoghi Effendi's part as well as an act of courtesy.

The matter which concerned Shoghi Effendi most, however, was the Shrine of Bahá'u'lláh at Bahjí. The keys of the inner Tomb were still held by the authorities; the right of

access to other parts of the Shrine was accorded Bahá'ís and Covenant-breakers alike; the Bahá'í custodian looked after it as before, and any decision seemed in a state of abeyance. Shoghi Effendi never rested until, through representations he made to the authorities, backed by insistent pressure from Bahá'ís all over the world, he succeeded in getting the custody of the Holy Tomb back into his own hands. On February 7, 1923 he wrote to Tudor Pole: "I have had a long talk with Col. Symes and have fully explained to him the exact state of affairs, the unmistakable and overwhelming voice of all the Bahá'í Community and their unshakable determination to stand by the Will and Testament of 'Abdu'l-Bahá. Recently he sent a message to Muḥammad 'Alí requiring from him the sum of £108 for the expenses of the policeman, contending that he being the aggressor is liable to this expense. So far he has not complied with this request and I await future developments with deep anxiety."

The following day Shoghi Effendi received this telegram from his cousin, who was in Jerusalem:

> His Eminence Shoghi Effendi Rabbani, Haifa.
>
> Letter received immediate steps taken the final decision by the High Commissioner is in our favour the key is yours.

The letter referred to was one the 'Akká Governor, Sir Gilbert Clayton, had written to the High Commissioner. Shoghi Effendi, in another letter to Tudor Pole, informed him that he was on very warm terms with the Governor of Haifa, Col. G. Stewart Symes and had met Sir Gilbert; it was no doubt due to these contacts that the authorities decided in favour of the Guardian and the key was officially returned to the legitimate Bahá'í keeper of the Shrine, from whom it had been wrested by force over a year before.

Though the safety of the Qiblih of the Bahá'í world was now assured once and for all time, the house Bahá'u'lláh had occupied in Baghdád was still in the hands of the Shí'ah enemies of the Faith, and continues to be so until the present day; the battle to get it back into Bahá'í custody was to worry and to exercise Shoghi Effendi for many years.

Every time one goes into the details of any particular period in the Guardian's life one is tempted to say, "this was the worst period", so fraught with strain, problems, unbearable pressures was his entire ministry. But there is a pattern, there are themes, higher and lower points were reached. The pattern of 1922, 1923 and 1924 reveals itself, insofar as his personal life is concerned, as an heroic attempt to come to grips with this leviathan — the Cause of God—he had been commanded to bestride.

With the passing of 1923 one could almost say that the winged Guardian emerged from the chrysalis of youth, a new being; the wings may not yet be fully stretched, but their beat gains steadily in sweep and assurance as the years go by until, in the end, they truly cast a shadow over all mankind. In his early writings one sees this mastery unfolding, in style, in thought, in power. Let us pick certain facts and quotations at random and see how clearly they substantiate this evolution that was taking place. From the very beginning he turned to the believers, with that inimitable trusting and confiding touch that won all hearts, and asked them to pray for him, that he might, in collaboration with them, achieve the "speedy triumph of the Cause of God" in every land. His questions are challenging, his thoughts incisive: "Are we to be carried away by the flood of hollow and conflicting ideas, or are we to stand, unsubdued and unblemished, upon the everlasting rock of God's Divine Instructions?"; ". . . are we to believe that whatever befalls us is divinely ordained, and in no wise the result of our faint-heartedness and negligence?" Already in 1923 he sees the world and the Cause as two distinct things, not to be mixed up in our minds into one sentimental and haphazard lump. The Will of God he asserts is "at variance with the shadowy views, the impotent doctrines, the crude theories, the idle imaginings, the fashionable conceptions of a transient and troublous age."

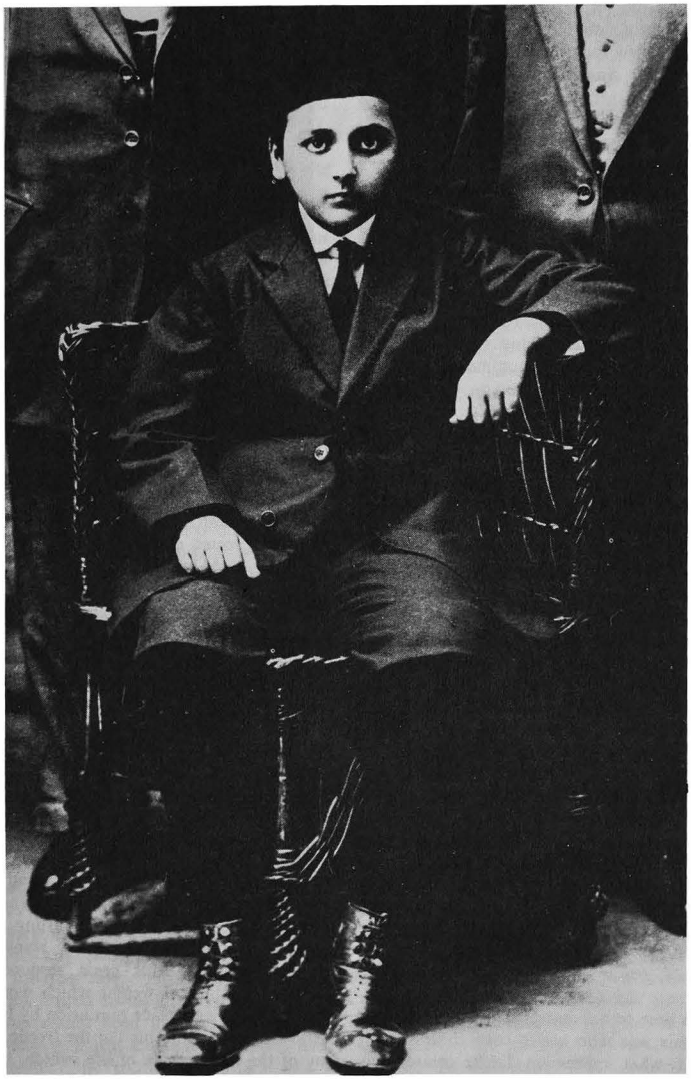
Shoghi Effendi's interest in the Pacific and his awareness of the future development of the Cause in that area is manifested in the first years of his Guardianship. He wrote to the Pacific Islands, in delightfully romantic terms, in January 1923, that "their very names evoke within us so high a sense of hope and admiration that the passing of time and the vicissitudes of life can never weaken or remove", and addressed a letter in January

1924 "To the dearly-beloved ones of 'Abdu'l-Bahá throughout Australia, New Zealand, Tasmania, and the adjoining islands of the Pacific. Friends and heralds of the Kingdom of Bahá'u'lláh! A fresh breeze laden with the perfume of your love and devotion to our beloved Cause was wafted again from your distant Southern shores to the Holy Land and has served to remind us one and all of that unquenchable spirit of service and self-sacrifice which the passing of our Beloved has in these days kindled in almost every corner of the world."

The words he wrote to one of the American Assemblies in December 1923 sound almost like a soliloquy: "The inscrutable wisdom of God has so decreed that we, who are the chosen bearers of the world's greatest Message to suffering humanity, should toil and promote our work under the most trying conditions of life, amidst unhelpful surroundings, and in the face of unprecedented trials, and without means, influence or support, achieve, steadily and surely, the conquest and regeneration of human hearts." Many of these early letters to various Spiritual Assemblies have this quality, not of disquisition, but of voicing his own innermost considerations. That same month he wrote: ". . . True, the progress of our work, when compared to the sensational rise and development of an earthly cause, has been painful and slow, yet we firmly believe and shall never doubt that the great spiritual Revolution which the Almighty is causing to be accomplished, through us, in the hearts of men is destined to achieve, steadily and surely, the complete regeneration of all mankind."; "However great our tribulation may be, however unexpected the miseries of life, let us bear in mind the life He [the Master] has led before us, and, inspired and grateful, let us bear our burden with steadfastness and fortitude, that in the world to come, in the divine Presence of our loving Comforter, we may receive His true consolation and reward of our labours."; "Whatever may befall us, and however dark the prospect of the future may appear, if we but play our part we may rest confident that the Hand of the Unseen is at work, shaping and moulding the events and circumstances of the world and paving the way for the ultimate realization of our aims and hopes for mankind."; "Our primary duty is to create by our words and deeds, our conduct and example, the atmosphere in which the seeds of the words of Bahá'u'lláh and 'Abdu'l-Bahá cast so profusely during well-nigh eighty years, may germinate and give forth those fruits that alone can assure peace and prosperity to this distracted world."; ". . . let us arise to teach His Cause with righteousness, conviction, understanding and vigour . . . let us make it the dominating passion of our life. Let us scatter to the uttermost corners of the earth, sacrifice our personal interests, comforts, tastes and pleasures, mingle with the divers kindreds and peoples of the world; familiarize ourselves with their manners, traditions, thoughts and customs". The tone of some of these sounds like his great messages during the prosecution of the Divine Plan, but they were written in the winter of 1923–1924. He had set himself the task of seeing that the Faith emerged into "the broad daylight of universal recognition", a term he used that same year.

Steeped in the Teachings from his infancy, privileged to hear, read and write so many of the Master's words during his youth, Shoghi Effendi firmly guided the friends in East and West along their destined course. Already in March 1922, in one of his first letters to the American believers, he had stated: "the friends of God the world over are strictly forbidden to meddle with political affairs". He is using the term "pioneer", in his earliest letters, and in 1925 is keeping a list of Bahá'í centres throughout the world!

In spite of what he described as the "thorny path of my arduous duties", in spite of the "oppressive burden of responsibility and care which it is my lot and privilege to shoulder", he was clear in expressing and brilliant in understanding the needs of the Cause and the tasks facing the believers. He was equally clear in defining what relationship he wished the Bahá'ís to have with him and in what manner they should regard him. On February 6, 1922 he wrote to one of the Persian Bahá'ís: "I wish to be known, to realize myself however far I may proceed in future, as one and only one of the many workers in His Vineyards . . . whatever may betide I trust in His ['Abdu'l-Bahá's] wondrous love for me. May I in no wise by my deeds, thoughts or words, impede the stream of His sustaining Spirit which I sorely need



The successor of the Master, a picture taken probably about the period when 'Abdu'l-Bahá began His great journeys to the western world.

in facing the responsibilities He has placed on my youthful shoulders . . ." and on March 5th he added the following postscript to a letter to the American friends: "May I also express my heartfelt desire that the friends of God in every land regard me in no other light but that of a true brother, united with them in our common servitude to the Master's Sacred Threshold, and refer to me in their letters and verbal addresses always as Shoghi Effendi, for I desire to be known by no other name save the one our Beloved Master was wont to utter, a name which of all other designations is the most conducive to my spiritual growth and advancement." In 1924 he cabled India clearly and succinctly: "My birthday should not be commemorated". In 1930 his secretary wrote on his behalf: "Concerning Shoghi Effendi's station: he surely has none except what the Master confers upon him in His Will and that Will also states what Shoghi Effendi's station is. If anyone misinterprets one part of the Will he misinterprets all the Will." When Shoghi Effendi wrote the general letter known as *The Dispensation of Bahá'u'lláh* he made clear, once-for-all, his own position, disassociating himself categorically from the prerogatives and station Bahá'u'lláh had conferred upon 'Abdu'l-Bahá: "In the light of this truth to pray to the Guardian of the Faith, to address him as lord and master, to designate him as his holiness, to seek his benediction, to celebrate his birthday, or to commemorate any event associated with his life would be tantamount to a departure from those established truths that are enshrined within our beloved Faith." In 1945 his secretary wrote on his behalf: ". . . he has never gone so far as to forbid the friends to have pictures of himself in their possession; he merely would rather they placed the emphasis on the beloved Master."

* * *

It is time to ask ourselves what manner of man this was who wrote such things about himself, what impression did he create, how did he appear to others?

From the diary of one of the American believers whom Shoghi Effendi called to Haifa, in March 1922, we have the following description: ". . . Shoghi Effendi appeared and greeted me most kindly and affectionately.



Shoghi Effendi, the grandchild who was truly the secret essence of his grandfather 'Abdu'l-Bahá.

I had not seen him for eight years, and of course I was surprised at the change and development in him, for instead of the boy I had known there was now a man very young in years but premature in poise and depth of spirit and thought . . ." He goes on to describe his impressions of Shoghi Effendi: "As I used to sit at table looking at Shoghi Effendi, I was struck by his resemblance to the Master. In the shape and poise of his head, his shoulders, his walk and his general bearing. Then I felt the terrible weight and responsibility which had been placed upon that young boy. It seemed overwhelming that he, whose life was just starting, so to speak from the human worldly standpoint, should have had this great responsibility thrust upon him, a weight which would so consume him and place him aside by himself as to eliminate from his life the freedom and joy of the human side of life, which, though not eternal, has a certain call for each of us human beings."

In 1929 an Indian Bahá'í pilgrim wrote of Shoghi Effendi: "We must understand Shoghi Effendi in order to be able to help him accomplish the stupendous task he has entrusted

to us. He is so calm and yet so vibrant, so static and yet so dynamic." This is little short of a brilliant characterization of one aspect of the Guardian. The impression he created on the first American Bahá'í to be called to Haifa after the second World War, in 1947, reveals other aspects of his nature: "My first impression was of his warm, loving smile and handclasp, making me feel instantly at ease . . . In the course of these interviews, I was to become increasingly conscious of his many great qualities — his nobility, dignity, fire and enthusiasm — his ability to run the scale from sparkling humour to deep outrage, but always, always, putting the Bahá'í Faith ahead of everything . . . In his practical, logical manner, Shoghi Effendi made me feel both a welcome guest and a needed helper, he outlined some of my duties which started the very next day! His advice, given me on that initial visit, was to overshadow all my efforts on his behalf; he said he wanted me to follow his instructions explicitly, if I was unsuccessful, or ran into difficulties, to report to him precisely and he would give me a new plan of action . . . For the Bahá'ís working at the International Center, during this period at least, there was no special day of rest. It was then that one learned that each moment belonged to the Faith . . ." She then tells of those evenings when Shoghi Effendi shared with us at the dinner table special plans, cables and messages he was sending out and occasionally precious documents in his possession: ". . . Sparkling with excitement and new plans, he would produce messages and letters from his pockets, oftentimes pushing his dinner plate away untouched, calling for paper and pencil and thrill us all with his new ideas and hopes for the Bahá'ís to carry out . . . The beloved Guardian disliked very much to have his picture taken, therefore any photographs extant do not reflect his true 'image'. In the first place, the emotions flowed so rapidly over his features that one would need a series to catch his many moods. It was a delight to see and hear him laugh . . . he seemed to twinkle like a star when some plan had been successfully brought to a conclusion. His sense of humour was a joy! He was like a high mountain, strong, always there, but never conquered, filled with unexpected heights and depths . . . he was extremely thorough and taught us all a new sense of perfection and attention to detail . . . he was in close touch with the expenditure of all funds . . . He was enthusiastically concerned with Bahá'í statistics . . . We could never appreciate his grasp of all affairs connected with activities at the 'grass roots' right up to the World Center . . ."

Professor Alaine Locke of Howard University in Washington, who was one of the Bahá'í pilgrims to visit Haifa during the first years of Shoghi Effendi's Guardianship, describes the impressions he received as he walked with Shoghi Effendi in the gardens of the Báb's Shrine: "Shoghi Effendi is a master of detail as well as of principle, of executive foresight as well as of projective vision. But I have never heard details so redeemed of their natural triviality as when talking to him of the plans for the beautifying and laying out of the terraces and gardens. They were important because they all were meant to dramatize the emotion of the place and quicken the soul even through the senses."

Shoghi Effendi continually added to these gardens and their fame increased steadily. By the end of his life as many as 90,000 people a year were visiting them and the Shrine of the Báb. What one visitor wrote to him in 1935 expressed in the simplest terms the impression such a visit creates on many people; she had been "deeply impressed by the reticent beauty of the Shrines and by the happiness of the gardens."

It was his practice each year to enlarge the cultivated area around the Shrines of the Báb and 'Abdu'l-Bahá. No doubt the very first impulse in this direction came from his ever-conscious desire to follow in every field the wishes of his departed Master. He knew 'Abdu'l-Bahá had planned a series of terraces from the old German Colony up to the Báb's Sepulchre; indeed the Master had begun developing the first terrace. Shoghi Effendi set himself, over the years, to finish these and in the course of studying this plan he no doubt evolved a concept of his gardens around the Shrine—for gardens they are, not one garden. To understand and appreciate the extraordinarily beautiful effect Shoghi Effendi has created on Mt. Carmel and in Bahjí one must know his method.

Shoghi Effendi studied the surrounding barren mountain side and began to develop, piece by piece, year after year, separate

sections. With the exception of the terraces it must be borne in mind that he never had an over-all plan. This is what gives the gardens on Mt. Carmel their unique character. As he walked about Shoghi Effendi would get an idea for a piece of garden that fitted the topography of the land. With no fuss, no advice and no help except the unskilled farmers who did duty as gardeners, he would make his plan for this "piece". If necessary he would have the spot surveyed and curves or long lines laid out, but very often he dispensed with this and did it all himself.

It is hard to understand why most people do things so slowly when Shoghi Effendi did them so fast. Just to twitter faithfully that he was "guided by God" does not seem to me a sufficient explanation. I believe great people see things in great dimensions, little people get tripped up by little details. Shoghi Effendi, being truly great, having clearly in mind what he wanted to do, saw no reason why a lot of puny details—such as that one usually gave instructions to subordinates and let them go their own pace in carrying them out—should prevent him from getting the whole thing done, under his own eyes, in one operation. He organized it perfectly and it was accomplished immediately and perfectly; anything he could do himself was always done this way. The delays and frustrations usually occurred when he had to refer his work to others.

Shoghi Effendi had a faultless sense of proportion. It is the combination of this sense of proportion, and an originality unhampered by tradition or too much information, that made his gardens so unique, so fascinating and beautiful. If he (so he claimed) lacked the power of visualizing a thing completed, he possessed to a strong degree the other creative faculty of the true artist, the capacity to let a thing shape up under his hands, to receive an inspiration in the middle of a plan and pursue the soaring course of that inspiration rather than be tied to the preconceived idea.

Shoghi Effendi—like the Master before him—was a great lover of light. He hated gloomy interiors. This love of bright light was so pronounced that I used to remonstrate with him for working with a powerful desk lamp practically shining in his eyes as I was afraid it was too much for them. His own room was always brilliantly lit, the Shrines were all full of lights, large and small, and one of his first acts as Guardian was to have placed over the door of the Báb's Shrine that faces the terraces and the straight avenue at the foot of the mountain that leads to the sea, a bright light.

Gradually the gardens in both Haifa and Bahjí were all illumined with beautiful four-branched wrought iron lamp posts, ninety-nine of them being erected in Bahjí alone. When the night came that these were lighted for the first time, on the occasion of the Riḍván Feast in 1953, and we approached Bahjí by car the sky glowed as if we were approaching a small city! The Guardian told the Persian pilgrims that it had always been light, but now it was "light upon light". (In the original there is a beautiful play of words alluding to Bahá'u'lláh as light.) In addition to this the Shrine in Haifa was illumined at night by flood-lights, as were the resting-places of the Greatest Holy Leaf, and those of the mother and brother of 'Abdu'l-Bahá, and high-powered reflectors were ordered to illumine the International Archives Building.

Shoghi Effendi came to grips with the harsh fact that he was to all intents and purposes alone and he placed increased reliance on himself. He set himself to do all the work and did it, using as secretaries various members of the Master's family, facing an ever-increasing spirit of disaffection on their part, resigning himself to the unending drudgery of petty tasks as well as major ones, accepting his fate with resignation, often with despair, always with loyalty and fortitude. It can truly be said of him that single-handed he effected the world-wide establishment of the Faith of his Divine Forefathers and proved that he belonged to that same sovereign caste.

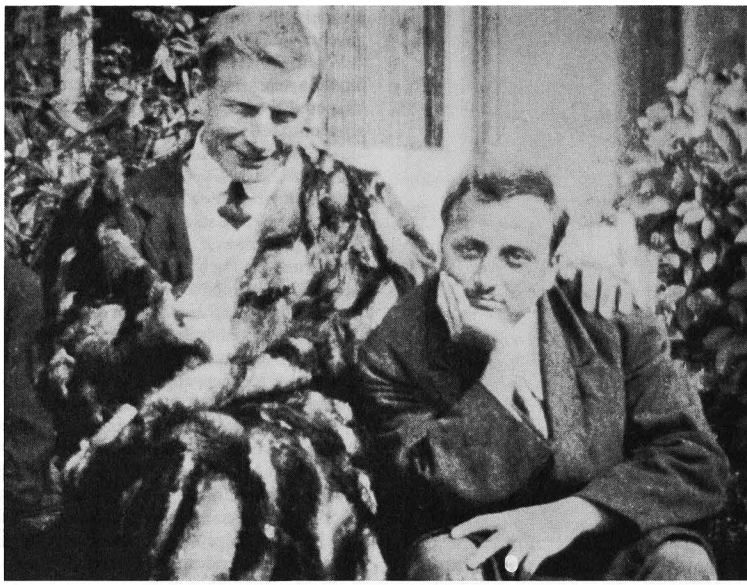
It was during these years, when Shoghi Effendi was trying so hard to gather about him a group of competent co-workers, that a crisis of unprecedented dimensions burst upon him. The sea of the Cause of God, whipped by the winds of both destiny and chance which blow upon it from the outside world, was now lashed into a storm whose waves beat remorselessly upon Shoghi Effendi's mind, his strength, his nerves and his resources. The blessed House occupied by Bahá'u'lláh in Baghdád, and ordained by Him, in Shoghi Effendi's words, as a "sacred, sanctified and cherished object of Bahá'í



Shoghi Effendi at the time of his studies in Beirut.

pilgrimage and veneration" had already in the days of 'Abdu'l-Bahá been seized by the Shí'ahs, after a series of nefarious manoeuvres, but had been returned by the British authorities to its legitimate custodians. When news of 'Abdu'l-Bahá's passing reached the inveterate enemies of the Faith, they once again renewed their attack and laid claim to the House; in 1922 the government had taken over the keys of the House in spite of the assurance of King Feisal that he would respect the claims of the Bahá'ís to a building that had been occupied by their representatives ever since Bahá'u'lláh's departure from Baghdád and who now, for political reasons, went back on his word; and in 1923 the keys had been most unjustly delivered again to the Shí'ahs. From shortly after the passing of 'Abdu'l-Bahá until November 1925 there had been a continuous struggle on the part of the Bahá'ís to protect the Most Holy House. The Shí'ahs had first taken the case to their own religious court from which it was speedily lifted out to the Peace court and then brought before the local Court of First Instance, which decided in favour of the rights of the Bahá'ís. This decision was then taken to the Court of Appeals, the Supreme Court of 'Iráq, which gave its verdict in favour of the Shí'ahs.

When the Guardian was informed of this flagrant miscarriage of justice he immediately mustered the Bahá'í world to take action: he sent nineteen cables to various individuals and national bodies comprising the believers in Persia, the Caucasus, Turkistán, 'Iráq, Japan, Burma, China, Turkey, Moscow, India, Australia, New Zealand, Canada, the United States, Germany, Austria, France, Great Britain and the Pacific Islands. His instructions were that the Bahá'ís should cable and write their protest at this decision to the British High Commissioner in 'Iráq. Persia and North America—where the Bahá'í communities were numerically strong—were informed that in addition to every local Assembly voicing its protest directly, the National Assembly should not only contact the High Commissioner, but protest directly to both King Feisal of 'Iráq and the British authorities in London. The Assembly of India and Burma was likewise to protest to the King himself, but not to London. In places where the Bahá'ís were few in number, such as France and China, Shoghi Effendi advised that the protest should go over the signature of individuals. All these instructions markedly display the strategist in Shoghi Effendi. In his cables to the Bahá'í world he stated the situation was "perilous" and the "consequences of the utmost gravity"; all must request "prompt action to safeguard spiritual claims of Bahá'ís to this dearly-beloved Spot", "this sanctified abode", "Bahá'u'lláh's Sacred House". He put the proper phrases into the mouths of those he advised, the eastern friends being told to "fervently and courteously", "in firm considerate language", earnestly appeal "for consideration of their spiritual claims to its possession" and to the "British sense of justice", while the western believers were informed that "effective prompt action urgently required . . . protesting vigorously against Court's glaring injustice, appealing for redress to British sense fairness, asserting spiritual claims of Bahá'ís . . . declaring their unfailing resolve to do their utmost to vindicate their legitimate and sacred rights." With his usual thoroughness Shoghi Effendi advised America that the messages sent by the local Assemblies "should not be identical in wording."



This picture of Shoghi Effendi with Dr. J. E. Esslemont was taken when the Guardian was visiting him at his sanatorium in Bournemouth, circa 1920–1921.

The exchange, during a six-month period, of well-nigh a hundred cables, in addition to a continual correspondence with various agents working to safeguard the Most Holy House, testify in bulk and substance to Shoghi Effendi's preoccupation with this problem. One of his first acts, on receiving the news of the decision of the Supreme Court, was to cable the High Commissioner in Baghdád that: "The Bahá'ís the world over view with surprise and consternation the Court's unexpected verdict regarding the ownership of Bahá'u'lláh's Sacred House. Mindful of their long-standing and continuous occupation of this property they refuse to believe that Your Excellency will ever countenance such manifest injustice. They solemnly pledge themselves to stand resolutely for the protection of their rights. They appeal to the high sense of honour and justice which they firmly believe animates your Administration. In the name of the family of Sir 'Abdu'l-Bahá 'Abbás and the whole Bahá'í Community Shoghi Rabbani". On the same day he cabled the heart-broken Keeper of Bahá'u'lláh's House: "Grieve not. Case in God's hand. Rest assured."

During the ensuing months many cables from Shoghi Effendi included such phrases as "House case should be strenuously pursued." He cabled a number of prominent non-Bahá'ís, and constantly co-ordinated the efforts of his lieutenants in different parts of the world. When over a month had passed Shoghi Effendi cabled various National Assemblies, instructing them to enquire in "courteous terms" from the High Commissioner "results of investigation" which the British authorities had promised to undertake. It was a losing battle, for the political and religious elements in 'Iráq had common cause and refused to bow to the pressure brought upon them, including that of the British Government.

Shoghi Effendi, however, did not accept defeat so lightly and never rested until the case of the Holy House was brought before the League of Nations Permanent Mandates Commission, in November 1928; the Mandatory Power had upheld the right of the

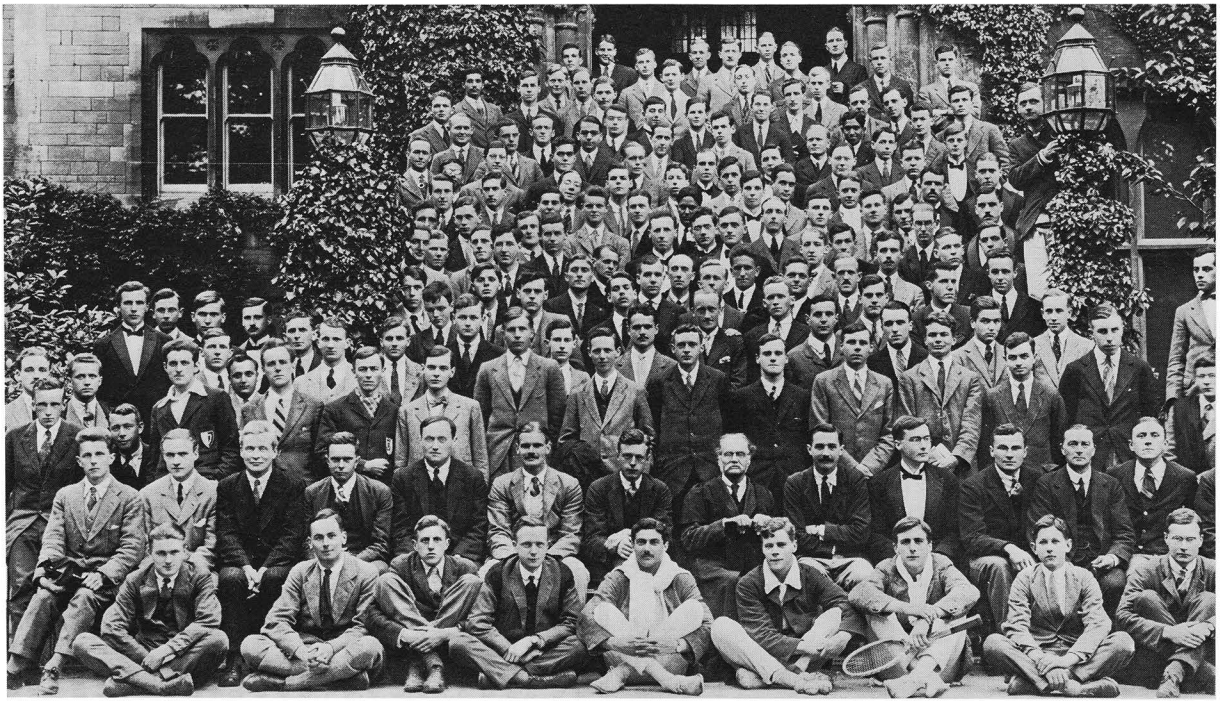
Bahá'ís to the possession of the House, and the Mandates Commission recommended to the Council of the League of Nations that it request the British Government to make representations to the 'Iráqí Government to redress the denial of justice to the Bahá'ís in this case. The Bahá'ís continued to press the matter, from 1928 until 1933, but to no avail because the instruments for enforcing the decision were lacking and the power of the Shí'ahs inside 'Iráq was such as to cause the entire question to be dropped by the 'Iráqí Government, whenever that decision was pressed upon it.

A brief résumé of events such as these conveys none of the day-to-day suspense that attends them, the fluctuations between hope and despair, the good news and bad news that alternate with each other and wear away the heart and strength. The first impact of the Supreme Court's decision had scarcely been received when Dr. Esslemont suddenly died. Coming at such a time of crisis the loss of his friend was a doubly grievous blow to the Guardian.

So heavy was this burden that in February 1926 he wrote to one of the believers: "I am submerged in a sea of activities, anxieties and preoccupations. My mind is extremely tired and I feel I am becoming inefficient and slow due to this mental fatigue." This condition became so acute that he was forced to go away for a brief rest. "The overwhelming burden of pressing cares and responsibilities", he wrote towards the end of March, "necessitated my departure at a time when . . . I was most anxious to receive my friends and co-workers from various parts of the world." He must have been ill, indeed, to have absented himself from Haifa and his guests, but whatever his condition in February and March it was mild compared to that into which he was plunged by a wire from Fersia, sent on April 11th, from Shíráz, which baldly stated: "Twelve friends in Jahrom martyred agitation may extend elsewhere," to which he replied the same day, "Horrified sudden calamity. Suspend activities. Appeal central authorities. Convey relatives tenderest sympathy". He also wired that same day to Ṭihrán a message so significant of the spirit of the Faith that its conjunction with the events in Jahrum cannot be ignored: "I earnestly request all believers Persia Turkistan Caucasus participate wholeheartedly in renewal Spiritual Assemblies election. No true Bahá'í can stand aside. Results should be promptly forwarded Holy Land through central Assemblies communicate immediately with every centre. Proceed cautiously. Imploring Divine assistance." The following day, having received a more detailed wire from Shíráz advising that the chief instigator of the agitatıcn there had been arrested and giving certain suggestions, Shoghi Effendi telegraphed Ṭihrán: "Grief-stricken Jahrom martyrdom. Convey His Majesty on behalf all Bahá'ís and myself our profound appreciation his prompt intervention and our earnest entreaty to inflict immediate punishment on perpetrators of such atrocious crime. Urge all Persian Assemblies send similar message." It is a slight, but significant indication of his mental state, that in the first cables he spells "Jahrom" phonetically, but later switches to the transliterated "Jahrum".

What all this meant to Shoghi Effendi is expressed by him in a letter to one of his co-workers, written on the 24th of April. After acknowledging receipt of his many letters, he explains that his delay in answering them has been due to "my unfortunate illness, amounting almost to a break-down, combined with the receipt of the most distressing news from Persia reporting the martyrdom of twelve of our friends in the town of Jahrum, south of Shíráz. I have wired for full particulars and will communicate them to the various Bahá'í centres immediately I receive detailed information. Political considerations and personal rivalries appear to have played no small part . . . I have transmitted a message to the Sháh through the Persian National Spiritual Assembly . . . I have also requested foreign Assemblies to give in an unoffensive language full publicity to these reports in their respective newspapers, but have thought it premature for them to get into direct relation with the Sháh . . ."

Yet in this state Shoghi Effendi managed to do what he thought could be done: "I feel that with patience, tact, courage and resource we can utilize this development to further the interests and extend the influence of the Cause." He had mustered the forces of the Bahá'í world in defense of the oppressed Persian Community, ensured that wide publicity in the foreign press be given to these



The class of 1920, Balliol College, Oxford. Shoghi Effendi is standing behind the third man in the second row, counting from the left (to the left of the man with the striped tie).

martyrdoms, and constantly directed various National Assemblies in the action they should take in this respect as well as in the case of the Most Holy House.

Such is the tale of one period of the Guardian's life; how many blows rained on him in a little over six months, at a time when he was still struggling to get the load that had been placed on his shoulders at the time of the Master's passing properly balanced so that he could carry it!

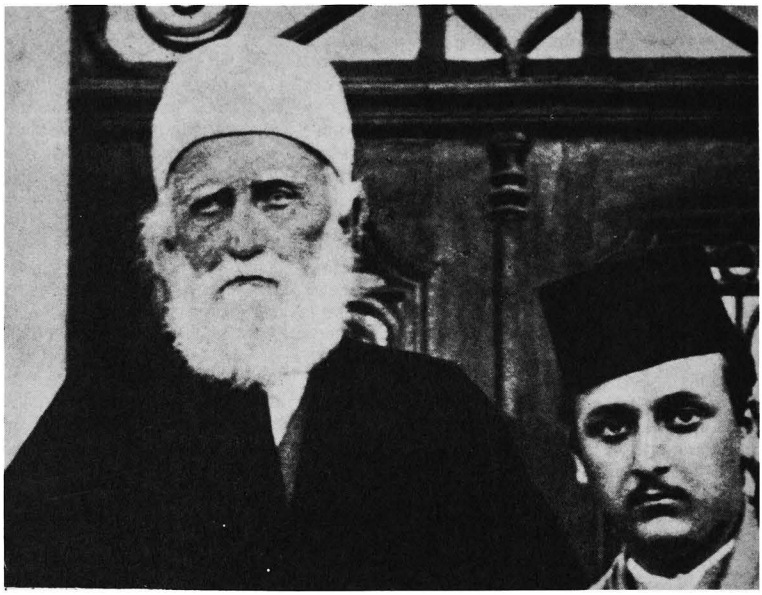
* * *

Shoghi Effendi used to remark that out of his sufferings something always seemed to be born. He would go through these ordeals by fire—for indeed he seemed to fairly burn with suffering—and then some rain from heaven, in the form of good news, would shower upon him and help to revive him. I am afraid the mystery of sacrifice still remains a mystery to me, but certainly the Holy Ones of this world buy their victories dearly.

It was at this time, when affliction was literally engulfing the Guardian, that, on May 4th, the "Toronto Daily Star" published a highly appreciative statement made by Queen Marie of Rumania on the Bahá'í Faith, a statement, followed by others during the course of her visit to the United States and Canada, which was printed in about two hundred newspapers and constituted some of the widest and most spectacular publicity the Faith has ever received. In a confidential letter written on May 29th the Guardian refers to this as "this most astonishing and highly significant event in the progress of the Cause".

The acceptance of Bahá'u'lláh's station by the Rumanian Queen—the first crowned head to embrace the Faith—is a chapter in itself in the life of Shoghi Effendi and is inextricably bound up with the services of Martha Root, that "star-servant of the Faith of Bahá'u'lláh", as Shoghi Effendi called her, and the part she played in his life—indeed no account of his life could ever be complete without mention of the relationship of this noble soul to him. Miss Martha Root was a journalist by profession and came of a distinguished American family. She met the Master during His visit to the United States and, fired by His *Tablets of the Divine Plan*, arose in 1919 and commenced her historic travels in the service of the Cause, not only travelling longer and farther than any single Bahá'í has ever done since its inception, but often, as the Guardian said, "in extremely perilous circumstances". It was her great teaching journeys—four of which took her entirely round the world—combined with her truly outstanding qualities, that so endeared her to Shoghi Effendi and led him to call her the "archetype of Bahá'í itinerant teachers". The services of no other believer ever afforded him the satisfaction that her singular victories brought him. Of her Shoghi Effendi wrote in October 1926: "In her case we have verily witnessed in an unmistakable manner what the power of dauntless faith, when coupled with sublimity of character, can achieve, what forces it can release, to what heights it can rise."

From the inception of Shoghi Effendi's ministry she not only turned her great loving heart to him but constantly sought his advice as to her plans. It would not be exaggerating to say they had a partnership in all her undertakings, marked by a mutual love and confidence all too rare in the harassed life of the Guardian. They kept in close touch, a flow of letters and cables apprising him of her plans, her needs, her victories, her requests for guidance and his unfailing answers giving encouragement and advice. We find in his letters to her, whom he characterized, in 1923, as that "indomitable and zealous disciple of 'Abdu'l-Bahá", over and over again phrases such as these, in which he expresses the warmth of his feelings, that he has read her letters with "pride and gratitude", that they "have as usual gladdened my heart", that "It is always a joy to hear from you, beloved Martha." He wrote to her in July 1926, when she was making so many contacts with the royalty of Europe: "... write me fully and frequently for I yearn to hear of your activities and of every detail of your achievements. Assuring you of my boundless love for you ...", and in August he says, "I hunger for every minute detail of your triumphal advance in the field of service ... I am enclosing a copy of my letter to the Queen. Do not share its contents with anyone." But he had hastened to share it himself with her who had taught that Queen. In September he wrote, "I am glad to share with you the contents of the Queen of Rumania's answer to my letter. I think it is a remarkable letter, beyond our highest expectations. The change that has



The Centre of the Covenant and the future Guardian. Taken in Haifa on the steps of the Master's house during the last years they were together.

been effected in her, her outspoken manner, her penetrating testimony and courageous stand are indeed eloquent and convincing proof of the all-conquering Spirit of God's living Faith and the magnificent services you are rendering to His Cause."

She turned to him at all times, unhesitatingly making requests of him which she felt were in the interests of the Faith. The Guardian was well aware of both the purity of her motives and her good judgment and almost invariably acceded to these requests, which ranged from letters of encouragement to individuals to cabled messages to figures of great prominence.

On one occasion she cabled the Guardian: "... perhaps you will think wise send me immediately greetings President Hoover", to which Shoghi Effendi replied by cable the following day: "Kindly convey President Hoover on behalf followers Bahá'u'lláh world over expression their fervent prayers for success his unsparing efforts in promoting cause of international brotherhood and peace—a cause for which they have steadfastly laboured well nigh a century". Exactly one year before, during a visit to Japan in November 1930, we find a similar exchange of cables taking place; Martha's said: "Love beautiful you cable me greetings Emperor", to which Shoghi Effendi replied, the same day: "Kindly transmit his Imperial Majesty Emperor Japan on behalf myself and Bahá'ís world over expression of our deepest love as well as assurance our heartfelt prayers for his well-being and prosperity his ancient realm." Love begets love. Martha's great love for Shoghi Effendi called forth his love and his responses the way the capacity of a diamond to reflect light captures its rays and casts them back brilliantly.

In March of 1927, Shoghi Effendi wrote to Martha: "... I assure you, dearest Martha that wherever you be, in Scandinavia, Central Europe, Russia, Turkey or Persia, my fervent and continued prayers will accompany you and I trust that you may be protected, strengthened and guided to fulfil your unique and unprecedented mission as the exemplary advocate of the Bahá'í Faith."

The years rolled by and Martha Root continued, white haired, frail and indomitable, her ceaseless journeys, until she was stricken by "a deadly and painful disease", as Shoghi Effendi wrote, and in Honolulu on September 28, 1939 she passed away. She had been on fire with pain during the last weeks of a tour of the Antipodes and, on her way back to America, to assist in the prosecution of the first Seven Year Plan, she literally dropped in her tracks, yielding up a life the Guardian said might well be regarded as the fairest fruit the Formative Age of the Dispensation of Bahá'u'lláh had yet produced.

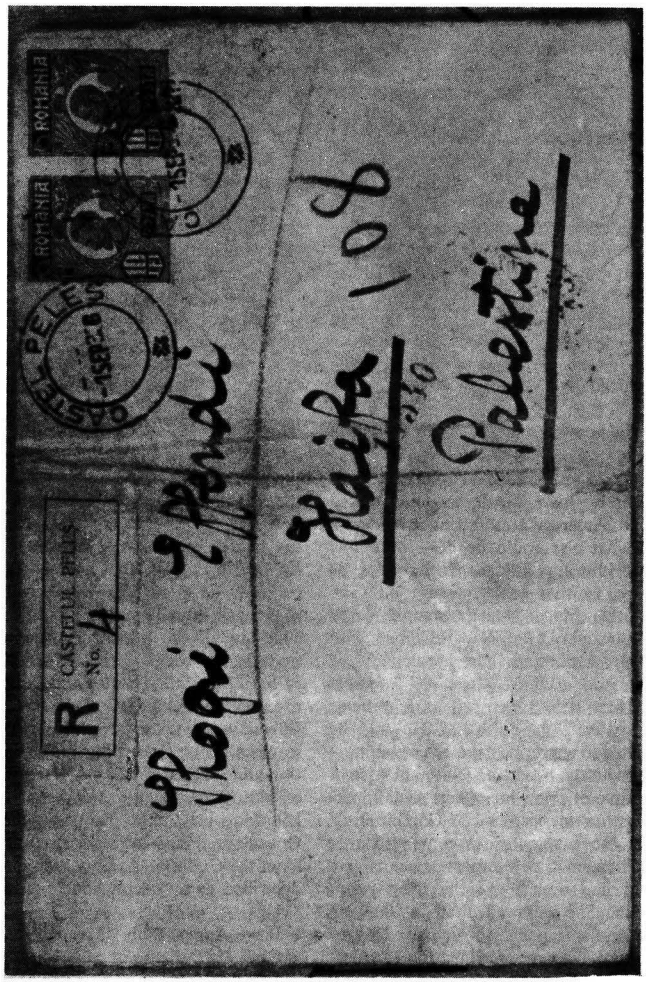
I well remember the day the cable conveying the news of her death reached Shoghi Effendi. He himself was very ill with sand fly fever, had a high temperature (104 degrees Fahrenheit) and, alas, should never have had to receive such news in such a condition! But there was no way we could withhold it from him. He was the Guardian, it was Martha Root who had died. Against the strong remonstrances of his mother, his brother and myself, he pulled himself up to a sitting position in his bed, white, terribly weak, and very shaken by this sudden news, and dictated a cable to America announcing her death. He said what else could he do—the whole Bahá'í world was waiting to hear what he would say. In that long message he said, amongst other things: "Martha's unnumbered admirers throughout Bahá'í world lament with me earthly extinction her heroic life... Posterity will establish her as foremost Hand... first Bahá'í Century... first finest fruit Formative Age Faith..." He said he was impelled to share the expenses of building her grave with the American National Assembly, the grave of one whose "acts shed imperishable lustre American Bahá'í Community."

Martha Root was firmly convinced that in her possession was the most priceless gem the world had ever seen—the Message of Bahá'u'lláh. She believed that in showing this gem and offering it to anyone, king or peasant, she was conferring the greatest bounty upon him he could ever receive. It was this proud conviction that enabled her, a woman of no wealth or social prestige, plain, dowdily dressed and neither a great scholar nor an outstanding intellectual, to meet more kings, queens, princes and princesses, presidents and men of distinction, fame and prominence and tell them about the Bahá'í Faith than any other Bahá'í in the history of this Cause has ever done.

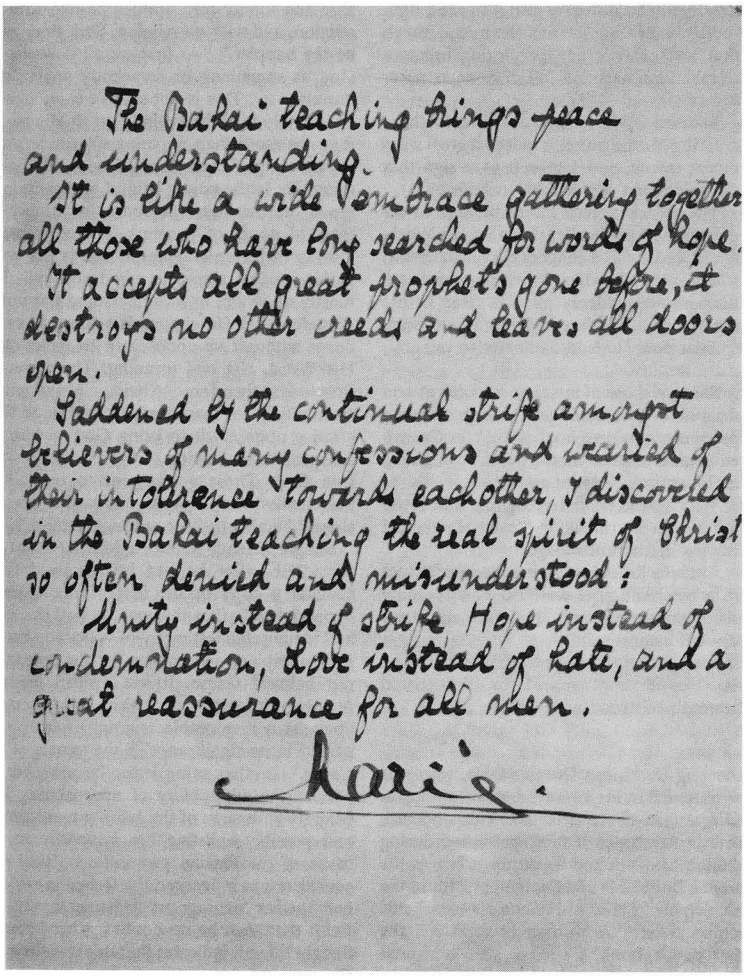
Martha Root reported to Shoghi Effendi the account of the first of her eight interviews with Queen Marie of Rumania, which took place on January 30, 1926 in Controceni Palace in Bucharest, at the request of the Queen herself, after she had received Dr. Esslemont's book, *Bahá'u'lláh and the New Era*, sent to her by Martha. The Queen had evidently been attracted to the Teachings and when it was bruited about that she might visit North America, Shoghi Effendi wrote to the American National Spiritual Assembly the following instructions, conveyed in the writing of his secretary, on August 21, 1926: "We read in *The Times* that Queen Marie of Rumania is coming to America. She seems to have obtained a great interest in the Cause. So we must be on our guard lest we do an act which may prejudice her and set her back. Shoghi Effendi desires, that in case she takes this trip, the friends will behave with great reserve and wisdom, and that no initiative be taken on the part of the friends except after consulting the National Assembly."

It was during this visit that Her Majesty, her heart deeply stirred by the teachings of the Faith which she had been studying, testified, "in a language of exquisite beauty", as Shoghi Effendi put it, "to the power and sublimity of the Message of Bahá'u'lláh, in open letters widely circulated in newspapers of both the United States and Canada". As a result of the first of these letters Shoghi Effendi was "moved by an irresistible impulse" to write to the Queen of the "joyous admiration and gratitude" of himself and the Bahá'ís of both the East and the West for her noble tribute to the Faith. On August 27, 1926 the Queen responded to this first communication from the Guardian and wrote to him, what he described as a "deeply touching letter":

> Bran, August 27th, 1926
> Dear Sir,
>
> 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.



Facsimile of envelope addressed by Queen Marie of Rumania in her own handwriting to Shoghi Effendi, and which contained her first letter to him written on August 27, 1926, from Bran, her favourite residence.


The Bahai 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 of their intolerance towards eachother, I discovered in the Bahai 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.
Marie.

Facsimile of one of Her Majesty's written testimonials to the significance of the Bahá'í teachings.

My youngest daughter finds also great strength and comfort in the teachings of the beloved masters.

We pass on the message from mouth to mouth and all those we give it to see a light suddenly lighting before them and much that was obscure and perplexing becomes simple, luminous and full of hope as never before.

That my open letter was balm to those suffering for the cause, is indeed a great happiness to me, and I take it as a sign that God accepted my humble tribute.

The occasion given me to be able to express myself 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 disaprove 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.

Marie

Among the things Queen Marie, who was not only a famous beauty, but an authoress and a woman of character and independence, wrote in her "open letters" published during 1926, on May 4th and September 28th, in the *Toronto Daily Star* and September 27th in the Philadelphia *Evening Bulletin*, were words such as these: "A woman brought me the other day a Book. I spell it with a capital letter because it is a glorious Book of love and goodness, strength and beauty . . . 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." "At first we all conceive of God as something or somebody apart from ourselves . . . 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 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."

Shoghi Effendi wrote to Martha Root on May 29th, after he had just received from Canada a copy of the first of the Queen's "open letters", that this was "a well deserved and memorable testimony of your remarkable and exemplary endeavours for the spread of our beloved Cause. It has thrilled me and greatly reinforced my spirit and strength, yours is a memorable triumph, hardly surpassed in its significance in the annals of the Cause." In that same letter he asks her to ponder the advisability of approaching Her Majesty with news of the Jahrum martyrdoms and possibly enlisting her sympathy in the cause of the Persian persecutions. That this consideration influenced the Queen in making her further courageous statements on the Faith there can be no doubt, as her letter to Shoghi Effendi indicates that this was the case. The news of this victory had reached Shoghi Effendi on the eve of the commemoration of the passing of Bahá'u'lláh in Bahjí, at a time when, as he described it in one of his general letters, "... His sorrowing servants, had gathered round His beloved Shrine supplicating relief and deliverance for the down-

trodden in Persia" and Shoghi Effendi goes on to say: "With bowed heads and grateful hearts we recognize in this glowing tribute which Royalty has thus paid to the Cause of Bahá'u'lláh an epoch-making pronouncement destined to herald those stirring events which, as 'Abdu'l-Bahá has prophesied, shall in the fullness of time signalize the triumph of God's Holy Faith."

This marked the inception of a relationship not only with the Queen, but with other crowned heads and royalty in Europe on the part of Martha Root, and in a few instances of Shoghi Effendi himself. He not only greatly encouraged and guided her in these relationships but, always staying within the bounds of dignity and good breeding, always sincere in the human relationship, he nevertheless used these contacts to serve the interests of the Cause through heightening its prestige in the eyes of the public and through seeing that they were pointedly brought to the attention of the enemies of the Faith.

Until the time of the Queen's death, in 1938, Martha Root kept in close touch with her, keeping her informed of Bahá'í activities and receiving from her letters, written in her own hand, that were both friendly and reflected her attachment to the Teachings of Bahá'u'lláh. There was also an exchange of letters and cables between Shoghi Effendi and the Queen; but often he sent her messages through Martha, which was a more intimate way of contacting her and less demanding of the high positions both he and the Queen occupied in their respective spheres. There was another factor that could not be lightly put aside and this was the constant pressure on the Queen, who occupied such an exalted rank in her nation—a nation so storm-tossed politically during her own reign and during her period as Dowager Queen, from both ecclesiastical and political factions—to keep silent about a religion which was not then widely known as it is today, which was viewed by the ignorant as Islamic in nature, and her open sponsorship of which they not only heartily disapproved but considered impolitic in the highest degree.

The Queen herself mentions, in her very first letter to the Guardian, that "Some of those of my caste wonder at and disaprove my courage to step forward pronouncing words not habitual to Crowned Heads to pronounce . . ." It required outstanding courage and deep sincerity for her to repeatedly write testimonials of her personal feelings on the subject of the Bahá'í Faith and grant permission for these to be made public—indeed Her Majesty wrote some of these deliberately for publication in *The Bahá'í World.* On January 1, 1934 she wrote to Martha, enclosing one of her precious tributes and giving personal news of herself and her family: "Will this do for Vol. V? The difficulty is to not repeat myself . . . "

In 1927, on October 25th, Shoghi Effendi wrote to Martha: "I am in receipt of your most welcome letters . . . and I am thrilled by the news they contained, particularly your remarkable and historic interview with the Queen and Princess. I am sending you a number of Bahá'í stones . . . to be presented by you on my behalf to the Queen, the Princess and any other members of the Royal Family whom you think would appreciate and prize them . . . Please assure the Queen and Princess of our great love for them, of our prayers for their happiness and success and of our warm and cordial invitation to visit the Holy Land and be received in the Beloved's home."

Behind this interview with the Queen, which Shoghi Effendi refers to in the above letter, undoubtedly lay his own influence and the confirmations which flowed from his instruction to Martha in a letter written on June 29th of that same year in which he said: "I hope you will succeed in meeting not only the Rumanian Queen but her daughter the Queen of Serbia and King Boris of Bulgaria as well and I trust you will not hesitate to send me all particulars and details regarding your work in such an important field." That the Queen of Rumania received the gift of the ringstones and the invitation of the Guardian to visit Haifa is evidenced in her cable to him, sent from Sinaia Palace on July 27, 1927:

> Shoghi Effendi Haifa
> Grateful thanks you and all yours with whom I feel spiritually so closely in touch.
> Marie

Martha Root succeeded also in following the other instruction of Shoghi Effendi, for in May 1928 he writes to her: " . . . Your marvellous and historic interviews with mem-

bers of the Rumanian and Serbian Royal Families have inspired and thrilled us all . . ."

Earlier, in April, Queen Marie and her daughter Ileana were on a visit to Cyprus and the Guardian says, in his letter to Martha Root, that the papers have published the news that the Queen intended to visit Haifa and he wonders "whether they had in mind such a visit and whether these premature disclosures deterred them from accomplishing their intended pilgrimage . . ." During the Queen's visit to Cyprus the Guardian cabled Sir Ronald Storrs, the Governor of Cyprus, with whom the royal party was staying, the following message: "Kindly convey to Her Majesty Queen of Rumania and her royal Highness Princess Ileana on behalf 'Abdu'l-Bahá's family and friends our heartfelt appreciation of the noble tribute paid by them both to the ideals that animate the Bahá'í Faith. Pray assure them of our best wishes and profound gratitude." Sir Ronald transmitted the appreciative reply of the Queen and Princess to Shoghi Effendi.

The following draft, in the Guardian's own hand, of a long letter he wrote to the Queen is of historic interest:

Haifa, Palestine,
December 3, 1929

Her Majesty
The Dowager Queen Marie of Rumania
Bucarest
Your Majesty

I have received through the intermediary of my dear Bahá'í sister Miss Martha Root, the autograph portrait of Your Majesty, bearing in simple and moving terms, the message which Your Majesty has graciously been pleased to write in person. I shall treasure this most excellent portrait, and I assure you, that the Greatest Holy Leaf and the Family of 'Abdu'l-Bahá share to the full my feelings of lively satisfaction at receiving so strikingly beautiful a photograph of a Queen whom we have learned to love and admire.

I have followed during the past few years with profound sympathy the disturbed course of various happenings in your beloved country, which I feel must have caused you much pain and concern. But whatever the vicissitudes and perplexities which beset Your Majesty's earthly path, I am certain that even in your saddest hours, you have derived abundant sustenance and joy from the thought of having, through your glowing and historic utterances on the Bahá'í Faith as well as by your subsequent evidences of gracious solicitude for its welfare, brought abiding solace and strength to the multitude of its faithful and long suffering adherents throughout the East. Yours surely, dearly beloved Queen, is the station ordained by Bahá'u'lláh in the realms beyond to which the strivings of no earthly power can ever hope to attain.

I have immediately upon the publication of the second volume of the Bahá'í World, by the American Bahá'í Publishing Committee, forwarded directly to Bucarest, to the address of Your Majesty and that of Her Royal Highness Princess Ileana, copies of this most recent and comprehensive of Bahá'í publications. I will take the liberty of presenting in the course of the coming year the III Volume of this same publication which I trust will prove of interest to Your Majesty.

May I, in closing, reiterate the expression of profound appreciation and joy which the Family of 'Abdu'l-Bahá and Bahá'ís in every land universally feel for the powerful impetus which Your Majesty's outspoken and noble words have lent to the onward march of their beloved Faith.

The Family also join me in extending to Your Majesty, as well as to Her Royal Highness Princess Ileana, a most cordial welcome should Your Majesty ever purpose to visit the Holy Land to 'Abdu'l-Bahá's home in Haifa as well as to those scenes rendered so hallowed and memorable by the heroic lives and deeds of Bahá'u'lláh and 'Abdu'l-Bahá.

Shoghi

In 1930 Her Majesty visited Egypt with her daughter Ileana. Shoghi Effendi, having had the unfortunate experience of indiscreet publicity during her visit to Cyprus, wired Alexandria on February 19th: "Advise Assembly in case Queen visits Egypt convey only written expression of welcome and appreciation on behalf Bahá'ís. Letter should be briefly carefully worded. No objection sending flowers. Individual communications should be strictly avoided. Inform Cairo."

In the hope that at last the Queen would



The future head of the Faith, while still a student.

be able to visit the Bahá'í Holy Places in Palestine the Guardian had had Bahá'u'lláh's Tablet to her grandmother, Queen Victoria, copied in fine Persian calligraphy, and illuminated in Ṭihrán. On the 21st of February he cabled Ṭihrán: "Illuminated Tablet Queen Victoria should reach Haifa not later than March tenth on one or several pages." This was to be his gift to Her Majesty. Hearing no news of the Queen's plans once she had reached Egypt he wired to her direct on March 8th: "Her Majesty, the Dowager Queen Marie of Rumania, aboard Mayflower, Aswan. Family of 'Abdu'l-Bahá join me in renewing the expression of our loving and heartfelt invitation to your gracious Majesty and Her Royal Highness Princess Ileana to visit His home in Haifa. Your Majesty's acceptance to visit Bahá'u'lláh's Shrine and prison-city of 'Akká will apart from its historic significance be a source of immeasurable strength joy and hope to the silent sufferers of the Faith throughout the East. Our fondest love, prayers and best wishes for Your Majesty's happiness and welfare."

Receiving no reply to this communication Shoghi Effendi sent another wire on March 26th to the Queen at the Hotel Semiramis in Cairo: "Fearing my former letter and telegram in which Family of 'Abdu'l-Bahá joined me in extending invitation to Your Majesty and Her Royal Highness Princess Ileana may have miscarried, we are pleased to express anew the pleasure it would give us all should Your Majesty find it feasible to visit Bahá'u'lláh's and 'Abdu'l-Bahá's Shrines and the prison-city of 'Akká. Deeply regret unauthorized publicity given by the Press." Two days later the Rumanian Minister in Cairo wired Shoghi Effendi: "Her Majesty regrets that not passing through Palestine she will not be able to visit you."

The cancellation of the visit of the Queen and her daughter to the Bahá'í Holy Places, which she had definitely set her heart upon, was a source of deep disappointment not only to the Guardian but also to the Queen herself. Behind the scenes there must have taken place a real struggle between the courageous and independent Queen and her advisers for, after a long silence, she wrote to Martha Root, in her own hand, describing at least a little of what had taken place. In a letter dated June 28, 1931, she stated: "Both Ileana and I were cruelly disappointed at having been prevented going to the holy shrines and of meeting Shoghi Effendi, but at that time were going through a cruel crisis and every movement I made was being turned against me and being politically exploited in an unkind way. It caused me a good deal of suffering and curtailed my liberty most unkindly. There are periods however when one must submit to persecution, nevertheless, however high-hearted one may be, it ever again fills one with pained astonishment when people are mean and spiteful. I had my child to defend at that time; she was going through a bitter experience and so I could not stand up and defie the world. But the beauty of truth remains and I cling to it through all the vicissitudes of a life become rather sad ... I am glad to hear that your traveling has been so fruitful and I wish you continual success knowing what a beautiful message you are carrying from land to land." This letter ends with a sentence, after Her Majesty's signature, that was perhaps more significant of her attitude and character than anything else: "I enclose a few words which may be used in your Year Book."

The loyalty of this "royal convert", as Shoghi Effendi styled her, in the face of her increasing isolation, advancing age and the political trends in Europe which were gradually to engulf so many of her royal kin, deeply touched Shoghi Effendi. In 1934, on January 23rd, he wrote to her again:

> Your Majesty,
>
> I am deeply touched by the splendid appreciation Your Majesty has graciously penned for the Bahá'í World, and wish to offer my heartfelt and abiding gratitude for this striking evidence of Your Majesty's sustained interest in the Cause of Bahá'u'lláh.
>
> I was moved to undertake its translation in person, and feel certain that the unnumbered followers of the Faith in both the East and the West will feel greatly stimulated in their unceasing labours for the eventual establishment of the Most Great Peace foretold by Bahá'u'lláh.
>
> I am presenting to Your Majesty, through the care of Miss Martha Root, a precious manuscript in the handwriting of Bahá'u'lláh, illumined by a devoted follower of His Faith in Ṭihrán.

May it serve as a token of my admiration for the spirit that has prompted Your Majesty to voice such noble sentiments for a struggling and persecuted Faith.

With the assurance of my prayers at the threshold of Bahá'u'lláh for Your Majesty's welfare and happiness,

I am yours very sincerely,

Shoghi

After sending the Queen a copy of his recently translated *Gleanings from the Writings of Bahá'u'lláh*, and receiving from her a letter conveying her "most grateful thanks", which she ends by saying "May the Great Father, be with us in spirit, helping us to live and act as we should", Shoghi Effendi wrote to her as follows:

Haifa, Feb. 18, 1936

Your Majesty,

Miss Root has transmitted to me the original copy of the appreciation penned by Your Majesty for the forthcoming issue of Bahá'í World. I am deeply touched, and feel truly grateful for this further evidence of Your Majesty's sustained interest in and admiration for the Bahá'í Teachings.

Bahá'í Communities the world over will ever recall, with feelings of pride and gratitude, these beautiful, impressive and historic testimonies from the pen of Your Majesty—testimonies that will no doubt greatly inspire and hearten them in their continued labours for the spread of the Cause of Bahá'u'lláh.

I am so pleased and encouraged to learn that Your Majesty has derived much benefit from the reading of the Gleanings and I feel that my efforts in translating these extracts are fully rewarded.

I am presenting to Your Majesty through the kindness of Mrs. McNeill the latest photograph recently received from America showing the progress in the construction of the Bahá'í House of Worship in Wilmette. May the Spirit of Bahá'u'lláh ever bless and sustain Your Majesty in the noble support you are extending to His Cause.

With deepest affection and gratitude,

Shoghi

The Mrs. McNeill mentioned in this letter lived near 'Akká in the Mansion at Mazra'ih once occupied by Bahá'u'lláh. She had known the Queen as a child in Malta and when she learned through the Guardian of the Queen's interest in the Faith she informed her of her own interest and the associations of the house she lived in. The Queen had written to her: "It was indeed nice to hear from you, and to think that you are of all things living near Haifa and are, as I am, a follower of the Bahá'í teachings . . . the house you live in . . . made precious by its associations with the Man we all venerate . . ."

Her Majesty's last published tribute to the Faith, in 1936, two years before she died, seemed to aptly describe what Bahá'u'lláh's Message had meant to her: "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." She had won for herself, Shoghi Effendi wrote, "imperishable renown . . . in the Kingdom of Bahá'u'lláh" through her "bold and epochal confession of faith in the Fatherhood of Bahá'u'lláh"; "this illustrious Queen may well deserve to rank as the first of those royal supporters of the Cause of God who are to arise in future, and each of whom, in the words of Bahá'u'lláh Himself, is to be acclaimed as *'the very eye of mankind, the luminous ornament on the brow of creation, the fountain-head of blessings unto the whole world.'* "

One sees from all this, which began early in 1926, that the severe crises which followed upon the inception of Shoghi Effendi's Guardianship, released, as ever, the spiritual forces inherent in the Faith and brought about such victories as the conversion of the first Bahá'í Queen.

* * *

That Shoghi Effendi was stern in all matters affecting the protection of the Faith does not mean he could not be gentle and kind also. He was fundamentally a very tender-hearted person and when left sufficiently at peace within himself expressed this innate kindness and tenderness not only to those who surrounded him but to the believers personally in many ways. There are numerous examples of this in his cable files. Over and over, when disaster struck in some country where there were Bahá'ís, he would send an enquiry such as this one to Persia: "Wire safety friends. Anxious earthquake reports Persia Turkistan". Very often this would be followed by financial help for those who

were in desperate need. When an American Bahá'í, stricken in Persia by infantile paralysis, was returning with his wife to the United States, Shoghi Effendi cabled the friends in Beirut, Alexandria and New York, requesting that they meet his boat and assist in every way they could. The Guardian sent seven wires, in a short space of time, in connection with a single Bahá'í who had various difficulties in getting to Haifa and leaving after her pilgrimage was over. His thoroughness in such matters, as well as his consideration, are delightfully reflected in this telegram to Egypt: "Dewing New Zealand Bahá'í arriving tonight Cairo for one day. Urge meet him station. He wears helmet. If missed meet him next morning Cooks office nine o'clock. Extend utmost kindness." On another occasion we find Shoghi Effendi cabling, in connection with a Bahá'í who for some reason had not been able to land in Haifa, to "comfort him my behalf".

Sometimes the spirit animating a Bahá'í was such as to persuade Shoghi Effendi to change his own instructions. An instance of this is the case of Marion Jack, whom 'Abdu'l-Bahá called "General Jack" and the Guardian called an "immortal heroine", saying she was a shining example to pioneers of present and future generations in both the East and the West, and that no one had surpassed her in "constancy, dedication, self-abnegation, fearlessness" except the "incomparable Martha Root". Jackie—as she was usually called—lived in Sofia, Bulgaria and when war broke out Shoghi Effendi, concerned over her dangerous position, wired her: "Advise return Canada wire whether financially able". She replied, "... how about Switzerland" but assured him of her implicit obedience. Shoghi Effendi then wired, "Approve Switzerland" but she still did not want to leave her pioneer post and begged to be allowed to remain in Bulgaria, to which the Guardian replied: "Advise remain Sofia love."

There is a great mystery involved in the levels of service. Shoghi Effendi always advised the friends to pursue a moderate and wise course, but if they did not, and chose to rise to heights of heroism and self-sacrifice, he was immensely proud of them. After all, there is nothing either wise or moderate in being martyred—yet our crowning glory as a religion is that our first Prophet was martyred and twenty thousand people followed in His footsteps. I have tried to understand this mystery, moderation on one side and Bahá'u'lláh's words on the other: "... *then write with that crimson ink that hath been shed in My path. Sweeter indeed is this than all else* ..." and it seems to me that the best example is an aeroplane: when it trundles along on the ground on its wheels it is in the dimension of the ground, going along steadily on an earthly plane, but when it soars in the air and folds its wheels away and leaps forward at dazzling speeds, it is in a celestial realm and the values are different. When we are on the ground we get good sound earthly advice, but if we choose to spurn the soil and leap into the realms of higher service and sacrifice we do not get that kind of advice any more, we win immortal fame and become heroes and heroines of God's Cause.

Shoghi Effendi worked through everything: everything that he encountered, individual, object or piece of land, that could be turned to an advantageous use for the Faith he seized upon and used. Although in general he worked through Assemblies and Committees, he also worked directly through individuals. An example of this is Victoria Bedekian, known as "Auntie Victoria". For years she wrote letters, widely circulated in the West and the East, and the Guardian encouraged her in this activity and even told her what she should emphasize in her communications.

He was not fussy about sources of information; by this I mean he did not always wait until official channels corroborated the arrival of a pioneer at his post or some other piece of good news which had been conveyed to him through a personal letter or by a pilgrim, but would incorporate this encouraging information in his messages. This latitude which Shoghi Effendi allowed himself meant that the whole work of the Faith was bowled forward at a far faster pace than if he had done otherwise. Like all great leaders he possessed something of the quality of a good press man who realizes that the time factor in conveying news is of great importance and that speed itself has an impact and stimulates the imagination. This practice of his should not, however, mislead us into thinking that he was not extraordinari-

ly thorough. The exactitude with which he compiled statistics, sought out historic facts, worked on every minute detail of his maps and plans was astonishing.

The whole of Shoghi Effendi's life activity as Guardian, his mind and his feelings, his reactions and instructions, can be found reflected in miniature in his cables and telegrams; often they were more intimate, more powerful and revealing than the thousands of letters he wrote to individuals because in his letters his secretary usually dealt with details and thus the words are not the Guardian's own words, except for the postscripts which he wrote himself and which most of the time conveyed the assurance of his prayers, his encouragement and his statement of general principles.

Shoghi Effendi, like his grandfather and great-grandfather before him, had a delightful sense of humour which was ready to manifest itself if he were given any chance to be happy or enjoy a little peace of mind. His eyes would fairly dance with amusement, he would chuckle delightedly and sometimes break out into open laughter. Inside his family, with those he was familiar with, he liked to tease.

On one side so majestic, on the other so engagingly confiding, innocent-hearted and youthful, such was our Guardian! One of my tasks, once Shoghi Effendi knew I could paint a little, was to colour various things for him and one of these was a map showing the plots owned by the Bahá'í Community on Mt. Carmel. One day when I was adding colour to some newly-acquired areas Shoghi Effendi told me to paint them lighter. I asked why. Why, he said, to show they are a "recent acquisition". It was such a clear reflection of the joy these newly-purchased plots afforded him.

This recalls another aspect of Shoghi Effendi's richly endowed personality. He was very tenacious of his purposes, very determined, but never unreasonable. Although he never changed his objectives he sometimes changed the course he had planned to take to reach them.

All through the Guardian's ministry we see the light of Divine Guidance shining on his path, confirming his decisions, inspiring his choice. But there are always unforeseeable factors in every plan. Acts of God, and the sum of human endeavour, constantly change plans, little or big. This has always happened to the greatest as well as the smallest human beings, and the words of the Prophets themselves attest it. Shoghi Effendi was subject to such forces, but he also frequently modified his own plans. Examples of this are many and interesting: at one time he conceived the idea of placing the Mausoleum of Bahá'u'lláh on Mt. Carmel, but later gave this up entirely and fixed its permanent place in Bahjí; what became known as the World Crusade or Ten Year Plan was at first announced as a Seven Year Plan; one Temple to be built during this Plan became three Temples; the original eight European goal countries became ten; and so on. If outside forces over which the Guardian had no control frustrated some plan of his—as opposed to his modifying or expanding some plan of his own in the light of circumstances—he immediately compensated, so that the Cause, if a temporary defeat or humiliation was inflicted upon it, came out in the end with an augmented victory, a richer endowment.

Shoghi Effendi might be deflected from his course but he was never defeated in his purpose and his ingenuity was remarkable. A good example of this is the way he arranged for two of the three great new Continental Bahá'í Temples of the Ten Year Plan to be built. He extracted from the architect he had at hand the designs he felt were suitable for the Sydney and Kampala Houses of Worship. These were dignified, pleasing in proportion, conservative in style and relatively modest in cost. Since the architect was not in a position to carry out the detailed drawings or supervise the actual construction, Shoghi Effendi, not making a great circumstance of what to a fussy and small-minded man would have imposed an insuperable obstacle, proceeded to instruct the two National Assemblies involved to get local architectural firms to carry out the details and erect the buildings. Shoghi Effendi himself modified the expensive suggestions these firms at first made and got both Temples built within what he considered a reasonable price for the Cause to pay. Over and over his shrewdness and sound judgment saved the money of the Faith so that it could be spent on the many all-important tasks and not create temporary bankruptcy through the unwise prosecution of a single project.

Economy was a very rigid principle with

Shoghi Effendi and he had very stern ideas on money matters. He more than once refused to permit an individual to make the pilgrimage who he knew was in debt, saying he must first pay his debts. I never saw the Guardian settle a bill he had not first carefully added up, whether it was for a meal or a payment of thousands of dollars! If there was an overcharge he pointed it out—and also if there was an undercharge. Many times I went to astonished people and called to their attention that their addition was wrong and they should do it again or they would be the losers. He also was a determined bargainer, never paying what he felt was too much for a thing. More than once, when a beautiful ornament for the Shrines, Archives, or gardens was too expensive, and the seller could not or would not meet the Guardian's price, he would not buy it even though he wanted it and had the money. He just considered it wrong and would not do it. Although Shoghi Effendi for many years had had a private automobile and chauffeur (like 'Abdu'l-Bahá before him), because spare parts were not procurable for it during the worst years of the war he had it sold and used taxis. I have no doubt that as with sufficient money one can usually buy anything he could have procured another car, but it never entered his mind. He was against extravagance, ostentation and luxury as such, denying himself and others many things because he felt they were either not justified or not appropriate.

Another of the strongly marked characteristics of the Guardian was his openness. The believers were his confidants. Freely, majestically, aloof but with a most endearing and heart-captivating confidence, he would share with the pilgrims who were his guests not only his ideas and his interpretations of the Teachings, but his projects and plans. There were no privileged communicants who received his thought as of right. In spite of the fact that the National Assemblies were his channels through which he passed on his great Plans and the bodies by which they were prosecuted, he was wont to share these Plans in almost full detail with those he met, to such an extent that many a returning pilgrim was in possession of nearly all the details that were soon to be communicated to the Bahá'í world officially. The same was true of his work at the World Centre. So complete was this frankness that he sometimes drew little sketches at the table to illustrate what he was doing in the gardens on Mt. Carmel, how the "arc" would be, what buildings might be erected on it, and so on.

Each new thing he was setting in motion, nationally or internationally, one might almost say followed the same pattern as the dawn of a day: the first light, feelers of vision, would be discerned in his words to visiting pilgrims, or lie half-hidden in his communications to the Bahá'í world; then would come the glimmering of goals beginning to take shape as the sun of his concept rose higher and he focussed the brilliant energy of his mind upon it; finally, in a clear burst of illumination, would come the whole idea in all its splendour—a Seven Year Plan, a Ten Year Plan, the warnings and promises in some new and wonderful general letter, the complete instructions regarding such major projects as the completion of the Shrine of the Báb, the International Archives, one of the great new Houses of Worship, or the exposition of certain fundamental themes contained in such books as *The Advent of Divine Justice* and *The Promised Day Is Come.*

The relationship of Shoghi Effendi to the pilgrims, his courtesy as a host, his kindness shown to them in so many little ways, the things he so openly discussed with them, had a tremendous effect on the work the Bahá'ís were accomplishing in so many countries, for when these fortunate believers returned to their own communities they acted as a leaven, stimulating their fellow Bahá'ís to greater efforts, making the Guardian a more real person to those who had not been privileged to meet him face to face, creating a sense of nearness both to him and to the World Centre that by any other method would have been hard to achieve.

But in spite of all he showered upon the pilgrims—from providing for their physical comfort as his guests to tearing the veils from their eyes and educating them in their Faith—whenever one of them would seek to express his or her deep gratitude for the honour of meeting him, he would instantly turn this aside, saying the purpose of the pilgrimage was to visit the Holy Shrines.

The last year of the Guardian's life two Swiss pilgrims came to Haifa. Their presence stirred up all his memories of Switzerland and

his love for their country poured out in a manner wholly unlike his usual reserve about his personal life and feelings. I had been ill in bed and not present at dinner in the Pilgrim House but when Shoghi Effendi came home he told me he had said everything, about the mountains he had climbed, the walks he had taken, the scenes he loved so much. It was very atypical of him, very rare and a clear index of something deep in his own heart.

He was moved to inform them that he wished Switzerland to have its own Temple site, which was to be situated near the capital city of Bern and have a clear view of the Bernese Alps, where he had spent so many months of his life walking and climbing. On August 12, 1957 he communicated to what was then the National Spiritual Assembly of the Bahá'ís of Italy and Switzerland his wishes in this matter. His secretary wrote: "As he explained to ———, he is very anxious for Switzerland to purchase a plot, however small in size, and modest a beginning it may be, for the future Mashriqu'l-Adhkár of that country. He feels this should be in the outskirts of Bern, overlooking the Bernese Oberland; and he is very happy to be able to present this land himself to the Swiss Community. No publicity whatsoever should be given to this matter lest an opposition resembling that which has arisen in Germany should be provoked amongst the orthodox element in Bern. Whenever the committee responsible for finding this land has located a suitable plot, he would like your Assembly to inform him of the details." This was a gift of a unique nature, no other community in the Bahá'í world having been thus honoured. The plot of land, almost 2,000 square metres in area, on the outskirts of Bern, overlooks the Gürberthal and from it can be seen the famous Finsteraarhorn, Mönch, Eiger and Jungfrau mountains, the scene of many of the Guardian's mountaineering exploits, the scene also of many of the most agonizing hours he passed after the ascension of his grandfather.

On one occasion a pilgrim from Canada had informed the Guardian that in teaching the Faith to the Eskimo people it was very difficult for them to understand the meaning in such similes as the nightingale and the rose because these things were entirely unknown to them. The reaction of Shoghi Effendi to this was typical. When he said good-bye to this friend he gave her a small vial of the Persian attar of rose, the quintessence of what a rose is, and told her to anoint the Eskimos with it, saying that perhaps in this way they would get an inkling of what Bahá'u'lláh meant when he wrote of the rose.

Another incident comes to my mind. Among the last pilgrims to leave Haifa before Shoghi Effendi himself left in June 1957, never to return, were two American negro believers. As long as I live I will never forget the look on the face of one of them as she sat opposite the Guardian at the Pilgrim House table. One could see that in meeting him—who met all men as the creation of God, with no other feeling than pleasure that they were as God had made them—the hurts and sorrows of a lifetime were melted away. She looked at him with a combination of the great loving heart of a mother and the reverence due him in his glorious station that I think must be the look on the faces of the angels in Paradise as they gaze upon their Lord.

Those who had the privilege of being near the Guardian, no matter how much experience they had had or how long they had been Bahá'ís—some, like myself from birth—were constantly having their concept of the greatness of this Cause expanded by Shoghi Effendi's words, his reactions and his example. I remember my surprise when, in his long Riḍván Message to the Bahá'í world in 1957, he mentioned (obviously with pride or he would not have included it) the "recently converted Bahá'í inmates" in Kitalya Prison in Uganda. It had never occurred to me that one would mention a Bahá'í being in prison without shame! But here he was proclaiming that we had a group of the followers of Bahá'u'lláh in a prison. He often referred to this in his talks to the pilgrims and as I pondered over this and the things he said about it I realized that as this Faith is for all men, the saints and the sinners, there were two principles involved. One was the fact that society must be governed by laws, protected by laws and men punished through laws; and the other was that belief in the Manifestation of God should be universal and include everyone, because the act of faith is the spark that sets the soul alight and gives it eternal awareness of its God, and

this was something each soul had a right to, no matter what his sins might be. In more than one letter, at different times to different people, Shoghi Effendi encouraged the Bahá'ís to teach in prisons.

The sympathy which all the Prophets of God have shown towards the down-trodden, the meek, the poor and the outcast, singling them out for particular succour, protection and loving encouragement, was always manifested in the Guardian's acts and words. But we must not confuse this attitude with the fundamental truth that many groups of people who at present fall into these categories not only deserve to receive special attention but have within themselves reserves of power and spiritual greatness needed by the entire world. Take, for example, the Indians of the Western Hemisphere. 'Abdu'l-Bahá had written: "You must attach great importance to the Indians, the original inhabitants of America. For these souls may be likened unto the ancient inhabitants of the Arabian Peninsula, who, prior to the Revelation of Muḥammad, were like savages. When the Muḥammadan Light shone forth in their midst, they became so enkindled that they shed illumination upon the world. Likewise, should these Indians be educated and properly guided, there can be no doubt that through the Divine teachings they will become so enlightened that the whole earth will be illumined." Throughout his ministry Shoghi Effendi never forgot these words and repeatedly urged the believers throughout Canada and the Americas to enlist these souls under the banner of Bahá'u'lláh. Some of the last letters he wrote, in July 1957, to various National Assemblies in the Western Hemisphere, again forcibly stressed this subject and referred to the "long overdue conversion of the American Indians". I quote an excerpt from his instructions written by his secretary on his behalf:

"He was particularly happy to see that some of the Indian believers were present at the Convention. He attaches the greatest importance to teaching the original inhabitants of the Americas the Faith. 'Abdu'l-Bahá Himself has stated how great are their potentialities, and it is their right, and the duty of the non-Indian Bahá'ís, to see that they receive the Message of God for this day. One of the most worthy objectives of your Assembly must be the establishment of all-Indian Spiritual Assemblies. Other minorities should likewise be especially sought out and taught. The friends should bear in mind that in our Faith, unlike every other society, the minority, to compensate for what might be treated as an inferior status, receives special attention, love and consideration . . ."

To a pilgrim belonging to the Mongolian race the Guardian stated that as the majority of the people in the world were not white there was no reason why the majority of Bahá'ís inside the Faith should be white; on the contrary, the Cause should reflect the situation existing in the world. To Shoghi Effendi differences were not something to be eliminated but rather the legitimate, necessary, indeed fascinating, ingredients that made the whole so much more beautiful and perfect.

Not only did Shoghi Effendi constantly inculcate in the Bahá'ís the respect due to people of different ethnic backgrounds, he also taught them what respect, and above all what reverence, as qualities needed to round out a noble human character, really are. Reverence for holy things is sadly lacking in the Western World today. In an age when the mistaken idea of equality seems to imply that every blade of grass must be exactly the same height, the Guardian's own profound respect for those above himself in rank was the best example one could find. The extreme reverence he showed to the Twin Manifestations of God and to 'Abdu'l-Bahá, whether in his writings, his speech or the manner in which he approached Their resting-places provides a permanent pattern for all Bahá'ís to follow. Whenever Shoghi Effendi was near one of the Shrines one could sense his awareness of this in his whole being. The way he walked as he neared it, the way he quietly and with great dignity and reverence approached the threshold, knelt and placed his forehead upon it, the way he never turned his back when inside the Shrine on that spot where one of these infinitely holy and precious beings was interred, the tone of his voice, his dignified lack of any levity on such occasions, all bore witness to the manner in which man should approach a holy of holies, going softly on sacred ground. It is really with the soul that man has to do in this life, for it is all he will take with him when he leaves it. It is this fundamental concept—so obscured

and forgotten in present-day philosophies—that endows even the dust of noble beings with a mystic potency. So strong is the perfume of some roses that even years after they have withered and dried out one can still smell the rose in them. This is a feeble example of the power which remains in the very dust that has been associated with the towering spirits of divine souls when they were in this world.

This wonderful emotion of reverence—which seems when it sweeps over us to blow away so much of the dross in our immature natures—was a deep characteristic of the Guardian, who learned it in his childhood as he sat on his heels, arms crossed on breast, before his exalted grandfather. It is not a ritualistic thing that is at stake here. There are no rituals in the Bahá'í Faith. It is an attitude. Although the Guardian was wont to prostrate himself before the thresholds of the Holy Tombs, he was at pains to explain to the pilgrims that they were free to do so or not. He did it because it was a custom in the part of the East from which his ancestors came. But the reverence was another matter; one thing was a form of expression the individual could choose for himself, the other was the proper spirit that should dwell in the heart of a devotee as he approaches those things that are most sacred in this world.

No picture of Shoghi Effendi's personality would ever be complete that did not depict the truly extraordinary artistic sense he possessed. This does not mean he could have been a painter; he was a writer *par excellence*. But he certainly had a painter's and an architect's eye. This was coupled with that fundamental quality without which I cannot see how anyone can achieve greatness in any of the arts or the sciences—a perfect sense of proportion, a sense of proportion measured in millimetres rather than centimetres. It was he who fixed the style of the Shrine of the Báb through his instructions—mostly not in detail but in principle—to my father. It was he who set the design for the International Archives Building, to such an extent that its architect would invariably state it was Shoghi Effendi's design, not his. The Guardian, with no help and no advice, laid out his superb gardens in Bahjí and Haifa, every measurement being his own. But what people do not perhaps realize is that the appearance of the Shrine interiors, the Mansion of Bahá'u'lláh, the House of 'Abbúd, the Mansion at Mazra'ih, was not created by anyone, however slight the detail, except the Guardian himself. He not only steadily added to the ornaments, photographs, lamps and furnishings that make these places so beautiful, but everything was placed where it was under his supervision. Not a picture hung on the walls that was not placed exactly where it was, to within a centimetre, by him. He not only created the effect of beauty that meets the eye as one enters those places, but he produced it all at a minimum cost, buying things not so much because of their style and period but because they were inexpensive and could achieve an effect regardless of their intrinsic worth. His visits to the Shrines and gardens were my only opportunities to have his room cleaned. How often I remember how, in spite of my efforts and the maid's to get the many objects on his desk back into their exact positions, he would enter his bedroom, in which he did all his work, go to his desk, cast an eye over it automatically, reach out his hand and give an almost infinitesimal twist to the different objects which he detected were slightly out of the position he liked them to be in, though I am sure the difference was practically invisible to any eye but his. Needless to add that all this went with a neatness and tidiness that was phenomenal.

Unhampered by tradition in matters of taste Shoghi Effendi was extremely original and ingenious in the way he achieved his effects. He did things no over-instructed authority on a series of do's and don't's would ever have attempted. Take for instance the interior decoration of the Greek style Archives Building. In order to acquire more space as a single giant hall in which to exhibit the many objects, sacred or otherwise, with which he intended to furnish it, Shoghi Effendi had two narrow balconies built, running its full length on either side, which were protected by a purely renaissance, excellent in style, wooden balustrade. Most of the cabinets he chose to line the walls of the hall downstairs were Japanese lacquer or Chinese carved teak wood. The six great chandeliers suspended from the ceiling were of cut crystal and purely European in design. When I asked the Guardian what furniture he would place on the balconies he said he would use some of the cabinets from the previous Archives,

which were really of no style at all but just modern veneer furniture such as people have in their homes these days. Yet this strange assortment of things representing different periods and different countries, including innumerable *objets d'art*, have combined to create an impression of beauty, of dignity, of richness and splendour it would be hard to equal anywhere.

* * *

However faithful and tender Shoghi Effendi's relationships were throughout his life with those closest to him, his supreme relationship was with the Greatest Holy Leaf. When she passed away in 1932 the news reached him in Interlaken, Switzerland. Although he was well aware of her condition, which he described in 1929 when he wrote that the Greatest Holy Leaf was "now in the evening of her life, with deepening shadows caused by failing eyesight and declining strength swiftly gathering about her"; although he had had a premonition of her swiftly approaching death, when he wrote in March 1932 to the American believers urging them to press on with the completion of the dome of "our beloved Temple" and said that "my voice is once more reinforced by the passionate, and perhaps, the last, entreaty, of the Greatest Holy Leaf, whose spirit, now hovering on the edge of the Great Beyond, longs to carry on its flight to the Abhá Kingdom . . . an assurance of the joyous consummation of an enterprise, the progress of which has so greatly brightened the closing days of her earthly life"; although she was now eighty-two years old—none of this softened the blow or mellowed the grief that overwhelmed the Guardian. On July 15th he cabled America announcing that her spirit had taken its flight to that Great Beyond, bewailing the "sudden removal of my sole earthly sustainer, the joy and solace of my life", and informing the friends that "So grievous a bereavement necessitates suspension for nine months throughout Bahá'í world every manner religious festivity"; memorial meetings were to be held everywhere, locally and nationally, for her, the "last remnant of Bahá'u'lláh".

But it was on July 17th that he wrote to the American and Canadian believers a letter that provides a glimpse of what was passing in the surging sea of his heart and in which he eulogizes the life, station and deeds of 'Abdu'l-Bahá's sister, pouring forth his love in an unforgettable torrent of words.



A photo of Shoghi Effendi taken probably during the years immediately before he became Guardian.

> Dearly-beloved Greatest Holy Leaf! Through the mist of tears that fill my eyes I can clearly see, as I pen these lines, thy noble figure before me, and can recognize the serenity of thy kindly face. I can still gaze, though the shadow of the grave separate us, into thy blue, love-deep eyes, and can feel, in its calm intensity, the immense love thou didst bear for the Cause of thine Almighty Father, the attachment that bound thee to the most lowly and insignificant among its followers, the warm affection thou didst cherish for me in thine heart. The memory of the ineffable beauty of thy smile shall ever continue to cheer and hearten me in the thorny path I am destined to pursue. The remembrance of the touch of thine hand shall spur me on to follow steadfastly in thy way. The sweet magic of thy voice shall remind me, when the hour of adversity is at its darkest, to hold fast to the rope thou didst seize so firmly all the days of thy life.
>
> Bear thou this my message to 'Abdu'l-Bahá, thine exalted and divinely-appointed Brother: If the Cause for which Bahá'u'lláh

toiled and laboured, for which Thou didst suffer years of agonizing sorrow, for the sake of which streams of sacred blood have flowed, should, in the days to come, encounter storms more severe than those it has already weathered, do Thou continue to overshadow, with Thine all-encompassing care and wisdom, Thy frail, Thy unworthy appointed child.

What the Greatest Holy Leaf had done for Shoghi Effendi at the time of the Master's passing and in the years that followed is beyond calculation. She had played, as he said, a unique part throughout the tumultuous stages of Bahá'í history, not the least of which had been the establishment of Shoghi Effendi's own ministry after the death of 'Abdu'l-Bahá. "Which of the blessings am I to recount," wrote Shoghi Effendi, "which in her unfailing solicitude she showered upon me, in the most critical and agitated hours of my life?" He says that to him she had been an incarnation of 'Abdu'l-Bahá's all-encompassing tenderness and love. As her life had waned his had waxed. With what deep satisfaction she must have seen, as the tide of her own life receded from the shores of this world, that Shoghi Effendi was become strong in his Guardianship, able to face the incessant blows he received with the fortitude of a man now fully grown into his stupendous task.

So close was the communion between Shoghi Effendi and his great-aunt that over and over, in cables and other communications, particularly during the early years of his Guardianship, he included her with himself in such phrases as "assure us", "the Greatest Holy Leaf and I", "we", and so on. In a cable sent in 1931 he even signs it "Bahíyyih Shoghi". Nothing could be more revealing of this intense love he had for her than the fact that on the day we were married it was to her room, where everything is preserved as it was in her days, standing beside her bed, that the Guardian went to have the simple Bahá'í marriage ceremony of hand in hand performed and we each repeated the words in Arabic: "We will all, verily, abide by the Will of God."

This love the Guardian had for the Greatest Holy Leaf, who had watched over him for thirty-five years as far more than a mother, continued to be demonstrated for the remainder of his life. When the news of her death reached him in Switzerland his first act was to plan for her grave a suitable memorial which he hastened to Italy to order. No one could possibly call this exquisitely proportioned monument, built of shining white Carrara marble, anything but what it appears – a love temple, the embodiment of Shoghi Effendi's love. He had undoubtedly conceived its design from buildings of a similar style and, under his supervision, an artist now incorporated his concept in the monument he planned to erect on her resting-place. Shoghi Effendi used to compare the stages in the Administrative Order of the Faith to this monument, saying the platform of three steps was like the local Assemblies, the pillars like the National Assemblies, and the dome that crowned them and held them together like the Universal House of Justice, which could not be placed in position until the foundations and pillars were first firmly erected. After the Greatest Holy Leaf's monument had been completed in all its beauty he had a photograph of it sent to many different Assemblies, as well as to a special list of individuals to whom he wished to present so tender a memento.

In every act of his life he associated the Greatest Holy Leaf with his services to the Faith. When he entombed the remains of the mother and brother of Bahíyyih Khánum on Mt. Carmel he cabled: "... cherished wish Greatest Holy Leaf fulfilled", referring to her often expressed desire to be buried near them. On that momentous occasion he said he rejoiced at the privilege of pledging one thousand pounds as his contribution to the Bahíyyih Khánum Fund designed to inaugurate the final drive connected with the completion of the American Temple. He wrote that this transfer and reburial were events of "capital institutional significance". He said "the conjunction of the resting-place of the Greatest Holy Leaf with those of her brother and mother incalculably reinforces the spiritual potencies of that consecrated Spot" which was "destined to evolve into the focal centre of those world-shaking, world-embracing, world-directing Administrative institutions, ordained by Bahá'u'lláh ..."

When 'Abdu'l-Bahá's mantle, as Head of the Faith, fell on Shoghi Effendi's shoulders

a great change came over him. What the nature of that change was spiritually it is not for us—so infinitely remote in both station and stature—to either grasp or seek to define. Shoghi Effendi was never really intimate with anyone except the closest members of his family and, in the early days, those who acted as his help-mates and secretaries. As years went by and his burdens increased, even this intimacy grew less.

Surely the simplicity of the marriage of Shoghi Effendi—reminiscent of the simplicity of 'Abdu'l-Bahá's own marriage in the prison-city of 'Akká—should provide a thought-provoking example to the Bahá'ís everywhere. No one, with the exception of his parents, my parents and a brother and two sisters of his living in Haifa, knew it was to take place. He felt strongly urged to keep it a secret, knowing from past experience how much trouble any major event in the Cause invariably stirred up. It was therefore a stunning surprise to both the servants and the local Bahá'ís when his chauffeur drove him off, with me beside him, to visit the Holy Tomb of Bahá'u'lláh on the afternoon of March 25, 1937. His heart drew him to that Most Sacred Spot on earth at such a moment in his life. I remember I was dressed entirely in black for this unique occasion. I wore a white lace blouse, but otherwise I was a typical example of the way oriental women dressed to go out into the streets in those days, the custom being to wear black. Although I was from the West Shoghi Effendi desired me to fit into the pattern of the life in his house—which was a very oriental one—as naturally and inconspicuously as possible and I was only too happy to comply with his wishes in every way. When we arrived at Bahjí and entered the Shrine he requested me to give him his ring, which I was wearing concealed about my neck, and this he placed on the ring-finger of my right hand, the same finger that corresponded to the one of his own on which he himself had always worn it. This was the only gesture he made. He entered the inner Shrine, beneath the floor of which Bahá'u'lláh is interred, and gathered up in a handkerchief all the dried petals and flowers that the keeper of the Shrine used to take from the threshold and place in a silver receptacle at the feet of Bahá'u'lláh. After he had chanted the Tablet of Visitation we came back to Haifa. There was no celebration, no flowers, no elaborate ceremony, no wedding dress, no reception. His mother and father, in compliance with the laws of Bahá'u'lláh, signified their consent by signing our marriage certificates and then I went back to the Western Pilgrim House across the street and joined my parents (who had not been present at any of these events), and Shoghi Effendi went to attend to his own affairs. At dinner-time, quite as usual, the Guardian appeared, showering his love and congratulations on my mother and father. He took the handkerchief, full of such precious flowers, and with his inimitable smile gave them to my mother, saying he had brought them for her from the inner Shrine of Bahá'u'lláh. My parents also signed the marriage certificate and after dinner and these events were over I walked home with Shoghi Effendi, my suitcases having been taken across the street by Fujita while we were at dinner. We visited for awhile with the Guardian's family and then went up to his two rooms which the Greatest Holy Leaf had had built for him so long ago.

The quietness, the simplicity, the reserve and dignity with which this marriage took place did not signify that the Guardian considered it an unimportant event—on the contrary. Over his mother's signature, but drafted by the Guardian, the following cable was sent to America: "Announce Assemblies celebration marriage beloved Guardian. Inestimable honour conferred upon handmaid of Bahá'u'lláh Rúḥíyyih Khánum Miss Mary Maxwell. Union of East and West proclaimed by Bahá'í Faith cemented. Ziaíyyíh mother of the Guardian." A telegram similar to this was sent to Persia. This news, so long awaited, naturally produced great rejoicing amongst the Bahá'ís and messages flooded in to Shoghi Effendi from all parts of the world. To that received from the National Assembly of the Bahá'ís of the United States and Canada Shoghi Effendi replied: "Deeply moved your message. Institution Guardianship, head cornerstone Administrative Order Cause Bahá'u'lláh, already ennobled through its organic connection with Persons of Twin Founders Bahá'í Faith, is now further reinforced through direct association with West and particularly with American believers, whose spiritual destiny is to usher in World Order Bahá'u'lláh. For my part desire congratulate community

American believers on acquisition tie vitally binding them to so weighty an organ of their Faith." To innumerable other messages his practically universal answer was merely an expression of loving appreciation for their felicitations.

The most significant point, however, associated with the Guardian's marriage is the stress he laid on the fact that it had drawn the Occident and the Orient closer to each other. It had not only done this but other ties had also been reinforced and established. In reply to an inquiry from the American Assembly: "Request advice policy concerning announcement marriage" Shoghi Effendi stated: "Approve public announcement. Emphasize significance institution Guardianship union East West and linking destinies Persia America. Allude honour conferred British peoples" — a direct allusion to my Scotch Canadian father.

All this had such an effect on the American Community that its national body informed the Guardian it was sending $19.00 from each of its seventy-one American Assemblies "for immediate strengthening new tie binding American Bahá'ís to institution Guardianship"—truly a most unusual, pure-hearted wedding gift to the Cause itself.

* * *

Shoghi Effendi was the keenest observer of political events and kept abreast of all happenings. His intelligence and analytical faculties did not permit him to lull himself into any false complacency, induced by the rather childish idea people sometimes have of what "faith" means. He well knew that to have faith in God does not mean one should not use one's mind, appraise dangers, anticipate moves, make the right decisions during a crisis.

Steeped in the Teachings from his childhood, the alert and observant companion of his beloved grandfather, Shoghi Effendi seems to have always been aware of what he called "the initial perturbations of the world-shaking catastrophe in store for an unbelieving humanity". Though he saw another war coming, he did not live in a constant state of false emergency. He reassured Martha Root, who in 1927 wrote to him from Europe about her fears: "As to the matter of an eventual war that may break out in Europe, do not feel in the least concerned or worried. The prospect is very remote, the danger for the near future is non-existent" — even though that same year he had stated the inevitability of another deadly conflict was becoming increasingly manifest. Over and over he prepared the minds of the Bahá'ís to face the fact that a world conflagration was coming. In 1938 he wrote, "The twin processes of internal disintegration and external chaos are being accelerated and every day are inexorably moving towards a climax. The rumblings that must precede the eruption of those forces that must cause 'the limbs of humanity to quake' can already be heard. 'The time of the end', 'the latter years', as foretold in the Scriptures, are at long last upon us." And in *The Advent of Divine Justice*, which he wrote at the end of December 1938, he clearly anticipated the war: "Who knows", he asked, "but that these few remaining, fast-fleeting years, may not be pregnant with . . . conflicts more devastating than any which have preceded them." And in April 1939 he had written: "the sands of a moribund civilization are inexorably running out".

As the long shadow of war descended on Europe I remember well the almost tangible feeling of catastrophe that enveloped me when Shoghi Effendi wrote, from the very heart of that continent, the poetic and powerful words that opened his cable of August 30, 1939: "shades night descending imperilled humanity inexorably deepening . . ." In July 1940 he had cabled that the fires of war " . . . now threaten devastation both Near East Far West respectively enshrining World Centre chief remaining citadel Faith Bahá'u'lláh . . . " It seems unbelievable that in the midst of so many anxieties the Guardian should have had the mental power and physical strength to sit down and write such a book as *The Promised Day Is Come*—a book in which he made it quite clear that the "retributory calamity" which had overtaken mankind, whatever its political and economic causes might be, was primarily due to its having ignored for a hundred years the Message of God for this day.

The dangers and problems which the war brought to us in Haifa and to the Bahá'í world in general were faced by Shoghi Effendi with remarkable calm. This does not mean he did not suffer from them. The burden of responsibility was always there, he could never lay it down for a single moment. I remember on one occasion, when I was frantic because

he always had to have everything referred to him for decision, even when he was ill, he said that other leaders, even Prime Ministers, could delegate their powers for at least a short time if they were forced to, but that he could not delegate his for a single moment as long as he was alive. No one else was divinely guided to fulfill his function and he could not delegate his guidance to someone else.

Although World War II did not actually reach the Holy Land, for years we lived in the imminent danger that it might do so at any time.

In November 1941, Shoghi Effendi, in a cabled message had forecast the future and characterized the years immediately before us: "... as fury destructiveness tremendous world ordeal attains most intensive pitch ..." In spite of what lay ahead of the world we in Palestine had already, during 1941, passed through what for us were the most agonizing months of the entire war which had caused the Guardian intense anxiety. It was during that year that the abortive revolution of the anti-ally Rashíd 'Alí took place in 'Iráq; the British forces were persistently driven back by General Rommel in Libya and the Germans eventually (in 1942) reached the gates of Alexandria; the Nazi forces occupied Crete—a second springboard for their contemplated conquest of the Middle East; and British and French forces invaded the Lebanon and ousted the regime controlled by the Vichy Government in that country. In addition to these all too palpable dangers the Grand Muftí of Jerusalem, the enemy of both the Faith and the Guardian, was the firm ally of the Nazi Government. It does not require much imagination to picture what would have happened to Shoghi Effendi and the Shrines, the World Centre records and archives material, if a victorious German army, accompanied by the scheming and vituperative Muftí, had taken Palestine. Many times Shoghi Effendi said that it was not so much a question of what the Germans would do but the fact that there were so many local enemies who, combining with the Muftí, could completely poison the minds of the Germans against him and thus aggravate a situation already dangerous enough since our Bahá'í ideas were in many respects so inimical to the Nazi ideology.

Throughout the years of the war Shoghi Effendi was in a position to maintain his contact with the mass of the believers in those countries where some of the oldest and most populous Bahá'í communities existed, such as Persia, America, India and Great Britain, as well as the new and rapidly growing centres in Latin America. The relatively small communities in Japan, the European countries, Burma, and for a time 'Iráq, were the only ones cut off from him—a severance that grieved him and caused him much concern for their fate. Because of this little-short-of-miraculous manner in which contact was maintained with the body of believers throughout the Bahá'í world Shoghi Effendi was able not only to send his directives to the various National Assemblies, but to indicate what this great war signified to us as Bahá'ís. In his epistle known as *The Promised Day Is Come* he stated that "God's purpose is none other than to usher in, in ways He alone can bring about, and the full significance of which He alone can fathom, the Great, the Golden Age of a long-divided, a long-afflicted humanity. Its present state, indeed even its immediate future, is dark, distressingly dark. Its distant future, however, is radiant, gloriously radiant — so radiant that no eye can visualize it ... The ages of its infancy and childhood are past, never again to return, while the Great Age, the consummation of all ages, which must signalize the coming of age of the entire human race, is yet to come. The convulsions of this transitional and most turbulent period in the annals of humanity are the essential prerequisites, and herald the inevitable approach, of that Age of Ages, 'the time of the end', in which the folly and tumult of strife that has, since the dawn of history, blackened the annals of mankind, will have been finally transmuted into the wisdom and the tranquility of an undisturbed, a universal, and lasting peace, in which the discord and separation of the children of men will have given way to the world-wide reconciliation, and the complete unification of the divers elements that constitute human society ... It is this stage which humanity, willingly or unwillingly, is resistlessly approaching. It is for this stage that this vast, this fiery ordeal which humanity is experiencing is mysteriously paving the way."

So great was the relief and joy of the Guardian when the European phase of the war ended in May 1945 that he cabled

America: "Followers Bahá'u'lláh throughout five continents unanimously rejoice partial emergence war torn humanity titanic upheaval" and expressed what lay so deeply in his heart: "gratefully acclaim signal evidence interposition divine Providence which during such perilous years enabled World Centre our Faith escape . . ." and went on to express an equal thanksgiving for the manner in which other communities had been miraculously preserved, recapitulating the truly extraordinary victories won for the Faith during and in spite of the war. On August 20, 1945 he again cabled: "Hearts uplifted thanksgiving complete cessation prolonged unprecedented world conflict" and urged the American believers to arise and carry on their work, hailing the removal of restrictions which would now enable them to launch the second stage of the Divine Plan. Nothing could provide a better example of the determination, the enthusiasm and the brilliant leadership of the Guardian than these messages sent on the morrow of the emergence of the world from the worst war in its entire history.

Whatever the state of the rest of the world, the internal situation in Palestine continued to worsen in every respect. The holocaust that had engulfed European Jewry; the bitterness induced amongst the Palestine Jews by British policy in regard to Jewish immigration, which was strictly limited and controlled; the burning resentment of the Arabs against that same policy—all served to increase local tensions and hatred. Many of the hardships from which other countries were beginning to slowly emerge, such as severe food rationing, we were now entering. Everything was difficult. We were no longer in danger of being invaded or bombed, but the outlook for this small but sacred country grew steadily blacker as we entered that period which was characterized by Shoghi Effendi as "the gravest turmoil rocking the Holy Land in modern times."

Shoghi Effendi was exhausted from the strain of the war years, years during which he had not only written *The Promised Day Is Come* and *God Passes By*, but during which he had prosecuted—for who can deny his was the ceaseless output of enthusiasm, encouragement and energy that galvanized the Bahá'ís into action?—five years of the first Seven Year Plan, during which he had comforted, inspired and held the Bahá'í world together, during which he had steadily enlarged the periphery of the Cause and deepened and expanded the life of its National communities, during which the unique project of building the superstructure of the Báb's Shrine had been initiated, and during which the family of 'Abdu'l-Bahá, including his own family, had been hopelessly lost to him. He was now approaching fifty, his hair whitening at the temples, his shoulders bent from so much stooping over his desk, his heart not only saddened by all he had gone through but, I firmly believe, wearing out because of it.

As the British Mandate approached its end on May 14, 1948 the situation in Palestine grew steadily worse. The entire country boiled with apprehension and hatred and acts of terrorism increased steadily. The Arabs, the Jews and the British were all involved; all three of them were well aware of the complete aloofness of the Guardian from the political issues at stake and it is no exaggeration to say he was universally respected—and let alone. This is a fact of major importance for during the years, and particularly the months, preceding the end of the Mandate there was practically no neutral ground left; Jews paid for the defense of the Jewish community and Arabs paid for the defense of the Arab community. That the Guardian should have been able to steer the small Bahá'í community safely through the dangerous rapids of those days, that he himself should not have been approached for funds to support the cause of his fellow Orientals (who all knew he had been born and bred in the country), testify to the high reputation he had established as a man of unbending principle and iron determination.

Many times Shoghi Effendi referred to the miraculous protection the World Centre received during the disturbed and dangerous period of the end of the British Mandate and the firm establishment of the Jewish State. The very list of the dangers avoided and the achievements witnessed during this period—which he enumerated in a cable sent to the American Bahá'í Convention on April 25, 1949—is sufficient to enable us to glimpse the keenness of the anxiety he had experienced and the gravity of the problems with which he had been faced. The published version of this cable pointed out how great had been the "evidences divine protection vouchsafed



Shoghi Effendi in oriental robes; before he went to study in England the Guardian used to dress in this manner.

World Centre Faith course third year second Seven Year Plan" and went on to say: "Prolonged hostilities ravaging Holy Land providentially terminated. Bahá'í Holy Places unlike those belonging other faiths miraculously safeguarded. Perils no less grave than those threatened World Centre Faith under 'Abdu'l-Ḥamíd Jamál Páshá and through Hitler's intended capture Near East averted. Independent sovereign State within confines Holy Land established recognized marking termination twenty-century-long provincial status. Formal assurance protection Bahá'í holy sites continuation Bahá'í pilgrimage given by Prime Minister newly emerged State. Official invitation extended by its government historic occasion opening State's first parliament. Official record Bahá'í marriage endorsed Bahá'í endowments exempted responsible authorities same State. Best wishes future welfare Faith Bahá'u'lláh conveyed writing by newly elected Head State in reply congratulatory message addressed him assumption his office."

In the post-war years, as the victories the Bahá'ís were winning multiplied and the United Nations—the mightiest instrument for creating peace that men had ever devised—emerged, many of us no doubt hoped, and wishfully believed, that we had left the worst phase of humanity's long history of war behind us and that we could now discern the first light of that dawn we Bahá'ís are so firmly convinced lies ahead for the world. But the sober, guided mind of the Guardian did not see events in this light. Until the end of his life he continued to make the same remark, based on Bahá'u'lláh's own words, that he had so often made before the war: "The distant future is very bright, but the immediate future is very dark."

Among the encouraging messages he so frequently sent to the Bahá'ís all over the world, his praises of the wonderful services they were rendering, his plans which he devised in such detail for them to prosecute, ever and anon the note of foreboding and warning would recur. In 1947 he stated that the Bahá'ís had thus far been graciously aided to follow their course "undeflected by the cross-currents and the tempestuous winds which must of necessity increasingly agitate human society ere the hour of its ultimate redemption approaches . . ." In that communication, urging the American Community to press forward with the supremely important work of its second Seven Year Plan, he spoke of the future: "As the international situation worsens, as the fortunes of mankind sink to a still lower ebb . . . As the fabric of present-day society heaves and cracks under the strain and stress of portentous events and calamities, as the fissures, accentuating the cleavage separating nation from nation, class from class, race from race, and creed from creed, multiply . . ." Far from having rounded the corner and turned our backs forever on our unhappy past, there was "a steadily deepening crisis". In March 1948 he went still further in a conversation I recorded in my diary: "Tonight Shoghi Effendi told me some very interesting things: roughly, he said that to say that there was not going to be another war, in the light of present conditions, was foolish, and to say that if there was another war the Atom Bomb would not be used was also foolish. So we must believe there probably will be a war and it will be used and there will be terrific destruction. But the Bahá'ís will, he felt, emerge to form the nucleus of the future world civilization. He said it was not right to say the good would perish with the bad because in a sense all are bad, all humanity is to blame, for ignoring and repudiating Bahá'u'lláh after He has repeatedly trumpeted to everyone His Message. He said the saints in the monasteries and the sinners in the worst flesh pots of Europe are all wicked because they have rejected the Truth. He said it was wrong to think, as some of the Bahá'ís do, that the good would perish with the evil, all men are evil because they have repudiated God in this day and turned from Him. He said we can only believe that in some mysterious way, in spite of the terrible destruction, enough will be left over to build the future."

In November of that same year, again encouraging the American believers to persevere with their Plan, he wrote: "As the threat of still more violent convulsions assailing a travailing age increases, and the wings of yet another conflict, destined to contribute a distinct, and perhaps a decisive, share to the birth of the new Order which must signalize the advent of the Lesser Peace, darken the international horizon . . . Rumblings of catastrophes yet more dreadful agitate with increasing frequency a sorely stressed and

chaotic world . . . so must every aggravation in the state of a world still harassed by the ravages of a devastating conflict, and now hovering on the brink of a yet more crucial struggle, be accompanied by a still more ennobling manifestation of the spirit of this second crusade . . ." In that same month he referred to "The deepening crisis ominously threatening further to derange the equilibrium of a politically convulsed, economically disrupted, socially subverted, morally decadent and spiritually moribund society". He went on to speak of the "premonitory rumblings of a third ordeal threatening to engulf the Eastern and Western Hemispheres" and said, "the world outlook is steadily darkening." He urged the Bahá'ís to "forge ahead into the future serenely confident that the hour of their mightiest exertions, and the supreme opportunity for their greatest exploits, must coincide with the apocalyptic upheaval marking the lowest ebb in mankind's fast-declining fortunes."

It went on and on. The victories we won, the praise, encouragement, joy of the Guardian—and the warnings. In 1950 he told the Bahá'ís they should be "undaunted" by the perils of a "progressively deteriorating international situation" and in 1951 informed the European Teaching Conference that the "perils" confronting that "sorely tried continent" were "steadily mounting". But it was really in a most grave and thought-provoking letter, written in 1954, that Shoghi Effendi expatiated on this subject of a future conflict, its causes, its course, its outcome, and its effect on America, in more detail and in a more forceful language than he had ever before used. He associates the "crass" and "cancerous materialism" prevalent in the world today with the warnings of Bahá'u'lláh and states He had compared it "to a devouring flame" and regarded it "as the chief factor in precipitating the dire ordeals and world-shaking crises that must necessarily involve the burning of cities and the spread of terror and consternation in the hearts of men". Shoghi Effendi goes on to say: "Indeed a foretaste of the devastation which this consuming fire will wreak upon the world, and with which it will lay waste the cities of the nations participating in this tragic world-engulfing contest, has been afforded by the last World War, marking the second stage in the global havoc which humanity, forgetful of its God and heedless of the clear warnings uttered by His appointed Messenger for this day, must, alas, inevitably experience."

The letter in which these appalling predictions are expressed was addressed to the American Bahá'ís and in it the Guardian points out that the general deterioration in the situation of a "distracted world" and the multiplication of increasingly destructive armaments, to which the two sides engaged in a world contest were contributing—"caught in a whirlpool of fear, suspicion and hatred" as they were—were ever-increasingly affecting their own country and were bound, if not remedied, "to involve the American nation in a catastrophe of undreamed-of dimensions and of untold consequences to the social structure, the standard and conception of the American people and government . . . The American nation . . . stands, indeed, from whichever angle one observes its immediate fortunes, in grave peril. The woes and tribulations which threaten it are partly avoidable, but mostly inevitable and God-sent . . ." He went on to point out the changes which these unavoidable afflictions must bring about in the "obsolescent doctrine of absolute sovereignty" to which its government and people still clung and which was so "manifestly at variance with the needs of a world already contracted into a neighbourhood and crying out for unity" and through which this nation will find itself purged of its anachronistic conceptions and prepared to play the great role 'Abdu'l-Bahá foretold for it in the establishment of the Lesser Peace. The "fiery tribulations" to come would not only "weld the American nation to its sister nations in both hemispheres" but would cleanse it of "the accumulated dross which ingrained racial prejudice, rampant materialism, widespread ungodliness and moral laxity have combined, in the course of successive generations, to produce, and which have prevented her thus far from assuming the role of world spiritual leadership forecast by 'Abdu'l-Bahá's unerring pen—a role which she is bound to fulfill through travail and sorrow."

If we, the generation of the twilight before the sun of this new day rises, ask ourselves why such catastrophes should be facing us in these times, the answers all are there, made crystal clear by the Guardian in his great expositions of the meaning and implications of our teachings. Two factors, he taught us,

are involved. The first is contained in those words of Bahá'u'lláh, *"Soon will the present-day order be rolled up, and a new one spread out in its stead."* To tear off the time-honoured protective covering of innumerable societies, each embedded in its own customs, superstitions and prejudices, and apply to them a universal new frame of existence is an operation only Almighty God can perform and of necessity a very painful one. This is made even more painful by the state of men's souls and minds; some societies are the victims of "a flagrant secularism—the direct offspring of irreligion", some are in the grip of "a blatant materialism and racialism" which have, Shoghi Effendi stated, "usurped the rights of God Himself", but all—all the peoples of the earth—are guilty of having, for over a century, "refused to recognize the One Whose advent had been promised to all religions, and in Whose Faith alone, all nations can and must eventually, seek their true salvation." Fundamentally it was because of this new Faith, this "priceless gem of Divine Revelation enshrining the Spirit of God and incarnating His Purpose for all mankind in this age" as Shoghi Effendi described it, that the world was "undergoing such agonies". Bahá'u'lláh Himself had said: *"The world's equilibrium hath been upset through the vibrating influence of this most great, this new World Order." "The signs of impending convulsions and chaos can now be discerned, inasmuch as the prevailing Order appeareth to be lamentably defective." "The world is in travail and its agitation waxeth day by day. Its face is turned towards waywardness and unbelief. Such shall be its plight that to disclose it now would not be meet and seemly. Its perversity will long continue. And when the appointed hour is come, there shall suddenly appear that which shall cause the limbs of mankind to quake. Then, and only then, will the Divine Standard be unfurled, and the Nightingale of Paradise warble its melody." "After a time, all the governments on earth will change. Oppression will envelop the world. And following a universal convulsion, the sun of justice will rise from the horizon of the unseen realm."*

So thrilling, however, is the vision of the future which Shoghi Effendi painted for us in his brilliant words, that it wipes away all fear and fills the heart of every Bahá'í with such confidence and joy that the prospect of any amount of suffering and deprivation cannot weaken his faith or crush his hopes. "The world is, in truth," Shoghi Effendi wrote, "moving on towards its destiny. The interdependence of the peoples and nations of the earth, whatever the leaders of the divisive forces of the world may say or do, is already an accomplished fact." The world commonwealth, "destined to emerge, sooner or later, out of the carnage, agony, and havoc of this great world convulsion" was the assured consummation of the working of these forces. First would come the Lesser Peace, which the nations of the earth, as yet unconscious of Bahá'u'lláh's Revelation, would themselves establish; "This momentous and historic step, involving the reconstruction of mankind, as the result of the universal recognition of its oneness and wholeness, will bring in its wake the spiritualization of the masses, consequent to the recognition of the character, and the acknowledgment of the claims, of the Faith of Bahá'u'lláh—the essential condition to that ultimate fusion of all races, creeds, classes, and nations which must signalize the emergence of His New World Order." He goes on to state: "Then will the coming of age of the entire human race be proclaimed and celebrated by all the peoples and nations of the earth. Then will the banner of the Most Great Peace be hoisted. Then will the world-wide sovereignty of Bahá'u'lláh . . . be recognized, acclaimed, and firmly established. Then will a world civilization be born, flourish, and perpetuate itself, a civilization with a fullness of life such as the world has never seen nor can as yet conceive . . . Then will the planet, galvanized through the universal belief of its dwellers in one God, and their allegiance to one common Revelation, . . . be . . . acclaimed as the earthly heaven, capable of fulfilling that ineffable destiny fixed for it, from time immemorial, by the love and wisdom of its Creator."

* * *

In an age when people play football with words, kicking them right and left indiscriminately with no respect for either their meaning or correct usage, the style of Shoghi Effendi stands out in dazzling beauty. His joy in words was one of his strongest personal characteristics, whether he wrote in English—the language he had given his heart to—or in the mixture of Persian and Arabic he used in his general letters to the East. Although he was so simple in his personal tastes he had

an innate love of richness which is manifest in the way he arranged and decorated various Bahá'í Holy Places, in the style of the Shrine of the Báb, in his preferences in architecture and in his choice and combination of words. Of him it could be said, in the words of another great writer, Macaulay, that "he wrote in language . . . precise and luminous." Unlike so many people Shoghi Effendi wrote what he meant and meant exactly what he wrote. It is impossible to eliminate any word from one of his sentences without sacrificing part of the meaning, so concise, so pithy is his style. A book like *God Passes By* is a veritable essence of essences; from this single hundred-year history, fifty books could easily be written and none of them would be superficial or lacking in material, so rich is the source provided by the Guardian, so condensed his treatment of it.

The language in which Shoghi Effendi wrote, whether for the Bahá'ís of the West or the East, has set a standard which should effectively prevent them from descending to the level of illiterate literates which often so sadly characterizes the present generation as far as the usage and appreciation of words is concerned. He never compromised with the ignorance of his readers but expected them, in their thirst for knowledge, to overcome their ignorance. Shoghi Effendi chose, to the best of his great ability, the right vehicle for his thought and it made no difference to him whether the average person was going to know the word he used or not. After all, what one does not know one can find out. Although he had such a brilliant command of language he frequently reinforced his knowledge by certainty through looking up the word he planned to use in Webster's big dictionary. In his translations of the Bahá'í writings, and above all in his own compositions, Shoghi Effendi set a standard that educates and raises the cultural level of the reader at the same time that it feeds his mind and soul with thoughts and truth.

I remember once Shoghi Effendi giving me an article to read from a British newspaper which called attention to the bureaucratic language which is developing, particularly in the United States, in which more and more words are used to convey less and less and merely produce confusion confounded. Shoghi Effendi heartily supported the article! Words were very precise instruments to him. I also recall a particularly beautiful distinction he made in speaking to some pilgrims in the Western Pilgrim House. He said: "we are orthodox, but not fanatical."



'Abdu'l-Bahá's eldest grandson, Shoghi Effendi. "Look at his eyes, they are like clear water," said 'Abdu'l-Bahá.

Many times the language of the Guardian soared to great poetic heights. Witness such passages as these that shine with the brilliance of cathedral glass: "We behold, as we survey the episodes of this first act of a sublime drama, the figure of its Master Hero, the Báb, arise meteor-like above the horizon of Shíráz, traverse the sombre sky of Persia from South to North, decline with tragic swiftness, and perish in a blaze of glory. We see His satellites, a galaxy of God-intoxicated heroes, mount above that same horizon, irradiate that same incandescent light, burn themselves out with that self-same swiftness, and impart in their turn an added impetus to the steadily gathering momentum of God's nascent Faith." He called the Báb "that youthful Prince of Glory" and describes the scene of His entombment on Mt. Carmel: "when all was finished, and the earthly remains of the Martyr-Prophet of Shíráz were, at long last, safely deposited for their everlasting rest in the bosom of God's holy mountain, 'Abdu'l-Bahá, Who had cast aside His turban, removed His shoes and thrown off His cloak, bent low over the still open sarcophagus, His silver hair waving about

His head and His face transfigured and luminous, rested His forehead on the border of the wooden casket, and, sobbing aloud, wept with such a weeping that all those who were present wept with Him." "The second period . . . derives its inspiration from the august figure of Bahá'u'lláh, pre-eminent in holiness, awesome in the majesty of His strength and power, unapproachable in the transcendent brightness of His glory." "Amidst the shadows that are increasingly gathering about us we can discern the glimmerings of Bahá'u'lláh's unearthly sovereignty appearing fitfully on the horizon of history." Or these words addressed to the Greatest Holy Leaf: "In the innermost recesses of our hearts, O Thou exalted Leaf of the Abhá Paradise, we have reared for thee a shining mansion that the hand of time can never undermine, a shrine which shall frame eternally the matchless beauty of thy countenance, an altar whereon the fire of thy consuming love shall burn for ever." Or these words painting a picture of the punishment of God in this day: "On the high seas, in the air, on land, in the forefront of battle, in the palaces of kings and the cottages of peasants, in the most hallowed sanctuaries, whether secular or religious, the evidences of God's retributive act and mysterious discipline are manifest. Its heavy toll is steadily mounting—a holocaust sparing neither prince nor peasant, neither man nor woman, neither young nor old." Or these words concerning the attitude of the true servants of the Cause: "Of such men and women it may be truly said that to them 'every foreign land is a fatherland, and every fatherland a foreign land'. For their citizenship . . . is in the Kingdom of Bahá'u'lláh. Though willing to share to the utmost the temporal benefits and the fleeting joys which this earthly life can confer, though eager to participate in whatever activity that conduces to the richness, the happiness and peace of that life, they can at no time forget that it constitutes no more than a transient, a very brief stage of their existence, that they who live it are but pilgrims and wayfarers whose goal is the Celestial City, and whose home the Country of never-failing joy and brightness."

There are so many aspects to Shoghi Effendi's literary life. I can name on one hand the books (other than his beloved Gibbon) he read for recreation during the twenty years I was with him, though he had read during his youth very extensively on many subjects. This is no doubt because of the fact that by 1937, when I took up my new life in Haifa, he was already overwhelmed by the ever-increasing amount of material he had to read in connection with his work, such as news-letters, National Assembly minutes, circulars and mail. By the end of his life if he did not read at least two or three hours a day he could no longer keep up with his work at all; he read on planes, trains, in gardens, at table when we were away from Haifa and in Haifa hour after hour at his desk, until he would get so tired he would go to bed and sit up reading there. He assiduously kept abreast of the political news and trends of the world.

The supreme importance of Shoghi Effendi's English translations and communications can never be sufficiently stressed because of his function as sole and authoritative interpreter of the Sacred Writings, appointed as such by 'Abdu'l-Bahá in His Will. There are many instances when, owing to the looseness of construction in Persian sentences, there could be an ambiguity in the mind of the reader regarding the meaning. Careful and correct English, not lending itself to ambiguity in the first place, became, when coupled with Shoghi Effendi's brilliant mind and his power as interpreter of the Holy Word, what we might well call the crystallizing vehicle of the teachings. Often by referring to Shoghi Effendi's translation into English the original meaning of the Báb, Bahá'u'lláh, or 'Abdu'l-Bahá becomes clear and is thus safeguarded against misinterpretation in the future. He was meticulous in translating and made absolutely sure that the words he was using in English conveyed and did not depart from the original thought nor the original words. One would have to have a mastery of Persian and Arabic to correctly understand what he did. For instance in reading the original one finds that one word in Arabic was susceptible of being translated into two or more words in English; thus Shoghi Effendi, in the construction of his English sentences, might use "power", "strength" and "might" alternatively to replace this one word, choosing the exact nuance of meaning that would fit best, do away with reiteration, and lend most colour to his translation without sacrificing the true meaning, indeed, thereby enhancing the true meaning. Once—only once, alas, in our busy,

harassed life—Shoghi Effendi said to me that I now knew enough Persian to understand the original and he read a paragraph of one of Bahá'u'lláh's Tablets and said, "How can one translate that into English?" For about two hours we tried, that is he tried and I feebly followed him. When I would suggest a sentence, which did convey the meaning, Shoghi Effendi said "Ah, but that is not translation! You cannot change and leave out words in the original and just put what you think it means in English." He pointed out a translator must be absolutely faithful to his original text and that in some cases this meant that what came out in another language was ugly and even meaningless. As Bahá'u'lláh is always sublimely beautiful in His words this could not be done.

The Guardian was exceedingly cautious in everything that concerned the original Word and would never explain or comment on a text submitted to him in English (when it was not his own translation) until he had verified it with the original. He was very careful of the words he used in commenting on various events in the Faith, refusing, for instance, to designate a person a martyr—which is a station—just because they were slain, and sometimes designating as martyrs people who were not killed but the nature of whose death he associated with martyrdom.

Another highly important aspect of the divinely-conferred position Shoghi Effendi held of interpreter of the Teachings was that he not only protected the Sacred Word from being misconstrued but that he also carefully preserved the relationship and importance of different aspects of the Teachings to each other and safeguarded the rightful station of each of the three Central Figures of the Faith. An interesting example of this is reflected in a letter of A.L.M. Nicolas, the French scholar who translated the *Bayán* of the Báb into French and who might correctly be described as a Bábí. For many years he was under the impression that the Bahá'ís had ignored the greatness and belittled the station of the Báb. When he discovered that Shoghi Effendi in his writings exalted the Báb, perpetuated His memory through a book such as *Nabíl's Narrative*, and repeatedly translated His words into English, his attitude completely changed. In a letter to one of the old believers in France he wrote: "Now I can die quietly . . . Glory to Shoghi Effendi who has calmed my torment and my anxiety, glory to him who recognizes the worth of Siyyid 'Alí Muḥammad called the Báb. I am so content that I kiss your hands which traced my address on the envelope which brought me the message of Shoghi. Thank you Mademoiselle, thank you from the bottom of my heart."

One of the earliest acts of Shoghi Effendi's ministry was to begin circulating his translations of the holy Writings. One year and ten days after the reading of 'Abdu'l-Bahá's Will we find him writing to the American National Assembly: "It is a great pleasure for me to share with you the translation of some of the prayers and Tablets of our beloved Master . . ." and he goes on to add that he trusts "that in the course of time I will be enabled to send you regularly correct and reliable translations . . . which will unfold to your eyes a new vision of His Glorious Mission . . . and give you an insight into the character and meaning of His Divine Teachings."

The writing, translation and promulgation of Bahá'í books was one of the Guardian's major interests, one he never tired of and one he actively supported. The ideal situation is for local and national communities to pay for their own activities, but in this Formative Age of our Faith the Guardian fully realized this was not always possible and from the funds at his disposal he assisted substantially throughout the years in financing the translation and publication of Bahá'í literature. In periods of emergency, when the attainment of cherished goals was at stake, Shoghi Effendi would fill the breach.

Literature in all languages the Guardian collected in Haifa, placing books in his own library, in the two Pilgrim House libraries, in the Mansion of Bahá'u'lláh in Bahjí, and in the International Archives. In this connection it is interesting to note how he placed them, for I never saw it done before: he would have, say, a lot of rather dull bindings, of some inexpensive edition, in grey and a lot more in blue or some other colour. With these he would fill his bookshelves in patterns, five red, two blue, five red and so on, using the variation in colour and number to add charm to the general effect of a book case that otherwise would have presented a monotonous and uninteresting appearance.

Facts and events are more or less useless unless seen in the proper perspective, unless

vision is applied to their interpretation. One of the marked aspects of Shoghi Effendi's genius was the way he plucked the significance of an occurrence, an isolated phenomenon, from the welter of irrelevancies associated with the international development of the Cause and set it in its historical frame, focussing on it the light of his appraising mind and making us understand what was taking place and what it signified now and forever. This was not a static thing, a picture of shapes and forms, but rather a description of where a leviathan was moving in an ocean—the leviathan of the co-ordinated movements inside the Community of Bahá'u'lláh's followers moving in the ocean of His Dispensation. An Assembly was formed, someone died, a certificate was granted by some obscure governmental body—in themselves isolated facts and events—but to Shoghi Effendi's eyes they were part of a pattern and he made us see this pattern being woven before our eyes too. In the volumes of *The Bahá'í World* the Guardian did this not only for the believers, but for the public at large. He dramatized the progress of the Faith and a mass of scattered facts and unrelated photographs were made to testify to the reality of the claim of that Faith to be world-wide and all-inclusive.

It is interesting to note that the actual suggestion for a volume along the lines of *The Bahá'í World* came to Shoghi Effendi from Horace Holley in a letter he wrote in February 1924—though I have no doubt that it was the breadth of vision of the young Guardian and the shape he was already giving to the work of the Cause in his messages to the West that, working on Horace's own creative mind, stimulated him to this concept. Shoghi Effendi seized on this idea and from then on Horace became Shoghi Effendi's primary instrument, as a gifted writer, and in his capacity as Secretary of the American National Spiritual Assembly, in making of *The Bahá'í World* the remarkable and unique book it became. Volume One, published in 1925 and called *Bahá'í Year Book*—which covered the period from April 1925 to April 1926 and comprised 174 pages—received its permanent title, in Volume Two, of *The Bahá'í World, A Biennial International Record* suggested by that National Assembly and approved by Shoghi Effendi. At the time of the Guardian's passing twelve volumes had appeared, the largest running to over 1,000 pages. Although these were prepared under the supervision of the American National Assembly, published by its Publishing Committee, compiled by a staff of editors and dedicated to Shoghi Effendi, it would be more in conformity with the facts to call them Shoghi Effendi's Book. He himself acted as Editor-in-Chief; the tremendous amount of material comprised in each volume was sent to him by the American Assembly, with all photographs, before it appeared and his was the final decision as to what should go in and what be omitted. As six of these books were published during the period I was privileged to be with him I was able to observe how he edited them. With his infinite capacity for work Shoghi Effendi would go over the vast bundles of papers and photographs forwarded to him, eliminating the poorer and more irrelevant material; section by section, following the Table of Contents which he himself had arranged, would be prepared and set aside until the entire manuscript was ready to be mailed back to America for publication. He always deplored the fact that the material was not of a higher standard. It is due solely to his determination and perseverance that *The Bahá'í World* volumes are as brilliant and impressive as they are. The editors (some of whom he had nominated himself), struggling against the forces of inertia that beset any body trying to achieve its ends through correspondence with sources thousands of miles away, and seeking to work through often inexperienced and inefficient administrative organs, would never have been successful in assembling the material required without the drive and authority of the Guardian behind their efforts. An interesting side light on this work is that Shoghi Effendi, after the book was published, had all the original manuscripts returned to Haifa and stored at the World Centre.

As soon as one volume was published he began to himself collect material for the next one. In addition to the repeated reminders he sent to the American National Assembly to do likewise, he sent innumerable letters and cables to different Assemblies and individuals. In one day, for instance, he cabled three National Assemblies: "National Assembly photograph for Bahá'í World essential"; he cabled such an isolated and out-of-the-way outpost as Shanghai for material he wanted.



Shoghi Effendi in his early twenties

"Bahá'í World manuscript mailed. Advise speedy careful publication" was not an unusual type of message for the American Assembly to receive. It was Shoghi Effendi who arranged the order of the volume, had typed in Haifa the entire Table of Contents, had all the photographs titled, chose all the frontispieces, decided on the colour of the binding of the volume to appear, and above all gave exact instructions, in long detailed letters, to Horace Holley, whom he himself had chosen as the most gifted and informed person to write the International Survey of Current Bahá'í Activities, to which he attached great importance.

What Shoghi Effendi himself thought of *The Bahá'í World* he put down in writing. As early as 1927, when only one volume had been published, he wrote to a non-Bahá'í: "I would strongly advise you to procure a copy of the Bahá'í Year Book . . . which will give you a clear and authoritative statement of the purpose, the claim and the influence of the Faith." In a general letter addressed, in 1928, "To the beloved of the Lord and the hand-maids of the Merciful throughout the East and West", and entirely devoted to the subject of *The Bahá'í World*, Shoghi Effendi informs them: "I have ever since its inception taken a keen and sustained interest in its development, have personally participated in the collection of its material, the arrangement of its contents, and the close scrutiny of whatever data it contains. I confidently and emphatically recommend it to every thoughtful and eager follower of the Faith, whether in the East or in the West . . ." He wrote that its material is readable, attractive, comprehensive and authoritative; its treatment of the fundamentals of the Cause concise and persuasive, and its illustrations thoroughly representative; it is unexcelled and unapproached by any other Bahá'í publication of its kind. This book Shoghi Effendi always visualized as being—indeed he designed it to be—eminently suitable for the public, for scholars, to place in libraries and as a means, as he put it, of "removing the malicious misrepresentations and unfortunate misunderstandings that have so long and so grievously clouded the luminous Faith of Bahá'u'lláh."

It was a book that he himself often gave as a gift to royalty, to statesmen, to professors, universities, newspaper editors and non-Bahá'ís in general, mailing it to them with his simple personal card "Shoghi Rabbani" enclosed.

It is difficult to realize, looking back upon Shoghi Effendi's achievements, that he actually wrote only one book of his own, as such, and this was *God Passes By* published in 1944. Even *The Promised Day Is Come*, written in 1941, is a 136-page-long general letter to the Bahá'ís of the West. This fact alone is a profound indication of the deeply modest character of the man. He communicated with the Bahá'ís because he had something to say that was important, because he was appointed to guide them, because he was the Custodian of the Faith of Bahá'u'lláh; he was impelled by forces stronger than himself over which he had no control.

Concurrent with the period when these first illuminating letters on such major subjects were streaming from the pen of Shoghi Effendi, he undertook the translation of two books. In a letter written on July 4, 1930, Shoghi Effendi says: "I feel exceedingly tired after a strenuous year of work, particularly as I have managed to add to my labours the translation of the Íqán, which I have already sent to America." This was the first of his major translations, Bahá'u'lláh's great exposition on the station and role of the Manifestations of God, more particularly in the light of Islamic teachings and prophecies, known as the *Kitáb-i-Íqán* or *Book of Certitude*. It was an invaluable adjunct to the Western Bahá'ís in their study of the Faith they had embraced and infinitely enriched their understanding of Divine Revelation.

During that same year the Guardian began work on the second book published during this period, a work that was neither a translation of Bahá'u'lláh's words nor one of Shoghi Effendi's general letters, but which must be considered a literary masterpiece and one of his most priceless gifts for all time. This was the translation of the first part of the narrative compiled by a contemporary follower of both the Báb and Bahá'u'lláh known as Nabíl, which was published in 1932 under the title *The Dawn-Breakers*. If the critic and sceptic should be tempted to dismiss the literature of the Bahá'í Faith as typical of the better class of religious books designed for the initiate only, he could not for a moment so brush aside a volume of the quality of

Nabíl's Narrative, which deserves to be counted as a classic among epic narratives in the English tongue. Although ostensibly a translation from the original Persian, Shoghi Effendi may be said to have recreated it in English, his translation being comparable to Fitzgerald's rendering of Omar Khayyam's *Rubaiyat* which gave to the world a poem in a foreign language that in many ways exceeded the merits of the original. The best and most descriptive comments on this masterpiece of the Guardian are to be found in the words of prominent non-Bahá'ís. The playwright Gordon Bottomley wrote: "... living with it has been one of the salient experiences of a lifetime; but beyond that it was a moving experience both in itself and through the psychological light it throws on the New Testament narrative." The well-known scholar and humanitarian, Dr. Alfred W. Martin of the Ethical Culture Society, in his letter of thanks to Shoghi Effendi for sending him *Nabíl's Narrative* wrote: "Your magnificent and monumental work ... will be a classic and a standard for all time to come. I marvel beyond measure at your ability to prepare such a work for the press over and above all the activities which your regular professional position devolves upon you." One of his old professors, Bayard Dodge of the American University of Beirut, after receiving the gift of *Nabíl's Narrative* from the Guardian wrote to him: "I have profited by the leisure of the summer to read *Nabíl's Narrative* ... Everyone interested in religion and also in history owes you a very great debt of gratitude for publishing such a fine piece of work. The deeper side of the work is so impressive, that it seems hardly fitting to compliment you upon some of the practical matters connected with the translation. However, I cannot refrain from telling you how much I appreciate your taking the time from a busy life to accomplish such a large task."

The letter which Sir E. Denison Ross, the well-known Orientalist, wrote to him from the School of Oriental Studies of the University of London was the most highly prized tribute he received:

27th April, 1932

My dear Shoghi Effendi,

It was most kind of you to remember me and send me copies of your two latest works, which I am very proud to possess, especially as coming from such a quarter. The *Dawn Breakers* is really one of the most beautiful books I have seen for many years; the paper, printing, and illustrations are all exquisite, and as for your English style, it really could not be bettered, and never does it read like a translation. Allow me to convey my warmest congratulations on your most successful achievement of what you set out to do when you came to Oxford, namely, to attain a perfect command of our language.

Apart from all this, Nabíl's narrative will be of the utmost service to me in the lectures I deliver here every Session on the Bab and the Baha.

Trusting you are in good health,

I remain,

Yours very sincerely,

E. Denison Ross

Director

In 1935 Shoghi Effendi again presented the western Bahá'ís with a magnificent gift, published under the title *Gleanings from the Writings of Bahá'u'lláh*, which the Guardian himself described as "consisting of a selection of the most characteristic and hitherto unpublished passages from the outstanding works of the Author of the Bahá'í Revelation." Remembering the scanty pages of the New Testament, the reputed words of Buddha, and the mere handful of sayings of some other Divine luminaries, which nevertheless have transfigured for centuries the lives of millions of men, the *Gleanings* alone seems to provide a source of guidance and inspiration sufficient for the spiritual Dispensation of any Prophet. The most treasured tribute to this book was that of Queen Marie of Rumania who told Martha Root: "even doubters would find a powerful strength in it, if they would read it alone, and would give their souls time to expand." To Shoghi Effendi himself the Queen wrote, in January 1936, after receiving from him a copy, "May I send you my most grateful thanks for the wonderful book, every word of which is precious to me, and doubly so in this time of anxiety and unrest."

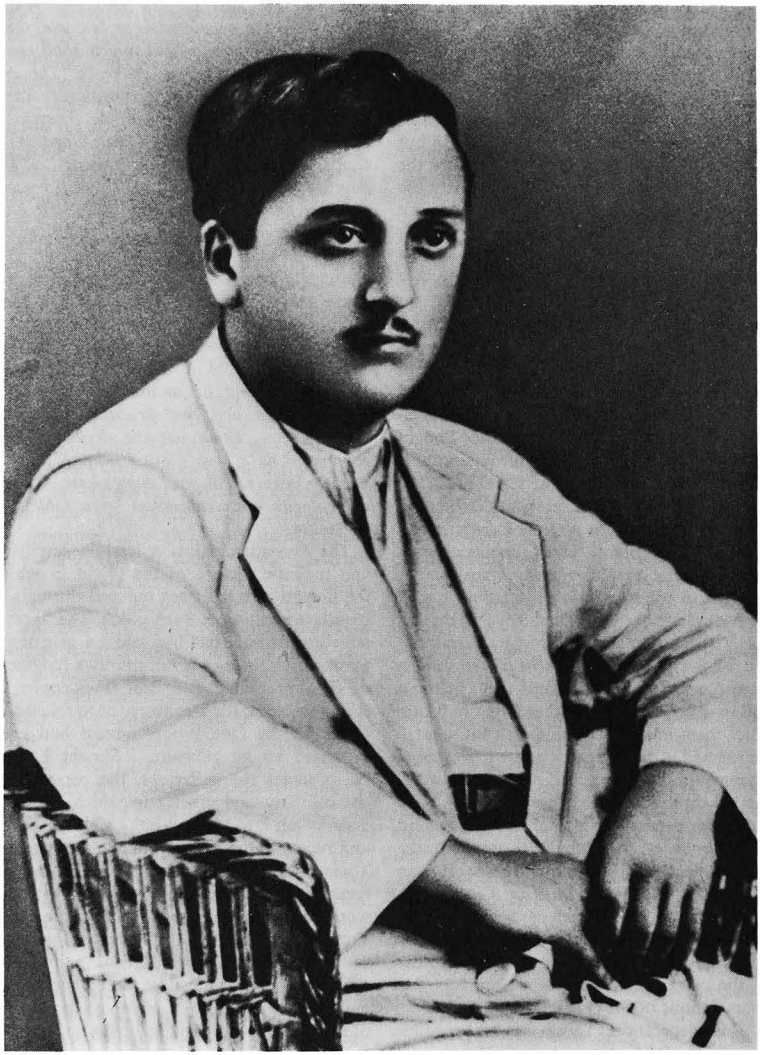
This was followed by the translation in 1936–1937, of what might almost be termed a companion volume, comparable in richness and complementary in material, namely, *Prayers and Meditations by Bahá'u'lláh*.

Immediately after the publication of this diamond-mine of communion with God, unsurpassed in any religious literature of the world, Shoghi Effendi set to work on a longer general letter than he had ever before written, which appeared in 1939 under the title of *The Advent of Divine Justice*. With a kind but firm hand Shoghi Effendi held up before the face of the North American Community the mirror of the civilization by which they were surrounded and warned them, in terms that riveted the eye and chilled the heart, against its evils, pointing out to them a truth few of them had ever pondered, namely, that the very evils of that civilization were the mystic reason for their homeland having been chosen by God as the cradle of His World Order in this day. As the warnings contained in *The Advent of Divine Justice* are an integral part of the vision and guidance Shoghi Effendi gave to the faithful throughout his ministry, they cannot be passed over in silence if we are to obtain any correct understanding of his own mission. In no uncertain terms he castigated the moral laxity, political corruption, racial prejudice and corrosive materialism of their society, contrasting it with the exalted standards inculcated by Bahá'u'lláh in His Teachings, and enjoined by Him upon His followers. It warned them of the war so soon to come and admonished them to stand fast, in spite of every trial that might in future afflict them and their nations, and discharge their sacred trust by prosecuting to a triumphal outcome the Plan they had so recently inaugurated throughout the Western Hemisphere.

Another general letter—this time addressed to the body of the Bahá'ís throughout the West—appeared in print in 1941. It was called *The Promised Day Is Come* and, together with *The Advent of Divine Justice*, sets forth the root-decay of the present-day world. In it, written during the second year of the war, Shoghi Effendi thunders his denunciations of the perversity and sinfulness of this generation, using as his missiles quotations from the lips of Bahá'u'lláh Himself: *"The time for the destruction of the world and its people hath arrived"; "The promised day is come, the day when tormenting trials will have surged above your heads, and beneath your feet, saying: 'Taste ye what your hands have wrought!' "; "Soon shall the blasts of His chastisement beat upon you, and the dust of hell enshroud you."; "And when the appointed hour is come, there shall suddenly appear that which shall cause the limbs of mankind to quake."; "The day is approaching when its* (civilization's) *flame will devour the cities, when the Tongue of Grandeur will proclaim: 'The Kingdom is God's, the Almighty, the All-Praised!' "; "The day will soon come, whereon they will cry out for help and receive no answer."; "We have fixed a time for you, O people! If ye fail, at the appointed hour, to turn towards God, He, verily, will lay violent hold on you, and will cause grievous afflictions to assail you from every direction. How severe indeed is the chastisement with which your Lord will then chastise you!"; "O ye peoples of the world! Know verily that an unforeseen calamity is following you and that grievous retribution awaiteth you. Think not the deeds ye have committed have been blotted from My sight. By My Beauty! All your doings hath My pen graven with open characters upon tablets of chrysolite."*

The Guardian paints a terrible, terrifying and majestic picture of the plight to which the human race has been reduced through its steadfast rejection of Bahá'u'lláh. The "world-afflicting ordeal that has laid its grip upon mankind" is, he wrote, "primarily a judgment of God pronounced against the peoples of the earth, who, for a century, have refused to recognize the One Whose advent had been promised to all religions". Shoghi Effendi recapitulates the sufferings, the persecution, the calumny and cruelty to which the Báb, Bahá'u'lláh and 'Abdu'l-Bahá were subjected and recounts the tale of Their blamelessness, Their patience and fortitude in the face of these trials and Their final weariness with this world as They gathered Their skirts about Them and repaired to the Celestial Realms of Their Creator. Shoghi Effendi enumerates the sins of mankind against these Sinless Ones and points the finger of blame at the leaders of mankind, at its kings, its highest ecclesiastical personages and rulers to whom the Twin Manifestations of God had directed the full force of Their Message and because of whose neglect of their supreme duty to pay heed to the Call of God, Bahá'u'lláh Himself stated: *"From two ranks amongst men power hath been seized: kings and ecclesiastics."*

Between these two so-called general letters—



The inheritor of the burdens of 'Abdu'l-Bahá.

The Advent of Divine Justice and *The Promised Day Is Come*—Shoghi Effendi gave the western believers his fifth and last book of translations of the Writings of Bahá'u'lláh, undertaken during the winter of 1939–1940, at another of the most difficult and hazardous periods of his life. *The Epistle to the Son of the Wolf* was Bahá'u'lláh's last major work and contains a selection from His own Writings, made by Himself (surely a unique occurrence in religious history!) during the last two years of His life and has therefore a special position of its own in the literature of our Faith.

God Passes By, the most brilliant and wondrous tale of a century that has ever been told, is truly a "Mother" of future histories, a book wherein every word counts, every sentence burgeons with thought, every thought leads the way to a field of its own. Packed with salient facts it has the range and precision of snow flake crystals, each design perfect in itself, each theme brilliant in outline, co-ordinated, balanced, self-contained, a matrix for those who follow on and study, evaluate and elaborate the Message and Order of Bahá'u'lláh. It was one of the most concentrated and stupendous achievements of Shoghi Effendi's life.

The method of Shoghi Effendi in writing *God Passes By* was to sit down for a year and read every book of the Bahá'í Writings in Persian and English, and every book written about the Faith by Bahá'ís, whether in manuscript form or published, and everything written by non-Bahá'ís that contained significant references to it. I think, in all, this must have covered the equivalent of at least two hundred books. As he read he made notes and compiled and marshalled his facts. Anyone who has ever tackled a work of an historical nature knows how much research is involved, how often one has to decide, in the light of relevant material, between this date given in one place and that date given in another, how back-breaking the whole work is. How much more so then was such a work for the Guardian who had, at the same time, to prepare for the forthcoming Centenary of the Faith and make decisions regarding the design of the superstructure of the Báb's Shrine. When all the ingredients of his book had been assembled Shoghi Effendi commenced weaving them into the fabric of his picture of the significance of the first century of the Bahá'í Dispensation. It was not his purpose, he said, to write a detailed history of those hundred years, but rather to review the salient features of the birth and rise of the Faith, the establishment of its administrative institutions, and the series of crises which had propelled it forward in a mysterious manner, through the release of the Divine power within it, from victory to victory. He revealed to us the panorama of events which, he wrote, "the revolution of a hundred years . . . has unrolled before our eyes" and lifted the curtain on the opening acts of what he asserted was one "indivisible, stupendous and sublime drama, whose mystery no intellect can fathom, whose climax no eye can even dimly perceive, whose conclusion no mind can adequately foreshadow."

Not content with the history he had just completed in English, Shoghi Effendi now turned his thoughts to the loving and loyal Community of Bahá'u'lláh's long-suffering and persecuted followers in His native land and began the composition of another memorial to the first hundred years of the Bahá'í Faith in Persia. This was a comparable, though shorter version of the same subject, different in nature but no less splendid in both the facts it presented and the brilliancy of its language.

For the next thirteen years Shoghi Effendi neither translated nor wrote any more books. It is our great loss that he no longer had the time to do so. The international community of the Faith he had been at such pains to build up since 1921 had now reached such proportions that it consumed his time and strength and left little of either for the intensely creative work he was so richly endowed by nature to produce.

Until the end of his days Shoghi Effendi continued to inspire the Bahá'í world with his instructions and thoughts; words of great power and significance, equal in bulk to a number of volumes, flowed from his pen. But an epoch had ended with the close of the war and the increase in administrative activity all over the world. Although his driving power never left him, and the hours of work he spent on the Cause of God each day never diminished until he passed away, Shoghi Effendi was deeply tired.

The life work of Shoghi Effendi might well

be divided into four major aspects: his translations of the Words of Bahá'u'lláh, the Báb, 'Abdu'l-Bahá and Nabíl's narrative; his own writings such as the history of a century, published as *God Passes By*, as well as an uninterrupted stream of instructive communications from his pen which pointed out to the believers the significance, the time and the method of the building up of their administrative institutions; an unremitting programme to expand and consolidate the material assets of a world-wide Faith, which not only involved the completion, erection or beautification of the Bahá'í Holy Places at the World Centre, but the construction of Houses of Worship and the acquisition of national and local headquarters and endowments in various countries throughout the East and the West; and, above all, a masterly orientation of thought towards the concepts enshrined in the teachings of the Faith and the orderly classification of those teachings into what might well be described as a vast panoramic view of the meaning, implications, destiny and purpose of the religion of Bahá'u'lláh, indeed of religious truth itself in its portrayal of man as the apogee of God's creation, evolving towards the consummation of his development—the establishment of the Kingdom of God on earth.

* * *

The development of the World Centre of the Faith under the aegis of the Guardian represents one of the major achievements of his life and can only be compared in importance to the spread and consolidation of the Cause itself throughout the entire globe. Of the unique significance of this Centre Shoghi Effendi wrote that it was: "... the Holy Land—the Qiblih of a world community, the heart from which the energizing influences of a vivifying Faith continually stream, and the seat and centre around which the diversified activities of a divinely appointed Administrative Order revolve—".

When in 1921 Shoghi Effendi assumed the responsibilities conferred upon him in the *Will and Testament* of 'Abdu'l-Bahá, the Bahá'í holdings in Haifa and 'Akká consisted of the Shrine of Bahá'u'lláh in Bahjí, which was situated in a house belonging to the Afnán heirs of the daughter of Bahá'u'lláh, in whose home He had been interred after His ascension; the Shrine of the Báb on Mt. Carmel, surrounded by a few plots of land, purchased during the lifetime of 'Abdu'l-Bahá, on one of which stood the Oriental Pilgrim House; the house of 'Abbúd, where Bahá'u'lláh had resided for many years in 'Akká and in which He revealed the *Kitáb-i-Aqdas;* and the house of 'Abdu'l-Bahá in Haifa. The Mansion of Bahá'u'lláh, adjoining His Shrine, was occupied by the Arch-Covenant-breaker Muḥammad 'Alí; and the title to almost all the Bahá'í properties was registered either in the names of various members of the family or those of a few Bahá'ís. So insecure was the entire legal position of the Faith and its properties that the work Shoghi Effendi accomplished during his ministry in safeguarding and adding to these Holy Places, in extending the lands surrounding them, in registering these lands, in many instances in the names of locally incorporated Palestine Branches of various National Bahá'í Assemblies, and in securing exemption from municipal and national taxes for them, is little short of miraculous. When we remember that his position in 1922 was so precarious that Muḥammad 'Alí was emboldened to seize the keys of Bahá'u'lláh's Holy Tomb, that many Muslim and Christian elements, jealous of the universal favour 'Abdu'l-Bahá had enjoyed at the end of His life, were only too anxious to discredit His young successor in the eyes of the authorities, and that Shoghi Effendi himself had been immediately overwhelmed by grave problems of every conceivable nature, within and without the Cause, we cannot but marvel anew at the wisdom and statesmanship that characterized his conduct of affairs at the World Centre.

The Heroic Age of the Faith had passed. What Shoghi Effendi termed the Formative Age dawned with his own ministry, and was shaped for all time by him. Fully realizing that neither his own station nor his capacities were the same as those of his beloved Master, Shoghi Effendi refused to imitate Him in any way, in dress, in habits, in manner. To do so would have been, he believed, completely lacking in both judgment and respect. A new day had come to the Cause, new methods were required. This was to be the era of emancipation of the Faith, of recognition of its independent status, of the establishment of its Order, of the up-building of its institutions. 'Abdu'l-Bahá had come to the Holy Land a

prisoner and exile; although He could proclaim, during His travels in the West and through His letters, the independent character of the Cause of His Father, locally He could not, at the end of His life, break through the chrysalis of common custom that had bound Him so long to the predominantly Muslim community; to do things ungracefully and hurtfully was no part of the Bahá'í Teachings. But Shoghi Effendi, returning from his studies in England, young, western in training and habit, was now in a position to do this. However much loved and esteemed 'Abdu'l-Bahá had been, He was not viewed as the Head of an independent world religion but rather as the saintly protagonist of a great spiritual philosophy of universal brotherhood, a distinguished notable among other notables in Palestine. By sheer force of personality He had dominated those around Him. But Shoghi Effendi knew he could never do this in the circumstances surrounding him at the outset of his Guardianship, neither had he any desire to do so. His function everywhere—but particularly at the World Centre—was to win recognition for the Cause as a world religion entitled to the same status and prerogatives that other religions, such as Christianity, Islám and Judaism, enjoyed.

During the first two decades of his ministry Shoghi Effendi had more or less close personal contact with various High Commissioners and District Commissioners and through this he was able to win back the keys of Bahá'u'lláh's Tomb and assert his undisputed right to its custody, to obtain possession of the Mansion of Bahá'u'lláh, to receive permission to bury 'Abdu'l-Bahá's closest relatives in the vicinity of the Báb's Shrine, in the centre of a residential district on Mt. Carmel, to have the Bahá'í Marriage Certificate accepted by the government on the same footing as that of Jews, Christians and Muslims, and above all, through his persistent efforts, to succeed in impressing upon the British authorities the sacred nature of the Bahá'í holdings in Palestine and in winning from them the exemption from taxes, both municipal and national, which he sought.

Bahjí was always Shoghi Effendi's first preoccupation and he was determined to safeguard not only the Shrine where Bahá'u'lláh lay buried but the last home He had occupied in this world and the buildings and lands that adjoined it. From the time Bahá'u'lláh passed away in 1892 until 1927 Muḥammad 'Alí and his relatives had been in possession of this home, known as the "Qasr" or "Palace" of 'Údí Khammár, a building unique in Palestine for its majestic style of architecture and which had been purchased for Bahá'u'lláh towards the end of His life.

By April 1932 the pilgrims were privileged to sleep overnight in this historic and Sacred Spot and its doors were opened to non-Bahá'í visitors as well, who wandered through its beautiful rooms and gazed on the impressive array of testimonials to the world-wide nature of the Cause, on the innumerable photostatic copies of Bahá'í Assembly incorporations, marriage licenses and other historical material as well as photographs of the martyrs and pioneers of the Faith.

Ever mindful of what was to him the deepest trust of his Guardianship—to fulfil to the letter insofar as lay within his power every wish and instruction of his beloved Master—Shoghi Effendi's second greatest concern at the World Centre was the Shrine of the Báb. The work connected with this second holiest Shrine of the Bahá'í Faith had two aspects: the completion of the building itself and the protection and preservation of its surroundings. The first involved the construction of three additional rooms as well as a superstructure—an entire building in itself—which is undoubtedly one of the most beautiful edifices on the shores of the Mediterranean Sea, and the second the gradual purchase, during a third of a century, of a great protective belt of land surrounding the Shrine and reaching from the top to the bottom of Mt. Carmel. This area of over fifty acres is best discerned at night, as it lies a huge unlighted "V" in the heart of the city, in whose centre seems pinned a golden brooch, the flood-lit Shrine of the Báb, resting majestically on the bosom of the mountain, set off on the velvety black space of its gardens and lands. For thirty-six years Shoghi Effendi devoted himself to the development of this Sacred Spot in the midst of God's Holy Mountain; so impressive, so unique and of such vast proportions was his work there that it seems to me some of his very essence must be incorporated in its stones and soil.

It took more than one hundred years for Bahá'u'lláh, 'Abdu'l-Bahá and Shoghi Effendi

to finally discharge the sacred trust which the Báb's remains represented for them, a trust which lasted from the day of His martyrdom in 1850 until the final completion of His Shrine in 1953. From the moment when He was apprised of the execution of the Báb until He ascended in 1892 Bahá'u'lláh had watched over that Sacred Dust, supervising its removal from one place of concealment to another. During a visit to Mt. Carmel He had pointed out to 'Abdu'l-Bahá with His own hand where the Báb's body was to rest forever, instructing Him to purchase this piece of land and bring the hidden remains from Persia and inter them there. 'Abdu'l-Bahá, Himself a prisoner, succeeded in having the small wooden box containing the remains of the Báb and His martyred companion conveyed, by caravan and boat, from Persia to 'Akká. When the first group of western pilgrims visited the prison-city in the winter of 1898–1899, this precious casket was already concealed in the Master's home, its presence a carefully guarded secret.

One day in 1915, as 'Abdu'l-Bahá stood on the steps of His home and looked up at the Báb's Tomb, He remarked to one of His companions: "The sublime Shrine has remained unbuilt. Ten–twenty thousand pounds are required. God willing it will be accomplished. We have carried its construction to this stage." To a pilgrim He had said: "The Shrine of the Báb will be built in the most beautiful and majestic style", and had even gone so far as to order a Turk in Haifa to make him a sketch of how it would appear when completed. But in spite of the clear concept He had of the nature of the Shrine He desired so much to build for the Forerunner of the Faith, the ultimate task was to fall to Shoghi Effendi.

In everything Shoghi Effendi did he was guided by what he knew to be the desire of the Master. 'Abdu'l-Bahá had succeeded, by 1907, in completing only six of the nine rooms which would compose a square, in the centre of which the Body of the Báb would repose, and already during that year meetings were held in the ones facing the sea. In 1909, with His own hands He had laid the remains of the Martyr-Herald of the Faith away in their final resting-place. The next year He set out on His western journeys, the war ensued and He passed away. He had, however, expressed His concept of the finished structure: it should have an arcade surrounding the original nine rooms He had planned and be surmounted by a dome. The thought of this plan of the Master never left Shoghi Effendi but its realization seemed very indefinite. Where and when would he find the architect to design such a Shrine and the money to build it?

The answer came in a most unexpected way. In 1940 my mother died in Buenos Aires and my father was left entirely alone, as I was his only child. With that kindness of his which was so incomparable Shoghi Effendi said to me one day that now my mother was dead, my father's place was with us. He invited him to join us and in spite of the war, whose arena was rapidly spreading, my father was able to do so. This marked the beginning of a beautiful partnership. I have never known two people who had such a perfect sense of proportion as Shoghi Effendi and my father and of the two the Guardian's was the finer.

It seems to me, in looking back on Shoghi Effendi's life, that aside from the great sweep of the Faith, whose victories meant so much to him, Martha Root in one way and Sutherland Maxwell in another brought him more deep personal satisfaction than any other believers. They were very much alike in some ways, saintly and modest souls who adored Shoghi Effendi and gladly gave him the best they had in service and loyalty. Though Martha's services were far more important for the Cause, the talents of Sutherland became a medium through which Shoghi Effendi could express at last with ease the great creative and artistic side of his own nature and this gave him both satisfaction and happiness. Until the end of his life my father designed for him stairs, walls, pillars, lights and various entrances to the gardens on Mt. Carmel. In addition to being an experienced architect he drew and painted beautifully and could model and carve anything with his hands.

Having tried my father on various small projects and found him far from wanting, suddenly—I think it was towards the end of 1942—Shoghi Effendi told him he wished him to make for him a design for the superstructure of the Shrine of the Báb. The Builder had at last been given the vehicle whereby he could realize the plan of 'Abdu'l-Bahá.

In the Oriental Bahá'í Pilgrim House,

during the afternoon meeting on May 23, 1944 when the Bahá'í men were gathered in the presence of the Guardian—including many visitors from neighbouring countries—to commemorate the dawn of their Faith a hundred years earlier, Shoghi Effendi had the model brought out and placed on a table for all to see. Two days later he cabled America: "... Announce friends joyful tidings hundredth anniversary Declaration Mission Martyred Herald Faith signalized by historic decision complete structure His sepulchre erected by 'Abdu'l-Bahá site chosen by Bahá'u'lláh. Recently designed model dome unveiled presence assembled believers. Praying early removal obstacles consummation stupendous Plan conceived by Founder Faith and hopes cherished Centre His Covenant."

When this announcement was made the world was approaching the end of the most terrible war in history; the Bahá'ís of the Western Hemisphere had strained themselves to the utmost in order to win the goals of their first Seven Year Plan; the believers were affected by the general economic depletion prevailing in most countries. It was no doubt because of this, and because the Guardian made no effort to inaugurate a Shrine fund, that this project slipped relatively noiselessly into existence and no more was heard of it until on April 11, 1946 Shoghi Effendi instructed Mr. Maxwell to set plans in motion for building the first unit of the Shrine and later himself wrote to the municipal authorities:

Haifa,
Dec. 7th, 1947.

Haifa Local Building and
Town Planning Commission.
To the Chairman

Dear Sir:

In connection with the accompanying drawings and application for permission to build, I wish to add a word of explanation.

The Tomb of the Báb, and of 'Abdu'l-Bahá, so well known to the people of Haifa as Abbas Effendi, is already in existence on Mt. Carmel in an incomplete form. In its present state, in spite of the extensive gardens surrounding it, it is a homely building with a fortress-like appearance.

It is my intention to now begin the completion of this building by preserving the original structure and at the same time embellishing it with a monumental building of great beauty, thus adding to the general improvement in the appearance of the slopes of Mt. Carmel.

The purpose of this building will, when completed, remain the same as at present. In other words it will be used exclusively as a Shrine entombing the remains of the Báb.

As you will see from the accompanying drawings the completed structure will comprise an arcade of twenty-four marble or other monolith columns surmounted by an ornamental balustrade, on the first floor or ground floor of the building. It is this part of the building that we wish to begin work on at once, leaving the intermediary section and the dome, which will surmount the whole edifice when completed, to be carried on in the future, if possible at an early date after the completion of the ground floor arcade.

The Architect of this monumental building is Mr. W.S. Maxwell, F.R.I.B.A., F.R.A.I.C., R.C.A., the well-known Canadian architect, whose firm built the Chateau Frontenac Hotel in Quebec, the House of Parliament in Regina, the Art Gallery, Church of the Messiah, various Bank buildings, etc., in Montreal. I feel the beauty of his design for the completion of the Báb's Tomb will add greatly to the appearance of our city and be an added attraction for visitors.

Yours truly,
Shoghi Rabbani

The first historic steps had been taken but the obstacles in the way of the realization of this plan grew to what seemed insurmountable proportions. The British Mandate was nearing its end; Palestine was rocked by civil strife and was soon to be engulfed in a local war. Enquiries showed that the quarries from which suitable stone could be procured for the Shrine locally lay so near the Lebanese frontier that the owners could give no idea of when they could start deliveries. In addition to this the tremendous amount of carved material on the building would require a corps of expert workers and such labour was practically unavailable in the country. In view of this Shoghi Effendi came to another

decision which was typical of his practical and audacious mind: he would see if part of the work could be done in Italy.

A letter, dated April 6, 1948, which I wrote on behalf of the Guardian to Dr. Ugo Giachery conveys very clearly the situation at that time: "... Mr. Maxwell ... because of various difficulties ... has not been able to place any contracts for the actual work to be carried out here in Palestine. However, he has been in touch with an Italian firm in Carrara about placing contracts for the granite columns which will surround the building on the first floor. He is now proceeding to Italy primarily to place the contract for these, and, if suitable stone, matching the Palestinian stone which will be used here can be found, to also place additional contracts for the capitals and certain pieces of the carved ornamentation ... as Mr. Maxwell is now 74, though in the best of health, we hope you will take good care of him ... Things are so acute here that it is extremely important that they get through with their business and return to Palestine ..."

In such a storm yet another step in the unbelievably troubled history of the Báb's remains and the building of His Tomb was undertaken.

When the Shrine he had erected with so much love and care was completed, Shoghi Effendi, recognizing in it an essentially feminine quality of beauty and purity, called it the "Queen of Carmel". He described it as "enthroned on God's Holy Mountain, crowned with glowing gold, robed in shimmering white and girdled with emerald green, a sight enchanting every eye, whether viewed from the air, the sea, the plain or the hill."

There can be little doubt that upon reading the *Will and Testament* of 'Abdu'l-Bahá Shoghi Effendi's first thought was the speedy establishment of the Supreme Administrative Body of the Bahá'í Faith, the Universal House of Justice. One of his earliest acts, in 1922, had been to summon to Haifa old and key believers to discuss this matter with him. He repeatedly mentioned it in his communications—indeed in his first letter to Persia, written on January 16, 1922 he refers to it and states that he will announce to the friends later the preliminary arrangements for its election. There was never any question in his mind as to its function and significance; in March 1923 he had described it as "that Supreme Council that will guide, organize and unify the affairs of the Movement throughout the world". There can be no doubt that two forces were at work in the Guardian in those first days of his ministry; one was his youthful eagerness to speedily carry out all the instructions of his beloved Master, which included the establishment of the Universal House of Justice; and the other was the Divine guidance and protection promised him in the Will; the latter modified the former. Over and over again Shoghi Effendi essayed to put in motion at least the preliminaries for electing this Supreme Body—and over and over again the Hand of Providence manipulated events in such a way that premature action became impossible. At the consultations he held in 1922 it must have suddenly become apparent to him that however highly desirable even a preliminary stage in the formation of the Universal House of Justice might be, it was dangerous to take such a step at that time. The firm administrative foundation required to elect and support it was lacking as well as a sufficient reservoir of qualified and well-informed believers to draw from.

From an Indian pilgrim's notes in a letter to a friend, written in Haifa on June 15, 1929, we find the following: "Shoghi Effendi says ... so long as the various National Assemblies do not have stabilized, well organized positions, it would be impossible to establish even an informal House of Justice. He wants us to at once draw up a constitution of the National Assembly on the lines of the American Trust and get it registered with the Government of India, if possible as a religious body, otherwise as a commercial body ... Shoghi Effendi has urged in his recent letters to Eastern countries to have National Assemblies recognized as Religious Courts of Justice by local Governments ..."

It is of interest to note that in a letter to Mrs. Stannard, who was in charge of the International Bahá'í Bureau in Geneva—an office designed to promote in Europe the affairs of the Faith as well as to stimulate its international functions throughout the world and which was constantly encouraged and directed by the Guardian in its work—Shoghi Effendi writes, in August 1926, that he wishes the Bahá'í Bulletin it publishes to be "in the

three dominant languages in Europe, i. e., English, French and German . . . I have expressed in my cable to you my readiness to extend regular and financial assistance to you in order to ensure that the proposed circular will be published in the three recognized official languages of the western section of the Bahá'í world . . . Your Centre in Switzerland and the Bahá'í Esperanto Magazine published at Hamburg are both destined to shoulder some of the functions and responsibilities which will in future be undertaken by the International Bahá'í Assembly when formed."

In many such references, particularly in the first ten years of his ministry, Shoghi Effendi reveals that he is constantly anticipating the formation of some kind of International Secretariat or Council pending the election of the Universal House of Justice itself, the functions, significance and importance of which were growing in his mind.

From the very beginning Shoghi Effendi concentrated on multiplying and strengthening the "various Assemblies, local and National". As early as 1924, he stated they constituted "the bedrock upon the strength of which the Universal House is in future to be firmly established and raised." Almost invariably, in later years, when he called for the formation of new national bodies, the Guardian used phrases such as the following in his cable to the Fourth European Teaching Conference in 1951: ". . . Future edifice Universal House of Justice depending for its stability on sustaining strength pillars erected diversified communities East West, destined derive added power through emergence three National Assemblies . . . awaits rise establishment similar institutions European mainland . . ." In anticipation of the election of that august Body Shoghi Effendi made statements that, added to the words of its Founder, Bahá'u'lláh, and the clear and unmistakable powers and prerogatives conferred upon it by 'Abdu'l-Bahá in His *Will and Testament*, cannot but buttress the strength and facilitate the tasks of that Universal House for at least a thousand years. Shoghi Effendi said the Universal House of Justice would be the "nucleus and forerunner" of the New World Order; he said "that future House" was a House "posterity will regard as the last refuge of a tottering civilization"; it would be "the last



Shoghi Effendi as he appeared in the days when he acted as the Master's secretary, circa 1919–1920.

unit crowning the structure of the embryonic World Order of Bahá'u'lláh"; it was "the highest legislative body in the administrative hierarchy of the Faith" and its "supreme elective institution". The Guardian stated: "To the Trustees of the House of Justice" Bahá'u'lláh "assigns the duty of legislating on matters not expressly provided in His Writings, and promises that God will *'inspire them with whatsoever He willeth,'* " and wrote that: ". . . the powers and prerogatives of the Universal House of Justice, possessing the exclusive right to legislate on matters not explicitly revealed in the Most Holy Book; the ordinance exempting its members from any responsibility to those whom they represent, and from the obligation to conform to their views, convictions or sentiments; the specific provisions requiring the free and democratic election by the mass of the faithful of the Body that constitutes the sole legislative organ in the world-wide Bahá'í Community—these are among the features which combine to set apart the Order identified with the Revelation of Bahá'u'lláh from any of the existing systems of human government."

In November 1950 the Guardian sent cables inviting the first of that group who later became members of the International Bahá'í Council to come to Haifa. Like almost everything he did, first it began to dawn and later the sun of the finished concept rose above the horizon. When Luṭfu'lláh Ḥakim (the first to arrive), Jessie and Ethel Revell, followed by Amelia Collins and Mason Remey were all gathered at table one day in the Western Pilgrim House, with Gladys Weeden and her husband Ben who were already living there, the Guardian announced to us his intention of constituting, out of that group, an International Council, we were all overcome by the unprecedented nature of this step he was taking and the infinite bounty it conferred upon those present as well as the entire Bahá'í world. It was not, however, until January 9, 1951 that he released this news through an historic cable: "Proclaim National Assemblies East West weighty epoch making decision formation first International Bahá'í Council forerunner supreme administrative institution destined emerge fullness time within precincts beneath shadow World Spiritual Centre Faith already established twin cities 'Akká Haifa."

The fulfilment of the prophecies of both Bahá'u'lláh and 'Abdu'l-Bahá, through the establishment of an independent Jewish State after the lapse of two thousand years, the unfoldment of the portentous historic undertaking associated with the construction of the superstructure of the Báb's Shrine, the now adequate maturity of the nine vigorously functioning National Assemblies, had all combined to induce him to make this historic decision, which was the most significant milestone in the evolution of the Administrative Order during thirty years. In that cable Shoghi Effendi went on to say that this new institution had a three-fold function: to forge links with the authorities in the newly-emerged State; to assist him in building the Shrine (only the arcade of which had then been completed); and to conduct negotiations with the civil authorities as regards matters of personal status. Further functions would be added as this first "embryonic International Institution" developed into an officially recognized Bahá'í Court, was transformed into an elected body and reached its final efflorescence in the Universal House of Justice; this in turn would find its fruition in the erection of many auxiliary institutions, constituting the World Administrative Centre. This message, so thrilling in portent, burst upon the Bahá'í world like a clap of thunder. Like a skilled engineer, locking the component parts of his machine together, Shoghi Effendi had now buckled into place the frame that would eventually support the crowning unit—the Universal House of Justice.

Fourteen months later, on March 8, 1952, Shoghi Effendi, in a long cable to the Bahá'í world, announced the enlargement of the International Bahá'í Council: "Present membership now comprises Amatu'l-Bahá Rúḥíyyih chosen liaison between me and Council. Hands Cause Mason Remey, Amelia Collins, Ugo Giachery, Leroy Ioas, President, Vice-President, Member-at-Large, Secretary-General respectively. Jessie Revell, Ethel Revell, Lotfullah Hakim, Treasurer, Western and Eastern Assistant Secretaries." The original membership had been changed through the departure of Mr. and Mrs. Weeden, for reasons of health, the arrival of Mr. Ioas, who had offered his services to the Guardian, and the inclusion of Dr. Giachery, who continued to reside in Italy and supervise the construction of the Shrine—every single stone of which was quarried, cut, and carved in that country and then shipped to Haifa and the golden tiles of whose dome were ordered in Holland—and to act as the agent of Shoghi Effendi in ordering and purchasing many other things required in the Holy Land. In May 1955 the Guardian announced that he had raised the number of members of the International Bahá'í Council to nine through the appointment of Sylvia Ioas.

Between the first and second messages Shoghi Effendi sent informing the Bahá'í world of the formation and membership of the International Bahá'í Council, he took another fundamental step in the historic development of the World Centre of the Faith through the official announcement of the appointment, on December 24, 1951, of the first contingent of the Hands of the Cause of God, twelve in number, and equally allocated between the Holy Land, the Asiatic, American and European continents. The people raised by the Guardian at that time to this illustrious rank were Sutherland Maxwell, Mason Remey and Amelia Collins who

became Hands of the Cause of God in the Holy Land; Valíyu'lláh Varqá, Ṭarázu'lláh Samandarí and 'Alí Akbar Furútan in Asia; Horace Holley, Dorothy Baker and Leroy Ioas in America; George Townshend, Hermann Grossmann and Ugo Giachery in Europe. Two months later, on February 29, 1952, Shoghi Effendi announced to the friends in East and West that he had raised the number of the Hands of the Cause of God to nineteen through nominating Fred Schopflocher in Canada, Corinne True in the United States, Dhikru'lláh Khádem and Shu'á'u'lláh 'Alá'í in Persia, Adelbert Mühlschlegel in Germany, Músá Banání in Africa and Clara Dunn in Australia. In making these two appointments of Hands of the Cause Shoghi Effendi said that the hour was now ripe for him to take this step in accordance with the provisions of 'Abdu'l-Bahá's Testament and that it was paralleled by the preliminary measure of the formation of the International Bahá'í Council, destined to culminate in the emergence of the Universal House of Justice. He announced that the august body of the Hands was invested, in conformity with 'Abdu'l-Bahá's Testament, with the two-fold sacred function of the propagation of the Faith and the preservation of its unity.

In Shoghi Effendi's last message to the Bahá'í world, dated October 1957, he announced he had designated "yet another contingent of the Hands of the Cause of God . . . The eight now elevated to this exalted rank are: Enoch Olinga, William Sears and John Robarts, in West and South Africa; Ḥasan Balyuzi and John Ferraby in the British Isles; Collis Featherstone and Raḥmatu'lláh Muhájir, in the Pacific area; and Abú'l-Qásim Faizí in the Arabian Peninsula—a group chosen from four continents of the globe, and representing the Afnán, as well as the black and white races and whose members are derived from Christian, Muslim, Jewish and Pagan backgrounds."

The Guardian, in a two-month period in 1952, created a body of one Váḥid (Nineteen) of Hands of the Cause and he kept them at this number until 1957, when he added eight more, thus bringing them to three multiples of nine. Whenever one of the original nineteen passed away, Shoghi Effendi appointed another Hand. Two of the Hands thus appointed were raised to the position occupied by their fathers, thus the "mantle" of my father fell on my shoulders on March 26, 1952, after the death of Sutherland Maxwell; and 'Alí Muḥammad Varqá was appointed to succeed his father on November 15, 1955 and also became the Trustee of the Ḥuqúq in his place. After Dorothy Baker was killed in an accident, Paul Haney was made a Hand of the Cause on March 19, 1954 and following the passing of Fred Schopflocher, Jalál Kházeh was elevated to the same rank on December 7, 1953; not long after George Townshend's death the Guardian appointed Agnes Alexander on March 27, 1957; thus the number of nineteen was maintained by him until the third contingent of Hands was nominated in his last great message at the midway point of the World Crusade.

Between January 9, 1951 and March 8, 1952, remarkable and far-reaching changes took place in the Administrative Order of the Faith at its World Centre, changes which, Shoghi Effendi wrote, at long last signified the erection of "the machinery of its highest institutions", "the supreme Organs of its unfolding Order" which were now, in their "embryonic form" developing around the Holy Shrines. In his writings he had pointed out to the believers that the progress and unfoldment of Bahá'u'lláh's World Order was guided by the directives and the spiritual powers released through three mighty "charters", which he said had set in motion three distinct processes, the first given to us by Bahá'u'lláh Himself in the *Tablet of Carmel*, and the other two from the pen of the Master, namely, His *Will and Testament* and His *Tablets of the Divine Plan*. The first operated "in a land which", Shoghi Effendi stated, "geographically, spiritually and administratively, constitutes the heart of the entire planet", "the Holy Land, the Centre and Pivot round which the divinely appointed, fast multiplying institutions of a world-encircling, relentlessly marching Faith revolve", "the Holy Land, the Qiblih of a world community, the heart from which the energizing influences of a vivifying Faith continuously stream, and the seat and centre around which the diversified activities of a divinely appointed Administrative Order revolve". The hub of this *Tablet of Carmel* was those words of Bahá'u'lláh that *"ere long will God sail His Ark upon thee and will*

manifest the people of Bahá who have been mentioned in the Book of Names"; the *"people of Bahá"*, Shoghi Effendi explained, signified the members of the Universal House of Justice.

Whereas the Charter of the *Will and Testament* of the Master operated throughout the world through the erection of those administrative institutions He had so clearly defined in it, and the Charter of His *Tablets of the Divine Plan* was concerned with the spiritual conquest of the entire planet through the teachings of Bahá'u'lláh and likewise had the globe itself as its theatre of operations, the *Tablet of Carmel* cast its illumination and its bounties literally upon Mt. Carmel, upon "that consecrated Spot which," Shoghi Effendi wrote, "under the wings of the Báb's overshadowing Sepulchre . . . is destined to evolve into the focal Centre of those world-shaking, world-embracing, world-directing administrative institutions, ordained by Bahá'u'lláh and anticipated by 'Abdu'l-Bahá, and which are to function in consonance with the principles that govern the twin institutions of the Guardianship and the Universal House of Justice."

The significance of the "unfolding glory" of these institutions at the World Centre was reflected in many messages sent by Shoghi Effendi during the last years of his life, messages which stirred a man like George Townshend to write to him in a letter dated January 14, 1952, sent at the time he thanked the Guardian for the bounty of being made a Hand: "Permit me to pay you a humble tribute of the utmost admiration and gratitude for the nearing vision of the Victory of God which you almost by your sole might now have spread before the astonished Bahá'í world."

In the course of these messages Shoghi Effendi revealed both the station and some of the functions of his newly-created body of Hands. He hailed the unfoldment, during the "opening years" of the second epoch of the Formative Age of this Dispensation, of that "august institution" which Bahá'u'lláh Himself had not only foreshadowed but a few members of which He had already appointed during His own lifetime and which 'Abdu'l-Bahá had formally established in His *Will and Testament*. In addition to the support the Hands of the Cause in the Holy Land had already given him, through erecting the Báb's Shrine, reinforcing the ties with the State of Israel, extending the international endowments in the Holy Land, and initiating preliminary measures for the establishment of the Bahá'í World Administrative Centre, they had also taken part in the four great Intercontinental Teaching Conferences held during the Holy Year, from October 1952 to October 1953, at which they represented the Guardian of the Faith, and after which, at his request, they had travelled extensively in North, Central and South America, Europe, Asia and Australia. This body, Shoghi Effendi said in April 1954, was now entering upon the second phase of its evolution, signalized by the forging of ties between it and the National Spiritual Assemblies engaged in the prosecution of the Ten Year Plan; the fifteen Hands who resided outside the Holy Land should, during the Riḍván period, appoint in each continent separately, from among the believers of that continent, Auxiliary Boards whose members would act as "deputies", "assistants" and "advisers" to the Hands and increasingly assist in the promotion of the Ten Year Crusade. These Boards were to consist of nine members each in America, Europe and Africa, seven in Asia and two in Australia. The Boards were responsible to the Hands of their respective continents; the Hands, on their part, were to keep in close contact with the National Assemblies in their areas and inform them of the activities of their Boards; they were also to keep in close touch with the Hands of the Cause in the Holy Land, who were destined to act as the liaison between them and the Guardian. At this time Shoghi Effendi inaugurated Continental Bahá'í Funds for the work of the Hands, opening these Funds by himself contributing one thousand pounds to each.

A year later Shoghi Effendi nominated the thirteen Hands of the Cause he wished to attend as his representatives the thirteen conventions to be held in 1957 to elect new National Assemblies; from the time he formally appointed Hands of the Cause until his death he constantly used them for this purpose. In 1957, exactly four months before he passed away, Shoghi Effendi, in a lengthy cable, informed the believers that the "triumphant consummation series historic

enterprises" and the "evidences increasing hostility without" and "persistent machinations within" foreshadowing "dire contests destined range Army Light forces darkness both secular religious" necessitated a closer association between the Hands in five continents and the National Assemblies to jointly investigate the "nefarious activities internal enemies adoption wise effective measures counteract their treacherous schemes" in order to protect the mass of the believers and to arrest the spread of the evil influence of these enemies. At the beginning of this cable Shoghi Effendi points out that the Hands, in addition to their newly-assumed responsibility of assisting the National Spiritual Assemblies in the prosecution of the World Spiritual Crusade, must now fulfil their "primary obligation" of watching over and protecting the Bahá'í World Community, in close collaboration with the National Assemblies. He ends this portentous message with these words: "Call upon Hands National Assemblies each continent separately establish henceforth direct contact deliberate whenever feasible frequently as possible exchange reports to be submitted by their respective Auxiliary Boards National Committees exercise unrelaxing vigilance carry out unflinchingly sacred inescapable duties. Security precious Faith preservation spiritual health Bahá'í Communities vitality faith its individual members proper functioning its laboriously erected institutions fruition its worldwide enterprises fulfilment its ultimate destiny all directly dependent befitting discharge weighty responsibilities now resting members these two institutions occupying with Universal House Justice next institution Guardianship foremost rank divinely ordained administrative hierarchy World Order Bahá'u'lláh."

The last great message of Shoghi Effendi's life—dated October, but actually conceived in August—again reinforced the significance and importance of the institution of the Hands of the Cause. In it Shoghi Effendi not only appointed his last contingent of Hands but took the highly significant step of inaugurating a further Auxiliary Board in each continent: "This latest addition to the band of the high-ranking officers of a fast evolving World Administrative Order, involving a further expansion of the august institution of the Hands of the Cause of God, calls for, in view of the recent assumption by them of their sacred responsibility as protectors of the Faith, the appointment by these same Hands, in each continent separately, of an additional Auxiliary Board, equal in membership to the existing one, and charged with the specific duty of watching over the security of the Faith, thereby complementing the function of the original Board, whose duty will henceforth be exclusively concerned with assisting the prosecution of the Ten Year Plan."

It is almost inconceivable to imagine what state the Bahá'í world would have been plunged into after Shoghi Effendi's death if he had not referred in these terms to the Hands of the Cause, and if he had not so clearly charged the National Assemblies to collaborate with the Hands in their primary function as protectors of the Faith. Can we not discern, in these last messages, a black cloud the size of a man's hand on the horizon?

It was the duty and right of Shoghi Effendi, explicitly stated in the Master's Will, to appoint the Hands of the Cause. With one exception he made only posthumous appointments during the first thirty years of his ministry. It was the highest honour he could confer on a believer, living or dead, and he so named many Bahá'ís, East and West, after their death; the most outstanding of these was Martha Root, whom he characterized as the foremost Hand raised up in the first century of the Faith since the inception of its Formative Age. The one exception was Amelia Collins. He cabled her on November 22, 1946: "Your magnificent international services exemplary devotion and now this signal service impel me inform you your elevation rank Hand Cause Bahá'u'lláh. You are first be told this honour in lifetime. As to time announcement leave it my discretion". It was the custom of Shoghi Effendi to inform each Hand of his elevation to this position at the time he made public his choice. Three of them, Fred Schopflocher and Músá Banání, who were in Haifa as pilgrims at the time he made his announcement, and myself, he informed to our faces. To try to describe with what feelings of stupefaction, of unworthiness and awe the news of this honour overwhelmed the recipients of it would be impossible. Each heart received it as a shaft that aroused

an even greater love for and loyalty to the Guardian than that heart had ever held before.

The long years of preparation—outside in the body of the Bahá'í world through the erection of the machinery of the Administrative Order, inside its heart through the erection of the superstructure of the Shrine of the Báb and the general consolidation of the World Centre—had involved the creation of a Spot suitable to form the "focal centre", as Shoghi Effendi termed it, of the mightiest institutions of the Faith. This Spot was no less than the resting-places of the mother, sister and brother of 'Abdu'l-Bahá, those "three incomparably precious souls", as he called them, "who, next to the three Central Figures of our Faith, tower in rank above the vast multitude of the heroes, Letters, martyrs, hands, teachers and administrators of the Cause of Bahá'u'lláh."

It had long been the desire of the Greatest Holy Leaf to lie near her mother, who was buried in 'Akká, as was her brother, Mihdí. But when Bahíyyih Khánum passed away in 1932 she had been befittingly interred on Mt. Carmel near the Shrine of the Báb. Shoghi Effendi conceived the idea of transferring the remains of her mother and brother, so unsuitably buried in 'Akká, to the vicinity of her resting-place and in 1939 he ordered in Italy twin marble monuments, similar in style to the one he had erected over her own grave.

The American Assembly, on December 5th, received the following cable from Shoghi Effendi: "Blessed remains Purest Branch and Master's mother safely transferred hallowed precincts Shrines Mount Carmel. Long inflicted humiliation wiped away. Machinations Covenant-breakers frustrate plan defeated. Cherished wish Greatest Holy Leaf fulfilled. Sister brother mother wife 'Abdu'l-Bahá reunited one spot designed constitute focal centre Bahá'í Administrative Institutions at Faith's World Centre. Share joyful news entire body American believers. Shoghi Rabbani." The signing of the Guardian's full name was required as we were at war and all correspondence was censored.

The exquisite taste and sense of proportion, so characteristic of everything the Guardian created, is nowhere better reflected than in the marble monuments he erected over the four graves of these close relatives of 'Abdu'l-Bahá. Designed in Italy according to Shoghi Effendi's own instructions and executed there in white Carrara marble, they were shipped to Haifa and placed, in the decade between 1932 and 1942, in their predestined positions, around which he constructed the beautiful gardens which are commonly referred to as the "Monument Gardens" and which he evolved into the fulcrum of that arc on Mt. Carmel about which are to cluster in future the International Institutions of the Faith.

At last Shoghi Effendi, so powerfully guided from on high, had succeeded in establishing his "focal Centre". But it was not until over fourteen years later that he was in a position to inform the Bahá'í world that he was now taking a step which would "usher in the establishment of the World Administrative Centre of the Faith on Mt. Carmel—the Ark referred to by Bahá'u'lláh in the closing passages of His Tablet of Carmel". This step was none other than the erection of an international Bahá'í Archives.

Shortly after the addition of three rooms to the Báb's Shrine, in the early thirties, Shoghi Effendi had established an Archives at the World Centre, housed temporarily in these quarters and based on the precious relics of both Bahá'u'lláh and 'Abdu'l-Bahá which were already in the possession of the Master's family and many of the old Bahá'ís living in Palestine.

As the Bahá'ís learned more about these Archives and the pilgrims visited them in increasing numbers and saw how safely historic and sacred material was preserved, how beautifully exhibited, how reverently displayed, they began to send from Persia truly priceless articles associated with the three Central Figures of the Faith as well as its martyrs and heroes. Amongst these most welcome additions were objects belonging to the Báb, contributed by the Afnáns, which greatly enriched the collection.

It was in 1954, during the first year of the World Crusade, that Shoghi Effendi decided to start on what he said was "the first of the major edifices destined to constitute the seat of the World Bahá'í Administrative Centre to be established on Mt. Carmel". His choice fell on a building he considered both urgently needed and feasible, namely, one to house the sacred and historic relics collected in the Holy Land which were dispersed at that

time throughout six rooms in two separate buildings. By Naw-Rúz 1954, the excavation for its foundations had begun. Shoghi Effendi was, in choosing his initial design for buildings of the importance he had in mind, guided by three things: it must be beautiful, it must be dignified, and it must have a lasting value and not reflect the transient (and to him for the most part very ugly) style of modern buildings being erected in an age of experimentation and groping after new forms. He was a great admirer of Greek architecture and considered the Parthenon in Athens one of the most beautiful buildings ever created; he chose the proportions of the Parthenon as his model, but changed the order of the capitals from Doric to Ionic. After his many suggestions had been incorporated in the final design Shoghi Effendi approved it and what he described as "this imposing and strikingly beautiful edifice" was completed in 1957. It had cost approximately a quarter of a million dollars and was, like the Shrine of the Báb, ordered in Italy, entirely carved and completed there, and shipped to Haifa for erection; not only was each separate stone numbered, but charts showing where each one went facilitated its being placed in its proper position. Except for the foundations and reinforced cement work of floor, walls and ceiling, it would not be incorrect to say it was a building fabricated almost entirely abroad and erected locally.

In his last Riḍván Message to the Bahá'í World Shoghi Effendi's satisfaction with the Archives building he had chosen and erected is clearly reflected; after announcing its completion he wrote that it is "contributing, to an unprecedented degree, through its colourfulness, its classic style and graceful proportions, and in conjunction with the stately, golden-crowned Mausoleum rising beyond it, to the unfolding glory of the central institutions of a World Faith nestling in the heart of God's holy Mountain."

In a message addressed to the Bahá'í world on November 27, 1954—linked by the Guardian once again to the anniversary of his beloved Master's passing—Shoghi Effendi dwelt on the significance of this building: "The raising of this Edifice will in turn," he goes on to say, "herald the construction, in the course of successive epochs of the Formative Age of the Faith, of several other structures, which will serve as the administrative seats of such divinely appointed institutions as the Guardianship, the Hands of the Cause, and the Universal House of Justice. These Edifices will, in the shape of a far-flung arc, and following a harmonizing style of architecture, surround the resting-places of the Greatest Holy Leaf, . . . of her brother, . . . and of their mother . . ."

So great was the importance Shoghi Effendi attached to this "arc", the lines of which he had studied very carefully on the ground and which sweeps around on the mountain in the form of a gigantic bow, arched above the resting-places of 'Abdu'l-Bahá's closest relatives, and on the right side of which now stands the Archives, that he announced its completion in his last Riḍván Message in 1957: "the plan designed to insure the extension and completion of the arc serving as a base for the erection of future edifices constituting the World Bahá'í Administrative Centre, has been successfully carried out."

* * *

Underlying, reinforcing, and indeed often making possible such major undertakings as the erection of the superstructure of the Báb's Shrine, the construction of the Archives, the building of the terraces on Mt. Carmel, and many other activities, was the purchase of land, both in Haifa and Bahjí; it was a task to which the Guardian attached great importance and which he pursued throughout all the years of his ministry. Before he passed away he had succeeded in creating great protective rings of land around the holiest of all Shrines, Bahá'u'lláh's Tomb, and around the resting-places of the Báb, 'Abdu'l-Bahá, His mother, sister and brother. In addition to this he had chosen and directed the purchase of the land on Mt. Carmel which would serve as the site of the future Bahá'í Temple to be erected in the Holy Land. If we consider that at the time of 'Abdu'l-Bahá's passing the area of Bahá'í properties on Mt. Carmel probably did not exceed 10,000 square metres, and that Shoghi Effendi had, by 1957, raised this to 230,000 square metres, and that in Bahjí the comparable figures would be 1,000 square metres for 1921 and 257,000 square metres for 1957, we get an idea of his accomplishments in this one field alone. Through the generosity of individual Bahá'ís, through their bequests, through their response to his appeals in times of crisis, through the



Shoghi Effendi at the time he became Guardian of the Bahá'í Faith in 1921; taken in the garden of 'Abdu'l-Bahá's home in Haifa.

use of funds he held at the World Centre, Shoghi Effendi succeeded in purchasing land on the scale reflected by these figures and thus metamorphosed the situation of the Faith at its World Centre.

In May 1931 the Guardian cabled the National Spiritual Assembly of the Bahá'ís of the United States and Canada: "American Assembly incorporated as recognized religious body in Palestine entitled hold property as trustees American believers. Mailing title deed property already transferred their name. Prestige Faith greatly enhanced its foundations consolidated love". This was the first step in constituting Palestine Branches—which were later changed to Israel Branches—of various National Assemblies and registering in their names properties owned in the Holy Land. Although the power of disposing of these properties was entirely vested locally at the World Centre, the prestige of the Faith was greatly enhanced by this move, its Holy Places were buttressed and safeguarded, its world character emphasized in the eyes of the authorities, and national Bahá'í communities were encouraged and strengthened.

At the time of Shoghi Effendi's passing he had already established nine of these Branches, namely, the United States, Canada, Australia, New Zealand, the British Isles, Írán, Pákistán, Alaska and that of the National Spiritual Assembly of the Bahá'ís of India and Burma.

When Shoghi Effendi had built the three additional rooms of the Shrine of the Báb and completed the restoration of the Mansion of Bahá'u'lláh, thus producing local, tangible evidences of the strength of the Bahá'í Community, and had demonstrated to the British authorities, through the victories won over the Covenant-breakers, that he had the solid backing of Bahá'ís all over the world, he set about procuring for the Bahá'í Holy Places exemption from both municipal and government taxes. It was not as difficult to get a building, obviously a place of sacred association and visited by pilgrims, exempted from taxes as it was to secure similar exemption for the steadily increasing area of land owned by the Faith, most of which was registered in the names of individuals. Because of this the ultimate exemption from all forms of taxation, including customs duty, which Shoghi Effendi obtained for the Bahá'í buildings and holdings throughout the country, was truly a great achievement. The victories in this field were all won in the days of the British Mandate, the Israeli Government accepting the status achieved by the Bahá'ís before the new State was formed in 1948.

On May 10, 1934, Shoghi Effendi cabled America: "Prolonged negotiations Palestine authorities resulted exemption from taxation entire area surrounding dedicated Shrines Mount Carmel" and indicated that he considered this step tantamount to "securing indirect recognition sacredness Faith International Centre . . ."

By thus reading the pleasant tail end of events one does not get any idea of what Shoghi Effendi went through in connection with purchasing, exempting from taxes and safeguarding the properties at the World Centre. In a cable to the American National Assembly, of March 28, 1935, one of innumerable examples of what took place is given: "Contract for purchase and transfer to Palestine Branch American Assembly Dumits property situated centre area dedicated to Shrines on Mount Carmel signed. Four year litigation involving Bahá'í World's petitions Palestine High Commissioner abandoned. Owners require four thousand pounds. Half sum available. Will American believers unitedly contribute one thousand pounds before end of May and remaining one thousand within nine months. Am compelled appeal entire body American Community subordinate national interests of Faith to its urgent paramount requirements at its World Centre," to which the American Assembly replied, two days later, that the American Bahá'í Community "will with one heart fulfil glorious privilege conferred upon it by beloved Guardian".

So many times Shoghi Effendi referred to the Holy Land as the "heart and nerve centre" of the Faith. To protect it, develop it, and noise abroad its glory was part of his function as its Guardian. In addition to his official contacts with government and municipal authorities he maintained courteous and friendly relations with many non-Bahá'ís, of prominence and otherwise. The catholicity of spirit which so strongly characterized the Guardian, his complete lack of any breath of prejudice or fanaticism, the sympathy and courtesy that distinguished him so strongly,

are all reflected in his letters and messages to such people. He carried on a lengthy correspondence, during the earliest years of his ministry, with Grand Duke Alexander of Russia, whom it was obvious, from the tone of his letters, he liked. He addresses him as: "My true brother in the service of God!", "My dear brother in the love of God!" The Grand Duke was very interested in a movement called the "Unity of Souls" and Shoghi Effendi encouraged him: "I am more and more impressed", he writes, "by the striking similarity of our aims and principles and I beseech the Almighty to bless His servants in their service to the cause of suffering humanity." The Grand Duke, in a letter to the Guardian writes: ". . . I must confess to you, my dear brother and fellow worker, that in my modest work occasionally I feel discouraged . . . the power of evil forces under the influence of which the majority of humanity is living, is appalling." Shoghi Effendi answers this most beautifully: ". . . I assure my dear fellow-worker in the service of God, that I too feel oftentimes overwhelmed by the rising wave of selfish, gross materialism that threatens to engulf the world, and I feel that however arduous be our common task we must persevere to the very end and pray continually and ardently that the ever-living spirit of God may so fill the souls of men as to cause them to arise with new vision for the service and salvation of humanity. Prayer and individual persistent effort, I feel, must be given greater and wider prominence in these days of stress and gloom . . ."

Shoghi Effendi was in touch not only with Queen Marie of Rumania and a number of her relatives, but with other people of royal lineage, such as Princess Marina of Greece who later became Duchess of Kent, and Princess Kadria of Egypt. To many of these, as well as to men of such prominence as Lord Lamington, a number of former High Commissioners for Palestine, Orientalists, university professors, educators and others, Shoghi Effendi was wont to send copies of the latest *Bahá'í World* volumes or one of his own recently published translations, with his visiting card enclosed. He was always very meticulous—as long as the relationship was one of mutual courtesy and esteem—to send messages of condolence to acquaintances who had suffered a bereavement, expressing his "heartfelt sympathy" at that person's "great loss". Such messages, often sent as cables or wires, deeply touched those who received them and gave him a reputation among them which belied the picture of him the Covenant-breakers did their best to create. He also often congratulated people on the occasion of a marriage or a promotion.

In addition to these personal relationships Shoghi Effendi had far more contact with certain non-Bahá'í organizations than is commonly supposed. This was particularly true of the Esperantists, whose whole object was to bring about the fulfilment of the Bahá'í principle that a universal auxiliary language must be adopted in the interests of World Peace. We have copies of his personal messages to the Universal Congress of Esperantists held in 1927, 1928, 1929, 1930 and 1931, and he no doubt sent many messages of a similar nature at other times. Shoghi Effendi not only responded warmly when there was any overture made to him, but often took the initiative himself in sending Bahá'í representatives, chosen by him, to various conferences whose interests coincided with those of the Bahá'ís. We thus find him writing to the Universal Esperantist Association, in 1927, that Martha Root and Julia Goldman will attend their Danzig Congress as official Bahá'í representatives, and that he trusts this "will serve to strengthen the ties of fellowship that bind the Esperantists and the followers of Bahá'u'lláh, one of whose cardinal principles . . . is the adoption of an international auxiliary language for all humanity." In his letter addressed to the delegates and friends attending this nineteenth Universal Congress of Esperantists he writes:

> My dear fellow workers in the service of humanity,
>
> I take great pleasure in addressing you and wishing you . . . from all my heart the fullest success in the work you are doing for the promotion of the good of humanity.
>
> It will interest you, I am sure, to learn that as the result of the repeated and emphatic admonitions of 'Abdu'l-Bahá His many followers even in the most distant villages and hamlets of Persia, where the light of Western civilization has hardly penetrated as yet, as well as in other lands throughout the East, are strenuously and

enthusiastically engaged in the study and teaching of Esperanto, for whose future they cherish the highest hopes . . .

The Guardian himself was held in high esteem by many people working for ideals similar to those the Bahá'ís cherish. Sir Francis Younghusband, in 1926, wrote to him in connection with the "World Congress of Faiths": "Now I wish to ask a great favour of you. Once more I want to try and persuade you to come to England to attend the Congress. Your presence here would carry great influence and would be highly appreciated. And we would most willingly defray the expenses you might be put to." The Guardian declined this invitation, but arranged for a Bahá'í paper to be presented. His own plans and work precluded him, he felt, from opening such a door.

In 1925 the Zionist Executive in Jerusalem invited him to attend an event in connection with the establishment of a university there. Shoghi Effendi wired them, on April 1st: "Appreciate kind invitation regret inability to be present. Bahá'ís hope and pray the establishment of this seat of learning may contribute to the revival of a land of hallowed memories for us all and for which 'Abdu'l-Bahá cherished the highest hopes." To this message they replied in cordial terms: "Zionist Executive much appreciate your friendly message and good wishes we trust that newly established university may contribute not only advancement of science and learning but also to better understanding between men which ideal is so well served by Bahá'ís." Twenty-five years later the tie established is still there: "The Hebrew University was very gratified indeed to receive your check for £100.– as the contribution from His Eminence Shoghi Effendi Rabbani towards the work of this institution . . . We were happy to know that His Eminence is aware of the important work that the University is doing and to receive this generous token of appreciation from him . . ."

A cable of Shoghi Effendi, sent to India in December 1930, is of particular interest because it shows how, up to the very end of her life, he would tenderly include the Greatest Holy Leaf in messages that seemed particularly suitable: "Convey to Indian Asian Women's Conference behalf Greatest Holy Leaf 'Abdu'l-Bahá's sister and myself our genuine profound interest their deliberations. May Almighty guide bless their high endeavours".

Aside from this wide correspondence with prominent individuals as well as various Societies, Shoghi Effendi was wont to receive in his home the visits of many distinguished people, such as Lord and Lady Samuel; Sir Ronald Storrs, another friend of 'Abdu'l-Bahá; Moshe Sharett, later to become one of Israel's most loved and prominent officials; Professor Norman Bentwich and many writers, journalists and notables.

However important were such contacts and exchanges as these, undoubtedly the most important of all such relations was that which the Guardian had with officials at the World Centre, whether under British rule during the Mandate in Palestine or later after the War of Independence and the establishment of the State of Israel.

In all his relationships with both government and municipal officials Shoghi Effendi sought from the very beginning to impress upon them that the Faith was an independent religion, universal in character, and that its permanent World Spiritual and Administrative Centre was situated in the Holy Land. He spent thirty-six years winning from the authorities the recognition and rights that such a status entitled the Bahá'í Faith to enjoy, one aspect of which was that he himself should receive the treatment on official occasions which was his due as the hereditary Head of such a Faith.

The Guardian was on very friendly terms with Colonel Symes, who was none other than that Governor of Phoenicia who spoke at the Master's funeral and attended the fortieth-day meeting in His home. It had been to Colonel Symes that Shoghi Effendi had written, on April 5, 1922, at the time of his withdrawal: "As I am compelled to leave Haifa for reasons of health, I have named as my representative during my absence, the sister of 'Abdu'l-Bahá, Bahíyyih Khánum," and goes on to say: "To assist her to conduct the affairs of the Bahá'í Movement in this country and elsewhere, I have also appointed a committee of the following Bahá'ís [eight men of the local community, three of them the sons-in-law of 'Abdu'l-Bahá] . . . The Chairman of this Committee, to be soon elected by its members, with the signature of Bahíyyih Khánum has my authority to transact

any affairs that may need to be considered and decided during my absence. I regret exceedingly to be unable to see you before my departure, that I may express more adequately the satisfaction that I feel to know that your sense of justice will safeguard the interests of the Cause of Bahá'u'lláh whenever called upon to act."

The cordial relations between Symes and Shoghi Effendi and the esteem he evidently had for the character of the Governor are reflected in the letter he wrote to him upon his return: "It is my pleasant duty to inform you of my return to the Holy Land after a prolonged period of rest and meditation and of my assumption of my official functions", and goes on to say: "I had felt after the passing of my beloved Grandfather too exhausted, overwhelmed and sorrowful to be able to conduct efficiently the affairs of the Bahá'í Movement. Now that I feel again restored and refreshed and in a position to resume my arduous duties, I wish to express to you on this occasion my heartfelt gratitude and appreciation for the sympathetic consideration you have shown towards the Movement during my absence." The letter contains, in the next paragraph, an unusual warmth of feeling: "It is a great pleasure and privilege for me to be enabled to renew my acquaintance with you and Mrs. Symes which I am confident will in the course of time grow into warm and abiding friendship." Shoghi Effendi ended it with his "kind regards and best wishes" and simply signed it "Shoghi". The exchange of correspondence with Colonel Symes—who later was knighted, and became Governor-General of the Súdán before and during the second World War—went on for many years, even after his retirement.

Another official, whose position, though not so high, involved directly the affairs of the Bahá'í Community at its World Centre, was the District Commissioner. During those years when Shoghi Effendi was beginning to seek recognition for the Faith in tangible privileges, Edward Keith-Roach, O.B.E., held this office. Although a man of an entirely different calibre from Colonel Symes he was nevertheless friendly and helpful and seemed to be fond of Shoghi Effendi, whose correspondence with him runs from 1925 to 1939. Keith-Roach, undoubtedly because he knew the higher authorities would approve, was at times very co-operative not only in facilitating and expediting Shoghi Effendi's work, but in making suggestions which the Guardian sometimes carried out. The first copy we find of a letter from Shoghi Effendi to him is so simple and yet so typical of the warmth with which the Guardian invariably responded to other people's overtures when they were made in the right spirit, that I cannot refrain from quoting it. It was dated simply "Haifa, 25–12–25" and said: "My dear Mr. Keith-Roach: I am touched by your welcome message of good-will and greeting and I hasten to assure you that I fully reciprocate the sentiments expressed in your letter. With best wishes for a happy Christmas, I am yours very sincerely, Shoghi Rabbani".

Throughout Shoghi Effendi's correspondence with both Keith-Roach and Symes there are invitations for them to have tea with him in the gardens on Mt. Carmel, in Colonel Symes's case the invitation sometimes included Mrs. Symes. It was not only Shoghi Effendi's way of extending some hospitality to these officials, but served to show them, by bringing them into the midst of the Bahá'í property, the latest developments and the most recent extension of the gardens and, I have no doubt, he made use of their presence to point out to them his future plans and seek their sympathetic support.

Immediately upon his return to the Holy Land after the Master's passing, Shoghi Effendi pursued the policy of keeping the authorities informed, locally and particularly at the seat of Government in Jerusalem, not only of his plans, but his problems and various crises that arose, such as the seizure of the keys of Bahá'u'lláh's Shrine in Bahjí and His House in Baghdád, as well as the persecutions and injustices the Faith was suffering. Commencing with his first letter to the High Commissioner, Sir Herbert Samuel, the friend of 'Abdu'l-Bahá, written on January 16, 1922, Shoghi Effendi maintained this contact with the government until the end of his life, first with the British and later with the Jewish representatives. When Shoghi Effendi left Palestine, so crushed and ill, in the spring of 1922, he had informed Sir Herbert of the measures he had taken to protect the Cause during his absence; after his return to Haifa on December 15th of that same year, he had wired Sir Herbert, on the

19th: "Pray accept my best wishes and kind regards on my return to Holy Land and resumption of my official duties."

In May 1923 we find Shoghi Effendi keeping both the Governor of Haifa and the High Commissioner informed of events, for in a letter to the former he writes that the "Haifa Bahá'í Spiritual Assembly" has been "officially reconstituted and will, in conjunction with me, direct all local affairs in this region . . . I have lately informed H.E. the High Commissioner of this matter . . ." The letter he referred to, dated April 21st, had stated that he enclosed a copy of his recent circular letter to the Bahá'í communities in the West, similar to one written in Persian to the Bahá'í communities in the East, "As you had expressed in your last letter to me the desire to learn of the measures that have been taken to provide for the stable organization of the Bahá'í Movement . . . I shall be only too glad to throw further light on any point which your Excellency might desire to raise in connection with the enclosed letter, or regarding any other matter bearing upon the interests of the Movement in general."

It is impossible to go into the details of the thirty-six years of Shoghi Effendi's relations with the authorities, first of Palestine and later of Israel. That he succeeded in winning and maintaining their good will, their co-operation in his various undertakings at the World Centre, and their recognition of that Centre as the historic heart of the Bahá'í Faith entitled to enjoy the same rights as other Faiths in the Holy Land—indeed, in some respects to enjoy greater rights—all this in the face of the continuous mischief stirred up by various enemies who, whether overtly or covertly, consistently opposed every step he took is a tribute to the extraordinary wisdom and patience that characterized Shoghi Effendi's leadership of the Cause of God.

When Sir Herbert Samuel's term of office was drawing to a close the Guardian sent to him, on June 15, 1925, one of those messages that so effectively forged links of good will with the government, expressing his own and the Bahá'ís abiding sense of gratitude and deep appreciation of the "kind and noble attitude which Your Excellency has taken towards the various problems that have beset them since the passing of 'Abdu'l-Bahá . . . The Bahá'ís . . . remembering the acts of sympathy and good will which the Palestine Administration under your guidance has shown them in the past, will confidently endeavour to contribute their full share to the material prosperity as well as the spiritual advancement of a land so sacred and precious to them all." Sir Herbert replied to this letter in the following terms: ". . . I have been happy during my five years of office to maintain very friendly relations with the Bahá'í Community in Palestine and much appreciate the good will which they have always shown towards the Administration and to myself."

When, in 1929, there was an outbreak of trouble in Palestine, we find the Guardian writing to the then High Commissioner, Sir John Chanallor, on September 10th a highly significant letter:

> Your Excellency:
>
> I have learned with profound regret of the lamentable occurrences in Palestine, and hasten, while away from home, to offer Your Excellency my heartfelt sympathy in the difficult task with which you are faced.
>
> The Bahá'í Community of Palestine, who, by reason of their Faith, are deeply attached to its soil truly deplore these violent outbursts of religious fanaticism, and venture to hope that, as the influence of Bahá'í ideals extends and deepens, they may be enabled in the days to come to lend increasing assistance to your Administration for the promotion of the spirit of good will and toleration among the religious communities in the Holy Land.
>
> I feel moved to offer Your Excellency in their behalf the enclosed sum as their contribution for the relief of the suffering and needy, irrespective of race or creed . . .

It was during that same year of 1929, that Shoghi Effendi, through the instrumentality of a formal petition to the government made by the Bahá'í Community of Haifa on May 4th, succeeded in obtaining for it permission to administer according to Bahá'í law the affairs of the Community in such matters of personal status as marriage, thus placing it, in this regard, on an equal footing with the Jewish, Muslim and Christian Communities in Palestine. Shoghi Effendi hailed this as "an act of tremendous sig-

nificance and wholly unprecedented in the history of the Faith in any country". The Guardian's own exclusively Bahá'í marriage was registered and became legal as a result of this recognition he had won for the Faith.

One of the men who occupied the important office of High Commissioner during these years when the Cause was beginning to win in such tangible ways recognition for its independent status, was Sir Arthur Wauchope, a man who, like Colonel Symes, had a personal liking for Shoghi Effendi and who, one suspects, understood how heavy the burden was that rested on the shoulders of the young man who was the Head of the Bahá'í Faith. It was during the period of his administration—which partly coincided with the time Keith-Roach was District Commissioner in Haifa—that some of the greatest victories in winning concessions from the authorities took place, the most important of these, next to the right of the Community to obey some of its own laws governing personal status, being the exemption from taxation of the entire area surrounding the Shrine of the Báb on Mt. Carmel. Unlike most High Commissioners, Sir Arthur seems to have met Shoghi Effendi personally as he refers to this in some of his letters.

In one of them, dated June 26, 1933, Sir Arthur states: "I have received your letter of the 21st June and I hasten to write to thank you for it and to assure you that when the case you mention is referred to me for a decision under the Palestine (Holy Places) Order in Council, it will receive a most careful consideration. I have also received the 'Bahá'í World' for 1930-32. I am most grateful to you for this extremely interesting book . . . I hope to have the pleasure of another visit to the beautiful Gardens on the hillside outside Haifa."

On March 13, 1934, Shoghi Effendi wrote to him: ". . . As the case recently referred to Your Excellency concerning the Bahá'í Shrines on Mt. Carmel has vital international importance, I have asked Mr. ——— to come to Palestine to confer with me about it. I would greatly appreciate Your Excellency's kindly according him an interview in order to clarify one or two points which I do not quite understand and upon which my future action in this matter depends." On May 1st of that same year Shoghi Effendi again wrote to him: "I deeply appreciated the kind message of sympathy and support for the projected plan of the Bahá'í Community to beautify the slopes of Mt. Carmel which you sent to me through Mr. ———. It greatly encouraged me. Unfortunately there are strong and influential interests that are seeking to obstruct the plan. These are in part merely real estate speculators who, in their short-sightedness, are doing their utmost to develop the northern slope of Mt. Carmel for their immediate benefit. More difficult and dangerous for our plan however are those who definitely seek to frustrate the efforts of the followers of Bahá'u'lláh in anything that they may undertake. We believe that these people were back of the case brought against us by the Domets [Dumit], for example, and it was for that reason that we felt justified in our endeavour to have it withdrawn from the jurisdiction of the courts and submitted to Your Excellency's personal consideration . . . With kind regards and renewed expression of my warm appreciation of Your Excellency's sympathy and support . . ." The case in question, which involved four years of litigation, was finally abandoned and in 1935 a contract for the purchase of the Dumit land was signed and Shoghi Effendi cabled the National Assembly in America that he was planning to register it in the name of their Palestine Branch. It is interesting to note that to the Bahá'ís he transliterated the name, but not to the High Commissioner.

Shoghi Effendi had been endeavoring for some time to obtain exemption from taxation on Bahá'í properties surrounding the Báb's Shrine and had finally received news this had been granted. Behind the formal lines of this letter to Sir Arthur, written on May 11, 1934, his inner jubilation over this victory can be sensed:

> Your Excellency,
>
> The gratifying news has just come to me from the District Commissioner of Haifa that the petition for exemption from taxation of the Bahá'í property holdings on Mt. Carmel has been granted by the Government.
>
> I hasten to express to Your Excellency for the World Bahá'í Community and myself our deep appreciation of the sympathetic and effective interest which Your Excellency has taken in the matter and which I know must have contributed in

large measure to this outcome. And I venture to hope for the continuation of Your Excellency's sympathetic support in our plan to gradually beautify this property for the use and enjoyment of the people of Haifa, for which this action of the Government now opens the way.

To this letter Sir Arthur replied in person, five days later:

Dear Shoghi Effendi,

Thank you for your letter of May 11th and the kind words it contains. I have always had great sympathy with your project for beautifying the slopes of Mt. Carmel and I hope this exemption will help you in carrying on your fine work.

Yours very sincerely,
Arthur Wauchope

In another letter the High Commissioner wrote: "I am most grateful to you for your kind present of the 'Dawn Breakers'. I shall read the book with much interest, for you know how the wonderful story stirred me when I first heard it in Persia. The book is charmingly produced and the illustrations and reproductions add to its attraction. Again with very many thanks for your kind thoughts and welcome gift . . ." There are similar letters thanking the Guardian for *Gleanings* and *Bahá'í World.* The last letter, written in February 1938, by this man, who through his high office assisted Shoghi Effendi in winning a major victory at the World Centre of the Faith, was typical of his courteous kindness: ". . . I had every intention of visiting you in Haifa, where I hoped to see the progress you had made with your garden and say good-bye in person. Unfortunately the many calls on my time . . . made this impossible, so I take this opportunity of bidding you farewell and expressing my best wishes to the Bahá'í Community." At the bottom of the letter he added by hand, "I hear your garden is growing more beautiful every year."

At the time when the Mandate drew to its close and the troubled people of Palestine were preparing to fight it out, the United Nations appointed a Special Committee on Palestine, headed by Justice Emil Sandstrom. On July 9th he wrote to Shoghi Effendi from Jerusalem, stating that under the terms of reference of this committee it was charged with giving most careful consideration to the religious interests in Palestine of Islám, Judaism and Christianity, and goes on to say: "I should appreciate it if you would advise me whether you wish to submit evidence—in a written statement on the religious interests of your Community in Palestine." Because of the historic importance to Bahá'ís of Shoghi Effendi's reply to this letter, I quote it in full:

Mr. Justice Emil Sandstrom,
Chairman,
United Nations Special Committee on Palestine.
Sir:

Your kind letter of July 9th reached me and I wish to thank you for affording me the opportunity of presenting to you and your esteemed colleagues a statement of the relationship which the Bahá'í Faith has to Palestine and our attitude towards any future changes in the status of this sacred and much disputed land.

I am enclosing with this letter, for your information, a brief sketch of the history, aims and significance of the Bahá'í Faith, as well as a small pamphlet setting forth its views towards the present state of the world and the lines on which we hope and believe it must and will develop.

The position of the Bahá'ís in this country is in a certain measure unique: whereas Jerusalem is the spiritual center of Christendom it is not the administrative center of either the Church of Rome or any other Christian denomination. Likewise although it is regarded by Moslems as the spot where one of its most sacred shrines is situated, the Holy Sites of the Muḥammadan Faith, and the center of its pilgrimages, are to be found in Arabia, not in Palestine. The Jews alone offer somewhat of a parallel to the attachment which the Bahá'ís have for this country inasmuch as Jerusalem holds the remains of their Holy Temple and was the seat of both the religious and political institutions associated with their past history. But even their case differs in one respect from that of the Bahá'ís, for it is in the soil of Palestine that the three central Figures of our religion are buried, and it is not only the center of Bahá'í pilgrimages from all over the world but also the permanent seat of our Administrative Order, of which I have the honor to be the Head.

The Bahá'í Faith is entirely non-political and we neither take sides in the present tragic dispute going on over the future of the Holy Land and its peoples nor have we any statement to make or advice to give as to what the nature of the political future of this country should be. Our aim is the establishment of universal peace in this world and our desire to see justice prevail in every domain of human society, including the domain of politics. As many of the adherents of our Faith are of Jewish and Moslem extraction we have no prejudice towards either of these groups and are most anxious to reconcile them for their mutual benefit and for the good of the country.

What does concern us, however, in any decisions made affecting the future of Palestine, is that the fact be recognized by whoever exercises sovereignty over Haifa and Acre, 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 right 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, Moslems and Christians do in regard to visiting Jerusalem), be acknowledged and permanently safeguarded.

The Sepulchre of the Báb on Mt. Carmel, the Tomb of 'Abdu'l-Bahá in that same spot, the Pilgrim Hostel for oriental Bahá'ís in its vicinity, the large gardens and terraces which surround these places (all of which are open to visits by the public of all denominations), the Pilgrim Hostel for western Bahá'ís at the foot of Mt. Carmel, the residence of the Head of the Community, various houses and gardens in Acre and its vicinity associated with Bahá'u'lláh's incarceration in that city, His Holy Tomb at Bahjí, near Acre, with His Mansion which is now preserved as a historic site and a museum (both likewise accessible to the public of all denominations), as well as holdings in the plain of Acre—all these comprise the bulk of Bahá'í properties in the Holy Land. It should also be noted that practically all of these properties have been exempted from both Government and Municipal taxes owing to their religious nature. Some of these extensive holdings are the property of the Palestine Branch of the National Spiritual Assembly of the United States and Canada, incorporated as a religious society according to the laws of the country. In future various other Bahá'í National Assemblies will hold, through their Palestine Branches, part of the International Endowments of the Faith in the Holy Land.

In view of the above information I would request you and the members of your Committee to take into consideration the safeguarding of Bahá'í rights in any recommendation which you may make to the United Nations concerning the future of Palestine.

May I take this opportunity of assuring you of my deep appreciation of the spirit in which you and your colleagues have conducted your investigations into the troubled conditions of this Sacred Land. I trust and pray that the outcome of your deliberations will produce an equitable and speedy solution of the very thorny problems which have arisen in Palestine.

Yours faithfully,
Shoghi Rabbani

Haifa, Palestine
July 14, 1947

It must be remembered that the only oriental notable of any standing whatsoever, who had not fled from Palestine before the War of Independence, was Shoghi Effendi. This fact was not lost upon the authorities of the new State. By acts such as this, the Guardian had succeeded in impressing upon non-Bahá'ís, who had no reason whatever to take him on faith alone, the sterling personal integrity and strict adherence to what he believed was the right course that characterized his leadership of the Faith of Bahá'u'lláh. Largely because of this, and a knowledge of what the Bahá'í Teachings represented, of which the *avant garde* of the Jewish Movement for independence were well aware, the new authorities were extremely co-operative in every way. One of their first acts, when the fighting was still going on, had been to place a notice on the Shrine of Bahá'u'lláh—much more isolated than the Shrines in Haifa—stating that it was a *Lieu Sainte* or "Holy Place", thus ensuring that it would be treated with respect by all Jews.

In January 1949 Mr. Ben Gurion, the Prime

Minister of the Provisional Government, came to Haifa on his first official visit and the Mayor naturally invited Shoghi Effendi to attend the reception being given in his honour by the Municipality. The dilemma was acute, for if the Guardian did not go, it would, with every reason, be taken as an affront to the new Government, and if he did go he would inevitably be submerged in a sea of people where any pretence at protocol would be swept away (this was indeed the case, as my father, Shoghi Effendi's representative, reported after he returned from this reception). The Guardian therefore decided that as he would not be attending, but was more than willing to show courtesy to the Prime Minister of the new State, he would call upon him in person. With great difficulty this was arranged through the good offices of the Mayor of Haifa, Shabatay Levy, as Mr. Ben Gurion's time in Haifa was very short and it was only two days before the first general election in the new State.

The interview took place on Friday evening, January 21st, in the private home the Prime Minister was staying in on Mt. Carmel and lasted about fifteen minutes. Ben Gurion enquired about the Faith and Shoghi Effendi's relation to it and asked if there was a book he could read; Shoghi Effendi answered his questions and assured him he would send him a copy of his own book *God Passes By*—which he later did, and which was acknowledged with thanks.

Typical of the whole history of the Cause and the constant problems that beset it was a long article which appeared in the leading English-language newspaper on December 20, 1948, in which, in the most favourable terms, its teachings were set forth and the station of Shoghi Effendi as its World Head mentioned. On January 28, 1949, there appeared in the letter column of this paper a short and extraordinary statement, signed "Bahai U.N. Observer", which flatly refuted the article and asserted, "Mr. Rabbani is not the Guardian of the Bahai faith, nor its World Leader" and gave the New History Society in New York as a source of further information. As there was no such thing as a "Bahai U.N. Observer" this move was plainly inspired by the once-more hopeful band of old Covenant-breakers, who sought, at the outset of a new regime, to blacken Shoghi Effendi's reputation and divert attention from his station by referring to Aḥmad Sohrab's rootless group in America. At a later date, when in 1952 the Covenant-breakers in Bahjí brought their case in the local courts against Shoghi Effendi for the demolition of an old building near the Mansion of Bahá'u'lláh, Sohrab sought, unsuccessfully, to bring pressure on the Minister of Religious Affairs to discredit the Bahá'í claims. It was with attacks such as this, both open and covert, that the Guardian, on the threshold of a new phase in the development of the affairs of the Faith at its World Centre, once more had to contend.

It had long been the desire of Shoghi Effendi to obtain control of the Mansion at Mazra'ih, where Bahá'u'lláh had first lived when He quitted once-for-all the walls of the prison-city of 'Akká. This property was a Muslim religious endowment and had now fallen vacant. It was planned by the government to turn it into a rest home for officials. All efforts, through the departments concerned, to procure this property were unavailing until Shoghi Effendi appealed directly to Ben Gurion, explaining its significance to the Bahá'ís and his desire to have it visited by pilgrims as a place so closely associated with Bahá'u'lláh. The Prime Minister himself then intervened in the matter and it was leased to the Bahá'ís as an historic site. Shoghi Effendi proudly informed the Bahá'í world, on December 16, 1950, that its keys had been delivered to us, by the Israeli authorities, after the lapse of more than fifty years.

The affairs of the Bahá'í Community, in matters concerning its day-to-day dealings with the government in connection with work at the World Centre, had been placed under the jurisdiction of the Ministry of Religious Affairs and was at first handled by the head of the Department that dealt with Muslim affairs. This Shoghi Effendi violently objected to as it implied the Faith was in some way identified with Islám. After much negotiation a letter was received from the Minister of Religious Affairs, dated December 13, 1953, addressed to "His Eminence, Shoghi Effendi Rabbani, World Head of the Bahá'í Faith" in which he said:

"... I am pleased to inform you of my decision to establish in our Ministry a separate Department for the Bahá'í Faith. I hope that this department will be of assistance to you in matters concerning the Bahá'í Centre in our State.

"In the name of the Ministry of Religious Affairs of the State of Israel, I wish to assure Your Eminence that full protection will be given to the Holy Places as well as to the World Centre of the Bahá'í Faith."

The victory was all the more welcome, following as it did the previously mentioned court case against Shoghi Effendi brought on a technicality by the Covenant-breakers in connection with the demolition of a house adjoining the Shrine and Mansion of Bahá'u'lláh in Bahjí. Never tired of seeking to publicly humiliate and discredit the Head of the Faith, be it 'Abdu'l-Bahá or the Guardian, they had had the temerity to summon Shoghi Effendi to appear in court as a witness. Once more, greatly concerned for the honour of the Cause at its World Centre, Shoghi Effendi appealed direct to the Prime Minister, sending as his representatives the President, Secretary-General and Member-at-Large of the International Bahá'í Council (whom he had summoned from Italy for this purpose) to Jerusalem on more than one visit to press the strategy he himself had devised. These representations were successful and on the grounds of its being a purely religious issue it was removed by Government from the jurisdiction of the civil courts. As soon as the plaintiffs found their plan to humiliate Shoghi Effendi had been forestalled, they were willing to settle the case by negotiation. That the authorities and the Bahá'í Community were equally pleased by this conclusion of the matter is shown in these letters written to the Guardian by members of the Prime Minister's staff—two men to whom the Faith owed much for their sympathetic efforts on its behalf at that time:

PRIME MINISTER'S OFFICE

Jerusalem, 19th May, 1952.

His Eminence Shoghi Rabbani,
World Head of the Bahá'í Faith,
Haifa.

Your Eminence,

I am instructed to acknowledge receipt of your letter of the 16th May addressed to the Prime Minister.

As you are no doubt aware, the dispute between yourself as the World Head of the Bahá'í Faith and members of the family of the founder of the Faith has found its solution and there is no need, therefore, to take any administrative action in order to solve the problem.

May I express to you our gratitude for your wise and benevolent attitude taken in the dispute which enabled us to impose a just and, we hope, a lasting solution on the dissident group?

The Prime Minister assures you of his personal esteem and sends you his best wishes.

Yours sincerely,
S. Eynath
Legal Adviser

The second letter was from Walter Eytan, Director-General of the Ministry for Foreign Affairs, and was written to Shoghi Effendi the following day. In it he says: "... Having done my best throughout to be of assistance to Your Eminence in the solution of these vexing problems, I heard with great satisfaction this morning that complete agreement had been reached. I sincerely trust that this puts an end to a period of anxiety for Your Eminence and the members of the Bahá'í Faith, and that you will now be able to proceed with your plans without further interference from any quarter."

It is significant to note that they address Shoghi Effendi as "His Eminence", a title which, though still far below what his position merited, was the one that had been introduced in the earliest days of his ministry, but never really used by any officials until the formation of the Jewish State.

The cordial nature of the relations established between the Guardian and the officials of the State of Israel encouraged Shoghi Effendi to ascertain if the President would care to visit the Bahá'í Shrine in Haifa; when word was received that he would accept such an invitation, Shoghi Effendi formally invited him to do so and arrangements were made for the morning of April 26, 1954, at which time, the Director of the President's Office wrote to Shoghi Effendi, the President would "be pleased to pay you an official visit". Accordingly the President and his wife arrived at the home of the Master, attended by two officials, partook of light refreshment and were presented by the Guardian with a Persian album, painted with miniatures and bound in silver, containing some photographs of the

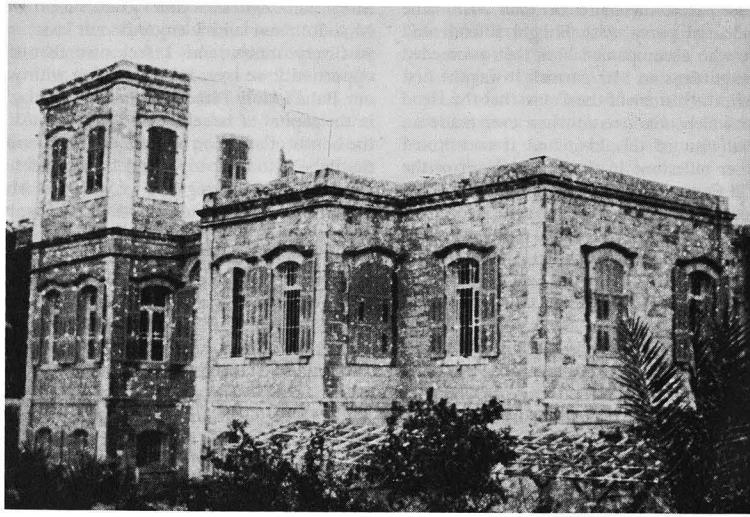
Shrines, as a memento of their visit. The Presidential party, with Shoghi Effendi and those who accompanied him, then proceeded to the gardens on Mt. Carmel. It was the first time in the history of the Cause that the Head of an independent nation had ever made an official visit of this kind and it constituted another milestone in the development of the World Centre of the Faith. The President and his companions showed the greatest respect to the Shrine of the Báb, removing their shoes as we did, before entering it, the men keeping their hats on out of reverence as Jews for a holy place; it was a very moving moment to see President Ben Zvi standing beside Shoghi Effendi, the former with his European hat, the latter with his simple black fez, before the threshold. After a few words of explanation from Shoghi Effendi we all withdrew and walked about the gardens for a few minutes before saying good-bye in front of the Oriental Pilgrim House where the President's car was awaiting him.

On April 29th the President wrote personally to the Guardian: "I should like to express my thanks for your kind hospitality and for the interesting time I spent with you visiting the beautiful Gardens and remarkable Shrine . . . I do appreciate the friendship which the Bahá'í Community has for Israel and it is my sincere hope that we may all live to see the strengthening of amity between all peoples on earth." On May 5th the Guardian replied to this letter in equally warm terms: ". . . It was a great pleasure to meet Your Excellency and Mrs. Ben Zvi, and be able to show you one of our places of Bahá'í pilgrimage in Israel . . . If it suits your convenience, Mrs. Rabbani and I, accompanied by Mr. Ioas, would like to call upon Your Excellency and Mrs. Ben Zvi in Jerusalem . . ." The time for this return call was set for the afternoon of May 26th and we had tea and a pleasant conversation with the President and his wife, in her own way as much a personality as her husband and equally nice. In the interim between these two visits Shoghi Effendi had sent to the President some Bahá'í books which he had promised him and these had been acknowledged with the thanks of the President and the assurance that he would read them with great interest. Ever meticulous in all matters, Shoghi Effendi wrote on June 3rd to the President: "I wish to thank you and Mrs. Ben Zvi for your kind hospitality. Mrs. Rabbani and I enjoyed our visit with you very much, and I feel sure that this opportunity we have had of visiting with you our Bahá'í Holy Places and calling upon you in the capital of Israel has served to reinforce the bonds of affection and esteem which unite the Bahá'ís to the people and Government of Israel. With kind regards to you and Mrs. Ben Zvi . . ." Thus ended another memorable chapter in the process of winning recognition for the Faith at its World Centre.

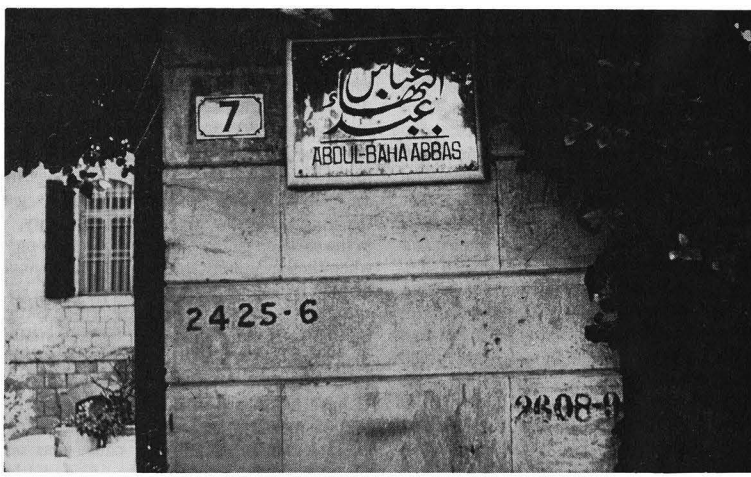
Although the major affairs of the World Centre had usually to be handled in Jerusalem with the highest officials, much of its work needed to be transacted with the help of the municipal officials in both 'Akká and Haifa—particularly the latter. It is an interesting fact that of the many dealings with Haifa municipal engineers which the Bahá'í Community had over the years the first was in the days of 'Abdu'l-Bahá Himself when a Dr. Ciffrin had submitted to Him his design for a monumental staircase and cypress avenue leading from the old Templar Colony at the foot of Mt. Carmel up to the Báb's Shrine. The Master had not only approved of this scheme but had granted land for its realization and headed the list of subscribers to the "Báb's Monumental Stairway", as the project was called, by contributing £100.

Aside from the struggle on Shoghi Effendi's part, carried on shrewdly and persistently, to win concessions from municipal officials as well as recognition of the unique status of the Bahá'í Faith in both Haifa and 'Akká—the twin cities harbouring its World Centre—he maintained a friendly and co-operative relationship with the Mayor of Haifa in respect to many municipal undertakings, not the least of which was the support he gave the authorities—either the Municipality, or in the early days, the District Commissioner—when there was some special need for financial help in charitable work.

Nothing could better describe Shoghi Effendi's attitude and policy in such matters than the letter he wrote, on February 7, 1923, so early in his ministry, to Colonel Symes: "I have just heard of the Charity Ball which Mrs. Symes is organizing to aid the poor of Haifa. Realizing how their cause was consistently upheld by my beloved Grandfather, and it being my earnest endeavour to follow



The house of 'Abdu'l-Bahá in Haifa where Shoghi Effendi lived for half a century and whence, for thirty-six years as Guardian he administered the affairs of the Bahá'í Faith. The two rooms where the Guardian lived and worked were added on to the roof; in 1937 three more were added.



Entrance to the home of 'Abdu'l-Bahá in Haifa.

in his footsteps, I beg to enclose the sum of £20 – as a contribution to the fund . . . I trust you have had a very enjoyable time in Egypt, and hoping to meet you and Mrs. Symes in the near future . . ." The same sentiment is expressed with equal feeling two years later in another letter to Colonel Symes: "The perusal of your circular letter of February 16th, 1925 with reference to the establishment of the Haifa Charitable Fund has served to remind me of the keen interest 'Abdu'l-Bahá took in charitable institutions. Animated by the same sentiment and desirous to walk in the footsteps of my beloved Grandfather, I hasten to enclose herewith the sum of £20 – towards the relief of the sufferings of the poor in Haifa."

Whenever calamity overtook the people, Shoghi Effendi responded warmly to the need. In April 1926 he wrote to the Commissioner of the Northern District: "Fully aware of the intense suffering caused by recent disturbances, and mindful of the loving care bestowed by 'Abdu'l-Bahá on the suffering and needy, I take great pleasure in enclosing the sum of £30 – as my contribution towards the relief of the poor and shelterless . . . I shall be grateful if you will let me know from time to time if any such need arises, in whatever place and on behalf of whatever denomination." In 1927 we find him again responding to disaster by sending the Secretariat of the Government in Jerusalem £100 as his contribution to the Earthquake Relief Fund. Over the years, in large or in small amounts, he followed in the ways of the Master who had been called "the Father of the Poor".

That these contributions to various causes were warmly received is self-evident: the District Commissioner for the Northern District thanks Shoghi Effendi, in 1934, for his "most generous contribution towards the relief of distress in Tiberias" and also for his "message of sympathy which I will convey to District Commissioner of Tiberias." In 1950 we find the Chairman of the Haifa Municipal Commission, the Mayor, thanking Shoghi Effendi for the £500 "being your Eminence's generous contribution for the relief of the poor in Haifa, on the occasion of the 100th anniversary of the Martyrdom of the Báb." Almost invariably, when forwarding such contributions, the Guardian would add that they were to "be distributed equally among the needy members of all communities, irrespective of their race or religion."

The general policy of the Faith in matters of charity was made abundantly clear by a letter he wrote to the Mayor of Haifa, on May 7, 1929, in which he acknowledges receiving his circular related to the prevention of mendicancy in the city of Haifa and states: "Fortunately, this is a problem which does not affect the Bahá'í Community, as under our laws begging is strictly prohibited. I appreciate, however, the importance and timeliness of the measure you are considering and take pleasure in enclosing a cheque to your order for £50 – in behalf of the Bahá'í Community in anticipation of any plan that the Municipality may devise for the alleviation of poverty and the help of the needy in Haifa. You may be assured that the Community will rigidly observe any regulations that may be put into effect."

In the years when the people of Palestine and, later, of Israel were undergoing great hardships, between 1940 and 1952 alone, the Guardian gave the Municipality of Haifa over ten thousand dollars for the poor of all denominations. In addition to such help given through government and municipal agencies he also responded to the appeals of many charities, gave individually to those he deemed worthy, and, even sometimes contributed money for some special purpose connected with the mosque in Haifa. Many times he gave contributions spontaneously, such as the £100 he donated to the Government Lunatic Asylum in 'Akká—the former Turkish barracks—when the room occupied by Bahá'u'lláh was turned over to the custody of the Bahá'ís, and the sum he presented towards the construction of the Institute of Physics which the Weizmann National Memorial was undertaking.

But this was not the only way in which he demonstrated to the local authorities his good will. Whatever demands were made of him he usually found he was in a position to respond to them most cordially. An example of this is an exchange of correspondence with Aba Khoushy, the Mayor of Haifa, which took place in 1952. A country-wide Symposium on Problems of Illumination was to take place at the Hebrew Technical College in Haifa and would coincide with the Jewish Feast of Hanukka, the Feast of Lights. His

Worship in a letter to Shoghi Effendi informed him of this and wrote that: "I should be grateful if you too could share in our efforts to make this conference a success and would kindly issue instructions to have the beautiful Shrine of your Faith, on the Carmel slopes, illuminated festively during the week Dec. 12–Dec. 19, 1952, inclusively." As usual, whenever he was approached courteously, Shoghi Effendi responded warmly. On December 7th he wrote to the Mayor:

> Your Worship:
>
> Your letter of November 30th has been received by me on my return from Bahjí, and I wish to assure you that the Bahá'í Community will be happy to cooperate in making the city of Haifa luminous and beautiful, in connection with the Symposium to be held at the Hebrew Technical College on Problems of Illumination, especially so as this Symposium will be held during Hanukka.
>
> I will give instructions that the period of illumination of our Shrine should be extended during these days [the Shrine was always flood-lit every night at sunset for a short time], and wish also to extend through your Worship an invitation to the delegates and visitors attending the Symposium to enter the Shrine and gardens on one of the evenings when they will be touring our city, to enjoy the illumination. The necessary arrangements can be made to open the gates and Shrine for them, if we are informed in advance.
>
> Yours sincerely,
> Shoghi Rabbani
> World Head of the Bahá'í Faith

Another significant example of the spirit in which Shoghi Effendi responded to worthy causes pressed upon his attention is the co-operation he gave the 'Akká District Commissioner when in 1943 he wrote to him that he could find no place to house a children's school and would he consider leasing eight rooms in the house of 'Abbúd (a large building and a place of Bahá'í pilgrimage) for this purpose? Shoghi Effendi permitted the school to use some of the rooms, but said he would not take any payment for them.

* * *

During the years when the Guardian was building up not only the material, tangible assets of the Faith at its World Centre but winning for it the recognition of both the government of the country in which that Centre was situated and the municipal authorities in whose city its chief institutions were to have their permanent headquarters, he was performing at the same time a similar function abroad. Years later he defined what this had been: a triple, world-wide effort to demonstrate the independent character of the Faith, to enlarge its limits and to swell the number of its supporters. In order, however, to accomplish this he had to have instruments and those instruments, so clearly provided for in the teachings, were the local and National Assemblies, the building blocks of its Administrative Order.

It is not surprising to find that Shoghi Effendi characterized the period of the Faith that was ushered in after 'Abdu'l-Bahá's ascension as the "Iron Age", "the Age of Transition", "the Formative Period". It was the Age in which the institutions of the Cause, whether national, local or international were being created, institutions which, the Guardian said, constitute the embryonic pattern that needs must evolve, during the Golden Age of the Bahá'í Dispensation, into a World Commonwealth. The principles governing the Administrative Order established in the *Will and Testament* were defined by him during the first years of his ministry in a flood of letters to the believers all over the world in which he made clear the functions of Assemblies, their fields of jurisdiction and—what was still more essential—the spirit that must animate them if they were to fulfil their purpose in the immediate future.

The administrative institutions may be likened to the veins and arteries of the body that carry in their network the vital flow of Bahá'u'lláh's teachings to all parts of the world; through their instrumentality a re-created society, "that Christ-promised Kingdom, that World Order whose generative impulse is none other than Bahá'u'lláh Himself, whose dominion is the entire planet, whose watchword is unity, whose animating power is the force of Justice, whose directive purpose is the reign of righteousness and truth, and whose supreme glory is the complete, the undisturbed and everlasting felicity of the whole of human kind", can be brought into being.

After defining the purely mechanical technique of how Assemblies should be elected and conduct their business, the Guardian's early admonitions to them often dealt with the subject of unity; if the "watchword" of future society was going to be "unity" it was obviously essential it should be assiduously cultivated amongst the Bahá'ís themselves. In 1923 he wrote to one of the local Assemblies: "Full harmony and understanding among the friends, outside and within the Spiritual Assembly; implicit confidence on the part of the non-members in every decision passed by their elected representatives; and the determination of these to disregard their likes and dislikes and seek naught but the general interests of the Movement—these constitute the only and sure foundation upon which any constructive work can be built in future and prove serviceable to the interests of the Cause." His letters to National Assemblies were no less emphatic: "An active, united, and harmonious National Spiritual Assembly, properly and conscientiously elected, vigorously functioning, alert and conscious of its many and pressing responsibilities, in close and continuous contact with the international centre in the Holy Land, and keenly watchful of every development throughout the length and breadth of its ever-expanding field of work—is surely in this day of urgent necessity and paramount importance, for it is the cornerstone on which the edifice of Divine Administration must ultimately rest."

No sooner had Shoghi Effendi got national bodies properly elected and functioning—in those countries where such a step was possible—than he set about putting these bodies on an unequivocal, clear legal basis. Through his encouragement one of the great milestones in Bahá'í history was set up in 1927, five years after he had begun to function as Guardian of the Faith. That milestone was no less than "the drafting and adoption of a Bahá'í National constitution, first framed and promulgated by the elected representatives of the American Bahá'í Community". He has described this as the initial step in "the unification of the Bahá'í World Community and the consolidation of its Administrative Order".

This document became the "charter" for all National Assemblies, was translated into such major languages in use throughout the Bahá'í world as Persian, Arabic, French, German and Spanish, and its provisions—based on those guiding lines Shoghi Effendi himself had been providing in his interpretive writings on the teachings of the Faith and the, as he described it, "complete system of world administration implicit in the teachings of Bahá'u'lláh"—were summarized by him in the following words: "The text of this national constitution comprises a Declaration of Trust, whose articles set forth the character and objects of the national Bahá'í community, establish the functions, designate the central office, and describe the official seal, of the body of its elected representatives, as well as a set of by-laws which define the status, the mode of election, the powers and duties of both local and national Assemblies, describe the relation of the National Assembly to the International House of Justice as well as to local Assemblies and individual believers, outline the rights and obligations of the National Convention and its relation to the National Assembly, disclose the character of Bahá'í elections, and lay down the requirements of voting membership in all Bahá'í communities."

The drafting of the By-Laws of the Spiritual Assembly of the Bahá'ís of the City of New York, in 1931, was likewise another great step forward in the evolution of the Administrative Order and was followed, a year later, by the legal incorporation of that Assembly in the State of New York. Of these by-laws Shoghi Effendi wrote that they would "serve as a pattern for every Bahá'í local Assembly in America and a model for every local community throughout the Bahá'í world."

The formulation of this prototype for all national Bahá'í constitutions, as well as the framing of by-laws suitable for any local Spiritual Assembly, laid a firm basis on which both national and local Bahá'í Assemblies could obtain incorporation or registration, according to the law of the country in which they functioned, and thus hold legal title to such endowments of the Faith as land, national and local headquarters, historic sites, and in some cases Bahá'í Houses of Worship—steps to which Shoghi Effendi attached the utmost importance. During 1928 the Guardian began to urge the oriental National Assemblies to form their national constitutions, patterned

on the American one, and in addition to seek recognition as religious courts empowered to administer the Bahá'í laws on matters of personal status, such as marriage, divorce, inheritance and so on, which in many Islamic countries do not come within the jurisdiction of the usual civil courts.

All this primarily involved the battle of an independent Faith to obtain full recognition of its position in history and to be treated on an equal footing with other world religions. In the constant process of orienting the destinies of individual Bahá'í communities towards their common goal of becoming a completely unified international body, directed from a World Centre and labouring to achieve no less than the universal brotherhood of man, world peace and eventually a world commonwealth of nations, Shoghi Effendi seized upon the formation of the United Nations as a further means of hastening the attainment of this supreme objective.

As soon as it became apparent that the framework of this international body permitted non-governmental organizations to send their accredited representatives to various conferences convened under its auspices, Shoghi Effendi urged what was then the National Spiritual Assembly of the Bahá'ís of the United States and Canada to apply for this status, which was obtained by that body in 1947. At the time it made its application it submitted a Bahá'í Declaration of Human Obligations and Rights as well as a Bahá'í Statement on the Rights of Women. A Bahá'í United Nations Committee was appointed and a Bahá'í observer attended United Nations sessions. As this status was very limited in scope ways and means were found by which it could be enlarged. This was achieved during the winter of 1947–1948 through seven National Spiritual Assemblies' authorizing the American national body to act on their behalf as their representative under the title Bahá'í International Community, duly recognized as an international organization accredited to the United Nations, a status that both enhanced the prestige of the Faith and increased the privileges of the official Bahá'í representatives who regularly attended and took part in various United Nations conferences of a type open to those enjoying such status. As new National Spiritual Assemblies were formed these too joined in and reinforced the organization representing the Bahá'í world.

The importance Shoghi Effendi attached to this tie linking the Cause with the greatest international instrument ever forged in human history is reflected in his own words: "it 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 favourable reaction on the progress of the Cause everywhere, especially in those parts of the world where it is still persecuted, belittled, or scorned, particularly in the East." At the time of the intense wave of persecution that swept over the Bahá'í Community of Persia in 1955 the carefully established and fostered relationship with the United Nations bore fruit; in consequence of the detailed documentation of the injuries and atrocities the followers of Bahá'u'lláh in His native land had been made to suffer, which was submitted to the Secretary-General of the United Nations, a commission was appointed by him, headed by the High Commissioner for Refugees, and instructed to contact the Persian Government and obtain formal assurance from it that the rights of the Bahá'í minority would be safeguarded. So much importance did the Guardian attach to this relationship that one of the twenty-seven listed objectives of the Ten Year International Teaching and Consolidation Plan—the World Crusade—was the "Reinforcement of the ties binding the Bahá'í World Community to the United Nations."

The history of the Cause, Shoghi Effendi wrote, "if read aright, may be said to resolve itself into a series of pulsations, of alternating crises and triumphs, leading it ever nearer to its divinely appointed destiny." Although the passing of the Central Figure of the Faith—whether it was the Báb, Bahá'u'lláh or 'Abdu'l-Bahá—had inevitably precipitated a crisis, the majority of such shocks which impelled it forward were the result of the persecutions it suffered, usually, though not exclusively, at the hands of its inveterate enemies, the Muslim ecclesiastics. During the thirty-six years of Shoghi Effendi's ministry there were repeated and violent outbreaks, locally and on a national scale, of a most brutal and bloodthirsty nature, against the followers of the Faith in Persia;

its adherents in Turkey were suppressed, persecuted and falsely accused; its followers in Egypt were subjected to attacks upon their persons, their properties, their cemeteries and their legal rights; its adherents in Russia had their Assemblies dissolved, their Temple confiscated and were themselves, for the most part either deported or exiled; the Bahá'í Community in Germany was officially dissolved and its activities forbidden in June 1937, its national archives were confiscated, some of its members interrogated and even placed under arrest.

Such events caused the Guardian keen distress, took up a great deal of his time and added to the burdens of an already overburdened heart and mind. The major problem, however, was always Persia, where a "long-abused, down-trodden, sorely tried community" perpetually struggled for its very existence in the face of continual persecution. This "dearly-beloved" Community — as he so lovingly and repeatedly referred to it — preoccupied him from the earliest to the latest days of his ministry. A steady flow of communications from him poured out to its members and its elected national body, and in his communication to the Bahá'ís of the West it was the frequent subject of his solicitude, his appeals for assistance in defending it and his explanations of why this community — which he said had led the Heroic Age of the Faith—was so bitterly set upon by the people of its native land.

There was a time, as indicated in his letters, when Shoghi Effendi hoped the founder of the new Pahlaví dynasty—who was introducing many much needed reforms—would speedily usher in a new phase in the development of Bahá'u'lláh's Faith in that country. In 1929 Shoghi Effendi had written that the believers there were "tasting the first fruits of their long-dreamed emancipation". It was in view of this process of reform now taking place that he had advised the National Assembly to press for permission to print books and establish a Bahá'í Publishing Trust. This having been refused we find him cabling America in January 1932: "Urge transmit promptly through Teheran Assembly two written communications Persian Government and Shah expressing behalf American believers lively appreciation recent beneficial internal reforms, emphasizing spiritual ties binding two countries and earnestly pleading removal ban entry Bahá'í literature . . ." Shoghi Effendi's hopes, however, were short-lived; the reforms were not big enough to include a bitterly hated community and this request too was refused.

In December 1934 Shoghi Effendi wired the Persian National Assembly: "Has Tarbiyat School been permanently closed enquire and wire". The background of this question is reflected in the answer of that Assembly to the Guardian: "Pursuant with your request on day Báb's Martyrdom both Tarbiyat Schools Teheran were closed therefore Ministry Education obliged close both schools and asked why we did not dissimulate . . ." This case might be cited as a classic example of the struggle of the Persian Bahá'ís—constantly spurred on and guided by Shoghi Effendi—to obtain at least a reasonable measure of liberty in following their own religion, which numerically was, after Islám, the largest in the country. The Tarbíyat boys and girls School, owned and managed entirely by the Bahá'ís, had been in existence for thirty-six years. Founded in 1898, in the days of 'Abdu'l-Bahá, it had been a project dear to His heart; it had always had an excellent reputation, and although its pupils were mainly Bahá'í, children of all denominations attended it. The School had always closed on the nine Bahá'í Holy Days but now, on the flimsy pretext that the Bahá'ís belonged to a denomination not officially recognized in Persia, the Ministry of Education had suddenly required the School to remain open on these days. This meant a retreat instead of an advance in the battle for emancipation the Cause was struggling so desperately to win and Shoghi Effendi flatly refused, ordering the Assembly to close the School on the anniversary of the Báb's Martyrdom. As he was neither willing to advise the believers to dissimulate their Faith, nor to keep the School open on Bahá'í Holy Days, and the government refused to change its orders, the Tarbíyat School, one of the best in Persia, was closed and remains closed to the present day.

In announcing this bad news, the day after he received his answer from Ṭihrán, to the Bahá'ís in that land where they enjoyed the greatest degree of freedom throughout the entire world the anger of the Guardian is reflected in every word as he pours out the

list of indignities and sufferings to which the Bahá'ís of Persia are being subjected: "Information just received indicates deliberate efforts undermine all Bahá'í institutions in Persia. Schools in Kashan, Qazvin, Sultanabad closed. In several leading centres including Qazvin Kirmanshah orders issued suspend teaching activities, prohibit gatherings, close Bahá'í Hall, deny right burial in Bahá'í cemeteries. Bahá'ís of Teheran compelled under penalty imprisonment register themselves Moslems in identity papers. Elated clergy inciting population. National Teheran Assembly's petitions to Shah undelivered rejected. Impress Persian Minister gravity intolerable situation".

In face of these wholly unwarranted blows received at a time when it could logically be expected that the more liberal policy affecting the entire country would be stretched to include the members of a Faith that since the days of Darius and his successors constituted that nation's only serious claim to fame—at such a time the Persian Bahá'ís were able to hold a convention whose delegates were sufficiently representative of the Bahá'í Community within that country to elect a National Assembly that Shoghi Effendi officially lists in his statistical pamphlets as having been formed in 1934.

The situation of the Bahá'ís in the East and particularly Persia is never really quiet, is always precariously balanced, ever ready to flare up into a violent and all-too-frequently bloody outbreak of persecution. Repeatedly there were isolated cases of Bahá'ís being killed—some of whom the Guardian mentioned as martyrs; constantly there was a temperature of persecution, sometimes hotter here and sometimes hotter there, but always present. To all the vicissitudes afflicting the Persian friends the Guardian responded with loving messages, with sums of money for relief, with instructions, usually to the American National Assembly, to intervene on their behalf and solicit justice in their cause.

The worst crisis, however, which the Persian Bahá'í Community experienced in the thirty-six years of the Guardian's ministry, arose in 1955, when, as he cabled, a sudden deterioration took place in the affairs of this largest community in the Bahá'í world. In a long cable, dated August 23rd, he reported to the Hands and National Assemblies what had been taking place: Following the seizure by the authorities of the National Headquarters of the Persian believers in Ṭihrán and the destruction of its large ornamental dome (a destruction during which one of the country's leading divines and a general of its army, themselves took up pickaxes and went to work), local Bahá'í administrative headquarters all over Persia were seized and occupied, the Parliament of the country outlawed the Faith, a virulent press and radio campaign was started, distorting its history, calumniating its Founders, misrepresenting its teachings, and obscuring its aims and purposes—following all this a series of atrocities was perpetrated against the members of this sorely tried community throughout the entire country. In his summary of the terrible damage done and the "barbarous acts" committed, he cited such events as: the desecration of the House of the Báb in Shíráz, the foremost Shrine of the Faith in Persia, which had been severely damaged; the occupation of the ancestral home of Bahá'u'lláh; the pillaging of shops and farms owned by the believers and the looting of their homes, destruction of their livestock, burning of their crops and digging up and desecration of the Bahá'í dead in their cemeteries; adults were beaten; young women abducted and forced into marriage with Muslims; children were mocked, reviled and expelled from schools as well as being beaten; tradesmen boycotted Bahá'ís and refused to sell them food; a girl of fifteen was raped; an eleven month old baby was trampled underfoot; pressure was brought on believers to recant their Faith. More recently, he went on to say, a mob two thousand strong had hacked to pieces with spades and axes a family of seven—the oldest eighty and the youngest nineteen—to the sound of music and drums.

The Bahá'ís, at the instruction of their Guardian, had already, through the intermediary of telegrams and letters to the authorities in Persia from over one thousand groups and Assemblies throughout the world, protested against such unjust and lawless acts committed against their law-abiding brethren. In addition all National Assemblies had addressed letters to the Sháh, the Government and the Parliament protesting this unwarranted persecution of a harmless community

on purely religious grounds. As all this brought forth no acknowledgment whatsoever from official quarters the Guardian instructed the International Bahá'í Community, accredited as a Non-Governmental Organization to the United Nations, to take the question to that body in Geneva, he himself nominating those whom he wished to act as representatives of the Community on this important occasion. Copies of the Bahá'í appeal were delivered to representatives of the member nations of the Social and Economic Council, the Director of the Human Rights Division, as well as to certain specialized agencies of Non-Governmental Organizations enjoying consultative status. The President of the United States was likewise appealed to by the American National Assembly and by all groups and local Assemblies in the country to intervene on behalf of their oppressed sister community in Persia.

This was the first time in its history that an attacked Faith was able to fight back with weapons that possessed some strength to defend it. The significance of this was clearly brought out by Shoghi Effendi. Whatever the outcome of these "heart-rending" events might be, one fact had clearly emerged: God's infant Faith, which had during the twenty-five years following the ascension of 'Abdu'l-Bahá provided itself with the machinery of its divinely appointed Administrative Order, and subsequently utilized its newly-born administrative agencies to systematically propagate that Faith through a series of national plans that had culminated in the World Crusade, was now, in the wake of this ordeal convulsing the overwhelming majority of its followers, emerging from obscurity. The world-wide reverberations of these events would be hailed by posterity as the "mighty blast of God's trumpet" which, through the instrumentality of the "oldest, most redoubtable, most vicious, most fanatical adversaries" of the Cause must awaken governments and heads of governments, in both East and West, to the existence and the implications of this Faith. So stormy were the circumstances surrounding these events in Persia and so impressive their repercussions abroad that the Guardian stated they were bound to pave the way for the emancipation of the Faith from the fetters of orthodoxy in Islamic countries as well as for the ultimate recognition in His own homeland of the independent character of the Revelation of Bahá'u'lláh.

In view of the great sufferings and pitiful condition of the Persian believers Shoghi Effendi inaugurated an "Aid the Persecuted" fund and opened it by himself contributing the equivalent of eighteen thousand dollars for "this noble purpose". Not content with this evidence of Bahá'í solidarity he called for the construction in Kampala, in the heart of Africa, of the "Mother Temple" of that continent as a "supreme consolation" to the "oppressed masses" of our "valiant brethren" in the cradle of the Faith. He struck back at the forces of darkness swarming over the oldest bastion of that Faith in the world, with the greatest weapons at his disposal—the forces of creative progress, enlightenment and faith.

Turning to the question of the liquidation of the Faith in Russia we must remember that one of the earliest Bahá'í communities in the world had existed there, in the Caucasus and Turkistán, from the end of the last century, where many Persians had found a welcome refuge from the persecutions to which they were so constantly subjected in their native land. They had established themselves in a number of towns, particularly in 'Ishqábád, where they had erected the first Temple of the entire Bahá'í world and opened schools for the Bahá'í children which remained in existence for over thirty years. Their affairs were well organized. They had, in 1928, a number of Spiritual Assemblies (including one in Moscow) and two central Assemblies had, pending the holding of proper, representative national elections, administered their affairs, appearing on lists published in the United States as the National Assemblies of the Caucasus and of Turkistán. In a letter addressed in September 1927 to the Local Spiritual Assembly of 'Ishqábád Shoghi Effendi instructed them to gradually prepare for delegates from all Assemblies in Turkistán to meet in 'Ishqábád and hold the election of their National Assembly. On June 22, 1928, Shoghi Effendi received a cable from the 'Ishqábád Assembly as follows: "In accordance general agreement 1917 Soviet Government has nationalized all Temples but under special conditions has provided free rental to respective religious communities regarding Mashriqu'l-Adhkár government has provided



Shoghi Effendi surveying the newly-laid gardens in Bahjí.

same conditions agreement to Assembly supplicate guidance by telegram". The Guardian took immediate action, cabling the Moscow Assembly to "Intercede energetically authorities prevent expropriation Mashriqu'l-Adhkár. Enquire particulars 'Ishqábád . . ." and to 'Ishqábád to "refer Moscow Assembly address petition authorities behalf all Bahá'ís Russia. Act firmly assure you prayers".

In recalling the events which transpired in Russia a sharp distinction must be made—one which the Guardian himself recognized—between the hardships to which the Russian believers were subjected and the persecutions the Bahá'ís underwent in Persia. In Persia the believers were, and still are, singled out as victims of every form of injustice because they are the followers of Bahá'u'lláh; in Russia the situation was entirely different. The Bahá'ís were not discriminated against because they were Bahá'ís but suffered from a policy which the government pursued against all religious communities.

In all persecutions how much is exacerbated by the unwisdom of the persecuted themselves, interacting on the unwisdom of subordinates carrying out the instructions of superiors—who may or may not be ill disposed—is a mystery we are not likely ever to solve in this world. It does not seem unreasonable to suppose, however, that at least some of our misfortunes we amplify by our own acts.

What had transpired in Russia, Shoghi Effendi wrote in a long letter to the Bahá'ís of the West on January 1, 1929, was that the Russian Bahá'ís had at last been brought under the "rigid application of the principles already enunciated by the state authorities and universally enforced with regard to all other religious communities"; the Bahá'ís "as befits their position as loyal and law-abiding citizens" had obeyed the "measures which the State, in the free exercise of its legitimate rights, has chosen to enforce". The measures which the authorities had taken "faithful to their policy of expropriating in the interests of the State all edifices and monuments of a religious character" had led them to expropriate and assume the ownership and control over "that most cherished and universally prized Bahá'í possession, the Mashriqu'l-Adhkár of 'Ishqábád." In addition to this "state orders, orally and in writing," had "been officially communicated to the Bahá'í Assemblies and individual believers, suspend-

ing all meetings . . . suppressing the committees of all Bahá'í local and national Spiritual Assemblies, prohibiting the raising of funds . . . requiring the right of full and frequent inspection of the deliberations . . . of the Bahá'í Assemblies . . . imposing a strict censorship on all correspondence to and from Bahá'í Assemblies . . . suspending all Bahá'í periodicals . . . and requiring the deportation of leading personalities in the Cause whether as public teachers and speakers or officers of Bahá'í Assemblies. To all these", Shoghi Effendi stated, "the followers of the Faith of Bahá'u'lláh have with feelings of burning agony and heroic fortitude unanimously and unreservedly submitted, ever mindful of the guiding principles of Bahá'í conduct that in connection with their administrative activities, no matter how grievously interference with them might affect the course of the extension of the Movement, and the suspension of which does not constitute in itself a departure from the principle of loyalty to their Faith, the considered judgment and authoritative decrees issued by their responsible rulers must, if they be faithful to Bahá'u'lláh's and 'Abdu'l-Bahá's express injunctions, be thoroughly respected and loyally obeyed." He went on to say that after the Bahá'ís in Turkistán and the Caucasus had unsuccessfully exhausted every legitimate means for the alleviation of these restrictions imposed upon them, they had resolved to "conscientiously carry out the considered judgment of their recognized government" and "with a hope that no earthly power can dim . . . committed the interests of their Cause to the keeping of that vigilant, that all-powerful Divine Deliverer. . ."

Shoghi Effendi assured the Bahá'ís in this message that if he deemed it expedient to call upon the Bahá'í world to intervene at a later stage he would do so. In April 1930 he felt the time had come for this; the precious Temple, which the Bahá'ís had succeeded in renting from the authorities after its confiscation, was now placed in danger of passing once-for-all from their hands through a series of further and harsher measures imposed upon the friends. He therefore cabled the American National Assembly ". . . prompt action required. Stress international character Temple . . ." In his previous long letter he had already outlined the approach that should be made, when and if the time came for the believers abroad to raise their voices in protest and explanation: national as well as local Assemblies, East and West, in a gesture of Bahá'í solidarity, would call the attention of the Russian officials not only to their refutation of any implication of a political design or ulterior motive which might have been falsely imputed to their brethren in that land, but to the "humanitarian and spiritual nature of the work in which Bahá'ís in every land and of every race are unitedly engaged" and to the international character of that Edifice which had the distinction of being Bahá'u'lláh's first Universal House of Worship, whose design 'Abdu'l-Bahá had Himself conceived and which had been constructed under His direction and supported by the collective contributions of believers throughout the world.

But when the die was finally cast Shoghi Effendi cabled the 'Ishqábád Assembly to "abide by decision State Authorities". A case such as this, involving the first of the two Bahá'í Temples erected under the aegis of 'Abdu'l-Bahá, cannot but form a guiding pattern for Bahá'í Assemblies to follow throughout all time and a well of information to the individual believer on his duty towards his government, whatever the nature of that government may be.

Two other countries, Turkey and Egypt, formed with Russia, Persia and Germany the scene of serious repressive and restrictive measures imposed on the Faith during the lifetime of the Guardian. In Turkey, which ever since the downfall of the Caliphate had been the subject, as Shoghi Effendi wrote, of "an uncompromising policy aiming at the secularization of the State and the disestablishment of Islám", great civil reforms had taken place, reforms with which incidentally the Bahá'ís were wholly in sympathy. The troubles which arose there were therefore not based on religious prejudice but were rather brought about by the fact that the new regime had in the past discovered that so-called religious groups in Turkey had provided cover for political agitation and when its agents found the Bahá'í Community was organized and was pursuing its activities openly, teaching and spreading the Faith, they became suspicious and alarmed, searched many of the believers' homes, seized any literature they found, severely cross-examined some of

them and put a good number in prison. The case brought a great deal of publicity to the Faith, to some extent abroad, but mostly in the Turkish press, which reacted in favour of the Bahá'ís and ensured for them, when it came before the Criminal Tribunal on December 13, 1928, a full and impartial hearing. It marked a new departure in the unfoldment of the Cause: "never before in Bahá'í history", Shoghi Effendi wrote, "have the followers of Bahá'u'lláh been called upon by the officials of a state . . . to unfold the history and principles of their Faith . . ."

It is interesting to note that in the papers seized by the authorities from the Assembly of Constantinople (the city now known as Istanbul), one of Queen Marie's tributes to the Faith was found and its implications were not lost upon the examining judges. The Chairman of the Constantinople Bahá'í Spiritual Assembly, in giving his testimony before the Court exposed in a most brilliant manner the tenets of the Faith and included this pointed quotation from Bahá'u'lláh's own words: *"Before Justice, tell the Truth and fear nothing."* The conclusion of this entire episode was that the Bahá'ís had to pay a fine for having infringed the law that all associations should be registered with the government and due authorization to hold public meetings be obtained, but its results were of great significance to the Faith, not only locally but abroad. The verdict of the Court was summarized by Shoghi Effendi in a general letter to the Bahá'ís of the West, written on February 12, 1929: "As to the verdict . . . it is stated clearly that although the followers of Bahá'u'lláh, in their innocent conception of the spiritual character of their Faith, found it unnecessary to apply for leave for the conduct of their administrative activities and have thus been made liable to the payment of a fine, yet they have, to the satisfaction of the legal representatives of the State, not only established the inculpability of the Cause of Bahá'u'lláh, but have also worthily acquitted themselves of the task of vindicating its independence, its Divine origin, and its suitability to the circumstances and requirements of the present age."

Although this was the first major episode involving the Bahá'ís with the new State that had evolved in Turkey after the downfall of the Caliphate, it was not to be the last. The secular powers were constantly on their guard against reactionary forces in the State and, as the official memory was short, in 1933 there was a recrudescence of the same suspicions and accusations that had brought about the case in 1928. On January 27th we find Shoghi Effendi cabling the American National Assembly: "Bahá'ís Constantinople and Adana numbering about forty imprisoned charged subversive motives. Urge induce Turkish Minister Washington make immediate representations his government release law abiding followers non-political Faith. Advise also National Assembly cable authorities Angora and approach State Department". At the same time he wired the Persian National Assembly: "Urge immediate representations Turkish Ambassador behalf imprisoned Bahá'ís Stamboul and Adana charged political motives". The next day he wired a prominent Turk:

> His Excellency Ismat Pasha
> Ankara
>
> As Head of Bahá'í Faith learned with amazement and grief imprisonment followers of Bahá'u'lláh in Stamboul and Adana. Respectfully appeal your Excellency's intervention on behalf followers of a Faith pledged loyalty to your Government for whose epochal reforms its adherents world over cherish abiding admiration.

The Bahá'ís, familiar with the whole situation through the detailed letters the Guardian had written at the time of the previous case, immediately took action and their representations to the Turkish authorities, as well, no doubt, as moves made in Turkey to cite the verdict the Criminal Court had given in the former case, secured, after many months of effort, the release and acquittal of the believers. On March 5th the Guardian informed the American Assembly: "Istanbul friends acquitted 53 still imprisoned Adana urge renew energetically representations immediate release" and on April 4th he cabled them: "Adana friends released. Advise convey appreciation Turkish ambassador".

In spite of a regular recrudescence of suspicion on the part of the Turkish authorities the Guardian was able to lay, during his own lifetime, sufficiently strong founda-

tions in the Bahá'í community of that country for it to elect after his passing, in fulfilment of one of his goals of the Ten Year Plan, its own independent National Spiritual Assembly.

In Egypt, one of the earliest countries to receive, during His own days, the Light of Bahá'u'lláh's Revelation, events transpired, three years before the first court case of the believers in Turkey took place, to which the Guardian attached supreme significance. Beginning by a fierce attack on a small band of Bahá'ís in an obscure village of Upper Egypt it ended in being the "first step", Shoghi Effendi said, in "the eventual universal acceptance of the Bahá'í Faith, as one of the independent recognized religious systems of the world". The laws of personal status in almost all Islamic countries are administered by religious courts; when the Bahá'ís of that village formed their Spiritual Assembly, the headman, inflamed by religious fanaticism, began to stir up feeling against three married men who had become Bahá'ís; through legal channels a demand was made that their Muḥammadan wives divorce them on the grounds that they were now married to heretics. The case went to the Appelate religious court of Beba, which delivered its Judgment on May 10, 1925, in which it strongly condemned the heretics for violating the laws and ordinances of Islám and annulled the marriages. This in itself was a significant move but what the Guardian attached the most importance to was that "It even went so far as to make the positive, the startling and indeed the historic assertion that the Faith embraced by these heretics is to be regarded as a distinct religion, wholly independent of the religious systems that have preceded it". In his résumé of that verdict Shoghi Effendi quoted the actual words of the Judgment, of such immense historic importance to the Bahá'ís:

> The Bahá'í Faith is a new religion, entirely independent, with beliefs, principles and laws of its own, which differ from, and are utterly in conflict with, the beliefs, principles and laws of Islám. No Bahá'í, therefore, can be regarded a Muslim or vice-versa, even as no Buddhist, Brahmin, or Christian can be regarded a Muslim or vice-versa.

Even if this verdict had remained an isolated phenomenon in an obscure local court of Egypt it would have been an invaluable weapon in the hands of the believers all over the world who were seeking to assert just that independence so clearly enunciated in this Judgment. But it did not rest there; it was subsequently sanctioned and upheld by the highest ecclesiastical authorities in Cairo, and printed and circulated by the Muslims themselves.

The Guardian, who was ever ready to seize upon the most insignificant and flimsy tools—from human beings to pieces of paper—and wield them as weapons in his battle to secure the recognition and emancipation of the Faith, grasped this sharp new sword placed in his hands by the enemies of the Faith themselves and went on striking with it until the end of his life. It was, he stated, the first Charter of the emancipation of the Cause from the fetters of Islám. In the East the Bahá'ís used it, under his astute guidance, as a lever to win for them a reluctant admission that the Faith was not a heresy inside Islám and in the West to assert its disavowal of that same accusation. It was even cited, at the time Shoghi Effendi made strong representations to the Israeli Minister for Religious Affairs, as a reason for his insistence that the affairs of the Bahá'í Community should not be handled by the same departmental head who was responsible for the Muslim Community in Israel, pointing out that this created the impression we were a branch of Islám, and stating he preferred to have Bahá'í matters placed under the jurisdiction of the head of the Christian Department as in this way there could be no ambiguity as regards the independent status of the Bahá'í Faith. It was as a result of such arguments as these that the Ministry for Religious Affairs set up a Bahá'í Department with a head of its own.

With the powerful lever of the Beba Court's Judgment the National Spiritual Assembly of the Bahá'ís of Egypt fought, over a period of years, to obtain for its Community at least a modicum of recognition of its independent religious status. To facilitate this the Assembly published a compilation of the Bahá'í laws related to matters of personal status and with the force of this document behind it, and using repeated incidents provoked by fanatical Muslims against the

Bahá'ís, succeeded in obtaining from the Egyptian Government plots of land, officially granted to it in those cities where there was a relatively large group of believers, to be used as exclusively Bahá'í burial grounds.

This compilation of the laws regarding personal status was translated into Persian as well as English and used as a guide in the conduct of Bahá'í affairs in those countries which did not have civil laws covering such matters. Although certain concessions were won from the authorities in Muslim countries such as Egypt, Persia, Palestine and India as a result of this, the fact remained that the legal situation of the Bahá'ís, particularly in Egypt and Persia, was highly ambiguous and they often found themselves with no rights at all in certain respects, living in a kind of legal no man's land. This was particularly true of their marriages and divorces which were registered with their Assemblies, took place according to Bahá'í law, but were viewed as non-existent in the eyes of the government of their country. The fact that large communities of believers accepted this hardship proudly, refusing to be humiliated in the eyes of their derisive fellow-countrymen, and continue to this day the struggle for recognition in such fundamental matters, is the highest possible tribute to the spirit of faith the teachings of Bahá'u'lláh have engendered in their hearts, and to the loyalty with which they carried out the instructions of their beloved Guardian not to mind "any wave of unpopularity, of distrust or criticism, which a strict adherence to their standards might provoke."

In his recapitulation of those events which must ultimately lead to the recognition and emancipation of the Faith Shoghi Effendi, in *God Passes By*, wrote these memorable words: "To all administrative regulations which the civil authorities have issued from time to time . . . the Bahá'í community, faithful to its sacred obligations towards its government, and conscious of its civic duties, has yielded, and will continue to yield implicit obedience... To such orders, however, as are tantamount to a recantation of their faith by its members, or constitute an act of disloyalty to its spiritual, its basic and God-given principles and precepts, it will stubbornly refuse to bow, preferring imprisonment, deportation and all manner of persecution, including death—as already suffered by the twenty thousand martyrs that have laid down their lives in the path of its Founders—rather than follow the dictates of a temporal authority requiring it to renounce its allegiance to its cause."

In Shoghi Effendi's administration of the affairs of the Faith there was a quality of rigidity in essentials and fluidity in non-essentials that must always characterize a truly great leader. Whereas in matters that are fundamental there can be no compromise, there can and should be, in administering the affairs of a world-wide community, recognition of the fact that people are in different stages of evolution. An example of the wisdom and skill of Shoghi Effendi is the way he treated different communities differently, never permitting any community—be it in one of the world's great and most sophisticated metropolises or in a village of illiterate peasants—to disregard the fundamental teachings of Bahá'u'lláh, but recognizing at the same time the fact that one does not require of a five-year-old child what one does of an adolescent or demand the same wisdom, obedience and experience in a young man of twenty-one that one expects from a person who has passed through three score years and ten in the school of life.

No better example of this differentiation in the stages of development that characterize different Bahá'í communities at the present time could be found than in the last letter Shoghi Effendi addressed to one of the great African Regional Assemblies. Dated August 8, 1957 (less than three months before he died), and written at the instruction of the Guardian himself, his secretary pointed out the very essence of his thoughts on such a supremely important subject at this stage in Bahá'í history: "We cannot expect people who are illiterate (which is no reflection on their mental abilities or capacities) to have studied the Teachings, especially when so little literature is available in their own language in the first place, and grasp all their ramifications, the way an African, say in London, is expected to. The spirit of the person is the important thing, the recognition of Bahá'u'lláh and His position in the world in this day . . . The purpose of the new National Assemblies in Africa, and the purpose of any administrative body, is to carry the Message to the people and enlist the sincere under the banner

of this Faith . . . Therefore, those responsible for accepting new enrollments must just be sure of one thing—that the heart of the applicant has been touched with the spirit of the Faith. Everything else can be built on this foundation gradually."

What Shoghi Effendi made us understand is that the great tree of the World Order of Bahá'u'lláh when first planted is a tiny seed—belief in Him. Gradually it will grow, like any living thing, bigger and bigger and become more and more mature. Shoghi Effendi conceived it his major task, pursuant to 'Abdu'l-Bahá's instructions in His Will, to promulgate the Faith throughout the entire planet and enlist under its banner all the peoples of the world; he realized the raw material must first be assembled from which could be shaped the future society of that world; although so many things were required to shape that future society and were admittedly essential prerequisites to its creation, the supreme fact remained that the masses must be first brought under the shadow of Bahá'u'lláh before His World Order could emerge in all its glory.

In North America, the Cradle of the Administrative Order of the Faith, the Guardian spent sixteen years in laying a firm foundation and creating a pattern for all Bahá'í administrative institutions. In our modern terminology he built a launching pad from which he could send off his rockets—the great teaching Plans that occupied so much of his time during the last two decades of his life. That "the administration of the Cause is to be conceived as an instrument and not a substitute for the Faith of Bahá'u'lláh, that it should be regarded as a channel through which His promised blessings may flow, that it should guard against such rigidity as would clog and fetter the liberating forces released by His Revelation . . ." Shoghi Effendi made absolutely clear.

Just as in a stellar galaxy there are many universes in different stages of evolution, so in the global galaxy of God's Cause different parts of the Bahá'í world were in different states of development. The communities of the Middle East were much farther advanced in applying the Bahá'í laws and ordinances in the lives of the believers that composed them, but they were neither emancipated, recognized nor free. The communities in the West, in the Americas, Europe and Australasia were free, but, because of their cultural past, and the fact that in their countries laws of personal status were administered by civil and not religious courts, were far behind the East in applying many of the laws of their Faith as well as in observing its ordinances. The new Bahá'ís in many of the world's more backward countries were free in the sense of not being, like their brethren in the East, the victims of fanatical governments whose state religion was Islám, but were not always able to apply the Bahá'í laws because of the tribal societies in which many of them lived, and were also handicapped, at least temporarily, by the fact that the historical backgrounds from which they had sprung were so different in many respects from those of the peoples of Jewish, Christian and Muḥammadan antecedents, whose common background was that from which the Bahá'í Faith itself had come. Because of these factors Shoghi Effendi, like the conductor of a great orchestra, made sure that each community within the Bahá'í world was playing its own notes in the symphony of the whole. Though the parts were different each one had to follow the notes he had been given. Unless we grasp this picture of what our Bahá'í world is like at this present stage of its development, we will never be able to properly understand just what Shoghi Effendi did create, did accomplish, during his ministry and how thrilling his achievements are.

These different examples indicate that although mankind is one and the Faith is one, although its Administrative Order is one and its World Order will be one, the enforcement of the laws, ordinances and administrative procedures of the Cause must perforce progress at different rates of speed in different places. Shoghi Effendi spent many years erecting, on the foundation already created by the Master, an organized system in which a Bahá'í was clearly differentiated from a non-Bahá'í—through his beliefs, his privileges and his responsibilities — before he could take the step of devising a way to ensure that inside the Bahá'í communities the believers made reasonable effort to follow the Bahá'í teachings and that if they too flagrantly disregarded them there was a means of punishment—a sanction—at hand to ensure they did not place in jeopardy the good name

and independent character of the Faith and as a means of protecting the reputation of the community. This sanction was the removal of the administrative rights of a believer; it meant that he or she could no longer vote in Bahá'í elections, be elected to or appointed on Bahá'í Assemblies and committees, receive a Bahá'í marriage or divorce and attend those meetings where the Bahá'ís as a community were gathered. In the East, where many laws of personal status were administered by Assemblies, it involved a number of the provisions of the Aqdas; in the West, where a different situation existed, it involved obedience to those laws the Guardian considered the Bahá'ís must now follow, such as obtaining the consent of both parents to marriage, having a Bahá'í marriage ceremony, and following the Bahá'í divorce laws. This sanction was also invoked in cases where Bahá'ís, completely disregarding the teachings of their Faith, entered into political matters, or in cases of what he carefully termed "flagrant immorality" which brought the whole community into disrepute, or for other serious breaches of what he called those "directing and regulating principles of Bahá'í belief" which "the upholders of the Cause . . . feel bound, as their Administrative Order expands and consolidates itself, to assert and vigilantly apply." Shoghi Effendi made it clear that the removal of voting rights must never be used lightly and its use at all should be avoided as much as possible.

A procedure as fundamental as this was one which Shoghi Effendi universally applied to Bahá'ís everywhere in the world, no matter what type of society they were living in, and was part of his gradual implementation of the laws and principles ordained by Bahá'u'lláh "which constituted", he stated, "the warp and woof of the institutions upon which the structure of His World Order must ultimately rest".

This direction of a Faith from its World Centre, which necessitated rigidity and universality in fundamental matters and permitted and even encouraged fluidity in secondary matters, forms a fascinating subject for observation. Shoghi Effendi's ministry was a constant breaking of the various shackles binding the Bahá'ís to the past, to the societies in which they lived, and a building up of their knowledge of the Faith and of its administrative institutions. Like a skilled physician he gave general health rules to all and specific remedies in specific cases.

A typical example of the wonderful balance Shoghi Effendi expressed in all his views is that reflected in his attitude towards the subject of the funds of the Faith. Provisions for the support of the Cause of God had been made by Bahá'u'lláh Himself and mentioned by 'Abdu'l-Bahá on many occasions; but it was not until 1923 that Shoghi Effendi began to lay the foundations of systematic financial support of the work.

On one hand it was apparent that under no circumstances could the world redeeming Order of Bahá'u'lláh be established without great financial expenditures and on the other there were two principles that Shoghi Effendi felt compelled to call to the attention of the Bahá'ís which, if not correctly understood and exposed in their proper light, could militate against the much-needed flow of contributions into the various Funds of the Faith. The first was that as the Bahá'ís had received the bounty of knowing of and accepting Bahá'u'lláh in this great new day, they were the ones to freely give back to their fellow men the benefits that this had brought them. Shoghi Effendi made this very clear as early as 1929: "we should, I feel, regard it as an axiom and guiding principle of Bahá'í administration that in the conduct of every specific Bahá'í activity . . . only those who have already identified themselves with the Faith and are regarded as its avowed and unreserved supporters should be invited to join and collaborate." Bahá'ís could only accept money from non-Bahá'ís for purely humanitarian purposes, such as charity to be expended for peoples of all racial and religious backgrounds and not just for Bahá'ís.

The second, and what he termed "the cardinal principle" in a message to the American National Assembly in 1926, was "that all contributions to the Fund are to be purely and strictly voluntary in character. It should be made clear and evident to everyone that any form of compulsion, however slight and indirect, strikes at the very root of the principle underlying the formation of the Fund ever since its inception." This instruction was the logical concomitant of the attitude of the Bahá'í religion that the Message of the Manifestation of God in this day is His free

gift to the peoples of the world; that all men have been called by Him to enter the Divine Fold and that in doing so not money but faith is required of them. Unlike so many churches there were no entrance fees, no obligatory dues to be paid, no seats in the Temples to be purchased, no forced contributions. The poor could find a refuge and the rich be welcomed on equal terms.

Shoghi Effendi made it clear that one of the duties and privileges of being a follower of Bahá'u'lláh was to support His work in this world. He also made it clear that it was the principle involved in giving that was more important than the sum involved; the penny of a poor man, which might for him and his family represent a real sacrifice, was as precious, as much needed and just as respectable a contribution as the hundreds or thousands of dollars a more well-to-do Bahá'í might be able to give. Over and over again he stressed these two things: universality in giving, the participation of all as a symbol of our common love for and solidarity in our Faith, and sacrifice in giving. At the time when the great Mother Temple of the West was in urgent need of contributions to raise its structure the Guardian wrote: "It cannot be denied that the emanations of spiritual power and inspiration destined to radiate from the central Edifice of the Mashriqu'l-Adhkár will to a very large extent depend upon the range and variety of the contributing believers, as well as upon the nature and degree of self-abnegation which their unsolicited offerings will entail." It is hard for a wealthy person to sacrifice because he has so much; but for a poor person to sacrifice is easier because he has so little. Money given to the Cause at a sacrifice on the part of any giver carries a particular blessing with it.

Shoghi Effendi himself repeatedly supported various undertakings in different countries. Shortly after the Master's passing he began to contribute to the American Temple; in 1957 he announced he himself would defray one-third of the cost of erecting the three new Bahá'í Temples to be constructed during the World Crusade; he supported much of the translation and printing of Bahá'í books, contributed to Bahá'í cemeteries and the purchase of various Bahá'í headquarters, and innumerable other activities. In doing this he set an example to all believers and all Bahá'í institutions of giving, of participating with others in the joy of bringing to fruition plans of the Cause of God. His complete frankness in such matters, his avowal on some occasions that he did not have the money needed to do a certain thing he wanted to do for the Cause, the touching words with which he sent a small sum for the American Temple: "I beg to enclose my humble contribution of 19 pounds, as my share of the numerous donations that have reached the Temple Treasury in the past year", all provide not only an example but a very real encouragement to believers rich or poor to follow in his footsteps, happy they have such footsteps to tread in.

In his constant encouragement of the Bahá'ís to arise and spread their Faith among the spiritually hungry multitudes of their fellow men the Guardian frequently recalled to them the injunction of Bahá'u'lláh Himself: *"Centre your energies in the propagation of the Faith of God. Whoso is worthy of so high a calling, let him arise and promote it. Whoso is unable, it is his duty to appoint him who will, in his stead, proclaim this Revelation . . ."* and said that those who were not able to go forth and establish themselves in those places where Bahá'ís were so urgently needed, should, mindful of these words of Bahá'u'lláh, "determine . . . to appoint a deputy who, on that believer's behalf, will arise and carry out so noble an enterprise." On more than one occasion he himself, through a National Assembly, deputized a number of Bahá'ís to fulfil specific goals.

* * *

A proper understanding of the evolution of the Cause of God cannot be achieved unless certain fundamental truths enshrined in it are made clear. 'Abdu'l-Bahá stated one of these when He wrote: *"From the beginning of time until the present day, the light of Divine Revelation hath risen in the East and shed its radiance upon the West. The illumination thus shed hath, however, acquired in the West an extraordinary brilliancy."* This was the statement of a general principle common to the phenomenon of religion on this planet, but in this Bahá'í Dispensation the clear and specific working of this principle has been laid bare to our eyes over a period of more than one hundred and twenty-five years.

The combination of the love of the Father for the first-born, for the first nation in the West to respond to His Message, and the vitality of the New World itself, seems, in a mysterious and beautiful way, to have invested the Bahá'ís of North America with a station and powers unparalleled in history; Shoghi Effendi said they had been given "spiritual primacy" by 'Abdu'l-Bahá, and were "the appointed, the chief trustees" of that "divinely conceived, world-encompassing" Divine Plan which conferred on them a world mission which was the "sacred birthright of the American followers of Bahá'u'lláh". In his observation of the fulfilment of the truths enshrined in the Teachings, Shoghi Effendi pointed out that there had been forces at work "which, through a remarkable swing of the pendulum, have caused the administrative centre of the Faith to gravitate away from its cradle, to the shores of the American Continent." "To their Persian brethren, who in the Heroic Age of the Faith had won the crown of Martyrdom, the American believers, forerunners of its Golden Age, were now worthily succeeding"; they had become the "spiritual descendants of the heroes of God's Cause". It was their destiny—the destiny of this "much loved", "high minded and valiant", "God-chosen" community—to "be acclaimed as the creator and champion-builder of the World Order of Bahá'u'lláh".

In one of his earliest letters as Guardian, addressed to the New York Spiritual Assembly in 1923, Shoghi Effendi states in a few words his attitude towards America, an attitude that never altered until the end of his life: "Conscious of the clear and emphatic predictions of our beloved Master as to the predominant part the West is destined to play during the early stages in the universal triumph of the Movement, I have, ever since His departure, turned my eyes in hopeful expectation to the distant shores of that continent . . ."

A mutually trusting and tender relationship grew up between the young Guardian and those he called "the children of 'Abdu'l-Bahá" from the very first moment they heard he had been named the Master's successor.

We must always bear in mind that it was this early partnership with America, inherent in the destiny of the Faith, that led to the establishment and growth of the Administrative Order all over the world. The matrix of that Order was perfected in America, though in an embryonic form it had existed already in the days of 'Abdu'l-Bahá. Shoghi Effendi began to actively guide America, finding her eager and responsive, from the very outset of his ministry. To the 1923 Convention he cabled: "that this year's Convention may . . . inaugurate an unexampled campaign of teaching is indeed my ardent prayer. Let this be Riḍván's Message: unite, deepen, arise." The captain had placed his hand on the helm. Through every storm, in calm waters, in years of trial and vicissitude, through war and peace, in youth, in middle age, at the end of his life, Shoghi Effendi never ceased to guide, turn to, love, admonish and hearten this "preeminent community of the Bahá'í world".

With few exceptions, for thirty-six years, the pattern in administrative matters, the great directives concerning teaching, the world-shaping concepts and plans conveyed in the general letters of the Guardian were addressed to, published by, or relayed through, this community. This does not mean the Guardian ignored Persia and other Bahá'í communities; far from it. He had an independent, intensely personal and loving relationship to each and every one of them, formed, with the older communities, at the same time as that with America, which neither flagged nor suffered neglect throughout the years, but rather grew in scope and intensity with the passage of time. He was always everyone's Guardian.

A born administrator, with a brain and temperament that was invariably orderly and tidy, Shoghi Effendi set about organizing the affairs of the Faith in a highly systematic manner. During the first two or three years he kept lists of his letters, before his correspondence, his problems, his fatigue and lack of proper helpers made it impossible for him to handle his mail in this manner. From these lists we gather he wrote to the following places: America, Britain, France, Germany, Japan, Mesopotamia, Caucasus, Persia, Turkistán, Turkey, Australia, Switzerland, India, Syria, Italy, Burma, Canada, Pacific Islands, Egypt, Palestine, Sweden and Europe. He also wrote to many individual centres, in America, Europe, North Africa, the Middle and Far East. He lists sixty-seven of these

in the 1922–23 period, eighty-eight during the period 1923–24, and ninety-six in the 1924–25 period.

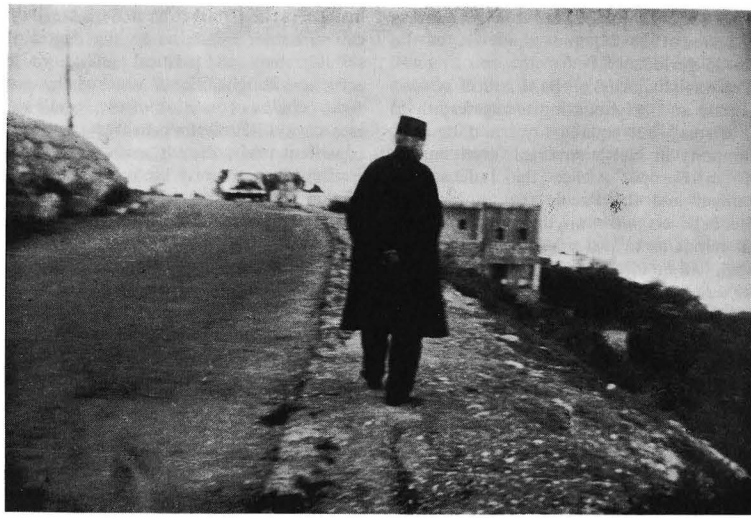
The vast majority of Bahá'ís still resided in Persia and neighbouring territories; there was a small but equally loyal and devoted community in North America, even smaller ones in Europe, Africa, the Indian subcontinent and the Pacific region. Most of these believers were anything but clear in their minds as to just what the Faith represented, had no idea of what form it was about to take, pursuant to the Master's instructions in His Will, and still less any real understanding of its Administrative Order. Although there were bodies called Spiritual Assemblies, they were often called by other names too, and their functioning and membership were frequently vague and bore small resemblance to what we now understand a Spiritual Assembly to be.

This dispersed, heterogeneous, unorganized but loyal mass of believers throughout the world had other handicaps to overcome. The Persian friends, though fully aware of the completely independent character of their Faith—an independence they had unstintingly sacrificed their lives to assert—nevertheless had not yet succeeded in cutting themselves off completely from certain national customs and evils at complete variance with the teachings of its Founder. There was still a twilight-land of over-lapping with the customs of Islám and the many abuses to which its gradual decline had given rise over the centuries. The principle of monogamy was neither strictly practised nor properly understood; the drinking of alcohol was still widespread; the categoric ban of Bahá'u'lláh on the use of narcotics had not been fully grasped in a land which was riddled through and through with the pernicious use of opium and other drugs. In the West, particularly in America where the largest group of its occidental followers was to be found, the Bahá'ís, however attached they might be to this new Faith they had accepted, were still entangled with church affiliations and membership in various societies, which only served to dissipate their extremely limited resources, squander their capacity for concerted and concentrated activity for the Cause of God, and weaken any claims they might make as to its independent character. Neither in the East nor in the West were the Bahá'ís clear in their minds as to the degree they should shun all political affiliations and activities. Shoghi Effendi attacked this somewhat nebulous condition of the Bahá'í world in two ways. The first was to create a universal, consistent and coherent method of carrying on Bahá'í community life and organizing its affairs, based on the Teachings and the Master's elaboration of them, and the second was to educate the believers in an understanding of the objectives and implications of their religion and the truths enshrined in it.

Shoghi Effendi's genius for organization became increasingly manifest and a uniform system of national and local Assemblies was quickly and carefully built up by him throughout the world.

Some communities already had, in response to 'Abdu'l-Bahá's encouragement, established committees. Correspondence in 1922 and 1923 between Shoghi Effendi and the American National Assembly shows that there were in existence such National Committees as Teaching, Publishing and Reviewing, Children's Education, Library, Star of the West, Race Amity, and National Archives. In going over the Guardian's early acts and communications it is both astonishing and fascinating to see how everything that was there at the end of his ministry was there at the beginning too. As the years went by he amplified his thoughts and elaborated his themes, himself matured, and the Cause matured with him, but it was all quite complete in embryo when he first started directing the affairs of the Faith.

The education of the Bahá'ís in the principles underlying Bahá'u'lláh's social system became, for many years, the paramount concern of the Guardian. They were used to believing in the Teachings, to trying to spread them amongst their fellow men, to at least a modicum of community life through feasts, meetings and commemoration of their Holy Days. They were not used to working in an organized manner as members of an organization in the truest sense of that word. They were also not used to keeping the system of communication within the Faith open. Shoghi Effendi realized from the outset that the work that lay before him required that he, in particular, should have a thorough knowledge of what was going on in the Bahá'í com-



Snapshot of Shoghi Effendi walking on Mount Carmel above the Shrine of the Báb. This picture together with those on pages 158 and 178 are typical of him as he surveyed his work and made plans for the future.

munities throughout the world and of the state of their activities and their response to the up-building of the administrative system of the Cause. This required a close correspondence with not only all the national bodies, but with all the local Assemblies; the national bodies were weak or practically non-existent, the local Assemblies usually even weaker. He felt it essential to be in contact with them all, East and West. His plan was not only to collect information at the World Centre but to stimulate and encourage the oppressed oriental communities through relaying to them glad-tidings from their sister communities in the West.

In their hearts the Bahá'ís, a sincere and loving group of people gathered about Bahá'u'lláh in belief and confidence, were deeply aware of their international bond of unity in faith. But this was not sufficient. The time had come for a dynamic, working, every-day consciousness of this to take place. In addition to creating a uniform system of Bahá'í elections and a flow of reports and correspondence to him and from him, Shoghi Effendi took steps to greatly reinforce and reinvigorate certain Bahá'í publications already in existence when he became Guardian and which had been encouraged and supported by 'Abdu'l-Bahá Himself. The *Star of the West*, published in America, was the oldest and most famous of these. In addition there were the *Sun of Truth* published in Germany, *The Dawn* published in Burma, *The Bahá'í News of India* published there, and the *Khorshid-i-Khavar* published in 'Ishqábád. To all these Shoghi Effendi gave his enthusiastic support.

In addition to this Shoghi Effendi inaugurated a "circular letter which the Haifa Bahá'í Spiritual Assembly forwards every nineteen days to all Bahá'í Centres throughout the East." This was in Persian. It had an English counterpart. "The Spiritual Assembly which has been established in Haifa", he wrote to the Swiss Bahá'ís in February 1923, "will from now on send you regularly the news of the Holy Land . . ." Measures such as these had the effect of a giant spoon by which he vigorously stirred the entire community of the faithful all over the world, blending, stimulating, challenging its component parts to greater action, co-operation and understanding.

But what, we should pause and ask, was this Administration the Guardian was so tirelessly working to establish? As it evolved it would, he said, "at once incarnate, safeguard and foster" the spirit of this invincible Faith. It was unique in history, divinely-conceived, and different from any system which had existed in the religions of the past. Fundamentally it was the vehicle of a future World Order and World Civilization which would constitute no less than a World Commonwealth of all the nations on this planet. Though its entire structure of elected bodies was based on principles of universal suffrage and election by secret ballot, its ultimate workings were conceived of in a different light, for, unlike the paramount principle of democracy by which the elected are constantly responsible to the electors, Bahá'í bodies are responsible at all times to the Founder of their Faith and His teachings. Whereas in democracy the ruling factor at the top can go no higher than their own councils and their decisions are subject to the scrutiny and approval of those they represent, this ruling factor in the Cause of God is at once the servant of all the servants of God—in other words the body of the faithful—but responsible to a higher factor, divinely guided and inspired, the Guardian or sole interpreter, and the Universal House of Justice, the supreme, elected body, or sole legislator. It will be seen that in this system the people, divorced from the corrupt influences of nomination, political canvassing and the violence of those whims and dissatisfactions so easily engendered in the masses by the working of the democratic principle alone, are free to choose those they deem best qualified to direct their affairs and safeguard their rights on the one hand, and to protect and serve the interests of the Cause of God on the other.

The elected Bahá'í bodies might be likened to a great network of irrigation pipes, selected and put together by the people for their own benefit. But life-giving waters from on high flow through this system, independent of the people, independent of any will of the pipes, and this water is the divinely guided and inspired counsels of the Guardian and the Supreme Body of the Cause, which they receive, in this Bahá'í Dispensation, from no less a source than the Twin Manifestations of God. The system of Bahá'u'lláh, Shoghi Effendi wrote, "cannot ever degenerate into any form of despotism, of oligarchy, or of demagogy which must sooner or later corrupt the machinery of all man-made and essentially defective political institutions." Already, in 1934, Shoghi Effendi was able to write of the workings of this system, which was so rapidly growing and spreading its roots steadily throughout the Bahá'í world, that it had evinced a power which a "disillusioned and sadly shaken society" could ill afford to ignore. The vitality of its institutions, the obstacles overcome by its administrators, the enthusiasm of its itinerant teachers, the heights of self-sacrifice attained by its champion-builders, the vision, hope, joy, inward peace, integrity, discipline, and unity that were manifested by its stalwart defenders, the manner in which diversified peoples were cleansed of their prejudices and fused into the structure of this system—all testified, Shoghi Effendi wrote, to the power of this ever-expanding Order of Bahá'u'lláh.

Shoghi Effendi had the qualities of true statesmanship. Unlike many of the Bahá'ís, who, alas, are prone like Icarus to take off on wings of wax, full of hope and faith alone, Shoghi Effendi forged his flying machine of airworthy materials, building it carefully, piece by piece. Within the first few years of his ministry he had created uniformity in essential matters of Bahá'í Administration. He had established his bed-rock of local Assemblies and a national body, wherever the national communities were strong enough to support such an institution.

One of the most wonderful things about Shoghi Effendi was that he pushed the horizons of our minds ever further away. His vision of the Cause was seen from the Everest of his all-embracing understanding of its implications. In thirty-six years nothing ever grew smaller, everything grew bigger and bigger. There was infinite room not only to breathe but to dream. Bahá'u'lláh was the Inaugurator of a five-hundred-thousand-year cycle. He was the culmination of a six-thousand-year cycle of prophecy beginning with Adam. Withal, His Revelation was but part of an infinite chain of Divine Guidance. The Guardian summed up this concept in his masterly statement submitted to the United Nations Special Palestine Committee: "The fundamental principle enunciated by Bahá'u'-

lláh . . . is that religious truth is not absolute but relative, that Divine Revelation is a continuous and progressive process, that all the great religions of the world are divine in origin, that their basic principles are in complete harmony, that their aims and purposes are one and the same, that their teachings are but facets of one truth, that their functions are complementary, that they differ only in the non-essential aspects of their doctrines, and that their missions represent successive stages in the spiritual evolution of human society. The aim of Bahá'u'lláh . . . is not to destroy but to fulfil the Revelations of the past . . . His purpose . . . is to restate the basic truths which these teachings enshrine in a manner that would conform to the needs . . . of the age in which we live . . . Nor does Bahá'u'lláh claim finality for His own Revelation, but rather stipulates that a fuller measure of truth . . . must needs be disclosed at future stages in the constant and limitless evolution of mankind."

In that same statement he places the Administrative Order, in words of crystal clearness, in its proper relationship to this Revelation: "The Administrative Order of the Faith of Bahá'u'lláh, which is destined to evolve into the Bahá'í World Commonwealth . . . unlike the systems evolved after the death of the Founders of the various religions, is divine in origin . . . The Faith which this Order serves, safeguards and promotes, is, it should be noted in this connection, essentially supernatural, supranational, entirely non-political, non-partisan, and diametrically opposed to any policy or school of thought that seeks to exalt any particular race, class or nation. It is free from any form of ecclesiasticism, has neither priesthood nor rituals, and is supported exclusively by voluntary contributions made by its avowed adherents."

What this concept would lead to was expressed on another occasion in one of the Guardian's communications to the Bahá'ís of the West: "A world federal system, ruling the whole earth . . . blending and embodying the ideals of both the East and the West, liberated from the curse of war . . . 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."

All this being so, something was very much the matter with the world. What it was Shoghi Effendi also made clear to us in *The Promised Day Is Come:* "For a whole century God has respited mankind, that it might acknowledge the Founder of such a Revelation, espouse His Cause, proclaim His greatness and establish His Order. In a hundred volumes . . . the Bearer of such a Message has proclaimed, as no Prophet before Him has done, the Mission with which God had entrusted Him . . . How—we may well ask ourselves—has the world, the object of such Divine solicitude, repaid Him Who sacrificed His all for its sake?" Bahá'u'lláh's Message met, Shoghi Effendi wrote, with unmitigated indifference from the élite, unrelenting hatred from the ecclesiastics, scorn from the people of Persia, utter contempt from most of the rulers addressed by Him, the envy and malice of those in foreign lands, all of which were evidences of the treatment such a Message received from "a generation sunk in self-content, careless of its God, and oblivious of the omens, warnings and admonitions revealed by His Messengers." Man was therefore to taste what his own hands had wrought. He had refused to take the direct road leading him to his great destiny, through acceptance of the Promised One for this Day, and had chosen the long road, bitter, blood-stained, dark, literally leading him through hell, before he once again could near the goal originally placed at his finger tips for him to seize.

From the very beginning of his ministry, steeped as he was in the Teachings, Shoghi Effendi foresaw the course events seemed inevitably to be taking. As early as January 1923, he painted the picture of the future in a letter to an American local Assembly: "Individuals and nations", he wrote, "are being swept by a whirlwind of insincerity and selfishness, which if not resisted may imperil, nay destroy civilization itself. It is our task and privilege to capture gradually and persistently the attention of the world by the sincerity of our motives, by the breadth of our outlook and the devotion and tenacity with which we pursue our work of service to mankind." He was not only clear as to the situation and the remedy, but sufficiently

shrewd to doubt the possibility, after eighty years of neglect on the part of humanity, of averting universal catastrophe. "The world", he wrote in February 1923, was "apparently drifting further and further from the spirit of the Divine Teachings . . ." Many times, in both his writings and his words to visiting pilgrims, Shoghi Effendi reminded the Bahá'ís of the formidable warning of Bahá'u'lláh: *"The civilization, so often vaunted by the learned exponents of arts and sciences, will, if allowed to overleap the bounds of moderation, bring great evil upon men. Thus warneth you He Who is the All-Knowing. If carried to excess, civilization will prove as prolific a source of evil as it had been of goodness when kept within the restraints of moderation . . . The day is approaching when its flame will devour the cities."*

From the outset Shoghi Effendi realized that there was a great cancer eating away at the vitals of men, a materialism reaching a state of development in the West unrivalled by the decadence it had invariably produced in past civilizations when their decline set in. As very many people do not know what materialism means it can do no harm to quote Webster who defines certain of its aspects as "the tendency to give undue importance to material interests; devotion to the material nature and its wants" and says another definition is the theory that human phenomena should be viewed and interpreted in terms of physical and material causes rather than spiritual and ethical causes. Shoghi Effendi's attitude towards this subject, the evils that produce it and the evils it in turn gives rise to, is reflected in innumerable passages of his writings, beginning in 1923 and going on to 1957. In 1923 he refers to "the confusion and the gross materialism in which mankind is now sunk . . ." A few years later he writes of "the apathy, the gross materialism and superficiality of society today". In 1927 he wrote to the American National Assembly: ". . . in the heart of society itself, where the ominous signs of increasing extravagance and profligacy are but lending fresh impetus to the forces of revolt and reaction that are growing more distinct every day . . ." In 1933, in a general letter to the American Bahá'ís, he speaks of the "follies and furies, the shifts, shams and compromises that characterize the present age". In 1934, in a general letter to the Bahá'ís throughout the West, he speaks of "the signs of an impending catastrophe, strongly reminiscent of the Fall of the Roman Empire in the West, which threatens to engulf the whole structure of present-day civilization . . ." In that same communication he says: "How disquieting the lawlessness, the corruption, the unbelief that are eating into the vitals of a tottering civilization!" In his general letter to the Bahá'ís of the West, in 1936, he says: "in whichever direction we turn our gaze . . . we cannot fail to be struck by the evidences of moral decadence which, in their individual lives no less than in their collective capacity, men and women around us exhibit . . ." In 1938 he warned of "the challenge of these times, so fraught with peril, so full of corruption . . ." and speaks of the root-evil of all: ". . . as the chill of irreligion creeps relentlessly over the limbs of mankind . . ." and of "A world, dimmed by the steadily dying-out light of religion", a world in which nationalism was blind and triumphant, in which racial and religious persecution was pitiless, a world in which false theories and doctrines threatened to supplant the worship of God, a world, in sum, "enervated by a rampant and brutal materialism; disintegrating through the corrosive influence of moral and spiritual decadence".

In 1941 Shoghi Effendi castigated the prevalent trends of society in no uncertain terms: "the spread of lawlessness, of drunkenness, of gambling, and of crime; the inordinate love of pleasure, of riches, and other earthly vanities; the laxity in morals, revealing itself in the irresponsible attitude towards marriage, in the weakening of parental control, in the rising tide of divorce, in the deterioration in the standard of literature and of the press, and in the advocacy of theories that are the very negation of purity, of morality and chastity—these evidences of moral decadence, invading both the East and the West, permeating every stratum of society, and instilling their poison in its members of both sexes, young and old alike, blacken still further the scroll upon which are inscribed the manifold transgressions of an unrepentant humanity." In 1948 he again stigmatizes modern society as being: "politically convulsed, economically disrupted, socially subverted, morally decadent and spiritually moribund . . ." By such oft-repeated words as these the Guardian sought

to protect the Bahá'í communities and alert them to the dangers by which they were surrounded.

However, it was towards the end of his life that Shoghi Effendi dwelt more openly and frequently on this subject, pointing out that although Europe was the cradle of a "godless", a "highly-vaunted yet lamentably defective civilization", the foremost protagonist of that civilization was now the United States and that in that country, at the present time, its manifestations had led to a degree of unbridled materialism which now presented a danger to the entire world. In 1954, in a letter to the Bahá'ís of the United States, couched in terms he had never used before, he recapitulated the extraordinary privileges this community had enjoyed, the extraordinary victories it had won, but said it stood at a most critical juncture in its history, not only its own history but its nation's history—a nation he had described as "the shell that enshrines so precious a member of the world community of the followers" of Bahá'u'lláh. In this letter he pointed out that the country of which the American Bahá'ís formed a part "is passing through a crisis which, in its spiritual, moral, social and political aspects, is of extreme seriousness—a seriousness which to a superficial observer is liable to be dangerously underestimated.

"The steady and alarming deterioration in the standard of morality as exemplified by the appalling increase of crime, by political corruption in ever-widening and ever higher circles, by the loosening of the sacred ties of marriage, by the inordinate craving for pleasure and diversion, and by the marked and progressive slackening of parental control, is no doubt the most arresting and distressing aspect of the decline that has set in, and can be clearly perceived, in the fortunes of the entire nation.

"Parallel with this, and pervading all departments of life—an evil which the nation, and indeed all those within the capitalist system, though to a lesser degree, share with that state and its satellites regarded as the sworn enemies of that system—is the crass materialism, which lays excessive and ever-increasing emphasis on material well-being, forgetful of those things of the spirit on which alone a sure and stable foundation can be laid for human society. It is this same cancerous materialism, born originally in Europe, carried to excess in the North American continent, contaminating the Asiatic peoples and nations, spreading its ominous tentacles to the borders of Africa, and now invading its very heart, which Bahá'u'lláh in unequivocal and emphatic language denounced in His Writings, comparing it to a devouring flame and regarding it as the chief factor in precipitating the dire ordeals and world-shaking crises that must necessarily involve the burning of cities and the spread of terror and consternation in the hearts of men."

Shoghi Effendi reminded us that 'Abdu'l-Bahá, during His visit to both Europe and America, had, from platform and pulpit raised His voice "with pathetic persistence" against this "all-pervasive, pernicious materialism" and pointed out that as "this ominous laxity in morals, this progressive stress laid on man's material pursuits and well-being" continued, the political horizon was also darkening "as witnessed by the widening of the gulf separating the protagonists of two antagonistic schools of thought which, however divergent in their ideologies, are to be commonly condemned by the upholders of the standard of the Faith of Bahá'u'lláh for their materialistic philosophies and their neglect of those spiritual values and eternal verities on which alone a stable and flourishing civilization can be ultimately established."

The Guardian constantly called to our attention that the objectives, standards and practices of the present-day world were, for the most part, in opposition to or a corrupt form of what the Bahá'ís believe and seek to establish. The guidance he gave us in such matters was not confined to issues as blatant and burning as those cited in the above quotations. He educated us as well—if we accept to be educated by him—in matters of good taste, sound judgment and good breeding. So often he would say: this is a religion of the golden mean, the middle of the way, neither this extreme nor that. What he meant by this was not compromise but the very essence of the thought conveyed in these words of Bahá'u'lláh Himself: *"overstep not the bounds of moderation"; "whoso cleaveth to justice can, under no circumstances, transgress the limits of moderation."* We live in perhaps the most immoderate society the world has ever seen, shaking itself to pieces because it

has turned its back on God and refused His Messenger.

Shoghi Effendi did not see this society with the eyes that we see it. Had he done so he would not have been our guide and our shield. Whereas the Manifestation of God appears from celestial realms and brings a new age with Him, the Guardian's station and function was entirely different. He was very much a man of the Twentieth Century. Far from being alien to the world in which he lived one might say he represented the best of it in his clear and logical mind, his unembarrassed, uninhibited appraisal of it. His understanding of the weaknesses of others, however, produced in him no compromise, no acceptance of wrong trends as evils to be condoned because they were universal. Too much stress cannot be laid on this point. We are prone to think that because a thing is general it is the right thing; because our leaders and scholars hold a view, it is the right view; because experts assure us that this, that or the other thing is proper and enduring they speak with the voice of authority. No such complacence afflicted Shoghi Effendi. He saw everything in the world today—in the realm of politics, morality, art, music, literature, medicine, social science —against the framework of Bahá'u'lláh's teachings. Did it fit into the guiding lines laid down by Bahá'u'lláh? It was a sound trend. Did it not? It was on a wrong and dangerous track.

Shoghi Effendi gave us, over the years, what I like to call "guiding lines", clarification of great principles, doctrines and thoughts in our religion. Only a few can be arbitrarily selected for a work of this scope, but they are ones which to me have a special significance in shaping our Bahá'í outlook in the world we live in today. One of the most fallacious modern doctrines, diametrically opposed to the teachings of all religions, is that man is not responsible for his acts but is excused his wrongdoing because it is brought about by conditioning factors. This is a contention with which Shoghi Effendi had no patience, for it was not in accordance with the words of Bahá'u'lláh: *"That which traineth the world is justice, for it is upheld by two pillars, reward and punishment. These two pillars are the source of life to the world."* Individuals, nations, Bahá'í communities, the human race, are all accountable for their acts. Though there are many factors involved in all our decisions, the essence of Bahá'í belief is that God gives us the chance, the help, and the strength, to make the right one and that for it we will be rewarded and failing it we will be punished. This concept is almost the opposite of the teachings of modern psychology.

The Guardian's relationship with the entire Bahá'í world, as well as individuals, officials, and non-Bahá'ís, was based on this principle. He was immensely patient, but in the end punishment was swift and just; his rewards were swift too, and to me seemed always greater than deserved by those who received them.

The highest standards of literature and language are reflected, whether in Persian, Arabic or English, in the writings of the Báb, Bahá'u'lláh, 'Abdu'l-Bahá, and Shoghi Effendi. No debased coin of words was used by any of them. I remember once when a pilgrim, sincerely and modestly remonstrated with the Guardian about the difficulty ordinary people in America had in understanding his writings and suggested he make them a little bit easier. The Guardian pointed out, firmly, that this was not the answer; the answer was for people to raise their standard of English, adding, in his beautiful voice with its beautiful pronunciation—and a slight twinkle in his eye—that he himself wrote in English. The implication that a great deal of the writing on the other side of the Atlantic did not always fall in this category was quite clear! He urged Bahá'í magazines to use an "elevated and impressive style" and certainly set the example himself at all times.

When I was first married I was a little apprehensive of what the Guardian's attitude might be towards modern art. Loving the great periods of art in our own and other cultures I wondered what I would do if I found he admired modern trends in painting, sculpture and architecture. I need have had no fears. Occasionally we were able to visit famous European museums and art galleries together. I soon discovered, to my great relief, that his love of symmetry and beauty, of a mature style and a noble expression of real values, was deep and true. The blind search for a new style, however sincere and logical it may be, which has followed upon the general crumbling of the old order of things in the world, Shoghi Effendi never

mistook for the evidence of a new, evolved expression of art, least of all a Bahá'í expression of anything. He knew history too well to mistake the lowest point of decay, the reflection of a decadent and moribund society, for the birth of a new style inspired by Bahá'u'lláh's World Order! He knew the fruit is the end product of the growth of the tree and not the first; he knew that a world system, drawing strength from world peace and unification, must come first and then be followed by the flowering, in the Golden Age, of a new, mature expression of art. Lest there be any doubt of this, look at the superstructure of the Shrine of the Báb and the International Archives building which he built; look at the four designs of the Temples for Mt. Carmel, Ṭihrán, Sydney, and Kampala he himself chose. They were admittedly conservative, based on past experience; but they were also based on styles that had withstood the test of time and would continue to do so until a new and organically evolved style could be produced as the world evolved under the influence of Bahá'u'lláh's teachings. In letters he wrote in 1956 to two different National Assemblies about two different Temples, his secretary stated his views as follows: "He feels that, as this is the Mother Temple . . . it has a very great importance; and must under all circumstances be dignified, and not represent an extremist point of view in architecture. No one knows how the styles of the present day may be judged two or three generations from now; but the Bahá'ís cannot afford to build a second Temple if the one they build at the present time should seem too extreme and unsuitable at a future date." "He was sorry to have to disappoint Mr. F —— . . . However, there was no possible question of accepting something as extreme as this. The Guardian feels very strongly that, regardless of what the opinion of the latest school of architecture may be on the subject, the styles represented at present all over the world in architecture are not only very ugly, but completely lack the dignity and grace which must be at least partially present in a Bahá'í House of Worship. One must always bear in mind that the vast majority of human beings are not either very modern or very extreme in their tastes, and that what the advanced school may think is marvellous is often very distasteful indeed to just plain, simple people."

The same thoughts that moved the Guardian as regards literature and art applied to his feelings about music, of which he had a great love.

What one gleans from the above is that the Guardian desired to safeguard the Cause, to maintain for it and its precious institutions a standard of dignity and beauty that would protect its Holy Name, the sacred nature of its institutions, its international character, its newness and promise, from the whims and caprices of an age in transition and from the undue influence of a corrupt, wholly western civilization.

How many Bahá'ís appreciate the fact that just as chastity, honesty and truthfulness are required of them, courtesy, dignity and reverence are qualities upheld in the teachings of Bahá'u'lláh? One of Shoghi Effendi's early cables to America stresses this point: "Dignity of Cause requires restraint use Master's voice record." The sense of the holiness of things is one of the greatest benedictions for man. Many times the Guardian brought this to our attention in instructions such as these: "ensure no one photographs Báb's portrait during display." To gaze upon the reproduction of the face of the Manifestation of God, were it the Báb or Bahá'u'lláh, was a unique privilege, to be approached as such, not just as one more reproduction to be passed about from hand to hand.

The sharp distinction between the coalescence of Bahá'u'lláh's followers in a unified, spiritually-motivated world system and the disintegration, side-taking and hatred decimating the races, religions and political parties of the world, was constantly pointed out by the Guardian and the dangers involved if the Bahá'ís did not hold themselves strictly aloof from these dissensions repeatedly emphasized. In September 1938, as humanity drifted towards the precipice of a second world war, Shoghi Effendi cabled a stern warning and unambiguous instruction to the believers on this policy of strict neutrality: "Loyalty World Order Bahá'u'lláh security its basic institutions both imperatively demand all its avowed supporters particularly its champion-builders American continent in these days when sinister uncontrollable forces are deepening cleavage sundering peoples nations creeds classes resolve despite pressure fast crystallizing public opinion abstain individually

collectively in word action informally as well in all official utterances publications from assigning blame taking sides however indirectly in recurring political crises now agitating ultimately engulfing human society. Grave apprehension lest cumulative effect such compromises disintegrate fabric clog channel grace that sustains system God's essentially supranational supernatural order so laboriously evolved so recently established."

The patriotism of Bahá'ís is not manifest in an allegiance to national prejudices and political systems but rather in two ways: to serve one's country by fostering its highest spiritual interests and by implicit obedience to government, whatever that government may be. The Guardian pointed out, in 1932, that the extension of Bahá'í activities throughout the world and "the variety of the communities which labor under divers forms of government, so essentially different in their standards, policies and methods, make it absolutely essential for all . . . members of any one of these communities to avoid any action that might, by arousing the suspicion or exciting the antagonism of any one government, involve their brethren in fresh persecutions . . ." and went on to say: "How else, might I ask, could such a far-flung Faith, which transcends political and social boundaries, which includes within its pale so great a variety of races and nations, which will have to rely increasingly, as it forges ahead, on the good-will and support of the diversified and contending governments of the earth—how else could such a Faith succeed in preserving its unity, in safeguarding its interests, and in ensuring the steady and peaceful development of its institutions?" On another occasion Shoghi Effendi wrote: "Let them proclaim that in whatever country they reside, and however advanced their institutions, or profound their desire to enforce the laws, and apply the principles enunciated by Bahá'u'lláh, they will, unhesitatingly, subordinate the operation of such laws and the application of such principles to the requirements of their respective governments. Theirs is not the purpose, while endeavouring to conduct and perfect the administrative affairs of their Faith, to violate, under any circumstances, the provisions of their country's constitution, much less to allow the machinery of their Administration to supersede the government of their respective countries."

A telegram of the Guardian, sent in 1930 to one of the Near Eastern Assemblies, points very clearly to the correct Bahá'í attitude: "unless government objects formation Assembly essential". The Bahá'ís, as Shoghi Effendi said so aptly, belong to no political party but to "God's party". They are the agents of His Divine Polity.

The freedom of a sovereign state to pursue its own policies—however detrimental they might be to Bahá'í interests—was upheld by Shoghi Effendi in 1929 when the Soviet Government expropriated the first Bahá'í Temple of the world. In spite of the sorrow this action caused the Guardian he wrote that because of the articles of its own constitution the authorities had acted "within their recognized and legitimate rights". When every appeal had failed of its purpose, he instructed the Bahá'ís in that country to obey the decrees of their Government, trusting that in time, as he wrote, God would "lift the veil that now obscures the vision of their rulers, and reveal the nobility of aim, the innocence of purpose, the rectitude of conduct, and the humanitarian ideals that characterize the as yet small yet potentially powerful Bahá'í communities in every land and under any government."

It must not be thought that as this Faith grew in strength and passed from victory to victory there was a change in this fundamental policy enunciated by Shoghi Effendi only eight years after he became Guardian. Far from it. In 1955 he cabled a message to all National Assemblies, at a time when the number of countries enrolled under the banner of the Faith had almost doubled during two years, appealing to the believers who were engaged in the mightiest Crusade ever launched since the inception of the Faith "whether residing homelands overseas however repressive regimes under which they labour ponder anew full implications essential requirements their stewardship Cause Bahá'u'lláh . . . rise higher levels consecration vigilantly combat all forms misrepresentations eradicate suspicions dispel misgivings silence criticisms through still more compelling demonstration loyalty their respective governments win maintain strengthen confidence civil authorities their integrity sincerity reaffirm universality aims purposes Faith proclaim spiritual character its fundamental principles assert non-political character its Administrative institutions . . ."

There are three factors involved in this question of loyalty to government yet complete aloofness from politics: one is obedience, another is wisdom and the third is the use of approved legal channels. Too often the factor of wisdom is overlooked, and yet the Guardian made it abundantly clear that it should always be considered. In a world where press and radio are hourly pouring out accusations, indictments and abuse upon the systems and policies of other nations, the Bahá'ís cannot be too wise.

In various countries he forbade the Bahá'ís to seek publicity and told them to shun all contact with certain sects and nationalities who, if they heard of the Faith or accepted it, could place the entire work of the pioneers in jeopardy. This was the essence of wisdom and every time it was ignored it led to disaster.

On the other hand, in different countries at different times, the Guardian strongly urged the Assemblies and the pioneers, wherever the way was open to do so, to protect the interests of the Faith through legal channels and through securing for it legal recognition, as well as through insuring the support of public opinion through the media of the press and radio.

In such matters of policy as these, however, which affect the international interests and well-being of the Faith, guidance and protection must come from the World Centre, which, by its very nature, is the sole authority in a position to use its judgment on such vital and delicate questions.

Another great guiding line of thought was the Guardian's exposition of what unity means in the Bahá'í teachings. Shoghi Effendi wrote that "the principle of unification which" the Cause "advocates and with which it stands identified" the enemies of the Faith "have misconceived as a shallow attempt at uniformity"; "Let there be no misgivings as to the animating purpose of the world-wide Law of Bahá'u'lláh . . . it repudiates excessive centralization on the one hand, and disclaims all attempts at uniformity on the other. Its watchword is unity in diversity . . ." The principle of the Oneness of Mankind, Shoghi Effendi stated, though it aimed at creating "a world organically unified in all the essential aspects of its life" was nevertheless to be a world "infinite in the diversity of the national characteristics of its federated units." He wrote of "the highly diversified Bahá'í society of the future" and, urging the Bahá'ís to pay special attention to winning the adherence to the Faith of different races, said, "A blending of these highly differentiated elements of the human race, harmoniously interwoven into the fabric of an all-embracing Bahá'í fraternity and assimilated through the processes of a divinely-appointed Administrative Order, and contributing each its share to the enrichment and glory of Bahá'í community life, is surely an achievement the contemplation of which must warm and thrill every Bahá'í heart." This Faith, Shoghi Effendi wrote, "does not ignore, nor does it attempt to suppress, the diversity of ethnical origins, of climate, of history, of language and tradition, of thought and habit, that differentiate the peoples and nations of the world."

In an age of proselytizing, when nations and blocks of nations, various societies and organizations are hammering away at people's minds day and night, seeking to make them over in their own image, seeking to force their political systems, their clothes, their way of living, their housing, their medical systems, their philosophy and moral and social codes on each other, it is surely of the greatest importance for Bahá'ís to ponder their own teachings and the illuminating interpretation of them given by their Guardian. The Western World today has a passion for uniformity. As fast as it can it is trying to make everyone alike. The result is that while much good is undoubtedly being spread, and material benefits are reaching an ever larger number of people, many things diametrically opposed to the methods and objectives of Bahá'u'lláh are also taking place.

One of the things our western materialism is rapidly spreading—in addition to irreligion, immorality and the worship of money and possessions—is a wave of despair, unrest, and a feeling of deep inferiority among the so-called backward peoples of the world. We might well pause to contrast the impact—so deadly—that this self-importance, self-satisfaction and wealth is having upon other peoples with where the Guardian placed the emphasis in his relation to such peoples. Why did Shoghi Effendi keep and publish such exhaustive lists of the "races" and the "tribes" enlisted under the banner of the Faith? Did he perhaps collect them, each as a separate pearl, to

weave into precious adornments for the body of Bahá'u'lláh's Cause? Why did he hang on the walls of the Mansion in Bahjí a picture of the first Pygmy Bahá'í, and the first descendant of the Inca Indians to accept the Faith? Surely it was not as curiosities or trophies but rather because the beloved Josephs of the world were come home to the tent of their Father. So well I remember when Shoghi Effendi discovered that one of his pilgrims was a descendant of the old royal family of Hawaiian kings. He seemed to radiate with a joy and delight that was almost tangible and this glow enveloped a man whose portion in life had been mostly compounded of scorn for his native blood! It must not be thought that such things were personal peculiarities of Shoghi Effendi or matters of policy. Far, far from it. It was the reflection of the very essence of the teachings that each division of the human race is endowed with gifts of its own needed to make the new Order of Bahá'u'lláh diversified, rich and perfect.

Not only did Shoghi Effendi preach this, he actively pursued it, through announcements, appeals and instructions to Bahá'í Assemblies:" First all red Indian Assembly consolidated Macy Nebraska" he cabled triumphantly in 1949. Constantly remembering 'Abdu'l-Bahá's words in the *Tablets of the Divine Plan* to *"give great importance to teaching the Indians, i.e., the aborigines of America"* Shoghi Effendi pursued this objective until the last months of his life, when he wrote, in July 1957, to the Canadian National Assembly, that the "long overdue conversion" of the American Indians, the Eskimos and other minorities, should receive such an impetus "as to astonish and stimulate the members of all Bahá'í communities throughout the length and breadth of the Western Hemisphere."

A year before, in one of Shoghi Effendi's letters to the United States National Assembly, his secretary had written: "The beloved Guardian feels that sufficient attention is not being paid to the matter of contacting minorities in the United States . . . He feels your Assembly should appoint a special committee to survey the possibilities of this kind of work, and then instruct local Assemblies accordingly, and in the meantime encourage the Bahá'ís to be active in this field, which is one open to everybody, as the minorities are invariably lonely, and often respond to kindness much more quickly than the well-established majority of the population."

The natural outcome of this policy is the unique attitude the Bahá'í Faith has towards minorities, which was set forth so clearly by Shoghi Effendi in *The Advent of Divine Justice:* "To discriminate against any race, on the ground of its being socially backward, politically immature, and numerically in a minority, is a flagrant violation of the spirit that animates the Faith". Once a person accepts this Faith "every differentiation of class, creed, or colour must automatically be obliterated, and never be allowed, under any pretext, and however great the pressure of events or public opinion, to reassert itself." Shoghi Effendi then goes on to state a principle so at variance with the political thinking of the entire world that it deserves far more consideration than we usually give it: "If any discrimination is at all to be tolerated, it should be a discrimination not against, but rather in favour of the minority, be it racial or otherwise. Unlike the nations and peoples of the earth, be they of the East or of the West, democratic or authoritarian, communist or capitalist, whether belonging to the Old World or the New, who either ignore, trample upon, or extirpate, the racial, religious or political minorities within the sphere of their jurisdiction, every organized community, enlisted under the banner of Bahá'u'lláh should feel it to be its first and inescapable obligation to nurture, encourage, and safeguard every minority belonging to any faith, race, class, or nation within it. So great and vital is this principle that in such circumstances, as when an equal number of ballots has been cast in an election, or where the qualifications for any office are balanced as between the various races, faiths or nationalities within the community, priority should unhesitatingly be accorded the party representing the minority, and this for no other reason except to stimulate and encourage it, and afford it an opportunity to further the interests of the community." Shoghi Effendi once expressed the workings of this principle so succinctly and brilliantly that I wrote it down in his own words: "the minority of a majority is more important than the majority of a minority." In other words it is not the numerical strength or weakness in the nation



Shoghi Effendi walking in the gardens in Bahjí.

that is the index of a minority, but its numerical strength or weakness inside the Bahá'í community holding the election—so great is the protection of any minority. The Guardian used to say that when the day came that a Bahá'í state existed the rights of non-Bahá'í religious minorities would be rigorously protected by the Bahá'ís.

The Bahá'í Faith not only safeguards society as a whole and protects the rights of minorities, it upholds the rights of the individual, internationally the individual nation, and within the community, the individual human being. "The unity of the human race, as envisaged by Bahá'u'lláh," Shoghi Effendi wrote, "implies the establishment of a world commonwealth . . . 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."

Staunchly as the Guardian upheld the authority of the Assemblies, he was also a stout defender of the individual believer and had a deep bond of love with the "rank and file" of the followers of Bahá'u'lláh. Scarcely an appeal was made to the Bahá'í world or to National communities that did not address the individual Bahá'í and not only encourage his initiative, but point out that without it all plans must fail.

The humble have ever been singled out for unique blessings. In 1925 Shoghi Effendi wrote: "Not infrequently, nay oftentimes, the most lowly, untutored and inexperienced among the friends will, by sheer inspiring force of selfless and ardent devotion, contribute a distinct and memorable share to a highly involved discussion in any given Assembly." The Guardian was a passionate admirer of the meek and pure in heart and disliked aggressive and, particularly, ambitious individuals. His appeals for pioneers made his attitude quite plain: "all must participate, however humble their origin, however limited their experience, however restricted their means, however deficient their education, however pressing their cares and preoccupations, however unfavourable the environment in which they live . . . How often . . . have the lowliest adherents of the Faith, unschooled and utterly inexperienced, and with no standing whatever, and in some cases devoid of intelligence, been capable of winning victories for their Cause, before which the most brilliant achievements of the learned, the wise, and the experienced have paled."

Little minds instinctively seek to circumscribe the things around them, to pull in the walls to the size of their own small existence, to get everything squared off to their own scale so they can feel safe and snug. This process invariably means that a lot of the material used in their walls is from the last house they lived in, is very much what they were accustomed to before they moved, so to speak. Big minds, on the contrary, push the horizons farther away, create new frontiers, leave room for growth. It is not difficult, when one reads over the letters to and from the Guardian, to see how he kept a perfect balance between what was wise and essential for the present stage of the Faith, and what would unduly circumscribe its unfoldment and crystallize its living teachings into a premature form, too small, too national or provincial, too sectarian or racial, to expand into a World Order, with its attendant world government and world society.

From the earliest days of his ministry Shoghi Effendi set about creating order in what was then a very small Bahá'í world, barely existing in some of the thirty-five countries which had received at least a ray of illumination from the Light of Bahá'u'lláh. The great, guiding lines were clear in his mind and as he grew older, and the community of believers grew and increased in experience, these lines became clearer and details were added. So often, as I listened to and observed Shoghi Effendi, I felt he was the only real Bahá'í in the world. Everyone else, claiming to be a Bahá'í, had a portion of the Faith, an angle on it, a concept, however large, tinctured by his own limitations, but the Guardian saw it as a whole, in all its greatness and perfect balance. He had not only the capacity to see but to analyse and express with brilliant clarity what he saw.

For instance take this epitome of what he felt the Bahá'í Faith is in the scheme of things: ". . . it should be stated that the Revelation identified with Bahá'u'lláh abrogates unconditionally all the Dispensations gone before it, upholds uncompromisingly the eternal verities they enshrine, recognizes firmly and absolutely the Divine origin of their Authors, preserves inviolate the sanctity

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

This Faith, "at once the essence, the promise, the reconciler, and the unifier of all religions", had, as its "primary mission", the establishment of a Divine Civilization. I remember in the course of a conversation Shoghi Effendi had with a former teacher of his at the American University in Beirut, how beautifully he answered this man's question as to what was the purpose of life to a Bahá'í. The Guardian answered that the object of life to a Bahá'í was to promote the oneness of mankind. He then went on to point out that Bahá'u'lláh had appeared at a time when His Message could and should be directed to the whole world and not merely to individuals; that salvation today was through world salvation, world change, world reform of society and that the world civilization resulting from this would in turn reflect upon the individuals composing it and lead to their redemption and reformation. Over and over Shoghi Effendi made it clear in his writings and talks that the two processes must go on together—reform of society, reform of personal character. There was never any doubt that individual regeneration, as he wrote to a non-Bahá'í in 1926, was the "sure and enduring foundation on which a reconstructed society" would develop and prosper. But how could one create a pattern for future society, even a tiny embryo of the future World Commonwealth of Bahá'u'lláh, if all around its fringes it was still interwoven with the fabric of that society which was dying out, must die out, to make way for the new?

Shoghi Effendi took up his scalpel—the interpretation of the writings of the Faith—and began to cut. Although the reading aright of our doctrines showed that there was only one religion, that of God Almighty, all down the ages, and the Prophets were its exponents at various times in history, the fact remained, Shoghi Effendi made us understand, that the duty of man in each new Dispensation was to adhere to it in all its forms and cut one's self away from the outer forms and secondary laws of the previous religion. How could any honest Christian remain in the church and pray for the coming of the Father and His Kingdom while in his heart he very well knew Bahá'u'lláh was the Father and the Kingdom was beginning to emerge through the establishment of His laws and system as reflected and embodied in the Administrative Order? The Bahá'ís—East and West—had vaguely understood this to a greater or lesser degree in different places, but now, through the communications of the Guardian, they began to see a sharp line where shadow and light met, with no comfortable twilight zone of compromise with family feelings, community opinion, personal convenience left. You were expected to either get in or get out. This had a purifying and stiffening effect on the entire body of believers the world over and made them, as never before, conscious of the fact that they were a world body of people, the people of the new Day, of the new Dispensation.

It is in the light of this process that we must see how the emphasis shifted, over the years, in relation to the acceptance of new Bahá'ís. During the first decade-and-a-half of Shoghi Effendi's ministry Bahá'í bodies, in the West in particular, were encouraged to be sure that those who became Bahá'ís were well aware of the greatness of the step they took. A clear break with the past was required of them. "Otherwise", Shoghi Effendi wrote in 1927, "those whose faith is still unripe may thereby remain indefinitely along the circumference and continue in their attitude of

half-hearted allegiance to the teachings of the Cause in their entirety." During those years the Faith rose in fame and stature, won in many western lands recognition as an independent religion with laws and a system of its own, was greatly helped in this process by the ruling of a Muslim court in Egypt which stated we were not part of Islám but as distinct from it as Christianity or Judaism, and became increasingly acknowledged as a Faith in its own right. Shoghi Effendi, however, constantly vigilant and unnaturally sensitive to whatever affected the life of the Cause, detected a trend amongst the administrative institutions to carry his original instruction in such matters (given in 1933) that the Assemblies should be "slow to accept" new believers, too far. A new rigidity was in danger of frustrating the main animating purpose of all Bahá'í institutions—to convert mankind to the Faith of Bahá'u'lláh. The Bahá'ís, in their eagerness to obey Shoghi Effendi's instructions, had gone to extremes and were so interested in screening applicants that it was getting difficult to become a Bahá'í at all. In 1938 Shoghi Effendi, therefore, found it necessary to instruct the American Assemblies "to desist from insisting too rigidly on the minor observations and beliefs, which might prove a stumbling block in the way of any sincere applicant" and pointed out the duty of Bahá'í communities was to nurse the new believers, subsequent to their acceptance of the Faith, into Bahá'í maturity.

As the Faith grew in inner cohesion and strength, as National Assembly after National Assembly was formed in East and West and began to function strongly and systematically, as the people of the world became increasingly aware of the existence of this new religion as an independent Revelation with a system of its own, the instructions of Shoghi Effendi changed. Particularly during the great Ten Year Plan of Teaching and Consolidation the whole emphasis in relation to the enrollment of new Bahá'ís was modified; now we were strong, now our foundations had been unassailably laid, now we could deal, at last, at last, with the masses of mankind in all the countries of the world. Fling open the doors and bring them into the ark of Bahá'u'lláh's salvation! The time had come to obey 'Abdu'l-Bahá's injunction: *"Summon the people in these countries, capitals, islands, assemblies and churches to enter the Abhá Kingdom."* In other words having achieved his end Shoghi Effendi changed his tactic. He informed the American National Assembly that the fundamental and primary requisites a candidate should have were acceptance of the stations of the Báb, the Forerunner; Bahá'u'lláh, the Author; and 'Abdu'l-Bahá, the Exemplar of the Faith; submission to whatever They had revealed; loyal and steadfast adherence to the provisions of the Will of the Master; and close association with the spirit and form of the world-wide Bahá'í Administration. These were the "principal factors" and any attempt to analyse and elucidate further, he said, would only lead to barren discussion and controversy and be detrimental to the growth of the Cause. He ended up his exposition on this delicate subject by urging the friends, unless some particular circumstance made it absolutely necessary, to "refrain from drawing rigidly the line of demarcation".

The Báb, Bahá'u'lláh, 'Abdu'l-Bahá, Shoghi Effendi were the Great Teachers. Their ministries—each so different in character—were primarily devoted to the sublime aim of bringing all mankind under the tent of this healing, peace-giving, soul-regenerating Faith. Over and over again, insistently, for thirty-six years Shoghi Effendi rallied us to "the preeminent task of teaching the Faith to the multitudes . . . a task", he assured us in his last Riḍván Message to the Bahá'í world, ". . . at once so sacred, so fundamental, and so urgent; primarily involving and challenging every single individual; the bed-rock on which the solidity and the stability of the multiplying institutions of a rising Order must rest".

If one compiled what the Guardian has written on the subject of teaching it would be a good-sized book. But one sees throughout that the objective was clear, the duty fixed, the methods adaptable and fluid. Shoghi Effendi used so many words in connection with new Bahá'ís and their acceptance of Bahá'u'lláh: he called them "converts", "candidates", "avowed adherents", "new believers", "unreserved" supporters of the Faith and many other descriptive and satisfying names; he said they were "enrolled", "converted", "declared their faith", "embraced the Faith", "enlisted" under Bahá'u'lláh's banner, "espoused His Cause", "joined the

ranks" of the faithful and so on. In an age of banal, stereotyped clichés we might do well to remember this.

* * *

In making any attempt to give a coherent picture of what Shoghi Effendi called the first epoch in the evolution of 'Abdu'l-Bahá's Divine Plan—an epoch which he stated began in 1937 and would end in 1963, and comprised "three successive" crusades—one must go back and study his writings chronologically, for in them the clear reflection of his mind and the emergence of the scheduled pattern of his plans can be discerned. Ever since the passing of his beloved Master the whole object of the Guardian's existence was to fulfill His wishes and complete His works. The Divine Plan, conceived by Him, in one on the darkest periods in human history was, Shoghi Effendi stated, "'Abdu'l-Bahá's unique and grand design," embodied in His Tablets to the Bahá'ís of the United States and Canada, with which the destinies of the followers of Bahá'u'lláh in the North American continent would "for generations to come remain inextricably interwoven"; for twenty years it had been held in abeyance while the agencies of a slowly emerging Administrative Order were being created and perfected for "its efficient, systematic prosecution". How much importance the Guardian attached to this fundamental concept, often stressed by him, we are prone to forget, so let us turn to his actual words. During the opening years of the first Seven Year Plan, in 1939, he wrote to the American Community: "Through all the resources at their disposal, they are promoting the growth and consolidation of that pioneer movement for which the entire machinery of their Administrative Order has been primarily designed and erected." Eighteen years later Shoghi Effendi's view on this subject was the same, for he wrote to one of the European National Assemblies in August 1957, shortly before his passing: "Less substantial, however, has been the progress achieved in the all-important teaching field, and far inferior the acceleration in the vital process of individual conversion for which the entire machinery of the Administrative Order has been primarily and so laboriously erected."

If we view aright what happened in 1937 at the beginning of the first Seven Year Plan, we see that Shoghi Effendi, now in his fortieth year, stepped out as the general leading an army—the North American Bahá'ís—and marched off to the spiritual conquest of the Western Hemisphere. While other generals, famous in the eyes of the world, were leading vast armies to destruction all over the planet, fighting battles of unprecedented horror in Europe, Asia and Africa, this unknown general, unrecognized and unsung, was devising and prosecuting a campaign more vital and far-reaching than anything they could ever do. Their battles were inspired by national hates and ambitions, his by love and self-sacrifice. They fought for the preservation of dying concepts and values, for the past order of things. He fought for the future, with its radiant age of peace and unity, a world society and the Kingdom of God on earth. Their names and battles are slowly being forgotten, but Shoghi Effendi's name and fame is rising steadily, and his victories rise in greatness with him, never to be forgotten.

In reviewing the overwhelming volume of material on the subject of the Guardian's Plans, we must never forget that although the first organized implementation of 'Abdu'l-Bahá's Spiritual Mandate to the American believers (and let us note that this term does not refer to the Bahá'ís of the United States alone but to the believers of North America) took place with the initiation of the first Seven Year Plan, a body of devoted American followers of the Faith, the majority of whom Shoghi Effendi pointed out were "women pioneers", had already arisen, in immediate response to the *Tablets of the Divine Plan* presented to the Eleventh Annual Bahá'í Convention in New York in 1919, and had proceeded to Australia, the northernmost capitals of Europe, most of its Central States, the Balkan Peninsula, the fringes of Africa and Latin America, some countries in Asia and the island of Tahiti in the Pacific Ocean. During thirty-six years Shoghi Effendi never forgot the services of these souls or ceased to name them. He made it clear, however, that such overseas teaching enterprises of the American Bahá'ís had been "tentative" and "intermittent". With the inauguration of the first Seven Year Plan a new epoch had begun.

When the Divine Plan will come to an end we do not know. Its significance has been elaborated by the Guardian in innumerable passages. It was, he wrote, "the weightiest spiritual enterprise launched in recorded history"; "the most potent agency for the development of the World Administrative System"; "a primary factor in the birth and efflorescence of the World Order itself in both the East and the West."

With Shoghi Effendi everything was clear: there was The Plan, and then there were plans and plans! There were, after the inauguration of the first Seven Year Plan, in the course of many years, and in various parts of the world, a Nineteen Month, Two Year, Three Year, Forty-five Month, Four-and-a-Half Year, Five Year, Six Year and other plans; but whether given by him, or spontaneously initiated by the Bahá'ís themselves, he knew where to place them in the scheme of things. There was a God-given Mission, enshrined in a God-given Mandate, entrusted to the American believers; this Mission was their birthright, but they could only fulfill it by obeying the instructions given them in the Master's *Tablets of the Divine Plan* and winning every crusade they undertook; the other plans, Shoghi Effendi wrote in 1949, "are but supplements to the vast enterprise whose features have been delineated in those same Tablets and are to be regarded, by their very nature, as regional in scope, in contrast with the world-embracing character of the Mission entrusted to the community of the champion builders of the World Order of Bahá'u'lláh, and the torch-bearers of the civilization which that Order must eventually establish."

If Shoghi Effendi was the general, undoubtedly his chief of staff was the American Assembly; it got its orders direct from him and the rapport was intimate and complete. But he never forgot that the glory of an army is its soldiers, the "rank and file", as he forthrightly called them. He never ceased to appeal to them, to inspire them, to love them and to inform them that every North American believer shared a direct responsibility for the success of the Plan. Knowing how prone human nature is to be diverted from any purpose, he constantly reiterated the tasks undertaken, the responsibility assumed, the immediate need. When the different crusades approached their end and the success of various aspects of the work seemed to hang in the balance, his appeals rose in a veritable crescendo and swept the Bahá'ís to victory.

The first Seven Year Plan had a "triple task": one, to complete the exterior ornamentation of the first Mashriqu'l-Adhkár in the Western World; two, to establish one local Spiritual Assembly in every state of the United States and every province of Canada; three, to create one centre in each Latin American Republic "for whose entry into the fellowship of Bahá'u'lláh," Shoghi Effendi wrote, "the Plan was primarily formulated." Every nation in the Western Hemisphere was to be "woven into the fabric of Bahá'u'lláh's triumphant Order" and he pointed out to us that there were twenty independent Latin American Republics "constituting approximately one-third of the entire number of the world's sovereign states" and that the Plan was no less than an "arduous twofold campaign undertaken simultaneously in the homeland and in Latin America."

A little over two years after the initiation of this historic teaching drive Europe went to war; another two years passed and the United States—and practically the whole planet—was at war. Its seven-year activity took place in the face of the greatest suffering and darkest threat the New World had ever experienced. The degree to which Shoghi Effendi watched over, encouraged and guided this first great Plan of the Divine Plan is unbelievable. Messages streamed from him to the National Spiritual Assembly of the Bahá'ís of the United States and Canada. He told them the "deepening gloom" of the Old World invested their labours with a "significance and urgency" that could not be over-estimated. The Latin American campaign was "one of the most glorious chapters in the international history of the Faith." It was the "opening scene of the First Act of that superb Drama whose theme is no less than the spiritual conquest of both the Eastern and Western Hemispheres."

After two years of the Plan had run their course, when the exterior ornamentation of the Temple was satisfactorily progressing, and a series of ardent appeals from him had ensured that all the preliminary steps had been taken on the homefront, Shoghi Effendi waved his arm and directed the march of his forces down the coasts and over the islands of

Central America, following, as he cabled, in a "methodical advance along line traced pen 'Abdu'l-Bahá". In spite of his own ever-growing burdens and anxieties he informed the friends he wished to keep personally in contact with pioneers in North, Central and South America. What those letters of his meant to the pioneers "holding", as he said, "their lonely posts in widely scattered areas throughout the Americas", only those who received them can truly judge, but I myself wonder if this, or later crusades would ever have been won without this communion he had with the believers. His love, encouragement and understanding kept them anchored to their posts. Not a few are still where they are because of letters signed "Your true brother, Shoghi".

In looking back on those glorious and terrible years of the last war the success of the first Seven Year Plan seems truly miraculous. While humanity was being decimated in Europe and Asia, while the World Centre of the Faith was being threatened with unprecedented danger on four sides, while the United States and Canada were engaged in a world conflict, with its attendant anxieties, restrictions and furor, a handful of people, lacking in resources but rich in faith, lacking in prestige but rich in determination, succeeded in not only doubling the number of Bahá'í Assemblies in North America and ensuring the existence of at least one in every state of the Union and every province of Canada, but in completing the extremely costly exterior ornamentation of their Mother Temple sixteen months ahead of the scheduled time, and establishing not only a strong Bahá'í group in each of the twenty Latin Republics, but in addition fifteen Spiritual Assemblies throughout the entire area. In the last months of the Plan Shoghi Effendi fairly stormed the remaining unfinished tasks, with his valiant little army, too excited to feel the exhaustion of seven years constant struggle, hard at his heels. When the sun of the second Bahá'í Century rose, it rose on triumph. To his cohorts Shoghi Effendi said that he and the entire Bahá'í world owed them a debt of gratitude no one could "measure or describe".

For twenty years, under the guidance of Shoghi Effendi, to a design he provided, the Bahá'ís wove the tapestry of the three great Crusades of his ministry. Amidst the busy, multi-coloured scenes, depicting so much work in so many places, could be discerned three sumptuous golden wheels—the three great Centenaries, historic landmarks into which he drew the threads of his plans and out of which they emerged to form still more beautiful and powerful patterns. The first of these Centenaries took place on May 23, 1944. Providentially the vast majority of Bahá'í communities throughout the world had not been cut off from communication with the Guardian at the World Centre, nor, in spite of the dangers of an encroaching theatre of war, been swallowed up in its battles. Persia, 'Iráq, Egypt, India, Great Britain, Australia, New Zealand and the Western Hemisphere had been miraculously spared. These communities, each to the degree possible under the circumstances prevailing in its own land, proceeded to celebrate the glorious occasion of the one hundredth anniversary of the Declaration of the Báb, which was at once the inception of the Bahá'í cycle as well as the birthday of 'Abdu'l-Bahá.

In spite of the fact that the Persian believers were not free to hold befitting nation-wide celebrations on the occasion of the first Centenary of the Faith which had dawned in their native land, this does not mean that worthy homage was not paid to the memory of the blessed Báb. The Guardian himself, full of tenderness for a community so perpetually afflicted, instructed its national body in detail regarding the manner in which this glorious event was to be commemorated.

For the North American Bahá'í Community a second anniversary occurred at the same time, as it was fifty years since the establishment of the Faith in the Western World. Shoghi Effendi, with his usual foresight and method, made quite clear to the American Bahá'ís in a series of messages during 1943 how he expected them to appropriately commemorate such an occasion and why he wanted them to do it on such a scale: in "its scope and magnificence" it was to "fully compensate for the disabilities which hinder so many communities in Europe and elsewhere, and even in Bahá'u'lláh's native land, from paying a befitting tribute to their beloved Faith at so glorious an hour in its history." The celebrations the Americans would hold, he said, would not only crown their own labours but those of the entire body of their

fellow-workers in both the East and the West.

Similar, though less ostentatious gatherings were being held in other countries. The close of these international festivities, Shoghi Effendi said, would mark the end of the first epoch of the Formative Age of the Faith which had lasted from 1921 to 1944.

The close of one century and the opening of another is a propitious moment to take stock of the Bahá'í world. Such a torrent of material presents itself to anyone trying to evaluate the labours of the Guardian that it is difficult indeed to know how to deal with his various achievements. He was not only a great creator of facts but an able and interested statistician and there was very little that he could not dramatize. But is not that the very essence of living—to derive interest from what superficially seems perfunctory, obligatory and therefore boring?

In 1944 Shoghi Effendi published, in Haifa, a small pamphlet, twenty-six pages long, which bore the title *The Bahá'í Faith, 1844–1944*, and under this, modestly, "Information Statistical and Comparative"; in 1950, with much more exhaustive material provided by him, the Bahá'í Publishing Committee in the United States published a similar, larger pamphlet, thirty-five pages long, with a map; on it they put: "Compiled by Shoghi Effendi Guardian of the Bahá'í Faith". In 1952, again with material provided by him and at his instigation, both the British and American National Assemblies published the same pamphlet, with the same heading only this time twice as long and covering the period 1844–1952. Shoghi Effendi had now added a new sub-title "Ten Year International Teaching and Consolidation Plan".

It is impossible to go into details on a subject as vast as this one. On the other hand to ignore it completely would be unjust to a field of work that absorbed, for over thirteen years, a great deal of Shoghi Effendi's attention and time. One cannot argue with facts; one can disagree with ideas, pooh-pooh claims, belittle historic happenings, but when one is shown in cold print that such and such a thing is worth five-and-a-half-million dollars, or that seven National Bahá'í Assemblies have been incorporated, or that the Bahá'í Marriage Ceremony is entirely legal in fifteen states, or one reads the names of the African tribes who are represented in the Faith, the languages in which its teachings have been translated, one is forced to accept that this Faith exists in a very concrete way. Facts were part of Shoghi Effendi's ammunition with which he could defend the Faith against its enemies and through which he could not only encourage the Bahá'ís but stimulate them to greater effort.

One of his most cherished lists, the first and foremost, was that which reflected the spread of this glorious Cause entrusted to his care by 'Abdu'l-Bahá in 1921. Under "Countries opened to the Faith of Bahá'u'lláh" he had placed for the period of the Báb's Ministry: 2; Bahá'u'lláh's Ministry: 13; 'Abdu'l-Bahá's Ministry: 20. From 1921–1932, 5 were added in 11 years; 1932–1944, 38 were added in 12 years; 1944–1950, 22 were added in 6 years; 1950–1951, 6 were added in one year; 1951–1952, 22 were added in one year; 1952–1953, no increase in number; 1953–1954, 100 were added in one year; 1954–1957, 26 more were added. When Shoghi Effendi became Guardian there were 35 countries, but when he passed away he had raised this number to 254–219 added by his vision, drive and determination working through and with a dedicated, spiritually inflamed world-wide group of believers.

The Guardian devoted particular attention, in addition to creating the structural basis of the Administrative Order and assuring the rapid spread of the Faith, to ensuring that Bahá'í literature be made available, in different languages, to the people of the world. In 1944 there were Bahá'í publications available in 41 languages; by 1957 there were 237.

He was not only eager to welcome as many different ethnic groups into the Faith as possible but constantly urged the Bahá'ís to reach people of different races so that within the communities that cardinal principle of unity in diversity might be exemplified. This was reflected in two of his statistics, the second one significantly emphasizing the great importance he attached to this aspect of our teachings; the headings of these statistics speak for themselves: "Races Represented in the Bahá'í World Community", which were listed by name. In 1944 there were 31 races; in 1955 there were about 40 races. "Minority Groups and Races with which

contact has been established by Bahá'ís", likewise listed by name: in 1944 these were 9, but in 1952 they had risen to 15–12 of which were American Eskimo and Indian tribes. In 1952 a new caption was added, in spite of the insignificance of the figures involved: "African Tribes Represented in the Bahá'í Faith"; the names of 12 tribes were given—proudly. Periodically he continued to announce the increase in these figures: 1955, 90; 1956, 140; 1957, 197—an addition of 185 in 5 years.

The growth of the institutions and endowments of the Faith, a strong wall to protect its maturing Administrative Order, was another of the things to which Shoghi Effendi devoted particular attention. It is not a dream Bahá'u'lláh has come to the world to help us dream, but a reality He has given us the design to build. Incorporated bodies can hold property legally. It was and is essential that a growing Faith should own its own Temples, national and local headquarters, institutions, lands, schools, and so on. The figures in this regard speak eloquently of the progress made throughout the Guardian's ministry: in 1944 there were 5 incorporated National Assemblies and 63 locally incorporated ones in various countries; by 1957 there were over 200 incorporations of local Bahá'í Assemblies—137 being added in 13 years. Whereas in 1944, at the beginning of the second Bahá'í Century, the legal right to perform a Bahá'í marriage existed in a very few places, by 1957 this right was enjoyed by Bahá'ís in over 30 places and Bahá'í Holy Days were acknowledged as grounds for the suspension of work or school attendance in 45 places, the definition of a place being either a country, a state, or a district. In 1952 the Bahá'ís owned only 8 national headquarters, but by 1957 they owned 48. National endowments had likewise multiplied to an unprecedented degree and that same year there were 50 of them in various capital cities of the world.

With each release of statistical data the tally of National Spiritual Assemblies grew. To bring these "Pillars" of the future Universal House of Justice into existence was a task Shoghi Effendi conceived as one of his primary duties. The oldest National Assembly in the Bahá'í world, that of the United States and Canada, had existed at the time of 'Abdu'l-Bahá's passing under the name "Bahá'í Temple Unity". When the Guardian took the helm in 1921 he immediately set out to create uniformity in fundamental principles and from then on these future "Secondary Houses of Justice" were styled "National Spiritual Assemblies". By 1923 National Assemblies for the British, the German, the Indian and Burmese believers were already functioning and those of the Bahá'ís of Egypt and the Súdán, Persia, 'Iráq and Australia and New Zealand soon followed. Much as the Guardian longed to see new "Pillars" erected he had to be sure a sufficiently strong community—and especially a sufficiently strong base of local Assemblies—existed before he could permit a national body to be elected. In 1948 he launched Canada on her independent administrative destiny, followed in 1951 by two other National Assemblies, one for Central and one for South America. There was in Shoghi Effendi's mind a very clear reason for this grouping of two or more countries under a single National Assembly, which he explained to an Indian Bahá'í pilgrim in 1929, who wrote down his words at the time: "He is against separation of Burma and India for he says we have very few workers and separation will dissipate our forces and energy while what we most need at the present time is consolidation of all our resources and forces . . ."

With the formation of these two giant Central and South American bodies, whose title was National Assembly but whose composition and function was regional in nature, a new phase in the administrative development of the Faith began. Shoghi Effendi was never intimidated by the magnitude or difficulty of a task, nor was he any respecter of current views or methods. For nine years he was to constitute nothing but these vast National "Regional" Assemblies—except in the case of the National Assembly of the Bahá'ís of Italy and Switzerland, elected in 1953—which were truly immense in scope. The two Latin American ones comprised 20 countries and the four African ones, formed in 1956, represented 57 territories. This meant that nine people, often residing in countries over a thousand miles apart, had to consult and administer the affairs of scattered, mostly young and inexperienced Assemblies and communities,

spread over hundreds of thousands of square miles.

There was now a choice corps of experienced Bahá'í pioneers, administrators, and teachers in Latin America and in Africa, but they were not sufficient in number for the work of 20 independent administrative bodies in Central and South America and far, far from sufficient to provide experienced Bahá'ís for 57 territories in Africa. The answer was these interim National Assemblies which were to be broken down into ever smaller units pending the day when each nation had a sufficiently strong network of local Assemblies, of more mature believers, deepened in the teachings they had so recently embraced, who could assume responsibility for the administration and advancement of the Cause in their own territories. The remarkable feats achieved by these Regional Assemblies, constantly urged on and encouraged by Shoghi Effendi in the discharge of their historic tasks, fully justified his method.

In his selection of the countries he associated under one national body the Guardian amply demonstrated the fact that the Bahá'ís are far more than international, they are supra-national—above nation—in their beliefs and policy. No consideration of national prejudices, political animosities, or religious differences influenced his choice of those who were to work together under one Assembly. For him such worldly considerations were not allowed to weigh, albeit he was a keen student of current affairs and never blind to facts. It was those Divine forces within the Faith that he utilized—a Faith which, as he so beautifully expressed it, "feeds itself upon . . . hidden springs of celestial strength" and "propagates itself by ways mysterious and utterly at variance with the standards accepted by the generality of mankind".

It was not until 1957 that he resumed the formation of purely National Assemblies; in April of that year Alaska, Pákistán and New Zealand elected their own permanent Bahá'í bodies. It was an historic occasion in the evolution of the Administrative Order for no less than eleven new National Assemblies came into existence that year at one time, the others being Regional Assemblies for North East Asia, South East Asia, the Benelux Countries, Arabia, the Iberian Peninsula, Scandinavia and Finland, the Antilles, and the northern countries of South America which formed a new body. What had hitherto been one National Assembly for South America and one for Central America now became two smaller Regional ones in South America while Central America was partially pared away and its island republics joined in electing an Assembly of their own. Ere Shoghi Effendi's last great Crusade drew to a close every republic of Latin America had its own independent national body, as he himself had planned when, in his statistical pamphlet published on the eve of the Centenary of 1953, he had included within the "Ten Year International Bahá'í Teaching and Consolidation Plan" as one of its most thrilling and challenging provisions the task of more than quadrupling the existing National Assemblies through raising their number to over fifty.

The example set through the achievements of the first Seven Year Plan inspired other communities to dare greatly. The increasing awareness of the glorious possibilities of service opening before the Bahá'í world in the second century of its own era was constantly fanned into flame by the Guardian's messages to various National Assemblies. He frequently quoted Bahá'u'lláh's admonition: *"Vie ye with each other in the service of God and of His Cause"*, and openly encouraged a competitive spirit in its noblest form. His use of statistics was one example of the way he did this, his own words another: "Spiritual competition", he cabled America in 1941 "galvanizing organized followers Bahá'u'lláh East West waxes keener as first Bahá'í Century speeds to its close."

The news of the victories being won during the first Seven Year Plan, passed on by the Guardian in a steady flow of inspiring messages to the believers of Persia, was, Shoghi Effendi cabled in 1943, "thrilling Eastern communities Bahá'í world with delight admiration and wonder . . . Ninety-five Persian families emulating example American trail-blazers Faith" had left their homes and were on their way to hoist its banner in Afghánistán, Balúchistán, Sulaymáníyyih, Ḥijáz and Baḥrayn. India and Egypt were stirring, and the 'Iráqí Bahá'ís were hastening their own plans to crown the end of the first century with local victories. The Bahá'ís of both the East and the West were writing the last glorious pages in their



A snapshot showing Shoghi Effendi, in 1956, standing in the garden gate of the Master's house. He was directing the placing of the coffin of an old servant in the funeral cortège that was about to leave for the Bahá'í Cemetery.

own chapters of the first century of their Faith.

Three months after the May 1944 celebrations were ended, the Guardian informed the North American Community: "A memorable chapter in the history of the Faith of Bahá'u'lláh in the West has been closed. A new chapter is now opening, a chapter which, ere its termination, must eclipse the most shining victories won so heroically by those who have so fearlessly launched the first stage of the Great Plan conceived by 'Abdu'l-Bahá for the American believers."

When a "war-ravaged, disillusioned and bankrupt society" paused in its bloody battles after six years and began, with the cessation of European hostilities in the summer of 1945, to lick its wounds, Shoghi Effendi told the American Bahá'ís that the prosecutors of the Divine Plan must "gird up their loins, muster their resources" and prepare themselves for the next step in their destiny. The appeals he made, during the months that preceded the launching of the second Seven Year Plan, to the minds and the feelings of the American believers were profound. He told these "ambassadors of the Faith of Bahá'u'lláh" that the "sorrow-stricken, war-lacerated, sorely bewildered nations and peoples" of Europe were waiting in their turn for the healing influence of the Faith to be extended to them as it had been extended to the peoples throughout the Americas. News he received of the plight of the believers in Germany and Burma—two old and tried communities—greatly touched him and was so distressing that he hastened to appeal to "their fellow workers in lands which have providentially been spared the horrors of invasion and all the evils and miseries attendant upon it" to take immediate and collective action to mitigate their plight. He appealed particularly to the American Community, which "of all its sister communities in East and West, enjoyed the greatest immunity" during the war, and had in addition been privileged to successfully prosecute so great a Plan, to do all in its power to help financially and by any other means at its disposal.

The official inception of the second Seven Year Plan, the "second collective enterprise undertaken in American Bahá'í history," took place at the 1946 Convention. It would seem as if all the work so successfully undertaken since 1921 had been designed to create in the Western Hemisphere a vast homefront from which the New World could launch a well-organized attack on the Old World—on Europe, its parent continent. The child of one hemisphere, now a fully-grown young giant, was ready to return, vital and fresh, destined, as Shoghi Effendi wrote "through successive decades, to achieve the spiritual conquest of the continent unconquered by Islám, rightly regarded as the mother of Christendom, the fountain head of American culture, the mainspring of Western civilization . . ."

Again we see the design in Shoghi Effendi's great tapestry drawn into another blazing wheel of glory—this time the second great Centenary of the Faith in 1953 which would, he informed us, commemorate the Year Nine marking the mystic birth of Bahá'u'lláh's prophetic mission as He lay in the Síyáh-Chál of Ṭihrán.

The objectives of this new Plan, of which Europe was the "preeminent" goal, and which came to be known as the European Campaign, were as follows: consolidation of work throughout the Americas; completion of the interior ornamentation of the Mother Temple of the West in time for the celebration of its fiftieth anniversary in 1953; erection of three pillars of the future Universal House of Justice through the election of the Canadian, the Central and the South American National Assemblies; a systematic teaching campaign in Europe aimed at the establishment of Spiritual Assemblies in the Iberian Peninsula (Spain and Portugal), the Low Countries (Holland and Belgium), the Scandinavian states (Norway, Sweden and Denmark), and Italy. He ended his message by saying that he himself was pledging ten thousand dollars as his initial contribution for the "manifold purposes glorious Crusade surpassing every enterprise undertaken by followers Faith Bahá'u'lláh course first Bahá'í Century. "

Six weeks later a cable from Shoghi Effendi informed the American National Assembly that "nine competent pioneers" should be promptly dispatched to Europe to as many countries as feasible, that the Duchy of Luxembourg should be added to the Low Countries and Switzerland also included. With these two, and the previous eight, the "Ten Goal Countries" came into existence in our Bahá'í vocabulary. Some time later, in view

of the marked progress being made in the north of Europe, Finland was also added to the scope of the Plan. Although, in addition to Britain and Germany there were still Bahá'ís living in France, Switzerland, Norway, Sweden, Denmark, Yugoslavia, Czechoslovakia, Bulgaria and perhaps other places, they were for the most part too isolated or too suppressed to undertake large-scale teaching activities. The opening of this systematic well-organized Plan in "war-torn, spiritually famished" Europe meant that the American Community now found itself "launched in both hemispheres on a second, incomparably more glorious stage, of the systematic Crusade designed to culminate, in the fullness of time, in the spiritual conquest of the entire planet." It meant that the American Community was to be engaged in strenuous work in thirty countries, in addition to ensuring that proper foundations were laid for the election, in 1948, of the National Spiritual Assembly of Canada, whose essential local Assemblies in various provinces were in most cases new and weak.

The continent of Europe was "turbulent, politically convulsed, economically disrupted and spiritually depleted." But it was the arena where the American Community must now carry out the "first stage of its transatlantic missionary enterprise", "amidst a people so disillusioned, so varied in race, language, and outlook, so impoverished spiritually, so paralyzed with fear, so confused in thought, so abased in their moral standards, so rent by internal schisms ..."

When these "trail blazers" of the second Seven Year Plan began their mission there were only two European Bahá'í communities worthy of the name, those of the British Isles and Germany, both long-standing and both of which had had active National Assemblies before the war; the first had never ceased to function; the second, dissolved by the Nazi authorities in 1937 when all Bahá'í activity was officially suspended, was now reconstituted and heroically gathering its war-torn flock about it. With these the European Teaching Committee of the American National Assembly and the ever swelling group of pioneers in the Ten Goal Countries closely co-operated. This great European undertaking truly fired the imagination of the Bahá'ís all over the world, including the new communities of Latin America—who were even able to send some of their own pioneers to assist in this new Crusade.

During these difficult years the numerically much smaller Canadian Community—co-partner with the American Community in the execution of the Divine Plan—was so preoccupied with the Five Year Plan the Guardian had instructed it to initiate when the independent stage of its development was reached in 1948, that it was in no position to offer much assistance to the main body of believers in the United States, and the formation in 1951 of two more National Assemblies, one in Central and one in South America, made further demands on their tenacity, resources and courage. Yet with all their burdens their triumphs during the last years of the second Seven Year Plan continued to multiply.

The winning of so many victories by the Bahá'ís of the United States as well as Canada—to which had been added in the closing years of this Crusade services in the African continent never contemplated in the original Plan—far exceeding in substance the misty prizes which had loomed, beckoning but vague, in the fog surrounding the world at the end of the war, now encouraged the Guardian to add another offering on the altar of Bahá'u'lláh, one he termed the "fairest fruit" of the mighty European project. In 1952 he cabled that "ere termination American Community's second Seven Year Plan" the National Spiritual Assembly of the Bahá'ís of Italy and Switzerland should be formed, and added: "Advise European Teaching Committee upon consummation glorious enterprise issue formal invitation their spiritual offspring newly emerged National Assembly participate together with sister National Assemblies United States, British Isles, Germany Intercontinental Conference August same year capital city Sweden". He explained he was planning to entrust this youngest Assembly of the Bahá'í world with a specific plan of its own as part of the Global Crusade to be embarked upon between the second and third Century celebrations. It had become an established procedure of the Guardian for these new National Bahá'í babies to be born with a plan in their mouths!

It may well be imagined how excited, how heartened, all the followers of Bahá'u'lláh

were by news so thrilling as this. They saw what seemed to them little short of miracles taking place, and their loving "true brother", in his humility, his praises and kindness, led them to believe such miracles were all theirs. That Italy should have, from a vacuum, succeeded in one decade in building up a foundation of local Assemblies strong enough, with its Swiss companion, to bear the weight of an independent National Assembly was a feat far beyond anyone's fairest dreams.

In order to grasp, in however dim a way, why the third Seven Year Plan—which the Guardian had repeatedly referred to since the end of the first Bahá'í Century—became a Ten Year Plan instead, we must understand a fundamental teaching of our Faith. A just and loving God does not require of any soul what He will not give it the strength to accomplish. Privileges involve responsibilities, for peoples, nations, individuals. To the degree to which they arise to meet their responsibilities they are blessed and sustained; to the degree they fail they are automatically deprived and punished. Shoghi Effendi had written at the beginning of the first Seven Year Plan that "failure to exploit these golden opportunities would . . . signify the loss of the rarest privilege conferred by Providence upon the American Bahá'í Community." *"The Kingdom of God"*, 'Abdu'l-Bahá had said, *"is possessed of limitless potency. Audacious must be the army of life if the confirming aid of that Kingdom is to be repeatedly vouchsafed to it . . ."* It was in pursuance of the operation of this great law that the followers of Bahá'u'lláh who had been entrusted with the Divine Plan, rising to meet their challenge, pulling down from on high through their services an ever-greater measure of celestial aid, discharging their sacred responsibility in so noble a fashion, found destiny hastening to meet them, a step in advance. A victorious army, having swept all barriers before it, is often so exhilarated by its exploits it needs no respite. It is ready to march on, fired by its victories. This was the mood of the Bahá'í world as 1953 approached and it was about to enter the Holy Year. Their Commander-in-Chief was a general who needed very little encouragement to induce him to go on and who never rested. So it was inevitable that given the hour, the mood and the man the Bahá'ís should find themselves with no "three year respite" but rather twelve completely evolved plans—one for each National Assembly—ready to be put into operation the moment the trumpet sounded the reveille in Riḍván 1953.

Wonderful as had been the celebration of the hundredth anniversary of the inception of the Bahá'í Faith, in 1944, by Bahá'í communities living in the shadow of the worst war the world had ever known, it was dwarfed by the events associated with the hundredth anniversary of the revelation Bahá'u'lláh received in the Síyáh-Chál of Ṭihrán. Poignantly, in the months preceding the commemoration of that event, the Guardian recalled to the Bahá'í world the tidal wave of persecution and martyrdom which had swept so many disciples of the Báb, so many heroes, so many innocent women and even children, from the scene a century before and had culminated in casting the Supreme Manifestation of God into a loathsome subterranean dungeon immediately following the abortive attempt on the life of Náṣiri'd-Dín Sháh on August 15, 1852. The Guardian chose as the commencement of the Holy Year—the celebration of the Anniversary of the "Year Nine"—the middle of October 1952. A veritable fever of anticipation swept over the believers East and West, now free in every part of the globe to give their hearts to unreserved rejoicing. Perhaps for the first time in their history the Bahá'ís had a throbbing sense of their true oneness as a world community. What had always been a matter of doctrine, taught and firmly believed in, was now sensed by every individual as a great and glorious reality. The plans for the future, set in motion by a series of dynamic messages from Shoghi Effendi, served to inflame this new awareness.

At the end of November 1951, in a cable addressing all National Assemblies of the Bahá'í world, Shoghi Effendi informed us that the long anticipated intercontinental stage in the administrative evolution of our Faith was now at hand. We had, he pointed out, passed through the phases of local, regional, national and international activity and were emerging, at such an auspicious moment, into a new kind of Bahá'í world, one in which we began to think in terms of the entire planet with its continents in relation to our teaching strategy. Shoghi Effendi took the Centenary—this great golden wheel in his tapestry—and

fashioned it in such a way that two entirely different things were made to react on each other and at the same time blend into each other in one great creative centre of force. One was the past, the commemoration of such soul-shaking events as the martyrdoms, the imprisonment of Bahá'u'lláh, His mystic experience of His own station in the Síyáh-Chál, His exile and all that these events signified for the progress of man in his journey towards his Creator; the other was the marshalling, this time of all the organized Bahá'í communities of the planet, in a vast Plan, the next step in the unfoldment of 'Abdu'l-Bahá's Divine Plan.

It was beginning to take shape in his mind long before its detailed provisions were released through the publication in 1952 of his pamphlet, *The Bahá'í Faith 1844–1952*, with its supplement "Ten Year International Teaching and Consolidation Plan", which was made public at the inception of the Holy Year. Previously he had requested different National Assemblies to provide him with the names of territories and major islands of the five continents where Bahá'í activity was in progress, thus supplementing his own exhaustive list, which included the countries mentioned by 'Abdu'l-Bahá Himself in the *Tablets of the Divine Plan*, and which he had carefully compiled with the aid of atlases and works of reference.

The highlights of the Holy Year were four great Intercontinental Teaching Conferences which were announced in that same November 1951 cable and were to be held in four continents: the first in Africa, in Kampala, Uganda in the spring of 1953; the second in Chicago, in the United States during Riḍván; the third in Stockholm, Sweden during the summer and the fourth in New Delhi, India in autumn. The pattern of these great Conferences—which were announced a year before the new Plan itself was disclosed—became clear as the hour approached for them to take place. All Hands of the Cause were invited to attend as many of them as possible; to each one the Guardian would send as his own special representative one of the Hands "honoured direct association newly-initiated enterprises World Centre". In chronological order, these were Leroy Ioas, Amatu'l-Bahá Rúḥíyyih Khánum, Ugo Giachery and Mason Remey; these emissaries would fulfil a four-fold mission: they would bear a reproduction of a miniature portrait of the Báb to show to the friends gathered on such an historic occasion; they would deliver the Guardian's own message to the assembled attendants; they would elucidate the character and purposes of the Spiritual World Crusade; they would rally the participants to an energetic, sustained, enthusiastic prosecution of the colossal tasks that lay ahead.

Before going into more detail it would be well to recall that although, in his November 1951 message announcing these Conferences to be held during the Holy Year, Shoghi Effendi had given a faint hint of things to come when he stated they would initiate a new stage of intercontinental activity and would reflect a degree of Bahá'í solidarity of unprecedented scope and intensity, still, as far as the Bahá'í world knew, they were designed as great jubilee gatherings to commemorate the Year Nine, to celebrate the end of the victorious second Seven Year Plan, and many regional ones as well. Indeed, only a week before the cable announcing those Conferences reached the Bahá'í world the Guardian had, in another message, still been referring to a "third Seven Year Plan" so that there was in 1951 no association in the minds of the Bahá'ís of the commencement of a new crusade with these festival gatherings. The extraordinary success the Bahá'ís were meeting with all over the world, the enthusiasm of National Assemblies such as America and Britain, who had been winning remarkable victories in Europe and in Africa respectively, swung the compass on a new course, a course that in reality started three years before the inauguration of the Ten Year Plan. So vast is the range covered by the provisions of this Plan, so numerous the communications from Shoghi Effendi on this subject—his lists, his announcements and his statistics, beginning in 1952 and carried on until his death in November 1957—that to give more than a brief outline of them here is impossible. On the other hand this Crusade crowned his ministry and his life's work, was a source of deep happiness to him, and its unfolding victories a comfort to his often sad and overburdened heart. Therefore it must be dealt with, however inadequately.

No words can better sum up the very essence of this supreme Plan conceived of and organ-

ized by him than his own definition of it: "Let there be no mistake. The avowed, the primary aim of this Spiritual Crusade is none other than the conquest of the citadels of men's hearts. The theatre of its operations is the entire planet. Its duration a whole decade. Its commencement synchronizes with the Centenary of the birth of Bahá'u'lláh's Mission. Its culmination will coincide with the Centenary of the Declaration of that same mission."

Although all believers were welcome to be present at the four great Conferences of the Holy Year, a special category was singled out and invited to attend by Shoghi Effendi, namely, representatives of those National Assemblies and communities who were intimately concerned with the work which was to go forward in each of the four continents. If we begin with the first Conference held in February, in Africa, and analyse what the most crucial phase of the entire Crusade involved there—the opening of new territories and the consolidation of the work in those already opened—we will get an idea of the shattering impact these historic gatherings had on Bahá'í history: 57 territories were to be the subject of concentrated teaching activities for which six national bodies would be responsible, namely, the National Spiritual Assemblies of the British, the American, the Persian, the Egyptian and Súdánese, the 'Iráqí and the Indian, Pákistání and Burmese believers, who were to open 33 new territories and consolidate the work already begun in 24. The tasks allotted the whole Western Hemisphere community, through its four National Assemblies, those of the United States, Canada, Central America and South America, were equally staggering: 56 territories, 27 to be opened and 29 to be consolidated, involving such widely separated and difficult goals as the Yukon and Keewatin in the north and the Falkland Islands in the south. The Asian goals were even more formidable: 84 territories in all, 41 to be opened and 43 to be consolidated, ranging from countries in the Himalayas to dots in the Pacific Ocean; these were divided between the nine National Assemblies of Persia; India, Pákistán and Burma; 'Iráq; Australia and New Zealand; the United States; Canada; Central America; South America and the British Isles. At the European Conference five National Assemblies received 52 territories as their share of the Plan, 30 to be opened and 22 to be consolidated. Seated amongst its elders, the National Assemblies of the United States, Canada, the British Isles, Germany and Austria, was the baby national body of the Bahá'í world—that of Italy and Switzerland, scarcely three months old—which was given by the Guardian territories all its own, 7 in number.

At these historic gatherings, more than 3,400 believers were present, representing, Shoghi Effendi announced, not only all the principal races of mankind, but more than 80 countries. Each of the Conferences had some special distinction of its own: the first, the African one, attended by no less than ten Hands of the Cause, friends from 19 countries and representatives of over 30 tribes and races, being particularly blessed by having over 100 of the new African believers present as the personal guests of the Guardian himself, a mark of consideration on his part that clearly showed his deep attachment to the new African Bahá'ís. Indeed, in his highly significant message to the first Conference of the Holy Year he was at pains to quote the words of Bahá'u'lláh Who had compared the coloured people to the *"black pupil of the eye"* through which *"the light of the spirit shineth forth."* Shoghi Effendi not only praised the African race, he praised the African continent, a continent that had "remained uncontaminated by the evils of a gross, a rampant and cancerous materialism undermining the fabric of human society alike in the East and the West, eating into the vitals of the conflicting peoples and races inhabiting the American, the European, and the Asiatic continents, and, alas, threatening to engulf in one common catastrophic convulsion the generality of mankind." Should such a warning, given at such an historic juncture in the fortunes of Africa, not be remembered more insistently by the band of Bahá'u'lláh's followers labouring there to establish a spiritually based World Order?

The second, "without doubt," Shoghi Effendi wrote, "the most distinguished of the four Intercontinental Teaching Conferences commemorating the Centenary of the inception of the Mission of Bahá'u'lláh" and marking the launching of that "epochal, global, spiritual decade-long Crusade", took place in the middle of the Holy Year and

constituted the central feature of that year's celebrations and the highest point of its festivities. This great all-America Conference was held in the heart of North America, in Chicago, the very city where sixty years before Bahá'u'lláh's name had first been publicly mentioned in the Western World during a session of the World Parliament of Religions held in connection with the World's Columbian Exposition which opened on May 1, 1893. Its sessions were preceded by the consummation to a fifty-year-old enterprise—the dedication to public worship, on May 2nd, of the Mother Temple of the West, which was, Shoghi Effendi assured us, not only "the holiest House of Worship ever to be reared to the glory of the Most Great Name" but that no House of Worship would "ever possess the immeasurable potentialities with which it has been endowed" and that the "role it is destined to play in hastening the emergence of the World Order of Bahá'u'lláh" could not as yet be fathomed.

The unveiling of the model of the future Bahá'í Temple to be erected on Mt. Carmel at the World Centre of the Faith was another event which Shoghi Effendi himself had planned to take place in conjunction with that Conference—a Conference which he said will "go down in history as the most momentous gathering held since the close of the Heroic Age of the Faith, and will be regarded as the most potent agency in paving the way for the launching of one of the most brilliant phases of the grandest crusade ever undertaken by the followers of Bahá'u'lláh since the inception of His Faith . . ."

The lion's share of this new crusade in prosecution of 'Abdu'l-Bahá's Divine Plan had been given by Shoghi Effendi to those he so lovingly said were not only "ever ready to bear the brunt of responsibility" but were, indeed, that Plan's "appointed" and "chief trustees". They had performed in the past "unflagging and herculean labours", now, through their two national bodies, that of the United States and of Canada, in competition with ten other National Assemblies, each of which had received a goodly portion of goals, this Community would indeed have to struggle hard to maintain its lead and win the new victories expected of it. There were 131 virgin territories throughout the world to be opened to the Faith of Bahá'u'lláh in ten years and 118 territories already opened but still requiring a great deal of consolidation. Of these 249 places, most of them large, independent nations, the United States and Canada received 69, or 28 percent of the total; 48 new National Assemblies were to be formed before 1963, 36 of them by the United States alone. The first dependency ever to be erected in the vicinity of a Bahá'í Temple was likewise to be undertaken by this Community; in addition, it was to purchase two sites for future Houses of Worship, one in Toronto, Canada, and one in Panama City, Panama; translate and publish Bahá'í literature in 10 Western Hemisphere Indian languages, and achieve many other goals besides.

In the presence of the twelve Hands of the Cause attending this Conference—to which Bahá'ís from over 33 countries had come—well over 100 believers arose and offered themselves as pioneers to set in motion the accomplishment of the great tasks the Guardian had just made so dazzlingly clear in his message.

The opening of the doors of the Mother Temple to public worship, the public meetings addressed by prominent Bahá'ís and non-Bahá'ís alike during the jubilee celebrations attracted thousands of people and received enthusiastic nation-wide publicity in the press, on television and over the radio. During the Holy Year the light of the Faith truly shone most brightly in the Great Republic of the West, the chosen cradle of its Administrative Order.

The third Intercontinental Bahá'í Teaching Conference, which convened in Stockholm during July, was honoured by having the largest attendance of Hands of the Cause of any of the others, fourteen being present, the five Persian Hands and one African Hand having just come from extensive travels in the Western Hemisphere, undertaken at the instruction of the Guardian, immediately following the launching of the Crusade in Chicago. It would not be inaccurate to characterize this third gathering as the "executive conference". Though numerically much smaller than the American one, circumstances permitted a hard core of the most dedicated and active National Assembly members, teachers, administrators and pioneers to be present from all over Europe, including 110 believers from the Ten Goal Countries. The

attendants, from thirty countries, devoted themselves during six days not only to the solemn yet joyous recapitulation of those events which had transpired a century before and which the Holy Year commemorated, but to a studious analysis of the work their beloved Guardian had entrusted to the three European National Assemblies and that of the United States, the only other national body involved in the European work being that of Canada, which had been given Iceland as a consolidation goal.

In his message on this historic occasion Shoghi Effendi recalled not only the history of the Bahá'í Faith in relation to Europe—"a continent which, in the course of the last two thousand years, has exercised on the destiny of the human race a pervasive influence unequalled by that of any other continent of the globe"—but the effect both Christianity and Islám had had upon the unfoldment of its fortunes. In recapitulating the advances made and victories won since the end of the last World War the Guardian pointed out that these had been largely due to "the dynamic impact of a series of national Plans preparatory to the launching of a World Spiritual Crusade". Those Plans had been the second Seven Year Plan, conducted by the North American believers, a Six Year Plan and a Two Year Plan launched by the British Bahá'ís, and a Five Year Plan prosecuted by the German and Austrian Bahá'í Communities. The result of these well-organized labours had been the establishment of local Assemblies in Eire, Northern Ireland, Scotland and Wales and in each of the capitals of the Ten Goal Countries, a large increase in the number of Assemblies, centres and believers throughout Europe, the election of yet another independent national body, and the acquisition of a national Bahá'í headquarters in Frankfurt. The hour was now ripe, Shoghi Effendi wrote, for them "to initiate befittingly and prosecute energetically the European campaign of a Global Crusade" which would not only broaden the foundations of the Faith in Europe but would "diffuse its light over the neighbouring islands" and would "God willing, carry its radiance to the Eastern territories of that continent, and beyond them as far as the heart of Asia".

Words such as these fired the attendants to take immediate action and there were not only 63 offers from among those present to pioneer to European goals, but, what was much more unusual, various national bodies and committees, whose members were present in numbers, immediately took up these offers and before the Conference ended pioneers had been allocated to every goal given the European believers with the exception of those territories within the Soviet orbit. The thrilling objective of the erection of one of the two Bahá'í Temples called for in the original outline of the "Ten Year Teaching and Consolidation Plan"—the Mother Temple of Europe to be built in Germany—received substantial financial pledges, as did three other European projects involving large sums of money, namely, the purchase of the National Ḥaẓíratu'l-Quds of the British Bahá'ís and the sites for two future Bahá'í Temples, one in Stockholm and one in Rome. The convocation of such a Conference met with wide and favourable publicity and the public meeting held in conjunction with it attracted one of the largest audiences gathered under Bahá'í auspices that had yet been seen on the continent.

Twelve months after the beginning of the Holy Year, ushered in during mid-October 1952, the great Asian Intercontinental Teaching Conference took place in New Delhi, India. Though the logical place for such a gathering would have been Persia, or failing this, 'Iráq, the temperature of the fanatical populations of these countries and the constant and unchanging animosity of the Muslim clergy made the choice of either place impossible. It was therefore highly befitting that the great sister country to the east—opened in the earliest days of Bahá'u'lláh's Ministry—should receive this honour. To it flocked hundreds of His followers from all over the world from places as far apart as Europe, Africa, Australia, New Zealand, Japan, many countries in the Western Hemisphere, and particularly Persia, as well as all five Asiatic Hands, who had already attended, at the request of the Guardian, the African, American and European Conferences. There were also present six other Hands of the Cause from the Holy Land, Europe, America, Africa and Australia. In his message to this last of the great Teaching Conferences Shoghi Effendi, after greeting its attendants "with high hopes and a joyful heart", pointed out

the unique circumstances and significance of the work in Asia: in this "world girdling crusade" the "triple Campaign, embracing the Asiatic mainland, the Australian Continent and the islands of the Pacific Ocean" might "well be regarded as the most extensive, the most arduous and the most momentous of all the Campaigns". Its scope was "unparalleled in the history of the Faith in the Eastern Hemisphere"; it was to take place in a continent on whose soil "more than a century ago, so much sacred blood was shed", a continent enjoying an unrivalled position in the Bahá'í world, a continent where the overwhelming majority of Bahá'u'lláh's followers resided, a continent that was "the cradle of the principal religions of mankind; the home of so many of the oldest and mightiest civilizations which have flourished on this planet; the crossways of so many kindreds and races; the battleground of so many peoples and nations;" above whose horizon in modern times the suns of two independent Revelations had successively risen; and within whose boundaries such holy places as the Qiblih of our Faith (Bahjí), the "Mother of the World" (Ṭihrán) and the "Cynosure of an adoring world" (Baghdád) are embosomed. The Guardian ended his message with an expression of assurancé as well as a sad foreboding of what might lie ahead: "May this Crusade, launched simultaneously on the Asiatic mainland, its neighbouring islands and the Antipodes . . . provide, as it unfolds, an effective antidote to the baneful forces of atheism, nationalism, secularism and materialism that are tearing at the vitals of this turbulent continent, and may it re-enact those scenes of spiritual heroism which, more than any of the secular revolutions which have agitated its face, have left their everlasting imprint on the fortunes of the peoples and nations dwelling within its borders."

No less enthusiasm for the tasks ahead—the most staggering of which was work in 84 territories, half of them virgin areas—filled the hearts of the Bahá'ís gathered in New Delhi than had characterized the reaction of their brothers and sisters attending the three previous Conferences. This enthusiasm was further heightened when a cable was received from the Guardian giving the glad-tidings that his own personal hope—expressed before the festivities of the Holy Year began—had been attained through the completion of the superstructure of the Báb's Holy Sepulchre. The Bahá'ís rallied strongly to meet their given goals: offers to pioneer were received from over 70 people, 25 of whom proceeded to their posts shortly after the Conference ended; funds were lavishly contributed towards the purchase of the three sites for future Bahá'í Temples—Baghdád, Sydney and Delhi, 9 acres of land for the latter being acquired before the Conference rose; substantial donations were received for that most precious and longed-for Temple to be erected in Bahá'u'lláh's native city, the capital of Persia, which was one of the two Temples originally scheduled to be built during the World Crusade; public meetings and a reception for over a thousand guests were held at which many important figures were present; India's President, Dr. Rajendra Prasad, as well as her famous Prime Minister, Jawaharlal Nehru, received delegations from the Conference and the publicity was wide and friendly. At the end of the Conference Shoghi Effendi instructed the Hands attending it to disperse on trips lasting some months, himself providing both assistance and directions as to their itineraries.

In addition to what might be called his routine work, already consuming daily an alarming amount of his time, for over two years Shoghi Effendi not only worked on and fully elaborated the details of this global crusade but made the exhaustive plans necessary for these great jubilee celebrations and constantly directed the Hands of the Cause and the National Assemblies who were to implement their programmes. One might have thought that a lull in his creative output would ensue, but such was not the case. Cables and letters streamed from him at the end of each of the Conferences like missiles towards targets. For four years he never let the white hot heat he had engendered wane. A typical example of this is the tone in which, immediately after the American Conference ended, when the bemused Bahá'í world had scarcely begun to recover from the first glorious revelation of the new Plan, he cabled the Persian National Assembly: "Announce friends no less 128 believers offered pioneer services during celebrations Wilmette including offer pioneer leper colony. Appeal friends not allow themselves surpassed western brethren. Hundreds must arise. Enumerated

goals at home abroad must promptly be fulfilled. Upon response progress protection victory entire community depends. Eagerly awaiting evidence action." Such oft-repeated appeals had such an effect on a community which had lived its entire existence in a wretched cage of prejudice and persecution that the Persian believers, seeing, unbelievably, a door open before them, began to pour forth to the four corners of the world in ever-swelling numbers; without their assistance, their strong financial support and their constant readiness to sacrifice, the Crusade could never have been won on the scale that marked its triumphal conclusion in 1963.

But let us return to the newly inaugurated "fate-laden, soul-stirring, decade-long, world-embracing Spiritual Crusade . . ." with its four objectives: development of the institutions at the World Centre of the Faith; consolidation of the homefronts of the twelve territories serving as the administrative bases of the twelve Plans which were component parts of The Plan; consolidation of all the territories already opened to the Faith; opening of the remaining chief virgin territories of the planet. Although the administration of the Crusade had been entrusted to the twelve National Assemblies, nevertheless every single believer, irrespective of his race, nation, class, colour, age or sex, was to lend his particular assistance to the accomplishment of this "gigantic enterprise". In a colourful passage of scintillating prose Shoghi Effendi lifted the curtain on the arena of the new Plan: Where? Why, everywhere—in the Arctic Circle, in the deserts, the jungles, the isles of the cold North Sea and the torrid climes of the Indian and Pacific Oceans. To whom? Why, to all peoples—to the tribes of Africa, the Eskimos of Canada and Greenland, the Lapps of the far north, the Polynesians, the Australian aborigines, the red Indians of the Americas. Under what circumstances? Not only in the wilderness, but in the cities, "immersed in crass materialism", where people breathed the fetid air of "aggressive racialism", bound by the chains of "haughty intellectualism", surrounded by "blind and militant nationalism", immersed in "narrow and intolerant ecclesiasticism". What strongholds must Bahá'u'lláh's soldiers storm? The strongholds of Hinduism, the monasteries of Buddhism, the jungles of the Amazon, the mountains of Tibet, the steppes of Russia, the wastes of Siberia, the interior of China, Mongolia, Japan, with their teeming multitudes—nor should they forget to sit with the leper and consort with the outcast in their penal colonies. "I direct my impassioned appeal", he wrote, "to obey, as befits His warriors, the summons of the Lord of Hosts and prepare for that Day of Days, when His victorious battalions will, to the accompaniment of hosannas from the invisible angels in the Abhá Kingdom, celebrate the hour of final victory."

It is clear that the Guardian envisaged this Ten Year undertaking as no more and no less than a battle, the battle of the "world-wide, loyal, unbreachable army" of "Bahá'u'lláh's warriors", His "army of light", against the entrenched battalions of darkness holding the globe. Its "Supreme Commander" was 'Abdu'l-Bahá; behind Him stood His Father, the "King of Kings", His aid pledged "to every crusader battling for His Cause". "Invisible battalions" were mustered "rank upon rank, ready to pour forth reinforcements from on high". And so the little band of God's heroes assembled, ready to go forth and "emblazon on their shields the emblems of new victories", ready to implant the "earthly symbols of Bahá'u'lláh's unearthly sovereignty" in every country of the world, ready to lay the unassailable administrative foundation of His Christ-promised Kingdom of God upon earth.

Nine months after the opening of the Crusade the Guardian could announce that almost ninety territories had been opened, three-quarters of the total number, exclusive of those within the Soviet orbit, and in his Riḍván Message of 1954 he was able to give the glad-tidings that they had reached 100. Having seized these 100 new prizes the army of Bahá'u'lláh was now engaged in depth. Shoghi Effendi, his mind more or less at rest about the progress of the front lines, immediately set about digging in. The second phase of the Plan, now opening, was primarily concerned with consolidation. In that same Message the Guardian listed 13 points which were to be concentrated upon during the coming two years: prosecution of the all-important teaching work; preservation of all prizes won; maintenance of all local

Assemblies; multiplication of groups and centres—all to hasten the emergence of the 48 National Assemblies scheduled to be formed during the Crusade; purchase of Temple sites; initiation of special funds for purchase of the specified National Ḥaẓíratu'l-Quds; speedy fulfilment of various language tasks; acquisition of historic Bahá'í sites in Persia; measures for the erection of the Ṭihrán and Frankfurt Temples; establishment of the Wilmette Temple dependency; inauguration of national endowments; incorporation of local Assemblies; establishment of the new Publishing Trusts. He directed his "fervent plea" to accomplish such monumental labours as these to the 108 people constituting the 12 National Assemblies of the Bahá'í world, out of the teeming millions of human beings on the planet!

The miracle was that such an appeal, to what in the eyes of the sophisticated could not but appear to be pitifully weak instruments, should have had such an effect. All over the Bahá'í world the leaders and the rank and file redoubled their efforts and sweeping victories were won. In 1955 Shoghi Effendi informed the believers in his annual Riḍván Message, which was his main instrument for conveying news of the progress of the Faith, that the Plan was "forging ahead, gaining momentum with every passing day, tearing down barriers in all climes and amidst divers peoples and races, widening irresistibly the scope of its beneficent operations, and revealing ever more compelling signs of its inherent strength as it marches towards the spiritual conquest of the entire planet."

It was during this second phase of the World Crusade that the Bahá'ís accomplished such feats as purchasing 10 of the 11 Temple sites enumerated as goals of their Ten Year Plan, at a cost of over $100,000, of acquiring 30 out of the 51 national endowments at an estimated $100,000, and of buying 43 of the 49 national Bahá'í headquarters, for over half-a-million dollars in various continents of the globe—the latter being a feat which Shoghi Effendi cryptically and significantly stated was "amply compensating for the seizure and occupation of the National Administrative Headquarters of the Faith and the demolition of its dome by the military authorities in the Persian capital."

There were many brilliant victories during these early years of the Crusade: the Síyáh-Chál, scene of the first intimation of Bahá'u'lláh's Prophetic Mission, was purchased; His banner was planted in Islám's very heart through the establishment of a Spiritual Assembly in Mecca; the particularly welcome news reached the Guardian that there were Bahá'ís—remnants of the former communities in the Caucasus and Turkistán—in some of the Soviet states listed at the inception of the Crusade as unopened, but which might now be regarded as open, however faint and feeble the solitary candles burning there; 98 islands throughout the world now had Bahá'ís; work on the erection of the International Archives Building at the World Centre was begun.

It was in a period of victories such as these that Shoghi Effendi took the momentous decision to erect not two but three Houses of Worship during the Ten Year Plan. The significance given in the Writings of Bahá'u'lláh and 'Abdu'l-Bahá to these Mashriqu'l-Adhkárs (dawning places of the mention of God) is very great: they are erected, Shoghi Effendi said, for "the worship of the one true God, and to the glory of His Manifestation for this Day." They are strongly linked to both the spiritual life of the individual and the communal life of the believers.

At the inception of the Crusade the Guardian turned his attention to the problem of erecting the first Bahá'í Temple in Bahá'u'lláh's native land. He decided on a conservative concept, worked out with his personal approval in Haifa, and which he said, "incorporates a dome reminiscent of that of the Báb's Holy Sepulchre". Already the enthusiastic Persian believers had started a five year plan to raise twelve million tumans for its construction and the Guardian himself had had its design unveiled at the meeting in Bahjí on the first day of Riḍván, 1953. It was a project to which Shoghi Effendi attached the greatest importance and the outlawing of all Bahá'í activity in Persia in 1955 came as a severe blow to him for he realized that the situation there, far from having improved in the quarter of a century of his ministry, had again deteriorated to such a point that there was little hope of such a building being erected before the end of the Ten Year Plan. In spite of the fact that the first Mashriqu'l-Adhkár of Europe—the second Temple of the Plan—could still be

built, he immediately struck back at the enemies of the Faith through a cable sent in November 1955: "Historic decision arrived at raise Mother Temple Africa in City Kampala situated its heart and constituting supreme consolation masses oppressed valiant brethren cradle Faith. Every continent globe except Australasia will thereby pride itself on derive direct spiritual benefit its own Mashriqu'l-Adhkár. Befitting recognition will moreover have been accorded marvelous expansion Faith amazing multiplication its administrative institutions throughout continent . . ." Thus the African believers received what he characterized as "the stupendous, the momentous and unique project of the construction of Africa's Mother Temple."

Whereas Ṭihrán was to have the third great Temple of the Bahá'í world and Germany the fourth, in reality the European one became third in priority and Africa the fourth. The design for the African Temple was made under Shoghi Effendi's supervision in Haifa and met with his full approval. The situation as regards the German one was different: he himself had chosen a design and sent it to the National Assembly of the Bahá'ís of Germany and Austria, but there was already so much strong church-aroused opposition to the erection of a Bahá'í House of Worship that the National Assembly had informed him they felt the conservative nature of the design he had chosen would, in a land favouring at the moment extremely modern-style buildings, complicate its erection, as a building permit might be refused on this pretext. Shoghi Effendi therefore permitted them to hold a competition and of the designs sent him he favoured the one which was later built. Frankfurt was in the heart of Germany, Germany was in the heart of Europe. It was the logical place for the European Temple.

Still thoroughly aroused by the persecution of the main body of the faithful who resided in Bahá'u'lláh's native land, Shoghi Effendi quietly set a new plan in motion. He had chosen a third Temple design and instructed the National Assembly of the Bahá'ís of Australia and New Zealand to make enquiries, confidentially, as to how much such a building would cost if erected in Sydney. When he received an estimate which he felt would not add too heavily to the financial burden the Crusade was already carrying, he made his thrilling announcement, in his Riḍván Message of 1957, of 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 the African continents, at a cost of approximately one million dollars, complementing the Temples already constructed in the Asiatic and American continents." This announcement meant that the loss to the Persian believers of their first Mashriqu'l-Adhkár would be compensated for by the erection in the Pacific of what the Guardian called "The Mother Temple of the Antipodes, and indeed of the whole Pacific area" and the construction in the heart of the African continent of another House of Worship which he said was "destined to enormously influence the onward march of the Cause of God the world over, to consolidate to a marked degree the rising institutions of a divinely appointed Order and noise abroad its fame in every continent of the globe." The Guardian also announced in this Riḍván Message that the designs for all three of these "monumental edifices, each designed to serve as a house for the indwelling Spirit of God and a tabernacle for the glorification of His appointed Messenger in this day" would be shown to "the assembled delegates at the thirteen historic Bahá'í National Conventions being held for the first time during this year's Riḍván Festival."

It was during this second phase of the World Crusade that the American National Assembly purchased the land for its first Temple dependency. The Guardian had advised that Assembly that he did not consider a library—the first proposal—sufficiently demonstrative of the purpose and significance of the institution of the Mashriqu'l-Adhkár in Bahá'í society and it was therefore decided to build a Home for the Aged. One of his last letters was to urge that Assembly to commence work on the Home, as it would impress on the public that one of the chief functions of our Faith is to serve humanity, regardless of creed, race or denomination, and be sure to attract attention and publicity.

* * *

Well is it with him that seeketh the shelter of his shade that shadoweth all mankind.

'ABDU'L-BAHÁ

The Guardian had fused in the alembic of his creative mind all the elements of the Faith of Bahá'u'lláh into one great indivisible whole; he had created an organized community of His followers which was the receptacle of His teachings, His laws, and His Administrative Order; the teachings of the Twin Manifestations of God and the Perfect Exemplar had been woven into a shining cloak that would clothe and protect man for a thousand years, a cloak on which the fingers of Shoghi Effendi had picked out the patterns, knitted the seams, fashioned the brilliant protective clasps of his interpretations of the Sacred Texts, never to be sundered, never to be torn away until that day when a new Law-giver comes to the world and once again wraps His creature man in yet another divine garment.

The Master's grandson had been sublimed by the forces released in His Testament into the Guardian of the Faith; belonging to the sovereign caste of his divine Forefathers, he was himself a sovereign. To the primacy conferred by ties of consanguinity had been added the powers of infallible guidance with which the operation of God's Covenant had invested him. Shoghi Effendi's divine and indefeasible right to assume the helm of the Cause of God had been fully vindicated through thirty-six years of unremitting, heart-breaking toil. It would be hard indeed to find a comparable figure in history who, in a little over a third of a century, set so many different operations in motion, who found the time to devote his attention to minute details on one hand and on the other to cover the range of an entire planet with his plans, his instructions, his guidance and his leadership. He had laid the foundations of that future society Bahá'u'lláh had fathered upon the mind of the Master, and which He in turn had gestated to a point of perfection, passing it upon His death into the safe hands of His successor.

Patiently, as a master jeweller works at his designs, picking out from his stock of gems some kingly stone, setting it amidst smaller but equally precious ones, so would Shoghi Effendi choose a theme from the Teachings, pluck it out, study it, polish its facets, and set it amidst his brilliant commentaries, where it would flash and catch our eye as never before when it had lain buried beneath a heap of other jewels. It would be no exaggeration to say that we Bahá'ís now live in a room entirely surrounded by these glorious, blazing motifs Shoghi Effendi created. It is as if he had caught the sunlight of this Revelation in a prism and enabled us to appreciate the number of colours and rays that make up the blinding light of Bahá'u'lláh's words.

Things we knew all our lives suddenly, startlingly, took on a new and added significance. We were challenged, rebuked, stimulated. We found ourselves arising to serve, to pioneer, to sacrifice. We grew under his aegis and the Faith grew with us into something vastly different from what had existed before. Let us take a few of these master jewels, these themes Shoghi Effendi set before us in such a brilliant manner. One day Bahá'u'lláh rested on Mt. Carmel. He pointed out a spot to 'Abdu'l-Bahá and said buy this land and bring the body of the Báb and inter Him here. The Master brought the Precious Trust and placed it in the heart of the mountain and covered it with the building he erected with so many tears. The Guardian completed the sacred Edifice, and now the glorious Shrine of the Forerunner of the Faith rests in queenly splendour on Mt. Carmel, the cynosure of all eyes.

The Master sent a handful of precious Tablets, written during dark and dangerous days, to America after the war and a pleasant ceremony was held called the "unveiling of the Divine Plan" at which pairs of children and young people (myself included) pulled strings and one of the Tablets duly appeared on the draped background of the platform. 'Abdu'l-Bahá had sent a king's ransom to the North American believers, who rejoiced but did not understand. Shoghi Effendi, never losing sight of this gleaming hoard that had been deposited on the other side of the world, set about working his way to it. It took him almost two decades, but at last, having painfully and feverishly erected the machinery of the Administrative Order, he was in a position to take up those jewels and set them. The North was conquered, the South was conquered, the East and the West alike began

to glow and blaze in all their parts with the light of new Bahá'í centres and Assemblies, more than 4,200 throughout the world. Into the various territories of the globe—251 in number—which Shoghi Effendi had ensured should either be awakened or reanimated by the breezes of the Divine Plan, he had spilled the river of the translations of the literature of the Faith in 230 languages. For twenty years, since he first set in motion the power 'Abdu'l-Bahá had concealed in those Tablets, Shoghi Effendi never ceased to wave forward an army of pioneers, battalion after battalion marching forth to conquer at his bidding the whole planet and implant, wherever it conquered, the Banner of Bahá'u'lláh.

Grasping the hidden import of Bahá'u'lláh's Tablet of Carmel the Guardian entombed the Greatest Holy Leaf near the Shrine of the Báb, brought her mother and brother to rest beside her, designated this spot as the heart of a world-wide administration, drew an arc above it on the mountain side which he associated with Bahá'u'lláh's words *"the seat of God's Throne"*, built the first of the great edifices that will rise about that arc, and in innumerable passages pointed out the nature of the progress that must pour out from this great spiritual hub to all the peoples and nations of the world, a progress based on the teachings of a Faith that is "essentially supernatural, supranational, entirely non-political, non-partisan, and diametrically opposed to any policy or school of thought that seeks to exalt any particular race, class or nation"; a Faith whose "followers view mankind as one entity, and profoundly attached to its vital interests, will not hesitate to subordinate every particular interest, be it personal, regional or national, to the over-riding interests of the generality of mankind, knowing full well that in a world of interdependent peoples and nations the advantage of the part is best to be reached by the advantage of the whole"; a Faith the embryo of which, Shoghi Effendi explained, had developed during the Heroic Age, whose child, the social Order contained in the teachings of Bahá'u'lláh would grow during the Formative Age, whose adolescence would witness the establishment of the World Order, and whose maturity in the distant reaches of the Golden Age would flower in a world civilization, a global civilization without precedent, which would mark "the furthermost limits in the organization of human society", which would never decline, in which mankind would continue to progress indefinitely and ascend to ever greater heights of spiritual power.

He divided the events that had taken place, and were taking place in the Cause of God, into sections, relating each to the whole evolution of the Faith, creating a map in relief that enabled us to see at a glance where our present labours fitted in, how much the achievement of an immediate objective would pave the way for the next inevitable step we must take in our service to Bahá'u'lláh's Cause. The definitions and divisions he employed were not arbitrary, but implicit in the teachings and in the course of events transpiring within the Faith. The Prophetic Cycle—which began with Adam and culminated with Muḥammad—in the school of whose Prophets man had been educated and prepared for the age of his maturity, had given way to the Cycle of Fulfilment, inaugurated by Bahá'u'lláh. The unity of the planet, which science had made possible, would enable, nay, oblige man to create a new society in which a world at peace could devote itself exclusively to the material and spiritual unfoldment of man. Because of the very greatness of this transformation Bahá'u'lláh's shadow would be cast over the planet for five thousand centuries, the first ten of which would be governed by the laws, ordinances, teachings and principles He had laid down.

This thousand-year-long Dispensation Shoghi Effendi divided into great Ages. The first, commencing with the declaration of the Báb and ending with the ascension of the Master, lasted seventy-seven years and was styled by the Guardian the Apostolic or Heroic Age of the Faith because of the nature of the events that transpired within it and the blood-bath that had characterized its inception and swept away 20,000 souls, including the Báb Himself. This Age was divided into three epochs by the Guardian, associated with the Ministry of the Báb, Bahá'u'lláh and 'Abdu'l-Bahá, respectively. The second Age, which Shoghi Effendi called the Formative Age, the Age of Transition, the Iron Age of the Faith, was that period during which its Administrative Order—the very hall-mark of this Age—must evolve, reach perfection

and effloresce into the World Order of Bahá'u'lláh. The first epoch of this Age spanned the period from the ascension of 'Abdu'l-Bahá in 1921 until the centenary of the inception of the Faith in 1944 and the events immediately following upon it, and the second epoch was consummated by the termination of the World Crusade in 1963, coinciding with the hundredth anniversary of the Declaration of Bahá'u'lláh. Although the Guardian never stated exactly how many epochs would characterize this Formative Age, he implied that others, equally vital, equally thrilling, would take place as the Faith steadily advanced towards what he called its Golden Age, which, on more than one occasion, he intimated would probably arise in the later centuries of the Dispensation of Bahá'u'lláh.

Shoghi Effendi said the Cause of God would pass from obscurity and persecution into the light of recognition as a world religion; it would achieve full emancipation from the shackles of the past, become a state religion and eventually the Bahá'í state itself would emerge, a new and unique creation in the world's religious history. When the Formative Age passed and man entered the Golden Age, he would have entered that Age foretold in the Bible in Habakkuk, 2:14: "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

The historic implementation of 'Abdu'l-Bahá's Divine Plan by Shoghi Effendi was likewise divided into epochs by him and these in turn subdivided into specific phases, a device that enabled the Bahá'ís to follow closely the course of their own activities and to concentrate on specific goals. The first epoch of the Divine Plan passed through three phases, the first Seven Year Plan, the second Seven Year Plan and the Ten Year Teaching and Consolidation Plan which we came to term the World Crusade. This Crusade itself Shoghi Effendi divided into a series of phases: the first of these lasted one year, 1953–1954; during it, Shoghi Effendi said, the vital objective of the Plan had been virtually attained through the addition of no less than 100 new countries enlisted under the Banner of Bahá'u'lláh; the second phase, from 1954–1956, was marked by a unique measure of consolidation as well as expansion, which not only paved the way for the election of the forty-eight new national bodies which was scheduled to take place before the Plan was consummated, but was characterized by unprecedented expenditures through the purchase of National Ḥaẓíratu'l-Quds and Temple sites as well as the formation of Bahá'í Publishing Trusts; "the third and what promises to be the most brilliant phase of a world spiritual Crusade" he wrote, would take place between 1956–1958, and was to be distinguished by an unparalleled multiplication of Bahá'í centres throughout the entire world as well as the formation of sixteen new National Assemblies. Before he passed away the Guardian indicated that the fourth phase of his mighty Plan, which would stretch from 1958 to 1963, must be distinguished not only by an unprecedented increase in the number of believers and centres all over the world but by progress in the erection of the three Temples which now formed part of the goals of the Ten Year Plan.

But for us, the end of this great leadership, that had given us such concepts as these, that had fulfilled in so brilliant a manner the work begun by 'Abdu'l-Bahá, that had so worthily implemented not only His own instructions but the supreme guidance of the Manifestation of God Himself, was at hand. No one could know, no one could bear to know, that when the Bahá'í world received the message dated October 1957, it would be the last message of Shoghi Effendi. It was a happy and victorious message, full of hope, full of new plans, a last priceless gift from the man who as he wrote it was in reality laying down his pen and turning away his face from the world and its sorrows for all time. Soon, Shoghi Effendi informed us, the Global Spiritual Crusade would reach its midway point. That point was to be marked by the convocation of a series of five Intercontinental Conferences to be held in January, March, May, July and September of 1958, in Africa, the Antipodes, America, Europe and Asia, respectively. Following a pattern similar to the one he employed at the time of the convocation of the first four Intercontinental Conferences held during the Holy Year at the inception of the Crusade, Shoghi Effendi specified the five bodies under whose auspices these great gatherings would be held and whose chairmen were to act as their convenors. The Central and East African Regional Assembly was

made responsible for the first Conference (surely it is not by chance that Africa, twice in a period of five years, led the way in the series by holding the first Conference?); the National Assembly of Australia for the second; the National Assembly of the United States for the third; the National Assembly of the Bahá'ís of Germany and Austria for the fourth; and the Regional Assembly of South-East Asia the final one. "They are to be convened", Shoghi Effendi wrote, ". . . for the five-fold purpose of offering humble thanksgiving to the Divine Author of our Faith, Who has graciously enabled His followers, during a period of deepening anxiety and amidst the confusion and uncertainties of a critical phase in the fortunes of mankind, to prosecute uninterruptedly the Ten Year Plan formulated for the execution of the Grand Design conceived by 'Abdu'l-Bahá; of reviewing and celebrating the series of signal victories won so rapidly in the course of each of the campaigns of this world-encircling Crusade; of deliberating on ways and means that will ensure its triumphant consummation; and of lending simultaneously a powerful impetus, the world over, to the vital process of individual conversion—the pre-eminent purpose underlying the Plan in all its ramifications—and to the construction and completion of the three Mother Temples to be built in the European, the African, and Australian continents."

Shoghi Effendi informed us that, "The phenomenal advances made since the inception of this globe-girdling Crusade, in the brief space of less than five years, eclipse . . . in both the number and quality of the feats achieved by its prosecutors, any previous collective enterprise undertaken . . . since the close of . . . the Heroic Age . . ." With evident joy, he recapitulated these feats and enumerated the victories won, characterizing them as "so marvellous a progress, embracing so vast a field, achieved in so short a time, by so small a band of heroic souls".

It was in this message that the Guardian appointed his last contingent of Hands of the Cause of God—eight more individuals to join this "august institution"—thus raising the total number of "high-ranking officers of a fast evolving World Administrative Order" to twenty-seven, an act which, in view of their recent assumption "of their sacred responsibility as protectors of the Faith", called for the formation of another Auxiliary Board, equal to the previous one in number, which would be "charged with the specific duty of watching over the security of the Faith". The five Hands who had been chosen by Shoghi Effendi to work at the World Centre were to attend these five Intercontinental Conferences as his special representatives. Two of them would place in the foundations of the Mother Temples being built in Kampala and Sydney "a portion of the blessed earth from the inmost Shrine of Bahá'u'lláh"; another portion of that sacred soil would be delivered in Frankfurt to the National Spiritual Assembly of Germany and Austria, pending the time when it could be placed in the foundations of the first European Mashriqu'l-Adhkár. A reproduction of the portrait of Bahá'u'lláh and a lock of His precious hair would not only be shown to the attendants at the European, Australian and African Conferences, but deposited with the national bodies in whose areas these great Houses of Worship were being erected, as a permanent and loving gift of their Guardian. The Guardian would send with the Hand who was to attend the Conference in Asia another reproduction of the portrait of Bahá'u'lláh for the assembled believers to view, but this was to be brought back for safe keeping to the Holy Land. At the Conference to be convened in Chicago Shoghi Effendi's representative would exhibit to the believers the portraits of Bahá'u'lláh and the Báb which he had previously entrusted to the care of the American National Assembly. These were the final gestures of love Shoghi Effendi was able to shower on the believers, that host of the faithful over whom he had watched, who had followed him so unfailingly, for so many history-making years.

When thousands of Bahá'ís from innumerable lands gathered during 1958, in fulfilment of Shoghi Effendi's plan and wish, at these five great Intercontinental Conferences, it was not only with awe that they gazed on the sacred portrait of the Founder of their Faith, but with grief-filled hearts and tear-filled eyes. Why had He, before Whose glory they bowed themselves, Whose teachings they had espoused, into the depths of Whose deep and all-knowing eyes they were now gazing, seen fit to remove His scion from their midst? They not only cried out for their Guardian,

they asked where was the Guardianship itself? It was the supreme test of faith; God had given, and God had taken back, and "He doth what He pleaseth. He chooseth; and none may question His choice." When the Báb was martyred Bahá'u'lláh had remained; when Bahá'u'lláh ascended 'Abdu'l-Bahá had remained; when 'Abdu'l-Bahá passed away Shoghi Effendi had remained. But now it was as if a procession of Kings—albeit each different, vastly different in station from the other—had gone into a room of their own and closed the door. We Bahá'ís looked at the door and kept asking, like children whose parents have been killed in an earthquake and disappeared, why had it been closed?

Perhaps at no point in its history will the deepness of the root of belief that binds the Bahá'ís to their religion be again laid as bare as it was in the year after the passing of Shoghi Effendi. They bowed their heads in the agony of the grief that swept them, but they held. Had not the Guardian provided these five great rallying points at which the believers could come together in such large numbers, console each other and receive guidance from the Hands of the Cause who had arisen to complete the Guardian's Plan and ensure the election of the divinely-guided Universal House of Justice, it is hard to imagine how greatly affected the body of the Faith might have been by the sudden and totally unexpected death of its beloved Head. The fact that the friends were actively engaged in a Plan, the fact that the attention of the Bahá'í world was now focussed on its midway point, the fact that at these Conferences five specific themes were to be given special attention, and the fact that they repeatedly received messages of love, faith and encouragement from the Hands of the Cause—all exerted a binding and unifying influence upon the Bahá'ís of the world. The very calamity itself brought to their hearts, cleansed by the rushing freshets of their grief, a new fortitude and called forth a deeper love. They were not going to fail Shoghi Effendi. He had told them to consider ways and means of ensuring the triumphal conclusion of the Plan—very well, they would do so, they would see it crowned befittingly in 1963 with a success that would have thrilled his heart and brought from his pen one of those rushes of praise and gratitude so dearly prized by them.

No testimony to the truth and strength of the Cause could have been greater than the triumphal conclusion of the Guardian's World Crusade which the believers achieved. It had been a hard, an overwhelming task to begin with. That the Bahá'ís achieved it, that for over five years they worked and sacrificed to a greater degree than ever before in their history without his leadership, without those appeals, those reports, those marvellous word-pictures he painted for them in his messages, without the knowledge that he was there at the helm, their so dearly-loved captain steering them to victory and safety, is little short of a miracle and testifies not only to how well he builded, but to those words of the Master: *"there is a mysterious power in this Cause, far far above the ken of men and angels."*

Life and death are so closely allied that they are the two halves of one heartbeat and yet death never seems very real to us in the normal course of events—who therefore awaited Shoghi Effendi's death! He had been in very good health that last summer, better than for a long time, a fact that he not only mentioned himself but which his doctor commented upon at the time he examined him some weeks prior to his passing. No one dreamed that the time clock inside that heart was reaching the end of its allotted span. Many times people have asked me if I did not notice indications that the end was near. My answer is a hesitant no. If a terrible storm comes suddenly into the midst of a perfect day one can later imagine one saw straws floating by on the wind and pretend they had been portents. I do remember a very few things that might have been significant, but certainly they meant nothing to me at the time. I could never have survived the slightest foreknowledge of the Guardian's death, and only survived it in the end because I could not abandon him and his precious work, which had killed him long before any one believed his life would end.

One of the goals of the Ten Year Plan associated with the World Centre, a goal the Guardian had allotted to himself, was what he termed the "codification of the laws and ordinances of the *Kitáb-i-Aqdas*, the Mother Book of the Bahá'í Revelation." Any work involving a book of this magnitude, which Shoghi Effendi had stated was, together with

the *Will and Testament* of 'Abdu'l-Bahá, "the chief depository wherein are enshrined those priceless elements of that Divine Civilization, the establishment of which is the primary mission of the Bahá'í Faith", would certainly be unsuitable for any one but the Head of the Faith to undertake. Shoghi Effendi worked on this for about three weeks or so in the spring of 1957 prior to his departure from Haifa. As I often sat in the room with him while he worked, reading out loud and making notes, I realized from what he told me that he was not planning at that time a legal codification of the provisions in the Aqdas but rather a compilation, placing subject with subject, which would enable the Bahá'ís to comprehend the nature of the laws and ordinances given by Bahá'u'lláh to His followers. It was at this time that Shoghi Effendi remarked more than once that he did not feel he could ever finish this task he had undertaken. I attached no particular importance to this, as he sometimes fretted under the terrible load of his ever-increasing work, and attributed it to his great fatigue at the end of the long, exhausting, unbroken stretch of labour he had passed through during his months at home. After his death I remembered and wondered.

That last summer he went back to visit many of his favourite scenes in the mountains and I wondered about this too, when the blow fell, but at the time I was only happy to see him happy, forgetting, for a few fleeting moments, the burdens and sorrows of his life.

In 1958 his grave was built of the same dazzling white Carrara marble he had himself chosen for the monuments of his illustrious relatives in Haifa, a simple grave as he would have wished it to be. A single marble column, crowned by a Corinthian capital is surmounted by a globe, the map of Africa facing forward—for had not the victories won in Africa brought him the greatest joy during that last year of his life?—and on this globe is a large gilded bronze eagle, a reproduction of a beautiful Japanese sculpture of an eagle which he greatly admired and which he had placed in his own room. No better emblem than this symbol of victory could have been found for the resting-place of him who had won so many victories as he led the hosts of Bahá'u'lláh's followers on their ceaseless conquests throughout the five continents of the world.

Having, with adamantine fortitude in the face of every trial, accomplished "the toilsome task of fixing the pattern, of laying the foundations, of erecting the machinery, and of setting in operation the Administrative Order" to use the Guardian's own words; having effected the world-wide spread and establishment of the Cause of God through the implementation of 'Abdu'l-Bahá's Divine Plan; having, through that rare spirit of his so admirably compounded of audacity and sobriety, guided the Faith of Bahá'u'lláh to heights it had never before reached; having carried the work his Lord had entrusted to him as far forward as his failing strength would permit; bearing the scars of innumerable personal attacks made upon him during the course of his ministry, Shoghi Effendi departed from the scene of his labours. The man had been "called by sorrow and a strange desolation of hopes into quietness". The Guardian, he who was named in the Master's Will the *"primal branch of the Divine and Sacred Lote-Tree"*, and who, through the provisions of that Will, had been so firmly planted in the soil of the believers' hearts after 'Abdu'l-Bahá's passing, remained forever, and well indeed will it be with *"him that seeketh the shelter of his shade that shadoweth all mankind."*



The eagle surmounting Shoghi Effendi's grave.

IV

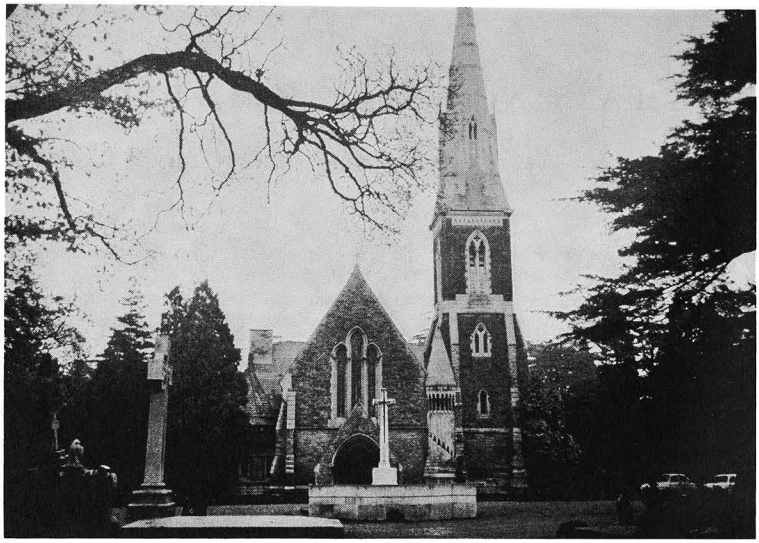
THE PASSING OF SHOGHI EFFENDI

By AMATU'L-BAHÁ RÚHÍYYIH KHÁNUM

ALL those who were privileged to know the beloved Guardian Shoghi Effendi from the time of his childhood until his passing remember him as being incarnate with life; a dynamic, almost electric force seemed to radiate from him. He was always busy, restless, driving on to whatever goal he had set before his eyes. He was intense in all aspects of his nature: his phenomenal powers of concentration, his deep feelings of passionate attachment to 'Abdu'l-Bahá, his burning conscientiousness in carrying out his duties to the Faith of Bahá'u'lláh as its appointed Guardian—these were all facets of the same wonderful nature which God endowed with those special qualities He wished to be uppermost in the one who was firmly to lay the administrative foundations of His Faith all over the world, and to plant the first ensigns of its victory in the four corners of the earth.

That the Cause of God has reached the point where it stands today is due to the self-sacrificing, constant, unsparing, truly herculean labours of its Guardian. That his heart should have stopped, with no warning, at the early age of sixty-one, is not so much due to this ceaseless, tireless work, but to the sorrows and afflictions which he endured, for the most part in reserved silence, from the stirrers-up of dissension and the Covenant-breakers, old and new. The early pilgrims, after the passing of 'Abdu'l-Bahá, remember standing at Shoghi Effendi's bedside, where he had called them to say goodbye, and looking at his face, so full of sorrow and despair, his eyes deep-sunken and heavily shadowed, and hearing him say he was going away, that it was too much for him, he could not bear it. He left the Holy Land, fought his inner battle, returned, took the helm of this Blessed Barque and steered it for over one-third of a century through every storm and shoal. But the valiant heart and frail body were receiving blows which left their mark, and in the end took their toll.

The friends of God are well aware of the achievements of their beloved Guardian; what they do not realize fully is that by doing so many things personally over a period of so many years, he, and he alone, made it possible for the big victories to take place. The fact that he did every single thing himself saved the Cause tremendous sums of money; with what he thus saved he was able to go on and commence a new enterprise. For thirty-six years he held in his hands, with power of decision vested solely in him, the funds of the Faith at its World Centre; no expenditures were authorized, no bills were paid that had not been submitted to him. From the beginning of his ministry until about 1940, he saw in person the engineers, the architects, the lawyers, who were carrying out his instructions, as well as many high government officials; it was he who negotiated with them, supervised their work, kept down expenses with an ingenuity and insight truly inspired by God; it was he who instructed where every step should be built, the height of every wall, the spans between every planted tree, the diameter of every flower bed—even the colours of the flowers. It was Shoghi Effendi who, entirely aside from the glorious spiritual leadership manifested in his letters, his books, and his words to the pilgrims, so harboured the financial resources of the Faith that in his lifetime the Temple in Chicago, the Shrine of the Báb on Mount Carmel, and the International Archives Building could be completed, as well as the extensive endowments of the Faith acquired in Haifa and 'Akká; he made the plans and paved the way for the Temples now being built; he was responsible for the purchase of the Temple sites, the National Ḥaẓíratu'l-Quds and endowments, as well as many other things



Chapel in the cemetery where the funeral service for Shoghi Effendi took place on November 9, 1957.

during these last five years; all these accomplishments were made possible by his vigilance and wisdom.

As the Faith grew and the years went by, the beloved Guardian received more able support from believers of capacity, serving him in the Holy Land and abroad, but his personal supervision of expenses, his personal decision as to what was befitting for the Bahá'í Holy Places at the World Centre, was never laid aside. He delegated to others interviews and negotiations locally, but the management, the ordering of objects and furniture for the Gardens and Holy Places, the arrangement of these, the designs and plans for extending them, he kept solely in his own hands, practising the same economy and showing the same genius as had characterized all his other services to the Faith entrusted to him by the Master in His Will.

On October 20th, 1957, the beloved Guardian arrived in London, accompanied by Rúḥíyyih Khánum, for the purpose of ordering some furniture and objects for the interior of the International Archives Building and the Gardens above it. He chose London because it is an international centre where objects from every country can be found at much cheaper prices than probably in any other one city of the world. He planned to remain a few days and then proceed to Haifa. As was the invariable custom of the beloved Guardian during his absence from Haifa, no contact was made with any Bahá'í. Rúḥíyyih Khánum attended to his mail and carried out his orders as she always did.

On Sunday afternoon, October 27th, Shoghi Effendi told Rúḥíyyih Khánum that he had a pain across his knuckles in both hands; she asked him if he had any other pains, and he said no, that just his fingers pained him and were stiff. He added: "I feel so tired, so tired." She begged him to rest, saying that if he did not wish to go to bed, at least he should rest quietly because the probability was that he was getting the influenza which was sweeping through Europe and indeed all over the world. (She herself had been in bed with fever since Thursday night.) That night he had a fever and by the following

day his temperature had risen to thirty-nine degrees.[1] Rúḥíyyih Khánum succeeded in finding an excellent doctor who had taken over the practice of a well-known Harley Street physician who had retired. This doctor was contacted and immediately prescribed medicine for the beloved Guardian, and came to see him early in the evening when he was able to get away from his hospital. He examined his patient very carefully; heart, chest, temperature, pulse, etc., and said that he considered that both the Guardian and Rúḥíyyih Khánum had cases of Asiatic influenza, the beloved Guardian's case being the more severe.

The constant stress of work, sorrows and anxieties to which Shoghi Effendi had been subjected had brought about a condition of high blood-pressure, which he had had for a number of years; he mentioned this himself sometimes to members of the International Bahá'í Council, but he was so strong and healthy, had such tremendous powers of endurance and vitality, that it was difficult to persuade him to devote time to caring for himself. However, for the past ten years he had been under the supervision of an excellent doctor, who saw him at least twice a year, and he had consented to take some special cures which were good for his general health and calculated to reduce his blood-pressure. His doctor often urged him not to overdo things when he returned to Haifa, to get more exercise and more rest. But the doctor could not visualize the Guardian's life in Haifa, or the nature of his responsibility; could not know that he had to read letters, reports, journals, and so on for between three to eight hours a day, just to keep abreast of his work; that he spent about four hours most afternoons and evenings, after being up and busy from early morning, giving out what strength he had left to the pilgrims, eastern and western; that he stood sometimes for hours, in all weathers, directing the work he had planned on Mount Carmel or at Bahjí; that when he was deeply distressed by some situation he would not feel able to eat and would lose much weight in a few days. About six weeks before the Guardian passed away, he was examined by this doctor who found him in very good health and his blood-pressure lower than in years. The doctor who took care of him in London likewise examined his blood-pressure and found it satisfactory and not high.

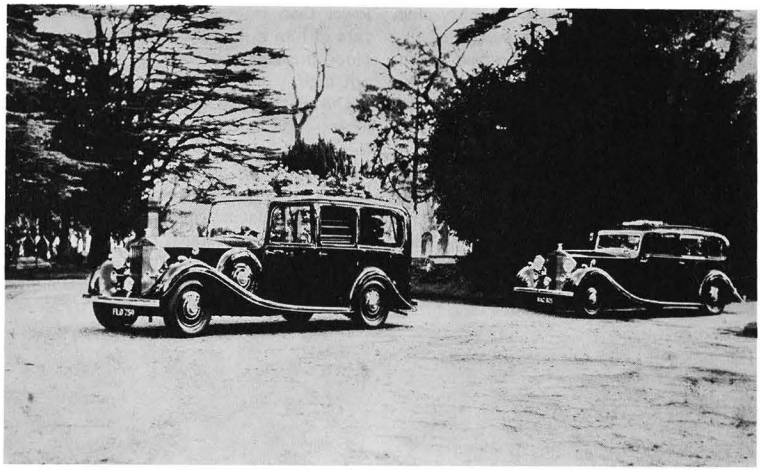
During the week of the beloved Guardian's illness—and indeed a number of times during the weeks before his illness—he complained that he had no appetite. He said: "I don't know what has happened to me. I have completely lost my appetite. I don't eat for twenty-four hours, but I still have absolutely no appetite whatever. It is now weeks that I have been like this. The same thing is happening to me that happened to Bahá'u'lláh when He lost His appetite after the death of Navváb."

On Tuesday, Rúḥíyyih Khánum had recovered sufficiently for the doctor to allow her to go out on an important errand. As she had bronchitis following the 'flu, he would check on her condition when he had finished his visit to the beloved Guardian, and in this way she was able to find out from him exactly how he felt Shoghi Effendi was progressing. This same day a very heavy mail had been received, and as Shoghi Effendi's temperature was still high she persuaded him not to look at it; but the next morning he called for his mail and insisted on going over it personally, as he always did. A great many cables were received and answered by the beloved Guardian during this last week of his life. He said to Rúḥíyyih Khánum toward the end of the week: "Do you realize that we have done nothing but work this week?"

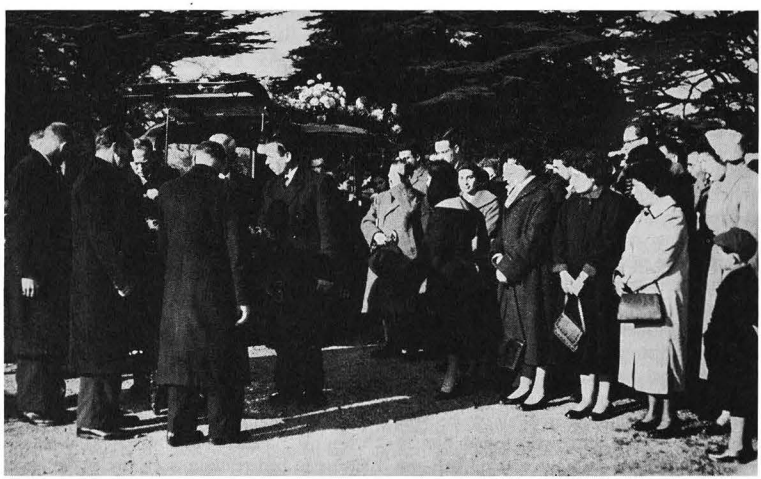
He was anxious to leave London and carry out his original plan of returning to Haifa; however, the doctor was very severe on this point and told him frankly that he was quite free to call in another doctor if he wished to, but that as long as he was taking care of him he could not give his consent to his departure until a week after his temperature had fallen. The Guardian accepted this.

The doctor was very careful of the beloved Guardian. When he came every day, instead of being in a hurry like some doctors, he would sit with the Guardian, examine him thoroughly, and stay usually a half-hour, and one evening he remained an hour to chat with his patient. He invariably found him sitting in bed reading, surrounded by papers, his brief case beside him, and one evening he asked Rúḥíyyih Khánum, privately, what

[1] 102.2° F.



Hearse arriving at the chapel, followed by the car of Amatu'l-Bahá Rúḥíyyih Khánum, accompanied by Amelia Collins.



The coffin containing the remains of the beloved Guardian is carried into the chapel.



Bahá'ís enter the chapel for the funeral service.

was the Guardian's work? She replied that he was a religious leader and had many responsibilities. The doctor obviously liked his patient, and after he had been coming for three or four days, he told Rúḥíyyih Khánum, after leaving the beloved Guardian's room, that "he was smiling tonight"; that beautiful smile had affected him too. The doctor told the Guardian that on Friday he could get up and sit in his arm-chair as a change from bed, and in order to get his strength back; but Shoghi Effendi did not want to do this, and he continued his work sitting in bed and resting every now and then. However, all during his illness, the Guardian had gotten up to wash, to get papers from his desk and so on. There was no time when he was too weak or ill to get out of bed, not even the days when he had high fever.

On Saturday morning, the beloved Guardian told Rúḥíyyih Khánum that he wanted a large table placed in his room, big enough so that he could lay on it the map of the world on which he had been working. He had prepared one of those beautiful maps he used to make showing the progress of the work, and this one he called *The Half-Way Point of the Ten-Year Crusade*, in other words, the progress made, and the victories won, during five years. He had already worked a great deal on this map; indeed it seems a strange coincidence that the first time and the last time he worked on it should both have been occasions on which he was ill, symbolic of the great sacrifice of his life and strength that went into the conception and prosecution of the World Crusade. About two months before he passed away, the beloved Guardian had had a cold, with a temperature the first night; the next day he had no fever, but it was understood he would remain in bed and rest. It was that day that he worked on his map for the first time, for about ten hours, and it was on Saturday, November 2nd, that he worked on it for the last time. He told Rúḥíyyih Khánum that he wanted her to check over carefully with him the figures and said that except for adding a few extra details and making sure that what was on the map agreed with his various lists, the work was finished. She remonstrated with him and begged him not to work, saying that in a few days he would be stronger and could then complete it, but he said: "No, I must finish it; it is worrying me. There is nothing left to do but check it. I have one or two names to add



A hushed and sorrowing throng filled the chapel to over-flowing.



One of the believers reading from the Sacred Writings. The coffin of Shoghi Effendi was placed in front of the bank of flowers shown on the right.

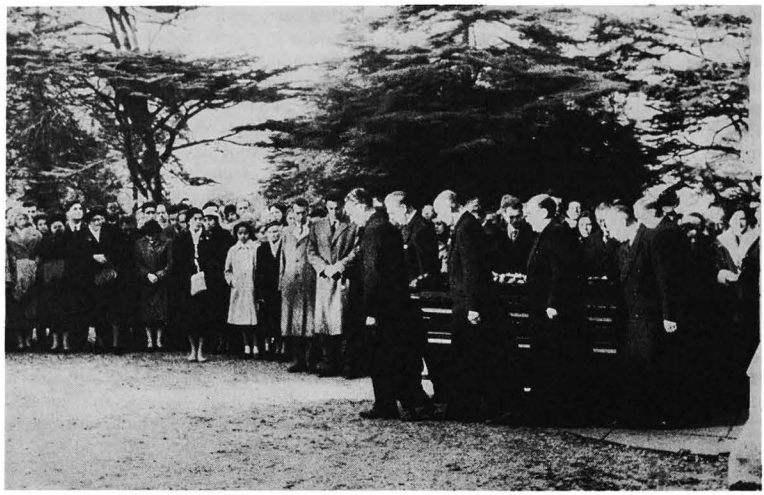
that I have found in this mail, and I will finish it to-day." In the early afternoon he stood in front of the table and worked for about three hours. The table was strewn with pencils and files of papers which constituted the Guardian's lists of languages, tribes, countries, Temples, Ḥaẓíratu'l-Quds, work completed, work being carried out, and a tremendous amount of data. At one time, while Rúḥíyyih Khánum was checking over with him the various lists and totals, he said to her, as he had said many, many times during the last year: "This work is killing me! How can I go on with this? I shall have to stop it. It is too much. Look at the number of places I have to write down. Look how exact I have to be!"

The beloved Guardian looked tired after working on his map that day. He went back to bed and continued reading the many reports he had received. He had only had a mouthful to eat at lunch-time, and he refused to eat any dinner at all. That evening he spoke with great depression. He had made many plans for his winter's work in Haifa, and many times he discussed these with Rúḥíyyih Khánum, outlining to her some of the work he was going to do on Mount Carmel in the Gardens above the Archives, how he was going to furnish the International Archives Building itself with the things that had been ordered, and that upon his arrival his first act would be to go over to Bahjí and himself give instructions for the demolition of the buildings inhabited for so many years by the Arch-breakers of Bahá'u'lláh's Covenant who had caused the beloved Master so much sorrow. He talked about the disposition he intended to make of the stones and rubble of these houses and of his ideas for extending the Garden at Bahjí. Many times during the past months he had spoken with enthusiasm of these plans he was going to carry out, but this evening he said to her: "Who is going to go back and do all these things? I have no strength left. I am like a broken reed. I can't do anything more. I have no spirit left to do anything more. Now we will be going back—who is going to go up that mountain and make all those plans and stand for hours and supervise the work? I can't do it. And I am not going to do anything about the houses in Bahjí. Let them stay like that until I see how I feel. And I am not going to furnish the inside of the Archives this winter. It can wait another year, until everything that is needed to furnish it is collected. I shall just see the pilgrims and stay in my room and rest and do the few things that I have to do. I am not even going to take the telegrams back from Jessie and make copies of them and keep all the receipts the way I have done all these years. She did this in the summer, she can go on doing it in the winter. I am too tired." He was very, very sad and depressed, and spoke words such as these for a long time. It was not the first time that Rúḥíyyih Khánum had heard him speak in this vein, but it was with far greater intensity and in more specific detail than she had ever heard before, and it distressed her very deeply.

That evening when the doctor came he was satisfied with the Guardian's condition and said he could certainly leave on Tuesday morning. He told him he could go out if he wanted to and get some fresh air. He also told the Guardian that he had heard over the radio that well over two hundred people had died of influenza during the week, and they discussed this a little together. When the doctor left that night, after staying quite a while, the Guardian said: "I like him very much. He is a fine man, and a good doctor."

The next day the Guardian appended a few lines to all the English letters that had been written for him, and went over other matters regarding his work, dictating to Rúḥíyyih Khánum some instructions to be mailed, and telling her to write two other letters herself that afternoon. He did not wish to get up, preferring to remain in his room, mostly reading his papers in bed, or attending to things on his desk. He later read over the letters that she had written and appended something to one of them. In one of the reports, he read something that caused him intense indignation, and he spoke to her about it. He had also been upset during these past few days by some news given him concerning the activities of some of the Covenant-breakers, and referred to it more than once. Such things always distressed him.

As Sunday was the doctor's day of rest, the Guardian had said the day before that he did not think it was necessary for him to come; however, the doctor telephoned that evening to inquire how Shoghi Effendi was and expressed his willingness to come if he was needed. Rúḥíyyih Khánum, who was speaking

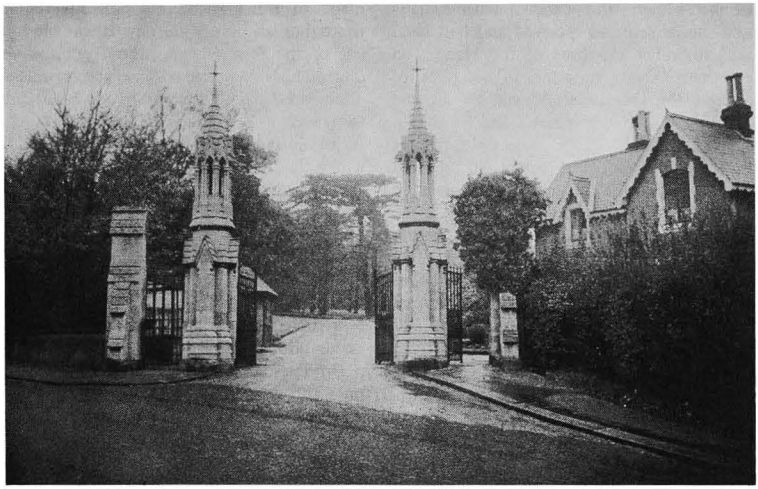


The coffin being borne from the chapel.

on the telephone beside the Guardian's bed, conveyed this message to him, but he said he felt better, and that there was no need for the doctor to come. It was then agreed that he would make his last call the following afternoon. Rúḥíyyih Khánum sat in the room with the Guardian and they talked for a while about everyday things. At half-past nine she asked him if he would not like to go to sleep, as she was sure he was tired. He asked her: "What time is it?" and she said, "Nine-thirty". He said: "It is too early to go to sleep now; if I go to sleep now I shall wake up early and then I won't be able to go to sleep again. Stay a little while longer and talk." About ten o'clock she again asked him if he did not wish to go to sleep, and he said yes. She did the last few things to make him comfortable before retiring, and after saying goodnight, left the room, asking him before she went to be sure and call her in the night if he needed anything.

Both Saturday and Sunday nights Rúḥíyyih Khánum did not sleep well, lying awake in the middle of the night for long hours. It would not be correct to say that she had the slightest premonition of what was to come, but she did not sleep well, and her heart was heavy and sad.

On the morning of Monday, November 4th, she went to the door of the Guardian's room, knocked gently, and, when she received no answer, entered the room. The curtains were drawn over the windows and the room was in twilight. She saw the beloved Guardian lying on his left side facing her, with his left hand folded over towards his right shoulder and his right arm over his left one, in a most relaxed and comfortable position. His eyes were three-quarters open and she thought he was drowsy—in that state when people wake up and lie comfortably beginning to think of their day's work. She asked him how he had slept, and if he felt better. When he neither moved nor replied, and he seemed unnaturally still, a wave of agonizing terror swept over her; she leaned over him and seized his hand. He was ice-cold and absolutely rigid; as the window was not open and the room was very warm, he must have ascended several hours earlier. In spite of her own condition, within two minutes she had



Entrance to the Great Northern London Cemetery in Barnet where the Guardian of the Bahá'í Faith is buried.

reached his doctor by phone at the hospital, and had told him that she was afraid that his patient had passed away, and begged him to come instantly, in case there was something that could still be done. The doctor arrived shortly. In order to calm Rúḥíyyih Khánum he gave heart injections to the beloved Guardian and massaged his heart, but of course it was absolutely useless. A few minutes later a second physician arrived and confirmed that there was nothing to be done. The diagnosis was "Death caused by coronary thrombosis". Nothing in the world could have saved the beloved Guardian's life. If the best physicians had been standing beside him, they could not have prevented his passing away from the clot of blood that suddenly entered into one of the heart-vessels.

The beloved friends, heart-broken, desolate and orphaned as they are, must be grateful that this Shoghi Effendi of ours, this sacred and so-dearly-loved Trust left us by 'Abdu'l-Bahá, passed away with no illness or pain; indeed it was clear from his position and the expression in his eyes that he had not even had a spasm. His eyes bore no look of surprise, although they were open. They say such deaths are reserved for the just.

It devolved upon Rúḥíyyih Khánum, half-mad herself with grief, to think of a way of conveying this terrible and agonizing news to the Bahá'ís. She thought of the two British Hands of the Cause, so recently elevated to this high rank in the last Message from the beloved Guardian. She first turned to Ḥasan Balyuzi, an Afnán cousin of his. Within about an hour he was able to join her, and he telephoned John Ferraby, enjoining him to silence and telling him to come quickly. A telephone call was then put through to the Hand of the Cause Ugo Giachery in Rome, and he said he would take the next plane for London. He arrived that same night about eight o'clock. Another call was put in for the Hand of the Cause Leroy Ioas in Haifa, and he was reached late in the afternoon. Already, earlier in the afternoon, Rúḥíyyih Khánum had cabled the following message to Haifa, "Beloved Guardian desperately ill Asiatic flu tell Leroy inform all National Assemblies inform believers supplicate prayers divine protection Faith." She could not bear to deal

the naked blow to the hearts of other Bahá'ís which she herself had received and had been forced to inflict on three of the Hands, so she sent the above message, in the hope of preparing the Guardian's lovers, the ill, the old, and the feeble, to receive the full news. In spite of this effort to protect the friends from the full shock of this cataclysm that had overtaken them, her first cable did not reach Haifa before her telephone message, and the news reached many Bahá'ís in different parts of the world over the radio. A second cable was sent later in the day to Haifa with the request that it be cabled to all National Assemblies, as she felt that the announcement of his passing should go out officially from the World Centre of the Faith. The text was as follows:

SHOGHI EFFENDI BELOVED OF ALL HEARTS SACRED TRUST GIVEN BELIEVERS BY MASTER PASSED AWAY SUDDEN HEART ATTACK IN SLEEP FOLLOWING ASIATIC FLU STOP URGE BELIEVERS REMAIN STEADFAST CLING INSTITUTION HANDS LOVINGLY REARED RECENTLY REINFORCED EMPHASIZED BY BELOVED GUARDIAN STOP ONLY ONENESS HEART ONENESS PURPOSE CAN BEFITTINGLY TESTIFY LOYALTY ALL NATIONAL ASSEMBLIES BELIEVERS DEPARTED GUARDIAN WHO SACRIFICED SELF UTTERLY FOR SERVICE FAITH.

RÚḤÍYYIH

The customs in the West are different from the customs in the East, and the ascension of the blessed Guardian in such a vast city as London posed many problems. Very careful instructions were given to the undertaker by Rúḥíyyih Khánum, explaining that in our religion we have no embalmment, that no injections of any kind to preserve the body must be given, and that nobody must be allowed to wash it, as provision would be made for this by us according to our Faith. He fully understood this, as London is a great world metropolis, where people of many religious customs live and die. The friends must bear in mind that in all the arrangements made after the passing of the beloved Guardian, the Laws of the Aqdas, which he himself had so repeatedly stressed and constantly upheld, had to be obeyed. The size of London, and the fact that the only suitable burial grounds lie in its outskirts, had to be constantly remembered, so that no mistake would be made in transporting his precious remains more than an hour's journey. It was the longing of the four Hands, who from the very day of his ascension became responsible for all the pressing matters that had to be attended to in such a short space of time, to have him transported to the National Ḥaẓíratu'l-Quds where the friends could gather and pray, until the funeral took place. Investigation, however, showed that the journey from the part of London where the beloved Guardian had passed away to the National Ḥaẓíratu'l-Quds, and from there back again in the same general direction to the burial place, would take more than an hour, and the plan had to be abandoned.

On Tuesday morning a telephone call was put through to the Hand of the Cause Adelbert Mühlschlegel, as Rúḥíyyih Khánum had decided that he, a physician, one of the Guardian's own appointed Hands, and a man known for his spirituality, would not only be able to endure the sorrow of performing the last service for the beloved Guardian of washing his blessed body, but would do it in the spirit of consecration and prayer called for on such a sacred occasion. He accepted immediately, with deepest gratitude for this inestimable privilege, and arrived, accompanied by the other German Hand of the Cause Hermann Grossmann, on Tuesday night at the Ḥaẓíratu'l-Quds in London. It was decided that because of the Laws of our Faith which are against embalming, the funeral should be held as soon as possible, preferably on Friday. Investigation and consultation, however, showed that this would not allow enough time to settle the formalities involved in purchasing a site for the grave and constructing a suitable vault. The time was therefore set for noon on Saturday, 9 November, and the following cable was sent from London to all National Assemblies:

BELOVED ALL HEARTS PRECIOUS GUARDIAN CAUSE GOD PASSED PEACEFULLY AWAY YESTERDAY AFTER ASIATIC FLU STOP APPEAL HANDS NATIONAL ASSEMBLIES AUXILIARY BOARDS SHELTER BELIEVERS ASSIST MEET HEARTRENDING SUPREME TEST STOP FUNERAL OUR BELOVED GUARDIAN SATURDAY LONDON HANDS ASSEMBLY BOARD MEMBERS INVITED ATTEND ANY PRESS RELEASE SHOULD STATE MEETING HANDS SHORTLY HAIFA WILL MAKE ANNOUNCEMENT TO BAHÁ'Í



Led by his widow, the Hands of the Cause follow Shoghi Effendi to the grave.



Many hundreds of Bahá'ís, from the British Isles and all over the world, attended the funeral.

WORLD REGARDING FUTURE PLANS STOP URGE HOLD MEMORIAL MEETINGS SATURDAY.
RÚḤÍYYIH

The first thought of those concerned with making arrangements for a befitting burial of the beloved Guardian's remains had been to secure a piece of land especially for this purpose; however, this proved an impossibility. An appointment with the Home Office had been fixed to discuss this with John Ferraby, but it was soon found to be impracticable because of laws restricting the use of land near London for burials. On Tuesday afternoon, Rúḥíyyih Khánum, Ḥasan Balyuzi, and Ugo Giachery were taken out to inspect possible sites for the grave in cemeteries within an hour's journey from London. It was raining, and the first cemetery visited had only one plot remotely suitable for the purpose available, which was opposite the massive, depressing vault of a family of the British nobility, and prohibitively expensive, in addition to being very near the entrance gate. Although in the eyes of the world this cemetery must have importance, to the Hands present it was unbefitting and out of the question in every way, and their hearts sank with fear lest they should not find a proper place for their so-dearly-loved Guardian. God had other plans however, for on motoring in the twilight to inspect the second cemetery, they entered a beautiful, peaceful spot on a hill, surrounded by rolling country, where birds sang in the trees and which had an entirely different atmosphere from the pomp and worldliness of the first. The Superintendent escorted them to the best piece of land he had, on the highest part, and in the centre of the cemetery. It adjoined one of the roads and was bounded by three great trees which cast their shade over it. The peaceful woods of the countryside, where birds will make their nests in spring, lay close to it on one side. It was over thirty metres square, and Rúḥíyyih Khánum made arrangements to purchase it immediately, instructions being given to build a strong, deep vault. The Hands then proceeded to the undertaker's, to choose a suitable casket for the precious remains of the beloved Guardian. After much deliberation it was decided that for the present, as well as the future, the wisest course would be to have a lead coffin which could be hermetically sealed, and that this should be placed in a beautiful bronze casket, the most dignified, costly and enduring that could be found. By doing this the Hands were assured that in the future, when the means of transport become so rapid that the journey from London to Haifa can be accomplished in an hour, it would be possible to convey the sacred remains of the Guardian to the Holy Land.

On Tuesday night the Hand of the Cause Amelia Collins, who had only arrived in Haifa on Sunday, having made a special effort to get home in time to greet the Guardian when he returned, joined Rúḥíyyih Khánum in London and was able to give her at this grievous time her much-needed, warm, motherly love and support. Already all European Hands of the Cause were in London. On Wednesday the National Spiritual Assembly of the Bahá'ís of the British Isles communicated to all the believers the heart-breaking news, and invited them, as members of the community in which this great calamity had occurred, to be present at the funeral of the beloved Guardian, which was to take place on their soil. That afternoon, Rúḥíyyih Khánum, accompanied by Amelia Collins, drove out to the cemetery and made arrangements with a florist in the neighbourhood for the decoration of the Chapel, and for the sheath of flowers which was to cover the coffin. On Thursday at two o'clock Rúḥíyyih Khánum and Adelbert Mühlschlegel drove to the place where the body of the blessed Guardian was to be washed. She had already purchased nine yards of the heaviest and finest white silk available and nine yards of a slightly lighter weight for the first shroud, as well as towels and cloths and soap to wash the body. These she delivered to Dr. Mühlschlegel, keeping the second shroud with her. She waited in an ante-room while he washed the precious remains and wrapped them in the first shroud, anointing the body with attar-of-rose which the Guardian himself had given to Ugo Giachery, who had brought it from Italy with him. It was over an hour-and-a-half before Adelbert Mühlschlegel came to call Rúḥíyyih Khánum, and to inform her that he had completed his sacred task. Let him say in his own words—as he afterwards wrote them to her—what he felt during that time:

"Something new happened to me in that



Stunned by their great loss, men, women and children follow the hearse to the grave.



In front of the hearse at the graveside Rúḥíyyih Khánum speaks to her fellow Hands.

hour that I cannot, even after a few days, speak of, but I can mention the wisdom and love that I felt pour over me. In that room—which to worldly eyes would have appeared so different—there was a tremendous spiritual force such as I have only felt in my life in the holy Shrines. My first impression was the contrast between the body left behind and the majestic, transfigured face, a soul-stirring picture of the joyous victory of the eternal over the transient. My second impression, as I prayed and thought and carefully did what I had to do, was that in this degree of consecration to the work of God I should work all my life, and mankind should work a thousand years, in order to construct "the Kingdom" on earth; and my third thought was, as I washed each member of his body and anointed it, that I thanked those beloved hands which had worked and written to establish the Covenant, those feet that had walked for us, that mouth that had spoken to us, that head that had thought for us, and I prayed and meditated and supplicated that in the short time left to me, the members of my body might hasten to follow in his path of service; and my last thought was of my own distress because I felt how unworthy my hands were to anoint that blessed brow with attar-of-rose as the Masters of old were wont to do to their pupils; and yet what privileges, what duties fall to us, the living, to watch over what is past and mortal, be it ever so exalted. A great deal of mercy, love, and wisdom were hidden in this hour."

Rúḥíyyih Khánum asked to be alone with the beloved Guardian to say her own last farewell. Bahá'u'lláh says: "*At this point the pen broke and the ink gave forth nothing but blackness.*" So a veil must be drawn over her feelings alone with her Lord for the last time. But she did tell the friends afterwards:

"He was our Guardian, king of the world. We know he was noble because he was our Guardian. We know that God gave him peace in the end. But as I looked at him all I could think of was—how beautiful he is, how beautiful! A celestial beauty seemed to be poured over him and to rest on him and stream from him like a mighty benediction from on high. And the wonderful hands, so like the hands of Bahá'u'lláh, lay softly by his side; it seemed impossible the life had gone from them—or from that radiant face."

After a little while she called Adelbert Mühlschlegel back into the room; the coffin, padded with soft white silk, was brought; she arranged the second shroud in it and the beloved Guardian was laid inside. The flowers from the threshold of the Báb's Shrine, which Amelia Collins had brought from Haifa, she spread over that treasured form, covering it from feet to chin, a sacred carpet of love, and the last shroud she folded gently about him, closing away for all time from men's eyes the face on which the Bahá'ís had gazed with so much love.

The coffin was then closed, a pall of purple and gold was spread over it, and a bouquet of flowers Rúḥíyyih Khánum had brought with her was placed on the top.

All the next day, in a room full of flowers, the various Hands of the Cause from Persia, Europe, Africa, and America kept vigil and prayed near the mortal remains of their Beloved.

On Friday evening, Rúḥíyyih Khánum and Amelia Collins drove out to the cemetery to inspect the Chapel and the grave. The florist was following his instructions very carefully and making every effort to create an atmosphere of beauty worthy of this sacred occasion. Indeed, all the non-Bahá'ís concerned with the death of and the funeral arrangements made for this stranger who had passed away in their country so suddenly, seemed deeply touched and stirred by the great reverence and love that accompanied the still form of God's great Guardian as he passed from life to the grave. They outdid themselves in showing sympathy and cooperation. At the four corners of the grave the florist had already planted four beautiful small cypress trees which Rúḥíyyih Khánum had ordered in memory of the hundreds of cypress trees that the beloved Guardian had planted, during his lifetime, around the Holy Places in Bahjí and Haifa. At the top of the Chapel, which was entirely non-denominational and used for services of all religions, was an arched alcove filled with a bank of chrysanthemums and asters, beginning with



Grief-stricken farewells take place as the Bahá'ís file past the coffin of their Guardian at the foot of his open grave.

deep shades of purple and running up through violet, lavender and orchid tones to white at the top. Like two arms reaching out, garlands of lavender chrysanthemums ran along a cornice which framed the raised upper part of the Chapel. Above this, from wall to wall, was a beam of wood, in the centre of which a framed Greatest Name was hung. Beneath this, in front of the alcove of flowers, the coffin was to rest on a low catafalque covered by a rich green velvet pall, the colour to which the descendants of Muḥammad are entitled by their illustrious lineage, and which the Guardian, as a Siyyid himself, through his kinship to the Báb, had every right to bear with him to the grave. Seating arrangements were made for the following day, placing the Hands of the Cause on the right and on the left side of the coffin, facing it. A hundred more chairs had to be ordered as the Chapel normally could only seat about eighty people.

That evening all the Hands of the Cause who were in London, now numbering thirteen, met to discuss appropriate readings for the funeral the next day. The Israeli authorities had instructed the *Chargé d'Affaires* at the Israeli Embassy in London, Mr. Gershon Avner, to attend the funeral on behalf of the Government (the Ambassador being absent from his post). It had been decided that, owing to the great mourning of the Bahá'í world, the short time available, and the restricted space at the cemetery Chapel, the funeral should be entirely private. The spontaneous gesture of esteem, however, which the Israeli Government had made, by requesting its representative to attend the funeral officially, could not be turned aside. The presence of this non-Bahá'í had therefore to be taken into consideration in connection with suitable readings, and the moving of the beloved Guardian's coffin. As this weighed almost half-a-ton it was considered that, in permitting the Bahá'ís to have the honour of taking turns in carrying it, a very grave risk would be run of its being jostled, tipped, or even slipping from their hands. Special bearers were therefore chosen who carried out their task with the utmost dignity.

While these events were taking place, the National Headquarters of the Bahá'ís in London was becoming the focal centre of many agonized hearts, seeking information, asking details, receiving what comfort other broken hearts could give and being directed

as to how they could reach the cemetery upon their arrival in London. The telephone at the Ḥaẓíratu'l-Quds rang almost all day without stopping, and John Ferraby, Secretary of the British National Spiritual Assembly, with the constant help of his wife, also a member of that body, attended to telephone calls from such distant spots as Djakarta, Bombay, Kuwait, Israel, the United States and several European countries, to the ceaseless flow of cables and letters that poured in and out, as well as to Press releases and interviews. It began to be clear that the funeral would be attended by many more of the friends than it had been thought could possibly get to London in time. Not only were the British Bahá'ís attending practically *en masse*, but Hands of the Cause, various National Spiritual Assembly members and Auxiliary Board members, as well as individuals, were pouring in from overseas. As the Bahá'ís arrived in ever-increasing numbers, a great flood-tide of love and sorrow was rising about the silent figure of the Sign of God on earth, preparing to bear his sacred remains befittingly to the grave.

Arrangements had been made to have the funeral cortège assemble about ten o'clock before the Ḥaẓíratu'l-Quds, at 27 Rutland Gate, opposite Hyde Park; from here, those believers who were not going direct to the cemetery would be driven by special cars which would follow the hearse. More than sixty automobiles, accommodating over three hundred and sixty people, moved off in solemn file at 10.40 and journeyed to the place where they were joined by the hearse bearing the coffin of the revered Guardian. This was preceded by a floral hearse and followed by the car in which rode Rúḥíyyih Khánum accompanied by Amelia Collins; cars bearing the other Hands, National Spiritual Assembly members, Auxiliary Board members and believers followed behind. It was probably the largest column of vehicles seen in London for many years in attendance on a funeral of any denomination. The journey to the Great Northern Cemetery at New Southgate, where the sacred remains of Shoghi Effendi are now interred, was accomplished in under one hour's time, the laws of the Aqdas being thus fulfilled.

Through Leroy Ioas having promptly informed the Israeli authorities in a befitting manner of the sudden passing of the Head of the Faith, conditions at its World Centre were calm, and he decided it would be safe for him to leave the Holy Land over the weekend, and attend the funeral of the beloved Guardian. This was very fortunate, because it made it possible for him to bring with him, at the request of Rúḥíyyih Khánum, a small rug from the innermost Shrine of Bahá'u'lláh at Bahjí, with which to carpet the floor of the vault, and a covering, which had rested likewise in that inner Shrine, for the coffin itself. He also brought a bouquet of white jasmine and a box of flowers gathered from the Gardens at Bahjí, the Riḍván, Mazra'ih and Haifa.

PROGRAMME OF PRAYERS AND READINGS

1. Prayer for the departed (chanted in Arabic) ..... *Bahá'u'lláh*
2. The Hidden Words, Nos. 32 and 11 (read in English). Gleanings from the Writings of Bahá'u'lláh, page 345, beginning *Death proffereth unto every confident believer* ... to ... *of all worlds* (read in English). ..... *Bahá'u'lláh*
3. Gleanings from the Writings of Bahá'u'lláh, page 341, beginning *All praise be to God* ... to ... *the All-Compelling, the Almighty.* And beginning *The fierce gales* ... to ... *is based* (read in English). ..... *Bahá'u'lláh*
4. The Hidden Words, Nos. 12, 14, 32 (chanted in Arabic). ..... *Bahá'u'lláh*
5. Prayers and Meditations, CXLV, page 234 (read in English). ..... *Bahá'u'lláh*
6. Prayers and Meditations, XCII, page 155 (read in English). ..... *Bahá'u'lláh*
7. The Will and Testament of 'Abdu'l-Bahá, first two paragraphs (read in English). ..... *'Abdu'l-Bahá*

AT THE GRAVESIDE

8. Prayer of Shoghi Effendi; Dar in Layliyi Layla (Chanted in Persian). ..... *Shoghi Effendi*
9. Prayer *Glory be to Thee, O God, for Thy manifestation of love to mankind* (read in English). ..... *Bahá'u'lláh*



Embowered in flowers the beloved of so many faithful hearts is laid to rest.

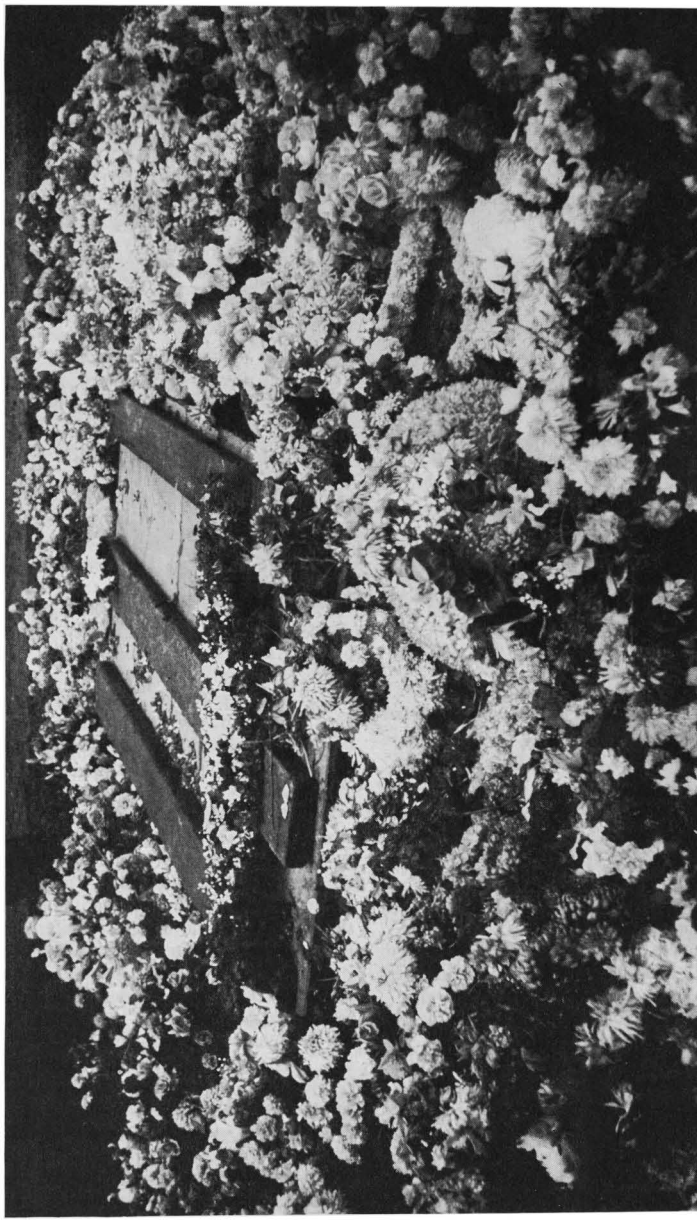
Already a great crowd of believers was waiting at the door of the Chapel when the funeral cortège drove up; on every face was written its own measure of heart-break and many sobs were heard. The casket was gently handed down, on it a beautiful sheath of deep-red roses with fragrant white gardenias, lily of the valley and fuchsias, in the centre, and a simple card with the inscription "From Rúḥíyyih and all your loved ones and lovers all over the world whose hearts are broken".

The Great Guardian was carried in and laid on the soft green covering of the catafalque. The Chapel was crowded to the doors, and many had to remain outside. All stood while the wonderful prayer, ordained by Bahá'u'lláh for the dead, was chanted in Arabic. Six other prayers and excerpts from the Teachings were then read by friends with beautiful voices, some in English, some in Persian, and representative of Bahá'ís from Europe, Africa, America, Asia—Negro, Jew, and Aryan.

In solemn file the friends followed the casket as it was borne out, placed in the hearse again, and slowly driven the few hundred yards to the graveside. There it was gently deposited at the head of the grave, so that when the beloved Guardian's remains were lowered into it, he would face east to the Qiblih of the Faith. The flowers were removed from the casket, revealing an engraved tablet on which was written:

Shoghi Effendi Rabbani
First Guardian
of the Bahá'í Faith
March 3rd, 1896–November 4th, 1957

As all stood, silently waiting for the coffin to be lowered into the grave, Rúḥíyyih Khánum felt the agony of the hearts around



An ocean of flowers lapped the newly-made grave after the funeral service was over.

her penetrate into her own great grief. He was their Guardian. He was going forever from their eyes, suddenly snatched from them by the immutable decree of God, Whose Will no man dare question. They had not seen him, had not been able to draw near him. She decided to ask for it to be announced that before the coffin was placed in the grave, the friends who wished might pass by it and pay their respects. For over two hours the believers, eastern and western, filed by. For the most part they knelt and kissed the edge or the handle of the casket. Rarely indeed in history can such a demonstration of love and grief have been seen. Children bowed their little heads beside their mothers, old men wept, the iron reserve of the Anglo-Saxon—the tradition never to show feeling in public—melted before the white-hot sorrow in the heart. The morning had been sunny and fair; now a gentle shower started and sprinkled a few drops on the coffin, as if nature herself were suddenly moved to tears. Some placed little flasks of Persian attar-of-rose at the head; one hesitatingly laid a red rose on the casket, symbol no doubt of the owner's heart; one could not bear the few drops of rain above that blessed, hidden face, and timidly wiped them off as he knelt; others with convulsed fingers carried away a little of the earth near the casket. Tears, tears and kisses, and solemn inner vows were poured out at the head of the one who had always called himself their "true brother". When the last believers in this grief-stricken procession had filed by, Rúḥíyyih Khánum approached the casket, kissed it and knelt in prayer for a moment. She then had the green pall spread over it, laid the blue-and-gold brocade from the innermost Shrine of Bahá'u'lláh on top of it and arranged the still-fragrant jasmine flowers over all its length. Then the mortal remains of him whom 'Abdu'l-Bahá designated "*the most wondrous, unique and priceless pearl that doth gleam from out the Twin Surging Seas*" were slowly lowered into the vault, amid walls covered with evergreen boughs and studded with flowers, to rest upon the rug from the Holy Tomb at Bahjí. A prayer was then chanted in Persian, and the Afnán Hand of the Cause, Ḥasan Balyuzi, read the closing prayer in English.

All this time—a service that had lasted almost four hours—the representative of the Israeli Government, obviously deeply moved, had been in attendance, himself stepping beside the coffin and, with bowed head, paying his solemn respects. He and the majority of the mourners now left, the Hands of the Cause, the National Spiritual Assemblies and Auxiliary Board members remaining behind by previous arrangement to see the vault sealed.

Prayers were then said in many foreign languages and by friends from distant countries, and the orange and olive leaves brought from the Garden of the Riḍván in Baghdád by Ṭarázulláh Samandarí—the only living Hand of the Cause who was privileged to enter the presence of Bahá'u'lláh—were placed on the grave, as well as the flowers brought by Leroy Ioas from the Bahá'í Gardens in the Holy Land; these were sufficient for each person present himself to put some on the Guardian's resting-place. Over the tomb, at his feet, like a shield of crimson and white, lay the fragrant sheath of blooms which had covered his casket, and heaped about was a rich carpet of exquisite flowers, symbols of the love, the suffering, of so many hearts, and no doubt the silent bearers of vows to make the Spirit of the Guardian happy now, to fulfil his plans, carry on his work, be worthy at last of the love and inspired self-sacrificing leadership he gave them for thirty-six years of his life.

RÚḤÍYYIH
in collaboration with John Ferraby

Haifa
December 9th, 1957



Completed monument showing the Greek Corinthian style capital so much admired by the Guardian. Note the beautiful Portland stone balustrading enclosing the grave.

V

SELECTIONS FROM THE WRITINGS OF SHOGHI EFFENDI

The two essays selected to represent Shoghi Effendi's voluminous writings present in the one instance his evaluation of world conditions and tendencies in relationship to the principles and laws revealed by Bahá'u'lláh, and in the other his portrayal of a momentous event in the unfoldment of the Bahá'í Faith. The former, written in 1931, is the first of his "World Order" letters; the latter is Chapter Nine of his stupendous history of the Faith, *God Passes By*, completed in 1944.

THE GOAL OF A NEW WORLD ORDER

Fellow-believers in the Faith of Bahá'u'lláh:

THE inexorable march of recent events has carried humanity so near to the goal foreshadowed by Bahá'u'lláh that no responsible follower of His Faith, viewing on all sides the distressing evidences of the world's travail, can remain unmoved at the thought of its approaching deliverance.

It would not seem inappropriate, at a time when we are commemorating the world over the termination of the first decade since 'Abdu'l-Bahá's sudden removal* from our midst, to ponder, in the light of the teachings bequeathed by Him to the world, such events as have tended to hasten the gradual emergence of the World Order anticipated by Bahá'u'lláh.

Ten years ago, this very day, there flashed upon the world the news of the passing of Him Who alone, through the ennobling influence of His love, strength and wisdom, could have proved its stay and solace in the many afflictions it was destined to suffer.

How well we, the little band of His avowed supporters who lay claim to have recognized the Light that shone within Him, can still remember His repeated allusions, in the evening of His earthly life, to the tribulation and turmoil with which an unregenerate humanity was to be increasingly afflicted. How poignantly some of us can recall His pregnant remarks, in the presence of the pilgrims and visitors who thronged His doors on the morrow of the jubilant celebrations that greeted the termination of the World War — a war, which by the horrors it evoked, the losses it entailed and the complications it engendered, was destined to exert so far-reaching an influence on the fortunes of mankind. How serenely, yet how powerfully, He stressed the cruel deception which a Pact, hailed by peoples and nations as the embodiment of triumphant justice and the unfailing instrument of an abiding peace, held in store for an unrepentant humanity. *"Peace, Peace,"* how often we heard Him remark, *"the lips of potentates and peoples unceasingly proclaim, whereas the fire of unquenched hatreds still smoulders in their hearts."* How often we heard Him raise His voice, whilst the tumult of triumphant enthusiasm was still at its height and long before the faintest misgivings could have been felt or expressed, confidently declaring that the Document, extolled as the Charter of a liberated humanity, contained within itself seeds of such bitter deception as would further enslave the world. How abundant are now the evidences that attest the perspicacity of His unerring judgment!

Ten years of unceasing turmoil, so laden with anguish, so fraught with incalculable consequences to the future of civilization, have brought the world to the verge of a calamity too awful to contemplate. Sad indeed is the contrast between the manifestations of confident enthusiasm in which the Plenipotentiaries at Versailles so freely indulged and the cry of unconcealed distress which victors and vanquished alike are now raising in the hour of bitter delusion.

* November 28, 1921.

Neither the force which the framers and guarantors of the Peace Treaties have mustered, nor the lofty ideals which originally animated the author of the Covenant of the League of Nations, have proved a sufficient bulwark against the forces of internal disruption with which a structure so laboriously contrived had been consistently assailed. Neither the provisions of the so-called Settlement which the victorious Powers have sought to impose, nor the machinery of an institution which America's illustrious and far-seeing President had conceived, have proved, either in conception or practice, adequate instruments to ensure the integrity of the Order they had striven to establish. *"The ills from which the world now suffers,"* wrote 'Abdu'l-Bahá in January, 1920, *"will multiply; the gloom which envelops it will deepen. The Balkans will remain discontented. Its restlessness will increase. The vanquished Powers will continue to agitate. They will resort to every measure that may rekindle the flame of war. Movements, newly-born and world-wide in their range, will exert their utmost effort for the advancement of their designs. The Movement of the Left will acquire great importance. Its influence will spread."*

Economic distress, since those words were written, together with political confusion, financial upheavals, religious restlessness and racial animosities, seem to have conspired to add immeasurably to the burdens under which an impoverished, a war-weary world is groaning. Such has been the cumulative effect of these successive crises, following one another with such bewildering rapidity, that the very foundations of society are trembling. The world, to whichever continent we turn our gaze, to however remote a region our survey may extend, is everywhere assailed by forces it can neither explain nor control.

Europe, hitherto regarded as the cradle of a highly-vaunted civilization, as the torch-bearer of liberty and the mainspring of the forces of world industry and commerce, stands bewildered and paralysed at the sight of so tremendous an upheaval. Long-cherished ideals in the political no less than in the economic sphere of human activity are being severely tested under the pressure of reactionary forces on one hand and of an insidious and persistent radicalism on the other. From the heart of Asia distant rumblings, ominous and insistent, portend the steady onslaught of a creed which, by its negation of God, His Laws and Principles, threatens to disrupt the foundations of human society. The clamour of a nascent nationalism, coupled with a recrudescence of skepticism and unbelief, come as added misfortunes to a continent hitherto regarded as the symbol of age-long stability and undisturbed resignation. From darkest Africa the first stirrings of a conscious and determined revolt against the aims and methods of political and economic imperialism can be increasingly discerned, adding their share to the growing vicissitudes of a troubled age. Not even America, which until very recently prided itself on its traditional policy of aloofness and the self-contained character of its economy, the invulnerability of its institutions and the evidences of its growing prosperity and prestige, has been able to resist the impelling forces that have swept her into the vortex of an economic hurricane that now threatens to impair the basis of her own industrial and economic life. Even far-away Australia, which, owing to its remoteness from the storm-centres of Europe, would have been expected to be immune from the trials and torments of an ailing continent, has been caught in this whirlpool of passion and strife, impotent to extricate herself from their ensnaring influence.

Never indeed have there been such widespread and basic upheavals, whether in the social, economic or political spheres of human activity as those now going on in different parts of the world. Never have there been so many and varied sources of danger as those that now threaten the structure of society. The following words of Bahá'u'lláh are indeed significant as we pause to reflect upon the present state of a strangely disordered world: *"How long will humanity persist in its waywardness? How long will injustice continue? How long is chaos and confusion to reign amongst men? How long will discord agitate the face of society? The winds of despair are, alas, blowing from every direction, and the strife that divides and afflicts the human race is increasing. The signs of impending convulsions and chaos can now be discerned, inasmuch as the prevailing order appears to be lamentably defective."*

The disquieting influence of over thirty million souls living under minority conditions

throughout the continent of Europe; the vast and ever-swelling army of the unemployed with its crushing burden and demoralizing influence on governments and peoples; the wicked, unbridled race of armaments swallowing an ever-increasing share of the substance of already impoverished nations; the utter demoralization from which the international financial markets are now increasingly suffering; the onslaught of secularism invading what has hitherto been regarded as the impregnable strongholds of Christian and Muslim orthodoxy—these stand out as the gravest symptoms that bode ill for the future stability of the structure of modern civilization. Little wonder if one of Europe's pre-eminent thinkers, honoured for his wisdom and restraint, should have been forced to make so bold an assertion: "The world is passing through the gravest crisis in the history of civilization." "We stand," writes another, "before either a world catastrophe, or perhaps before the dawn of a greater era of truth and wisdom." "It is in such times," he adds, "that religions have perished and are born."

Might we not already discern, as we scan the political horizon, the alignment of those forces that are dividing afresh the continent of Europe into camps of potential combatants, determined upon a contest that may mark, unlike the last war, the end of an epoch, a vast epoch, in the history of human evolution? Are we, the privileged custodians of a priceless Faith, called upon to witness a cataclysmical change, politically as fundamental and spiritually as beneficent as that which precipitated the fall of the Roman Empire in the West? Might it not happen—every vigilant adherent of the Faith of Bahá'u'lláh might well pause to reflect—that out of this world eruption there may stream forces of such spiritual energy as shall recall, nay eclipse, the splendour of those signs and wonders that accompanied the establishment of the Faith of Jesus Christ? Might there not emerge out of the agony of a shaken world a religious revival of such scope and power as to even transcend the potency of those world-directing forces with which the Religions of the Past have, at fixed intervals and according to an inscrutable Wisdom, revived the fortunes of declining ages and peoples? Might not the bankruptcy of this present, this highly-vaunted materialistic civilization, in itself clear away the choking weeds that now hinder the unfoldment and future efflorescence of God's struggling Faith?

Let Bahá'u'lláh Himself shed the illumination of His words upon our path as we steer our course amid the pitfalls and miseries of this troubled age. More than fifty years ago, in a world far removed from the ills and trials that now torment it, there flowed from His Pen these prophetic words: "*The world is in travail and its agitation waxeth day by day. Its face is turned towards waywardness and unbelief. Such shall be its plight that to disclose it now would not be meet and seemly. Its perversity will long continue. And when the appointed hour is come, there shall suddenly appear that which shall cause the limbs of mankind to quake. Then and only then will the Divine Standard be unfurled and the Nightingale of Paradise warble its melody.*"

Dearly beloved friends! Humanity, whether viewed in the light of man's individual conduct or in the existing relationships between organized communities and nations, has, alas, strayed too far and suffered too great a decline to be redeemed through the unaided efforts of the best among its recognized rulers and statesmen—however disinterested their motives, however concerted their action, however unsparing in their zeal and devotion to its cause. No scheme which the calculations of the highest statesmanship may yet devise; no doctrine which the most distinguished exponents of economic theory may hope to advance; no principle which the most ardent of moralists may strive to inculcate, can provide, in the last resort, adequate foundations upon which the future of a distracted world can be built.

No appeal for mutual tolerance which the worldly-wise might raise, however compelling and insistent, can calm its passions or help restore its vigour. Nor would any general scheme of mere organized international co-operation, in whatever sphere of human activity, however ingenious in conception, or extensive in scope, succeed in removing the root cause of the evil that has so rudely upset the equilibrium of present-day society. Not even, I venture to assert, would the very act of devising the machinery required for the political and economic unification of the world—a principle that has been increasingly advocated in recent times—provide in itself

the antidote against the poison that is steadily undermining the vigour of organized peoples and nations.

What else, might we not confidently affirm, but the unreserved acceptance of the Divine Programme enunciated, with such simplicity and force as far back as sixty years ago, by Bahá'u'lláh, embodying in its essentials God's divinely appointed scheme for the unification of mankind in this age, coupled with an indomitable conviction in the unfailing efficacy of each and all of its provisions, is eventually capable of withstanding the forces of internal disintegration which, if unchecked, must needs continue to eat into the vitals of a despairing society. It is towards this goal—the goal of a new World Order, Divine in origin, all-embracing in scope, equitable in principle, challenging in its features—that a harassed humanity must strive.

To claim to have grasped all the implications of Bahá'u'lláh's prodigious scheme for world-wide human solidarity, or to have fathomed its import, would be presumptuous on the part of even the declared supporters of His Faith. To attempt to visualize it in all its possibilities, to estimate its future benefits, to picture its glory, would be premature at even so advanced a stage in the evolution of mankind.

All we can reasonably venture to attempt is to strive to obtain a glimpse of the first streaks of the promised Dawn that must, in the fullness of time, chase away the gloom that has encircled humanity. All we can do is to point out, in their broadest outlines, what appears to us to be the guiding principles underlying the World Order of Bahá'u'lláh, as amplified and enunciated by 'Abdu'l-Bahá, the Centre of His Covenant with all mankind and the appointed Interpreter and Expounder of His Word.

That the unrest and suffering afflicting the mass of mankind are in no small measure the direct consequences of the World War and are attributable to the unwisdom and short-sightedness of the framers of the Peace Treaties only a biased mind can refuse to admit. That the financial obligations contracted in the course of the war, as well as the imposition of a staggering burden of reparations upon the vanquished, have, to a very great extent, been responsible for the maldistribution and consequent shortage of the world's monetary gold supply, which in turn has, to a very great measure, accentuated the phenomenal fall in prices and thereby relentlessly increased the burdens of impoverished countries, no impartial mind would question. That inter-governmental debts have imposed a severe strain on the masses of the people in Europe, have upset the equilibrium of national budgets, have crippled national industries, and led to an increase in the number of the unemployed, is no less apparent to an unprejudiced observer. That the spirit of vindictiveness, of suspicion, of fear and rivalry, engendered by the war, and which the provisions of the Peace Treaties have served to perpetuate and foster, has led to an enormous increase of national competitive armaments, involving during the last year the aggregate expenditure of no less than a thousand million pounds, which in turn has accentuated the effects of the world-wide depression, is a truth that even the most superficial observer will readily admit. That a narrow and brutal nationalism, which the post-war theory of self-determination has served to reinforce, has been chiefly responsible for the policy of high and prohibitive tariffs, so injurious to the healthy flow of international trade and to the mechanism of international finance, is a fact which few would venture to dispute.

It would be idle, however, to contend that the war, with all the losses it involved, the passions it aroused and the grievances it left behind, has solely been responsible for the unprecedented confusion into which almost every section of the civilized world is plunged at present. Is it not a fact—and this is the central idea I desire to emphasize—that the fundamental cause of this world unrest is attributable, not so much to the consequences of what must sooner or later come to be regarded as a transitory dislocation in the affairs of a continually changing world, but rather to the failure of those into whose hands the immediate destinies of peoples and nations have been committed, to adjust their system of economic and political institutions to the imperative needs of a rapidly evolving age? Are not these intermittent crises that convulse present-day society due primarily to the lamentable inability of the world's recognized leaders to read aright the signs of the times, to rid themselves once for all of

their preconceived ideas and fettering creeds, and to reshape the machinery of their respective governments according to those standards that are implicit in Bahá'u'lláh's supreme declaration of the Oneness of Mankind—the chief and distinguishing feature of the Faith He proclaimed? For the principle of the Oneness of Mankind, the cornerstone of Bahá'u'lláh's world-embracing dominion, implies nothing more or less than the enforcement of His scheme for the unification of the world—the scheme to which we have already referred. *"In every Dispensation,"* writes 'Abdu'l-Bahá, *"the light of Divine Guidance has been focussed upon one central theme . . . In this wondrous Revelation, this glorious century, the foundation of the Faith of God and the distinguishing feature of His Law is the consciousness of the Oneness of Mankind."*

How pathetic indeed are the efforts of those leaders of human institutions who, in utter disregard of the spirit of the age, are striving to adjust national processes, suited to the ancient days of self-contained nations, to an age which must either achieve the unity of the world, as adumbrated by Bahá'u'lláh, or perish. At so critical an hour in the history of civilization it behooves the leaders of all the nations of the world, great and small, whether in the East or in the West, whether victors or vanquished, to give heed to the clarion call of Bahá'u'lláh and, thoroughly imbued with a sense of world solidarity, the *sine qua non* of loyalty to His Cause, arise manfully to carry out in its entirety the one remedial scheme He, the Divine Physician, has prescribed for an ailing humanity. Let them discard, once for all, every preconceived idea, every national prejudice, and give heed to the sublime counsel of 'Abdu'l-Bahá, the authorized Expounder of His teachings. *"You can best serve your country,"* was 'Abdu'l-Bahá's rejoinder to a high official in the service of the federal government of the United States of America, who had questioned Him as to the best manner in which he could promote the interests of his government and people, *"if you strive, in your capacity as a citizen of the world, to assist in the eventual application of the principle of federalism underlying the government of your own country to the relationships now existing between the peoples and nations of the world."*

In "The Secret of Divine Civilization," 'Abdu'l-Bahá's outstanding contribution to the future reorganization of the world, we read the following:

"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 all the world—should be regarded as sacred by all that dwell on earth. All the forces of humanity must be mobilized to ensure 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 war 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, nay 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."

"A few," He further adds, *"unaware of the power latent in human endeavour, consider this matter as highly impracticable, nay even beyond the scope of man's utmost efforts. Such is not the case, however. On the contrary, thanks to the unfailing grace of God, the loving-kindness of His favoured ones, the unrivalled endeavours of wise and capable souls, and the thoughts and*

ideas of the peerless leaders of this age, nothing whatsoever can be regarded as unattainable. Endeavour, ceaseless endeavour, is required. Nothing short of an indomitable determination can possibly achieve it. Many a cause which past ages have regarded as purely visionary, yet in this day has become most easy and practicable. Why should this most great and lofty Cause—the day-star of the firmament of true civilization and the cause of the glory, the advancement, the well-being and the success of humanity—be regarded as impossible of achievement? Surely the day will come when its beauteous light shall shed illumination upon the assemblage of man."

In one of His Tablets 'Abdu'l-Bahá, elucidating further His noble theme, reveals the following:

"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 inter-change 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.

"Behold how its light is now dawning upon the world's darkened horizon. The first candle is unity in the political realm, the early glimmerings of which can now be discerned. The second candle is unity of thought in world undertakings, the consummation of which will ere long be witnessed. The third candle is unity in freedom which will surely come to pass. The fourth candle is unity in religion which is the corner-stone of the foundation itself, and which, by the power of God, will be revealed in all its splendour. The fifth candle is the unity of nations—a unity which in this century will be securely established, causing all the peoples of the world to regard themselves as citizens of one common fatherland. The sixth candle is unity of races, making of all that dwell on earth peoples and kindreds of one race. The seventh candle is unity of language, i.e., the choice of a universal tongue in which all peoples will be instructed and converse. Each and every one of these will inevitably come to pass, inasmuch as the power of the Kingdom of God will aid and assist in their realization."

Over sixty years ago, in His Tablet to Queen Victoria, Bahá'u'lláh addressing "the concourse of the rulers of the earth," revealed the following:

"Take ye counsel together, and let your concern be only for that which profiteth mankind, and bettereth the condition thereof . . . Regard the world as the human body which, though created whole and perfect, has been afflicted, through divers causes, with grave ills and maladies. Not for one day did it rest, nay its sicknesses waxed more severe, as it fell under the treatment of unskilled physicians who have spurred on the steed of their worldly desires and have erred grievously. And if at one time, through the care of an able physician, a member of that body was healed, the rest remained afflicted as before. Thus informeth you the All-Knowing, the All-Wise . . . 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."

In a further passage Bahá'u'lláh adds these words:

"We see you adding every year unto your expenditures and laying the burden thereof on the people whom ye rule; this verily is naught but grievous injustice. Fear the sighs and tears of this Wronged One, and burden not your peoples beyond that which they can endure . . . Be reconciled among yourselves, that ye may need

armaments no more save in a measure to safeguard your territories and dominions. Be united, O concourse of the sovereigns of the world, for thereby will the tempest of discord be stilled amongst you and your peoples find rest. Should any one among you take up arms against another, rise ye all against him, for this is naught but manifest justice."

What else could these weighty words signify if they did not point to the inevitable curtailment of unfettered national sovereignty as an indispensable preliminary to the formation of the future Commonwealth of all the nations of the world? Some form of a world Super-State must needs be evolved, in whose favour all the nations of the world will have willingly ceded every claim to make war, certain rights to impose taxation and all rights to maintain armaments, except for purposes of maintaining internal order within their respective dominions. Such a state will have to include within its orbit an International Executive adequate to enforce supreme and unchallengeable authority on every recalcitrant member of the commonwealth; a World Parliament whose members shall be elected by the people in their respective countries and whose election shall be confirmed by their respective governments; and a Supreme Tribunal whose judgment will have a binding effect even in such cases where the parties concerned did not voluntarily agree to submit their case to its consideration. A world community in which all economic barriers will have been permanently demolished and the interdependence of Capital and Labour definitely recognized; in which the clamour of religious fanaticism and strife will have been forever stilled; in which the flame of racial animosity will have been finally extinguished; in which a single code of international law—the product of the considered judgment of the world's federated representatives—shall have as its sanction the instant and coercive intervention of the combined forces of the federated units; and finally a world community in which the fury of a capricious and militant nationalism will have been transmuted into an abiding consciousness of world citizenship—such indeed, appears, in its broadest outline, the Order anticipated by Bahá'u'lláh, an Order that shall come to be regarded as the fairest fruit of a slowly maturing age.

"The Tabernacle of Unity," Bahá'u'lláh proclaims in His message to all mankind, *"has been raised; regard ye not one another as strangers . . . Of one tree are all ye the fruit and of one bough the leaves . . . The world is but one country and mankind its citizens . . . Let not a man glory in that he loves his country; let him rather glory in this, that he loves his kind."*

Let there be no misgivings as to the animating purpose of the world-wide Law of Bahá'u'lláh. Far from aiming at the subversion of the existing foundations of society, it seeks to broaden its basis, to re-mould its institutions in a manner consonant with the needs of an ever-changing world. It can conflict with no legitimate allegiances, nor can it undermine essential loyalties. Its purpose is neither to stifle the flame of a sane and intelligent patriotism in men's hearts, nor to abolish the system of national autonomy so essential if the evils of excessive centralization are to be avoided. It does not ignore, nor does it attempt to suppress, the diversity of ethnical origins, of climate, of history, of language and tradition, of thought and habit, that differentiate the peoples and nations of the world. It calls for a wider loyalty, for a larger aspiration than any that has animated the human race. It insists upon the subordination of national impulses and interests to the imperative claims of a unified world. It repudiates excessive centralization on one hand, and disclaims all attempts at uniformity on the other. Its watchword is unity in diversity such as 'Abdu'l-Bahá Himself has explained:

"Consider the flowers of a garden. Though differing in kind, colour, form and shape, yet, inasmuch as they are refreshed by the waters of one spring, revived by the breath of one wind, invigorated by the rays of one sun, this diversity increaseth their charm and addeth unto their beauty. How unpleasing to the eye if all the flowers and plants, the leaves and blossoms, the fruit, the branches and the trees of that garden were all of the same shape and colour! Diversity of hues, form and shape enricheth and adorneth the garden, and heighteneth the effect thereof. In like manner, when divers shades of thought, temperament and character, are brought together under the power and influence of one central agency, the beauty and glory of human perfection will be revealed and made manifest. Naught but the celestial

potency of the Word of God, which ruleth and transcendeth the realities of all things, is capable of harmonizing the divergent thoughts, sentiments, ideas and convictions of the children of men."

The call of Bahá'u'lláh is primarily directed against all forms of provincialism, all insularities and prejudices. If long-cherished ideals and time-honoured institutions, if certain social assumptions and religious formulae have ceased to promote the welfare of the generality of mankind, if they no longer minister to the needs of a continually evolving humanity, let them be swept away and relegated to the limbo of obsolescent and forgotten doctrines. Why should these, in a world subject to the immutable law of change and decay, be exempt from the deterioration that must needs overtake every human institution? For legal standards, political and economic theories are solely designed to safeguard the interests of humanity as a whole, and not humanity to be crucified for the preservation of the integrity of any particular law or doctrine.

Let there be no mistake. The principle of the Oneness of Mankind—the pivot round which all the teachings of Bahá'u'lláh revolve—is no mere outburst of ignorant emotionalism or an expression of vague and pious hope. Its appeal is not to be merely identified with a re-awakening of the spirit of brotherhood and good-will among men, nor does it aim solely at the fostering of harmonious co-operation among individual peoples and nations. Its implications are deeper, its claims greater than any which the Prophets of old were allowed to advance. Its message is applicable not only to the individual, but concerns itself primarily with the nature of those essential relationships that must bind all the states and nations as members of one human family. It does not constitute merely the enunciation of an ideal, but stands inseparably associated with an institution adequate to embody its truth, demonstrate its validity, and perpetuate its influence. It implies an organic change in the structure of present-day society, a change such as the world has not yet experienced. It constitutes a challenge, at once bold and universal, to outworn shibboleths of national creeds—creeds that have had their day and which must, in the ordinary course of events as shaped and controlled by Providence, give way to a new gospel, fundamentally different from, and infinitely superior to, what the world has already conceived. It calls for no less than the reconstruction and the demilitarization of the whole civilized world—a world organically unified in all the essential aspects of its life, its political machinery, its spiritual aspiration, its trade and finance, its script and language, and yet infinite in the diversity of the national characteristics of its federated units.

It 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 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.

So marvellous a conception finds its earliest manifestations in the efforts consciously exerted and the modest beginnings already achieved by the declared adherents of the Faith of Bahá'u'lláh who, conscious of the sublimity of their calling and initiated into the ennobling principles of His Administration, are forging ahead to establish His Kingdom on this earth. It has its indirect manifestations in the gradual diffusion of the spirit of world solidarity which is spontaneously arising out of the welter of a disorganized society.

It would be stimulating to follow the history of the growth and development of this lofty conception which must increasingly engage the attention of the responsible custodians of the destinies of peoples and nations. To the states and principalities just emerging from the welter of the great Napoleonic upheaval, whose chief pre-occupation was either to recover their rights to an independent existence or to achieve their national unity, the conception of world solidarity seemed not only remote but inconceivable. It was not until the forces of nationalism had succeeded in overthrowing the foundations of the Holy Alliance

that had sought to curb their rising power, that the possibility of a world order, transcending in its range the political institutions these nations had established, came to be seriously entertained. It was not until after the World War that these exponents of arrogant nationalism came to regard such an order as the object of a pernicious doctrine tending to sap that essential loyalty upon which the continued existence of their national life depended. With a vigour that recalled the energy with which the members of the Holy Alliance sought to stifle the spirit of a rising nationalism among the peoples liberated from the Napoleonic yoke, these champions of an unfettered national sovereignty, in their turn, have laboured and are still labouring to discredit principles upon which their own salvation must ultimately depend.

The fierce opposition which greeted the abortive scheme of the Geneva Protocol; the ridicule poured upon the proposal for a United States of Europe which was subsequently advanced, and the failure of the general scheme for the economic union of Europe, may appear as setbacks to the efforts which a handful of foresighted people are earnestly exerting to advance this noble ideal. And yet, are we not justified in deriving fresh encouragement when we observe that the very consideration of such proposals is in itself an evidence of their steady growth in the minds and hearts of men? In the organised attempts that are being made to discredit so exalted a conception are we not witnessing the repetition, on a larger scale, of those stirring struggles and fierce controversies that preceded the birth, and assisted in the reconstruction, of the unified nations of the West?

To take but one instance. How confident were the assertions made in the days preceding the unification of the states of the North American continent regarding the insuperable barriers that stood in the way of their ultimate federation! Was it not widely and emphatically declared that the conflicting interests, the mutual distrust, the differences of government and habit that divided the states were such as no force, whether spiritual or temporal, could ever hope to harmonize or control? And yet how different were the conditions prevailing a hundred and fifty years ago from those that characterize present-day society! It would indeed be no exaggeration to say that the absence of those facilities which modern scientific progress has placed at the service of humanity in our time made of the problem of welding the American states into a single federation, similar though they were in certain traditions, a task infinitely more complex than that which confronts a divided humanity in its efforts to achieve the unification of all mankind.

Who knows that for so exalted a conception to take shape a suffering more intense than any it has yet experienced will have to be inflicted upon humanity? Could anything less than the fire of a civil war with all its violence and vicissitudes—a war that nearly rent the great American Republic—have welded the states, not only into a Union of independent units, but into a Nation, in spite of all the ethnic differences that characterized its component parts? That so fundamental a revolution, involving such far-reaching changes in the structure of society, can be achieved through the ordinary processes of diplomacy and education seems highly improbable. We have but to turn our gaze to humanity's blood-stained history to realize that nothing short of intense mental as well as physical agony has been able to precipitate those epoch-making changes that constitute the greatest landmarks in the history of human civilization.

Great and far-reaching as have been those changes in the past, they cannot appear, when viewed in their proper perspective, except as subsidiary adjustments preluding that transformation of unparalleled majesty and scope which humanity is in this age bound to undergo. That the forces of a world catastrophe can alone precipitate such a new phase of human thought is, alas, becoming increasingly apparent. That nothing short of the fire of a severe ordeal, unparalleled in its intensity, can fuse and weld the discordant entities that constitute the elements of present day civilization, into the integral components of the world commonwealth of the future, is a truth which future events will increasingly demonstrate.

The prophetic voice of Bahá'u'lláh warning, in the concluding passages of the Hidden Words, *"the peoples of the world"* that *"an unforeseen calamity is following them and that grievous retribution awaiteth them,"* throws indeed a lurid light upon the immediate fortunes of sorrowing humanity. Nothing but

a fiery ordeal, out of which humanity will emerge, chastened and prepared, can succeed in implanting that sense of responsibility which the leaders of a newborn age must arise to shoulder.

I would again direct your attention to those ominous words of Bahá'u'lláh which I have already quoted: *"And when the appointed hour is come, there shall suddenly appear that which shall cause the limbs of mankind to quake."*

Has not 'Abdu'l-Bahá Himself asserted in unequivocal language that *"another war, fiercer than the last, will assuredly break out"* ?

Upon the consummation of this colossal, this unspeakably glorious enterprise—an enterprise that baffled the resources of Roman statesmanship and which Napoleon's desperate efforts failed to achieve—will depend the ultimate realization of that millennium of which poets of all ages have sung and seers have long dreamed. Upon it will depend the fulfilment of the prophecies uttered by the Prophets of old when swords shall be beaten into ploughshares and the lion and the lamb lie down together. It alone can usher in the Kingdom of the Heavenly Father as anticipated by the Faith of Jesus Christ. It alone can lay the foundation for the New World Order visualized by Bahá'u'lláh—a World Order that shall reflect, however dimly upon this earthly plane, the ineffable splendours of the Abhá Kingdom.

One word more in conclusion. The proclamation of the Oneness of Mankind—the head corner-stone of Bahá'u'lláh's all-embracing dominion—can under no circumstances be compared with such expressions of pious hope as have been uttered in the past. His is not merely a call which He raised, alone and unaided, in the face of the relentless and combined opposition of two of the most powerful Oriental potentates of His day—while Himself an exile and prisoner in their hands. It implies at once a warning and a promise—a warning that in it lies the sole means for the salvation of a greatly suffering world, a promise that its realization is at hand.

Uttered at a time when its possibility had not yet been seriously envisaged in any part of the world, it has, by virtue of that celestial potency which the Spirit of Bahá'u'lláh has breathed into it, come at last to be regarded, by an increasing number of thoughtful men, not only as an approaching possibility, but as the necessary outcome of the forces now operating in the world.

Surely the world, contracted and transformed into a single highly complex organism by the marvellous progress achieved in the realm of physical science, by the world-wide expansion of commerce and industry, and struggling, under the pressure of world economic forces, amidst the pitfalls of a materialistic civilization, stands in dire need of a restatement of the Truth underlying all the Revelation of the past in a language suited to its essential requirements. And what voice other than that of Bahá'u'lláh—the Mouthpiece of God for this age—is capable of effecting a transformation of society as radical as that which He has already accomplished in the hearts of those men and women, so diversified and seemingly irreconcilable, who constitute the body of His declared followers throughout the world?

That such a mighty conception is fast budding out in the minds of men, that voices are being raised in its support, that its salient features must fast crystallize in the consciousness of those who are in authority, few indeed can doubt. That its modest beginnings have already taken shape in the world-wide Administration with which the adherents of the Faith of Bahá'u'lláh stand associated only those whose hearts are tainted by prejudice can fail to perceive.

Ours, dearly-beloved co-workers, is the paramount duty to continue, with undimmed vision and unabated zeal, to assist in the final erection of that Edifice the foundations of which Bahá'u'lláh has laid in our hearts, to derive added hope and strength from the general trend of recent events, however dark their immediate effects, and to pray with unremitting fervour that He may hasten the approach of the realization of that Wondrous Vision which constitutes the brightest emanation of His Mind and the fairest fruit of the fairest civilization the world has yet seen.

Might not the hundredth anniversary of the Declaration* of the Faith of Bahá'u'lláh mark the inauguration of so vast an era in human history?

Haifa, Palestine,
November 28, 1931

* 1863.

THE DECLARATION OF BAHÁ'U'LLÁH'S MISSION AND HIS JOURNEY TO CONSTANTINOPLE

The following essay is Chapter IX of Shoghi Effendi's book, *God Passes By*.

THE arrival of Bahá'u'lláh in the Najíbíyyih Garden, subsequently designated by His followers the Garden of Riḍván, signalizes the commencement of what has come to be recognized as the holiest and most significant of all Bahá'í festivals, the festival commemorating the Declaration of His Mission to His companions. So momentous a Declaration may well be regarded both as the logical consummation of that revolutionizing process which was initiated by Himself upon His return from Sulaymáníyyih, and as a prelude to the final proclamation of that same Mission to the world and its rulers from Adrianople.

Through that solemn act, the *"delay,"* of no less than a decade, divinely interposed between the birth of Bahá'u'lláh's Revelation in the Síyáh-Chál and its announcement to the Báb's disciples, was at long last terminated. The *"set time of concealment,"* during which as He Himself has borne witness, the *"signs and tokens of a divinely-appointed Revelation"* were being showered upon Him, was fulfilled. The *"myriad veils of light,"* within which His glory had been wrapped, were, at that historic hour, partially lifted, vouchsafing to mankind *"an infinitesimal glimmer"* of the effulgence of His *"peerless, His most sacred and exalted Countenance."* The *"thousand two hundred and ninety days,"* fixed by Daniel in the last chapter of His Book, as the duration of the *"abomination that maketh desolate"* had now elapsed. The *"hundred lunar years,"* destined to immediately precede that blissful consummation (1335 days), announced by Daniel in that same chapter, had commenced. The nineteen years, constituting the first "Váḥid," preordained in the Persian Bayán by the pen of the Báb, had been completed. The Lord of the Kingdom, Jesus Christ returned in the glory of the Father, was about to ascend His throne, and assume the sceptre of a world-embracing, indestructible sovereignty. The community of the Most Great Name, the *"companions of the Crimson Colored Ark,"* lauded in glowing terms in the Qayyúmu'l-Asmá', had visibly emerged. The Báb's own prophecy regarding the *"Riḍván,"* the scene of the unveiling of Bahá'u'lláh's transcendent glory, had been literally fulfilled.

Undaunted by the prospect of the appalling adversities which, as predicted by Himself, were soon to overtake Him; on the eve of a second banishment which would be fraught with many hazards and perils, and would bring Him still farther from His native land, the cradle of His Faith, to a country alien in race, in language and in culture; acutely conscious of the extension of the circle of His adversaries, among whom were soon to be numbered a monarch more despotic than Náṣiri'd-Dín Sháh, and ministers no less unyielding in their hostility than either Ḥájí Mírzá Áqásí or the Amír-Niẓám; undeterred by the perpetual interruptions occasioned by the influx of a host of visitors who thronged His tent, Bahá'u'lláh chose in that critical and seemingly unpropitious hour to advance so challenging a claim, to lay bare the mystery surrounding His person, and to assume, in their plenitude, the power and the authority which were the exclusive privileges of the One Whose advent the Báb had prophesied.

Already the shadow of that great oncoming event had fallen upon the colony of exiles, who awaited expectantly its consummation. As the year *"eighty"* steadily and inexorably approached, He Who had become the real leader of that community increasingly experienced, and progressively communicated to His future followers, the onrushing influences of its informing force. The festive, the soul-entrancing odes which He revealed almost every day; the Tablets, replete with hints, which streamed from His pen; the allusions which, in private converse and public discourse, He made to the approaching hour; the exaltation which in moments of joy and sadness alike flooded His soul; the ecstasy which filled His lovers, already enraptured by the multiplying evidences of His rising greatness and glory; the perceptible change noted in His demeanor; and finally, His adoption of the táj (tall felt head-dress), on the day of His departure from His Most Holy House—

all proclaimed unmistakably His imminent assumption of the prophetic office and of His open leadership of the community of the Báb's followers.

"Many a night," writes Nabíl, depicting the tumult that had seized the hearts of Bahá'u'lláh's companions, in the days prior to the declaration of His mission, "would Mírzá Áqá Ján gather them together in his room, close the door, light numerous camphorated candles, and chant aloud to them the newly revealed odes and Tablets in his possession. Wholly oblivious of this contingent world, completely immersed in the realms of the spirit, forgetful of the necessity for food, sleep or drink, they would suddenly discover that night had become day, and that the sun was approaching its zenith."

Of the exact circumstances attending that epoch-making Declaration we, alas, are but scantily informed. The words Bahá'u'lláh actually uttered on that occasion, the manner of His Declaration, the reaction it produced, its impact on Mírzá Yaḥyá, the identity of those who were privileged to hear Him, are shrouded in an obscurity which future historians will find it difficult to penetrate. The fragmentary description left to posterity by His chronicler Nabíl is one of the very few authentic records we possess of the memorable days He spent in that garden. "Every day," Nabíl has related, "ere the hour of dawn, the gardeners would pick the roses which lined the four avenues of the garden, and would pile them in the center of the floor of His blessed tent. So great would be the heap that when His companions gathered to drink their morning tea in His presence, they would be unable to see each other across it. All these roses Bahá'u'lláh would, with His own hands, entrust to those whom He dismissed from His presence every morning to be delivered, on His behalf, to His Arab and Persian friends in the city." "One night," he continues, "the ninth night of the waxing moon, I happened to be one of those who watched beside His blessed tent. As the hour of midnight approached, I saw Him issue from His tent, pass by the places where some of His companions were sleeping, and begin to pace up and down the moonlit, flower-bordered avenues of the garden. So loud was the singing of the nightingales on every side that only those who were near Him could hear distinctly His voice. He continued to walk until, pausing in the midst of one of these avenues, He observed: 'Consider these nightingales. So great is their love for these roses, that sleepless from dusk till dawn, they warble their melodies and commune with burning passion with the object of their adoration. How then can those who claim to be afire with the rose-like beauty of the Beloved choose to sleep?' For three successive nights I watched and circled round His blessed tent. Every time I passed by the couch whereon He lay, I would find Him wakeful, and every day, from morn till eventide, I would see Him ceaselessly engaged in conversing with the stream of visitors who kept flowing in from Baghdád. Not once could I discover in the words He spoke any trace of dissimulation."

As to the significance of that Declaration let Bahá'u'lláh Himself reveal to us its import. Acclaiming that historic occasion as the *"Most Great Festival,"* the *"King of Festivals,"* the *"Festival of God,"* He has, in His Kitáb-i-Aqdas, characterized it as the Day whereon *"all created things were immersed in the sea of purification,"* whilst in one of His specific Tablets, He has referred to it as the Day whereon *"the breezes of forgiveness were wafted over the entire creation." "Rejoice, with exceeding gladness, O people of Bahá!"*, He, in another Tablet, has written, *"as ye call to remembrance the Day of supreme felicity, the Day whereon the Tongue of the Ancient of Days hath spoken, as He departed from His House proceeding to the Spot from which He shed upon the whole of creation the splendors of His Name, the All-Merciful . . . Were We to reveal the hidden secrets of that Day, all that dwell on earth and in the heavens would swoon away and die, except such as will be preserved by God, the Almighty, the All-Knowing, the All-Wise. Such is the inebriating effect of the words of God upon the Revealer of His undoubted proofs that His pen can move no longer."* And again: *"The Divine Springtime is come, O Most Exalted Pen, for the Festival of the All-Merciful is fast approaching . . . The Day-Star of Blissfulness shineth above the horizon of Our Name, the Blissful, inasmuch as the Kingdom of the Name of God hath been adorned with the ornament of the Name of Thy Lord, the Creator of the heavens . . . Take heed lest anything deter Thee from extolling the greatness of this Day—the Day whereon*

the Finger of Majesty and Power hath opened the seal of the Wine of Reunion, and called all who are in the heavens and all who are on earth . . . This is the Day whereon the unseen world crieth out: 'Great is thy blessedness, O earth, for thou hast been made the footstool of thy God, and been chosen as the seat of His mighty throne' . . . Say . . . He it is Who hath laid bare before you the hidden and treasured Gem, were ye to seek it. He it is who is the One Beloved of all things, whether of the past or of the future." And yet again: *"Arise, and proclaim unto the entire creation the tidings that He who is the All-Merciful hath directed His steps towards the Riḍván and entered it. Guide, then, the people unto the Garden of Delight which God hath made the Throne of His Paradise . . . Within this Paradise, and from the heights of its loftiest chambers, the Maids of Heaven have cried out and shouted: 'Rejoice, ye dwellers of the realms above, for the fingers of Him Who is the Ancient of Days are ringing, in the name of the All-Glorious, the Most Great Bell, in the midmost heart of the heavens. The hands of bounty have borne round the cups of everlasting life. Approach, and quaff your fill.'"* And finally: *"Forget the world of creation, O Pen, and turn Thou towards the face of Thy Lord, the Lord of all names. Adorn, then, the world with the ornament of the favors of Thy Lord, the King of everlasting days. For We perceive the fragrance of the Day whereon He Who is the Desire of all nations hath shed upon the kingdoms of the unseen and of the seen the splendors of the light of His most excellent names, and enveloped them with the radiance of the luminaries of His most gracious favors, favors which none can reckon except Him Who is the Omnipotent Protector of the entire creation."*

The departure of Bahá'u'lláh from the Garden of Riḍván, at noon, on the 14th of Dhi'l-Qa'dih 1279 A.H. (May 3, 1863), witnessed scenes of tumultuous enthusiasm no less spectacular, and even more touching, than those which greeted Him when leaving His Most Great House in Baghdád. "The great tumult," wrote an eye-witness, "associated in our minds with the Day of Gathering, the Day of Judgment, we beheld on that occasion. Believers and unbelievers alike sobbed and lamented. The chiefs and notables who had congregated were struck with wonder. Emotions were stirred to such depths as no tongue can describe, nor could any observer escape their contagion."

Mounted on His steed, a red roan stallion of the finest breed, the best His lovers could purchase for Him, and leaving behind Him a bowing multitude of fervent admirers, He rode forth on the first stage of a journey that was to carry Him to the city of Constantinople. "Numerous were the heads," Nabíl, himself a witness of that memorable scene, recounts, "which, on every side, bowed to the dust at the feet of His horse, and kissed its hoofs, and countless were those who pressed forward to embrace His stirrups." "How great the number of those embodiments of fidelity," testifies a fellow-traveler, "who, casting themselves before that charger, preferred death to separation from their Beloved! Methinks, that blessed steed trod upon the bodies of those pure-hearted souls." *"He* (God) *it was,"* Bahá'u'lláh Himself declares, *"Who enabled Me to depart out of the city* (Baghdád), *clothed with such majesty as none, except the denier and the malicious, can fail to acknowledge."* These marks of homage and devotion continued to surround Him until He was installed in Constantinople. Mírzá Yaḥyá, while hurrying on foot, by his own choice, behind Bahá'u'lláh's carriage, on the day of His arrival in that city, was overheard by Nabíl to remark to Siyyid Muḥammad: "Had I not chosen to hide myself, had I revealed my identity, the honor accorded Him (Bahá'u'lláh) on this day would have been mine too."

The same tokens of devotion shown Bahá'u'lláh at the time of His departure from His House, and later from the Garden of Riḍván, were repeated when, on the 20th of Dhi'l-Qa'dih (May 9, 1863), accompanied by members of His family and twenty-six of His disciples, He left Firayját, His first stopping-place in the course of that journey. A caravan, consisting of fifty mules, a mounted guard of ten soldiers with their officer, and seven pairs of howdahs, each pair surmounted by four parasols, was formed, and wended its way, by easy stages, and in the space of no less than a hundred and ten days, across the uplands, and through the defiles, the woods, valleys and pastures, comprising the picturesque scenery of eastern Anatolia, to the port of Sámsún, on the Black Sea. At times on horseback, at times resting in the howdah reserved for His use, and which was oftentimes

surrounded by His companions, most of whom were on foot, He, by virtue of the written order of Námiq Páshá, was accorded, as He traveled northward, in the path of spring, an enthusiastic reception by the válís, the mutiṣarrifs, the qá'im-maqáms, the mudírs, the shaykhs, the muftís and qáḍís, the government officials and notables belonging to the districts through which He passed. In Karkúk, in Irbíl, in Mosul, where He tarried three days, in Níṣíbín, in Márdín, in Díyár-Bakr, where a halt of a couple of days was made, in Kharpút, in Sívas, as well as in other villages and hamlets, He would be met by a delegation immediately before His arrival, and would be accompanied, for some distance, by a similar delegation upon His departure. The festivities which, at some stations, were held in His honor, the food the villagers prepared and brought for His acceptance, the eagerness which time and again they exhibited in providing the means for His comfort, recalled the reverence which the people of Baghdád had shown Him on so many occasions.

"As we passed that morning through the town of Márdín," that same fellow-traveler relates, "we were preceded by a mounted escort of government soldiers, carrying their banners, and beating their drums in welcome. The mutiṣarrif, together with officials and notables, accompanied us, while men, women and children, crowding the housetops and filling the streets, awaited our arrival. With dignity and pomp we traversed that town, and resumed our journey, the mutiṣarrif and those with him escorting us for a considerable distance." "According to the unanimous testimony of those we met in the course of that journey," Nabíl has recorded in his narrative, "never before had they witnessed along this route, over which governors and mushírs continually passed back and forth between Constantinople and Baghdád, any one travel in such state, dispense such hospitality to all, and accord to each so great a share of his bounty." Sighting from His howdah the Black Sea, as He approached the port of Sámsún, Bahá'u'lláh, at the request of Mírzá Áqá Ján, revealed a Tablet, designated Lawḥ-i-Hawdaj (Tablet of the Howdah), which by such allusions as the *"Divine Touchstone," "the grievous and tormenting Mischief,"* reaffirmed and supplemented the dire predictions recorded in the recently revealed Tablet of the Holy Mariner.

In Sámsún the Chief Inspector of the entire province, extending from Baghdád to Constantinople, accompanied by several páshás, called on Him, showed Him the utmost respect, and was entertained by Him at luncheon. But seven days after His arrival, He, as foreshadowed in the Tablet of the Holy Mariner, was put on board a Turkish steamer and three days later was disembarked, at noon, together with His fellow-exiles, at the port of Constantinople, on the first of Rabí'u'l-Avval 1280 A.H. (August 16, 1863). In two special carriages, which awaited Him at the landing-stage He and His family drove to the house of Shamsí Big, the official who had been appointed by the government to entertain its guests, and who lived in the vicinity of the Khirqiy-i-Sharíf mosque. Later they were transferred to the more commodious house of Vísí Páshá, in the neighborhood of the mosque of Sulṭán Muḥammad.

With the arrival of Bahá'u'lláh at Constantinople, the capital of the Ottoman Empire and seat of the Caliphate (acclaimed by the Muḥammadans as "the Dome of Islám," but stigmatized by Him as the spot whereon the *"throne of tyranny"* had been established) the grimmest and most calamitous and yet the most glorious chapter in the history of the first Bahá'í century may be said to have opened. A period in which untold privations and unprecedented trials were mingled with the noblest spiritual triumphs was now commencing. The day-star of Bahá'u'lláh's ministry was about to reach its zenith. The most momentous years of the Heroic Age of His Dispensation were at hand. The catastrophic process, foreshadowed as far back as the year sixty by His Forerunner in the Qayyúmu'l-Asmá', was beginning to be set in motion.

Exactly two decades earlier the Bábí Revelation had been born in darkest Persia, in the city of Shíráz. Despite the cruel captivity to which its Author had been subjected, the stupendous claims He had voiced had been proclaimed by Him before a distinguished assemblage in Tabríz, the capital of Ádhirbáyján. In the hamlet of Badasht the Dispensation which His Faith had ushered in had been fearlessly inaugurated by the champions of His Cause. In the midst of the hopelessness

and agony of the Síyáh-Chál of Ṭihrán, nine years later, that Revelation had, swiftly and mysteriously been brought to sudden fruition. The process of rapid deterioration in the fortunes of that Faith, which had gradually set in, and was alarmingly accelerated during the years of Bahá'u'lláh's withdrawal to Kurdistán, had, in a masterly fashion after His return from Sulaymáníyyih, been arrested and reversed. The ethical, the moral and doctrinal foundations of a nascent community had been subsequently, in the course of His sojourn in Baghdád, unassailably established. And finally, in the Garden of Riḍván, on the eve of His banishment to Constantinople, the ten-year delay, ordained by an inscrutable Providence, had been terminated through the Declaration of His Mission and the visible emergence of what was to become the nucleus of a world-embracing Fellowship. What now remained to be achieved was the proclamation, in the city of Adrianople, of that same Mission to the world's secular and ecclesiastical leaders, to be followed, in successive decades, by a further unfoldment, in the prison-fortress of 'Akká, of the principles and precepts constituting the bedrock of that Faith, by the formulation of the laws and ordinances designed to safeguard its integrity, by the establishment, immediately after His ascension, of the Covenant designed to preserve its unity and perpetuate its influence, by the prodigious and world-wide extension of its activities, under the guidance of 'Abdu'l-Bahá, the Center of that Covenant, and lastly, by the rise, in the Formative Age of that Faith, of its Administrative Order, the harbinger of its Golden Age and future glory.

This historic Proclamation was made at a time when the Faith was in the throes of a crisis of extreme violence, and it was in the main addressed to the kings of the earth, and to the Christian and Muslim ecclesiastical leaders who, by virtue of their immense prestige, ascendancy and authority, assumed an appalling and inescapable responsibility for the immediate destinies of their subjects and followers.

The initial phase of that Proclamation may be said to have opened in Constantinople with the communication (the text of which we, alas, do not possess) addressed by Bahá'u'lláh to Sulṭán 'Abdu'l-'Azíz himself, the self-styled vicar of the Prophet of Islám and the absolute ruler of a mighty empire. So potent, so august a personage was the first among the sovereigns of the world to receive the Divine Summons, and the first among Oriental monarchs to sustain the impact of God's retributive justice. The occasion for this communication was provided by the infamous edict the Sulṭán had promulgated, less than four months after the arrival of the exiles in his capital, banishing them, suddenly and without any justification whatsoever, in the depth of winter, and in the most humiliating circumstances, to Adrianople, situated on the extremities of his empire.

That fateful and ignominious decision, arrived at by the Sulṭán and his chief ministers, 'Alí Páshá and Fu'ád Páshá, was in no small degree attributable to the persistent intrigues of the Mushíru'd-Dawlih, Mírzá Ḥusayn Khán, the Persian Ambassador to the Sublime Porte, denounced by Bahá'u'lláh as His *"calumniator,"* who awaited the first opportunity to strike at Him and the Cause of which He was now the avowed and recognized leader. This Ambassador was pressed continually by his government to persist in the policy of arousing against Bahá'u'lláh the hostility of the Turkish authorities. He was encouraged by the refusal of Bahá'u'lláh to follow the invariable practice of government guests, however highly placed, of calling in person, upon their arrival at the capital, on the Shaykhu'l-Islám, on the Ṣadr-i-A'ẓam, and on the Foreign Minister—Bahá'u'lláh did not even return the calls paid Him by several ministers, by Kamál Páshá and by a former Turkish envoy to the court of Persia. He was not deterred by Bahá'u'lláh's upright and independent attitude which contrasted so sharply with the mercenariness of the Persian princes who were wont, on their arrival, to "solicit at every door such allowances and gifts as they might obtain." He resented Bahá'u'lláh's unwillingness to present Himself at the Persian Embassy, and to repay the visit of its representative; and, being seconded, in his efforts, by his accomplice, Ḥájí Mírzá Ḥasan-i-Ṣafá, whom he instructed to circulate unfounded reports about Him, he succeeded through his official influence, as well as through his private intercourse with ecclesiastics, notables and government officials, in representing Bahá'u'lláh as a proud and arrogant person, Who regarded Himself as subject to no law, Who entertained designs inimical to all established

authority, and Whose forwardness had precipitated the grave differences that had arisen between Himself and the Persian Government. Nor was he the only one who indulged in these nefarious schemes. Others, according to 'Abdu'l-Bahá, *"condemned and vilified"* the exiles, as *"a mischief to all the world,"* as *"destructive of treaties and covenants,"* as *"baleful to all lands"* and as *"deserving of every chastisement and punishment."*

No less a personage than the highly-respected brother-in-law of the Ṣadr-i-A'ẓam was commissioned to apprize the Captive of the edict pronounced against Him—an edict which evinced a virtual coalition of the Turkish and Persian imperial governments against a common adversary, and which in the end brought such tragic consequences upon the Sultanate, the Caliphate and the Qájár dynasty. Refused an audience by Bahá'u'lláh that envoy had to content himself with a presentation of his puerile observations and trivial arguments to 'Abdu'l-Bahá and Áqáy-i-Kalím, who were delegated to see him, and whom he informed that, after three days, he would return to receive the answer to the order he had been bidden to transmit.

That same day a Tablet, severely condemnatory in tone, was revealed by Bahá'u'lláh, was entrusted by Him, in a sealed envelope, on the following morning, to Shamsí Big, who was instructed to deliver it into the hands of 'Alí Páshá, and to say that it was sent down from God. "I know not what that letter contained," Shamsí Big subsequently informed Áqáy-i-Kalím, "for no sooner had the Grand Vizir perused it than he turned the color of a corpse, and remarked: 'It is as if the King of Kings were issuing his behest to his humblest vassal king and regulating his conduct.' So grievous was his condition that I backed out of his presence." *"Whatever action,"* Bahá'u'lláh, commenting on the effect that Tablet had produced, is reported to have stated, *"the ministers of the Sulṭán took against Us, after having become acquainted with its contents, cannot be regarded as unjustifiable. The acts they committed before its perusal, however, can have no justification."*

That Tablet, according to Nabíl, was of considerable length, opened with words directed to the sovereign himself, severely censured his ministers, exposed their immaturity and incompetence, and included passages in which the ministers themselves were addressed, in which they were boldly challenged, and sternly admonished not to pride themselves on their worldly possessions, nor foolishly seek the riches of which time would inexorably rob them.

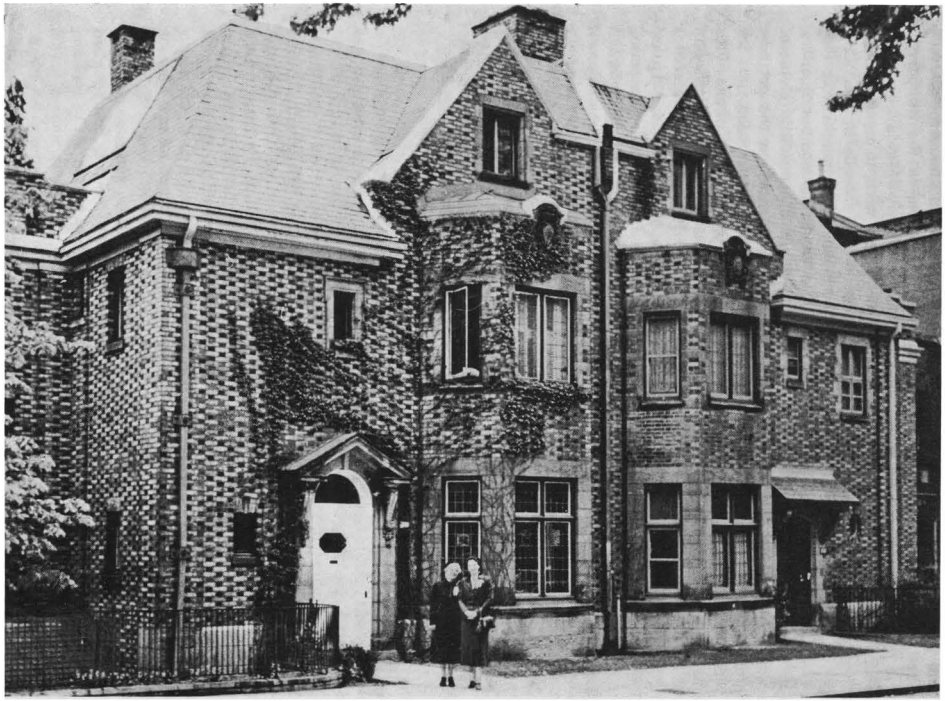
Bahá'u'lláh was on the eve of His departure, which followed almost immediately upon the promulgation of the edict of His banishment, when, in a last and memorable interview with the afore-mentioned Hájí Mírzá Ḥasan-i-Ṣafá, He sent the following message to the Persian Ambassador: *"What did it profit thee, and such as are like thee, to slay, year after year, so many of the oppressed, and to inflict upon them manifold afflictions, when they have increased a hundredfold, and ye find yourselves in complete bewilderment, knowing not how to relieve your minds of this oppressive thought. . . . His Cause transcends any and every plan ye devise. Know this much: Were all the governments on earth to unite and take My life and the lives of all who bear this Name, this Divine Fire would never be quenched. His Cause will rather encompass all the kings of the earth, nay all that hath been created from water and clay. . . . Whatever may yet befall Us, great shall be our gain, and manifest the loss wherewith they shall be afflicted."*

Pursuant to the peremptory orders issued for the immediate departure of the already twice banished exiles, Bahá'u'lláh, His family, and His companions, some riding in wagons, others mounted on pack animals, with their belongings piled in carts drawn by oxen, set out, accompanied by Turkish officers, on a cold December morning, amidst the weeping of the friends they were leaving behind, on their twelve-day journey, across a bleak and windswept country, to a city characterized by Bahá'u'lláh as *"the place which none entereth except such as have rebelled against the authority of the sovereign." "They expelled Us,"* is His own testimony in the Súriy-i-Múlúk, *"from thy city* (Constantinople) *with an abasement with which no abasement on earth can compare." "Neither My family, nor those who accompanied Me,"* He further states, *"had the necessary raiment to protect them from the cold in that freezing weather."* And again: *"The eyes of Our enemies wept over Us, and beyond them those of every discerning person."* "A banishment," laments Nabíl, "endured with such meekness that the pen

sheddeth tears when recounting it, and the page is ashamed to bear its description." "A cold of such intensity," that same chronicler records, "prevailed that year, that nonagenarians could not recall its like. In some regions, in both Turkey and Persia, animals succumbed to its severity and perished in the snows. The upper reaches of the Euphrates, in Ma'dan-Nuqrih, were covered with ice for several days—an unprecedented phenomenon —while in Díyár-Bakr the river froze over for no less than forty days." "To obtain water from the springs," one of the exiles of Adrianople recounts, "a great fire had to be lighted in their immediate neighborhood, and kept burning for a couple of hours before they thawed out."

Traveling through rain and storm, at times even making night marches, the weary travelers, after brief halts at Kúchik-Chakmachih, Búyúk-Chakmachih, Salvarí, Birkás, and Bábá-Ískí, arrived at their destination, on the first of Rajab 1280 A.H. (December 12, 1863), and were lodged in the Khán-i-'Arab, a two-story caravanserai, near the house of 'Izzat-Áqá. Three days later, Bahá'u'lláh and His family were consigned to a house suitable only for summer habitation, in the Murádíyyih quarter, near the Takyiy-i-Mawlaví, and were moved again, after a week, to another house, in the vicinity of a mosque in that same neighborhood. About six months later they transferred to more commodious quarters, known as the house of Amru'lláh (House of God's command) situated on the northern side of the mosque of Sulṭán Salím.

Thus closes the opening scene of one of the most dramatic episodes in the ministry of Bahá'u'lláh. The curtain now rises on what is admittedly the most turbulent and critical period of the first Bahá'í century—a period that was destined to precede the most glorious phase of that ministry, the proclamation of His Message to the world and its rulers.



BAHÁ'Í SHRINE

The Maxwell Home (the building on the left), where 'Abdu'l-Bahá was a guest in 1912, was presented to the Canadian Bahá'ís in 1953. Hands of the Cause, Amelia Collins (left) and Amatu'l-Bahá Rúḥíyyih Khánum (right) are shown in front of the building.

VI

INTERNATIONAL SURVEY OF CURRENT BAHÁ'Í ACTIVITIES

"Soon will the present day order be rolled up, and a new one spread out in its stead." Bahá'u'lláh

THIS brief and factual account of the great World Crusade, launched by the Guardian of the Bahá'í Faith in 1953 is derived from the detailed survey of the first six years of that Crusade, made by Marion Hofman at the request of the Hands of the Cause, and from information about the last four years available at the World Centre of the Faith.

1953–1963

To reflect on the decade bounded by these years must truly astonish us. Man's powers seem illimitable; his mind has penetrated what nature concealed in all past ages; his body has conquered barriers hitherto insurmountable. The universe in an atom lies open to him, and reveals a reservoir of energy ready, at his choice, to serve or destroy. In a few years, our way of life is transformed, while the future, when these and other scientific marvels will be brought to their apex of usefulness or destruction, can scarcely be visualized.

For the Bahá'ís, also, this ten-year period staggers the imagination. Their religion which, for over a century since its birth in Persia in 1844, had grown up in obscurity, painfully and slowly widening its influence in the world, in one year in 1953–54 overleapt its bounds. Displaying the most splendid qualities of daring, endurance and self-sacrifice, Bahá'í crusaders came forth from their homes and normal occupations to claim for their Faith the most difficult and remote countries and islands of the planet. The banner they carried was the Message of Bahá'u'lláh — the best and happiest news ever to break on human ears. Responding to the call of a beloved and divinely-guided leader, Shoghi Effendi, Guardian of the Cause of God, this dauntless army of Knights of Bahá'u'lláh, small in numbers as the world counts, swept past all obstacles and boundaries, and in one year reached a hundred fresh territories. Joined by others at later stages of the Ten-Year Plan, the number of countries, islands and dependencies opened to the Faith was more than doubled, resulting in a total of 259 by Riḍván, 1963.

Alone in his jungle or desert, on his island, mountain, or ice-packed waste, the pioneer — for such we call all those who forsake their homes to build in a new spot some small part of the Kingdom of God on earth — scarcely paused for rest, but began at once to share his news, to gather those whose hearts responded to it, and to erect with them Divine institutions in these new lands. Working thus together in eager devotion and love, brothers and sisters who but days or months before were strangers to each other, began to win victories for this Cause beyond their expectations, even beyond their dreams. As supporters increased, Spiritual Assemblies came into being, first in cities, towns and villages which, accumulating in number, formed the solid base for nation-wide institutions. All told, from 1954 to 1963, forty-four National and Regional Spiritual Assemblies came into being, to add to the existing twelve. These in their turn seized the reins and by the end of the Crusade they had so far consolidated their work as to have acquired, in varying degrees, legal entity, national and local headquarters, endowments, schools, burial grounds, recognition for marriages and Holy Days, sites for future Temples, and literature in their native tongues. Indeed, so far had they come that by September, 1961, on hilltops near Kampala and Sydney, the Mother Temples of Africa

and the Antipodes had already been dedicated to the glory of Bahá'u'lláh, and a third, the Mother Temple of Europe, was rapidly rising near Frankfurt, its exterior being completed by Riḍván, 1963.

But the story of these years is not only one of triumph, of overcoming difficulty, or of a crescendo of thrilling victories for the followers of Bahá'u'lláh. Alas, when least expected, a great calamity befell mankind. The shield, the centre, guide and light of our Faith on earth — mainspring and pivot of God's unfolding Commonwealth — was struck down. Every horizon darkened, every knowing heart quailed and walked alone in grief. With the passing of Shoghi Effendi on November 4, 1957, there began a time of interregnum of Divine guidance not once foreshadowed or imagined in any way.

The initial despair, however, was gradually dispelled as the friends, warmed to their still unfinished tasks by a light of new understanding, came to realize the tremendous legacy left by the beloved Guardian in the laying of the firm foundation for the World Order of Bahá'u'lláh, in the development of the World Centre, in the volumes of translations of Bahá'í sacred literature, as well as his own interpretations of that same literature, and in appointing the Hands of the Cause of God. More than this, building on the foundation of the Master's Divine Plan, he created the World Crusade which delineated the work until 1963 when the Universal House of Justicc was elected.

THE WORLD CRUSADE 1953–1963

This is the story of a world enterprise — perhaps the first truly universal enterprise on which mankind has ever embarked. It is mankind that is here involved, represented in all the diversity and richness of its life, through the members of a world-wide community called into being by Bahá'u'lláh.

It is a story of world co-operation — the harbinger of what is to come, when the qualities and powers which endow the human race are wakened to serve a common ideal and a common task. It is made up of hundreds upon hundreds of projects of infinite variety, pursued in every corner of the globe, each project making a small part of a vast design — the Ten-Year World Crusade delineated by Shoghi Effendi, Guardian of the Bahá'í Faith.

Throughout the course of his ministry, for over thirty years, Shoghi Effendi had prepared for this Crusade. Slowly but firmly and without deviation, he had reared the Administrative Order. For sixteen years the energies of Bahá'ís in every part of the world had been focussed on the development of local and national institutions. For another sixteen years these institutions had been directed, as instruments of co-ordination and energy, to the planned expansion, by stages, of the structure of the Faith.

It was at the dawn of the Holy Year in October, 1952, the centenary of the birth of Bahá'u'lláh's Mission in the foul pit of the Síyáh-Chál, that the Guardian issued the first announcement of the World Crusade.

> "Feel hour propitious proclaim entire Bahá'í world projected launching . . . fate-laden, soul-stirring, decade-long, world-embracing Spiritual Crusade involving . . . concerted participation all National Spiritual Assemblies Bahá'í world aiming immediate extension Bahá'u'lláh's spiritual dominion as well as eventual establishment structure His administrative order all remaining Sovereign States, Principal Dependencies comprising Principalities, Sultanates, Emirates, Shaykhdoms, Protectorates, Trust Territories, Crown Colonies scattered surface entire planet. Entire body avowed supporters Bahá'u'lláh's all-conquering Faith now summoned achieve single decade feats eclipsing totality achievements which course eleven preceding decades illuminated annals Bahá'í pioneering."

Shoghi Effendi had alluded to this vast project the year before: he had spoken of the "inauguration" of the "long-anticipated intercontinental stage" when announcing, in November, 1951, the four Intercontinental Teaching Conferences to be convened during the festivities of the Holy Year; in March, 1952, he had given "the global crusade" its name; in April, 1952, he had revealed its background — "the impending world crusade which the world community . . . is preparing to launch, amidst the deepening shadows of world crisis . . ."; in June, 1952, he reminded

the believers that "the radiance of God's infant light shining within the walls of that pestilential Pit" signalized "the commencement of a ten-year long crisis" in the ministry of Bahá'u'lláh, and he called upon them "to pour forth, as a ransom for so much suffering, and in thanksgiving for such priceless benefits conferred upon mankind, their substance, exert themselves to the utmost, scale the summits of self-sacrifice ... and, through a concerted, determined, consecrated ten-year-long effort, achieve their greatest victories in honour of the Founder of their Faith." "To all," he wrote in burning words, "I feel moved ... to address my plea, with all the fervour that my soul can command and all the love that my heart contains, to rededicate themselves, collectively, and individually, to the task that lies ahead of them."

Thus, little by little, did Shoghi Effendi arouse and steel the Bahá'í world community for the decade to come. Yet when he revealed the magnitude of the tasks, in all their immensity and scope — first in his announcement of October, 1952, and later in the detailed plans he unfolded to the four Intercontinental Conferences of 1953, as well as to each of the twelve National Spiritual Assemblies existing at Riḍván, 1953 — the Bahá'ís of the world were benumbed and dazzled by the enormity of the work entrusted to their hands.

The primary objectives of the Crusade were twenty-seven in number. They included doubling the number of countries within the pale of the Faith, quadrupling the number of National Spiritual Assemblies, providing national headquarters and endowments for each National Assembly not already so bulwarked, framing national Bahá'í constitutions and incorporating the National Spiritual Assemblies of the world, increasing over two-fold the number of languages with Bahá'í literature, building two Bahá'í Temples (later increased to three) and purchasing sites for eleven more, establishing six Publishing Trusts, and many other goals, including ten objectives to be achieved at the World Centre. In addition, the Guardian called upon all National Assemblies to consolidate and expand the communities under their care.

This tremendous work passed through four phases, described by the Guardian at the mid-point of the Crusade, in his last message of October, 1957, to the Bahá'í world.

"The first phase, covering the initial twelve months of this stupendous enterprise, will forever be associated with the carrying of the Message of Bahá'u'lláh to no less than a hundred countries of the globe. The second phase, lasting twice as long as the first, witnessed the acquisition of a remarkably large number of national Ḥaẓíratu'l-Quds, and the establishment, in numerous countries, of Bahá'í national endowments, complementing, through the process of administrative consolidation, the striking enlargement of the orbit of the Faith... The third phase, equal in duration to the preceding phase, has been made memorable by the striking multiplication of Bahá'í centres, and the formation of no less than sixteen Regional and National Spiritual Assemblies. The fourth phase must be immortalized, on the one hand, by an unprecedented increase in the number of avowed supporters of the Faith, in all the continents of the globe, of every race, clime, creed and colour, and from every stratum of present-day society, coupled with a corresponding increase in the number of Bahá'í centres, and, on the other, by a swift progress in the erection of the Mother Temples of Africa and Australia, as well as by the initiation of the construction of the first Mashriqu'l-Adhkár of Europe."

Well might the Guardian, in surveying "this mighty Plan, devised for the systematic execution of the Design conceived" by 'Abdu'l-Bahá, characterize it as "matchless in its vastness, unsurpassed in its potentialities in the spiritual annals of mankind..."

Yet nothing of this would have been accomplished had it not been for Shoghi Effendi. The Ten-Year Crusade was his Crusade, a vast, planetary campaign conceived, launched and sustained by him, the first of a long series of world enterprises which would implement the Divine Plan of 'Abdu'l-Bahá Himself. Having set the plan in motion, the Guardian, through continuous messages flowing from Haifa, infused such a dynamic spirit into the followers of Bahá'u'lláh that they were able, by 1963, to win almost every goal he had set them. Had it not been for this active support and the ever-unfolding vision of the glorious future which he unveiled to our eyes, nothing would have been accomplished.

Even in the years after his passing, it was still the dynamic influence of his words which continued to focus the thoughts and aspirations of the Bahá'ís unwaveringly on the objectives of his great plan.

THE WORLD CENTRE

The Ten-Year Plan included goals which were the primary concern of the World Centre of the Bahá'í Faith. These were: (1) Adoption of preliminary measures for the construction of Bahá'u'lláh's Sepulchre; (2) Acquisition of a site for the future Mashriqu'l-Adhkár on Mt. Carmel; (3) Development of the functions of the institution of the Hands of the Cause; (4) Establishment of a Bahá'í Court in the Holy Land, as a preliminary to the emergence of the Universal House of Justice; (5) Codification of the Kitáb-i-Aqdas, Bahá'u'lláh's Book of Laws; (6) Extension of the International Bahá'í Endowments in the Holy Land; (7) Construction of the International Bahá'í Archives; (8) Establishment of seven Israel branches of National Spiritual Assemblies; (9) Reinforcement of the ties binding the Bahá'í World Community to the United Nations; and (10) Convocation of a World Bahá'í Congress in the vicinity of the Garden of Riḍván, Baghdád, on the occasion of the centenary of Bahá'u'lláh's Declaration in 1863.

THE SHRINE OF BAHÁ'U'LLÁH

In 1952, at the inception of the Holy Year commemorating the birth of Bahá'u'lláh's Mission in the Síyáh-Chál prison of Ṭihrán, the Guardian initiated the landscaping, illumination, and embellishment of an extensive area, which he designated the Ḥaram-i-Aqdas, surrounding the Tomb of Bahá'u'lláh. This work — a "striking enhancement of the beauty and stateliness of the Most Holy Spot in the Bahá'í World" — paved the way for the "construction in future decades" of a befitting Shrine for God's Manifestation on earth.

At Riḍván, 1953 Shoghi Effendi announced the inauguration of a special fund and further notable developments ensued. The gardens of the Ḥaram-i-Aqdas were enlarged still more to form, the International Bahá'í Council reported in May, 1955 "practically a semi-circle around the Shrine with a radius of one-hundred-and-ten metres. Thus approximately thirty-five thousand square metres (nine acres) of land is now developed." In the following year a ruined house south of the Mansion of Bahjí, known as the Master's Tea House, where 'Abdu'l-Bahá had often received His friends, including the first party of Western pilgrims in 1898, was bought; its restoration was reported at Riḍván, 1957. Negotiations were also initiated by the Guardian for the acquisition of two plots to the north and south of the Shrine, to safeguard its precincts from the rapid spread of new settlements on the plain of 'Akká. Yet another improvement was the destruction of "a row of ruinous sheds", by order of the Municipal Authorities of 'Akká, which had been under the control of the Covenant-breakers. Meanwhile, the Shrine itself received the addition of a massive, beautifully-carved and gilded oak door.

These improvements were but a prelude to the monumental victory which crowned the beloved Guardian's life and filled his heart with "profound joy, exultation and thankfulness. . ." From the dawn of 'Abdu'l-Bahá's ministry, an ignoble band of Covenant-breakers had "entrenched itself in the precincts of the Most Holy Shrine of the Bahá'í world. . ." In earlier days this group had denied 'Abdu'l-Bahá access to the Mansion of Bahjí, where Bahá'u'lláh spent the last twelve years of His life. For more than six decades they had hampered every step taken by Him and the Guardian to preserve and ennoble these sacred environs.

In April, 1957 Shoghi Effendi announced to the Bahá'í world that an expropriation order relating to the "entire property owned by Covenant-breakers within the Ḥaram-i-Aqdas" had been issued by the Treasury Department of the Government of Israel and published in the *Israel Official Gazette*. Behind this lay a hard and protracted struggle, waged in the Guardian's name by Leroy Ioas, Hand of the Cause in Haifa and Secretary-General of the International Bahá'í Council. An appeal against the expropriation order was made by the Covenant-breakers to Israel's

Supreme Court, but on June 3, 1957 Shoghi Effendi cabled the triumphant news that the order had been upheld, "enabling the civil authorities to enforce the original decision and proceed with the eviction of the wretched remnants of the once redoubtable adversaries..." On September 6, 1957 a further cable announced their "complete evacuation... and the purification... of the Ḥaram-i-Aqdas from every trace of their contamination." At long last the Qiblih of the Bahá'í world had been cleansed and the way opened to fulfill, in future decades, the Guardian's vision for the construction of a "stately and befitting Mausoleum designed to enshrine the holiest Dust the earth ever received into its bosom."

It had been Shoghi Effendi's wish to direct in person the razing of the buildings evacuated by the enemies of the Cause, but this was not to be, and it fell to the Hands of the Cause in Haifa to carry out this task. It was their first endeavour, and by the end of December, 1957 no trace of the buildings was left. They then proceeded to enlarge the gardens of the Ḥaram-i-Aqdas according to the Guardian's plan, covering the site of the buildings entirely, and raising the third terrace he had planned toward the east, above the two he himself had completed. To the east of the Mansion a long strip of garden was planted, comprising four thousand square metres, also part of the Guardian's plan.

The Hands succeeded, moreover, in effecting the Guardian's purpose to transfer the title deeds of this evacuated property "to the triumphant Bahá'í community." In a deed of sale from the State of Israel, thirteen separate titles for the Shrine of Bahá'u'lláh, the Mansion of Bahjí, and all the newly-acquired properties were transferred to the name of the Israel Branch of the National Spiritual Assembly of the Bahá'ís of the United States.

Thus did the Sign of God on earth achieve ascendancy in his last hours, glorifying his ministry, and fulfilling one stage of his own promise for the World Centre of the Faith: "Resistlessly will this Divine institution flourish and expand, however fierce the animosity which its future enemies may evince, until the full measure of its splendour will have been disclosed before the eyes of all mankind."

TEMPLE SITE ON MT. CARMEL

The Guardian's Convention message of April, 1954 announced the selection of a site for the first Mashriqu'l-Adhkár of the Holy Land, one of the Crusade goals at the World Centre, "at the head of the Mountain of God, in close proximity to the Spot hallowed by the footsteps of Bahá'u'lláh, near the time-honoured Cave of Elijah, and associated with the revelation of the Tablet of Carmel, the Charter of the World Spiritual and Administrative Centres of the Faith on that mountain."

"The land is truly in an imposing position," wrote the International Bahá'í Council in May, 1955. "West, the sun sinks into the Mediterranean; south are the rolling hills, the Valley of Askalon and the coast line; north, across the bay, lies historic 'Akká, and Mt. Hermon, often crowned with snow, is clearly visible; east lies Haifa City, the port, and, daintily outlined, the dome and pinnacles of the Báb's Shrine are silhouetted against the sky half-way up the Mountain. We may now truly say we own the head and heart of Carmel."

By April, 1955 a contract had been signed with the Israeli Authorities to acquire this area of thirty-six thousand square metres, at a cost of one-hundred-and-eight thousand dollars. The entire sum, the Guardian reported, had been "donated by Amelia Collins, Hand of the Cause and outstanding benefactress of the Faith." Although the negotiations for purchase were fraught with innumerable complications, the Guardian was able to inform the Bahá'í world in April, 1957 that the necessary formalities were completed.

A part of the Guardian's plan for the site, which had not been completed by 1963, was the erection there of an obelisk, made in Italy of Travertine stone, to mark the site of the future Temple.

THE HANDS OF THE CAUSE OF GOD

Since the Institution of the Hands of the Cause of God is dealt with in detail elsewhere in this volume,[1] only the salient facts concerning the Hands of the Cause need be mentioned here.

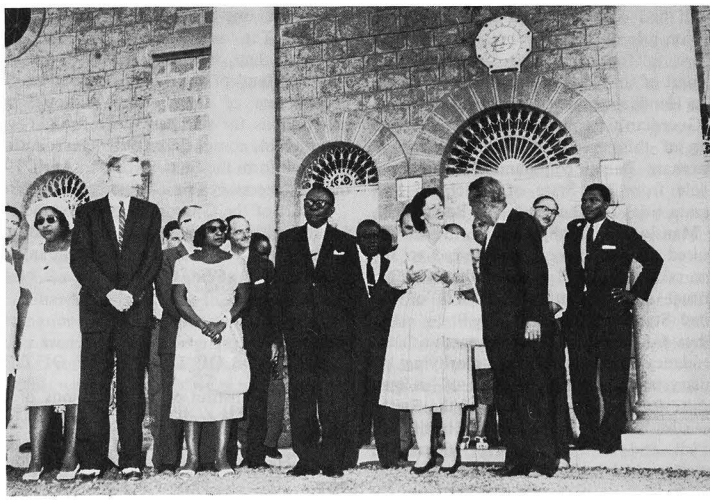
On November 15, 1955 the beloved Guard-

[1] see page 333.



HANDS OF THE CAUSE MEET WITH PRESIDENT BEN ZVI OF ISRAEL

Some of the Hands of the Cause in the Holy Land during one of their official calls on the Head of the State in Jerusalem, 1959. Left to right: Leroy Ioas, Amatu'l-Bahá Rúḥíyyih Khánum, President Ben Zvi, Mrs. Ben Zvi, Amelia Collins, 'Alí Akbar Furútan, Abú'l-Qásim Faizí and Government officials.



PRESIDENT TUBMAN OF LIBERIA VISITS THE BAHÁ'Í SHRINES IN HAIFA

The Hands of the Cause in the Holy Land received President and Mrs. Tubman on the occasion of their official visit to Israel. Left to right: Paul Haney, Mrs. Tubman, President Tubman, Amatu'l-Bahá Rúḥíyyih Khánum and the Mayor of Haifa, Mr. Aba Khoushy. Haifa, June 28, 1962.

ian appointed 'Alí Muḥammad Varqá to succeed his honoured father as a Hand of the Cause, and on March 27, 1957 Agnes Alexander was called upon to take the place left vacant by the death of George Townshend. The Hands appointed by the beloved Guardian in the last contingent announced on 27 October, 1957 were: Enoch Olinga, William Sears, John A. Robarts, Ḥasan Balyuzi, John Ferraby, Collis Featherstone, Raḥmatu'lláh Muhájir and Abú'l-Qásim Faizí.

On June 4, 1957 Shoghi Effendi announced a new phase in the unfoldment of the sacred mission of the Institution of the Hands of the Cause. He said: "To its newly-assumed responsibility to assist National Spiritual Assemblies of the Bahá'í world in the specific purpose of effectively prosecuting the World Spiritual Crusade, the primary obligation to watch over and ensure protection to the Bahá'í world community, in close collaboration with these same National Assemblies, is now added." He further stated: "Call upon Hands and National Assemblies, each continent separately, to establish henceforth direct contact and deliberate, whenever feasible, as frequently as possible, to exchange reports to be submitted by their respective Auxiliary Boards and national committees, to exercise unrelaxing vigilance and carry out unflinchingly their sacred, inescapable duties."

Following the assumption of their new duties as protectors of the Faith, the Hands were called upon, in October of that same year, to appoint in each continent "an additional Auxiliary Board, equal in membership to the existing one, and charged with the specific duty of watching over the security of the Faith, thereby complementing the function of the original Board, whose duty will henceforth be exclusively concerned with assisting the prosecution of the Ten-Year Plan."

In his final communication to the Bahá'ís Shoghi Effendi had designated the Hands as "Chief Stewards of Bahá'u'lláh's embryonic World Commonwealth." Little was it realized then how soon the Hands would be called upon to carry the full burden that designation implied. Scarcely a month was to pass ere, in the midst of deepest sorrow following the passing of the beloved of all hearts, the Hands found it necessary to announce:

> "In our capacity of Chief Stewards of the embryonic World Commonwealth of Bahá'u'lláh, we Hands of the Cause have constituted a body of nine Hands to serve at the Bahá'í World Centre."

This body of Hands residing in the Holy Land was empowered to deal with problems of protecting the Faith, correspond with continental Hands and National Assemblies, and to assist National Assemblies in administrative matters "by citing those passages of the Bahá'í sacred literature which direct the Assemblies to a sound solution." Meanwhile the entire body of the Hands deliberated on ways in which the International Bahá'í Council was "to evolve through the successive stages outlined by the Guardian, culminating in the call to election of the Universal House of Justice. . ."

The record of their stewardship, recounted elsewhere in these pages, earned the Hands of the Cause of God the undying gratitude of the Bahá'í world. The Universal House of Justice, in its first public statement paid them this tribute:

> ". . . they share the victory with their beloved commander, he who raised them up and appointed them. They kept the ship on its course and brought it safe to port. The Universal House of Justice, with pride and love, recalls on this supreme occasion its profound admiration for the heroic work which they have accomplished. We do not wish to dwell on the appalling dangers which faced the infant Cause when it was suddenly deprived of our beloved Shoghi Effendi, but rather to acknowledge with all the love and gratitude of our hearts the reality of the sacrifice, the labour, the self-discipline, the superb stewardship of the Hands of the Cause of God."

ESTABLISHMENT OF A BAHÁ'Í COURT IN THE HOLY LAND

Following the passing of the beloved Guardian, the Hands of the Cause Residing in the Holy Land made a further study of the possibility of establishing a Bahá'í Court in Israel, and in November, 1959 announced:

"We wish to assure the believers that every effort will be made to establish a Bahá'í Court in the Holy Land prior to the date set for this election.* We should however bear in mind that the Guardian himself clearly indicated this goal, due to the strong trend towards the secularization of religious courts in this part of the world, might not be achieved."

The International Bahá'í Council made a further study of the possibility of establishing a Bahá'í Court in the Holy Land. It was found that circumstances existing in the State of Israel made it impossible to attain this goal of the Crusade in the manner stipulated by Shoghi Effendi. The Hands of the Cause Residing in the Holy Land confirmed this finding.

CODIFICATION OF THE KITÁB-I-AQDAS

"The promulgation of the Kitáb-i-Aqdas," the Guardian has said, "may well rank as the most signal act" of Bahá'u'lláh's ministry. It is His "Most Holy Book," the "Mother-Book of the Bahá'í Revelation." Its provisions "must remain inviolate for not less than a thousand years," and its "system will embrace the entire planet . . ." In it are contained "the fundamental laws of His Dispensation."

In the light of these words, one may judge the importance of the steps announced by Shoghi Effendi in April, 1955, "for the preparation of a Synopsis, and for the Codification of the Laws" of the Aqdas. These steps, he said, were the "essential prelude to the eventual translation and publication of its entire text." (When the Universal House of Justice was elected the beloved Guardian's notes for the preparation of a Synopsis and for Codification of the Laws of the Kitáb-i-Aqdas were delivered to it.)

EXTENSION OF INTERNATIONAL BAHÁ'Í ENDOWMENTS

One of the most enduring works of the Guardian was the preparation of a secure foundation for the support of the World Spiritual and Administrative Centres of the Faith in the Holy Land. The acquisition of properties situated in the heart of Mt. Carmel and in the plain of 'Akká was essential to this purpose and was vigorously pressed by Shoghi Effendi throughout his ministry.

The decade of the fifties saw a marked acceleration of this process and notable victories were won. Foremost was the cleansing of the area immediately surrounding the Shrine of Bahá'u'lláh from Covenant-breakers and the acquisition of their properties, which were expropriated by the Government of Israel and transferred to the Faith. The purchase of land for the future Mashriqu'l-Adhkár on Mt. Carmel was another milestone at the World Centre, as was the addition of the plot on Mt. Carmel, formerly owned by the sister of a "notorious enemy" of 'Abdu'l-Bahá, which opened the way to the building of the International Bahá'í Archives. Other significant purchases provided the land needed for the development on Mt. Carmel of extensive new gardens containing the "arc", about which, in future, the various buildings of the World Administrative Centre will be built. Another important step was the purchase of five houses at the foot of Mt. Carmel, part of the German colony settled before 1870 by the Templars, in anticipation of the coming of the Lord of Hosts. The precincts of Bahá'u'lláh's Shrine were protected by further additions of land, and a house near Bahjí which had been used by 'Abdu'l-Bahá was acquired.

In April, 1954 the Guardian announced that "the vast area of Bahá'í holdings permanently dedicated to the Shrines of the Founder of the Faith and of its Herald" exceeded three-hundred-and-fifty thousand square metres. Within two years these endowments had been increased to over four-hundred-thousand square metres, and they were further extended before 1959. In 1954 their value had been about four million dollars. In his last message, October, 1957, Shoghi Effendi estimated the value of these International Bahá'í endowments as over five-and-a-half million dollars.

BAHÁ'Í INTERNATIONAL ARCHIVES

One of the foremost objectives of the World Crusade, Shoghi Effendi announced in 1954, was the erection on Mt. Carmel of the Bahá'í

* of the Universal House of Justice.

International Archives, designed to serve as "the permanent and befitting repository for the priceless and numerous relics associated with the Twin Founders of the Faith, with the Perfect Exemplar of its teachings and with its heroes, saints and martyrs. . ."

The story of its design and construction is detailed in another article in this volume.[2] Suffice it to say here that by April, 1957 a beautiful edifice of classical Greek style, costing over a quarter-of-a-million dollars, stood completed on Mt. Carmel. In the last year of his life Shoghi Effendi chose and purchased the entrance gate and many furnishings, including the exquisitely carved and inlaid Japanese and Chinese cabinets in which the sacred relics were placed with loving care by Amatu'l-Bahá Rúḥíyyih Khánum.

ISRAEL BRANCHES

The Palestine Branches of the National Spiritual Assemblies of the United States and Canada and of India, Pákistán and Burma had been organized as religious societies in 1930 and 1934 respectively and were legally empowered to hold unrestricted title to movable and immovable property in the Holy Land, a status which was continued with the founding of the State of Israel. The beloved Guardian set as a goal of the Ten-Year Plan the establishment of seven additional Israel Branches of National Spiritual Assemblies, and in his Riḍván Message in 1954 he was able to announce the formation of those of the National Assemblies of the British Isles, Persia, Canada, and Australia and New Zealand. By November, 1957 separate Branches were established for the National Assemblies of New Zealand, Alaska and Pákistán, bringing the total number of Israel Branches to eleven.

After the passing of Shoghi Effendi the Government of the State of Israel recognized the status of the Custodians elected by the Hands of the Cause and took legal cognizance of the Custodians as new managers for the several Israel or Palestine Branches of National Spiritual Assemblies.

As circumstances permitted, properties were registered in the names of the various Israel Branches. These included the Shrine of Bahá'u'lláh, the Mansion of Bahjí, the properties in the Ḥaram-i-Aqdas which were evacuated by the Covenant-breakers, and many properties on Mt. Carmel.

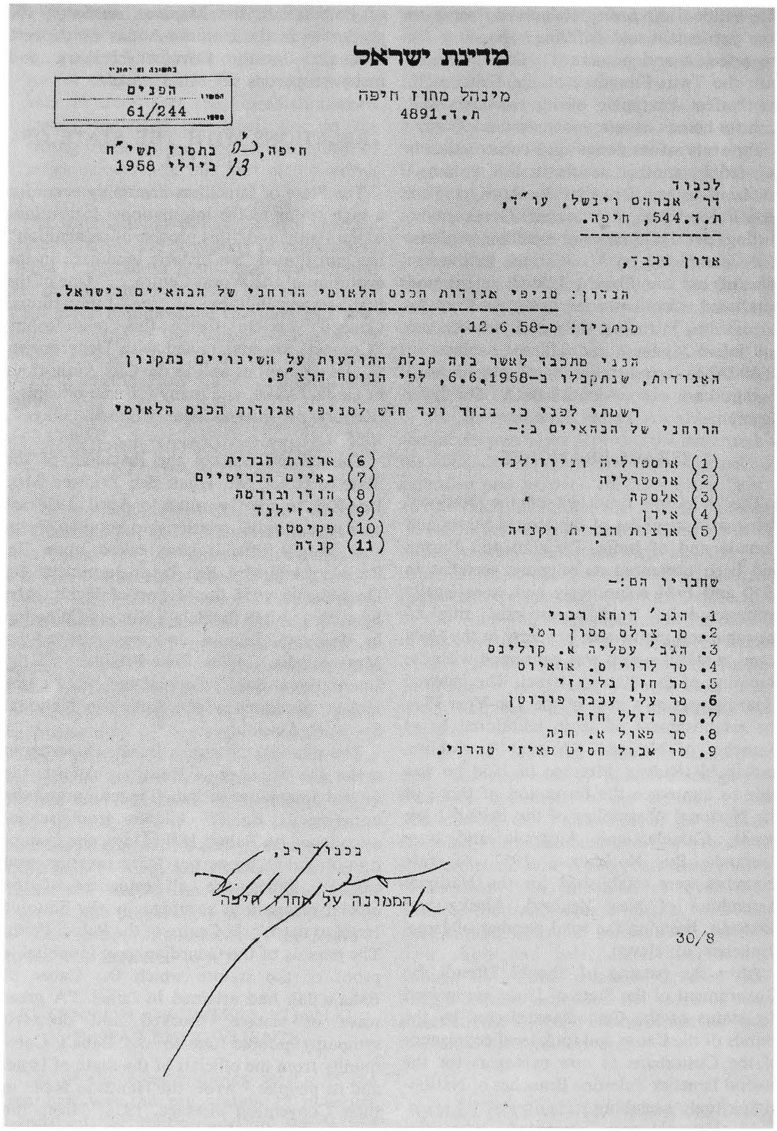
RELATIONS WITH THE STATE OF ISRAEL

The State of Israel has invariably accorded a high status to the international institutions of the Faith, and "this process of recognition" has constituted "an historic landmark in the evolution of the World Centre. . ." One of the first responsibilities of the International Council was to foster this relationship. "Contacts are maintained with Departments of Government as well as the City Authorities in Haifa, 'Akká, and many Cabinet officials." (Report of International Council, May 2, 1955.)

The official visit of the President of the State of Israel, Mr. Izhak Ben Zvi, and Mrs. Ben Zvi, to the Guardian in April, 1954 led to a most cordial relationship between them, and Shoghi Effendi later called upon the President and Mrs. Ben Zvi in Jerusalem. On December 6, 1955 the Mayor of Haifa, Aba Khoushy, visited the Bahá'í House of Worship in Wilmette, Illinois, and was received by Mrs. Amelia Collins, Vice-President of the International Bahá'í Council and Mr. Horace Holley, Secretary of the American National Spiritual Assembly.

The establishment of a Bahá'í Department under the Ministry of Religious Affairs, the official acceptance of Bahá'í marriage and the excusing of Bahá'í children from school attendance on Bahá'í Holy Days, the exemption of Bahá'í properties from taxation and customs duties are all evidences of the official recognition accorded by the State of Israel to the World Centre of the Bahá'í Faith. The passing of the Guardian gave indubitable proof of the stature which the Cause of Bahá'u'lláh had attained in Israel. "A great wave of sincere, shocked and deep-felt sympathy poured out to the Bahá'í Community from the officials of the State of Israel and its peoples," wrote the Hands in Haifa in their Convention message, 1958; "from the President, Prime Minister and Cabinet members down to the simplest citizens, tributes and condolences poured in; at every point the Government of this State has responded to

[2] see page 402.



מדינת ישראל

מינהל מחוז חיפה
ת.ד.4891

הפנים
61/244

חיפה, כ"ט בתמוז תשי"ח
13 ביולי 1958

לכבוד
דר' אברהם וינשל, עו"ד,
ת.ד.544, חיפה.

אדון נכבד,

הנדון: סניפי אגודות הכנס הלאומי הרוחני של הבהאיים בישראל.

מכתבך מ-12.6.58.

הנני מתכבד לאשר בזה קבלת ההודעות על השינויים בתקנון האגודות, שנתקבלו ב-6.6.1958, לפי הנוסח הרצ"פ.

רשמתי לפני כי בכוח ועד חדש לסניפי אגודות הכנס הלאומי הרוחני של הבהאיים ב:-

(1) אוסטרליה וניוזילנד
(2) אוסטריה
(3) אלסקה
(4) אירן
(5) ארצות הברית וקנדה
(6) ארצות הברית
(7) באיים הבריטיים
(8) הודו וברמה
(9) ניוזילנד
(10) פקיסטן
(11) קנדה

שחבריו הם:-

1. הגב' רוחא רבני
2. מר צרלס מסון רמי
3. הגב' עטליה א. קולינס
4. מר לרוי ס. אוריוס
5. מר חזן בלירזי
6. מר עלי עכבר פורוטן
7. מר דזלל חזה
8. מר פאול א. חנה
9. מר אבול חסים פאיזי טהרני.

בכבוד רב,
הממונה על מחוז חיפה

30/8

State of Israel, District Commissioner of Haifa, acknowledges the change of management in the Israel Branches of various Bahá'í National Spiritual Assemblies previously under the management of Shoghi Effendi, Guardian of the Bahá'í Faith.

our requests, and co-operated with us in protecting the interests of the Faith at the International Centre."

RELATIONS WITH THE UNITED NATIONS

In the submission of proposals for the revision of the Charter of the United Nations, in the close co-operation and effective assistance extended to the Bahá'í World Community during the Persian persecutions of 1955 and 1956, in the support given to the Genocide Convention, in the participation by Bahá'í delegates in conferences of various branches of United Nations organizations and in local participation in United Nations activities throughout the world the goal of "reinforcement of ties binding the Bahá'í World Community to the United Nations" was pursued during the Crusade.

An account of these activities appears elsewhere in this volume.[3]

THE BAHÁ'Í WORLD CONGRESS

The text of the Message released by the Hands of the Cause of God from their Conclave at Bahjí in November, 1961 read as follows:

> "Owing to conditions affecting the Cause which still prevail in the Middle East, it has become evident that it is not possible to hold the World Congress in Baghdád in 1963, on the occasion of the world-wide celebrations of the 'Most Great Jubilee', the Centenary of the Declaration of Bahá'u'lláh in the Garden of Riḍván. Prolonged investigations have shown us that to make plans at this time for it to take place there is out of the question. We have therefore decided that this first World Congress, the last of the great gatherings of the Bahá'ís to be summoned by Shoghi Effendi, which constitutes the joyous consummation of ten years of unprecedented work and achievement, shall be held in London, the city which enshrines his infinitely precious remains, on April 28, 29, 30 and May 1 and 2, 1963, a period which includes the ninth and twelfth days of Riḍván."

In the same Message they called for "a convention in the Holy Land for the election of the Universal House of Justice on the first, second, and third days of Riḍván, 1963."

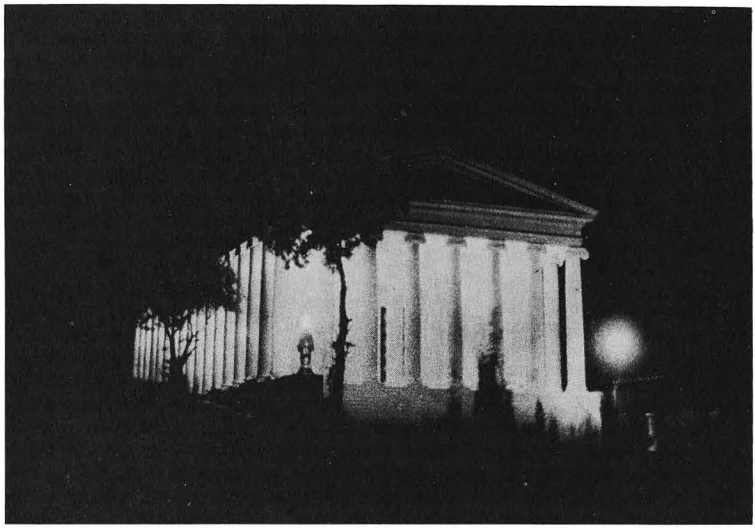
THE INTERCONTINENTAL CONFERENCES

Shoghi Effendi's genius as shepherd and guide of the increasingly varied Bahá'í world community was never more apparent than in his calling nine Intercontinental Conferences, four to launch, and five to invigorate at its mid-way point the vast and intricate evolution of his World Spiritual Crusade. In his last message to the Bahá'í World, in October, 1957 he announced his plan for the five conferences to be held between January and September 1958 "marking the half-way point of the greatest Crusade ever embarked upon for the propagation of the Faith of Bahá'u'lláh," and signalizing "the opening of the fourth phase of the Ten-Year Plan." Their purpose would be five-fold: to offer "humble thanksgiving" to Bahá'u'lláh; to review and celebrate "the series of signal victories won so rapidly"; to consult on ways and means to ensure "triumphant consummation" of the Plan; to lend "a powerful impetus, the world over, to the vital process of individual conversion"; and to give impetus to the construction of the three Mother Temples of Europe, Africa, and Australia.

The sites chosen for these five conferences were Kampala, Sydney, Wilmette, Frankfurt, and Djakarta. National and Regional Spiritual Assemblies chosen to sponsor the Conferences were those of Central and East Africa, Australia, the United States, Germany and Austria, and South East Asia. The Chairmen of these five Assemblies were invited to convene them. Five Hands of the Cause, "who, in their capacity as members of the International Bahá'í Council, are closely associated with the rise and development of the institutions of the Faith at its World Centre," were honoured by the Guardian "to act as my special representatives . . ."

To Kampala, Sydney, and Frankfurt the Guardian sent, in the care of his representatives, "a portion of the blessed earth from the inmost Shrine of Bahá'u'lláh, a lock of His precious Hair, and a reproduction of His

[3] see page 785.



NEW INTERNATIONAL ARCHIVES BUILDING
The Greek-style building erected on Mount Carmel, Haifa containing Bahá'í Archives of historical interest.

Portrait," instructing that the sacred earth be deposited in the foundations of the Temples then being erected in Africa and Australia. (This was also done in Europe at a later date.) By the Guardian's wish the Portrait of Bahá'u'lláh was exhibited to the friends in all the Conferences, and, in Wilmette, that of the Báb, as well.

In the closing words of this historic message Shoghi Effendi called "upon the entire body of the believers," to ensure "the total and resounding success of these Conferences, dedicated to the glorification of His Name, and expressly convened for the purpose of accelerating the march of the institutions of His world-redeeming Order, and of hastening the establishment of His Kingdom in the hearts of men." In the event, the Conferences served yet another purpose, for they solaced and rallied the World Bahá'í Community after the shattering and wholly unexpected loss of him who had led them for thirty-six years to the very threshold of supreme victory.

THE WESTERN HEMISPHERE

The evolution of the Faith in the Western Hemisphere during the decade of the World Crusade from four National and Regional Spiritual Assemblies to twenty-four, and from 1390 centres to 2924 is a dramatic story heightened in interest and significance by the beginning of mass conversion among the indigenous peoples of Bolivia and Panama.

At the beginning of the Crusade in Riḍván, 1953 only the National Assemblies of Canada and the United States and the Regional National Assemblies of South America and of Central America and the Antilles were in existence. At the victorious conclusion of the Ten-Year Plan all twenty-one National Assemblies called for in the Western Hemisphere by Shoghi Effendi had been established, plus one in Jamaica.

LATIN AMERICA

The Guardian, in his 1953 Convention messages, called on the members of the highly promising communities of Latin America to take up their full share of the Global Crusade, entrusting to each National Assembly there, ten far-reaching goals, and to the Regional National Assembly of South America the added task of establishing a Bahá'í Publishing Trust in Rio de Janeiro. So swift had been the evolution of the Latin American communities before the launching of the Ten-Year Crusade that he chose as their primary goal the establishment, with the assistance of the United States, of twenty National Spiritual Assemblies in twenty Republics of Central and South America and the Antilles.

By June, 1954 all thirteen virgin territories to be opened during the Plan had been settled, and in the settlement of the Falkland Islands the Faith reached the southernmost point of its diffusion.

The establishment of Ḥaẓíratu'l-Quds and the purchase of endowments and Temple sites in the twenty Republics was accomplished, funds being supplied through generous gifts from the Guardian himself and from Mrs. Amelia Collins, supplemented by allocations from the United States. Significantly, the first of these victories was in Panama, that point of destiny wherein, as 'Abdu'l-Bahá wrote, "the Teachings, once established . . . will unite the East and the West, the North and the South." Here on April 21, 1954 a site for the Mother Temple of Panama was purchased — five acres of hilltop land commanding a view of Panama City and the Pacific Ocean.

Four Regional Assemblies Formed

The simultaneous convocation at Riḍván, 1957 of four Conventions in Latin America for the purpose of forming four new Regional National Assemblies was an occasion of joy and thanksgiving made possible by the successful pioneering and teaching projects carried out during the first three years of the Crusade.

The Guardian's personal representatives to those Conventions and the representatives of the United States National Assembly were as follows:

Mexico and the Republics of Central America held at Panama City, Panama: Hand of the Cause Dhikru'lláh Khádem representing the Guardian, and Mr. Robert McLaughlin representing the National Assembly of the United States.

The Greater Antilles held at Kingston, Jamaica: Hand of the Cause Corinne True representing the Guardian, and Dr. Katherine True representing the National Assembly of the United States.

The Republics of Brazil, Peru, Colombia, Ecuador and Venezuela held at Lima, Peru: Hand of the Cause Horace Holley representing both the Guardian and the National Assembly of the United States.

The Republics of Argentina, Chile, Uruguay, Paraguay and Bolivia held at Buenos Aires, Argentina: Hand of the Cause 'Alí Muḥammad Varqá representing the Guardian, and Mrs. Margery McCormick representing the National Assembly of the United States.

In each case the representative of the National Assembly of the United States called the Convention to order and acted as the temporary chairman until the Convention officers were elected. The Guardian's representative brought to the Convention the Message of the Guardian calling for four subsidiary six-year plans involving an increase in the number of believers, Local Assemblies, groups and isolated centres; the extension of legal recognition of Assemblies and of Bahá'í marriage and Holy Days; the consolidation of virgin territories; the increase of Bahá'í literature and of summer schools; wider acceptance of the Faith among Negroes and American Indians and their participation in administrative affairs; and the acquisition of a Temple site in each of the Republics.

Twenty-one National Spiritual Assemblies Formed

During Riḍván, 1961 twenty-one new National Spiritual Assemblies came into being in fulfillment of the beloved Guardian's goals. The Hands of the Cause officially attending on behalf of the body of the Hands were as follows:

Argentina Chile	Hermann Grossmann
Bolivia Paraguay	Raḥmatu'lláh Muhájir
Brazil Uruguay	'Alí Akbar Furútan
Colombia Jamaica	Shu'á'u'lláh 'Alá'í
Costa Rica Panama	Dhikru'lláh Khádem
Cuba Dominican Republic	Enoch Olinga
Ecuador Peru	Ḥasan Balyuzi
El Salvador Guatemala	William Sears
Haiti Venezuela	Ugo Giachery
Honduras Nicaragua	Collis Featherstone
Mexico	Paul Haney

Some of the thrilling events which led to the final victories of the Crusade are now recounted.

Teaching the Indians

Ever mindful of the words of the beloved Master in the Tablets of the Divine Plan that

> "You must give great importance to teaching the Indians, i.e., the aborigines of America . . . should these Indians and aborigines be educated and obtain guidance, there is no doubt that through the Divine Teachings they will become so enlightened as in turn to shed light to all regions. . ."

special efforts were made in this important field, and signal victories won, throughout the entire period of the Crusade. No less than eighty-nine different Indian tribes became represented within the pale of the Faith — thirty-eight in Latin America, thirty-five in the United States, eleven in Canada and five in Alaska. The major portion of the believers in Latin America are Indian, and it is estimated that one-fourth of the Canadian Bahá'í Community is composed of Indian believers.

The attraction of the Bolivian Indians to the Faith of Bahá'u'lláh is a most enthralling saga. It was in April, 1956 that Andrés Jachacollo, Mayor of the estancia of Vilacollo, Canton Huañuni, when walking in La Paz, noted the Bahá'í Centre and stopped to inquire. Later he related how he had been searching for years, and now at last had found the Word of God and knew that his fellows sought it too.

That encounter led with incredible speed to the foundation of a Bahá'í community in the village of Vilacollo situated at an elevation of over twelve thousand feet, 250 kilometres from La Paz. Here at Riḍván, 1957 the first all-Indian Spiritual Assembly was formed.

The Riḍván, 1960 report of the Western



National Spiritual Assembly of the Bahá'ís of Argentina, 1962–1963.



National Spiritual Assembly of the Bahá'ís of Bolivia, 1962–1963.
(One member not shown in the photograph.)



National Spiritual Assembly of the Bahá'ís of Brazil, 1962–1963.



National Spiritual Assembly of the Bahá'ís of Chile, 1961–1962.



National Spiritual Assembly of the Bahá'ís of Colombia, 1962–1963.



National Spiritual Assembly of the Bahá'ís of Costa Rica, 1961–1962.
Hand of the Cause Dhikru'lláh Khádem seated third from the left.



National Spiritual Assembly of the Bahá'ís of Cuba, 1962–1963.



National Spiritual Assembly of the Bahá'ís of the Dominican Republic, 1962–1963.



National Spiritual Assembly of the Bahá'ís of Ecuador, 1962–1963.



National Spiritual Assembly of the Bahá'ís of El Salvador, 1961–1962.



National Spiritual Assembly of the Bahá'ís of Guatemala, 1962–1963.



National Spiritual Assembly of the Bahá'ís of Haiti, 1962–1963.



National Spiritual Assembly of the Bahá'ís of Honduras, 1961–1962.



National Spiritual Assembly of the Bahá'ís of Jamaica, 1962–1963.



National Spiritual Assembly of the Bahá'ís of Mexico, 1961–1962.



National Spiritual Assembly of the Bahá'ís of Nicaragua, 1962–1963.



National Spiritual Assembly of the Bahá'ís of Panama, 1962–1963.



National Spiritual Assembly of the Bahá'ís of Paraguay, 1962–1963.



National Spiritual Assembly of the Bahá'ís of Peru, 1962–1963.



National Spiritual Assembly of the Bahá'ís of Uruguay, 1961–1962.



National Spiritual Assembly of the Bahá'ís of Venezuela, 1962–1963.

Hemisphere Teaching Committee of the National Spiritual Assembly of the United States stated:

> "The most spectacular development has been the phenomenal spread of the Faith among the Indians of Bolivia. Starting with two brothers who found the Faith in 1956, there are now over 900 Indian believers in that country . . . There are more than twenty localities with more than nine Bahá'ís. But they are coming in faster than they can be taught."

The first Indian Congress of Bolivia was held in Oruro on February 21–25, 1961 with 116 Indians participating. They came from 45 different localities. By the end of the Crusade there were 98 Local Spiritual Assemblies in Bolivia, 275 groups and 162 isolated centres, and an estimated 8,000 believers.

During the closing years of the Crusade the teaching work among the Guaymi and Kuna Indians of the San Blas Islands began to show great promise. At Riḍván, 1962 it was reported that the Panama friends had more than quadrupled their numbers in a year, ending with a total of 377 new believers of whom 342 were Indians. A few months later, during the final year of the Ten-Year Plan, Panama reported that 24 islands in the San Blas group had been opened to the Faith and that 103 believers had entered the Cause in three-and-a-half months. In January, 1963 it was reported that a total of 1,471 enrollments had been recorded to that time; there were 17 Local Spiritual Assemblies and expectation of 30 by Riḍván. The first indigenous Bahá'í school, on December 9–22, 1962, drew nine Kuna and ten Guaymi Indians from Chiriquí Province for intensive study of the Teachings.

Adding five new Local Assemblies during the last year of the Crusade, Brazil more than doubled the number called for by the Guardian. Six had been called for in the Ten-Year Plan; thirteen were established, including the first all-Indian Assembly formed in the Kiriri Indian Community of Lagoa Grande in the State of Bahia on August 19, 1962.

During the final year of the Ten-Year Plan Haiti more than doubled the number of believers and Assemblies. Volunteer teachers undertook an intensive course of study in a seminar held in Port-au-Prince, and afterwards took the Teachings to villages such as Pinson, Duvallon, Haut-St. Marc, Berart and Montrouis. In most of these places Assemblies were established before Riḍván, 1963 to form a total of 10 Local Assemblies.

THE UNITED STATES

Nearly fifty years ago in announcing the Divine Plan, 'Abdu'l-Bahá wrote:

> "*The moment this Divine Message is carried forward by the American believers from the shores of America and is propagated through the continents of Europe, of Asia, of Africa and of Australia, and as far as the islands of the Pacific, this community will find itself securely established upon the throne of an everlasting dominion. Then will all the peoples of the world witness that this community is spiritually illumined and divinely guided. Then will the whole earth resound with the praises of its majesty and greatness.*"

The implementation of the conditions of this promise began during the beloved Guardian's Ten-Year Crusade. Pioneers arose by the hundreds to carry the Message of Bahá'u'lláh to every corner of the world. During the first year one-hundred-and-fifty-seven pioneers, including five members of the United States National Spiritual Assembly went forth, while during the second a further one-hundred-and-twenty-five settled in various goals allotted to the American Bahá'í Community. This process continued until all accessible goals were settled.

Never in the history of the Cause had there been such a pouring out of material resources for the purchase of endowments, Temple sites and Ḥaẓíratu'l-Quds as well as for the financing of pioneer projects, and as contributions toward administrative budgets in the areas for which the United States was primarily responsible.

So great were the efforts and sacrifices of this community that the Guardian of the Faith conferred on them the illustrious titles of "chief executors of 'Abdu'l-Bahá's Divine Plan, and champion-builders of the Administrative Order."

Shortly before his passing, Shoghi Effendi said of the American Bahá'í community:

> "A prodigious expenditure of effort, a stupendous flow of material resources, an unprecedented dispersal of pioneers, embracing so vast a section of the globe, and bringing in their wake the rise, the multiplication and consolidation of so many institutions, so diverse in character, so potent and full of promise, already stand to their credit, and augur well for a befitting consummation of a decade-long task in the years immediately ahead."

The homefront tasks, too, were completed and the National Spiritual Assembly was able to joyfully announce that all the homefront requirements had been met and exceeded: "Rather than 300 Local Assemblies, 331 were established at Riḍván; not just 100 but 111 Assemblies were incorporated in continental U.S.A. and two in Hawaii. The number of enrollments more than doubled compared to the previous year, bringing the total of Bahá'í centers to over 1700. Eighty-three school districts in twenty-nine states and the District of Columbia recognize Bahá'í Holy Days; two entire states — Louisiana and Rhode Island — grant this recognition."

They also reported that at Riḍván, 1963 there were still 388 adult American pioneers in foreign fields who would continue at their posts as long as there was need.

ALASKA

The only National Spiritual Assembly to be formed in the Western Hemisphere outside Latin America during the decade was singular in another respect — it was the first time that a political subdivision of a single national community was called upon to form a "National" Spiritual Assembly and it was elected during the same year as were the four Regional Spiritual Assemblies in Latin America (1957). Hand of the Cause Paul Haney represented both the beloved Guardian and the National Assembly of the United States at the first Convention, to which the Guardian addressed these words:

> "I welcome, with joy, pride and thankfulness, the convocation ... of the first Alaskan Bahá'í Convention. So auspicious an event constitutes an important milestone in the progressive unfoldment of the Bahá'í World Spiritual Crusade, and represents the fruition of the valiant efforts exerted, in the course of several decades, by the American Bahá'í Community..."

Starting in 1953 with a total of thirteen localities which included two Local Assemblies and three groups, that far northern community had expanded, by the time of the Most Great Jubilee, to forty-one localities,



National Spiritual Assembly of the Bahá'ís of the United States, 1961–1962.



National Spiritual Assembly of the Bahá'ís of Alaska, 1962–1963.



National Spiritual Assembly of the Bahá'ís of Canada, 1961–1962.

comprised of thirteen Local Assemblies, fourteen groups and fourteen isolated centres. In addition there were Local Assemblies at Sitka and Kodiak under the jurisdiction of the Canadian and United States National Assemblies respectively, and a group at Unalaska far out on the Aleutian chain of islands also under the jurisdiction of the United States.

CANADA

Sharing the destiny of America foretold by the Master in the Tablets of the Divine Plan, Canada was assigned her full share of the goals of the Crusade. That community was to establish outposts of the Faith not only in the northern, eastern and western sections of its own country, but in places as widely separated as Iceland in the North Atlantic and the Marquesas Islands in the South Pacific. In all, thirteen virgin territories were to be opened to the Faith while at the same time the strength of the homefront was to be doubled. All but one of these territories were opened during the first year.

By Riḍván, 1963 the homefront had been expanded from 90 localities to 255; from 30 Local Spiritual Assemblies to 64, and in addition a Local Assembly in Mackenzie, three in Yukon Territory and one on Baranof Island (U. S.) had been formed. Nineteen groups and thirteen isolated believers were located in the territories outside the Canadian homefront for which Canada was responsible. Only one such territory was vacant at the end of the Crusade. The Faith reached its northernmost point of diffusion at Franklin in September, 1953.

Added to the purchase of endowments, Temple land and a new Ḥaẓíratu'l-Quds, was the acquisition by gift from Amatu'l-Bahá Rúḥíyyih Khánum of her parents' home, which Shoghi Effendi said was "uniquely associated with 'Abdu'l-Bahá's historic visit ... and destined to be regarded as the foremost Bahá'í Shrine throughout that Dominion." This, in turn, was the source of another victory when on February 24, 1958, the Superior Court in Montreal, in the predominantly Roman Catholic Province of Quebec, awarded the plaintiff, the National Spiritual Assembly of the Bahá'ís of Canada, a favourable verdict by exempting this house from property taxes on the grounds that it belonged to a body forming part of a World Religion. Taxes paid were refunded by the City of Montreal.

EUROPE

The European Intercontinental Conference held in Stockholm in July, 1953 set in motion a highly significant campaign of the World Crusade, which the Guardian said was destined to mark "a great turning-point" in Europe and the "opening of a phase of a . . . spiritual revival that bids fair to eclipse any period in its spiritual history."

At that time Europe could count only three National Spiritual Assemblies — those of Germany and the British Isles being among the oldest in the Bahá'í world — and the newly-formed Regional Spiritual Assembly of Italy and Switzerland. These Assemblies, together with those of Canada and the United States were now called upon to launch a "massive and collective enterprise", not only in the twenty-two countries already opened to the Faith, but in thirty unopened territories and islands as well.

The Guardian's initial plan for Europe encompassed the rearing and legal incorporation of thirteen National Spiritual Assemblies, the multiplication of Local Assemblies and localities (in most instances quadrupling and trebling the number), the acquisition of fourteen national Ḥaẓíratu'l-Quds and a greater number of national endowments, the purchase of Temple sites in Stockholm and Rome, the translation of Bahá'í literature into ten additional languages, the formation of a German Publishing Trust, the establishment of summer schools, the incorporation of some fifty Local Assemblies, and the winning to the Faith of members of the Basque and Gypsy races. But the most enthralling task was entrusted to Germany, the building near Frankfurt, in the heart of the European continent, of the first European Mashriqu'l-Adhkár.

The continent of Europe, Shoghi Effendi wrote in 1957, "has exerted . . . a far-reaching influence" upon the destinies of mankind. Now Europe was called upon to raise not less than one-quarter of the pillars on which the first Universal House of Justice would rest, and thus give evidence that Europe was able to rise to the full measure of the Guardian's promise, and "play a decisive role in the ultimate unification of the human race".

With the purchase of the national Ḥaẓíratu'l-Quds in Luxembourg-Ville on November 1, 1957, the goal of acquiring fourteen national Ḥaẓíratu'l-Quds was completed; the national endowments called for in the Ten-Year Plan were all acquired by June, 1958; and in that same year the goal of translating Bahá'í literature into ten new European languages was likewise achieved.

To Europe, Shoghi Effendi gave a final blessing in his gift of land for the future Mashriqu'l-Adhkár of Switzerland. At the end of his life the attachment he felt for a country which held many memories for him, was evinced in this unique way; he even told the two Swiss pilgrims, whom he received with joy as his guests in April 1957, where the land should be situated, overshadowed by the Bernese Oberland and the Alps he had climbed and grown to love.

BRITISH ISLES

The fourteen Crusade tasks which the Guardian bestowed on the British Bahá'í Community greatly advanced the "two-fold process" of Britain's unfolding mission. At home, "the base" for all "future operations" was greatly expanded and strengthened. Abroad, the Africa Project would be brought to fruition through the establishment of the National Spiritual Assembly of the Bahá'ís of Central and East Africa, while the opening of four virgin territories and the consolidation of the Faith in nine African countries would contribute mightily to the spiritual development of that continent. Finally, the penetration of unopened islands in the Mediterranean, North Sea and English Channel, and the consolidation of the Faith in Hong Kong would signalize the widening scope of British tasks abroad.

The beloved Guardian's last annual Message to the British Bahá'ís was full of praise and encouragement; it revealed the glorious vista of their future work and inspired them to "plod on, however tedious the work . . ., however formidable the obstacles . . ."; it gave them firm guidance as to those "rock bottom requirements which alone can guaran-

tee the opening and hasten the advent, of that blissful era which every British Bahá'í heart so eagerly anticipates . . ."

It was in London, on November 4, 1957 that the precious Sign of God on earth, the Guardian of the Cause of God, took leave of this earthly life. To the funeral came the Hands of the Cause, National Spiritual Assembly members and believers from every part of the world. It would be premature to estimate the influence of this mysterious event on the souls and fortunes of the British Bahá'í Community, but his resting-place in London, since that day, has become a point of pilgrimage for believers from many lands.

In their November, 1961 message, the Hands of the Cause announced from their conclave at Bahjí that London had been selected as the site of the World Congress — the focal point to which Bahá'ís of the world would turn at Riḍván, 1963 to celebrate the Most Great Jubilee marking the one hundredth anniversary of Bahá'u'lláh's Declaration. And the British Bahá'í Community responded to the challenge and set about the task of preparing for this auspicious event which several thousand believers from all over the world were expected to attend.

When the friends gathered at the Royal Albert Hall on that historic Riḍván, the British Bahá'í Community joined in the victory celebrations with its sister communities. It had achieved its goals abroad and had consolidated its homefront, ending the Crusade with no less than 49 Local Spiritual Assemblies, 19 of which were incorporated; it had maintained its enviable record of raising the largest number of pioneers *per capita* of any Bahá'í community in the world, and had become financially independent.

Regional Spiritual Assemblies

The formation of thirteen independent National Spiritual Assemblies in Europe was to be accomplished in two stages. First would come the formation, at Riḍván, 1957 of three Regional Spiritual Assemblies, for Scandinavia and Finland, the Benelux countries, and the Iberian Peninsula. Thereafter, as the countries were ready for their own National Assemblies, one would be formed in each. Shoghi Effendi himself set 1958 as the date for the formation of the National Assembly of France and 1959 as the date for Austria to achieve this goal.

In his Message to the Bahá'í world at Riḍván, 1955 the Guardian designated the capital cities of Stockholm, Brussels and Madrid as the sites for the first Conventions of the Regional Assemblies and named the following Hands of the Cause his personal representatives:

Stockholm	—	Hermann Grossmann and Adelbert Mühlschlegel
Brussels	—	George Townshend
Madrid	—	Ugo Giachery

The Conventions were opened by members of the sponsoring United States National Assembly — Edna True in Stockholm, Borrah Kavelin in Brussels and Charles Wolcott in Madrid. To each of the three new Regional Assemblies Shoghi Effendi gave a subsidiary Six-Year Plan for the propagation and consolidation of the Faith on their respective homefronts.

FRANCE

The National Spiritual Assembly of the United States, in collaboration with the Paris Assembly, began, in 1953, to organize and consolidate the work which would result in the establishment of the National Spiritual Assembly of France with its own national headquarters, endowment and incorporation. France was to quadruple the number of Local Spiritual Assemblies and treble the number of localities in which Bahá'ís resided. The gift of the Ḥaẓíratu'l-Quds at 11 rue de la Pompe in Paris in April, 1953 achieved the first goal. An endowment was acquired four years later, in 1957.

France entered the last year before the election of her National Spiritual Assembly with five Local Spiritual Assemblies, and seven of the goal cities named by the Guardian had been settled.

The first National Convention met in Paris at Riḍván, 1958; two Hands of the Cause were present, Hermann Grossmann and William Sears, the former as official representative of the Institution of the Hands. Miss Edna True represented the sponsoring



National Spiritual Assembly of the Bahá'ís of Austria, 1961–1962.



National Spiritual Assembly of the Bahá'ís of Belgium, 1962–1963.



National Spiritual Assembly of the Bahá'ís of the British Isles, 1962–1963.



National Spiritual Assembly of the Bahá'ís of Denmark, 1962–1963.



National Spiritual Assembly of the Bahá'ís of Finland, 1962–1963.



National Spiritual Assembly of the Bahá'ís of France, 1962–1963.



National Spiritual Assembly of the Bahá'ís of Germany, 1962–1963.



National Spiritual Assembly of the Bahá'ís of Italy, 1962–1963.



National Spiritual Assembly of the Bahá'ís of Luxembourg, 1962–1963.



National Spiritual Assembly of the Bahá'ís of Holland, 1962–1963.



National Spiritual Assembly of the Bahá'ís of Norway, 1962–1963.



National Spiritual Assembly of the Bahá'ís of Portugal, 1962–1963.



National Spiritual Assembly of the Bahá'ís of Spain, 1962–1963.



National Spiritual Assembly of the Bahá'ís of Sweden, 1962–1963.



National Spiritual Assembly of the Bahá'ís of Switzerland, 1962–1963.

United States National Spiritual Assembly.

In spite of many difficulties, France was able to wear the palm of victory in 1963, counting 7 Local Spiritual Assemblies, 14 groups and 18 isolated centres.

AUSTRIA

Although the Guardian did not live to announce it, he had recorded in his notebook that 1959 was the year for the formation of the Austrian National Spiritual Assembly. During the preceding year, the German Bahá'í Community made special efforts to strengthen the teaching work in Austria, a tangible result of which was the formation of that country's fifth Local Assembly at Linz.

The first Convention was held in the Ḥaẓíratu'l-Quds in Vienna on April 25–26, 1959. Hand of the Cause John Ferraby, officially representing the Hands, as well as four members of the National Spiritual Assembly of Germany which had been responsible for the formation of this sister National Assembly, were present. The delegates consulted on the Four-Year Plan proposed by the Hands of the Cause. Within it were Austria's only unfulfilled goals of the Crusade, the incorporation of the National and Local Assemblies. The site of Austria's future Mashriqu'l-Adhkár, a supplementary achievement, needed only to be registered in the name of the newly-elected National Assembly.

By 1963, six Local Assemblies had been formed, and in addition, there were one group and four isolated centres.

Eleven National Spiritual Assemblies

With the consolidation of the homefront in Europe came the announcement from the Hands of the Cause that eleven new National Spiritual Assemblies would be formed at Riḍván, 1962, resulting in the dissolution of the Regional Spiritual Assemblies which had been established as an interim measure in 1957. To each of these first Conventions the Institution of the Hands of the Cause sent the following representatives:

Belgium Luxembourg	'Alí Muḥammad Varqá
Denmark Netherlands	Ḥasan Balyuzi
Finland Sweden	Adelbert Mühlschlegel
Italy Switzerland	Ugo Giachery
Norway	John Ferraby
Portugal Spain	Paul Haney

The victorious conclusion of the Crusade in Europe was crowned by the completion of the exterior of the Mother Temple of that continent. Visitors journeying to and from the World Congress in London at Riḍván 1963 were thrilled to see this new universal House of Worship in the hills near Frankfurt.

AFRICA

The two-year period immediately preceding the beginning of the Ten-Year Crusade was occupied by the Africa Project, the first international undertaking of the Faith of Bahá'u'lláh involving the co-operation of five National Spiritual Assemblies. It was carried forward under the leadership of the National Spiritual Assembly of the British Isles. It witnessed the opening of twelve designated goal territories as well as four others — sixteen in all, bringing to twenty-five the total number of African countries and islands opened to the Faith. Overshadowing this entire project was the spiritual influence of Hand of the Cause Músá Banání, the first, and at that time the only Hand of the Cause in that continent, called by the Guardian the Father of Africa. Pioneers had achieved the formation of 17 Local Spiritual Assemblies, 13 in Uganda, and one each in Tanganyika, Kenya, Libya and Liberia. They had won over 200 followers in 24 African tribes and had translated Bahá'í literature into 13 African languages. In addition, the Bahá'í Community of Egypt and Súdán, whose National Assembly was at the time the first and only pillar, in that continent, of the future Universal House of Justice, had extended to 30 centres, including 9 Local Spiritual Assemblies.

Goals of the Ten-Year Crusade

The Africa Project was but a prelude to a vast campaign to propagate and consolidate the Faith of Bahá'u'lláh in every corner of the continent — no matter how remote, backward, or physically dangerous. Remarkable as the progress there had already been, the pace increased a hundredfold with the launching of the Ten-Year Crusade. Long years ago the Master had written: "*The hearts of the Africans are as a blank scroll of paper upon which thou canst write any phrase; but thou must have patience and a heart as firm as a mountain, owing to the innumerable hardships that may intervene . . .*" and He testified that Bahá'u'lláh Himself had "*compared the coloured people to the black pupil of the eye*" through which "*the light of the spirit shineth forth.*"

Now, with the Guardian's call to open thirty-three virgin territories, pioneers from Britain, America, Persia, India, 'Iráq and Egypt began to converge on this huge continent and to take up their posts. African believers themselves arose from Uganda to carry the Faith to Ruanda-Urundi, Belgian Congo, French Equatorial Africa and the British Cameroons as well as to extend the centres in Uganda, Kenya and Tanganyika, thus setting the "glorious example" for which the Guardian had appealed. Already the words of 'Abdu'l-Bahá were manifest in their heroic exploits, and their unrecorded deeds of valour will shine in God's sight forever.

During the first year of the Crusade every one of the virgin areas of Africa was settled except Spanish Guinea, Comoro Islands and St. Thomas Island. Nearly eighty Knights

of Bahá'u'lláh took part in this mighty surge to victory.

In December, 1953 the Guardian called upon all National Assemblies — especially those of Egypt, Britain and the United States — to participate in the opening of three funds for the early purchase of Temple sites in Cairo, Kampala and Johannesburg. He himself contributed three thousand pounds sterling. In less than a year all three sites were acquired.

The Second Phase
1954–1956

The progress of the Faith in Africa during the second year of the Crusade was given extraordinary momentum by two actions of the beloved Guardian. The first was the call for the appointment, by Hand of the Cause Músá Banání, of an Auxiliary Board of nine members to assist him in his work. The second was to announce the formation of Regional National Assemblies.

Because of the "phenomenal progress of the African Campaign, alike in teaching and administrative spheres of Bahá'í activity," the Guardian wrote in October, 1954, "I feel the hour is now ripe for the adoption of preliminary measures designed to pave the way for the simultaneous erection during Riḍván of 1956 of three pillars of the future Universal House of Justice in the North, the South and the very heart of this long dormant continent." He called upon the British, the United States and the Egyptian National Assemblies respectively, to arrange for the convocation of "three epoch-making Conventions" in Kampala, Johannesburg and Tunis and asked Hand of the Cause Músá Banání to act as his personal representative at each of them.

Because only Local Spiritual Assemblies duly constituted during Riḍván, 1955 would be qualified to elect delegates, Shoghi Effendi urged "all groups established throughout the African continent as well as in the islands... already four score in number — to seize their present golden opportunity during the fast-fleeting months . . . and exert every effort to attain Assembly status . . ."

The new Regional National Assemblies were to be:

Central and East Africa with its seat in Kampala, comprising Uganda, Kenya, Tanganyika, Ruanda-Urundi, Belgian Congo, French Equatorial Africa, Zanzibar, Comoro Islands and Seychelles Islands. The National Assembly of the British Isles was assigned responsibility for the formation of this new National Assembly, its incorporation, and the acquisition of a Temple site, a national endowment and a national Ḥaẓíratu'l-Quds.

South and West Africa with its seat in Johannesburg, comprising the Union of South Africa, Basutoland, Zululand, Swaziland, Bechuanaland, South West Africa, Angola, Northern Rhodesia, Southern Rhodesia, Nyasaland, Mozambique, Madagascar, Réunion Island, Mauritius, and St. Helena Island. The National Assembly of the United States was given responsibility for the formation and incorporation of this new National Assembly and for the acquisition of a Temple site, national endowment and national Ḥaẓíratu'l-Quds.

North West Africa with its seat in Tunis, comprising Tunisia, Algeria, Morocco (International Zone), Spanish Morocco, French Morocco, Rio de Oro, Spanish Sahara, French West Africa, Gambia, Portuguese Guinea, Sierra Leone, Liberia, Gold Coast, Ashanti Protectorate, Northern Territories Protectorate, British Togoland, French Togoland, Nigeria, British Cameroons, French Cameroons, Spanish Guinea, St. Thomas Island, Cape Verde Islands, Canary Islands and Madeira. The National Assembly of Egypt and Súdán was assigned responsibility for the formation of this new National Spiritual Assembly and for the acquisition of a national endowment and a national Ḥaẓíratu'l-Quds.

In addition, the territory under the jurisdiction of the National Assembly of Egypt and Súdán was to be expanded and that Assembly would thereafter be known as the National Spiritual Assembly of the Bahá'ís of North East Africa. In this area the number of Local Spiritual Assemblies and centres was to be doubled and other goals were to be attained. The new territory included:

Egypt, Libya, Súdán, Eritrea, French Somaliland, Italian Somaliland, Ethiopia and Socotra Island.

Believers throughout Africa greeted these announcements with joyous enthusiasm. One could feel the irrepressible vigour of the continent when it was announced at the next Riḍván: "As the sun set on April 21, 1955 . . . seventy-five groups burst into Assemblies throughout the length and breadth of this continent and its neighbouring islands . . ."

The most remarkable progress continued to be in Central and East Africa where 31 new Local Assemblies were formed, covering every territory and island except Comoro, which had just been opened that year. Uganda alone formed 17 new Assemblies, increased its African believers to nearly 900 and its centres to over one hundred. Kenya formed 8 new Assemblies, Tanganyika 2, and the first Local Assemblies were organized in the Belgian Congo, Ruanda-Urundi, Zanzibar and the Seychelles Islands.

The British Cameroons, first settled in October, 1953, scored the thrilling total of eight new Assemblies, making nine in all. First Local Assemblies were formed in Ashanti, French Cameroons and in the Canary Islands.

There were other memorable victories: Spanish Guinea, Comoro Islands and St. Thomas Islands were opened, and all Africa — fifty-eight territories and islands — lay open to the Faith. In April, 1955 over one-hundred-and-twenty Local Spiritual Assemblies were functioning; more than thirteen hundred African believers from over ninety tribes were enrolled; Bahá'í literature had been translated into more than fifty languages and there were more than three hundred localities in Africa where Bahá'ís resided. Small wonder that Shoghi Effendi cabled Mr. Banání on April 26th of that year:

> "Rejoice greatly, admire deeply, grateful magnificent achievements valiant friends, coloured white pioneers, teachers, administrators, four areas African continent. Loving fervent prayers surrounding them."

In his cable of August 23, 1955 the Guardian unexpectedly announced:

> ". . . Historic decision arrived at raise Mother Temple Africa city Kampala situated its heart constituting supreme consolation masses oppressed valiant brethren cradle Faith. Every continent globe except Australasia will thereby pride itself derive direct spiritual benefits its own Mashriqu'l-Adhkár. Befitting recognition will moreover have been accorded marvelous expansion Faith amazing multiplications its administrative institutions throughout this continent, a continent fully deserving a House Worship, complementing four national Ḥaẓíratu'l-Quds already established, wherein spirit unconquerable Faith can dwell, within whose walls African adherents Faith Bahá'u'lláh can congregate, from which anthems praise glorifying Most Great Name can ascend concourse Abhá Kingdom . . ."

Thus, at this early stage of their growth, the African believers found themselves with additional responsibilities which they had not anticipated and which made heavy, but glorious, claims upon them.

At Riḍván, 1956 Hand of the Cause Músá Banání was able to attend all four African Conventions as the personal representative of the Guardian. In addition, the following representatives of the sponsoring National Assemblies were in attendance and presided at the opening of the sessions:

Kampala — Ḥasan Balyuzi, Chairman of the British National Assembly.

Johannesburg— Paul Haney, Hand of the Cause and Chairman of the United States National Assembly.

Tunis — 'Abdu'l-Raḥím Yazdí, Chairman of the Egyptian National Assembly.

The Convention in Cairo was the largest of the four African Conventions, and for the first time the sessions were open to believers other than delegates. That year the Guardian had deemed it wise to grant permission for women to serve as delegates, and two were elected.

Consolidation and Expansion
1956–1963

The story of the final seven years of the Crusade in Africa is one of rapid advance and can best be told region by region:



National Spiritual Assembly of the Bahá'ís of Central and East Africa, 1962–1963.

CENTRAL AND EAST AFRICA

This region, which the Guardian said is "so promising and privileged . . ." and whose countries are "among the first of the Negro-inhabited territories to be warmed and illuminated by the rays of the Revelation of Bahá'u'lláh . . ." is one of the earth's greatest and most richly-endowed areas. Geographically it is one quarter of the great continent of Africa and extends from the Atlantic to the Indian Ocean. It covers all manner of terrain, from the desert country around Lake Chad to the densely forested area of the Congo basin. It contains high mountain ranges, plateaus, highlands and humid tropical coastlines as well as picturesque islands off its east and west coasts.

Influencing these regions are the British, the French, the Belgian, the German, the Indian and Arab cultures; the Roman Catholic, the Protestant and Muslim religions.

When the Regional Spiritual Assembly was formed in 1956, it inherited not only an area of rich promise, but a Bahá'í community already proven in sincerity and love. It also succeeded to valuable Bahá'í properties, including the Ḥaẓíratu'l-Quds in Kampala, the 13 acre property on Kikaya hill which was to become the site of the Mother Temple of Africa, and other holdings.

Together with their fellow African communities, the Bahá'ís of Central and East Africa were charged by the Guardian with responsibilities under a supplementary Seven-Year Plan. Foremost among these was the erection of the Temple. As Shoghi Effendi launched his trusted co-workers on their formidable tasks, he assured them in a message dated July 6, 1956, that:

> "I will, from the depths of my heart supplicate the Almighty to enable them to discharge these heavy responsibilities in a manner that will serve to heighten the keen admiration already so widely felt throughout the Bahá'í world . . . May they rise to the occasion that now presents itself, and contribute, individually as well as collectively, to the enrichment of their spiritual heritage . . ."

A multitude of problems faced the new National Assembly as it took up its tasks: critical shortages of money and trained

people; huge distances separating communities; a dearth of Bahá'í literature in vernacular languages; a large proportion of believers who could neither read nor write, but who longed to know more about the Faith; proper definition of Local Assembly areas; orientation of tribal customs, such as those concerning marriage, to the laws of Bahá'u'lláh; and religious opposition in such places as Zanzibar and French Equatorial Africa.

But these challenges were met and off-set with resounding victories for the Cause. Bahá'í literature was translated and produced in many languages; Bahá'í Holy Days were recognized throughout Tanganyika; recognition was accorded at H. M. Kitalya Prison Farm in Uganda where a lone Bahá'í had brought twenty-five prisoners into the Cause; thousands accepted the Faith, hundreds of new centres were opened and new Local Spiritual Assemblies were formed; and finally, steps were taken leading to the construction and completion of the Temple by the time of its dedication in January, 1961. (The story of the Temple is recounted elsewhere in this volume.)

By the end of the Crusade, it was estimated that more than 40,000 believers had been enrolled, of whom approximately half were in the Congo. The Faith had been established in more than 2,000 centres and a total of 861 Local Spiritual Assemblies was elected at Riḍván, 1963; 554 of these were in Uganda 143 in the Congo, 118 in Kenya, and 41 in Tanganyika. Others were formed in Ruanda-Urundi, French Equatorial Africa and the Seychelles Islands.

These stupendous victories, rivalled in sheer number of believers only in the Indian subcontinent, captured the admiration and imagination of Bahá'ís everywhere. What greater tribute to lay at the feet of Shoghi Effendi than such victories in a continent which he loved so much.

NORTH EAST AFRICA

In the first year of the Crusade every virgin territory assigned to the Bahá'ís of Egypt and Súdán received the Message of the New Day. In the next two years (1954–1956) the chief goals of the second phase were attained — the acquisition of the Ḥaẓíratu'l-Quds and endowment in Tunis and the purchase of the Temple site in Cairo. Other victories included the incorporation of the Local Assembly in Addis Ababa — the first African Assembly to achieve this status — and the establishment of a Bahá'í burial ground in Tripoli, Libya.

On April 10, 1957, the new Regional National Assembly was incorporated. When, in 1960, difficulties made it impossible to directly administer the Faith in territories outside Egypt, a regional administrative committee was formed. This, in turn, was replaced at the following Riḍván by a new National Spiritual Assembly with its headquarters in Addis Ababa. This newly-formed Regional National Assembly was officially registered at the High Court of Addis Ababa on July 10, 1961.

At the close of the Crusade in 1963, this Region, most of whose territories were Muslim, could count no less than 88 Bahá'í centres of which twenty-five had achieved Local Spiritual Assembly status.

NORTH WEST AFRICA

The enormous area assigned to the Regional Spiritual Assembly of North West Africa, comprising twenty-five territories, island groups, sovereign nations, dependencies and protectorates, showed great growth and development during the Ten-Year Crusade. In 1953, when the beloved Guardian announced his plan to the Bahá'í world, only seven of the territories of North West Africa had been opened to the Faith — three of them during the Africa Project — and Local Spiritual Assemblies existed only in Tunis and Monrovia. There could have been but a handful of Bahá'ís in the whole Region at the time.

The next three years witnessed a startling unfoldment and such an arising of African pioneers as to bring infinite joy to the heart of Shoghi Effendi. When the Regional Spiritual Assembly was elected in 1956, there was a total of 101 localities opened to the Faith, 38 of which had elected Local Spiritual Assemblies, and there were nearly 1,000 believers. All territories were occupied except four. The national Ḥaẓíratu'l-Quds had been acquired in Tunis, and an endowment had been acquired in Bomi Hills.

By the end of the Crusade only Rio de Oro,



National Spiritual Assembly of the Bahá'ís of North East Africa, 1962–1963.

Spanish Guinea and St. Thomas Island, owing to the forced departure of their pioneers, were vacant, and there had been organized a total of 115 Local Spiritual Assemblies. In addition, there were 137 localities where Bahá'ís were residing.

THE CAMEROONS

Foremost among the territories of North West Africa was the British Cameroons, opened to the Faith in 1953 when Enoch Olinga crossed its borders after a formidable journey across Central Africa. By Riḍván, 1954 an Assembly had been formed in Victoria. A year later, eight more Assemblies were elected, and in 1956 the first all-African Teaching Conference was held.

Early in 1957, Mr. Olinga made the pilgrimage to Haifa, becoming the first to satisfy the Guardian's longing to receive an African Bahá'í at the World Centre. Shoghi Effendi called him Abú'l-Futúḥ (Father of Victories), and one of the last acts of the Guardian of the Faith was to elevate Mr. Olinga to the rank of Hand of the Cause. By June, 1957 the first Ḥaẓíratu'l-Quds of the Cameroons was acquired, the Guardian himself contributing five hundred pounds towards its purchase.

Many hundreds of believers were enrolled in the British Cameroons and at the victorious conclusion of the Crusade, 54 Local Spirtitual Assemblies — nearly half all those existing in North West Africa — had been established there.

Other Areas

The growth of the Faith in other African territories also showed much promise. There were 21 Local Spiritual Assemblies formed in Gambia at Riḍván, 1963; 11 in Nigeria; 8 in French Morocco; and 5 each in Liberia and Northern Territories Protectorate.

THE MOROCCAN PERSECUTIONS

In January, 1963 the Hands in the Holy Land announced:

"For the second time in the course of this glorious Ten-Year Crusade, the enemies of



National Spiritual Assembly of the Bahá'ís of South and West Africa, 1962–1963. Hand of the Cause John Robarts seated in the centre.

the Cause of God have raised a commotion which is resounding in the ears of all mankind. The 'water' with which they thought to extinguish the light of the Faith in an obscure district of Morocco has indeed been transmuted by the Hand of God into a 'fuel' which has caused the world to blaze . . .

"The first event of this extraordinary sequence was the arrest in Nador, on April 12, 1962, of four believers of that city. Immediately afterwards, four believers from Tetuan, hearing of this, went to Nador and were themselves arrested, and finally the number of imprisoned Bahá'ís reached a total of fourteen . . . At last on October 31, after more than six months of imprisonment, the fourteen accused were arraigned before the Regional Court of Nador which reviewed the accusations and committed the prisoners for trial before the Criminal Court of the same town on the charges of (1) rebellion and disorder, (2) attacks on public security, (3) constitution of an association of criminals, (4) constitution of an association and (5) attacks on religious faith.

"Contrary to expectations of the enemies of the Faith, the reaction of the general public at the initial hearing, having at first been indifferent, became steadily more favourable to the accused and more and more indignant at the nature of the trial."

Finally, on December 10, 1962, the trial in the Criminal Court proceeded, and despite the fact that the prosecution made no attempt to prove the five charges, nine of them were found guilty — three were sentenced to death, five to imprisonment for life and one to imprisonment for fifteen years. The verdict and the sentences were appealed to the Supreme Court and the force of world public opinion, favourable to the Bahá'ís, was focussed on Morocco, making the authorities aware that they could not hide injustice.[5]

SOUTH AND WEST AFRICA

The pioneers who opened this area to the Faith were, as the Guardian testified, "a singularly distinguished and devoted group of pioneers" and more than most, they needed heroic qualities and wisdom to deal with the manifold problems confronting them in this part of the world. One day their story will be told freely, and their glorious deeds will be cherished by generations to come.

5 see page 794.

Only one Local Spiritual Assembly had been won by Riḍván 1954, but in the two years preceding the election of the Regional Spiritual Assembly, 25 additional Assemblies were added, an acceleration which Shoghi Effendi said "has been such as to evoke feelings of profound admiration, joy and thankfulness in the hearts of the followers of the Faith not only in the African continent, but throughout the entire Bahá'í world."

There were many milestones in the development of the Region, among them the following:

> Legal incorporation of the Salisbury Assembly on May 6, 1957. Acquisition of the Ḥaẓíratu'l-Quds in Salisbury in November, 1958. Exemption of five Local Assemblies from registration in Northern Rhodesia (1958). Recognition of the Faith by the Paramount Chief's Council in Swaziland (1958).

There were hardships to be endured. For example, in Mozambique the first Persian pioneer had been imprisoned and then sent away; others tried to enter, but met with failure. But perseverance finally brought success and a few pioneers settled in the country; and in 1955, Lourenço Marques achieved its Assembly and soon there were over thirty Bahá'ís there, two of whom succeeded in carrying the Faith to Angola.

One of the most inspiring sagas took place in Mauritius, the island off the east coast of Madagascar, which won in the Guardian's last Convention Message a "special tribute" for surpassing "to an unbelievable extent the goals set" for it. Opened by a lone woman believer in November, 1953, progress was, at first, very slow. The first to accept the Faith was a young Chinese Mauritian in February, 1955. Soon the visit of a Persian teacher accelerated the work, and nearly a score of people became Bahá'ís. In 1956, the first three Local Assemblies were formed. By the end of the Crusade, there were 35 Bahá'í centres in Mauritius, 16 of which had Local Spiritual Assemblies.

The final victory tally in South and West Africa showed that there were nearly 350 localities in which Bahá'ís resided and of these, 93 had elected their Local Spiritual Assemblies. South Africa led the way with a total of 22 Assemblies, followed by Mauritius with 16, Northern Rhodesia with 15, Swaziland with 13 and Southern Rhodesia with 9.

And so Africa — that vast continent which, except for Egypt and the Súdán and a few believers in South Africa, could hardly be said to have been opened to the Faith in 1951 — had now outstripped all but one other continent in vying for the honour of having the largest number of believers and centres. In 1963 there were no less than 1,076 Local Assemblies and 2,655 centres where the Faith of Bahá'u'lláh was firmly established.

ASIA

In 1953, the World Crusade came to Asia, as to all the earth.

"The hour has now struck," the Guardian said, "for this continent, on whose soil, more than a century ago, so much sacred blood was shed, ... to contribute, in association with its sister continents, to the progress and ultimate triumph of this global Crusade ..." It would be a "triple campaign embracing the Asiatic mainland, the Australian continent and the islands of the Pacific Ocean — a campaign which may well be regarded as the most extensive, the most arduous and the most momentous of all the campaigns of a world-girdling Crusade ..." The hope he held was that it would "provide, as it unfolds, an effective antidote to the baneful forces of atheism, nationalism, secularism and materialism that are tearing at the vitals of this turbulent continent," and that it would "re-enact those scenes of spiritual heroism which ... have left their everlasting imprint on the fortunes of the peoples and nations dwelling within its borders."

The story of the victorious consummation of this challenge can now be told.

PERSIA

The contributions of the believers in the Cradle of the Faith to the victorious conclusion of the global Crusade are legion. Hundreds of pioneers arose to serve the Cause, not only in goals assigned to Persia, but in other places as well. Before the passing of Shoghi Effendi in 1957, they had settled every one of the thirteen virgin areas assigned to them in Asia



National Spiritual Assembly of the Bahá'ís of Írán, 1958.

and Africa except the Chagos Islands and Mongolia, and Chagos was soon to be claimed; they had seen the first Local Assemblies formed in such far-off spots as Brunei and the Solomon Islands; they had contributed, with 'Iráq, to the raising in Arabia of another pillar of the future Universal House of Justice, and had acquired for this community and for Turkey their national Ḥaẓíratu'l-Quds and endowments. By 1959, they were also able to help with the formation of the National Spiritual Assembly of Turkey, and they had achieved their goal of establishing a Bahá'í Publishing Trust.

But there was one prize which, by Divine Will, they could not attain — a long-anticipated enterprise, long-promised, and long-prepared for — the raising of the first Mashriqu'l-Adhkár of Persia. Just as the design for the Temple had been chosen and announced by Shoghi Effendi, just at the hour of exuberant hope, the blow fell. A barbarous attack on the Faith broke out, once more to overwhelm this patient and long-suffering community. Realizing the impossibility of building the Temple at such a time, the Guardian decided to raise the Mother Temple of Africa in its stead. Its erection, he affirmed, would be a "worthy answer to the challenge flung down by its bitterest, most powerful and inveterate enemies." "Africa ... is, at this very hour," he wrote, "being called upon to redress the scales so weighed down through the ferocious and ignoble acts of blood-thirsty ecclesiastical oppressors."

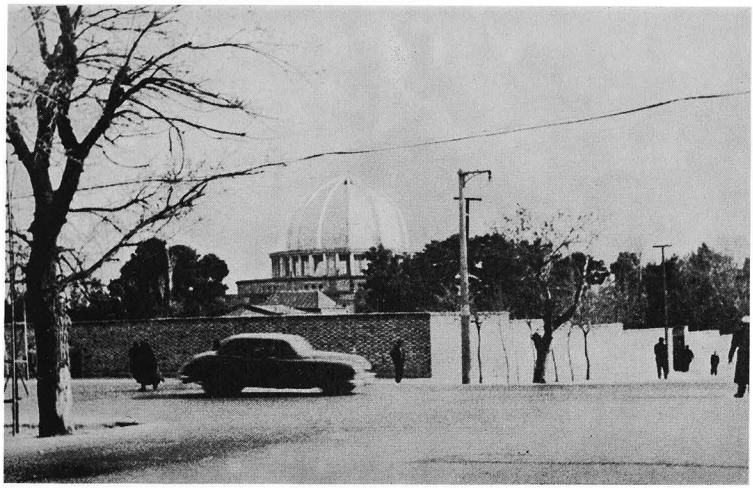
The persecution of the believers began during the month of Ramaḍán — the month of fasting in the Muslim world — in the year 1955. Day after day, as was their custom, the Muslims gathered in the mosques at noon to pray and to listen to the exhortations of their religious leaders. In the Kuys Mosque in Ṭihrán there was but one speaker throughout that month, Shaykh Muḥammad Taqí, known as Falsafí, who with ever bolder tone, called upon his hearers to arise against "false" religions, unjustly accusing the Bahá'í Faith of being the enemy of Islám. His speeches were broadcast by Government radio throughout the country, and as no one prevented him, his words grew in vehemence and force. They stirred in the breasts of his hearers an uncontrollable fire of suspicion and hate against the followers of Bahá'u'lláh.

On the twelfth day of Riḍván, police locked the National Bahá'í Headquarters, preventing the Bahá'ís from consummating the final day of their annual Convention, and on May 7, 1955, the Ḥaẓíratu'l-Quds was taken over by the Army. On May 17, the Minister of the Interior announced in the Majlis (Iránian Parliament) that the Government had issued orders for the suppression of the "Bahá'í sect".

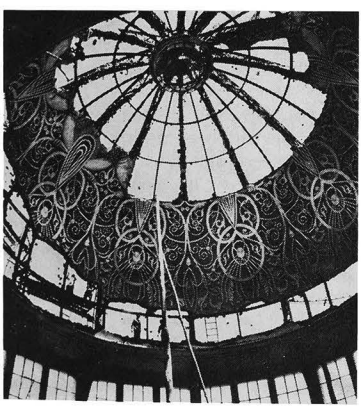
This was followed by an orgy of senseless murder, rape, pillage and destruction the like of which has not been recorded in modern times. The dome of the Ḥaẓíratu'l-Quds in Ṭihrán was demolished; the House of the Báb was twice desecrated and severely damaged; Bahá'u'lláh's ancestral home at Tákur was occupied; the house of the Báb's uncle was razed to the ground; shops and farms were plundered; crops burned; livestock destroyed; bodies of Bahá'ís disinterred in the cemeteries and mutilated; private homes broken into, damaged and looted; adults execrated and beaten; young women abducted and forced to marry Muslims; children mocked, reviled, beaten and expelled from schools; boycott by butchers and bakers was imposed on hapless villagers; young girls were raped; families murdered; Government employees dismissed and all manner of pressure brought upon the believers to recant their Faith.

Yet, despite a thousand provocations and acts of medieval barbarism, the Bahá'ís held firm, and by their firmness opened the way for remarkable progress in teaching the Cause and opening the doors of public knowledge of the Faith.

That this is a world-wide Cause, and that the Persian Bahá'í Community did not stand alone was soon made evident to the Persian Government and to those who instigated the campaign. The opponents of the Faith did not expect to be opposed or overcome, but they had reckoned without Shoghi Effendi, the Guardian of the Faith. Swiftly he rallied the Bahá'í world, uniting it in one tremendous wave of protest, expressing itself in cables from National and Local Spiritual Assemblies and groups directed to His Majesty the Sháh, the Prime Minister and the Majlis. For the first time in the history of the Faith in Persia, prominent figures fully realized this was not a "local sect" but a world-wide, tightly-knit,



NATIONAL ḤAẒÍRATU'L-QUDS OF THE BAHÁ'ÍS OF PERSIA
View of the dome before its demolition in 1955 by order of the Íránian government as the climax of a long campaign directed by the Muslim clergy against the Bahá'í Faith.



Demolition of the dome in progress before it was completely razed.



Mullá Falsafí takes a pick-axe to the floor.



PERSECUTION OF THE BAHÁ'Í FAITH IN ÍRÁN

High-ranking Persian Army officers personally assist in destroying the Bahá'í National Spiritual Headquarters in Ṭihrán, August 1955. Major General Botmongolitch, Chief of Staff, takes a pick-axe to the dome.

independent religious community. They were bombarded by cables with names of cities and towns of whose geographic whereabouts they were profoundly ignorant and this produced a deep impression, as Shoghi Effendi had been well aware it would. An appeal to the United Nations was also vigorously launched.

By mounting a "wide-spread campaign of publicity . . . in expectation that its repercussions would exert a restraining influence on the perpetrators of these monstrous acts," the Guardian unleashed the most powerful force, the weight of world-wide public opinion. Írán was a member of the United Nations; she had signed the Charter and the Declaration of Human Rights; these persecutions were a violation of her pledges, and the concern of the whole of mankind.

By August, 1955 Persian authorities knew that the offensive cruelties instigated by the clergy must be stopped and at least a pretense of justice shown the Bahá'ís. Before many months, orders began to reach the Governors of provinces and chiefs of police to restore the local Ḥaẓíratu'l-Quds to their Bahá'í custodians, and to give protection to the Faith.

Unfortunately, it is easier to initiate than to curb violence, and those whose minds have been poisoned by falsehood do not easily forget. Although the central Government took early action to redress the situation, the clergy continued to protest, the population remained hostile, and provincial authorities were slow, unhappily slow to act. Assurances which the Íránian Foreign Minister had given to the Secretary-General of the United Nations were not being carried out, and it was necessary, in June 1956, for the Bahá'í International Community to renew its appeal to the United Nations.

Although the Persian National Convention was unable to meet in 1957 as restrictions on assemblage were still continuing, nevertheless the battle had been won. It was announced





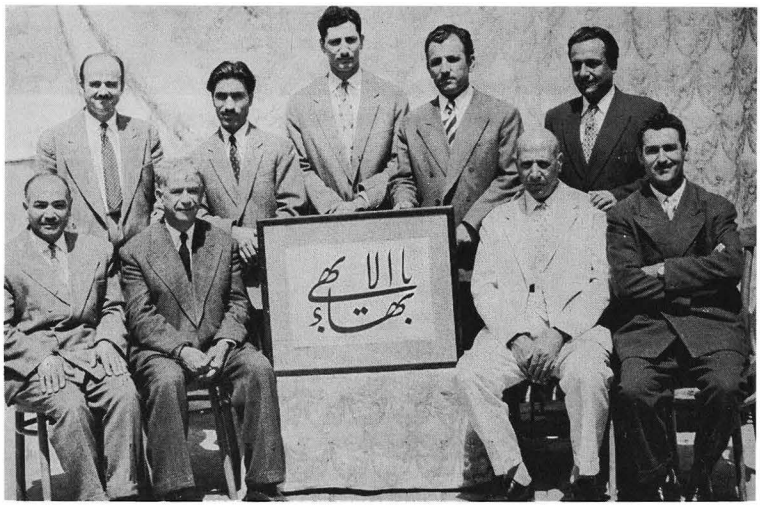
BAHÁ'Í PERSECUTIONS IN ÍRÁN

Following nation-wide incitement of the population by the Muslim clergy, the holiest Bahá'í Shrine in Persia, the House of the Báb in Shíráz, was twice desecrated and damaged by fanatical mobs in August 1955.
Above: The room where the Báb made His historic declaration on May 23, 1844.
Below: The courtyard of the Báb's home.

that all but a few of the local administrative headquarters had been returned and that an order had been issued for the return of the national Ḥaẓíratu'l-Quds. The most joyful news was of the restoration of the House of the Báb in Shíráz and of His shop in Búshihr.

The trials and ordeals of these two fateful years, climaxed by the passing of the Guardian, to whom they were so profoundly attached, served to increase the devotion of the believers and to heighten their eagerness to serve the Cause. A larger number of pioneers than ever before arose to win their own goals in Europe, as well as others in every continent of the globe, and the whole community responded to the appeal to support the Joint Deputization Fund which was established in the closing years of the Crusade, not only to enable pioneers to stay at their posts, but also to send urgently needed reinforcements.

Although hampered at every step by continuing persecutions, the Persian Bahá'í Community, long ago having established itself in every province of its homeland, moved steadily toward its goal of doubling the number of its Spiritual Assemblies, and by the end of the Crusade, this too was accomplished. This heroic, undefeated community had successfully met the challenge of the hour and befittingly discharged its noble mission.



National Spiritual Assembly of the Bahá'ís of Arabia, 1958.



National Spiritual Assembly of the Bahá'ís of Turkey, 1962–1963. Hand of the Cause Ṭarázu'lláh Samandarí is seated in the centre.

'IRÁQ

Many difficulties in 'Iráq prevented the friends from achieving a number of the goals assigned to them. But they were able to win one of the most difficult and significant victories of the Crusade. In July, 1957 the sacred remains of Mírzá Buzurg, the father of Bahá'u'lláh, were identified and removed to a Bahá'í cemetery. On July 27 of that year, Hands of the Cause 'Alí Akbar Furútan, Shu'á'u'lláh 'Alá'í and 'Alí Muḥammad Varqá arrived from Ṭihrán to join Hand of the Cause Ṭarázu'lláh Samandarí in paying homage, on behalf of the Guardian, to the memory of that "blessed and highly revered personage."

At the end of the Crusade the National Spiritual Assembly, one of the oldest in the Bahá'í world, had under its jurisdiction 16 Local Spiritual Assemblies, 7 groups and 2 isolated centres, and also possessed a fine national Ḥaẓíratu'l-Quds, a guest house, a burial ground and a national endowment.

TURKEY

The propagation of the Faith in Turkey has never been easy, and during the Ten-Year Crusade, the Turkish Bahá'ís were confronted with many difficulties. Nevertheless, they were able, with the help of pioneers from Persia and 'Iráq, to end the Crusade with their National Spiritual Assembly elected, 12 Local Assemblies, 9 groups and 5 isolated centres. Seven of the centres were in localities blessed by the presence of Bahá'u'lláh during His journey from Baghdád to the Holy Land.

Just before the beginning of the Crusade, in 1952, the Guardian announced that the historic site of a house occupied by Bahá'u'lláh in Istanbul had been partly purchased. On this site the national Ḥaẓíratu'l-Quds was established, thus achieving one of the goals of the Crusade.

Next to be purchased was the house of Riḍá Big in which Bahá'u'lláh lived for a year during the drawn-out and painful crisis with His half-brother, a period named by Bahá'u'lláh as the "Days of Stress" (Ayyám-i-Shidád).

A third historic site was purchased in the city of Adrianople on the European mainland during the second phase of the Crusade. It was a garden where a house had once stood in which Bahá'u'lláh had lived for most of the first six months of His stay in Edirne.

Election of the first National Assembly of Turkey had to be carried on by mailed ballots because difficulties visited upon the Faith in that country prevented the holding of the Convention. Hand of the Cause Dhikru'lláh Khádem, officially representing the Hands of the Cause, was able to visit Turkey for the



National Spiritual Assembly of the Bahá'ís of India, 1962–1963. Hand of the Cause Shu'á'u'lláh 'Alá'í is seated in the centre.

occasion, as did Professor Manúchihr Ḥakím, representing the National Assembly of Persia.

INDIA

India was given many goals in the Crusade. During the first year of the Ten-Year Plan, pioneers arose to open Daman, Goa, Pondicherry, Sikkim, Karikal, Mahé, Diu Island and Bhutan. In 1954, the Guardian asked India to aid in the opening of Tibet and this was accomplished by 1956. India had a share in the consolidation work which led to the formation of the four Regional National Assemblies of Africa: Socotra Island in the North East; Zanzibar, Ruanda-Urundi and the Comoro Islands in Central and East Africa; Madagascar and Mozambique in the South and West; and Gambia and the French Cameroons in North West Africa — these remain as legacies of the Indian Bahá'í Community to that vast and richly-endowed continent.

India also played a preponderating role in the introduction and consolidation of the Faith in South East Asia, leading to the formation of the Regional National Assembly in 1957.

During the Crusade India acquired a site for its future Mashriqu'l-Adhkár near New Delhi, established its Publishing Trust, and, during the last two years of the Ten-Year Plan, electrified the Bahá'í world with news of mass teaching.

The Message of the Hands of the Cause in the Holy Land to the National Conventions of the Bahá'í world at Riḍván, 1962 contained the following poignant paragraph:

> "India, one of the first countries in the world to receive the light of a newly-born Revelation has, during the past year, witnessed a tide of mass conversion not only wholly unprecedented in that country but without parallel anywhere in the entire world during the last one hundred years of Bahá'í history. Since Riḍván 1961 well over thirteen thousand new believers have come into the Faith as a result of the mass teaching campaign carried out in the villages of India by the members of what

was previously a relatively small national community."

This astounding progress started with a conference in a remote village of Samgimanda in the State of Madhya Pradesh in Central India in January 1961. The Faith had already been established there. When it was learned that Hand of the Cause Raḥmatu'lláh Muhájir had arrived in Bombay, a teaching project was organized and a group of teachers, in company with Dr. Muhájir, set out for Madhya Pradesh. Upon learning that Dr. Muhájir desired to hold a conference, word was sent to the Spiritual Assembly of Samgimanda. The report of the Secretary of the National Assembly of India described the events as follows:

"When the Bahá'ís started for Samgimanda on foot and in bullock carts, they did not know what was awaiting them. The approach to the mud huts of the village was decorated with simple coloured papers. A number of villagers came out several miles to receive their guests. By firing gun-shots they proclaimed in their traditional way that important and respected guests were coming to the village. Women, in groups, were chanting welcome songs and hymns. Amid the beating of drums, booming of guns and devotional songs, cries of 'Alláh-u-Abhá' and 'Bahá'u'lláh Jai' were heard. Children of the Bahá'í School, over sixty in number, lined up to receive the Hand of the Cause.

"The conference was publicized within a few hours and attracted over 300 people. In spite of severe cold, this congregation continued well past midnight. It was cold, dark and midnight, but nobody wanted to leave. The Message of God was so attractive, soul-stirring and inspiring that they sat spellbound. Representatives from neighbouring villages did not leave the place till they were assured by the Bahá'ís that they would send somebody to their places to give to the people the reassuring and hope-fostering Message of God."

During the next two years, over 210,000 copies of books and booklets about the Faith were distributed in India and, in addition, many heard of Bahá'u'lláh through simple picture post cards depicting the Teachings — over 332,000 of them were given out. Hundreds of meetings were held, and everywhere the glad tidings were warmly received. What happened in India was a literal fulfillment of the Guardian's prediction that the last phase of the Crusade would witness "an upsurge of enthusiasm and consecration before which every single as well as collective exploit, associated with any of the three previous phases, will pale."

Many stories of love, devotion and steadfastness could be told about those two glorious years when the star of India rose so high, shedding so promising a light on the future. But nothing more eloquently tells the story than the following statistics:

	February, 1961	February, 1963
Number of Assemblies	58	675
Number of groups	35	1,341
Number of isolated centres	50	433
Total number of centres	143	2,449
Number of believers	850	65,355

So great was the impetus of mass teaching that two-and-one-half months later at Riḍván, twelve thousand new souls had been added to the rolls, making a total of over 87,000 believers in India residing in over 3,600 centres. The promises of Bahá'u'lláh and the Master, revealed in numerous Tablets about the Indian sub-continent, were at long last in process of fulfillment.

PÁKISTÁN

At the start of the Crusade, Pákistán was administered by the National Spiritual Assembly of India, Pákistán and Burma. The Guardian's Plan called for both Burma and Pákistán to form separate National Assemblies, and Pákistán was first to achieve this with the calling of its first Convention in Karachi on April 27–30, 1957. Hand of the Cause Shu'á'u'lláh 'Alá'í was the Guardian's personal representative and Messrs. Isfandiyár Bakhtiárí and Ghulám-Ḥusayn Amreliwala represented the National Assembly of India, Pákistán and Burma.

With the formation of the Pákistán National



National Spiritual Assembly of the Bahá'ís of Pákistán, 1962–1963.

Assembly, the Guardian announced a subsidiary Six-Year Plan aimed at the further consolidation of the Faith in that country. Soon, twenty-one acres of land in Deh Ibrahim Hyderi, Karachi, were purchased as a Temple site, and on May 28, 1958, the National Assembly was incorporated, making it possible to transfer title to the Temple site to its own name. By the end of the Crusade, the Pákistán Community had, in spite of serious difficulties, swelled its ranks to include 17 Local Assemblies, 13 groups and 7 isolated centres. The community had also acquired its Temple site, Ḥaẓíratu'l-Quds, and national endowment.

BURMA

The Bahá'í Community of Burma is one of the oldest in the world. In 1878, Siyyid Muṣṭafá Rúmí (elevated posthumously to the rank of Hand of the Cause) went there from India with Jamál Effendi, who had been sent by Bahá'u'lláh to that part of the world, and established the Cause there. The Bahá'ís of Burma were constantly sustained and encouraged by 'Abdu'l-Bahá and signally honoured by Him when He accepted their loving offering of the marble sarcophagus in which the Holy Dust of the Báb now lies eternally at rest.

The Guardian himself fixed Riḍván, 1959 as the date for the formation of the National Spiritual Assembly in Burma, and the Hands of the Cause sent as their official representative Hand of the Cause Jináb-i-Ṭarázu'lláh Samandarí to be present on that occasion. When the Convention was called to order in Rangoon on April 24, 1959 by G. Murtaza 'Alí, representative of the sponsoring National Spiritual Assembly of India and Burma, all nineteen delegates were in attendance.

The homefront in Burma was expanded to include at the end of the Crusade 11 Local Spiritual Assemblies, 8 groups and 6 isolated centres. Burma had also acquired its Ḥaẓíratu'l-Quds, its Temple site and its endowment.



National Spiritual Assembly of the Bahá'ís of Burma, 1961–1962.

CEYLON

One of the pillars of the Universal House of Justice last to be erected during the Crusade was the National Spiritual Assembly of Ceylon. The inaugural Convention was held in Colombo at Riḍván, 1962. Hand of the Cause Shu'á'u'lláh 'Alá'í represented the Hands of the Cause and Ghulám-Ḥusayn Amreliwala represented the National Spiritual Assembly of India.

By the following Riḍván, Ceylon could count 20 Local Spiritual Assemblies, 14 groups and 10 isolated centres, and it had acquired its endowment land and its Ḥaẓíratu'l-Quds.

SOUTH EAST ASIA

The Guardian summoned the National Spiritual Assemblies of India, Pákistán and Burma, the United States, Persia, and Australia and New Zealand to consolidate seven areas already opened to the Faith. Borneo, Indo-China, Indonesia, Malaya, Sarawak, Siam, the Andaman and Nicobar Islands were assigned to India; the Philippine Islands, Dutch New Guinea and seven virgin territories and islands were assigned to the United States; Australia was assigned responsibility for Mentawai and Cocos Islands and Portuguese Timor; Brunei was assigned to Persia. To India, the beloved Guardian gave responsibility for bringing the new Regional Spiritual Assembly of South East Asia into being; to provide it with a national Ḥaẓíratu'l-Quds in Djakarta and a national endowment. To India and Australia jointly he gave responsibility for the translation of Bahá'í literature into forty Asian and Pacific languages, six of which belonged to South East Asia — Annamese, Javanese, Kaili, Mentawai, Nicobarese and Thai.

When the Crusade began there were but three Local Spiritual Assemblies — Singapore, Kuching (Sarawak) and Solano (Philippines), and a total of not more than ten localities having Bahá'í residents. The Guardian's announcement at Riḍván, 1955 that a Regional Spiritual Assembly would be established for South East Asia in 1957 provided



National Spiritual Assembly of the Bahá'ís of South East Asia, 1962–1963.

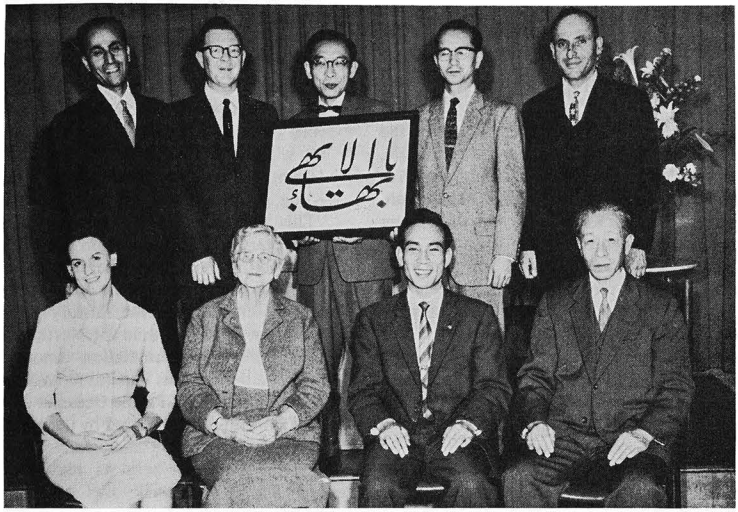
a stimulus for the victories which were to follow, raising the number of Local Assemblies in that Region to 13 by 1956 — 5 in Indonesia, 4 in Malaya, 2 in the Philippines, and one each in Sarawak and Vietnam.

The South East Asia Teaching Conference held in Djakarta on August 15–18, 1956 proved to be a turning point for the Faith in the Region, initiating a series of victories which gathered an astonishing momentum in the years which followed. Significant achievements came in the months before Riḍván, 1957: the formation of the first Local Spiritual Assembly in Brunei, two additional Assemblies in Mentawai, and one each in Vietnam and the Philippine Islands, the incorporation of four Assemblies, and the recognition of the Bahá'í marriage certificate by the Indonesian authorities.

The first Convention of the Bahá'ís of South East Asia was convened in Djakarta on April 30, 1957 when Hand of the Cause 'Alí Akbar Furútan was the Guardian's personal representative and Mr. Mihdí Ṣamímí represented the sponsoring National Assembly of India and Burma. A subsidiary Six-Year Plan calling for many new goals was given to the Convention, but great as were the tasks assigned, the Guardian's Message made clear the capacity of the Region to respond:

> "By virtue of its vastness, its heterogeneous character, its geographical position, bridging the gulf separating the Bahá'í communities now firmly established in both the northern and southern regions of the Pacific Ocean, the spiritual receptivity of many of its inhabitants, and the role which they are destined to play in the future shaping of the affairs of mankind, this vast area ... is bound ... to exercise a far-reaching influence on the future destinies of the World Bahá'í Community ..."

Immediately after the first Convention the National Assembly formulated in detail the goals to be achieved in each territory within the Six-Year Plan; appointed one Regional and six Area Teaching and Assembly Development Committees; established funds for regional and international purposes; announced Djakarta as the place chosen by the Guardian



National Spiritual Assembly of the Bahá'ís of North East Asia, 1962–1963.

for the Temple site; asked Mentawai, Djakarta, Saigon and Kuching to hold Bahá'í summer schools in the coming year; determined to translate and publish Bahá'í literature in all the languages in which the Bible is published in South East Asia and to increase the amount of literature available. The Temple site, a piece of land about twenty-seven kilometres from Djakarta, was acquired in October, 1957, and many other victories followed.

Mass teaching in South East Asia began in Indonesia where, in the two years 1957–1959, the number of Bahá'ís trebled. In the year 1958–1959 alone, localities with believers increased from 30 to 150, and in Java from 8 to 97. Victories even more thrilling were being won in Mentawai in the swift acceptance of the Faith by native peoples and in the founding of seven Bahá'í schools for children. It should be recalled that, until 1950, there had not been a single Bahá'í in all Indonesia.

Soon mass teaching was to take place in many other places in South East Asia. By December, 1962 Vietnam was able to report a total of over 3,000 believers, and by the next Riḍván they had formed 133 Local Assemblies and there were at least 27 groups in addition. In the Philippines, too, where for most of the Crusade there had been a static Bahá'í population of only about 200 in 40 centres, by July, 1962 they could count 1600 Bahá'ís in 182 localities. In Sarawak and Brunei, six thousand believers were added to the rolls in a four-month period in 1962. At the end of the Crusade, Sarawak had 51 Assemblies and 19 groups; Brunei 18 Assemblies and 6 groups.

All told, there were well over 750 Bahá'í centres in South East Asia at the time of the Most Great Jubilee, and over half these had formed Local Spiritual Assemblies.

The Guardian's Riḍván Message in 1957 had alluded to the Pacific area as a place where "Bahá'í exploits bid fair to outshine the feats achieved in any other ocean, and indeed in every continent of the globe, now competing for the palm of victory with the African continent itself . . ." Although the rise of the Faith in the Pacific was everywhere glorious, South East Asia outran its sister communities, brought untold joy to the Guardian's heart,

and in the closing months of the Crusade rivalled Central and East Africa and India.

NORTH EAST ASIA

North East Asia, until brought within the world-wide compass of the Ten-Year Crusade, had developed very little within the Administrative Order of the Faith of Bahá'u'lláh. Although Japan, Korea, Taiwan and Hong Kong had all been opened to the Faith, only one locality, Tokyo, had its Local Assembly in 1953. Except for Hong Kong, which was assigned to the British National Assembly for consolidation, all North East Asia was primarily the responsibility of the United States National Spiritual Assembly ". . . completing thereby the full circle of the world-wide obligations devolving upon a community invested with spiritual primacy . . ."

Macau was opened in October, 1953 but due to the military and political situation, the other territories could not be settled. On December 19, 1954 the first goal of the Crusade in Japan was achieved with the purchase of the national Ḥaẓíratu'l-Quds in Tokyo, and another goal was completed with the incorporation of the Tokyo Assembly on April 22, 1955.

Resolved to give impetus to the formation of Local Assemblies needed as a foundation for the projected National Assembly in 1957, the United States Asia Teaching Committee, in collaboration with the Tokyo Spiritual Assembly, summoned an Asia Teaching Conference for September 23–25, 1955 in Nikko, Japan. The Guardian attached such importance to this Conference that he sent Hand of the Cause Dhikru'lláh Khádem to attend it. His words instilled an all-pervading love, unity and aspiration to fulfill the hopes cherished by the beloved Guardian. The Conference generated the enthusiasm which resulted in the formation of six new Local Assemblies in Japan at Riḍván, 1956, while in Korea, Taiwan and Hong Kong, four additional Assemblies were elected. These Assemblies, together with the two already in existence in Japan, participated in the election of the nineteen delegates who elected the first Regional Spiritual Assembly of North East Asia.

To the first Convention held in Tokyo on April 27–29, 1957 the beloved Guardian addressed these words:

> "With feelings of exultation, joy and pride I hail the convocation of this history-making Convention of the Bahá'ís of North East Asia, paving the way for the emergence of a Regional Spiritual Assembly with an area of jurisdiction embracing Japan, Korea, Formosa, Macau, Hong Kong, Hainan Island and Sakhalin Island.
> "This auspicious event, which posterity will regard as the culmination of a process initiated, half a century ago, in the capital city of Japan . . . marks the opening of the second chapter in the history of the evolution of His Faith in the North Pacific area. Such a consummation cannot fail to lend a tremendous impetus to its onward march in the entire Pacific Ocean . . ."

The Convention was blessed by the presence of two Hands of the Cause, Jalál Kházeh, whom the Guardian sent as his personal representative, and their own much-loved Agnes Alexander, recently elevated to this high station. Miss Charlotte Linfoot, representing the United States National Assembly, opened the Convention.

Under the new Regional Spiritual Assembly the teaching work continued and by the end of the Crusade, there were 88 Bahá'í centres in the Region, most of them in Japan and Korea. Whereas in 1953 Tokyo had been the only Local Assembly, there were now 28: 13 in Japan, 12 in Korea and one each in Taiwan, Macau and Hong Kong. The developments which took place in Korea in the closing months of the Ten-Year Crusade are worthy of special mention.

KOREA

Shortly after the close of the Crusade, the National Teaching Committee was able to report that whereas at the beginning of the Guardian's 1957 Six-Year Subsidiary Plan for the North East Asia Region there were two Local Spiritual Assemblies in all Korea, now there were 27. It was all made possible by the remarkable mass teaching programme in the closing three months of the Ten-Year Plan.

On January 26, 1963 Hand of the Cause Raḥmatu'lláh Muhájir arrived in Korea and was able to assist the believers in launching an

intensive teaching campaign, with the object of enrolling 1,000 believers in two months. The goal was exceeded in the first month, and by Riḍván, 2,047 had accepted the Faith and many others were ready to follow.

In the interim, an additional impetus had been lent by Hand of the Cause Agnes Alexander (in her eighties) who made the long journey from Japan in order to visit mass teaching centres in Kajo, Taegu, Kyongju, Pusan and Seoul.

More than eighty believers attended the first Teacher Training Institute held in Taegu on April 4–7, 1963 and the promise of greater victories in Korea appeared very bright.

AUSTRALIA AND NEW ZEALAND

At the inception of the World Crusade, Australia and New Zealand had had nineteen years of experience as an independent community, and could claim the eighth oldest National Assembly in the Bahá'í world. At that time there were 71 localities where Bahá'ís resided and 16 of these had Local Assemblies, 14 of which were in Australia.

To this Regional National Assembly the Guardian assigned a significant and ambitious share of the Crusade goals. In addition to the four virgin territories and four consolidation territories and the fourteen Pacific languages for which Australia took responsibility, there were three territories to open in South East Asia: Mentawai, Cocos Islands, and Portuguese Timor. New Zealand and Tasmania were to be consolidated, and a new National Assembly brought into being and incorporated in New Zealand with its own national Ḥaẓíratu'l-Quds and endowment. The number of Local Assemblies and localities was to be doubled, and finally the site of the Mashriqu'l-Adhkár was to be acquired in or near Sydney. This latter goal was accomplished during the first year of the Crusade.

The Ḥaẓíratu'l-Quds in Auckland, New Zealand was acquired in October, 1954 and at the following Convention, Riḍván, 1955 the friends were enthralled to learn that the Guardian had designated 1957 as the year in which New Zealand would form its own National Assembly. New Zealand's national endowment was purchased in New Plymouth in August, 1956.

Meanwhile, the land acquired in Sydney for the Temple site was repossessed for Government use, and a new site was acquired in February, 1956. This was the place where the Mother Temple of the Antipodes was to be constructed during the closing years of the Crusade, a seven-acre plot about nineteen miles from Sydney on Mona Vale Road, having an elevation of about seven hundred feet and an extensive view of the coast.

The official announcement of the plan to build the Australian Temple during the Ten-Year Crusade was withheld until the 1957 Convention. Detailed drawings of the selected design were unveiled to the delighted friends. On Sunday morning the believers visited the site and saw the place where the Temple would be constructed and offered prayers of thanksgiving and praise.

The message which the beloved Guardian sent to the Australian Bahá'ís on July 19, 1957 — the last they would ever receive from him — unfolded a breath-taking vista across the Pacific, "that vast area of the globe — an area endowed with unimaginable potentialities, and which, owing to its strategic position, is bound to feel the impact of world-shaking forces and to shape to a marked degree, through the experience gained by its peoples in the school of adversity, the destinies of mankind.

"The emergence of a new Regional Spiritual Assembly in the North Pacific area . . . may be said to have, at long last, established a spiritual axis extending from the Antipodes to the northern islands of the Pacific Ocean — an axis whose northern and southern poles will act as powerful magnets, endowed with exceptional spiritual potency, and towards which other younger and less experienced communities will tend for some time to gravitate."

The beloved Guardian then defined Australia's "twofold task." "The one aims at consolidation, the multiplication and expan-



National Spiritual Assembly of the Bahá'ís of Australia, 1959–1960.

sion of the institutions so laboriously erected" throughout the Commonwealth of Australia and in the islands "beyond its confines . . . , while the other is designed to forge fresh links with its sister communities, and particularly those situated in the North, in anticipation of the Mission which the newly-fledged Bahá'í communities, now rapidly multiplying throughout the length and breadth of that area, are destined and are collectively called upon to discharge."

The Crusade goal of doubling localities and Assemblies on the homefront was exceeded. By Riḍván, 1963 there were 119 localities in Australia where Bahá'ís resided; 31 of these had Local Spiritual Assemblies of which 19 were incorporated.

NEW ZEALAND

The first Convention of the Bahá'ís of New Zealand was held in the Ḥaẓíratu'l-Quds in Auckland on April 26–28, 1957. Hand of the Cause Clara Dunn attended as the personal representative of the Guardian and read his message to the delegates and friends. The sponsoring National Spiritual Assembly of Australia and New Zealand was represented by its chairman, Mr. Collis Featherstone. Fifty-one believers were present, including all nine delegates and ten believers from Australia.

The infant community of New Zealand began its independent life with zest and dedication. The goal which the Guardian had set of finding a Temple site was accomplished in 1958 and on 10 September of that same year the National Spiritual Assembly was incorporated.

New Zealand was able to more than double the number of its Bahá'í centres during the Crusade. Starting with 18 in 1953, ten years later there were 38. The number of Assemblies was increased from two to four.



National Spiritual Assembly of the Bahá'ís of New Zealand, 1961–1962.
Hand of the Cause Collis Featherstone is shown on the left.

THE SOUTH PACIFIC

The World Crusade goals in the Pacific were eighteen in all, and in 1953 only three islands had had any contact with the Faith. To Australia and New Zealand were assigned the Admiralty, Loyalty, New Hebrides and Society Islands, Fiji, New Caledonia, Bismarck Archipelago and Australian New Guinea; to Central America were assigned the Gilbert and Ellice and Marshall Islands, and the Tuamotu Archipelago; to Canada, the Marquesas and Samoa; to the United States, Caroline and Tonga Islands; to Persia, the Solomon Islands; to India, the Marianas; and to South America, the Cook Islands. Not only were these islands to receive the Message of Bahá'u'lláh, but a Regional Spiritual Assembly of the South Pacific was to be formed under the aegis of the United States National Assembly, with national headquarters and endowment established in Suva, Fiji.

In the beginning, progress was very slow; it was difficult to live, to find a way of teaching the island people, and often hard to overcome suspicion and obstruction. But by Riḍván, 1955 groups of three and four had been established in Samoa, Tahiti, the Solomons and New Hebrides; and the first Fijian, Gilbertese, Cook Islands and New Caledonian Bahá'ís had been enrolled.

Early in 1954 a search was begun in Suva for the Ḥaẓíratu'l-Quds for the South Pacific and after much effort a modest house was found in a good neighbourhood. This soon became the centre for Bahá'í travellers to and from the Islands, and over the years this community was enriched by many visitors and resident teachers. In mid-1958 a half-acre of land overlooking the harbour at Suva was acquired as a national endowment. Bahá'í schools — one at Tuarabu in the Gilberts and the other at Port Vila in the New Hebrides — became two of the five Bahá'í schools in the Pacific Region. The one at Tuarabu won Government recognition, and graduates of the Núr School in Port Vila are accepted for high school education in Australia.



National Spiritual Assembly of the Bahá'ís of the South Pacific Islands, 1962–1963. (Two members not shown in the photograph.)

In 1957 the Solomon and Samoan Islands achieved Local Assemblies in Honiara and Apia, and in 1958 Tonga, the Society Islands and Bismarck Archipelago also reached their goal of establishing Local Assemblies. Thus, in 1958 when the Hands in the Holy Land made their joyful announcement that the Guardian had chosen Riḍván, 1959 as the time for the election of the Regional Assembly, there were twelve Local Assemblies in nine island groups.

Shoghi Effendi had allocated nineteen delegates to the South Pacific Region, and jurisdiction of its Regional Assembly was to include ten island groups: Samoa, Fiji, New Caledonia, New Hebrides, Loyalty, Gilbert and Ellice, Marshall, Cook, Solomon, and Tonga Islands. The Convention was held on April 23–25, 1959 in Suva and was preceded by a one-day teaching conference. Hand of the Cause Collis Featherstone officially represented the Hands of the Faith. The Convention was opened by Mrs. Margery McCormick, representing the United States National Assembly.

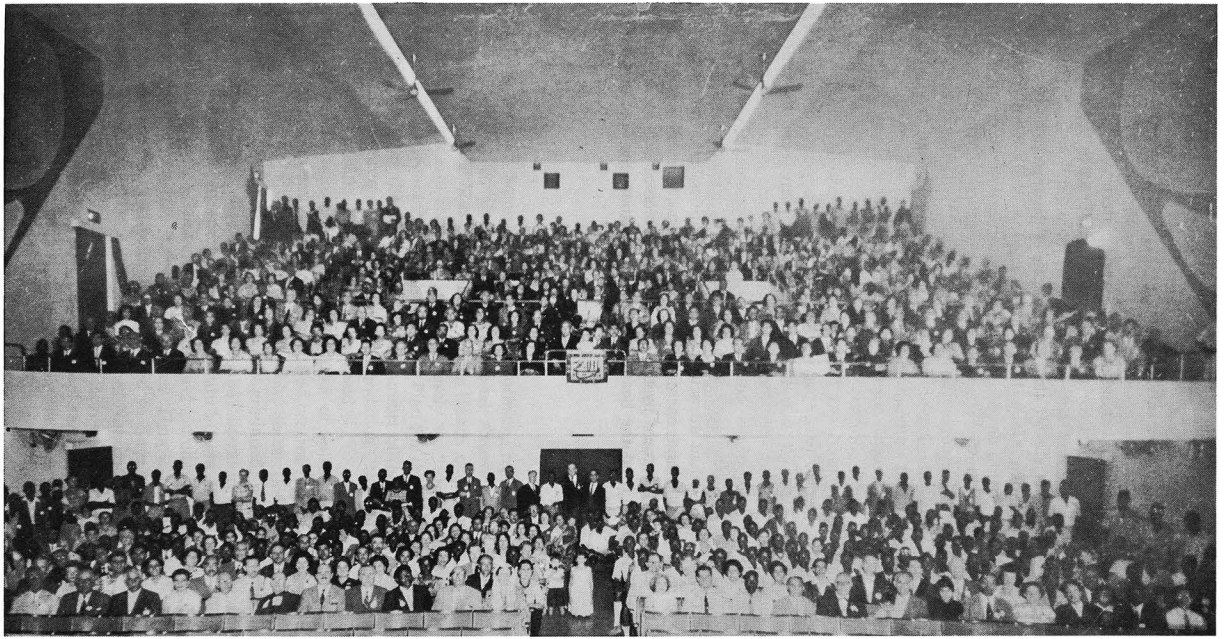
The Hands called upon the new Regional Assembly to "form a supplementary Four-Year Plan for the purpose of rapidly swelling the number of the adherents of the Faith . . . ; consolidating the historic work already achieved . . . ; markedly increasing the number of Spiritual Assemblies, groups, and isolated centres . . . ; incorporating, wherever possible, those Local Assemblies which are firmly grounded; multiplying the translations of Bahá'í literature . . . ; founding additional Ḥaẓíratu'l-Quds, Bahá'í schools, and summer schools; purchasing the site of the future Mother Temple of the South Pacific to be erected in Suva; and inaugurating an independent National Fund."

By Riḍván, 1963 most of these goals were accomplished, including the purchase of a Temple site near Suva. The number of Bahá'í centres was increased to 127, which included 36 Local Spiritual Assemblies and 45 groups.

THE kaleidoscope of the World Crusade, crammed with vigorous action, heroic sacrifice, superb co-operation under inspired leadership, ranging over so vast an area — the surface of the planet itself — and a period of ten uninterrupted years, must surely be unique in the annals of mankind. Its import for the future of humanity will be assessed only as the creative forces released by it exert their influence on the course of human affairs, but some indication of the magnitude of its historic role may be had by a contemplation of its immediate effects upon the community of the Most Great Name. At the beginning of the Crusade the Bahá'í World Community was small, obscure, inexperienced, largely unconscious of its destiny and confined to twelve national administrative units. At the end of the Crusade it had spread to all parts of the earth, established fifty-six national administrative bodies, several thousand local ones and had seen the beginning of that entry into the Cause "by troops" foretold by the Author of the Divine Plan. It had attracted the attention of both friends and enemies and had been the subject of comment by the press of the world. It had tasted the heady fruits of victory in the service of God, survived disaster and deprivation, learned to organize and finance from its own resources enterprises on a global scale, and had, moreover, realized the final structure of its Administrative Order "the very pattern of the New World Order destined to embrace in the fullness of time the whole of mankind."

In spite of the appalling loss it had sustained in the passing of its beloved Guardian and guide, its future was yet bright, for the Divine Covenant was still inviolate, the assurance and reality of Divine guidance — the unique and distinguishing feature of this Dispensation — remained with men.

No account of this glorious episode could ever record in detail every heroic act, every sacrifice, every last desperate venture of the Knights of the Lord, the pioneers, the teachers, the administrators who gave their all, even life itself in some instances, to win some high impossible peak for their Guardian. This knowledge is with God alone "the only Assayer of entities" and the reward was in the doing, knowing that it brought joy to the heart of "the blessed and sacred bough", their beloved Guardian, the Sign of God on earth.



First Intercontinental Conference at the midway point of the Ten Year Plan held in Kampala, Uganda.

VII

FIVE INTERCONTINENTAL CONFERENCES 1958

January	Kampala, Uganda	May	Wilmette, U.S.A.
March	Sydney, Australia	July	Frankfurt, Germany
September	Djakarta, Indonesia and Singapore, Malaya		

By MARION HOFMAN

ANNOUNCEMENT BY THE GUARDIAN OF CONVOCATION OF FIVE INTERCONTINENTAL CONFERENCES

ON the occasion of the fifth anniversary of the opening of the memorable Holy Year associated with the Centenary celebrations of the birth of the Mission of Bahá'u'lláh in the Síyáh-Chál of Ṭihrán—an anniversary falling only a few months before the decade-long global Spiritual Crusade, on which the entire company of His followers have embarked, will have reached its midway point—I feel moved to announce the convocation of a series of Intercontinental Conferences, five in number, to be held successively in Kampala, Uganda, in the heart of the African continent; in the city of Sydney, the oldest Bahá'í centre established in the Antipodes; in Chicago, where the name of Bahá'u'lláh was publicly mentioned for the first time in the western world; in the city of Frankfurt, in the heart of the European continent; and in Djakarta, the capital city of the Republic of Indonesia.

These historic gatherings, which will recall in some of their aspects the four epoch-making Conferences which commemorated the hundredth anniversary of the inception of the Bahá'í Revelation, are to be held respectively in the months of January, March, May, July, and September, under the auspices of the Regional Spiritual Assembly of the Bahá'ís of Central and East Africa, the National Spiritual Assembly of the Bahá'ís of Australia, the National Spiritual Assembly of the Bahá'ís of the United States of America, the National Spiritual Assembly of the Bahá'ís of Germany and Austria, and the Regional Spiritual Assembly of the Bahá'ís of South East Asia.

They are to be convened by the chairmen of the aforementioned Regional and National Spiritual Assemblies for the fivefold purpose of offering humble thanksgiving to the Divine Author of our Faith, Who has graciously enabled His followers, during a period of deepening anxiety and amidst the confusion and uncertainties of a critical phase in the fortunes of mankind, to prosecute uninterruptedly the Ten Year Plan formulated for the execution of the Grand Design conceived by 'Abdu'l-Bahá; of reviewing and celebrating the series of signal victories won so rapidly in the course of each of the campaigns of this world-encircling Crusade; of deliberating on ways and means that will insure its triumphant consummation; and of lending simultaneously a powerful impetus the world over, to the vital process of individual conversion—the pre-eminent purpose underlying the Plan in all its ramifications—and to the construction and completion of the three Mother Temples to be built in the European, the African, and Australian continents. . . .

At these five Intercontinental Conferences the Hands of the Cause, whether previously or recently appointed, particularly those associated with the Conference being held in the continent they represent, as well as members of their Auxiliary Boards, and representatives of the Regional and National Spiritual Assemblies primarily concerned with the



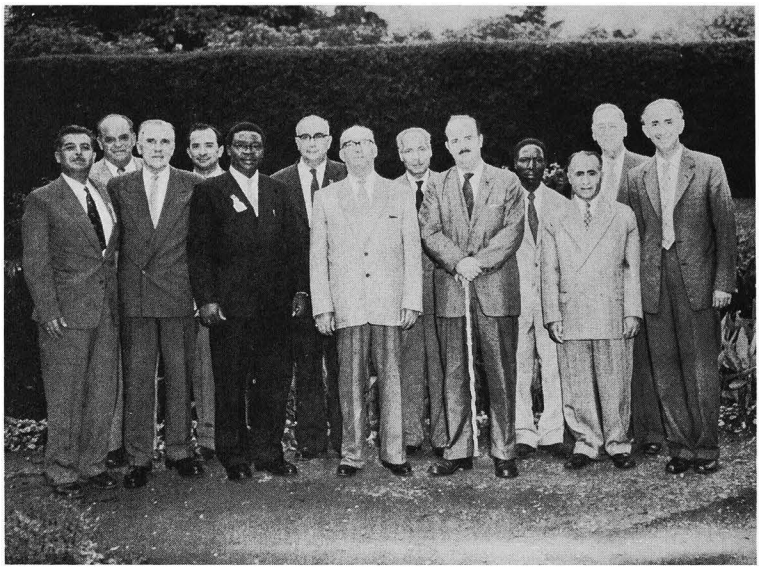
Amatu'l-Bahá Rúḥíyyih Khánum opens the African Intercontinental Conference.



Hand of the Cause William Sears greeting delegates at the beginning of the African Intercontinental Conference.



Bahá'í pioneers in Africa who were present at the Intercontinental Conference.



Hands and Board Members during the Intercontinental Conference in Kampala.

opening of the virgin territories included in the continent to which they belong and of the islands situated in the neighborhood of that continent, as well as all believers, wherever their residence may be, are invited to be present.

To the Kampala Conference a representative of each of the United States, the British, the Persian, the North East African, the Indian and the 'Iráqí National Spiritual Assemblies; to the Chicago Conference a representative of each of the United States, the Canadian, and Latin American National Spiritual Assemblies; to the Frankfurt Conference a representative of each of the British, the German, the Italo-Swiss and the United States National Spiritual Assemblies; and to the Djakarta Conference a representative of each of the United States, the Canadian, the Persian, the Indian, the Australian and the 'Iráqí National Spiritual Assemblies, should be sent in the capacity of an official participant.

Any other members of these Assemblies, as well as any of the members of the newly established National and Regional Spiritual Assemblies, are welcome to be present at these five successive Conferences.

THE GUARDIAN'S REPRESENTATIVES AT THE CONFERENCES

The following five Hands, who, in their capacity as members of the International Bahá'í Council, are closely associated with the rise and development of the institutions of the Faith at its World Centre, have been chosen to act as my special representatives at this second series of Intercontinental Conferences: Amatu'l-Bahá Rúḥíyyih, accompanied by Luṭfu'lláh Ḥakím, member of the International Council, at the Kampala Conference; Mason Remey, at the Sydney Conference; Ugo Giachery, at the Chicago



The gift of the Guardian to the Kampala Temple.

Conference; Amelia Collins, at the Frankfurt Conference; and Leroy Ioas, at the Djakarta Conference.

To three of them, attending the Kampala, the Sydney and the Frankfurt Conferences, I shall entrust a portion of the blessed earth from the inmost Shrine of Bahá'u'lláh, a lock of His precious Hair, and a reproduction of His Portrait, to be exhibited by them to the assembled friends at these Conferences. Two of these representatives will be instructed to deposit, on my behalf, the blessed earth in the foundations of the two Temples to be erected in the African and Australian continents, while the other sacred gifts will be delivered for safe-keeping by these representatives to the Central and East African Regional Assembly and the Australian and German National Spiritual Assemblies. A fourth portrait of Bahá'u'lláh will be entrusted to my representative, Leroy Ioas, to be exhibited at the Djakarta Conference, and returned for safe-keeping to the Holy Land, while to Ugo Giachery, representing me at the Chicago Conference, will be assigned the duty of exhibiting the portraits of Bahá'u'lláh and of the Báb, already entrusted to the United States National Spiritual Assembly.

FOURTH PHASE OF TEN YEAR PLAN

The holding of this second series of Intercontinental Conferences, marking the halfway point of the greatest Crusade ever embarked upon for the propagation of the Faith of Bahá'u'lláh in both the eastern and western hemispheres, signalizes the opening of the fourth phase of the Ten Year Plan. . . .
(*From the October*, 1957, *letter of Shoghi Effendi.*)



Bahá'ís gathered at Temple site.



Temple Foundation Ceremony.

THE INTERCONTINENTAL CONFERENCE IN KAMPALA, UGANDA

JANUARY 23–28, 1958

It was to Kampala that the beloved Guardian sent Amatu'l-Bahá Rúḥíyyih Khánum, accompanied by Dr. Luṭfu'lláh Ḥakím, member of the International Council. Poignant indeed was her presence—"the heart, the light, the life" of all the sessions. "A magnet to the sorrowing Bahá'í world," the Conference attracted believers from the remotest points, from as far as the Caroline and Lofoten Islands. There were five Hands of the Cause in addition to the Guardian's representative—Ṭarázu'lláh Samandarí, Músá Banání, Enoch Olinga, John Robarts and William Sears. There were sixteen Auxiliary Board Members and representatives of the eleven National and Regional Spiritual Assemblies of Central and East Africa, South and West Africa, North West Africa, North East Africa, Britain, the United States, Írán, India, 'Iráq, Arabia, and Japan. A total of nine hundred and fifty believers from thirty-eight countries were in attendance; four hundred and fifty were African Bahá'ís, and over three hundred were Persian.

Meeting in Kampala's newest cinema, the Conference was greeted by Mr. Banání, Africa's precious Hand, and convened by Mr. 'Alí Nakhjavání. Through every session ran the remembrance of the Guardian. "Who can doubt that Shoghi Effendi will be viewed by posterity as the true conqueror of Africa?" asked the Hands in the Holy Land in their Conference message. "I hope that each one of you will go back from this Conference," said Rúḥíyyih Khánum, ... "just like a blazing fire ... and create a worthy memorial to our beloved Guardian."

The afternoon of the first day was devoted, after the reading of prayers, to the silent and solemn viewing, for almost four hours, of the precious gifts sent by the Guardian, above all the Portrait of Bahá'u'lláh. Each believer, as he passed, was anointed with attar of rose by Rúḥíyyih Khánum.

Next day the Crusade map prepared by the Guardian was shown and explained to the friends, and the message sent by the Hands of the Cause in the Holy Land was read. Both were presented by Rúḥíyyih Khánum. Spontaneously the believers, particularly those of Írán, responded with the pouring out of contributions and pledges totalling one hundred thousand pounds sterling, for the furtherance of all aspects of Bahá'í work in Africa.

The fourth day, Sunday, January 26, was devoted to the Mother Temple of Africa, to an account of its origin, design, and construction plans, and to the laying of the foundation stone in the afternoon. It was the Guardian's wish that this ceremony should coincide with the Intercontinental Conference, and he hallowed this historic Mashriqu'l-Adhkár by sending for preservation in its foundations the sacred earth from the Shrine of Bahá'u'lláh and a fragment of plaster from the room of the Báb at Máh-Kú, which were reverently placed by Amatu'l-Bahá Rúḥíyyih Khánum and Músá Banání.

On this day, too, Rúḥíyyih Khánum gave her memorable tribute to the life and achievements of Shoghi Effendi. It evoked from the African Bahá'ís the expression of their deepest feelings. "Africans," said one, "have now determined to do everything, and will leave nothing until everything be brought to completion." This was the message they sent to the revered Hands in Haifa.

As though to crown the love and devotion of the African friends, a twenty-four hour visit to Teso was made by Rúḥíyyih Khánum after the close of the Conference. Here, two hundred miles from Kampala, at the heart of the Faith in Uganda, she shared the traditional life of Africa and brought infinite joy to African hearts.



National Bahá'í Archives, Kampala, Uganda.



Amatu'l-Bahá has lunch with the Bahá'ís at Mengo Social Centre, Kampala.



Bahá'ís from Formosa, Tonga Islands, Japan and Indonesia who attended the Australian Intercontinental Conference.
Hand of the Cause Collis Featherstone second from the right.

THE INTERCONTINENTAL CONFERENCE IN SYDNEY, AUSTRALIA

MARCH 21–24, 1958

The unfoldment of the Faith in Australasia, from the establishment of the first community in Sydney, to the election of the National Spiritual Assembly of New Zealand, coincided with the period of the Guardian's ministry and evoked from him the convening of an Intercontinental Conference in this part of the world. Less than five months after his passing nearly three hundred Bahá'ís from nineteen countries gathered for this great occasion. Among them were native believers from Tonga and the Solomon Islands, representatives of seven other Pacific goals, a Japanese Bahá'í and pioneers from Korea and Formosa to remind the Conference of that "mighty spiritual axis running through the Pacific region" (Message of the Hands), and believers from Australia, New Zealand, South East Asia, Pákistán, Persia, and the United States.

The Guardian had sent as his representative Mr. Charles Mason Remey, Chairman of the International Bahá'í Council and architect of the Mother Temple of Australasia; four other revered Hands were also present — Mrs. Clara Dunn, Miss Agnes Alexander, Mr. Collis Featherstone, and Mr. Dhikru'lláh Khádem. In addition, there were five members of the Auxiliary Boards.

Following the opening of the Conference by Mr. Featherstone, as Chairman of the National Spiritual Assembly of Australia and New Zealand, the message from the Hands in the Holy Land was presented by Mr. Remey.



Hands of the Cause and other friends attending the Australian Intercontinental Conference.



Foundation Ceremony at site of the Australian Bahá'í Temple.

That night, in a "profoundly moving" ceremony at the Ḥaẓíratu'l-Quds, the believers were privileged to view the precious gifts sent by Shoghi Effendi and were anointed with attar of rose by his representative.

On the second afternoon the Conference travelled to Mona Vale to see the work in progress on the Mashriqu'l-Adhkár, and to take part, with members of the public, in the Foundation Ceremony. Here Mr. Remey and Mrs. Dunn placed the sacred earth from the Most Holy Shrine and the plaster from the Báb's cell at Máh-Kú at the centre of the floor where they were sealed in as a poignant link with the Twin Founders of the Faith and its Guardian.

Among the achievements of the Conference were the donation of over thirty thousand pounds to the Temple Fund, gifts for Núr School in the New Hebrides and for other Pacific islands, and the arising of three pioneers for the unoccupied Pacific goals. Consultation between representatives of the National and Regional Assemblies of Australia, New Zealand, North East and South East Asia laid the foundation for future development of this "vast and promising" region.

"These were the outward and visible results, ... but the unseen effects were perhaps the more important," the Chairman remarked in closing. In the words of one report, "the spiritual atmosphere of that Conference was charged with such love and devotion ... that it was an unforgettable experience."



Hand of the Cause Clara Dunn placing a silver casket with the plaster from the prison room occupied by the Báb in Máh-Kú in the foundations of the Mother Temple of the Pacific.



Bahá'ís enter the Conference.

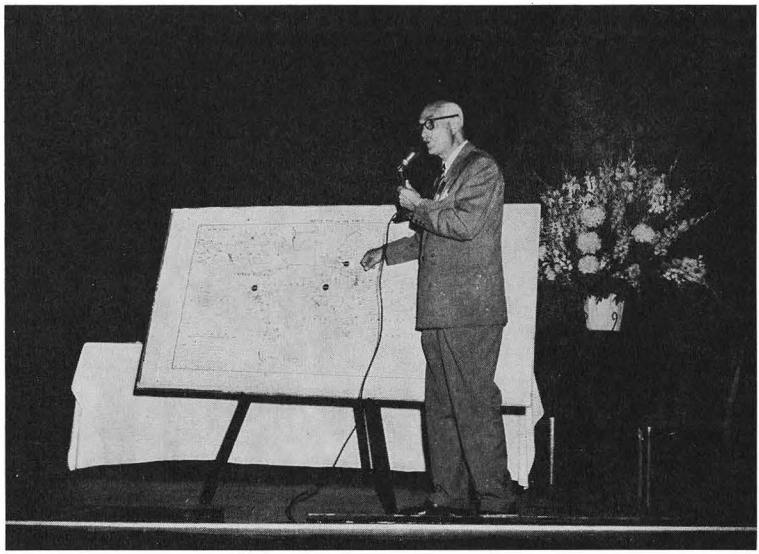
THE INTERCONTINENTAL CONFERENCE IN WILMETTE, ILLINOIS

MAY 2–4, 1958

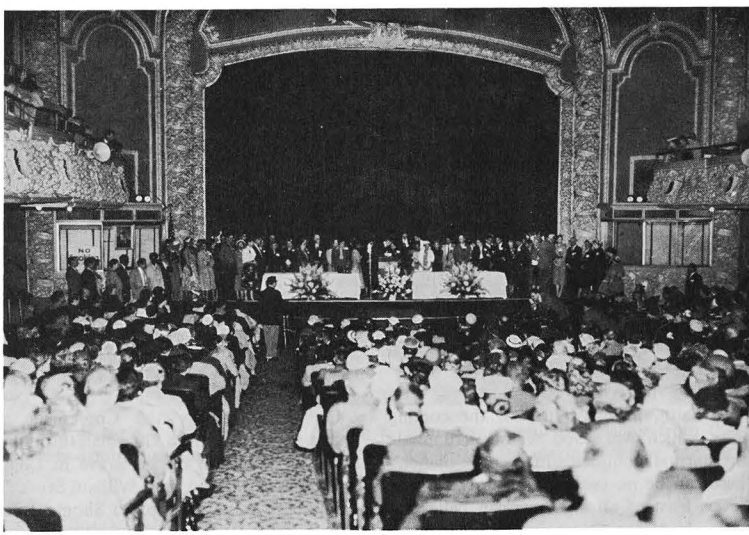
Bahá'ís of the Western Hemisphere, from Alaska to Chile, gathered to the number of one thousand six hundred and sixty in the Eighth Street Theater, Chicago, for the third in this series of Intercontinental Conferences. The consciousness of Shoghi Effendi's summons to the West, at the inception of the Global Crusade, motivated all their sessions. "... These Communities are now called upon," he had written, "... to play a preponderating role in the systematic propagation of the Faith, in the course of the coming decade, which will, God willing, culminate in the spiritual conquest of the entire planet." "There can be no escape from duty for any believer, least of all an American believer," the Hands of the Cause in the Holy Land reminded them.

Under the "inspired leadership" of the Guardian's representative, Dr. Ugo Giachery, "whose intimate loving service" at the Conference touched "all hearts", and guided and invigorated by the wise counsel of other revered Hands—Mr. Horace Holley, Mr. Leroy Ioas, Mr. John Robarts, and Mr. Charles Mason Remey—the Conference reviewed the achievements and remaining needs of the World Crusade in every field of American responsibility.

On the first day the Conference was linked with the beloved Guardian through the laying of a wreath on his grave in London by the revered Hand, Mr. William Sears. The Conference was dedicated to Shoghi Effendi in an address by Mr. Holley, and the message of the Hands in Haifa was read by the



Shoghi Effendi's map at the midway point of the Crusade, explained by Hand of the Cause Ugo Giachery.

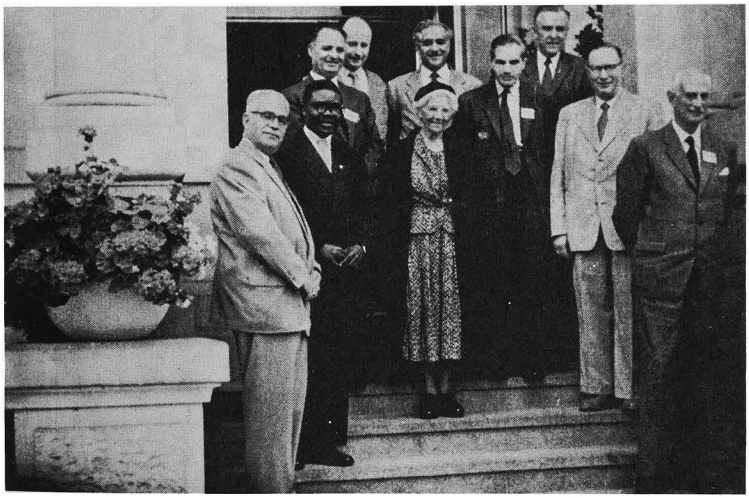


Bahá'ís who offered to pioneer.

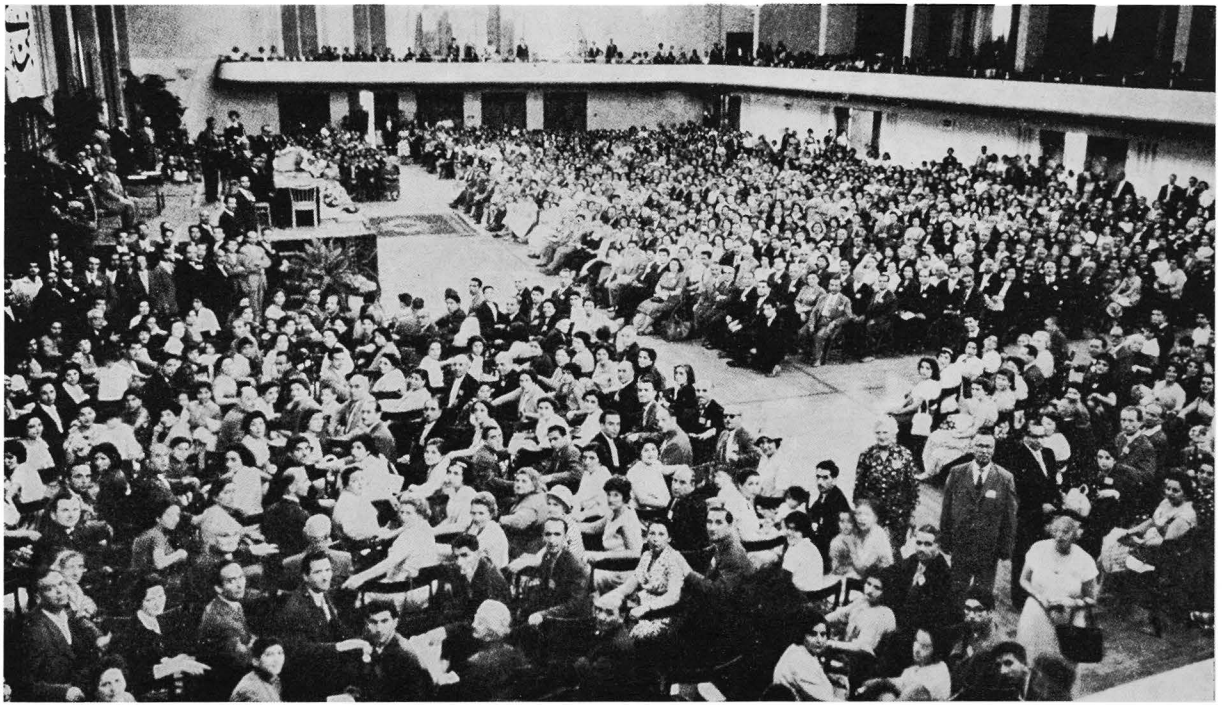
Guardian's representative. That afternoon a Thanksgiving Service in the Temple in Wilmette was followed by the viewing of the Portraits of the Báb and Bahá'u'lláh, shown by Dr. Giachery, who anointed the friends as they passed by. The cherished Hand of the Cause, Mrs. Corinne True, associated with America's Mother Temple since the earliest days, was present during this program.

The second day witnessed the presentation of the Guardian's Crusade map by Dr. Giachery, far-ranging reports of Crusade activity, and the dramatic assembling on the platform of over one hundred and fifty pioneers of the Crusade. Next morning nearly one hundred more pioneers arose to reinforce Crusade goals. Other highlights of this third day were talks on the World Centre and on the construction of Bahá'í Houses of Worship in the Crusade. As Chairman of the United States National Spiritual Assembly, Mr. H. Borrah Kavelin convened and conducted the Conference sessions.

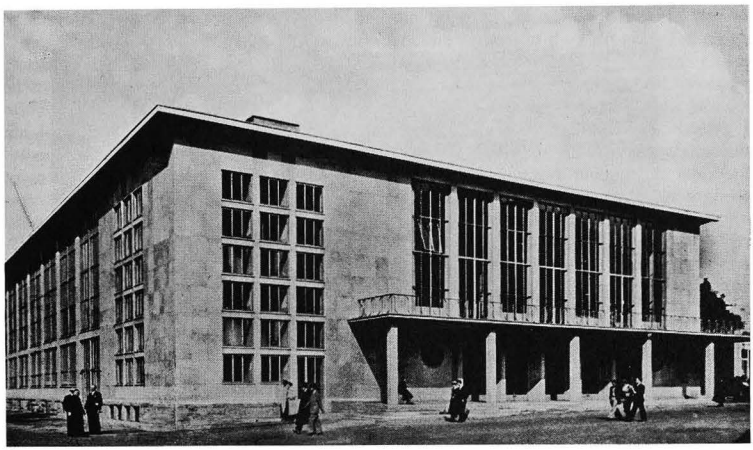
The delegates to this great gathering came from thirty-one countries of the world, and included two members of the International Council—Mrs. Sylvia Ioas and Miss Jessie Revell, thirteen Auxiliary Board Members, and members of some eleven National and Regional Spiritual Assemblies.



Hands of the Cause who attended the European Bahá'í Intercontinental Conference.



Bahá'ís attending the European Intercontinental Conference.



Messe-Kongresshalle, Frankfurt a/M.

THE INTERCONTINENTAL CONFERENCE IN FRANKFURT, GERMANY

JULY 25–29, 1958

Bahá'ís of East and West assembled at the Congress Hall, in Messegelande, Frankfurt, in mighty witness to the power of Bahá'u'lláh's Covenant to bring on a world scale the enduring unity of all races and nations. It was the largest of the five Intercontinental Conferences, with nearly twenty-three hundred believers from fifty-seven countries, over half of them from Írán. By the time of its meeting the Cause of God had come through the "ordeal by fire" created by the death of its loved Guardian. In the words of the Hands in the Holy Land: "We thank Him (Bahá'u'lláh) now not only ... for the bounties bestowed during the first five years of this World Crusade, but for the measure of sure protection ... poured upon us since the beloved Guardian's passing ... What the Guardian built endures and will endure, a living organism, throughout the stages in the evolution of our Faith which lie ahead."

The Conference was blessed by the presence of the Guardian's representative, Mrs. Amelia Collins, who crowned a lifetime of service in the example and inspiration she brought to all the sessions. Ten other Hands of the Cause bountifully enriched the Conference—Ḥasan Balyuzi, Músá Banání, John Ferraby, Dr. Ugo Giachery, Dr. Hermann Grossmann, Jalál Kházeh from the World Centre, Dhikru'lláh Khádem, Dr. Adelbert Mühlschlegel, Enoch Olinga, and John Robarts. From four continents came nineteen Auxiliary Board Members, while sixteen National and Regional Assemblies were represented. The Conference was convened by Dr. Mühlschlegel, Chairman of the National Spiritual Assembly of Germany and Austria.

The first day opened with a stirring tribute to Shoghi Effendi by Mrs. Collins, followed by her reading of the message to the Conference from the Hands in the Holy Land, which was translated into German and Persian by Dr. Grossmann and Mr. Kházeh. Greetings from all the Hands heightened the believers' emotion of love for the Guardian and desire



Bahá'ís who offered to pioneer during the European Intercontinental Conference.

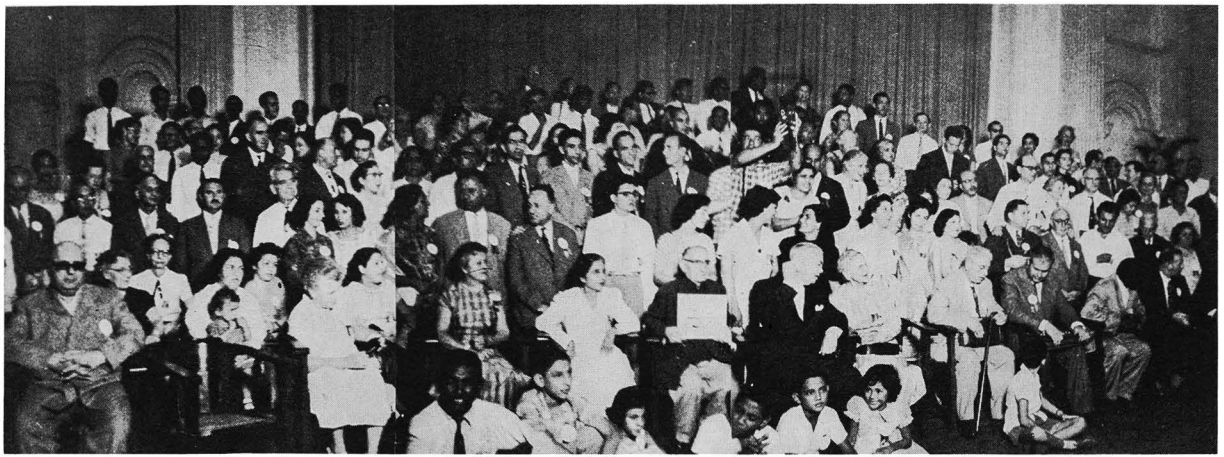
to fulfill his every wish. On the second day Mr. Ferraby presented the Guardian's map of the World Crusade, and a review of victories received embodiment in the presentation to the Conference of Board Members, National Assembly representatives, and forty-eight Knights of Bahá'u'lláh. That night the Mother Temple of Europe was the theme of a session addressed by the architect, Mr. Teuto Rocholl, and spokesmen for the German National Assembly.

The third day, mid-point of the Conference, brought sacred hours of re-dedication as for more than four hours the believers viewed the Portraits of Bahá'u'lláh and the other precious gifts sent by the Guardian, and were anointed by his personal representative. The experience was consummated that night in a Unity Feast and a devotional program of thanksgiving.

Two great tasks challenged the Conference—the provision of funds to enable the early commencement of the European Temple, and the arising of pioneers to reinforce Crusade goals and win the many Local Assemblies required in Europe. Both tasks were gloriously shouldered by the Conference, during the remaining two days. A million Deutsche marks were poured out and pledged for the Temple Building Fund, and, in dramatic sessions, a total of one hundred and thirty-three pioneers volunteered. The Conference had truly redeemed its pledge to "prove our love and devotion" to Shoghi Effendi "by accomplishing all remaining goals . . ." "To win one smile from the Guardian is enough to take you through a whole year of pioneering," said Mrs. Collins in closing this historic meeting, "and I am sure you won the first smile today!"



Victoria Memorial Hall, Singapore, Malaya where the fifth Conference of the midway point of the Ten Year Crusade was held.



Hands of the Cause and other friends attending the Asian Intercontinental Bahá'í Conference.

THE INTERCONTINENTAL CONFERENCE IN DJAKARTA AND SINGAPORE

SEPT. 21–29, 1958

The last of the Intercontinental Conferences was destined, in an unexpected way, to have enormous impact on the future of the Faith in Indonesia. Called by the Guardian in Djakarta, it began with a crisis which, within a single week, lifted the Cause out of obscurity, and made every echelon of government aware of its being. It was withdrawal of the permit to hold the Conference, just a week before its convening, which had this result; but even more important for the Bahá'ís themselves was the fact that, by moving the Conference to Singapore, the native believers in both Indonesia and Malaya were enabled to meet the Guardian's representative—the revered Hand and Secretary of the International Bahá'í Council, Mr. Leroy Ioas—and other Hands of the Cause, view the wondrous portrait of Bahá'u'lláh, and experience the spirit of this unique gathering. As Mr. Ioas said: "This Conference is so important it had to be held in two cities," and he also pointed out that more races and religions were represented than in any of the previous conferences.

From the moment of his arrival on September 21, Mr. Ioas was plunged into negotiations. Nevertheless, he found two days to meet the three hundred Indonesian friends, who were pouring in from all corners of the island Republic, and who received their great disappointment as a sacrifice they could make for the progress of the Faith. Mr. Ioas spoke to them in the Bahá'í Hall and anointed



Some of those who responded to the call of Shoghi Effendi for pioneers.

them with attar of rose as each of these souls, so precious to God, passed into the flower-decked room where the sacred Portrait reposed.

On September 23, chartered planes carried the delegates to Singapore, earliest among them Mrs. Fozdar and her sons, on whom had fallen the making of new arrangements. On the evening of September 26, the Feast of Mashíyyat was celebrated by the one hundred and eighty delegates in the beautiful home of Mrs. George Lee.

The three-day Conference, September 27–29, was held in the Victoria Memorial Town Hall of Singapore. Present were the Guardian's representative; eight other Hands of the Cause—Mr. Samandarí, Miss Alexander, Mr. 'Alá'í, Mr. Faizí, Dr. Varqá, Mr. Olinga, Mr. Featherstone, and Dr. Muhájir (Mr. Khádem had been in Djakarta, but was called back to Haifa); Mrs. Ioas, member of the International Bahá'í Council; representatives of thirteen National and Regional Spiritual Assemblies—India, Írán, 'Iráq, Australia, United States, Canada, North East Asia, South East Asia, Arabia, Central America, South and West Africa, North West Africa, and New Zealand; twelve members of Auxiliary Boards; nine Knights of Bahá'u'lláh; and believers from thirty-five countries and dependencies. Chairman of the Conference was Mrs. Shirin Fozdar, who was Chairman of the South East Asia Regional Spiritual Assembly.

Reminding the friends at the opening session that "our host at this great gathering is Shoghi Effendi himself", Mr. Ioas read the soul-stirring message to the Conference from the Hands in the Holy Land. How joyfully the native believers heard reference to the destiny of the brown and black races, turning in spiritual camaraderie to Mr. Olinga, the revered Hand who symbolized for them their brothers in Africa!

The afternoon session was memorable for an account of the beloved Guardian given by Mr. Ioas. "So moving was his talk . . . that every eye in the audience was in tears." Later that day Mr. Olinga spoke briefly of the five-fold aims of the Conference, as outlined by the Guardian, and the World Crusade Map was then presented by Mr. Ioas and explained by Mr. Faizí.

That evening the friends shared in the unforgettable and solemn ceremony of viewing the sacred Portrait of Bahá'u'lláh. After being anointed with attar of rose by the Guardian's representative, they passed for two hours before His holy Face.

Next day there were reports from all areas on progress toward their Crusade goals, with special attention given to the Six Year Plan in South East Asia. A call for financial support for the far-reaching goals of this region, such as the purchase of six Ḥaẓíratu'l-Quds in the principal countries and the establishment of nine additional Bahá'í schools, resulted in contributions and pledges to the required total of one hundred and four thousand dollars. Nine pioneers arose in service to the Crusade. The day's sessions were closed by a tribute to the late Dr. K. M. Fozdar.

On the final day the Conference was thrilled to hear from some of the believers who embodied the victories of the Crusade—Chinese Bahá'ís from Sarawak and Brunei, Filipinos, Japanese, Laotian and Cambodian friends—members of the brown and yellow races who were now awakening to the dawn of this New Day. The revered Hands also spoke a few final words to the Conference, and the delegates were silent while, in London, a wreath was laid on their behalf on the beloved Guardian's grave. The moment had come for farewell.

"The spirit of Shoghi Effendi must go with us from this Conference," the Hands in Haifa had told them, "not only with the attendants gathered here but with the believers all over the world, who surely, inwardly if not outwardly, have participated in these five majestic, stirring, creative, commemorative Conferences . . . Shoghi Effendi's love is burning in our hearts, his appeals are still fresh in our ears. The vision he gave us of our present task is clear and perfect; let us keep it forever before our eyes."

VIII

THE INSTITUTION OF THE HANDS OF THE CAUSE OF GOD

By PAUL E. HANEY

THE origin of the Institution of the Hands of the Cause can be found in the Writings of Bahá'u'lláh Himself, and in His appointment of four Hands to serve Him in His own lifetime.[1] In the *Súriy-i-Haykal* He makes the following significant reference to the Hands:

> "Ere long will God raise up through Thee conquering Hands and subduing Helpers who will come forth from behind the veils and will arise to win victory for the Manifestation of God, the All-Merciful, amongst all mankind. They will raise such a cry as to purify all hearts, for thus has it been revealed in a written Tablet."

In the *Tablet of the World* Bahá'u'lláh refers to the Hands of the Cause in words descriptive of the station of servitude to which they are called:

> "Light and glory, greeting and praise be upon the Hands of His Cause, through whom the light of long-suffering hath shone forth and the declaration of authority is proven of God, the Powerful, the Mighty, the Independent; and through whom the sea of bestowal hath moved and the breeze of the favour of God, the Lord of Mankind, hath wafted. We beg of Him — exalted is He — to protect them through His Hosts, to guard them by His dominion and to assist them by His Power which hath conquered all things. The dominion belongs to God, the Maker of Heaven and the King of the Kingdom of Names."

Although the *Will and Testament* of 'Abdu'l-Bahá contains many references to the Hands of the Cause, including explicit definitions of their station and functions, as well as various admonitions addressed to them, the Master did not Himself appoint any additional Hands. He did, however, refer to certain outstanding teachers of the Faith as Hands after their passing, a practice continued by the Guardian during the years preceding his first appointment of living Hands of the Cause.[2]

DEVELOPMENT OF THE INSTITUTION OF THE HANDS BY THE GUARDIAN

It was not until 1951 that Shoghi Effendi, in December of that year, made the following historic announcement:

> HOUR NOW RIPE TAKE LONG INEVITABLY DEFERRED STEP CONFORMITY PROVISIONS 'ABDU'L-BAHÁ'S TESTAMENT CONJUNCTION WITH SIX ABOVE-MENTIONED STEPS THROUGH APPOINTMENT FIRST CONTINGENT HANDS CAUSE GOD, TWELVE IN NUMBER, EQUALLY ALLOCATED HOLY LAND, ASIATIC, AMERICAN, EUROPEAN CONTINENTS STOP INITIAL STEP NOW TAKEN REGARDED PREPARATORY FULL DEVELOPMENT INSTITUTION PROVIDED 'ABDUL-BAHÁ'S WILL, PARALLELED PRELIMINARY MEASURE FORMATION INTERNATIONAL COUNCIL DESTINED CULMINATE EMERGENCE UNIVERSAL HOUSE JUSTICE STOP NASCENT INSTITUTION FORGING FRESH LINKS BINDING RISING WORLD CENTER FAITH TO CONSOLIDATING WORLD COMMUNITY FOLLOWERS MOST GREAT NAME, PAVING WAY ADOPTION SUPPLEMENTARY MEASURES CALCULATED REINFORCE FOUNDATIONS STRUCTURE BAHÁ'Í ADMINISTRATIVE ORDER STOP NOMINATED HANDS COMPRISE, HOLY LAND, SUTHERLAND MAXWELL, MASON REMEY, AMELIA COLLINS, PRESIDENT, VICE PRESIDENT, INTERNATIONAL BAHÁ'Í COUNCIL; CRADLE FAITH, VALÍYU'LLÁH

1 Mullá 'Alí Akbar; Ḥájí Mírzá Muḥammad Taqí; Mírzá Ḥasan, surnamed Adíb; and Mírzá 'Alí Muḥammad, surnamed Shahíd-ibn-i-Shahíd.

2 Dr. J. E. Esslemont (1925); Keith Ransom-Kehler (1933); Martha L. Root (1939); 'Abdu'l-Jalíl Bey Sa'd (1943); Siyyid Muṣṭafá Rúmí (1945); Muḥammad Taqí Isfáhání (1946); Roy C. Wilhelm (1951); Louis G. Gregory (1951); Hyde Dunn (1952).

VARQÁ,TARÁZ'ULLÁH SAMANDARÍ,'ALÍ AKBAR FURÚTAN; AMERICAN CONTINENT, HORACE, HOLLEY, DOROTHY BAKER, LEROY IOAS; EUROPEAN CONTINENT, GEORGE TOWNSHEND, HERMAN GROSSMANN, UGO GIACHERY STOP NINE ELEVATED RANK HAND THREE CONTINENTS OUTSIDE HOLY LAND ADVISED REMAIN PRESENT POSTS CONTINUE DISCHARGE VITAL ADMINISTRATIVE, TEACHING DUTIES PENDING ASSIGNMENT SPECIFIC FUNCTIONS AS NEED ARISES STOP URGE ALL NINE ATTEND AS MY REPRESENTATIVES ALL FOUR FORTHCOMING INTERCONTINENTAL CONFERENCES AS WELL AS DISCHARGE WHATEVER RESPONSIBILITIES INCUMBENT UPON THEM AT THAT TIME AS ELECTED REPRESENTATIVES NATIONAL BAHÁ'Í COMMUNITIES.

In numerous messages following this initial announcement the beloved Guardian, during the remaining six years of his life, developed the Institution of the Hands of the Cause by broadening and defining in clear and unmistakable terms the scope of its activities, by increasing the number of its appointed members, and by providing for the appointment by the Hands themselves, in the various continents, of Auxiliary Board Members to assist them in the discharge of their steadily multiplying responsibilities.

Only a few months after the initial announcement, Shoghi Effendi took another of these successive steps by raising the number of appointed Hands to nineteen and by specifically alluding to the "two-fold sacred function" of the members of this "august body". On February 29, 1952, he cabled:

ANNOUNCE FRIENDS EAST WEST, THROUGH NATIONAL ASSEMBLIES, FOLLOWING NOMINATIONS RAISING NUMBER PRESENT HANDS CAUSE GOD NINETEEN. DOMINION CANADA, UNITED STATES, FRED SCHOPFLOCHER, CORINNE TRUE RESPECTIVELY. CRADLE FAITH, DHIKRU'LLÁH KHÁDEM, SHU'Á'U'LLÁH 'ALÁ'Í. GERMANY, AFRICA, AUSTRALIA, ADELBERT MÜHLSCHLEGEL, MÚSÁ BANÁNÍ, CLARA DUNN, RESPECTIVELY. MEMBERS AUGUST BODY INVESTED CONFORMITY 'ABDU'L-BAHÁ'S TESTAMENT TWOFOLD SACRED FUNCTION PROPAGATION PRESERVATION UNITY FAITH BAHÁ'U'LLÁH, DESTINED ASSUME INDIVIDUALLY COURSE TIME DIRECTION INSTITUTIONS PARALLELING THOSE REVOLVING ROUND UNIVERSAL HOUSE JUSTICE, SUPREME LEGISLATIVE BODY BAHÁ'Í WORLD, NOW RECRUITED ALL FIVE CONTINENTS GLOBE REPRESENTATIVE THREE PRINCIPAL WORLD RELIGIONS MANKIND . . .

Shoghi Effendi maintained the number of Hands of the Cause at nineteen from the end of February, 1952 until October, 1957, just a few weeks before his passing. During this interval five of the believers appointed to this rank passed away: Sutherland Maxwell (1952); Siegfried Schopflocher (1953); Dorothy Baker (1954); Valíyu'lláh Varqá (1955); and George Townshend (1957). The following believers were appointed to replace them: Amatu'l-Bahá Rúḥíyyih Khánum (March 26, 1952); Jalál Kházeh (December 7, 1953); Paul E. Haney (March 19, 1954); 'Alí Muḥammad Varqá (November 15, 1955); and Agnes Alexander (March 27, 1957). It is interesting to note that the Guardian chose Amatu'l-Bahá Rúḥíyyih Khánum to replace her father, Sutherland Maxwell, as a Hand in the Holy Land, and that 'Alí Muḥammad Varqá was appointed to succeed his father, Valíyu'lláh Varqá, as a Hand of the Asian Continent and Trustee of Ḥuqúqu'lláh.

In his last message to the Bahá'í world, the Guardian again increased the membership of the body of the Hands of the Cause by raising the total number to twenty-seven:

"So marvelous a progress, embracing so vast a field, achieved in so short a time, by so small a band of heroic souls, well deserves, at this juncture in the evolution of a decade-long Crusade, to be signalized by, and indeed necessitates, the announcement of yet another step in the progressive unfoldment of one of the cardinal and pivotal institutions ordained by Bahá'u'lláh, and confirmed in the *Will and Testament of 'Abdu'l-Bahá*, involving the designation of yet another contingent of the Hands of the Cause of God, raising thereby to thrice nine the total number of the Chief Stewards of Bahá'u'lláh's embryonic World Commonwealth, who have been invested by the unerring Pen of the Center of His Covenant with the dual function of guarding over the security, and of insuring the propagation, of His Father's Faith.

"The eight now elevated to this exalted rank are: Enoch Olinga, William Sears and John Robarts, in West and South Africa; Ḥasan Balyuzi and John Ferraby in the British Isles; Collis Featherstone and Raḥmatu'lláh Muhájir, in the Pacific area; and Abú'l-Qásim Faizí in the Arabian Peninsula -- a group chosen from four

continents of the globe, and representing the Afnán, as well as the black and white races and whose members are derived from Christian, Muslim, Jewish and Pagan backgrounds."

The establishment of Auxiliary Boards was foreshadowed by Shoghi Effendi in his cablegram of October 8, 1952:

CALL UPON FIFTEEN HANDS FIVE CONTINENTS, VIRTUE SUPREME FUNCTION CHOSEN INSTRUMENTS PROPAGATION FAITH, INAUGURATE HISTORIC MISSION THROUGH APPOINTMENT, DURING RIḌVÁN, 1954, FIVE AUXILIARY BOARDS ONE EACH CONTINENT, NINE MEMBERS EACH, WHO WILL, AS THEIR ADJUNCTS, OR DEPUTIES, AND WORKING IN CONJUNCTION WITH THE VARIOUS NATIONAL ASSEMBLIES FUNCTIONING EACH CONTINENT, ASSIST, THROUGH PERIODIC SYSTEMATIC VISITS BAHÁ'Í CENTERS, EFFICIENT, PROMPT EXECUTION TWELVE PROJECTED NATIONAL PLANS.

To each of the four Intercontinental Conferences, which the Guardian said would constitute the high lights of the Holy Year commemorating the centenary of the birth of the Revelation of Bahá'u'lláh, Shoghi Effendi sent one of the Hands from the World Center, with a special mission:

DESIRE ANNOUNCE APPOINTMENT HANDS CAUSE HONORED DIRECT ASSOCIATION NEWLY-INITIATED ENTERPRISES WORLD CENTER FAITH, ACT, ADDITION THEIR INDIVIDUAL PARTICIPATION DELIBERATIONS FORTHCOMING CONFERENCES MY SPECIAL REPRESENTATIVES, ENTRUSTED FOUR-FOLD MISSION; BEAR, FOR EDIFICATION ATTENDANTS, A PRECIOUS REMEMBRANCE CO-FOUNDER FAITH, DELIVER MY OFFICIAL MESSAGE ASSEMBLED BELIEVERS, ELUCIDATE CHARACTER PURPOSES IMPENDING DECADE LONG SPIRITUAL WORLD CRUSADE RALLY PARTICIPANTS ENERGETIC, SUSTAINED, ENTHUSIASTIC PROSECUTION COLOSSAL TASKS AHEAD.

INSTRUCTING PRESIDENT INTERNATIONAL BAHÁ'Í COUNCIL, MASON REMEY, MEMBER AT LARGE, UGO GIACHERY, SECRETARY-GENERAL, LEROY IOAS, DISCHARGE THESE FUNCTIONS COURSE NEW DELHI, STOCKHOLM, KAMPALA CONFERENCES, RESPECTIVELY.

DELEGATING AMATU'L-BAHÁ, ACCOMPANIED VICE-PRESIDENT INTERNATIONAL COUNCIL, AMELIA COLLINS, FULFIL THREE OF ABOVE-MENTIONED FUNCTIONS, AS WELL AS CARRY MY BEHALF, UNVEIL OCCASION COMPLETION CONSTRUCTION MOTHER TEMPLE WEST, PRIVILEGED ATTENDANTS WILMETTE CONFERENCE MOST PRIZED REMEMBRANCE AUTHOR FAITH, NEVER BEFORE LEFT SHORES HOLY LAND, TO BE PLACED BENEATH DOME CONSECRATED EDIFICE. MOREOVER ASSIGNING HER TASK ACT MY DEPUTY HISTORIC CEREMONY MARKING OFFICIAL DEDICATION HOLIEST MASHRIQU'L-ADHKÁR BAHÁ'Í WORLD REARED EVERLASTING GLORY HONOR MOST GREAT NAME HEART NORTH AMERICAN CONTINENT.

(*Cablegram, December 15, 1952*)

The first International Bahá'í Council, which was appointed by the Guardian, included in its membership five Hands of the Cause, Amatu'l-Bahá Rúḥíyyih Khánum, Mason Remey, Amelia Collins, Ugo Giachery and Leroy Ioas. Of these, four were resident in the Holy Land, and the fifth, Dr. Giachery, who was a Hand of the European Continent, was designated by the Guardian as member-at-large of the appointed Council.

The four Hands residing in the Holy Land, in accordance with the specific instructions of Shoghi Effendi, served as liaison between the Guardian of the Faith and the Hands in the various continents. Communications from the Continental Hands were sent to the Guardian through the Hands in the Holy Land, and the Guardian's replies were sent by the Hands in the Holy Land.

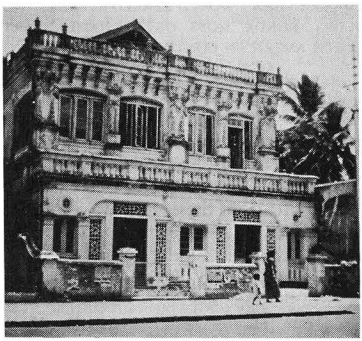
On April 6, 1954, with the Riḍván period looming ahead, Shoghi Effendi addressed a message to all the Hands of the Cause and all the National Assemblies of the Bahá'í world in which he elaborated further the functions of the Hands and their Auxiliary Boards. In this message he also established the five Continental Funds to be administered exclusively by the Hands of the Cause:

HAIL EMERGENCE UNFOLDMENT OPENING YEARS SECOND EPOCH FORMATIVE AGE BAHÁ'Í DISPENSATION AUGUST INSTITUTION FORESHADOWED FOUNDER FAITH FORMALLY ESTABLISHED TESTAMENT CENTRE HIS COVENANT, CLOSELY ASSOCIATED PROVISIONS SAME WILL INSTITUTION GUARDIANSHIP, DESTINED ASSUME FULLNESS TIME, UNDER AEGIS GUARDIAN, DUAL SACRED RESPONSIBILITY PROTECTION PROPAGATION CAUSE BAHÁ'U'LLÁH...

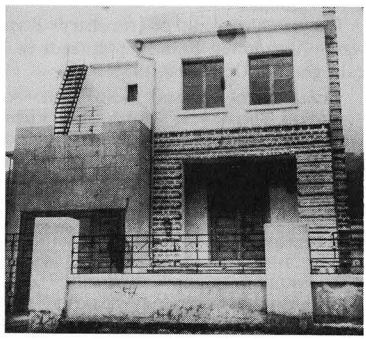
NEWLY CONSTITUTED BODY, EMBARKED ITS MISSION SUCH AUSPICIOUS CIRCUMSTANCES, NOW ENTERING SECOND PHASE ITS EVOLUTION SIGNALIZED FORGING TIES NATIONAL SPIRITUAL ASSEMBLIES BAHÁ'Í WORLD, PURPOSE LENDING THEM ASSISTANCE ATTAINING OBJECTIVES TEN YEAR PLAN.

HOUR RIPE FIFTEEN HANDS RESIDING OUTSIDE HOLY LAND PROCEED DURING RIḌVÁN

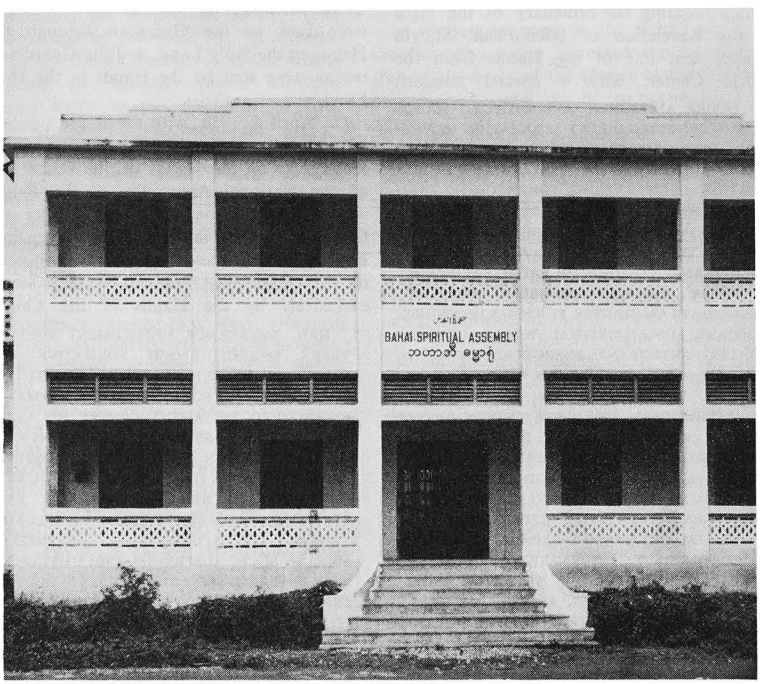
NATIONAL ḤAẒÍRATU'L-QUDS



Colombo, Ceylon, purchased May 1955.



Quito, Ecuador, purchased 1956.



Rangoon, Burma, completed 1956.

APPOINTMENT, EACH CONTINENT SEPARATELY, FROM AMONG RESIDENT BAHÁ'ÍS THAT CONTINENT, AUXILIARY BOARDS, WHOSE MEMBERS ACTING DEPUTIES, ASSISTANTS, ADVISERS HANDS, MUST INCREASINGLY LEND ASSISTANCE PROMOTION INTERESTS TEN YEAR CRUSADE.

ADVISE HANDS ASIATIC, AMERICAN, EUROPEAN CONTINENTS CONVENE ṬIHRÁN, WILMETTE, FRANKFURT RESPECTIVELY PURPOSES CONSULTATION NOMINATION.

HANDS CAUSE AFRICAN AUSTRALIAN CONTINENTS MUST EXERCISE FUNCTIONS KAMPALA, SYDNEY, RESPECTIVELY . . .

ALLOCATION AREAS EACH CONTINENT TO MEMBERS AUXILIARY BOARDS, AS WELL AS SUBSIDIARY MATTERS REGARDING DEVELOPMENT ACTIVITIES NEWLY-APPOINTED BODIES, MANNER COLLABORATION NATIONAL SPIRITUAL ASSEMBLIES RESPECTIVE CONTINENTS, LEFT DISCRETION HANDS.

ALL BOARDS MUST REPORT, BE RESPONSIBLE HANDS CHARGED THEIR APPOINTMENT.

HANDS EACH CONTINENT THEIR TURN MUST KEEP CLOSE TOUCH, REPORT RESULTS NOMINATIONS, PROGRESS ACTIVITIES BOARDS NATIONAL ASSEMBLIES RESPECTIVE CONTINENTS, AS WELL AS FOUR HANDS RESIDING HOLY LAND DESTINED ACT LIAISON BETWEEN THEMSELVES GUARDIAN FAITH.

URGE INITIATION FIVE CONTINENTAL BAHÁ'Í FUNDS WHICH, AS THEY DEVELOP, WILL INCREASINGLY FACILITATE DISCHARGE FUNCTIONS ASSIGNED BOARDS. TRANSMITTING FIVE THOUSAND POUNDS MY INITIAL CONTRIBUTION BE EQUALLY DIVIDED FIVE CONTINENTS. APPEAL TWELVE NATIONAL ASSEMBLIES, INDIVIDUALS INSURE STEADY AUGMENTATION FUNDS THROUGH ANNUAL ASSIGNMENT NATIONAL BUDGETS INDIVIDUAL CONTRIBUTIONS . . .

FERVENTLY SUPPLICATING HOLY THRESHOLD UNPRECEDENTED MEASURE BLESSINGS VITAL, INDISPENSABLE ORGAN EMBRYONIC, STEADILY UNFOLDING BAHÁ'Í ADMINISTRATIVE ORDER, PRESAGING EMERGENCE WORLD ORDER BAHÁ'U'LLÁH, WHICH MUST PAVE WAY ESTABLISHMENT WORLD CIVILIZATION DESTINED ATTAIN MATURITY COURSE SUCCESSIVE DISPENSATIONS FIVE THOUSAND CENTURY BAHÁ'Í CYCLE.

Two weeks later in his Riḍván message of April, 1954, the Guardian referred to the appointment of the Auxiliary Boards and the establishment of the Continental Funds, and stated that the newly-appointed members of the Auxiliary Boards "will act as deputies of the Hands in their respective continents, and will aid and advise them in the effective prosecution of the Ten Year Plan, and will assist them, at a later period in the discharge of their dual and sacred task of safeguarding the Faith and of promoting its teaching activities."

A year later, in his Riḍván message of April, 1955, Shoghi Effendi announced that the triumphant conclusion of the second year of the Ten Year Plan impelled him to call for the formation, during Riḍván, 1957, of thirteen National Spiritual Assemblies, "some of which would be regional, others independent, some interim and others permanent," and he designated thirteen Hands of the Cause to act as his representatives at the historic conventions at which the new National Assemblies were to be established.

"I call upon the following Hands of the Cause to act as my representatives at these thirteen historic conventions, that are to pave the way for the erection, in four continents of the globe, of the pillars destined to support, in varying measure, the Universal House of Justice, the final unit in the construction of the edifice of the Administrative Order of the Faith of Bahá'u'lláh: Valíyu'lláh Varqá and Horace Holley at the South American Conventions to be held in Buenos Aires and Lima respectively; Corinne True at the Greater Antilles Convention to be held in Port-au-Prince; Dhikru'lláh Khádem at the Central American Convention to be held in Panama City; Paul Haney at the Alaska Convention, to be held in Anchorage; Hermann Grossmann and Adelbert Mühlschlegel at the Scandinavian-Finnish Convention to be held in Stockholm; George Townshend at the Benelux Convention to be held in Brussels; Ugo Giachery at the Iberian Convention to be held in Madrid; Ṭarázu'lláh Samandarí at the Arabian Convention to be held in Baḥrayn; 'Alí Akbar Furútan at the Southeast Asian Convention, to be held in Djakarta; Shu'á'u'lláh 'Alá'í at the Pákistání Convention to be held in Karachi; Jalál Kházeh at the Japanese Convention to be held in Tokyo; Clara Dunn at the New Zealand Convention to be held in Auckland.

"I urge, moreover, as many members as feasible of the Auxiliary Boards appointed by the aforementioned Hands of the Cause, in the American, the European, the Asiatic and the Australian Continents, to attend these momentous gatherings, at which the representatives of as many as forty-two Bahá'í communities will

assemble, and, through their active participation, reinforce and widen the scope of the deliberations of the elected delegates."

On June 4, 1957, the Guardian issued a stirring call to the Hands of the Cause and the National Assemblies of the Bahá'í world to enter upon a new period of close association and consultation in discharging their joint responsibility, not only for the advancement of the teaching work and the achievement of the goals of the World Crusade, but especially in the function of protection of the Faith. The passages of this message quoted below comprise a charter for the further development of the Institution of the Hands of the Cause by delineating in clear and unmistakable terms the responsibility of this institution in close collaboration with the National Assemblies for safeguarding the security of the Faith:

DIVINELY APPOINTED INSTITUTION HANDS CAUSE, INVESTED VIRTUE AUTHORITY CONFERRED TESTAMENT CENTRE COVENANT TWIN FUNCTIONS PROTECTING PROPAGATING FAITH BAHÁ'U'LLÁH, NOW ENTERING NEW PHASE PROCESS UNFOLDMENT ITS SACRED MISSION. TO ITS NEWLY ASSUMED RESPONSIBILITY ASSIST NATIONAL SPIRITUAL ASSEMBLIES BAHÁ'Í WORLD SPECIFIC PURPOSE EFFECTIVELY PROSECUTING WORLD SPIRITUAL CRUSADE, PRIMARY OBLIGATION WATCH OVER, INSURE PROTECTION BAHÁ'Í WORLD COMMUNITY, IN CLOSE COLLABORATION THESE SAME NATIONAL ASSEMBLIES, NOW ADDED . . .

EVIDENCES INCREASING HOSTILITY WITHOUT, PERSISTENT MACHINATIONS WITHIN, FORESHADOWING DIRE CONTESTS DESTINED RANGE ARMY LIGHT FORCES DARKNESS, BOTH SECULAR RELIGIOUS, PREDICTED UNEQUIVOCAL LANGUAGE 'ABDU'L-BAHÁ, NECESSITATE THIS CRUCIAL HOUR CLOSER ASSOCIATION HANDS FIVE CONTINENTS BODIES ELECTED REPRESENTATIVES NATIONAL BAHÁ'Í COMMUNITIES WORLD OVER JOINT INVESTIGATION NEFARIOUS ACTIVITIES INTERNAL ENEMIES, ADOPTION WISE, EFFECTIVE MEASURES COUNTERACT THEIR TREACHEROUS SCHEMES, PROTECT MASS BELIEVERS, ARREST SPREAD EVIL INFLUENCES.

CALL UPON HANDS, NATIONAL ASSEMBLIES, EACH CONTINENT SEPARATELY, ESTABLISH HENCEFORTH DIRECT CONTACT, DELIBERATE WHENEVER FEASIBLE, AS FREQUENTLY POSSIBLE, EXCHANGE REPORTS TO BE SUBMITTED BY THEIR RESPECTIVE AUXILIARY BOARDS NATIONAL COMMITTEES, EXERCISE UNRELAXING VIGILANCE, CARRY OUT UNFLINCHINGLY SACRED, INESCAPABLE DUTIES. SECURITY PRECIOUS FAITH, PRESERVATION SPIRITUAL HEALTH BAHÁ'Í COMMUNITIES, VITALITY FAITH ITS INDIVIDUAL MEMBERS, PROPER FUNCTIONING ITS LABORIOUSLY ERECTED INSTITUTIONS, FRUITION ITS WORLDWIDE ENTERPRISES, FULFILMENT ITS ULTIMATE DESTINY, ALL DIRECTLY DEPENDENT BEFITTING DISCHARGE WEIGHTY RESPONSIBILITIES NOW RESTING MEMBERS THESE TWO INSTITUTIONS, OCCUPYING, WITH UNIVERSAL HOUSE JUSTICE, NEXT INSTITUTION GUARDIANSHIP, FOREMOST RANK DIVINELY ORDAINED ADMINISTRATIVE HIERARCHY WORLD ORDER BAHÁ'U'LLÁH.

It was in his last message to the Bahá'í world that the Guardian further expanded the Institution of the Hands of the Cause by calling for the appointment, by each group of Continental Hands, of an additional Auxiliary Board to be charged with the specific duty of watching over the security of the Faith.

In this portentous final message, the Guardian referred to the Hands of the Cause of God as "the Chief Stewards of Bahá'u'lláh's embryonic World Commonwealth, who have been invested by the unerring Pen of the Center of His Covenant with the dual function of guarding over the security, and of insuring the propagation, of His Father's Faith." Within a few short weeks of the writing of these words their author, the Sign of God on earth, passed away, leaving as his greatest legacy to the grief-stricken Bahá'ís his master-plan for the spiritual conquest of the planet, the Ten Year Global Crusade, designed to bring the light of Bahá'u'lláh's Teachings to all the major countries, islands and dependencies of the world.

In retrospect the infallible wisdom and guidance of the Guardian in highlighting in this message the importance of the protection of the Faith and the rôle which the Hands of the Cause were destined to play in this task, are demonstrated in abundant degree.

Thus Shoghi Effendi by October, 1957, had, in less than six years from the time of the appointment of the first contingent of the Hands of the Cause in December, 1951, established this divinely-ordained institution on a firm basis in the Holy Land and in the five continents, and had developed it to a point which enabled it to shoulder the overwhelming responsibilities it faced after his passing.

PROTECTION OF THE FAITH BY THE HANDS OF THE CAUSE AT THE TIME OF THE PASSING OF THE GUARDIAN

In those trying days immediately following the passing of Shoghi Effendi on November 4, 1957, the believers were comforted and kept informed by a series of cables sent to all National Assemblies by his devoted wife and secretary, Amatu'l-Bahá Rúḥíyyih Khánum, herself one of the Hands of the Cause. It was upon Rúḥíyyih Khánum in this her hour of greatest trial and grief that the terrible weight of responsibility rested of informing the Bahá'ís of the world that their Guardian had suddenly passed away. It devolved upon her to initiate the steps necessary to protect the Faith at this moment of unparalleled crisis.

Gauging by her own frenzied grief the weight of the blow that must now be inflicted upon all the Bahá'ís throughout the world, and desiring to prepare them, however briefly, before the full magnitude of their loss was revealed, Rúḥíyyih Khánum cabled the following message to Haifa:

BELOVED GUARDIAN DESPERATELY ILL ASIATIC FLU. TELL LEROY INFORM ALL NATIONAL ASSEMBLIES INFORM BELIEVERS SUPPLICATE PRAYERS DIVINE PROTECTION FAITH.

A second cable was sent by her later that same day (November 4, 1957) to Haifa with the request that it be cabled to all National Assemblies as she felt that the announcement of the Guardian's passing should go out from the World Center of the Faith:

SHOGHI EFFENDI BELOVED ALL HEARTS SACRED TRUST GIVEN BELIEVERS BY MASTER PASSED AWAY SUDDEN HEART ATTACK IN SLEEP FOLLOWING ASIATIC FLU STOP URGE BELIEVERS REMAIN STEADFAST CLING INSTITUTION HANDS LOVINGLY REARED RECENTLY REINFORCED EMPHASIZED BY BELOVED GUARDIAN STOP ONLY ONENESS HEART ONENESS PURPOSE CAN BEFITTINGLY TESTIFY LOYALTY ALL NATIONAL ASSEMBLIES BELIEVERS DEPARTED GUARDIAN WHO SACRIFICED SELF UTTERLY FOR SERVICE FAITH.

RÚḤÍYYIH

That same day Rúḥíyyih Khánum telephoned the members of the International Bahá'í Council in Haifa and spoke to Leroy Ioas, a Hand of the Cause and the Secretary-General of that body. It was agreed that immediate steps be taken to seal the door of the apartment occupied by the Guardian in order to ensure that no person should enter these quarters until the Hands of the Cause could take appropriate action. It was also agreed that the Government of the State of Israel should be officially notified by Mr. Ioas of the passing of the Head of the Bahá'í Faith.

Another cabled message was sent by Rúḥíyyih Khánum on November 5th to all National Assemblies, this time direct from London, as soon as the date for the funeral of the Guardian had been set:

BELOVED ALL HEARTS PRECIOUS GUARDIAN CAUSE GOD PASSED PEACEFULLY AWAY YESTERDAY AFTER ASIATIC FLU STOP APPEAL HANDS NATIONAL ASSEMBLIES AUXILIARY BOARDS SHELTER BELIEVERS ASSIST MEET HEARTRENDING SUPREME TEST STOP FUNERAL OUR BELOVED GUARDIAN SATURDAY LONDON HANDS ASSEMBLY BOARD MEMBERS INVITED ATTEND ANY PRESS RELEASE SHOULD STATE MEETING HANDS SHORTLY HAIFA WILL MAKE ANNOUNCEMENT TO BAHÁ'Í WORLD REGARDING FUTURE PLANS STOP URGE HOLD MEMORIAL MEETINGS SATURDAY.

RÚḤÍYYIH

By November 8, nearly all Hands of the Cause had arrived in London. At the request of Rúḥíyyih Khánum, they met that night to plan the funeral service to be held the following morning. This tragic and moving occasion marked the first meeting together of the Hands from the Holy Land and the various continents since their appointment by Shoghi Effendi.

After the funeral, Rúḥíyyih Khánum sent, on two successive days, messages of love, comfort and inspiration to the friends through the National Assemblies:

BELOVED GUARDIAN LAID REST LONDON ACCORDING LAWS AQDAS BEAUTIFUL BEFITTING SPOT AFTER IMPRESSIVE CEREMONY HELD PRESENCE MULTITUDE BELIEVERS REPRESENTING OVER TWENTY COUNTRIES EAST WEST STOP DOCTORS ASSURE SUDDEN PASSING INVOLVED NO SUFFERING. BLESSED COUNTENANCE BORE EXPRESSION INFINITE BEAUTY, PEACE MAJESTY STOP EIGHTEEN HANDS ASSEMBLED FUNERAL URGE NATIONAL BODIES REQUEST ALL BELIEVERS HOLD MEMORIAL MEETINGS EIGHTEENTH NOVEMBER COMMEMORATING DAYSPRING DIVINE GUIDANCE WHO HAS LEFT US AFTER THIRTY SIX YEARS

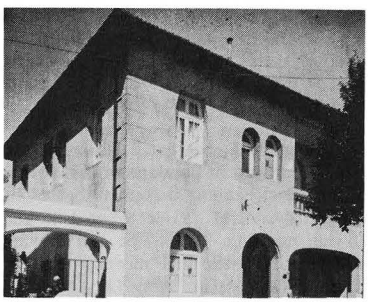
NATIONAL ḤAẒÍRATU'L-QUDS



Havana, Cuba, purchased March 1956.



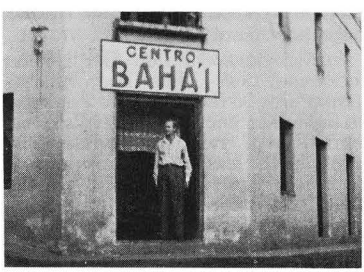
Rome, Italy, purchased 1955.



Santiago, Chile, purchased August 1955.



Lima, Peru, purchased December 1954.



Tegucigalpa, Honduras, purchased November 1955.



Regional Headquarters, Northeast Asia, Tokyo, Japan, purchased 1954.

UTTER SELF-SACRIFICE CEASELESS LABORS CONSTANT VIGILANCE. RÚḤÍYYIH

ASSURE FRIENDS BELOVED, SACRED GUARDIAN BEFITTINGLY LAID REST SURROUNDED BY LARGE, REPRESENTATIVE GATHERING BELIEVERS EAST WEST. LIGHT OUR LIVES DEPARTED, WE MUST NOW STAND FIRM, REMEMBERING PEERLESS EXAMPLE HIS DEDICATION WORK BLESSED PERFECTION, GLORIOUS VICTORIES HE WON, PLANS HE LONGED SEE COMPLETED. ONLY REDEDICATION, GREATER UNITY, STEADFAST SERVICE CAN BEFITTINGLY SHOW OUR GRIEF MAKE US ACCEPTABLE HOLY THRESHOLD. RÚḤÍYYIH

On November 15, 1957, when Rúḥíyyih Khánum, accompanied by Amelia Collins, returned to Haifa, the four Hands of the Holy Land, namely Rúḥíyyih Khánum, Mason Remey, Amelia Collins, and Leroy Ioas, accompanied by Hand of the Cause Ugo Giachery, the Member-at-Large of the International Bahá'í Council, entered the apartment of the Guardian and sealed with tape and wax the safe where important documents were kept. The keys of the safe were placed in an envelope which was sealed and signed by the five Hands and then placed in the safe of Mr. Ioas, the Secretary-General of the International Bahá'í Council. The drawers of Shoghi Effendi's desk were also sealed and the seals countersigned.

Three days later, on November 18, 1957, just two weeks after the ascension of the Guardian, the Hands of the Cause assembled in the Holy Land, held a memorial meeting in the precincts of the Shrine of Bahá'u'lláh, and entered upon those fateful days of prayerful and soul-searching consultation which led to the vital and far-reaching decisions arrived at during the course of this first Conclave of the Hands.

On the morning of November 19, nine representatives from among the Hands of the Cause were chosen by Rúḥíyyih Khánum to examine the Guardian's apartment. These nine Hands comprised the five who were members of the International Bahá'í Council appointed by Shoghi Effendi, namely: Rúḥíyyih Khánum; Mason Remey; Amelia Collins; Ugo Giachery and Leroy Ioas (the same five Hands who had previously sealed the safe of the Guardian on November 15); Ḥasan Balyuzi, an Afnán and a relative of the Guardian; Horace Holley, representing the Hands of the Western Hemisphere; Músá Banání, representing the Hands of the African Continent; and 'Alí Muḥammad Varqá, the Trustee of the Ḥuqúqu'lláh, representing the Hands of the Asian Continent. These nine Hands saw that the seals which had previously been put in place by the five Hands were intact, and proceeded to examine the contents of the safe and desk of the Guardian. After a thorough search the nine Hands signed a document testifying that no Will or Testament of any nature whatsoever executed by Shoghi Effendi had been found. This information was then reported to the entire body of the Hands assembled in the Mansion of Bahá'u'lláh in Bahjí, adjoining His tomb.

HISTORIC ACTIONS TAKEN AT THE FIRST CONCLAVE OF THE HANDS NOVEMBER, 1957

At the conclusion of the first Conclave of the Hands the decisions reached were announced to the Bahá'ís of the East and West in a Proclamation issued on November 25, 1957. The text of this momentous document follows:

PROCLAMATION BY THE HANDS OF THE CAUSE TO THE BAHÁ'ÍS OF EAST AND WEST

Beloved Friends:

Nine days had not yet elapsed after the interment of the sacred remains of our beloved Guardian, Shoghi Effendi, in London, when the Hands of the Cause, to the number of twenty-six, assembled at the World Center of the Faith, in our capacity as "Chief Stewards of the embryonic World Commonwealth of Bahá'u'lláh", to consult together on the most tragic situation facing the Bahá'ís since the Ascension of 'Abdu'l-Bahá, and to take all necessary and appropriate measures to safeguard the highest interests of our Faith.

On November 18th the Hands conducted a Memorial Meeting at Bahjí, in the Ḥaram-i-Aqdas surrounding the most sacred Shrine in the Bahá'í world, afterward entering the Holy Tomb itself and prostrating ourselves in utter humility at the Sacred Threshold.

On the following morning, November 19th, nine Hands of the Cause, selected from the Holy Land, and the several continents of East and West, with Amatu'l-Bahá Rúḥíyyih Khánum, broke the seals placed upon the beloved Guardian's safe and desk and made careful examination of their precious contents. These same Hands, rejoining the other Hands assembled in the Mansion of Bahá'u'lláh at Bahjí, certified that Shoghi Effendi had left no Will and Testament. It was likewise certified that the beloved Guardian had left no heir. The Aghṣán (branches) one and all are either dead or have been declared violators of the Covenant by the Guardian for their faithlessness to the Master's Will and Testament and their hostility to him named first Guardian in that sacred document.

The first effect of the realization that no successor to Shoghi Effendi could have been appointed by him was to plunge the Hands of the Cause into the very abyss of despair. What must happen to the world community of his devoted followers if the Leader, the Inspirer, the Planner of all Bahá'í activities in all countries and islands of the seas could no longer fulfill his unique mission?

From this dark abyss, however, contemplation of the Guardian's own life of complete sacrifice and his peerless services gradually redeemed our anguished hearts. Shoghi Effendi himself, we know, would have been the first to remind the Hands, and the widespread body of the believers, that the Dispensation of Bahá'u'lláh has quickened those powers and resources of faith within mankind which will achieve the unity of the peoples and the triumph of His World Order. In this new light of understanding the company of the Hands could perceive with heightened gratitude the existence of those innumerable blessings which Shoghi Effendi had created and left as his true legacy to all Bahá'ís.

Has not the World Center, with its sacred Shrines and institutions, been firmly established? Has not the Message been established in 254 countries and dependencies? Have not the National and Regional Spiritual Assemblies, forerunners of the Universal House of Justice, been implanted in twenty-six great areas of all continents? Has not the Guardian left us not only his incomparable translations, for English-reading Bahá'ís, of the Bahá'í sacred literature but also his own master works of interpretation which disclose to us the unshatterable edifice of an evolving Bahá'í Order and world community? Has not the Guardian, building upon the enduring foundation of the Master's Tablets of the Divine Plan, created the World Crusade to guide our work until 1963?

Has not the Guardian, moreover, in his mysterious insight into the present and future needs of the Bahá'í community, called into being the International Bahá'í Council and the company of twenty-seven Hands with their Auxiliary Boards, whom in his final communication to the Bahá'ís, he designated "Chief Stewards of the embryonic World Commonwealth of Bahá'u'lláh"?

Such reflections could but, in such a world-shattering experience as all Bahá'ís have this month endured, reveal to us how strongly Shoghi Effendi has laid the foundations of the World Order of Bahá'u'lláh through the appointment of Hands of the Cause and likewise the appointment of the International Bahá'í Council, the institution destined to evolve into the Universal House of Justice.

In our capacity of Chief Stewards of the embryonic World Commonwealth of Bahá'u'lláh, we Hands of the Cause have constituted a body of nine Hands to serve at the Bahá'í World Center. This body of nine Hands will energetically deal with the protection of the Faith whenever attacks, whether from within or outside the Bahá'í community, are reported by Hands from their areas or by National or Regional Assemblies, or whether they arise within the Holy Land. Correspondence will likewise be maintained with the Hands of the Cause working in the several continents. This same body will correspond with National Assemblies on matters connected with the prosecution of the objectives of the Ten Year Plan. On matters involving administrative questions this same body will assist National Assemblies by citing those passages of the Bahá'í sacred literature which direct the Assemblies to a sound solution.

As to the International Bahá'í Council, appointed by the Guardian and heralded in his communications to the Bahá'í world, that body will in the course of time finally fulfill its purpose through the formation of the Universal House of Justice, that supreme body upon which infallibility, as the Master's Testament assures us, is divinely conferred: "The source of all good and freed from all error." The main work of the Council has been to act as the Guardian's representative in matters involving the Israeli government and its courts of law.

Beloved friends! Is not the most precious legacy bequeathed to us all by Shoghi Effendi the privilege of constancy in the Faith of Bahá'u'lláh and devotion in teaching His Message? This is the heartfelt plea we direct to every Bahá'í: The hour has come, as it came with the passing of 'Abdu'l-Bahá, when true Bahá'ís will be distinguished by their firmness in the Covenant and their spiritual radiance while pressing forward the mighty work committed to every area of the world community — to every individual Bahá'í! For now our implacable opponents may, and probably will, unleash attacks, assuming in their ignorance that the Faith of Bahá'u'lláh is weakened and defenceless. By consecration of spirit we are armed against all manner of assault and we hold the weapon of faith with which the triumph of the Guardian's aims and purposes is assured.

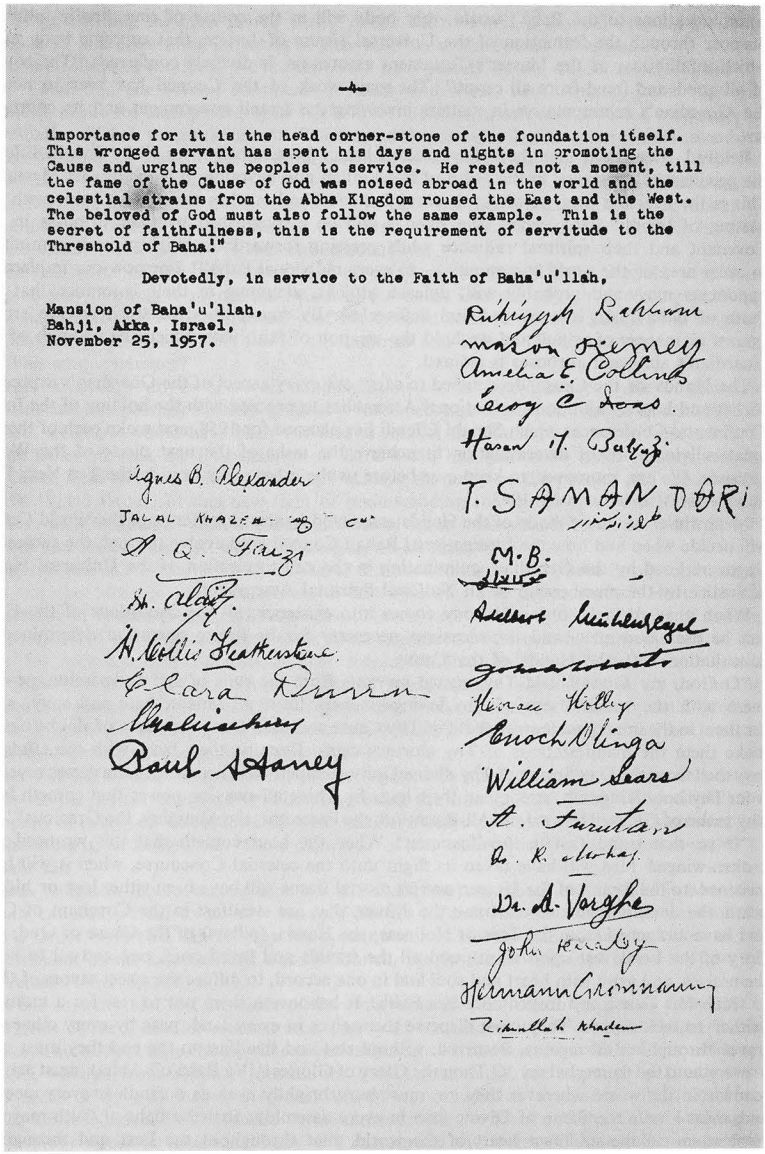
The Hands of the Cause, determined to carry out every aspect of the Guardian's expressed wishes and hopes, call upon the National Assemblies to proceed with the holding of the Inter-Continental Conferences which Shoghi Effendi has planned for 1958, and make each of them a great rallying-point of determination to achieve the tasks of the next phase of the World Crusade. We are, moreover, to keep ever before us the other tasks fixed in the Ten Year Plan as objectives to be won by 1963.

Meanwhile the entire body of the Hands assembled by the nine Hands of the World Center will decide when and how the International Bahá'í Council is to evolve through the successive stages outlined by the Guardian, culminating in the call to election of the Universal House of Justice by the membership of all National Spiritual Assemblies.

When that divinely ordained body comes into existence, all the conditions of the Faith can be examined anew and the measures necessary for its future operation determined in consultation with the Hands of the Cause.

"O God, my God! Shield Thy trusted servants from the evils of self and passion, protect them with the watchful eye of Thy loving-kindness from all rancor, hate and envy, shelter them in the impregnable stronghold of Thy Cause and, safe from the darts of doubtfulness, make them the manifestations of Thy glorious signs. Illumine their faces with the effulgent rays shed from the Day-Spring of Thy divine Unity, gladden their hearts with the verses revealed from Thy holy Kingdom, strengthen their loins by Thine all-swaying power that cometh from Thy realm of Glory. Thou art the All-Bountiful, the Protector, the Almighty, the Gracious!"

"O ye that stand fast in the Covenant! When the hour cometh that this wronged and broken-winged bird will have taken its flight unto the celestial Concourse, when it will have hastened to the Realm of the Unseen and its mortal frame will have been either lost or hidden neath the dust, it is incumbent upon the Afnán, that are steadfast in the Covenant of God, and have branched from the Tree of Holiness; the Hands, (pillars) of the Cause of God, (the glory of the Lord rest upon them), and all the friends and loved ones, one and all to bestir themselves and arise with heart and soul and in one accord, to diffuse the sweet savors of God, to teach His Cause and to promote His Faith. It behooveth them not to rest for a moment, neither to seek repose. They must disperse themselves in every land, pass by every clime and travel throughout all regions. Bestirred, without rest and steadfast to the end they must raise in every land the triumphal cry 'O Thou the Glory of Glories!' (Yá Bahá'u'l-Abhá), must achieve renown in the world wherever they go, must burn brightly even as a candle in every meeting and must kindle the flame of Divine love in every assembly; that the light of truth may rise resplendent in the midmost heart of the world, that throughout the East and throughout the West a vast concourse may gather under the shadow of the Word of God, that the sweet savors of holiness may be diffused, that faces may shine radiantly, hearts be filled with the Divine spirit and souls be made heavenly.



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importance for it is the head corner-stone of the foundation itself. This wronged servant has spent his days and nights in promoting the Cause and urging the peoples to service. He rested not a moment, till the fame of the Cause of God was noised abroad in the world and the celestial strains from the Abha Kingdom roused the East and the West. The beloved of God must also follow the same example. This is the secret of faithfulness, this is the requirement of servitude to the Threshold of Baha!"

Devotedly, in service to the Faith of Baha'u'llah,

Mansion of Baha'u'llah,
Bahji, Akka, Israel,
November 25, 1957.

Rúhíyyih Rabbani
Mason Remey
Amelia E. Collins
Leroy C. Ioas
Hasan M. Balyuzi
T. SAMANDARI
M.B.
Adelbert Mühlschlegel
Horace Holley
Enoch Olinga
William Sears
A. Furutan
Dr. R. Mohaj
Dr. A. Varghe
John Kelaby
Hermann Grossmann
Zikrullah Khadem

Agnes B. Alexander
JALAL KHAZEH
A. Q. Faizi
Sh. Alaiz
H. Collis Featherstone
Clara Dunn
Paul Haney

Facsimile of the last page of the original Proclamation document issued by the Hands of the Cause to the Bahá'í world on November 25, 1957.

"In these days, the most important of all things is the guidance of the nations and peoples of the world. Teaching the Cause is of utmost importance for it is the head cornerstone of the foundation itself. This wronged servant has spent his days and nights in promoting the Cause and urging the peoples to service. He rested not a moment, till the fame of the Cause of God was noised abroad in the world and the celestial strains from the Abhá Kingdom roused the East and the West. The beloved of God must also follow the same example. This is the secret of faithfulness, this is the requirement of servitude to the Threshold of Bahá!"

Devotedly, in service to the Faith of Bahá'u'lláh,

Mansion of Bahá'u'lláh,
Bahjí, 'Akká, Israel,
November 25, 1957.

Rúḥíyyih Rabbani
Mason Remey
Amelia E. Collins
Leroy C. Ioas
Hasan M. Balyuzi
T. Samandari
M.B. (Músá Banání–ed.)
Adelbert Mühlschlegel
John A. Robarts
Horace Holley
Enoch Olinga
William Sears
A. Furutan
Dr. R. Mohajir
Dr. A. Vargha
John Ferraby
Hermann Grossmann
Zikrullah Khadem
Agnes B. Alexander
Jalal Khazeh
A. Q. Faizi
Sh. Alai
H. Collis Featherstone
Clara Dunn
Ugo Giachery
Paul Haney

See p. 344 for reproduction of original signatures.

The twenty-six Hands gathered in the Holy Land in November, 1957 (the twenty-seventh Hand, Mrs. Corinne True, owing to her advanced age of ninety-six and the physical infirmities consequent thereto was unable to be present) executed a number of other documents to implement the decisions announced in the foregoing Proclamation.

A resolution was adopted constituting a body of nine Hands to serve the interests of the Faith at its World Center, to prosecute from the Holy Land the provisions of the Guardian's World Crusade, and to discharge the primary responsibilities of the Hands in protecting and propagating the Faith of Bahá'u'lláh. The text of this resolution was as follows:

"We the undersigned . . . . . in our capacity as Hands of the Cause of God duly nominated and appointed by the Guardian of the Bahá'í Faith, His Eminence the late Shoghi Effendi Rabbani, assembled this 25th day of November, 1957 at the Bahá'í World Center and constituting the Supreme Body of the Bahá'í World Community

DO HEREBY UNANIMOUSLY RESOLVE AND PROCLAIM AS FOLLOWS:

"WHEREAS the Guardian of the Bahá'í Faith, His Eminence the late Shoghi Effendi Rabbani, passed away in London (England) on the 4th of November, 1957, without having appointed his successor;

"AND WHEREAS it is now fallen upon us as Chief Stewards of the Bahá'í World Faith to preserve the unity, the security and the development of the Bahá'í World Community and all its institutions;

"AND WHEREAS in accordance with the Will and Testament of 'Abdu'l-Bahá 'the Hands of the Cause of God must elect from their own number nine persons that shall at all times be occupied in the important services in the work of the Guardian of the Cause of God';

"We nominate and appoint from our own number to act on our behalf as the Custodians of the Bahá'í World Faith

Rúḥíyyih Rabbani
Charles Mason Remey
Amelia E. Collins
Leroy C. Ioas
Ḥasan Balyuzi
'Alí Akbar Furútan
Jalál Kházeh
Paul E. Haney
Adelbert Mühlschlegel

to exercise — subject to such directions and decisions as may be given from time to time by us as the Chief Stewards of the Bahá'í World Faith — all such functions, rights and powers in succession to the Guardian of the Bahá'í Faith, His Eminence the late Shoghi Effendi Rabbani, as are necessary to serve the interests of the Bahá'í World Faith, and this until such time as the Universal House of Justice, upon being duly established and elected in conformity with the Sacred Writings of Bahá'u'lláh and the Will and Testament of 'Abdu'l-Bahá, may otherwise determine."

This resolution was signed by the same twenty-six Hands whose names appear above as the signatories of the Proclamation to the Bahá'í World.

Shortly after the body of the nine Hands in the Holy Land began to function under the provisions of the above resolution, action was taken by the entire body of the Hands to designate Abú'l-Qásim Faizí as a Hand residing in the Holy Land to replace Dr. Adelbert Mühlschlegel, as it was not possible for Dr. Mühlschlegel to serve in the Holy Land.

The membership of this body of nine Hands included the four Hands appointed by Shoghi Effendi to serve in the Holy Land, that is, Rúḥíyyih Kḥánum, Mason Remey, Amelia Collins and Leroy Ioas, all members of the International Bahá'í Council, and five other Hands from both East and West, each widely experienced in the teaching and administration of the Faith in their respective continents. Mr. Balyuzi was the Chairman of the National Assembly of the Bahá'ís of the British Isles, Mr. Faizí had served in the same capacity on the Regional Assembly of the Arabian Peninsula, and Mr. Haney was the Chairman of the National Assembly of the United States. Mr. Furútan had been the Secretary of the National Assembly of Írán for many years, and Mr. Kházeh had served as a member of that body.

In other documents the Hands of the Cause set forth the basic principles governing the relationship between the body of the Hands and the nine Hands residing in the Holy Land — who for legal purposes were designated as Custodians of the Faith — and delineated the functions to be discharged by their co-workers in the Holy Land. The most important of the decisions recorded in these documents are summarized below:

1. The functions of the body of the nine Hands of the Cause in the Holy Land were defined to include the following tasks: To correspond with the National Spiritual Assemblies of the Bahá'í world on matters relating to the prosecution of the Guardian's Ten Year Plan; to assist the National Assemblies in the solution of administrative problems; to act for the protection of the Faith whenever its teachings, institutions or properties were assailed by enemies from within the Bahá'í community or outside its ranks; to administer all the properties, assets and accounts belonging to the Bahá'í world community (other than those belonging to the various National and Regional Spiritual Assemblies, or to local Bahá'í bodies); to maintain correspondence with the Hands stationed in the several continents on all matters related to their task of propagating the Faith and defending it from attacks, and in this way co-ordinating and encouraging the efforts of the Continental Hands. In addition to these functions, the authority to expel from the Faith violators of the Covenant was vested in the body of nine Hands, acting on reports and recommendations submitted by the Hands of the respective continents. It was also specified that in all dealings with the Israel Government and any local authorities in Israel, the Custodians should act through the International Bahá'í Council.

2. It was decided that the entire body of the Hands of the Cause would meet periodically in the Holy Land, and that the body of the Hands would have full authority to change the membership of the Hands in the Holy Land, and to make any alterations in the functions and powers of the Custodians as the Hands might decide.

3. It was recorded that the body of the Hands of the Cause, meeting annually or whenever convened by the nine Hands residing in the Holy Land, should determine when and in what manner the International Bahá'í Council should evolve through the successive stages outlined by Shoghi Effendi, culminating in the election of the Universal House of Justice.

Following the historic Proclamation of November 25th, 1957, the Hands in the Holy Land shared with the various National Assemblies copies of the documents relating to the establishment of the nine Hands residing in the Holy Land who were to act as Custodians of the Faith until the establishment of the Universal House of Justice. After reviewing these documents, all the National and Regional Assemblies of the Bahá'í world officially recognized the nine Hands in the Holy Land and pledged their full support and allegiance.

The authority in these various documents enabled the Hands in the Holy Land to take prompt steps to safeguard the properties of the Faith, particularly the extensive and valuable international endowments at the World Center, the value of which was estimated by Shoghi Effendi in his last message at over five-and-a-half million dollars. Recognition of the authority of the Custodians by the officials concerned to administer the bank accounts held in the name of the Guardian, comprising the international reserve funds of the Cause, was a great victory.

It was these far-reaching decisions and actions which made it possible to continue the co-ordination and direction from the Holy Land — the world spiritual and administrative center of the Cause — of the international activities of the Faith, and for the vital tasks of the Guardian's Ten Year Plan to be prosecuted vigorously by a unified Bahá'í world community.

It thus became evident that the Guardian had, during the thirty-six years of his ministry, reared a world community with an administrative structure and institutions which enabled it to withstand the shock of his passing and to bring his World Crusade to a victorious and triumphant conclusion in Riḍván, 1963, making possible at that time the establishment of the Universal House of Justice.

MESSAGES TO THE BAHÁ'Í WORLD FROM THE BODY OF THE HANDS OF THE CAUSE 1958 — 1963

Following the first Conclave of the Hands of the Cause in November, 1957, subsequent meetings of the entire body of the Hands were held in the Holy Land in November, 1958; in October—November, 1959; in October—November, 1960; in October—November, 1961; and in April, 1963, at the time of the International Convention in Haifa and the election of the Universal House of Justice. At the conclusion of each of these gatherings preceding 1963, a general message was sent by the body of the Hands to the Bahá'ís of the East and West. These messages comprise the guidelines given to the Bahá'í world community by the Hands of the Cause in their capacity as Chief Stewards of the Faith, responsible for the attainment of the objectives of the Guardian's Ten Year Plan. The historic and far-reaching decisions affecting the establishment of the elected International Bahá'í Council, the formation of the National and Regional Assemblies called for in the Plan, and the measures for the establishment of the Universal House of Justice, the crowning unit of the administrative structure of the Faith — all were announced to the Bahá'í world in these messages from the annual gatherings of the body of the Hands of the Cause. In these communications, in the Riḍván messages sent to the Annual Conventions throughout the world by the Hands in the Holy Land, and in the messages sent by the latter body to the Intercontinental Conferences, as well as in those addressed to the conventions where new National Assemblies were established, can be traced the truly miraculous unfoldment of the later and final stages of the World Crusade, and the successive steps leading to the victorious and triumphant conclusion of this divinely-guided Plan of the Guardian culminating in the celebration of the Most Great Jubilee in 1963. Because of the historic nature of the messages from the Conclaves of the body of the Hands, significant passages are quoted below:

From the Conclave of November, 1958

"Twenty-five of the twenty-seven Hands of the Cause of God have once again

met in the blessed Mansion of Bahá'u'lláh near the holiest spot on this planet, and prayerfully considered the grave problems now facing the Bahá'ís of the world. Though no longer plunged in the agony of grief that afflicted our hearts last November, we are nevertheless profoundly concerned over the success of the tasks entrusted to the believers of the East and West by our beloved Guardian in the provisions of his mighty globe-encircling Crusade.

"With feelings of deepest gratitude we realize that Bahá'u'lláh has vouchsafed to us during this past year — dark and overshadowed though it was by the passing of our beloved Guardian — many evidences of His unfailing grace and protection. The unity of the Cause of God has been maintained, and out of the fire of this mighty test, the believers have emerged with chastened and consecrated hearts, mature in spirit, with a deeper sense of oneness than ever before, eager to assist in winning every goal set for them by their beloved Guardian. God has indeed opened the doors of His mercy to us.

"A befitting and magnificent monument to the beloved Guardian's precious memory has been raised up above the sacred earth in London which enshrines his blessed remains, a memorial to the erection of which the believers from every corner of the earth had the privilege of contributing.

"The five mighty conferences called by Shoghi Effendi, and whose purposes he outlined in his message marking the midway point of the Crusade, were held with outstanding success; almost five thousand believers being privileged to attend them. The roll-call from among the followers of the black race in Africa and the brown race in the Pacific has more than doubled during the past year, a triumph which alone would have brought infinite joy to his blessed heart. Two of the three Mother Temples which he specified should be built, will be completed well within two years of his passing. The funds for these Temples, and for the teaching work to which he attached such supreme importance, have poured in abundantly from all parts of the world, a loving and loyal testimony to the determination of the Bahá'ís everywhere to carry out his every wish. Spitzbergen, the last and one of the most difficult of all the virgin territories to be opened during the Crusade, received its first pioneer less than six months after he left this world . . .

"We are now embarked upon the fourth and final phase of this historic Crusade. Our beloved Guardian's own words tell us that this phase must be characterized by 'a powerful impetus the world over to the vital process of individual conversion — the pre-eminent purpose underlying the Plan in all of its ramifications' and 'must be immortalized on the one hand by an unprecedented increase in the number of the avowed supporters of the Faith in all continents of the globe, of every race, clime, creed and color, and from every stratum of present day society, coupled with a corresponding increase in the number of Bahá'í centers'.

"The fateful years of the beloved Guardian's glorious Crusade are swiftly passing. 'How staggering', he told us, is 'the responsibility that must weigh upon the present generation'. His stirring appeal for an 'upsurge of enthusiasm and consecration, before which every single as well as collective exploit, associated with any of the three previous phases (of the Crusade) will pale' is directed to every believer on the planet, but especially 'to their elected representatives, whether local, regional, or national, who, in their capacity as the custodians and members of the nascent institutions of the Faith of Bahá'u'lláh' must shoulder 'the chief responsibility in laying an unassailable foundation for the Universal House of Justice which, as its title implies, is to be the exponent and guardian of that Divine Justice which can alone insure the security of, and establish the reign of law and order in, a strangely disordered world.' This House of Justice, he tells us, 'posterity will regard as the last refuge of a tottering civilization'.

"Upon these National and Regional Assemblies which we must now raise up, has been conferred the sacred privilege of electing the members of this Universal House of Justice. The guidance of the Báb and Bahá'u'lláh will flow into the World Order established in the Bahá'í Dispensation through this Supreme Body, whose infallibility is assured by the Pen of Bahá'u'lláh Himself. 'Abdu'l-Bahá declared in His *Will and Testament* that the members of the Universal House of Justice must 'deliberate upon all problems which have caused differences, questions that are obscure and matters that are not expressly recorded in the Book. Whatsoever they decide has the same effect as the Text itself . . . That which this body, whether unanimously or by a majority

doth carry, that is verily the Truth and the Purpose of God Himself.' Guided by the precious storehouse of sacred and inviolable texts given to us by Bahá'u'lláh and elaborated by 'Abdu'l-Bahá and Shoghi Effendi, pouring our forces into the execution of the Divine Plan of the Master, now in the twenty-second year of its unfoldment within the successive Plans laid down by our beloved Guardian, supported by the unfailing aid of the Supreme Concourse promised in our writings, with our beloved Guardian's spirit watching over the work he so dearly loved and served so unsparingly for thirty-six years, we cannot fail.

"The Hands of the Faith, solemnly mindful of the primary function conferred upon them in the *Will and Testament of 'Abdu'l-Bahá* to protect the Cause of God and promulgate its Teachings, and deeply conscious of their present great responsibility as Chief Stewards of Bahá'u'lláh's embryonic World Commonwealth, have already arranged for a number of the Hands to travel extensively during the coming year in order to carry the spirit of the beloved Guardian and the World Center of our Faith to the believers and their elected representatives, particularly in those areas where so many of the future pillars of the Universal House of Justice must be erected, namely Latin America and the goal-countries of Europe.

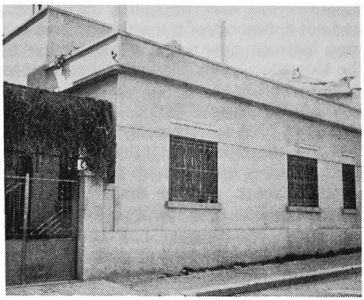
"The Hands of the Faith have also planned to give every aid within their power to the National Spiritual Assemblies in supporting and stimulating the work on the homefronts of such old and tried communities as those of Persia, the United States, Canada, India, Australia, Great Britain and Germany. In rededicating themselves to their share of the heavy burden now resting upon each and every follower of Bahá'u'lláh, the Hands appeal to the National and Regional Assemblies to assist them in the mighty tasks that lie ahead through a closer and swifter co-operation with the Hands serving at the World Center, who of necessity are called upon to co-ordinate the international work so laboriously built up, at such a great cost to himself, by our most beloved Guardian. Prompt consultation on teaching problems, reports concerning the progress being made and the present status of the work undertaken by each National or Regional Assembly, as well as appeals for advice and aid, should pour continually into the Holy Land in order that good news may be shared for the encouragement of all and any crises which arise in the Bahá'í world may be swiftly dealt with, and not a moment of our infinitely precious time between now and the completion of the Crusade — just fifty-two short months away — be lost.

"Bahá'u'lláh, 'Abdu'l-Bahá, and the beloved Guardian have repeatedly warned us that the time is short, that these fast-fleeting hours in which we live will come to us no more, and we shall never again have a similar opportunity. The beloved Guardian has in no uncertain terms stated that the 'pre-eminent task . . . in this day' is 'a task . . . so urgent' as to be 'accorded priority over every other activity.' Let us each one take to heart his passionate appeal . . .

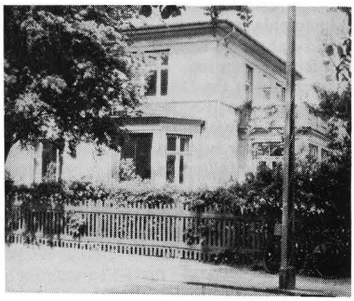
"Upon the immediate and continued response in each individual heart to this ringing call depends the victory of his precious and holy Crusade, the last world-encompassing Plan which his divinely-guided pen bequeathed to the believers. Never before in the history of the world have human beings been faced with such a staggering responsibility and such a blessed privilege. Now, more than ever before, the heroic pioneers must cling courageously to their vital outposts; a swift stream of new pioneers must flow out spontaneously, without a moment's delay, to reinforce them; travelling teachers must dedicate themselves to the work both in far-off lands and on the critical homefronts; ample resources must be poured forth with unprecedented generosity from hearts consecrated to nothing less than an overwhelming victory on every front. The success of the Crusade depends upon the individual believer arising to teach. For, as the beloved Guardian himself has told us, 'The unseen legions, standing rank upon rank, and eager to pour forth from the Kingdom On High the full measure of their celestial strength on the individual participants of this incomparably glorious Crusade, are powerless unless and until each potential crusader decides for himself, and perseveres in his determination, to rush into the arena of service ready to sacrifice his all for the Cause he is called upon to champion . . .'

"We feel confident that the friends in every corner of the Bahá'í world, fully aware of the gravity of the crisis facing them, and unified as never before by the sacrifice of the life of our beloved Guardian, will arise as one soul in many bodies in

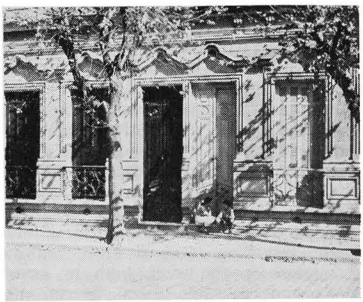
NATIONAL ḤAẒÍRATU'L-QUDS



Regional Headquarters of Northwest Africa, Tunis, Tunisia, purchased 1954.



Copenhagen, Denmark, purchased 1955.



Montevideo, Uruguay, purchased March 1956.



Managua, Nicaragua, purchased March 1956.



Oslo, Norway, purchased January 1956.

a mighty forward surge to complete as an immortal monument to his memory the triumph of his holy Crusade.

"The Hands of the Faith eagerly and confidently anticipate that upon the unassailable foundation of this united victory brought about by the consecrated devotion of the friends, there will be raised up the crowning glory of all, the Universal House of Justice, and once again a precious source of divine infallibility will return to the earth with the establishment of that Supreme Body on the occasion of the Most Great Jubilee in 1963 — the World Congress called by our beloved Guardian himself, a glorious and befitting fulfillment of his life of complete sacrifice.

"Of this Most Great Jubilee, the Guardian has written: 'The Lord of Hosts, the King of Kings, has pledged unfailing aid to every crusader battling for His Cause. Invisible battalions are mustered, rank upon rank, ready to pour forth reinforcements from on High... Bahá'u'lláh's army of light is standing on the threshold of the Holy Year. Let them, as they enter it, vow with one voice, one heart, one soul, never to turn back in the entire course of the fateful decade ahead until each and every one will have contributed his share in laying on a world-wide scale an unassailable administrative foundation for Bahá'u'lláh's Christ-promised Kingdom on earth, swelling thereby the chorus of universal jubilation wherein earth and heaven will join, as prophesied by Daniel, echoed by 'Abdu'l-Bahá: "on that day will the faithful rejoice with exceeding gladness."'

"With grateful hearts for the love that has bound us all so closely together, with undeviating confidence and hope, the Hands of the Faith invoke the divine promise of the Revealer of our Faith: 'Unloose your tongues and proclaim unceasingly His Cause. This shall be better for you than all the treasures of the past and of the future, if ye be of them that comprehend this truth.... I swear by Him Who is the Truth! Ere long will God adorn the beginning of the Book of Existence with the mention of His loved ones who have suffered tribulation in His path, and journeyed through the countries in His Name and for His praise. Whoso hath attained their presence will glory in their meeting, and all that dwell in every land will be illumined by their memory.... Vie ye with each other in the service of God and of His Cause. This is indeed what profiteth you in this world, and in that which is to come.'"

From the Conclave of October–November, 1959

"The Hands of the Cause gathered in the precincts of the holiest spot on the entire planet have, after long and prayerful deliberations, made plans embracing those final steps which they feel must be taken by all the followers of Bahá'u'lláh in East and West in order to bring to a successful conclusion the World Crusade of our beloved Guardian.

"Alarmingly little time is now left to us in which to accomplish his design. Well aware of the fact that this great Faith of Bahá'u'lláh stands in sore need of the erection of that infallible and supreme legislative body which, in the words of the Center of the Covenant Himself, 'God hath ordained as the source of all good and freed from all error', and which the Guardian said 'posterity will regard as the last refuge of a tottering civilization', we have fixed the date for the election of the Universal House of Justice at Riḍván, 1963, coinciding with the termination of our glorious World Crusade and the celebration of the Most Great Jubilee commemorating the one hundredth anniversary of the declaration of Bahá'u'lláh.

"As we look back over the past two years which have elapsed since that unforgettable and heart-breaking moment when we realized our beloved Guardian had been taken from us, we cannot but marvel at the protection which has been vouchsafed this Holy Cause. As one man, the believers have rallied to the support of their Faith, closed their ranks, stood firm in the hour of supreme test, and arisen to carry forward the World Crusade. The enemies of the Cause have been powerless to harm it, so complete has been the unity between the Bahá'ís of the world, so strong the confidence and support with which they have surrounded the Hands of the Cause. The numerous properties and resources of the Faith have been completely protected; the Government authorities of the State in which the World Center is situated have acknowledged the stewardship of the Faith, as represented by the Hands of the Cause serving in the Holy Land on behalf of the Chief Stewards; the National and Regional Assemblies have supported, assisted and worked in the closest co-operation with this nucleus of Hands resident at the World Center; a great wave of pioneers, unprece-

dented since the inception of the Crusade, has arisen and is even now beginning to pour out to those goals most urgently in need of settlers and teachers; the temples, so dear to the heart of the beloved Guardian, are in two continents rapidly reaching completion, and in a third, plans for its erection are now at long last being implemented. Profoundly thankful and encouraged as we are for these manifold blessings showered on us from On High in our hour of greatest darkness and need, we are nevertheless aware that from this instant until the end of the World Crusade there can be no rest for any of us if we are to achieve the goals of the Crusade.

"We have therefore formulated the following plan of action which will enable the Bahá'í world to establish the Universal House of Justice in 1963, and which we now share with our fellow believers.

"We call for the election in Riḍván, 1961, of the twenty-one National Spiritual Assemblies of Latin America which will constitute some of the pillars of the Universal House of Justice in that region. This historic decision is based on the fact that we have every reason to hope and believe that the devoted band of the followers of Bahá'u'lláh in those countries will succeed, during the Riḍván period of 1960, in forming those Spiritual Assemblies required of them by our beloved Guardian in the specific provisions he laid down for them in the World Crusade. Reports we have received from the Hands of the Cause who have visited those countries during the past year, as well as from the four Regional Assemblies responsible for the work in that area, have convinced us the time is ripe to make this joyous announcement to the Bahá'í world . . .

"In studying the world-wide state of the Ten Year Plan, we have been forced to realize that the election of the eleven independent National Assemblies which must, in accordance with the Plan of the Guardian, be established in the European Continent before the end of the Crusade, is much more difficult and presents a greater challenge than is the case in Latin America, as the Local Assemblies must be quadrupled rather than doubled. We have therefore set the date for the election of these European national bodies for Riḍván, 1962. It is our conviction that with constant and concentrated effort and sacrifice, our objectives can be accomplished there and the requisite number of Local Assemblies be brought into being by Riḍván, 1961. The National Spiritual Assembly of the Bahá'ís of Ceylon will likewise be elected in 1962.

"With the formation of these national bodies, and we trust, circumstances permitting, of the two others specified in the provisions of the Ten Year Plan, a wide and representative foundation for the Universal House of Justice will have been laid.

"We are also happy to announce that another milestone in Bahá'í history will be reached with the election of the International Bahá'í Council during Riḍván, 1961. The embryonic institution established and so highly extolled by the beloved Guardian will thus enter its final stage preceding the election of the Universal House of Justice. The members of all the National and Regional Spiritual Assemblies of the Bahá'í world, duly constituted in Riḍván, 1960, will take part in a postal ballot to elect nine members to the International Council. This International Bahá'í Council is to work under the direction and supervision of the Hands of the Cause residing in the Holy Land, serve a two-year term of office, and cease to exist upon the occasion of the election of the Universal House of Justice. All the Bahá'ís of the world, men and women alike, are eligible for election. As the Chief Stewards of the Faith are wholly occupied with specific tasks assigned them by the beloved Guardian and perforce assumed since his passing, they should not be considered for election to this Council . . .

"We wish to assure the believers that every effort will be made to establish a Bahá'í Court in the Holy Land prior to the date set for this election. We should however bear in mind that the Guardian himself clearly indicated this goal, due to the strong trend towards the secularization of religious courts in this part of the world, might not be achieved.

"At this turning-point in the Crusade when all our forces must be unitedly concentrated on winning its goals, the friends should not be deflected from the vital tasks confronting them by discussion of such subjects as can only be considered when the Universal House of Justice is established. Therefore we feel it is necessary to recall the words in the Proclamation we sent out after the passing of the beloved Guardian: 'When that divinely-ordained body comes into existence, all the conditions of the Faith can be examined anew and the measures necessary for its future

operation determined in consultation with the Hands of the Cause'. This includes the subject of the Guardianship.

"Aside from the pressing demands of the world-wide work of the Faith which must be met and administered from the Holy Land, and which require so much attention on the part of the Chief Stewards, plans are being formulated for the Hands to travel to various countries and lend the National Spiritual Assemblies their personal assistance during the months immediately ahead — and indeed until the end of the Crusade. These plans include visits to the Cradle of the Faith, where the vast majority of the followers of Bahá'u'lláh reside; to the Bahá'í communities in the United States and Canada, who constitute the chief prosecutors of the Divine Plan; to the Latin American countries, where by 1961 so many National Assemblies must be formed; and to Europe, where another eleven of the future pillars of the Universal House of Justice must be erected by 1962.

"In addition to these plans, the Hands, pursuant with the wishes of our beloved Guardian, are contemplating a much more intensive and wider use of the Auxiliary Board Members in carrying out the work of the World Crusade, and a much closer co-operation between the Institution of the Hands and the National Spiritual Assemblies.

"The importance of the plans made for the election of these National Assemblies, as well as that of the International Bahá'í Council, cannot be overestimated, because the above plans constitute the end of a forty-two-year-long prelude to that glorious consummation which will take place with the election of the Universal House of Justice in Riḍván, 1963. Through the creation of this mighty institution, the Formative Age of the Dispensation of Bahá'u'lláh will have entered a new stage in its development; the thirty-six years of Shoghi Effendi's heartbreaking, self-sacrificing ministry will bear one of its fairest fruits, and that wondrous prophecy of Bahá'u'lláh be fulfilled: 'Verily this is the day in which both land and sea rejoice at this announcement, the day for which have been laid up those things which God, through a bounty beyond the ken of mortal mind or heart, hath destined for revelation. Ere long will God sail His Ark upon thee and will manifest the people of Bahá who have been mentioned in the Book of Names.' "

From the Conclave of October — November, 1960

"Fully aware of the fact that the destinies of the Faith of Bahá'u'lláh for decades to come hinge upon the actions which must be taken during the coming twelve months, the Hands of the Cause of God, meeting in Bahjí in the precincts of the Most Holy Shrine, at their fourth annual gathering held since the passing of our beloved Guardian, have considered those measures necessary to enable us to attain the goals of this divinely-inspired, globe-encircling Crusade. After joining the Bahá'ís of the entire world in supplication for the victory of the Ten Year Plan, after sixteen days of profound and exhaustive consultation, we are now in a position to share with our fellow-believers the nature of the tasks facing us and the plans formulated to insure their achievement.

"The unprecedented global victories which thrilled and uplifted the hearts of the believers everywhere last Riḍván are gathering momentum as this holy Crusade approaches its end. The world-wide Bahá'í community, faced by yet another severe test during the past year,[1] has risen to new heights of accomplishment. The evidences of the watchful protection of the Twin Founders of our Faith and the assistance of the Supreme Concourse, promised to all those who arise to promote it, are to be seen on every side. We now stand on the threshold of one of the most significant and critical moments in our history, fraught with golden opportunities, demanding tremendous self-sacrifice.

"Our beloved Guardian led us year after year, along the most arduous paths, to victories which, to the people of the world, must have appeared impossible of achievement. Yet victory was ours at every step of the way. Before we muster our strength for the tasks that lie immediately ahead, let us for a moment contemplate what has already been accomplished by the followers of Bahá'u'lláh since the inception of the Ten Year Plan: The banner of the Faith has been unfurled in the astounding number of two hundred and fifty-six countries of the globe; the Mother

1 The defection of Mason Remey who, after signing the Proclamation of November 25, 1957 (see p. 344), claimed, in April, 1960, to be the "hereditary Guardian" of the Cause of God. This attempt to create a schism in the Faith resulted in his expulsion by the Hands of the Cause.

Temples of both Africa and Australia are to all intents and purposes completed; at long last the soil has been turned on the site of the Mother Temple of the European Continent and its cornerstone will be laid this month — just three years after the passing of our most beloved Guardian, an event which culminates seven years of heartbreaking effort to secure a property where permission to build could finally be obtained, and which marks another great victory of the Cause of God over the consistent opposition of certain ecclesiastical elements. Well nigh three thousand pioneers have left their homes since 1953 and scattered over the face of the planet, to the barren lands of the world, to regions within the Arctic Circle, to distant deserts and lonely islands, to populous cities and jungle villages. Heroes and martyrs, individuals drawn from every stratum of society, old people and young children, representatives of not only the Asiatic and European civilizations, but Africans, American Indians, Pacific Islanders and Eskimos, have swelled the ranks of pioneers, each in his own way and in his own part of the world, contributing to this glorious testimonial of belief in the Manifestation of God in this day. The initial evidences of that great wave of mass conversion which must sweep the planet have been seen through the enrollment, since the inception of the Crusade, amongst the Africans, the people of Indonesia, and the Indians of South America, of over 30,000 believers, almost 20,000 of whom have embraced the Faith since the passing of the beloved of our hearts; the centers where believers reside have been more than doubled since 1953; hundreds of new Spiritual Assemblies have been formed; schools opened and run by Bahá'ís have been multiplied, not only in the Pacific area and in Africa, but more recently in India and in Latin America; the first dependency of the Mashriqu'l-Adhkár in Wilmette — harbinger of the great cultural and humanitarian centers that will cluster about the Bahá'í Houses of Worship in the future — has been completed. And last but not least, the Spiritual Assemblies specified by the beloved Guardian for Latin America have been elected and upon this firm foundation can now be erected next Riḍván the twenty-one new pillars of the Universal House of Justice. All these are but a part of the tremendous victories won for the Cause of Bahá'u'lláh by His small band of devoted, heroic followers in less than eight years.

"The Crusade has reached the point where the Hands of the Cause can no longer operate on a regional basis alone, but must render their services on a global scale. This indeed seems the next step in the 'development' as the beloved Guardian wrote, 'of the Institution of the Hands of the Cause' which he, in his great wisdom, made an objective of the Ten Year Plan and which he elaborated upon increasingly during the last years of his life, particularly stressing it in his message of June 4, 1957, and in the very last communication he sent to the Bahá'í world on the eve of his passing. So great and so crushing are the responsibilities which have fallen upon the Hands since his passing, so increasingly vast the field in which they are called upon to serve, that it is no longer possible to confine their activities to a specific region. The answer to this problem seems to be more traveling on their part, and the concentration of their forces on those places where the need is greatest.

"The passing of our very dear co-worker Horace Holley has left us without a ninth member of the body of Hands serving in the Holy Land. In order to fill this vacancy, far-reaching changes have been made in the disposition of the Hands in such a way as to not only protect the World Center, but also serve the best interests of the continental work in various parts of the globe. William Sears has been chosen to replace Horace Holley at the World Center; John Robarts is returning to the Western Hemisphere, his original home, in order to ensure that the vital work in the Americas receives adequate support at this time. Raḥmatu'lláh Muhájir is being transferred to Africa, with the understanding he will spend some months of each year traveling and teaching in his former area . . .

"The opportunities that call us to swift and sustained action in the teaching field are unique, infinitely precious, immeasurably glorious. In these fast-fleeting months which lie ahead of us, we have to match the magnitude and the challenge of our beloved Guardian's command with an effort unequalled in Bahá'í history, for this, the fourth and last phase of his world-encircling Crusade, he has told us 'must be immortalized by an unprecedented increase in the number of avowed supporters of the Faith in all the continents

of the globe, of every race, clime, creed and color, and from every stratum of present day society . . .'

"In connection with the tremendous task of forming twenty-one new National Spiritual Assemblies, assisting the teaching work in those countries where many goals of the homefront still remain to be won, and furthering the process of mass conversion so dear to the Guardian's heart, the Hands of the Faith have planned extensive travels during the coming months in order to aid and stimulate the world-wide activities of the Faith to the greatest possible extent.

"Amatu'l-Bahá Rúḥíyyih Khánum will attend the dedication of the Mashriqu'l-Adhkár at Kampala, the Mother Temple of Africa, in January, and visit various areas in that continent where mass conversion is taking place; she likewise plans to be present at the dedication of the Mashriqu'l-Adhkár in Sydney, the Mother Temple of the Antipodes, which will be held next September, meeting the friends in Australia and New Zealand, as well as certain centers in Southeast Asia. Amelia Collins will lay the cornerstone of the Mother Temple of Europe, during this present month, in Frankfurt. Ṭarázu'lláh Samandarí will shortly leave for a prolonged tour of Pákistán, India, Burma and Ceylon to assist the work in those countries. Leroy Ioas will visit centers in Europe during the summer months.

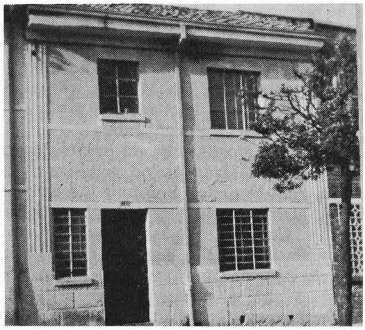
"On the occasion of the formation next Riḍván of the largest number of National Assemblies to be elected at one time during any period of Bahá'í history, eleven Hands of the Cause, pursuant with the policy of the beloved Guardian, will attend the sessions of the different conventions as follows: Hermann Grossmann in Argentina and Chile; Raḥmatu'lláh Muhájir in Paraguay and Bolivia; Ḥasan Balyuzi in Peru and Ecuador; Shu'á'u'lláh 'Alá'í in Venezuela and Colombia; Ugo Giachery in the Dominican Republic and Haiti; Enoch Olinga in Jamaica and Cuba; Dhikru'lláh Khádem in Panama and Costa Rica; John Robarts in Nicaragua and Honduras; William Sears in El Salvador and Guatemala; Paul Haney in Mexico and also in Wilmette; 'Alí Akbar Furútan in Brazil and Uruguay.

"These Hands of the Cause, in addition to spending some time in each of the twenty-one countries where these historic gatherings are being held will, as the occasion permits, make a point of visiting not only the goal countries of Europe but also the homefronts in Britain and Germany, the United States and Canada, Australia and New Zealand, as well as Alaska and certain islands of the Pacific. Enoch Olinga will travel for four months in the Greater Antilles and Central America. Raḥmatu'lláh Muhájir will travel across Africa, and later make a prolonged tour among the Bolivian Indians.

"One of the most significant events during this coming Riḍván period will take place when the National Spiritual Assemblies of the Bahá'í world elect the International Bahá'í Council. We shall witness for the first time in the history of the Faith an election on a global scale, and the hearts of the believers will echo the words of the beloved Guardian at the time when he appointed the first International Bahá'í Council: 'Hail with thankful, joyous hearts' this historic moment. This Council which the beloved Guardian characterized as the 'most significant milestone' in the evolution of the Administrative Order since the Master's passing will now undergo, in his own words, its 'transformation into a duly elected body'; it will be international in character, and have its headquarters at the World Center of the Faith. In addition to those functions which were announced last year, it will be given certain administrative duties to discharge in facilitating the work at the World Center in relation to National Assemblies abroad. It would be well for the believers, pondering at this time the importance of the step that is being taken through this election, to bear in mind that however significant this first universally elected body may be, it must never be compared with that supreme body upon which we are promised the Twin Manifestations of God will confer infallibility in the discharge of those duties ordained for it in the holy text . . .

"To not present this picture of our obligations and needs, our responsibilities, and the mighty challenge confronting us, to our fellow-believers, would we feel be neither fair nor realistic. However great the burden resting on our shoulders as Chief Stewards of Bahá'u'lláh's embryonic World Commonwealth, it does not rest on us alone; each and every believer has his or her own responsibility towards the Cause of God, each one of us, in differing degrees but in universal measure, is called upon to bring a personal sacrifice to the altar of the Faith of Bahá'u'lláh

NATIONAL ḤAẒÍRATU'L-QUDS



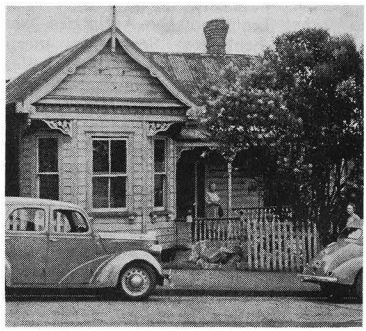
Bogota, Colombia, purchased September 1956.



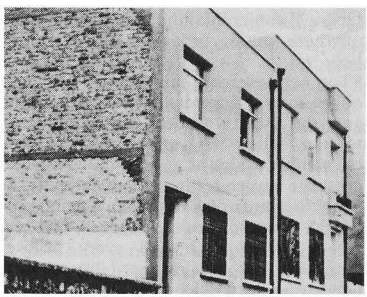
Luxembourg Ville, Luxembourg, purchased April 1957.



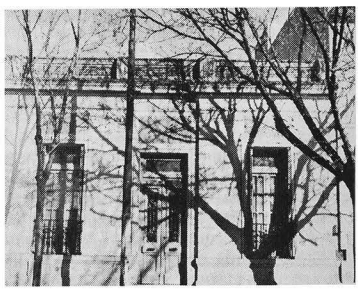
Madrid, Spain, purchased April 1956.



Auckland, New Zealand, purchased October 1954.



Istanbul, Turkey, purchased in 1955.



Buenos Aires, Argentina, purchased March 1956.

at this time. We know that it is indeed spiritually far more important for each believer to give a token offering than for those more blessed with material means to carry the brunt of the burden alone. It is our ardent hope that our Bahá'í brothers and sisters in Africa and the Pacific area, in the Andes, in the jungles and the deserts, on the Indian reservations of North America, in distant wastelands, and the regions of the Arctic Circle will, as a symbol of our great brotherhood and our unity under the banner of the Blessed Perfection, likewise contribute regularly, if only one penny, to further the achievement of the remaining goals of our beloved Guardian's Crusade and to enable us to win a victory in 1963 such as has never been recorded in the annals of any religion in the memory of man. We call upon all the friends to join in a year of austerity and self-sacrifice. The opportunity to render unique service has been offered to this generation at this time. It will never come again in this Dispensation. The final and crowning service of our Guardian's life was this Holy Crusade he left to us as a priceless legacy. To win it is our infinite privilege, our greatest blessing in this world and in the world to come.

"In ever greater measure the promises of Bahá'u'lláh and 'Abdu'l-Bahá are being fulfilled. The specific goals set by our Guardian are being realized, one by one, with unbelievable rapidity. The assurance given us in our teachings that every test releases forces latent with new victories is being demonstrated before our very eyes. This world-girdling Crusade, the essential object of which is no less than the spiritualization of the entire planet, is now gathering the final momentum necessary to carry it forward in one stupendous surge to a resounding victory on all fronts.

"If ever a year of glorious enterprise has faced the Community of the Most Great Name, it is this year. We can look back in pride upon a steadily mounting, uninterrupted tide of victories unequalled since the days of the Heroic Age of our Faith. We can look forward with hope and confidence to the tremendous achievements that lie ahead of us during the coming twelve months. These recent victories, these future achievements, are the fruit of the labors of our dearly beloved Guardian. His was the hand that sowed the seeds, and in his name the harvest will be gathered in.

"Let us remember the promise Shoghi Effendi himself gave us: 'The All-Conquering potency of the grace of God, vouchsafed by Bahá'u'lláh, will, undoubtedly, mysteriously and surprisingly, enable whoever arises to champion His Cause to win complete and total victory.' "

From the Conclave of October—November, 1961

"The Community of the Most Great Name, east and west, north and south, can look back over the remarkable achievements of the past twelve months with profound thankfulness, and from them draw fresh courage and determination to arise unitedly for one last supreme effort which will enable us to crown with victory the mighty Global Plan to be consummated in Riḍván, 1963 by the celebration of the Most Great Jubilee of our Faith — the hundredth anniversary of the Declaration of Bahá'u'lláh. The hearts and thoughts of all His followers now turn to the last eighteen months of our dearly beloved Guardian's World Crusade. What treasures will we proudly lay at his feet on that occasion! What rejoicing will be ours when we can say to him: see, we were faithful to our trust; as much as lay within our power, this did we perform according to the sacred Plan you gave us!

"After the passage of the most fruitful and stirring decade the Formative Age of our Faith has as yet witnessed, the International Bahá'í Council has passed into the final stage of its evolution and efflorescence into the Universal House of Justice through its election by all the members of the National and Regional Spiritual Assemblies of the Bahá'í world; the Council is now regularly meeting in the Holy Land and discharging those duties laid down for it by Shoghi Effendi himself. The vast process of mass conversion, specified by him as one of the major objectives of the second half of the World Crusade, is beginning to take place on a large scale in Asia, South America, and the Pacific area, and is rapidly increasing in momentum in Africa. Last Riḍván, on the number of Local Assemblies specified by him as Crusade goals, no less than twenty-one independent National Spiritual Assemblies were successfully founded, an historic act which will be followed next Riḍván by the establishment on an equally firm foundation of eleven European national bodies and the first National Assembly

of the Bahá'ís of Ceylon. The Mother Temples of both Africa and the Antipodes have been formally opened for public worship and are already redounding to the fame of the Cause of God throughout the entire world. The Mashriqu'l-Adhkár of Europe is slowly rising in the heart of that continent so sorely in need of the regenerating grace of Bahá'u'lláh.

"The divine assistance, so repeatedly promised to us in the teachings, has been vouchsafed to us in a truly miraculous manner, plain for all to see, since the Bahá'í world was shaken by the loss of its beloved Guardian.

"It is therefore with hopeful hearts that the Hands of the Cause can point out to their fellow-believers those remaining milestones we must race to pass ere our great and unique opportunity for service in the Guardian's own Crusade is lost to us forever. In the course of our lengthy consultations during this fifth gathering of the Hands of the Cause held in Bahjí, in the shadow of the Shrine of the supreme Manifestation of God Himself, it has been abundantly clear what our major duties still are, where we must, one and all, concentrate our efforts and resources, which are the battlefronts we must deploy our forces upon, if victory is to be won — that victory must and shall be ours no loyal Bahá'í heart can doubt for a single instant.

"Though multifarious tasks still remain to be accomplished in various fields of Bahá'í activity, three supremely important duties face us during the last eighteen months of the World Crusade, duties which, should we fail in any one of them, may well have repercussions on the evolution of not only the present national Bahá'í communities, but indeed the spiritual and material welfare of mankind itself for generations to come.

"The first of these is to bring the teachings of Bahá'u'lláh to the waiting masses at this critical time, this unique juncture in human history, when the hearts of so many of the less privileged peoples of the world are ready to receive His Message, and to be enrolled under His banner 'in troops' as foretold by 'Abdu'l-Bahá. The second is to win the remaining homefront goals in five of those original twelve stalwart, long-established, much-loved national communities which, at the inception of the Ten Year Plan, received the unique and priceless honour of having the spiritual conquest of no less than an entire planet entrusted to their care. Wherever the army of Bahá'u'lláh was free to march, in their totality, and with the greatest distinction, these global goals have been won. It is inconceivable that the homefront goals, given to them at the same time and forming an integral part of the World Crusade, should not also be triumphantly achieved. The third is undoubtedly the pivotal one at this point of the Crusade and comprises the heavy, pressing, inescapable duty of every single believer to assist in providing an uninterrupted and greatly amplified flow of that 'life blood' of material resources without which construction of the Mother Temple of Europe and other vast undertakings now gaining momentum all over the world, in old and new Bahá'í communities alike, will either cease to go forward, come to a standstill or, in important areas of mass conversion, stand in danger of losing the precious ground won through so much heroic effort and sacrifice. There can be no doubt that the discharge of these three paramount duties at this time can alone provide a suitably strong and unshakable foundation for the future activities of that glorious and august institution, so soon to be elected, Bahá'u'lláh's long anticipated Universal House of Justice.

"Last year the Hands of the Faith called upon the believers to observe a year of austerity in order to concentrate the resources of the followers of this infant but infinitely strong and dynamic Faith upon attaining the remaining objectives of the Ten Year Plan. It has become apparent that a far greater effort must be made during the next eighteen months, and that the austerity and self-sacrifice we voluntarily imposed upon ourselves must continue and be intensified until every goal is won, every prize protected, every achievement maintained. In the words of the beloved Guardian, 'a pouring out of substance, not only by those of limited means, but by the richest and wealthiest, in a degree involving the truest sacrifice' is needed . . .

"The wings of time are beating at our door as one of the most momentous epochs in the entire range of Bahá'í history swiftly moves to its close. The impelling call of our beloved Guardian, resounding in the very last message of his life, is but partially answered. 'An unprecedented increase in the number of avowed supporters of the Faith, in all the continents of the globe, of every race, clime, creed and color, and from every

stratum of present-day society' is the goal inscribed by his unerring pen.

"The effort now required of us is imperative and inescapable, and must indeed be prodigious. Nothing less than complete, total dedication will suffice. In this mighty, life-offering task every Bahá'í no matter who he is or where he dwells, has a share and a worthy part to play. Now is the moment for all the administrative agencies of our Faith to order their work in such fashion as to put teaching at the forefront of all their activities, and to exclude any plan which is not relevant to the purposes of our Crusade. . . .

"Not alone in the arena of teaching, but also in the pioneering field, the opportunities and high rewards that now beckon every Bahá'í are indeed priceless. They who have gone forth in His Name to the goal towns on the homefronts, or to distant lands where the banner of Bahá'u'lláh had to be implanted or to be kept waving, have given such victories to the Cause of God which down the corridors of time will reverberate to His glory, and which succeeding generations shall remember with pride and gratitude. They are now painstakingly and diligently buttressing the pillars on which shall soon be laid the splendrous dome of God's Universal House of Justice.

"No consideration of needs in the teaching field at the present time can leave out that majestic theme of mass conversion which the Guardian introduced into his Global Crusade upon the eve of his departure from this world, and which he stated must immortalize the second half of this Plan, which itself is but a stage in the unfoldment of that Divine Plan which he characterized as 'Abdu'l-Bahá's 'Mandate', His 'world-encircling Plan', 'the Master Plan of the appointed Center of Bahá'u'lláh's Covenant.'

"The pre-eminent task of teaching the Faith to the multitudes is 'a task', the Guardian wrote, 'so dear to the heart of 'Abdu'l-Bahá, at once so sacred, so fundamental, and so urgent, primarily involving and challenging every single individual'; it is, he said, 'the bedrock on which the solidity and stability of the multiplying institutions of a rising Order must rest . . .'

"If every National Assembly, every Local Assembly and every individual believer will arise at this hour, and seize with both hands this God-given opportunity, we can hasten that joyous day foretold in the words of our beloved Guardian when he launched this glorious Global Crusade, a day when 'the light of God's triumphant Faith, shining in all its power and glory, will have suffused and enveloped the entire planet . . .'

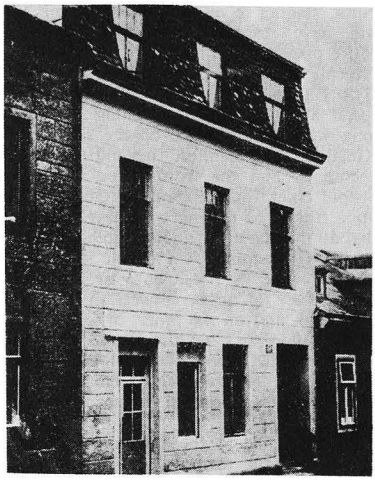
"Keenly aware of 'Abdu'l-Bahá's words: 'The Hands of the Cause of God must spend all their time in teaching . . . Ere long will the assistance of the Heavenly Kingdom be manifest beyond all expectations and the words "you will see people enter the Religion of God troop upon troop" be realized', we have decided that all the Hands, including those resident in the Holy Land, will devote as much of their time as possible to accelerating the process of mass conversion on the one hand, and on the other, in fulfillment of the Guardian's instructions, to meeting frequently with various National Assemblies in order to deliberate with them on ways and means of winning the goals of the Crusade.

"The tasks facing the Institution of the Hands and the members of its Teaching and Protection Boards grow in weight as the Ten Year Plan advances. Once again we appeal to the members of these Boards to be more mindful of the duties given them by their beloved Guardian and to devote their hearts, their energies and their time to the work he outlined for them. To the degree to which each Hand and each Board Member concentrates on his own specific task will the work of our glorious Faith speedily attain those victories which alone can bring the World Crusade to a triumphal end.

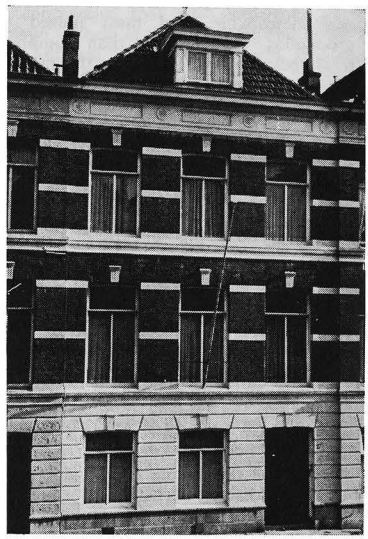
"On the occasion of the election of the eleven new European National Spiritual Assemblies next Riḍván six of the Hands of the Faith will be present, as follows: Italy and Switzerland, Ugo Giachery; Belgium and Luxembourg, Dr. 'Alí Muḥammad Varqá; Holland and Denmark, Ḥasan Balyuzi; Sweden and Finland, Adelbert Mühlschlegel; Spain and Portugal, Paul Haney; Norway, John Ferraby, who will also attend the British Bahá'í Convention. The election of the new National Spiritual Assembly of Ceylon will be attended by Shu'á'u'lláh 'Alá'í.

"In addition to these activities, and after careful consideration of the over-all needs of the teaching work at this time in various continents, it has been decided that in view of the delicate state of health of Músá Banání which prevents him from moving about, John Robarts will remain a Hand of the Cause in Africa.

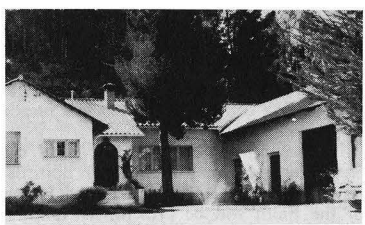
NATIONAL ḤAẒÍRATU'L-QUDS



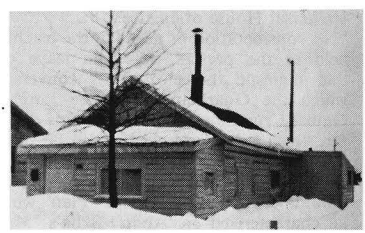
Vienna, Austria, purchased 1955.



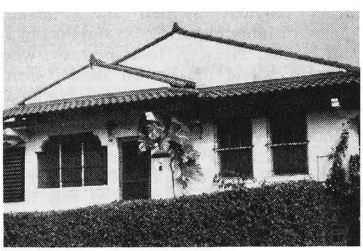
The Hague, Holland, purchased 1956.



La Paz, Bolivia, purchased March 1956.



Anchorage, Alaska, purchased 1955.



Panama City, Panama, purchased January 1955.



Regional Headquarters, Southeast Asia, Djakarta, Indonesia, purchased 1955.

William Sears will devote as much time as possible to the work in the Western Hemisphere, to which he will proceed in the near future. Raḥmatu'lláh Muhájir, in view of the presence of both John Robarts and Enoch Olinga in Africa, will devote his time to the Asian and Pacific teaching fields, proceeding shortly on a lengthy tour which will take him as far as the islands of the South Pacific, later returning to the Southeast Asian field, which is now being swept by a mighty wave of enthusiasm for the teachings of Bahá'u'lláh, and where the indigenous peoples are entering the Faith in great numbers.

"Abú'l-Qásim Faizí will leave next spring to spend several months in the most promising mass conversion areas of Latin America, whilst Jalál Kházeh plans shortly a prolonged and extensive trip to the new centers in India where the people are truly entering the Faith in troops. 'Alí Akbar Furútan and Leroy Ioas will both spend time assisting the European homefronts, the former in the near future, the latter during the summer months. All the Continental Hands have pledged themselves to travel as extensively as possible to promote the teaching and consolidation work in their areas.

"With the erection in 1962 of twelve more future pillars of that supreme legislative body of the Bahá'í world, a firm foundation will have been laid for the election of 'that Universal House of Justice which', Shoghi Effendi stated, 'as its title implies, is to be the exponent and guardian of that Divine Justice which can alone insure the security of, and establish the reign of law and order in, a strangely disordered world.'

"We are now able to envisage the steps that must still be taken before that 'Ark' referred to in Bahá'u'lláh's prophetic *Tablet of Carmel* shall come into being, an Ark whose dwellers, the Guardian told us, 'are the men of the Supreme House of Justice which, in conformity with the exact provisions of the *Will and Testament* of the Center of the mighty Convenant, is the body which should legislate on laws not explicitly revealed in the text. In this Dispensation these laws are destined to flow from this holy Mountain, even as in the Mosaic Dispensation the law of God was promulgated from Zion.'

"The Chief Stewards of the Faith are therefore calling a convention in the Holy Land for the election of the Universal House of Justice on the first, second and third days of Riḍván, 1963. The members of all National and Regional Spiritual Assemblies elected by the Bahá'ís in Riḍván, 1962 will, in conformity with the teachings, constitute the electoral body empowered to vote for this crowning unit of the embryonic World Order of Bahá'u'lláh, upon whose deliberations the unique bounty of receiving divine inspiration has been bestowed, and whose decisions are infallibly guided by both the Báb and Bahá'u'lláh.

"After long and conscientious consideration of the needs of the present hour and the writings of our dearly-loved Guardian, the following decision has been reached: All male voting members throughout the Bahá'í world are eligible for election to the Universal House of Justice. The Hands of the Cause do not limit the freedom of the electors. However, as they have been given the explicit duties of guarding over the security and insuring the propagation of the Faith, they ask the electors to leave them free at this time to discharge their duties. When that supreme and infallible body has been elected it will decide on all matters concerning its own membership . . .

"Owing to conditions affecting the Cause which still prevail in the Middle East, it has become evident that it is not possible to hold the World Congress in Baghdád in 1963, on the occasion of the world-wide celebrations of the 'Most Great Jubilee', the Centenary of the Declaration of Bahá'u'lláh in the Garden of Riḍván. Prolonged investigations have shown us that to make plans at this time for it to take place there is out of the question. We have therefore decided that this first World Congress, the last of the great gatherings of the Bahá'ís to be summoned by Shoghi Effendi, which constitutes the joyous consummation of ten years of unprecedented work and achievement, shall be held in London, the city which enshrines his infinitely precious remains, on the 28th, 29th and 30th of April and the 1st and 2nd of May, 1963, a period which includes the 9th and 12th days of Riḍván. In making this decision we have been comforted by the knowledge that he himself, in view of the situation in this part of the world, expressed towards the end of his life serious doubts as to whether it would be possible to hold the Congress in Baghdád. It must be a consolation to every believer who plans to be present

on this unique occasion to know that he will be able to visit the grave of Shoghi Effendi and offer his prayers there as the last, majestic, glorious, globe-conquering Plan of his Guardian draws to its close...

"The challenge confronting the standard-bearers of Bahá'u'lláh in every continent of the globe, in every field of Bahá'í activity, in these swiftly passing hours is unprecedented; the opportunities lying within their reach are of such magnitude that only future generations can comprehend their glory and their significance in the majestic unfoldment of Bahá'u'lláh's World-Redeeming Order.

"Not many years have passed since the beloved Guardian addressed to the Bahá'í world the following pregnant words, full of hope, full of longing, full of love and full of warning. We do well to recall them now when we face our last possible chance to consummate his Plan and to consolidate the foundations of the Universal House of Justice: 'I appeal, as I close this review of the superb feats already accomplished, in the course of so many campaigns, by the heroic band of the warriors of Bahá'u'lláh, battling in His Name and by His aid for the purification, the unification and the spiritualization of a morally and spiritually bankrupt society, now hovering on the brink of self-destruction, for a renewed dedication, at this critical hour in the fortunes of mankind, on the part of the entire company of my spiritual brethren in every continent of the globe, to the high ideals of the Cause they have espoused, as well as to the immediate accomplishment of the goals of the Crusade on which they have embarked, be they in active service or not, of either sex, young as well as old, rich or poor, whether veteran or newly-enrolled.'

"He who was the Sign of God on Earth has assured us that 'The invisible hosts of the Abhá Kingdom are arrayed and ready to rush forth and insure the triumph of every stout-hearted and persevering herald of the Faith of Bahá'u'lláh', and that 'God's own Plan has been set in motion. It is gathering momentum with every passing day. The powers of heaven and earth mysteriously assist in its execution. Such an opportunity is irreplaceable. Let the doubter arise and himself verify the truth of such assertions. To try, to persevere, is to insure ultimate and complete victory.' "

From the Conclave of April-May, 1963

The long-awaited and eagerly anticipated election of the first Universal House of Justice took place, as called for by the Hands of the Cause, on the first day of Riḍván, 1963, in the central hall of the historic home of 'Abdu'l-Bahá and the Guardian in Haifa. Present on this auspicious occasion were over three hundred members of the fifty-six National and Regional Assemblies of the Bahá'í world, including representatives from every continent and the islands of the seas, and from virtually every one of the major races and ethnic groups of mankind.

The results of this election were announced to the Bahá'í world by the Hands of the Cause in the following historic cable sent to all National Assemblies on April 22, 1963 from the International Convention in Haifa:

> OCCASION WORLDWIDE CELEBRATIONS MOST GREAT JUBILEE COMMEMORATING CENTENARY ASCENSION BAHÁ'U'LLÁH THRONE HIS SOVEREIGNTY, WITH HEARTS OVERFLOWING GRATITUDE HIS UNFAILING PROTECTION OVERFLOWING BOUNTIES, JOYOUSLY ANNOUNCE FRIENDS EAST WEST ELECTION SUPREME LEGISLATIVE BODY ORDAINED BY HIM IN HIS MOST HOLY BOOK PROMISED BY HIM RECEIVE HIS INFALLIBLE GUIDANCE. MEMBERS FIRST HISTORIC HOUSE JUSTICE, DULY ELECTED BY DELEGATES COMPRISING MEMBERS FIFTY-SIX NATIONAL ASSEMBLIES, ARE CHARLES WOLCOTT, 'ALÍ NAKHJAVÁNÍ, H. BORRAH KAVELIN, IAN SEMPLE, LUṬFU'LLÁH ḤAKÍM, DAVID HOFMAN, HUGH CHANCE, AMOZ GIBSON, HÚSHMAND FATḤEA'ZAM.
>
> TO JUBILATION ENTIRE BAHÁ'Í WORLD VICTORIOUS COMPLETION BELOVED GUARDIAN'S UNIQUE CRUSADE NOW ADDED HUMBLE GRATITUDE PROFOUND THANKSGIVING FOLLOWERS BAHÁ'U'LLÁH FOR ERECTION UNIVERSAL HOUSE JUSTICE, AUGUST BODY TO WHOM ALL BELIEVERS MUST TURN, WHOSE DESTINY IS TO GUIDE UNFOLDMENT HIS EMBRYONIC WORLD ORDER THROUGH ADMINISTRATIVE INSTITUTIONS PRESCRIBED BY BAHÁ'U'LLÁH, ELABORATED BY 'ABDU'L-BAHÁ, LABORIOUSLY ERECTED BY SHOGHI EFFENDI, AND INSURE EARLY DAWN GOLDEN AGE FAITH WHEN THE WORD OF THE LORD WILL COVER THE EARTH AS THE WATERS COVER THE SEA.

At this Conclave several actions were taken affecting the future assignments of Hands. A body of five Hands was established in

the Holy Land to facilitate the international work of the Institution of the Hands and to assist the House of Justice in any way deemed advisable by that body. The Hands in the Holy Land were authorized to execute, on behalf of the Hands of the Cause, any documents necessary to transfer any general powers, or properties, or funds held by the Custodians to the Universal House of Justice.

Changes were made in the assignment of Hands to the various continents, including the transfer of Ugo Giachery and Jalál Kházeh to the Western Hemisphere, the former being assigned to Central America and the Antilles and the latter to South America. It was decided that Hermann Grossmann and John Ferraby would resume their original assignments as Hands of the European Continent, and that William Sears would return to his original post as a Hand of the African Continent.

The unfoldment of the work of the Institution of the Hands following the establishment of the Universal House of Justice was alluded to in a cable sent by the Hands in the Holy Land to the National Conventions meeting in May, 1963, after the World Congress. This cable, the text of which follows, reflects the decisions taken and the views held by the body of the Hands concerning the nature of their future activities in discharge of their divinely-ordained functions.

HANDS CAUSE WISH EXPRESS LOVING APPRECIATION HEROIC DEDICATED EFFORTS FRIENDS EVERYWHERE ASSURING TRIUMPHANT CONCLUSION BELOVED GUARDIAN'S MIGHTY CRUSADE. ENTIRE BODY HANDS DESIROUS DEVOTE ALL THEIR EFFORTS PROTECTION PROPAGATION FAITH ACCORDING FUNCTIONS LAID DOWN HOLY TEXTS AND SUSTAINED UPLIFTED ESTABLISHMENT SUPREME EDIFICE UNIVERSAL HOUSE JUSTICE, INTEND CONCENTRATE ACTIVITIES ALL-IMPORTANT TEACHING WORK THIS GLORIOUS PERIOD EXPANSION FAITH.

OUR BELOVED GUARDIAN ASSOCIATED FIVE HANDS WITH WORK HOLY LAND HIS LIFETIME. FOLLOWING THIS PATTERN FIVE HANDS NOW ASSIGNED HOLY LAND THUS ENSURING AT ALL TIMES PRESENCE HANDS WORLD CENTER FACILITATE INTERNATIONAL WORK INSTITUTION HANDS ASSIST HOUSE JUSTICE ANY WAY DEEMED ADVISABLE THAT EXALTED BODY. FIVE CHOSEN SERVE HOLY LAND ARE AMATU'L-BAHÁ RÚḤÍYYIH KHÁNUM, LEROY IOAS, 'ALÍ AKBAR FURÚTAN, PAUL HANEY, ABÚ'L-QÁSIM FAIZÍ. CHANGES ASSIGNMENT HANDS CONTINENTS WILL BE ANNOUNCED SHORTLY.

CONFIDENT SPIRIT RELEASED MOST GREAT JUBILEE WILL INSPIRE FRIENDS ARISE ENSURE CONTINUATION UNPRECEDENTED TIDE VICTORIES TEACHING FIELD.

(*Signed*) *Handsfaith*

Haifa, Israel
May 19, 1963

UNFOLDMENT OF THE WORLD CRUSADE AS REFLECTED IN THE RIḌVÁN MESSAGES AND OTHER COMMUNICATIONS FROM THE HANDS IN THE HOLY LAND

The history of the achievement of the goals of the Guardian's Ten Year Plan and the resulting rapid expansion of the Bahá'í world community between 1958 and 1963 are revealed from year to year in the Riḍván Messages to the Annual Conventions from the Hands Residing in the Holy Land. Only a few high lights from these messages can be included here, but since any attempt to present an account of the stewardship of the Hands during these fateful years would be incomplete without them, some significant announcements and statistics from each message appear below. Excluded are any references to formation of the new National Assemblies called for in the Plan as these victories are described elsewhere.

Message to Annual Bahá'í Conventions, 1958

Before summarizing in this message the accomplishments of the year ending in Riḍván, 1958, the Hands in the Holy Land stated that:

"The glad tidings of the progress our world-redeeming Faith has made during the past year in all parts of the globe is truly impressive, and comprises not only victories won before the passing of our most beloved Guardian and under his direct supervision, but others, equally impressive, won since his departure from our midst and bearing eloquent testimony to the inspiration of his spirit, to his watchful guidance from On High, and to

the fact that his loving spirit is leading us on to do his work as he would wish it done."

In this message the Hands in the Holy Land reported that of the one hundred and thirty-one new territories listed by the Guardian in the Ten Year Plan, only Spitzbergen and eleven areas in the Soviet orbit remained unopened. The virgin goals of the Chagos Archipelago and Nicobar Island were settled by Knights of Bahá'u'lláh in the year since Riḍván, 1957.

The number of Bahá'í centers, or localities where Bahá'ís reside, due to constant increase through pioneering and consolidation activity, by Riḍván, 1958 had reached a total of over four thousand five hundred, an increase of one thousand three hundred in the short span of three years.

Translations of the literature of the Faith had been made in two hundred and forty-four languages, one hundred and fifty-five having been completed since the beginning of the Crusade. No less than seventy-eight of the latter represented supplementary achievements above those called for in the Ten Year Plan.

It was announced that the list of eleven Temple sites originally enumerated by Shoghi Effendi as objectives of the Crusade had been completed during the past year by the execution of the contract for the purchase of the Temple site in Stockholm. No less than nine other sites were acquired during the year under review, many of these acquisitions representing goals of the subsidiary Six Year Plans given by the Guardian to the thirteen new National and Regional Assemblies formed in the Riḍván period of 1957.

Of the forty-nine national Ḥaẓíratu'l-Quds enumerated as Crusade objectives, forty-eight had been acquired by Riḍván, 1958, leaving only that of Venezuela still to be established. Of the fifty-one national endowments to be purchased during the Plan, fifty had been acquired up to Riḍván, 1958.

Message to Annual Bahá'í Conventions, 1959

This message announced that at the end of the sixth year of the Crusade, the number of localities within the pale of the Faith had reached the impressive total of over five thousand two hundred, more than fulfilling the wish of Shoghi Effendi, expressed in his last Riḍván message in April, 1957 for the early attainment of the goal of five thousand Bahá'í centers in the Eastern and Western Hemispheres. The Hands in the Holy Land pointed out that this signal achievement represented an increase of almost seven hundred centers since the passing of the Guardian. The number of centers had more than doubled since the launching of the World Crusade in 1953.

In the 1959 message, the Hands in the Holy Land were able to announce the settlement of Spitzbergen, the one remaining virgin goal of the Ten Year Plan outside the Soviet orbit. This feat brought the total number of new territories opened to the Faith since the inception of the Ten Year Plan to one hundred and twenty-seven.

The acquisition of the Ḥaẓíratu'l-Quds in Caracas, Venezuela, and of the endowment in Brussels, Belgium during the year ending with Riḍván, 1959, completed the list of such properties originally specified as goals of the Ten Year Plan.

The task of acquiring the additional Temple sites called for in the subsidiary plans assigned to the new National and Regional Assemblies formed since 1953 was advanced during the year under review by the acquisition of eight additional sites for future Temples, bringing to seventeen the total of such properties acquired throughout the world.

In surveying the status of the Faith six years after the inauguration of the World Crusade, the Hands in the Holy Land informed the Bahá'ís of the world that a great many of the most vital and spectacular objectives of the Ten Year Plan had been achieved, including the opening of new territories; the virtual completion of two of the three Mother Temples called for in the Plan; the acquisition of all the Ḥaẓíratu'l-Quds, all the endowments, and all the Temple sites originally called for; the establishment of the Bahá'í Publishing Trusts included in the Plan by the Guardian; the translation of Bahá'í literature into a number of languages exceeding the original objectives set in 1953; and the establishment of almost a third of the new National and Regional Assemblies which were to be formed before 1963.

The Hands also pointed out, however, that upon the successful conclusion of the work lying ahead depended the ultimate triumph or failure of the entire Crusade. It was emphasized that the establishment of Local Assemblies on a sound basis, particularly in the Republics of Latin America and the ten goal countries of Europe, was of paramount importance, as was the reinforcement of the homefronts in the older Bahá'í communities such as Persia, the United States, Germany, the British Isles, Australia, India and Canada.

The Hands informed the believers in this message that careful consideration of the nature of the tasks facing the Bahá'í world during the remaining four years of the Plan revealed that:

> "the paramount need . . . is to raise a second glorious all-conquering army of pioneers, who will arise and go forth with the same rapidity, dedication and zeal as did that first glorious army in the opening years of the Crusade, and this time conquer, not new territories and islands, but new cities, towns and villages in the Western Hemisphere, Europe, Asia, North Africa and the Antipodes."

The challenge facing the Bahá'ís of the world was set forth in cogent terms as follows:

> "This presents to each and every Bahá'í a tremendous personal challenge. Is he or she going to have a part, before it is too late, in the Guardian's Global Crusade, the purpose of which is primarily to lay that lasting foundation for the Universal House of Justice created in His Most Holy Book by Bahá'u'lláh? There is no longer time for hesitation; the sands of the Crusade are rapidly running out and with them each one's own great personal opportunity, never to recur. Every single believer must hold before himself the goal of either personally being responsible for the attainment of these objectives, through arising to pioneer himself, or through assisting his fellow-Bahá'ís to do so, and thus be instrumental in ensuring that by 1963 the followers of Bahá'u'lláh will be found in firmly grounded, well informed, actively functioning communities in every area where a National or Regional Assembly exists, and in many of the territories and major islands where His Cause has been established during the World Crusade."

In this Riḍván message of 1959, the Hands in the Holy Land also announced the establishment of a joint deputization project, to be supported by the two strongest Bahá'í communities, Persia and America. It was pointed out that the oppressed, steadfast and devoted Persian friends were ready and eager to go forth as pioneers in large numbers, but that the barrier of language and other complications, such as obtaining visas for the countries where pioneers were required, prevented them from doing so. The North American believers, on the other hand, were in a much better position to gain entry to the places so urgently in need of teachers and settlers. Therefore, the Hands pointed out, this great joint undertaking, the first of its kind between the East and the West, had been set in motion, whereby the friends in the Cradle of the Faith could deputize their Bahá'í brothers and sisters who were — as the Guardian said — the spiritual descendants of the Dawn-Breakers, to go forth and help win the Crusade.

A few weeks later, in early June, 1959, the Hands in the Holy Land were able to share with the Bahá'ís of the world the following highly encouraging news in a cable supplementing the Riḍván message:

> GRATEFUL REMARKABLE RESPONSE BELIEVERS APPEAL RIḌVÁN MESSAGE SECOND ARMY PIONEERS NEW IMPETUS TEACHING ACTIVITY HOMEFRONTS STOP STRONG EVIDENCE BAHÁ'U'LLÁH'S INVINCIBLE HOSTS GATHERING FORCES PREPARATION CONQUEST REMAINING GOALS BELOVED GUARDIAN'S CRUSADE STOP PERSIAN AMERICAN DEPUTIZATION PLAN RECEIVING ENTHUSIASTIC RESPONSE LONG SUFFERING DEDICATED SELF-SACRIFICING FRIENDS CRADLE FAITH WHOSE INITIAL PLEDGE WILL ASSIST MANY PIONEERS PROCEED POSTS VITAL GOAL AREAS EUROPE LATIN AMERICA STOP ENCOURAGING NEWS RECEIVED WORLD CENTER IMPELS US SHARE FOLLOWING HIGHLIGHTS CONTINUOUS PROGRESS GLOBAL CRUSADE STOP OVER THREE SCORE NEW LOCAL ASSEMBLIES FORMED PERSIAN HOMEFRONT SURPASSING ALL PREVIOUS RECORDS STOP IN CENTRAL EAST AFRICAN TERRITORIES ALONE OVER 2300 NEW BELIEVERS ENROLLED PAST YEAR TOTAL NOW NEARLY 6500 STOP 77 NEW LOCAL ASSEMBLIES FORMED KENYA TANGANYIKA UGANDA TOTAL ENTIRE AREA NOW EXCEEDS 250 STOP IN INDONESIA NUMBER CENTERS INCREASED FROM 30 TO 150 IN BRIEF SPAN ONE YEAR STOP IN JAVA ALONE 97 CENTERS NOW ESTABLISHED COM-

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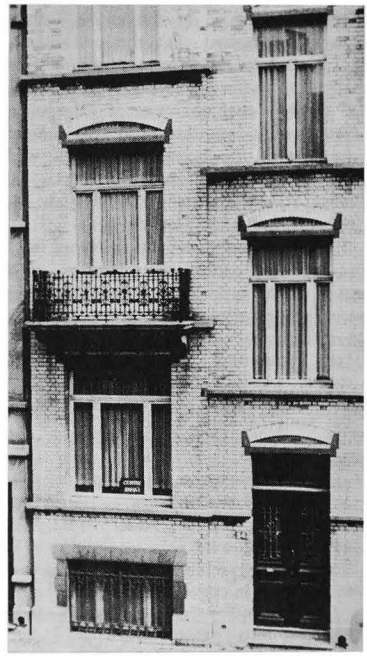
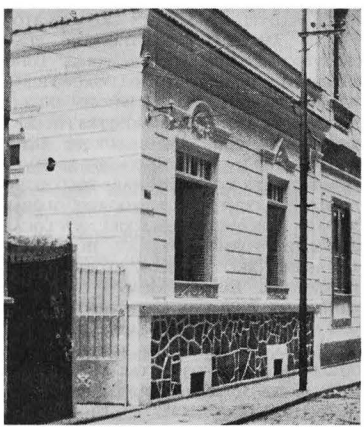
London, England, purchased October 1954.



Brussels, Belgium, purchased 1956.



Rio de Janeiro, Brazil, purchased 1956.



Bern, Switzerland, purchased 1955.

PARED ONLY 8 YEAR AGO NUMBER ADHERENTS FAITH THAT COUNTRY NOW OVER 900 REPRESENTING 9 FOLD INCREASE PAST YEAR STOP CALL UPON BELIEVERS EAST WEST ARISE SHOULDER GODGIVEN RESPONSIBILITIES SUPPORT PRESENT PLANS FOR SUCCESSFUL COMPLETION PRECIOUS UNIQUE HISTORY MAKING CRUSADE BEING UNDERTAKEN THIRTYONE NATIONAL REGIONAL ASSEMBLIES CREATED BY BELOVED GUARDIAN STOP CONFIDENT TOTAL VICTORY WITHIN REACH IF ALL HEARTS TURN BAHÁ'U'LLÁH SUPPLICATING HIS UNFAILING ASSISTANCE UNITED WHOLEHEARTED DEDICATED EFFORT FULFILL PRESENT PHASE 'ABDU'L-BAHÁ'S DIVINE PLAN.

Message to Annual Bahá'í Conventions, 1960

In this message the Hands in the Holy Land were able to share with the Bahá'í world news of significant victories representing the fruits of the efforts and sacrifices called for in the 1959 message. The Hands were able to reassure the Bahá'ís throughout the world that the Cause had been held steadily on the course chartered for it by the Guardian, reinforced by that great pact of faith in the hearts of the friends reflecting their love for Bahá'u'lláh. It was this irresistible force of faith in Bahá'u'lláh and love for Him that swept the Bahá'ís of the world forward to such astonishing victories as the establishment during the Riḍván period of 1960 of the entire number of Local Spiritual Assemblies specified by the beloved Guardian in the Ten Year Plan as a necessary foundation for the future independent National Assemblies in Latin America. The Hands pointed out that a year earlier, with so many Local Assemblies still needed in Latin America, the heights to be scaled during the year ahead seemed unattainable, but at Riḍván, 1960, the banner of conquest floated proudly from every hilltop.

Not only in Latin America but in the African Continent and throughout the Pacific region extraordinary progress was reported during the year under review. As a result of the intensive teaching campaigns launched by the four African Regional Assemblies, the number of declared believers in that continent rose to well over fifteen thousand, seven thousand having been added in the past year. In the Pacific region, over two hundred new centers were established between Riḍván, 1959 and the Riḍván period of 1960. In the region of Southeast Asia the number of declared believers had by Riḍván 1960, reached a total of seven thousand five hundred, more than one thousand new believers having entered the Faith in Indonesia alone during the past year.

In Latin America in addition to the remarkable feat of establishing all the Local Assemblies required in the Plan, the rapid spread of the Faith amongst the Indians of South America rivalled the progress recorded in the African Continent and the islands of the Pacific. In Bolivia, a sevenfold increase in the number of Indian believers had occurred in the past twelve months, bringing the total to over the one thousand mark, representing almost one hundred different localities.

It was also reported that since the inception of the World Crusade contact had been established with more than sixty different Indian tribes throughout the Americas.

Message to Annual Bahá'í Conventions, 1961

In this message the Hands in the Holy Land were able to report that as a result of the continuing dispersion of pioneers and the winning of fresh recruits to the ranks of the Faith, the number of localities where Bahá'ís reside throughout the world had risen to the truly impressive level of nearly six thousand five hundred, a gain of no less than four thousand centers since the inception of the World Crusade in 1953. This and other victories achieved since the Riḍván period a year earlier, the Hands stated, bore eloquent testimony to the devotion and sacrifice with which the friends in every part of the globe had striven to fulfil the beloved Guardian's cherished hopes and high expectations.

It was pointed out that the rate of increase in Bahá'í centers occurring in the Indian Subcontinent, Latin America, the Pacific area and the continent of Africa, were particularly noteworthy. Since the announcement made by Shoghi Effendi in his Riḍván message of 1957, the number of centers in the Indian Subcontinent had almost doubled; in Latin America, the gain was even more striking — from approximately one hundred and thirty to almost three hundred and sixty —

a remarkable achievement in so short a space of time, and one which contributed significantly to the fulfilment of the goal of a National Assembly in every republic of Central and South America. Throughout the Pacific region an increase of more than three hundred centers occurred in this four-year period. The total of more than one thousand five hundred centers reported for Africa reflected the addition of nearly one thousand localities since 1957, when the Guardian had so proudly announced in his last Riḍván message that the total had at that time reached a level of more than five hundred and fifty.

The Hands in the Holy Land were also able to report that the total number of Local Spiritual Assemblies, the foundation upon which the entire Bahá'í administrative structure rests, had reached a level of nearly one thousand eight hundred and fifty, an increase of three hundred and eighty-five over the number reported in the 1960 message. It was stated that a further substantial increase would occur on April 21, 1961, the fruit of the stupendous efforts exerted in all continents of the globe to fulfil both the original and the supplementary goals of the Ten Year Plan. By Riḍván, 1961, two hundred and sixty-five of these local bodies had become incorporated.

The goal of translating the literature of the Faith into the indigenous languages of the territories included in the Ten Year Plan had, in most cases been accomplished, and the supplemental achievements in this important field had exceeded all expectations. All the goals for translation had been fulfilled in the languages specified for Europe and the Americas, and nearly all those for Africa. Only ten in Asia remained to be completed.

This 1961 message also reported that the eighth year of the World Crusade had witnessed an unprecedented movement of pioneers from both Persia and America into the goal cities of Europe, paralleling and indeed surpassing that which had occurred in Latin America in the months preceding the great victory won in that region in Riḍván, 1960. This great effort, the first of its kind to join the two foremost communities of the Bahá'í world in an international undertaking of such transcendent importance had, through the operation of the Joint Deputization Fund and the settlement of pioneers, assured the formation of the requisite number of Local Assemblies specified as the objectives of the homefront campaigns in the goal countries of the European Continent. Achievement of these homefront goals required the quadrupling of the number of Local Assemblies existing at the beginning of the Crusade — the highest objective set by the Guardian for any homefront in the Bahá'í world community.

This message also announced that the evolution of the World Center of the Faith would enter another stage during the Riḍván period of 1961, when the International Bahá'í Council, the forerunner of the Universal House of Justice, would be transformed into an elected body.

While pointing out that the brilliant plans and daring campaigns initiated by the Guardian had borne fruit during the eighth year of the World Crusade, in a manner and to a degree which the staunchest believer would never have dreamed possible, the Hands in the Holy Land warned the friends that the crowning reward of so much labor and sacrifice would elude their grasp if the remaining objectives of the Ten Year Plan were not achieved and the prizes already won were not properly safeguarded during the two remaining years of the Crusade. Particular emphasis was placed upon the consolidation of the various homefronts, and primarily upon the formation of the number of Local Spiritual Assemblies specified by the beloved Guardian for each one of them, since these local bodies constitute the bedrock upon which rest the National Assemblies, the pillars which would, at the end of the Crusade, sustain the weight of the Universal House of Justice. Attention was called to the emphasis on this task foreseen by Shoghi Effendi in the later stages of the Ten Year Plan when he stated that, "The Crusade must, as it approaches its conclusion, pave the way for the laying, on an unassailable foundation, of the structural basis of an Administrative Order whose fabric must, in the course of successive Crusades, be laboriously erected throughout the entire globe."

In conclusion the immediate and most pressing tasks confronting the entire Bahá'í

world were enumerated as: (1) the consolidation of the homefronts; (2) expansion of the process of mass conversion; and (3) the completion of the Mother Temple of Europe.

Message to Annual Bahá'í Conventions, 1962

In this final Riḍván message from the Hands in the Holy Land preceding the establishment of the Universal House of Justice it was announced that on the eve of the inauguration of the final year of the Crusade, the number of localities throughout the world where Bahá'ís reside had reached a total of more than seven thousand five hundred, an increase of five thousand centers since the inception of the Ten Year Plan in 1953, more than one thousand of these having been added during the ninth year of the Crusade.

Evidences of that expansion of the process of mass conversion called for by the Guardian in his last message were reflected in the 1962 message. The ninth year of the Plan had witnessed further striking progress in mass conversion in such widely dispersed regions as India, Latin America, the Pacific area, and Africa. The significant victories in these areas, it was pointed out, undoubtedly reflected the operation of those spiritual forces which both 'Abdu'l-Bahá and Shoghi Effendi had promised would in the not distant future bring about a wave of new enrollments such as had not occurred since the early heroic days of the Faith.

"India, one of the first countries in the world to receive the light of a newly-born Revelation, has, during the past year, witnessed a tide of mass conversion not only wholly unprecedented in that country but without parallel anywhere in the entire world during the last one hundred years of Bahá'í history. Since Riḍván 1961 well over thirteen thousand new believers have come into the Faith as a result of the mass teaching campaign carried out in the villages of India by the members of what was previously a relatively small national community.

"In Latin America, the area where such an outstanding victory was achieved last year by the formation of no less than twenty-one new pillars of the Universal House of Justice, the work of the Faith is progressing in all fields, under the aegis of these new national bodies, and rapid progress is being made in consolidating the communities within its borders and in carrying the Faith to the Indians, 'the indigenous population of America' mentioned by 'Abdu'l-Bahá in the *Tablets of the Divine Plan*, who are entering the Cause in great numbers. No less than sixty-two different Indian tribes are now represented in the Bahá'í communities of North, Central and South America, nearly four times the number mentioned by Shoghi Effendi five years ago in his Riḍván message of 1957.

"The Bolivian community which a year ago had already fired the imagination of the Bahá'í world by the extraordinary progress made in attracting new adherents from the ranks of the Indian population, now has nearly four thousand believers, a gain of more than twenty-five hundred since last Riḍván. Latest reports indicate that as many as sixty Local Assemblies may be formed this year. Already these original inhabitants of Bolivia are arising to carry the flame of the Faith to neighboring republics; recently, as a result of the devoted efforts of these pioneers, the rising tide of new enrollments amongst the descendants of an ancient American civilization has been extended to Peru and also to Chile where, during the last two months, nearly two hundred Indians have entered the Faith, representing the first conversions on such a scale in that country.

"In Panama, where nearly three hundred Indian believers have been enrolled in recent months, the number of Assemblies will be doubled this year. In Mexico and Costa Rica, the past year has witnessed in the former a doubling of the number of believers comprising the national community, while the latter, as a result of a new wave of teaching activity on the part of its native believers, anticipates tripling this Riḍván the number of Local Assemblies existing a year ago.

"Throughout the Pacific region the Cause continues to gain adherents at an ever accelerated pace. In Southeast Asia the number of believers has more than doubled in the past two years and now stands at the impressive total of fifteen thousand five hundred, nearly seven thousand of whom have been enrolled during the last six months. In the entire Pacific area, the diverse races and peoples comprising the Bahá'í communities in that part of the globe have established the Faith in over

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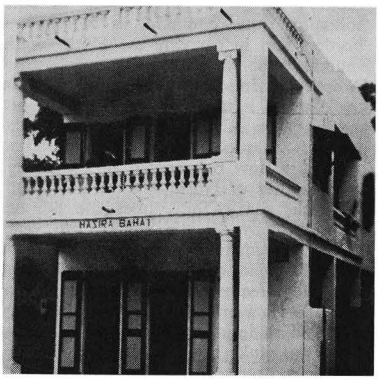
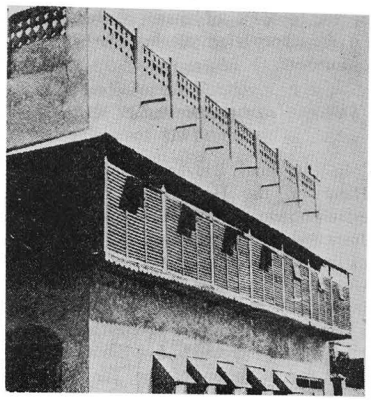
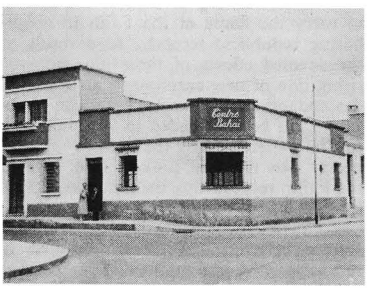


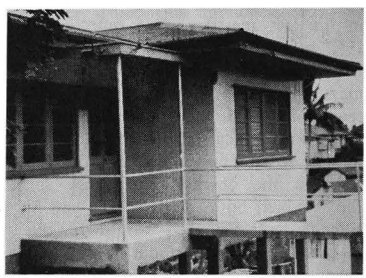
Port-au-Prince, Haiti, purchased May 1956.



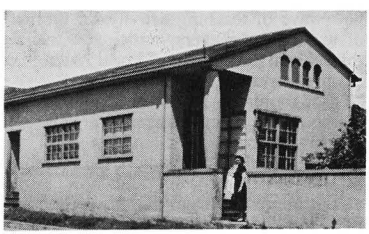
Regional Headquarters, Baḥrayn, Persian Gulf, purchased 1957.



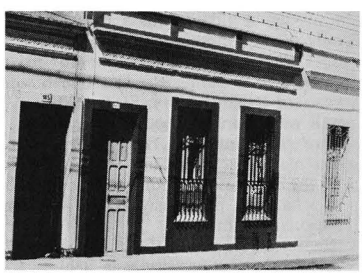
Guatemala City, Guatemala, purchased December 1955.



San José, Costa Rica, purchased March 1955.



Regional Headquarters, South Pacific Islands, Suva, Fiji, purchased 1955.



Caracas, Venezuela, purchased August 1958.

one hundred new localities during the past twelve months, including, for the first time, the northern island of the Mentawai group, one of the most important links in that chain of islands which was the first territory in the Pacific to witness a mass movement into the Faith, a development which brought such great joy to the beloved Guardian in the closing years of his life.

"The steadfast consolidation and rapid expansion taking place in Africa has brought the number of followers of Bahá'u'lláh in that continent to nearly thirty thousand, a gain of almost ten thousand believers since Riḍván a year ago. The most spectacular increases have occurred in the region of Central and East Africa, but substantial gains have also been recorded in the areas under the jurisdiction of the three other Regional National Assemblies; more than six hundred Local Spiritual Assemblies are now established throughout the length and breadth of that continent and its neighbouring islands, a total far exceeding that of any other major area in the Bahá'í world; three hundred and twenty-seven African tribes are now represented in the Bahá'í community, more than forty having been added during the past year. Africa has indeed fulfilled the high hopes and confident expectations of the Guardian when, in his message to the first Intercontinental Conference in Kampala, he alluded to the expansion even then beginning to take place there as a 'multiplication designed ultimately to bring to a proper equipoise the diverse ethnic elements comprised within the highly diversified world-embracing Bahá'í fellowship.' "

At the threshold of the final year of the World Crusade, the Hands reminded the friends that:

> "The body of the Bahá'ís throughout the world, the instruments through whom this latest phase in the Master Plan of 'Abdu'l-Bahá alone can be accomplished, have opportunities now, in the remaining months of the World Crusade, which can never be theirs again, which no group of people will ever have in future decades and centuries."

Soon after the close of the Riḍván period of 1962, the Hands in the Holy Land were able to share with the friends highly encouraging news of further victories won in many parts of the world. The text of this announcement, conveyed by cable on May 11, 1962, is quoted below:

> JOYFULLY SHARE NEWS RECEIVED RIḌVÁN PERIOD OUTSTANDING ADDITIONAL VICTORIES WON THROUGHOUT BAHÁ'Í WORLD EVIDENCE DEVOTION CONSECRATION DETERMINATION BELIEVERS EAST WEST CROWN BELOVED GUARDIAN'S CRUSADE UNFADING GLORY STOP VITAL HOMEFRONT GOALS UNITED STATES CANADA BRITISH ISLES ATTAINED OR EXCEEDED THROUGH FORMATION MORE THAN THREE HUNDRED LOCAL SPIRITUAL ASSEMBLIES AMERICAN BAHÁ'Í COMMUNITY SIXTYONE DOMINION OF CANADA AND FORTYEIGHT BRITISH ISLES STOP SINGLE ADDITIONAL ASSEMBLY NEEDED FULFIL GOAL HOMEFRONT GERMANY STOP ASSEMBLIES NOW ESTABLISHED CAPITAL CITIES ALL AUSTRALIAN STATES STOP RAPIDLY SPREADING CONFLAGRATION MASS CONVERSION REFLECTED FORMATION ONE HUNDRED TEN NEW LOCAL ASSEMBLIES INDIA TOTAL NOW FIVE TIMES NUMBER REQUIRED TO MEET CRUSADE GOAL STOP UNPRECEDENTED INCREASE REPORTED SOUTHEAST ASIA AFRICA LATIN AMERICA STOP TWENTYFOUR NEW ASSEMBLIES PHILIPPINES WHERE TOTAL BELIEVERS NOW EXCEED ONE THOUSAND STOP SIXTEEN NEW ASSEMBLIES FORMED VIETNAM BRINGING TOTAL FORTY STOP CENTRAL EAST AFRICA REPORTS SIX HUNDRED SIXTY LOCAL ASSEMBLIES TWENTYSIX THOUSAND BAHÁ'ÍS INCLUDING OVER SIX THOUSAND CONGO WHICH SENT TWELVE DELEGATES CONVENTION INCLUDING FIRST PIGMY DELEGATE BAHÁ'Í HISTORY STOP SIXTYTWO LOCAL ASSEMBLIES FORMED BOLIVIA FOCAL POINT MASS CONVERSION LATIN AMERICA STOP TWO HUNDRED NEW INDIAN BELIEVERS RECENTLY ENROLLED CHILE STOP NICARAGUA PANAMA RESPECTIVELY REPORT TRIPLING QUADRUPLING BELIEVERS LAST YEAR WITH INDIAN ENROLLMENTS NUMBERING SEVERAL HUNDRED STOP URGE ALL NATIONAL BODIES SEIZE OPPORTUNITY FORM ADDITIONAL LOCAL ASSEMBLIES ANY TIME PRESENT YEAR INSURE STILL GREATER INCREASE AVOWED SUPPORTERS GROUPS ASSEMBLIES ERE TERMINATION SACRED GLOBAL PLAN ENTRUSTED BELOVED GUARDIAN COMMUNITY MOST GREAT NAME.

Thus the Bahá'í community was swept toward the Most Great Jubilee of 1963 on a rising tide of victories bearing eloquent tribute to the spiritual power released by the Guardian of the Faith in his Ten Year Global Plan. Speaking with the voice of divine authority, the Guardian had conferred

upon the followers of Bahá'u'lláh a capacity for accomplishment far beyond the understanding of those unaware of the almighty power of Bahá'u'lláh which flowed through him.

THE INTERCONTINENTAL CONFERENCES OF 1958

The last poignant message from the Guardian to the Bahá'ís of the world, announcing the appointment of eight additional Hands of the Cause, also called for the convocation of a series of five Intercontinental Conferences to be held in 1958, marking the midway point of the World Crusade. He stated:

> "The following five Hands, who, in their capacity as members of the International Bahá'í Council, are closely associated with the rise and development of the institutions of the Faith at its World Center, have been chosen to act as my special representatives at this second series of Intercontinental Conferences: Amatu'l-Bahá Rúḥíyyih, accompanied by Luṭfu'lláh Ḥakím, member of the International Council, at the Kampala Conference; Mason Remey, at the Sydney Conference; Ugo Giachery, at the Chicago Conference; Amelia Collins, at the Frankfurt Conference; and Leroy Ioas, at the Djakarta Conference."

The Hands in the Holy Land, cognizant of the vital function Shoghi Effendi visualized for these conferences, and mindful of the need to comfort the friends and inspire them to arise and achieve the still unfinished tasks of the Ten Year Plan, addressed a separate message to each of the five conferences. Because of the historic importance of these gatherings, a few significant passages from the message to each conference are quoted below:

The Intercontinental Conference in Kampala, Uganda, January, 1958

> "In the shadow of the unexpected and soul-shattering sorrow which has so recently stricken the followers of Bahá'u'lláh through the passing of our much-loved Guardian, Shoghi Effendi, comes the opening of the first of the momentous conferences planned by him to take place in the five continents of the globe.
> "With what joy our hearts looked forward to this day when we should be gathering together to render thanks to Bahá'u'lláh for His blessings during the last five years — years which have witnessed the most phenomenal progress in the expansion of His Faith since the Declaration of the Báb, to exalt His station and to praise the manifold evidences of His mysterious power. How our hearts hastened ahead of us to this spot where we knew the first of these mighty conferences would be convened and with what anticipation we looked forward to receiving the message which we knew our beloved Guardian would send to us on this occasion.
> "It is with sadness and deep humility that the Hands of the Cause in the Holy Land address to you these words. The ways of God have never been the ways of men. One thing we know, however, with profound assurance, and that is that no calamity has ever befallen this Faith that has not presaged a mighty victory. They martyred the Báb, Bahá'u'lláh was raised up. They persecuted and exiled Bahá'u'lláh, 'Abdu'l-Bahá carried the banner of His Faith to the very heart of the western world, to which He journeyed in His old age, and to which He gave some of the fairest fruits of His mind. After the ascension of the beloved Master, the believers, bereft of their Father and their Refuge, found in Shoghi Effendi a mighty tree beneath whose boughs they took refuge, and which protected them for thirty-six years.
> "At this turning-point in history, which the beloved Guardian repeatedly pointed out to us would be fraught with calamity, we have received a blow, the nature of which we never anticipated. We have every right to believe, however, that even such a blow as this will be the signal for a far greater expansion of our glorious Faith, and that the sacrifice of his precious life has endowed the Cause of God with a new strength to face the future, to surmount all tests, to lay more quickly and firmly than ever before the foundations of the Kingdom of Heaven on earth, that Kingdom prophesied since the days of Adam, and promised to men by their Heavenly Father."

The Intercontinental Conference in Sydney, Australia, March, 1958

"Although but five months have elapsed since the passing of our beloved Guardian shook the Bahá'í world and caused turmoil in the hearts of the followers of Bahá'u'lláh, the power of this supreme Faith to survive so grievous a blow is now clearly manifest. A new spirit of determination, dedication and resolve can be seen throughout the entire world Bahá'í community. Deprived of him who was our Guardian, our guide and our true brother, we nevertheless feel his presence constantly in the smooth workings of the mighty Order he erected, according to the design of 'Abdu'l-Bahá, and in the writings, messages and letters he left us, and above all, in the unfoldment of the Ten Year Crusade he so carefully planned, so untiringly promulgated and so energetically prosecuted through the intermediary of not only the Hands of the Cause and the Regional and National Assemblies, as well as the Auxiliary Boards and Local Assemblies, but above all, through the vast and consecrated army of believers the world over. Our grief at the passing of the beloved Guardian remains fresh in our hearts, but with it is mixed joy for his sake that he no longer has to suffer the travails and sorrows inseparable from the promulgation of the Word of God to a humanity that is rapidly losing touch with spiritual reality and being drained of the vital force of faith, and that he no longer must bear the weight of work which rested so crushingly on him for over a third of a century.

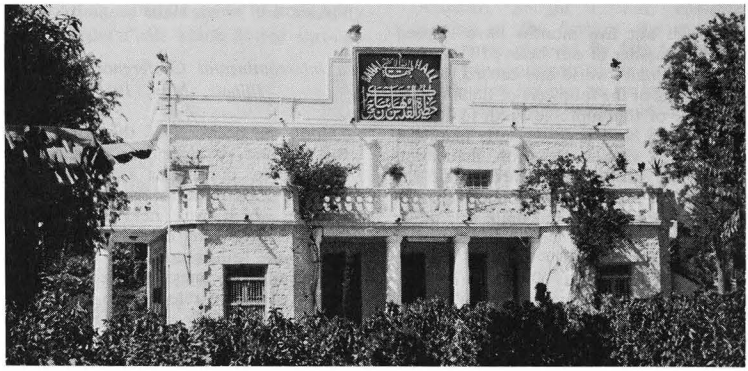
"As we now survey the vast field of his accomplishments in the light of our great loss, we begin to realize what this one being, inspired by God, driven by forces beyond our understanding, accomplished in so brief a time. A staggering task now faces us. The Hands of the Cause in the Holy Land, however, have been amazed at the strong evidence of a new maturity amongst the believers and their firm and irrevocable determination to carry on to complete fulfilment the work of their dearly-loved Shoghi Effendi. There is no doubt in our minds or in the minds of any of the Chief Stewards of the embryonic World Commonwealth of Bahá'u'lláh, that this can be done as long as we all work together in a closely co-ordinated pattern following the design he set for us, keeping the life-blood flowing into Haifa, the great heart and permanent spiritual and administrative center of the Faith as he designated it, and out of it again on a world scale in the form of news, statistics and advice."

The Intercontinental Conference in Chicago, Illinois, May, 1958

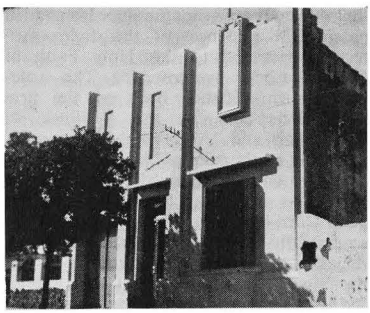
"Upon the occasion of the convening of this second Intercontinental Conference in Chicago, our hearts and our thoughts inevitably go back to the first great conference which was held here in 1953 during the opening of the World Crusade under the direct aegis of our beloved Guardian. His messages, his cables, his words of loving reassurance, the news he sent us from Haifa at that time, the sense of his overpowering presence — all are fresh today in our memories, and our hearts overflow with love for him and with longing for his physical presence in this world. None of us, however, can doubt that during the six months since his sudden passing the evidences of the divine protection promised to this Holy Faith of God have been overpowering. The structure Shoghi Effendi built on the firm foundations laid in the Writings of Bahá'u'lláh and 'Abdu'l-Bahá, has withstood the earthquake of his passing and its attendant circumstances; the seamless robe of this greatest of all Revelations has not been torn; the administrative institutions so carefully reared by him, nascent though they still are, have rallied to the support of the World Center, the heart and hub of the Faith, and have demonstrated, not only to the believers but to the observant and curious public, as well as to our enemies, that this Cause is firmly knit together, universal in its operations, united in one purpose and one great loyalty which nothing can destroy. We see in all this the living, breathing spirit of Shoghi Effendi, his protection and his love, which will never leave us.

"The five mighty Intercontinental Conferences announced in the last message to the Bahá'í world from our beloved Guardian, we see now as providential rallying-points during this difficult year of sorrow and separation. The midway point of this mighty Crusade the Guardian conceived and set in motion has been characterized not only by extraordinary victories won, but by the falling of a wholly unexpected blow, brought about through the mysterious operations of the Divine Will, which no man dare question and no human mind

NATIONAL ḤAẒÍRATU'L-QUDS



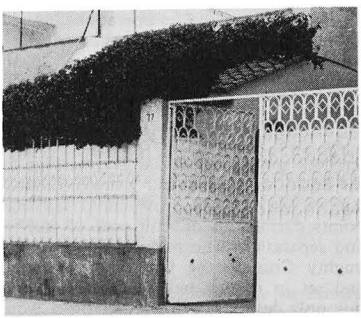
Karachi, Pákistán, became National Headquarters 1957.



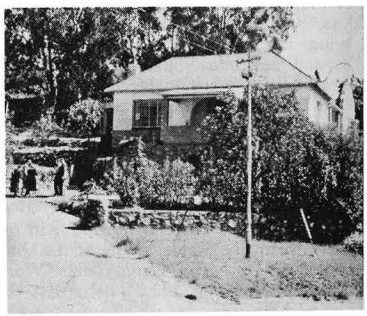
Asunción, Paraguay, purchased October 1955.



Stockholm, Sweden, purchased March 1957.



Mexico City, Mexico, purchased June 1956.



Regional Headquarters, South and West Africa, Johannesburg, South Africa, purchased 1954.

can comprehend, a blow which may well prove to be the signal for the beginning of that period of turmoil and suffering Shoghi Effendi so often told us the world must pass through before its parts are forged into a single whole, ready for, and capable of putting into operation, the plan of God for this Day."

The Intercontinental Conference in Frankfurt, Germany, July, 1958

"More than nine months have passed since that heartbreaking day when, according to the inscrutable decree of God, our most beloved and precious Guardian, Shoghi Effendi, passed to the realms On High. Though our sorrow is still fresh in our hearts we cannot but marvel, as we witness the vast number of friends gathered at the opening of this fourth great Intercontinental Conference being held in the very heart of the European Continent; at the protection vouchsafed this holy Faith by the Almighty; at the tender wisdom which inspired our Guardian to provide us, during the first year of cruel and bitter separation, with these five great rallying-points; at his forethought when he urged the believers to make every effort to attend them; and at the vigilance which moved him, so shortly before his passing and in his last great message to the Bahá'í world, to reinforce the Institution of the Hands of the Faith through the appointment of eight more of these 'Chief Stewards of Bahá'u'lláh's embryonic World Commonwealth.' This designation, never before applied to them by him, appears to have been calculated to enable them, with the loving support of the National Assemblies and the believers, to carry the Cause of God forward through this exceedingly difficult and stormy strait in the history of mankind to the calmer waters which lie ahead as the World Order of Bahá'u'lláh begins to take shape and the administrative bodies of the Faith multiply and gain in stature and experience.

"The work of Bahá'u'lláh lies before us to be completed. No one generation will do this; a thousand years at least are required to carry out and mature the specific provisions of His Dispensation. But to each man his opportunity, to each generation its tasks. Shoghi Effendi has laid down for us in clear and unmistakable terms our next five years' work. To the degree to which we scrupulously adhere to this plan, obey his words, comprehend the implications of his perfect design, to that degree only will our affairs prosper, our work attract the blessings from On High, and the foundation of the World Crusade be solidly and lastingly laid."

The Intercontinental Conference in Djakarta — Singapore, September, 1958

(*This last of the series of five conferences was scheduled to be held in Djakarta, Indonesia, but owing to unforeseen circumstances was transferred to Singapore.*)

"As the last historic conference marking the midway point of the Crusade opens, our thoughts and our hearts turn with a great wave of mingled emotions to our beloved Guardian — and beyond and above him to Bahá'u'lláh, the Supreme Manifestation, the Glory of the Father, the Eternal Beauty of God revealed in all its splendour to man in this age.

"It is nearly a year since the historic October message of 1957 was released to the Bahá'í world by our Guardian. We cannot but look back upon this year with feelings of awe and wonder; in spite of the great calamity which overtook us, our hearts are moved in profound thanksgiving to Bahá'u'lláh. Swiftly following upon the plans for the celebration of the halfway point of the Ten Year Plan came the paralyzing shock of the sudden passing of our beloved Shoghi Effendi, our guide and leader, our appointed protector and Guardian. Added to our grief and consternation was a sense of bafflement at the ways of God — but only for a short time. East and West the followers of the Faith of Bahá'u'lláh demonstrated how deep was their belief in Him, and how well His Guardian had built the foundations of His Divine Order in the hearts of His servants. Chastened through their great sorrow, purified through their great love, the believers arose as one man to support unitedly the Institution of the Hands carefully erected by the Guardian during the last decade of his life and strongly reinforced by him just before his passing. This profound unity manifest amongst the Hands of the Cause themselves, and amongst all the widely-scattered Bahá'í communities throughout the world, immediately attracted the protection and blessings of Bahá'u'lláh.

"The first of these five historic conferences held in Africa less than three months after the passing of the Guardian, witnessed a great release of spiritual power in that continent so dear to his heart. This was swiftly followed by the equally successful Australian, American and European Conferences. An unprecedented number of believers gathered on these occasions, and large numbers of pioneers volunteered for service with a dedication reminiscent of that great wave of enthusiasm and consecration which in 1953 carried the pioneers to all corners of the earth, and in one brief year opened nearly all the virgin territories — a feat which was the source of immense pride to the beloved Guardian.

"The conferences held to date this year have also witnessed, pursuant with the expressed hope of the beloved Guardian, the raising of nearly three-quarters of a million dollars for the construction of the three Mother Temples of Africa, Europe and Australia, and the attainment of the other goals of the Ten Year Plan.

"Had not Bahá'u'lláh overshadowed the followers of His Cause with His infinite love and bounty, at this time of grief and profound tests, had not Shoghi Effendi's own spirit remained with us, guiding and protecting us, we would not be able in this last historic conference called for during this year by the Guardian, to look back over the past eleven months of victory and say, 'Praise be to Thee, O God, for the outpourings of Thy Mercy and Bounty and Thine infinite protection.'"

ESTABLISHMENT OF THE NEW NATIONAL ASSEMBLIES CALLED FOR IN THE TEN YEAR PLAN, 1958—1962

At the time of the passing of the Guardian in November, 1957, a total of twenty-six National and Regional Assemblies had been established throughout the world, thirteen new ones having come into existence in the Riḍván period of 1957.

The provisions of the Ten Year Plan called for the establishment by the end of the Crusade, in 1963, of fifty-eight national and regional governing bodies. Therefore the Hands of the Cause, in the discharge of their stewardship of the Faith, faced the task of establishing on a sound foundation an additional thirty-two national bodies in a period of little more than five years. The accomplishment of this goal was completed by Riḍván, 1962,[1] within a span of little more than four years after the passing of Shoghi Effendi. This undoubtedly was one of the most significant victories of the second half of the World Crusade, as it made possible the establishment of the Universal House of Justice on a firm foundation of representative National Assemblies in every continent and in the islands of the Pacific.

The first new national body to be reared after the passing of the Guardian was that of France, which was established in Riḍván, 1958. The election of this National Assembly, in the European country where the Faith of Bahá'u'lláh was first established, brought the total number of National and Regional Assemblies to thrice nine at the midpoint of the World Crusade.

In their first Riḍván message to the Bahá'í World in 1958, the Hands in the Holy Land announced that three additional National Assemblies were to be formed in Riḍván, 1959 in Burma, Turkey and Austria, and one Regional, that of the South Pacific. It had been discovered by the Hands in the Holy Land that the Guardian himself had made notes indicating that these four Assemblies were to be elected in Riḍván, 1959. The establishment of these national and regional bodies at that time brought the total of these forerunners and future pillars of the Universal House of Justice to thirty-one at the end of the sixth year of the Plan.

As noted in another section, the Hands of the Cause in their message from the Conclave of October–November, 1959 called for the election in Riḍván, 1961 of the twenty-one National Spiritual Assemblies throughout Latin America which had been specified by the Guardian as goals of the Ten Year Plan. These twenty-one were to replace the four Regional Assemblies which had been elected in Riḍván, 1957. This decision was based on reports from the Hands working and traveling in that area indicating that all of the Local Spiritual Assemblies called for in the Plan in the individual countries of Latin America could be established in the Riḍván period of 1960.

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1 At the conclusion of the World Crusade, a total of fifty-six National and Regional Assemblies was in existence, as it was impossible for various reasons to form two of those called for in the Plan, namely, in Afghánistán and the Near East.

As anticipated, the entire number of Local Spiritual Assemblies specified by the Guardian as the necessary foundation for the future independent National Assemblies of Latin America were elected in Riḍván, 1960, and a year later in Riḍván, 1961, all twenty-one of the National Assemblies called for in the Plan in Latin America were established. The countries in which this great victory was attained are listed below:

Argentina
Bolivia
Brazil
Chile
Colombia
Costa Rica
Cuba
Dominican Republic
Ecuador
El Salvador
Guatemala
Haiti
Honduras
Jamaica
Mexico
Nicaragua
Panama
Paraguay
Peru
Uruguay
Venezuela

With the addition of the above National Assemblies, the total number of such bodies in existence at Riḍván, 1961, the close of the eighth year of the Plan, was forty-eight, exactly quadrupling the number at the beginning of the Crusade in Riḍván, 1953.

There remained in order to complete the structure of National Assemblies specified in the Plan, the task of bringing into existence the National Assemblies to be established in each of the ten goal countries of Europe and in Finland. As announced in the message from the Conclave of the Hands in October—November, 1959, the election of these bodies was to take place in Riḍván, 1962, just one year before the termination of the World Crusade. It had been announced in this same message that the National Assembly of Ceylon, also an objective of the Plan, would be established at the same time, making a total of twelve national bodies to be elected in Riḍván, 1962.

It was recognized by the body of the Hands that the task of establishing the eleven independent National Assemblies in the European Continent constituted a tremendous challenge and a task of the utmost difficulty of accomplishment, since in these European countries the number of Local Spiritual Assemblies existing at the beginning of the Crusade had to be quadrupled in order to achieve the homefront goals in those countries.

By Riḍván, 1961, the Hands in the Holy Land were able to share with the Bahá'ís of the world the joyous news that through the operation of the Joint Deputization Fund and the settlement of pioneers, as well as the enrollment of new believers, the formation of the requisite number of Local Assemblies specified by the beloved Guardian as objectives of the homefront campaigns in the goal countries of Europe was assured. The Hands pointed out that this glorious victory represented a significant milestone in that "fate-laden" process set in motion by the Guardian in 1946 when he made the initiation of systematic teaching activity on the European Continent a primary objective of the second Seven Year Plan launched in that year. In calling for pioneers to inaugurate the "Spiritual Conquest of the Old World" he looked forward to this time when, "in the years to come" a host of Bahá'u'lláh's standard-bearers would spiritually raise up the sorely ravaged continent of Europe. This confident hope became a reality in Riḍván, 1961, when as the fruit of the labors of this host of pioneers, the foundations for eleven future pillars of the Universal House of Justice were laid, paving the way for the election of these National Assemblies the following year.

In Riḍván, 1962, independent National Spiritual Assemblies were elected in the ten original goal countries of Europe, and in Finland. The eleven European countries where the formation of these Assemblies took place in 1962 were:

Belgium
Denmark
Finland
Holland
Italy
Luxembourg

Norway
Portugal
Spain
Sweden
Switzerland

These eleven national bodies replaced the four Regional Assemblies previously existing and, with the addition of the National Assembly of Ceylon — formed in the same Riḍván period — brought the number of National and Regional Assemblies throughout the Bahá'í world to a total of fifty-six at the end of the ninth year of the World Crusade, thereby permitting the members of these Assemblies to participate in the sacred process of the election of the Universal House of Justice a year later, on April 21, 1963.

Thus the Hands of the Cause of God, in the discharge of their stewardship, brought the beloved Guardian's Crusade to a triumphant conclusion, and with thankful hearts were able to provide, in the way specified in the Bahá'í Sacred Writings, for the establishment of that institution through which divine guidance would once again be vouchsafed to mankind.

During those fate-laden years between the passing of Shoghi Effendi and the election of the Universal House of Justice, the Hands followed, with undeviating firmness and self-discipline, the specific instructions and general policies laid down by him, refusing to attempt to legislate or in any way to encroach upon the prerogatives of that Supreme Administrative Body for the establishment of which they were laboring so diligently. In this way the purity of the Faith and the integrity of its institutions were safeguarded and assured.

The first message from the Universal House of Justice, read to the assembled friends at the Great Jubilee in London, paid tribute to the Hands of the Cause and their discharge of their sacred responsibilities in these words:

"The paeans of joy and gratitude, of love and adoration which we now raise to the throne of Bahá'u'lláh would be inadequate, and the celebrations of this Most Great Jubilee in which, as promised by our beloved Guardian, we are now engaged would be marred were no tribute paid at this time to the Hands of the Cause of God. For they share the victory with their beloved commander, he who raised them up and appointed them. They kept the ship on its course and brought it safe to port. The Universal House of Justice, with pride and love, recalls on this supreme occasion its profound admiration for the heroic work which they have accomplished. We do not wish to dwell on the appalling dangers which faced the infant Cause when it was suddenly deprived of our beloved Shoghi Effendi, but rather to acknowledge with all the love and gratitude of our hearts the reality of the sacrifice, the labor, the self-discipline, the superb stewardship of the Hands of the Cause of God."

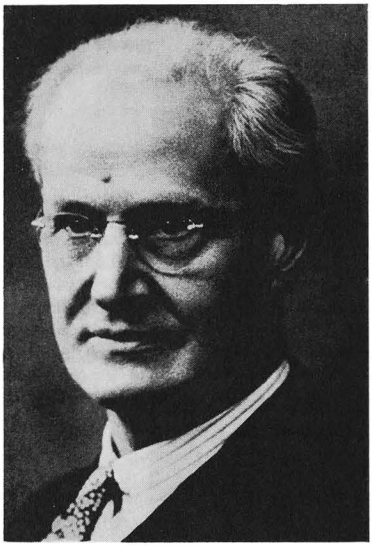
HANDS OF THE CAUSE OF GOD



Amatu'l-Bahá Rúḥíyyih Khánum

AMATU'L-BAHÁ RÚḤÍYYIH KHÁNUM

Appointed by Shoghi Effendi a Hand of the Cause of God, March 26, 1952. Member, International Bahá'í Council, 1952—1961 (Chosen by Shoghi Effendi as liaison between the Guardian of the Faith and the Council). Representative of Guardian of the Faith at Intercontinental Conference, Chicago-Wilmette, U.S.A., April—May, 1953. Member, Body of Nine Hands in the Holy Land, 1957—1963. Representative of Guardian of the Faith and World Center, Intercontinental Conference, Kampala, Uganda, January, 1958. Supervised construction of monument at grave of Guardian of the Faith, London, October—November, 1958. Attended conference European Hands, Copenhagen, Denmark, June, 1959. Representative of World Center, conventions of United States and Canada, April, 1960. Representative of World Center at dedication of Mother Temple of Africa, January, 1961, and of Mother Temple of Australia, September, 1961. Visited centers in Uganda, Kenya and Tanganyika, January—February, 1961. Visited centers in Australia, Malaya, Indonesia, Vietnam, Cambodia, Thailand and Burma, September—October, 1961. Attended conference European Hands, Luxembourg, December, 1962. Major Bahá'í publications: *Prescription for Living; Twenty-five Years of the Guardianship.*



William Sutherland Maxwell

WILLIAM SUTHERLAND MAXWELL

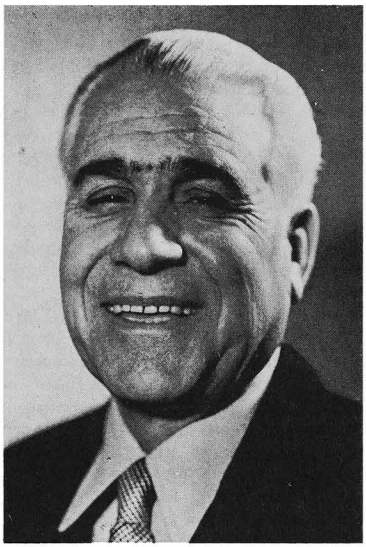
Appointed by Shoghi Effendi a Hand of the Cause of God, December 24, 1951. Architect of the arcade and superstructure of the Shrine of the Báb, Mount Carmel, Haifa, 1943—1952 (by appointment of the Guardian of the Faith). Deceased, March, 1952.

AMELIA E. COLLINS

Appointed by Shoghi Effendi a Hand of the Cause of God, December 24, 1951. Vice-President, International Bahá'í Council, 1951—1961. Participated Intercontinental Conferences, Chicago-Wilmette, U. S. A., April-May, 1953; Stockholm, Sweden, July, 1953. Member, Body of Nine Hands in the Holy Land 1957—1962. Representative of Guardian of Faith and World Center, Intercontinental Conference, Frankfurt, Germany, July, 1958. Representative of World Center, laying of cornerstone, Mother Temple of Europe, November, 1960. Deceased, January, 1962.



Amelia E. Collins



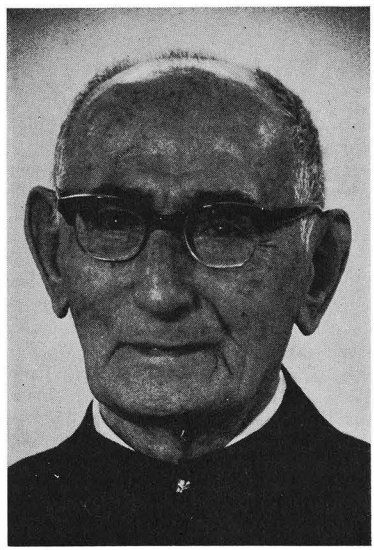
Valíyu'lláh Varqá

VALÍYU'LLÁH VARQÁ

Appointed by Shoghi Effendi a Hand of the Cause of God, December 24, 1951. Participated Intercontinental Conferences, Kampala, Uganda, February, 1953; Chicago-Wilmette, U. S. A., April-May, 1953; Stockholm, Sweden, July, 1953; New Delhi, India, October, 1953. Visited centers in Central and South America, May-June, 1953. Served Guardian of the Faith as Trustee of Ḥuqúqu'lláh until his death in November, 1955.

ṬARÁẔU'LLÁH SAMANDARÍ

Appointed by Shoghi Effendi a Hand of the Cause of God, December 24, 1951. Participated Intercontinental Conferences, Kampala, Uganda, February, 1953; Chicago-Wilmette, U. S. A., April-May, 1953; Stockholm, Sweden, July, 1953; New Delhi, India, October 1953. Visited centers in United States, May-June, 1953. Representative of Guardian of the Faith, convention of Arabian Peninsula, Baḥrayn, April 1957. Participated Intercontinental Conference, Kampala, Uganda, January, 1958; Djakarta-Singapore, September, 1958. Representative of World Center, convention of Burma, April, 1959. Extensive travels throughout continent of Asia, 1959—1963, including visits to centers in 'Iráq, Írán, Pákistán, India, Ceylon, Burma and Turkey.



Ṭaráẓu'lláh Samandarí



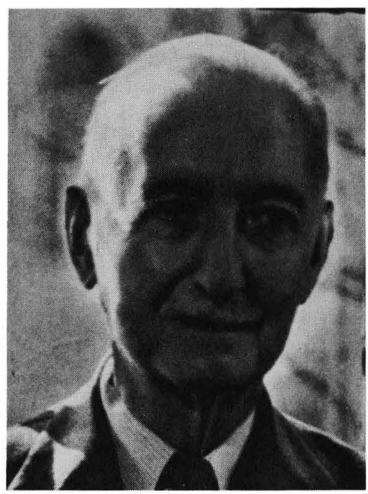
'Alí Akbar Furútan

'ALÍ AKBAR FURÚTAN

Appointed by Shoghi Effendi a Hand of the Cause of God, December 24, 1951. Participated Intercontinental Conferences, Kampala, Uganda, February, 1953; Chicago-Wilmette, U. S. A., April-May, 1953; Stockholm, Sweden, July, 1953; New Delhi, India, October, 1953. Visited centers in the United States, Canada, France, Spain and Portugal, and more than forty centers in Australasia, 1953—1954. Representative of Guardian of the Faith, convention of Southeast Asia, April, 1957. Member, Body of Nine Hands in the Holy Land, 1957—1963. Visited centers in Persia and Turkey, November, 1959-April, 1960. Representative of World Center, conventions of Brazil and Uruguay, April, 1961. Visited centers in British Isles, Argentina and Cyprus, April-May, 1961. Major Bahá'í publications: *Principles of Bahá'í Administration; Írán as Seen by the Bahá'ís; Islám and the Bahá'í Faith;* Series of twelve books used in Bahá'í Children's classes; *Principles of Character Training;* compilation of essays.

HORACE HOLLEY

Appointed by Shoghi Effendi a Hand of the Cause of God, December 24, 1951. Participated Intercontinental Conferences, Kampala, Uganda, February, 1953; Chicago-Wilmette, U.S.A., April-May, 1953; Stockholm, Sweden, July, 1953; New Delhi, India, October, 1953. Representative of Guardian of the Faith, convention of region of Brazil, Peru, Colombia, Ecuador and Venezuela (Lima, Peru), April, 1957. Participated Intercontinental Conference, Chicago-Wilmette, U.S.A., April-May, 1958. Member, Body of Nine Hands in the Holy Land, 1959—1960. Deceased, July, 1960. Major Bahá'í publications: *Bahá'í: The Spirit of the Age; The Modern Social Religion; Religion for Mankind;* poems, essays and many leading articles for *Bahá'í News* and *Bahá'í World.*



Horace Holley



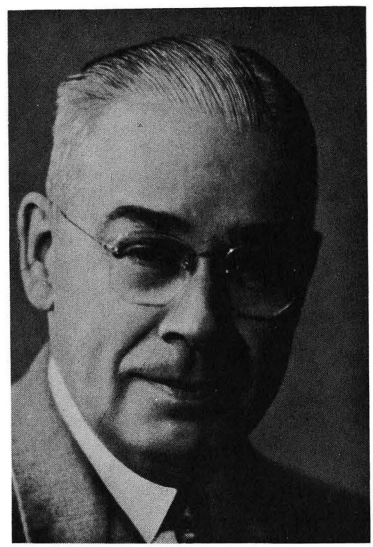
Dorothy B. Baker

DOROTHY B. BAKER

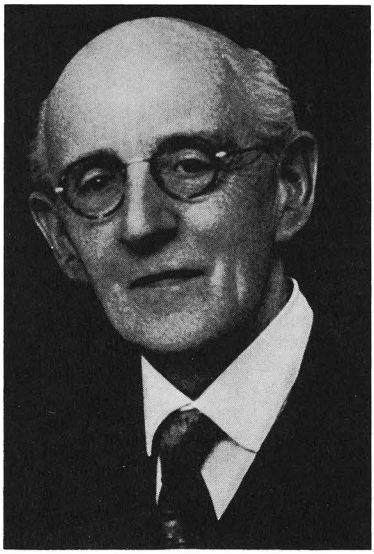
Appointed by Shoghi Effendi a Hand of the Cause of God, December 24, 1951. Participated Intercontinental Conferences, Kampala, Uganda, February, 1953; Chicago-Wilmette, U. S. A., April-May, 1953; Stockholm, Sweden, July, 1953; New Delhi, India, October, 1953. Visited centers India and Pákistán October-December, 1953. Died in plane crash en route to pioneer post, January, 1954.

LEROY IOAS

Appointed by Shoghi Effendi a Hand of the Cause of God, December 24, 1951. Secretary-General, International Bahá'í Council, 1952—1961. Representative of Guardian of the Faith, Intercontinental Conference, Kampala, Uganda, February, 1953. Assisted Guardian of the Faith in construction of superstructure of Shrine of the Báb and erection of the International Archives Building. Attended dedication of Ḥaẓíratu'l-Quds and annual teaching conference, London, England, January, 1955. Visited centers in Germany, January, 1956. Member, Body of Nine Hands in the Holy Land, 1957—1963. Participated Intercontinental Conference, Chicago-Wilmette, U.S.A., April-May, 1958. Representative of Guardian of the Faith and World Center, Intercontinental Conference, Djakarta-Singapore, September, 1958. Visited centers in British Isles, September-October, 1961. Visited centers in Scandinavian countries, Germany and Luxembourg, July-September, 1962.



Leroy Ioas



George Townshend

GEORGE TOWNSHEND

Appointed by Shoghi Effendi a Hand of the Cause of God, December 24, 1951. Participated Intercontinental Conference, Stockholm, Sweden, July, 1953. Deceased, March, 1957. Major Bahá'í publications: *The Promise of All Ages; The Heart of the Gospel; The Old Churches and the New World Faith; Christ and Bahá'u'lláh; The Mission of Bahá'u'lláh;* many essays, poems and the introduction to *God Passes By.*

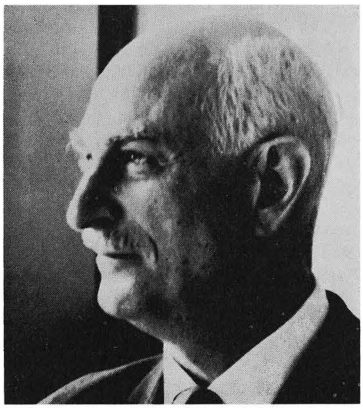
HERMANN GROSSMANN

Appointed by Shoghi Effendi a Hand of the Cause of God, December 24, 1951. Participated Intercontinental Conference, Stockholm, Sweden, July, 1953. Member, International Appeal Committee to United Nations (in connection with persecution of Faith in Persia), 1955. Representative of Guardian of the Faith, convention of the Benelux Countries, April, 1957. Representative of World Center, convention of France, April, 1958. Participated Intercontinental Conference, Frankfurt, Germany, July, 1958. Visited centers in Brazil, Uruguay, Argentina, Paraguay, Chile, Peru, Bolivia, Venezuela, Colombia and Ecuador, February-June, 1959. Visited centers in Argentina, Chile, Uruguay, Peru, Ecuador and Colombia, January-July, 1960. Representative of World Center, conventions of Argentina and Chile, April, 1961. Visited centers in Brazil, Peru, Ecuador, Chile, Argentina, Uruguay, Paraguay, Bolivia, Colombia and Venezuela, April-August, 1961. Visited centers in Venezuela, Curacao, Colombia, Ecuador, Peru, Bolivia, Uruguay, Paraguay, Chile, Argentina and Brazil, February-July, 1962.



Hermann Grossmann

Major Bahá'í publications: *The Economic Question and Its Solution According to the Bahá'í Teachings; On the Morning of a New Age; A Change-over to Unity; What Is the Bahá'í Religion?;* translations into German of *The Seven Valleys* and *Paris Talks.*



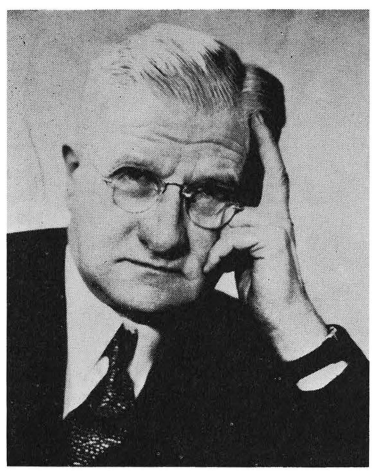
Ugo Giachery

UGO GIACHERY

Appointed by Shoghi Effendi a Hand of the Cause of God, December 24, 1951. Member-at-Large, International Bahá'í Council, 1952—1961. Representative of Guardian of the Faith, Intercontinental Conference, Stockholm, Sweden, July, 1953. Participated Intercontinental Conference, New Delhi, India, October, 1953. Assisted Guardian of the Faith in construction of superstructure of Shrine of the Báb and erection of the International Archives Building. Chairman, International Appeal Committee to United Nations, (in connection with persecution of Faith in Persia), 1955. Representative of Guardian of the Faith, convention of Iberian Peninsula, April, 1957. Representative of Guardian of the Faith and World Center, Intercontinental Conference, Chicago-Wilmette, U.S.A., April-May, 1958. Participated Intercontinental Conference, Frankfurt, Germany, July, 1958. Visited centers in Iberian Peninsula, Panama, Mexico, British Honduras, Haiti, Dominican Republic, Jamaica, Cuba, Puerto Rico and the Virgin Islands, 1959. Visited same countries in 1960; also centers in Nicaragua, Guatemala, Costa Rica and the United States. Representative of World Center, conventions of Haiti and Venezuela, April-May, 1961. Representative of World Center, conventions of Italy and Switzerland, April-May, 1962.

SIEGFRIED SCHOPFLOCHER

Appointed by Shoghi Effendi a Hand of the Cause of God, February 29, 1952. Participated Intercontinental Conference, Chicago-Wilmette, U. S. A., April-May, 1953. Deceased July, 1953.



Siegfried Schopflocher



Corinne True

CORINNE TRUE

Appointed by Shoghi Effendi a Hand of the Cause of God, February 29, 1952. Participated Intercontinental Conference, Chicago-Wilmette, U. S. A., April-May, 1953. Representative of Guardian of the Faith, convention of the Greater Antilles, Kingston, Jamaica, April, 1957. Deceased, April, 1961.

DHIKRU'LLÁH KHÁDEM

Appointed by Shoghi Effendi a Hand of the Cause of God, February 29, 1952. Participated Intercontinental Conferences, Kampala, Uganda, February, 1953; Chicago-Wilmette, U. S. A., April-May, 1953; Stockholm, Sweden, July, 1953; New Delhi, India, October, 1953. Visited centers in Central and South America, May-June, 1953. At direction of Guardian of the Faith visited centers in India, Pákistán, Arabian Peninsula and 'Iráq, December, 1954—February, 1955. Visited centers in Pákistán, Japan, Taiwan, Hong Kong, Macao, Thailand, Burma and India, September-December, 1955. Representative of Guardian of the Faith, convention of Central America, Panama City, Panama, April, 1957. Visited centers in Italy, Switzerland, Denmark, United States, Panama, Costa Rica, Nicaragua, Honduras, El Salvador, Guatemala, British Honduras, Mexico, Canada, Sweden, Finland, Norway, Holland, Belgium, Luxembourg and France, April-November, 1957. Participated Intercontinental Conference, Sydney, Australia, March, 1958. Visited centers in Indonesia, Thailand, Burma and India, March-April, 1958. Participated Intercontinental Conference, Frankfurt, Germany, July, 1958. Visited centers in Germany, Switzerland, Belgium, Italy, Yugoslavia, July-September, 1958. Participated Intercontinental Conference, Djakarta-Singapore, September, 1958. Substitute member, Body of Nine Hands in the Holy Land, October-December, 1958. Representative of World Center, formation of National Spiritual Assembly of Turkey, April, 1959. Visited centers in Germany, Switzerland, England, Austria, and Yugoslavia, July–September, 1959. Transferred to Western Hemisphere as Hand of American Continent, November, 1959. Visited centers in Germany, Italy, Switzerland, England and France en route to United States, June, 1960; also centers in Germany, November, 1960. Representative of World Center, conventions of Costa Rica and Panama, April-May, 1961. Visited centers in England, Holland and Switzerland, October, 1961.



Dhikru'lláh Khádem



Shu'á'u'lláh 'Alá'í

SHU'Á'U'LLÁH 'ALÁ'Í

Appointed by Shoghi Effendi a Hand of the Cause of God, February 29, 1952. Participated Intercontinental Conferences, Kampala, Uganda, February, 1953; Chicago-Wilmette, U. S. A., April — May, 1953; Stockholm, Sweden, July, 1953; New Delhi, India, October, 1953. Visited centers in United States, Germany, Italy, Switzerland, Holland, India, Pákistán, Egypt, Lebanon, Syria and Turkey, 1953. Attended First Southeast Asia Teaching Conference, August, 1956. Visited centers in India, Ceylon, Indonesia and Malaya, 1956. Representative of Guardian of the Faith, convention of Pákistán, April, 1957. Visited centers in India, Pákistán, Hong Kong, Macao, Japan, Vietnam and Malaya, 1959—1960. Representative of World Center, conventions of Colombia and Jamaica, April, 1961. Visited centers in United States, France, Belgium, Holland, Germany, Italy, Switzerland and Turkey, April—November, 1961. Representative of World Center, convention of Ceylon, April, 1962.

ADELBERT MÜHLSCHLEGEL

Appointed by Shoghi Effendi a Hand of the Cause of God, February 29, 1952. Participated Intercontinental Conference, Stockholm, Sweden, July, 1953. Representative of Guardian of the Faith, convention of the Scandinavian countries and Finland, Stockholm, Sweden, April, 1957. Participated Intercontinental Conference, Frankfurt, Germany, July, 1958. Representative of World Center, conventions of Finland and Sweden, April, 1962. Continuous travels in European Continent, 1959—1963, including visits to centers in the fifteen countries of Western Europe, and to Czechoslovakia, Hungary, Greece and Yugoslavia.



Adelbert Mühlschlegel



Músá Banání

MÚSÁ BANÁNÍ

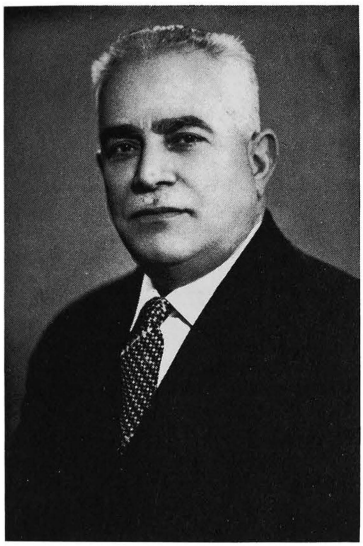
Appointed by Shoghi Effendi a Hand of the Cause of God, February 29, 1952. Participated Intercontinental Conferences, Kampala, Uganda, February, 1953; Chicago–Wilmette, U.S.A., April–May, 1953; Stockholm, Sweden, July, 1953; New Delhi, India, October, 1953. Representative of Guardian of the Faith, conventions of Central and East Africa, South and West Africa, North-west Africa, and Northeast Africa, April–May, 1956. Participated Intercontinental Conferences, Kampala, Uganda, January, 1958; Frankfurt, Germany, July, 1958.



Clara Dunn

CLARA DUNN

Appointed by Shoghi Effendi a Hand of the Cause of God, February 29, 1952. Participated Intercontinental Conference, New Delhi, India, October, 1953. Representative of Guardian of the Faith, convention of New Zealand, April, 1957. Participated Intercontinental Conference, Sydney, Australia, March, 1958. Deceased, November, 1960.



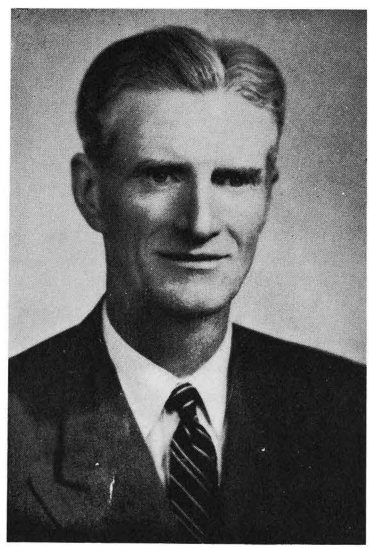
Jalál Kházeh

JALÁL KHÁZEH

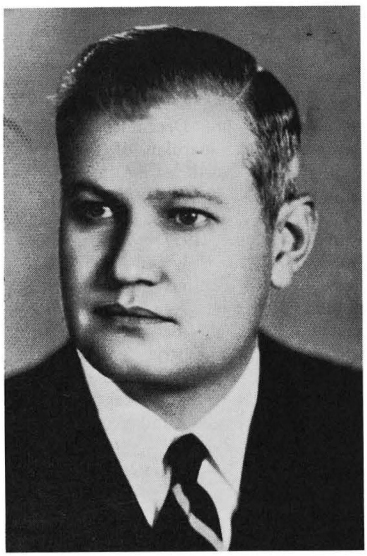
Appointed by Shoghi Effendi a Hand of the Cause of God, December 7, 1953. Representative of Guardian of the Faith, convention of Northeast Asia, Tokyo, Japan, April, 1957. Visited centers in Japan, Korea, Taiwan, Hong Kong, Burma and Pákistán, May-June, 1957. Member, Body of Nine Hands in the Holy Land, 1957—1963. Participated Intercontinental Conference, Frankfurt, Germany, July, 1958. Visited centers in Holland, Belgium, England, France, Germany, Austria and Turkey, July-September, 1958. Attended teaching conference, Indore, India, December, 1961. Visited centers throughout India and Ceylon, January-April, 1962.

PAUL E. HANEY

Appointed by Shoghi Effendi a Hand of the Cause of God, March 19, 1954. Attended convention of South and West Africa, April, 1956. Representative of Guardian of the Faith, convention of Alaska, April, 1957. Member, Body of Nine Hands in the Holy Land, 1957—1963. Visited centers in Switzerland and Luxembourg, July-August, 1959. Representative of World Center, conventions of Mexico and the United States, April, 1961. Visited centers in ten states of the United States, May-June, 1961. Representative of World Center, conventions of Spain and Portugal, April, 1962.



Paul E. Haney



'Alí Muḥammad Varqá

'ALÍ MUḤAMMAD VARQÁ

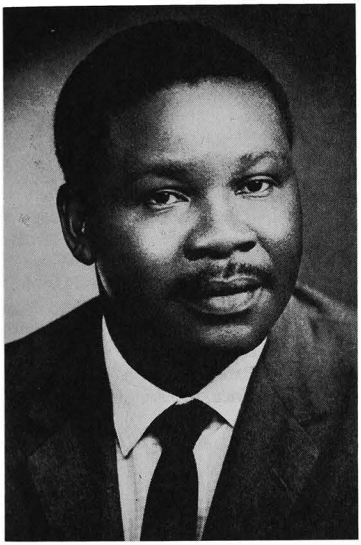
Appointed by Shoghi Effendi a Hand of the Cause of God and Trustee of Ḥuqúqu'lláh, November 15, 1955. Representative of Guardian of the Faith, convention of region of Argentina, Chile, Uruguay, Paraguay and Bolivia (Buenos Aires, Argentina), April, 1957. Visited centers in Argentina and Chile, May, 1957. Participated Intercontinental Conference, Djakarta-Singapore, September, 1958. Visited centers in France, 1961. Representative of World Center, conventions of Belgium and Luxembourg, April, 1962. Visited centers in British Isles, 1962 and 1963.

AGNES B. ALEXANDER

Appointed by Shoghi Effendi a Hand of the Cause of God, March 27, 1957. Participated Intercontinental Conferences, Sydney, Australia, March, 1958; Djakarta-Singapore, September, 1958. Visited centers in Hawaii, the United States, England, France and Germany, September-October, 1958. Visited centers in Korea, July, 1961.



Agnes B. Alexander



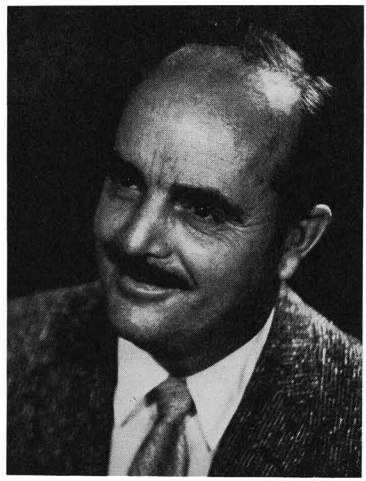
Enoch Olinga

ENOCH OLINGA

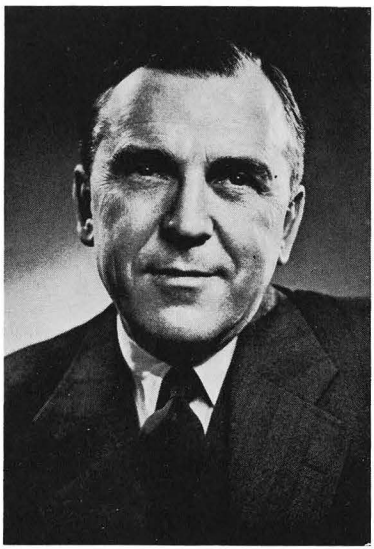
Appointed by Shoghi Effendi a Hand of the Cause of God, October, 1957. Participated Intercontinental Conferences, Kampala, Uganda, January, 1958; Frankfurt, Germany, July, 1958; Djakarta-Singapore, September, 1958. Visited centers in Australia, New Zealand, Fiji Is., Samoa and Pákistán, October-November, 1958. Made extensive visits to centers in West and North Africa, and to Italy and Sicily in 1960. In 1961 visited republics of Central America and the Antilles, including British Honduras, Cuba, Dominican Republic, El Salvador, Guatemala, Haiti, Honduras, Jamaica, Mexico, Nicaragua and Panama. Representative of World Center, conventions of Cuba and Dominican Republic, April, 1961. In 1962 visited centers in East Africa, Ethiopia, the Súdán, and the Congo.

WILLIAM SEARS

Appointed by Shoghi Effendi a Hand of the Cause of God, October, 1957. Participated Intercontinental Conference, Kampala, Uganda, January, 1958. Attended convention of France, April, 1958. Visited centers in France, Italy and Greece, 1958. Substitute member Body of Nine Hands in the Holy Land, June-November, 1958. Visited centers in Egypt, Súdán, Uganda, Kenya, Zanzibar, Tanzania, Northern and Southern Rhodesia, Mozambique, South Africa, Swaziland, Basutoland and Mauritius Island, 1958. Assigned to Western Hemisphere, 1959. Continuous travels visiting centers in North, Central and South America, 1959—1961. Attended convention of Costa Rica, 1960. Visited centers in Jamaica, Haiti and Dominican Republic, 1960. Visited centers in fifteen countries of Central and South America and in Alaska, 1960—1961. Representative of World Center, conventions of El Salvador and Guatemala, April-May, 1961. Met with all National Assemblies in North, Central and South America, 1960—1961. Member Body of Nine Hands in the Holy Land, 1961—1963. Visited centers in the United States, Canada, Central and South America, 1962. Visited centers in Hawaii and in Australia, 1963. Major Bahá'í publications: *God Loves Laughter; Thief in the Night; The Wine of Astonishment.*



William Sears



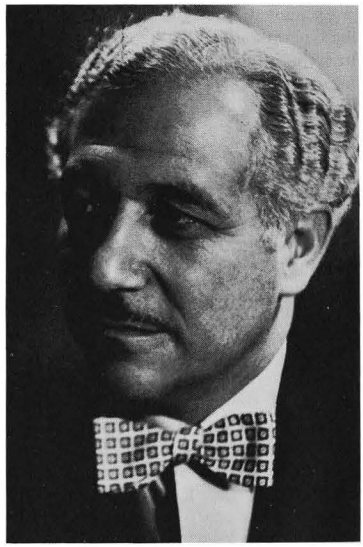
John Robarts

JOHN ROBARTS

Appointed by Shoghi Effendi a Hand of the Cause of God, October, 1957. Participated Intercontinental Conferences, Kampala, Uganda, January, 1958; Chicago-Wilmette, U. S. A., April-May, 1958; Frankfurt, Germany, July, 1958. Visited centers in Canada, February-April, 1958. Visited nearly all centers in Dominion of Canada, January-July, 1960. Extensive travels throughout continent of Africa, 1959—1963.

ḤASAN M. BALYUZI

Appointed by Shoghi Effendi a Hand of the Cause of God, October, 1957. Member, Body of Nine Hands in the Holy Land, 1957—1959. Participated Intercontinental Conference, Frankfurt, Germany, July, 1958. Representative of World Center, conventions of Ecuador and Peru, April, 1961. Visited centers in South America and in Canada, May-June, 1961. Representative of World Center, conventions of Denmark and the Netherlands, April, 1962. Major Bahá'í publications: *The Rising World Commonwealth; Bahá'u'lláh.*



Ḥasan M. Balyuzi



John Ferraby

JOHN FERRABY

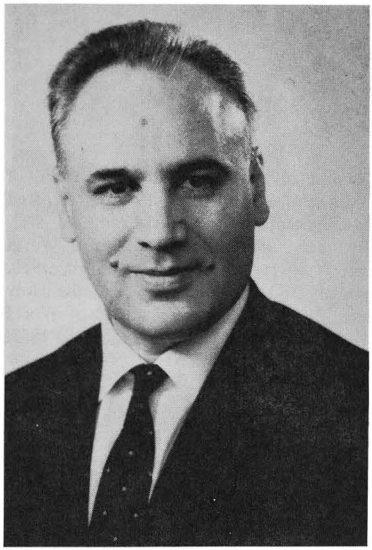
Appointed by Shoghi Effendi a Hand of the Cause of God, October, 1957. Participated Intercontinental Conference, Frankfurt, Germany, July, 1958. Representative of World Center, convention of Austria, April, 1959. Member, Body of Nine Hands in the Holy Land, 1959—1963. Representative of World Center, convention of Norway, April, 1962. Major Bahá'í publication: *All Things Made New.*

H. COLLIS FEATHERSTONE

Appointed by Shoghi Effendi a Hand of the Cause of God, October, 1957. Participated Intercontinental Conference, Sydney, Australia, March, 1958. Representative of World Center, convention of South Pacific Islands, April, 1959. Visited centers in Ceylon, Malaya and Indonesia, November, 1959. Visited centers in Malaya, Thailand, Burma, Pákistán, Írán, Italy, Germany, France, England, United States and Hawaii, October-November, 1960. Representative of World Center, conventions of Honduras and Nicaragua, April, 1961. Visited centers in Hawaii, United States, Guatemala, Nicaragua, Honduras, San Salvador and Mexico, April-May, 1961. Visited centers in India, Arabian Peninsula, 'Iráq, Ceylon, Malaya and Indonesia, October-November, 1961.



H. Collis Featherstone



Raḥmatu'lláh Muhájir

RAḤMATU'LLÁH MUHÁJIR

Appointed by Shoghi Effendi a Hand of the Cause of God, October, 1957. Participated Intercontinental Conference, Djakarta-Singapore, September, 1958. Visited centers in Vietnam, East Africa, Uganda, Kenya, Tanganyika and Zanzibar, 1960–1961. Visited centers in India (inauguration of mass conversion), January–February, 1961. Representative of World Center, conventions of Bolivia and Paraguay, April-May, 1961. Visited centers in Central and South America (particularly mass conversion areas), May-September, 1961. Continuous travel visiting centers in Australasia and the South Pacific, South East Asia and the Far East, 1962—1963.

ABÚ'L-QÁSIM FAIZÍ

Appointed by Shoghi Effendi a Hand of the Cause of God, October, 1957. Member, Body of Nine Hands in the Holy Land, 1957—1963. Participated Intercontinental Conference Djakarta-Singapore, September, 1958. Visited centers in France and Germany, May—July, 1960. Visited Latin America, June, 1962—March, 1963, including centers in Argentina, Chile, Bolivia, Paraguay, Brazil, Uruguay, Colombia, Costa Rica, Panama, Dominican Republic, Ecuador, Peru, El Salvador, Guatemala, Haiti, Venezuela, Honduras, Nicaragua and Mexico. Also visited centers in United States, 1963. Major Bahá'í publications: volume of biographical sketches of early Bahá'ís; translation into Persian of letters of Guardian of the Faith; translation into Persian of *Portals to Freedom.*



Abú'l-Qásim Faizí

IX

THE INTERNATIONAL BAHÁ'Í COUNCIL

THE formation of the International Bahá'í Council was announced by the Guardian of the Cause of God in his cable of January 9, 1951, and was hailed by him as the "... greatest event shedding lustre second epoch Formative Age Bahá'í Dispensation potentially unsurpassed any enterprise undertaken since inception Administrative Order Faith morrow 'Abdu'l-Bahá's Ascension ..."

Shortly after its appointment the Council's membership was enlarged by the Guardian to comprise "Amatu'l-Bahá Rúḥíyyih, chosen liaison between me Council. Hands Cause Mason Remey, Amelia Collins, Ugo Giachery, Leroy Ioas, President, Vice-President, Member at Large, Secretary-General respectively. Jessie Revell, Ethel Revell, Lotfu'lláh Hakím, Treasurer, Western, Eastern Assistant Secretaries." On May 4, 1955, the membership was raised to nine through the appointment of Sylvia Ioas.

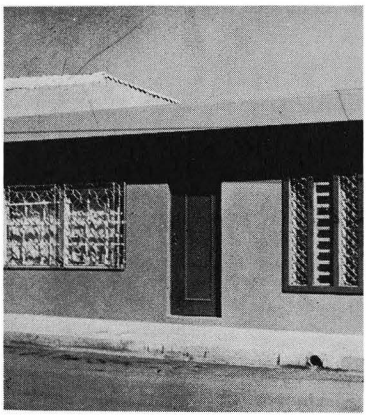
The services of the members were far-ranging and are reflected in many sections of the international survey of Bahá'í activities which appears on pp. 245–310 of this volume. Perhaps the highest mission entrusted to them, bringing imperishable honour to the Council, was the beloved Guardian's appointment of five members to be his special representatives at the nine Intercontinental Conferences held in 1953 and 1958.

In a letter to the American Bahá'í Community dated July 19, 1956, Shoghi Effendi recorded for posterity the achievements of the International Bahá'í Council up to that time, in a tribute to their "stupendous work" for the "expansion and consolidation of the international institutions of the Faith... The erection of the International Archives in the close neighbourhood of the Báb's holy Sepulchre; the extension of the international Bahá'í endowments on the slopes of Mount Carmel; the formation of several Israel Branches of Bahá'í National Spiritual Assemblies; the embellishment of the precincts of the resting-places of both the Báb and Bahá'u'lláh; the purchase of the site of the first Mashriqu'l-Adhkár of the Holy Land; the preparation of the designs for the International Bahá'í Archives on Mount Carmel, and of the Mother Temples of Persia and of Africa; the inauguration of the preliminary steps for the eventual construction of Bahá'u'lláh's Holy Sepulchre; the measures adopted, with the assistance of various officials of the State of Israel, for the eviction of the Covenant-breakers from the immediate precincts of the Shrine of Bahá'u'lláh and the elimination of any influence they still exercise, after the lapse of over sixty years, in the close vicinity of that Most Holy Spot—in these, as well as in other various subsidiary activities, constantly increasing in number as well as in diversity at the spiritual and administrative Centre of the Bahá'í world. have the members of the little band, assiduously labouring under the shadow of the Holy Shrines, and befittingly representing the American Bahá'í Community, conspicuously participated, and through their dedicated services, added fresh lustre to the annals of the Community to which they belong."

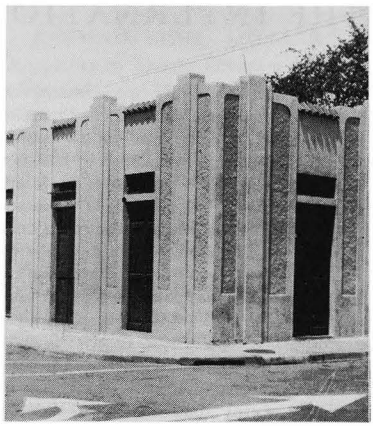
Following the passing of Shoghi Effendi on November 4, 1957 the International Bahá'í Council continued to perform its duties at the World Centre of the Faith under the direction of the Hands of the Cause residing in the Holy Land, in accordance with the proclamation issued by the body of the Hands of the Cause from their meeting in Bahjí: "As to the International Bahá'í Council, appointed by the Guardian and heralded in his communications to the Bahá'í world, that body will in the course of time finally fulfil its purpose through the formation of the Universal House of Justice, that supreme body upon which infallibility, as the Master's Testament assures us, is divinely conferred: 'The source of all good and freed from all error.' The main work of the Council has been to act as the Guardian's representative in matters involving the Israeli government and its courts of law."

In their message to the Bahá'í world dated

NATIONAL ḤAẒÍRATU'L-QUDS



San Salvador, El Salvador, purchased October 1955.



Cuidad Trujillo, Dominican Republic, purchased February 1956.



Lisbon, Portugal, purchased June 1957.



Helsingfors, Finland, purchased October 1955.

November 4, 1959, the Hands of the Cause announced: ". . . another milestone in Bahá'í history will be reached with the election of the International Bahá'í Council during Riḍván 1961. The embryonic institution established and so highly extolled by the beloved Guardian will thus enter its final stage preceding the election of the Univeral House of Justice. The members of all the National and Regional Spiritual Assemblies of the Bahá'í world, duly constituted in Riḍván 1960, will take part in a postal ballot to elect nine members to the International Council. This International Bahá'í Council is to work under the direction and supervision of the Hands of the Cause residing in the Holy Land, serve a two-year term of office, and cease to exist upon the occasion of the election of the Universal House of Justice. All the Bahá'ís of the world, men and women alike, are eligible for election. As the Chief Stewards of the Faith are wholly occupied with specific tasks assigned them by the beloved Guardian and perforce assumed since his passing, they should not be considered for election to this Council. Two of the functions originally allotted to the Council by the beloved Guardian, namely, to forge links with the authorities of the State in which the World Centre is situated, and to conduct negotiations related to matters of personal status with civil authorities, will still be discharged, and to them are added the following: To assist the Hands of the Cause in the care of the properties at the World Centre, and in the establishment of the Universal House of Justice; and in any other functions which the Hands may assign from time to time.

"We wish to assure the believers that every effort will be made to establish a Bahá'í Court in the Holy Land prior to the date set for this election. We should however bear in mind that the Guardian himself clearly indicated that this goal, due to the strong trend towards the secularization of religious courts in this part of the world, might not be achieved."

Just before Riḍván 1960, Charles Mason Remey, hitherto the President of the Council, attempted to usurp the Guardianship of the Cause of God. The International Bahá'í Council immediately rejected Mr. Remey's claim, recording this action in a letter dated May 13, 1960 to the Hands of the Cause, the Chief Stewards of Bahá'u'lláh's embryonic World Commonwealth.

At Riḍván 1961, the Hands of the Cause residing in the Holy Land cabled: "Deepest gratitude Bahá'u'lláh's unfailing blessings enabling Bahá'í world eighth year Crusade elect International Bahá'í Council succeeding first historic body appointed by Guardian, joyfully announce membership: Jessie Revell, 'Alí Nakhjavání, Lotfu'lláh Hakím, Ethel Revell, Charles Wolcott, Sylvia Ioas, Mildred Mottahedeh, Ian Semple, Borrah Kavelin. Invite believers join us ardent prayers historic step may release spiritual impetus assist attainment goals sacred plan so dear heart beloved Guardian."

Following the first meeting of the new Council in June 1961, the following officers were announced: 'Alí Nakhjavání, President; Sylvia Ioas, Vice-President; Charles Wolcott, Secretary-General; Jessie Revell, Treasurer; and Ian Semple, Assistant Secretary. Borrah Kavelin was designated Member-at-Large.

The account of that first meeting, as well as items of important news from the World Centre of the Faith and around the world were published in the seven issues of a News Letter which the Council produced at the request of the Hands of the Cause. The following excerpts cover the most outstanding events which occurred at the World Centre during the period 1961 to 1963.

Newsletter dated July 29, 1961

"The days of our first meetings as an elected body were a moving and intensely interesting experience for the members of the International Bahá'í Council, whether they had been serving here for many years, or were newly arrived.

"On Sunday, the 25th of June, the Council joined the Hands of the Cause in the Home of 'Abdu'l-Bahá and drove with them to Bahjí, where after deeply moving moments of prayer and supplication in the Shrine of Bahá'u'lláh, a joint meeting was held in the hall of the Mansion. Here the Hands conveyed to the Council the terms of reference with which it was to start its work, reiterating what they announced in 1959 from the annual gathering of the Hands in the Mansion of Bahá'u'lláh, that two of the functions originally allotted to the Council by the beloved Guardian, namely, 'to forge links with' and



MEMBERS OF THE FIRST ELECTED INTERNATIONAL BAHÁ'Í COUNCIL, JUNE 25, 1961

Left to right, Mrs. Sylvia Ioas, Mr. Charles Wolcott, Miss Jessie Revell, Miss Ethel Revell, Mr. Ian Semple, Mr. Borrah Kavelin, Dr. Luṭfu'lláh Ḥakím, Mr. 'Alí Nakhjavání, and Mrs. Mildred Mottahedeh.

'conduct negotiations related to matters of personal status with' the civil authorities here in the Holy Land, would continue to be discharged. To these were added duties involving the legal and financial protection and management of various properties at the World Centre; assisting the Hands in preparation for holding the World Congress and electing the Universal House of Justice, both events which will take place in 1963; the issuing of a Bahá'í News Letter from the World Centre; arrangements regarding guiding at the Shrine of the Báb and supervision of various other local matters.

"The room provided for the meetings of the Council is the circular room in the Western Pilgrim House where the beloved Guardian used to dine with the pilgrims. The small room off it, through which he used to leave, has been equipped as an office. In this place, hallowed in the memories of so many believers who had the bounty of meeting Shoghi Effendi, the Council met for eight days. From time to time we went to the Master's House for a meeting with the Hands, or would go out to inspect properties, or consult insurance agents and so forth as we considered in detail the work before us. The volume of work at the World Centre is prodigious, and it is the ardent desire of the International Council to render every help it can to the Hands of the Cause, whose already voluminous mail has increased since the formation of the twenty-one new National Spiritual Assemblies last Riḍván, and will no doubt continue to increase as the victories of the Crusade are won. . ."

News Letter dated September 30, 1961

". . . Here in the Holy Land it was found possible during July to resume the work of furnishing and equipping the new Archives Building. Led and inspired by the indefatigable energy of Amatu'l-Bahá Rúḥíyyih Khánum a band of the believers resident here began the task of moving cabinets, lining them with beautiful cloths, stencilling them with exquisite Japanese designs, and all the other multitude of little details that are required to ensure that a befitting setting is prepared for

the infinitely precious objects which are preserved here. During the progress of the work the revered Hand, Mr. Ḥasan Balyuzi, came from England to assist Rúḥíyyih Khánum with the preliminary arrangement of the Archives themselves. All about us as we worked were objects recalling with ineffable poignancy the lives and sufferings of the Central Figures of our Faith and those holy souls who served Them with such devotion: a portion of the blood-stained shirt of the Báb; locks of the flowing black hair of Bahá'u'lláh lovingly preserved by the Greatest Holy Leaf; the sword of Mullá Ḥusayn; and such uniquely precious documents as the original Tablets to the Letters of the Living, and Tablets in Bahá'u'lláh's own hand addressed to the Most Great Branch.

"As the work progressed and the various cabinets, pictures and ornaments were assembled and arranged in the breathtakingly beautiful Archives Building, we were struck again and again by the manner in which each article preserved or bought by the beloved Guardian for this room seemed to fit into its own special place, as if he could have had the whole finished effect in mind when he was gathering them. It is with humble gratitude to him that we can see at last the fulfilment of that vision which he had from the outset of the Crusade; and for the first time, this winter, and always thereafter, the pilgrims will thus be able to view the sacred Archives in the glorious setting which Shoghi Effendi had designed and destined for them."

News Letter dated December 30, 1961

". . . At the World Centre the newly-elected members of the International Bahá'í Council have been presented by the Hands of the Cause residing in the Holy Land to the President of Israel and Mrs. Ben Zvi. They recalled their visit to His Eminence Shoghi Effendi and his showing them the Shrines and Gardens on Mount Carmel. The President also mentioned that in 1909 or 1910 they had had the honour of meeting 'Abdu'l-Bahá in Bahjí and He had told them many things about the Faith. At the close of the audience the President extended his good wishes and greetings to the Bahá'ís throughout the world. A most cordial friendly spirit prevailed throughout the entire interview.

". . . Reports received of the visit of Amatu'l-Bahá Rúḥíyyih Khánum on her way to dedicate the Mother Temple of the Antipodes, have been most encouraging. Accompanied by Miss Jessie Revell, the Treasurer of the International Bahá'í Council, she visited Burma, Malaya, Thailand and Vietnam. Owing to illness, she was not able to proceed as planned to New Zealand, but Miss Revell valiantly carried on alone, and bore the brunt of the heavy program that had been arranged for the week's stay in that country; she spoke in Auckland, Hamilton and Wellington, met and consulted with the friends from many local areas as well as attended with the National Assembly a reception given by the Mayor of Wellington; and was able to meet with the Maoris of Rotoiti and Kihikihi who received her most warmly. Favourable publicity appeared in nine different newspapers. . ."

News Letter dated April 5, 1962

". . . The preparations for the World Congress to be held in London are now well under way. The Congress Arrangements Committee met at the end of January and the most urgent decisions have been communicated to the National Spiritual Assemblies. The holding of the Congress was announced to the world at large through a press conference held in Haifa on Monday, 5th March, and increasing interest in this event is being shown in many quarters. Some fifteen reporters attended the conference, and the press release was communicated to all the major international wire services. Since then we have been receiving a series of articles which have been appearing in newspapers in this country. The news was also broadcast.

"In the Holy Land, the passing of the dearly loved Hand of the Cause Amelia Collins was a great loss to the World Centre of the Faith. For many years she had been in continual pain, but in spite of this had continued to serve the Faith with an indomitable courage which was a challenge and inspiration to her fellow-servants in the Cause of God.

"In our last News Letter we mentioned the visit of the International Council to the President of the State. In a series of visits to Jerusalem some of the Hands introduced the President and Secretary-General of the Council to a number of officials of the State,



PRESIDENT WILLIAM TUBMAN OF LIBERIA BEING RECEIVED BY MR. CHARLES WOLCOTT ON BEHALF OF THE WORLD CENTRE, JUNE, 1962

On the left of the picture is Mayor Aba Khoushy, and on the right, the Ambassador of Liberia to the State of Israel.

and the Council is now continuing with these courtesy visits. In response to invitations given on such visits, the Minister of the Interior and the Minister of Justice both visited the Shrine of the Báb during February. We have also received a visit from a delegation of prominent parliamentarians of the recently-formed African Republic of Niger, accompanied by the acting Ambassador of the Côte d'Ivoire; these being part of the continual stream of visitors to the Shrine.

"On the 14th February the Council gave a reception in the Western Pilgrim House to over 150 of the prominent citizens of Haifa.

"In these ways the cordial relations between the World Centre of the Faith and the State in which it is situated, which were so assiduously built up in the lifetime of the beloved Guardian, and developed subsequently by the Hands in the Holy Land, are being continuously fostered . . ."

News Letter dated July 16, 1962

". . . On 28th June, an historic event of singular importance took place in Haifa when President Tubman of Liberia visited the Shrine of the Báb. This is the second official visit of the head of a sovereign state, the first having been that of President Ben Zvi of Israel during the lifetime of Shoghi Effendi. It is surely much more than mere coincidence that the first head of a sovereign state from abroad to visit the Holy Shrines should be President not only of an African republic but of the first black African republic of that continent. President Tubman was received by Amatu'l-Bahá Rúḥíyyih Khánum, Mr. Ferraby, Mr. Furútan and Mr. Haney on behalf of the Hands of the Cause, and Mr. Wolcott and Miss Jessie Revell representing the International Council. This event must have given great joy to the heart of our beloved Guardian, who had laboured so painstakingly to win for the Faith the recognition it merits, and which was denied its long-suffering Founder, with such baneful results for the present generations of mankind.

"Another distinguished visitor was Mr. Olaf Telefson, the first resident Ambassador from Norway, who visited the Shrine in March, accompanied by Mrs. Telefson and the Norwegian Honorary Consul. On another

occasion the Cultural Attachés of all the Embassies in Israel visited the Shrine . . ."

News Letter dated September 17, 1962

". . . We have just experienced a most happy and significant occasion at the World Centre. Mr. Apollo Milton Obote, Prime Minister of Uganda, accompanied by his Personal Secretary, Mr. Paul M. Nsibiwa and the Director of Public Relations of the Israeli Foreign Ministry, visited the Shrine of the Báb on Wednesday, 5th September, and then had luncheon with the Hands and members of the International Bahá'í Council in the House of 'Abdu'l-Bahá.

"Not long before, on 21st August, Sir Barnet Janner, a Member of the British House of Commons and Chairman of the Jewish Board of Guardians in Britain, also visited the Shrine and stayed for refreshments and a very cordial hour's conversation with the Hands and members of the International Council.

"On Tuesday, 11th September the President and Secretary-General of the International Council visited Jerusalem to officially inform the Director of the Prime Minister's Office of the forthcoming International Convention. The arrangements for this are now well in hand, and those National Assemblies which have not yet informed the Council of their expected attendance are urged to do so as soon as possible . . ."

News Letter dated January 19, 1963

The whole of this News Letter is devoted to the persecution of the Faith in Morocco, a crisis with which the Council, and particularly two of its members, Mrs. Mottahedeh and Mr. Kavelin, was closely concerned.

The first four months of the year 1963—the last months in the life of the International Bahá'í Council—were dominated by the preparations for the first International Bahá'í Convention. Arrangements were carefully made for the reception of the members of the National Spiritual Assemblies as they arrived from all the corners of the earth; their first days in Haifa were spent in visits to the Holy Shrines and to the other spots in 'Akká and Haifa sacred to the memory of Bahá'u'lláh and the Master.

On the morning of the First Day of Riḍván, after praying in the Shrine of the Báb, the delegates gathered in the House of 'Abdu'l-Bahá to cast their ballots for the election of the first Universal House of Justice. With deep emotion and hearts overflowing with gratitude and praise to Bahá'u'lláh, the members of the International Bahá'í Council, in the presence of the Hands of the Cause of God, witnessed this historic moment of the efflorescence of the institution on which they had been privileged to serve, into the Universal House of Justice, that "last unity crowning the structure of the embryonic World Order of Bahá'u'lláh".



BAHÁ'Í SHRINE AND ARCHIVES DOMINATE THE CITY OF HAIFA

The immortal classic style of Greek architecture was chosen by Shoghi Effendi for the Archives Building whose general proportions are a copy of the famous Parthenon in Athens.

X

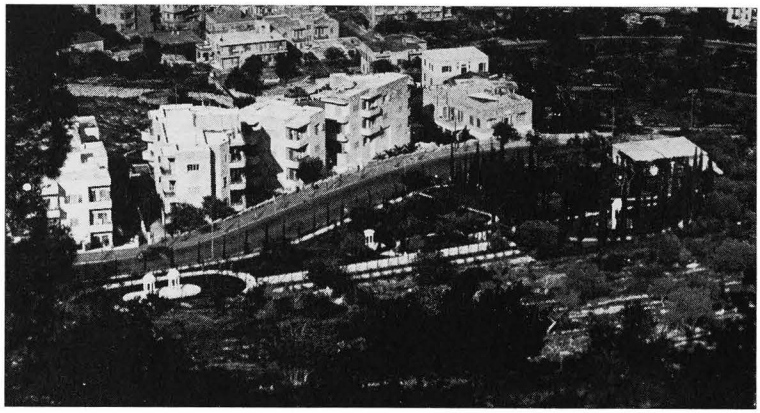
THE COMPLETION OF THE INTERNATIONAL ARCHIVES

By AMATU'L-BAHÁ RÚHÍYYIH KHÁNUM

THE major criterion of beauty is proportion. The sense of this was one of Shoghi Effendi's strongest characteristics, apparent in all the work he achieved throughout his thirty-six years of Guardianship. Whether in the relationship of certain guiding fundamental concepts formulated in the teachings of the Bahá'í Faith, which he elaborated and built up into the present-day Administrative Order, or in the monuments and buildings he erected, or in the distinguished and highly original gardens he himself laid out, or in the interior arrangement of the various Holy Places at the World Centre, this unfailing instinct of the proper relationship of one thing to another, the balance that delights the mind and eye, is constantly revealed.

Inspired by the words of Bahá'u'lláh in His Tablet of Carmel, which he interpreted as having not only a spiritual but also a material significance, Shoghi Effendi conceived the idea of a monumental administrative centre on Mt. Carmel. When the eldest daughter of Bahá'u'lláh, she who had been designated by Him as "a leaf that hath sprung from this pre-existent Root", was interred in 1932 not far from the Shrine of the Báb, the Guardian devoted himself to the beautification of her resting-place. Remembering how often she had expressed the wish to be buried near her mother, he decided to bring her mother and brother, who had been laid to rest outside the city walls of 'Akká, to be reunited with her on Mt. Carmel and accordingly, in 1939, the remains of these two holy souls were exhumed and transferred to Haifa. It was then that the Guardian indicated to the Bahá'í world that this "consecrated Spot" was destined to become "the focal centre of Bahá'í Administrative Institutions at the World Centre", the powerful spiritual nucleus around which a series of impressive buildings would be erected. What was in fact a cemetery became, in keeping with the profound Bahá'í conviction of the immortality of the soul of man, an enchanting garden, filled with an atmosphere of life, of love and of sanctity. These graves of the close relatives of 'Abdu'l-Bahá were designated by Shoghi Effendi as "blessed shrines" and constituted henceforth a place of pilgrimage for the faithful. Here those who, after His beloved eldest Son and Successor, were nearest to Bahá'u'lláh in spirit and dearest to Him in kin, are entombed. First and foremost comes Bahíyyih Khánum, His eldest daughter, upon whom, He declared, He had conferred "a station such as none other woman hath surpassed in His court" and to whom He tenderly wrote "how sweet to gaze upon thy face" and of whose love for her Father 'Abdu'l-Bahá had testified that "moth-like she circled in adoration round the undying flame of the Divine Candle, her spirit ablaze and her heart consumed by the fire of His love . . ." and whom He more than once addressed as "My sister and beloved of My soul!"

Not far from the Greatest Holy Leaf rests Mihdí, the Purest Branch, the martyred son of Bahá'u'lláh, of whom He wrote at the time of his death: "I have, O My Lord, offered up that which Thou hast given Me, that Thy servants may be quickened and all who dwell on earth be united"; who, He declared, was "the trust of God and His treasure in this land"; and whose shadow is indeed mighty, for of him his Father says: "Great is thy blessedness and the blessedness of them that hold fast unto the hem of thy outspread robe . . ." And last, beneath a twin monument marking her grave and beside her son, she of whom the prophet Isaiah wrote: "For thy Maker is thine husband; the Lord of hosts is his name; and thy Redeemer the Holy One of Israel; the God of the whole earth shall He be called"; and whom Bahá'u'lláh Himself assured, in a Tablet addressed to her that "He hath made thee to be His companion in



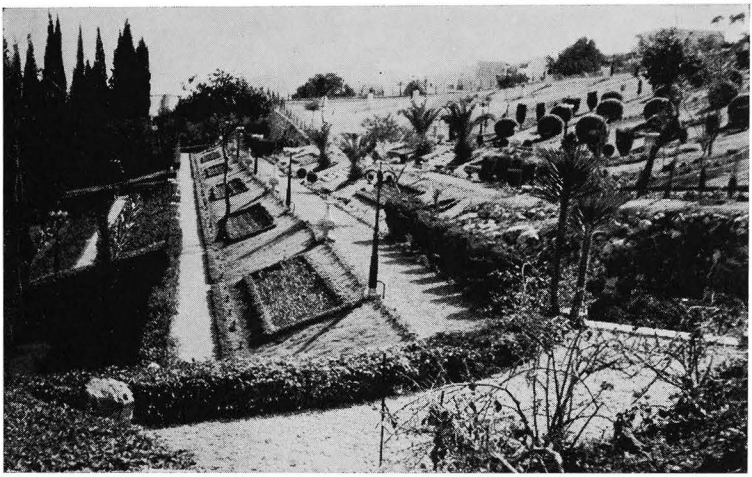
THE HEART OF THE WORLD ADMINISTRATIVE CENTRE
OF THE BAHÁ'Í FAITH

The graves of the sister, mother and brother of 'Abdu'l-Bahá constitute the spiritual nucleus of this centre. These beautiful Greek-inspired marble monuments lie just below the arc in front of the Archives, shown in the picture below.



THE GREAT ARC STRETCHING FROM EAST TO WEST

The design of the World Administrative Centre of the Bahá'í Faith is clearly shown in this picture; on the extreme left is the International Archives Building; laid out in front of it the semi-circular garden around which future administrative buildings will cluster. Because of the trees the monuments cannot be seen in this picture.



PIVOTAL POINT OF THE ARC

On the left are the monuments marking the graves of 'Abdu'l-Bahá's mother, sister and brother (not shown). On the long path, right side, are two palm trees which mark the beginning of the path which bisects the garden inside the arc from north to south.



VIEW OF THE ARC

A path shaped like a bow encloses the beautiful gardens immediately in front of the International Archives Building. Between the rows of pompon shaped shrubs is the bisecting path. This photograph was taken from the roof of the building, looking east.



THE MOUNTAIN BEFORE THE ARCHIVES WAS BUILT

Beyond the large gate leading to the Shrine of the Báb is one of Haifa's main roads. Two houses, demolished by Shoghi Effendi, are shown on the far side of it.

every one of His worlds . . . so long as His empire shall endure."

Upon each of the graves of these holy souls Shoghi Effendi erected, in white Carrara marble, circular pillared and domed monuments, representing a Roman-renaissance adaptation in style of their prototype, the famous monument to Lysicrates which was built in Athens over two thousand years ago. Above them, on the steep incline of the mountain, he laid out a handsome, broad, sweeping arc, more open in curve than a semi-circle, beyond which would be erected the future international administrative buildings of a World Faith. Having thus envisaged a major architectural scheme, he followed his own fixed policy of commencing with the easiest and most feasible part of his plan first. In other words, although he contemplated a series of capacious buildings abutting on his arc, a building for the institution of the Guardianship, one for the Universal House of Justice, one for the Hands of the Cause, a library, and others, he decided to commence with a suitable edifice to house the collection of sacred and historic relics and documents collected at the World Centre and at that time preserved in two separate places. He had two particular reasons for commencing with the International Archives Building, first a suitable place to exhibit and store them was needed, and second a building of this

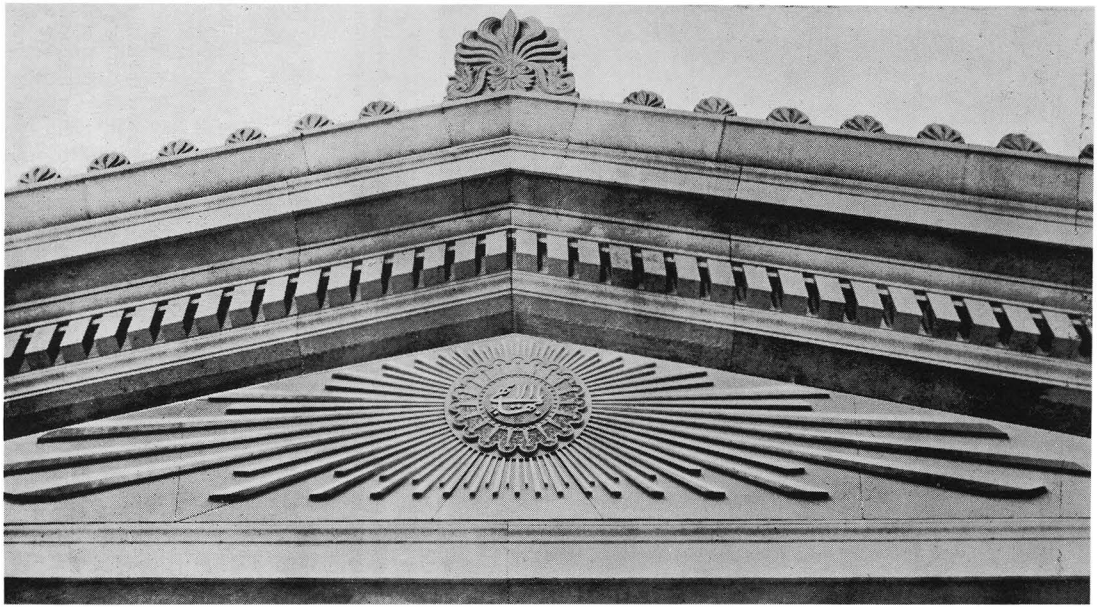


SHOGHI EFFENDI'S TRANSFORMATION OF MOUNT CARMEL
The completed Archives. The gate is to the left, but both this photograph and the one on the opposite page were taken from approximately the same position.

nature would be not only impressive and a great asset to the World Centre but would also be easier and cheaper to construct than would be, by their nature, the other contemplated buildings. Beyond these apparent reasons, no contemplative Bahá'í can doubt that there was a hidden significance as well, in view of the great changes the passing of Shoghi Effendi has brought about.

Shoghi Effendi, in addition to his innate and keen response to beauty, and particularly to proportion, was a great admirer of certain styles of architecture, first and foremost the Greek. He loved the Parthenon, the Temple of Athena erected on the Acropolis in Athens—perhaps, in its prime, the single most beautiful building ever built—and when the time came to order a design for his International Archives, he instructed Mr. Charles Mason Remey, a licencié of the École des Beaux Arts in Paris, to copy the proportions of the Parthenon, with two clear exceptions in style: the capitals were to be of the Ionic and not the Doric order, and above the main entrance, in the tympanum, there was to be a sunburst with the Greatest Name. Typical of all Shoghi Effendi's departures from traditional inhibitions, this somewhat Louis XIV sunburst, with the stylized Persian calligraphy in the centre of the sun, looks not only majestic but highly appropriate.

It was in the winter of 1952 that the



TYMPANUM OF THE EAST FAÇADE OF THE ARCHIVES BUILDING

The golden Greatest Name on the green central ground of the sunburst is surrounded by gilded carved stone rays.

Guardian instructed Mr. Remey to make the design. He also furnished him with a photograph of a model of the Parthenon, which was to serve as a pattern for his building. At the Pilgrim House table, when Shoghi Effendi came to dinner, many evenings were taken up by a study of the drawings Mr. Remey would bring down and pin to the garden door of the dining room. Shoghi Effendi would half turn in his chair and study them, then point out things he wanted changed: a little higher there, a little thinner here, change this, change that. Invariably his sure eye brought the building into more perfect proportion. Although he preferred the Corinthian order to all others, he wished to have a change in the capitals of the columns of the Archives Building. As the capitals of the monuments chosen by him to mark the resting-places of 'Abdu'l-Bahá's family are Corinthian in style, and the capitals of the Shrine columns, although not pure Corinthian, are strongly reminiscent of the Corinthian order in silhouette, he chose the beautiful Ionic order for his new building. The Archives columns are a copy of the noblest columns in this style ever erected, those of the temple of Athena Nike. When the drawings for the outside of the building were satisfactory, its length of over thirty metres having been specified by Shoghi Effendi himself, who had carefully studied the position it would occupy on the mountain side and had laid out the outline of its size *in situ*, the design for the inside was studied. There was no ambiguity in the mind of the Guardian about what he wanted. He was delighted with the vast stained-glass window at the back of the building, accepted the coldly formal, classic door frames and lintels, and the severe window trims, but said he wanted two narrow balconies running down the length of the building and, what is more, wanted two wooden railings on these; definitely, his choice was for bellied balusters, very Renaissance in form. Suggestions that, drawing from Greek motifs in a more severe style, he choose a railing in keeping with the rest of the building, fell on deaf ears. Shoghi Effendi knew what he wanted. A fine example of balustrade from an English mansion had been found in the architectural library of Mr. W. S. Maxwell (which proved equally useful in seeking inspiration from the Greek period) depicting a reproduction of the one designed by the famous Italian architect, Palladio, for the villa "La Rotunda", near Vicenza, and this was chosen as the model for the balconies. A stone balustrade was out of the question, owing to weight and the fact that the balconies were free standing and had to support not only a row of cabinets to house exhibits, but a number of people at the same time. Over and over those who might be termed experts were frustrated in their views by the "rightness" of Shoghi Effendi's uninhibited taste. But more of this subject later.

Two things the Guardian refused to do: increase the size of the building or diminish the size of its exhibition hall. This posed the problem of access to the balconies, which was ingeniously overcome by creating a small vestibule at the entrance, allowing for two almost spiral staircases, one on either side, which were reached by a door on the main floor, and one on the balcony, immediately above it, with a small room, acting as a bridge from balcony to balcony, over the ceiling of the vestibule. In this way the full sweep of the single-room Archives was not interrupted nor the eye disturbed by functional problems; the main entrance door, as seen from the interior, with its massive carved stone lintel, was thus flanked by two narrow, superimposed doors on either side giving access to the balcony. The appearance of all four walls—the rear one with its immense window, flanked by Ionic pilasters; the two side ones with their balconies; and the front one with five doors and a narrow oblong window opening into the passage above the vestibule—thus remained monumental throughout.

While the order for the stone work of the International Archives Building was being executed in Italy, Shoghi Effendi was busy doing what, to his co-workers here, was unheard of: he was preparing the entire site of the building, on three sides, with gardens, paths, borders, hedges, trees and flower beds, exactly as if the building were already erected. He informed Mr. Ioas, who had been made responsible for overseeing its erection, that he would have to build the Archives coming in from the back, inserting it, one might almost say, in an oblong, all planted and completed, on three sides, with less than eight metres leeway (circa twenty-four feet) on each side to carry on the work!





TWO VIEWS OF THE NEW GARDENS ON MOUNT CARMEL

The straight path from east to west shown in the picture above forms the base of the arc which curves from the left up the side of the mountain and joins the path in front of the Archives. It has the shape of a bow. *Below:* the gardens higher up the mountain are reminiscent of a paisley design with swirls and curved paths embroidering the immense lawns. All were laid out by Shoghi Effendi himself.



Immense star designs climb up the steep slope of the mountain above the Archives. This photograph was taken from the roof of the building.

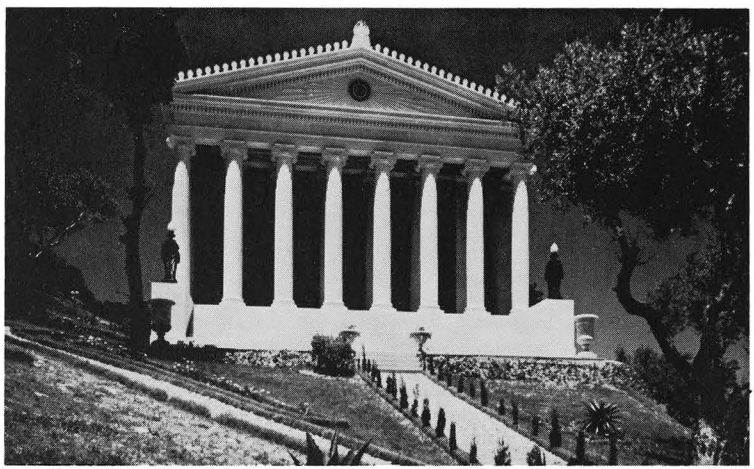
The originality of the Guardian's mind never ceased to stun and fascinate those who had the privilege of working for him, in however humble a capacity. There was already a usable, easily accessible dirt path with access from the main highway, which would enable materials to be brought in from the front; using it would have been the easiest, logical way to carry on building operations. It would also have meant that the surrounding gardens could not be planted until the building was completed, leaving, as in most construction work, a big new building with a flat, dirty surrounding on which it would take at least two years for any landscape gardening to grow and make a showing. The Guardian's way, the beautiful Greek building seemed to drop into an already clean and mature setting, the trees and plants looking at home, with no bareness or incongruity to indicate it had not stood there for years.

To properly understand the construction of this truly unique museum one must review a little of the past. When Shoghi Effendi announced to the Bahá'í world, on the one hundredth anniversary of the Declaration of the Báb, in 1944, that a model for the superstructure of the Báb's Sepulchre had been unveiled, Palestine was approaching the end of the British Mandate. By the time all drawings had been completed sufficiently to place the order for a building heavily ornamented with carved stone-work, we were on the eve of not only the British leaving Palestine, but also of the war between the Arabs and the Jews which is now known as the War of Independence. Enquiries here made it plain that no contractor in the country was in a position to guarantee he could either deliver the stone—the quarries were near the frontier—or procure the workers to carve it at any foreseeable date. Because of this, the entire building was ordered in Italy. Every stone was cut, carved, assembled at the workshops to be sure the fit was perfect, numbered, and shipped to Israel for erection. As the International Archives Building was equally ornate, and the Guardian wished to



REAR VIEW OF THE INTERNATIONAL ARCHIVES BUILDING

Note the sharp drop towards the north, necessitating a high retaining wall, and the flight of steps leading to the back of the building.



FAÇADE OF THE INTERNATIONAL ARCHIVES

The path leading from the arc to the steps of the Archives. Note the charming effect of the two pairs of white marble vases placed at the foot of the staircase.

build it of the same stone, he repeated the past procedure and ordered the work done in Italy. In addition to being assured of having the same quality in the execution of the work, Shoghi Effendi would also be able to have Dr. Giachery supervise the work in Italy, as he had already done in the case of the Shrine of the Báb, and it would still cost less, and be far more perfect, than if he tried to place the order in Israel. On this basis arrangements were made with the Israeli authorities to permit the import of this second building—for that is really what the project amounted to.

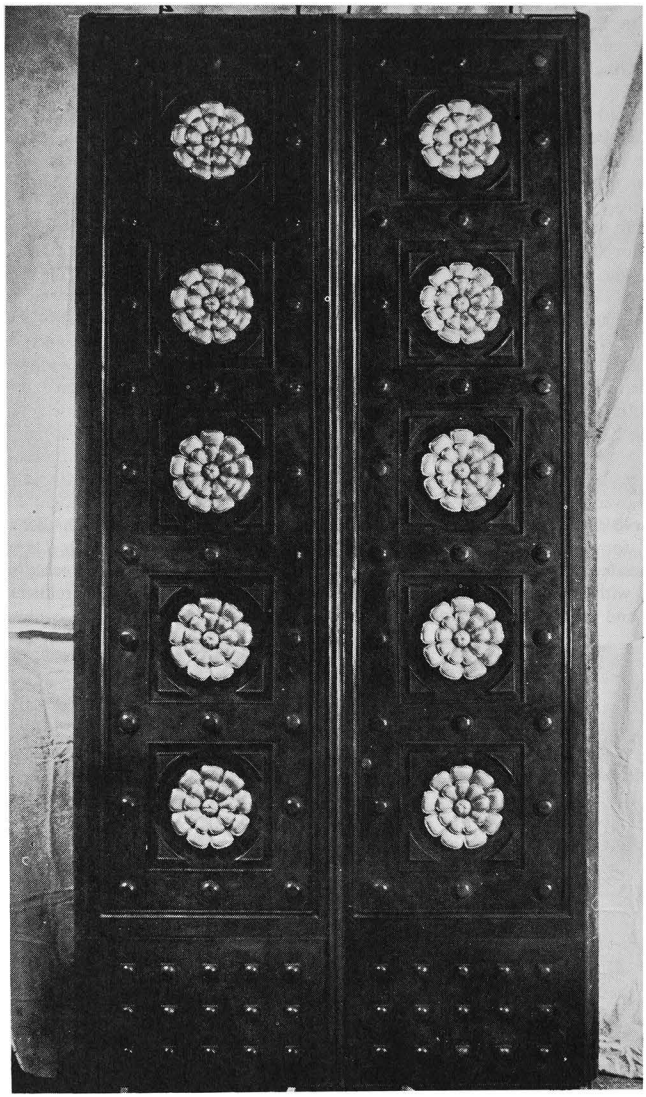
As early as 1952, on the eve of the launching of the Guardian's Ten Year Plan of Teaching and Consolidation, which later became known as the "World Crusade", he announced to the Bahá'ís, on October 8th, that one of the World Centre's goals would be the "construction of the International Bahá'í Archives in the neighbourhood of the Báb's Sepulchre." He later explained that this major undertaking, which cost over a quarter of a million dollars, would "serve as the permanent and befitting repository for the priceless and numerous relics associated with the Twin Founders of the Faith, with the Perfect Exemplar of its teachings and with its heroes, saints and martyrs."

There were many obstacles in the way, not the least of which was the purchase of a plot of land, small but in a key position, from a Covenant-breaker who was insisting on an exorbitant price. Shoghi Effendi wrote that "the truculence, greed and obstinacy" of this person had "raised, during more than thirty years, an almost insurmountable obstacle to the acquisition of this area" of a little less than half an acre. Thanks to the skilful negotiations carried out successfully on Shoghi Effendi's behalf by Mr. Ioas, this plot was at last purchased and the way was open to develop the site of the Archives Building.

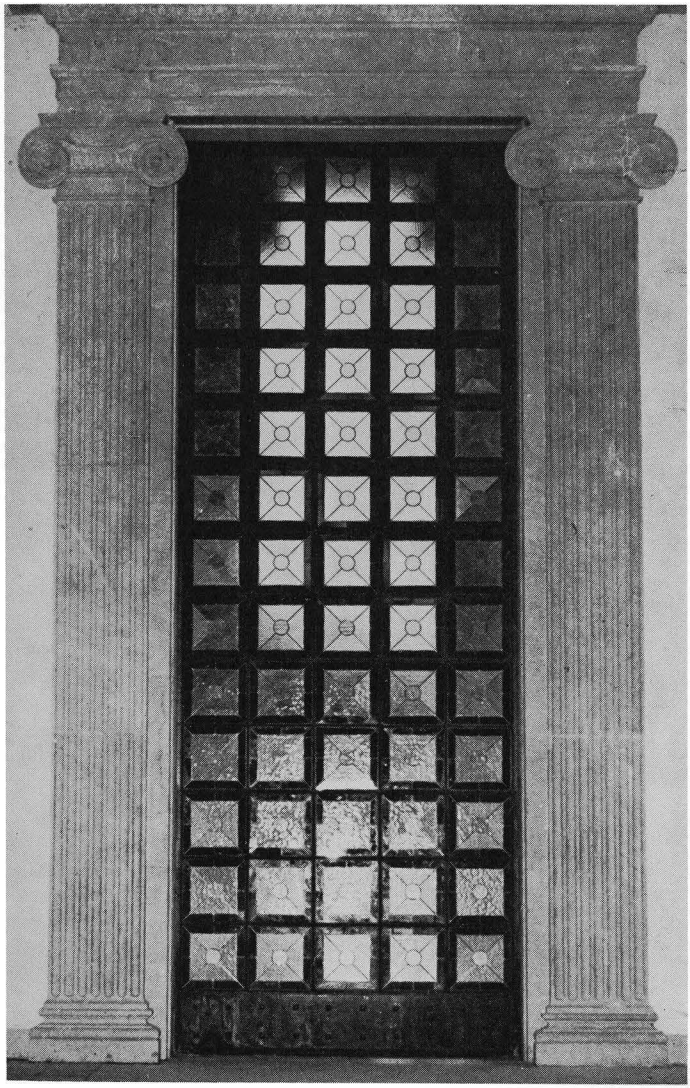
Meanwhile the approved design for the Archives was officially unveiled, at the instance of the Guardian, at the fourth and last of those Intercontinental Conferences which took place during the Holy Year, October 1952 — October 1953, commemorating the hundredth anniversary of the mystic revelation of His Mission to Bahá'u'lláh as He lay in chains in the Síyáh-Chál, the subterranean dungeon of Ṭihrán.

In contrast to the days immediately following the end of the World War, the staff of the beloved Guardian in the Holy Land was now far more adequate than at any previous stage in his ministry. With the formation of the International Bahá'í Council, he was in a better position to embark on this major enterprise. The President of the International Bahá'í Council, the Hand of the Cause, Charles Mason Remey, was an architect trained in the old school, where strong emphasis was placed on the classics; the Secretary-General, Mr. Leroy C. Ioas, likewise a Hand of the Cause, was a capable and vigorous business man, able to oversee the work, meet with government and municipal authorities, and make all arrangements locally; Ugo Giachery, also a Hand of the Cause, Member-at-Large of that same Council, an Italian himself, residing in Italy, had already shown his flair for this type of work by overseeing the Italian end of the construction of the Shrine of the Báb. All these factors enabled Shoghi Effendi to proceed with speed and with the assurance that much of the load of such a large undertaking would rest on the capable shoulders of his co-workers. A local architect, Mr. S. Rosoff, was employed, and contracts were let for the excavation, and later for the reinforced concrete and other work carried on in Israel. At Naw-Rúz, 1955, the Guardian was able to "joyfully announce" to the Bahá'í world "the commencement of the excavation for the foundation of the International Archives heralding the rise of the first edifice destined to inaugurate the establishment of the seat of the World Bahá'í Administrative Order in the Holy Land." From then on the work went ahead rapidly.

In contemplating the great arc which stretches, roughly from east to west on the side of Mt. Carmel, and lies like the periphery of a fan, about the rim of which the Administrative Centre will cluster, one must bear in mind the fact that the topography of the mountain involves different grades at different points. When Shoghi Effendi was deciding where the exact location of the Archives Building should be in relation to the arc, the main highway, and other future buildings, he began at first to place it higher up the mountain. By the time he had visualized its position, with poles put up at the corners

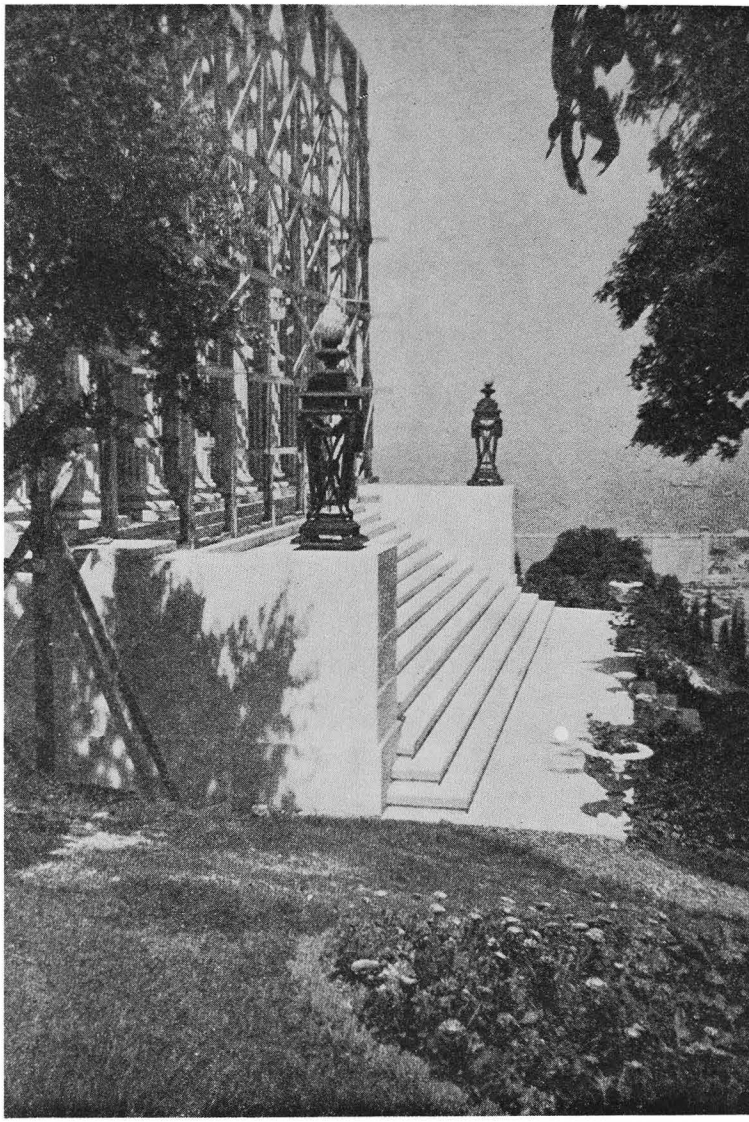


ENTRANCE TO THE ARCHIVES
The monumental doors leading into the building.



STAINED-GLASS WINDOW AT THE REAR
OF THE ARCHIVES BUILDING

The giant stained-glass window of 65 panels, with a repetitive design in red, amber and blue colours, set in the back wall. The window is almost as high as the columns shown on page 418.



BUILDING THE ARCHIVES
Note the finished landscape treatment.

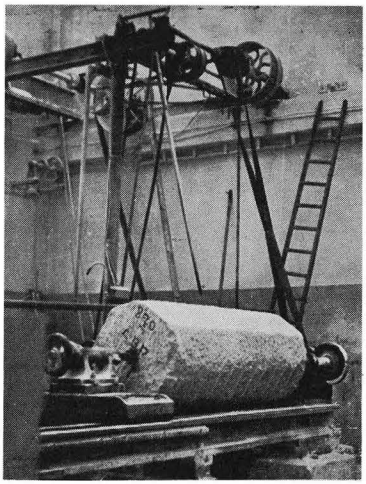


THE ARCHIVES TAKES SHAPE

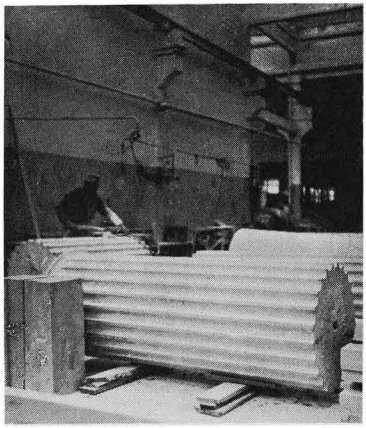
Although only eight of the columns of the main façade were in position in January 1956, the building was already approached by a finished landscape treatment as shown in the above photograph.

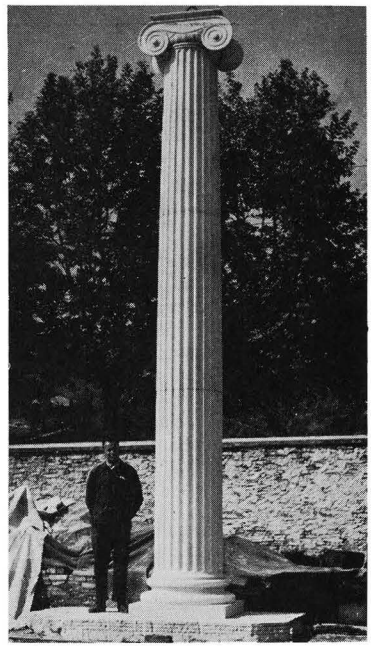
and white earth or string marking the outlines of the building, first in one place and then another, he ended up considerably lower on the arc and nearer the main highway than he originally contemplated. As the Archives stands today, it repeats the effect so often seen in the original Greek temples—including the Parthenon—of being perched on an acropolis (i.e. high rock), with the flank of its northern foundation wall exposed to a height of over three metres and the dignified, wide marble staircase drawing the eye up to the forest of columns before the main door. The echo of the original Greek concept is breath-taking and fascinating, including the row of two pairs of white marble vases placed on the narrow platform before the commencement of the fifteen wide steps leading up to the podium, a treatment purely Greek in feeling, and arrived at, I am convinced, instinctively by Shoghi Effendi and not through previous knowledge. When one stands to the east and sees the early-morning light glancing along the gilded rays of the sunburst on the tympanum and catches the flash of the golden Greatest Name monogram blazoned on the green mosaic sun in the centre of a nineteen-pointed star, one marvels anew at that perfect sense of proportion, that innate flair for beauty, which so strongly characterized every undertaking of a man who was born a prisoner in 'Akká, visited the West for the first time at twenty-three, had little contact with art and no formal training at all in its forms. When one recalls that this building and its gardens were realized through the instrumentality of ignorant, untrained "gardeners", an Italian chauffeur who carried out the instruction of his employer standing directing him, an ex-railway executive, a doctor of chemistry and an old man who, though an architect, had had little experience in such undertakings, one bows one's head before the inborn genius and determination of the Guardian.

The Archives Building stands 12 metres high and is 14 metres wide and 32 metres long, has 50 columns and 2 pilasters over 7 metres high and is built throughout of a marble known as Chiampo Paglierino, a very pale beige in colour. This is the same stone, from the Chiampo quarries between Vicenza and Verona, of which the Shrine of the Báb is built. The order for this work was placed with









WORK IN CHIAMPO, ITALY ON THE
INTERNATIONAL BAHÁ'Í ARCHIVES BUILDING

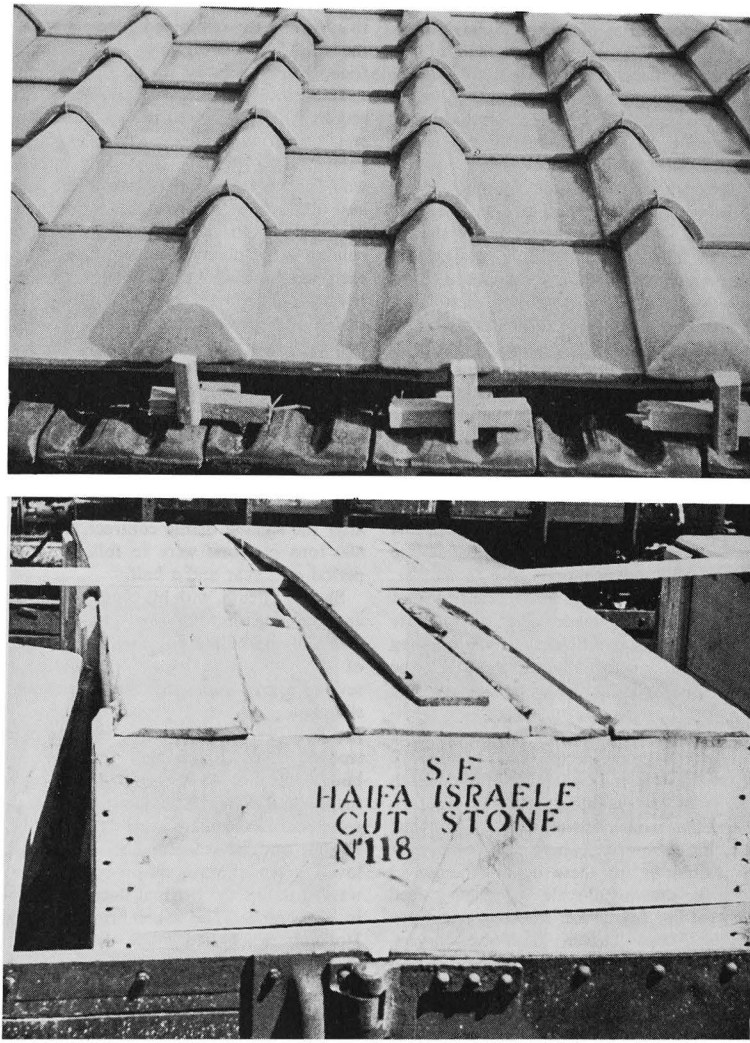
Left: turning of one of the 150 monolithic drum sections of the 50 columns of the building. *Below left:* the great drums, now fluted, receive their final polishing. When the three sections of each column are superimposed the flutes match perfectly. *Below right:* the first completed Ionic column, copied from the famous temple of Athena Nike, is erected in the Chiampo workshop to check the perfect fit of the component parts. *Top right:* antefixes of the tympanum being crated for shipment to Haifa. Note on the bottom of each its own number to facilitate erection *in situ.*

the well-known firm of Industria dei Marmi Vicentini and cost one hundred and fifteen thousand dollars. On January 10, 1955, Dr. Giachery, on behalf of Shoghi Effendi, signed the contract. It is of interest to note that in order to fill the order for the nearly one thousand metric tons of marble required for the Archives, three times as much stone had to be quarried. There are at least ten different colours and twice as many shades of marble in the Chiampo beds, and perfect colour match required a vast amount of stone to choose from and no small skill in judging the blocks which were to be dressed and carved in the firm's workshops.

Andrea Rocca, Professor Emeritus of the Beaux Arts Academy of Carrara, who had already acted as the supervising architect for the work on the Shrine of the Báb that had been carried out in Italy, now took over the same function once again—a happy arrangement, as all concerned had complete confidence in his skill and devoted interest in this unique work of ordering a building in one country and shipping it for erection to another. It was he who, under the constant supervision of Dr. Giachery, made all the full-scale drawings of the Archives, all the working drawings, and personally supervised all the details involved in the execution of the stonework. An elderly man, not only well-trained in the classics, but with a life-long association with the execution of marble work in Italy, he was ideally suited for his task. Each portion of the building required its own general plan and a section drawing showing, according to number, where each component part would fit in; these details themselves had to be drawn full-scale and plans passed down the line from Prof. Rocca to engineers, foremen, head carver, assistant carvers, workers and specialists for execution. Whenever a section was completed, it was assembled *in toto* at the plant to make sure the fit was perfect, a number, corresponding to a number on a working drawing for erection in Haifa, was stencilled on each piece of separate stone, and then carefully crated and shipped to Israel. All possibility of confusion and error was thus eliminated at the beginning. It was not long before Mr. Rosoff in Haifa informed Mr. Ioas that there was really no work at all for an architect in erecting the building on Mt. Carmel; an engineer in his firm continued to supervise the reinforced concrete work on the site, Mr. Rosoff, however, retaining a friendly interest in the work up to the end.

The most difficult part of the building, requiring the most skill in execution, and in erection on the building site, was the fifty giant fluted columns. Although monoliths would have been more perfect, the weight and difficulties involved in transportation made these out of the question, and each column is composed of three drums of stone, each weighing about two metric tons. The twenty-four grooves, constituting the delicate, ridged fluting of the columns, had to be perfectly matched so that no joints would show when they were placed one on the other—a feat carried out to perfection by the expert Italian workmen. The first shipment of over one hundred tons of stones arrived in Trieste packed in eight railroad cars, and sailed from there for Haifa on the *S. S. Nakhson* on August 12, 1955, seven months after the signing of the contract. More than 800 tons of stone were to follow during a period of a year and a half.

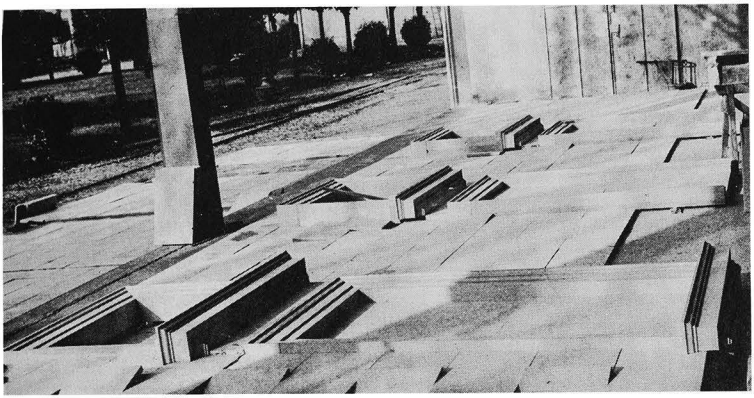
Shoghi Effendi, with his characteristic drive and enthusiasm, followed through every detail of his building himself. The question of the roof, with over two hundred and seventy carved stone antefixes pricked out in silhouette against its base, was one that required careful thought; it was huge and would be a conspicuous feature of the building as it could be seen from above, from the top and slopes of the mountain, and there would be 500 square metres of it! Shoghi Effendi said he wanted it to be green, the lovely green of verdigris on copper, and he wanted it like the original fluted Greek roof in appearance. The same firm, in Utrecht, Holland, which had made the golden tiles for the dome of the Báb's Shrine was engaged to produce the more than 7,000 ridged tiles required for the roof, at a cost of over fifteen thousand dollars. It took this firm almost eight months, experimenting with colours and material, to produce the proper shade of green copper oxide, samples of which were first sent to Shoghi Effendi for his choice and approval. The tiles alone weighed over 45 tons and had to be specially crated to ensure their safe delivery in the Holy Land. With that engaging confidingness which was so typical of the Guardian's relationship to the body



TILES FROM HOLLAND AND STONE FROM ITALY

Above: green glazed tiles for the roof of the International Archives Building displayed on the roof of the factory in Holland which manufactured them.

Below: case of cut stone going by rail from Vicenza to Trieste, thence by ship to Haifa, 1955. The initials S. E. are the Italian abbreviation for "His Eminence" and indicated Shoghi Effendi; port of destination, contents and progressive number of each case is stamped on it. The entire stone work of the Archives Building was sent in this manner.





PRECISION OF ITALIAN CRAFTSMEN REFLECTED
IN INTERNATIONAL ARCHIVES BUILDING

Above: part of outer wall showing blind windows and real windows above them laid out in the Chiampo workshop to test joints for accuracy prior to shipment in the beginning of 1956.

Below: section of the oak balustrade for the balcony shown in the workshop in Pistoia, Italy, in the spring of 1957.

of the believers in Bahá'u'lláh's Cause, and which so completely won our hearts, he kept the Bahá'í world posted, through a series of cables and messages, on the progress of this great undertaking. In April, 1957, he was able to inform us that the exterior of the International Archives Building was completed and the roof in place, "the whole contributing to an unprecedented degree, through its colourfulness, its classic style and graceful proportions, and in conjunction with the stately, golden-crowned Mausoleum rising beyond it, to the unfolding glory of the central institutions of a World Faith nestling in the heart of God's holy mountain."

There is one, monumental, double door of bronze giving access to the building and faced with oak on the inside. It weighs almost two tons and is studded, in each of its ten square panels with a large gilded rosette in relief, about a foot in diameter. It was executed by a well-known Italian foundry in Pistoia where the wooden balustrades of the balconies were also made. The twelve side windows of the Archives, set high in the walls, at the balcony level so as to admit light and at the same time not spoil the exterior impression of smooth, unbroken walls (Greek temples had no side windows), as well as the grill in the room over the vestibule, which faces inside, and the interior main door of glass set in a thin metal frame, were made by the same firm in Sarzana that executed the iron railings of the Báb's Shrine. Opposite the main entrance, in the rear wall, is an immense stained-glass window comprising sixty-five square panels. It was commissioned in Palermo, Sicily and executed by a distinguished artist, formerly a professor at the local Beaux Arts College. The colours of the glass in this beautiful window are indigo blue, amber and ruby, set in a geometrical design. It is protected on the outside by a wrought iron grill which follows the same outline as the leading that holds the glass panes in position.

There is a large basement in the Archives, reached by a descending continuation of the balcony staircases, which reflects once more the judgment of the Guardian, who never economized on permanent and essential components of his buildings but always economized when he could. Finding that the south, or higher side of the mountain under the foundation, was solid bedrock, he insisted that this be left and not blasted out to form a uniform depth in the basement. One therefore sees a great stone shoulder jutting up from the floor in one half of the basement, where the reinforced concrete columns supporting the main floor of the building are shorter than those resting on the level floor to the north.

It was difficult to find the shade of green tiles which Shoghi Effendi desired for the flooring of the Archives — an almost pure pale emerald in colour. A terrazzo tile was ordered in Italy, but owing to some fault in the curing, these, after being carefully laid over the 310 square metres of floor space, bleached out through the formation of a white salt deposit on top. Finally, after a long search, rubber tiles of a suitable colour were approved by him and ordered in England; they were placed in position after his passing. He himself chose the model for the six large crystal chandeliers which hang in a row from the centre of the ceiling. They were manufactured in Prague, have thirty-six lights and about two thousand component parts—drops, prisms, and beads.

It is not within the purview of an article of this nature to go into endless details. Although the problems which arose in connection with the construction of the Archives were many, taxing the strength and ingenuity of Mr. Ioas in the Holy Land and Dr. Giachery in Italy, often to the limit; although there were many hitches in the work; although the beloved Guardian did not live to return to Haifa to himself complete the interior of his beautiful building and supervise the final arrangement of the cabinets and ornaments he had chosen for its decoration and had shipped home, waiting for his arrival—nevertheless we can say, as we go to visit this sacred religious museum, that here is his work in all its perfection, here is the mirror of his taste, the perfect reflection of his love for the Founders of our Faith, the balance in values, spiritual and material, that characterized everything he wrote, everything he created, his thought and his character.

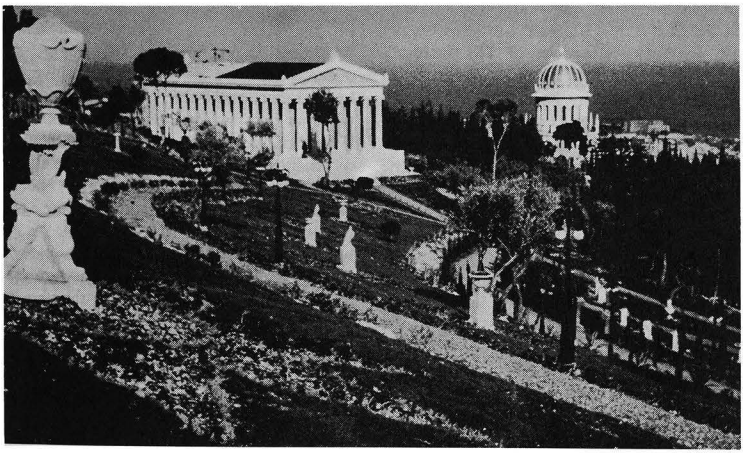
Many times Shoghi Effendi said: "I will always sacrifice utility to beauty." We would do well to deeply ponder this statement.

There is, I firmly believe, a relationship between this policy of Shoghi Effendi and a



SHOGHI EFFENDI'S TRANSFORMATION OF MOUNT CARMEL

The large stone building on the left stands almost exactly where the new Archives Building has been erected. It was demolished by the Guardian and the barren mountain became a beautiful garden.



Looking north-west one sees the arc in the foreground. Future administrative buildings of the Bahá'í World Centre will cluster about this path and face the sea. Note the roof of the Archives Building nearing completion, 1957.

deep truth revealed in all God's creation, but particularly emphasized in this Dispensation of Bahá'u'lláh. That truth is that beauty is a precious reality of this world and in the realms of the spirit.

In a world which twentieth century man, confused, fearful of the future, experiencing the greatest changes the human race as a whole has ever faced, is making increasingly ugly, the value, the reality of beauty is being lost. And yet we are told in the Writings of Bahá'u'lláh that beauty is an attribute of God. One of the titles of Bahá'u'lláh was the "Blessed Beauty", another the "Ancient Beauty". He was the One "Whose ravishing beauty hath delighted the eye of God." He was, indeed, as is written in His prayers, the beauty of God Himself revealed in this world when humanity has come of age, when a world civilization and a world culture lie before the race of men on this planet. He, Bahá'u'lláh, was that Beauty of God so overpoweringly manifest in this world that it was "a Beauty before which as soon as it revealeth itself the kingdom of beauty boweth down in worship, magnifying it in ringing tones . . ." The "kingdom of beauty", a principle in God's creation! Over and over the metaphor of beauty is used in the teachings of Bahá'u'lláh. It is one of the attributes of God Himself: ". . . illumine our eyes, O my Lord, with the effulgence of Thy beauty", ". . . deal Thou with Thy servants and with all that were created by Thee as would beseem Thy beauty", "Let my food, O my Lord, be Thy beauty", ". . . that all hearts may mirror Thy beauty." The martyrs "hastened to the scene of their death in their longing to gaze on Thy beauty", "the beauty of Thy radiant countenance", "Thy wondrous beauty". Bahá'u'lláh testifies that He "was at no time, in His love for Thy beauty, hindered from shedding the fragrance of His light." And, most significantly, He prays: ". . . open the eyes of Thy people that they may recognize in this revelation the manifestation of . . . the dawning of the lights of Thy countenance and Thy beauty."

We will never understand the Guardian of the Bahá'í Faith, nor, indeed, that Faith itself, until we ponder the significance of such words as these. In a world growing more materialistic every hour, which dotes on utility on the one hand and worships forms divorced from the balance and symmetry found in nature on the other, we need to take hold of this concept of beauty, in all its manifestations, which is set like a precious gem in our teachings, and let it inspire and guide us as we seek to create the World Order of Bahá'u'lláh.

When Shoghi Effendi was asked why he had chosen the Greek style of architecture for the buildings of the World Administrative Centre of the Faith, he replied very simply: because it was beautiful and had withstood the test of time and had remained beautiful for over two thousand years.

No landscape gardener would have tolerated the grades he did in order to achieve the general effect of uninterrupted lines that he created with his steep paths which, straight or in sweeping curves, weave a pattern of unique charm and grace on the slope of the mountain; no architect, left to himself—ridden with modern worship of convenience—would have seized upon the circumscribed interior of the building and forced the stairs, the balconies, the vestibule, to give way and make place for the breath-taking sight that greets one's eyes as one enters the door; no interior decorator would have dared to put a wooden renaissance-style balustrade on two small balconies in a Greek-style interior and then fill the room with Japanese and Chinese furniture!

But come, let us visit the Archives! We leave the arc and enter, on the right, a small wrought-iron gate painted green. Going, with a little difficulty up a steep and narrow path of crushed red tiles (it is not heaven that has the broad highways leading to it) between two high rows of cypress trees, we pause at the top of the steps to look back. Haifa, the great blue sweep of the bay, the Plain of 'Akká—the Emek Zebulun of olden days—the mountains of Lebanon, little ships in the harbour 'Abdu'l-Bahá prophesied so long ago would be built—it all stretches out in front of us, one of the most beautiful sights in the world. Before us are the white marble monuments of the wife, the son and the daughter of Bahá'u'lláh, tucked like small love-temples in the groves of dark cypress; a path stretches straight away in front, a line between the two ends of the arc, laid like a bow on our right; trimmed bushes make a double row of pompons going up the centre of this green-



BAHÁ'Í ARCHIVES

Relics of Bahá'u'lláh, the Báb and 'Abdu'l-Bahá are housed in the three pairs of cabinets standing away from the wall, back to back.

lawned space, whilst gates, vases of lead and white marble, and symmetrical eight-pointed star-shaped flower beds embellish the prospect; and up at the right, above the arc, the garden sweeps up the mountain in swirls like the gourd motif on a paisley shawl. Flanking the wide stairs are two high iron lamp standards with a flame-shaped glass on top—so perfect in style for the position they occupy that one wonders by what miracle they were ever found second-hand. We pass through the grove of ten mighty columns conveying as they thrust towards the ceiling of the pronaos an indescribable sense of strength and dignity, and one half of the bronze door swings gently open to admit us into a very small vestibule. In front of us is the inner glass door. As this in its turn swings open, we catch our breath at sight of the giant stained-glass window at the end of the building—a deep, rich, blazing panel of subdued colours, filling the hall with a blue light. The green tiles, the immense deep blue Chinese rug in the centre (purchased by the Guardian himself); the large multicoloured Persian carpets before it; and beyond it the twin eighteenth century console tables with their gilded legs placed back to back and forming one large square table in the centre, their green marble tops surmounted by a



THE INTERIOR OF THE INTERNATIONAL BAHÁ'Í ARCHIVES ON MOUNT CARMEL

General view showing balconies and stained-glass window.

Chinese cloisonne incense burner; the rows of Japanese gold lacquer and Chinese black carved teak wood cabinets flanking both walls; the twelve low cabinets with their stencilled green glass doors, set back to back and forming three groups on either side, standing free from the walls in the centre space; the accents of red from carved Chinese cinnabar lacquer vases and ornaments; the beautifully illuminated Tablets, with their brilliant green mats and gilded, ornate frames; the vases, candelabra, photographs, calligraphy, and bibelots; the bronze-gilt electric wall brackets; the overhanging balconies running down each wall with their cabinets and ornaments and more framed and illuminated Tablets on the walls—all glows with an inexpressible sense of warmth and beauty and peace. Suddenly the six crystal chandeliers hanging from the ceiling blaze up and the room is transfigured. From the sense of having stepped into some fairy cavern, sleeping in the heart of a dream, we become aware of the fact we are in a unique museum whose charm is greatly enhanced by its complete originality.

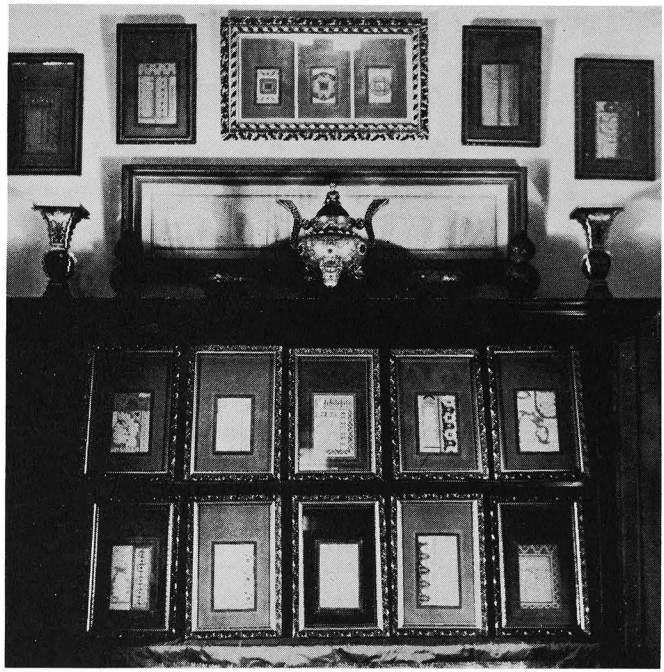
Many times Shoghi Effendi received gratuitous advice about how exhibits were preserved and displayed in museums: cases with glass tops and draw curtains you look down into, glass wall cabinets, this method





INTERIOR OF THE INTERNATIONAL BAHÁ'Í ARCHIVES
ON MOUNT CARMEL

Above: view of the left side of the main hall and balcony. The cabinet in front of the large window at the back houses the portraits of Bahá'u'lláh.
Below: right side of the same hall.



ORIGINAL TABLETS OF BAHÁ'U'LLÁH

Displayed on opposite sides of the Archives Building, these twenty illuminated Writings in the handwriting of Bahá'u'lláh are kept behind closed doors. The framed Tablets above the cabinets are facsimiles of the Báb's Tablets to the Letters of the Living, impressions of seals of Bahá'u'lláh, and illuminated letters of 'Abdu'l-Bahá to the Greatest Holy Leaf.

and that. He went serenely on his way, purchasing, mostly second-hand, at prices that would surprise many people in business as decorators, where he found them and how he found them, *objets d'art*, with no desire to possess period pieces or collectors' items, no prejudices against any period or style, with an eye to the gracefulness and decorative qualities of the object, thus achieving the maximum effect with the maximum economy. There is no doubt that if a professional were to go over the Bahá'í properties, including the Archives, and jot down what he thought they had cost, and were able to compare this with what they did cost, he would be astounded.

When Shoghi Effendi was asked what he planned to do about buying furniture for the balconies, he said he was going to use the furnishings from the building which we used to call the "New Archives". These consisted of what had been, in the late 1940's, modern furniture purchased locally and designed for home use: small cabinets, roomy wardrobes, etc. They were made, in more or less agreeable shapes, of veneer. Knowing them, and what he had purchased for the main floor, it was hard to see how a cohesive ensemble could be achieved. But it has been. The over-all effect is beautiful and satisfying.

Having many times heard Shoghi Effendi describe where and how he planned to place



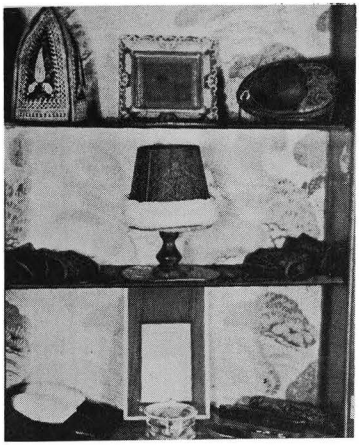
ORIGINAL TABLETS OF BAHÁ'U'LLÁH
(See opposite caption)

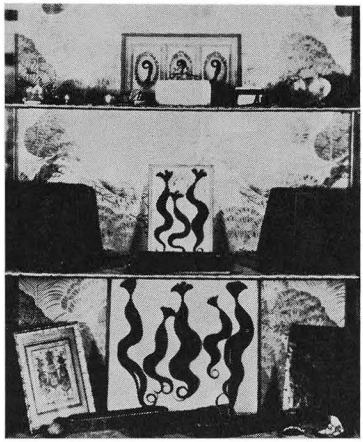
the furniture and many objects which we had purchased together, I was able, between the completion of the building inside as well as out—in Riḍván, 1958, and the fall of 1961, when the first pilgrims visited the new Archives—to furnish it and arrange the exhibits in a befitting manner, imitating, as closely as I could, the style of the beloved Guardian in the other places he had decorated.

A word should be said about the history of the Archives at the World Centre as we have it today. The material has been collected entirely by Shoghi Effendi. It was not until 1932–33 that pilgrims visiting Haifa saw more than the photograph of Bahá'u'lláh, the miniature portrait of Him, in three poses, painted at the time He was in Baghdád, and the only existing portrait of the Báb, likewise in miniature, from the early days of His ministry. It was the Guardian, with his gift for collating and organizing Bahá'í historical material, who painstakingly collected, during a period of over thirty years, Tablets, personal relics and historical objects related to the Báb, Bahá'u'lláh, 'Abdu'l-Bahá, the Greatest Holy Leaf, the Purest Branch, and other distinguished figures of the Heroic Age of our Faith. Priceless mementos, letters, manuscripts, personal belongings were carefully gathered by him and meticulously preserved. He would accept no object as genuine unless it had been vouched for, its provenance known,

its relationship identified. To him we owe the wealth of this international material, its uniqueness in the history of religions, its sacred content. When the three rooms adjoining the Báb's Shrine and constituting the first International Archives were overflowing, he turned a small house, near the resting-place of the Greatest Holy Leaf, into an additional Archives Building, with two small exhibition halls and a central corridor where other material was displayed. This was called, for convenience's sake, the "new" or "minor" archives, while the other was identified as the "old" or "major" archives. Since his passing only a few things have been added to this collection. Indeed, the material at the World Centre is now so rich and varied it is difficult to see what could, with the exception of written material, still be added that would not duplicate many times over what is already in Haifa. Perhaps this is why Shoghi Effendi increasingly laid emphasis on the value of building up national archives, particularly in Persia.

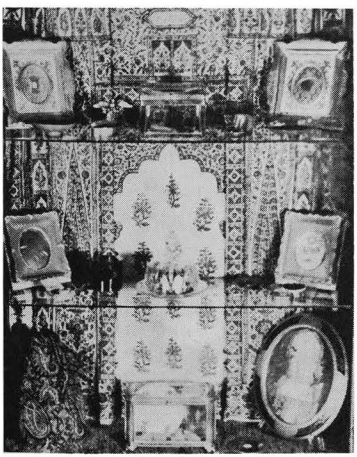
For those who have not had the experience of visiting the International Archives, it might be of interest to give a brief resumé of some of the material enshrined in this unique religious museum. In addition to the portraits of the Báb and Bahá'u'lláh, there are intensely personal mementos: the dried blood of Bahá'u'lláh, preserved by His daughter, the Greatest Holy Leaf on those occasions when, following an immemorial eastern custom, his blood was let, often in the spring, as a prophylactic measure; the dust of the Báb procured from the casket in which His remains were preserved for sixty lunar years after His martyrdom in Tabríz and prior to their entombment in His Shrine on Mt. Carmel; locks of the hair of Bahá'u'lláh, likewise collected by Bahíyyih Khánum, hair by hair from His brush and comb, and lovingly arranged in serpentine curls that convey a sense of power and vitality hard to understand but very real to the beholder. Some of the beautiful embroidered tájes of Bahá'u'lláh, a high, round form of head-dress with a flat top, red, cream or green in colour, about which the snowy turban of finest lawn was wound, are displayed. A more pointed headgear of old paisley, worn by the Báb; nightcaps, as well as many "arakchin", worn by Bahá'u'lláh under His táj, a small loose skull cap, worked with the needle on white cotton, so finely that one wonders what eyes could ever see to make stitches so infinitesimal into a web of pattern, are likewise exhibited. The robes and abas (cloaks) of the Báb, Bahá'u'lláh and 'Abdu'l-Bahá; shoes, shirts, stockings, prayer beads, signet rings of all three may also be seen. Pen cases and pens—the strong dark brown reed pens which were used in Persia by men of education to exercise the highest of all arts in the Orient, penmanship—have been preserved for posterity. One recalls the words of Bahá'u'lláh "the shrill of the Supreme Pen" as it revealed His world-shaking Revelation. And, indeed, those pens, on the smooth hand-made mulberry paper that was often used, emit a shrill sound when certain pressures are exerted. Here one may see the kashkúl of Bahá'u'lláh, the carved mendicant's bowl slung on chain, which He carried in the mountains of Sulaymániyyih during His self-imposed years of exile in the wilderness, living the life of a darvísh and thinking His own thoughts during a period of soul-searching and retirement. Here is the prayer mat of the Báb, a piece of fine Qalamkar (coloured block printing on cotton) on which He prostrated Himself in worship; here the copper bowls and wooden clogs and the towels used by Bahá'u'lláh in the bath. His large framed marriage certificate dated 1251 A. H. (1835) may be marvelled over and the infinitely precious series of illuminated Tablets in His own hand be gazed upon; a letter to His wife Navváb, the Master's mother; a letter in which He addresses 'Abdu'l-Bahá as "O Thou who art the apple of Mine eye!"; letters to His beloved daughter Bahíyyih; the infinitely precious original manuscript of some of the Hidden Words in His own hand; the Persian Bayán dictated by the Báb when He was held prisoner in the forbidding fortress of Máh-Kú to His amanuensis Siyyid Ḥusayn; as well as the original Tablets addressed to the Letters of the Living in the infinitely fine writing of the Báb Himself, and the one to Bahá'u'lláh, "He Whom God will make manifest." To these and other treasures of a like nature are added many similar relics associated with 'Abdu'l-Bahá: letters addressed to His sister and mother, personal belongings, His binoculars, His travelling bags, His dictionary in Arabic-Persian-English with





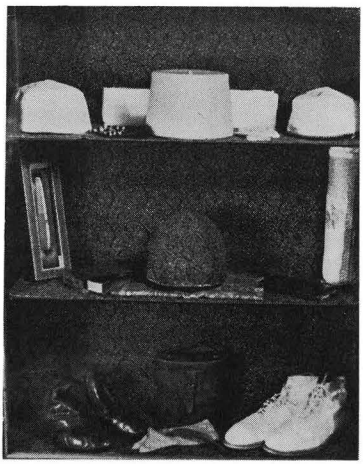
RELICS OF BAHÁ'U'LLÁH

Left: in centre is a táj with white turban in position, on upper shelf a dervish's táj and kashkúl (mendicant's bowl) used by Bahá'u'lláh. Pen cases, slippers and other things used by Him are also shown. *Right:* locks of hair, tájes, pen cases, reed pens, prayer beads and other articles belonging to Bahá'u'lláh.



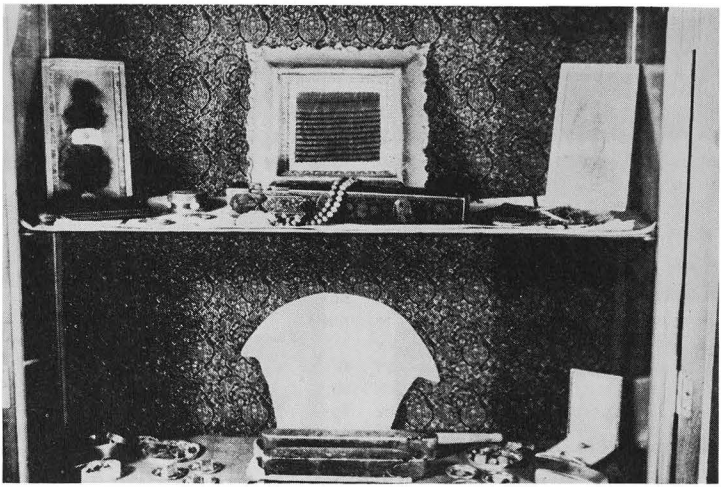
RELICS OF THE BÁB

Hair, head-dress, prayer beads, cup and saucer and other articles belonging to the Báb.



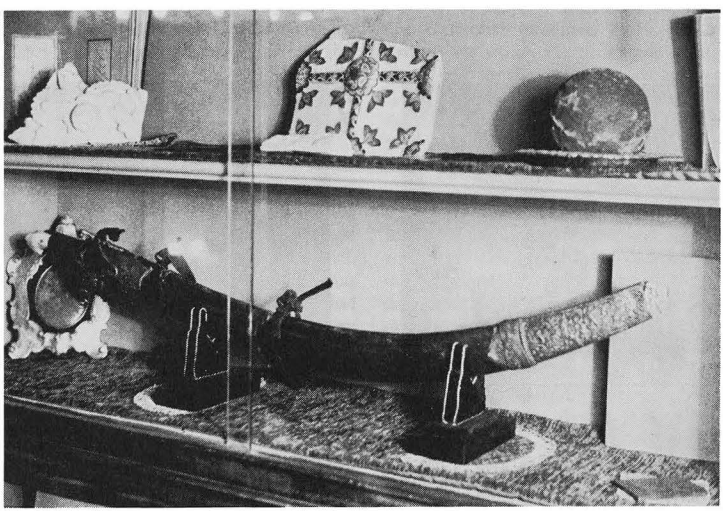
RELICS OF 'ABDU'L-BAHÁ

Prayer beads, turban, caps worn under turban, comb, shoes and other articles belonging to 'Abdu'l-Bahá.



SOME RELICS OF 'ABDU'L-BAHÁ

Hair, prayer beads, pen cases, seals and fan are amongst the many relics of the Master preserved in the Archives.



OBJECTS OF HISTORICAL INTEREST

Amongst the many sacred relics preserved in the Archives are articles which stir moving memories in the Bahá'ís: plaster from Máh-Kú where the Báb was imprisoned, a cannon ball from the fortress of Shaykh Ṭabarsí, the sword of Mullá Ḥusayn.

notes in His own hand on where the accent was to be placed on the English words.

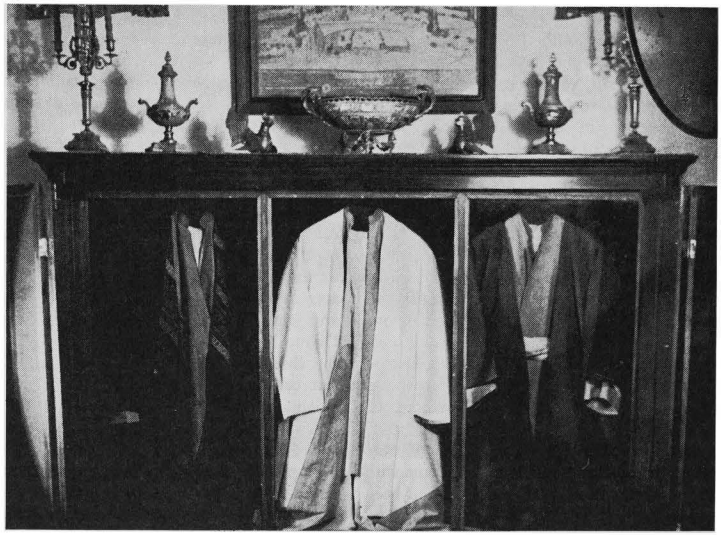
Precious stuffs, gold brocades from Persia, India, and Japan, velvets and colourful silks, have been used to form the background and floor covering of the exhibition cabinets, conveying a joyful sense of hue and a richness of texture that enhances the everyday nature of the articles displayed—so sacred, so touching, so full of history in their associations.

A cabinet has been devoted to the things of the Greatest Holy Leaf: head scarfs, clothes, boxes, slippers, combs, dresses—all the touching little things that remain of one infinitely loved and which convey a sense of nearness to a personality worthy of emulation and all our devotion. Here are the few things we possess of her saintly mother, perhaps the most moving, a brocaded box she succeeded in preserving during her long years of exile and imprisonment, and which had come with her from her native land, where she had been born to affluence and comfort, long, long ago.

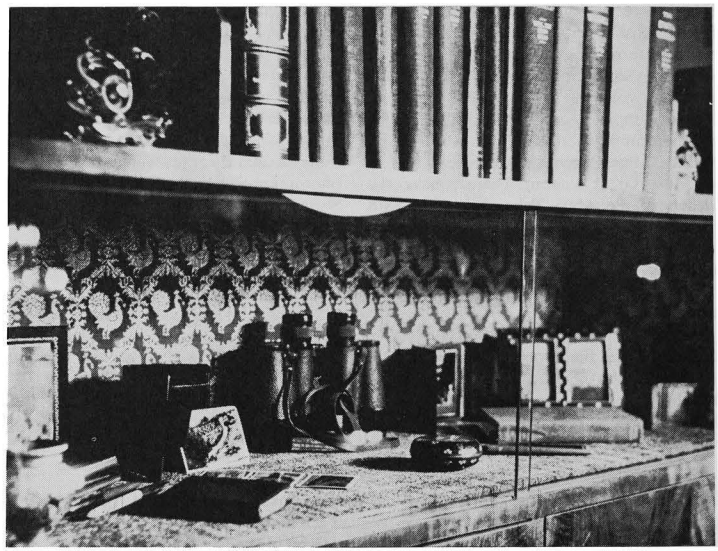
Another cabinet contains the relics of Navváb's son, the Purest Branch, including the blood-stained garments cut away from his body after he had fallen through the roof of the "Most Great Prison." We remember he died of those wounds, and that his Father, from the depths of a sorely-tried heart, raised His voice to the God that possessed Him so completely and cried out, "At this very moment My son is being washed before My face, after Our having sacrificed him in the Most Great Prison. Thereat have the dwellers of the Abhá Tabernacle wept with a great weeping. . . ." A little pile of pebbles is preserved in this cabinet. What could they be? They belonged to this young Mihdí, little more than a child; he had liked their feel, we imagine.

Passing on down the balcony of the Archives we see the sword of Mullá Ḥusayn, the Bábu'l-Báb, the hero of Shaykh Ṭabarsí, and the simple little turquoise ring of the holy Quddús; here is a little miniature portrait of the Vazír, Bahá'u'lláh's father, with a very long beard, which, it is said Fatḥ-'Alí Sháh ordered him to cut shorter or pay a fine, as it offered competition to the royal one. Mírzá Buzurg paid the fine and kept his beard as God made it. What is that? A cannon ball, from the ruins of Shaykh Ṭabarsí, where the Bábís, besieged by the soldiers of the government, starved and were reduced to eating their own shoe leather. What memories throng into this Archives Building! An invisible host seems to stand above and behind us and look down on the bloodthirsty deeds of man, the sublime acts of the martyrs and saints, the flotsam and jetsam left by the thundering waters of Divine Revelation that beat so heavily on the shore of this world of ours during the last century.

And then we come to the last addition, the new one, the one that should not have been added so soon, the cabinet in which have been placed some of the things of the Guardian, Shoghi Effendi. There is his last picture, not the majesty here depicted, but the ineffable sweetness, at the end of a road too long and a burden too heavy. Here are his gloves; what small hands he had, hands, the Greatest Holy Leaf said, as she would take them in hers, like her Father's, just like Bahá'u'lláh's, intensely intellectual, full of suffering, sensitive. And there are his coloured pencils, so many, and his compass. What did he do with those? They were in his room in London when he died—maps, drawings of his gardens—all these he used them for—a watch, ties, clothes, photographs in leather frames of his beloved Shrine and Gardens . . . the great builder passed into history. He who was so self-effacing. We stand and look at his personal belongings—it does not seem right. But what can one do; he belongs to everyone now. We love him and want to try and catch a glimpse of what kind of man it was who held the destiny of Bahá'u'lláh's Faith in his hands for thirty-six years and shaped it so well, with such strength, at such a burning point of personal sacrifice, made it all so clear to us, made it all so beautiful.



ROBES OF BAHÁ'U'LLÁH



THE GUARDIANS' THINGS

Precious souvenirs of Shoghi Effendi have been added to the Archives. Above them are shown some of the books he wrote, translated or edited.

XI

THE FIFTIETH ANNIVERSARY OF 'ABDU'L-BAHÁ'S VISIT TO THE WEST

THE visit of the Centre of the Covenant to Europe and America will come to be recognized as the greatest single event in the entire history of the Western Hemisphere. The celebrations of the 50th anniversary of this unique and portentous occasion were befittingly carried out by the Bahá'ís in all those countries which 'Abdu'l-Bahá visited.

In Switzerland a public reception was held in the same Hotel de la Paix, Geneva, where 'Abdu'l-Bahá had stayed, and His very words on that occasion were recalled. Public figures and notables attended and were presented with a handsomely produced brochure about the Faith. At the Summer School held later in Bex-les-bains one whole day was devoted to the anniversary, when photographs of the Master, the record of His voice, and films of Him were shown.

In France, the commemoration was "a great occasion at the Hotel Lutetia in Paris. Invitation cards, large public posters as well as published extracts of the words revealed by the Master when He was in Paris, were printed. For this occasion the book *Paris Talks* (Causeries d'Abdu'l-Bahá à Paris) was printed and distributed for the first time that very evening, as a living testimony. A Souvenir Album was compiled, containing various photos of 'Abdu'l-Bahá, certain signatures, extracts and photos of the evening. The photo of the Master under the Eiffel Tower was likewise printed and distributed that very evening, among friends as well as believers."

The celebrations in Germany opened on the 4th of April, 1963 with a festive evening in Esslingen. This was followed, on April 7th, by a special celebration in Gustav-Seigle-Haus, Stuttgart, and the opening of a Bahá'í Exhibition in the same place. This Exhibition remained open until the 14th of April, after which it was taken to various Bahá'í communities throughout the country. A special brochure entitled "Vor Fünfzig Jahren" as well as a special edition of "Bahá'í Briefe" entirely devoted to the Master's visit, were published. In seven issues of "Bahá'í Nachrichten", from 2nd of March to 8th of September, there appeared the report of the historic event as it had originally been published by Frau Alice Schwarz in "Sonne der Wahrheit."

Throughout Britain celebrations were held in those places which had been visited by the Master in 1913 such as Edinburgh, Oxford, Liverpool, Bristol. The national commemoration of His arrival in 1911 was held on September 8th, 1961 in the theatre of the Kensington Central Library and was preceded by a banquet to which were invited a number of notables who had either met 'Abdu'l-Bahá or were connected with those places where He made His first public appearances and speeches in the West.

The Canadian Bahá'ís celebrated the six day visit of 'Abdu'l-Bahá to Montreal, with a full programme of public and private meetings, receptions and a banquet, a picnic for children, radio and television interviews, fireside meetings and a Bahá'í Feast, while the Canadian Shrine (formerly the Maxwell home) was open every day in the afternoons and evenings. These events took place in the various locations associated with the Master's visit, such as the Windsor Hotel, the Church of the Messiah, Mount Royal.

The main event of the commemoration in the United States of America took place in the Bahá'í House of Worship at Wilmette, Illinois on April 28, 1962. This was supported by meetings and services throughout the country, and particularly in those places which 'Abdu'l-Bahá had visited or where He had given an address. The National Spiritual Assembly made available a wide selection of invitations, posters, mailing pieces and other items to help the Bahá'ís in calling the attention of their fellow countrymen to the historic occasion.



'Abdu'l-Bahá.

The authentic account of this great missionary journey, written by 'Abdu'l-Bahá's eldest grandson, Shoghi Effendi, Guardian of the Bahá'í Faith, occupies Chapter XIX of Shoghi Effendi's book *God Passes By*. It is reproduced here.

'ABDU'L-BAHÁ'S TRAVELS IN EUROPE AND AMERICA

The establishment of the Faith of Bahá'u'lláh in the Western Hemisphere—the most outstanding achievement that will forever be associated with 'Abdu'l-Bahá's ministry — had, as observed in the preceding pages, set in motion such tremendous forces, and been productive of such far-reaching results, as to warrant the active and personal participation of the Center of the Covenant Himself in those epoch-making activities which His Western disciples had, through the propelling power of that Covenant, boldly initiated and were vigorously prosecuting.

The crisis which the blindness and perversity of the Covenant-breakers had precipitated, and which, for several years, had so tragically interfered with the execution of 'Abdu'l-Bahá's purpose, was now providentially resolved. An unsurmountable barrier had been suddenly lifted from His path, His fetters were unlocked, and God's avenging wrath had taken the chains from His neck and placed them upon that of 'Abdu'l-Ḥamíd, His royal adversary and the dupe of His most implacable enemy. The sacred remains of the Báb, entrusted to His hands by His departed Father, had, moreover, with immense difficulty been transferred from their hiding-place in far-off Ṭihrán to the Holy Land, and deposited ceremoniously and reverently by Him in the bosom of Mt. Carmel.

'Abdu'l-Bahá was at this time broken in health. He suffered from several maladies brought on by the strains and stresses of a tragic life spent almost wholly in exile and imprisonment. He was on the threshold of three-score years and ten. Yet as soon as He was released from His forty-year long captivity, as soon as He had laid the Báb's body in a safe and permanent resting-place, and His mind was free of grievous anxieties connected with the execution of that priceless Trust, He arose with sublime courage, confidence and resolution to consecrate what little strength remained to Him, in the evening of His life, to a service of such heroic proportions that no parallel to it is to be found in the annals of the first Bahá'í century.

Indeed His three years of travel, first to Egypt, then to Europe and later to America, mark, if we would correctly appraise their historic importance, a turning point of the utmost significance in the history of the century. For the first time since the inception of the Faith, sixty-six years previously, its Head and supreme Representative burst asunder the shackles which had throughout the ministries of both the Báb and Bahá'u'lláh so grievously fettered its freedom. Though repressive measures still continued to circumscribe the activities of the vast majority of its adherents in the land of its birth, its recognized Leader was now vouchsafed a freedom of action which, with the exception of a brief interval in the course of the War of 1914–18, He was to continue to enjoy to the end of His life, and which has never since been withdrawn from its institutions at its world center.

So momentous a change in the fortunes of the Faith was the signal for such an outburst of activity on His part as to dumbfound His followers in East and West with admiration and wonder, and exercise an imperishable influence on the course of its future history. He Who, in His own words, had entered prison as a youth and left it an old man, Who never in His life had faced a public audience, had attended no school, had never moved in Western circles, and was unfamiliar with Western customs and language, had arisen not only to proclaim from pulpit and platform, in some of the chief capitals of Europe and in the leading cities of the North American continent, the distinctive verities enshrined in His Father's Faith, but to demonstrate as well the Divine origin of the Prophets gone before Him, and to disclose the nature of the tie binding them to that Faith.

Inflexibly resolved to undertake this ar-

duous voyage, at whatever cost to His strength, at whatever risk to His life, He, quietly and without any previous warning, on a September afternoon, of the year 1910, the year following that which witnessed the downfall of Sulṭán 'Abdu'l-Ḥamíd and the formal entombment of the Báb's remains on Mt. Carmel, sailed for Egypt, sojourned for about a month in Port Said, and from thence embarked with the intention of proceeding to Europe, only to discover that the condition of His health necessitated His landing again at Alexandria and postponing His voyage. Fixing His residence in Ramleh, a suburb of Alexandria, and later visiting Zaytún and Cairo, He, on August 11 of the ensuing year, sailed with a party of four, on the *S. S. Corsica*, for Marseilles, and proceeded, after a brief stop at Thonon-les-Bains, to London, where He arrived on September 4, 1911. After a visit of about a month, He went to Paris, where He stayed for a period of nine weeks, returning to Egypt in December, 1911. Again taking up His residence in Ramleh, where He passed the winter, He embarked, on His second journey to the West, on the steamship *Cedric*, on March 25, 1912, sailing via Naples direct to New York where He arrived on April 11. After a prolonged tour of eight months' duration, which carried Him from coast to coast, and in the course of which He visited Washington, Chicago, Cleveland, Pittsburgh, Montclair, Boston, Worcester, Brooklyn, Fanwood, Milford, Philadelphia, West Englewood, Jersey City, Cambridge, Medford, Morristown, Dublin, Green Acre, Montreal, Malden, Buffalo, Kenosha, Minneapolis, St. Paul, Omaha, Lincoln, Denver, Glenwood Springs, Salt Lake City, San Francisco, Oakland, Palo Alto, Berkeley, Pasadena, Los Angeles, Sacramento, Cincinnati, and Baltimore, He sailed, on the *S. S. Celtic*, on December 5, from New York for Liverpool; and landing there He proceeded by train to London. Later He visited Oxford, Edinburgh and Bristol, and thence returning to London, left for Paris on January 21, 1913. On March 30 He traveled to Stuttgart, and from there proceeded, on April 9, to Budapest, visited Vienna nine days later, returned to Stuttgart on April 25, and to Paris on May first, where He remained until June 12, sailing the following day, on the *S. S. Himalaya* from Marseilles bound for Egypt, arriving in Port Said four days later, where after short visits to Ismá'ílíyyih and Abúqír, and a prolonged stay in Ramleh, He returned to Haifa, concluding His historic journeys on December 5, 1913.

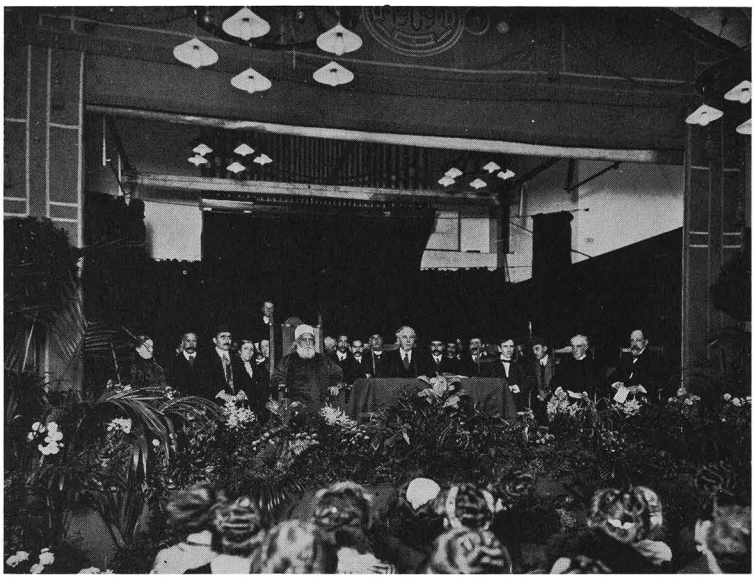
It was in the course of these epoch-making journeys and before large and representative audiences, at times exceeding a thousand people, that 'Abdu'l-Bahá expounded, with brilliant simplicity, with persuasiveness and force, and for the first time in His ministry, those basic and distinguishing principles of His Father's Faith, which together with the laws and ordinances revealed in the Kitáb-i-Aqdas constitute the bed-rock of God's latest Revelation to mankind. The independent search after truth, unfettered by superstition or tradition; the oneness of the entire human race, the pivotal principle and fundamental doctrine of the Faith; the basic unity of all religions; the condemnation of all forms of prejudice, whether religious, racial, class or national; the harmony which must exist between religion and science; the equality of men and women, the two wings on which the bird of humankind is able to soar; the introduction of compulsory education; the adoption of a universal auxiliary language; the abolition of the extremes of wealth and poverty; the institution of a world tribunal for the adjudication of disputes between nations; the exaltation of work, performed in the spirit of service, to the rank of worship; the glorification of justice as the ruling principle in human society, and of religion as a bulwark for the protection of all peoples and nations; and the establishment of a permanent and universal peace as the supreme goal of all mankind — these stand out as the essential elements of that Divine polity which He proclaimed to leaders of public thought as well as to the masses at large in the course of these missionary journeys. The exposition of these vitalizing truths of the Faith of Bahá'u'lláh, which He characterized as the "*spirit of the age*," He supplemented with grave and reiterated warnings of an impending conflagration which, if the statesmen of the world should fail to avert, would set ablaze the entire continent of Europe. He, moreover, predicted, in the course of these travels, the radical changes which would take place in that continent, foreshadowed the movement of the decentralization of political power which would inevitably be set in motion, alluded to the



'Abdu'l-Bahá in London — Woking Mosque.

troubles that would overtake Turkey, anticipated the persecution of the Jews on the European continent, and categorically asserted that the "*banner of the unity of mankind would be hoisted, that the tabernacle of universal peace would be raised and the world become another world.*"

During these travels 'Abdu'l-Bahá displayed a vitality, a courage, a single-mindedness, a consecration to the task He had set Himself to achieve that excited the wonder and admiration of those who had the privilege of observing at close hand His daily acts. Indifferent to the sights and curiosities which habitually invite the attention of travelers and which the members of His entourage often wished Him to visit; careless alike of His comfort and His health; expending every ounce of His energy day after day from dawn till late at night; consistently refusing any gifts or contributions towards the expenses of His travels; unfailing in His solicitude for the sick, the sorrowful and the down-trodden; uncompromising in His championship of the underprivileged races and classes; bountiful as the rain in His generosity to the poor; contemptuous of the attacks launched against Him by vigilant and fanatical exponents of orthodoxy and sectarianism; marvelous in His frankness while demonstrating, from platform and pulpit, the prophetic Mission of Jesus Christ to the Jews, of the Divine origin of Islám in churches and synagogues, or the truth of Divine Revelation and the necessity of religion to materialists, atheists or agnostics; unequivocal in His glorification of Bahá'u'lláh at all times and within the sanctuaries of divers sects and denominations; adamant in His refusal, on several occasions, to curry the favor of people of title and wealth both in England and in the United States; and last but not least, incomparable in the spontaneity, the genuineness and warmth of His sympathy and loving-kindness shown to friend and



'Abdu'l-Bahá in London.

stranger alike, believer and unbeliever, rich and poor, high and low, whom He met, either intimately or casually, whether on board ship, or whilst pacing the streets, in parks or public squares, at receptions or banquets, in slums or mansions, in the gatherings of His followers or the assemblage of the learned, He, the incarnation of every Bahá'í virtue and the embodiment of every Bahá'í ideal, continued for three crowded years to trumpet to a world sunk in materialism and already in the shadow of war, the healing, the God-given truths enshrined in His Father's Revelation.

In the course of His several visits to Egypt He had more than one interview with the Khedive, 'Abbás Ḥilmí Páshá II, was introduced to Lord Kitchener, met the Muftí, Shaykh Muḥammad Bakhít, as well as the Khedive's Imám, Shaykh Muḥammad Rashíd, and associated with several 'ulamás, páshás, Persian notables, members of the Turkish Parliament, editors of leading newspapers in Cairo and Alexandria, and other leaders and representatives of well-known institutions, both religious and secular.

Whilst He sojourned in England the house placed at His disposal in Cadogan Gardens became a veritable mecca to all sorts and conditions of men, thronging to visit the Prisoner of 'Akká Who had chosen their great city as the first scene of His labors in the West. "O, these pilgrims, these guests, these visitors!" thus bears witness His devoted hostess during the time He spent in London, "Remembering those days, our ears are filled with the sound of their footsteps — as they came from every country in the world. Every day, all day long, a constant stream, an interminable procession! Ministers and missionaries, oriental scholars and occult students, practical men of affairs and mystics, Anglicans, Catholics, and Non-conformists, Theosophists and Hindus, Christian Scientists and doctors of medicine, Muslims, Buddhists and Zoroastrians. There also called: politicians, Salvation

Army soldiers, and other workers for human good, women suffragists, journalists, writers, poets and healers, dressmakers and great ladies, artists and artisans, poor workless people and prosperous merchants, members of the dramatic and musical world, these all came; and none were too lowly, nor too great, to receive the sympathetic consideration of this holy Messenger, Who was ever giving His life for others' good."

'Abdu'l-Bahá's first public appearance before a western audience significantly enough took place in a Christian house of worship, when, on September 10, 1911, He addressed an overflowing congregation from the pulpit of the City Temple. Introduced by the Pastor, the Reverend R. J. Campbell, He, in simple and moving language, and with vibrant voice, proclaimed the unity of God, affirmed the fundamental oneness of religion, and announced that the hour of the unity of the sons of men, of all races, religions and classes had struck. On another occasion, on September 17, at the request of the Venerable Archdeacon Wilberforce, He addressed the congregation of St. John the Divine, at Westminster, after evening service, choosing as His theme the transcendental greatness of the Godhead, as affirmed and elucidated by Bahá'u'lláh in the Kitáb-i-Íqán. "The Archdeacon," wrote a contemporary of that event, "had the Bishop's chair placed for his Guest on the chancel steps, and, standing beside Him, read the translation of 'Abdu'l-Bahá's address himself. The congregation was profoundly moved, and, following the Archdeacon's example, knelt to receive the blessing of the Servant of God—Who stood with extended arms—His wonderful voice rising and falling in the silence with the power of His invocation."

At the invitation of the Lord Mayor of London He breakfasted with him at the Mansion House; addressed the Theosophical Society at their headquarters, at the express request of their President, and also a Meeting of the Higher Thought center in London; was invited by a deputation from the Bramo-Somaj Society to deliver a lecture under their auspices; visited and delivered an address on world unity at the Mosque at Woking, at the invitation of the Muslim Community of Great Britain, and was entertained by Persian princes, noblemen, ex-ministers and members of the Persian Legation in London. He stayed as a guest in Dr. T. K. Cheyne's home in Oxford, and He delivered an address to "a large and deeply interested audience," highly academic in character, gathered at Manchester College in that city, and presided over by Dr. Estlin Carpenter. He also spoke from the pulpit of a Congregational Church in the East End of London, in response to the request of its Pastor; addressed gatherings in Caxton Hall and Westminster Hall, the latter under the chairmanship of Sir Thomas Berkeley, and witnessed a performance of "Eager Heart," a Christmas mystery play at the Church House, Westminster, the first dramatic performance He had ever beheld, and which in its graphic depiction of the life and sufferings of Jesus Christ moved Him to tears. In the Hall of the Passmore Edwards' Settlement, in Tavistock Place, he spoke to an audience of about four hundred and sixty representative people, presided over by Prof. Michael Sadler, called on a number of working women of that Settlement, who were on holiday at Vanners', in Byfleet, some twenty miles out of London, and paid a second visit there, meeting on that occasion people of every condition who had specially gathered to see Him, among whom were "the clergy of several denominations, a headmaster of a boys' public school, a member of Parliament, a doctor, a famous political writer, the vice-chancellor of a university, several journalists, a well-known poet, and a magistrate from London." "He will long be remembered," wrote a chronicler of His visit to England, describing that occasion, "as He sat in the bow window in the afternoon sunshine, His arm round a very ragged but very happy little boy who had come to ask 'Abdu'l-Bahá for sixpence for his money box and for his invalid mother, whilst round Him in the room were gathered men and women discussing Education, Socialism, the first Reform Bill, and the relation of submarines and wireless telegraphy to the new era on which man is entering."

Among those who called on Him during the memorable days He spent in England and Scotland were the Reverend Archdeacon Wilberforce, the Reverend R. J. Campbell, the Reverend Rhonddha Williams, the Reverend Roland Corbet, Lord Lamington, Sir Richard and Lady Stapley, Sir Michael Sadler, the Jalálu'd-Dawlih, son of the Ẓillu's-Sulṭán, Sir

Ameer Ali, the late Maharaja of Jalawar, who paid Him many visits and gave an elaborate dinner and reception in His honour, the Maharaja of Rajputana, the Ranee of Sarawak, Princess Karadja, Baroness Barnekov, Lady Wemyss and her sister, Lady Glenconner, Lady Agnew, Miss Constance Maud, Prof. E. G. Browne, Prof. Patrick Geddes, Mr. Albert Dawson, editor of the Christian Commonwealth, Mr. David Graham Pole, Mrs. Annie Besant, Mrs. Pankhurst, and Mr. Stead, who had long and earnest conversations with Him. "Very numerous," His hostess, describing the impression produced on those who were accorded by Him the privilege of a private audience, has written, "were these applicants for so unique an experience, how unique only those knew when in the presence of the Master, and we could partly divine, as we saw the look on their faces as they emerged—a look as though blended of awe, of marveling, and of a certain calm joy. Sometimes we were conscious of reluctance in them to come forth into the outer world, as though they would hold fast to their beatitude, lest the return of things of earth should wrest it from them." "A profound impression," the aforementioned chronicler has recorded, summing up the results produced by that memorable visit, "remained in the minds and memories of all sorts and conditions of men and women . . . Very greatly was 'Abdu'l-Bahá's sojourn in London appreciated; very greatly His departure regretted. He left behind Him many, many friends. His love had kindled love. His heart had opened to the West, and the Western heart had closed around this patriarchal presence from the East. His words had in them something that appealed not only to their immediate hearers, but to men and women generally."

His visits to Paris, where for a time He occupied an apartment in the Avenue de Camoens, were marked by a warmth of welcome no less remarkable than the reception accorded Him by His friends and followers in London. "During the Paris visit," that same devoted English hostess, Lady Blomfield, who had followed Him to that city, has testified, "as it had been in London, daily happenings took on the atmosphere of spiritual events . . . Every morning, according to His custom, the Master expounded the principles of the teaching of Bahá'u'lláh to those who gathered round Him, the learned and the unlearned, eager and repectful. They were of all nationalities and creeds, from the East and from the West, including Theosophists, agnostics, materialists, spiritualists, Christian Scientists, social reformers, Hindus, Sufis, Muslims, Buddhists, Zoroastrians and many others." And again: "Interview followed interview. Church dignitaries of various branches of the Christian Tree came, some earnestly desirous of finding new aspects of the Truth . . . Others there were who stopped their ears, lest they should hear and understand."

Persian princes, noblemen and ex-ministers, among them the Ẓillu's-Sulṭán, the Persian Minister, the Turkish Ambassador in Paris, Rashíd Páshá, an ex-válí of Beirut, Turkish páshás and ex-ministers, and Viscount Arawaka, Japanese Ambassador to the Court of Spain, were among those who had the privilege of attaining His presence. Gatherings of Esperantists and Theosophists, students of the Faculty of Theology and large audiences at l'Alliance Spiritualiste were addressed by Him; at a Mission Hall, in a very poor quarter of the city, He addressed a congregation at the invitation of the Pastor, whilst in numerous meetings of His followers those already familiar with His teachings were privileged to hear from His lips detailed and frequent expositions of certain aspects of His Father's Faith.

In Stuttgart, where He made a brief but never-to-be-forgotten stay, and to which He traveled in spite of ill-health in order to establish personal contact with the members of the community of His enthusiastic and dearly beloved German friends, He, apart from attending the gatherings of His devoted followers, bestowed His abundant blessings on the members of the Youth group, gathered at Esslingen, and addressed, at the invitation of Professor Christale, President of the Esperantists of Europe, a large meeting of Esperantists at their club. He, moreover, visited Bad Mergentheim, in Württemberg, where a few years later (1915) a monument was erected in memory of His visit by one of His grateful disciples. "The humility, love and devotion of the German believers," wrote an eye-witness, "rejoiced the heart of 'Abdu'l-Bahá, and they received His blessings and His words of encouraging counsel in complete submissiveness . . . Friends came from far and near to



'Abdu'l-Bahá at Eiffel Tower.

see the Master. There was a constant flow of visitors at the Hotel Marquart. There 'Abdu'l-Bahá received them with such love and graciousness that they became radiant with joy and happiness."

In Vienna, where He stayed a few days, 'Abdu'l-Bahá addressed a gathering of Theosophists in that city, whilst in Budapest He granted an interview to the President of the University, met on a number of occasions the famous Orientalist Prof. Arminius Vambery, addressed the Theosophical Society, and was visited by the President of the Turanian, and representatives of the Turkish Societies, army officers, several members of Parliament, and a deputation of Young Turks, led by Prof. Julius Germanus, who accorded Him a hearty welcome to the city. "During this time," is the written testimony of Dr. Rusztem Vambery, "His ('Abdu'l-Bahá) room in the Dunapalota Hotel became a veritable mecca for all those whom the mysticism of the East and the wisdom of its Master attracted into its magic circle. Among His visitors were Count Albert Apponyi, Prelate Alexander Giesswein, Professor Ignatius Goldziher, the Orientalist of world-wide renown, Professor Robert A. Nadler, the famous Budapest painter, and leader of the Hungarian Theosophical Society."

It was reserved, however, for the North American continent to witness the most astonishing manifestation of the boundless vitality 'Abdu'l-Bahá exhibited in the course of these journeys. The remarkable progress achieved by the organized community of His followers in the United States and Canada, the marked receptivity of the American public to His Message, as well as His consciousness of the high destiny awaiting the people of that continent, fully warranted the expenditure of time and energy which he devoted to this most important phase of His travels. A visit which entailed a journey of over five thousand miles, which lasted from April to December, which carried Him from the Atlantic to the Pacific coast and back, which elicited discourses of such number as to fill no less than three volumes, was to mark the climax of those journeys, and was fully justified by the far-reaching results which He well knew such labors on His part would produce. "*This long voyage*," He told His assembled followers on the occasion of His first meeting with them



'Abdu'l-Bahá in Stuttgart, Germany.

in New York, "*will prove how great is My love for you. There were many troubles and vicissitudes, but in the thought of meeting you, all these things vanished and were forgotten.*"

The character of the acts He performed fully demonstrated the importance He attached to that visit. The laying, with His own hands, of the dedication stone of the Mashriqu'l-Adhkár, by the shore of Lake Michigan, in the vicinity of Chicago, on the recently purchased property, and in the presence of a representative gathering of Bahá'ís from East and West; the dynamic affirmation by Him of the implications of the Covenant instituted by Bahá'u'lláh, following the reading of the newly translated Tablet of the Branch, in a general assembly of His followers in New York, designated henceforth as the "City of the Covenant"; the moving ceremony in Inglewood, California, marking His special pilgrimage to the grave of Thornton Chase, the "first American believer," and indeed the first to embrace the Cause of Bahá'u'lláh in the Western world; the symbolic Feast He Himself offered to a large gathering of His disciples assembled in the open air, and in the green setting of a June day at West Englewood, in New Jersey; the blessing He bestowed on the Open Forum at Green Acre, in Maine, on the banks of the Piscataqua River, where many of His followers had gathered, and which was to evolve into one of the first Bahá'í summer schools of the Western Hemisphere and be recognized as one of the earliest endowments established in the American continent; His address to an audience of several hundred attending the last session of the newly-founded Bahá'í Temple Unity held in Chicago; and, last but not least, the exemplary act He performed by uniting in wedlock two of His followers of different nationalities, one of the white, the other of the Negro race—these must rank among the outstanding functions associated with His visit to the community of the American believers, functions designed to pave the way for the erection of their central House of Worship, to fortify them against the tests they were soon to endure, to cement their unity, and to bless the beginnings of that Administrative Order which they were soon to initiate and champion.

No less remarkable were 'Abdu'l-Bahá's public activities in the course of His associa-

tion with the multitude of people with whom He came in contact during His tour across a continent. A full account of these diversified activities which crowded His days during no less than eight months, would be beyond the scope of this survey. Suffice it to say that in the city of New York alone He delivered public addresses in, and made formal visits to, no less than fifty-five different places. Peace societies, Christian and Jewish congregations, colleges and universities, welfare and charitable organizations, members of ethical cults, New Thought centers, metaphysical groups, Women's clubs, scientific associations, gatherings of Esperantists, Theosophists, Mormons, and agnostics, institutions for the advancement of the colored people, representatives of the Syrian, the Armenian, the Greek, the Chinese, and Japanese communities—all were brought into contact with His dynamic presence, and were privileged to hear from His lips His Father's Message. Nor was the press either in its editorial comment or in the publication of reports of His lectures, slow to appreciate the breadth of His vision or the character of His summons.

His discourse at the Peace Conferences at Lake Mohonk; His addresses to large gatherings at Columbia, Howard and New York Universities; His participation in the fourth annual conference of the National Association for the Advancement of the Colored People; His fearless assertion of the truth of the prophetic Missions of both Jesus Christ and Muḥammad in Temple Emmanu-El, a Jewish synagogue in San Francisco, where no less than two thousand people were gathered; His illuminating discourse before an audience of eighteen hundred students and one hundred and eighty teachers and professors at Leland Stanford University; His memorable visit to the Bowery Mission in the slums of New York; the brilliant reception given in His honor in Washington, at which many outstanding figures in the social life of the capital were presented to Him—these stand out as the highlights of the unforgettable Mission He undertook in the service of His Father's Cause. Secretaries of State, Ambassadors, Congressmen, distinguished rabbis and churchmen, and other people of eminence attained His presence, among whom were such figures as Dr. D. S. Jordan, President of Leland Stanford University, Prof. Jackson of Columbia University, Prof. Jack of Oxford University, Rabbi Stephen Wise of New York, Dr. Martin A. Meyer, Rabbi Joseph L. Levy, Rabbi Abram Simon, Alexander Graham Bell, Rabindra Nath Tagore, Hon. Franklin K. Lane, Mrs. William Jennings Bryan, Andrew Carnegie, Hon. Franklin MacVeagh, Secretary of the United States Treasury, Lee McClung, Mr. Roosevelt, Admiral Wain Wright, Admiral Peary, the British, Dutch and Swiss Ministers in Washington, Yúsuf Ḍíyá Páshá, the Turkish Ambassador in that city, Thomas Seaton, Hon. William Sulzer and Prince Muḥammad-'Alí of Egypt, the Khedive's brother.

"When 'Abdu'l-Bahá visited this country for the first time in 1912," a commentator on His American travels has written, "He found a large and sympathetic audience waiting to greet Him personally and to receive from His own lips His loving and spiritual message. . . . Beyond the words spoken there was something indescribable in His personality that impressed profoundly all who came into His presence. The dome-like head, the patriarchal beard, the eyes that seemed to have looked beyond the reach of time and sense, the soft yet clearly penetrating voice, the translucent humility, the never failing love—but above all, the sense of power mingled with gentleness that invested His whole being with a rare majesty of spiritual exaltation that both set Him apart, and yet that brought Him near to the lowliest soul — it was all this, and much more that can never be defined, that have left with His many . . . friends, memories that are ineffaceable and unspeakably precious."

A survey, however inadequate of the varied and immense activities of 'Abdu'l-Bahá in His tour of Europe and America cannot leave without mention some of the strange incidents that would often accompany personal contact with Him. The bold determination of a certain indomitable youth who, fearing 'Abdu'l-Bahá would not be able to visit the Western states, and unable himself to pay for a train journey to New England, had traveled all the way from Minneapolis to Maine lying on the rods between the wheels of a train; the transformation effected in the life of the son of a country rector in England, who, in his misery and poverty, had resolved, whilst walking along the banks of the Thames, to

put an end to his existence, and who, at the sight of 'Abdu'l-Bahá's photograph displayed in a shop window, had inquired about Him, hurried to His residence, and been so revived by His words of cheer and comfort as to abandon all thought of self-destruction; the extraordinary experience of a woman whose little girl, as the result of a dream she had had, insisted that Jesus Christ was in the world, and who, at the sight of 'Abdu'l-Bahá's picture exposed in the window of a magazine store, had instantly identified it as that of the Jesus Christ of her dream—an act which impelled her mother, after reading that 'Abdu'l-Bahá was in Paris, to take the next boat for Europe and hasten to attain His presence; the decision of the editor of a journal printed in Japan to break his journey to Tokyo at Constantinople, and travel to London for "the joy of spending one evening in His presence"; the touching scene when 'Abdu'l-Bahá, receiving from the hands of a Persian friend, recently arrived in London from 'Ishqábád, a cotton handkerchief containing a piece of dry black bread and a shrivelled apple—the offering of a poor Bahá'í workman in that city—opened it before His assembled guests, and, leaving His luncheon untouched, broke pieces off that bread, and partaking Himself of it shared it with those who were present—these are but a few of a host of incidents that shed a revealing light on some personal aspects of His memorable journeys.

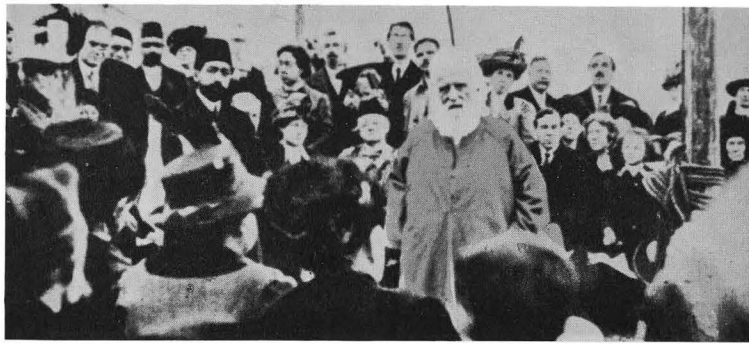
Nor can certain scenes revolving around that majestic and patriarchal Figure, as He moved through the cities of Europe and America, be ever effaced from memory. The remarkable interview at which 'Abdu'l-Bahá, while placing lovingly His hand on the head of Archdeacon Wilberforce, answered his many questions, whilst that distinguished churchman sat on a low chair by His side; the still more remarkable scene when that same Archdeacon, after having knelt with his entire congregation to receive His benediction at St. John's the Divine, passed down the aisle to the vestry hand in hand with his Guest, whilst a hymn was being sung by the entire assembly standing; the sight of Jalálu'd-Dawlih, fallen prostrate at His feet, profuse in his apologies and imploring His forgiveness for his past iniquities; the enthusiastic reception accorded Him at Leland Stanford University when, before the gaze of well nigh two thousand professors and students, He discoursed on some of the noblest truths underlying His message to the West; the touching spectacle at Bowery Mission when four hundred of the poor of New York filed past Him, each receiving a piece of silver from His blessed hands; the acclamation of a Syrian woman in Boston who, pushing aside the crowd that had gathered around Him, flung herself at His feet, exclaiming, "I confess that in Thee I have recognized the Spirit of God and Jesus Christ Himself"; the no less fervent tribute paid Him by two admiring Arabs who, as He was leaving that city for Dublin, N. H., cast themselves before Him, and, sobbing aloud, avowed that He was God's own Messenger to mankind; the vast congregation of two thousand Jews assembled in a synagogue in San Francisco, intently listening to His discourse as He demonstrated the validity of the claims advanced by both Jesus Christ and Muḥammad; the gathering He addressed one night in Montreal, at which, in the course of His speech, His turban fell from His head, so carried away was He by the theme He was expounding; the boisterous crowd in a very poor quarter of Paris, who, awed by His presence, reverently and silently made way for Him as He passed through their midst, while returning from a Mission Hall whose congregation He had been addressing; the characteristic gesture of a Zoroastrian physician who, arriving in breathless haste on the morning of 'Abdu'l-Bahá's departure from London to bid Him farewell, anointed with fragrant oil first His head and His breast, and then, touching the hands of all present, placed round His neck and shoulders a garland of rosebuds and lilies; the crowd of visitors arriving soon after dawn, patiently waiting on the doorsteps of His house in Cadogan Gardens until the door would be opened for their admittance; His majestic figure as He paced with a vigorous step the platform, or stood with hands upraised to pronounce the benediction, in church and synagogue alike, and before vast audiences of reverent listeners; the unsolicited mark of respect shown Him by distinguished society women in London, who would spontaneously curtsy when ushered into His presence; the poignant sight when He stooped low to the grave of His beloved



'Abdu'l-Bahá with youth in Chicago—1912.

disciple, Thornton Chase, in Inglewood Cemetery, and kissed his tombstone, an example which all those present hastened to follow; the distinguished gathering of Christians, Jews and Muslims, men and women and representative of both the East and the West, assembled to hear His discourse on world unity in the mosque at Woking—such scenes as these, even in the cold record of the printed page, must still have much of their original impressiveness and power.

Who knows what thoughts flooded the heart of 'Abdu'l-Bahá as He found Himself the central figure of such memorable scenes as these? Who knows what thoughts were uppermost in His mind as He sat at breakfast beside the Lord Mayor of London, or was received with extraordinary deference by the Khedive himself in his palace, or as He listened to the cries of "Alláh-u-Abhá" and to the hymns of thanksgiving and praise that would herald His approach to the numerous and brilliant assemblages of His enthusiastic followers and friends organized in so many cities of the American continent? Who knows what memories stirred within Him as He stood before the thundering waters of Niagara, breathing the free air of a far distant land, or gazed, in the course of a brief and much-needed rest, upon the green woods and countryside in Glenwood Springs, or moved with a retinue of Oriental believers along the paths of the Trocadero gardens in Paris, or walked alone in the evening beside the majestic Hudson on Riverside Drive in New York, or as He paced the terrace of the Hotel du Parc at Thonon-les-Bains, overlooking the Lake of Geneva, or as He watched from Serpentine Bridge in London the pearly chain of lights beneath the trees stretching as far as the eye could see? Memories of the sorrows, the poverty, the overhanging doom of His earlier years; memories of His mother who sold her gold buttons to provide Him, His brother and His sister with sustenance, and who was forced, in her darkest hours, to place a handful of dry flour in the palm of His hand to appease His hunger; of His own childhood when pursued and derided by a mob of ruffians in the streets of Ṭihrán; of the damp and gloomy room, formerly a morgue, which He occupied in the barracks of 'Akká and of His imprisonment in the dungeon of that city—memories such as these must surely have thronged His mind. Thoughts, too, must have visited Him of the Báb's captivity in the mountain fastnesses of Ádhirbáyján, when at night time He was refused even a lamp, and of His cruel and tragic execution when hundreds of bullets riddled His youthful breast. Above all, His thoughts must have centered on Bahá'u'lláh, Whom He loved so passionately and Whose trials He had witnessed and had shared from His boyhood. The vermin-infested Síyáh-Chál of Ṭihrán; the bastinado inflicted upon Him in Ámul; the humble fare which filled His kashkúl while He lived for two years the life of a dervish in the mountains of Kurdistán; the days in Baghdád when He did not even



'Abdu'l-Bahá addressing friends at ceremonies on occasion of laying the foundation stone of the Mother Temple of the West, May 1, 1912.

possess a change of linen, and when His followers subsisted on a handful of dates; His confinement behind the prison-walls of 'Akká, when for nine years even the sight of verdure was denied Him; and the public humiliation to which He was subjected at government headquarters in that city—pictures from the tragic past such as these must have many a time overpowered Him with feelings of mingled gratitude and sorrow, as He witnessed the many marks of respect, of esteem, and honor now shown Him and the Faith which He represented. "*O Bahá'u'lláh! What hast Thou done?*" He, as reported by the chronicler of His travels, was heard to exclaim one evening as He was being swiftly driven to fulfil His third engagement of the day in Washington, "*O Bahá'u'lláh! May my life be sacrificed for Thee! O Bahá'u'lláh! May my soul be offered up for Thy sake! How full were Thy days with trials and tribulations! How severe the ordeals Thou didst endure! How solid the foundation Thou hast finally laid, and how glorious the banner Thou didst hoist!*" "One day, as He was strolling," that same chronicler has testified, "He called to remembrance the days of the Blessed Beauty, referring with sadness to His sojourn in Sulaymáníyyih, to His loneliness and to the wrongs inflicted upon Him. Though He had often recounted that episode, that day He was so overcome with emotion that He sobbed aloud in His grief. . . . All His attendants wept with Him, and were plunged into sorrow as they heard the tale of the woeful trials endured by the Ancient Beauty, and witnessed the tenderness of heart manifested by His Son."

A most significant scene in a century-old drama had been enacted. A glorious chapter in the history of the first Bahá'í century had been written. Seeds of undreamt-of potentialities had, with the hand of the Center of the Covenant Himself, been sown in some of the fertile fields of the Western world. Never in the entire range of religious history had any Figure of comparable stature arisen to perform a labor of such magnitude and imperishable worth. Forces were unleashed through those fateful journeys which even now, at a distance of well nigh thirty-five years, we are unable to measure or comprehend. Already a Queen, inspired by the powerful arguments adduced by 'Abdu'l-Bahá in the course of His addresses in support of the Divinity of Muḥammad, has proclaimed her faith, and borne public testimony to the Divine origin of the Prophet of Islám. Already a President of the United States, imbibing some of the principles so clearly enunciated by Him in His discourses, has incorporated them in a Peace Program which stands out as the boldest and noblest proposal yet made for the well-being and security of mankind. And already, alas! a world which proved deaf to His warnings and refused to heed His summons has plunged itself into two global wars of unprecedented severity, the repercussions of which none as yet can even dimly visualize.

XII

THE KNIGHTS OF BAHÁ'U'LLÁH*

ADMIRALTY ISLANDS
Violet Hoehnke
VII 1954

ALBANIA

ALEUTIAN ISLANDS
Jenabe and Elaine Caldwell
VII 1953
Elinore Putney
V 1954

ANDAMAN ISLANDS
K. Fozdar
XI 1953

ANDORRA
William Danjon
X 1953

ANTICOSTI ISLAND
Mary Zabolotny
IV 1956

ASHANTI PROTECTORATE
Benedict Eballa
IV 1954

AZORES
Richard and Lois Nolen
X 1953

BAHAMA ISLANDS
Gerald and Gail Curwin
X 1953
Maurice and Ethel Holmes
X 1953
Andrew and Nina Matthisen
I 1954

BALEARIC ISLANDS
Virginia Orbison
VIII 1953
Jean and Tove Deleuran
XII 1953
Charles Ioas
I 1954

BARANOF ISLAND
Helen Robinson
X 1953
Gail Avery
II 1954
Grace Bahovec

BASUTOLAND
Frederick and Elizabeth Laws
X 1953

BECHUANALAND
John and Audrey Robarts
Patrick Robarts
II 1954

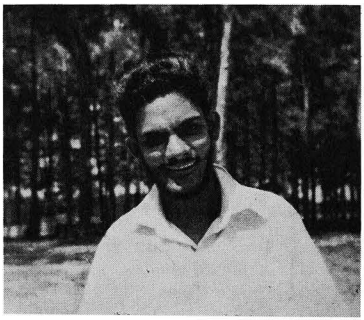
BHUTAN
Shápúr Rawḥání
VI 1954
Ardishír Furúdí
VI 1954

BRITISH CAMEROONS
Enoch Olinga
X 1953

BRITISH GUIANA
Malcolm King
X 1953

BRITISH HONDURAS
Cora Oliver
IX 1953
Shirley Warde
X 1953

* As listed on the Guardian's scroll and supplemented by later information.



Knight of Bahá'u'lláh Pouva Murday, Chagos Archipelago, Indian Ocean.

BRITISH TOGOLAND
Edward Tabe
IV 1954
Albert Buapiah
IV 1954

BRUNEI
Harry Clark
II 1954
Charles Duncan
II 1954
John Fozdar
IV 1954

CANARY ISLANDS
Gertrude Eisenberg
IX 1953
George and Marguerite True
X 1953
Shawqí Rawḥání
VI 1954

CAPE BRETON ISLAND
Frederick and Jean Allen
X 1953
Irving and Grace Geary
X 1953

CAPE VERDE ISLANDS
Howard and Joanne Menking
I 1954

CAROLINE ISLANDS
Virginia Breaks
I 1954

CHAGOS ARCHIPELAGO
Pouva Murday
V 1957

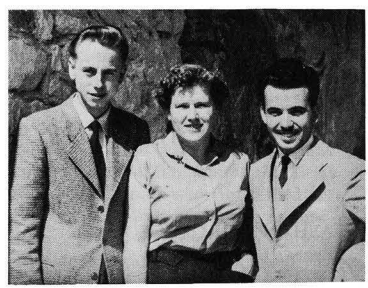
CHANNEL ISLANDS
Ḍiá'u'lláh Aṣgharzádih
IX 1953
Evelyn Baxter
IX 1953

CHILOÉ ISLAND
Zunilda de Palacios
X 1953
Louise Groger
VI 1954

COCOS ISLAND
Frank Wyss
VI 1955

COMORO ISLANDS
Mihribán Suhaylí
1954

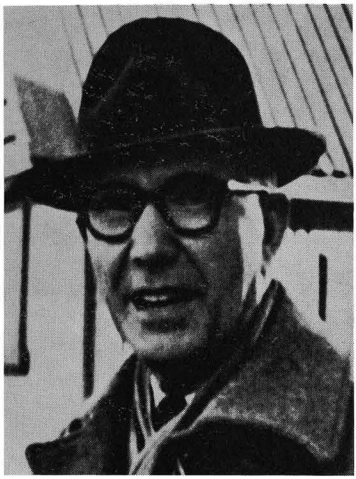
COOK ISLANDS
Edith Danielson
X 1953
Dulcie Dive
I 1954



Knight of Bahá'u'lláh Rolf Haug, Crete, on the left. (On the right is the first Cretar Bahá'í; centre, pioneer Waltraud Weber.)

CRETE
Rolf Haug
X 1953

CYPRUS
'Abbás and Samíra Vakíl
VIII 1953 and XI 1953
Hugh McKinley
IX 1953
Violet McKinley
IX 1953



Knight of Bahá'u'lláh Eskil Ljungberg, Faroe Islands.

DAMAN
Ghulám 'Alí Kurlawala
VI 1953

DIU ISLAND
Kaykhusraw Dahamobedi
XII 1953
Bahíyyih Rawḥání
XII 1953
Gulnár Áftábí
XII 1953

DUTCH GUIANA
Robert and Elinor Wolff
X 1953

DUTCH NEW GUINEA
Elly Becking
X 1953

DUTCH WEST INDIES
Matthew Bullock
XI 1953
John and Marjorie Kellberg
IV 1954

ESTONIA

FALKLAND ISLANDS
John Leonard
II 1954

FAROE ISLANDS
Eskil Ljungberg
VII 1953

FINNO-KARELIA

FRANKLIN
Jameson and Gale Bond
IX 1953

FRENCH CAMEROONS
Samuel Njiki
IV 1954
Mehrangiz Munsiff
IV 1954

FRENCH EQUATORIAL AFRICA
Max Kenyerezi
X 1953

FRENCH GUIANA
Eberhard Friedland
X 1953

FRENCH SOMALILAND
Fred Schechter
VIII 1953
Mr. and Mrs. Ṣabrí Elias
V 1954

FRENCH TOGOLAND
David Tanyi
IV 1954
Mavis Nymon
V 1954
Vivian Wesson
V 1954



Knights of Bahá'u'lláh Jameson and Gale Bond, Franklin, North-West Territory, Canada.

FRENCH WEST AFRICA
Labíb Iṣfahání
XI 1953
Ḥabíb Iṣfahání
IV 1954

FRISIAN ISLANDS
Elsa Grossmann
IX 1953
Gertrud Ankersmidt
X 1953
Ursula von Brunn
X 1953

GALÁPAGOS ISLANDS
Gayle Woolson
IV 1954
Haig Kevorkian
V 1954



Knight of Bahá'u'lláh Haig Kevorkian, Galápagos Islands, Pacific Ocean (shown standing).

GAMBIA
Farîburz Rúzbihyán
II 1954

GILBERT AND ELLICE ISLANDS
Roy and Elena Fernie
III 1954

GOA
Rawshan Áftábí
VII 1953
Fírúzih Yigánigí
VII 1953

GRAND MANAN ISLAND
Doris Richardson
IX 1953



Knight of Bahá'u'lláh Elsa Grossmann, Frisian Islands, on the right. (With her is the first Frisian Islander Bahá'í.)

GREECE
Amín and Sheila Banání
VIII 1953
Dwight and Carole Allen
IX 1953

HADHRAMAUT
Adíb Baghdádí
XII 1953
Ḥusayn Ḥalabí
II 1954

HAINAN ISLAND
John Z. T. Chang

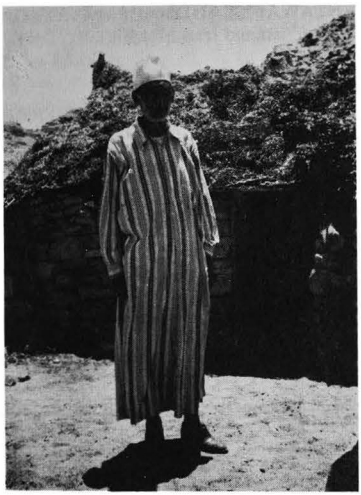
HEBRIDES ISLANDS
Geraldine Craney
X 1953

ITALIAN SOMALILAND
Suhayl Samandarí
III 1953
Mihdí and Ursula Samandarí
XI 1953

JUAN FERNANDEZ ISLANDS
Salvador and Adela Tormo
X 1953

KARIKAL
Salísa Kirmání
VIII 1953
Shírín Núrání
VIII 1953

KAZAKHSTAN
Bahá'ís mentioned in Shoghi Effendi's Riḍván message 1956 but no names



Knight of Bahá'u'lláh Munír Vakíl, Kuria-Muria Islands, Indian Ocean.

KEEWATIN
Dick Stanton
IX 1953

KEY WEST
Arthur and Ethel Crane
VII 1953
Howard J. Snider
IX 1953

KIRGIZIA
Bahá'ís mentioned by Shoghi Effendi in Riḍván message 1957 but no names

KODIAK ISLAND
Jack Huffman
VII 1953
Rose Perkal
VII 1953
Bernard Guhrke
II 1954

KURIA-MURIA ISLANDS
Munír Vakíl
I 1954

LABRADOR
Bruce Matthews
IV 1954
Howard Gilliland
IV 1954

LATVIA

LEEWARD ISLANDS
Benjamin and Gladys Weeden
X 1953
Earle Render
X 1953
David Schreiber
II 1954
Charles and Mary Dayton
II 1954

LIECHTENSTEIN
Amír Húshmand Manúchihrí
VIII 1953

LITHUANIA

LOFOTEN ISLANDS
Mildred Clark
VIII 1953
Loyce Lawrence
VIII 1953

LOYALTY ISLANDS
Daniel Haumont
X 1955

MACAO ISLAND
Frances Heller
X 1953
Carl and Loretta Scherer
XII 1953

MADEIRA ISLANDS
Ada Schott
Elizabeth Hopper
Sara Kenny
Ella Duffield
IX 1953

MAGDALEN ISLANDS
Kathleen Weston
IX 1953
Kay Zinky
IV 1954



Knights of Bahá'u'lláh Ada Schott and Elizabeth Hopper, Madeira Islands.

MAHÉ
Lionel Peraji
X 1953
Qudratu'lláh Rawḥání
III 1954
Khudáraḥm Muzhgání
III 1954

MALTA
Una Townshend
X 1953
Olga Mills
XI 1953
John Mitchell
VII 1954

MARGARITA ISLAND
Katharine Meyer
X 1953

MARIANA ISLANDS
Robert Powers Jr.
IV 1954
Cynthia Olson
V 1954

MARQUESAS ISLANDS
Greta Jankko
III 1954

MARSHALL ISLANDS
Marcia Atwater
VIII 1954

MAURITIUS
Ottilie Rhein
XI 1953

MENTAWAI ISLANDS
Raḥmatu'lláh and Írán Muhájir
II 1954

MIQUELON ISLAND AND ST. PIERRE ISLAND
Alexandra Pawlowska
X 1953

MOLDAVIA

MONACO
Nellie French
IX 1953
'Azízu'lláh and Shamsí Navídí
II 1954
Olivia Kelsey
III 1954
Florence Ullrich
III 1954

MONGOLIA

MOROCCO (INTERNATIONAL ZONE)
Manúchihr Ḥizárí
IX 1953
Hurmuz Zindih
IX 1953
Elsie Austin
X 1953
Muḥammad-'Alí Jalálí
X 1953
Ḥusayn and Nuṣrat Ardikání
XI 1953
'Alí Akbar and Sháyistih Rafí'í
XI 1953
'Abbás Rafí'í
XI 1953
Richard and Evelyn Walters
IV 1954
Richard and Mary L. Suhm
IV 1954

NEW HEBRIDES ISLANDS
Bertha Dobbins
X 1953

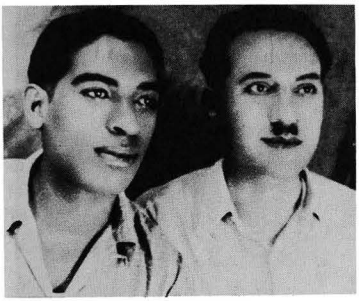
NICOBAR ISLANDS
Jeanne Frankel
Margaret Bates
VII 1957

NORTHERN TERRITORIES PROTECTORATE
Julius Edwards
IX 1953
Martin Manga
IV 1954

ORKNEY ISLANDS
Charles Dunning
X 1953

PONDICHERRY
Sa'íd and Shawkat Naḥví
VII 1953 and V 1954
Shiyam Behari Lal
VIII 1953

PORTUGUESE GUINEA
José and Hilda Xavier Rodrigues
IX 1953



Knight of Bahá'u'lláh Kámil 'Abbás, Seychelles Islands.
(On the left is the first Seychelles Bahá'í.)

PORTUGUESE TIMOR
Harold and Florence Fitzner
VI 1954
José Marques
VII 1954

QUEEN CHARLOTTE ISLANDS
Edythe MacArthur
VIII 1953

RÉUNION ISLAND
Opal Jensen
X 1953
Leland Jensen
III 1954

RHODES
Elizabeth Bevan
I 1954

RIO DE ORO
Amín Baṭṭáḥ
X 1953

RUANDA-URUNDI
Rex and Mary Collison
V 1953
Dunduzu Chisiza
VI 1953

RUMANIA

SAKHALIN ISLAND

SAMOA ISLANDS
Lilian Wyss
I 1954

SAN MARINO
Tábandih Paymán
XI 1953
Suhráb Paymán
IV 1954

SARDINIA
Marie Ciocca
X 1953

SEYCHELLES
Kámil 'Abbás
XI 1953
'Abdu'l Raḥmán

SHETLAND ISLANDS
Brigitte Hasselblatt
IX 1953

SICILY
Emma Rice
X 1953
Stanley and Florence Bagley
X 1953

SIKKIM
Udai Narain Singh
VIII 1953

SOCIETY ISLANDS
Gretta Lamprill
X 1953
Glad Parke
X 1953



Knight of Bahá'u'lláh Kamálí Sarvístání, Socotra Island, Indian Ocean, with his wife and child.

SOCOTRA ISLAND
Kamálí Sarvístání
III 1955

SOLOMON ISLANDS
Alvin and Gertrude Blum
III 1954

SOUTHERN RHODESIA
'Izzatu'lláh Zahrá'í
VI 1953
Claire Gung
X 1953
Kenneth and Roberta Christian
I 1954
Joan Powis
II 1954
'Aynu'd-dín and Ṭáhirih 'Alá'í

SOUTH WEST AFRICA
Ted Cardell
X 1953

SPANISH GUINEA
Elise Schreiber
V 1954

SPANISH MOROCCO
Fawzí Zaynu'l-'Ábidín and family
X 1953
Luella McKay
X 1953
John and Earleta Fleming
X 1953
Alyce Janssen
X 1953

SPANISH SAHARA
Muḥammad Muṣṭafá Sulaymán
X 1953

ST. HELENA ISLANDS
Elizabeth Stamp
V 1954

ST. THOMAS ISLAND
Elise Schreiber
II 1954

SPITZBERGEN
Paul Adams
VI 1958

SWAZILAND
Bula Mott Stewart
John and Valera Allen
IV 1954

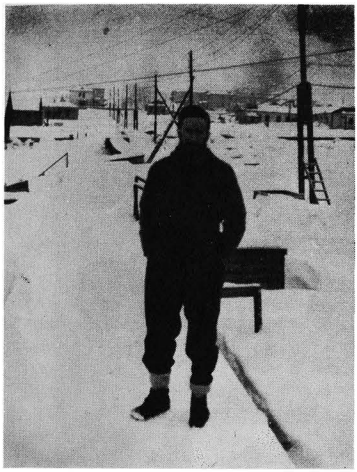


Knight of Bahá'u'lláh Elizabeth Stamp, St. Helena Island.

TADZHIKISTAN
Bahá'ís mentioned by
Shoghi Effendi in Riḍván message
1957 but no names

TIBET
Udai Narain Singh
Spring 1956

TONGA ISLANDS
Stanley Bolton Jr.
I 1954
Dudley and Elsa Blakely
VII 1954



Knight of Bahá'u'lláh Paul Adams, Spitzbergen.

TUAMOTU ARCHIPELAGO
Jean Sevin
I 1954

UKRAINE

UZBEKISTAN
Bahá'ís mentioned in Shoghi Effendi's message Riḍván 1956 but no names

WHITE RUSSIA

WINDWARD ISLANDS
Esther Evans
X 1953
Lillian Middlemast
X 1953

YUKON
R. Ted and Joan Anderson
IX 1953

Addendum:
GULF ISLANDS
Clifford and Catherine Huxtable



Mexican Bahá'í Teaching Conference held in San Miguel de Allende, 1958.

XIII

THE COMPLETION OF THE BAHÁ'Í WORLD CRUSADE

1953—1963

A. SUMMARY OF ACHIEVEMENTS UNDER THE TEN YEAR INTERNATIONAL BAHÁ'Í TEACHING AND CONSOLIDATION PLAN

1. Adoption of preliminary measures for the construction of Bahá'u'lláh's Sepulchre in the Holy Land through the purification and embellishment of the Ḥaram-i-Aqdas by Shoghi Effendi.
2. The number of countries within the pale of the Faith has been more than doubled through the opening of:
   - 43 in the Asiatic Continent
   - 37 in the African Continent
   - 21 in the European Continent
   - 30 in the American Continent
3. The number of languages into which Bahá'í literature has been translated and printed has been more than tripled through the addition of:
   - 90 languages in the Asiatic Continent
   - 82 in the African Continent
   - 11 in the European Continent
   - 37 in the American Continent
4. The number of Mashriqu'l-Adhkárs has been more than doubled through the completion of:
   - The first Bahá'í Temple in Africa
   - The first Bahá'í Temple in Australasia
   - The superstructure of the first Bahá'í Temple in Europe
5. Acquisition of the site for the future Mashriqu'l-Adhkár on Mt. Carmel.
6. Completion of the first dependency of the Mashriqu'l-Adhkár in Wilmette, Illinois.
7. The original goal of purchasing eleven sites for future Temples has been more that quadrupled through the acquisition of:
   - 23 in the American Continent
   - 5 in the African Continent
   - 9 in the Asiatic Continent
   - 8 in the European Continent
   - 1 in Australasia
8. Development of the Institution of the Hands of the Cause through additional appointments, through characterizing them "the Chief Stewards of Bahá'u'lláh's embryonic World Commonwealth", and through the appointment of Auxiliary Boards for teaching and protection of the Faith.
9. Substantial extension of the International Bahá'í Endowments in the Holy Land, in the Plain of 'Akká and on the slopes of Mt. Carmel.
10. Completion of the International Bahá'í Archives in the neighbourhood of the Báb's Sepulchre on Mt. Carmel.
11. Preliminary measures have been undertaken for the ultimate construction of the tomb of the wife of the Báb in Shíráz.
12. Reburial of the father of Bahá'u'lláh in the vicinity of the Most Great House.
13. Purchase of the site of the Síyáh-Chál in Ṭihrán, and the Fortress of Chihríq.
14. National Spiritual Assemblies have been more than quadrupled through the formation of:
   - 22 in the American Continent
   - 13 in the European Continent
   - 8 in the Asiatic Continent
   - 3 in the African Continent
   - 1 in Australasia
15. Seven-fold increase in the number of National Ḥazíratu'l-Quds:
   - 22 in the American Continent
   - 14 in the European Continent
   - 9 in the Asiatic Continent
   - 3 in the African Continent
   - 1 in Australasia
16. National constitutions have been framed and national Bahá'í endowments established by all the National Assemblies constituted during the Ten Year Plan.

17. The number of incorporated National Spiritual Assemblies has been more than quadrupled through the addition of:
    - 20 in the American Continent
    - 7 in the European Continent
    - 5 in the Asiatic Continent
    - 1 in the African Continent
    - 1 in Australasia
18. Seven new Bahá'í Publishing Trusts have been established:
    - 3 in the American Continent
    - 2 in the Asiatic Continent
    - 1 in the African Continent
    - 1 in the European Continent
19. Participation by the women of Persia in the membership of National and Local Assemblies.
20. Establishment of seven Israel Branches of National Spiritual Assemblies:
    - 1 Europe
    - 2 Asia
    - 2 America
    - 2 Australasia
21. Ties binding the Bahá'í World Community to the United Nations have been greatly reinforced.
22. Four out of the ten Republics of the Union of Soviet Socialist Republics which were to be included, circumstances permitting, in the orbit of the Administrative Order of the Faith, have now been added.
23. A Bahá'í World Congress will be held in the Royal Albert Hall, London, on the occasion of the world-wide celebrations of the Most Great Jubilee, commemorating the Centenary of the ascension of Bahá'u'lláh to the throne of His sovereignty.

B. COUNTRIES OPENED TO THE FAITH OF BAHÁ'U'LLÁH
1844 — 1963

Period of the Báb's Dispensation (1844–1853)

1. 'Iráq
2. Persia

Period of Bahá'u'lláh's Ministry (1853–1892)

3. Ádhirbáyján
4. Armenia
5. Burma
6. Egypt
7. Georgia
8. India
9. Israel
10. Lebanon
11. Pákistán
12. Súdán
13. Syria
14. Turkey
15. Turkmenistán

Period of 'Abdu'l-Bahá's Ministry (1892–1921)

16. Australia
17. Austria
18. Brazil
19. Canada
20. China
21. France
22. Germany
23. Great Britain
24. Hawaiian Islands
25. Ḥijáz
26. Holland
27. Hungary
28. Italy
29. Japan
30. Jordan
31. Russian S.F.S.R.
32. South Africa
33. Switzerland
34. Tunisia
35. United States of America

Period from 'Abdu'l-Bahá's Ascension (1921–1953)

36. Abyssinia
37. Aden Protectorate
38. Afghánistán
39. Aḥsá
40. Alaska
41. Algeria
42. Angola
43. Argentina
44. Australian New Guinea
45. Baḥrayn Island
46. Balúchistán
47. Belgian Congo
48. Belgium
49. Bermuda
50. Bismarck Archipelago
51. Bolivia
52. Borneo
53. British Somaliland
54. Bulgaria
55. Ceylon

56. Chile
57. Colombia
58. Corsica
59. Costa Rica
60. Cuba
61. Czechoslovakia
62. Denmark
63. Dominican Republic
64. Ecuador
65. Eire
66. El Salvador
67. Eritrea
68. Fiji Is.
69. Finland
70. Formosa
71. French Morocco
72. Gold Coast
73. Greenland
74. Guatemala
75. Haiti
76. Honduras
77. Hong Kong
78. Iceland
79. Indo-China
80. Indonesia
81. Jamaica
82. Kenya
83. Korea
84. Kuwait
85. Liberia
86. Libya
87. Luxembourg
88. Mackenzie
89. Madagascar
90. Malaya
91. Manchuria
92. Martinique
93. Mexico
94. Mozambique
95. Nepal
96. New Caledonia
97. Newfoundland
98. New Zealand
99. Nicaragua
100. Nigeria
101. Northern Rhodesia
102. Norway
103. Nyasaland
104. Panama
105. Paraguay
106. Peru
107. Philippine Is.
108. Poland
109. Portugal
110. Puerto Rico
111. Qaṭar
112. Sarawak
113. Saudi Arabia
114. Siam
115. Sierra Leone
116. Spain
117. Sweden
118. Tanganyika
119. Tasmania
120. Trucial Sheikhs
121. Uganda
122. 'Ummán
123. Uruguay
124. Venezuela
125. Yemen
126. Yugoslavia
127. Zanzibar
128. Zululand

PERIOD OF THE TEN YEAR PLAN (1953–1963)

129. Admiralty Is.
130. Aleutian Is.
131. Andaman Is.
132. Andorra
133. Anticosti I.
134. Ashanti Protectorate
135. Azores
136. Bahama Is.
137. Balearic Is.
138. Baranof I.
139. Basutoland
140. Bechuanaland
141. Bhutan
142. British Cameroons
143. British Guiana
144. British Honduras
145. British Togoland
146. Brunei
147. Cambodia
148. Canary Is.
149. Cape Breton I.
150. Cape Verde Is.
151. Caroline Is.
152. Chagos Archipelago
153. Channel Is.
154. Chiloé I.
155. Cocos I.
156. Comoro Is.
157. Cook Is.
158. Corisco I.
159. Crete
160. Cyprus
161. Daman
162. Diu I.
163. Dutch Guiana
164. Dutch New Guinea
165. Dutch West Indies
166. Easter I.
167. Falkland Is.
168. Faroe Is.
169. Fernando Po I.
170. Franklin
171. French Cameroons
172. French Equatorial Africa
173. French Guiana
174. French Somaliland
175. French Togoland
176. French West Africa
177. Frisian Is.
178. Galápagos Is.
179. Gambia
180. Gilbert and Ellice Is.
181. Goa
182. Grand Manan I.
183. Greece
184. Gulf I.
185. Hadhramaut
186. Hainan I.
187. Hebrides Is.
188. Italian Somaliland
189. Juan Fernandez Is.
190. Karikal
191. Kazakhstan
192. Keewatin
193. Key West
194. Kirgizia
195. Kodiak I.
196. Kuria-Muria Is.
197. Labrador
198. Laccadive Is.
199. Laos
200. Leeward Is.
201. Liechtenstein
202. Lofoten Is.
203. Loyalty Is.
204. Macao I.
205. Madeira Is.

206. Mafia I.
207. Magdalen Is.
208. Mahé
209. Maldive Is.
210. Malta
211. Margarita I.
212. Mariana Is.
213. Marquesas Is.
214. Marshall Is.
215. Mauritius
216. Mentawai Is.
217. Miquelon I. and St. Pierre I.
218. Monaco
219. Morocco (Int. Zone)
220. New Hebrides Is.
221. Nicobar Is.
222. Northern Territories Protectorate (Gold Coast)
223. Orkney Is.
224. Pemba I.
225. Pondicherry
226. Portuguese Guinea
227. Portuguese Timor
228. Queen Charlotte Is.
229. Réunion I.
230. Rhodes
231. Rio de Oro
232. Ruanda-Urundi
233. Samoa Is.
234. San Marino
235. Sardinia
236. Seychelles
237. Shetland Is.
238. Sicily
239. Sikkim
240. Society Is.
241. Socotra I.
242. Solomon Is.
243. Southern Rhodesia
244. South West Africa
245. Spanish Guinea
246. Spanish Morocco
247. Spanish Sahara
248. Spitzbergen
249. St. Helena
250. St. Thomas I.
251. Swaziland
252. Tadzhikistan
253. Tibet
254. Tonga Is.
255. Trinidad
256. Tuamotu Archipelago
257. Uzbekistan
258. Windward Is.
259. Yukon

C. APPROXIMATE NUMBER OF LOCALITIES WHERE BAHÁ'ÍS RESIDE THROUGHOUT THE WORLD

North East Asia: over 80 localities
The Pacific Islands: over 130 localities
The Antipodes: over 160 localities
Europe: over 660 localities
South East Asia: over 740 localities
Latin America: over 950 localities
The Middle East: over 1,390 localities
North America: over 1,980 localities
The Indian Subcontinent: over 2,220 localities
Africa: over 2,900 localities

D. LANGUAGES INTO WHICH BAHÁ'Í LITERATURE HAS BEEN TRANSLATED

(Listed according to Continents)

I. ASIA: 127

Abor Miri
Amanus
Aneityum
Arabic
Areare
Armenian
Assamese
Assyrian
Atjeh
Balinese
Balochi
Balti
Batak
Bengali
Binandere
Bismarck Arch. Pidgin
Black Thai
Brahui
Bugis
Bugotu
Burmese
Buru
Cambodian (Khmer)
Cebuano
Chamorro
Chin
Chinese
Dusun
Ellice
Erakor
Fataleka Mwala
Fijian
Gamili
Georgaui
Gilbertese
Gujarati
Gurmukhi
Hebrew
Hindi
Houailou
Iban (Sea Dayak)
Ibaloy (Igorot)
Ilocano
Indonesian
Japanese
Javanese
Kachin
Kaili

Kanarese
Karen
Kashmiri
Konkani
Korean
Kurdish
Kusaie
Kwara'ae Mwala
Ladakhi
Land Dayak
Laotian
Lengo
Lepcha
Lifu
Madurese
Malay
Malayalam
Malwi
Manipuri
Manus
Maori
Mare
Marquesas
Marwari
Mentawai
Merandanis
Modern Chinese
Mordoff
Murut
Nalik
Nepalese
Newari
Nias
Nicobarese
Niuean
Oriya
Ossete
Palauan
Pali
Persian
Petats
Pidgin English
Ponapean
Ponerihouen
Punjabi
Pushtu
Rajasthani
Rarotongan Maori
Rennellese
Rotuman
Roviana
Samoan
Senoi
Shans
Siamese (Thai)
Sindhi
Sinhalese
Solomon Is. Pidgin
Sundanese
Tagalog
Tahitian
Taloda
Tamil
Tapanuly
Tatar
Telugu
Tetum
Thô
Tibetan
Tikopian
Timorese
Tolaud
Tongan
Toradja
Torau
Trukese
Turkish
Urdu
Vietnamese (Annamese)

II. Africa: 94

Accra (Ga)
Acholi
Adanwe
Afrikaans
Alur
Amharic (Abyssinian)
Ateso
Bemba
Bravanese
Chihenga
Chinyanja (Nyanja)
Chuana
Dagbane
Douala
Efo
Ewe
Fon
Giriama
Grebo
Hausa
Igbo
Jieng (Dinka)
Jolof (Wolof)
Kabras
Kabwa
Kabyle
Kakwa
Kamba
Karamojong
Kibembe
Kikuyu
Kimbundu
Kisii
Kongo
Kpelle
Kuanyama
Kumam
Laounde
Lendu
Lingala
Liumbi
Lozi
Luba-Kasai
Luba-Katanga
Lubukuso
Luganda
Lugbara
Lugwere
Lukonjo
Lumasaba
Lunda
Lunyole
Lusamia
Lwo
Madi
Madinka
Malagasy
Maragoli
Mbundu
Mende
Moro
Nandi
Nubian
Pedi
Ronga
Runyankole-Rukiga
Runyarwanda
Runyoro-Rutoro
Sango
Sebei
Sesutho (Suto)
Shangaan
Shilha
Shilluk
Shironga
Shluh
Shona
Somali
Sukuma
Susu
Swahili
Swazi
Taita
Tigre
Tigrigna
Tiriki
Tumbuka
Twi
Urhobo
Uvambo
Xosa (Xhosa)
Yao
Yoruba
Zulu

III. Europe: 42

Albanian
Basque
Bulgarian
Croatian
Czech
Danish
Dutch
English
Erse
Esperanto
Estonian
Finnish

Flemish
French
Gaelic
German
Greek
Hungarian
Icelandic
Italian
Lapp
Latvian
Lithuanian
Luxemburgish
Maltese
Norwegian
Perm (Ziryen)
Piedmontese
Polish
Portuguese
Romani
Romansch
Rumanian
Russian
Serbian
Slovak
Spanish
Swedish
Syrjääni
Ukrainian
Welsh
Yiddish

IV. The Americas: 37

Aleut
Aymará
Blackfoot
Cakchiquel
Carib (Moreno)
Cherokee
Eskimo
Guahibo
Guajiro
Guarani
Guaymi
Haitian Creole
Iroquois
Kanjobai
Kobuk Eskimo
Kuna
Lowland Maya
Mam
Man
Maui
Maya
Maya-Quiché
Miskito
Mohawk
Nahuatl
Navajo
Negre
Ojibway
Oneida
Pocomchi
Quarani
Quecchi
Quechua
Rama
Sepultec
Sumo
Yanguic Cualli Nahuatl

E. RACES REPRESENTED IN THE BAHÁ'Í WORLD COMMUNITY

1. Ainu
2. Aleut
3. Annamese
4. Arab
5. Armenian
6. Australian Aborigine
7. Aztec
8. Balinese
9. Bantu
10. Basque
11. Berber
12. Bhutanese
13. Bulgarian
14. Burmese
15. Bushman
16. Celebese
17. Cham
18. Chinese
19. Czech
20. Dravidian
21. Dutch
22. Dayak
23. English
24. Eskimo
25. Estonian
26. Filipino
27. Finnish
28. French
29. German
30. Gypsy
31. Hamitic
32. Hawaiian
33. Hungarian
34. Icelandic
35. Inca
36. Irish
37. Italian
38. Japanese
39. Javanese
40. Khmer
41. Korean
42. Kurdish
43. Laotian
44. Lapp
45. Malagasy
46. Maori
47. Mayan
48. Melanesian
49. Mentawaian
50. Micronesian
51. Navajo
52. Nilotic
53. Persian
54. Polish
55. Polynesian
56. Portuguese
57. Pygmy
58. Red Indian
59. Russian
60. Scandinavian
61. Scottish
62. Semang (Malayan Aborigine)
63. Spanish
64. Sumatran
65. Sundanese
66. Thai
67. Turkish
68. Ukrainian
69. Welsh
70. Yugoslavian
71. Zulu

F. AFRICAN TRIBES REPRESENTED IN THE BAHÁ'Í FAITH

1. Abakisa
2. Abakpa
3. Abalsoso
4. Abgal
5. Abo
6. Acholi
7. Adangbo
8. Adansi
9. Adere
10. Afemai
11. Agona
12. Akan
13. Akim
14. Akuapim
15. Alipi
16. Alur
17. Amhara
18. Anda
19. Anecho
20. Angola
21. Anola
22. Anona
23. Anooho
24. Antonasy
25. Ashanti
26. Aushi
27. Awuna
28. Bafang
29. Bafia
30. Bafew
31. Bafum
32. Bafuti
33. Bakalobolo
34. Bakgatla
35. Bakhala
36. Bakossi
37. Bali
38. Balondo
39. Balong
40. Bamangwato
41. Bambara
42. Bambele
43. Bambote
44. Bana
45. Banen
46. Bangala
47. Bangante
48. Bangaro
49. Bangwa
50. Banyang
51. Barolong
52. Barombi
53. Basoughe
54. Bassa
55. Basossie
56. Basundi
57. Basuto
58. Batanga
59. Batsua
60. Bechuana
61. Belle
62. Bemba
63. Bembe
64. Bena
65. Beni El Mansour
66. Beni Samgham
67. Benin
68. Ben Wazit
69. Berber
70. Bette
71. Bisa
72. Bok
73. Boki
74. Bokundu
75. Bokweri
76. Bondei
77. Bora
78. Borena
79. Boushaffar
80. Bravanese
81. Busaiya
82. Bushman
83. Busi
84. Bwali
85. Bwamba
86. Calabar
87. Cerel
88. Chagga
89. Chewa
90. Chikunda
91. Chishinga
92. Chocho
93. Chonyi
94. Chopi
95. Congo
96. Dagomba
97. Danda
98. Dande
99. Darud
100. Digo
101. Dinka
102. Douala
103. Duruma
104. Efik
105. Efo
106. Effot
107. Ekoi
108. Ekwe
109. Elmina
110. Embu
111. Euboneka
112. Ewe
113. Fanti
114. Fingo
115. Fulla
116. Fur
117. Ga
118. Galla
119. Ganda
120. Gaunche
121. Gbandi
122. Ge
123. Giriama
124. Gisi
125. Gisu
126. Gogo
127. Gola
128. Goni
129. Gowa
130. Grebo
131. Groble
132. Gunya
133. Guragie
134. Guru
135. Gwero
136. Hamasien
137. Haya
138. Hehe
139. Henga
140. Hlengwe
141. Hlubi
142. Holoholo
143. Ibibio (Efik)
144. Ibo
145. Idakho
146. Igbo
147. Ijaw
148. Ila
149. Inhambane
150. Itsikiri
151. Jie
152. Jolla
153. Jolof

154. Jonam
155. Juanyama
156. Kabras
157. Kakamega
158. Kakiva
159. Kakwa
160. Kalanga
161. Kamba
162. Kanbe
163. Karamojong
164. Karanga
165. Kauma
166. Keaka
167. Kenyi
168. Kerewe
169. Khayo
170. Kiga
171. Kikuyu
172. Kimbu
173. Kisa
174. Kisii
175. Kitosh
176. Konde
177. Kono
178. Korekore
179. Kpelle
180. Kran
181. Kru
182. Kuanyama
183. Kugu
184. Kuli
185. Kumam
186. Kunema
187. Kusu
188. Kutu
189. Laba
190. Labukok
191. Labwor
192. Lado
193. Lagu
194. Lala
195. Lali
196. Lambia
197. Lango
198. Leka
199. Lendu
200. Lenge
201. Lenje
202. Lima
203. Ljaw
204. Logo
205. Loma
206. Lomwe
207. Lozi
208. Luba
209. Lugbara
210. Luguru
211. Lunda
212. Lungu
213. Lwo
214. Madi
215. Mambwe
216. Mandinka
217. Manganja
218. Mano
219. Manyika
220. Manyore
221. Marachi
222. Maragoli
223. Masai
224. Mauritanian
225. Mbo
226. Mbonge
227. Mborde
228. Mbunga
229. Mdau
230. Mende
231. Menka
232. Mettah
233. Mina
234. Mmanda
235. Mtawara
236. Mudau
237. Mukore
238. Mwala
239. Mwamoriango
240. Mzuramo
241. Nandi
242. Ndebele
243. Ngala
244. Ngolle-Batange
245. Ngonde
246. Ngoni
247. Ngulu
248. Ngunda
249. Nguni
250. Nhembane
251. Nkambe
252. Nthakwani
253. Nubi
254. Nuer
255. Nyakyusa
256. Nyala
257. Nyambo
258. Nyamwezi
259. Nyanja
260. Nyankole
261. Nyaruanda
262. Nyasa
263. Nyembana
264. Nyembi
265. Nyika
266. Nyole
267. Nyore
268. Nyoro
269. Nyumwago
270. Obang
271. Okebo
272. Ora
273. Ovambo
274. Pangwa
275. Pare
276. Pedi
277. Pleebo
278. Pogoro
279. Pokomo
280. Pondo
281. Popoi
282. Rabai
283. Ronga
284. Ruguru
285. Saboot
286. Sambaa
287. Samia
288. Sapo
289. Sebei
290. Sekondi
291. Sena
292. Senga
293. Shangaan
294. Sherbro
295. Shikiri
296. Sissala
297. Sisya
298. Soga
299. Somali
300. Songe
301. Soni
302. Soude
303. Suba
304. Sukuma
305. Swaka
306. Swazi
307. Tabwa
308. Tachoni
309. Taita
310. Tarkamanda
311. Tasama
312. Tembu
313. Temeneh
314. Teso
315. Tigre

316. Tiriki
317. Toko
318. Tonareg
319. Tonga
320. Toro
321. Tridis
322. Tsevie
323. Tsotso
324. Tumbuka
325. Tura
326. Turkana
327. Tusi
328. Ungwe
329. Urhobo
330. Uvambo
331. Venda
332. Vira
333. Wanda
334. Wanga
335. Wemba
336. Xosa (Xhosa)
337. Yabosi
338. Yako
339. Yao
340. Yaunde
341. Yoruba
342. Yumbu
343. Zabi
344. Zaramo
345. Zesuru
346. Ziba
347. Ziguwa
348. Zulu

G. INDIAN TRIBES OF THE WESTERN HEMISPHERE REPRESENTED IN THE BAHÁ'Í FAITH

1. Apache (U.S.A.)
2. Apurinan (Brazil)
3. Arequipa (Peru)
4. Assiniboine (Canada)
5. Athabascan (Alaska)
6. Aymará (Bolivia)
7. Aztec (Mexico)
8. Blackfoot (Canada)
9. Boruca (Costa Rica)
10. Carib, also known as Morenos (Honduras)
11. Catchiquel (Guatemala)
12. Cayambe (Ecuador)
13. Cerrobolo (Panama)
14. Cherokee (U.S.A.)
15. Chetco (U.S.A.)
16. Chippewa (U.S.A.)
17. Choctaw (U.S.A.)
18. Chook Chansee (U.S.A.)
19. Chulpa (Bolivia)
20. Cora (Mexico)
21. Cree (Canada)
22. Creek (U.S.A.)
23. Cuna (Nicaragua)
24. Delaware (U.S.A.)
25. Dogrib (Canada)
26. Guajibo (Venezuela)
27. Guajiro (Colombia)
28. Guarani (Brazil)
29. Guaymí (Panama)
30. Haida (Alaska)
31. Hesquiat (U.S.A.)
32. Hopi (U.S.A.)
33. Huanuni (Bolivia)
34. Imbabura (Ecuador)
35. Inca (Quechua) (Peru)
36. Itariri (Brazil)
37. Kiriri (Brazil)
38. Kuna (San Blas Is., Panama)
39. Kutchin (Canada)
40. Makah (U.S.A.)
41. Mam (Guatemala)
42. Maya (Mexico)
43. Maya Quiché (Guatemala)
44. Miskito (Nicaragua)
45. Missisauga (Canada)
46. Mohican (U.S.A.)
47. Mohawk (Canada)
48. Nahuatl (Mexico)
49. Navajo (U.S.A.)
50. Nez Percé (U.S.A.)
51. Nisqually (U.S.A.)
52. Ojibway (Canada)
53. Omaha (U.S.A.)
54. Oneida (U.S.A.)
55. Otomí (Mexico)
56. Paiute (U.S.A.)
57. Papago (U.S.A.)
58. Peigan (U.S.A.)
59. Pocomchi (Guatemala)
60. Quecchi (Guatemala)
61. Quechua (Bolivia)
62. Quiché (Guatemala)
63. Ramacay (Nicaragua)
64. Saulteaux (Canada)
65. Shoshone (U.S.A.)
66. Sioux (U.S.A.)
67. Squamish (Canada)
68. Stony (Canada)
69. Sumo (Nicaragua)
70. Talamanca (Costa Rica)
71. Taos Pueblo (U.S.A.)
72. Terraba (Costa Rica)
73. Teslin
74. Thlinga (Alaska)
75. Tlingit (Canada)
76. Tootootnay (Alaska)
77. Tsimshean (Alaska)
78. Tupy (Brazil)
79. Uru (Bolivia)
80. Washoe (U.S.A.)
81. Yakima (U.S.A.)
82. Yaruro (Venezuela)
83. Zuni (U.S.A.)

H. INDIAN SUBCONTINENT, PACIFIC AND INDIAN OCEAN TRIBES AND PEOPLES REPRESENTED IN THE BAHÁ'Í FAITH

1. Ahumes (India)
2. Ambonese (Indonesia)
3. Annamese (Vietnam)
4. Bagris (India)
5. Baiga (India)
6. Bandjar (Indonesia)
7. Banjaras (India)
8. Baram (Borneo)
9. Batak (Indonesia)
10. Bharud (India)
11. Bhilalas (India)
12. Bhils (India)
13. Black Thai (Laos)
14. Bogis (Indonesia)
15. Borneo Dayak (Borneo)
16. Bunanditj Aborigine (S. Australia)
17. Butonese (Indonesia)
18. Cham (Vietnam)
19. Chutiya (India)
20. Comorian (Comoro Is.)
21. Devri (India)
22. Donggala (Indonesia)
23. Dusun (Brunei)
24. Ellice Islanders (Ellice Is.)
25. Fijians (Fiji Is.)
26. Gilbertese (Gilbert Is.)
27. Gond (India)
28. Goorkha (India)
29. Iban (Borneo)
30. Ifogao (Philippines)
31. Igorot (Philippines)
32. Ilocano (Philippines)
33. Ilongot (Philippines)
34. Indonesian Dayak (Indonesia)
35. Javanese (Java)
36. Jirkla Minning Aborigine (W. Australia)
37. Kaili (Celebese)
38. Kalbeli (India)
39. Kalinga (Philippines)
40. Karen (Burma)
41. Kayan (Borneo)
42. Kelalit (Sarawak)
43. Kenya (Sarawak)
44. Khmer (Cambodia)
45. Koho (Vietnam)
46. Kolpanika (India)
47. Korku (India)
48. Kubu (Sumatra)
49. Lepcha (Sikkim)
50. Loyalty Islanders (Loyalty Is.)
51. Makassar (Indonesia)
52. Malagasy (Madagascar)
53. Manipuri (India)
54. Manker (India)
55. Marup (India)
56. Mentawaian (Mentawai)
57. Minahasa (Indonesia)
58. Minangkabau (Indonesia)
59. Minen Aborigine (W. Australia)
60. Murut (Borneo)
61. Narrogin Aborigine (S. Australia)
62. Negritoes (Philippines)
63. Neo-Malayan (Malaya)
64. New Hebrideans (New Hebrides)
65. Pangasinan (Philippines)
66. Pardi (India)
67. Penjabung (Borneo)
68. Punan (Borneo)
69. Rarotongan Maoris (Cook Is.)
70. Samoans (Samoa)
71. Sangirese (Indonesia)
72. Sea Dayak (Borneo)
73. Sehria (India)
74. Semang (Malaya)
75. Senoi (Malaya)
76. Seychellese (Seychelles)
77. Solomon Islanders (Solomon Is.)
78. Sundanese (Indonesia)
79. Surgara (India)
80. Tagalog (Philippines)
81. Tamil (Malaya)
82. Thai (Thailand)
83. Thô (Vietnam)
84. Tokelauans (Samoa)
85. Tongans (Tonga)
86. Toradja (Indonesia)
87. Uddanung (Borneo)

I. NATIONAL SPIRITUAL ASSEMBLIES

Country or Region	*Incorporated Date*	*Location Temple* or Site*
Alaska	1957	Anchorage
Arabian Peninsula	—	
Argentina	—	Buenos Aires
Australia	1938	Sydney*
Austria	—	Vienna
Belgium	1962	
Bolivia	1963	La Paz
Brazil	1962	Rio de Janeiro
British Isles	1939	London

Burma	—	Rangoon
Canada	1949	Toronto
Central and East Africa	1957	Kampala, Uganda*
Ceylon	—	
Chile	—	Santiago
Colombia	1962	Bogotá
Costa Rica	1963	San José
Cuba	1962	
Denmark	1963	
Dominican Republic	1962	Santo Domingo
Ecuador	1963	Quito
El Salvador	1962	San Salvador
Finland	1963	
France	1959	Paris
Germany	1935	Frankfurt*
Guatemala	1961	Guatemala City
Haiti	1962	Port-au-Prince
Honduras	1961	Tegucigalpa
India	1933	New Delhi
'Iráq	—	Baghdád
Italy	—	Rome
Jamaica	—	Kingston
Luxembourg	1963	
Mexico	1959	Mexico City
Netherlands	1963	
New Zealand	1958	Auckland
Nicaragua	—	Managua
North East Africa	1961	Cairo, Egypt
North East Asia	1957	Tokyo, Japan
North West Africa	—	Tunis, Tunisia
Norway	1963	Oslo
Pákistán	1958	Karachi
Panama	1962	Panama
Paraguay	1963	Asunción
Persia	—	Ṭihrán
Peru	1962	Lima
Portugal	—	
South and West Africa	1963	Johannesburg
South East Asia	—	Djakarta, Indonesia
South Pacific Islands	1960	Suva, Fiji
Spain	—	Madrid
Sweden	—	Stockholm
Switzerland	1962	Bern
Turkey	—	Istanbul
United States	1929	Wilmette*
Uruguay	—	Montevideo
Venezuela	1961	Caracas

All the above National Spiritual Assemblies have acquired Ḥaẓíratu'l-Quds and Endowments.

* Indicates Temple constructed. Sites for future Bahá'í Temples have also been aquired in Haifa, Israel; Benghazi, Libya and Meknès, Morocco.

J. TERRITORIES REPRESENTED BY THE REGIONAL NATIONAL SPIRITUAL ASSEMBLIES*

ARABIA

Aden Protectorate	Ḥijáz	Saudi Arabia
Aḥsá	Kuria Muria Is.	Trucial Sheikhs
Baḥrayn I.	Kuwait	'Ummán
Hadhramaut	Qatar	Yemen

CENTRAL & EAST AFRICA

Belgian Congo	Kenya	Tanganyika
Comoro Is.	Ruanda-Urundi	Uganda
French Equatorial Africa	Seychelles	Zanzibar

NORTH EAST AFRICA

Abyssinia	Eritrea	Libya
British Somaliland	French Somaliland	Socotra I.
Egypt	Italian Somaliland	Súdán

NORTH EAST ASIA

Formosa	Japan	Macao I.
Hong Kong	Korea	

NORTH WEST AFRICA

Algeria	French West Africa	Portuguese Guinea
Ashanti Protectorate	Gambia	Rio de Oro
British Cameroons	Gold Coast	St. Thomas I.
British Togoland	Liberia	Sierra Leone
Canary Is.	Madeira	Spanish Guinea
Cape Verde Is.	Morocco (Int'l Zone)	Spanish Morocco
French Cameroons	Nigeria	Spanish Sahara
French Morocco	Northern Territories Protectorate	Tunisia
French Togoland		

SOUTH & WEST AFRICA

Angola	Mozambique	South-West Africa
Basutoland	Northern Rhodesia	St. Helena
Bechuanaland	Nyasaland	Swaziland
Madagascar	Réunion I.	Union of South Africa
Mauritius	Southern Rhodesia	Zululand

SOUTH EAST ASIA

Borneo	Laos	Portuguese Timor
Brunei	Malaya	Sarawak
Cambodia	Mentawai Is.	Thailand
Indonesia	Philippine Is.	Vietnam

SOUTH PACIFIC ISLANDS

Cook Is.	Marshall Is.	Solomon Is.
Fiji	New Caledonia	Tonga Is.
Gilbert & Ellice Is.	New Hebrides Is.	
Loyalty Is.	Samoa Is.	

* Names of territories are those at the time of the formation of the Regional National Assemblies.

K. INCORPORATED LOCAL SPIRITUAL ASSEMBLIES

ABYSSINIA

1. Addis Ababa

ALASKA

1. Anchorage
2. Fairbanks
3. Juneau
4. Ketchikan
5. Spenard
6. Tanana Valley

ARGENTINA

1. Buenos Aires
2. Córdoba

AUSTRALIA

1. Adelaide
2. Brisbane
3. Burnside
4. Canberra
5. Darwin
6. Enfield
7. Gawler
8. Ipswich
9. Mitcham
10. Murray Bridge
11. Payneham
12. Perth
13. Port Adelaide
14. Renmark
15. Salisbury
16. Sydney
17. Wollongong
18. Woodville
19. Unley

BALÚCHISTÁN

1. Mastung
2. Quetta

BELGIUM

1. Brussels
2. Charleroi

BERMUDA

1. Hamilton

BOLIVIA

1. Cochabamba
2. La Paz

BRAZIL

1. Bahia
2. Campinas
3. Curitiba
4. Niteroi
5. Pôrto Alegre
6. Rio de Janeiro
7. São Caetano
8. São Paulo

BRITISH CAMEROONS

1. Victoria

BRITISH ISLES

1. Belfast
2. Brighton
3. Bristol
4. Cambridge
5. Cardiff
6. Cheadle
7. Edinburgh
8. Leeds
9. Leicester
10. Liverpool
11. London
12. Manchester
13. Norwich
14. Oxford
15. Peterborough
16. Pontypridd
17. Reading
18. Romford
19. Torquay

BRITISH GUIANA

1. Georgetown

BRUNEI

1. Brunei Town

BURMA

1. Daidanaw
2. Mandalay
3. Rangoon

CANADA

1. Calgary
2. Edmonton
3. Etobicoke
4. Hamilton
5. London
6. Montreal
7. North York
8. Oshawa
9. Ottawa
10. Pickering
11. Regina
12. St. Catharines
13. Saltfleet
14. Saskatoon
15. Scarborough
16. Toronto
17. Vancouver
18. Vernon
19. Winnipeg

CEYLON

1. Colombo

CHILE

1. Quilpué
2. Santiago
3. Valparaiso

COLOMBIA

1. Bogotá

COSTA RICA

1. Escazu
2. San José

CUBA

1. Havana

CYPRUS

1. Nicosia

DOMINICAN REPUBLIC

1. Santo Domingo (Ciudad Trujillo)

ECUADOR

1. Cuenca
2. Quito

EL SALVADOR

1. San Salvador

ERITREA

1. Asmara

FIJI

1. Suva

FINLAND

1. Helsinki

GERMANY

1. Baden Baden
2. Berlin
3. Bonn
4. Darmstadt
5. Düsseldorf
6. Erlangen
7. Esslingen
8. Frankfurt a/M
9. Freiburg
10. Giessen
11. Hamburg
12. Heidelberg
13. Karlsruhe
14. Köln
15. Leinfelden
16. Mannheim
17. München
18. Nürnberg
19. Stuttgart
20. Wiesbaden

GILBERT AND ELLICE ISLANDS

1. Tuarabu Village

GUATEMALA

1. Chichicastenango
2. Guatemala City
3. Quezaltenango

HAITI

1. Berard
2. Cap-Haitien
3. Duvallon
4. Liancourt
5. Mont-Louis
6. Moreau
7. Niel
8. Pinson
9. Port-au-Prince
10. St.-Marc

HONDURAS

1. La Ceiba
2. Puerto Cortés
3. San Pedro Sula
4. Taulabé
5. Tegucigalpa
6. Tela

INDIA

1. Ahmedabad
2. Aligarh
3. Allahabad
4. Bangalore
5. Baroda
6. Belgaum
7. Bombay
8. Calcutta
9. Delhi
10. Gwalior
11. Hyderabad
12. Ichalkaranji
13. Jalna
14. Kamarhatti
15. Kanpur
16. Kolhapur
17. Lucknow
18. Mysore
19. Nagpur
20. Nasik
21. Panchgani
22. Poona
23. Rampur
24. Secunderabad
25. Sholapur
26. Srinagar

INDONESIA

1. Djakarta

JAMAICA

1. Kingston

JAPAN

1. Tokyo

KENYA

1. Nairobi

LAOS

1. Vientiane

LIBERIA

1. Bomi Hills
2. Monrovia

LUXEMBOURG

1. Luxembourg Ville

MALAYA

1. Kuala Lumpur
2. Malacca
3. Penang
4. Seremban
5. Singapore

MARIANA ISLANDS

1. Guam

MAURITIUS

1. Beau Bassin/Rose Hill
2. Port Louis
3. Quatre Bornes
4. Vacoas

MENTAWAI ISLANDS

1. Simatalu (Saibi)
2. Simatalu (Hulu)
3. Sipaipadjet

MEXICO

1. Agualulco
2. Esquintla
3. Guadalajara
4. Guerrero
5. Mexico City
6. Monterrey
7. Ocotlán
8. Puebla San Rafael
9. San Miguel
10. Santiago
11. Tepic

NEW ZEALAND

1. Auckland
2. Devonport
3. Hamilton
4. Wellington

NICARAGUA

1. Managua

NORTHERN RHODESIA

1. Chibuluma
2. Chingola
3. Fisenge
4. Kitwe
5. Luanshya
6. Mukutuma

NORWAY

1. Oslo

NYASALAND

1. Blantyre

PÁKISTÁN

1. Abbottabad
2. Chittagong
3. Dacca
4. Hyderabad
5. Karachi
6. Lahore
7. Montgomery
8. Nawabshah
9. Rawalpindi
10. Sialkot
11. Sukkur
12. Tando Adam

PANAMA

1. Colón
2. Canal Zone, So. Dist.
3. David
4. Panama

PARAGUAY

1. Asunción

PERU

1. Arequipa
2. Cajamarca
3. Callao
4. Chiclayo
5. Huancayo
6. Lima
7. Pampa Cruz
8. Quillhuay

PHILIPPINE ISLANDS

1. Manila
2. Solano

SAMOA

1. Apia
2. Pago Pago

SARAWAK

1. Kanovit
2. Kuching

SEYCHELLES

1. Port Victoria

SOUTHERN RHODESIA

1. Salisbury

SÚDÁN

1. Khartoum North

SWITZERLAND

1. Basel
2. Bern
4. Geneva
4. Lausanne
5. Neuchâtel
6. Vevey
7. Zürich

TANGANYIKA

1. Dar-es-Salaam
2. Tanga

TONGA

1. Mu'a
2. Nuku'alofa

UGANDA

1. Aciisa
2. Akarukei
3. Awiri
4. Dusai
5. Kalapata
6. Kampala
7. Morukokume
8. Opot
9. Osopotoit
10. Tilling

UNITED STATES OF AMERICA

1. Albuquerque, New Mexico
2. Alhambra, California
3. Ann Arbor, Michigan
4. Atlanta, Georgia
5. Augusta, Georgia
6. Austin, Texas
7. Baltimore, Maryland
8. Berkeley, California
9. Beverly, Massachusetts
10. Beverly Hills, California
11. Binghamton, New York
12. Birmingham, Alabama
13. Boise, Idaho
14. Boston, Massachusetts
15. Brookfield, Wisconsin
16. Broward County, Florida
17. Buffalo, New York
18. Burbank, California
19. Cedar Rapids, Iowa
20. Chicago, Illinois
21. Cincinnati, Ohio
22. Cleveland, Ohio
23. Cleveland Heights, Ohio
24. Columbus, Ohio
25. Compton, California
26. Dallas, Texas
27. Davenport, Iowa
28. Dayton, Ohio
29. Decatur, Georgia
30. De Kalb County, Georgia
31. Denver, Colorado
32. Detroit, Michigan
33. District of Columbia
34. Eliot, Maine
35. Elmhurst, Illinois
36. Eugene, Oregon
37. Evanston, Illinois
38. Flagstaff, Arizona
39. Flint, Michigan
40. Fort Wayne, Indiana
41. Fresno, California
42. Glendale, California
43. Grand Rapids, Michigan
44. Greensboro, North Carolina
45. Greenville, South Carolina
46. Greenwich, Connecticut
47. Hamburg Township, New York
48. Helena, Montana
49. Honolulu, Hawaii
50. Houston, Texas
51. Indianapolis, Indiana
52. Jackson, Mississippi
53. Jamestown, New York
54. Jersey City, New Jersey
55. Kansas City, Missouri
56. Kenosha, Wisconsin
57. Kirkland, Washington
58. Las Vegas, Nevada
59. Lima, Ohio
60. Long Beach, California
61. Los Angeles, California
62. Madison, Wisconsin
63. Maui, Hawaii
64. Maywood, Illinois
65. Memphis, Tennessee
66. Miami, Florida

67. Milwaukee, Wisconsin
68. Minneapolis, Minnesota
69. Muskegon, Michigan
70. Nashville, Tennessee
71. New York, New York
72. North Dade County, Florida
73. North King County Commissioner's Distr., Washington
74. Oak Park, Illinois
75. Oakland, California
76. Palo Alto, California
77. Pasadena, California
78. Peoria, Illinois
79. Philadelphia, Pennsylvania
80. Phoenix, Arizona
81. Pittsburgh, Pennsylvania
82. Pomona, California
83. Portland, Oregon
84. Quincy, Illinois
85. Racine, Wisconsin
86. Reno, Nevada
87. Riverside, California
88. Rochester, New York
89. Sacramento, California
90. Salt Lake City, Utah
91. San Antonio, Texas
92. San Diego, California
93. San Francisco, California
94. San Jose, California
95. San Juan, Puerto Rico
96. Santa Monica, California
97. Seattle, Washington
98. South Bend, Indiana
99. Spokane, Washington
100. Springfield, Illinois
101. St. Louis, Missouri
102. St. Paul, Minnesota
103. Teaneck, New Jersey
104. Tucson, Arizona
105. Urbana, Illinois
106. Waterloo, Iowa
107. Wauwatosa, Wisconsin
108. West Chester, Pennsylvania
109. West Hollywood, California
110. Wilmette, Illinois
111. Wilmington, Delaware
112. Winnetka, Illinois

URUGUAY

1. Montevideo

VIETNAM

1. Saigon

VENEZUELA

1. Caracas
2. Sucre

YUKON

1. Whitehorse

L. PLACES IN WHICH BAHÁ'Í PUBLISHING TRUSTS HAVE BEEN FOUNDED

1. Buenos Aires, Argentina
2. Rio de Janeiro, Brazil
3. London, British Isles
4. Frankfurt, Germany
5. New Delhi, India
6. Ṭihrán, Persia
7. Kampala, Uganda
8. Wilmette, United States

M. BAHÁ'Í SCHOOLS AND INSTITUTES

Bolivia, Cochabamba National Training School for Indian Bahá'í Instructors
Ecuador, Lita Indian Institute
Gilbert & Ellice Islands, Abaiang Island, Tuarabu Primary School
Gilbert & Ellice Islands, Tabiteuea Island, Eita Primary School
Gilbert & Ellice Islands, Tabiteuea Island, Utiroa Primary School
Gilbert & Ellice Islands, Tabiteuea Island, Taku Primary School
Gilbert & Ellice Islands, Tababuea Island, Tababuea Primary School
Guatemala, Chichicastenango Indian Institute
Guatemala, Quezaltenango Indian Institute and Clinic
India, Panchgani Primary & Secondary School
India, Indore Teaching Institute for Training Bahá'í Instructors

Mentawai Islands, Taileleo Primary School
Mentawai Islands, Silak Oinan Hilir Primary School
Mentawai Islands, Silak Oinan Hulu Primary School
Mentawai Islands, Sirereiket Hulu Primary School
Mentawai Islands, Sirereiket Muggai Primary School
Mentawai Islands, Sirereiket Tenggah Primary School
Mentawai Islands, Sipaipadjet Hulu Primary School
Mentawai Islands, Saibi Hulu Primary School
Mentawai Islands, Sagulube Primary School
New Hebrides, Port Vila, Nur Primary and Secondary School
Swaziland, Primary School
Uganda, Tilling, Louis Gregory Bahá'í Memorial Primary School
Uganda, Dusai, Louis Gregory Bahá'í Memorial Primary School
Central Vietnam, Phuoc Long Primary School
Central Vietnam, Nha-be Primary School
Central Vietnam, Trung Giang Primary School

N. COUNTRIES, STATES, PROVINCES AND CITIES WHERE BAHÁ'Í MARRIAGE CERTIFICATES ARE RECOGNIZED

1. Alaska
2. Australia, South Australia
3. Brazil, Pôrto Alegre
4. Brazil, Rio Grande do Sul
5. Canada, Alberta
6. Canada, British Columbia
7. Canada, Manitoba
8. Canada, Ontario
9. Canada, Saskatchewan
10. Canada, Yukon
11. Eritrea
12. Ethiopia
13. Gilbert & Ellice Is., Tarawa
14. Haiti
15. Hawaii
16. India, Bombay State
17. Indonesia, Djakarta
18. 'Iráq
19. Israel
20. Kuwait
21. Liberia, Monrovia
22. New Zealand
23. Panama
24. Panama, Canal Zone, So. Dist.
25. San Marino
26. Southern Rhodesia, Salisbury
27. Spain
28. Súdán
29. Thailand, Bangkok
30. U.S.A., Alabama
31. U.S.A., Arizona
32. U.S.A., California
33. U.S.A., Colorado
34. U.S.A., Delaware
35. U.S.A., District of Columbia
36. U.S.A., Georgia
37. U.S.A., Idaho
38. U.S.A., Illinois
39. U.S.A., Indiana
40. U.S.A., Iowa
41. U.S.A., Louisiana
42. U.S.A., Maine
43. U.S.A., Maryland
44. U.S.A., Massachusetts
45. U.S.A., Michigan
46. U.S.A., Minnesota
47. U.S.A., Mississippi
48. U.S.A., Montana
49. U.S.A., Nevada
50. U.S.A., New Jersey
51. U.S.A., New Mexico
52. U.S.A., New York
53. U.S.A., Ohio
54. U.S.A., Oregon
55. U.S.A., Pennsylvania
56. U.S.A., South Carolina
57. U.S.A., Tennessee
58. U.S.A., Texas
59. U.S.A., Washington
60. U.S.A., Wisconsin
61. Vietnam

O. COUNTRIES, STATES, PROVINCES AND CITIES WHERE BAHÁ'Í HOLY DAYS ARE RECOGNIZED

1. Alaska, Anchorage
2. Alaska, Anchorage Recording District
3. Alaska, Fairbanks
4. Alaska, Juneau
5. Alaska, Matanuska Valley
6. Alaska, Tanana Valley
7. Australia, Brisbane, Queensland
8. Australia, Largs Bay
9. Australia, Port Adelaide
10. Australia, South Australia
11. Australia, Victoria State
12. British Isles
13. Canada, Ontario
14. Eritrea, Asmara
15. Ethiopia, Addis Ababa
16. Haiti
17. India, Ahmedabad
18. India, Sholapur
19. Israel
20. Japan
21. Kenya
22. Liberia, Monrovia
23. New Zealand
24. Panama
25. Panama, Canal Zone, Southern District
26. Samoa, Apia
27. Súdán, Khartoum
28. Sumatra, Sigli, Atjeh
29. Tanganyika
30. Uganda
31. Uganda Prisons
32. U.S.A., Arizona (1 District)
33. U.S.A., California (16 Districts)
34. U.S.A., Colorado (2 Districts)
35. U.S.A., Connecticut (1 District)
36. U.S.A., Delaware (1 District)
37. U.S.A., District of Columbia
38. U.S.A., Florida (3 Districts)
39. U.S.A., Illinois (10 Districts)
40. U.S.A., Indiana (3 Districts)
41. U.S.A., Iowa (2 Districts)
42. U.S.A., Louisiana
43. U.S.A., Maryland (2 Districts)
44. U.S.A., Massachusetts (2 Districts)
45. U.S.A., Michigan (6 Districts)
46. U.S.A., Minnesota (1 District)
47. U.S.A., Missouri (1 District)
48. U.S.A., Montana (1 District)
49. U.S.A., Nevada (1 District)
50. U.S.A., New Jersey (5 Districts)
51. U.S.A., New York (1 District)
52. U.S.A., North Dakota (1 District)
53. U.S.A., Ohio (5 Districts)
54. U.S.A., Oregon (1 District)
55. U.S.A., Rhode Island
56. U.S.A., South Dakota (1 District)
57. U.S.A., Tennessee (1 District)
58. U.S.A., Texas (3 Districts)
59. U.S.A., Utah (1 District)
60. U.S.A., Washington (3 Districts)
61. U.S.A., Wisconsin (6 Districts)

PART TWO

I

THE WORLD ORDER OF BAHÁ'U'LLÁH

1. PRESENT-DAY ADMINISTRATION OF THE BAHÁ'Í FAITH

THE FORMATION OF AN ORGANIC RELIGIOUS COMMUNITY

By HORACE HOLLEY

IN accepting the message of Bahá'u'lláh, every Bahá'í has opened his mind and heart to the dominion of certain fundamental truths. These truths he recognizes as divine in origin, beyond human capacity to produce. In the realm of spirit he attests that these truths are revealed evidences of a higher reality than man. They are to the soul what natural law is to physical body of animal or plant. Therefore the believer today, as in the Dispensation of Christ or Moses, enters into the condition of faith as a status of relationship to God and not of satisfaction to his own limited human and personal will or awareness. His faith exists as his participation in a heavenly world. It is the essence of his responsibility and not a temporary compromise effected between his conscience or reason and the meaning of truth, society, virtue, or life.

The Bahá'í accepts a quality of existence, a level of being which has been created above the control of his own active power. Because on that plane the truth exists that mankind is one, part of his acceptance of the message of Bahá'u'lláh is capacity to see that truth as existing, as a heavenly reality to be confirmed on earth. Because likewise on that higher level the inmost being of Moses, Christ, Muḥammad, the Báb, and Bahá'u'lláh is one being, part of the believer's acceptance of the Bahá'í message is capacity to realize the eternal continuance of that oneness, so that thereafter never will he again think of those holy and majestic Prophets according to the separateness of their bodies, their countries and their times.

The Bahá'í, moreover, recognizes that the realm of truth is inexhaustible, the creator of truth God Himself. Hence the Bahá'í can identify truth as the eternal flow of life itself in a channel that deepens and broadens as man's capacity for truth enlarges from age to age. For him, that definition of truth which regards truth as tiny fragments of experience, to be taken up and laid down, as a shopper handling gems on a counter, to buy if one gem happens to please or seems becoming—such a definition measures man's own knowledge, or interest, or loyalty, but truth is a living unity which no man can condition. It is the sun in the heavens of spiritual reality, while self-will denies its dominion because self-will is the shadow of a cloud.

There are times for the revelation of a larger area of the indivisible truth to mankind. The Manifestation of God signalizes the times and He is the revelation. When He appears on earth He moves and speaks with the power of all truth, known and unknown, revealed in the past, revealed in Him, or to be revealed in the future. That realm of heavenly reality is



Seventh National Convention of the Bahá'ís of Central and East Africa, Mbale, Uganda, April 1962, attended by Hand of the Cause Músá Banání.

brought again in its power and universality to knock at the closed door of human experience, a divine guest whose entrance will bless the household eternally, or a divine punishment when debarred and forbidden and condemned.

Bahá'u'lláh reveals that area of divine truth which underlies all human association. He enlarges man's capacity to receive truth in the realm of experience where all men have condemned themselves to social chaos by ignorance of truth and readiness to substitute the implacable will of races, classes, nations and creeds for the pure spiritual radiance beneficently shining for all. Spiritual reality today has become the principle of human unity, the law for the nations, the devotion to mankind on which the future civilization can alone repose. As long as men cling to truth as definition, past experience, aspects of self-will, so long must this dire period of chaos continue when the separate fragments of humanity employ life not to unite but to struggle and destroy.

In the world of time, Bahá'u'lláh has created capacity for union and world civilization. His Dispensation is historically new and unique. In the spiritual world it is nothing else than the ancient and timeless reality of Moses, Jesus and Muḥammad disclosed to the race in a stage of added growth and development so that men can take a larger measure of that which always existed.

Like the man of faith in former ages, the Bahá'í has been given sacred truths to cherish in his heart as lamps for darkness and medicines for healing, convictions of immortality and evidences of divine love. But in addition to these gifts, the Bahá'í has that bestowal which only the Promised One of all ages could bring: nearness to a process of creation which opens a door of entrance into a world of purified and regenerated human relations. The final element in his recognition of the message of Bahá'u'lláh is that Bahá'u'lláh came to found a civilization of unity, progress and peace.

"O Children of Men! Know ye not why We created you all from the same dust? That no one should exalt himself over the other. Ponder at all times how ye were created. Since We have created you all from one same substance it is incumbent on you to be even as one soul, to walk with the same feet, eat with the same mouth and dwell in the same land, that from your inmost being, by your deeds and actions, the signs of oneness and the essence of detachment may be made manifest. Such is My counsel to you, O concourse of light! Heed ye this counsel that ye may obtain the fruit of holiness from the tree of wondrous glory."

Thus He describes the law of survival revealed for the world today, mystical only in that He addressed these particular words to our deepest inner understanding. Their import is not confined to any subjective realm. The motive and the realization He invokes has become the whole truth of sociology in this era.

Or, as we find its expression in another passage: "All men have been created to carry forward an ever-advancing civilization." And the truth reappears in still another form: "How vast is the tabernacle of the Cause of God! It hath overshadowed all the peoples and kindreds of the earth, and will, erelong, gather together the whole of mankind beneath its shelter."

The encompassing reach of the Cause of God in each cycle means the particular aspect of experience for which men are held responsible. Not until our day could there be the creation of the principle of moral cause and effect in terms of mankind itself, in terms of the unifiable world.

The mission of 'Abdu'l-Bahá, following Bahá'u'lláh's ascension in 1892, was to raise up a community of believers through whom collectively He might demonstrate the operation of the law of unity. 'Abdu'l-Bahá's mission became fulfilled historically in the experience of the Bahá'ís of North America. In them He developed the administrative order, the organic society, which exemplifies the pattern of justice and order Bahá'u'lláh had creatively ordained. By His wisdom, His tenderness, His justice and His complete consecration to Bahá'u'lláh, 'Abdu'l-Bahá conveyed to this body of Bahá'ís a sense of partnership in the process of divine creation: that it is for men to re-create, as civilization, a human and earthly replica of the heavenly order existing in the divine will.

The Bahá'í administrative order has been described by the Guardian of the Faith as the pattern of the world order to be gradually attained as the Faith spreads throughout all



National Convention of the Bahá'ís of North East Africa, Cairo, Egypt, April 1958, attended by Hand of the Cause Ṭarázu'lláh Samandarí.

countries. Its authority is Bahá'u'lláh, its sources the teachings He revealed in writing, with the interpretation and amplification made by 'Abdu'l-Bahá.

The first conveyance of authority by Bahá'u'lláh was to His eldest son. By this conveyance the integrity of the teachings was safeguarded, and the power of action implicit in all true faith directed into channels of unity for the development of the Cause in its universal aspects. No prior Dispensation has ever raised up an instrument like 'Abdu'l-Bahá through whom the spirit and purpose of the Founder could continue to flow out in its wholeness and purity until His purpose had been achieved. The faith of the Bahá'í thus remains untainted by those elements of self-will which in previous ages have translated revealed truth into creeds, rites and institutions of human origin and limited aim. Those who enter the Bahá'í community subdue themselves and their personal interests to its sovereign standard, for they are unable to alter the Cause of Bahá'u'lláh and exploit its teachings or its community for their own advantage.

'Abdu'l-Bahá's life exemplified the working of the one spirit and the one truth sustaining the body of believers throughout the world. He was the light connecting the sun of truth with the earth, the radiance enabling all Bahá'ís to realize that truth penetrates human affairs, illumines human problems, transcends conventional barriers, changes the climate of life from cold to warm. He infused Himself so completely into the hearts of the Bahá'ís that they associated the administrative institutions of the Faith with His trusted and cherished methods of service, so that the contact between their society and their religion has remained continuous and unimpaired.

The second conveyance of authority made by Bahá'u'lláh was to the institution He termed "House of Justice":—"The Lord hath ordained that in every city a House of Justice be established wherein shall gather counsellors to the number of Bahá [i.e., nine] . . . It behooveth them to be the trusted ones of the Merciful among men and to regard themselves as the guardians appointed of God for all that dwell on earth. It is incumbent upon them to take counsel together and to have regard for the interests of the servants of



Fifth National Convention of the Bahá'ís of North West Africa, Victoria, British Cameroons, April 1960.

God, for His sake, even as they regard their own interests, and to choose that which is meet and seemly. . . ." "Those souls who arise to serve the Cause sincerely to please God will be inspired by the divine, invisible inspirations. It is incumbent upon all [i.e., all believers] to obey. . . . Administrative affairs are all in charge of the House of Justice; but acts of worship must be observed according as they are revealed in the Book."

The House of Justice is limited in its legislative capacity to matters not covered by the teachings of Bahá'u'lláh Himself:—"It is incumbent upon the Trustees of the House of Justice to take counsel together regarding such laws as have not been expressly revealed in the Book." A high aim is defined for this central administrative organ of the Faith:—"The men of the House of Justice of God must, night and day, gaze toward that which hath been revealed from the horizon of the Supreme Pen for the training of the servants, for the upbuilding of countries, for the protection of men and for the preservation of human honor."

In creating this institution for His community, Bahá'u'lláh made it clear that His Dispensation rests upon continuity of divine purpose, and associates human beings directly with the operation of His law. The House of Justice, an elective body, transforms society into an organism reflecting spiritual life. By the just direction of affairs this Faith replaces the institution of the professional clergy developed in all previous Dispensations.

By 1921, when 'Abdu'l-Bahá laid down His earthly mission, the American Bahá'í community had been extended to scores of cities and acquired power to undertake tasks of considerable magnitude, but the administrative order remained incomplete. His Will and Testament inaugurated a new era in the Faith, a further conveyance of authority and a clear exposition of the nature of the elective institutions which the Bahá'ís were called upon to form. In Shoghi Effendi, His grandson, 'Abdu'l-Bahá established the function of Guardianship with sole power to interpret the teachings and with authority to carry out the provisions of the Will.

From the Will these excerpts are cited:

"After the passing away of this wronged one, it is incumbent upon . . . the loved ones of the Abhá Beauty [i.e., Bahá'u'lláh]



Sixth National Convention of the Bahá'ís of South and West Africa, Salisbury, Southern Rhodesia, April 1961.

to turn unto Shoghi Effendi—the youthful branch branched from the two hallowed and sacred Lote-Trees [i.e., descended from both the Báb and Bahá'u'lláh] ... as he is the sign of God, the chosen branch, the guardian of the Cause of God ... unto whom ... His loved ones must turn. He is the expounder of the words of God and after him will succeed the first-born of his lineal descendants.

"The sacred and youthful branch, the guardian of the Cause of God, as well as the Universal House of Justice, to be universally elected and established, are both under the care and protection of the Abhá Beauty. ... Whatsoever they decide is of God. ... The mighty stronghold shall remain impregnable and safe through obedience to him who is the guardian of the Cause of God. ... No doubt every vainglorious one that purposeth dissension and discord will not openly declare his evil purposes, nay rather, even as impure gold would he seize upon divers measures and various pretexts that he may separate the gathering of the people of Bahá."

"Wherefore, O my loving friends! Consort with all the peoples, kindreds and religions of the world with the utmost truthfulness, uprightness, faithfulness, kindliness, good-will and friendliness; that all the world of being may be filled with the holy ecstasy of the grace of Bahá. ..."

"O ye beloved of the Lord! Strive with all your heart to shield the Cause of God from the onslaught of the insincere, for souls such as these cause the straight to become crooked and all benevolent efforts to produce contrary results. ... To none is given the right to put forth his own opinion or express his particular convictions. All must seek guidance and turn unto the Center of the Cause and the House of Justice. ..."

In each local civil community, whether city, township or county, the Bahá'ís annually elect nine members to their Local Spiritual Assembly. In America the Bahá'ís of each State join in election of delegates by proportionate representation and these delegates, to the full number of one hundred and seventy-one, constitute the Annual Convention which elects the members of the National Spiritual Assembly. These national bodies, in turn, will join in the election of the International House of Justice, when the world Bahá'í community is sufficiently developed.[1]

The inter-relationship of all these administrative bodies provides the world spirit of the Faith with the agencies required for the maintenance of a constitutional society balancing the rights of the individual with the paramount principle of unity preserving the whole structure of the Cause. The Bahá'í as an individual accepts guidance for his conduct and doctrinal beliefs, for not otherwise can he contribute his share to the general unity which is God's supreme blessing to the world today. This general unity is the believer's moral environment, his social universe, his psychic health and his goal of effort transcending any personal aim. In the Bahá'í order, the individual is the musical note, but the teachings revealed by Bahá'u'lláh are the symphony in which the note finds its real fulfillment; the person attains value by recognizing that truth transcends his capacity and includes him in a relationship which 'Abdu'l-Bahá said endowed the part with the quality of the whole. To receive, we give. In comparison to this divine creation, the traditional claims of individual conscience, of personal judgment, of private freedom, seem nothing more than empty assertions advanced in opposition to the divine will. It cannot be sufficiently emphasized that the Bahá'í's relationship to this new spiritual society is an expression of faith, and faith alone raises personality out of the pit of self-will and moral isolation into which so much of the world has fallen.

There can be no organic society, in fact, without social truth and social law embracing the individual members and evoking a loyalty both voluntary and complete. The political and economic groups which the individual enters with reservations are not true societies but temporary combinations of restless personalities, met in a truce which can not endure. Bahá'u'lláh has for ever solved the artificial dilemma which confuses and betrays the ardent upholder of individual freedom by His categorical statement that human freedom consists in obedience to God's law. The freedom revolving around self-will He declares "must, in the end, lead to sedition, whose flames none can quench. ... Know ye that the embodiment of liberty and its symbol is the animal. ... True liberty consists in

[1] Elected April 21, 1963



Sixth National Convention of the Bahá'ís of Alaska, Anchorage, April 1962.

man's submission unto My commandments, little as ye know it."

The Guardian, applying the terms of the Will and Testament to an evolving order, has given the present generation of Bahá'ís a thorough understanding of Bahá'í institutions and administrative principles. Rising to its vastly increased responsibility resulting from the loss of the beloved Master, 'Abdu'l-Bahá, the Bahá'í community itself has intensified its efforts until in America alone the number of believers has been more than quadrupled since 1921.[1] It has been their destiny to perfect the local and national Bahá'í institutions as models for the believers in other lands. Within the scope of a single lifetime, the American Bahá'í community has developed from a small local group to a national unit of a world society, passing through the successive stages by which a civilization achieves its pristine pattern and severs itself from the anarchy and confusion of the past.

In Shoghi Effendi's letters addressed to this Bahá'í community, we have the statement of the form of the administrative order, its function and purpose, its scope and activity, as well as its significance, which unites the thoughts and inspires the actions of all believers today.

From these letters are selected a number of passages presenting fundamental aspects of the world order initiated by Bahá'u'lláh.

1. On its nature and scope —

"I cannot refrain from appealing to them who stand identified with the Faith to disregard the prevailing notions and the fleeting fashions of the day, and to realize as never before that the exploded theories and the tottering institutions of present-day civilization must needs appear in sharp contrast with those God-given institutions which are destined to arise upon their ruin. . . .

"For Bahá'u'lláh . . . has not only imbued mankind with a new and regenerating Spirit. He has not merely enunciated certain universal principles, or propounded a particular philosophy, however potent, sound and universal these may be. In addition to these He, as well as 'Abdu'l-Bahá after Him, has, unlike the Dispensations of the past, clearly and specifically laid down a set of Laws, established definite institutions, and provided for the essentials of a Divine Economy. These are destined to be a pattern for future society, a supreme instrument for the establishment of the Most Great Peace, and the one agency for the unification of the world, and the proclamation of the reign of righteousness and justice upon the earth. . . .

"Unlike the Dispensation of Christ, unlike the Dispensation of Muḥammad, unlike all the Dispensations of the past, the apostles of Bahá'u'lláh in every land, wherever they labor and toil, have before them in clear, in unequivocal and emphatic language, all the laws, the regulations, the principles, the institutions, the guidance, they require for the prosecution and consummation of their task. . . . Therein lies the distinguishing feature of the Bahá'í Revelation. Therein lies the strength of the unity of the Faith, of the validity of a Revelation that claims not to destroy or belittle previous Revelations, but to connect, unify, and fulfill them. . . .

"Feeble though our Faith may now appear in the eyes of men, who either denounce it as an offshoot of Islám, or contemptuously ignore it as one more of those obscure sects that abound in the West, this priceless gem of Divine Revelation, now still in its embryonic state, shall evolve within the shell of His law, and shall forge ahead, undivided and unimpaired, till it embraces the whole of mankind. Only those who have already recognized the supreme station of Bahá'u'lláh, only those whose hearts have been touched by His love, and have become familiar with the potency of His spirit, can adequately appreciate the value of this Divine Economy—His inestimable gift to mankind. . . .

"This Administrative Order . . . will, as its component parts, its organic institutions, begin to function with efficiency and vigor, assert its claim and demonstrate its capacity to be regarded not only as the nucleus but the very pattern of the New World Order destined to embrace in the fullness of time the whole of mankind. . . .

"Alone of all the Revelations gone before it this Faith has . . . succeeded in raising a structure which the bewildered followers of bankrupt and broken creeds might well approach and critically examine, and seek, ere it is too late, the invulnerable security of its world-embracing shelter. . . .

"To what else if not to the power and

[1] As of 1954.



Second National Convention of the Bahá'ís of Argentina, Buenos Aires, April 1962.

majesty which this Administrative Order—the rudiments of the future all-enfolding Bahá'í Commonwealth—is destined to manifest, can these utterances of Bahá'u'lláh allude: *'The world's equilibrium hath been upset through the vibrating influence of this most great, this new World Order. Mankind's ordered life hath been revolutionized through the agency of this unique, this wondrous System—the like of which mortal eyes have never witnessed. . . .'* "

2. On its local and national institutions:—

"A perusal of some of the words of Bahá'u'lláh and 'Abdu'l-Bahá on the duties and functions of the Spiritual Assemblies in every land (later to be designated as the local Houses of Justice), emphatically reveals the sacredness of their nature, the wide scope of their activity, and the grave responsibility which rests upon them.

"Addressing the members of the Spiritual Assembly in Chicago, the Master reveals the following:—'Whenever ye enter the council-chamber, recite this prayer with a heart throbbing with the love of God and a tongue purified from all but His remembrance, that the All-powerful may graciously aid you to achieve supreme victory:—"O God, my God! We are servants of Thine that have turned with devotion to Thy Holy Face, that have detached ourselves from all beside Thee in this glorious Day. We have gathered in this Spiritual Assembly, united in our views and thoughts, with our purposes harmonized to exalt Thy Word amidst mankind. O Lord, our God! Make us the signs of Thy Divine Guidance, the Standards of Thy exalted Faith amongst men, servants to Thy mighty Covenant, O Thou our Lord Most High, manifestations of Thy Divine Unity in Thine Abhá Kingdom, and resplendent stars shining upon all regions. Lord! Aid us to become seas surging with the billows of Thy wondrous Grace, streams flowing from Thy all-glorious Heights, goodly fruits upon the Tree of Thy heavenly Cause, trees waving through the breezes of Thy Bounty in Thy celestial Vineyard. O God! Make our souls dependent upon the Verses of Thy Divine Unity, our hearts cheered with the outpourings of Thy Grace, that we may unite even as the waves of one sea and become merged together as the rays of Thine effulgent Light; that our thoughts, our views, our feelings may become as one reality, manifesting the spirit of union throughout the world. Thou art the Gracious, the Bountiful, the Bestower, the Almighty, the Merciful, the Compassionate."'

"In the Most Holy Book is revealed:—'The Lord hath ordained that in every city a House of Justice be established wherein shall gather counsellors to the number of Bahá, and should it exceed this number it does not matter. It behooveth them to be the trusted ones of the Merciful among men and to regard themselves as the guardians appointed of God for all that dwell on earth. It is incumbent upon them to take counsel together and to have regard for the interests of the servants of God, for His sake, even as they regard their own interests, and to



First National Convention of the Bahá'ís of Bolivia, La Paz, April 1961, attended by Hand of the Cause Raḥmatu'lláh Muhájir.

choose that which is meet and seemly. Thus hath the Lord your God commanded you. Beware lest ye put away that which is clearly revealed in His Tablet. Fear God, O ye that perceive.'

"Furthermore, 'Abdu'l-Bahá reveals the following:—'It is incumbent upon every one not to take any step without consulting the Spiritual Assembly, and they must assuredly obey with heart and soul its bidding and be submissive unto it, that things may be properly ordered and well arranged. Otherwise every person will act independently and after his own judgment, will follow his own desire, and do harm to the Cause.'

" 'The prime requisites for them that take counsel together are purity of motive, radiance of spirit, detachment from all else save God, attraction to His Divine Fragrances, humility and lowliness amongst His loved ones, patience and long-suffering in difficulties and servitude to His exalted Threshold. Should they be graciously aided to acquire these attributes, victory from the unseen Kingdom of Bahá shall be vouchsafed to them. In this day, Assemblies of consultation are of the greatest importance and a vital necessity. Obedience unto them is essential and obligatory. The members thereof must take counsel together in such wise that no occasion for ill-feeling or discord may arise. This can be attained when every member expresseth with absolute freedom his own opinion and setteth forth his argument. Should any one oppose, he must on no account feel hurt for not until matters are fully discussed can the right way be revealed. The shining spark of truth cometh forth only after the clash of differing opinions. If after discussion, a decision be carried unanimously, well and good; but if, the Lord forbid, differences of opinion should arise, a majority of voices must prevail.'

"Enumerating the obligations incumbent upon the members of consulting councils, the Beloved reveals the following:—'The first condition is absolute love and harmony amongst the members of the Assembly. They must be wholly free from estrangement and must manifest in themselves the Unity of God, for they are the waves of one sea, the drops



Second National Convention of the Bahá'ís of Brazil, Rio de Janeiro, April 1962.

of one river, the stars of one heaven, the rays of one sun, the trees of one orchard, the flowers of one garden. Should harmony of thought and absolute unity be non-existent, that gathering shall be dispersed and that Assembly be brought to naught. The second condition:— They must when coming together turn their faces to the Kingdom on high and ask aid from the Realm of Glory. They must then proceed with the utmost devotion, courtesy, dignity, care and moderation to express their views. They must in every matter search out the truth and not insist upon their own opinion, for stubbornness and persistence in one's views will lead ultimately to discord and wrangling and the truth will remain hidden. The honored members must with all freedom express their own thoughts, and it is in no wise permissible for one to belittle the thought of another, nay, he must with moderation set forth the truth, and should differences of opinion arise a majority of voices must prevail, and all must obey and submit to the majority. It is again not permitted that any one of the honored members object to or censure, whether in or out of the meeting, any decision arrived at previously, though that decision be not right, for such criticism would prevent any decision from being enforced. In short, whatsoever thing is arranged in harmony and with love and purity of motive, its result is light, and should the least trace of estrangement prevail the result shall be darkness upon darkness. . . . If this be so regarded, that Assembly shall be of God, but otherwise it shall lead to coolness and alienation that proceed from the Evil One. Discussions must all be confined to spiritual matters that pertain to the training of souls, the instruction of children, the relief of the poor, the help of the feeble throughout all classes in the world, kindness to all peoples, the diffusion of the fragrances of God and the exaltation of His Holy Word. Should they endeavor to fulfill these conditions the Grace of the Holy Spirit shall be vouchsafed unto them, and that Assembly shall become the center of the Divine blessings, the hosts of Divine confirmation shall come to their aid, and they shall day by day receive a new effusion of Spirit.'

"So great is the importance and so supreme is the authority of these Assemblies that once 'Abdu'l-Bahá after having Himself and in His own handwriting corrected the translation made into Arabic of the Ishráqát (the Splendors) by Sheikh Faraj, a Kurdish friend from Cairo, directed him in a Tablet to submit the above-named translation to the Spiritual Assembly of Cairo, that he may seek from them before publication their approval and consent. These are His very words in that Tablet:—'His honor, Sheikh Faraju'lláh, has here rendered into Arabic with greatest care the Ishráqát and yet I have told him that he must submit his version to the Spiritual Assembly of Egypt, and I have conditioned its publication upon the approval of the above-named Assembly. This is so that things may be arranged in an orderly manner, for should it not be so any one may translate a certain Tablet and print and circulate it on his own account. Even a non-believer might undertake such work, and thus cause confusion and disorder. If it be conditioned, however, upon the approval of the Spiritual Assembly, a translation prepared, printed and circulated by a non-believer will have no recognition whatever.'

"This is indeed a clear indication of the Master's express desire that nothing whatever should be given to the public by any individual among the friends, unless fully considered and approved by the Spiritual Assembly in his locality; and if this (as is undoubtedly the case) is a matter that pertains to the general interest of the Cause in that land, then it is incumbent upon the Spiritual Assembly to submit it to the consideration and approval of the national body representing all the various Local Assemblies. Not only with regard to publication, but all matters without any exception whatsoever, regarding the interests of the Cause in that locality, individually or collectively, should be referred exclusively to the Spiritual Assembly in that locality, which shall decide upon it, unless it be a matter of national interest, in which case it shall be referred to the national body. With this national body also will rest the decision whether a given question is of local or national interest. (By national affairs is not meant matters that are political in their character, for the friends of God the world over are strictly forbidden to meddle with political affairs in any way whatever, but rather things that affect the spiritual activities of the body of the friends in that land.)



Thirteenth National Convention of the Bahá'ís of Canada, Toronto, Ontario, April 1960, attended by Hands of the Cause Amatu'l-Bahá Rúḥíyyih Khánum and John A. Robarts.

"Full harmony, however, as well as co-operation among the various Local Assemblies and the members themselves, and particularly between each Assembly and the national body, is of the utmost importance, for upon it depends the unity of the Cause of God, the solidarity of the friends, the full, speedy and efficient working of the spiritual activities of His loved ones.

"Large issues in such spiritual activities that affect the Cause in general in that land, such as the management of the *Star of the West* and any periodical which the National Body may decide to be a Bahá'í organ, the matter of publication, of reprinting Bahá'í literature and its distribution among the various Assemblies, the means whereby the teaching campaign may be stimulated and maintained, the work of the Mashriqu'l-Adhkár, the racial question in relation to the Cause, the matter of receiving Orientals and association with them, the care and maintenance of the precious film exhibiting a phase of the Master's sojourn in the United States of America as well as the original matrix and the records of His voice, and various other national spiritual activities, far from being under the exclusive jurisdiction of any Local Assembly or group of friends, must each be minutely and fully directed by a special board, elected by the National Body, constituted as a committee thereof, responsible to it and upon which the National Body shall exercise constant and general supervision. . . .

"Regarding the establishment of 'National Assemblies,' it is of vital importance that in every country, where the conditions are favorable and the number of the friends has grown and reached a considerable size, such as America, Great Britain and Germany, a 'National Spiritual Assembly' be immediately established, representative of the friends throughout that country.

"Its immediate purpose is to stimulate, unify and co-ordinate by frequent personal consultations, the manifold activities of the friends as well as the Local Assemblies; and by keeping in close and constant touch with the Holy Land, initiate measures, and direct in general the affairs of the Cause in that country.

"It serves also another purpose, no less essential than the first, as in the course of time it shall evolve into the National House of Justice (referred to in 'Abdu'l-Bahá's *Will* as the 'secondary House of Justice'), which according to the explicit text of the Testament will have, in conjunction with the other National Assemblies throughout the Bahá'í world, to elect directly the members of the International House of Justice, that Supreme Council that will guide, organize and unify the affairs of the Movement throughout the world.

"It is expressly recorded in 'Abdu'l-Bahá's Writings that these National Assemblies must be indirectly elected by the friends; that is, the friends in every country must elect a certain number of delegates, who in their turn will elect from among all the friends in that country the members of the National Spiritual Assembly. In such countries, therefore, as America, Great Britain and Germany, a fixed number of secondary electors must first be decided upon. . . . The friends then in every locality where the number of adult declared believers exceeds nine must directly elect its quota of secondary electors assigned to it in direct proportion to its numerical strength. These secondary electors will then, either through correspondence, or preferably by gathering together, and first deliberating upon the affairs of the Cause throughout their country (as the delegates to the Convention), elect from among all the friends in that country nine who will be the members of the National Spiritual Assembly.

"This National Spiritual Assembly, which, pending the establishment of the Universal House of Justice, will have to be re-elected once a year, obviously assumes grave responsibilities, for it has to exercise full authority over all the Local Assemblies in its province, and will have to direct the activities of the friends, guard vigilantly the Cause of God, and control and supervise the affairs of the Movement in general.

"Vital issues, affecting the interests of the Cause in that country such as the matter of translation and publication, the Mashriqu'l-Adhkár, the Teaching Work, and other similar matters that stand distinct from strictly local affairs, must be under the full jurisdiction of the National Assembly.

"It will have to refer each of these questions, even as the Local Assemblies, to a special Committee, to be elected by the members of



First National Convention of the Bahá'ís of Chile, Santiago, April 1961, attended by Hand of the Cause Hermann Grossmann.

the National Spiritual Assembly, from among all the friends in that country, which will bear to it the same relation as the local committees bear to their respective Local Assemblies.

"With it, too, rests the decision whether a certain point at issue is strictly local in its nature, and should be reserved for the consideration and decision of the Local Assembly, or whether it should fall under its own province and be regarded as a matter which ought to receive its special attention. The National Spiritual Assembly will also decide upon such matters which in its opinion should be referred to the Holy Land for consultation and decision.

"With these Assemblies, local as well as national, harmoniously, vigorously, and efficiently functioning throughout the Bahá'í world, the only means for the establishment of the Supreme House of Justice will have been secured. And when this Supreme Body will have been properly established, it will have to consider afresh the whole situation, and lay down the principle which shall direct, so long as it deems advisable, the affairs of the Cause. . . .

"The need for the centralization of authority in the National Spiritual Assembly, and the concentration of power in the various Local Assemblies, is made manifest when we reflect that the Cause of Bahá'u'lláh is still in its age of tender growth and in a stage of transition; when we remember that the full implications and the exact significance of the Master's world-wide instructions, as laid down in His Will, are as yet not fully grasped, and the whole Movement has not sufficiently crystallized in the eyes of the world.

"It is our primary task to keep the most vigilant eye on the manner and character of its growth, to combat effectively the forces of separation and of sectarian tendencies, lest the Spirit of the Cause be obscured, its unity be threatened, its Teachings suffer corruption; lest extreme orthodoxy on one hand, and irresponsible freedom on the other, cause it to deviate from that Straight Path which alone can lead it to success. . . .

"Hitherto the National Convention has been primarily called together for the consideration of the various circumstances attending the election of the National Spiritual



Second National Convention of the Bahá'ís of Colombia, Bogota, April 1962.

Assembly. I feel, however, that in view of the expansion and the growing importance of the administrative sphere of the Cause, the general sentiments and tendencies prevailing among the friends, and the signs of increasing interdependence among the National Spiritual Assemblies throughout the world, the assembled accredited representatives of the American believers should exercise not only the vital and responsible right of electing the National Assembly, but should also fulfill the functions of an enlightened, consultative and co-operative body that will enrich the experience, enhance the prestige, support the authority, and assist the deliberations of the National Spiritual Assembly. It is my firm conviction that it is the bounden duty, in the interest of the Cause we all love and serve, of the members of the incoming National Assembly, once elected by the delegates at Convention time, to seek and have the utmost regard, individually as well as collectively, for the advice, the considered opinion and the true sentiments of the assembled delegates. Banishing every vestige of secrecy, of undue reticence, of dictatorial aloofness, from their midst, they should radiantly and abundantly unfold to the eyes of the delegates, by whom they are elected, their plans, their hopes, and their cares. They should familiarize the delegates with the various matters that will have to be considered in the current year, and calmly and conscientiously study and weigh the opinions and judgments of the delegates. The newly elected National Assembly, during the few days when the Convention is in session and after the dispersal of the delegates, should seek ways and means to cultivate understanding, facilitate and maintain the exchange of views, deepen confidence, and vindicate by every tangible evidence their one desire to serve and advance the common weal. Not infrequently, nay oftentimes, the most lowly, untutored and inexperienced among the friends will, by the sheer inspiring force of selfless and ardent devotion, contribute a distinct and memorable share to a highly involved discussion in any given Assembly. Great must be the regard paid by those whom the delegates call upon to serve in high position to this all-important though inconspicuous manifestation of the revealing



First National Convention of the Bahá'ís of Costa Rica, San José, April 1961, attended by Hand of the Cause Dhikru'lláh Khádem.

power of sincere and earnest devotion.

"The National Spiritual Assembly, however, in view of the unavoidable limitations imposed upon the convening of frequent and long-standing sessions of the Convention, will have to retain in its hands the final decision on all matters that affect the interests of the Cause in America, such as the right to decide whether any Local Assembly is functioning in accordance with the principles laid down for the conduct and advancement of the Cause. It is my earnest prayer that they will utilize their highly responsible position, not only for the wise and efficient conduct of the affairs of the Cause, but also for the extension and deepening of the spirit of cordiality and wholehearted and mutual support in their cooperation with the body of their co-workers throughout the land. The seating of delegates to the Convention, i.e., the right to decide upon the validity of the credentials of the delegates at a given Convention, is vested in the outgoing National Assembly, and the right to decide who has the voting privilege is also ultimately placed in the hands of the National Spiritual Assembly, either when a Local Spiritual Assembly is being for tne first time formed in a given locality, or when differences arise between a new applicant and an already established Local Assembly. While the Convention is in session and the accredited delegates have already elected from among the believers throughout the country the members of the National Spiritual Assembly for the current year, it is of infinite value and a supreme necessity that as far as possible all matters requiring immediate decision should be fully and publicly considered, and an endeavor be made to obtain after mature deliberation, unanimity in vital decisions. Indeed, it has ever been the cherished desire of our Master, 'Abdu'l-Bahá, that the friends in their councils, local as well as national, should by their candor, their honesty of purpose, their singleness of mind, and the thoroughness of their discussions, achieve unanimity in all things. Should this in certain cases prove impracticable the verdict of the majority should prevail, to which decision the minority



National Convention of the Bahá'ís of Cuba, Havana, April 1962.

must under all circumstances, gladly, spontaneously and continually, submit.

"Nothing short of the all-encompassing, all-pervading power of His Guidance and Love can enable this newly-enfolded order to gather strength and flourish amid the storm and stress of a turbulent age, and in the fullness of time vindicate its high claim to be universally recognized as the one Haven of abiding felicity and peace."

3. On its international institutions:—

"It should be stated, at the very outset, in clear and unambiguous language, that these twin institutions of the Administrative Order of Bahá'u'lláh should be regarded as divine in origin, essential in their functions and complementary in their aim and purpose. Their common, their fundamental object is to insure the continuity of that divinely-appointed authority which flows from the Source of our Faith, to safeguard the unity of its followers and to maintain the integrity and flexibility of its teachings. Acting in conjunction with each other these two inseparable institutions administer its affairs, coordinate its activities, promote its interests, execute its laws and defend its subsidiary institutions. Severally, each operates within a clearly defined sphere of jurisdiction; each is equipped with its own attendant institutions—instruments designed for the effective discharge of its particular responsibilities and duties. Each exercises, within the limitations imposed upon it, its powers, its authority, its rights and prerogatives. These are neither contradictory, nor detract in the slightest degree from the position which each of these institutions occupies. Far from being incompatible or mutually destructive, they supplement each other's authority and functions, and are permanently and fundamentally united in their aims.

" 'It is incumbent upon the members of the House of Justice,' Bahá'u'lláh, on the other hand, declares in the Eighth Leaf of the Exalted Paradise, 'to take counsel together regarding those things which have not outwardly been revealed in the Book, and to enforce that which is agreeable to them. God will verily inspire them with whatsoever



National Convention of the Bahá'ís of the Dominican Republic, Santo Domingo, April 1962.

He willeth, and He verily is the Provider, the Omniscient.' 'Unto the Most Holy Book' (the Kitáb-i-Aqdas), 'Abdu'l-Bahá states in His Will, 'every one must turn, and all that is not expressly recorded therein must be referred to the Universal House of Justice. That which this body, whether unanimously or by a majority doth carry, that is verily the truth and the purpose of God Himself. Whoso doth deviate therefrom is verily of them that love discord, hath shown forth malice, and turned away from the Lord of the Covenant.'

"Not only does 'Abdu'l-Bahá confirm in His Will Bahá'u'lláh's above-quoted statement, but invests this body with the additional right and power to abrogate, according to the exigencies of time, its own enactments, as well as those of a preceding House of Justice. 'Inasmuch as the House of Justice,' is His explicit statement in His Will, 'hath power to enact laws that are not expressly recorded in the Book and bear upon daily transactions, so also it hath power to repeal the same . . . This it can do because these laws form no part of the divine explicit text.'

"Referring to both the Guardian and the Universal House of Justice we read these emphatic words: 'The sacred and youthful Branch, the Guardian of the Cause of God, as well as the Universal House of Justice to be universally elected and established, are both under the care and protection of the Abhá Beauty, under the shelter and unerring guidance of the Exalted One (the Báb) (may my life be offered up for them both). Whatsoever they decide is of God.'

"From these statements it is made indubitably clear and evident that the Guardian of the Faith has been made the Interpreter of the Word and that the Universal House of Justice has been invested with the function of legislating on matters not expressly revealed in the teachings. The interpretation of the Guardian, functioning within his own sphere, is as authoritative and binding as the enactments of the International House of Justice, whose exclusive right and prerogative is to pronounce upon and deliver the final judgment on such laws and ordinances as Bahá'u'lláh has not expressly revealed. Neither can, nor will ever, infringe upon the sacred and prescribed domain of the other. Neither will seek to curtail the specific and undoubted authority with which both have been divinely invested. . . .



First National Convention of the Bahá'ís of Ecuador, Quito, April 1961, attended by Hand of the Cause Ḥasan Balyuzi.



Second National Convention of the Bahá'ís of El Salvador, San Salvador, April 1962.



First National Convention of the Bahá'ís of Guatemala, Guatemala City, April 1961, attended by Hand of the Cause William Sears.



National Convention of the Bahá'ís of Haiti, Port-au-Prince, April 1962.



Second National Convention of the Bahá'ís of Honduras, Tegucigalpa, April 1962.

"Let no one, while this System is still in its infancy, misconceive its character, belittle its significance or misrepresent its purpose. The bedrock on which this Administrative Order is founded is God's immutable Purpose for mankind in this day. The Source from which it derives its inspiration is no less than Bahá'u'lláh Himself. Its shield and defender are the embattled hosts of the Abhá Kingdom. Its seed is the blood of no less than twenty thousand martyrs who have offered up their lives that it may be born and flourish. The axis round which its institutions revolve are the authentic provisions of the Will and Testament of 'Abdu'l-Bahá. Its guiding principles are the truths which He Who is the unerring Interpreter of the teachings of our Faith has so clearly enunciated in His public addresses throughout the West. The laws that govern its operation and limit its functions are those which have been expressly ordained in the Kitáb-i-Aqdas. The seat round which its spiritual, its humanitarian and administrative activities will cluster are the Mashriqu'l-Adhkár and its Dependencies. The pillars that sustain its authority and buttress its structure are the twin institutions of the Guardianship and of the Universal House of Justice. The central, the underlying aim which animates it is the establishment of the New World Order as adumbrated by Bahá'u'lláh. The methods it employs, the standard it inculcates, incline it to neither East nor West, neither Jew nor Gentile, neither rich nor poor, neither white nor colored. Its watchword is the unification of the human race; its standard the 'Most Great Peace'; its consummation the advent of that golden millennium—the Day when the kingdoms of this world shall have become the Kingdom of God Himself, the Kingdom of Bahá'u'lláh."



National Convention of the Bahá'ís of Jamaica, Kingston, April 1962.



Second National Convention of the Bahá'ís of Mexico, Mexico City, April 1962.

THE INSTITUTION OF THE NATIONAL SPIRITUAL ASSEMBLY

By HORACE HOLLEY

THE sacred Writings of the Bahá'í Faith create organic institutions having a membership elected by the Bahá'í community. Bahá'u'lláh called these institutions into being; their establishment, definition, training and development came later, in the ministry of 'Abdu'l-Bahá and in that of the Guardian appointed in 'Abdu'l-Bahá's Testament.

Since the passing of 'Abdu'l-Bahá in 1921, the formation of Local Spiritual Assemblies has multiplied in East and West, and the institution of the National Spiritual Assembly has become firmly established. Concerning this national administrative body Shoghi Effendi has provided clear information and direction. Its purpose, its power, its responsibility and its functions and duties are definitely prescribed.

"Its immediate purpose is to stimulate, unify and co-ordinate by frequent personal consultations the manifold activities of the friends [believers] as well as the Local Assemblies; and by keeping in close and constant touch with the Holy Land [Bahá'í World Center], initiate measures, and direct in general the affairs of the Cause in that country.

"It serves also another purpose, no less essential than the first ... in conjunction with the other National Assemblies throughout the Bahá'í world, to elect directly the members of the International House of Justice, that Supreme Council that will guide, organize and unify the affairs of the [Faith] throughout the world.

"... it has to exercise full authority over all the Local Assemblies in its province, and will have to direct the activities of the friends, guard vigilantly the Cause of God, and control and supervise the affairs of the [Faith] in general.

"Vital issues, affecting the interests of the Cause in that country ... that stand distinct from strictly local affairs, must be under the full jurisdiction of the National Assembly. It will have to refer each of these questions ... to a special Committee, to be elected by the members of the National Spiritual Assembly, from among all the friends in that country ...

"With it, too, rests the decision whether a certain point at issue is strictly local in its nature ... or whether it should fall under its own province and be regarded as a matter which ought to receive its special attention."[1]

"The need for the centralization of authority in the National Spiritual Assembly, and the concentration of power in the various Local Assemblies, is ... manifest."[2]

"The authority of the National Spiritual Assembly is undivided and unchallengeable in all matters pertaining to the administration of the Faith [throughout its country]."[3]

The individual Bahá'í has spiritual citizenship in a world community of believers acting through local, national and international bodies. There is no division of interest or conflict of authority among these institutions, for ever since the ascension of Bahá'u'lláh in 1892 His Faith has possessed infallible guidance by virtue of His Covenant, which specifically provides it. The action of a Bahá'í administrative body, therefore, while rationally determined by constitutional principles, operates in a spiritual realm revealed by the Manifestation of God and maintained free from political pressure and the influence of materialism. Apart from the appointed Interpreter, no Bahá'í has individual authority. Decisions are confined to the sphere of action and are made by a body of nine persons.

The advice and direction clarifying the nature and operation of a National Spiritual Assembly have been compiled by the American Bahá'ís from letters written them by Shoghi Effendi.[4]

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1 *Bahá'í Administration* (1945 edition), pp. 39-40.
2 ibid., p. 42.
3 *Bahá'í Procedure* (1942), p. 63.
4 *Bahá'í Administration*; Declaration of Trust and By-Laws of the National Spiritual Assembly of the Bahá'ís of the United States.

During the ministry of 'Abdu'l-Bahá, after He had approved the petition submitted to Him by the American Bahá'ís expressing their desire to construct a House of Worship, these Bahá'ís formed a national body known as Bahá'í Temple Unity, incorporated for the purpose of gathering funds and co-ordinating plans to erect the Temple in Wilmette. That body, though national in scope and elected by delegates representing the various local Bahá'í communities, was not a National Spiritual Assembly. It is interesting to note that in Bahá'í Temple Unity the American Bahá'ís established a body reflecting their own national historical experience. The local communities preceded the national body in time and each exercised an independent authority in the conduct of its own affairs. When their representatives agreed to form a national Bahá'í body with full jurisdiction over Temple matters, they transferred to it powers which vested final decision not in its directors but in the Annual Convention. The vital distinction between Temple Unity and the National Spiritual Assembly when later established lay in this field of ultimate authority. The National Spiritual Assembly possessed original authority, powers and functions of its own. It came into existence through election of its nine members at a National Convention but constituted a continuing authority derived from the Bahá'í Teachings and not conferred by any action of the believers, whether as local communities or as delegates. This authority emerged supreme in relation to Bahá'í matters within the national community but subject to the higher authority of the Guardian and also of the future International House of Justice.

Within its own realm the National Spiritual Assembly is an institution created by the Teachings of the Faith independent of the Bahá'ís who elect its members and of the Bahá'ís composing its membership. In no way does this institution reflect either the political or the ecclesiastical influences of its environment, whether in America, Europe or the East. This fact has paramount importance. On the one hand it reveals the existence of an organic religious society; on the other hand it demonstrates the freedom of this new community from the legalisms and devices acting within every human institution.

While the transition from Bahá'í Temple Unity to National Spiritual Assembly in North America emphasizes certain principles inherent in Bahá'í institutions, the formation of a National Spiritual Assembly in a new area represents more profoundly the creation of a new type of society. Every national Bahá'í community has gone through some evolution reflecting its historical background before its National Spiritual Assembly was established.

The functions of a National Spiritual Assembly are manifold: the publication of Bahá'í literature; national teaching plans; supervision of local communities; encouragement and direction of all the Bahá'ís in their service to the Faith; and representation of the Bahá'ís in relation to the civil authorities. Each national body prepares and adopts its own constitution, formulated on the basis of the model approved by the Guardian of the Bahá'í Faith. All the National Spiritual Assemblies collectively, under the title of The Bahá'í International Community, constitute an international non-governmental organization whose delegates are accredited by United Nations for attendance and participation in its regional conferences.

Through the institution of the National Spiritual Assembly, Bahá'ís are enabled to carry out plans of considerable magnitude, collaborate with Bahá'ís of all other lands in matters of international interest, maintain common standards of administrative principle, and take advantage, in the appointment of committees, of particular talents and aptitudes possessed by individual believers. The National Spiritual Assembly stands as one of the pillars supporting the Bahá'í world community. Participation in national Bahá'í activities serves to insulate the individual Bahá'í from infection by the psychic ills which afflict modern society as result of its lack of faith and spiritual direction. Within the shelter of this emerging order the storms of partisanship cannot engulf the soul.

A PROCEDURE FOR THE CONDUCT OF THE ANNUAL BAHÁ'Í CONVENTION

I. The Annual Bahá'í Convention

A SUMMARY of the constitutional basis of the Convention has been made by the National Spiritual Assembly and approved by the Guardian ...

II. Convention Call

The National Spiritual Assembly determines the date, duration and place of the Annual Convention and provides for such meetings in connection with the Convention as it may feel are desirable.

III. Convention Procedure

The Twenty-sixth Annual Convention [of the Bahá'ís of the United States and Canada], held in 1934, voted a recommendation calling upon the National Spiritual Assembly to supply a parliamentary procedure for the conduct of the Annual Convention, and the present material has been prepared to meet the need indicated by that recommendation.

Order of Business

Prayer and devotional readings, provided by the outgoing National Spiritual Assembly.

Opening of the Convention by Presiding Officer of the National Spiritual Assembly.

Roll call of delegates by the Secretary of the National Spiritual Assembly.

Election by secret ballot of Convention Chairman and Secretary. The Convention Officers are to be elected by the assembled delegates from among the entire number of delegates who are present at the Convention.

Annual Report of National Spiritual Assembly.

Annual Financial Report of National Spiritual Assembly.

Convention message to the Guardian of the Faith.

Annual Committee Reports: These are to be considered as part of the Report of the National Spiritual Assembly. They are whenever possible published in *Bahá'í News* in advance of the Convention date, for the information of the delegates.

Subjects for Consultation: Any delegate may, before the Convention convenes, recommend to the National Assembly such topics as he deems of sufficient importance to be included in the Convention agenda; and the National Spiritual Assembly, from the list of topics received from delegates, and also suggested by its own knowledge and experience, is to prepare an agenda or order of business as its recommendation to the Convention.

This agenda may include, as part of the National Assembly's Annual Report, the presentation of special subjects by well qualified members, committee representatives or non-Bahá'í experts whose exposition is necessary or desirable for the information of the delegates.

On motion duly made, seconded and voted, any such subject may be omitted, and also on motion duly made, seconded and voted, any other subject may be proposed for special consultation.

Annual Election: The election of members of the National Spiritual Assembly is to take place approximately midway during the Convention sessions, so as to enable the delegates to consult with both the outgoing and incoming Assemblies, in accordance with the Guardian's expressed desire.

Conduct of Business

Every deliberative body, to fulfill its functions, must conduct its deliberations in accordance with some established rules of order. The parliamentary procedure here set forth for the Convention is based upon the procedure already adopted for meetings of Local Assemblies and communities. It accordingly extends to sessions of the Annual Convention the same procedure under which



Second National Convention of the Bahá'ís of Nicaragua, Managua, April 1962.

the delegates, in their other Bahá'í activities, are accustomed to conduct discussion and consultation.

The purpose of consultation at the Annual Convention is threefold: to arrive at full and complete knowledge of the current conditions, problems and possibilities of the Faith in America; to give to the incoming National Assembly the benefit of the collective wisdom, guidance and constructive suggestions of the assembled delegates; and to contribute to the unity, in spirit and in action, of the entire American Bahá'í community.

The freedom of each and every delegate to take part in discussion and to initiate motions is untrammeled save as the undue activity of one delegate might hamper the rights of the other delegates. Any necessary limitation to be placed upon individual discussion shall be determined by the Chairman in the absence of any specific motion duly voted by the delegates themselves.

It shall be the duty of the Chairman to encourage general consultation and make possible the active participation of the greatest possible number of delegates.

The Chairman has the same power and responsibility for discussion and voting upon motions as other delegates. Members of the outgoing and incoming National Assembly who are not delegates may participate in the consultation but not vote.

A resolution, or motion, is not subject to discussion or vote until duly made and seconded. It is preferable to have each resolution clear and complete in itself, but when an amendment is duly made and seconded, the Chairman shall call for a vote on the amendment first and then on the motion. An amendment must be relevant to, and not contravene, the subject matter of the motion.

The Chairman shall call for votes by oral expression of ayes and nays, but where the result of the vote is doubtful by a show of hands or a rising vote. A majority vote determines.

Discussion of any matter may be terminated by motion duly made, seconded and voted, calling upon the Chairman to bring the matter to an immediate vote or proceed to other business.

The transactions of the Convention shall be recorded by the Secretary, and when certified by the Convention officers shall be given to the National Spiritual Assembly.

Annual Election

The electors in the Annual Election shall consist of those delegates included in the Roll Call prepared by the National Spiritual Assembly.

Ballots and tellers' report forms shall be provided by the National Assembly.

The election shall be conducted by the Convention, but delegates unable to attend the Convention shall have the right to vote by mail.

The Chairman shall appoint three tellers, chosen from among the assembled delegates.

The electoral method shall be as follows:

1. The Convention Secretary shall call the roll of delegates, whereupon each delegate, in turn, shall place his or her ballot in a ballot box; and as the names are called ballots received by mail shall be placed in the ballot box by the Secretary of the National Assembly.

2. The ballot box shall then be handed to the tellers, who shall retire from the Convention Hall to determine the result of the election.

3. The result of the election is to be reported by the tellers, and the tellers' report is to be approved by the Convention.

4. The ballots, together with the tellers' report, certified by all the tellers, are to be given the National Spiritual Assembly for preservation.

IV. The Convention Record

The permanent record of each successive Annual Convention shall consist of the following:—(1) Convention Call as issued by the National Spiritual Assembly, including list of participating Bahá'í Communities; (2) list of accredited delegates; (3) Annual Reports of the National Spiritual Assembly and of its Committees; (4) Messages sent to and received from the Guardian; (5) Resolutions and other transactions of the assembled delegates; (6) the result of the Annual Election.



First National Convention of the Bahá'ís of the Republic of Panama, Panama City, April 1961, attended by Hand of the Cause Dhikru'lláh Khádem.



Second National Convention of the Bahá'ís of Paraguay, Asuncion, 1962.

LOCAL SPIRITUAL ASSEMBLY*

The Institution and Its Significance

THE institution of the Spiritual Assembly was created by Bahá'u'lláh and is an integral part of His Revelation, together with the teachings, principles, supplications, truth, and laws written in the Books and Tablets. It is the foundation stone of the new World Order, the establishment of which is the essential aim of the Bahá'í Faith. Through the loyalty of the believers who assist in the unfoldment of its latent attributes and powers, divine guidance and reinforcement is promised, and the forces of unity, justice, affection and fellowship are made to prevail over the negative elements which prey upon and destroy the civilization of an unbelieving age.

"... To it (Local Assembly) all local matters pertaining to the Cause must be directly and immediately referred for full consultation and decision. The importance, nay the absolute necessity of these Local Assemblies is manifest when we realize that in the days to come they will evolve into the local House of Justice, and at present provide the firm foundation on which the structure of the Master's Will is to be reared in future." B.A., p. 37.

"In order to avoid division and disruption, that the Cause may not fall a prey to conflicting interpretations, and lose thereby its purity and pristine vigor, that its affairs may be conducted with efficiency and promptness, it is necessary that every one should conscientiously take an active part in the election of these Assemblies, abide by their decisions, enforce their decree, and co-operate with them wholeheartedly in their task of stimulating the growth of the Movement throughout all regions. The members of these Assemblies, on their part, must disregard utterly their own likes and dislikes, their personal interests and inclinations, and concentrate their minds upon those measures that will conduce to the welfare and happiness of the Bahá'í Community and promote the common weal." B.A., p. 41.

Formation of a Local Spiritual Assembly

When the requisite conditions exist, the local group of Bahá'ís is obligated to establish an Assembly. It is not an optional matter.

The requisite conditions are simple. They include the following:

1. There must be nine or more adult Bahá'ís in good standing resident in the community.

2. These Bahá'ís are to be declared and recognized believers, all meeting qualifications of faith laid down by the Guardian. If one or more members of the group are such newly-confirmed Bahá'ís that they are not yet recorded as believers by the National Spiritual Assembly, these new believers are to take a full part in the formation of the Assembly, subject to later determination of their Bahá'í status.

3. Each Local Assembly has a definite area of jurisdiction. In most cases the area is that of the civil boundaries of an incorporated village, town or city. An Assembly may also be formed by nine or more Bahá'ís who reside in the same township or county or unincorporated village.

Where the area of jurisdiction is a township, there must be nine or more adult Bahá'ís resident therein outside the limits of any incorporated town or city in the township, as each Bahá'í civil area must be separate and distinct from other areas where an Assembly might later be formed.

Where the area of jurisdiction is a county, the county itself must be small enough to permit all the believers to meet regularly. The county unit constitutes a Bahá'í area of jurisdiction only when in it there are nine or more Bahá'ís who have access to no smaller civil area such as township or permanent electoral district. Postal areas and school districts do not represent areas of jurisdiction for Bahá'í Assemblies.

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* From "The Bahá'í Community"

© National Spiritual Assembly of the Bahá'ís of the United States–1963.



First National Convention of the Bahá'ís of Peru, Lima, April 1961.

4. At the present time there is only one date when Local Assemblies can be formed—April 21 of any year. As the Bahá'í calendar consists of days which begin and end at sunset rather than midnight, the time to form an Assembly is after sunset on April 20 and before sunset on April 21.

5. Where there are more than nine adult Bahá'ís, they form an Assembly by electing the nine members of the Spiritual Assembly. Where there are exactly nine adult Bahá'ís, they establish an Assembly by joint declaration, and all nine members must participate. The National Spiritual Assembly provides different types of report forms for these two methods, and the group should apply for the proper form in advance.

(For further information refer to the following section on "The Annual Election and Organization.")

The Annual Election and Organization

"These Local Spiritual Assemblies will have to be elected directly by the friends, and every declared believer of 21 years and above, far from standing aloof and assuming an indifferent or independent attitude, should regard it his sacred duty to take part conscientiously and diligently, in the election, the consolidation and the efficient working of his own Local Assembly." B.A., p. 39.

"Pending its (the Universal House of Justice) establishment, and to insure uniformity throughout the East and throughout the West, all Local Assemblies will have to be re-elected once a year, during the first day of Riḍván, and the result of polling, if possible, be declared on that day." B.A., p. 41.

The annual meeting on April 21, called for the election of the Spiritual Assembly, provides the occasion for the presentation of annual reports by the Assembly and by all its committees.

The chairman of the outgoing Assembly presides at this meeting.

The order of business includes:
Reading of the call of the meeting
Reading of appropriate Bahá'í passages bearing upon the subject of the election
Appointment of tellers
Distribution of ballots
Prayers for the spiritual guidance of the voters

The election by secret ballot
Presentation of annual reports
Tellers' report of the election
Approval of the tellers' report

Assembly members are elected by plurality vote. The believers receiving the nine highest votes on the first ballot are elected, unless two or more are tied for ninth place. In case of a tie, a second ballot is cast by those present, and on this ballot the voter is to write the name of one of those who are tied in the first ballot.

Contrary to the ways of the world, Bahá'í elections are approached in a spirit of prayer without preliminary electioneering or nominating of candidates. Before the ballots are cast, prayers should be read and all participating ask for guidance in selecting those best fitted to serve. In this regard the Guardian wrote:

"... Let us recall His explicit and often-repeated assurances that every Assembly elected in that rarefied atmosphere of selflessness and detachment is, in truth, appointed of God, that its verdict is truly inspired, that one and all should submit to its decision unreservedly and with cheerfulness." B.A., p. 65.

"... the elector ... is called upon to vote for none but those whom prayer and reflection have inspired him to uphold. Moreover, the practice of nomination, so detrimental to the atmosphere of a silent and prayerful election, is viewed with mistrust ... Should this simple system (based on plurality) be provisionally adopted, it would safeguard the spiritual principle of the unfettered freedom of the voter, who will thus preserve intact the sanctity of the choice he first made ...." B.A., p. 136.

"The newly elected Assembly is called together by the believer who received the highest number of votes, or in case two or more members have received the same said highest number of votes, then by the member selected by lot from among those members; and this member shall preside until the permanent chairman is chosen." By-Laws of a L.S.A., Art. VIII.

It is preferable to have the election of the officers of the Assembly immediately following the annual election or formation by joint declaration; however, all nine members of the Assembly must be given opportunity to vote for the officers. In rare instances a meeting for the election of officers cannot be called because of inability on the part of one or more members to attend. In such cases, the best procedure is to elect or appoint immediately a temporary chairman and secretary to serve until such time as all members of the Assembly can be present to vote in person.

Permanent officers are elected by secret ballot and by majority rather than by plurality vote. (Plurality is the largest number; majority is the number greater than half, which, in this case, is at least five out of the nine.)

When an Assembly is organized, it is to report its formation and election of officers to the National Spiritual Assembly, together with whatever relevant facts may be necessary for recognition of the Assembly.

Dissolution of a Local Spiritual Assembly

Once elected or formed by joint declaration, an Assembly continues to exist until the next annual election or until the National Spiritual Assembly acts to declare the Assembly dissolved. This decision is not to be made by the members of the Local Assembly itself nor by any regional or national committee.

If the number of adult Bahá'ís in the community becomes less than nine, or other conditions arise which make it impossible for the Local Assembly to function, the facts should be reported to the National Assembly for final determination of the status of the Assembly.

Authority and Functions

The Local Spiritual Assemblies are "invested with an authority rendering them unanswerable for their acts and decisions to those who elect them; solemnly pledged to follow, under all conditions, the dictates of the 'Most Great Justice' that can alone usher in the reign of the 'Most Great Peace' which Bahá'u'lláh has proclaimed and must ultimately establish; charged with the responsibility of promoting at all times the best interests of the communities within their jurisdiction, of familiarizing them with their plans and activities and of inviting them to offer any recommendations they might wish to make; cognizant of their no less vital task of demonstrating, through association with all liberal and humanitarian

movements, the universality and comprehensiveness of their Faith; dissociated entirely from all sectarian organizations, whether religious or secular; assisted by committees annually appointed by, and directly responsible to, them, to each of which a particular branch of Bahá'í activity is assigned for study and action; supported by local funds to which all believers voluntarily contribute. . . ." G.P.B., p. 331.

The various functions of the Local Spiritual Assembly, and its nature as a constitutional body, are duly set forth in Article VII of the By-Laws of the National Spiritual Assembly, and more definitely defined in the By-Laws of a Local Spiritual Assembly approved by the National Spiritual Assembly as recommended by the Guardian. Each Local Spiritual Assembly of the United States, whether or not legally incorporated, is to function, according to those By-Laws, and all members of the local Bahá'í community shall be guided and controlled by their provisions.

An essential function of Local Spiritual Assemblies is to act as intermediaries between the local communities and the National Spiritual Assembly. The Local Assembly is, therefore, the proper medium through which local Bahá'í communities can communicate with the body of their national representatives.

Appointment of Committees

In the appointment of committees, *only* those committees *needed* to carry out the activities of the community are necessary. Such committees are appointed by the Assembly from among the entire membership of the community, have specific functions to perform, and are responsible to the Assembly who will exercise constant and general supervision upon their work. Before making appointments, it is usually beneficial to discuss the special abilities, aptitudes and personal wishes of the members under consideration in relation to the tasks which are to be performed by the committees.

Meetings

A meeting of the Spiritual Assembly is valid only when it has been duly called, that is, when each and every member has been informed of the time and place. The general practice is for the Assembly to decide upon some regular time and place for its meeting throughout the Bahá'í year, and this decision when recorded in the minutes is sufficient notice to the members. When the regular schedule cannot be followed, or the need arises for a special meeting, the secretary, on request by the chairman, or, in his absence or incapacity, of the vice-chairman, or of any three members of the Assembly, should send due notice to all the members.

The procedure for the calling of the Annual Meeting is outlined in Article XI of the By-Laws of a Local Spiritual Assembly.

Prime Requisites

"The prime requisites for them that take counsel together are purity of motive, radiance of spirit, detachment from all else save God, attraction to His Divine Fragrances, humility and lowliness amongst His loved ones, patience and long-suffering in difficulties and servitude to His exalted Threshold. Should they be graciously aided to acquire these attributes, victory from the unseen Kingdom of Bahá shall be vouchsafed to them. In this day, assemblies of consultation are of the greatest importance and a vital necessity. Obedience unto them is essential and obligatory." B.A., p. 21.

"The first condition is absolute love and harmony amongst the members of the Assembly. They must be wholly free from estrangement and must manifest in themselves the Unity of God, for they are the waves of one sea, the drops of one river, the stars of one heaven, the rays of one sun, the trees of one orchard, the flowers of one garden. Should harmony of thought and absolute unity be non-existent, that gathering shall be dispersed and that Assembly be brought to naught.

"The second condition:—They must when coming together turn their faces to the Kingdom on High and ask aid from the Realm of Glory. They must then proceed with the utmost devotion, courtesy, dignity, care and moderation to express their views. They must in every matter search out the truth and not insist upon their own opinion, for stubbornness and persistence in one's views will lead ultimately to discord and wrangling and the truth will remain hidden. The honored members must with all freedom express their



Second National Convention of the Bahá'ís of Uruguay, Montevideo, April 1962, attended by Hand of the Cause Hermann Grossmann.



First National Convention of the Bahá'ís of Venezuela.



Second National Convention of the Bahá'ís of Arabia, April 1958.

own thoughts, and it is in no wise permissible for one to belittle the thought of another, nay, he must with moderation set forth the truth, and should differences of opinion arise a majority of voices must prevail, and all must obey and submit to the majority. It is again not permitted that any one of the honored members object to or censure, whether in or out of the meeting, any decision arrived at previously, though that decision be not right, for such criticism would prevent any decision from being enforced.

"In short, whatsoever thing is arranged in harmony and with love and purity of motive, its result is light, and should the least trace of estrangement prevail the result shall be darkness upon darkness . . . If this be so regarded, that assembly shall be of God, but otherwise it shall lead to coolness and alienation that proceed from the Evil One . . . Should they endeavor to fulfill these conditions the Grace of the Holy Spirit shall be vouchsafed unto them, and that assembly shall become the center of the Divine blessings, the hosts of Divine confirmation shall come to their aid, and they shall day by day receive a new effusion of spirit." B.A., pp. 22–23.

Recommended Agenda and Procedure

Since order is an important characteristic of the Bahá'í World Faith, Bahá'ís should conduct their business in an orderly manner.

The following agenda is suggested for meetings of the Local Spiritual Assembly:

Prayer
Reading and approval of minutes of previous meeting
Report of Secretary (or Corresponding Secretary) including correspondence of interest and concern to the body of the believers, and any and all recommendations duly adopted by the community at the last Nineteen Day Feast
Report of Treasurer
Report of Committees
Unfinished business
New business, including conferences with members of the community and with applicants for enrollment as members of the community
Closing prayer

A Spiritual Assembly, in maintaining its three-fold function of a body given (within the limits of its jurisdiction) an executive,



Third National Convention of the Bahá'ís of Burma, Rangoon, April 1961.

a legislative and a judicial capacity, is charged with responsibilities for initiating action and making decisions. Its meetings, therefore, revolve around various definite matters which require deliberation and collective decision, and it is incumbent upon the members, one and all, to address themselves to the chairman on the subject under discussion and not introduce matters irrelevant to the subject.

Bahá'í principles of consultation and majority rule are requisite characteristics in Bahá'í Administration, and represent radical departures from the generally accepted rules of parliamentary procedure (based on *Roberts Rules of Order*) used in this country. In Bahá'í Assembly action, the chairman takes part in the discussion, and a majority decision becomes unanimous and binding upon all. There is no minority opinion in Bahá'í Administration; the decision of the majority is the decision of all.

Every subject or problem before an Assembly is most efficiently handled when the following process is observed:

First, ascertainment and agreement upon the facts;

Second, agreement upon the spiritual or administrative principle which is involved;

Third, full and frank discussion of the matter, leading up to the offering of a resolution; and,

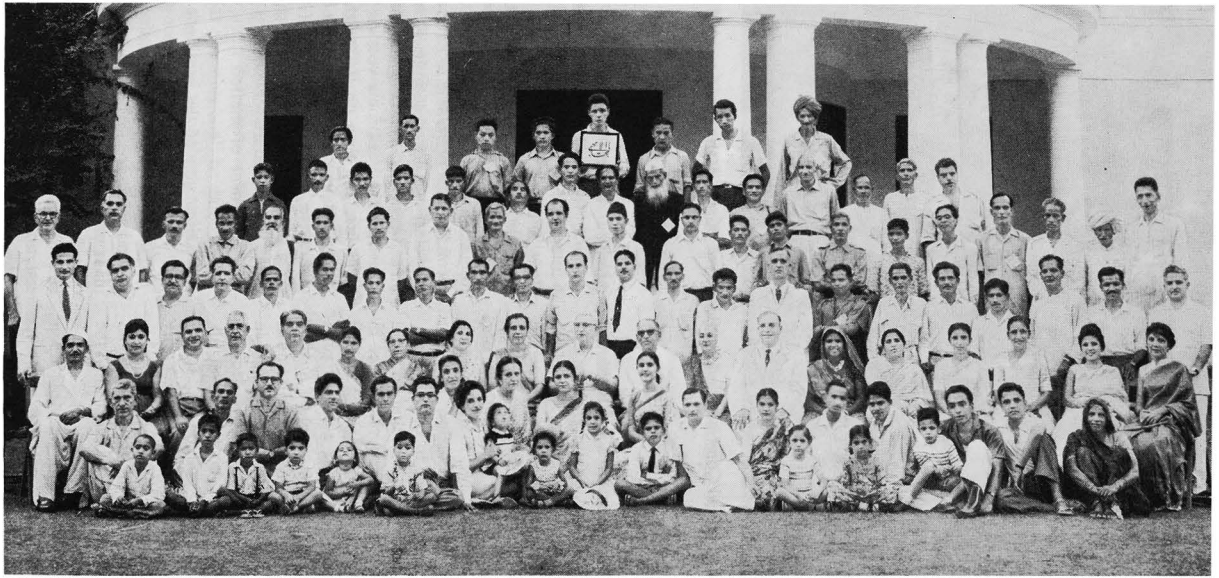
Fourth, voting upon the resolution.

A resolution, or motion, is not subject to discussion or vote until duly made and seconded. It is preferable to have each resolution clear and complete in itself, but when an amendment is duly made and seconded, the chairman shall call for a vote on the amendment first and then on the original motion. An amendment must be relevant to, and not contravene, the subject matter of the motion. Only one motion should be considered at a time. The procedure for handling motions is:

1. Statement of motion
2. Second
3. Discussion of the motion
4. Voting
5. Announcement of the result of the voting

Amendments are to be voted on before the main motion. Motions can be amended only once, by one of the following actions: adding, striking out, inserting, striking out and inserting, substituting, dividing.

An action may be agreed upon by the



Thirty-third National Convention of the Bahá'ís of India, New Delhi, May 1962, attended by Hand of the Cause Shu'á'u'lláh 'Alá'í.

Assembly without going through the formality of making a motion and voting upon it; however, if the agreement is not unanimous the question must be put to a vote.

The chairman, or other presiding officer, has the same right and responsibility as other members of the Assembly for discussing and voting upon all matters being considered by the Assembly.

Discussion of any subject before the Assembly may be terminated by a motion duly made, seconded and voted, calling upon the chairman to put the matter to a vote or to proceed to the next matter on the agenda. The purpose of this procedure is to prevent any member or members from unnecessarily prolonging the discussion beyond the point at which full opportunity has been given all members to express their views.

A motion to adjourn is always in order and has priority over all other motions except the motion to fix the time of the next meeting. The motion to adjourn is not debatable and cannot be amended. It requires a majority vote. Before voting, however, the presiding officer should point out items of unfinished business on the agenda, so that the members will know whether to vote for or against adjournment at that moment.

A motion may be withdrawn by the mover, provided no one objects, and before a vote has been taken.

When the Assembly has taken action upon any matter, the action is binding upon all members, whether present or absent from the meeting at which the action was taken. Individual views and opinions must be subordinated to the will of the Assembly when a decision has been made. A Spiritual Assembly is an administrative unit, as it is a spiritual unit, and therefore no distinction between "majority" and "minority" groups or factions can be recognized. Each member must give undivided loyalty to the institution to which he or she has been elected.

Any action taken by the Assembly can be reconsidered at a later meeting, on motion duly made, seconded and carried. This reconsideration, according to the result of the consultation, may lead to a revision or the annulment of the prior action. If a majority is unwilling to reconsider the prior action, further discussion of the matter by any member is improper.

Vacancies on Assembly

The Assembly has a responsibility in filling a vacancy caused by the inability of any member to attend the meetings. "It is only too obvious that unless a member can attend regularly the meetings of his Local Assembly, it would be impossible for him to discharge the duties incumbent upon him, and to fulfill his responsibilities as a representative of the community. Membership in a Local Spiritual Assembly carries with it, indeed, the obligation and capacity to remain in close touch with local Bahá'í activities, and ability to attend regularly the sessions of the Assembly." Letter from Shoghi Effendi, Feb. 16, 1935.

When a vacancy on an Assembly involves also one of its officers, the Assembly vacancy is filled in the usual manner by election at a special meeting of the local Bahá'í community, after which the entire Assembly elects the new officer.

Minutes and Files

The Spiritual Assembly, as a permanent body, is responsible for maintaining all minutes of its meetings, important records and correspondence, and financial records throughout its existence as a Bahá'í institution. Each officer, therefore, on completing his or her term of office, shall turn over to the Assembly all records and files pertaining to the business of the Assembly. A permanent record of minutes is of special importance and necessity when an Assembly is incorporated, because situations could arise which would make it necessary to produce the minutes for inspection by state authorities.

Other items which would be of historical interest in the future should be kept in the local archives.

It is vitally important that each Local Spiritual Assembly maintain a complete file of *Bahá'í News* and the *U.S. Supplement* for reference on various directives regarding laws and procedures, teaching suggestions, and other pertinent information. It should also maintain and keep up to date a file of all special instructions and statements from the National Spiritual Assembly dealing with matters of permanent value.

Minutes are the permanent official record of the meeting taken by a secretary. If the



First National Convention of the Bahá'ís of South East Asia, Djakarta, Indonesia, 1957, attended by Hand of the Cause 'Alí Akbar Furútan.



Sixth National Convention of the Bahá'ís of North East Asia, Tokyo, Japan, April 1962, attended by Hand of the Cause Agnes Alexander.

community is large and the Assembly handles a great amount of business, a recording secretary may be elected to record the minutes. The minutes should include all essential details, such as the election of the Assembly and its officers at the beginning of each year, by-elections for filling vacancies on the Assembly occurring during the year, attendance of all members at its meetings, new enrollments and transfers, marriages, and deaths.

All carried motions are recorded in the minutes. The minutes should be written in such a way as to provide sufficient background to understand the reason for the motions and decision, but the entire discussion does not need to be recorded. It is not necessary to record names of individuals making and seconding motions or making comments during the discussion. Names are of importance, however, when the minutes record reports given on special assignments or situations, or when assignments are given to particular individuals.

If a decision is adopted by common consent without the formality of a motion, even this decision should be clearly stated by the chairman and recorded in the minutes so that there is no question as to what action was agreed upon by the group.

Correspondence should be listed in the minutes. Copies of important outgoing correspondence, in addition to the incoming letters, should be kept for the files.

Record should be made in the minutes of consultation with individuals meeting with the Assembly, whether requested by the individual or the Assembly.

Minutes should be written or typed legibly. They should be corrected and approved by the Assembly before they become a matter of permanent record.

Records of Nineteen-Day Feasts need include only the recommendations made by the community to be presented to the Local Spiritual Assembly, with the background necessary for understanding them.

Minutes of Assembly meetings are not read at the Nineteen-Day Feasts; only the actions taken by the Assembly which concern the community affairs are reported at Feasts. The judgment of what should be shared at the Feasts belongs to the Local Spiritual Assembly.

Legal Incorporation

Local Assemblies having fifteen or more active adult believers in the community are authorized to effect legal incorporation.

To do so the matter should be presented at a Nineteen-Day Feast and a recommendation adopted which expresses the desire of the community that the Spiritual Assembly be legally incorporated.

The Bahá'í World volumes reproduce many local Certificates of Incorporation which supply models for consideration by the Assembly's attorney. What is incorporated is the Spiritual Assembly, not the entire community. The community is associated with the instrument through the annual election of the Local Assembly and the Spiritual Assembly's authority to enroll new believers and determine the membership list.

The Articles of Incorporation are to make proper reference to the Central Figures of the Faith and to the National Spiritual Assembly. If necessary, the National Assembly on request will provide an example of how this is to be done.

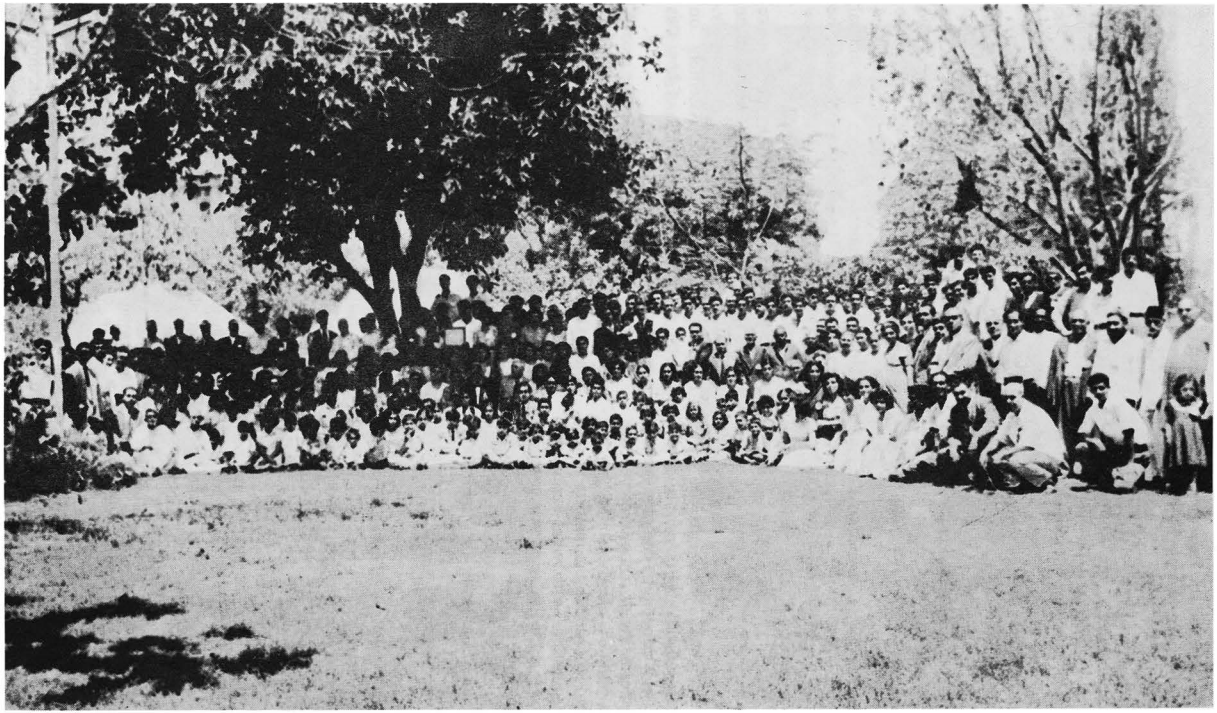
Before the Incorporation papers are recorded, a copy is to be sent to the National Spiritual Assembly for final approval. After recording, three photostatic copies of the recorded Articles are to be sent to the National Spiritual Assembly, together with a photograph of the nine Assembly members.

Incorporation must be preserved in accordance with the manner prescribed by state law.

THE NINETEEN-DAY FEAST

The institution of the Nineteen-Day Feast provides the recognized and regular occasion for general consultation on the part of the community, and for consultation between the Spiritual Assembly and the members of the community. The conduct of the period of consultation at Nineteen-Day Feasts is a vital function of each Spiritual Assembly.

From words of 'Abdu'l-Bahá, "The Nineteen-Day Feast was inaugurated by the Báb and ratified by Bahá'u'lláh, in His Holy Book, the *Aqdas*, so that people may gather together and outwardly show fellowship and love, that the Divine mysteries may be disclosed. The object is concord, that through this fellowship hearts may become perfectly united, and reciprocity and mutual help-



First National Convention of the Bahá'ís of Pákistán, Karachi, April 1957,
attended by Hand of the Cause Shu'á'u'lláh 'Alá'í.

fulness be established. Because the members of the world of humanity are unable to exist without being banded together, co-operation and helpfulness is the basis of human society. Without the realization of these two great principles no great movement is pressed forward." B.W., Vol. XII, p. 298.

The Nineteen-Day Feast has been described by the Guardian as the foundation of the World Order of Bahá'u'lláh. It is to be conducted according to the following program: the first part, entirely spiritual in character, is devoted to the reading of Bahá'í Prayers and selections from the Bahá'í Sacred Writings; the second part consists of general consultation on the affairs of the Cause; the third part is the material feast and social meeting of all the believers, and should maintain the spiritual nature of the Feast.

In selecting the readings for the devotional part of the Feast the friends may be guided by the latest instructions printed in *Bahá'í News* quoting the following excerpt from a letter to a believer from the Guardian through his assistant secretary dated April 27, 1956: "The Writings of the Báb and Bahá'u'lláh can certainly be read any time at any place; likewise the Writings of 'Abdu'l-Bahá are read freely during the spiritual part of the Feast. The Guardian has instructed that during the spiritual part of the Feast, his own writings should not be read. In other words, during the spiritual part of the Feast, readings should be confined to the Writings of the Báb, Bahá'u'lláh and to a lesser extent, of the Master; but during that part of the Feast the Guardian's writings should not be read. During the period of administrative discussion of the Feast, then the Guardian's writings may be read. Of course, during the administrative part of the Feast there can be no objection to the reading of the Writings of the Báb, Bahá'u'lláh or 'Abdu'l-Bahá." *Bahá'í News*, Jan. 1959.

Bahá'ís should regard this Feast as the very heart of their spiritual activity, their participation in the mystery of the Holy Utterance, their steadfast unity one with another in a universality raised high above the limitations of race, class, nationality, sect, and personality, and their privilege of contributing to the power of the Cause in the realm of collective action.

Attendance

Only members of the Bahá'í community and visiting Bahá'ís from other localities may attend these meetings. Young people between fifteen and twenty-one years of age, who have declared their acceptance of the qualifications of membership in the Faith are considered as members although they are referred to as Bahá'í youth. Children up to age fifteen, of Bahá'í parents, may also attend the Nineteen-Day Feasts.

Regular attendance at the Nineteen-Day Feast is incumbent upon every Bahá'í, illness or absence from the city being the only justification for absence. Believers are expected to arrange their personal affairs so as to enable them to observe the Bahá'í calendar.

Order of Business for the Consultation Period

The chairman or other appointed representative of the Spiritual Assembly presides during the period of consultation.

The Spiritual Assembly reports to the community whatever communications have been received from the World Center and the National Spiritual Assembly, as well as other correspondence of concern to all believers of the community. This does not necessarily mean that all communications must be read *in full* at the Feast.

A matter of vital importance at this meeting is consideration of national and international Bahá'í affairs, to strengthen the capacity of the community to co-operate in promotion of the larger Bahá'í interests and to deepen the understanding of all believers concerning the relation of the local community to the Bahá'í World Community.

The Assembly likewise reports its own activities and plans, including committee appointments that may have been made since the last Feast, the financial report, arrangements made for public meetings, and in general share with the community all matters that concern the Faith. These reports are to be followed by general consultation.

Provision is to be made for reports from committees, with discussion of each report.

The meeting is to be open for suggestions and recommendations from individual believers to the Local Spiritual Assembly on any matter affecting the Cause. Such recommendations must be adopted by majority vote of



Twenty-ninth National Convention of the Bahá'ís of Persia, April 1962.

the community members present before constituting a resolution to be considered by the Local Spiritual Assembly.

Through this means individual Bahá'ís find in the Nineteen-Day Feast the channel through which to make suggestions and recommendations to the National Spiritual Assembly. These recommendations are offered first to the local community, and when adopted by the community come before the Local Assembly, which then may in its discretion forward the recommendations to the National Spiritual Assembly accompanied by its own considered view.

Upon each member of the community lies the obligation to make his or her utmost contribution to the consultation, the ideal being a gathering of Bahá'ís inspired with one spirit and concentrating upon the one aim to further the interests of the Faith.

Bahá'í visitors attending a Feast do not take part in the consultation of the community unless invited to do so.

The secretary of the Assembly records each resolution adopted by the community, as well as the various suggestions advanced during the meeting, in order to report these to the Spiritual Assembly for its consideration. Whatever action the Assembly takes is to be reported at a later Nineteen-Day Feast.

It should be borne in mind that the consultation period of the Nineteen-Day Feast is not the time for the Local Spiritual Assembly to consult and make decisions.

Matters of a personal nature should be brought to the Spiritual Assembly and not to the community at the Nineteen-Day Feast. Concerning the attitude with which believers should come to these Feasts, the Master has said, "You must free yourselves from everything that is in your hearts, before you enter."

CONSULTATION

"In this Cause, consultation is of vital importance; but spiritual conference and not the mere voicing of personal views is intended. . . . Antagonism and contradiction are unfortunate and always destructive of truth. . . . The purpose is to emphasize the statement that consultation must have for its



Fourth National Convention of the Bahá'ís of Turkey, Istanbul, April 1962, attended by Hand of the Cause Ṭarázu'lláh Samandarí.

object the investigation of truth. He who expresses an opinion should not voice it as correct and right but set it forth as a contribution to the consensus of opinion; for the light of reality becomes apparent when two opinions coincide. . . ." P.U.P., pp. 68–69.

"The principle of consultation, which constitutes one of the basic laws of the Administration, should be applied to all Bahá'í activities which affect the collective interests of the Faith for it is through co-operation and continued exchange of thoughts and views that the Cause can best safeguard and foster its interests. Individual initiative, personal ability and resourcefulness, though indispensable, are, unless supported and enriched by the collective experience and wisdom of the group, utterly incapable of achieving such a tremendous task." Shoghi Effendi, *Bahá'í News*, Nov. 1933.

"Shoghi Effendi firmly believes that consultation must be maintained between the NSA and the entire body of the believers, and that such consultation, while the Convention is not in session, can best be maintained through the agency of the Local Assemblies, one of whose essential functions is to act as intermediaries between the local communities and their national representatives. The main purpose of the Nineteen-Day Feasts is to enable individual believers to offer any suggestions to the Local Assembly which in its turn will pass it to the NSA. The Local Assembly is, therefore, the proper medium through which local Bahá'í communities can communicate with the body of the national representatives." Letter on behalf of Shoghi Effendi, Nov. 18, 1933.

"Let us also remember that at the very root of the Cause lies the principle of the undoubted right of the individual to self-expression, his freedom to declare his conscience and set forth his views . . .

"Let us also bear in mind that the keynote of the Cause of God is not dictatorial authority but humble fellowship, not arbitrary power, but the spirit of frank and loving consultation. Nothing short of the spirit of a true Bahá'í can hope to reconcile the principles of mercy and justice, of freedom and



National Convention of the Bahá'ís of Australia, Sydney, April 1960, attended by Hand of the Cause Collis Featherstone.

submission, of the sanctity of the right of the individual and of self-surrender, of vigilance, discretion and prudence on the one hand, and fellowship, candor, and courage on the other." B.A., pp. 63–64.

DECISIONS AND APPEALS

At this crucial stage in the history of our Faith it seems advisable to emphasize to each Local Assembly an important principle of administration which has been too frequently overlooked. This principle establishes the National Assembly as the court of appeal from decisions of Local Assemblies when protested by one or more members of the community as unjust or as not conforming to the actual facts.

A court of appeal is not responsible for determining the facts but only for reviewing the local decision based upon the facts assembled by the Local Assembly itself. On receiving an appeal the National Spiritual Assembly will send a copy of it to the Local Assembly and request its opinion. When this is received the case will be studied in the light of the facts presented to the National Assembly and a final decision made. The National Assembly can decide only upon the facts presented to it; therefore, when a matter is submitted to it, all obtainable facts, together with supporting documentary evidence should be included. The National Assembly's decision, whether approving or disapproving the original decision of the Local Assembly, will be communicated to both the Local Assembly and to the person or persons who made the appeal.

This procedure is in accordance with both the national and local By-Laws.

Any complaint received by the National Assembly from a member or members of a local community who have not first submitted their complaint to the Local Assembly will be returned to those making the protest, with copy of the letter being sent to the Local Assembly for its information. In such a case the Local Assembly is to call the person or persons in for consultation and act upon the complaint.

An essential function of the Local Spiritual Assembly is the maintenance of unity and devotion among the believers. As "Trustees of the Merciful" the Spiritual Assembly must be selfless and impartial, considerate of the rights of the individual, but firm and steadfast in upholding the vital truths of the Revelation and obedience to its institutions. Therefore, they must discriminate between situations



Fifth National Convention of the Bahá'ís of New Zealand, Auckland, April 1961.

which are transient and trivial and those which threaten to disrupt the community. A distinction is to be made between personalities who cause disturbances because they lack grounding in the basic Teachings and attitudes of the Bahá'í life, and those who deliberately cause trouble because in their hearts they do not accept the principle of authority as vested in the Manifestation, or in the institutions of the Bahá'í World Community.

The Local Assembly is responsible for dealing with all local problems, but can call upon the National Spiritual Assembly for advice if necessary.

The National Assembly, in any case involving two or more local communities, however, acts directly and deals with the problems as the court of original jurisdiction, since no Local Assembly has authority outside its own civil area.

"The authority of the NSA is undivided and unchallengeable in all matters pertaining to the administration of the Faith throughout the United States, . . . therefore, the obedience of individual Bahá'ís, delegates, groups and Assemblies to that authority is imperative and should be wholehearted and unqualified. He is convinced that the unreserved acceptance and complete application of this vital provision of the Administration is essential to the maintenance of the highest degree of unity among the believers, and is indispensable to the effective working of the administrative machinery of the Faith in every country." Letter from Shoghi Effendi through his secretary, *Bahá'í News*, July 1934.

THE BAHÁ'Í FUND

"As the progress and execution of spiritual activities is dependent and conditioned upon material means, it is of absolute necessity that immediately after the establishment of Local as well as National Spiritual Assemblies, a Bahá'í Fund be established, to be placed under the exclusive control of the Spiritual Assembly. All donations and contributions should be offered to the treasurer of the Assembly, for the express purpose of promoting the interests of the Cause, throughout that locality or country. It is the sacred obligation of every conscientious and faithful servant of Bahá'u'lláh who desires to see His Cause advance, to contribute freely and generously for the increase of that Fund. The members of the Spiritual Assembly will at their own discretion expend it to promote the Teaching Campaign, to help the needy, to establish educational Bahá'í institutions, to extend in every way possible their sphere of service. I cherish the hope that all the friends,



Fourth National Convention of the Bahá'ís of the South Pacific Islands, Suva, Fiji, April 1962, attended by Hand of the Cause Raḥmatu'lláh Muhájir.

realizing the necessity of this measure will bestir themselves and contribute, however modestly at first, towards the speedy establishment and the increase of that Fund. . . ." B.A., pp. 41–42.

"We must be like the fountain or spring that is continually emptying itself of all that it has and is continually being refilled from an invisible source. To be continually giving out for the good of our fellows undeterred by the fear of poverty and reliant on the unfailing bounty of the Source of all wealth and all good—this is the secret of right living." Shoghi Effendi, *Bahá'í News*, Sept. 1926.

"As the activities of the American Bahá'í community expand, and its worldwide prestige correspondingly increases, the institution of the National Fund, the bedrock on which all other institutions must necessarily rest and be established, acquires added importance, and should be increasingly supported by the entire body of the believers, both in their individual capacities, and through their collective efforts, whether organized as groups or as Local Assemblies. The supply of funds, in support of the National Treasury, constitutes, at the present time, the lifeblood of these nascent institutions you are laboring to erect. Its importance cannot, surely, be over-estimated. Untold blessings shall no doubt crown every effort directed to that end." M.A., p. 5.

"In connection with the institution of the National Fund . . . I feel urged to remind you of the necessity of ever bearing in mind the cardinal principle that all contributions to the Fund are to be purely and strictly voluntary in character. . . ." B.A., p. 101.

"Moreover, we should, I feel, regard it as an axiom and guiding principle of Bahá'í administration that in the conduct of every specific Bahá'í activity, as different from undertakings of a humanitarian, philanthropic, or charitable character, which may in future be conducted under Bahá'í auspices, only those who have already identified themselves with the Faith and are regarded as its avowed and unreserved supporters should be invited to join and collaborate." B.A., p. 182.

A statement from the National Treasurer is included in an issue of the *Bahá'í News* each year, setting out the various funds—international, national, and local—with instructions for making contributions to each of them.

THE NON-POLITICAL CHARACTER OF THE BAHÁ'Í FAITH

THE Bahá'í principles clearly define and explain the non-political character of the Faith, and serve as a guide for conduct in the relations of Bahá'ís with one another, with their fellow men, and in their relations with different departments of the civil government. A brief summary of excerpts from the Bahá'í Writings will show that non-participation in political affairs is one of the basic axioms of Bahá'í action.

The keynote to this theme may be found in the Writings of Bahá'u'lláh. He has stated:

"That one is indeed a man who, today, dedicateth himself to the service of the entire human race. The Great Being saith: Blessed and happy is he that ariseth to promote the best interests of the peoples and kindreds of the earth. In another passage He hath proclaimed: It is not for him to pride himself who loveth his own country, but rather for him who loveth the whole world. The earth is but one country, and mankind its citizens."[1]

"Sow not the seeds of discord among men, and refrain from contending with your neighbor . . . Open, O people, the city of the human heart with the key of your utterance . . .

"That which beseemeth you is the love of God, and the love of Him Who is the Manifestation of His Essence, and the observance of whatsoever He chooseth to prescribe unto you, did ye but know it.

"Say: Let truthfulness and courtesy be your adorning. Suffer not yourselves to be deprived of the robe of forbearance and justice, that the sweet savors of holiness may be wafted from your hearts upon all created things. Say: Beware, O people of Bahá, lest ye walk in the ways of them whose words differ from their deeds. Strive that ye may be enabled to manifest to the peoples of the earth the signs of God, and to mirror forth His commandments. Let your acts be a guide unto all mankind, for the professions of most men, be they high or low, differ from their conduct. It is through your deeds that ye can distinguish yourselves from others. Through them the brightness of your light can be shed upon the whole earth . . ."[2]

The aim of the Faith is to produce the reality of virtue in souls and evolve institutions capable of dealing with social matters justly, in the light of the revealed truths. This is entirely distinct from the province filled by partisan civil institutions.

'Abdu'l-Bahá counseled the Bahá'ís from the early beginnings of the American Bahá'í community not to discuss political affairs:[3]

". . . All conferences (i.e., all consultation and discussion) must be regarding the matters of benefit, both as a whole and individually, such as the guarding of all in all cases, their protection and preservation, the improvement of character, the training of children, etc.

"If any person wishes to speak of government affairs, or to interfere with the order of government, the others must not combine with him because the Cause of God is withdrawn entirely from political affairs; the political realm pertains only to the Rulers of those matters; it has nothing to do with the souls who are exerting their utmost energy to harmonizing affairs, helping character and inciting (the people) to strive for perfections. Therefore no soul is allowed to interfere with (political) matters, but only in that which is commanded."

With the development of a world-wide administrative structure within the Bahá'í Faith, institutions have been set up in national and local areas which assure the unity and integrity of the Faith. In unfolding these administrative institutions Shoghi Effendi has reiterated the importance of the non-political character of the Bahá'í teachings in a letter written March 21, 1932, to the Bahá'ís of the United States and Canada:[4]

"I feel it, therefore, incumbent upon me to stress, now that the time is ripe, the importance of an instruction which, at the

[1] *Gleanings from the Writings of Bahá'u'lláh*, p. 250

[2] ibid., pp. 303–305.

[3] *Bahá'í World Faith*, p. 407.

[4] *World Order of Bahá'u'lláh*, pp. 64-67.



First National Convention of the Bahá'ís of Austria, Vienna, April 1959, attended by Hand of the Cause John Ferraby.



Fortieth National Convention of the Bahá'ís of the British Isles, London, April 1962.



First National Convention of the Bahá'ís of Denmark, Copenhagen, April 1962, attended by Hand of the Cause Ḥasan Balyuzi.

present stage of the evolution of our Faith, should be increasingly emphasized, irrespective of its application to the East or to the West. And this principle is no other than that which involves the non-participation by the adherents of the Faith of Bahá'u'lláh, whether in their individual capacities or collectively as Local or National Assemblies, in any form of activity that might be interpreted, either directly or indirectly, as an interference in the political affairs of any particular government. Whether it be in the publications which they initiate and supervise; or in their official and public deliberations; or in the posts they occupy and the services they render; or in the communications they address to their fellow-disciples; or in their dealings with men of eminence and authority; or in their affiliations with kindred societies and organizations, it is, I am firmly convinced, their first and sacred obligation to abstain from any word or deed that might be construed as a violation of this vital principle. Theirs is the duty to demonstrate, on one hand, their unqualified loyalty and obedience to whatever is the considered judgment of their respective governments.

"Let them refrain from associating themselves, whether by word or by deed, with the political pursuits of their respective nations, with the policies of their governments and the schemes and programs of parties and factions. In such controversies they should assign no blame, take no side, further no design, and identify themselves with no system prejudicial to the best interests of that world-wide Fellowship which it is their aim to guard and foster. Let them beware lest they allow themselves to become the tools of unscrupulous politicians, or to be entrapped by the treacherous devices of the plotters and the perfidious among their countrymen. Let them so shape their lives and regulate their conduct that no charge of secrecy, of fraud, of bribery or of intimidation may, however ill-founded, be brought against them. Let them rise above all particularism and partisanship, above the vain disputes, the petty calculations, the transient passions that agitate the face, and engage the attention, of a changing world. It is their duty to strive to distinguish, as clearly as they possibly can, and if needed with the aid of their elected representatives, such posts and functions as are either diplomatic or



First National Convention of the Bahá'ís of Finland, Helsinki, April 1962, attended by Hand of the Cause Adelbert Mühlschlegel.

political from those that are purely administrative in character, and which under no circumstances are affected by the changes and chances that political activities and party government, in every land, must necessarily involve. Let them affirm their unyielding determination to stand, firmly and unreservedly, for the way of Bahá'u'lláh, to avoid the entanglements and bickerings inseparable from the pursuits of the politician, and to become worthy agencies of that Divine Polity which incarnates God's immutable Purpose for all men.

"It should be made unmistakably clear that such an attitude implies neither the slightest indifference to the cause and interests of their own country, nor involves any insubordination on their part to the authority of recognized and established governments. Nor does it constitute a repudiation of their sacred obligation to promote, in the most effective manner, the best interests of their government and people. It indicates the desire cherished by every true and loyal follower of Bahá'u'lláh to serve, in an unselfish, unostentatious and patriotic fashion, the highest interests of the country to which he belongs, and in a way that would entail no departure from the high standards of integrity and truthfulness associated with the teachings of his Faith.

"As the number of the Bahá'í communities in various parts of the world multiplies and their power, as a social force, becomes increasingly apparent, they will no doubt find themselves increasingly subjected to the pressure which men of authority and influence, in the political domain, will exercise in the hope of obtaining the support they require for the advancement of their aims. These communities will, moreover, feel a growing need of the good-will and the assistance of their respective governments in their efforts to widen the scope, and to consolidate the foundations, of the institutions committed to their charge. Let them beware lest, in their eagerness to further the aims of their beloved Cause, they should be led unwittingly to bargain with their Faith, to compromise with their essential principles, or to sacrifice, in return for any material advantage which their institutions may derive, the integrity of their spiritual ideals. Let them proclaim that in whatever country they reside, and however advanced their institutions, or profound their



Fifth National Convention of the Bahá'ís of France, April 1962.



National Convention of the Bahá'ís of Germany, Frankfurt a/M, April 1962.



First National Convention of the Bahá'ís of Italy, Rome, April 1962, attended by Hand of the Cause Ugo Giachery.

desire to enforce the laws, and apply the principles, enunciated by Bahá'u'lláh, they will, unhesitatingly, subordinate the operation of such laws and the application of such principles to the requirements and legal enactments of their respective governments. Theirs is not the purpose, while endeavoring to conduct and perfect the administrative affairs of their Faith, to violate, under any circumstances, the provisions of their country's constitution, much less to allow the machinery of their administration to supersede the government of their respective countries.

"It should also be borne in mind that the very extension of the activities in which we are engaged, and the variety of the communities which labor under divers forms of government, so essentially different in their standards, policies, and methods, make it absolutely essential for all those who are the declared members of any one of these communities to avoid any action that might, by arousing the suspicion or exciting the antagonism of any one government, involve their brethren in fresh persecutions or complicate the nature of their task. How else, might I ask, could such a far-flung Faith, which transcends political and social boundaries, which includes within its pale so great a variety of races and nations, which will have to rely increasingly, as it forges ahead, on the good-will and support of the diversified and contending governments of the earth—how else could such a Faith succeed in preserving its unity, in safeguarding its interests, and in ensuring the steady and peaceful development of its institutions?

"Such an attitude, however, is not dictated by considerations of selfish expediency, but is actuated, first and foremost, by the broad principle that the followers of Bahá'u'lláh will, under no circumstances, suffer them-



First National Convention of the Bahá'ís of Holland, The Hague, April 1962,
attended by Hand of the Cause Ḥasan Balyuzi.



First National Convention of the Bahá'ís of Portugal, Lisbon, April 1962, attended by Hand of the Cause Paul Haney.



First National Convention of the Bahá'ís of Spain, Madrid, April 1962, attended by Hand of the Cause Paul Haney.

selves to be involved, whether as individuals or in their collective capacities, in matters that would entail the slightest departure from the fundamental verities and ideals of their Faith. Neither the charges which the uninformed and the malicious may be led to bring against them, nor the allurements of honors and rewards, will ever induce them to surrender their trust or to deviate from their path. Let their words proclaim, and their conduct testify, that they who follow Bahá'u'lláh, in whatever land they reside, are actuated by no selfish ambition, that they neither thirst for power, nor mind any wave of unpopularity, of distrust or criticism, which a strict adherence to their standards might provoke."

And again: "The Bahá'í Faith as it forges ahead throughout the western world and particularly in lands where the political machinery is corrupt and political passions and prejudices are dominant among the masses, should increasingly assert and demonstrate the fact that it is non-political in character, that it stands above party, that it is neither apathetic to national interests nor opposed to any party or faction, and that it seeks through administrative channels, rather than through diplomatic and political posts to establish, beyond the shadow of a doubt, the capacity, the sane patriotism, the integrity and highmindedness of its avowed adherents. This is the general and vital principle; it is for the National representatives to apply it with fidelity and vigor."[5]

These instructions raised the question whether Bahá'ís should vote in any public election. A Tablet revealed by 'Abdu'l-Bahá to Mr. Thornton Chase was sent to the Guardian, and the following reply was received, dated January 26, 1933:[6]

"The Guardian fully recognizes the authenticity and controlling influence of this instruction from 'Abdu'l-Bahá upon the question. He, however, feels under the responsibility of stating that the attitude taken by the Master (that is, that American citizens are in duty bound to vote in public elections) implies certain reservations. He, therefore, lays it upon the individual conscience to see that in following the Master's instructions no Bahá'í vote for an officer nor Bahá'í participation in the affairs of the Republic shall involve acceptance by that individual of a program or policy that contravenes any vital principle, spiritual or social, of the Faith." The Guardian added to this letter the following postscript: "I feel it incumbent upon me to clarify the above statement, written in my behalf, by stating that no vote cast, or office undertaken, by a Bahá'í should necessarily constitute acceptance, by the voter or office holder, of the entire program of any political party. No Bahá'í can be regarded as either a Republican or Democrat, as such. He is, above all else, the supporter of the principles enunciated by Bahá'u'lláh, with which, I am firmly convinced, the program of no political party is completely harmonious."

In a letter dated March 16, 1933, the Guardian sent these further details:[7]

"As regards the non-political character of the Bahá'í Faith, Shoghi Effendi feels that there is no contradiction whatsoever between the Tablet (to Thornton Chase, referred to above) and the reservations to which he has referred. The Master surely never desired the friends to use their influence towards the realization and promotion of policies contrary to any of the principles of the Faith. The friends may vote, if they can do it, without identifying themselves with one party or another. To enter the arena of party politics is surely detrimental to the best interests of the Faith and will harm the Cause. It remains for the individuals to so use their right to vote as to keep aloof from party politics, and always bear in mind that they are voting on the merits of the individual, rather than because he belongs to one party or another. The matter must be made perfectly clear to the individuals, who will be left free to exercise their discretion and judgment. But if a certain person does enter into party politics and labours for the ascendancy of one party over another, and continues to do it against the expressed appeals, and warnings of the Assembly, then the Assembly has the right to refuse him the right to vote in Bahá'í elections."

That this principle, as do all Bahá'í principles, has world-wide application is made clear by Shoghi Effendi in a letter dated March 11, 1936:[8]

[5] *Bahá'í News*, December, 1932.
[6] ibid., April, 1933.
[7] ibid., January, 1934.
[8] *World Order of Bahá'u'lláh*, pp. 197–198.

"The Faith of Bahá'u'lláh has assimilated, by virtue of its creative, its regulative and ennobling energies, the varied races, nationalities, creeds and classes that have sought its shadow, and have pledged unswerving fealty to its cause. It has changed the hearts of its adherents, burned away their prejudices, stilled their passions, exalted their conceptions, ennobled their motives, co-ordinated their efforts, and transformed their outlook. While preserving their patriotism and safeguarding their lesser loyalties, it has made them lovers of mankind, and the determined upholders of its best and truest interests. While maintaining intact their belief in the Divine origin of their respective religions, it has enabled them to visualize the underlying purpose of these religions, to discover their merits, to recognize their sequence, their interdependence, their wholeness and unity and to acknowledge the bond that vitally links them to itself. This universal, this transcending love which the followers of the Bahá'í Faith feel for their fellow-men, of whatever race, creed, class or nation, is neither mysterious nor can it be said to have been artificially stimulated. It is both spontaneous and genuine. They whose hearts are warmed by the energizing influence of God's creative love cherish His creatures for His sake, and recognize in every human face a sign of His reflected glory.

"Of such men and women it may be truly said that to them 'every foreign land is a fatherland, and every fatherland a foreign land.' For their citizenship, it must be remembered, is in the Kingdom of Bahá'u'lláh. Though willing to share to the utmost the temporal benefits and the fleeting joys which this earthly life can confer, though eager to participate in whatever activity that conduces to the richness, the happiness and peace of that life, they can, at no time, forget that it constitutes no more than a transient, a very brief stage of their existence, that they who live it are but pilgrims and wayfarers whose goal is the Celestial City, and whose home the Country of never-failing joy and brightness.

"Though loyal to their respective governments, though profoundly interested in anything that affects their security and welfare, though anxious to share in whatever promotes their best interests, the Faith with which the followers of Bahá'u'lláh stand identified is one which they firmly believe God has raised high above the storms, the divisions, and controversies of the political arena. Their Faith they conceive to be essentially non-political, supra-national in character, rigidly non-partisan, and entirely dissociated from nationalistic ambitions, pursuits, and purposes. Such a Faith knows no division of class or of party. It subordinates, without hesitation or equivocation, every particularistic interest, be it personal, regional, or national to the paramount interests of humanity, firmly convinced that in a world of interdependent peoples and nations the advantage of the part is best to be reached by the advantage of the whole, and that no abiding benefit can be conferred upon the component parts if the general interests of the entity itself are ignored or neglected."

The unity of Bahá'í action throughout the world is further emphasized in a letter from Shoghi Effendi to the Bahá'ís of Vienna, written in 1947 through his secretary, in which he said in part:[9]

"We Bahá'ís are *one* the world over; we are seeking to build up a new world order, divine in origin. How can we do this if every Bahá'í is a member of a different political party—some of them diametrically opposite to each other? Where is our unity then? We would be divided because of politics, against ourselves and this is the opposite of our purpose. Obviously if one Bahá'í in Austria is given freedom to choose a political party and join it, however good its aims may be, another Bahá'í in Japan or America, or India, has the right to do the same thing and he might belong to a party the very opposite in principle to that which the Austrian Bahá'í belongs to. Where would be the unity of the Faith then? These two spiritual brothers would be working against each other because of their political affiliations (as the Christians of Europe have been doing in so many fratricidal wars). The best way for a Bahá'í to serve his country and the world is to work for the establishment of Bahá'u'lláh's World Order, which will gradually unite all men and do away with divisive political systems and religious creeds. . . ."

In the Will and Testament of 'Abdu'l-Bahá the Bahá'ís are instructed to "obey and be the well-wishers of the governments of the land, regard disloyalty unto a just king as

[9] *Bahá'í News*, April, 1949.



First National Convention of the Bahá'ís of Sweden, Stockholm, April 1962, attended by Hand of the Cause Adelbert Mühlschlegel.

disloyalty to God Himself and wishing evil to the government a transgression of the Cause of God."[10] In explanation of this statement the Guardian wrote, in a letter dated July 3, 1948:[11]

"Regarding your question about politics and the Master's Will: the attitude of the Bahá'ís must be twofold, complete obedience to the government of the country they reside in, and no interference *whatsoever* in political matters or questions. What the Master's statement really means is obedience to a duly constituted government, whatever that government may be in form. We are not the ones, as individual Bahá'ís, to judge our government as just or unjust—for each believer would be sure to hold a different viewpoint, and within our own Bahá'í fold a hotbed of dissension would spring up and destroy our unity. We must build up our Bahá'í system, and leave the faulty systems of the world to go their way. We cannot change them through becoming involved in them; on the contrary, they will destroy us."

Another application of this principle concerns the right, propriety or usefulness of exerting Bahá'í influence for the enactment of legislative measures reflecting more or less the purpose of some Bahá'í principle or teaching. For example, should a Bahá'í community, local or national, lend the name of the Bahá'í Faith to support legislation which seeks to abolish race and religious discrimination in matters of industrial employment, or intervene when measures concerning military training of youth are before a legislature?

The National Spiritual Assembly of the Bahá'ís of the United States has stated[12] that, "as a general policy subject to the Guardian's specific direction in special cases,

[10] *Bahá'í Administration* (1945 ed.), p. 4.
[11] *Bahá'í News*, January, 1949.
[12] *Bahá'í World*, vol. 10, p. 278.



First National Convention of the Bahá'ís of Switzerland, Bern, April 1962,
attended by Hand of the Cause Ugo Giachery.

Bahá'ís and their administrative institutions should not feel obligated to adopt a 'Bahá'í' attitude or course of action on matters of civil legislation. Our teachings and basic principles speak for themselves. These we can always declare and set forth with all possible energy whenever occasions arise. But a truth which is sundered from its sustaining spiritual Source, lifted out of its organic relationship to the Bahá'í community, broken off from the other truths, and made subject to the storm and stress of secular controversy, is no longer a truth with which we can usefully have concern. It has become an enactment to be carried out by institutions and groups committed to other enactments, other aims and purposes and methods not in conformity with the 'Divine Polity' entrusted to those alone who give full loyalty to Bahá'u'lláh. Far better for us to strive to mirror forth radiantly the individual and community virtues of a new era than to hope others than believers will achieve the holy mission of the Faith. We Bahá'ís have in reality accepted a world order and not merely a new decalogue of truths or commands. On the other hand, obedience to civil government is an obligation laid by Bahá'u'lláh upon every Bahá'í."

Shoghi Effendi[13] points out, as a guiding principle of Bahá'í conduct, that "in connection with their administrative activities, no matter how grievously interference with them might affect the course of the extension of the Movement, and the suspension of which does not constitute in itself a departure from the principle of loyalty to their Faith, the considered judgment and authoritative decrees issued by their responsible rulers must, if they be faithful to Bahá'u'lláh's and 'Abdu'l-Bahá's express injunctions, be thoroughly respected and loyally obeyed. In matters, however, that vitally affect the integrity and honor of the Faith of Bahá'u'lláh, and are tantamount to a recantation of their faith and repudiation of their innermost belief, they [the Bahá'ís] are convinced, and are unhesitatingly prepared to vindicate by their life-blood the sincerity of their conviction, that no power on earth, neither the arts of the most insidious adversary nor the bloody weapons of the most tyrannical oppressor, can ever succeed in extorting from them a word or deed that might tend to stifle the voice of their conscience or tarnish the purity of their faith."

"Small wonder if by the Pen of Bahá'u'lláh these pregnant words, written in anticipation of the present state of mankind, should have been revealed: '*It is not for him to pride himself who loveth his own country, but rather for him who loveth the whole world. The earth is but one country, and mankind its citizens.*' And again, '*That one indeed is a man who today dedicateth himself to the service of the entire human race.*' '*Through the power released by these exalted words,*' He explains, '*He hath lent a fresh impulse, and set a new direction, to the birds of men's hearts, and hath obliterated every trace of restriction and limitation from God's Holy Book*'."[14]

[13] *Bahá'í Administration* (1945 ed.), p. 162.

[14] *World Order of Bahá'u'lláh*, p. 198.

LOYALTY TO GOVERNMENT

Statement Prepared by the National Spiritual Assembly of the Bahá'ís of the United States of America

WHEN a great social crisis sweeps through a civilization, moral values become impaired. In the crisis of our own time, members of the Bahá'í Faith go on record as firmly upholding the principle of loyalty to government.

More than eighty years ago Bahá'u'lláh, the Founder of the Bahá'í Faith, set forth this cardinal principle: "In every country or government where any of this community reside, they must behave toward that government with faithfulness, trustfulness, and

truthfulness."

Loyalty to government, in the Bahá'í view, is an essential spiritual and social principle. "We must obey and be the well-wishers of the government of the land. . ." "The essence of the Bahá'í spirit is that in order to establish a better social order and economic condition, there must be allegiance to the laws and principles of government."

This allegiance is part of the strong emphasis on integrity of character found in the Bahá'í teaching. "Let integrity and uprightness distinguish all thine acts." "Beautify your tongues, O people, with truthfulness, and adorn your souls with the ornament of honesty. Beware, O people, that ye deal not treacherously with any one. Be ye the trustees of God amongst His creatures, and the emblems of His generosity amidst His people."

Without integrity of character in its citizens and without loyalty to government, a nation will find itself torn asunder and unable to function as an organic society. Not only do the Bahá'í teachings obligate members to be loyal to their government—they also specifically forbid them from taking any part in subversive political and social movements.

BAHÁ'ÍS AND MILITARY SERVICE

The Bahá'í View of Pacifism

In a letter published in *Bahá'í News*, January, 1938, Shoghi Effendi, the Guardian of the Bahá'í Faith wrote through his secretary:

"With reference to the absolute pacifists or conscientious objectors to war: their attitude, judged from the Bahá'í standpoint, is quite anti-social and due to its exaltation of the individual conscience leads inevitably to disorder and chaos in society. Extreme pacifists are thus very close to anarchists, in the sense that both of these groups lay an undue emphasis on the rights and merits of the individual. The Bahá'í conception of social life is essentially based on the subordination of the individual will to that of society. It neither suppresses the individual nor does it exalt him to the point of making him an anti-social creature, a menace to society. As in everything, it follows the 'golden mean.' The only way society can function is for the minority to follow the will of the majority.

"The other main objection to the conscientious objectors is that their method of establishing peace is too negative. Non-co-operation is too passive a philosophy to become an effective way for social reconstruction. Their refusal to bear arms can never establish peace. There should first be a spiritual revitalization which nothing, except the Cause of God, can effectively bring to every man's heart."

The Bahá'í Position on Military Service

(A Public Statement issued by the National Spiritual Assembly of the Bahá'ís of the United States)

In view of the increasing importance of a clear understanding of the details of the Bahá'í position on military service, the National Bahá'í Assembly presents the following statement of general principles for the information and guidance of the members of the Bahá'í Community in the United States and others who may have an interest in the Bahá'í viewpoint.

The Bahá'í teachings require that followers of the Faith obey the laws of the government under which they live, and this requirement includes the obligation for military service which rests upon all citizens. However, Bahá'ís are also required to apply for noncombatant service whenever the opportunity to do so is legally provided by their government on the basis of religious training and belief.

While the religious convictions of Bahá'ís require them to seek whatever exemption from combatant duty may be granted by their government on the grounds of religious belief, they definitely are not pacifists in the sense of refusal to co-operate with and obey the laws of an established government. Thus Bahá'ís do not, on the grounds of religious conviction, seek to abandon their obligation as citizens in time of war or national emergency. Neither do they attempt to avoid the dangers and hardships which are inevitable in time of war, and to which all citizens of military age are liable.

Thus Bahá'ís who are citizens of the United States are able to reconcile their fundamental spiritual convictions and their civil obligations as citizens by applying for noncombatant service under the existing Selective Service law and regulations.

The members of the Bahá'í Faith make no reservations in claiming that they are fully obedient to all provisions of the laws of their country, including the constitutional right of the Federal government to raise armies and conscript citizens for military service.

Summary of the Guardian's Instructions on the Obligation of Bahá'ís in Connection with Military Service

During World War II the Bahá'í position on military training and service, and the obligation of individual Bahá'ís to apply for and maintain a noncombatant status when this is possible under the laws of their country, were outlined specifically in a series of instructions and bulletins issued by the National Assembly.

Since 1945, two items on this subject have been published in *Bahá'í News;* one in the October, 1946 issue (pp. 9–10), and the other in the September, 1948 issue (p. 6). Both of these articles quoted the Guardian's instruction contained in a letter to the National Assembly dated July 20, 1946, written in reply to a question as to whether the existence of the United Nations in its present form should change the attitude of Bahá'ís toward military duties which might require the taking of human life. The Guardian's answer to this question is again quoted below:

"As there is neither an International Police Force nor any immediate prospect of one coming into being, the Bahá'ís should continue to apply, under all circumstances, for exemption from any military duties that necessitate the taking of life. There is no justification for any change of attitude on our part at the present time."

These words indicate that the Guardian still feels that a Bahá'í cannot voluntarily enter any form of combatant military duty, and must seek exemption from such service if this is possible under the laws of his country.

The instruction given in the July 20, 1946 letter was confirmed once again in a cable received from the Guardian by the National Assembly on January 17, 1951.

The Guardian, in these and earlier communications, has made it clear that it is obligatory, and not an optional matter, for all Bahá'ís to apply for and maintain a noncombatant status if this is possible under the law. When such a law exists, as is the case in the United States, Bahá'ís cannot voluntarily enlist in any branch of the armed forces where they would be subject to orders to engage in the taking of human life.



A NEW BAHÁ'Í CENTRE IS OPENED IN KENYA

Some of the attendants walked over fifty miles to be present when this local Ḥaẓíratu'l-Quds was dedicated in Malava Market, South Kabras, Kenya, in 1962.

2. DOCUMENTATION OF THE BAHÁ'Í ADMINISTRATIVE ORDER

"And now as I look into the future, I hope to see the friends at all times, in every land, and of every shade of thought and character, voluntarily and joyously rallying round their local and in particular their national centers of activity, upholding and promoting their interests with complete unanimity and contentment, with perfect understanding, genuine enthusiasm, and sustained vigor. This indeed is the one joy and yearning of my life, for it is the fountainhead from which all future blessings will flow, the broad foundation upon which the security of the Divine Edifice must ultimately rest."—SHOGHI EFFENDI.*

FOREWORD

THE 1926–27 National Spiritual Assembly of the Bahá'ís of the United States and Canada completed a task which, while pertaining to the outer and more material aspects of the Cause, nevertheless has a special significance for its spirit and inward sacred purpose. This task consisted in creating a legal form which gives proper substance and substantial character to the administrative processes embodied in the Bahá'í Teachings. The form adopted was that known as a Voluntary Trust, a species of corporation recognized under the common law and possessing a long and interesting history. The famous Covenant adopted by the Pilgrim Fathers on the *Mayflower*, the first legal document in American history, is of the same nature as the Declaration of Trust voted by the National Spiritual Assembly. This Declaration of Trust, with its attendant By-Laws, is published for the information of the Bahá'ís of the world. Careful examination of the Declaration and its By-Laws will reveal the fact that this document contains no arbitrary elements nor features new to the Bahá'í Cause. On the contrary, it represents a most conscientious effort to reflect those very administrative principles and elements already set forth in the letters of the Guardian, Shoghi Effendi, and already determining the methods and relationships of Bahá'í collective association. The provision both in the Declaration and in the By-Laws for amendments in the future will permit the National Spiritual Assembly to adapt this document to such new administrative elements or principles as the Guardian may at any time give forth. The Declaration, in fact, is nothing more or less than a legal parallel of those moral and spiritual laws of unity inherent in the fullness of the Bahá'í Revelation and making it the fulfillment of the ideal of Religion in the social as well as spiritual realm. Because, in the Bahá'í Faith this perfect correspondence exists between spiritual and social laws, the Bahá'ís believe that administrative success is identical with moral success; and that nothing less than the true Bahá'í spirit of devotion and sacrifice can inspire with effective power the world-wide body of unity, revealed by Bahá'u'lláh.

HORACE HOLLEY

* *Bahá'í Administration* (1945 ed.), p. 67.



No. 3589

United States of America

DEPARTMENT OF STATE

to whom these presents shall come, Greeting:

rtify That the document hereunto annexed is under the Seal of the Treasury

ment.

In testimony whereof I, HENRY L. STIMSON

Secretary of State, have hereunto caused the Seal of the Department of State to be affixed and my name subscribed by the Chief Clerk of the said Department, at the City of Washington, in the District of Columbia, this seventeenth day of May, 1929.

Henry L. Stimson
Secretary of State.

By E. J. Ayers
Chief Clerk.

Certificate of Declaration of Trust of the National Spiritual Assembly of the Bahá'ís of the United States.

DECLARATION OF TRUST

By the NATIONAL SPIRITUAL ASSEMBLY OF THE BAHÁ'ÍS OF THE UNITED STATES AND CANADA

WE, Allen B. McDaniel of Washington, D.C., Horace Holley of New York City, N.Y., Carl Scheffler of Evanston, Ill., Roy C. Wilhelm of West Englewood, N.J., Florence Morton of Worcester, Mass., Amelia Collins of Princeton, Mass., Ali-Kuli Khan of New York City, N.Y., Mountfort Mills of New York City, N.Y., and Siegfried Schopflocher of Montreal, Quebec, Canada, duly chosen by the representatives of the Bahá'ís of the United States and Canada at the Annual Meeting held at San Francisco, Calif., on April 29, April 30, May 1, and May 2, 1926, to be the National Spiritual Assembly of the Bahá'ís of the United States and Canada, with full power to establish a Trust as hereinafter set forth, hereby declare that from this date the powers, responsibilities, rights, privileges and obligations reposed in said National Spiritual Assembly of the Bahá'ís of the United States and Canada by Bahá'u'lláh, Founder of the Bahá'í Faith, by 'Abdu'l-Bahá, its Interpreter and Exemplar, and by Shoghi Effendi, its Guardian, shall be exercised, administered and carried on by the above-named National Spiritual Assembly and their duly qualified successors under this Declaration of Trust.

The National Spiritual Assembly in adopting this form of association, union and fellowship, and in selecting for itself the designation of Trustees of the Bahá'ís of the United States and Canada, does so as the administrative body of a religious community which has had continuous existence and responsibility for over eighteen years. In consequence of these activities the National Spiritual Assembly is called upon to administer such ever-increasing diversity and volume of affairs and properties for the Bahá'ís of the United States and Canada, that we, its members, now feel it both desirable and necessary to give our collective functions more definite legal form. This action is taken in complete unanimity and with full recognition of the sacred relationship thereby created. We acknowledge in behalf of ourselves and our successors in this Trust the exalted religious standard established by Bahá'u'lláh for Bahá'í administrative bodies in the utterance: *"Be ye Trustees of the Merciful One among men"*; and seek the help of God and His guidance in order to fulfill that exhortation.

April 4, 1927.

RESOLUTION BY THE NATIONAL SPIRITUAL ASSEMBLY OF THE BAHÁ'ÍS OF THE UNITED STATES

WHEREAS the first Annual Convention of the Bahá'ís of Canada, on April 24, 1948 duly elected the National Spiritual Assembly of the Bahá'ís of Canada; and

WHEREAS the fortieth Annual Convention of the Bahá'ís of the United States on April 30, 1948 duly elected the National Spiritual Assembly of the Bahá'ís of the United States; and

WHEREAS said Conventions were duly authorized by the Guardian of the Bahá'í Faith and empowered by the Bahá'í administrative principles to elect their respective National Spiritual Assemblies; and

WHEREAS in consequence of the foregoing it is now necessary to amend the Declaration of Trust and By-Laws hereinafter described;

THEREFORE BE IT RESOLVED by the National Spiritual Assembly of the Bahá'ís of the United States that from the date of its election, April 30, 1948, said Assembly shall henceforth exercise within the United States, its territories and dependencies, all the functions and powers formerly vested in the National Spiritual Assembly of the Bahá'ís of the United States and Canada, as successor body thereto, and hold title to and possession of all funds,

properties and trusts of national Bahá'í character existing within the United States, its territories and dependencies on and after April 30, 1948; and

BE IT FURTHER RESOLVED that the Declaration of Trust by the National Spiritual Assembly of the Bahá'ís of the United States and Canada as adopted at New York, N.Y., on April 4, 1927, other than the Preamble thereto, and its By-Laws as from time to time amended be and the same hereby are amended by substituting the name "National Spiritual Assembly of the Bahá'ís of the United States" for the name "National Spiritual Assembly of the Bahá'ís of the United States and Canada" wherever the same appears therein, and by deleting the words "and Canada" wherever such words now appear in said Declaration of Trust and By-Laws; that said By-Laws be further amended by deleting the word "Provinces" and the word "Province" wherever the same appear and by substituting for the word "Province" in Section 2 of Article VIII the words "Territory or Federal District"; so that said Declaration of Trust and By-Laws shall henceforth be the Declaration of Trust and By-Laws of the National Spiritual Assembly of the Bahá'ís of the United States.

DOROTHY K. BAKER, *Chairman*
PAUL E. HANEY, *Vice-Chairman*
HORACE HOLLEY, *Secretary*
EDNA M. TRUE, *Recording Secretary*
PHILIP G. SPRAGUE, *Treasurer*
ELSIE AUSTIN
WM. KENNETH CHRISTIAN
AMELIA E. COLLINS
LEROY IOAS

ARTICLE I

The name of said Trust shall be the *National Spiritual Assembly of the Bahá'ís of the United States.*

ARTICLE II

Sharing the ideals and assisting the efforts of our fellow Bahá'ís to establish, uphold and promote the spiritual, educational and humanitarian teachings of human brotherhood, radiant faith, exalted character and selfless love revealed in the lives and utterances of all the Prophets and Messengers of God, Founders of the world's revealed religions—and given renewed creative energy and universal application to the conditions of this age in the life and utterances of Bahá'u'lláh—we declare the purposes and objects of this Trust to be to administer the affairs of the Cause of Bahá'u'lláh for the benefit of the Bahá'ís of the United States according to the principles of Bahá'í affiliation and administration created and established by Bahá'u'lláh, defined and explained by 'Abdu'l-Bahá, and amplified and applied by Shoghi Effendi and his duly constituted successor and successors under the provisions of the Will and Testament of 'Abdu'l-Bahá.

These purposes are to be realized by means of devotional meetings; by public meetings and conferences of an educational, humanitarian and spiritual character; by the publication of books, magazines and newspapers; by the construction of temples of universal worship and of other institutions and edifices for humanitarian service; by supervising, unifying, promoting and generally administering the activities of the Bahá'ís of the United States in the fulfillment of their religious offices, duties and ideals; and by any other means appropriate to these ends, or any of them.

Other purposes and objects of this Trust are:

a. The right to enter into, make, perform and carry out contracts of every sort and kind for the furtherance of the objects of this Trust with any person, firm, association, corporation, private, public or municipal or body politic, or any state, territory or colony thereof, or any foreign government; and in this connection, and in all transactions under the terms of this Trust, to do any and all things which a co-partnership or natural person could do or exercise, and which now or hereafter may be authorized by law.

b. To hold and be named as beneficiary under any trust established by law or otherwise or under any will or other testamentary instrument in connection with any gift, devise, or bequest in which a trust or trusts is or are established in any part of the world as well as in the United States; to receive gifts, devises or bequests of money or other property.
c. All and whatsoever the several purposes and objects set forth in the written utterances of Bahá'u'lláh, 'Abdu'l-Bahá and Shoghi Effendi, under which certain jurisdiction, powers and rights are granted to National Spiritual Assemblies.
d. Generally to do all things and acts which in the judgment of said Trustees, i.e., the National Spiritual Assembly of the Bahá'ís of the United States, are necessary, proper and advantageous to promote the complete and successful administration of this Trust.

ARTICLE III

SECTION 1. All persons, firms, corporations and associations extending credit to, contracting with or having any claim against the Trustees, i.e., the National Spiritual Assembly, and the members thereof, of any character whatsoever, whether legal or equitable and whether arising out of contract or tort, shall look solely to the funds of the Trust and to the property of the Trust estate for payment or indemnity, or for the payment of any debt, damage, judgment or decree or any money that may otherwise become due or payable from the Trustees, so that neither the Trustees nor any of them, nor any of their officers or agents appointed by them hereunder, nor any beneficiary or beneficiaries herein named shall be personally liable therefor.

SECTION 2. Every note, bond, proposal, obligation or contract in writing or other agreement or instrument made or given under this Trust shall be explicitly executed by the National Spiritual Assembly, as Trustees by their duly authorized officers or agents.

ARTICLE IV

The Trustees, i.e., the National Spiritual Assembly, shall adopt for the conduct of the affairs entrusted to them under this Declaration of Trust, such by-laws, rules of procedure or regulations as are required to define and carry on its own administrative functions and those of the several local and other elements composing the body of the Bahá'ís of the United States, not inconsistent with the terms of this instrument and all in accordance with the explicit instructions given us to date by Shoghi Effendi, Guardian of the Cause of Bahá'u'lláh, which instructions are already known to the Bahá'ís of the United States and accepted by them in the government and practice of their religious affairs.

ARTICLE V

The central office of this Trust shall be located in the Village of Wilmette, State of Illinois, United States of America, the site of the Bahá'í House of Worship.

ARTICLE VI

The seal of this Trust shall be circular in form, bearing the following description: National Spiritual Assembly of the Bahá'ís of the United States. Declaration of Trust, 1927.

ARTICLE VII

This Declaration of Trust may be amended by majority vote of the National Spiritual Assembly of the Bahá'ís of the United States at any special meeting duly called for that purpose, provided that at least thirty (30) days prior to the date fixed for said meeting a copy of the proposed amendment or amendments is mailed to each member of the Assembly by the Secretary.

BY-LAWS OF THE NATIONAL SPIRITUAL ASSEMBLY

ARTICLE I

THE National Spiritual Assembly, in the fulfillment of its sacred duties under this Trust, shall have exclusive jurisdiction and authority over all the activities and affairs of the Bahá'í Cause throughout the United States, including paramount authority in the administration of this Trust. It shall endeavor to stimulate, unify and coordinate the manifold activities of the local Spiritual Assemblies (hereinafter defined) and of individual Bahá'ís in the United States and by all possible means assist them to promote the oneness of mankind. It shall be charged with the recognition of such local Assemblies, the scrutiny of all membership rolls, the calling of the Annual Meeting or special meetings and the seating of delegates to the Annual Meeting and their apportionment among the various electoral districts. It shall appoint all national Bahá'í committees and shall supervise the publication and distribution of Bahá'í literature, the reviewing of all writings pertaining to the Bahá'í Cause, the construction and administration of the Mashriqu'l-Adhkár and its accessory activities, and the collection and disbursement of all funds for the carrying on of this Trust. It shall decide whether any matter lies within its own jurisdiction or within the jurisdiction of any local Spiritual Assembly. It shall, in such cases as it considers suitable and necessary, entertain appeals from the decisions of local Spiritual Assemblies and shall have the right of final decision in all cases where the qualification of an individual or group for continued voting rights and membership in the Bahá'í body is in question. It shall furthermore represent the Bahá'ís of the United States in all their cooperative and spiritual activities with the Bahá'ís of other lands, and shall constitute the sole electoral body of the United States in the formation of the Universal House of Justice provided for in the Sacred Writings of the Bahá'í Cause. Above all, the National Spiritual Assembly shall ever seek to attain that station of unity in devotion to the Revelation of Bahá'u'lláh which will attract the confirmations of the Holy Spirit and enable the Assembly to serve the founding of the Most Great Peace. In all its deliberation and action the National Assembly shall have constantly before it as Divine guide and standard the utterance of Bahá'u'lláh:—

"It behooveth them (i.e., Spiritual Assemblies) to be the trusted ones of the Merciful among men and to consider themselves as the guardians appointed of God for all that dwell on earth. It is incumbent upon them to take counsel together and to have regard for the interests of the servants of God, for His sake, even as they regard their own interests, and to choose that which is meet and seemly."

ARTICLE II

The Bahá'ís of the United States, for whose benefit this Trust is maintained, shall consist of all persons resident in the several States, Territories or Federal Districts of the United States who are accepted by the National Spiritual Assembly as fulfilling the requirements of membership in the Bahá'í Community under the following qualifications set forth by the Guardian of the Faith:

a. Full recognition of the station of the Báb as Forerunner, of Bahá'u'lláh as Author and of 'Abdu'l-Bahá as True Exemplar of the Bahá'í religion; unreserved acceptance of, and submission to whatsoever has been revealed by their Pen; loyal and steadfast adherence to every clause of 'Abdu'l-Bahá's sacred Will; and close association with the spirit as well as the form of Bahá'í Administration throughout the world.
b. Attainment of the age of 21 years.
c. Declaration of faith to, and enrollment by, the local Spiritual Assembly if resident in the area of jurisdiction of any local Assembly recognized by the National Spiritual Assembly.
d. Declaration of faith to the National Spiritual Assembly on the membership form provided for those residing outside any such area of local Bahá'í jurisdiction.

ARTICLE III

The National Assembly shall consist of nine members chosen from among the Bahá'ís of the United States, who shall be elected by the said Bahá'ís in manner hereinafter provided, and who shall continue in office for the period of one year, or until their successors shall be elected.

ARTICLE IV

The officers of the National Spiritual Assembly shall consist of a Chairman, Vice-Chairman, Secretary and Treasurer, and such other officers as may be found necessary for the proper conduct of its affairs. The officers shall be elected by a majority vote of the Assembly taken by secret ballot.

ARTICLE V

The first meeting of a newly-elected National Assembly shall be called by the member elected to membership by the highest number of votes or, in case two or more members have received the same said highest number of votes, then by the member selected by lot from among those members; and this member shall preside until the permanent Chairman shall be chosen. All subsequent meetings shall be called by the Secretary of the Assembly at the request of the Chairman or, in his absence or incapacity, of the Vice-Chairman, or of any three members of the Assembly; provided, however, that the Annual Meeting of the Assembly shall be held at a time and place to be fixed by a majority vote of the Assembly, as hereinafter provided.

ARTICLE VI

Five members of the National Assembly present at a meeting shall constitute a quorum, and a majority vote of those present and constituting a quorum shall be sufficient for the conduct of business, except as otherwise provided in these By-Laws, and with due regard to the principle of unity and cordial fellowship involved in the institution of a Spiritual Assembly. The transactions and decisions of the National Assembly shall be recorded at each meeting by the Secretary, who shall supply copies of the minutes to the Assembly members after each meeting, and preserve the minutes in the official records of the Assembly.

ARTICLE VII

Whenever in any locality of the United States, be it municipality, township or county, the number of Bahá'ís resident therein recognized by the National Spiritual Assembly exceeds nine, these may on April 21st of any year convene and elect by plurality vote a local administrative body of nine members, to be known as the Spiritual Assembly of the Bahá'ís of that community. Every such Spiritual Assembly shall be elected annually thereafter upon each successive 21st day of April. The members shall hold office for the term of one year and until their successors are elected and qualified.

When, however, the number of Bahá'ís in any authorized civil area is exactly nine, these may on April 21st of any year, or in successive years, constitute themselves the local Spiritual Assembly by joint declaration. Upon the recording of such declaration by the Secretary of the National Spiritual Assembly, said body of nine shall become established with the rights, privileges and duties of a local Spiritual Assembly as set forth in this instrument.

SECTION 1. Each newly-elected local Spiritual Assembly shall at once proceed in the manner indicated in Articles IV and V of these By-Laws to the election of its officers, who shall consist of a Chairman, Vice-Chairman, Secretary and Treasurer, and such other officers as the Assembly finds necessary for the conduct of its business and the fulfillment of its spiritual duties. Immediately thereafter the Secretary chosen shall transmit to the Secretary of the National Assembly the names of the members of the newly-elected Assembly and a list of its officers.

SECTION 2. The general powers and duties of a local Spiritual Assembly shall be as set forth in the writings of Bahá'u'lláh, 'Abdu'l-Bahá and Shoghi Effendi.

SECTION 3. Among its more specific duties, a local Spiritual Assembly shall have full jurisdiction of all Bahá'í activities and affairs within the local community, subject, however, to the exclusive and paramount authority of the National Spiritual Assembly as defined herein.

SECTION 4. Vacancies in the membership of a local Spiritual Assembly shall be filled by election at a special meeting of the local Bahá'í community duly called for that purpose by the Assembly. In the event that the number of vacancies exceeds four, making a quorum of the local Assembly impossible, the election shall be held under the supervision of the National Spiritual Assembly.

SECTION 5. The business of the local Assembly shall be conducted in like manner as provided for the deliberations of the National Assembly in Article VI above.

SECTION 6. The local Assembly shall pass upon and approve the qualifications of each member of the Bahá'í community before such members shall be admitted to voting membership; but where an individual is dissatisfied with the ruling of the local Spiritual Assembly upon his Bahá'í qualifications, such individual may appeal from the ruling to the National Assembly, which shall thereupon take jurisdiction of and finally decide the case.

SECTION 7. On or before the 1st day of November of each year the Secretary of each local Assembly shall send to the Secretary of the National Assembly a duly certified list of the voting members of the local Bahá'í community for the information and approval of the National Assembly.

SECTION 8. All matters arising within a local Bahá'í community which are of purely local interest and do not affect the national interests of the Cause shall be under the primary jurisdiction of the Spiritual Assembly of that locality; but decision whether a particular matter involves the interest and welfare of the national Bahá'í body shall rest with the National Spiritual Assembly.

SECTION 9. Any member of a local Bahá'í community may appeal from a decision of his Spiritual Assembly to the National Assembly, which shall determine whether it shall take jurisdiction of the matter or leave it to the local Spiritual Assembly for reconsideration. In the event that the National Assembly assumes jurisdiction of the matter, its findings shall be final.

SECTION 10. Where any dissension exists within a local Bahá'í community of such character that it cannot be remedied by the efforts of the local Spiritual Assembly, this condition shall be referred by the Spiritual Assembly for consideration to the National Spiritual Assembly, whose action in the matter shall be final.

SECTION 11. All questions arising between two or more local Spiritual Assemblies, or between members of different Bahá'í communities, shall be submitted in the first instance to the National Assembly, which shall have original and final jurisdiction in all such matters.

SECTION 12. The sphere of jurisdiction of a local Spiritual Assembly, with respect to residential qualification of membership, and voting rights of a believer in any Bahá'í community, shall be the locality included within the civil limits of the municipality, township or county.

All differences of opinion concerning the sphere of jurisdiction of any local Spiritual Assembly or concerning the affiliation of any Bahá'í or group of Bahá'ís in the United States shall be referred to the National Spiritual Assembly, whose decision in the matter shall be final.

ARTICLE VIII

The members of the National Spiritual Assembly shall be elected at an annual meeting to be known as the National Convention of the Bahá'ís of the United States. This Convention shall be held at a time and place to be fixed by the National Assembly. The National

Convention shall be composed jointly of representatives chosen by the Bahá'ís of each State, Territory or Federal District under the principle of proportionate representation, and the members of the National Spiritual Assembly.

Notice of the annual meeting shall be given by the National Assembly sixty days in advance in the Convention Call which sets forth the number of delegates assigned to the various electoral units in proportion to the number of Bahá'ís resident in each such unit, to a total number of one hundred seventy-one delegates for the Bahá'ís of the United States.

SECTION 1. All delegates to the Convention shall be elected by plurality vote. Bahá'ís who for illness or other unavoidable reasons are unable to be present at the election in person shall have the right to transmit their ballots to the meeting by mail. The meeting held in each State, Territory or Federal District for the election of delegates shall be called by the National Spiritual Assembly and conducted by the Bahá'ís present under whatever procedure may be uniformly laid down by said body. Immediately after the meeting a certified report of the election containing the name and address of each delegate shall be transmitted to the National Spiritual Assembly.

SECTION 2. All delegates to be seated at the Convention must be recognized Bahá'ís and residents of the State, Territory or Federal District represented by them.

SECTION 3. The rights and privileges of a delegate may not be assigned nor may they be exercised by proxy.

SECTION 4. The recognition and seating of delegates to the National Convention shall be vested in the National Spiritual Assembly.

SECTION 5. Delegates unable to be present in person at the Convention shall have the right to transmit their ballots for election of the members of the National Assembly under whatever procedure is adopted by the National body.

SECTION 6. If in any year the National Spiritual Assembly shall consider that it is impracticable or unwise to assemble together the delegates to the National Convention, the said Assembly shall provide ways and means by which the annual election and the other essential business of the Convention may be conducted by mail.

SECTION 7. The presiding officer of the National Spiritual Assembly present at the Convention shall call together the delegates, who after roll call shall proceed to the permanent organization of the meeting, electing by ballot a chairman, a secretary and such other officers as are necessary for the proper conduct of the business of the Convention.

SECTION 8. The principal business of the annual meeting shall be consultation on Bahá'í activities, plans and policies, and the election of the nine members of the National Spiritual Assembly. Members of the National Assembly, whether or not elected delegates, may take a full part in the consultation and discussion but only delegates may participate in the election of Convention officers or in the annual election of the members of the national body. All action by the delegates, other than the organization of the Convention, the transmission of messages to the Guardian and the election of the National Assembly, shall constitute advice and recommendation for consideration by the said Assembly, final decision on all matters concerning the affairs of the Bahá'í Faith in the United States being vested solely in that body.

SECTION 9. The general order of business to be taken up at the Annual Convention shall be prepared by the National Spiritual Assembly in the form of an agenda, but any matter pertaining to the Bahá'í Faith introduced by any of the delegates may upon motion and vote be taken up as part of the Convention deliberations.

SECTION 10. The election of the members of the National Spiritual Assembly shall be by plurality vote of the delegates recognized by the outgoing National Spiritual Assembly, i.e., the members elected shall be the nine persons receiving the greatest number of votes on the first

ballot cast by delegates present at the Convention and delegates whose ballot has been transmitted to the Secretary of the National Spiritual Assembly by mail. In case, by reason of a tie vote or votes, the full membership is not determined on the first ballot, then one or more additional ballots shall be taken on the persons tied until all nine members are elected.

SECTION 11. All official business transacted at the National Convention shall be recorded and preserved in the records of the National Assembly.

SECTION 12. Vacancies in the membership of the National Spiritual Assembly shall be filled by a plurality vote of the delegates composing the Convention which elected the Assembly, the ballot to be taken by correspondence or in any other manner decided upon by the National Spiritual Assembly.

ARTICLE IX

Where the National Spiritual Assembly has been given in these By-Laws exclusive and final jurisdiction, and paramount executive authority, in all matters pertaining to the activities and affairs of the Bahá'í Cause in the United States, it is understood that any decision made or action taken upon such matters shall be subject in every instance to ultimate review and approval by the Guardian of the Cause or the Universal House of Justice.

ARTICLE X

Whatever functions and powers are not specifically attributed to local Spiritual Assemblies in these By-Laws shall be considered vested in the National Spiritual Assembly, which body is authorized to delegate such discretionary functions and powers as it deems necessary and advisable to the local Spiritual Assembly within its jurisdiction.

ARTICLE XI

In order to preserve the spiritual character and purpose of Bahá'í elections, the practice of nominations or any other electoral method detrimental to a silent and prayerful election shall not prevail, so that each elector may vote for none but those whom prayer and reflection have inspired him to uphold.

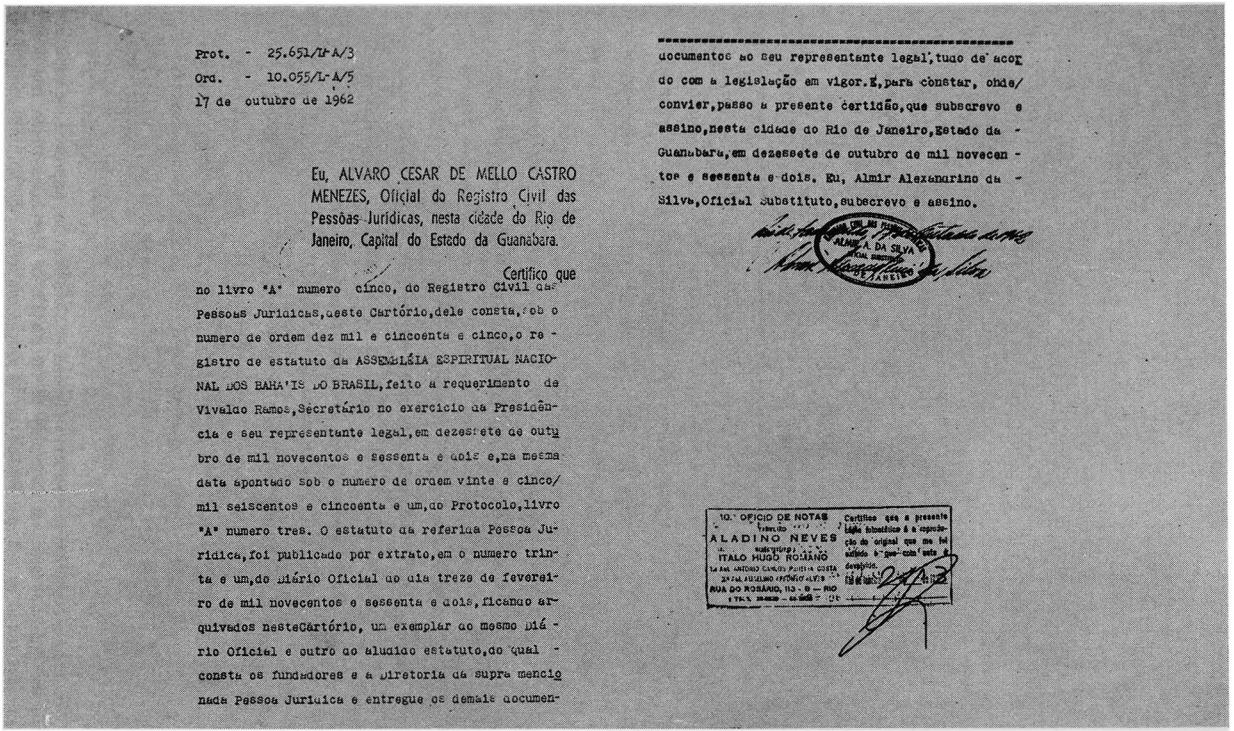
Among the most outstanding and sacred duties incumbent upon those who have been called upon to initiate, direct and coordinate the affairs of the Cause as members of local or national Spiritual Assemblies are:—

To win by every means in their power the confidence and affection of those whom it is their privilege to serve; to investigate and acquaint themselves with the considered views, the prevailing sentiments and the personal convictions of those whose welfare it is their solemn obligation to promote; to purge their deliberations and the general conduct of their affairs of self-contained aloofness, the suspicion of secrecy, the stifling atmosphere of dictatorial assertiveness and of every word and deed that may savor of partiality, self-centeredness and prejudice; and while retaining the sacred right of final decision in their hands, to invite discussion, ventilate grievances, welcome advice, and foster the sense of inter-dependence and co-partnership, of understanding and mutual confidence between themselves and all other Bahá'ís.

ARTICLE XII

These By-Laws may be amended by majority vote of the National Spiritual Assembly at any of its regular or special meetings, provided that at least fourteen days prior to the date fixed for the said meeting a copy of the proposed amendment or amendments is mailed to each member of the Assembly by the Secretary.

Note: The foregoing By-Laws include all amendments adopted by the National Assembly to July 16, 1949.



Prot. - 25.651/L-A/3
Ord. - 10.055/L-A/5
17 de outubro de 1962

Eu, ALVARO CESAR DE MELLO CASTRO MENEZES, Oficial do Registro Civil das Pessôas Jurídicas, nesta cidade do Rio de Janeiro, Capital do Estado da Guanabara.

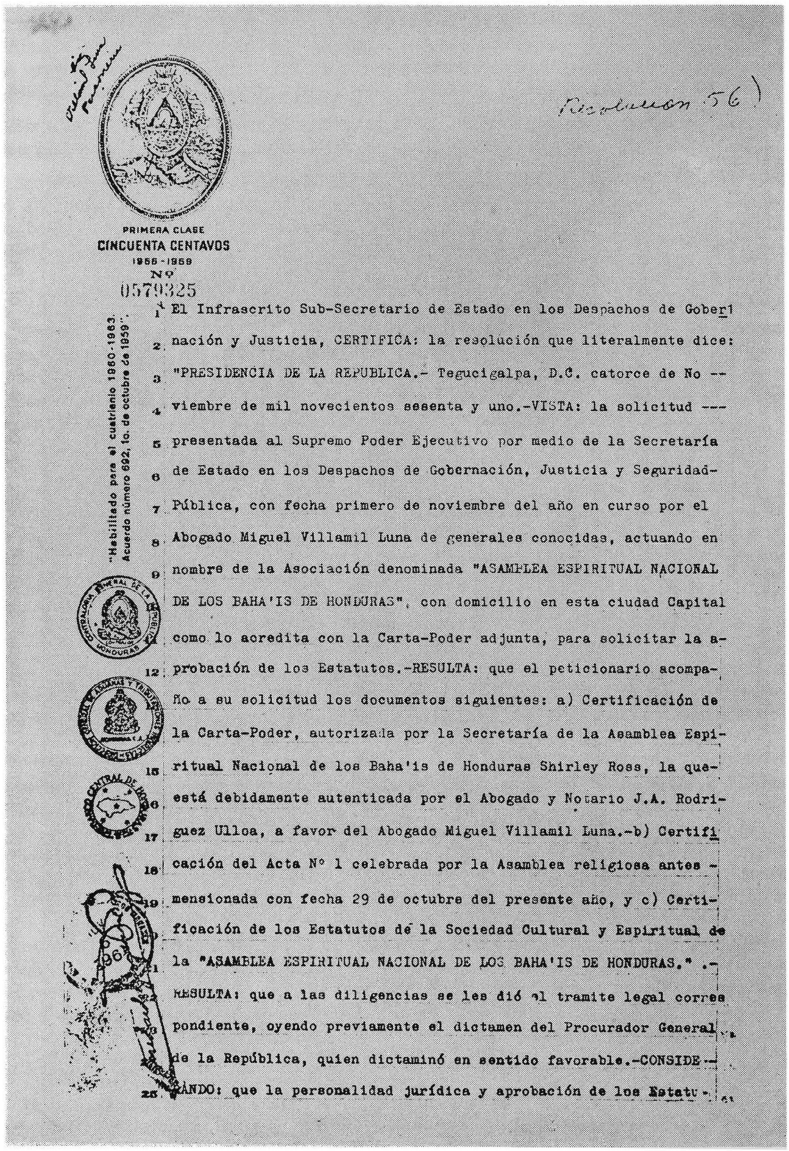
Certifico que no livro "A" numero cinco, do Registro Civil das Pessoas Juridicas, deste Cartório, dele consta, sob o numero de ordem dez mil e cincoenta e cinco, o registro de estatuto da ASSEMBLÉIA ESPIRITUAL NACIONAL DOS BAHA'IS DO BRASIL, feito a requerimento de Vivaldo Ramos, Secretário no exercicio da Presidência e seu representante legal, em dezessete de outubro de mil novecentos e sessenta e dois e, na mesma data apontado sob o numero de ordem vinte e cinco/mil seiscentos e cincoenta e um, do Protocolo, livro "A" numero tres. O estatuto da referida Pessoa Juridica, foi publicado por extrato, em o numero trinta e um, do Diário Oficial do dia treze de fevereiro de mil novecentos e sessenta e dois, ficando arquivados neste Cartório, um exemplar do mesmo Diário Oficial e outro do aludido estatuto, do qual consta os fundadores e a diretoria da supra mencionada Pessoa Juridica e entregue os demais documentos ao seu representante legal, tudo de acordo com a legislação em vigor. E, para constar, onde/convier, passo a presente certidão, que subscrevo e assino, nesta cidade do Rio de Janeiro, Estado da Guanabara, em dezessete de outubro de mil novecentos e sessenta e dois. Eu, Almir Alexandrino da Silva, Oficial Substituto, subscrevo e assino.

ALMIR A. DA SILVA
OFICIAL SUBSTITUTO
GUANABARA

10.º OFICIO DE NOTAS
Tabelião
ALADINO NEVES
ITALO HUGO ROMANO
RUA DO ROSARIO, 113 - 2 — RIO

Certifico que a presente cópia fotostática é a reprodução do original que me foi exibido e que com este confere.

Certificate of Incorporation of the National Spiritual Assembly of the Bahá'ís of Brazil.



Resolución 56)

PRIMERA CLASE
CINCUENTA CENTAVOS
1955 - 1959
Nº
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"Habilitado para el cuatrienio 1960-1963. Acuerdo número 692, 16. de octubre de 1959".

El Infrascrito Sub-Secretario de Estado en los Despachos de Gobernación y Justicia, CERTIFICA: la resolución que literalmente dice: "PRESIDENCIA DE LA REPUBLICA.- Tegucigalpa, D.C. catorce de Noviembre de mil novecientos sesenta y uno.-VISTA: la solicitud presentada al Supremo Poder Ejecutivo por medio de la Secretaría de Estado en los Despachos de Gobernación, Justicia y Seguridad Pública, con fecha primero de noviembre del año en curso por el Abogado Miguel Villamil Luna de generales conocidas, actuando en nombre de la Asociación denominada "ASAMBLEA ESPIRITUAL NACIONAL DE LOS BAHA'IS DE HONDURAS", con domicilio en esta ciudad Capital como lo acredita con la Carta-Poder adjunta, para solicitar la aprobación de los Estatutos.-RESULTA: que el peticionario acompaño a su solicitud los documentos siguientes: a) Certificación de la Carta-Poder, autorizada por la Secretaría de la Asamblea Espiritual Nacional de los Baha'is de Honduras Shirley Ross, la que está debidamente autenticada por el Abogado y Notario J.A. Rodríguez Ulloa, a favor del Abogado Miguel Villamil Luna.-b) Certificación del Acta Nº 1 celebrada por la Asamblea religiosa antes mencionada con fecha 29 de octubre del presente año, y c) Certificación de los Estatutos de la Sociedad Cultural y Espiritual de la "ASAMBLEA ESPIRITUAL NACIONAL DE LOS BAHA'IS DE HONDURAS." .- RESULTA: que a las diligencias se les dió el tramite legal correspondiente, oyendo previamente el dictamen del Procurador General de la República, quien dictaminó en sentido favorable.-CONSIDERANDO: que la personalidad jurídica y aprobación de los Estatu-

Document stating that the Attorney-General of Honduras has approved the statutes of the National Spiritual Assembly of the Bahá'ís of Honduras which has been registered as a Legal Body (*text of Document follows on pp. 557–564*).

EL INFRASCRITO Sub-Secretario de Estado en los Despachos de Gobernación y Justicia, CERTIFICA: la resolución que literalmente dice: "PRESIDENCIA DE LA REPUBLICA.— Tegucigalpa, D.C. catorce de Noviembre de mil novecientos sesenta y uno. — VISTA: la solicitud presentada al Supremo Poder Ejecutivo por medio de la Secretaría de Estado en los Despachos de Gobernación, Justicia y Seguridad-Pública, con fecha primero de noviembre del año en curso por el Abogado Miguel Villamil Luna de generales conocidas, actuando en nombre de la Asociación denominada "ASAMBLEA ESPIRITUAL NACIONAL DE LOS BAHÁ'ÍS DE HONDURAS", con domicilio en esta ciudad Capital como lo acredita con la Carta-Poder adjunta, para solicitar la aprobación de los Estatutos.— RESULTA: que el peticionario acompañó a su solicitud los documentos siguientes: a) Certificación de la Carta-Poder, autorizada por la Secretaría de la Asamblea Espiritual Nacional de los Bahá'ís de Honduras, Shirley Ross, la questá debidamente autenticada por el Abogado y Notario J. A. Rodriguez Ulloa, a favor del Abogado Miguel Villamil Luna.— b) Certificación del Acta No 1 celebrada por la Asamblea religiosa antes mencionada con fecha 29 de octubre del presente año, y c) Certificación de los Estatutos de la Sociedad Cultural y Espiritual de la "ASAMBLEA ESPIRITUAL NACIONAL DE LOS BAHÁ'ÍS DE HONDURAS." — RESULTA: que a las diligencias se les dió el trámite legal correspondiente, oyendo previamente el dictamen del Procurador General de la República, quien dictaminó en sentido favorable. — CONSIDERANDO: que la personalidad jurídica y aprobación de los Estatutos de la "ASAMBLEA ESPIRITUAL NACIONAL DE LOS BAHÁ'ÍS DE HONDURAS", no contiene disposiciones contrarias a las leyes establecidas en el país, a la moral y a las buenas costumbres, por consiguiente es procedente acceder a lo solicitado. — POR TANTO: El Presidente de la República en uso de las facultades que le dá la Ley. RESUELVE: Reconocer la Personalidad Jurídica y la aprobación de los Estatutos de la "ASAMBLEA ESPIRITUAL NACIONAL DE LOS BAHÁ'ÍS DE HONDURAS", con sede en la ciudad de Tegucigalpa, D.C. aprobándolos sin modificación alguna, Así: ASAMBLEA ESPIRITUAL NACIONAL DE LOS BAHÁ'ÍS DE HONDURAS.

CAPITULO I. NOMBRE, DEFINICIÓN, DURACIÓN Y CAPITAL DE LA INSTITUCION.

Artículo 1°.—La Asociación se denominará, "ASAMBLEA ESPIRITUAL NACIONAL DE LOS BAHÁ'ÍS DE HONDURAS". — La Asamblea Espiritual Nacional de los Bahá'ís de Honduras es una institución de la Fe Bahá'í establecida en el texto de las Escrituras de Bahá'u'lláh, el Fundador, descrita en las Escrituras de 'Abdu'l-Bahá, el Intérprete de la religión de Bahá'u'lláh, y autorizada por Shoghi Effendi, el Guardián de la Fe Bahá'í, — quien fué nombrado en la voluntad y Testamento de 'Abdu'l-Bahá.—La Asamblea Nacional es un cuerpo religioso de carácter internacional que actúa en obediencia a las leyes y autoridades civiles de los países bajo su jurisdicción.

Artículo 2°.—Los propósitos de la Asamblea Nacional son:

a) Promover los ideales espirituales, éticos y humanitarios de la hermandad y cooperación humanas establecidos en las Escrituras Sagradas Bahá'ís.
b) Administrar los asuntos de la fe Bahá'í para el beneficio y administración creados y establecidos por Bahá'u'lláh, definidos y explicados por 'Abdu'l-Bahá, y ampliados por Shoghi Effendi, y su sucesor y sucesores debidamente constituidos bajo las disposiciones de la Voluntad y Testamento de 'Abdu'l-Bahá.

Artículo 3°.—El término de duración de esta Institución es perpetuo.

Artículo 4°.—El capital de la Institución estará formado por las contribuciones voluntarias de los Bahá'ís de Honduras.

Capitulo II. Diréccion

Artículo 5°.—La Asamblea Espiritual Nacional se constituye con nueve miembros elegidos entre los Bahá'ís de Honduras, quienes serán elegidos por dichos Bahá'ís en la forma dispuesta más adelante y continuarán en el ejercicio de sus funciones por el período de un año, o hasta que sus sucesores sean elegidos.

Artículo 6°.—Los oficiales de la Asamblea Espiritual Nacional serán Coordinador, Vice-Coordinador, el Secretario y el Tesorero, y cualquier otro que la Asamblea estima necesario designar para el buen desempeño de sus funciones. Los oficiales serán elegidos por mayoría de votos de todos los miembros de la Asamblea, en votación secreta.

Artículo 7°.—La autoridad de la Asamblea Espiritual Nacional emana del mayor número de votos de los miembros, y esta autoridad, bajo ninguna circunstancia, podrá surgir de alguno de los miembros, a menos que, por mayoría de votos de la Asamblea, se le haya otorgado autoridad a la persona.

Artículo 8°.—La primera reunión de la nuevamente elegida Asamblea Espiritual Nacional será convocada por el miembro que salió electo con el mayor número de votos, y en caso de que dos o más miembros hayan recibido el mismo número de votos, entonces será el miembro seleccionado a la suerte. Este miembro presidirá la reunión hasta que se elija el Coordinador. Todas las siguientes reuniones serán convocadas por el Secretario de la Asamblea mediante autorización del Coordinador, o, en su ausencia o incapacidad, por el Vice-Coordinador, o por cualesquiera de tres de los restantes miembros de la Asamblea; siempre que, sin embargo, la reunión Anual de la Asamblea se efectuare en el tiempo y lugar fijado por la mayoría de votos de la Asamblea, según lo dispuesto más adelante.

Artículo 9.—Habrá quórum para las reuniones con la concurrencia de (5) cinco miembros de la Asamblea Espiritual Nacional. La mayoría de votos de los presentes y que constituyen quórum serán suficientes para diligenciar los asuntos, salvo por disposición contraria expuesta en esta Constitución, y debida consideración al principio de unidad y cordial fraternidad que entraña la institución de la Asamblea Espiritual Nacional. Las transacciones y decisiones de la Asamblea Espiritual Nacional serán registradas en cada reunión por el Secretario, quién suministrará copias de las Actas a los miembros de la Asamblea después de cada reunión, y preservará las actas en los archivos oficiales de la Asamblea.

Capitulo III. Medios para Realizar los Propósitos

Artículo 10.—Los propósitos de la Institución se realizarán por medio de reuniones devocionales, por reuniones y conferencias públicas de carácter educacional, humanitario y espiritual; por la publicación de libros, revistas y periódicos; por la construcción de casas de Adoración y otras instituciones y edificios de servicio humanitario; por la dirección, unificación, fomento y administración en general de las actividades Bahá'ís en Honduras en el desempeño de sus funciones, deberes e ideales religiosos; y por cualquier otro medio apropiado a estos fines, o a cualquiera de éllos.

Capitulo IV. Deberes, Poderes y Funciones

Artículo 11.—La Asamblea Espiritual Nacional, en el cumplimiento de sus deberes sagrados, bajo esta Constitución, tendrá jurisdicción y autoridad exclusiva sobre todas las actividades y asuntos de la Fe Bahá'í a través de Centro América, y la autoridad suprema en la administración de esta Constitución.

Artículo 12.—Tendrá el deber de estimular, unificar y coordinar las múltiples actividades de las Asambleas Espirituales Locales (definidas más adelante) y de los Bahá'ís de Honduras y por todos los medios posibles, ayudarles a promover la unidad del género humano.

Artículo 13.—Tendrá a su cargo el reconocimiento de las Asambleas Espirituales Locales, el estudio de sus listas de miembros, la convocatoria de la Convención Anual o a reuniones especiales, el reconocimiento de los delegados a la Convención Anual y la decisión del número de delegados a que tienen derecho las comunidades Bahá'ís.

Artículo 14.—Nombrará todos los Comités Bahá'ís Nacionales y dirigirá la publicación y distribución de la literatura Bahá'ís, la revisión de todos los escritos que conciernen a la Fe Bahá'í, la construcción y administración de Casas Bahá'ís de Adoración y sus actividades accesorias, y la colecta y gastos de todos los fondos de la Institución.

Artículo 15.—Decidirá si un asunto dado está dentro de su propia jurisdicción o dentro de la Jurisdicción de una Asamblea Espiritual Local.

Artículo 16.—En los casos en que la Asamblea Espiritual Nacional lo considere conveniente y necesario, ella estudiará las apelaciones de las decisiones de las Asambleas Espirituales Locales, y tendrá el derecho de dictar la decisión final en todos los casos en que esté en duda la condición de un individuo o grupo, de continuar con su derecho al voto o su calidad de miembro en la comunidad Bahá'í.

Artículo 17.—Representará a los Bahá'ís de Honduras en todas las actividades cooperativas y espirituales con los Bahá'ís de otros países.

Artículo 18.—Será el único cuerpo electoral de los Bahá'ís de su jurisdicción, en la formación de la Casa Universal de Justicia estipulada en las Escrituras Sagradas de la Fe Bahá'í.

Artículo 19.—Sobre todo, la Asamblea Espiritual Nacional se esforzará, siempre por lograr un estado de unidad en la devoción a la Revelación de Bahá'u'lláh que atraerá las confirmaciones del Espíritu Santo y capacidad para servir en el establecimiento de la más grande Paz.

Artículo 20.—Entre los deberes más sobresalientes y sagrados que incumbe a aquellos que han sido llamados a iniciar, dirigir y coordinar los asuntos de la Fe como miembros de Asambleas Espirituales son:

1) Ganar por todos los medios a su alcance, la confianza y afecto de aquellos a quienes tienen el privilegio de servir.
2) Investigar y familiarizarse con los puntos de vista, los sentimientos prevalecientes y convicciones personales de aquellos cuyo bienestar es su solemne obligación fomentar.
3) Purificar sus deliberaciones y el desempeño general de sus asuntos de toda actitud de alojamiento egoísta y de secreto, de la atmósfera sofocante de imposición dictatorial y de toda palabra y hecho que demuestre parcialidad, egocentrismo y prejuicios.
4) Aunque retienen en sus manos el derecho sagrado de la decisión final, deben invitar a la discusión, ventilar las quejas, recibir consejos, fomentar el sentido de inter-dependencia y de fraternidad, de comprensión entre ellos y los demás Bahá'ís.

Artículo 21.—En todas las deliberaciones y acciones, la Asamblea Espiritual Nacional tendrá constantemente ante ella como guía y normas Divinas la siguiente expresión de Bahá'u'lláh: "Les corresponde ser los fideicomisarios del Misericordioso entre los hombres y considerarse como los guardianes nombrados por Dios para todos los que moran en la tierra. Les incumbe deliberar juntos y tomar en consideración los intereses de los siervos de Dios, por El, como si fueran sus propios intereses, y escoger lo que sea conveniente y correcto."

Artículo 22.—La Asamblea Espiritual tendrá el poder de ejecutar todos o cualquiera de los varios propósitos y objetivos establecidos en las Escrituras de Bahá'u'lláh, 'Abdu'l-Bahá y Shoghi Effendi, que otorgan a las Asambleas Espirituales Nacionales alguna jurisdicción, poderes y derechos.

Artículo 23.—La Asamblea Espiritual Nacional tendrá el poder de hacer en general todas las cosas y acciones que, a su juicio, sean necesarias, apropiadas y benéficas para promover la administración completa y con éxito de esta Constitución.

Capitulo V. Derechos de Negociacion

Artículo 24.—La Asamblea Espiritual Nacional tendrá el derecho de celebrar contratos de toda índole en persecución de los propósitos de esta Constitución con cualquier persona, firma, asociación, Corporación, Privadas, Públicas o Municipales, o cualquier Estado, Territorio o Colonia, o cualquier Gobierno Extranjero; y hará cualquiera o todas las cosas que una persona natural o jurídica pueda hacer o ejercer, y que están autorizadas por la Ley.

Artículo 25.—Podrá ser nombrada beneficiaria de cualquier fideicomiso establecido por la ley o de otro modo, o en testamento o en instrumento público o privado; aceptar donaciones,

legados, recibir dinero u otras propiedades, sean muebles o inmuebles, en cualquier parte del mundo, y de Honduras, en particular.

Artículo 26.—La Asamblea Espiritual Nacional tiene el poder para autorizar a cualquier Asamblea Espiritual Local existente dentro de su área de jurisdicción para adquirir y mantener propiedades como agentes de esta Asamblea y para actuar en su nombre bajo cualesquiera condiciones señaladas a la Asamblea Espiritual Local por esta Institución, por escrito.

Artículo 27.—Todas las personas, firmas, corporaciones y asociaciones que concedan crédito, hagan contratos o tengan algún reclamo contra la Asamblea Espiritual Nacional, de cualquier carácter que sea, originado en un contrato o cuasi-contrato, presentará su reclamo a la Institución para el pago o indemnización, pues ni los miembros de la Institución, ni sus Oficiales o agentes nombrados por ellos, ni ningún beneficiario o beneficiarios nombrados en este documento, serán personalmente deudores.

Artículo 28.—Todo vale, bono, propuesta, obligación o contrato por escrito u otro acuerdo o instrumento hecho o dado bajo esta Constitución, será ejecutado estrictamente por la Asamblea Espiritual Nacional, por medio de sus oficiales o agentes debidamente autorizados, en nombre de la Asamblea.

Capitulo VI. Calidad de Miembro en la Comunidad Bahá'í

Artículo 29.—Los Bahá'ís de Honduras, para cuyo beneficio se ha establecido esta Asamblea Espiritual Nacional, serán todas las personas residentes en Honduras que hayan cumplido, a satisfacción de la Asamblea Espiritual Nacional, los requisitos exigidos para tener la calidad de miembros en la Comunidad Bahá'í de acuerdo con las siguientes normas expuestas por el Guardián de la Fe Bahá'í.:

a) Pleno reconocimiento de la posición del Báb como Precursor, de Bahá'u'lláh como Autor y de 'Abdu'l-Bahá como el verdadero ejemplar de la Religión Bahá'í; aceptación sin reservas y conformidad contodo lo que ha sido escrito por ellos; adherencia fiel y firme a cada una de las cláusulas de la sagrada voluntad y Testamentó de 'Abdu'l-Bahá; y asociación estrecha con el espíritu tanto como con la forma de la Administración Bahá'ís a través del mundo.
b) Haber cumplido 21 años.
c) Haber hecho una declaración de fe a la Asamblea Local, y haberse inscrito en ella, si es residente en el área de jurisdicción de cualquier Asamblea Local reconocida por la Asamblea Espiritual Nacional.
d) Haber hecho una declaración de fe a la Asamblea Espiritual Nacional bajo cualesquiera condiciones determinadas por ella, por aquellos que residen fuera del área de jurisdicción de una Asamblea Local.

Capitulo VII. Asambleas Espirituales Locales

Artículo 30.—Cuando en una localidad de Honduras, sea ciudad, pueblo o aldea, el número de Bahá'ís residentes reconocidos por la Asamblea Espiritual Nacional exceda de nueve, éstos elegirán el día 21 de Abril, por pluralidad de votos, un cuerpo Administrativo Local de nueve personas, conocido como la Asamblea Espiritual Local de los Bahá'ís de esa Comunidad. Cada Asamblea Espiritual Local será elegida anualmente en lo sucesivo, el 21 de Abril. Los miembros durarán en sus puestos por un año, o hasta la elección de sus sucesores.

Artículo 31.—Cuando el número de Bahá'ís en cualquier área civil autorizada sea exactamente de nueve, éstos el día 21 de abril, se constituirán en Asamblea Espiritual Local por declaración mancomún. Al registrar esta declaración el Secretario de la Asamblea Espiritual Nacional, dicho cuerpo de nueve será estalecido con los derechos, privilegios y deberes de una Asamblea Espiritual Local, según lo expuesto en esta Constitución.

Artículo 32.—Tanto las Asambleas Espirituales Locales como los grupos Bahá'ís y creyentes aislados en Honduras están bajo la jurisdicción administrativa de la Asamblea Espiritual Nacional.

Artículo 33.—Los derechos, privilegios y deberes de una Asamblea Espiritual Local son:

Sección 1.—Cada Asamblea Espiritual Local nuevamente elegida procederá inmediatamente en la manera indicada en los Arts. 6 y 8 de esta Constitución a elegir sus oficiales, o sea, un Coordinador un Vice-Coordinador, un Secretario y un Tesorero, y cualesquier otros oficiales que la Asamblea estime necesario para el ejercicio de sus funciones y el cumplimiento de sus deberes espirituales. Inmediatamente después el Secretario elegido transmitirá al Secretario de la Asamblea Espiritual Nacional los nombres de los miembros de la nuevamente elegida Asamblea Local y una lista de sus Oficiales.

Sección 2.—Los poderes y deberes en general de una Asamblea Espiritual Local serán según lo establecido en las Escrituras de Bahá'u'lláh, 'Abdu'l-Bahá y Shoghi Effendi.

Sección 3.—Entre sus deberes específicos, una Asamblea Espiritual Local tendrá jurisdicción plena sobre todas las actividades y asuntos Bahá'ís dentro de la Comunidad Local sujeta, sin embargo, a la autoridad superior de la Asamblea Espiritual Nacional, según lo expuesto en esta Constitución.

Sección 4.—Las vacantes en una Asamblea Espiritual Local se llenarán por elección de una reunión especial de la Comunidad Bahá'í Local debidamente convocada por la Asamblea para este propósito, pero en el evento de que el número de vacantes excede de cuatro, haciendo imposible el quorum de la Asamblea Local, la elección se efectuará bajo la dirección de la Asamblea Espiritual Nacional.

Sección 5.—Los asuntos de la Asamblea Espiritual Local se efectuarán en la misma forma dispuesta para las deliberaciones de la Asamblea Espiritual Nacional en el Artículo 9.

Sección 6.—La Asamblea Local estudiará y aprobará las condiciones de cada persona antes de admitirla como miembro votante; pero en los casos en que un aspirante esté insatisfecho con la decisión de la Asamblea Espiritual Local sobre sus condiciones de miembros Bahá'ís, aquel podrá apelar de la decisión a la Asamblea Nacional, la cual tomará jurisdicción del caso y dará la decisión final.

Sección 7.—El primero (1) de Noviembre de cada año o antes de esta fecha, el Secretario de cada Asamblea Local enviará al Secretario de la Asemblea Nacional una lista debidamente certificada de los miembros votantes de la Comunidad Bahá'í Local para información y aprobación de la Asamblea Nacional.

Sección 8.—Todos los asuntos que se presenten dentro de una comunidad Bahá'í Local, que sean puramente de interés local y no afecten los intereses Nacionales de la Fe, estarán bajo la jurisdicción principal de la Asamblea Espiritual Local de esa Localidad; pero la decisión de si un asunto particular concierne al interés y bienestar del cuerpo Bahá'í Nacional o no, la hará la Asamblea Espiritual Nacional.

Sección 9.—Cualquier miembro de una Comunidad Bahá'í Local puede apelar de una decisión de su Asamblea Local a la Asamblea Nacional, la cual determinará si toma la jurisdicción del asunto o la deja para reconsideración de la Asamblea Local. En el caso de que la Asamblea Espiritual Nacional asuma jurisdicción sobre el asunto su determinación será definitiva.

Sección 10.—Cuando ocurra alguna disención dentro de una Comunidad Local Bahá'í de carácter tal, que no puede ser remediada por los esfuerzos de la Asamblea Espiritual Local, ésta presentará la situación a la consideración de la Asamblea Espiritual Nacional, cuya acción en el asunto será definitiva.

Sección 11.—Todos los asuntos que se presenten entre dos o más Asambleas Espirituales Locales, o entre miembros de diferentes Comunidades Bahá'ís, serán sometidos, desde el principio, a la Asamblea Espiritual Nacional, la cual tendrá jurisdicción original y final en todos los asuntos de esta índole.

Sección 12.—La esfera de jurisdicción de una Asamblea Espiritual Local con respecto a los requisitos de residencia y derecho al voto de un miembro en cualquier comunidad Bahá'í, será el territorio incluído dentro de los límites civiles de la ciudad, pueblo o aldea.

Cualquier diferencia de opinión respecto a la esfera de jurisdicción de cualquier Asamblea Espiritual Local o que concierne a la afiliación de cualquier Bahá'í o grupo de Bahá'ís en

Honduras, será sometida a la Asamblea Espiritual Nacional, cuya decisión sobre el asunto es definitiva.

Artículo 34.—Las funciones y poderes no atribuídos específicamente a las Asambleas Espirituales Locales en esta Constitución, se considerarán de competencia de la Asamblea Espiritual Nacional, la cual está autorizada para delegar tales funciones y los poderes que estime necesario y aconsejable, a las Asambleas Espirituales Locales dentro de su jurisdicción.

Capitulo VIII. La Convención Anual

Artículo 35.—Los miembros de la Asamblea Espiritual Nacional serán elegidos en una reunión anual que se llamará la convención de los Bahá'ís de Honduras. Esta Convención se llevará a cabo en la fecha y lugar determinados por la Asamblea Espiritual Nacional. La convención será compuesta de los delegados elegidos por los Bahá'ís de las unidades electorales que sean definidas por la Asamblea Espiritual Nacional, de acuerdo con el principio de representación proporcional, y de los miembros de la Asamblea Espiritual Nacional.

Artículo 36.—La Asamblea Espiritual Nacional notificará a los miembros de la Comunidad Bahá'í de la Convención con debida anticipación y les informará del número de delegados asignados a las distintas unidades electorales.

Sección 1.—Todos los Delegados a la Convención serán elegidos por pluralidad de votos. Los delegados quienes, por enfermedad u otros motivos inevitables no podrán asistir personalmente a la elección, tendrán el derecho de transmitir sus boletas por correo. La reunión celebrada por cada unidad electoral para elegir los delegados será convocada por la Asamblea Espiritual Nacional y dirigida por los Bahá'ís presentes, de acuerdo con cualquier procedimiento uniforme que dicho cuerpo haya establecido. Inmediatamente después de la reunión, se transmitirá a la Asamblea Espiritual Nacional un informe certificado de la elección avisando el nombre y dirección de cada delegado.

Sección 2°.—Todos los delegados reconocidos en la Convención tendrán que ser Bahá'ís reconocidos y residentes del área de jurisdicción de las unidades electorales que representan.

Sección 3°.—Los derechos y privilegios de un delegado no podrán ser asignados a otra persona ni podrán ser ejercidos mediante apoderado.

Sección 4°.—El reconocimiento de los Delegados a la Convención anual estará a cargo de la Asamblea Espiritual Nacional.

Sección 5°.—Si en cualquier año, la Asamblea Espiritual Nacional lo considera impracticable e inconveniente reunir la Convención, dicha Asamblea dispondrá entonces la manera mediante la cual se pueda efectuar la elección y los otros asuntos esenciales de la Convención por correspondencia.

Sección 6°.— El Oficial que preside la Asamblea Espiritual Nacional presente en la Convención abrirá la sesión, y después de que se haya pasado lista de los delegados, éstos procederán a efectuar la organización permanente de la reunión, eligiendo un Coordinador, un Secretario y cualquier otro oficial que se estime necesario para el adecuado desempeño de las deliberaciones de la Convención.

Sección 7°.—La función principal de la reunión anual será la consulta sobre actividades, planes y métodos Bahá'ís, y la elección de los nueve miembros de la Asamblea Espiritual Nacional. Los miembros de la Asamblea Nacional, sean o no delegados elegidos, podrán participar plenamente en la consulta y discusión, pero solamente los delegados podrán votar en la elección para los oficiales de la Convención y para los miembros de la Asamblea Nacional. Toda acción de los delegados que no sea la organización de la Convención, el envío de mensajes al Guardián y la elección de la Asemblea Nacional, constituirán meramente consejos y recomendaciones para la consideración de dicha Asamblea en cuyo poder está la decisión final de todos los asuntos que se relacionan con los asuntos de la Fe Bahá'í en Honduras.

Sección 8.—El orden del día general de los asuntos que se tratarán en la Convención será preparado por la Asamblea Espiritual Nacional en forma de una agenda, pera cualquier asunto relacionado con la Fe Bahá'í que introduzca un delegado, puede formar parte de las deliberaciones de la Convención, al ser debidamente propuesto.

Sección 9°.—La elección de los miembros de la Asamblea Espiritual Nacional será por la pluralidad de votos de los delegados reconocidos por la Asamblea Espiritual Nacional saliente, o sea, que los miembros elegidos serán las nueve personas que reciban el mayor número de votos en la primera votación efectuada por los delegados presentes en la Convención y los que transmitieron sus votos al Secretario de la Asamblea Espiritual Nacional por correo. En caso de que, por razones, de empate de votos o voto el total de miembros no hubiere quedado determinado en la primera votación, entonces los delegados presentes elegirán entre los empatados hasta completar los nueve miembros.

Sección 10.—Todas las deliberaciones oficiales de la Convención serán registradas y guardadas en los archivos de la Asamblea Espiritual Nacional.

Sección 11.—Las vacantes de la Asamblea Espiritual Nacional se llenarán por la pluralidad de votos de los delegados que constituyeron la convención y eligieron la Asamblea. La votación se efectuará por correspondencia o de cualquier otra manera que decida la Asamblea Espiritual Nacional.

Artículo 37.—Con el fin de defender el carácter y propósitos espirituales de las elecciones Bahá'ís, no se permitirá la práctica de proponer candidatos ni cualquier otro método electoral distinto a una elección silenciosa y reverencial, para que cada elector pueda votar sólo por aquellos que le han inspirado la oración y la reflexión.

Artículo 38.—Se podrán establecer Asambleas Espirituales Locales en las distintas ciudades, pueblos o aldeas de Honduras, de acuerdo con las instrucciones del Guardián de la Fe Bahá'í y en este caso cualquier nueva Asamblea Espiritual Local que se forme, tendrá en ese lugar, plena autoridad y jurisdicción sobre las actividades Bahá'ís a los lugares correspondientes.

Artículo 39.—En los casos en que esta Constitución otorga a la Asamblea Espiritual Nacional la jurisdicción exclusiva y final y suprema autoridad ejecutiva en todo lo que se relaciona con las actividades y asuntos de la Fe Bahá'í en Honduras, se entiende que cualquier decisión o acción que se tome por la Asamblea Espiritual Nacional sobre tales asuntos quedará sujeta en todo caso, a la revisión última y aprobación del Guardián de la Fe Bahá'í o de la Casa Universal de Justicia.

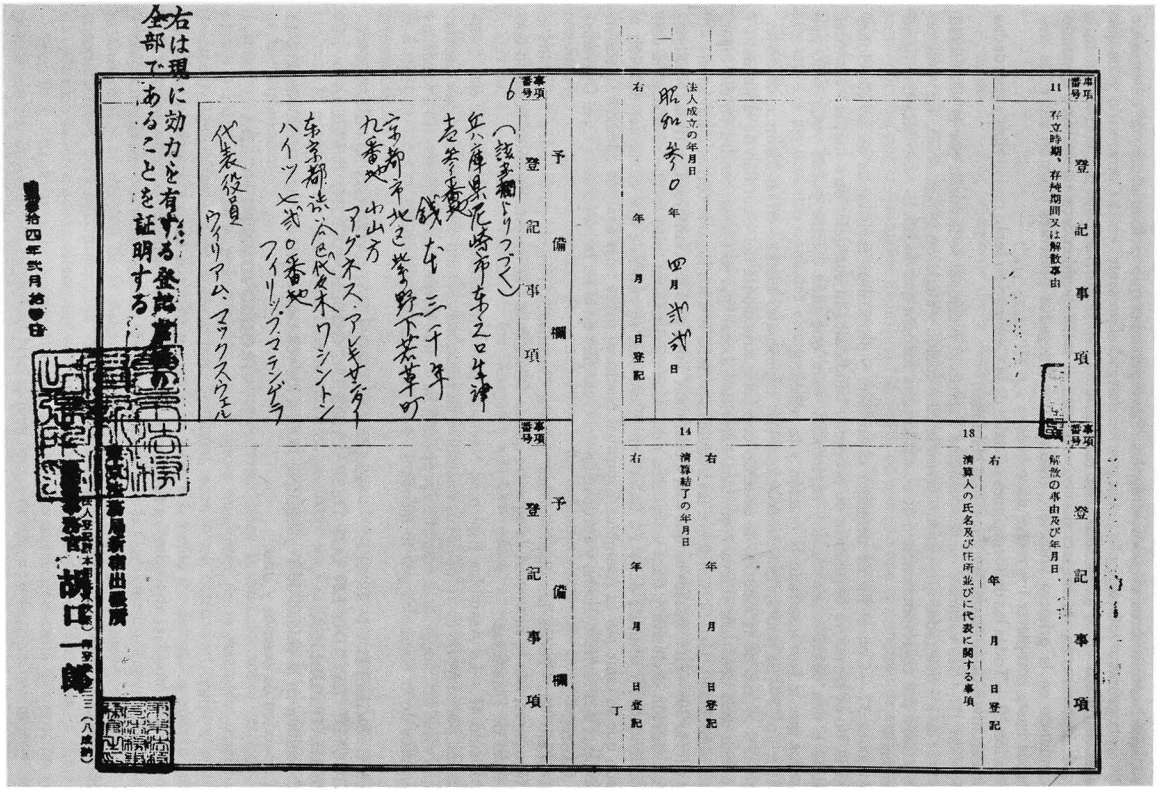
Artículo 40.—Todas las disposiciones de esta Constitución rigen para todos los Bahá'ís de Honduras, con la excepción de aquellas que se determinen que no estuvieran de acuerdo con las leyes de Honduras.

Artículo 41.—La Asamblea Espiritual Nacional podrá modificar los estatutos de esta Constitución por mayoría de votos de sus miembros en cualquier reunión ordinaria o extraordinaria, siempre que una copia de la enmienda propuesta haya sido enviada por el Secretario a todos los miembros de la Asamblea por lo menos 30 días antes de dicha reunión.

RAMON VILLEDA MORALES. —SELLO. —RAMON VALLADARES h. —EL SECRETARIO DE ESTADO EN LOS DESPACHOS DE GOBERNACION, JUSTICIA Y SEGURIDAD PUBLICA.—

Extendida en la ciudad de Tegucigalpa, D.C. a los veintisiete días del mes de Noviembre de mil novecientos sesenta y uno.

VIRGILIO JOYA MONCADA



Certificate of Registration of the National Spiritual Assembly of the Bahá'ís of North East Asia (*continued on next page*).

法人

登記用紙の枚数

事項番号 登記事項

1 名称
北東アジア、バハイ全国精神行政会

2 主たる事務所又は本店
東京都、新宿区東大久保弐丁目弐壱六番地

3 従たる事務所又は支店及び出張所

事項番号 登記事項

4 地区、職域その他これに準ずべき事項

5 目的（事業又は業務を含む）
目的
バハイ信教の教義に則りその布教ならびにバハイ信者のための業務及び事業を行うこと。

事項番号 登記事項

6 総裁、副総裁、理事その他これに準ずべき者の氏名及び住所並びに代表に関する事項
東京都、新宿区東大久保弐丁目弐壱六番地
ワイ、エイ、ラファト方
ウイリアム、マックスウエル
今都今区横寺町四壱番地
高野博康
今都杉並区堀之内弐丁目四五五番地
デイヴィッド、アール
今都、新宿区東大久保弐丁目弐壱六番地
ワイ、エイ、ラファト
今都目黒区上目黒五丁目弐参九九番地
バーバラ シムス
兵庫県神戸市生田区北野町参丁目拾弐番地
ノーレ、デイン、モンタジ
（以下予備欄になく）

事項番号 登記事項

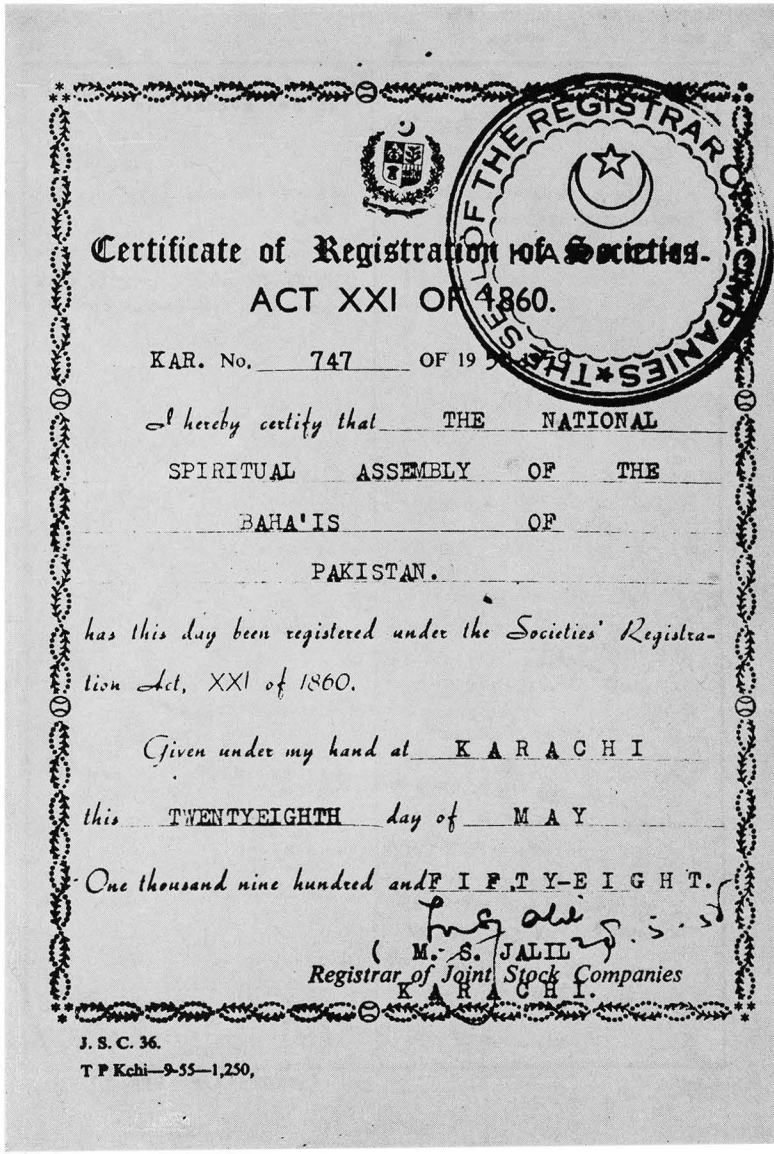
7 監事の氏名及び住所

8 資本金、資源の総額その他これに準ずべき事項
基本財産の総額
金百五拾万円

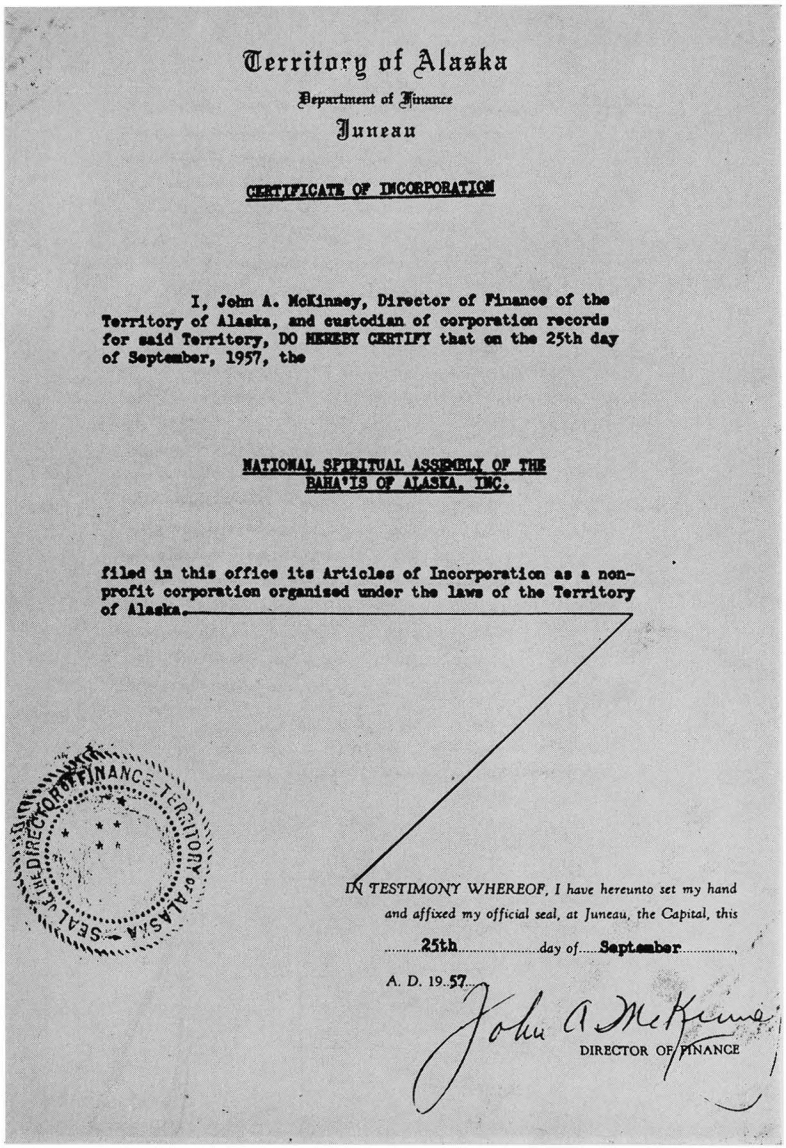
9 出資金に関する事項

公告の方法
東京都の掲示場に弐週間掲示して行う。

法人登記簿謄本用紙（初葉）印登法一三二（飯島筆）



Certificate of Registration of the National Spiritual Assembly of the Bahá'ís of Pákistán.



Territory of Alaska

Department of Finance

Juneau

CERTIFICATE OF INCORPORATION

I, John A. McKinney, Director of Finance of the Territory of Alaska, and custodian of corporation records for said Territory, DO HEREBY CERTIFY that on the 25th day of September, 1957, the

NATIONAL SPIRITUAL ASSEMBLY OF THE BAHA'IS OF ALASKA, INC.

filed in this office its Articles of Incorporation as a non-profit corporation organized under the laws of the Territory of Alaska.

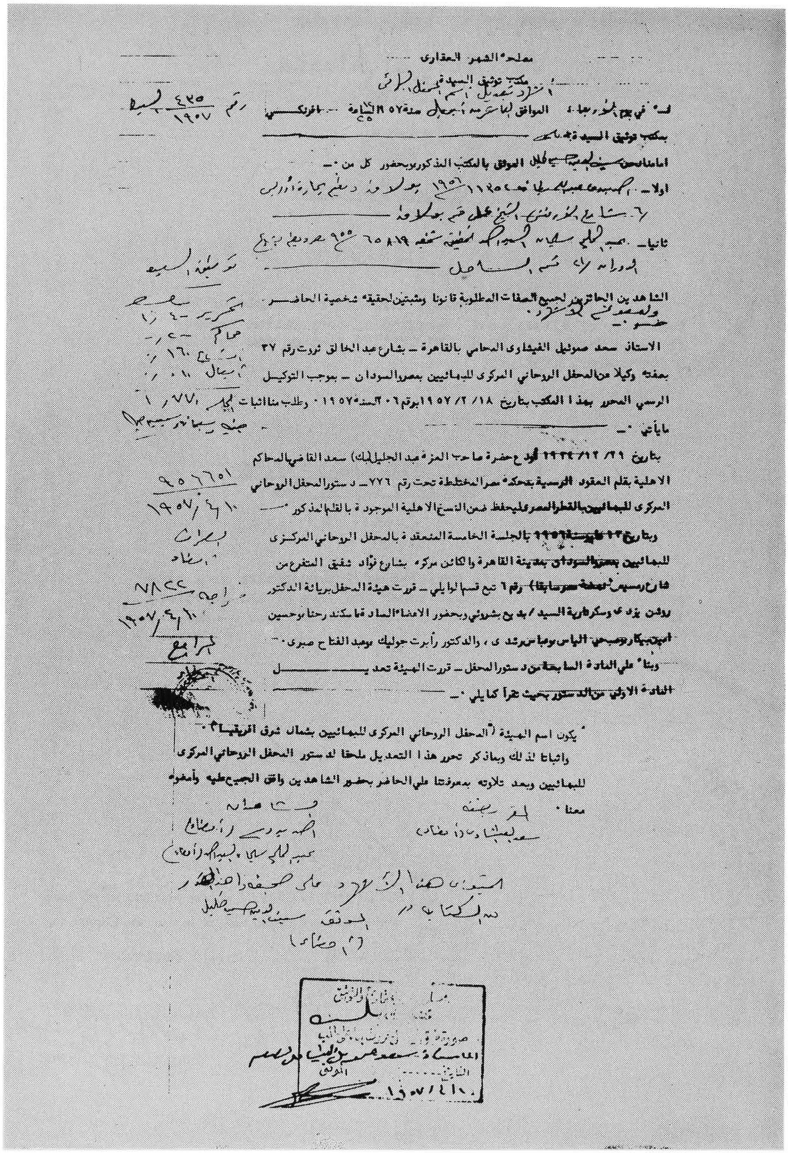
IN TESTIMONY WHEREOF, I have hereunto set my hand and affixed my official seal, at Juneau, the Capital, this 25th day of September, A. D. 19 57.

John A McKinney

DIRECTOR OF FINANCE

SEAL OF THE DIRECTOR OF FINANCE TERRITORY OF ALASKA

Certificate of Incorporation of the National Spiritual Assembly of the Bahá'ís of Alaska.



Certificate of Incorporation of the National Spiritual Assembly of the Bahá'ís of North East Africa.

Firmaregisteret i Oslo,
Oslo.

Hermed anmeldes at

Nasjonalt Åndelig Råd for Bahá'is i Norge

med følgende rådsmedlemmer :

Lecile Webster, formann, Lybekkvegen 35 b, Oslo,
Aud Jervell Pettersen, nestformann, Sollien 72 e, Bergen,
Gerd Strand, sekretær, Trosterudstien 3, Slemdal,
Trygve Nielsen, kasserer, Nikolaikirkealmenning 3, Bergen,
Amelia Bowman, Sölyst pr. Stavanger,
Ernst Holm, Gabriel Tischendorfsveg 22, Laksevåg,
Bruce Johnson, Bakkevegen 10, Vaulen pr. Stavanger,
Bodil Skodstrup, Seildukksgt. 2, Oslo,
Mahmood Madjzoob, Hillevågvegen 83, Hillevåg pr. Stavanger
som et ledd i sin virksomhet akter å drive forlagsvirksomhet med forretningskontor i Oslo.

Nasjonalt Åndelig Råd for Bahá'is i Norge forpliktes ved underskrift av formannen, nestformannen, sekretæren eller kassereren hver for seg.

Som legitimasjon legges ved bekreftet avskrift av konstituerende möte 27/1-1963.

Oslo, den 27. januar 1963

Lecile Webster	Aud Jervell Pettersen	Gerd Strand
Trygve Nielsen	Amelia Bowman	Ernst Holm
Bruce Johnson	Mahmood Madzoob	Bodil Skodstrup

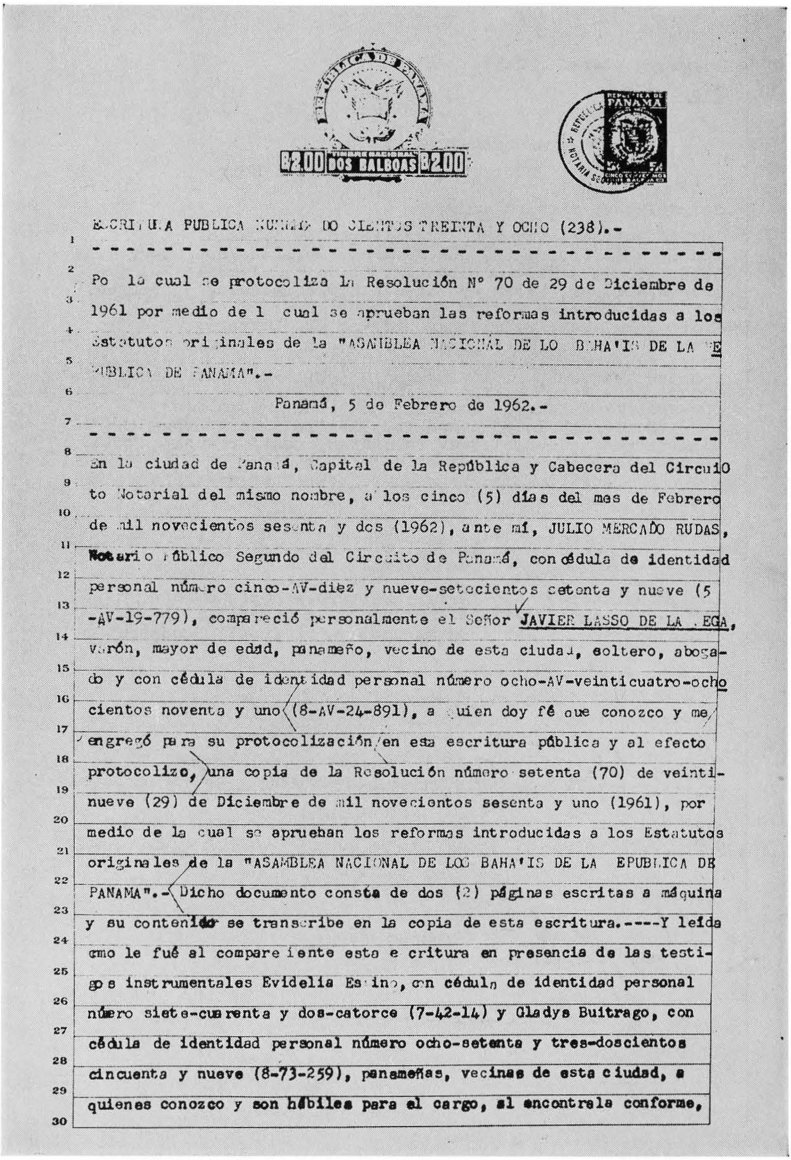
Underskriftene bekreftes :

a.r. sakfører

Registrert idag

Oslo Handelsregister den 21 februar 1964.

Certificate of Incorporation of the National Spiritual Assembly of the Bahá'ís of Norway.



ESCRITURA PUBLICA NUMERO DOSCIENTOS TREINTA Y OCHO (238).-

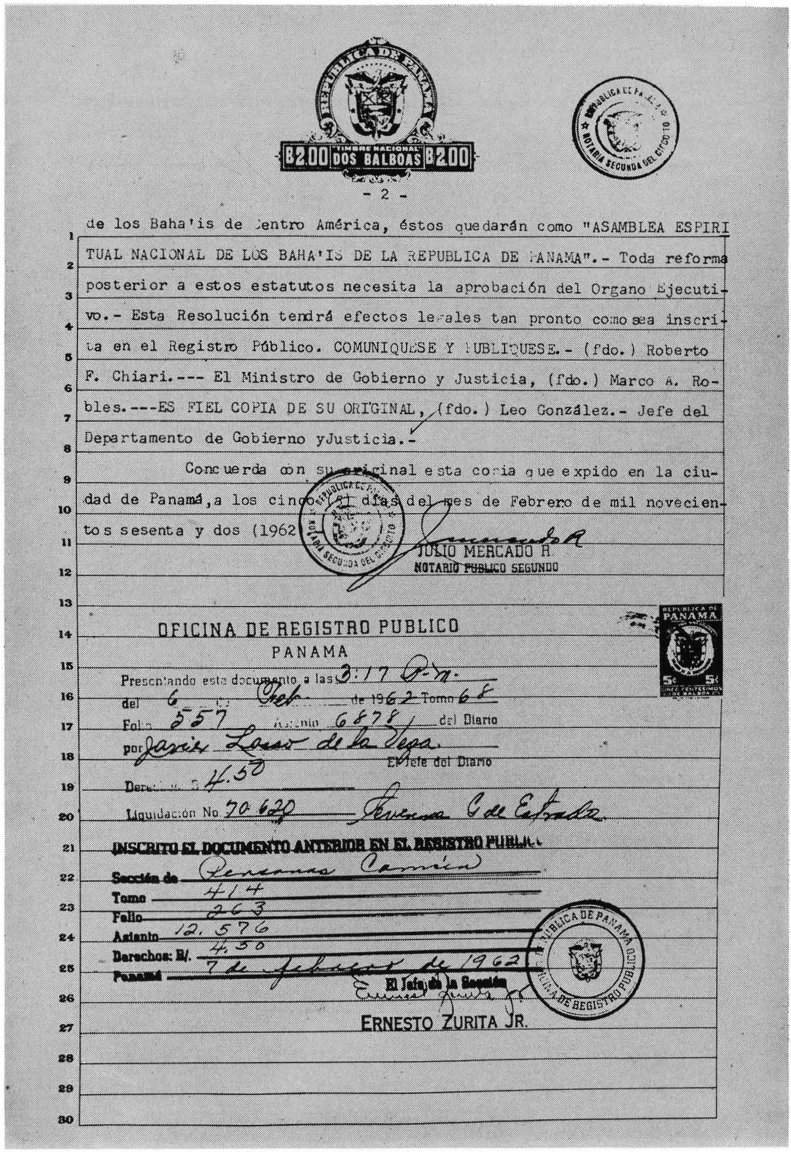
Por la cual se protocoliza La Resolución N° 70 de 29 de Diciembre de 1961 por medio de la cual se aprueban las reformas introducidas a los Estatutos originales de la "ASAMBLEA NACIONAL DE LOS BAHA'IS DE LA REPUBLICA DE PANAMA".-

Panamá, 5 de Febrero de 1962.-

En la ciudad de Panamá, Capital de la República y Cabecera del Circuito Notarial del mismo nombre, a los cinco (5) días del mes de Febrero de mil novecientos sesenta y dos (1962), ante mí, JULIO MERCADO RUDAS, Notario Público Segundo del Circuito de Panamá, con cédula de identidad personal número cinco-AV-diez y nueve-setecientos setenta y nueve (5-AV-19-779), compareció personalmente el Señor JAVIER LASSO DE LA VEGA, varón, mayor de edad, panameño, vecino de esta ciudad, soltero, abogado y con cédula de identidad personal número ocho-AV-veinticuatro-ochocientos noventa y uno (8-AV-24-891), a quien doy fé que conozco y me entregó para su protocolización en esta escritura pública y al efecto protocolizo, una copia de la Resolución número setenta (70) de veintinueve (29) de Diciembre de mil novecientos sesenta y uno (1961), por medio de la cual se aprueban las reformas introducidas a los Estatutos originales de la "ASAMBLEA NACIONAL DE LOS BAHA'IS DE LA REPUBLICA DE PANAMA".- Dicho documento consta de dos (2) páginas escritas a máquina y su contenido se transcribe en la copia de esta escritura.----Y leída como le fué al compareciente esta escritura en presencia de los testigos instrumentales Evidelia Espino, con cédula de identidad personal número siete-cuarenta y dos-catorce (7-42-14) y Gladys Buitrago, con cédula de identidad personal número ocho-setenta y tres-doscientos cincuenta y nueve (8-73-259), panameñas, vecinas de esta ciudad, a quienes conozco y son hábiles para el cargo, al encontrala conforme,

Certificate of Incorporation of the National Spiritual Assembly of the Bahá'ís of the Republic of Panama (*continued on next two pages*).

le impartió su aprobación y la firma para constancia con las testigos mencionadas por ante mí, el Notario que doy fé.---Esta Escritura lleva el número DOSCIENTOS TREINTA Y OCHO -------(238)---------- (fdos.) Javier Lasso de la Vega.--- Evidelia Espino.-----Gladys Buitrago.-----JULIO MERCADO R., Notario Público Segundo. - - -



- 2 -

de los Baha'is de Centro América, éstos quedarán como "ASAMBLEA ESPIRITUAL NACIONAL DE LOS BAHA'IS DE LA REPUBLICA DE PANAMA".- Toda reforma posterior a estos estatutos necesita la aprobación del Organo Ejecutivo.- Esta Resolución tendrá efectos legales tan pronto como sea inscrita en el Registro Público. COMUNIQUESE Y PUBLIQUESE.- (fdo.) Roberto F. Chiari.--- El Ministro de Gobierno y Justicia, (fdo.) Marco A. Robles.---ES FIEL COPIA DE SU ORIGINAL, (fdo.) Leo González.- Jefe del Departamento de Gobierno yJusticia.-

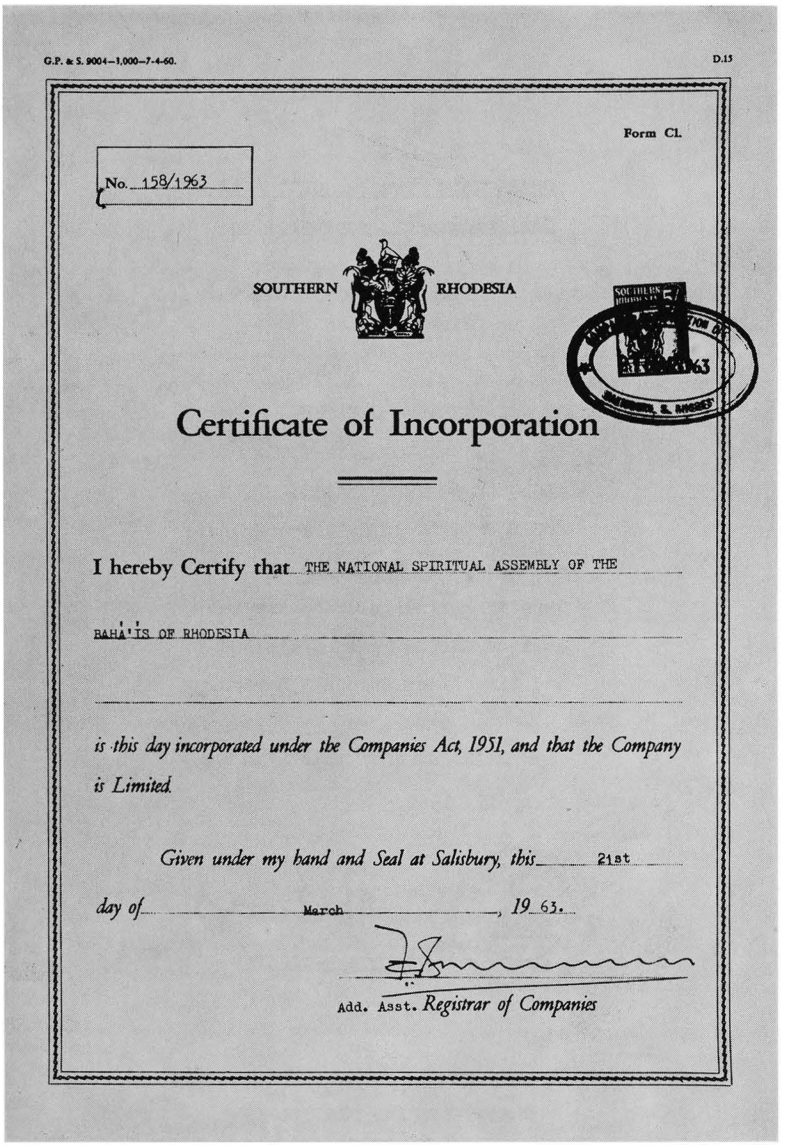
Concuerda con su original esta copia que expido en la ciudad de Panamá, a los cinco (5) días del mes de Febrero de mil novecientos sesenta y dos (1962).

JULIO MERCADO H.
NOTARIO PUBLICO SEGUNDO

OFICINA DE REGISTRO PUBLICO
PANAMA

Presentando este documento, a las 3:17 P.M.
del 6 de Feb. de 1962 Tomo 68
Folio 557 Asiento 6878 del Diario
por Jesús Lasso de la Vega.
El Jefe del Diario
Derechos B/. 4.50
Liquidación No. 70-629 Teresa C. de Estrada

INSCRITO EL DOCUMENTO ANTERIOR EN EL REGISTRO PUBLICO
Sección de Personas Común
Tomo 414
Folio 263
Asiento 12.576
Derechos: B/. 4.50
Panamá 7 de febrero de 1962
El Jefe de la Sección
ERNESTO ZURITA JR.



G.P. & S. 9004—1,000—7-4-60. D.13

Form C1.

No. 158/1963

SOUTHERN RHODESIA

Certificate of Incorporation

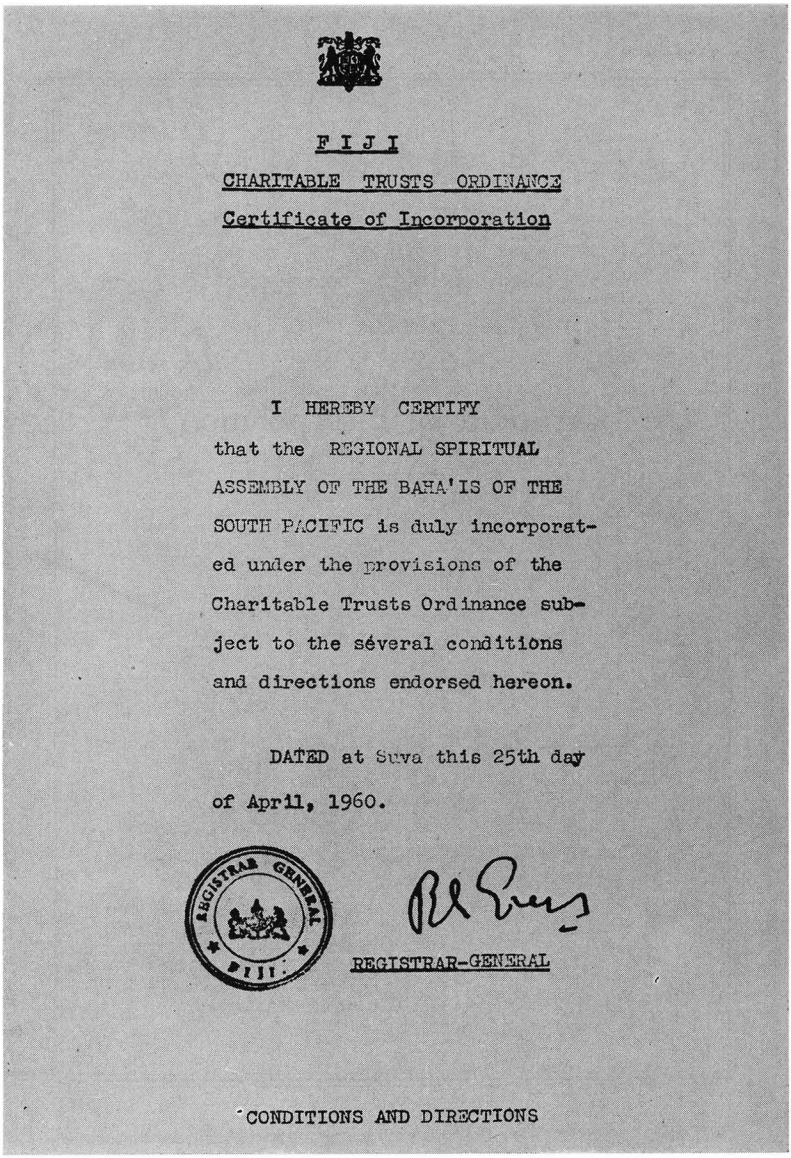
I hereby Certify that THE NATIONAL SPIRITUAL ASSEMBLY OF THE BAHÁ'ÍS OF RHODESIA

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

Given under my hand and Seal at Salisbury, this 21st *day of* March, *19* 63.

Add. Asst. *Registrar of Companies*

Certificate of Incorporation of the National Spiritual Assembly of the Bahá'ís of South and West Africa, incorporated legally under title of National Spiritual Assembly of the Bahá'ís of Rhodesia.



FIJI

CHARITABLE TRUSTS ORDINANCE

Certificate of Incorporation

I HEREBY CERTIFY that the REGIONAL SPIRITUAL ASSEMBLY OF THE BAHA'IS OF THE SOUTH PACIFIC is duly incorporated under the provisions of the Charitable Trusts Ordinance subject to the several conditions and directions endorsed hereon.

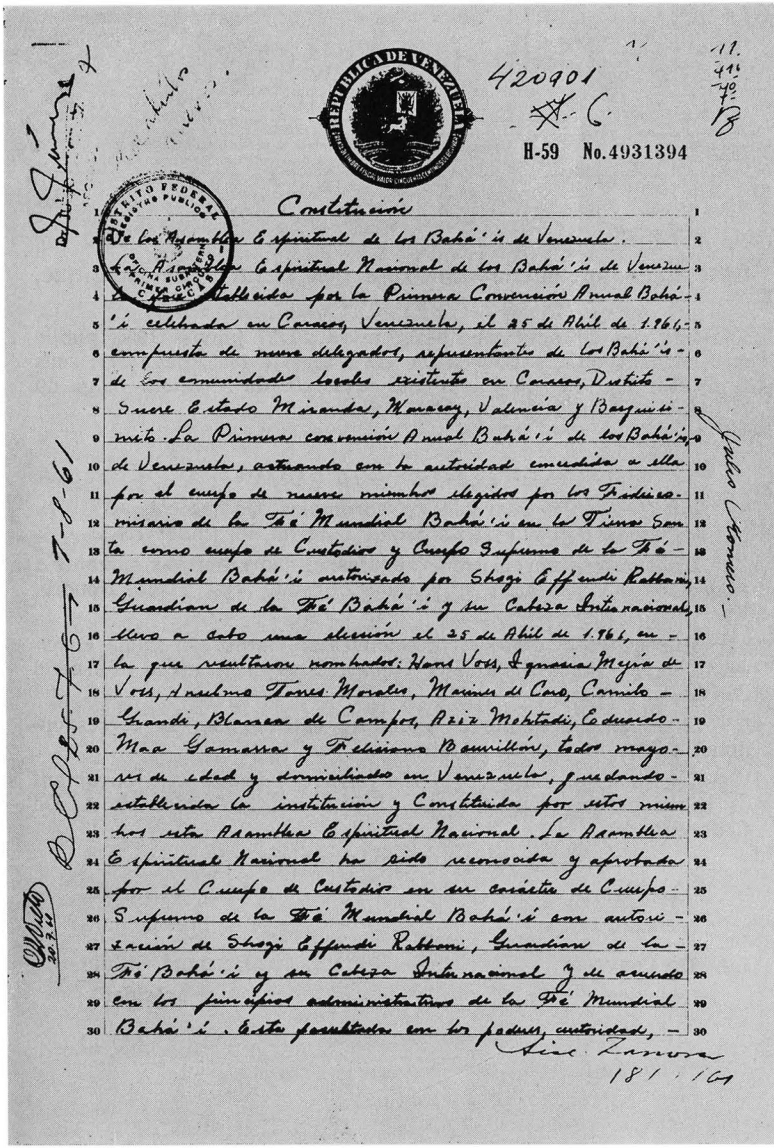
DATED at Suva this 25th day of April, 1960.

REGISTRAR GENERAL FIJI

REGISTRAR-GENERAL

CONDITIONS AND DIRECTIONS

Certificate of Incorporation of the Regional Spiritual Assembly of the Bahá'ís of the South Pacific.



REPUBLICA DE VENEZUELA

420901

H-59 No.4931394

Constitución

De los Asamblea Espiritual de los Bahá'ís de Venezuela.

La Asamblea Espiritual Nacional de los Bahá'ís de Venezuela fue establecida por la Primera Convención Anual Bahá'í celebrada en Caracas, Venezuela, el 25 de Abril de 1.961, compuesta de nueve delegados, representantes de los Bahá'ís de las comunidades locales existentes en Caracas, Distrito Sucre Estado Miranda, Maracay, Valencia y Barquisimeto. La Primera convención Anual Bahá'í de los Bahá'ís de Venezuela, actuando con la autoridad concedida a ella por el cuerpo de nueve miembros elegidos por los Fideicomisario de la Fé Mundial Bahá'í en la Tierra Santa como cuerpo de Custodios y Cuerpo Supremo de la Fé Mundial Bahá'í autorizado por Shogi Effendi Rabbani, Guardian de la Fé Bahá'í y su Cabeza Internacional, llevo a cabo una elección el 25 de Abril de 1.961, en la que resultaron nombrados: Hans Voss, Ignacia Mejía de Voss, Anselmo Torres Morales, Marines de Caro, Camilo Grandi, Blanca de Campos, Aziz Mohtadi, Eduardo Maa Gamarra y Feliciano Bourillón, todos mayores de edad y domiciliados en Venezuela, quedando establecida la institución y Constituida por estos miembros esta Asamblea Espiritual Nacional. La Asamblea Espiritual Nacional ha sido reconocida y aprobada por el Cuerpo de Custodios en su carácter de Cuerpo Supremo de la Fé Mundial Bahá'í con autorización de Shogi Effendi Rabbani, Guardian de la Fé Bahá'í y su Cabeza Internacional y de acuerdo con los principios administrativos de la Fé Mundial Bahá'í. Esta facultada con los poderes, autoridad,

Incorporation of the National Spiritual Assembly of the Bahá'ís of Venezuela.

Annexe au *Moniteur belge* du 26 juillet 1962.
Bijlage tot het *Belgisch Staatsblad* d.d. 26 juli 1962.

1322 Associations sans but lucratif et Etablissements d'utilité publique.
Verenigingen zonder winstgevend doel en Instellingen van openbaar nut.

N. 3579.

Assemblée spirituelle nationale des Baha'is de Belgique, à Bruxelles.

Constituée par acte sous seing privé du 27 janvier 1956, publié aux annexes du *Moniteur belge* du 4 février 1956, page 177, sous le n° 482; modifiée le 4 juin 1962 (annexes du *Moniteur belge* du 21 juin 1962, page 1078, sous le n° 3003.

—

MODIFICATION AUX STATUTS.

Assemblée générale extraordinaire des associés, tenue à Bruxelles, rue Stanley, 54, le 1er juillet 1962.

1° L'assemblée enregistre la démission des membres suivants : Roger Swinnen, Suzanne de Koninck, Freddy Nys, Yvette Honoré, Karl Teufel.

2° Enregistré l'admission de nouveaux membres : Louis Henuzet, Shoghi Ghadimi, Robert Hubar, Hassan Kamran, Fernand Gillain.

3° L'association confie la signature sociale pour la correspondance à Mme L. Nys, secrétaire.

4° L'association autorise la réception des fonds et le payement de ses dépenses sous la seule signature du trésorier M. A. De Couvreur.

Signature des membres du conseil :

L. Nys, secrétaire. — Louis Henuzet, président.

A. De Couvreur, trésorier. — Fernand Gillain, vice-président.

(35 l.)

Amendment to the Articles of Incorporation of the National Spiritual Assembly of the Bahá'ís of Belgium.

Aviso de Incorporación

ASAMBLEA ESPIRITUAL NACIONAL DE LOS BAHA'IS DE LA REPUBLICA DOMINICANA

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 No. 7762, el Honorable Señor Presidente de la República y del Consejo de Estado concedió el beneficio de la incorporación a la "ASAMBLEA ESPIRITUAL NACIONAL DE LOS BAH'IS DE LA REPUBLICA DOMINICANA", con domicilio en Santo Domingo, Distrito Nacional.

b) Los fines de la Asociación son establecer, sostener y promover las enseñanzas espirituales, educacionales, y humanitarias de la hermandad humana, con fe radiante, firmeza de carácter y amor sin interés, como fué revelado en las vidas y palabras de todos los Profetas y Mensajeros de Dios, fundadores de las religiones mundiales reveladas, —dándole la renovada energía creadora para su aplicación universal en esta época dentro de las condiciones deducidas y enseñadas en la vida y palabras de Bahá U'llah, para el beneficio de los Baha'is de la República Dominicana, de acuerdo a los verdaderos principios de afiliación y administración Baha'is, creados y establecidos para Bahá U'llah; definidos y explicados por Abdul Bahá; y ampliados por Shoghi Effendi y sus futuros sucesores, bajo las previsiones de la voluntad y Testamento de Abdul Bahá.

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 llamará Convención de los Baha'is de la República Dominicana; esta convención se llevará a cabo en la fecha y lugar determinados en una reunión previa, de la Asamblea Espiritual Nacional.

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.

Celestino Gómez Cuevas.

Bufete: PELLERANO, PITTALUGA & HERRERA

Notice of the Incorporation of the National Spiritual Assembly of the Bahá'ís of the Dominican Republic.

Presidencia de la República

RESOLUCION SUPREMA N° 119603

La Paz, 8 de febrero de 1963

VISTOS Y CONSIDERANDO:

La solicitud presentada por el señor Massoud Khampsi, representante legal de la Institución denominada "Asamblea Espiritual Nacional de los Baha'is de Bolivia" con domicilio legal en la ciudad de La Paz pidiendo aprobación de estatutos y reconocimiento de personería jurídica;

Que por el expediente organizado al efecto, se establece que se ha dado cumplimiento a las disposiciones previstas por el Decreto Supremo de 22 de noviembre de 1937 referente al trámite de aprobación de Estatutos y reconocimiento de personería jurídica;

Que los estatutos de la citada entidad religiosa persiguen finalidades de orden educativo, moral y cultural y no se hallan en contradicción con las leyes de la República;

Con el dictamen afirmativo del señor fiscal de Gobierno:

SE RESUELVE:

Reconocer personería jurídica a la Institución denominada "ASAMBLEA ESPIRITUAL NACIONAL DE LOS BAHA'IS DE BOLIVIA" y aprobar sus estatutos en el texto de sus doce capítulos y cuarentiocho artículos.

Regístrese, hágase saber y archívese.

Incorporation of the National Spiritual Assembly of the Bahá'ís of Bolivia by Resolucion Suprema No. 119603.

C of R. 253.

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

I, the Honourable Charles Herbert Hartwell Companion of the Most Distinguished Order of Saint Michael and Saint George, Deputy 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 National Spiritual Assembly of the Baha'is of Central and East Africa" (hereinafter called "the association") a certificate of registration as a corporate body with effect from the Eighth day of June 1957 under the name "~~THE REGISTERED TRUSTEES OF~~ The National Spiritual Assembly (Registered Trustees) of the Baha'is of Central and East Africa

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 Eighth day of June 1957.

Deputy *Governor.*

GP/TP—2342—500—8-56

Certificate of Registration as a Corporate Body of the National Spiritual Assembly of the Bahá'ís of Central and East Africa.

REPUBLICA DE COLOMBIA

DIARIO OFICIAL

Año XCIX — No. 30868 Bogotá, D. E. lunes 6 de agosto de 1962 Edición de 16 páginas

Ministerio de Justicia.-Oficina Jurídica.

RESOLUCION NUMERO 001503 DE 1962

(JULIO 4)

por la cual se reconoce una personería jurídica.

El Ministro de Justicia,

en uso de la facultad que le confiere el Decreto 1716 de 1960, y

CONSIDERANDO:

Que el doctor Diógenes Henríquez Pereira, en su carácter de Apoderado Especial de la entidad denominada "Asamblea Espiritual de los Bahá'ís de Colombia", con domicilio en la ciudad de Bogotá, solicita de este Ministerio - por conducto de la Gobernación de Cundinamarca - se reconozca personería jurídica a dicha corporación;

Que el peticionario acompaña a su solicitud, además del poder conferido al efecto, copias auténticas de las Actas sobre constitución de la entidad, elección de dignatarios y aprobación de los estatutos que lo van a regir, reglamentos que también allega en copias igualmente autenticadas;

Que la Gobernación de Cundinamarca, en providencia que obra a folio 3 del informativo, emite concepto favorable al reconocimiento de personería solicitada;

Que hecho el estudio de la documentación relacionada, se concluye que la entidad se ajusta a los preceptos de la moral y del orden legal, tanto en su organización como en los fines que persigue, encaminados a: "Promover los ideales espirituales, cívicos y humanitarios de la hermandad y cooperación humanas establecidos en las Escrituras Sagradas Baha'is".

Que se han llenado las formalidades prescritas por el artículo 44 de la Constitución Nacional, Título 36 del Libro Primero del Código Civil, y Decretos 1326 de 1922 y 1510 de 1944;

Que por las razones expuestas es el caso de habilitar a la corporación en referencia para ejercer derechos y contraer obligaciones civiles, concediéndole la personería solicitada,

RESUELVE:

Reconocer personería jurídica a la entidad denominada "Asamblea Espiritual Nacional de los Bahá'ís de Colombia", con domicilio en la ciudad de Bogotá.

El Secretario de dicha corporación tiene la representación legal de la misma según los estatutos. Este cargo lo ejerce la señora Gloria S. de Fritzsche, quien al efecto queda inscrita en los libros respectivos de este Ministerio, y se tendrá como tal mientras no se solicite y obtenga nueva inscripción.

La presente Resolución se publicará en el *Diario Oficial*, y regirá quince días después de llenado este requisito. (Artículo 4º, Decreto 1326 de 1922).

Cópiese, comuníquese y cúmplase.

Dada en Bogotá, D. E., a 4 de julio de 1962

Vicente Laverde Aponte

El Secretario General, *Carlos Angulo Rueda*

Es copia auténtica.

República de Colombia. Ministerio de Justicia. Oficina Jurídica. Abogado de Derecho Privado.

Julio C. Morales M.,
Abogado Oficina Jurídica

Almacén de Publicaciones. Recibo número 54535. Derechos consignados, $ 150.00.

Gloria E. Cifuentes S.

Notice of the Incorporation of the National Spiritual Assembly of the Bahá'ís of the Republic of Colombia.

EXTRAIT DU «MÉMORIAL» (Recueil Spécial) N° 28 du 12 avril 1963.

Assemblée Spirituelle Nationale des BAHA'I'S du Grand Duché de Luxembourg.
Association sans but lucratif.
Siège social : Luxembourg.

—

Il est formé entre :
1) Monsieur Ronald Bates, employé, demeurant à Dudelange, 44, rue Jean Jaurès, Anglais ;
2) Monsieur Pierre Bram, commerçant, demeurant à Luxembourg, 1, rue Schiller, Luxembourgeois ;
3) Mademoiselle Suzette Hipp, chiropodiste, demeurant à Luxembourg, 8, rue du Maréchal Foch, Luxembourgeoise ;
4) Monsieur Ernest Lévy, commerçant, demeurant à Luxembourg, 7, rue du Rollingergrund, Luxembourgeois ;
5) Monsieur Leslie Marcus, employé, demeurant à Differdange, 54, rue de Soleuvre, citoyen des Etats-Unis d'Amérique,

et tous ceux qui adhéreront au présent pacte, une association sans but lucratif, régie par les présents statuts et par la loi du 21 avril 1928.

Dénomination, objet, durée, siège.

Art. 1er. L'association est dénommée « Assemblée Spirituelle Nationale des BAHA'I'S du Grand-Duché de Luxembourg ».

Art. 2. L'association a pour but de gérer les affaires de la présente association au profit des Baha'i's du Grand-Duché de Luxembourg, conformément aux enseignements et aux principes administratifs Baha'i.

Art. 3. Sa durée est illimitée.

Art. 4. Le siège de l'association est établi à Luxembourg.

Membres, cotisations.

Art. 5. La présente association est composée des associations locales des Baha'i's.

Art. 6. Le nombre maximum des associations-membres n'est pas limité ; leur nombre minimum est fixé à trois.

Art. 7. La qualité d'association-membre s'acquiert par une déclaration écrite d'adhérer à la présente association et aux présents statuts, adressée au conseil d'administration.
Le conseil d'administration décide de l'admission des associations locales.

Art. 8. Toute association-membre est libre de se retirer de l'association en adressant sa démission écrite au secrétaire.

Art. 9. Le montant des cotisations à payer par les associations-membres est fixé chaque année par l'assemblée générale ordinaire.
Le non-paiement des cotisations après trois mois de leur échéance n'entraîne pas automatiquement l'exclusion des associations-membres, sauf décision contraire.

Assemblées générales.

Art. 10. L'assemblée générale est composée des délégués des associations-membres.
Le nombre des délégués est fixé selon l'importance numérique des associations-membres.

Art. 11. L'assemblée générale ordinaire se réunit chaque année au mois d'avril ou de mai.

Art. 12. 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.

Fait à Luxembourg, le 11 mars 1963.
Signé : R. Bates, P. Bram, Mad. Suzette Hipp, E. Lévy, L. Marcus.
Enregistré à Luxembourg, le 19 mars 1963, vol. 260, fol. 96, case 5. — Reçu 20 francs.
Le Receveur (signé) : Fonck.
(119 lignes.) Déposé au greffe du tribunal d'arrondissement de et à Luxembourg, le 21 mars 1963.

Extract from Notice of Incorporation of the National Spiritual Assembly of the Bahá'ís of Luxembourg.

PRESIDENCIA DE LA REPUBLICA
Departamento del Interior

Decreto Nº. 26.901

POR EL CUAL SE APRUEBAN LOS ESTATUTOS SOCIALES Y SE RECONOCE LA PERSONERIA JURIDICA DE LA ENTIDAD DENOMINADA "ASAMBLEA ESPIRITUAL NACIONAL DE LOS BAHA'IS DEL PARAGUAY".-

ASUNCION, 6 de Febrero de 1.963.-

Nº

V I S T A: La presentación hecha al Ministerio del Interior, en fecha 15 de Noviembre de 1.962 (Expte. Nº 1741), por el señor Roberto Gonsáles Rioboo, en representación de la entidad denominada "ASAMBLEA ESPIRITUAL NACIONAL DE LOS BAHA'IS DEL PARAGUAY", en la que solicita la aprobación de los Estatutos Sociales y el reconocimiento de la Personería Jurídica de la misma; los informes favorables de la Inspección General de Hacienda, Fiscalía General del Estado y Dirección de Asuntos Políticos y Sociales del Ministerio del Interior,

EL PRESIDENTE DE LA REPUBLICA DEL PARAGUAY

D E C R E T A:

Art.1º.-Apruébanse los Estatutos Sociales de la entidad denominada "ASAMBLEA ESPIRITUAL NACIONAL DE LOS BAHA'IS DEL PARAGUAY"; y autorízase el funcionamiento de la misma en carácter de Persona Jurídica, de acuerdo a lo establecido en los Arts. 33, Inc. 5º y 45 del Código Civil y conforme consta en la Escritura protocolizada en el Registro Público a cargo de don Luis A. Lezcano, en fecha 24 de Octubre de 1962.-

Art.2º.-Comuníquese, publíquese y dése al Registro Oficial.

FIRMADO: ALFREDO STROESSNER.-
Edgar L. Ynsfrán.-

Es copia.-

Secretario.-

MINISTERIO DEL INTERIOR
Sub - Secretario de Estado

Decree of the President of the Republic of Paraguay authorizing the National Spiritual Assembly of the Bahá'ís of Paraguay to Incorporate.

HANDELSREGISTER DES AMTSBEZIRKS BERN

1. JUL. 1965 BERN

AUSZUG

Firma:
Nationaler Geistiger Rat der Bahà'i der Schweiz

Rechtsform:
Verein

letzte Statutenrevision vom
20.5.62

Vorstand:
9 Mitglieder

Zeichnungsberechtigte und Art der Zeichnung:
je einzeln
Anna Kunz-Bolliger, von Brittnau AG, in Bern, Sekretärin,
Fritz Schär, von Wyssachen, in Thun, Kassier,

Zweck:
Verbreitung und Pflege des Bahà'i-Weltglaubens, gegründet von Bahà'u'llàh, ausgelegt von Abdul-Bahà und verbreitet vom ersten Hüter Shoghi Effendi nach den Anordnungen des Bahà'i-Weltzentrums in Haifa, Israel

Sitz und Geschäftsadresse:
B e r n , Dufourstrasse 13 (im Gebäude der Bahà'i-National-Verwaltung)

Zweigniederlassungen:
keine

Datum der Eintragung:
6. Mai 1955

Letzte Publikation im Schweizerischen Handelsamtsblatt Nr.
169 vom 23. Juli 1962, Seite 2144

Bemerkungen:
keine

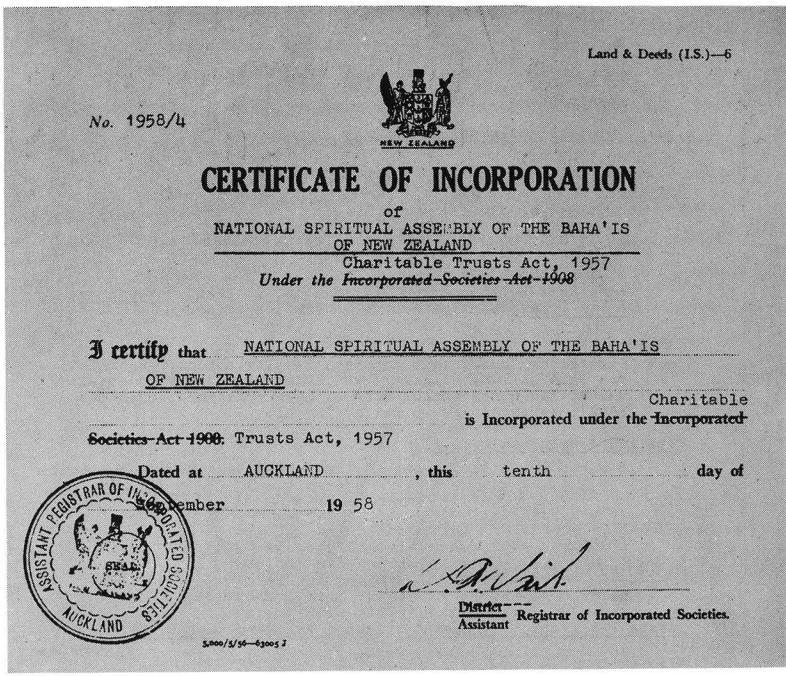
B e r n , 7. Juli 1965 rb

F.B. 17-209

Handelsregisterbureau Bern
Der Handelsregisterführer:

GRUNDBUCH- UND HANDELSREGISTER 3. JUL.-1965 BERN

Certificate of Registration of the National Spiritual Assembly of the Bahá'ís of Switzerland.



Land & Deeds (I.S.)—6

No. 1958/4

NEW ZEALAND

CERTIFICATE OF INCORPORATION

of

NATIONAL SPIRITUAL ASSEMBLY OF THE BAHA'IS OF NEW ZEALAND

Charitable Trusts Act, 1957

Under the ~~Incorporated Societies Act 1908~~

I certify that NATIONAL SPIRITUAL ASSEMBLY OF THE BAHA'IS OF NEW ZEALAND

Charitable

is Incorporated under the ~~Incorporated Societies Act 1908~~: Trusts Act, 1957

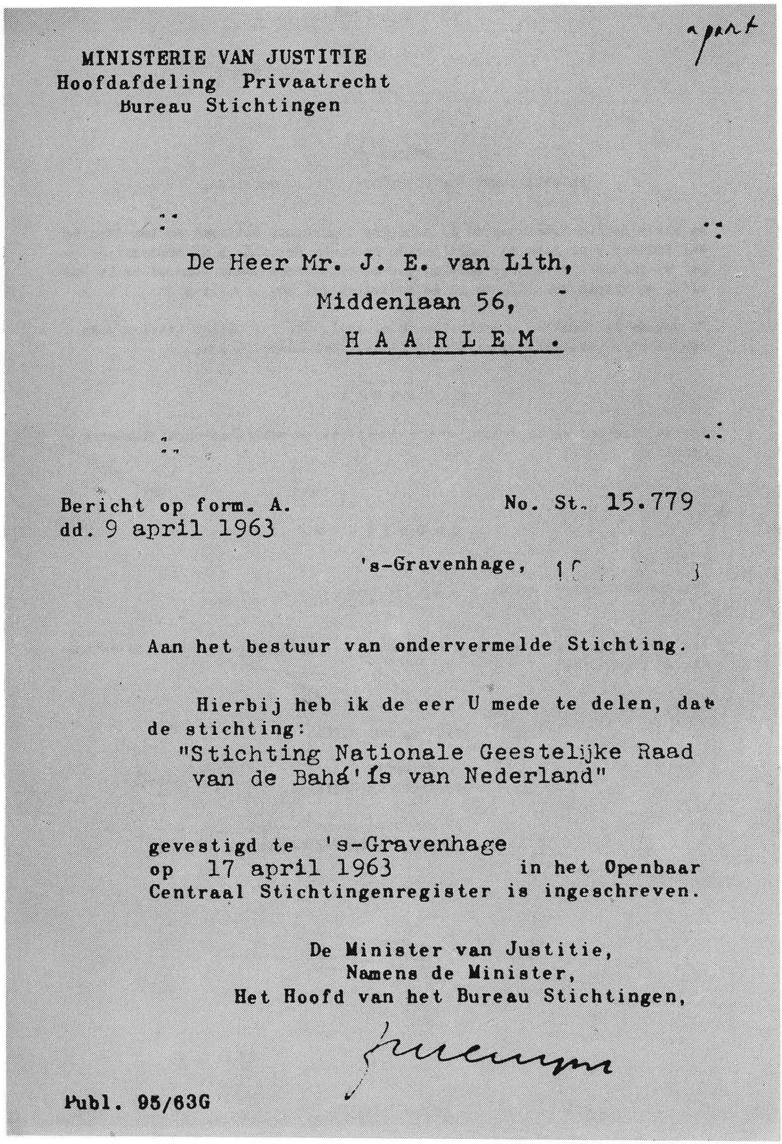
Dated at AUCKLAND **, this** tenth **day of** September **19** 58

ASSISTANT REGISTRAR OF INCORPORATED SOCIETIES AUCKLAND

~~District~~ Assistant Registrar of Incorporated Societies.

S.000/5/56—43005 J

Certificate of Incorporation of the National Spiritual Assembly of the Bahá'ís of New Zealand.



apart

MINISTERIE VAN JUSTITIE
Hoofdafdeling Privaatrecht
Bureau Stichtingen

De Heer Mr. J. E. van Lith,
Middenlaan 56,
H A A R L E M .

Bericht op form. A.
dd. 9 april 1963

No. St. 15.779

's-Gravenhage, 17 [illegible] 3

Aan het bestuur van ondervermelde Stichting.

Hierbij heb ik de eer U mede te delen, dat de stichting:
"Stichting Nationale Geestelijke Raad van de Bahá'ís van Nederland"

gevestigd te 's-Gravenhage
op 17 april 1963 in het Openbaar Centraal Stichtingenregister is ingeschreven.

De Minister van Justitie,
Namens de Minister,
Het Hoofd van het Bureau Stichtingen,

Publ. 95/63G

Letter from the Ministry of Justice, The Hague, stating that the National Spiritual Assembly of the Bahá'ís of the Netherlands has been registered as a Foundation.

NUMERO 7

EL PRESIDENTE CONSTITUCIONAL DE LA REPUBLICA,

En vista de los Estatutos de la Asamblea Espiritual Nacional de los Baha'is del Ecuador y el Acta de Constitución de dicha Entidad, y de conformidad con el dictamen favorable emitido por el señor Procurador General de la Nación, en oficio No. 567, de 30 de Noviembre del año actual; y

En uso de la facultad establecida en el Art. 387, del Código Civil y para los efectos señalados en el Título XXXIII, del mismo Código,

A C U E R D A :

Aprobar los referidos Estatutos y ordenar que se publiquen en el Registro Oficial.

C O M U N I Q U E S E :

Palacio Nacional en Quito, a ENE. 14 1963

Por el señor Presidente Constitucional de la República,- el Ministro de Gobierno y Policía.

JAIME E. [illegible] M. S.

Es Copia
El Subsecretario de Gobierno,

Ref:
MOh/.

Lcdo. Manuel F. Córdova Galarza.

Executive Order stating that the Attorney General of Ecuador has approved the By-Laws of the National Spiritual Assembly of the Bahá'ís of Ecuador and authorized its official registration.

DIARIO OFICIAL.—SAN SALVADOR, 24 DE OCTUBRE DE 1962. 9847

digo Civil, el Poder Ejecutivo ACUERDA: aprobarlos en todas sus partes y conferir a dicho Centro el carácter de persona jurídica. —Comuníquese. (Rubricado por el señor Presidente). El Ministro del Interior, SANCHEZ HERNANDEZ.

(Recibo de la Colecturía Nº 8813).

ESTATUTOS DE LA ASAMBLEA ESPIRITUAL NACIONAL DE LOS BAHA'IS DE EL SALVADOR

Preámbulo

La Asamblea Espiritual Nacional de los Bahá'ís de El Salvador fue establecida por la primera Convención Anual Bahá'í celebrada en San Salvador, El Salvador, C. A., durante los días veintiuno, veintidós y veintitrés de abril de mil novecientos sesenta y uno, compuesta por nueve delegados representando a los Bahá'ís de El Salvador. La primera Convención Anual de los Bahá'ís de El Salvador, actuando bajo las instrucciones dejadas por Shoghi Effendi, Guardián de la Fe Bahá'í Mundial, celebró una elección el día veinte y tres de abril de mil novecientos sesenta y uno, la cual resultó con la elección de los Sres. José María Padilla, Napoleón González, Marco Antonio Martínez, Gabriel Torres, y Rafael García de la ciudad de San Salvador; Quentin Farrand, Jeanne Farrand y Marta de Herrador de la ciudad de Santa Ana; Marcia Steward de Matamoros de la ciudad de Ahuachapan y de tal modo estableció la institución y constituyó el personal de esta Asamblea Espiritual Nacional. La Asamblea Espiritual Nacional ha sido reconocida y aprobada por los Custodios de la Fe. Está facultada con los poderes, autoridad y responsabilidad y deberes concedidos por las Escrituras Bahá'ís a todas las Asambleas Espirituales Nacionales. La Asamblea Espiritual Nacional, actuando bajo su autoridad general, como el supremo Cuerpo Administrativo de los Bahá'ís de El Salvador, adopta esta constitución que establece sus varios poderes y deberes y los de las Asambleas Espirituales Locales y publicará este texto para la información y guía de los Bahá'ís que residen en el área de su jurisdicción.

CAPITULO I

Definición, Propósitos, Duración y Capital de la Institución

Artículo 1.—La Asamblea Espiritual Nacional de los Bahá'ís de El Salvador es una Institución de la Fe Bahá'í Mundial, establecida en el texto de las Escrituras de Bahá'u'lláh, el Fundador, descrita en las Escrituras de 'Abdu'l-Bahá, el Intérprete de la Religión de Bahá'u'lláh y autorizada por Shoghi Effendi, el Guardián de la Fe Bahá'í, quien fue nombrado en la Voluntad y Testamento de 'Abdu'l-Bahá. La Asamblea Espiritual Nacional es un cuerpo Religioso de carácter Internacional que actúa en obediencia a las leyes y autoridades civiles de los países en los cuales tiene jurisdicción.

Artículo 2.—Los propósitos de la Asamblea Espiritual Nacional son: a) Promover los ideales espirituales, éticos y humanitarios de la hermandad y cooperación humanas establecidas en las Escrituras Sagradas Bahá'ís. b) Administrar los asuntos de la Fe Bahá'í Mundial para el beneficio de los Bahá'ís de El Salvador, de acuerdo con los principios de afiliación y administración creados y establecidos por Bahá'u'lláh, definidos y explicados por 'Abdu'l-Bahá y ampliados y aplicados por Shoghi Effendi y sucesores debidamente constituidos bajo las disposiciones de la Voluntad y Testamento de 'Abdu'l-Bahá.

Artículo 3.—El término de duración de esta Institución es perpetuo.

Artículo 4.—El capital de la Institución estará formado por las contribuciones voluntarias de los Bahá'ís de El Salvador y de la Comunidad Bahá'í Mundial.

CAPITULO II

Dirección

Artículo 5.—La Asamblea Espiritual Nacional se constituye con nueve miembros elegidos entre los Bahá'ís de El Salvador, quienes serán elegidos por dichos Bahá'ís en la forma dispuesta más adelante y continuarán en el ejercicio de sus funciones por el período de un año, o hasta que sus sucesores sean elegidos.

Artículo 6.—Los oficiales de la Asamblea Espiritual Nacional serán el Coordinador, el Vice-Coordinador, el Secretario y el Tesorero y cualquier otro que la Asamblea estime necesario designar para el buen desempeño de sus funciones. Los oficiales serán elegidos por mayoría de votos de todos los miembros de la Asamblea, en votación secreta.

Artículo 7.—La autoridad de la Asamblea Espiritual Nacional emana del mayor número de votos de los miembros y esta autoridad, bajo ninguna circunstancia podrá surgir de alguno de los miembros, a menos que, por mayoría de votos de la Asamblea se le haya otorgado autoridad a la persona.

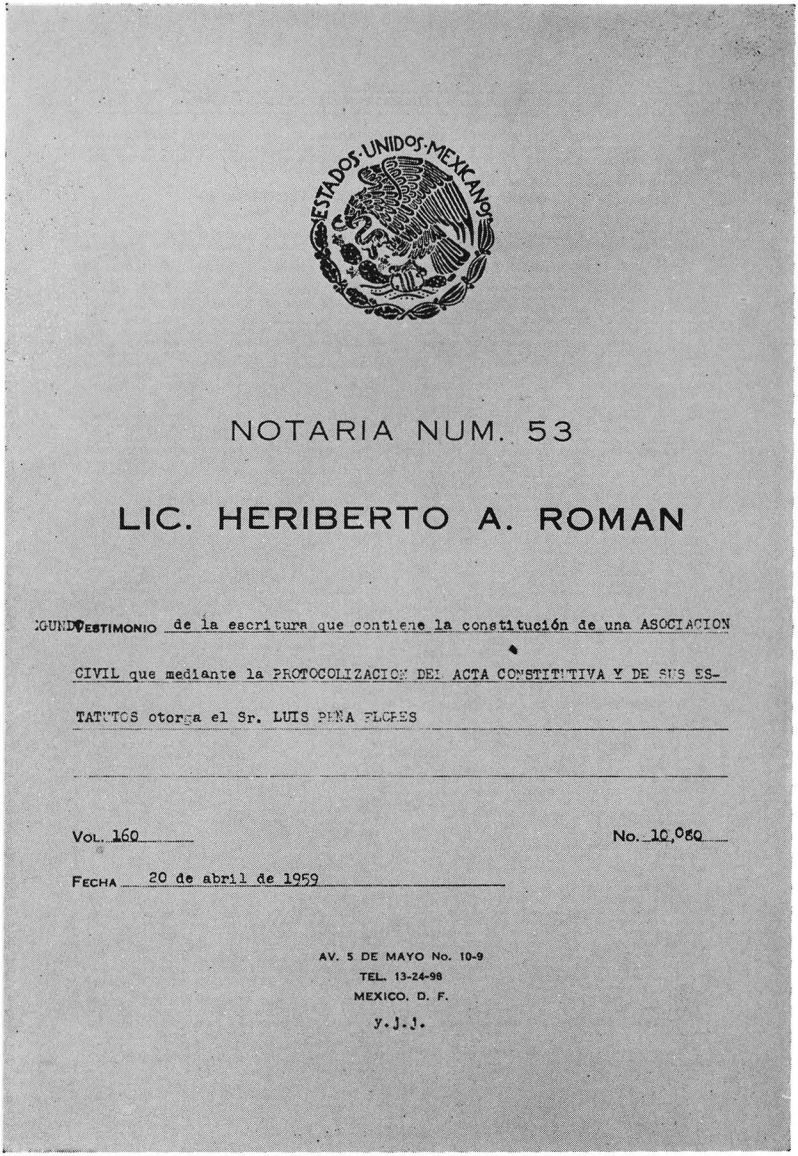
Artículo 8.—La primera reunión de la Asamblea Espiritual Nacional recién elegida será convocada por el miembro que salió electo con el mayor número de votos y en caso de que dos o más miembros hayan recibido el mismo número de votos, entonces será el miembro seleccionado a la suerte. Este miembro presidirá la reunión hasta que se elija el Coordinador. Todas las siguientes reuniones serán convocadas por el Secretario de la Asamblea Espiritual Nacional mediante autorización del Coordinador, o en su ausencia, o incapacidad, por el Vice-Coordinador, o por cualquiera de tres de los restantes miembros de la Asamblea; siempre que, sin embargo, la reunión Anual de la Asamblea se efectuare en el tiempo y lugar fijados por la mayoría de votos de la Asamblea, según lo dispuesto más adelante.

Artículo 9.—Habrá quorum para las reuniones con la concurrencia de cinco miembros de la Asamblea Espiritual Nacional. La mayoría de votos de los presentes y que constituyen quórum serán suficientes para resolver los asuntos, salvo por disposición contraria expuesta en esta Constitución, y debida consideración al principio de unidad y cordial fraternidad que anima la Institución de la Asamblea Espiritual Nacional. Las transacciones y decisiones de la Asamblea Espiritual Nacional serán registradas en cada reunión por el Secretario, quien suministrará copias de las Actas a los miembros de la Asamblea después de cada reunión y guardará las Actas en los Archivos oficiales de la Asamblea.

Acuerdo Nº 637. Palacio Nacional: San Salvador, 19 de julio de 1962.

Vistos los anteriores Estatutos de la "Asamblea Espiritual Nacional de los Bahá'ís de El Salvador", fundada en esta ciudad, compuestos de un preámbulo y 40 artículos; y no encontrando en ellos ninguna disposición contraria a las leyes del país, al orden público ni a las buenas costumbres, de conformidad con el Art. 543 del Código Civil, el Poder Ejecutivo ACUERDA: aprobarlos en todas sus partes, confiriendo a dicha Institución el carácter de persona jurídica.— Comuníquese. (Rubricado por el señor Presidente). El Ministro del Interior, SANCHEZ HERNANDEZ.

Notice of Incorporation of the National Spiritual Assembly of the Bahá'ís of El Salvador.



NOTARIA NUM. 53

LIC. HERIBERTO A. ROMAN

SEGUNDO TESTIMONIO de la escritura que contiene la constitución de una ASOCIACION CIVIL que mediante la PROTOCOLIZACION DEL ACTA CONSTITUTIVA Y DE SUS ESTATUTOS otorga el Sr. LUIS PEÑA FLORES

VOL. 160 No. 10,080

FECHA 20 de abril de 1959

AV. 5 DE MAYO No. 10-9
TEL. 13-24-98
MEXICO. D. F.

y.j.j.

First page of legal document certifying the Registration of the National Spiritual Assembly of the Bahá'ís of Mexico.

BY-LAWS OF A LOCAL SPIRITUAL ASSEMBLY

ARTICLE I

THE Trustees, i.e., the Spiritual Assembly, recognize that this action has been taken in full unanimity and agreement. They acknowledge for themselves and on behalf of their successors the sacred meaning and universal purpose of the Bahá'í Faith, the teachings and principles of which fulfill the divine promise of all former revealed religions.

ARTICLE II

In administering the affairs of the Bahá'í Religion under this Corporation for the benefit of the Bahá'ís of . . . in accordance with the religious teachings and administrative principles of this Faith, the Spiritual Assembly shall act in conformity with the functions of a local Spiritual Assembly as defined in the By-Laws adopted by the National Spiritual Assembly and published by that body for the information and guidance of Bahá'ís throughout the United States.

ARTICLE III

The Spiritual Assembly, in the fulfillment of its obligations and responsibilities under this Corporation, shall have exclusive jurisdiction and authority over all the local activities and affairs of the Bahá'í community of . . . , including paramount authority in the administration of this Corporation. It shall be responsible for maintaining the integrity and accuracy of all Bahá'í teaching, whether written or oral, undertaken throughout the local community. It shall make available the published literature of the Faith. It shall represent the community in its relations to the National Spiritual Assembly, in its relation to the Guardian of the Bahá'í Faith, to other local Bahá'í communities, and to the general public in . . . It shall be charged with the recognition of all applicants requesting membership in the local Bahá'í community. It shall report to the National Spiritual Assembly any facts concerning a member or members of the community which indicate either abandonment of membership in the community or inability to qualify as a believer, for decision by the National Spiritual Assembly, in which body is vested sole authority to pass upon the qualifications of an enrolled Bahá'í and if necessary to deprive him or her of membership rights. It shall call the meetings of the community, including the Bahá'í Anniversaries and Feasts, the Meetings of consultation, and the annual meeting at which the members of the Assembly are elected. It shall appoint and supervise all committees of the Bahá'í community. It shall collect and disburse all funds intended for the maintenance of this Corporation. It shall have full and complete custody of the headquarters or meeting place of the Bahá'í community. It shall have exclusive authority to conduct Bahá'í marriage ceremonies and issue Bahá'í marriage certificates within the area of its jurisdiction. It shall report to the National Spiritual Assembly annually, or when requested, the membership roll of the Bahá'í community, for the information and approval of the national Bahá'í body. The Spiritual Assembly, however, shall recognize the authority and right of the National Spiritual Assembly to declare at any time what activities and affairs of the Bahá'í community of . . . are national in scope and hence subject to the jurisdiction of the National Bahá'í body. It shall likewise recognize the right of any member of the community to appeal to the National Spiritual Assembly for review and decision of any matter in which the previous decision of the local Spiritual Assembly is felt by the member to be contrary to the explicit teachings of the Bahá'í Faith or opposed to its interests. It shall, on the other hand, have the authority and right to appeal from the decision of the National Assembly to the Guardian of the Bahá'í Faith for review and final decision of any matter related to the Faith in . . .

Article IV

The Spiritual Assembly, in administering this Corporation, shall ever bear in mind the ideals upheld in the Sacred Writings of the Bahá'í Faith respecting the relationship of a Spiritual Assembly to its Bahá'í community, respecting the relations of Bahá'ís to one another in the community, and the relationships of Bahá'ís to all non-Bahá'ís, without prejudice of race, creed, or nationality. The Assembly shall therefore above all recognize its sacred duty to maintain full and complete unity throughout the Bahá'í community, to relieve and comfort the sick and distressed, to assist the poor and destitute, to protect the orphans, the crippled and the aged, to educate the children of Bahá'ís according to the highest religious and intellectual standards, to compose differences and disagreements among members of the community, to promulgate the principles of Divine Civilization revealed by Bahá'u'lláh, and to promote in every way possible the Bahá'í aim of the oneness of mankind. It shall faithfully and devotedly uphold the general Bahá'í activities and affairs initiated and sustained by the National Spiritual Assembly. It shall cooperate wholeheartedly with other local Spiritual Assemblies throughout the United States in all matters declared by the National Spiritual Assembly to be of general Bahá'í importance and concern. It shall rigorously abstain from any action or influence direct or indirect, that savors of intervention on the part of a Bahá'í body in matters of public politics and civil jurisdiction. It shall encourage intercourse between the Bahá'í community of ... and other recognized Bahá'í communities, issuing letters of introduction to Bahá'ís traveling from ... and passing upon letters of introduction issued by other Bahá'í Assemblies. It shall regard its authors as a means of rendering service to Bahá'ís and non-Bahá'ís and not as a source of arbitrary power. While retaining the sacred right of final decision in all matters pertaining to the Bahá'í community, the Spiritual Assembly shall ever seek the advice and consultation of all members of the community, keep the community informed of all its affairs and invite full and free discussion on the part of the community of all matters affecting the Faith.

Article V

The Bahá'ís of ..., for whose benefit this Corporation has been established, shall consist of all persons resident in ... who are recognized by the Spiritual Assembly as having fulfilled the requirements of voting membership in this local Bahá'í community. To become a voting member of this Bahá'í community a person shall

a. Be a resident of... as defined by the area of jurisdiction of the Spiritual Assembly, as provided hereinafter in this instrument.
b. Have attained the age of 21 years.
c. Have established to the satisfaction of the Spiritual Assembly, subject to the approval of the National Spiritual Assembly, that he (or she) possesses the qualifications of Bahá'í Faith and practice required under the following standard: Full recognition of the Station of the Fore-runner (the Báb), the Author (Bahá'u'lláh), and 'Abdul-Bahá the Exemplar of the Bahá'í religion; unreserved acceptance of, and submission to, whatsoever has been revealed by Them; loyal and steadfast adherence to every clause of 'Abdu'l-Bahá's sacred Will and Testament, and close association with the spirit as well as the form of Bahá'í administration throughout the world.

Article VI

The Spiritual Assembly shall consist of nine Trustees chosen from among the Bahá'ís of..., who shall be elected by these Bahá'ís in a manner hereinafter provided and who shall continue in office for the period of one year, or until their successors shall be elected.

ARTICLE VII

The officers of the Spiritual Assembly shall consist of a Chairman, Vice-Chairman, Secretary and Treasurer, and such other officers as may be found necessary for the proper conduct of its affairs. The officers shall be elected by a majority vote of the entire membership of the Assembly taken by secret ballot.

ARTICLE VIII

The first meeting of a newly-elected Assembly shall be called by the member elected to membership by the highest number of votes or, in case two or more members have received the same said highest number of votes, then by the member selected by lot from among those members; and this member shall preside until a permanent Chairman shall be chosen. All subsequent meetings shall be called by the Secretary of the Assembly at the request of the Chairman or, in his absence or incapacity, of the Vice-Chairman, or of any three members of the Assembly; provided however, that the Annual Meeting of the Assembly shall be held on April 21, in accordance with the administrative principles recognized by all Bahá'í Assemblies.

SECTION 1. Five members of the Assembly present at a meeting shall constitute a quorum, and a majority vote of those present and constituting a quorum shall be sufficient for the conduct of business, except as otherwise provided in these By-Laws, and with due regard to the principle of unity and cordial fellowship involved in the institution of a Spiritual Assembly. The transactions and decisions of the Assembly shall be recorded at each meeting by the Secretary, who shall have the minutes adopted and approved by the Assembly, and preserve them in the official records of the Assembly.

SECTION 2. Vacancies in the membership of the Spiritual Assembly shall be filled by election at a special meeting of the local Bahá'í community duly called for that purpose by the Assembly. In the event that the number of vacancies exceeds four, making a quorum of the Spiritual Assembly impossible, the election shall be under the supervision of the National Spiritual Assembly.

ARTICLE IX

The sphere of jurisdiction of the Spiritual Assembly, with respect to residential qualification of membership, and voting rights of a believer in the Bahá'í community, shall be the locality included within the civil limits of . . .

ARTICLE X

SECTION 1. In the event that any decision of the Assembly is unacceptable to any member or members of the community, the Assembly shall after endeavoring to compose the difference of opinion invite the said member or members to make appeal to the national Bahá'í body and notify that body of the condition of the matter and the readiness of the Assembly to become party to the appeal.

SECTION 2. In the same manner, if any difference arises between the Assembly and another local Assembly, or Assemblies, in the United States, the Assembly shall report the matter to the national Bahá'í body and inform that body of its readiness to make joint appeal together with the other Assembly or Assemblies.

SECTION 3. If, however, the result of such appeal is unsatisfactory to the Spiritual Assembly, or the Assembly at any time has reason to believe that actions of the National Spiritual Assembly are affecting adversely the welfare and unity of the Bahá'í community of . . . , it shall, after seeking to compose its difference of opinion with the national body in direct consultation, have the right to make appeal to the Guardian of the Faith.

SECTION 4. The Assembly shall likewise have the right to make complaint to the National Spiritual Assembly in the event that matters of local Bahá'í concern and influence are referred to the national body by a member or members of the local community without previous opportunity for action by the local Assembly.

ARTICLE XI

The Annual Meeting of the Corporation at which its Trustees shall be elected shall be held on April 21, at an hour and place to be fixed by the Assembly, which shall give not less than fifteen days' notice of the meeting to all members of the local Bahá'í community.

SECTION 1. The Assembly shall accept those votes transmitted to the Assembly before the election by members who by reason of sickness or other unavoidable reason are unable to be present at the election in person.

SECTION 2. The election of members to the Spiritual Assembly shall be by plurality vote.

SECTION 3. All voting members of the local Bahá'í community are eligible for election as members of the Spiritual Assembly.

SECTION 4. The Assembly shall prepare an agenda for the Annual Meeting in which shall be included reports of the activities of the Assembly since its election, a financial statement showing all income and expenditure of its fund, reports of its committees and presentation of any other matters pertaining to the affairs of the Bahá'í community. The Assembly, both preceding and following the annual election, shall invite discussion and welcome suggestions from the community, in order that its plans may reflect the community mind and heart.

SECTION 5. The result of the election shall be reported by the Spiritual Assembly to the National Assembly.

ARTICLE XII

In addition to the Annual Meeting, the Assembly shall arrange for regular meetings of the Bahá'í community throughout the year at intervals of nineteen days, in accordance with the calendar incorporated in the teachings of the Bahá'í Faith.

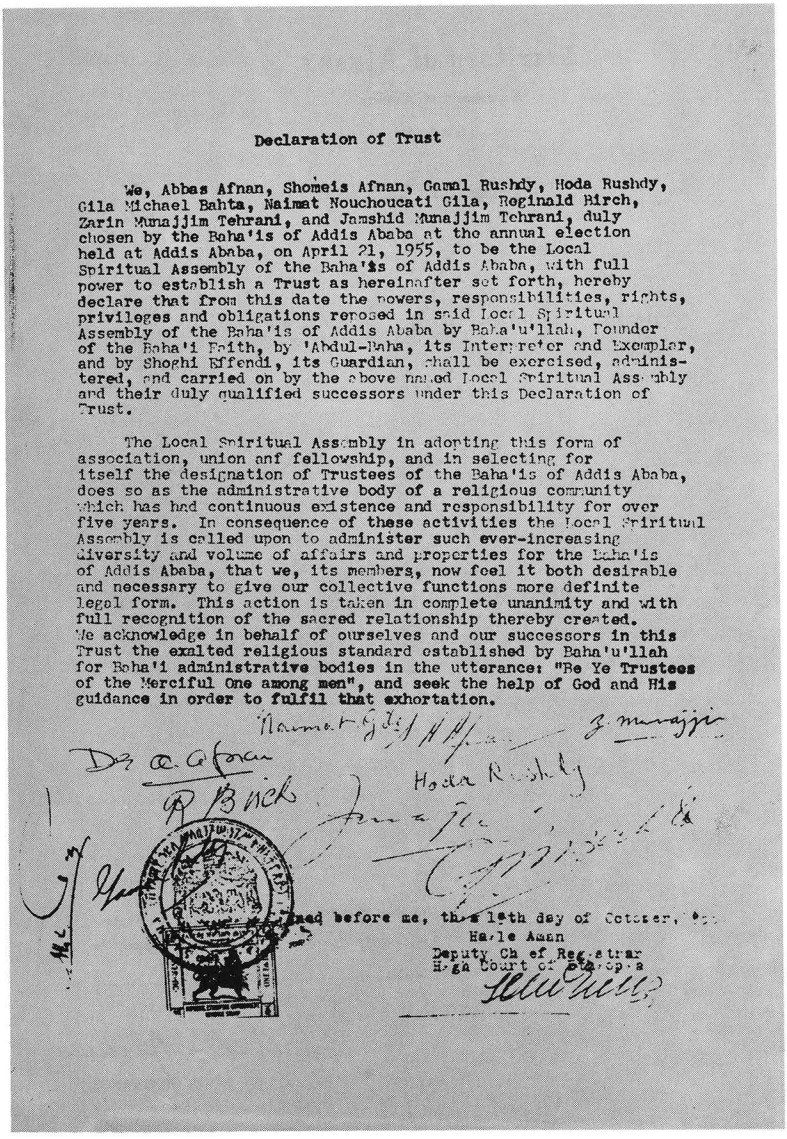
ARTICLE XIII

The seal of the Corporation shall be circular in form, bearing the following description: The Spiritual Assembly of the Bahá'ís of . . . , Corporate Seal.

ARTICLE XIV

These By-Laws may only be amended by majority action of the National Spiritual Assembly, which, in making amendments, does so for the By-Laws of all local Assemblies throughout the United States.

Note: With amendments adopted by the National Spiritual Assembly to July 12, 1959.



Declaration of Trust

We, Abbas Afnan, Shomeis Afnan, Gamal Rushdy, Hoda Rushdy, Gila Michael Bahta, Naimat Nouchoucati Gila, Reginald Birch, Zarin Munajjim Tehrani, and Jamshid Munajjim Tehrani, duly chosen by the Baha'is of Addis Ababa at the annual election held at Addis Ababa, on April 21, 1955, to be the Local Spiritual Assembly of the Baha'is of Addis Ababa, with full power to establish a Trust as hereinafter set forth, hereby declare that from this date the powers, responsibilities, rights, privileges and obligations reposed in said Local Spiritual Assembly of the Baha'is of Addis Ababa by Baha'u'llah, Founder of the Baha'i Faith, by 'Abdul-Baha, its Interpreter 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 anf fellowship, and in selecting for itself the designation of Trustees of the Baha'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 Baha'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 Baha'u'llah for Baha'i 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.

Naimat Gila
Z. Munajjim
Hoda Rushdy

Signed before me, this 18th day of October, 19[illegible]
Haile Aman
Deputy Chief Registrar
High Court of Ethiopia

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

Territory of Alaska

Department of Finance

Juneau

CERTIFICATE OF INCORPORATION

I, John A. McKinney, Director of Finance of the Territory of Alaska, and custodian of corporation records for said Territory, DO HEREBY CERTIFY that on the 28th day of March, 1957,

THE SPIRITUAL ASSEMBLY OF THE BAHA'IS OF KETCHIKAN, ALASKA

filed in 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

28th day of March,

A. D. 19 57

John A. McKinney

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 nº 1

HORARIO
8. A 11.

Buenos, Aires, 20 de febrero de 1956.-

Señor Presidente de la Asociación para el
Culto y Difusión de la Fé Baha'I
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 1956 ha concedido personalidad jurídica a esa entidad.

En consecuencia procede que en el plazo de 15 días, tome testimonio de las piezas pertinentes, se demuestre el cumplimiento del decreto de 27 de julio de 1932 referente a la rúbrica de los libros sociales (libro de Asociados, de Actas, Inventario y Caja) cuya rúbrica 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 haber dado cumplimiento a la indicada disposición legal.

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

Saludo a Vd. con toda consideración.

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

SOUTH *AUSTRALIA*

ASSOCIATIONS INCORPORATION ACT, 1956-1957

CERTIFICATE OF INCORPORATION OF AN ASSOCIATION

I Hereby Certify that

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

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

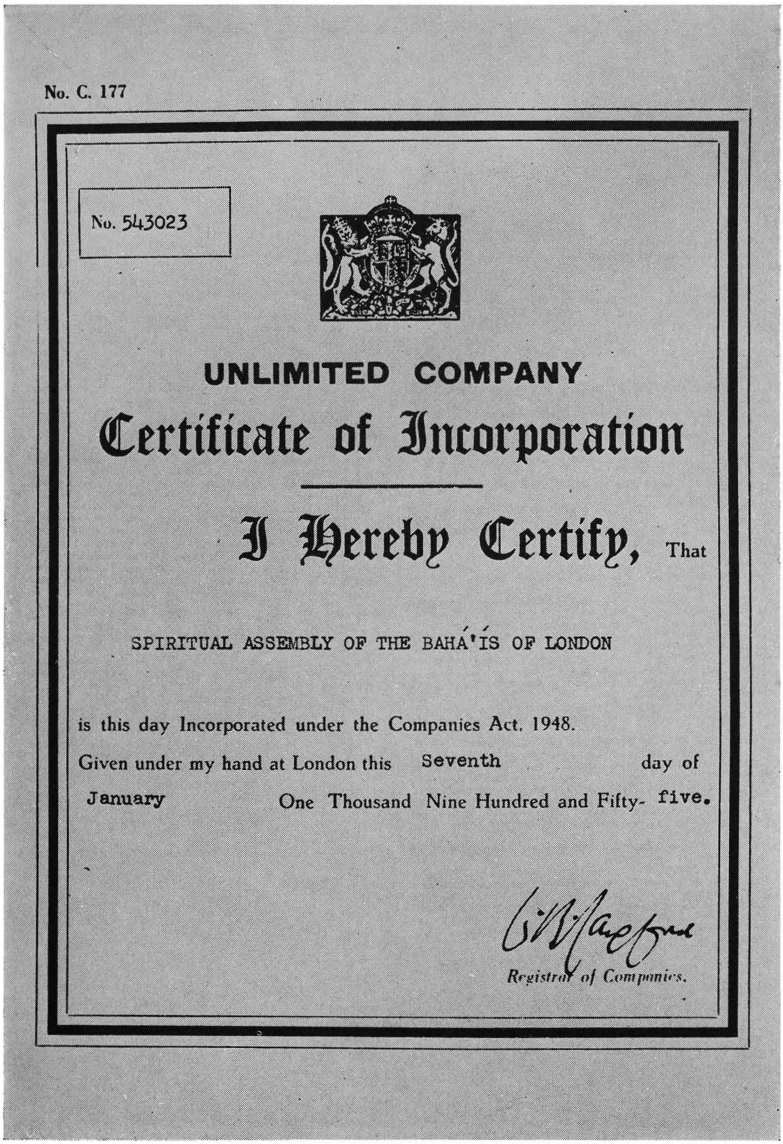
Given under my hand and seal at Adelaide, in the State of South Australia,

this 19th day of November 1962.

Registrar of Companies

500—10.59 2363

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'ÍS 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.

Registrar of Companies.

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

Associations sans but lucratif — ANNEXE AU MONITEUR BELGE DU 4 FÉVRIER 1956. — N. 482-498 — 177
Verenigingen zonder winstgevend doel — BIJLAGE TOT HET BELGISCH STAATSBLAD DD. 4 FEBRUARI 1956.

N. 482.

Assemblée spirituelle des Baha'is de Bruxelles, à Bruxelles.

STATUTS.

Par acte sous seing privé, entre les soussignés :

Mme Nys, Léa, Belge, sans profession, 27, avenue A. Depage, Bruxelles.

M. Swinnen, Roger, Belge, comptable, 350, rue des Palais, Bruxelles.

Mlle Van Meerbeeck, Henriette, Belge, employée, 18, rue de l'Escrime, Forest.

M. Nys, Freddy, Belge, représentant, 27, avenue A. Depage, Bruxelles.

Mme de Koninck, Elsa, Belge, sans profession, 7, avenue de Wolvendael, Uccle.

Mme Rémy, Yvonne, Belge, couturière, 635, chaussée de Waterloo, Ixelles.

Mlle de Koninck, Suzanne, Belge, secrétaire, 7, avenue de Wolvendael, Uccle.

M. Ducocq, Robert, Belge, délégué médical, 7, rue des Cottages, Uccle.

M. Nys, Jean, Belge, représentant, 27, avenue A. Depage, Bruxelles,

il est constitué une association sans but lucratif, qui sera régie par les statuts suivants :

Art. 1er. L'association prend la dénomination de « Assemblée spirituelle des Baha'is de Bruxelles ». Elle a son siège à Bruxelles.

Art. 2. L'association a pour but de propager l'idéal de vie baha'i, basé sur les principes de la fraternité, de l'unité de l'humanité et de la paix parmi les peuples, proclamés par Baha'u'llah, fondateur de la Foi mondiale Baha'ie, et sur le développement des institutions baha'ies établies dans le monde. Elle administre les biens appartenant à la communauté baha'ie de Bruxelles, selon les principes administratifs de cette foi.

Art. 3. L'association comprendra au moins neuf membres effectifs. Elle pourra éventuellement s'adjoindre des membres adhérents non associés.

Art. 4. Les membres effectifs forment seuls l'assemblée générale, appelée également assemblée spirituelle.

Art. 5. Le conseil d'administration est désigné tous les ans par l'assemblée générale. Cette désignation a lieu le 20 avril. Les membres du conseil d'administration sont rééligibles chaque année.

Art. 6. L'assemblée générale se réunira de plein droit chaque année, le 20 avril, au siège social. La convocation se fera par lettre. Les autres réunions de l'assemblée générale seront convoquées par le conseil.

L'assemblée pourra voter des résolutions non portées à l'ordre du jour joint à la convocation.

Art. 7. Le conseil se réunit aux dates fixées par lui. Il ne peut statuer que si la majorité de ses membres est présente. Il peut fixer le siège social n'importe où dans l'agglomération bruxelloise.

Art. 8. En cas de vacance d'une place d'administrateur, l'assemblée générale est convoquée pour procéder à la désignation d'un nouvel administrateur, qui achèvera le mandat de celui qu'il remplace.

Art. 9. Le conseil élit ses officiers parmi ses membres : un président, un vice-président, un secrétaire, un trésorier et d'autres selon nécessité.

Art. 10. Le conseil a les pouvoirs les plus étendus pour faire tout ce qui intéresse la poursuite de l'objet de l'association. Il représente celle-ci dans tous les actes judiciaires et extra-judiciaires.

Art. 11. Les officiers désignés par le conseil exerceront la gestion journalière de l'association et auront l'usage de la signature sociale afférente à cette gestion. L'association sera valablement représentée vis-à-vis des tiers par les signatures conjointes de deux officiers.

Art. 12. Le conseil présente un rapport sur les activités et les comptes de l'exercice écoulé à l'assemblée générale.

Art. 13. L'exercice social est clôturé chaque année le 20 avril.

Art. 14. L'admission et l'exclusion des membres est prononcée par l'assemblée spirituelle. L'exclusion est prononcée contre les membres dont les agissements sont en contradiction avec les buts de l'association.

Art. 15. 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 baha'ies ou des baha'is étrangers.

Art. 16. L'associé qui cesse de faire partie de l'association ainsi que les héritiers des associés décédés, n'ont aucun droit sur le fonds social et ne peuvent réclamer le remboursement de quelque prestation que ce soit qu'ils auront versée ou fournie.

ASSOC. SANS BUT LUC. — VERENIG. ZONDER WINST. DOEL. — 1956.

Art. 17. Les statuts peuvent être modifiés, conformément à l'article 8 de la loi.

Art. 18. En cas de dissolution de l'association, son patrimoine sera affecté à une institution baha'ie appropriée, située en Belgique ou à l'étranger.

Fait et signé à Bruxelles, le 27 janvier 1956.

Les officiers du conseil :

Léa Nys, présidente, (signé) Léa Nys.
Henriette Van Meerbeeck, secrétaire, (signé) H. Van Meerbeeck.
Roger Swinnen, vice-président, (signé) R. Swinnen.
Freddy Nys, trésorier, (signé) Freddy Nys.

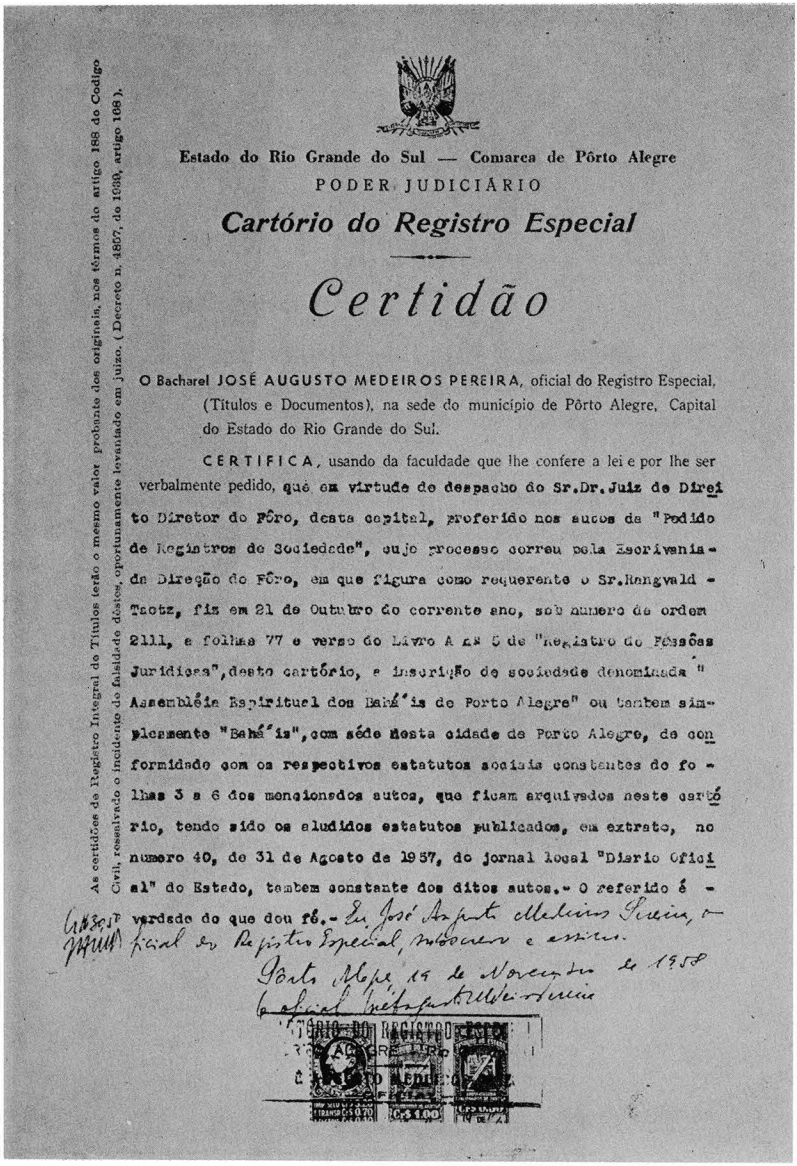
Les membres du conseil :

Elsa de Koninck, (signé) de Koninck; Robert Ducocq (signé) R. Ducocq; Suzanne de Koninck, (signé) S. de Koninck; Jean Nys, (signé) J. Nys; Yvonne Rémy, (signé) Y. Rémy.

(105 l.)

N. 483.

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



As certidões de Registro Integral de Títulos terão o mesmo valor probante dos originais, nos têrmos do artigo 188 do Código Civil, resalvado o incidente de falsidade dêste, oportunamente levantado em juizo. (Decreto n. 4857, de 1939, artigo 168).

Estado do Rio Grande do Sul — Comarca de Pôrto 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 Pôrto 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 de despacho do Sr.Dr.Juiz de Direito Diretor do Fôro, desta capital, proferido nos autos da "Pedido de Registros de Sociedade", cujo processo correu pela Escrivania da Direção do Fôro, em que figura como requerente o Sr.Rangvald - Tautz, fiz em 21 de Outubro do corrente ano, sob numero de ordem 2111, a folhas 77 e verso do Livro A nº 5 de "Registro de Pessôas Juridicas", desto cartório, a inscrição de sociedade denominada " Assembléia Espiritual dos Bahá'is de Porto Alegre" ou tambem simplesmente "Bahá'is", com séde nesta cidade de Porto Alegre, de conformidade com os respectivos estatutos sociais constantes do folhas 3 a 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 1957, do jornal local "Diario Oficial" do Estado, tambem constante dos ditos autos.- O referido é - verdade do que dou fé.- Eu José Augusto Medeiros Pereira, oficial do Registro Especial, subscrevo e assino.

Pôrto Alegre, 14 de Novembro de 1958

O oficial

Certificate of Registration of the Spiritual Assembly of the Bahá'ís of Pôrto Alegre, Brazil, as a Society.

Sch. B. 1957 Co. No 599

No.

Fee $149

THE COMPANIES [illegible] ORDINANCE, CHAPTER [illegible]. 328.

CERTIFICATE OF INCORPORATION.

BRITISH GUIANA.

TO ALL TO WHOM THESE PRESENTS SHALL COME!

I. **RANDOLPH SAMUEL PERSAUD,** - - - - - - - - - - Registrar of Joint Stock Companies, British Guiana, do hereby certify that **SPIRITUAL ASSEMBLY OF THE BAHA'IS OF GEORGETOWN** - - - - - - - - - -

was on the **13th** - - - day of **APRIL,** - - - - - in the Year One Thousand Nine Hundred and **Fifty-seven,** - - - duly incorporated as a Company under The Companies [illegible] Ordinance, Chapter **328** and that the said Company is [illegible]. **Unlimited.**

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

QUOD ATTESTOR,

REGISTRAR OF JOINT STOCK COMPANIES.

Office of Registrar of Joint Stock Companies,
British Guiana.

SUPREME COURT.—No. 1.

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

J.S.C.-36

ပြည်တော်သာရမည်

CERTIFICATE OF REGISTRATION OF SOCIETIES.

No. 72 OF 1953-1954

I hereby certify that "THE SPIRITUAL ASSEMBLY OF THE BAHA'IS OF DAIDANAW"

has this day been registered under the Societies Registration Act.

Given under my hand at Rangoon

this Fourth day of August

One thousand nine hundred and fifty four

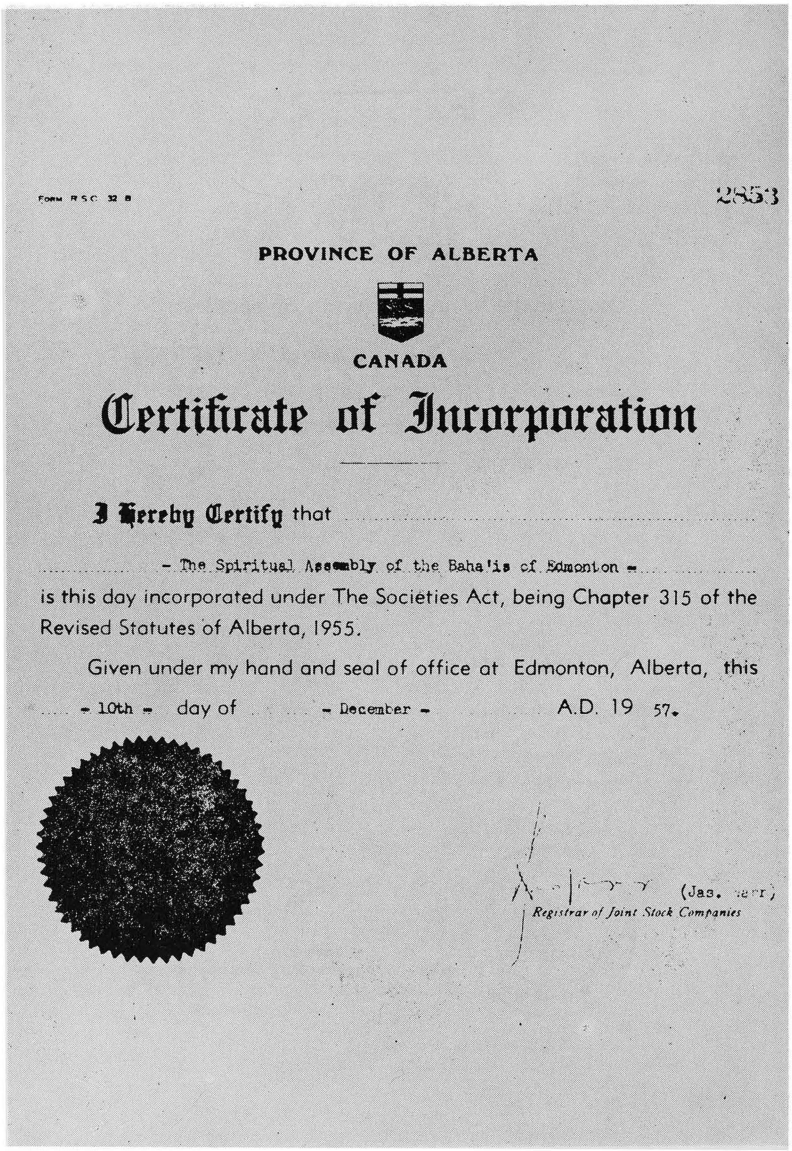
(U Shwe Tin)

Assistant Registrar of Joint-Stock Companies, Burma.

G.U.B.C.P.O.—No. 80, H. of C,S., 15-8-49—1,000—VIII.

A.G.

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



Form R.S.C. 32 B

2853

PROVINCE OF ALBERTA

CANADA

Certificate of Incorporation

I Hereby Certify that

- The Spiritual Assembly of the Baha'is of Edmonton -

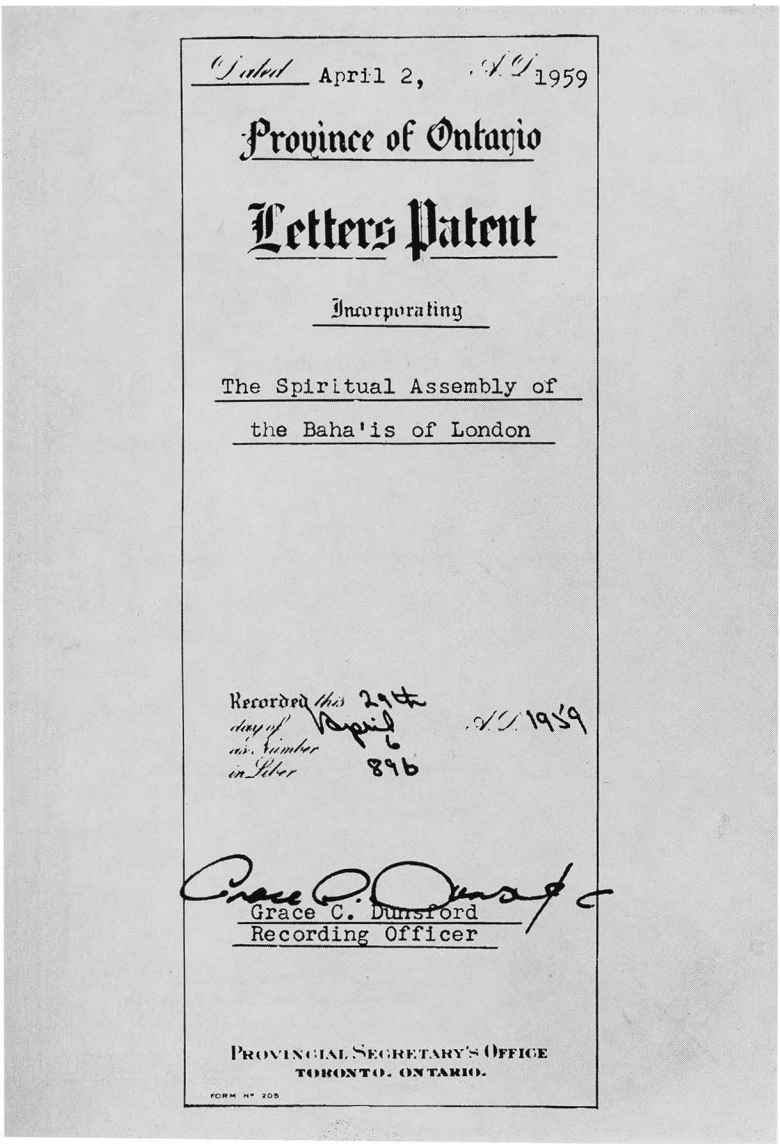
is this day incorporated under The Societies Act, being Chapter 315 of the Revised Statutes of Alberta, 1955.

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

- 10th - day of - December - A.D. 19 57.

(Jas. [illegible])
Registrar of Joint Stock Companies

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



Dated April 2, A.D. 1959

Province of Ontario

Letters Patent

Incorporating

The Spiritual Assembly of
the Baha'is of London

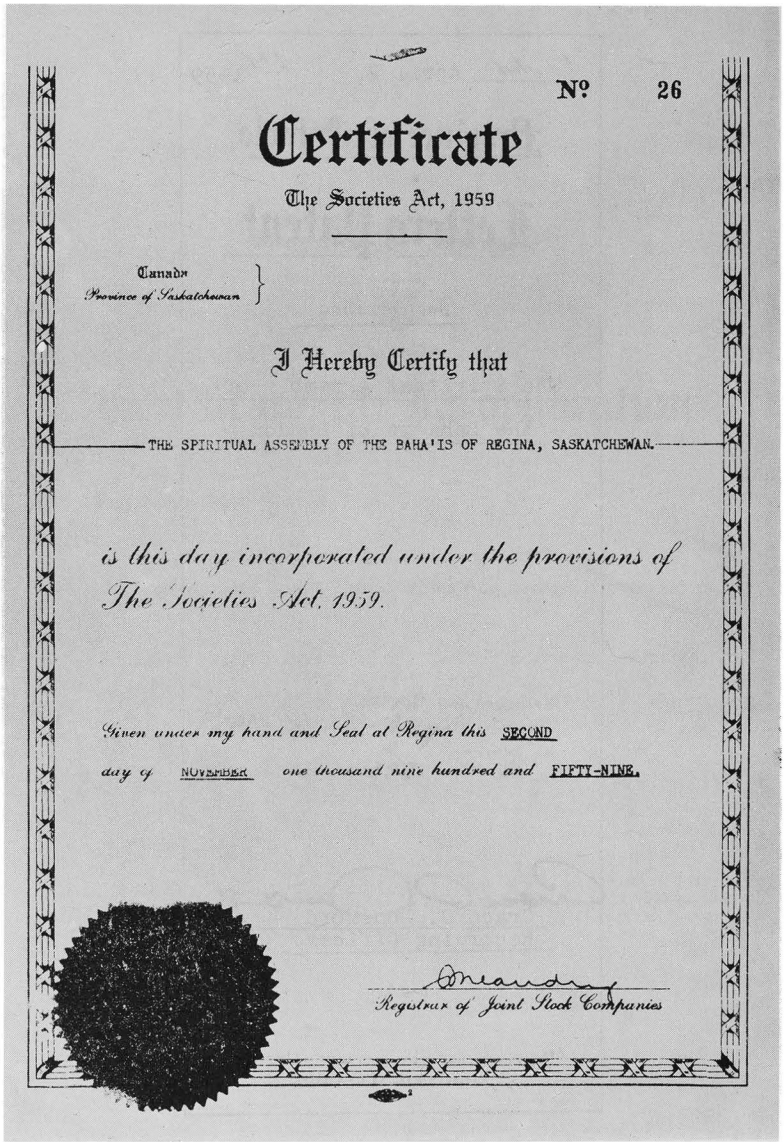
Recorded this 29th day of April A.D. 1959 as Number 896 in Liber

Grace C. Dunsford
Recording Officer

PROVINCIAL SECRETARY'S OFFICE
TORONTO, ONTARIO.

FORM No 205

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



No. 26

Certificate

The Societies Act, 1959

Canada
Province of Saskatchewan

I Hereby Certify that

THE SPIRITUAL ASSEMBLY OF THE BAHA'IS OF REGINA, SASKATCHEWAN.

is this day incorporated under the provisions of The Societies Act, 1959.

Given under my hand and Seal at Regina this SECOND day of NOVEMBER one thousand nine hundred and FIFTY-NINE.

Registrar of Joint Stock 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 BAHA'IS OF VERNON"

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

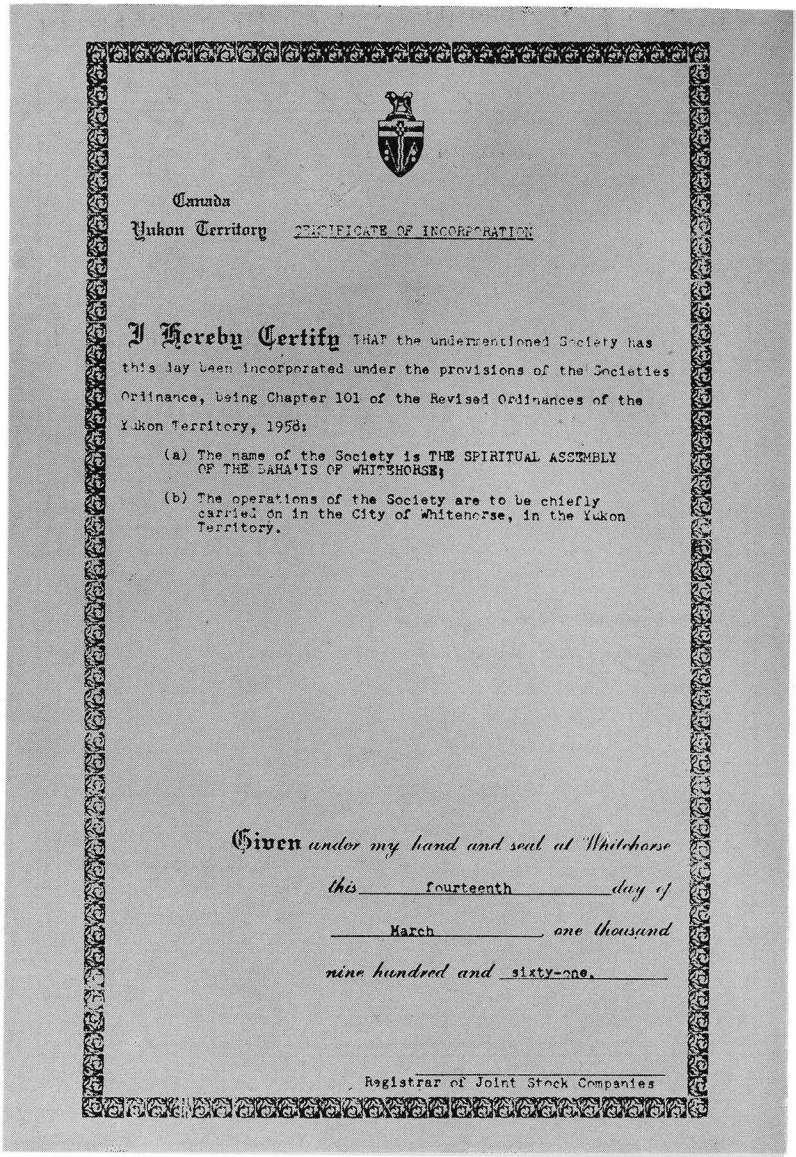
The locality in which the operations of the Society will be chiefly carried on is

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'ís of Vernon, British Columbia, Canada.



Canada

Yukon Territory CERTIFICATE OF INCORPORATION

I Hereby Certify THAT the undermentioned Society has this day been incorporated under the provisions of the Societies Ordinance, being Chapter 101 of the Revised Ordinances of the Yukon Territory, 1958:

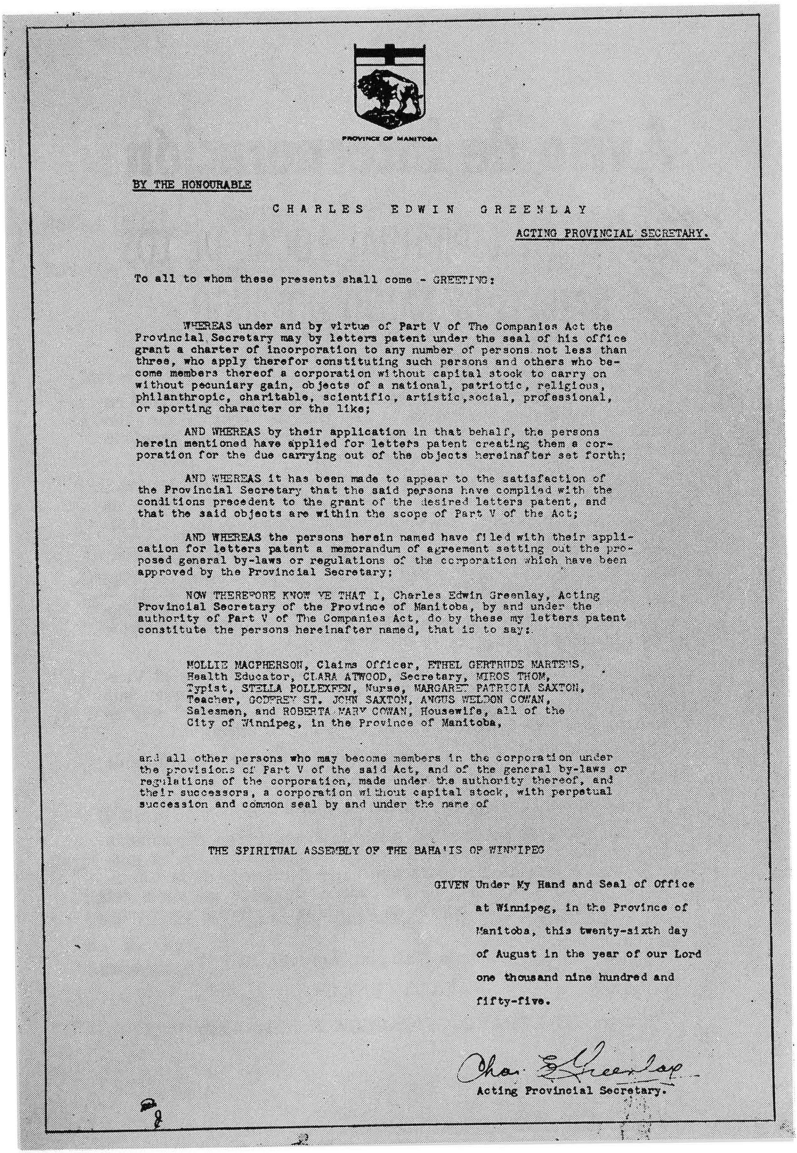
(a) The name of the Society is THE SPIRITUAL ASSEMBLY OF THE BAHA'IS OF WHITEHORSE;

(b) The operations of the Society are to be chiefly carried on in the City of Whitehorse, in the Yukon Territory.

Given *under my hand and seal at Whitehorse this* fourteenth *day of* March *one thousand nine hundred and* sixty-one.

Registrar of Joint Stock Companies

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



PROVINCE OF MANITOBA

BY THE HONOURABLE

CHARLES EDWIN GREENLAY

ACTING PROVINCIAL SECRETARY.

To all to whom these presents shall come - GREETING:

WHEREAS under and by virtue of Part V of The Companies Act the Provincial Secretary may by letters patent under the seal of his office 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 without pecuniary gain, objects of a national, patriotic, religious, philanthropic, 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 them a corporation for the due carrying out of the objects hereinafter set forth;

AND WHEREAS it has been made to appear 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 proposed general by-laws or regulations of the corporation which have been approved by the Provincial Secretary;

NOW THEREFORE KNOW YE THAT I, Charles Edwin Greenlay, Acting Provincial Secretary of the Province of Manitoba, by and under the authority of Part V of The Companies Act, do by these my letters patent constitute the persons hereinafter named, that is to say:

MOLLIE MACPHERSON, Claims Officer, ETHEL GERTRUDE MARTENS, Health Educator, CIARA ATWOOD, Secretary, MIROS THOM, Typist, STELLA POLLEXFEN, Nurse, MARGARET PATRICIA SAXTON, Teacher, GODFREY ST. JOHN SAXTON, ANGUS WELDON COWAN, Salesmen, and ROBERTA MARY COWAN, Housewife, all of the City of Winnipeg, in the Province of Manitoba,

and all other persons who may become members in the corporation under the provisions of Part V of the said Act, and of the general by-laws or regulations of the corporation, made under the authority thereof, and their successors, a corporation without capital stock, with perpetual succession and common seal by and under the name of

THE SPIRITUAL ASSEMBLY OF THE BAHA'IS OF WINNIPEG

GIVEN 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.

Chas. E. Greenlay
Acting Provincial Secretary.

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

Aviso de Incorporación

ASAMBLEA ESPIRITUAL LOCAL DE LOS BAHA'IS DE SANTO DOMINGO

Para general conocimiento, se hace saber por este medio, en cumplimiento del articulo 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 Nº 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 BAHA'IS DE SANTO DOMINGO", con domicilio en Santo Domingo, Distrito Nacional.

b) los fines de esta asociación son administrar los asuntos de la religión Baha'is, para beneficios de los Baha'is 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, PITTALUGA & HERRERA.

Notice of Incorporation of the Spiritual Assembly of the Bahá'ís of Santo Domingo, Dominican Republic.

THE GOVERNMENT OF ERITREA

Ref.: INT/D/27/1585

Date:- 13th November, 1958.

INTERIOR 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 BAHA'IS has been officially recognised as a religious body throughout Eritrea.

(Az. [illegible] Chifle)
DIRECTOR INTERIOR

KC/zg

Copy to:-

Mrs. Jeanne Mesbah
The Local Spiritual Assembly of the Baha'is,
P. O. Box 1063,
Asmara.

" " The Commissioner of Police.

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

DUPLICATE

RELIGIOUS BODIES REGISTRATION
ORDINANCE CAP 223.

MEMORIAL OF THE NAMES OF TRUSTEES FOR THE COLONY OF FIJI OF THE LOCAL SPIRITUAL ASSEMBLY OF THE BAHA'IS OF SUVA IN THE COLONY OF FIJI PURSUANT TO THE RELIGIOUS BODIES REGISTRATION ORDINANCE CAP 223

NAMES OF TRUSTEES

1. NUR ALI son of Imam Ali — CHAIRMAN
2. IRENE FRANCES JACKSON — SECRETARY
3. WALLI MOHEMMED SALAMAT KHAN son of Salamat Khan — MEMBER

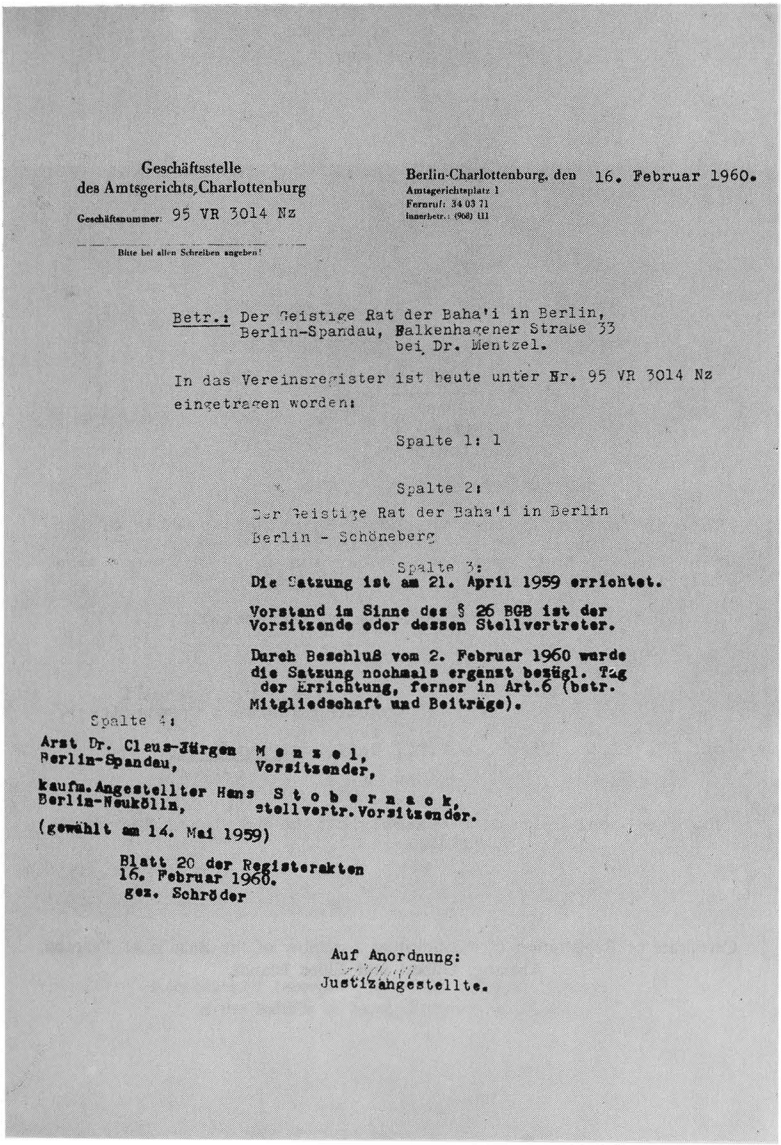
DATED at Suva this 21st day of January 1955.

.....
.....
.....

Witness:

No. 57030
Registered 22 JAN 1955 at 10 am
L.S. Sgd. T.T.MACKEY
Deputy Registrar of Titles

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



Geschäftsstelle
des Amtsgerichts Charlottenburg
Geschäftsnummer: 95 VR 3014 Nz

Bitte bei allen Schreiben angeben!

Berlin-Charlottenburg, den 16. Februar 1960.
Amtsgerichtsplatz 1
Fernruf: 34 03 71
Innerbetr.: (960) 111

Betr.: Der Geistige 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 Geistige Rat der Baha'i in Berlin
Berlin - Schöneberg

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 bezügl. Tag der Errichtung, ferner in Art.6 (betr. Mitgliedschaft und Beiträge).

Spalte 4:
Arzt Dr. Claus-Jürgen Menzel,
Berlin-Spandau, Vorsitzender,

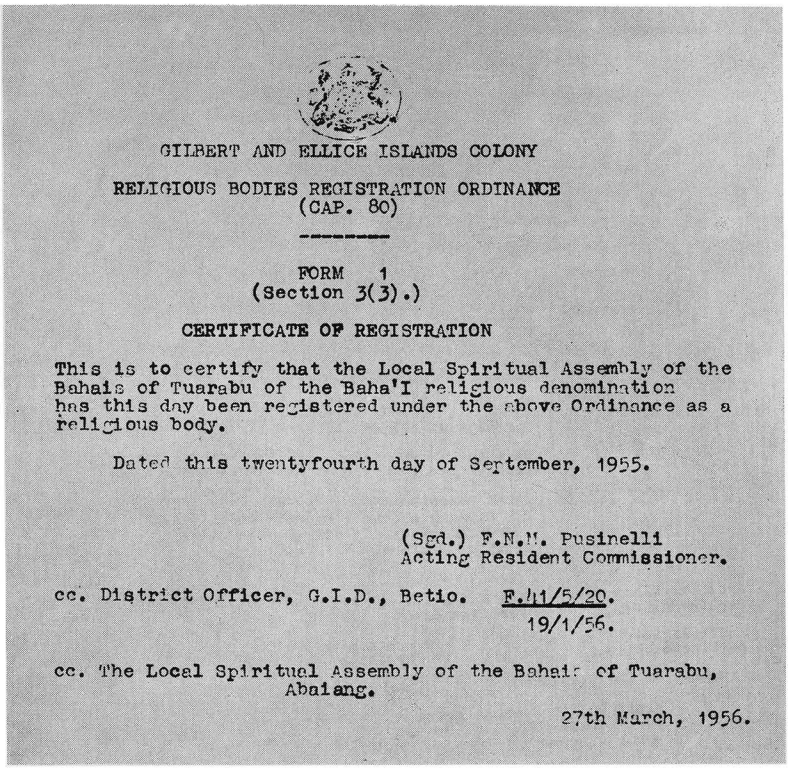
kaufm. Angestellter Hans Stobernack,
Berlin-Neukölln, stellvertr. Vorsitzender.

(gewählt am 14. Mai 1959)

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

Auf Anordnung:
Justizangestellte.

Registration as a Society of the Spiritual Assembly
of the Bahá'ís of Berlin, Germany.



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 Bahais of Tuarabu of the Baha'I religious denomination has this day been registered under the above Ordinance as a religious body.

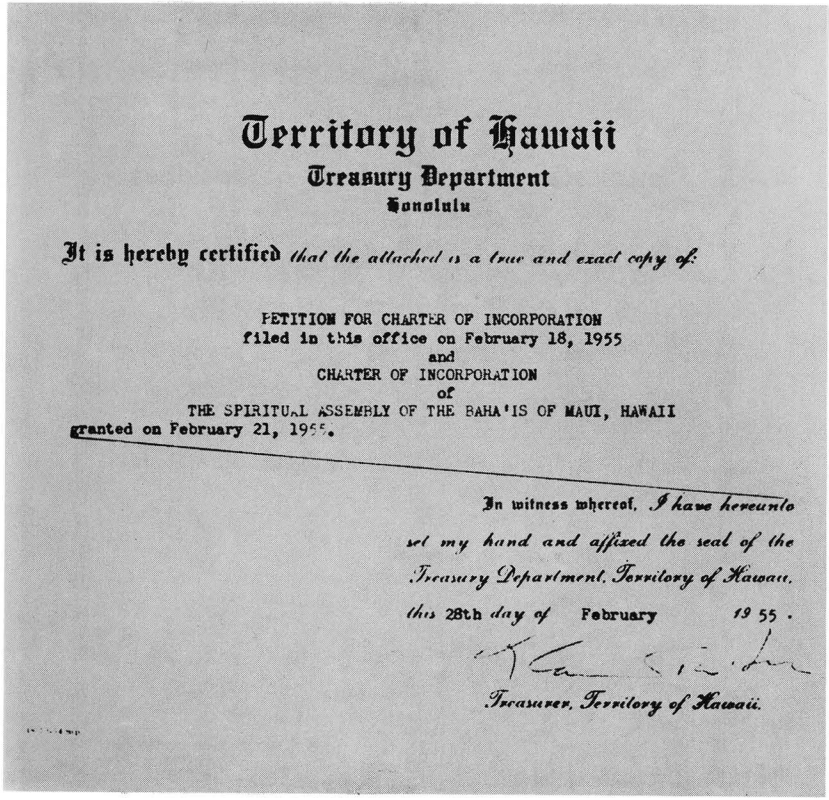
Dated this twentyfourth day of September, 1955.

(Sgd.) F.N.M. Pusinelli
Acting Resident Commissioner.

cc. District Officer, G.I.D., Betio. F.41/5/20.
19/1/56.

cc. The Local Spiritual Assembly of the Bahais 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

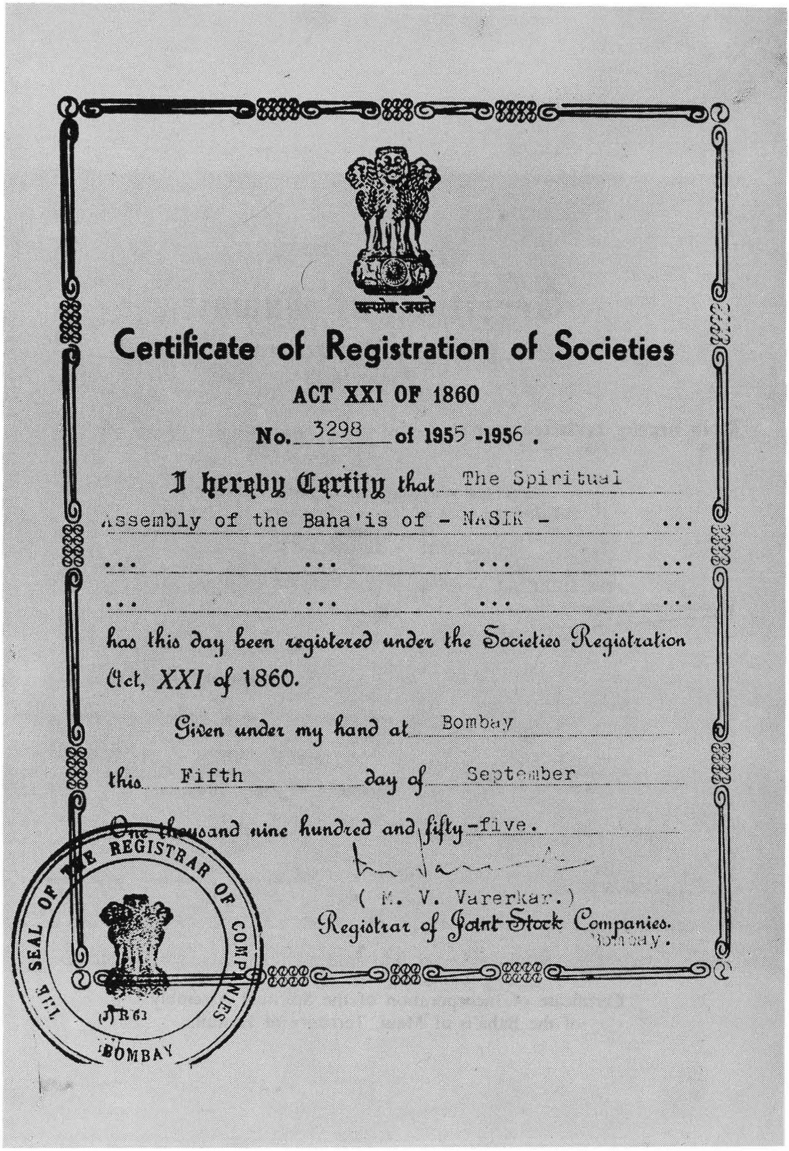
It is hereby certified that the attached is a true and exact copy of:

PETITION FOR CHARTER OF INCORPORATION
filed in this office on February 18, 1955
and
CHARTER OF INCORPORATION
of
THE SPIRITUAL ASSEMBLY OF THE BAHA'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 1955.

Treasurer, Territory of Hawaii.

Certificate of Incorporation of the Spiritual Assembly of the Bahá'ís 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 Baha'is 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.

(M. V. Varerkar.)
Registrar of ~~Joint Stock~~ Companies.
Bombay.

THE SEAL OF THE REGISTRAR OF COMPANIES
JR63
BOMBAY

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.JA 5/98/18.

MENTERI KEHAKIMAN :

Membatja:

I. surat permohonan tertanggal 18 Oktober 1954 dari A.Soempena, Ketua dan Penulis dan bersama-sama mendjadi Pengurus dan selaku itu dalam hal ini mendjadi wakil perkumpulan tersebut dibawah ini.

II. surat : d.s.b.;

Mengingat: d.s.b.;

M e m a h a m k a n d a n
M E M U T U S K A N
untuk Negara dan Masjarakat:

Menjatakan sah anggaran dasar perkumpulan Madjelis Rohani Baha'i Djakarta jang memilih kedudukan biasa di Djakarta sebagaimana dimaktubkan dalam 2 akte jang diperbuat dihadapan Notaris Raden Kadiman, jang berkedudukan dikota tersebut pada tanggal 7 Oktober 1954 No.29 dan 21 Oktober 1954 No.138 dan oleh karena itu mengakui perkumpulan tersebut sebagai badan peserta hukum jang berhak atas nama sendiri mendjalankan dan mengalami tindakan jang diperlindungi oleh Hukum, mempunjai milik dan mempertahankan haknja dimuka dan diluar Pengadilan.

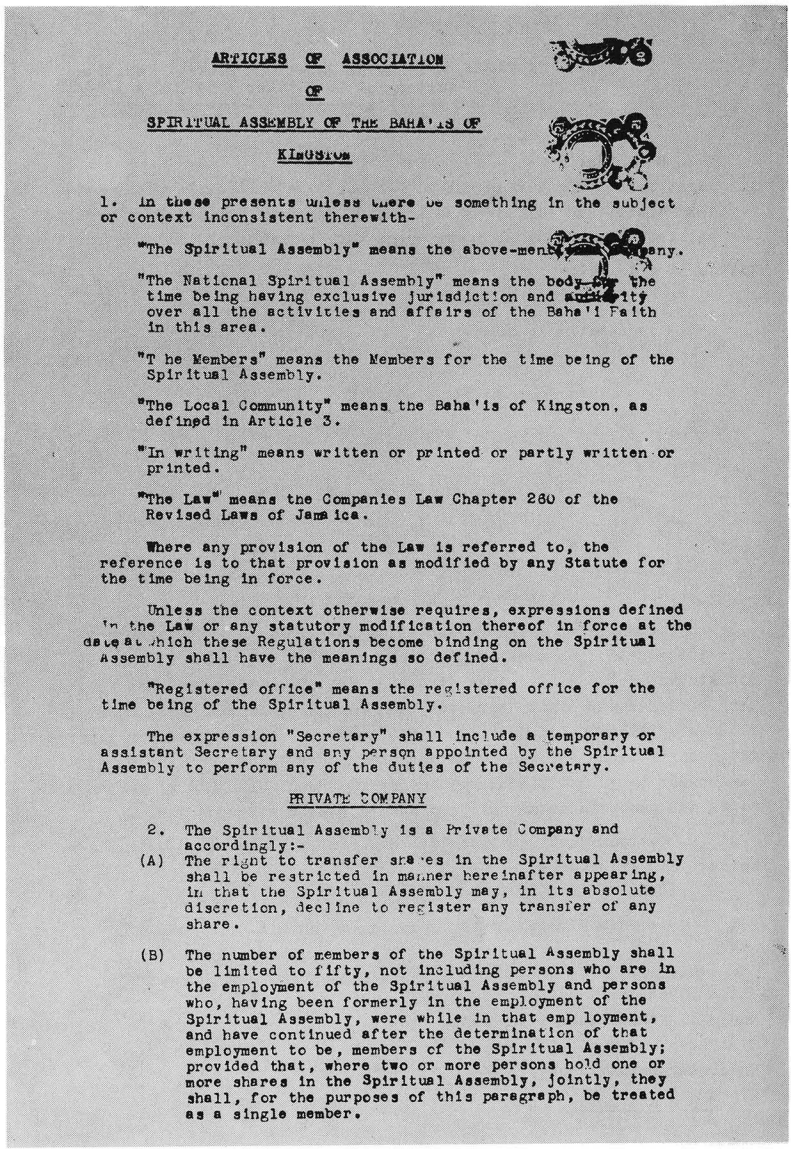
Kutipan dari Penetapan ini dikirim kepada pemohon untuk diketahui dan dituruti.-

Sesuai dengan Daftar tersebut:
Kepala Bagian Badan2 Hukum,
u.b.
Pegawai jang diperbantukan,

(T h e i j s).-

Kepada:
Jht. A.Soempena qq
Madjelis Rohani Baha'i Djakarta
d/a Raden Kadiman
Kalibesar Barat 15 atas
D j a k a r t a.

Certificate of Incorporation of the Spiritual Assembly
of the Bahá'ís of Djakarta, Indonesia.



ARTICLES OF ASSOCIATION

OF

SPIRITUAL ASSEMBLY OF THE BAHA'IS OF

KINGSTON

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

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

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

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

"The Local Community" means the Baha'is 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 280 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 at 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.

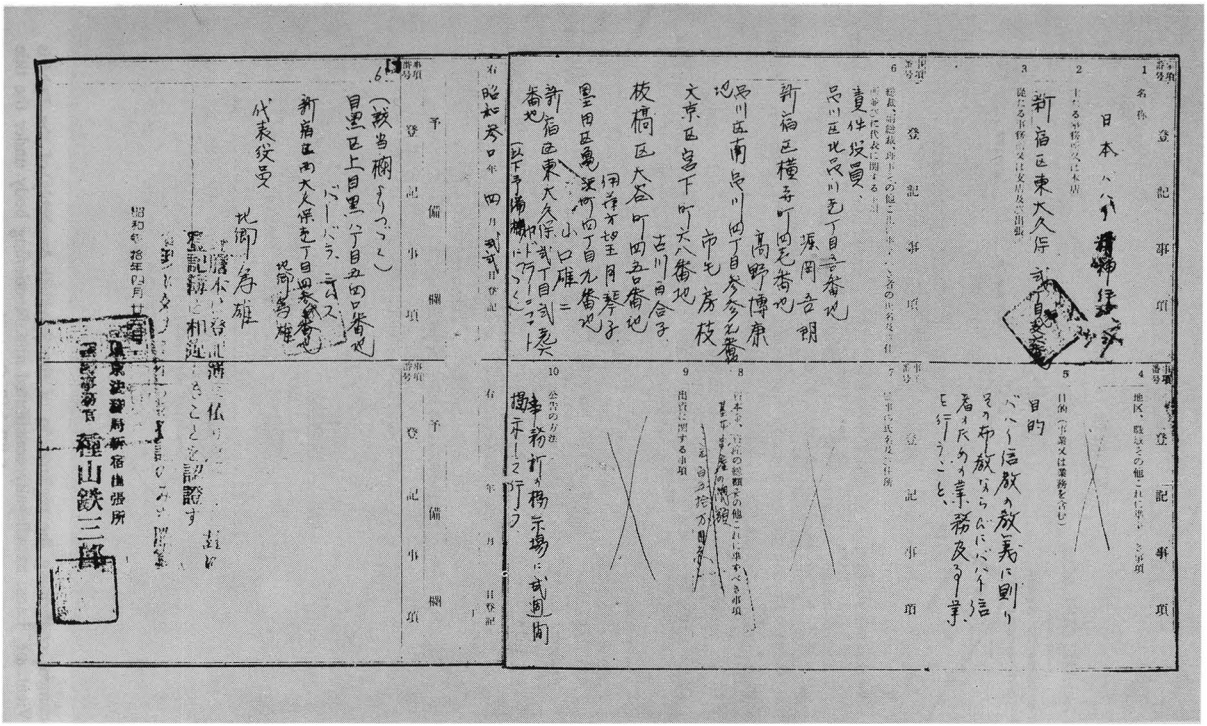
PRIVATE COMPANY

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 emp loyment, 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.

First page of Articles of Association of the Spiritual Assembly of the Bahá'ís of Kingston, Jamaica.



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

ARRETE PRESIDENTIEL

ROYAUME DU LAOS

PRESIDENCE DU CONSEIL DES MINISTRES

COPIE

No. 6 /PC

Vientiane, le 19 Janvier 1960

LE PREMIER MINISTRE, PRESIDENT DU CONSEIL DES MINISTRES

VU la Constitution du Laos du II Mai 1947, modifiée les 14 Septembre 1949, 22 Mars 1952, 29 Septembre 1956 et 30 Août 1957;
VU l'Ordonnance Royale N°403 du 8 Janvier 1960, portant nomination des Membres du Gouvernement Royal du Laos;
VU la Loi N°48 du 13 Janvier 1950, règlementant 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 l'Association BAHA'I CENTER à fonctionner;
VU le procès-verbal d'élection du Comité Directeur de l'Association BAHA'I CENTER en date du 26 Mars 1958;
VU la demande en date du 22 Avril 1959 du Vice-Président de l'Association BAHA'I CENTER, tendant à obtenir la capacité juridique;

ARRETE:

Article 1er.- La capacité juridique prévue à l'Article 6 de la Loi N°48 du 13 Janvier 1950 est accordée à l'Association BAHA'I CENTER 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

P.LE PREMIER MINISTRE, PRESIDENT DU CONSEIL ET P.D.

LE VICE-PRESIDENT DU CONSEIL DES MINISTRES,

Signé : Thao Nhouy ABHAY

PAR LE PREMIER MINISTRE, PRESIDENT DU CONSEIL

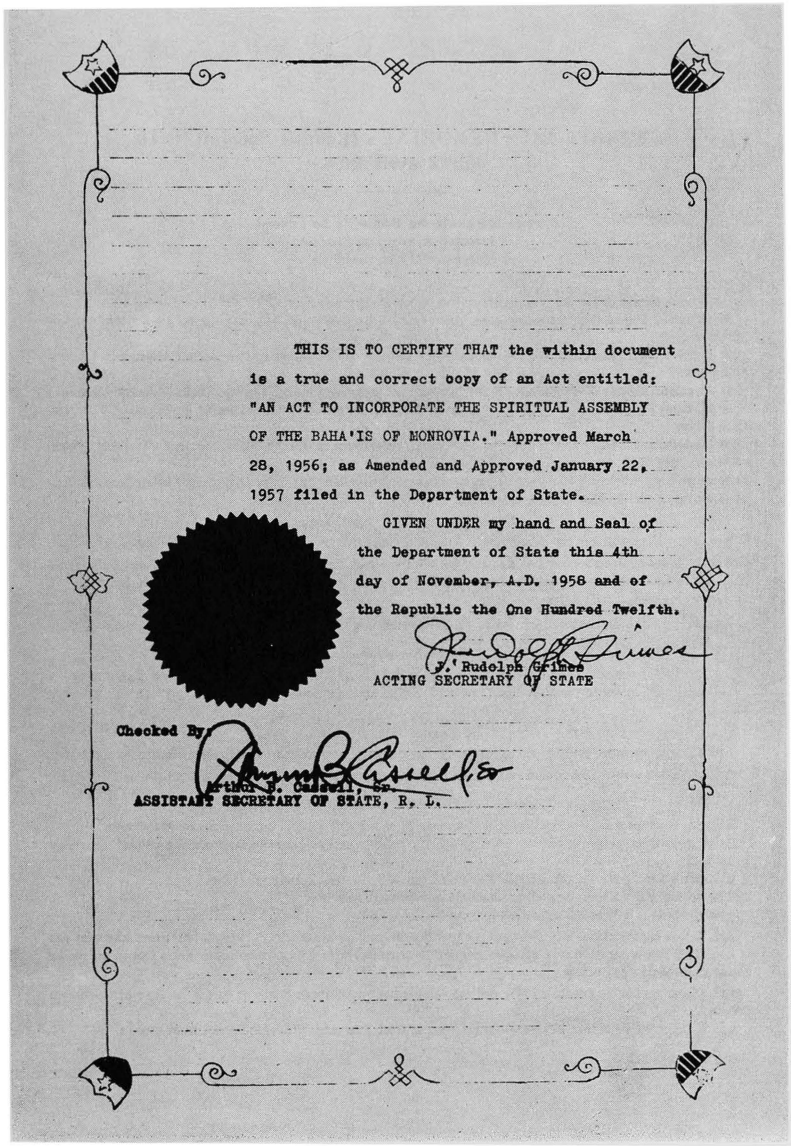
LE MINISTRE DE L'INTERIEUR,

Signé : Tiao SOMSANITH

POUR COPIE CONFORME

Le Chef de 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 BAHA'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.

J. Rudolph Grimes
ACTING SECRETARY OF STATE

Checked By:

Arthur B. Caldwell, Esq.
ASSISTANT SECRETARY OF STATE, R. L.

Certificate of Incorporation of the Spiritual Assembly of the Bahá'ís of Monrovia, Liberia.

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

Assemblée Spirituelle des BAHA'I'S de Luxembourg.
Association sans but lucratif.
Siège social : Luxembourg.

—

Il est formé entre les soussignés :

1° Monsieur Pierre Bram, commerçant, demeurant à Luxembourg, 145, avenue du 10 Septembre, Luxembourgeois ;

2° Mademoiselle Suzette Hipp, chiropodiste, demeurant à Luxembourg, 11*a*, avenue Monterey, Luxembourgeoise ;

3° Monsieur Ernest Levy, commerçant, demeurant à Luxembourg, 13, rue Dicks, Luxembourgeois ;

4° Madame Paul Levy, née Jean Court, sans profession, demeurant à Luxembourg, 89, avenue Guillaume, Canadienne ;

5° Mademoiselle Rita van Sombeek, secrétaire, demeurant à Luxembourg, 44, rue Maréchal 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. 1er. L'association est dénommée « Assemblée Spirituelle des BAHA'I'S de Luxembourg. »

Art. 2. L'association a pour but de gérer les affaires de la présente association au profit des Baha'i's de la Ville de Luxembourg, conformément aux enseignements et aux principes administratifs Baha'i.

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 Baha'i'e 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

~~XXXXXXXXX~~

under the said Ordinance the

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

EXEMPTION NO.149(MALACCA)

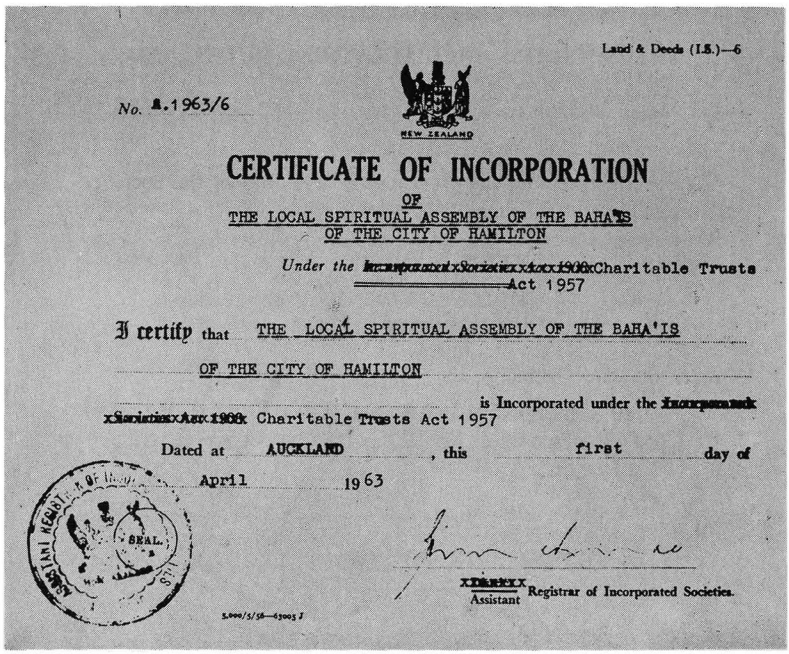
This 25th day of November, 19 55.

THE SEAL OF THE REGISTRAR OF SOCIETIES
FEDERATION OF MALAYA.

Registrar of Societies,
Federation of Malaya.

7698—7,500—20/5-53—FIS 24/12—G.P., K.L.

Certificate of Registration of the Spiritual Assembly of the Bahá'ís of Malacca, Malaya.



Land & Deeds (I.S.)—6

No. A.1963/6

NEW ZEALAND

CERTIFICATE OF INCORPORATION

OF

THE LOCAL SPIRITUAL ASSEMBLY OF THE BAHA'IS
OF THE CITY OF HAMILTON

Under the ~~Incorporated Societies Act 1908~~ Charitable Trusts Act 1957

I certify that THE LOCAL SPIRITUAL ASSEMBLY OF THE BAHA'IS OF THE CITY OF HAMILTON is Incorporated under the ~~Incorporated Societies Act 1908~~ Charitable Trusts Act 1957

Dated at AUCKLAND, this first day of April 1963

SEAL.

~~Registrar~~ Assistant Registrar of Incorporated Societies.

S.000/5/58—63005 J

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

MINISTERIO DE LA GOBERNACION Y ANEXOS
Managua, D. N.

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

Nº
Archivo
Ref.

Sr. Secretario de la Comunidad Baha'i de Managua.
Ciudad.

Para su conocimiento, trascríbole lo siguiente:

"No. 399--El Presidente de la República,

Visto el certificado del Acta No. 1, de Fundación, de la asociación denominada "Comunidad Baha 'i de Managua"; acto llevado a efecto en esta ciudad de Managua, a las siete de la noche del día veintiuno de Abril de mil novecientos cincuenta y cinco.

A c u e r d a :

Unico.--Aprobar en la forma siguiente, los Estatutos de la Comunidad Baha 'i de Managua, que literalmente dicen:

"En la ciudad de Managua, D.N., a las cinco de la tarde del día sábado veintiuno de Mayo de mil novecientos cincuenta y cinco. Reunidos los suscritos: Donal Ross Witzel, Armando Fonseca Duval, Ernesto J. Herrera y Pineda, Mignon Witzel, Emilio Narváez García, Mauricio Schnoegans, Isabel Sánchez, Blanca Mejía, Julio César Hernández, con el objeto de discutir los Estatutos de nuestra asociación, acordamos aprobarlos en la siguiente forma:

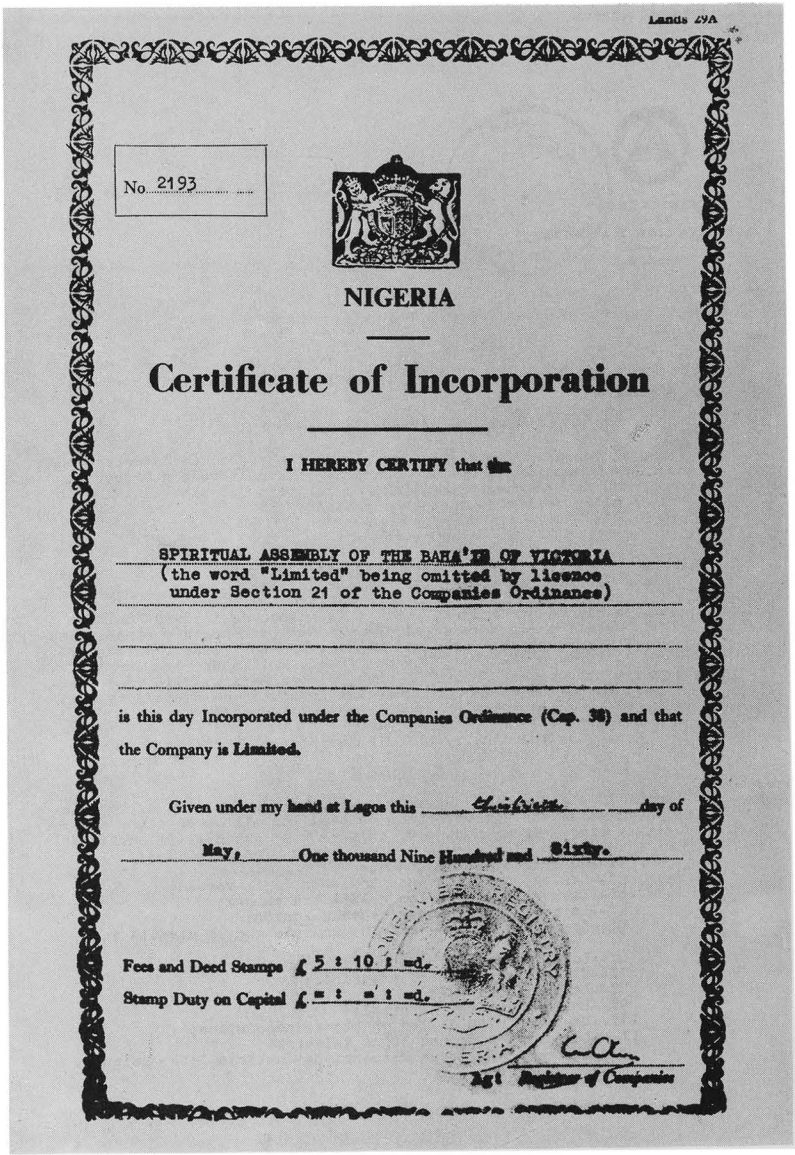
Estatutos Constitutivos de la Comunidad Baha 'i de Managua.

Capítulo I

Arto. 1.--La Comunidad Baha 'i , establecida por acta de las siete de la noche del día veintiuno de Abril de mil novecientos cincuenta y cinco, es un Centro de cultura y de estudios filosóficos y religiosos, con los siguientes principios fundamentales:

1º--La Unidad del género humano;
2º--La investigación independiente de la verdad;
3º--La base de todas las religiones es una;
4º--La religión debe ser causa de unión;
5º--La religión debe estar de acuerdo con la ciencia y la razón;
6º--La igualdad de los hombres y las mujeres;
7º--El abandono de todo prejuicio;
8º--La paz Universal;
9º--La instrucción universal;
10º--La resolución de los problemas económicos;
11.--La adopción de una lengua universal;
12.--La formación de un Tribunal de Justicia Internacional.

Document registering the Bahá'í Community of Managua, Nicaragua as a Cultural Center for the study of the Bahá'í Teachings.



Lands 49A

No. 2193

NIGERIA

Certificate of Incorporation

I HEREBY CERTIFY that the

SPIRITUAL ASSEMBLY OF THE BAHA'IS OF VICTORIA
(the word "Limited" being omitted by license
under Section 21 of the Companies Ordinance)

is this day Incorporated under the Companies Ordinance (Cap. 38) and that the Company is Limited.

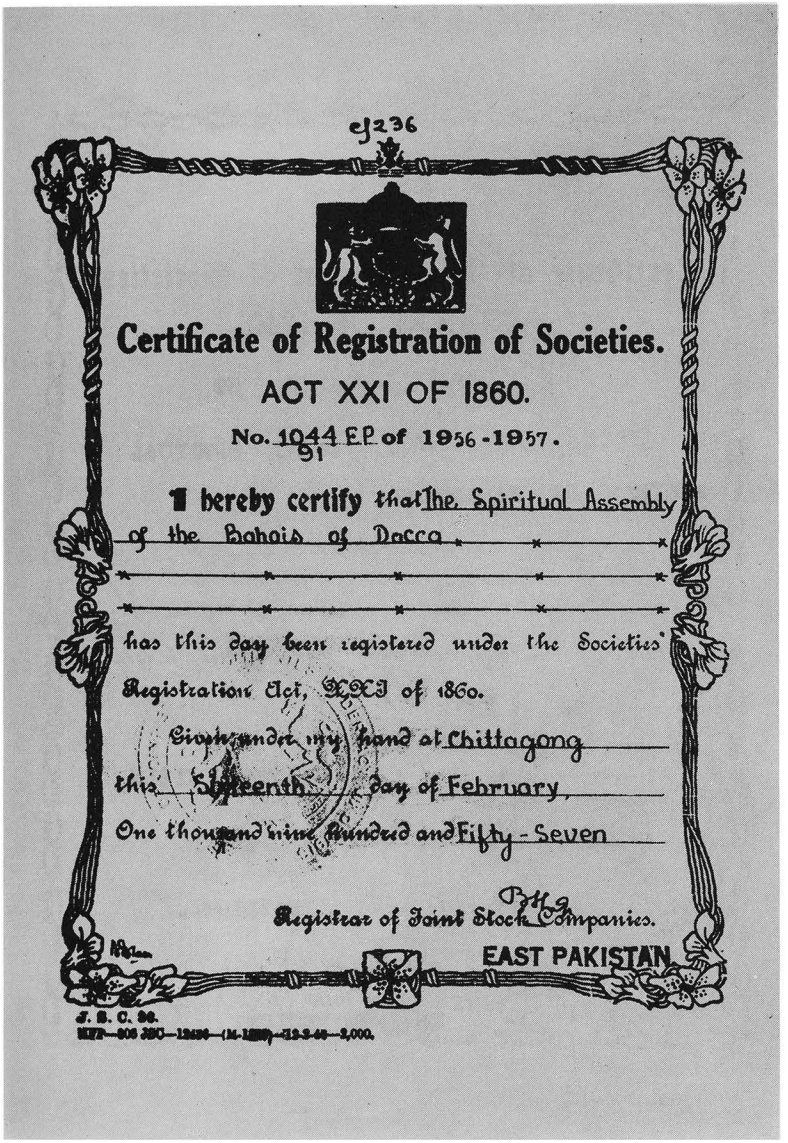
Given under my hand at Lagos this [illegible] day of May, One thousand Nine Hundred and Sixty.

Fees and Deed Stamps £ 5 : 10 : =d.

Stamp Duty on Capital £ = : = : =d.

Asst 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 E.P. of 1956-1957.
91

I hereby certify that The Spiritual Assembly of the Bahais of Dacca.

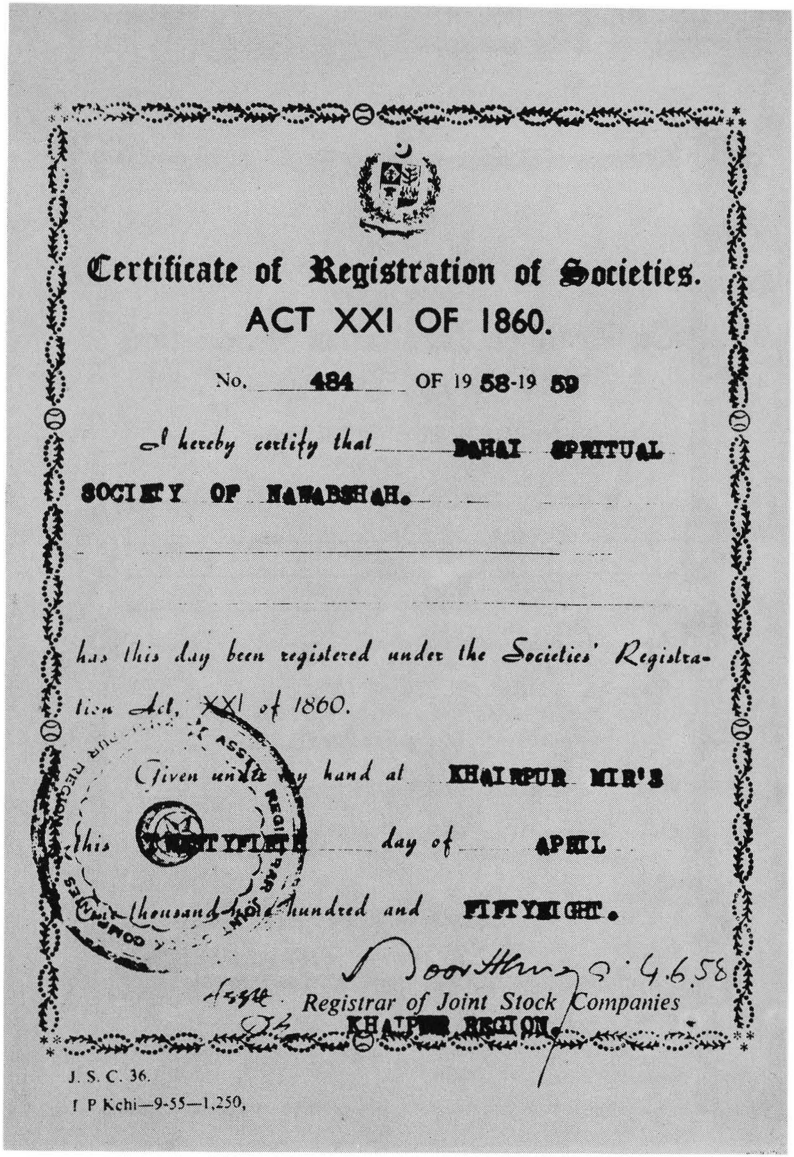
has this day been registered under the Societies' Registration Act, XXI of 1860.

Given under my hand at Chittagong this Sixteenth day of February, One thousand nine hundred and Fifty-Seven

Registrar of Joint Stock Companies.

EAST PAKISTAN

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



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.

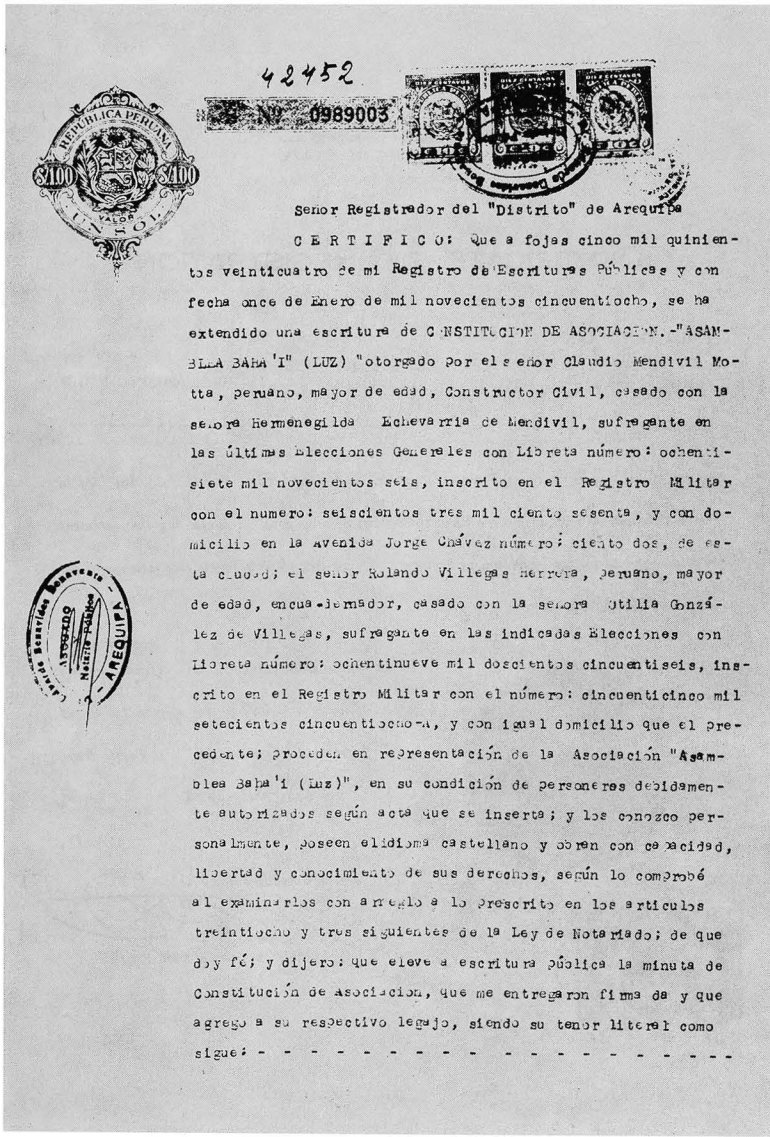
has this day been registered under the Societies' Registration Act, XXI of 1860.

Given under my hand at KHAIRPUR MIR'S this TWENTYFIFTH day of APRIL one thousand nine hundred and FIFTYEIGHT.

Registrar of Joint Stock Companies
KHAIRPUR REGION.

J. S. C. 36.
I P Kchi—9-55—1,250.

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



42452

Serie N° 0989003

Señor Registrador del "Distrito" de Arequipa

C E R T I F I C O: Que a fojas cinco mil quinientos veinticuatro de mi Registro de Escrituras Públicas y con fecha once de Enero de mil novecientos cincuentiocho, se ha extendido una escritura de CONSTITUCION DE ASOCIACION.-"ASAMBLEA BAHA'I" (LUZ) "otorgado por el señor Claudio Mendivil Motta, peruano, mayor de edad, Constructor Civil, casado con la señora Hermenegilda Echevarria de Mendivil, sufragante en las últimas Elecciones Generales con Libreta número: ochentisiete mil novecientos seis, inscrito en el Registro Militar con el numero: seiscientos tres mil ciento sesenta, y con domicilio en la Avenida Jorge Chávez número: ciento dos, de esta ciudad; el señor Rolando Villegas Herrera, peruano, mayor de edad, encuadernador, casado con la señora Otilia González de Villegas, sufragante en las indicadas Elecciones con Libreta número: ochentinueve mil doscientos cincuentiseis, inscrito en el Registro Militar con el número: cincuenticinco mil setecientos cincuentiocho-A, y con igual domicilio que el precedente; proceden en representación de la Asociación "Asamblea Baha'i (Luz)", en su condición de personeros debidamente autorizados según acta que se inserta; y los conozco personalmente, poseen elidioma castellano y obran con capacidad, libertad y conocimiento de sus derechos, según lo comprobé al examinarlos con arreglo a lo prescrito en los articulos treintiocho y tres siguientes de la Ley de Notariado; de que doy fé; y dijero: que eleve a escritura pública la minuta de Constitución de Asociacion, que me entregaron firmada y que agrego a su respectivo legajo, siendo su tenor literal como sigue: -

Certificate of Registration of the Spiritual Assembly of the Bahá'ís of Arequipa, Peru.

Associations not for pecuniary profit. Domestic
Form No. 2

2093

COMMONWEALTH OF PUERTO RICO
DEPARTMENT OF STATE
(Section 5, Act of March 9, 1911.)

CERTIFICATE OF REGISTRATION

THIS IS TO CERTIFY THAT:

"THE SPIRITUAL ASSEMBLY OF THE BAHA'IS OF SAN JUAN, PUERTO RICO"

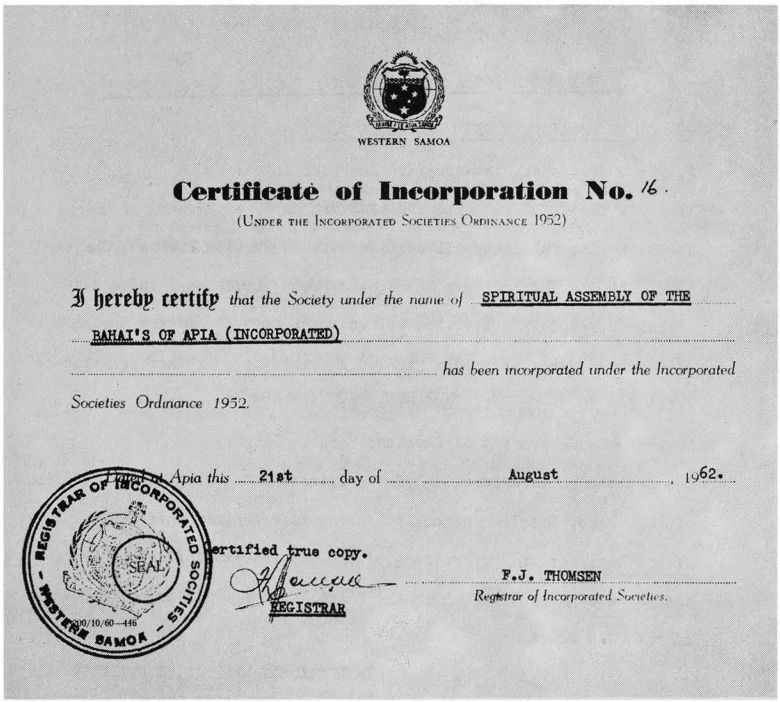
an association not for pecuniary profit, organized under the laws of Puerto Rico, has filed in the Department of State of Puerto Rico, the articles of incorporation containing the statement of facts required by the provisions of Section 2 of "An Act to incorporate associations not for pecuniary profit," approved March 9, 1911.

IN WITNESS WHEREOF, *I have hereunto set my hand and caused to be affixed the Great Seal of the Commonwealth of Puerto Rico, at San Juan, this* 22nd. *day of* October *, A. D., nineteen hundred and* fifty four

Assistant *Secretary of State*

ESTADO LIBRE ASOCIADO DE PUERTO RICO

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



WESTERN SAMOA

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 BAHAI'S OF APIA (INCORPORATED) has been incorporated under the Incorporated Societies Ordinance 1952.

Given at Apia this 21st day of August, 1962.

REGISTRAR OF INCORPORATED SOCIETIES - WESTERN SAMOA - SEAL

200/10/60—446

Certified true copy.

REGISTRAR

F.J. THOMSEN
Registrar of Incorporated Societies.

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

GOVERNMENT OF AMERICAN SAMOA
PAGO PAGO, AMERICAN SAMOA

In reply refer to:

No.

CERTIFICATE OF INCORPORATION

TO ALL TO WHOM THESE PRESENTS SHALL COME:

I, the undersigned, Treasurer of American Samoa, do hereby certify that the The SPIRITUAL ASSEMBLY OF THE BAHA'IS of Pago Pago, American Samoa, having fulfilled all requirements of Section 11.0128, Chapter 35 of the Code of American Samoa, and having been found to be duly qualified and duly authorized according to the laws of the Government of American Samoa is hereby granted a Certificate of Incorporation to exist for 50 years until dissolved or merged in accordance with the laws of the Government of American Samoa.

The Article of Incorporation of the Spiritual Assembly of the Baha'is of Pago Pago, American Samoa, have been recorded on pages 190 - 198 of the Register of Corporations of the Government of American Samoa and pages 13 - 17 Volume 5 in the Miscellaneous Register of the Clerk of the High Court.

IN TESTIMONY WHEREOF, I HERUNTO set my hand and the Official seal of the Government of American Samoa this 4th day of December A. D., Nineteen Hundred and Sixty-three.

J. F. SCREEN
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,
SEYCHELLES.

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 Baha'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 /1959, 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 Baha'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 Baha'is
of Victoria, Seychelles.

VH/JT

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

Form C1

No. 390/1957.

SOUTHERN RHODESIA

Certificate of Incorporation

I hereby Certify that SPIRITUAL ASSEMBLY OF THE BAHÁ'ÍS 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 Sixth *day of* May *, 1957.*

Registrar of Companies

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

19 63

Journal-Nr. 185

Eingetragen: 1. März 1963

Taxe: Fr 120.–

Anmeldung
für das
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 .

Korrigiert gemäss Gründungsprotokoll. ~~1. März~~ 1. Februar 1963 ein Verein. Gegenstand und Zweck des Vereins ist die Verbreitung und Pflege des Bahá'í Weltglaubens, gegründet vom Bahá'u'lláh, ausgelegt von 'Abdu'l-Bahá und verbreitet vom Hüter Shoghi Effendi ~~und nach den Anordnungen 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 Fräulein Joanna Thomas, USA-Staatsangehörige in Luzern als Sekretärin des Vorstandes, führen je Einzelunterschrift. Domizil des Vereins: Imfangring 10, ~~Luzern.~~ (bei Frl. Doris Fohse)

Der Handelsregisterführer des Kantons LUZERN

---

a) Persönliche Unterschriften der beiden anmeldenden Vorstandsmitglieder:

Lorana Kerfoot Joanna Thomas

b) Erstmals hinterlegte sogenannte "Vorstands" Unterschriften:

DER GEISTIGE RAT DER BAHÁ'I von LUZERN:

Die Vorsitzende: Die Sekretärin:

Lorana Kerfoot Joanna Thomas

5000 - 4. 61 - ck - 573

Gesehen zur Beglaubigung der

Notice of Registration of the Spiritual Assembly of the Bahá'ís of Lucerne, Switzerland.

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 BAHA'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 Member 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 30th day of April 1957.

REGISTRAR-GENERAL.

Certificate of Incorporation of the Spiritual Assembly of the Bahá'ís of Dar es Salaam, Tanganyika.

KOE NGAHI LAO 'AE FAKATAHA'ANGA FAKALAUMALIE FAKAFEITU'U
'A NUKU'ALOFA, TONGA.

Kupu I

'Oku tui 'ae Kau Talasiti, 'aia koe Fakataha'anga Fakalaumalie kuo fai 'ae me'a ni 'i he loto taha hono kotoa. 'Oku pau loto kotoa koe'uhi ma'anautolu pea koe'uhi ma'a honau ngaahi fetongi ki he 'uhinga fakalaumalie moe kaveinga ke ngaue'aki 'i mamani kotoa 'ae Tui Faka-Bahai, 'aia 'oku fakakakato 'e hono ngahi akonaki mo hono ngahi tefito'i tu'utu'uni 'ae tala'ofa fakalaumalie na'e fai ki he ngahi lotu fakaha kotoape ki mu'a.

Kupu II

'I hono pule'i 'oe ngahi me'a 'oe Lotu Faka-Bahai 'i he Kautaha ni koe'uhi koe lelei 'ae kau Bahai 'o Nuku'alofa 'o fakatatau ki he ngahi akonaki fakalotu moe ngahi tefito'i tu'utu'uni 'ae anga heho pule'i 'oe Tui ni, 'oku pau ke nau fai 'o fakatatau ki he ngahi fatongia 'o ha Fakataha'anga Fakalaumalie faka-feitu'u 'aia kuo fakamahino 'i he ngahi Lao kuo fakahoko 'e he Fakataha'anga Fakalaumalie Faka-Honua pea ku' pulusi 'e he kautaha ko ia ki he fakahinohino moe takiekina 'oe kau Bahai 'i he feitu'u kotoape 'oe lunaitisetete.

(LAO) Agreement No. 207/58 - Rec 6776 = 4/-

Deposited into the Police Court Registry office, Nukualofa. today.

Police Magistrate I.

25th August 1958

Registration of the Spiritual Assembly of the Bahá'ís of Nuku'alofa, Tonga Islands.

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 1957 under the name "~~THE REGISTERED TRUSTEES OF~~ THE SPIRITUAL ASSEMBLY (REGISTERED TRUSTEES) OF THE BAHA'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.

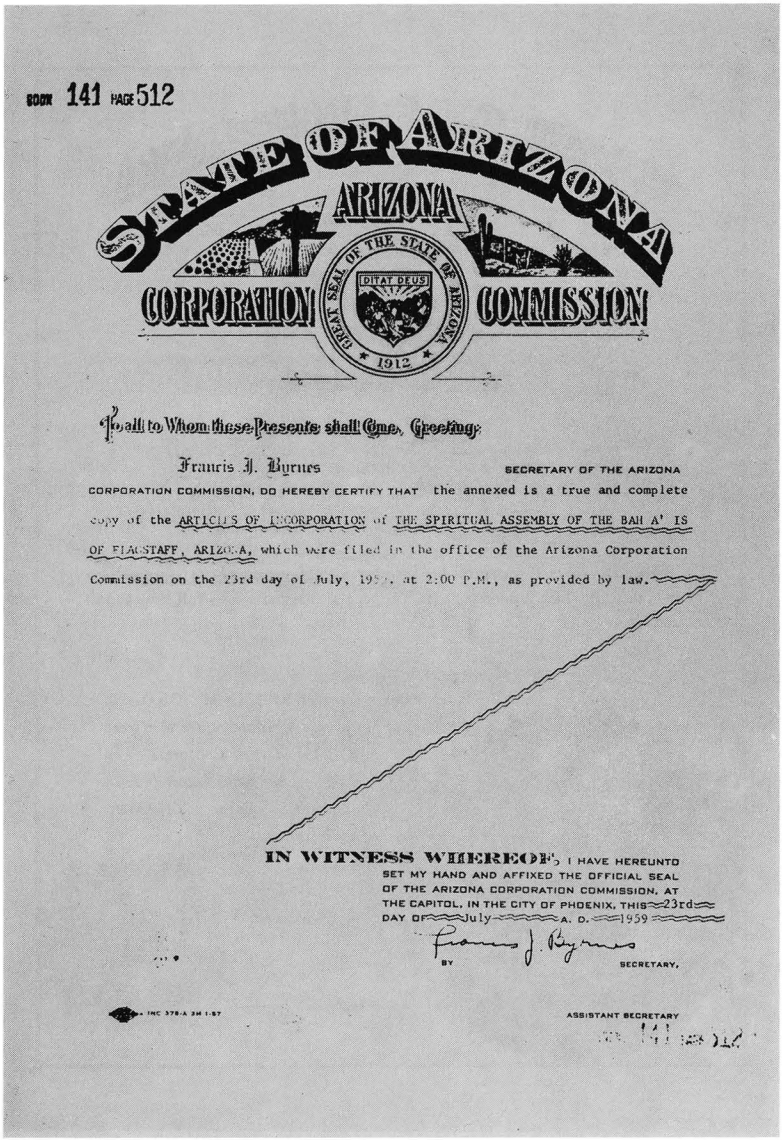
3. No land or any interest in land shall be acquired or held by the corporate body without such consent as aforesaid.

Given at Entebbe under my hand and the Public Seal this Twenty second day of August 1957.

H Crawford
Governor.

GPUP—2342—500—8-56.

Certificate of Registration of the Spiritual Assembly of the Bahá'ís of Kampala, Uganda.



BOOK 141 PAGE 512

STATE OF ARIZONA

ARIZONA

GREAT SEAL OF THE STATE OF ARIZONA

DITAT DEUS

1912

CORPORATION COMMISSION

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 BAH A' IS 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 HEREUNTO 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

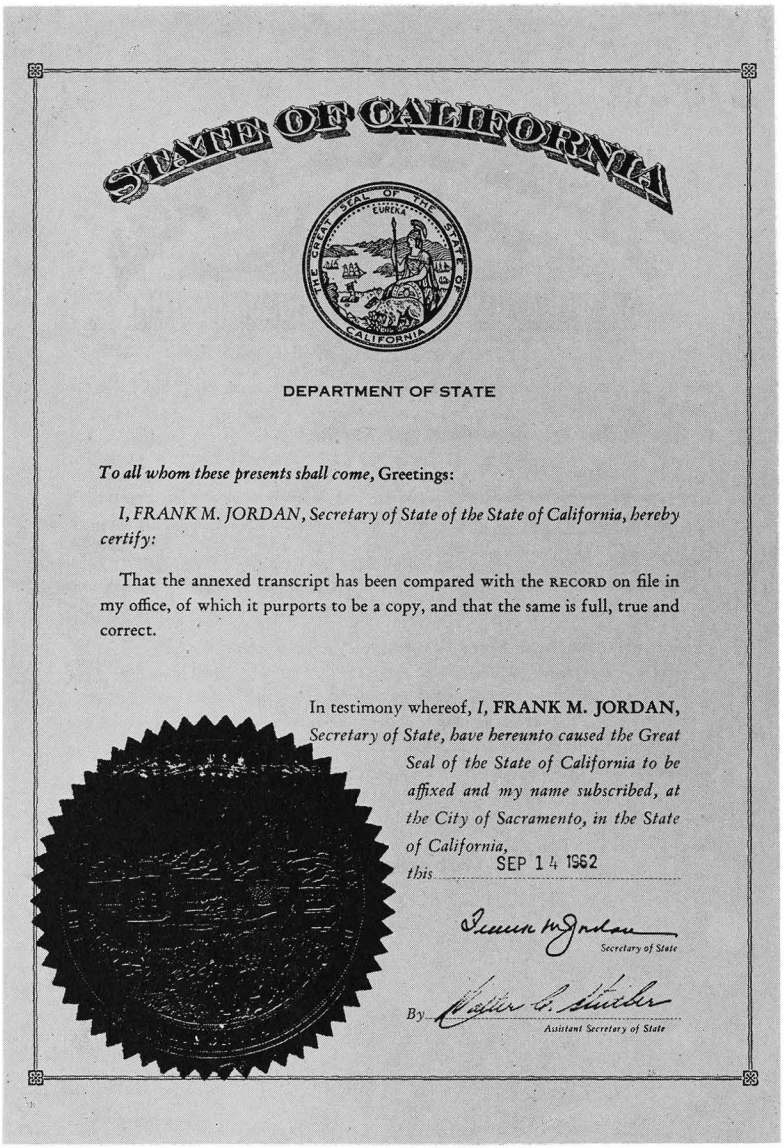
Francis J. Byrnes

BY SECRETARY,

INC 378-A 2M 1-57

ASSISTANT SECRETARY

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



STATE OF CALIFORNIA

DEPARTMENT OF STATE

To all whom these presents shall come, Greetings:

I, FRANK M. JORDAN, Secretary of State of the State of California, hereby certify:

That the annexed transcript has been compared with the RECORD on file in my office, of which it purports to be a copy, and that the same is full, true and correct.

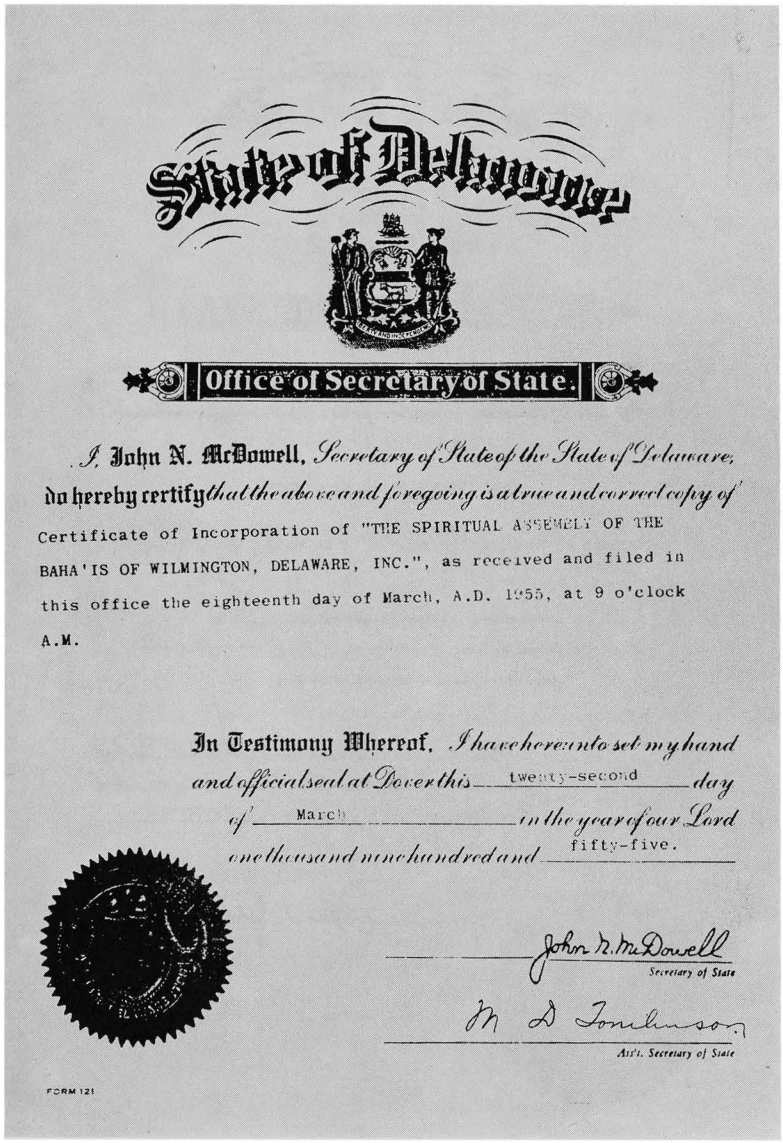
In testimony whereof, *I,* **FRANK M. JORDAN,** *Secretary of State, have hereunto caused the Great Seal of the State of California to be affixed and my name subscribed, at the City of Sacramento, in the State of California,*

this SEP 14 1962

Frank M. Jordan
Secretary of State

By Walter C. Stuber
Assistant Secretary of State

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 BAHA'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.

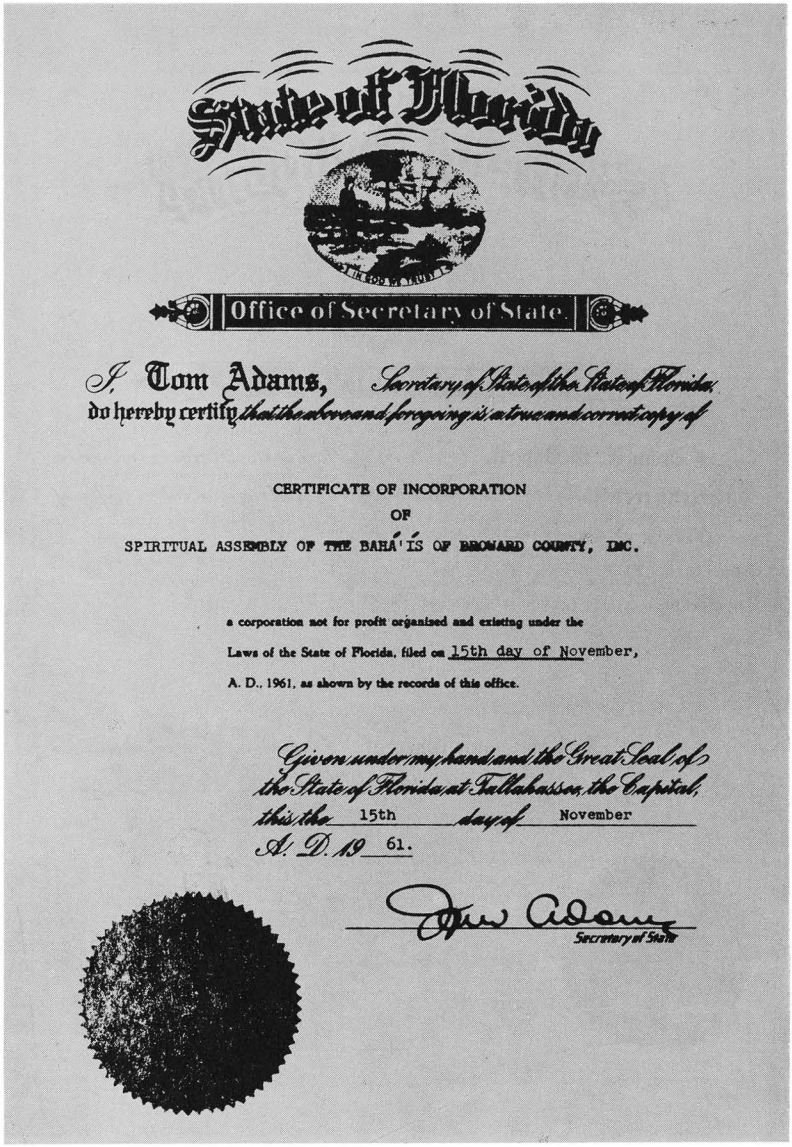
In Testimony Whereof, I have hereunto set my hand and official seal at Dover this twenty-second day of March in the year of our Lord one thousand nine hundred and fifty-five.

John N. McDowell
Secretary of State

M D Tomlinson
Ass't. Secretary of State

FORM 121

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


State of Florida

Office of Secretary of State

I, Tom Adams, Secretary of State of the State of Florida,
do hereby certify that the above and foregoing is a true and correct copy of

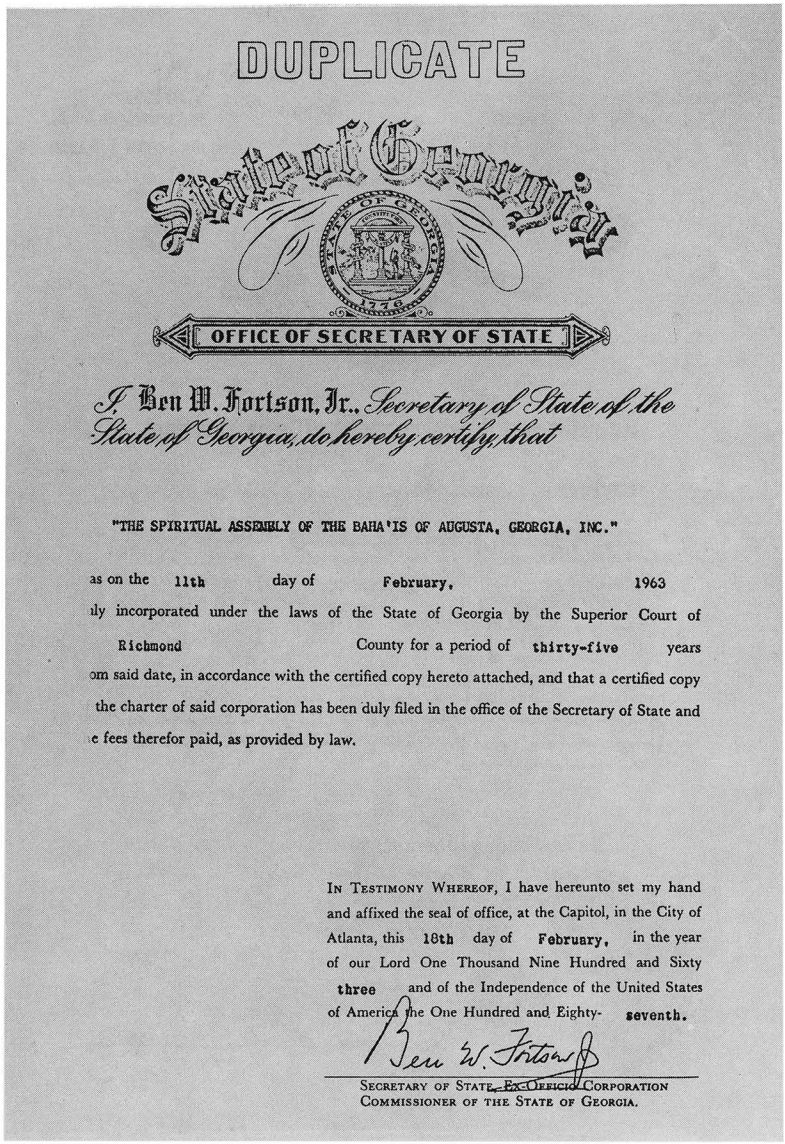
CERTIFICATE OF INCORPORATION
OF
SPIRITUAL ASSEMBLY OF THE BAHÁ'ÍS OF BROWARD COUNTY, INC.

a corporation not for profit organized and existing under the
Laws of the State of Florida, filed on 15th day of November,
A. D., 1961, 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. 19 61.

Tom Adams
Secretary of State

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



DUPLICATE

State of Georgia

OFFICE OF SECRETARY OF STATE

I, 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

ly incorporated under the laws of the State of Georgia by the Superior Court of

Richmond County for a period of thirty-five years

om said date, in accordance with the certified copy hereto attached, and that a certified copy

the charter of said corporation has been duly filed in the office of the Secretary of State and

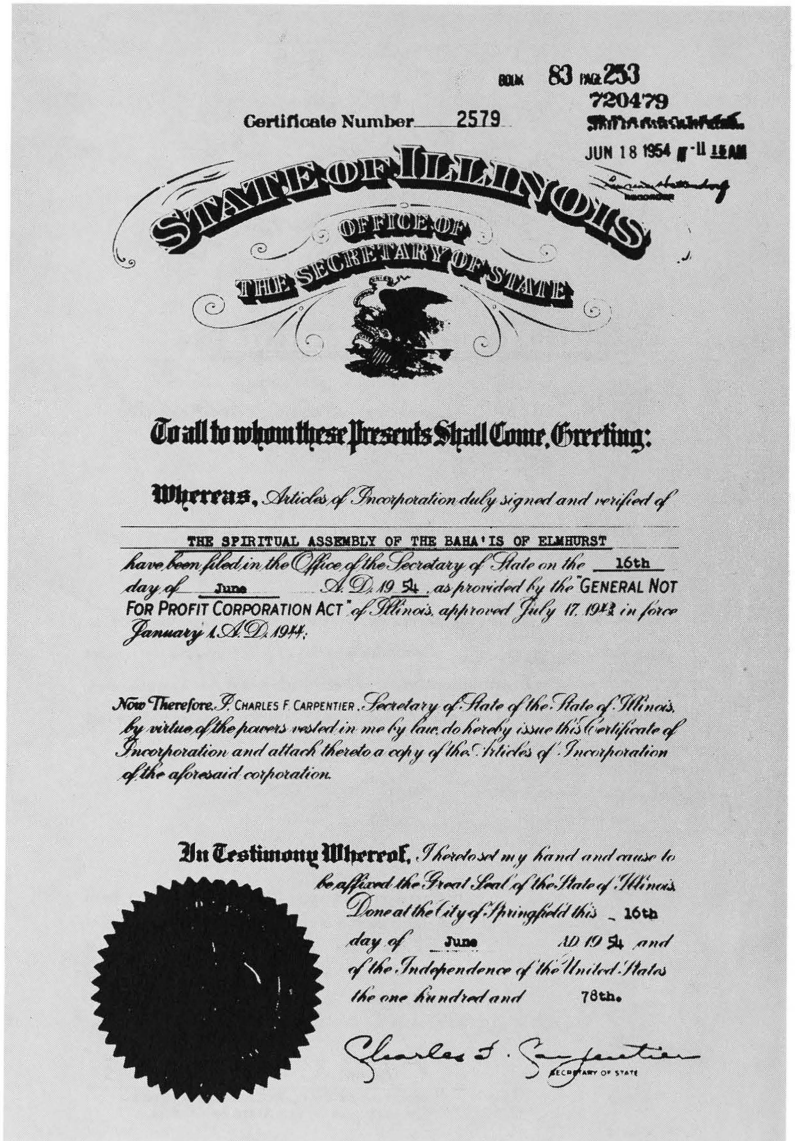
e fees therefor paid, as provided by law.

IN TESTIMONY WHEREOF, I have hereunto set my hand and affixed the seal of office, at the Capitol, in the City of Atlanta, this 18th 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.

Ben W. Fortson

SECRETARY OF STATE ~~EX-OFFICIO~~ CORPORATION COMMISSIONER OF THE STATE OF GEORGIA.

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


BOOK 83 PAGE 233
720479
Certificate Number 2579
JUN 18 1954 11 15 AM
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 BAHA'IS OF ELMHURST
have been filed in the Office of the Secretary of State on the 16th day of June A.D. 19 54, as provided by the "GENERAL NOT FOR PROFIT CORPORATION ACT" of Illinois, approved July 17, 1943 in force January 1, A.D. 1944.
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 hereto set my hand and cause to be affixed the Great Seal of the State of Illinois.
Done at the City of Springfield this 16th day of June AD 19 54, and of the Independence of the United States the one hundred and 78th.
Charles F. Carpentier
SECRETARY OF STATE

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

Form No 26

STATE OF INDIANA

OFFICE OF THE SECRETARY OF STATE

SECRETARY OF STATE

To Whom These Presents Come, Greeting:

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 BAHA'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.

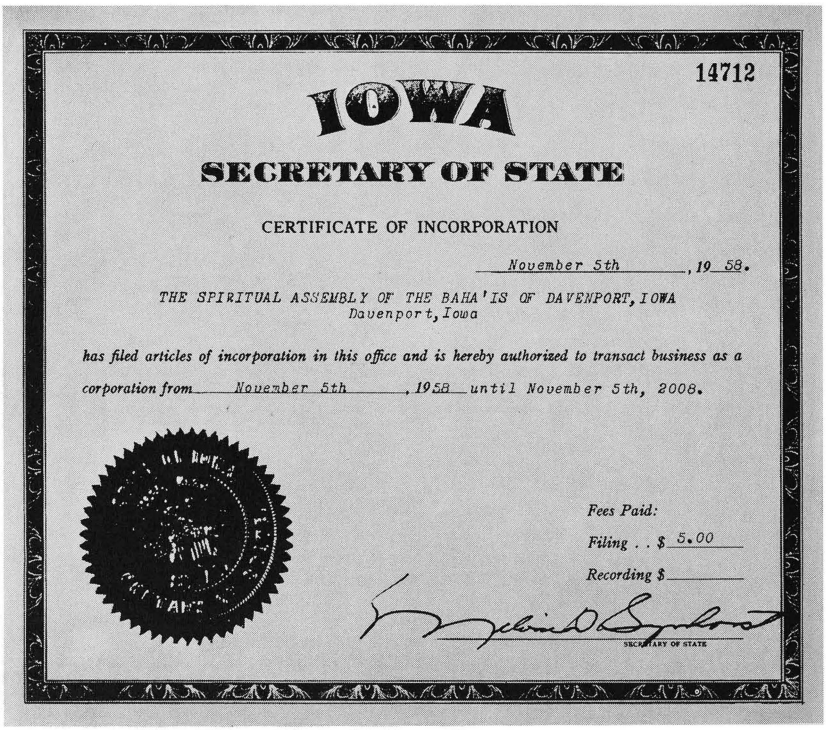
In Witness Whereof, I have hereunto set my hand and affixed the seal of the State of Indiana, at the City of Indianapolis, this 26th *day of* May, 19 59.

John R. Walsh

JOHN R. WALSH, *Secretary of State,*

By ..... *Deputy*

Certificate of Incorporation of the Spiritual Assembly of the Bahá'ís of South Bend, Indiana, U.S.A.



14712

IOWA

SECRETARY OF STATE

CERTIFICATE OF INCORPORATION

November 5th, 19 58.

THE SPIRITUAL ASSEMBLY OF THE BAHA'IS OF DAVENPORT, IOWA
Davenport, Iowa

has filed articles of incorporation in this office and is hereby authorized to transact business as a corporation from November 5th, 1958 until November 5th, 2008.

Fees Paid:

Filing . . $ 5.00

Recording $

SECRETARY OF STATE

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

TUEBOR

CIRCUMSPICE

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 BAHA'IS OF THE CITY OF ANN ARBOR

were duly filed in this office on the 15th day of November, 1954, in conformity with Act 327, 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, 1954.

James C. Allen
Commissioner

FORM NO. 22

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

BOOK 40 PAGE 105

State of Mississippi

Office of
Secretary of State
Jackson

I, Heber Ladner, Secretary of State, do certify that the Charter of Incorporation hereto attached entitled the Charter of Incorporation of

LOCAL SPIRITUAL ASSEMBLY OF THE BAHA'IS OF JACKSON, MISSISSIPPI

was, pursuant to the provisions of Title 21, Code of Mississippi of 1942, Recorded in the Records of Incorporations in this office, in

PHOTOSTAT BOOK, NUMBER ONE-HUNDRED FOUR
PAGES 596-600.

Given under my hand and the Great Seal of the State of Mississippi hereunto affixed this

PHOTOSTAT BOOK, NUMBER ONE-HUNDRED FO
PAGES 596-60

Heber Ladner
Secretary of State

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

No. N. P. - 187

STATE OF MISSOURI

Certificate of Incorporation

WHEREAS, An Association organized under the name of

THE SPIRITUAL ASSEMBLY OF THE BAHA'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 BAHA'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'ís of St. Louis, Missouri, U.S.A.

FILED

Apr 17 11 42 AM '67

ELLEN SCOTT REED, CLERK
BY AILEEN CONGER
DEPUTY

CERTIFICATE OF INCORPORATION

OF

THE SPIRITUAL ASSEMBLY OF THE BAHA'IS

OF

THE CITY OF LAS VEGAS, STATE OF NEVADA

KNOW ALL MEN BY THESE PRESENTS:

That we, the undersigned, all being of full age, and residents of the State of Nevada, desiring to form a corporation pursuant to Section 86.100 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 Baha'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, through sharing the ideals and assisting [illegible] of our fellow-Baha is to establish, uphold and promote the spiritual, educational and humanitarian teachings of human brotherhood, radiant faith, exalted character and selfless love revealed in the lives and utterances of all the Prophets of God, Founders of the world's revealed religions, and given renewed creative energy and universal application to the conditions of this age in the life and utterances of Bahá'u'lláh, we the undersigned declare that the principal purpose of this corporation shall be to administer the affairs of the Baha'í Faith for the benefit of the Baha'ís of the City of Las Vegas, Nevada, in accordance with the principles of-- etc

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

CERTIFICATE
OF
INCORPORATION
OF
THE SPIRITUAL ASSEMBLY OF THE
BAHA'IS OF THE TOWNSHIP OF
HAMBURG, NEW YORK

Dated: April 9, 1955

STATE OF NEW YORK, } ss.
COUNTY OF ERIE }

I, EDWARD A. RATH, Clerk of said County, and also Clerk of the Supreme and County Courts of said County, the same being Courts of Record, 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 therefrom 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

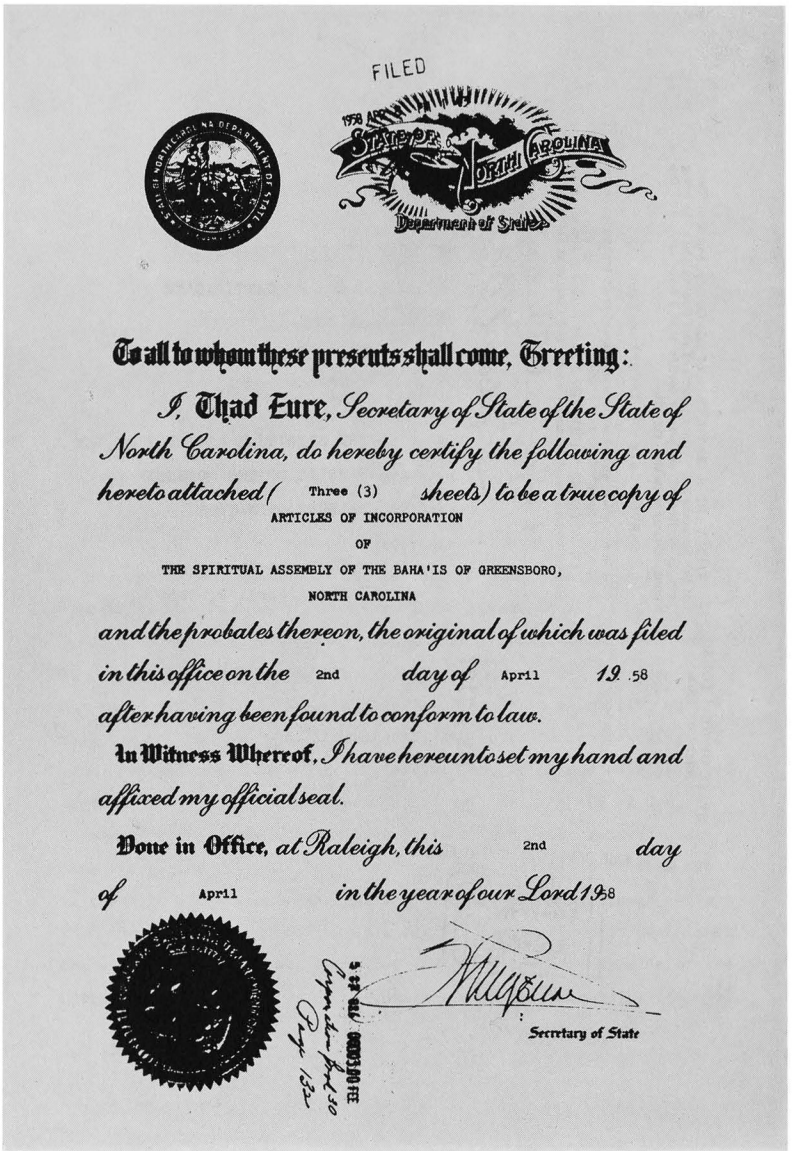
Edward A. Rath
Clerk

(SEAL)

P Nº 47127

ERIE COUNTY CLERK'S OFFICE
FILED
Apr 14 1955
3:36 P.M.
BUFFALO, N. Y.

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



FILED

1958 APR

STATE OF NORTH CAROLINA

Department of State

To all to whom these presents shall come, Greeting:

I, Thad 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 BAHA'IS OF GREENSBORO,

NORTH CAROLINA

and the probates thereon, the original of which was filed in this office on the 2nd 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

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 8 REGULAR B 12 599 APPROVED

266 319. FOR FILING

Articles of Incorporation

OF DATE 7-21-57

386-12

THE SPIRITUAL ASSEMBLY OF THE BAHA'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 BAHA'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 (City, Village or Township), 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 Baha'i 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.

	GIVE STREET ADDRESS
J. Kenton Allen	2753 Euclid Hgts Blvd
Kathleen Andonian	14150 Superior Rd
Eva Mae Barrow	2456 Overlook Rd
Henry Carr	3297 Berkeley Rd
Edith Inglis	2616 Norfolk Rd
Esther Singer	1850 Coventry Rd
Jack Singer	1850 Coventry Rd
Betty Stalker	3286 E. Fairfax
Take Sugimoto	13105 Cedar Rd

IN WITNESS WHEREOF, We have hereunto subscribed our names, this 16th day of July, 1957.

J. Kenton Allen

Kathleen Andonian

Eva Mae Barrow

Henry Carr

Edith Inglis

Esther Singer

Jack Singer

Betty Stalker

Take Sugimoto

N. B. Articles will be returned unless accompanied by form designating statutory agent. See G. C. 8623-129

Articles of Incorporation of the Spiritual Assembly of the Bahá'ís of Cleveland Heights, Ohio, U. S. A.

No. 6[illegible]1A CERTIFICATE OF INCORPORATION—Nonprofit

File No. 69580

State of Oregon

CORPORATION DEPARTMENT

STATE OF OREGON 1859

Certificate of Incorporation

OF

SPIRITUAL ASSEMBLY OF THE BAHA'IS 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 to 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 original 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, *19* 62 .

Frank J. Healy
Corporation Commissioner

By [signature]
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 B. 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 at No. 1959 April Term, 1955

VICTORIA RICHARDS, CHARLES F. BRADENBAUGH, JR., HENRY C. SEKER, THELMA R. BRADENBAUGH, HUBERT S. SHARPE, SIDNEY SIMS, ALICE GETHING TYLER, FLORENCE BESSIE SEKER, WRITT A. 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, Be It Remembered that on the 4th day of March in the year of our Lord, One Thousand Nine Hundred Fifty-five, on motion of James C. Tallant Attorney for Petitioner the Court by his Honor A. Marshall Thompson did Order and Decree 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 BAHA'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 4th day of March 1955

From the Record,
David B. Roberts
Prothonotary

Recorded March 7, 1955 Charter Book Vol. 75 Page 290

Articles of Incorporation of the Spiritual Assembly of the Bahá'ís of Pittsburgh, Pennsylvania, U.S.A.

BOOK 711 PAGE 475 2580

The P. L. Bryan Company, Columbia, S. C. 14138

The State of South Carolina | **CERTIFICATE OF INCORPORATION**
EXECUTIVE DEPARTMENT | **BY THE SECRETARY OF STATE**

WHEREAS, Richard Benson, John N. Faily, Martha Fettig, Grace von der Heydt, Wiley B. Allison, Joy F. Benson, Katherine Faily, Luther B. Silver and Dorothy Thomas

all of

Greenville, South Carolina

two or more of the officers or agents appointed to supervise or manage the affairs of

THE SPIRITUAL ASSEMBLY OF THE BAHA'IS OF GREENVILLE, SOUTH CAROLINA, INC.

which has been duly and regularly organized, did on the 29th day of November, A. D. 62, file with the Secretary of State a written declaration setting forth:

That, at a meeting of the aforesaid organization held pursuant to the by-laws or regulations of the said organization, they were authorized and directed to apply for incorporation.

That, the said organization holds, or desires to hold, property in common for Religious, Educational, Social, Fraternal, Charitable or other eleemosynary purpose, or any two or more of said purposes, and is not organized for the purpose of profit or gain to the members, otherwise than is above stated, nor for the insurance of life, health, accident or property; and that three days' notice in the Greenville Piedmont, a newspaper published in the County of Greenville, has been given that the aforesaid Declaration would be filed.

FILED GREENVILLE CO. S.C. NOV 30 10 59 AM 1962 OLLIE [illegible] R.M.C.

AND WHEREAS, *Said Declarants and Petitioners* further declared and affirmed:

FIRST: Their names and residences are as above given.

SECOND: The name of the proposed Corporation is

THE SPIRITUAL ASSEMBLY OF THE BAHA'IS OF GREENVILLE, SOUTH CAROLINA, INC.

THIRD: The place at which it proposes to have its headquarters or be located is Greenville, S.C.

FOURTH: The purpose of the said proposed Corporation is

(CONTINUED ON NEXT PAGE)

FIFTH: The names and residences of all Managers, Trustees, Directors or other officers are as follows:

SIXTH: That they desire to be incorporated: in perpetuity

NOW, THEREFORE, I, O. FRANK THORNTON, Secretary of State, by virtue of the authority in me vested, by Chapter 12, Title 12, Code of 1952, and Acts amendatory thereto, do hereby declare the said organization to be a body politic and corporate, with all the rights, powers, privileges and immunities, and subject to all the limitations and liabilities, conferred by said Chapter 12, Title 12, Code of 1952, and Acts amendatory thereto.

GIVEN under my hand and the seal of the State, at Columbia, this 29th day of November in the year of our Lord one thousand nine hundred and 62 and in the one hundred and 87th year of the Independence of the United States of America.

O. Frank Thornton

Secretary of State.

Recorded November 30th, 1962 at 10:59 A.M. #14081

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


BOOK 89 PAGE 568

State of Tennessee

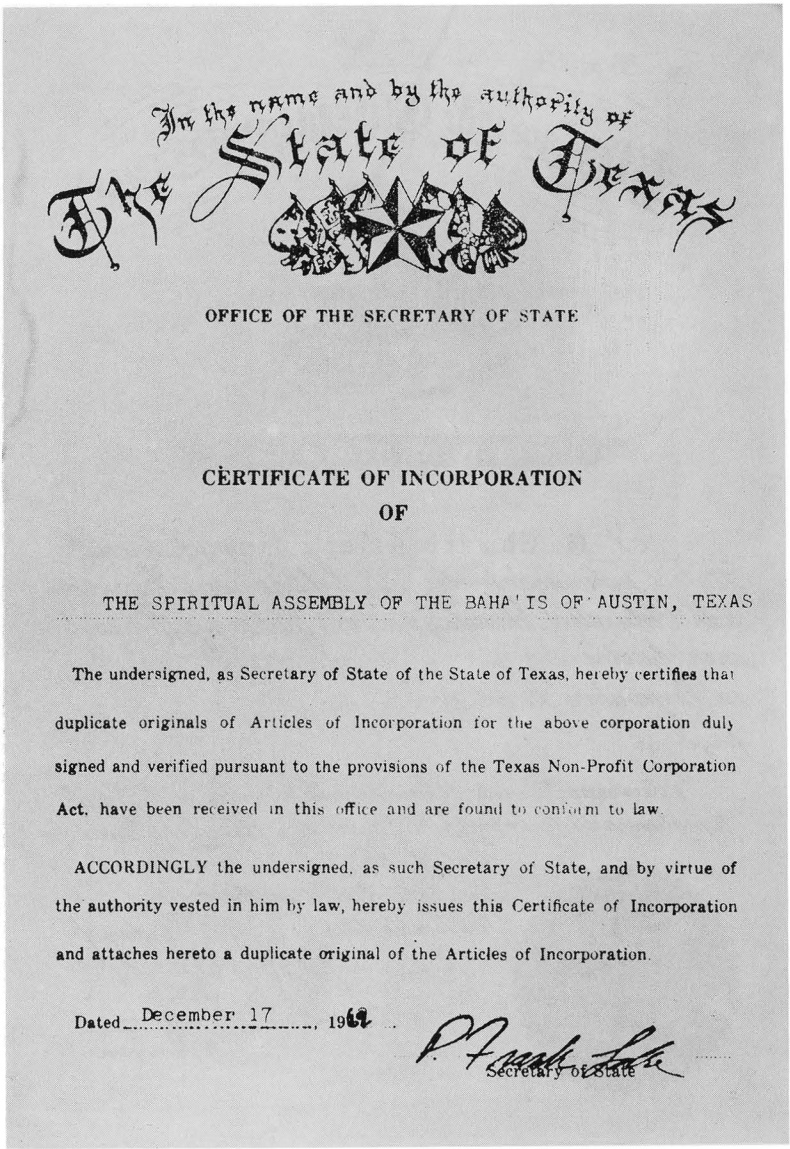
Department of State

I, G. Edward Friar, Secretary of State of the State of Tennessee, do hereby certify that the annexed Instrument with Certificate of Acknowledgment was filed in my office and recorded on the 3rd day of March 1956 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 3rd day of March A.D. 1956

Secretary of State.

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



In the name and by the authority of
The State of Texas

OFFICE OF THE SECRETARY OF STATE

CERTIFICATE OF INCORPORATION
OF

THE SPIRITUAL ASSEMBLY OF THE BAHA'IS OF AUSTIN, TEXAS

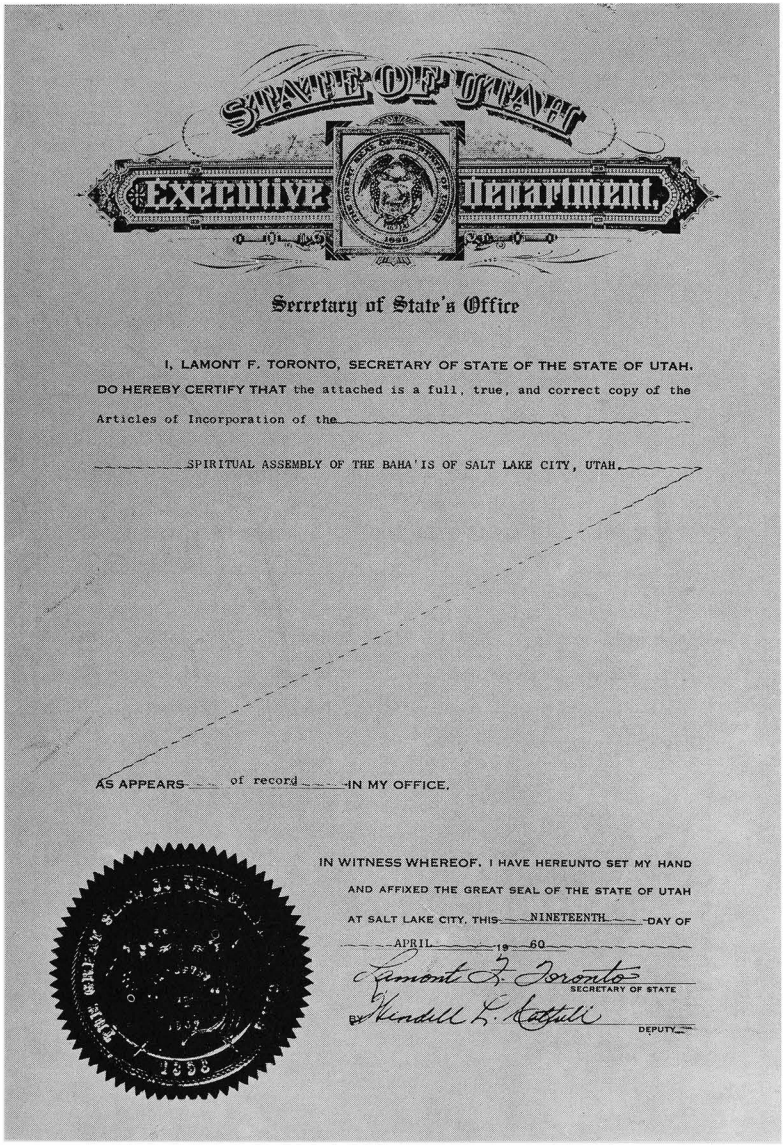
The undersigned, as Secretary of State of the State of Texas, hereby certifies that duplicate originals of Articles of Incorporation for the above corporation duly signed and verified pursuant to the provisions of the Texas Non-Profit Corporation Act, have been received in this office and are found to 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, 1962

Secretary of State

Certificate of Incorporation of the Spiritual Assembly
of the Bahá'ís of Austin, Texas, U.S.A.



STATE OF UTAH

Executive Department

Secretary of State's Office

I, 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 BAHA'IS OF SALT LAKE CITY, UTAH,

AS APPEARS of record 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 60

Lamont F. Toronto
SECRETARY OF STATE

By Kendall L. Kattuli
DEPUTY

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

S. F. No. 1421—3-54—5M. 37633.

Article No. 127261 DOMESTIC

Department of State
Olympia
OFFICE OF THE
Secretary of State

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 BAHA'IS OF SPOKANE WASHINGTON

a Domestic Corporation, of Spokane, *Washington, was, on the* 24th *day of* Sept., *A. D. 195*4, *at* 2:54 *o'clock* P. M., *filed for record in this office and now remains on file herein, being duly 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 of* Sept., *A. D. 195*4

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

UNITED 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 BAHA'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

15th *day of* March, *A. D. 19*55

Mrs. Glenn M. Wise

Secretary of State

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

NAM-VIỆT
TOÀ ĐẠI-BIỂU CHÁNH-PHỦ
NHA HÀNH-CHÁNH SỰ-VỤ
DIRECTION DES AFFAIRES ADMINISTRATIVES DU SUD VIET-NAM
Số 2509/HCSV

QUỐC-GIA VIỆT-NAM TH. 9/9

Sài-gòn, ngày

ĐẠI-BIỂU CHÁNH-PHỦ TẠI NAM-VIỆT,

Chiếu Dụ số 1 ngày 1-7-1949 tổ-chức và điều-hành các cơ-quan công-quyền;
Chiếu Dụ số 2 ngày 1-7-1949 sửa đổi do Dụ số 21 ngày 4-8-54 tổ-chức quy-chế các công-sở;
Chiếu Sắc-lịnh số 58/NV ngày 4-8-54 bổ-nhiệm Đại-Biểu Chánh-Phủ tại Nam-Việt;
Chiếu Dụ số 10 ngày 6-8-1950 ấn-định quy-chế hiệp-hội;
Chiếu đơn của O.O. J. FOZDAR và PHẠM-HỮU-CHỮ, Chủ-Tịch và Thơ-ký Hội-Đồng Tinh-Thần Địa-Phương Chi-Đạo Bá-Hải tại Saigon-Cholon;
Chiếu thuận-ý của Đô-Trưởng Saigon-Cholon,

N G H Ị - Đ Ị N H :

ĐIỀU THỨ NHỨT.- HỘI-ĐỒNG TINH-THẦN ĐỊA-PHƯƠNG CHI-ĐẠO BÁ-HẢI TẠI SAIGON-CHOLON, trụ-sở đặt tại số 88 Đại-lộ Lê-Lợi Saigon, được phép thành-lập và hoạt-động tại Nam-Việt theo thể-lệ Dụ số 10 ngày 6 tháng 8 dương-lịch 1950 ấn-định chế-độ lập hội ở Việt-Nam.

Điều-lệ của Chi-đạo đính theo nghị-định nầy.

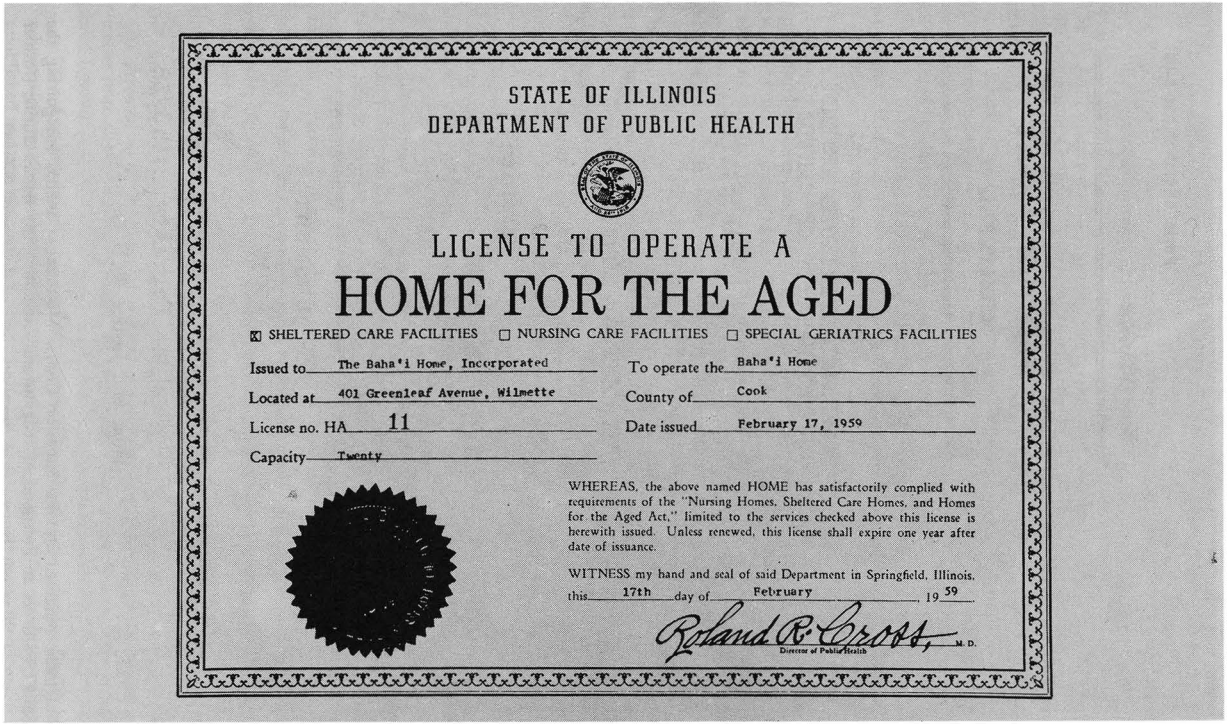
ĐIỀU THỨ 2.- Đồng-Lý Sự-Vụ lảnh thi-hành nghị-định nầy./.

Saigon, ngày 2e tháng 9 năm 1955

VỤ-VIỆN-CHÁNH-TRỊ VÀ HÀNH-CHÁNH
CAO-THÁI-BẢO

Gởi đi
O.O. Tổng-Trưởng Bộ Nội-Vụ
(1 bổn và 1 bổn điều-lệ)
"để phúc-trình"
- Đô-Trưởng Saigon-Cholon
("1 bổn và 1 bổn điều-lệ
để tường")
- Giám-Đốc Nha Cảnh-Sát và Công-An Quốc-Gia Nam-Việt
- J. FOZDAR, số 219 đường Công-Lý Saigon (1 b. và 1 b. điều-lệ)
- C.V.T.S.N.V.

Certificate of Incorporation of the Spiritual Assembly of the Bahá'ís of Saigon, Vietnam.



STATE OF ILLINOIS
DEPARTMENT OF PUBLIC HEALTH

LICENSE TO OPERATE A

HOME FOR THE AGED

☒ SHELTERED CARE FACILITIES ☐ NURSING CARE FACILITIES ☐ SPECIAL GERIATRICS FACILITIES

Issued to The Baha'i Home, Incorporated

To operate the Baha'i Home

Located at 401 Greenleaf Avenue, Wilmette

County of Cook

License no. HA 11

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 checked above this license is herewith issued. Unless renewed, this license shall expire one year after date of issuance.

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

Roland R. Cross, M.D.
Director 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-15,000-9-55

No. 381742

Superior Court

MONTREAL

NATIONAL SPIRITUAL ASSEMBLY
OF THE BAHA'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 E.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. 100, assented to by the Lieutenant Governor on the 14th February, 1958, 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;

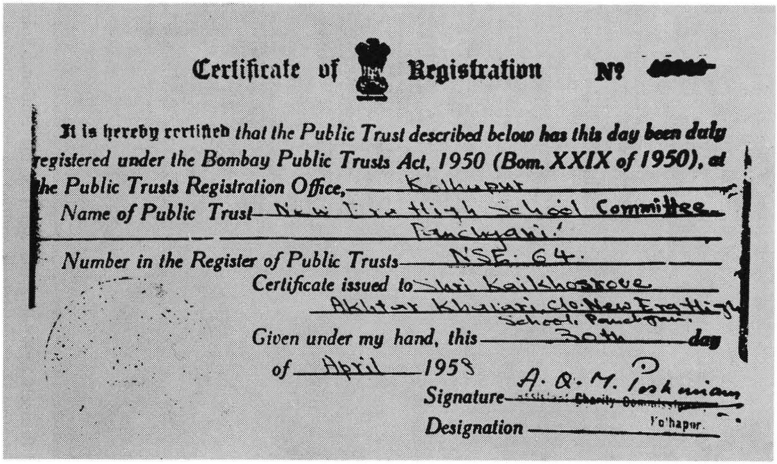
(2) That Plaintiff be declared a recognized religious institution within the meaning of Section 25 of the Act to Amend the Law Respecting Education, 1869, 32 Victoria, Chapter 16, and as such is exempt from paying school taxes on its said immoveable property with the building thereon erected bearing 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.J. S.C.



Certificate of Registration No [redacted]

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 Panchgani.

Number in the Register of Public Trusts NSE. 64.

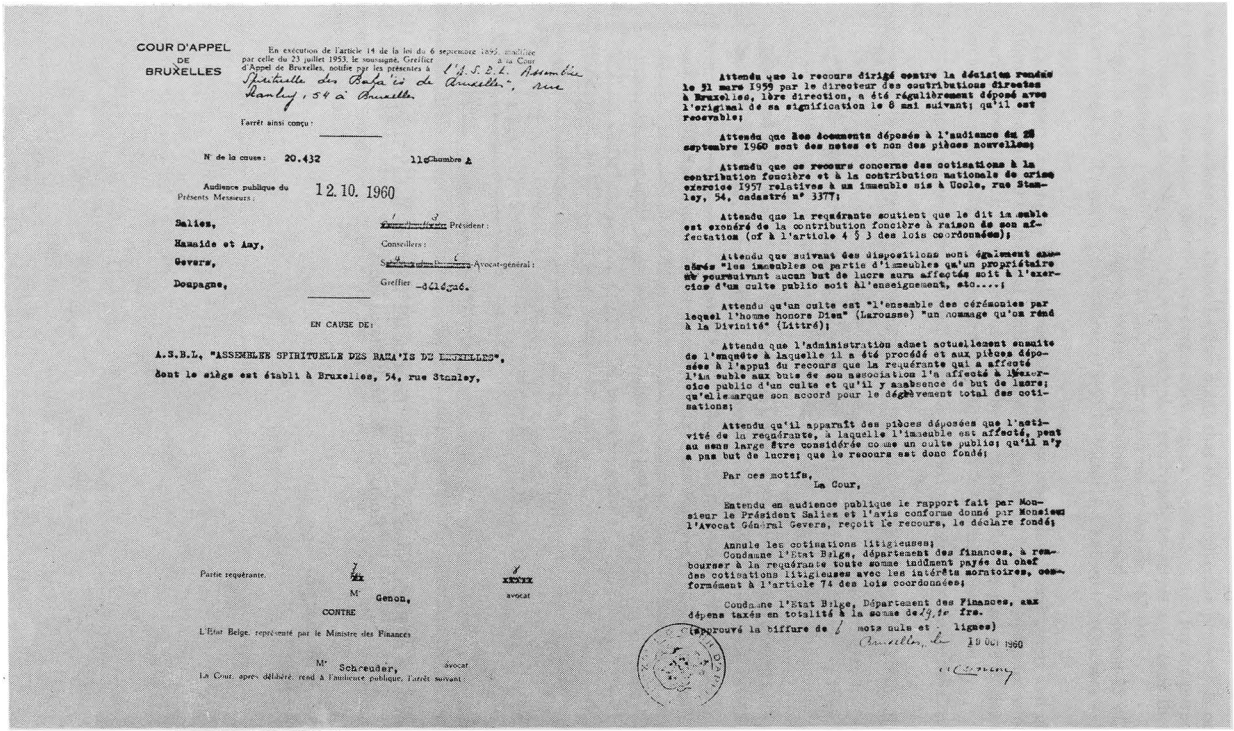
Certificate issued to Shri. Kaikhosrove Akhtar Khavari, c/o. New Era High School, Panchgani.

Given under my hand, this 30th day of April 1958

Signature A. Q. M. Poshniam

Designation Kolhapur.

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



COUR D'APPEL DE BRUXELLES

En execution de l'article 14 de la loi du 6 septembre 1895, modifiée par celle du 23 juillet 1953, le soussigné, Greffier à la Cour d'Appel de Bruxelles, notifie par les présentes à l'A.S.B.L. Assemblée Spirituelle des Bahá'ís de Bruxelles, rue Stanley, 54 à Bruxelles

L'arrêt ainsi conçu :

N° de la cause : 20.432 11e Chambre A

Audience publique du 12.10.1960

Présents Messieurs :

Salies, Président :

Hamaide et Any, Conseillers :

Gevers, Avocat-général :

Doupagne, Greffier adjoint.

EN CAUSE DE :

A.S.B.L. "ASSEMBLEE SPIRITUELLE DES BAHA'IS DE BRUXELLES", dont le siège est établi à Bruxelles, 54, rue Stanley,

Partie requérante,

Me Genon, avocat

CONTRE

L'Etat Belge, représenté par le Ministre des Finances

Me Schreuder, avocat

La Cour, après délibéré, rend à l'audience publique, l'arrêt suivant :

Attendu que le recours dirigé contre la décision rendue le 31 mars 1959 par le directeur des contributions directes à Bruxelles, 1ère direction, a été régulièrement déposé avec l'original de sa signification le 8 mai suivant; qu'il est recevable;

Attendu que les documents déposés à l'audience du 28 septembre 1960 sont des notes et non des pièces nouvelles;

Attendu que ce recours concerne des cotisations à la contribution foncière et à la contribution nationale de crise exercice 1957 relatives à un immeuble sis à Uccle, rue Stanley, 54, cadastré n° 337T;

Attendu que la requérante soutient que le dit immeuble est exonéré de la contribution foncière à raison de son affectation (cf à l'article 4 § 3 des lois coordonnées);

Attendu que suivant des dispositions sont également exonérés "les immeubles ou partie d'immeubles qu'un propriétaire ne poursuivant aucun but de lucre sans affectés soit à l'exercice d'un culte public soit à l'enseignement, etc....;

Attendu qu'un culte est "l'ensemble des cérémonies par lequel l'homme honore Dieu" (Larousse) "un hommage qu'on rend à la Divinité" (Littré);

Attendu que l'administration admet actuellement ensuite de l'enquête à laquelle il a été procédé et aux pièces déposées à l'appui du recours que la requérante qui a affecté l'immeuble aux buts de son association l'a affecté à l'exercice public d'un culte et qu'il y a absence de but de lucre; qu'elle marque son accord pour le dégrèvement total des cotisations;

Attendu qu'il apparaît des pièces déposées que l'activité de la requérante, à laquelle l'immeuble est affecté, peut au sens large être considérée comme un culte public; qu'il n'y a pas but de lucre; que le recours est donc fondé;

Par ces motifs,

La Cour,

Entendu en audience publique le rapport fait par Monsieur le Président Salies et l'avis conforme donné par Monsieur l'Avocat Général Gevers, reçoit le recours, le déclare fondé;

Annule les cotisations litigieuses;

Condamne l'Etat Belge, département des finances, à rembourser à la requérante toute somme indûment payée du chef des cotisations litigieuses avec les intérêts moratoires, conformément à l'article 74 des lois coordonnées;

Condamne l'Etat Belge, Département des Finances, aux dépens taxés en totalité à la somme de 19,50 frs.

(approuvé la biffure de 1 mots nulle et 2 lignes)

Bruxelles, le 19 Oct 1960

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.

[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. Clukey, 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.

FELLOWS, C. J., did not sit.

WEST KEY NUMBER SYSTEM

GREEN ACRE BAHA'I INSTITUTE

v.

TOWN OF ELIOT.

Supreme Judicial Court of Maine.

Dec. 23, 1954.

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, Webber, 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 ⇐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 ⇐1010(1)

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

3. Taxation ⇐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 ⇐203

Taxation is the rule and exemption the exception.

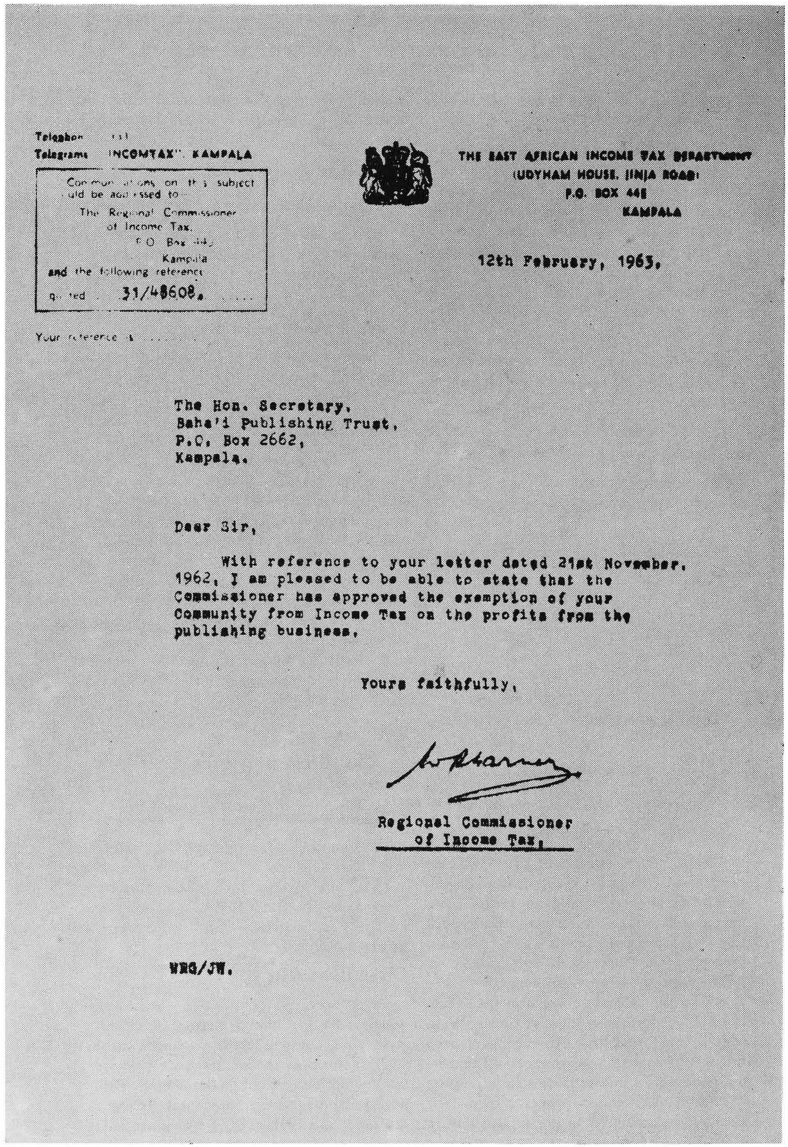
5. Taxation ⇐241(1)

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 ⇐241(1)

Property of charitable institutions which is 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.



Telephone [illegible]
Telegrams "INCOMTAX", KAMPALA

Communications on this subject should be addressed to:
The Regional Commissioner of Income Tax,
P.O. Box 446,
Kampala
and the following reference quoted 31/48608.

Your reference is .....

THE EAST AFRICAN INCOME TAX DEPARTMENT
(UDYHAM HOUSE, JINJA ROAD)
P.O. BOX 446
KAMPALA

12th February, 1963.

The Hon. Secretary,
Baha'i Publishing Trust,
P.O. Box 2662,
Kampala.

Dear Sir,

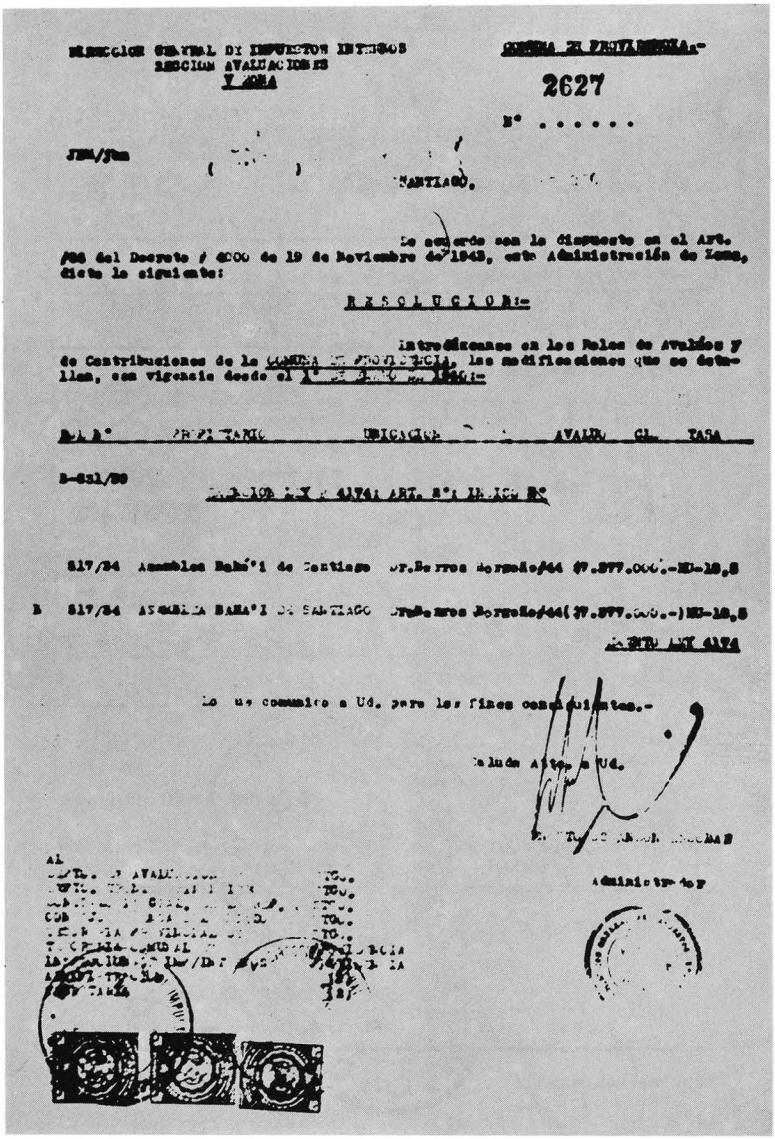
With reference to your letter dated 21st November, 1962, I am pleased to be able to state that the Commissioner has approved the exemption of your Community from Income Tax on the profits from the publishing business.

Yours faithfully,

Regional Commissioner
of Income Tax.

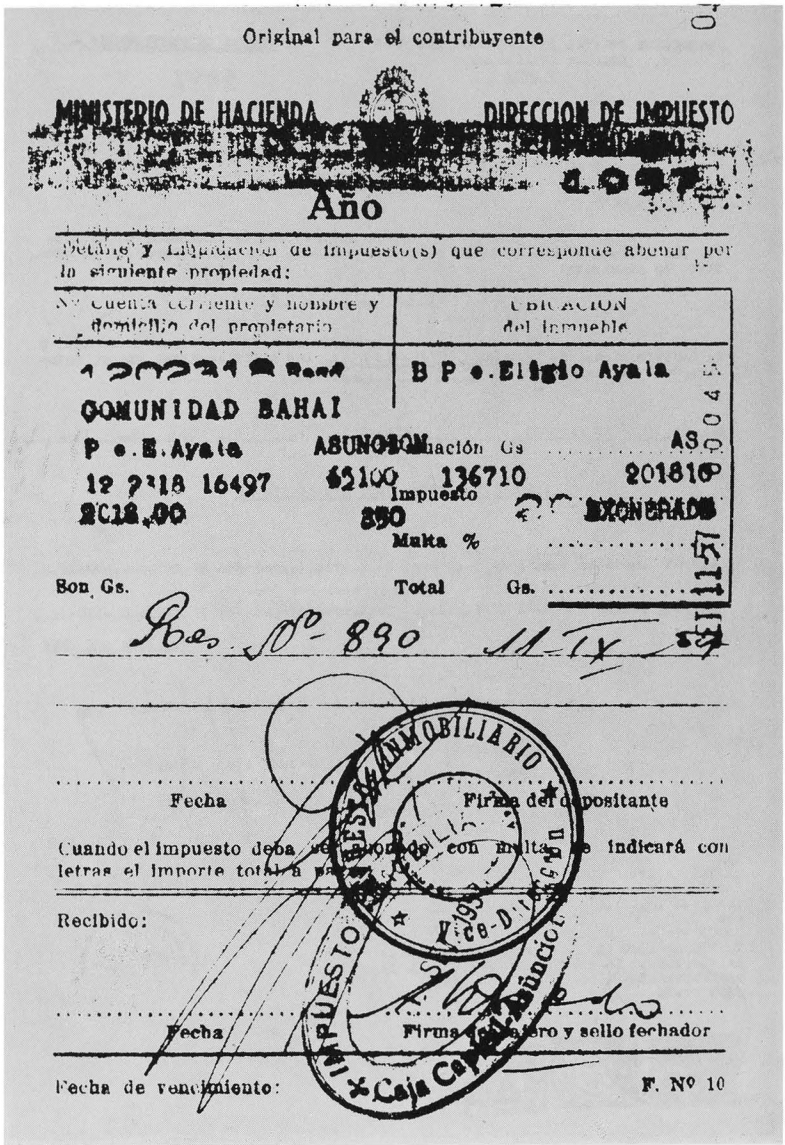
WRG/JW.

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.



2627

Official Tax Exemption granted the Spiritual Assembly of the Bahá'ís of Santiago, Chile.



Original para el contribuyente

MINISTERIO DE HACIENDA DIRECCION DE IMPUESTO

Año

Detalle y Liquidación de impuesto(s) que corresponde abonar por la siguiente propiedad:

Nº Cuenta corriente y nombre y domicilio del propietario	UBICACION del inmueble
1 202318 Rand	B P e. Eligio Ayala

COMUNIDAD BAHAI

P e. E. Ayala ASUNCION

12 2318 16497 65100 136710 201810

2018,00 850 EXONERADO

Valuación Gs ..... AS

Impuesto

Multa % .....

Son Gs. Total Gs. .....

Res. Nº 890 11-IX

Fecha Firma del depositante

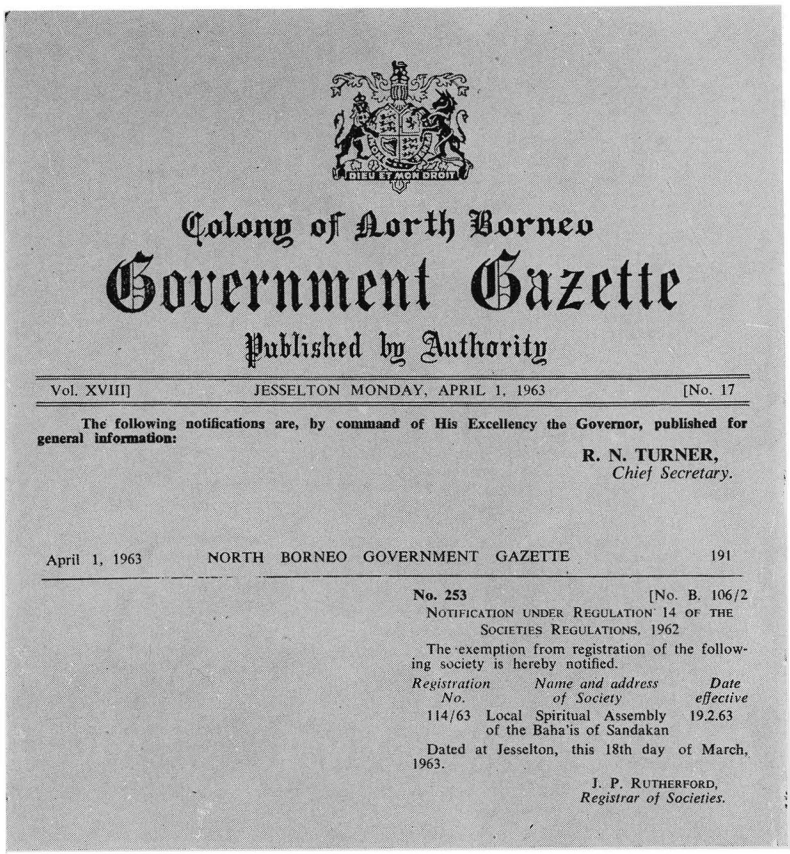
Cuando el impuesto deba ser abonado con multa se indicará con letras el importe total a pagar.

Recibido:

Fecha Firma del cajero y sello fechador

Fecha de vencimiento: F. Nº 10

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



Colony of North Borneo

Government Gazette

Published by Authority

Vol. XVIII] 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 191

No. 253 [No. B. 106/2

NOTIFICATION UNDER REGULATION 14 OF THE SOCIETIES REGULATIONS, 1962

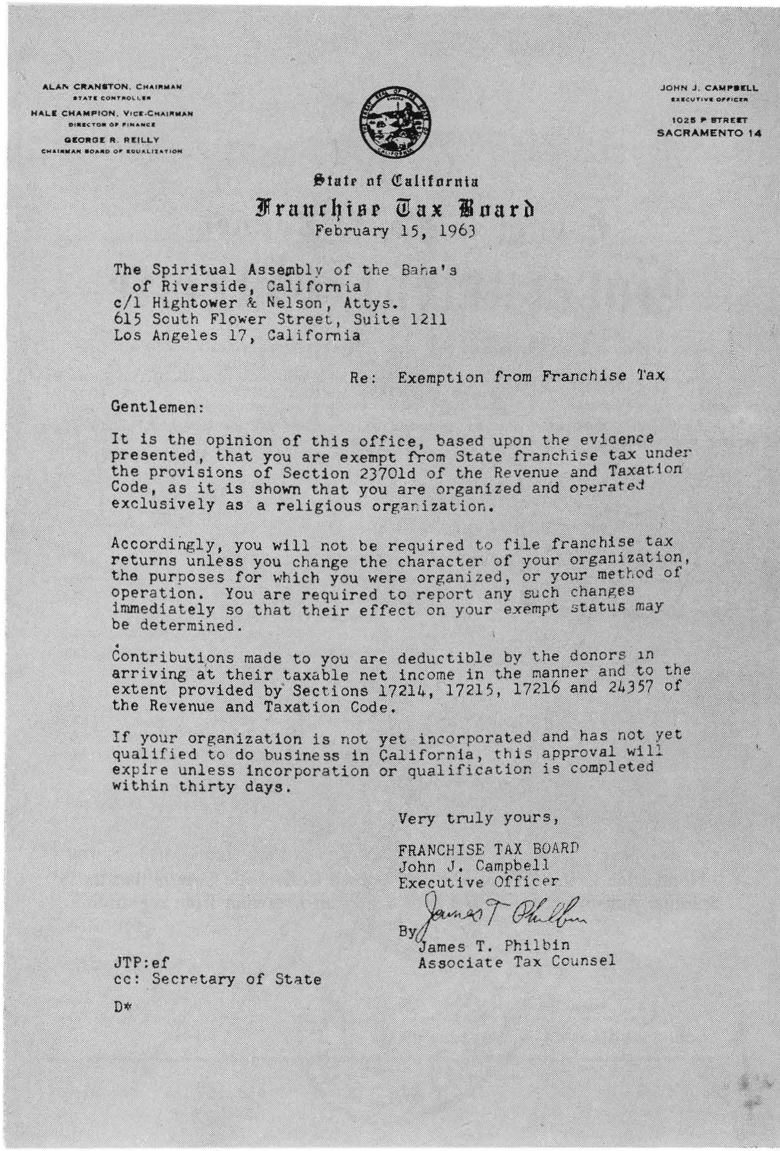
The exemption from registration of the following society is hereby notified.

Registration No.	*Name and address of Society*	*Date effective*
114/63	Local Spiritual Assembly of the Baha'is of Sandakan	19.2.63

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

J. 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.



ALAN CRANSTON, CHAIRMAN
STATE CONTROLLER
HALE CHAMPION, VICE-CHAIRMAN
DIRECTOR OF FINANCE
GEORGE R. REILLY
CHAIRMAN BOARD OF EQUALIZATION

JOHN J. CAMPBELL
EXECUTIVE OFFICER
1025 P STREET
SACRAMENTO 14

State of California
Franchise Tax Board
February 15, 1963

The Spiritual Assembly of the Baha's
of Riverside, California
c/l Hightower & Nelson, Attys.
615 South Flower Street, Suite 1211
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 23701d 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 you change the character of your organization, 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 donors in arriving at their taxable net income in the manner and to the extent provided by Sections 17214, 17215, 17216 and 24357 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 J. Campbell
Executive Officer

By James T. Philbin
James T. Philbin
Associate Tax Counsel

JTP:ef
cc: Secretary of State

D*

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.

Ref. S/4/97

4th December, 1957

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

Sir,

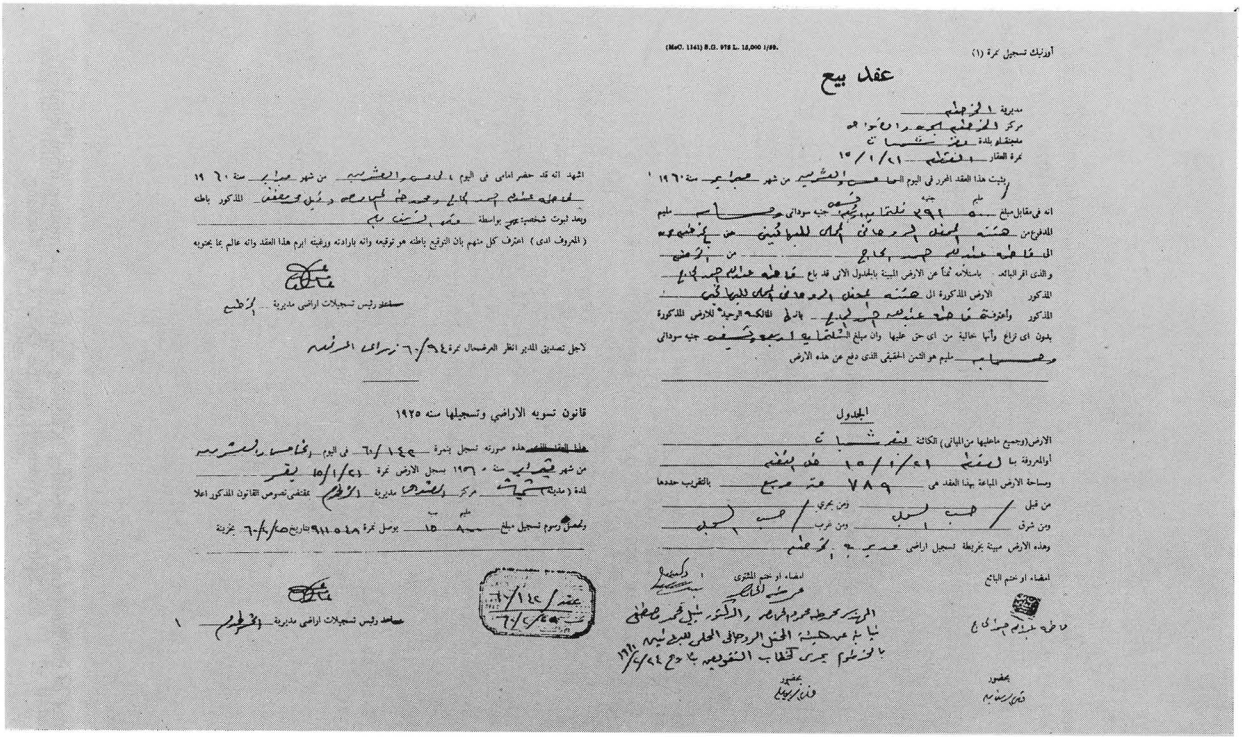
I thank you for your letter dated the 4th of December and have to inform you that in so far as your Assembly confines its activities to religion and does not solicit or collect subscriptions or donations from outside its own membership it is exempted from registration under the provisions of the Societies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



أورنيك تسجيل ثمرة (١)

(MoC. 1341) S.O. 978 L. 18,000 1/49.

عقد بيع

مديرية الخرطوم
مركز الخرطوم بحري
مجتمع بلدة ديم شمبات
ثمرة العقار ٤ القطعة ١٥/١/٤١

تثبت هذا العقد الحرر في اليوم الخامس والعشرين من شهر صفر سنة ١٩٦٠

انه في مقابل مبلغ ٧٨٩ مليم جنيه سوداني فقط مليم
المدفوع من حضرة المحفل الروحاني المركزي للبهائيين
الى فاضل عليم حسن بكار من الخرطوم
والذي اقر اليائه باستلامه تماماً من الارض المبينة بالجدول الآتي قد باع فاضل عليم حسن بكار
المذكور الارض المذكورة الى حضرة المحفل الروحاني المركزي للبهائيين
المذكور واعترف فاضل عليم حسن بكار بانه لم تعد للمذكور المذكورة
يكون اي زراع وأيما حالية من اي حق عليها وان مبلغ الثمانمائة وتسعة وثمانون جنيه سوداني
وسبعمائة مليم هو الثمن الحقيقي الذي دفع عن هذه الارض

الجدول

الارض (وجميع ماعليها من المباني) الكائنة بمدينة شمبات
أوالمعروفة بـ المسماة ١٥/١/٤١ قطعة نمرة
ومساحة الارض المباعة بهذا العقد هي ٧٨٩ متر مربع بالتقريب حدودها
من قبل ضلع شرقي ومن بحري ضلع جنوبي
ومن شرق ضلع شرقي ومن غرب ضلع غربي
وهذه الارض مبينة بخريطة تسجيل اراضي مديرية الخرطوم

امضاء او ختم البائع — فاضل عليم حسن بكار

امضاء او ختم المشتري — حضرة المحفل الروحاني المركزي للبهائيين بالخرطوم بحري

بحضور — فاضل عليم حسن بكار

بحضور — [illegible]

اشهد انه قد حضر امامي في اليوم الخامس والعشرين من شهر صفر سنة ١٩٦٠
المذكور باعلاه وبعد ثبوت شخصيته بمعرفة [illegible] وعرفت لي
(المعروف لدي) اعترف كل منهم بان التوقيع باعلاه هو توقيعه وانه باراداته ورغبته ابرم هذا العقد وانه عالم بما يحتويه

ممثل رئيس تسجيلات اراضي مديرية الخرطوم

لاجل تصديق المدير انظر الفرمحال نمرة ٦٠/٣٤ زراعي الخرطوم

قانون تسويه الاراضي وتسجيلها سنه ١٩٢٥

هذا العقد المصدق عليه هذه صورته تسجل بنمرة ٦٠/١٤٤ في اليوم الخامس والعشرين
من شهر صفر سنه ١٩٦٠ بسجل الارض نمرة ١٥/١/٤١ بقيد
لمدة (مدية) مركز الخرطوم مديرية الخرطوم
وتحصل رسوم تسجيل مبلغ مليم ١٥ جنيه يوصل نمرة ٩١١٥٤٨ تاريخ ٦/٦/٦٠ بخزينة

ممثل رئيس تسجيلات اراضي مديرية الخرطوم

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 Ḥaẓíratu'l-Quds.

DIVISIONS:—
Lands
Surveys
Air Survey
Registrar-General
Telegraphic Address:
"LANDSURVEY"
In reply please quote

DEPARTMENT OF LANDS AND SURVEYS,
PRIVATE BAG,
DAR ES SALAAM,
TANGANYIKA

No. 1962/II/74.EA. 21st June, 1954.

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,

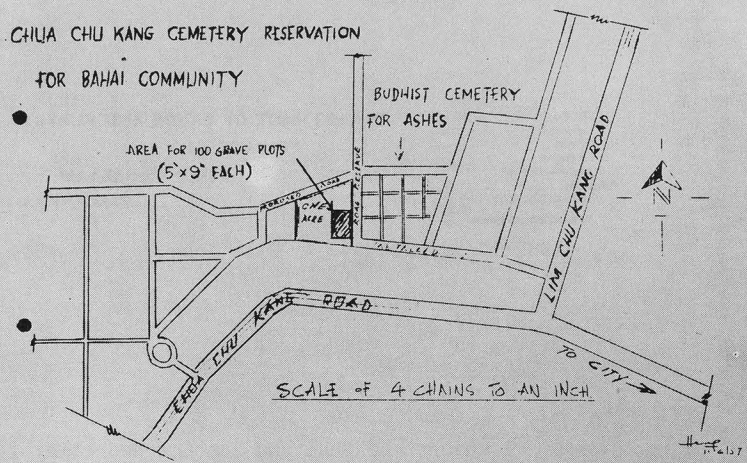
E. Akeroyd

ACTING LAND OFFICER.

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

BG.

Allocation of a burial ground to the Bahá'í Community of Dar es Salaam, Tanganyika.



JMB/BC.

IT IS REQUESTED THAT THE FOLLOWING NUMBER BE QUOTED IN REPLY TO THIS LETTER

No H.O. 3918.

CITY HEALTH OFFICE

SINGAPORE 6.

18th November 1957.

Mrs. Shirin Fozdar,
Hon. Gen. Secretary,
The Spiritual Assembly of
The Baha'is of Singapore,
2, D'Almeida Street,
Singapore.

Dear Madam,

Re: Chua Chu Kang Cemetery
Reservation for Bahai Community.

Further to the interview you had with the Chief Public Health Inspector (City Council), on the afternoon of the 14th instant, I now confirm that the City Council has approved the setting aside of about one acre of land at the Chua Chu Kang Cemetery for the burial of members of the Spiritual Assembly of the Bahá'ís of Singapore.

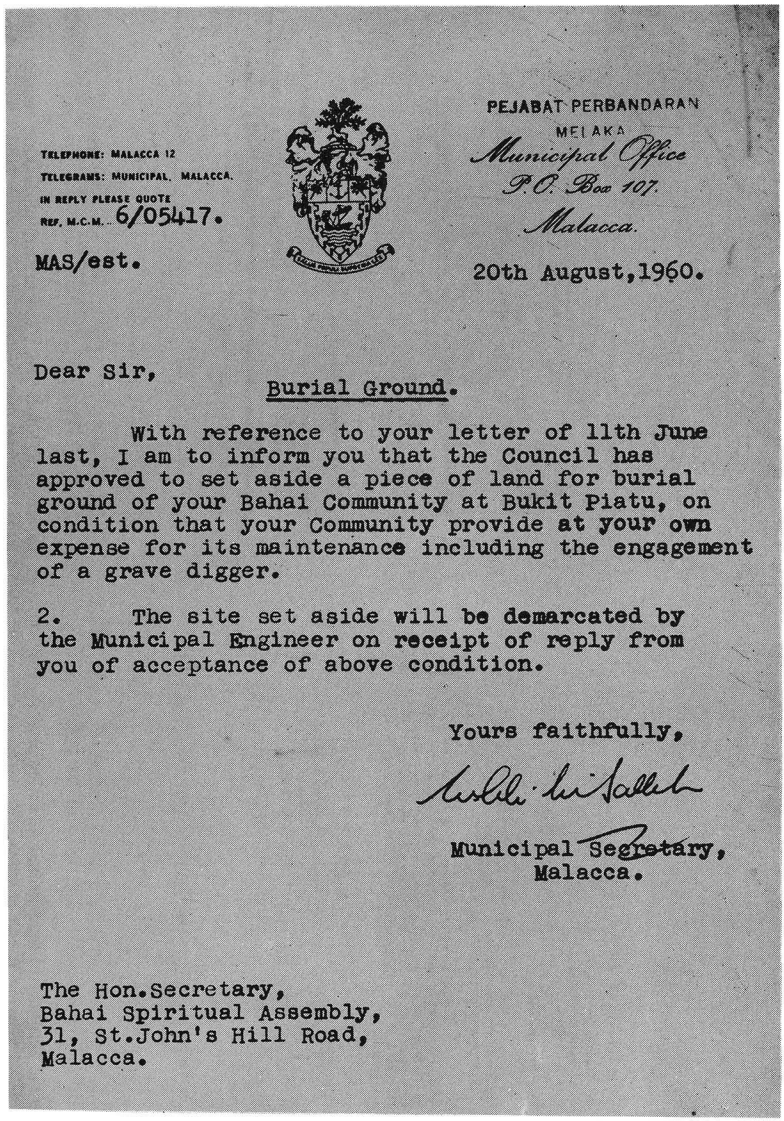
It might be pointed out that the City Engineer has already marked out 175 grave plots (5ft. x 9ft. each) on a NW/SE axis in the area shaded blue in attached site plan.

For your information I might mention that new Bylaws for the Bahai Burial Ground are being drafted at present and you will be informed as soon as they are enacted.

Yours faithfully,

(Dr. V.M.S. Thevathasan),
Ag. Deputy Health Officer.

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. M.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.

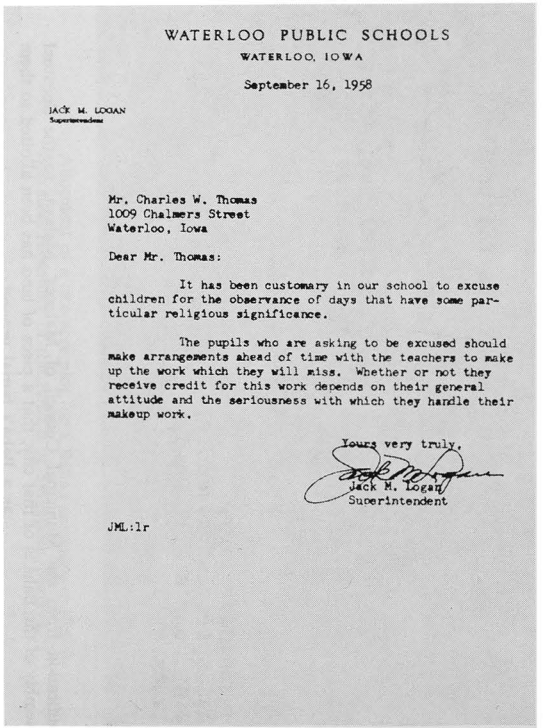
2. The site set aside will be demarcated by the Municipal Engineer on receipt of reply from you of acceptance of above condition.

Yours faithfully,

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.



WATERLOO PUBLIC SCHOOLS
WATERLOO, IOWA

September 16, 1958

JACK M. LOGAN
Superintendent

Mr. Charles W. Thomas
1009 Chalmers Street
Waterloo, Iowa

Dear Mr. Thomas:

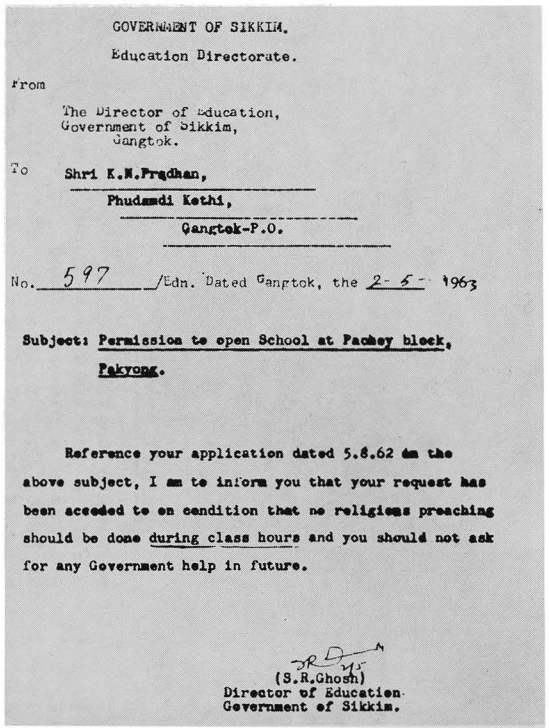
It has been customary in our school to excuse children for the observance of days that have some particular religious significance.

The pupils who are asking to be excused should make arrangements ahead of time with the teachers to make up the work which they will miss. Whether or not they receive credit for this work depends on their general attitude and the seriousness with which they handle their makeup work.

Yours very truly,
Jack M. Logan
Superintendent

JML:lr

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.



GOVERNMENT OF SIKKIM.
Education Directorate.

From
The Director of Education,
Government of Sikkim,
Gangtok.

To Shri K.N.Pradhan,
Phudamdi Kothi,
Gangtok-P.O.

No. 597 /Edn. Dated Gangtok, the 2-5- 1963

Subject: Permission to open School at Pachey block, Pakyong.

Reference your application dated 5.8.62 on the above subject, I am to inform you that your request has been acceded to 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.Ghosh)
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 Pachey Block, Pakyong.

Ustupo, 8 de Enero de 1962

Resolución No. 4

El concejo del pueblo reunidos, unanimamente habian aprobado hacer publico su reconomimiento de la introducción de la Fe Mundial Baha'i.

Resuelve

En efecto lo firmen los sahilas Olomaile y el cacique Olotebiliquiña y los miembros del concejo.

William Smith Presidente del Concejo
Demitrio Linares Vice Presidente
Efrain Castillero Secretario General
Cebaldo De Leon Secretario de Propaganda
Alberto Martinez Secretario de Finanza
Manuel Arias
Reinaldo Iglesias
Robinson Henry
Miguel De Leon
Thomas Martinez
Alfredo Díaz
Luis Perez
Ernesto Peña
Ernesto Arias
Ernesto Febrega
Francisco Paredes
Antonio Jones
José Pérez
Augusto Martinez
Angel Maria Lopez

Dado en Ustupo el 31 de Enero de 1962

William Smith

William Smith, Presidente del Concejo

Efrain Castillero, Sec. General

Efrain Castillero

CONCEJO DE USTUPO SAN BLAS

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

REPUBLICA DE PANAMA

MINISTERIO DE EDUCACION

NÚMERO_____

PANAMÁ, 28 DE agosto DE 1962

Señor
Kenneth Frederics
Coordinador de la Asamblea Nacional
Espiritual de los Baha'is de Panamá
Ciudad

Señor Coordinador:

Habida cuenta de que la Constitución Nacional de Panamá establece en su Artículo 77:

> "la educación nacional se inspirará en la doctrina democrática y en ideales de engrandecimiento nacional y de solidaridad humana",

y que en su Artículo 35 estatuye:

> "es libre la profesión de todas las religiones así como el ejercicio de todos los cultos sin otra limitación que el respeto a la moral cristiana y al orden público",

estimo que puede accederse a la solicitud de la Asamblea Baha'is, formulada en su carta del 3 de marzo de 1962, siempre que ello no perturbe el funcionamiento interno de las escuelas o colegios.

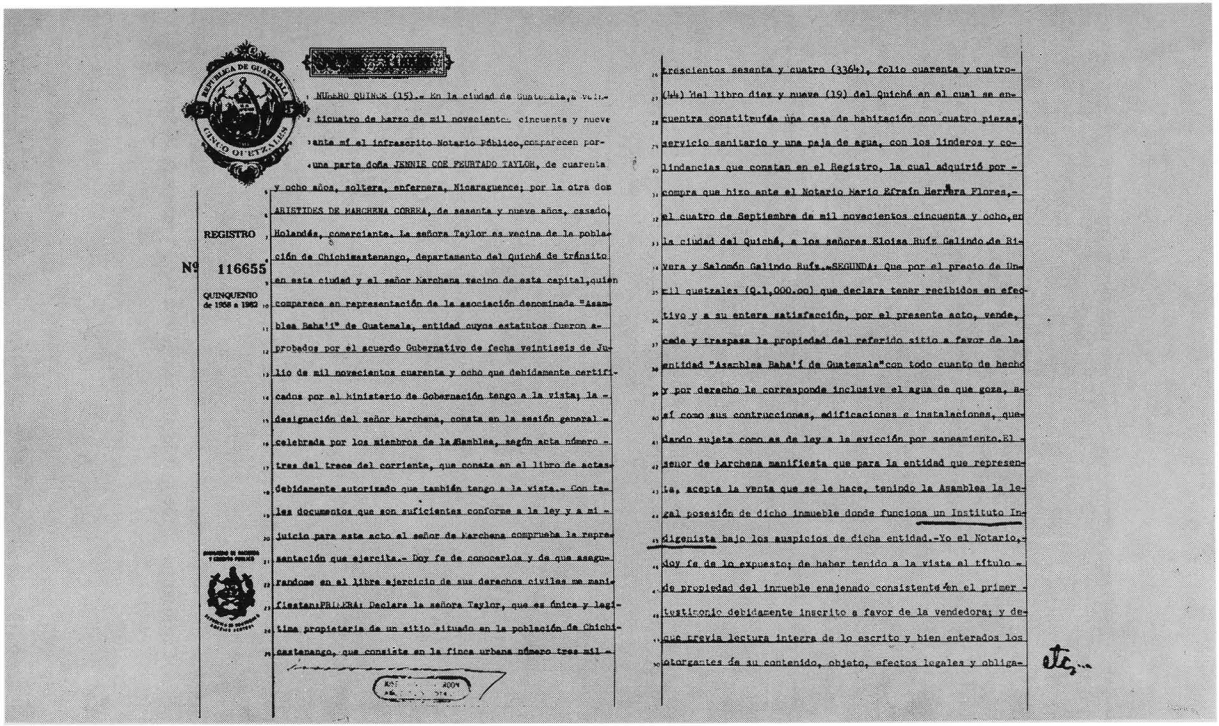
Juzgo prudente que Ud., como Coordinador de la Institución de los Baha'is, debiera tomar las medidas conducentes, en el sentido de que los padres de los estudiantes que dejarían de concurrir a clases durante los días 2, 23 y 29 de mayo, 9 de julio, 20 de octubre y 12 de noviembre enviasen las respectivas excusas a las escuelas y colegios de los escolares pertinentes.

De Ud. atentamente,

ALFREDO RAMIREZ,
Ministro de Educación

SP/lgt.

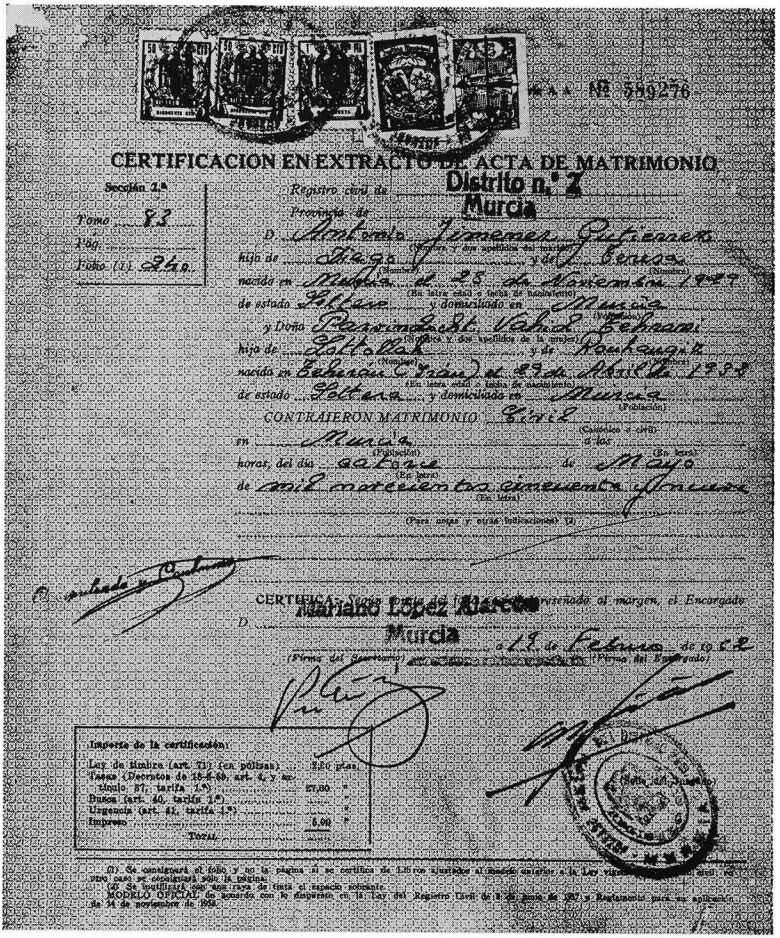
Letter from the Minister of Education of the Republic of Panama to the Chairman of the National Spiritual Assembly of the Bahá'ís of Panama exempting Bahá'í children from school attendance on their Holy Days.



REGISTRO
Nº 116655
QUINQUENIO de 1958 a 1963

NUMERO QUINCE (15).- En la ciudad de Guatemala, a veinticuatro de marzo de mil novecientos cincuenta y nueve ante mí el infrascrito Notario Público, comparecen por una parte doña JENNIE COE PEURTADO TAYLOR, de cuarenta y ocho años, soltera, enfermera, Nicaragüense; por la otra don ARISTIDES DE MARCHENA CORREA, de sesenta y nueve años, casado, Holandés, comerciante. La señora Taylor es vecina de la población de Chichicastenango, departamento del Quiché de tránsito en esta ciudad y el señor Marchena vecino de esta capital, quien comparece en representación de la asociación denominada "Asamblea Baha'i" de Guatemala, entidad cuyos estatutos fueron aprobados por el acuerdo Gubernativo de fecha veintisiés de Julio de mil novecientos cuarenta y ocho que debidamente certificados por el ministerio de Gobernación tengo a la vista; la designación del señor Marchena, consta en la sesión general celebrada por los miembros de la Asamblea, según acta número tres del trece del corriente, que consta en el libro de actas debidamente autorizado que también tengo a la vista.- Con tales documentos que son suficientes conforme a la ley y a mi juicio para este acto el señor de Marchena comprueba la representación que ejercita.- Doy fe de conocerlos y de que asegurandome en el libro ejercicio de sus derechos civiles me manifiestan: PRIMERA: Declara la señora Taylor, que es única y legítima propietaria de un sitio situado en la población de Chichicastenango, que consiste en la finca urbana número tres mil trescientos sesenta y cuatro (3364), folio cuarenta y cuatro (44) del libro diez y nueve (19) del Quiché en el cual se encuentra constituída una casa de habitación con cuatro piezas, servicio sanitario y una paja de agua, con los linderos y colindancias que constan en el Registro, la cual adquirió por compra que hizo ante el Notario Mario Efraín Herrera Flores, el cuatro de Septiembre de mil novecientos cincuenta y ocho, en la ciudad del Quiché, a los señores Eloisa Ruíz Galindo de Rivera y Salomón Galindo Ruíz.- SEGUNDA: Que por el precio de Un mil quetzales (Q.1,000.00) que declara tener recibidos en efectivo y a su entera satisfacción, por el presente acto, vende, cede y traspasa la propiedad del referido sitio a favor de la entidad "Asamblea Baha'i de Guatemala" con todo cuanto de hecho y por derecho le corresponde inclusive el agua de que goza, así como sus contrucciones, edificaciones e instalaciones, quedando sujeta como es de ley a la evicción por saneamiento. El señor de Marchena manifiesta que para la entidad que representa, acepta la venta que se le hace, teniendo la Asamblea la legal posesión de dicho inmueble donde funciona un Instituto Indigenista bajo los auspicios de dicha entidad.- Yo el Notario, doy fe de lo expuesto; de haber tenido a la vista el título de propiedad del inmueble enajenado consistente en el primer testimonio debidamente inscrito a favor de la vendedora; y de que previa lectura íntegra de lo escrito y bien enterados los otorgantes de su contenido, objeto, efectos legales y obliga- etc...

Record of Transfer of the first Bahá'í Indian Institute in the Western Hemisphere to the Spiritual Assembly of the Bahá'ís of Guatemala.



Nº 589276

CERTIFICACION EN EXTRACTO DE ACTA DE MATRIMONIO

Sección 2.ª

Tomo 83

Pág.

Folio (1) 240

Registro civil de Distrito n.º 2

Provincia de Murcia

D. Antonio Jimenez Gutierrez (Nombre y dos apellidos del marido)

hijo de Diego (Nombre) y de Teresa (Nombre)

nacido en Murcia el 28 de Noviembre 1929 (En letra edad o fecha de nacimiento)

de estado Soltero y domiciliado en Murcia (Población)

y Doña Parvinduckt Vahid Tehrani (Nombre y dos apellidos de la mujer)

hija de Lottollah (Nombre) y de Rouhangiz (Nombre)

nacida en Teherán (Irán) el 29 de Abril de 1933 (En letra edad o fecha de nacimiento)

de estado Soltera y domiciliada en Murcia (Población)

CONTRAIERON MATRIMONIO Civil (Canónico o civil)

en Murcia (Población) a las (En letra)

horas, del día catorce (En letra) de Mayo

de mil novecientos cincuenta y nueve (En letra)

(Para notas y otras indicaciones) (2)

CERTIFICA: Según consta del folio [illegible] reseñado al margen, el Encargado

D. Mariano López Alarcón

Murcia a 19 de Febrero de 1962

(Firma del Secretario) (Firma del Encargado)

(Sello del Juzgado)

Importe de la certificación:

Ley de timbre (art. 71) (en pólizas)	2,50 ptas.
Tasas (Decretos de 18-6-59, art. 4, y artículo 37, tarifa 1.ª)	27,00 "
Busca (art. 40, tarifa 1.ª)	"
Urgencia (art. 41, tarifa 1.ª)	"
Impreso	5,00 "
TOTAL	

(1) Se consignará el folio y no la página si se certifica de Libros ajustados al modelo anterior a la Ley vigente [illegible] civil, en otro caso se consignará sólo la página.

(2) Se inutilizará con una raya de tinta el espacio sobrante.

MODELO OFICIAL de acuerdo con lo dispuesto en la Ley del Registro Civil de 8 de junio de 1957 y Reglamento para su aplicación de 14 de noviembre de 1958.

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

Tờ chứng nhận
về
HÔN-LỄ BAHAI
(do Hội-Đồng tinh thần địa-
phương chỉ-đạo Bahai
tại SAIGON-CHOLON cấp)

Ngài là đấng Thượng-Đế hỏi Đấng vương tước cao-cả, Ngài đã đặt ra hôn-lễ cho tất cả các dân-tộc, để cho loài người có thể kế tiếp nhau trên thế giới này để suốt trong thời gian mà hoàn cầu còn tồn-tại, loài người có thể thiết lập ở ngưỡng cửa của Ngài, một cách cung-kính chào mừng thờ phụng và tán dương. Tôi chỉ sáng tạo loài Người cả tâm thần lẫn vật chất để họ biết đến ta (sùng-bái ta). Vì vậy xin Ngài hãy làm hôn-lễ trên cõi trần Bắc-Ái cho đôi chim cùng tổ yêu-đương và khiến chúng thành những phương-tiện để mang (đem) theo ân-huệ vĩnh-viễn*, xin để cho một làng sóng ái-ân nổi dậy từ hai bể yêu đương ấy và xin Ngài ném những châu ngọc tốt lành lên trên bãi cát đôi "Ngài đã tha hai biển cả ấy để chúng gặp nhau; giữa chúng có một bức thành mà chúng không vượt nổi. Như vậy thì các người còn phụ nhận lòng tốt nào trong các ân-huệ của Thượng-Đế nữa. Từ mỗi đại hải kia Ngài đã đem lại những hòn ngọc to hoặc nhỏ hơn.

Hỡi đấng Thượng-Đế trọn lành; xin Ngài hãy cho cử hành hôn-lễ này để thêm san-hô và châu ngọc. Ngài thật là đấng Toàn quyền đấng Tối đại và [illegible] từ bi.

ABD[illegible]

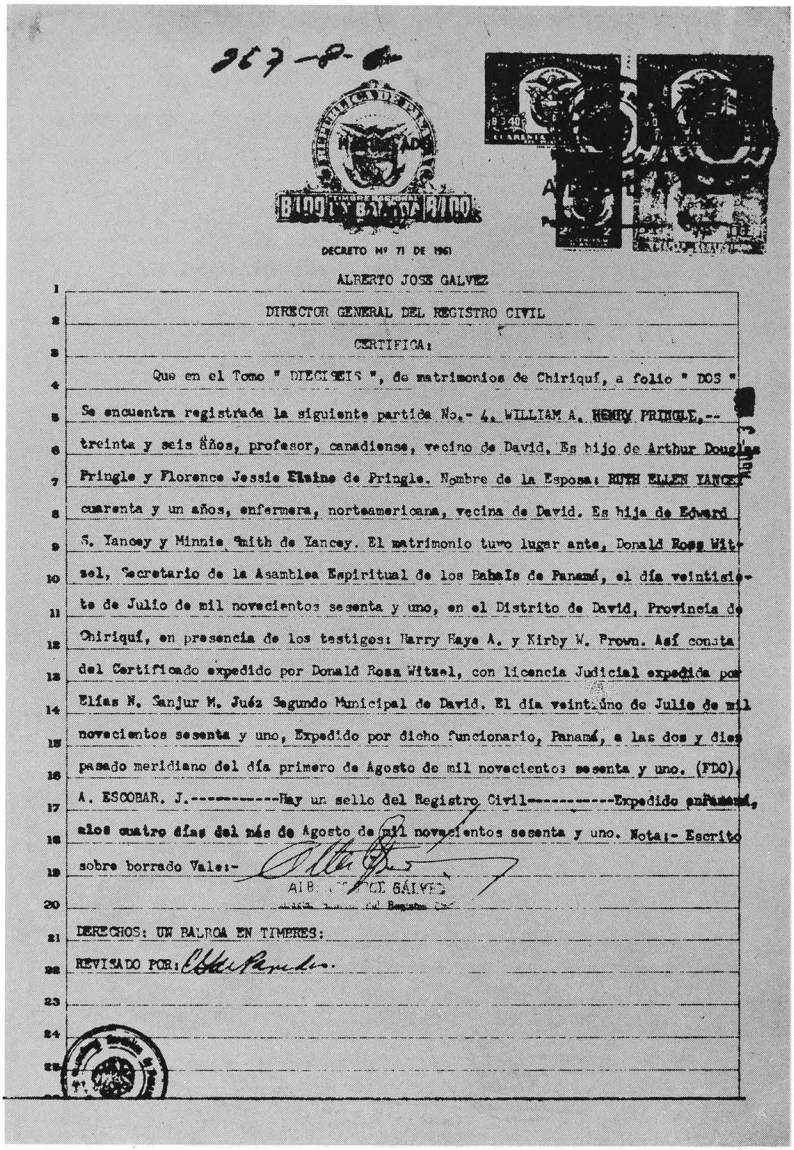
Tờ này có trình tại Tòa Đại-Biểu Chánh-Phủ tại Nam-Việt.
Sàigon, ngày 4 tháng 4 năm 1956.
ĐẠI-BIỂU CHÁNH-PHỦ ĐẠI NAM-VIỆT,

ĐẠI-BIỂU CHÁNH-PHỦ TẠI NAM-VIỆT

TRẦN-VĂN LÂM

Số 20/HCBV

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



DECRETO Nº 71 DE 1961

ALBERTO JOSE GALVEZ

DIRECTOR GENERAL DEL REGISTRO CIVIL

CERTIFICA:

Que en el Tomo " DIECISEIS ", de matrimonios de Chiriquí, a folio " DOS " Se encuentra registrada la siguiente partida No.- 4. WILLIAM A. HENRY PRINGLE.-- treinta y seis años, profesor, canadiense, vecino de David. Es hijo de Arthur Douglas Pringle y Florence Jessie Elaine de Pringle. Nombre de la Esposa: RUTH ELLEN YANCEY cuarenta y un años, enfermera, norteamericana, vecina de David. Es hija de Edward S. Yancey y Minnie Smith de Yancey. El matrimonio tuvo lugar ante, Donald Ross Witsel, Secretario de la Asamblea Espiritual de los BahaIs de Panamá, el día veintisiete de Julio de mil novecientos sesenta y uno, en el Distrito de David, Provincia de Chiriquí, en presencia de los testigos: Harry Kaye A. y Kirby W. Brown. Así consta del Certificado expedido por Donald Ross Witsel, con licencia Judicial expedida por Elías N. Sanjur M. Juéz Segundo Municipal de David. El día veintiuno de Julio de mil novecientos sesenta y uno, Expedido por dicho funcionario, Panamá, a las dos y diez pasado meridiano del día primero de Agosto de mil novecientos sesenta y uno. (FDO). A. ESCOBAR. J.----------Hay un sello del Registro Civil----------Expedido en Panamá, a los cuatro días del más de Agosto de mil novecientos sesenta y uno. Nota:- Escrito sobre borrado Vale:-

ALBERTO JOSE GÁLVEZ

DERECHOS: UN BALBOA EN TIMBRES:

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.

(R.G.—197)

All communications to be addressed to:
Registrar-General,
P.O. Box 5023,
Lambton Quay,
Wellington, C.1.

DEPARTMENT OF JUSTICE

~~XXXX~~ R.G. 6/1/139

Registrar-General's Division,
Ballance Street,
Wellington, C.1.
10 May 1961.

Dear Sir,

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 until a licence issued by a Registrar of Marriages has first been received.
(2) The hours during which an Officiating Minister may solemnize a marriage are between 6 a.m. and 8 p.m.
(3) Details of the parties, etc., must be recorded in the marriage register in accordance with the particulars shown on the form R.G.45 issued by the Registrar. Form R.G. 45 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 bottom portion of 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 foot 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, within 10 days of solemnization. Addressed envelopes (R.G. 55) 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 alteration.
(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 customary to hand a certified copy of the marriage registration to the bride. Form R.G.12 is used for this purpose.
(9) When an Officiating Minister requires a new marriage register (R.G.59) or fresh supplies of addressed envelopes (R.G.55) or a new pad of forms of certificate (R.G.12) he should make application to the Registrar-General. Kindly print your name and address at the foot of your letter.
(10) If any matter should arise where you would like some guidance please do not hesitate to write to me.

Yours faithfully,

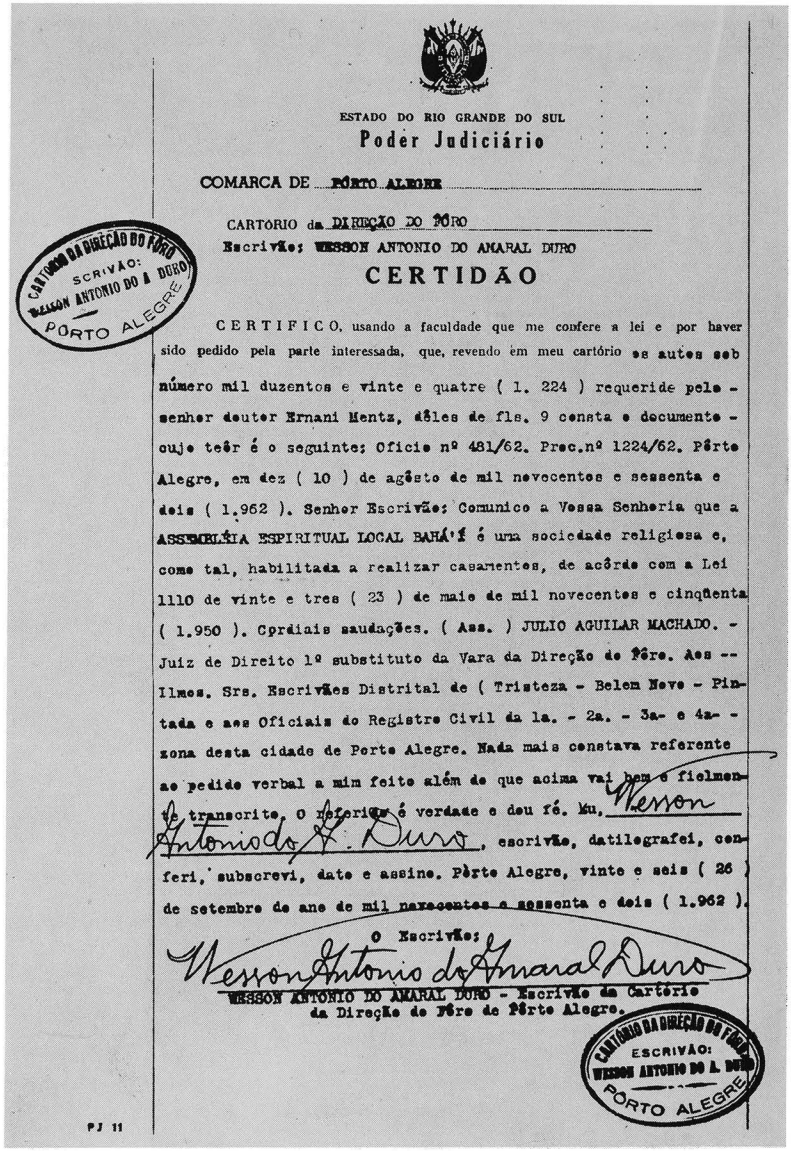
Mr J. Carr,
Blockhouse Bay Road,
Blockhouse Bay,
AUCKLAND.

(J.G. A'Court)
Registrar-General.

Encl.

5,000 4 58 2579 WP

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 da DIREÇÃO DO FÓRO
Escrivão: WESSON ANTONIO DO AMARAL DURO

CERTIDÃO

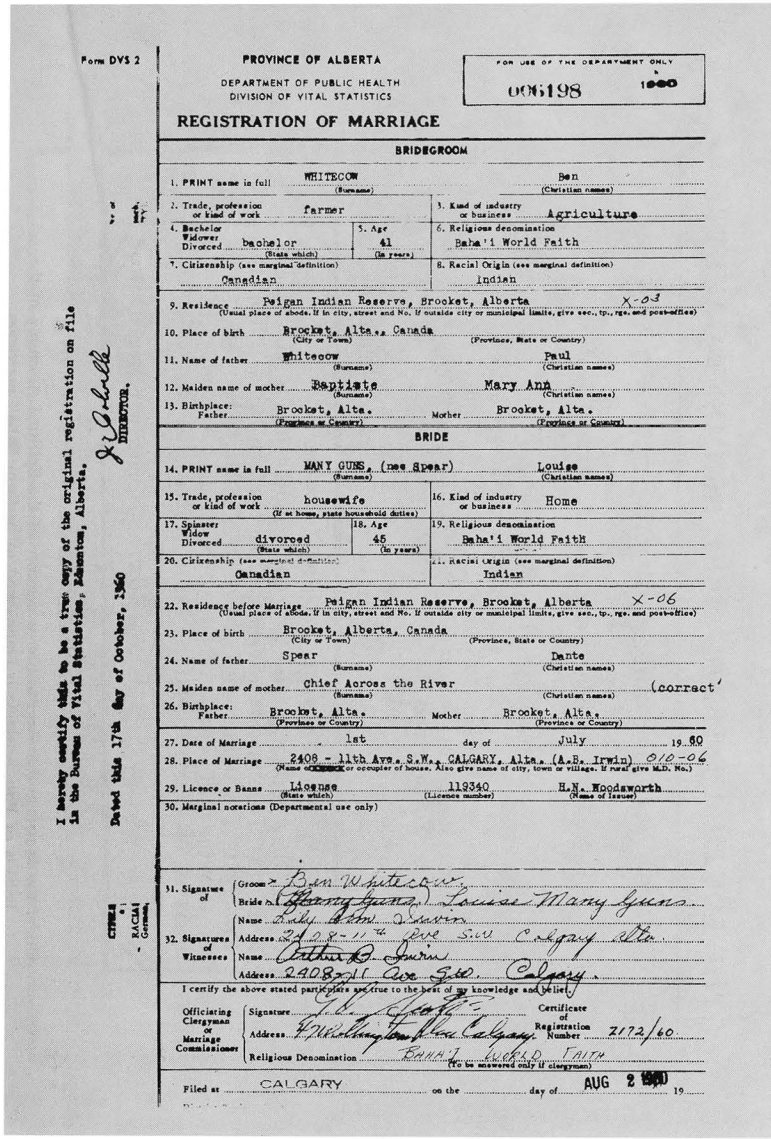
CERTIFICO, usando a faculdade que me confere a lei e por haver sido pedido pela parte interessada, que, revendo em meu cartório os autos sob número mil duzentos e vinte e quatro (1. 224) requerido pelo - senhor doutor Ernani Mentz, dêles de fls. 9 consta o documento - cujo teôr é o seguinte: Ofício nº 481/62. Proc.nº 1224/62. Pôrto Alegre, em dez (10) de agôsto de mil novecentos e sessenta e dois (1.962). Senhor Escrivão: Comunico a Vossa Senhoria que a ASSEMBLÉIA ESPIRITUAL LOCAL BAHÁ'Í é uma sociedade religiosa e, como tal, habilitada a realizar casamentos, de acôrdo com a Lei 1110 de vinte e tres (23) de maio de mil novecentos e cinqüenta (1.950). Cordiais saudações. (Ass.) JULIO AGUILAR MACHADO. - Juiz de Direito 1º substituto da Vara da Direção do Fôro. Aos -- Ilmos. Srs. Escrivães Distrital de (Tristeza - Belem Novo - Pintada e aos Oficiais do Registro Civil da 1a. - 2a. - 3a- e 4a- - zona desta cidade de Porto Alegre. Nada mais constava referente ao pedido verbal a mim feito além de que acima vai bem e fielmente transcrito. O referido é verdade e dou fé. Eu, Wesson Antonio do A. Duro, escrivão, datilografei, conferi, subscrevi, date e assine. Pôrto Alegre, vinte e seis (26) de setembro de ano de mil novecentos e sessenta e dois (1.962).

O Escrivão:
Wesson Antonio do Amaral Duro
WESSON ANTONIO DO AMARAL DURO - Escrivão do Cartório da Direção do Fôro de Pôrto Alegre.

CARTÓRIO DA DIREÇÃO DO FÓRO
ESCRIVÃO:
WESSON ANTONIO DO A. DURO
PÔRTO ALEGRE

PJ 11

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 DVS 2

PROVINCE OF ALBERTA
DEPARTMENT OF PUBLIC HEALTH
DIVISION OF VITAL STATISTICS

FOR USE OF THE DEPARTMENT ONLY
006198 1960

REGISTRATION OF MARRIAGE

BRIDEGROOM

1. PRINT name in full: WHITECOW (Surname) Ben (Christian names)
2. Trade, profession or kind of work: farmer
3. Kind of industry or business: Agriculture
4. Bachelor, Widower, Divorced: bachelor (State which)
5. Age: 41 (In years)
6. Religious denomination: Baha'i World Faith
7. Citizenship (see marginal definition): Canadian
8. Racial Origin (see marginal definition): Indian
9. Residence: Peigan Indian Reserve, Brocket, Alberta X-03 (Usual place of abode. If in city, street and No. If outside city or municipal limits, give sec., tp., rge. and post-office)
10. Place of birth: Brocket, Alta., Canada (City or Town) (Province, State or Country)
11. Name of father: Whitecow (Surname) Paul (Christian names)
12. Maiden name of mother: Baptiste (Surname) Mary Ann (Christian names)
13. Birthplace: Father: Brocket, Alta. (Province or Country) Mother: Brocket, Alta. (Province or Country)

BRIDE

14. PRINT name in full: MANY GUNS, (nee Spear) (Surname) Louise (Christian names)
15. Trade, profession or kind of work: housewife (If at home, state household duties)
16. Kind of industry or business: Home
17. Spinster, Widow, Divorced: divorced (State which)
18. Age: 45 (In years)
19. Religious denomination: Baha'i World Faith
20. Citizenship (see marginal definition): Canadian
21. Racial Origin (see marginal definition): Indian
22. Residence before Marriage: Peigan Indian Reserve, Brocket, Alberta X-06 (Usual place of abode. If in city, street and No. If outside city or municipal limits, give sec., tp., rge. and post-office)
23. Place of birth: Brocket, Alberta, Canada (City or Town) (Province, State or Country)
24. Name of father: Spear (Surname) Dante (Christian names)
25. Maiden name of mother: Chief Across the River (Surname) (Christian names) (correct)
26. Birthplace: Father: Brocket, Alta. (Province or Country) Mother: Brocket, Alta. (Province or Country)
27. Date of Marriage: 1st day of July 19 60
28. Place of Marriage: 2408 - 11th Ave. S.W., CALGARY, Alta. (A.E. Irwin) 010-06 (Name of church or occupier of house. Also give name of city, town or village. If rural give M.D. No.)
29. Licence or Banns: License (State which) 119340 (Licence number) H.N. Woodsworth (Name of Issuer)
30. Marginal notations (Department use only)

31. Signature of: Groom Ben Whitecow; Bride Many Guns, Louise Mary Spear
32. Signatures of Witnesses: Name Baby Ann Dawson; Address 2408-11th Ave S.W. Calgary Alta. Name Arthur D. Irwin; Address 2408-11th Ave S.W. Calgary.

I certify the above stated particulars are true to the best of my knowledge and belief.

Officiating Clergyman or Marriage Commissioner: Signature [illegible]; Address 1711 McKinnon Ave Calgary; Religious Denomination BAHA'I WORLD FAITH (To be answered only if clergyman)

Certificate of Registration Number 2172/60

Filed at CALGARY on the day of AUG 2 1960 19

I hereby certify this to be a true copy of the original registration on file in the Bureau of Vital Statistics, Edmonton, Alberta.
Dated this 17th day of October, 1960
[illegible]
REGISTRAR.

CAUTION: - RACIAL Germans,

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 Collis Featherstone of Port Adelaide (Spiritual Assembly of the Baha'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'ís 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. 1031

CERTIFICATE OF REGISTRATION

Of Person Authorized to Solemnize Marriage

This is to Certify that Mr. Douglas Crofford

of Regina, Saskatchewan.

being a resident of Canada and a clergyman ordained or appointed according to the rites and ceremonies of the National Spiritual Assembly of the Baha'is of Canada

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.M. Reed

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. B. No. 94

AN ACT

to amend Article 4602, Revised Civil Statutes of Texas, 1925, as amended, determining those authorized to celebrate the rites of matrimony; and declaring an emergency.

BE IT ENACTED BY THE LEGISLATURE OF THE STATE OF TEXAS:

Section 1. Amend Article 4602, Revised Civil Statutes of Texas, 1925, as amended, so that it will hereafter read as follows:

"Article 4602. Who authorized to celebrate: 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 are authorized to celebrate the rites of matrimony between persons legally authorized to marry."

Sec. 2. The fact that there are groups in the State that can not now be married by officials of their religious faith creates an emergency and an imperative public necessity that the Constitutional Rule requiring bills to be read on three several days in each House be suspended, and this Rule is hereby suspended, and this Act shall take effect and be in force from and after its passage, and it is so enacted.

Ben Ramsey
President of the Senate

D-1

Waggoner Carr
Speaker of the House

H. B. No. 94

I hereby certify that H. B. No. 94 was passed by the House on February 21, 1957, by the following vote: Yeas 136, Nays 0; and that the House concurred in Senate amendment to H. B. No. 94 on May 15, 1957, by the following vote: Yeas 127, Nays 6.

Dorothy Fallman
Chief Clerk of the House

I hereby certify that H. B. No. 94 was passed by the Senate, as amended, on May 14, 1957, by the following vote: Yeas 28, Nays 0.

Charles Schnabel
Secretary of the Senate

APPROVED: May 31, 1957
Date

Price Daniel
Governor

FILED IN THE OFFICE OF THE SECRETARY OF STATE
8:45 A.M. O'CLOCK
JUN 1 1957
Secretary of State

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. McCANLESS
ATTORNEY GENERAL & REPORTER

OFFICE OF THE
ATTORNEY GENERAL
SUPREME COURT BUILDING
NASHVILLE 3, TENNESSEE

SOLICITOR GENERAL
ALLISON B. HUMPHREYS
ASSISTANT ATTORNEYS GENERAL
HENRY C. FOUTCH
MILTON P. RICE
JAMES M. GLASGOW
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.

TEF/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
DANIEL R. McLEOD

Attorney General
Columbia

April 3, 1961

Honorable Rex L. Carter
Member House of Representatives
Greenville, South Carolina

Dear Mr. Carter:

You have inquired as to the validity of marriages performed pursuant to the practices of the Baha'i 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 to administer oaths in this State are authorized to administer a marraige ceremony in this State."

The Baha'i Faith is a recognized religion, Encyclopedia Britannica. From information made available to me, it appears that the governing body of the Faith is a national Spiritual Assembly and that the said Assembly has vested certain powers in local Assemblies. Article 3 of the By-Laws of a local Spiritual Assembly recites responsibilities and authorizations for the administration of affairs in this religion in the local communities. One of these is: "it shall have exclusive authority to conduct Baha'i marriage ceremonies and issue Baha'i marriage certificates within the area of its jurisdiction." I am further informed that in the performance of a Baha'i marriage the Chairman and Secretary of the local Spiritual Assembly act as its representatives.

It is my understanding that the marriage ceremony consists of a recitation of a pledge or statement by the participants before the authorized representatives of the local Assembly.

It is 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 faith to conduct a marriage ceremony in accordance with the tenets of such faith.

See: Haggin vs. Haggin, 52 N.W., 209;
Matter of Rhinehardt, 9 Ohio S & C P, 441;
O'Neil v. Hubbard, 40 NYS 2d 202,
In Re Saunders, 37 N.Y.S. 2d 341
Prince v. Prince, I Rich. Equity, 282;

State v. Meredith, 197 S.C. 351, 15 S. E., 2d, 678;
City of Darlington v. Thompson, et al, 234 S.C. 89, 106 S.E. 2d, 918.
and Morland on Marriages, and Divorces, Section 6.

It is the opinion of this office that those persons authorized by the Baha'i Faith to perform 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 submitted to me, it appears that the Chairman and Secretary of the local Spiritual Assembly are vested with such authority.

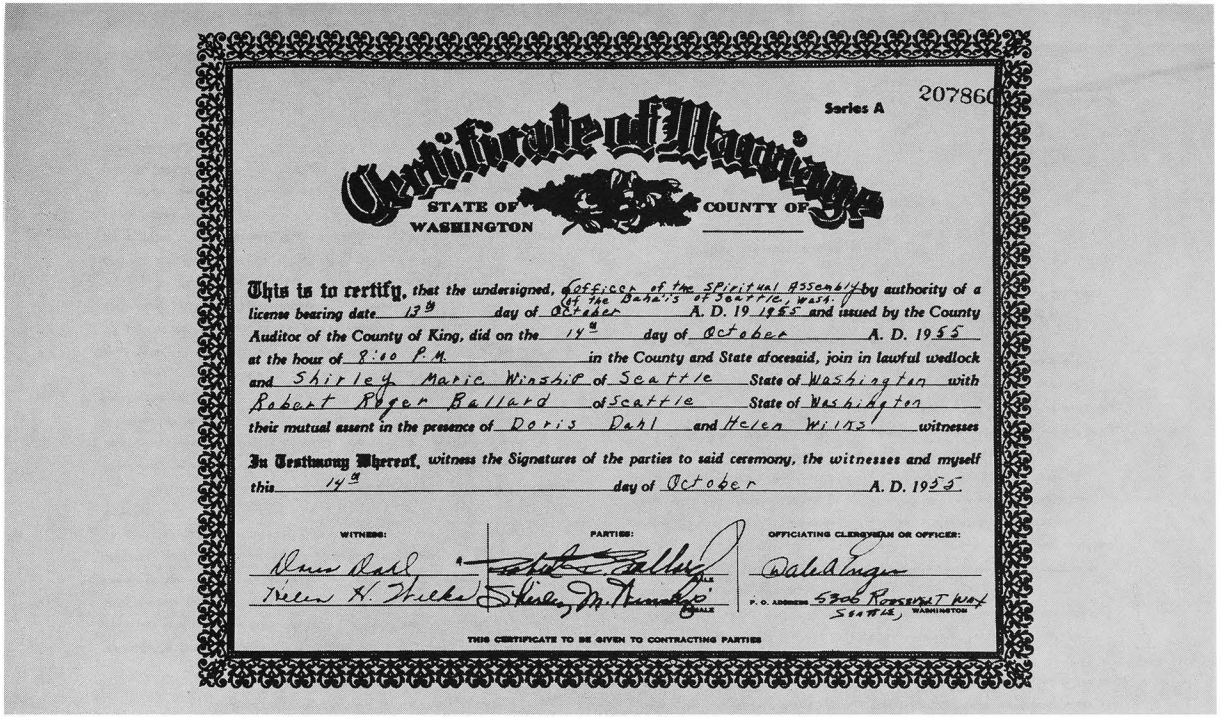
To remove any possible reservations, Section 20-2 could be amended in a manner suggested to you but I am of the firm opinion that marriages within the Baha'i Faith are valid ceremonial marriages.

Very truly yours,

Daniel R. McLeod,
Attorney General

DRM/d

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.



Series A 207860

Certificate of Marriage

STATE OF WASHINGTON COUNTY OF _____

This is to certify, that the undersigned, Officer of the Spiritual Assembly of the Bahá'ís of Seattle, Wash. by authority of a license bearing date 13th day of October A. D. 19 1955 and issued by the County Auditor of the County of King, did on the 14th day of October A. D. 1955 at the hour of 8:00 P.M. in the County and State aforesaid, join in lawful wedlock and Shirley Marie Winship of Seattle State of Washington with Robert Roger Ballard of Seattle State of Washington their mutual assent in the presence of Doris Dahl and Helen Wiita witnesses

In Testimony Whereof, witness the Signatures of the parties to said ceremony, the witnesses and myself this 14th day of October A. D. 1955

WITNESS: Doris Dahl, Helen H. Wiita

PARTIES: Robert Roger Ballard (SEAL), Shirley Marie Winship (SEAL)

OFFICIATING CLERGYMAN OR OFFICER: Dale A. Ingram

P. O. ADDRESS 5306 Roosevelt Way Seattle, Washington

THIS CERTIFICATE TO BE GIVEN TO CONTRACTING PARTIES

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

A RESOLUTION GOVERNING THE SOLEMNIZATION
OF BAHA'I MARRIAGE

WHEREAS: The Baha'i Faith is a universal religious society which accepts the teachings of all the great, recognized religions of the world, and

WHEREAS: This Faith now enjoys the status of a non-profit, religious corporation under the Laws of the State of Mississippi, and

WHEREAS: It is the wish and intention of the Jackson Baha'is to exercise the rights and privileges of performing marriage rites under the terms of the Charter of the Corporation.

BE IT, THEREFORE, RESOLVED: That from the date of this document marriage rites shall be celebrated and solemnized by The Local Spiritual Assembly of the Baha'is of Jackson, Mississippi, Inc., in accordance with the teachings and practices of the Baha'i Faith and in keeping with the Laws of the State of Mississippi, to wit:

1. The contracting parties, to any and all marriages, shall be required to present: (1) A duly and properly issued Civil Marriage License as required by the Laws of the State, and (2) the written consent of all living parents, of the contracting parties, as required under Baha'i principles and practices.

2. The marriage rites are to be under the direction of the Local Spiritual Assembly with the Chairman and Secretary of said body acting as its representatives and attested to under the seal of the Corporation and over the signature and title of the Officiators.

3. The act shall always and ever be declared to be done "In accordance with the principles of the Baha'i Faith and in keeping with the Laws of the State of Mississippi."

4. A marriage may be said to have been duly consummated only: Upon the execution, sealing, and prompt return of the Civil License to the Circuit Clerk of Hinds County, Mississippi as required by Law, and (2) Upon the issuance, to the newly weds, of a Baha'i Certificate of Marriage duly inscribed and sealed.

5. A true and faithful record of each marriage transaction shall be transcribed in a permanently bound Marriage Record Book to be kept in the files of this Corporation as required by Law.

BE IT FURTHER RESOLVED: That the foregoing resolution and conditions be and are hereby incorporated into the Constitution and By-Laws of the Local Spiritual Assembly of the Baha'is of Jackson, Inc. and that copies of this Document of Declaration shall be filed with: The Secretary of the State of Mississippi, the Chancery Clerk of Hinds County, Mississippi, and the Secretary of the National Spiritual Assembly of the Baha'is of the United States of America.

BE IT MOREOVER RESOLVED: That photostatic copies of Sections 464 and 465.5 of the Mississippi Code of 1958, supplied to this Body by the Secretary of the State of Mississippi and spelling out the laws and conditions governing legal, civil marriage, be and are hereby entered upon the minutes of this Corporation and do hereby become a part of its permanent records.

DONE AND APPROVED: By THE LOCAL SPIRITUAL ASSEMBLY OF THE BAHA'IS OF THE CITY OF JACKSON, MISSISSIPPI, INC., on this the 10th day of the month of December of 1960.

WITNESS: Our signatures and seal.

SIGNATURES:

Esthelyn Longwell
CHAIRMAN

Mrs. Ann M. Gjordegan
SECRETARY

Resolution filed by the Spiritual Assembly of the Bahá'ís of Jackson, Mississippi, U.S.A., which according to State Law enables the Assembly to perform legal marriages.

RECORD OF MARRIAGE-CERTIFIED

STATE OF IOWA, LINN COUNTY, ss:

I, Arthur Axmear, 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:

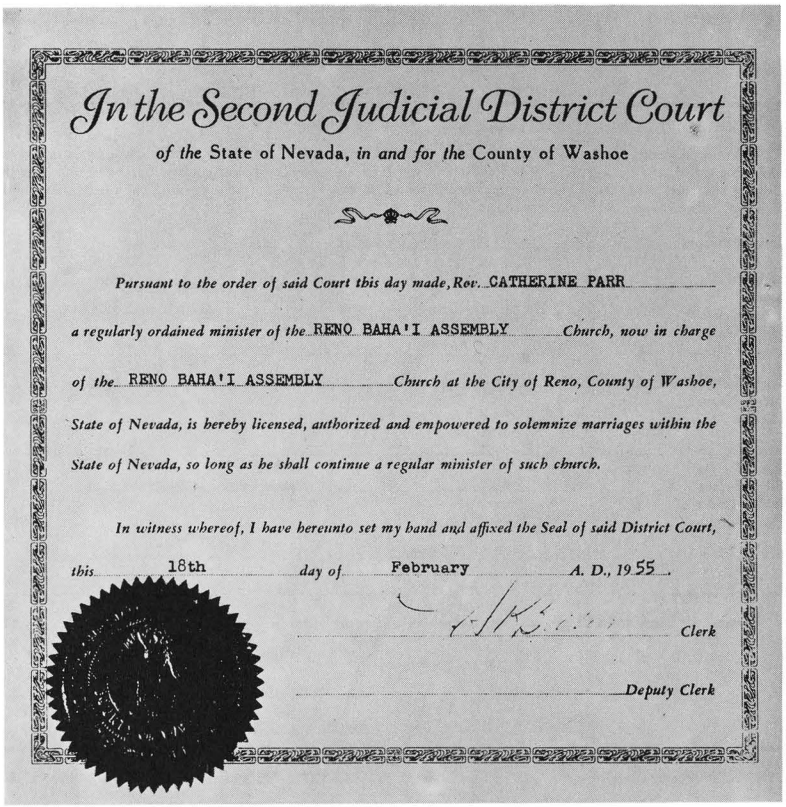
Name of Groom	GRAHAM PATRICK CONROY		Age 29
Residence	Iowa City, Iowa	Occupation Student	Color White
Name of Groom's Father	Earl Patrick Conroy	Groom's Birthplace	Portland, Oregon
Maiden Name of Groom's Mother	Florence Elizabeth Casey		
Name of Bride	DOROTHY MARIE BECHTOL		Age 33
Maiden Name of Bride	--		
Residence	Reno, Nevada		Color White
Name of Bride's Father	Arthur Adam	Bride's Birthplace	Lucerne
Maiden Name of Bride's Mother	Grace Beeby		
Place of Marriage	Cedar Rapids, Iowa	Date	March 31, 1955
Married by	Marguerite Ashlock	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, 19 55.

ARTHUR AXMEAR, Clerk District Court

By D. L. Dutton Deputy

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



In the Second Judicial District Court

of the State of Nevada, *in and for the* County of Washoe

Pursuant to the order of said Court this day made, Rev. CATHERINE PARR

a regularly ordained minister of the RENO BAHA'I ASSEMBLY *Church, now in charge*

of the RENO BAHA'I ASSEMBLY *Church at the City of Reno, County of Washoe,*

State of Nevada, is hereby licensed, authorized and empowered to solemnize marriages within the

State of Nevada, so long as he shall continue a regular minister of such church.

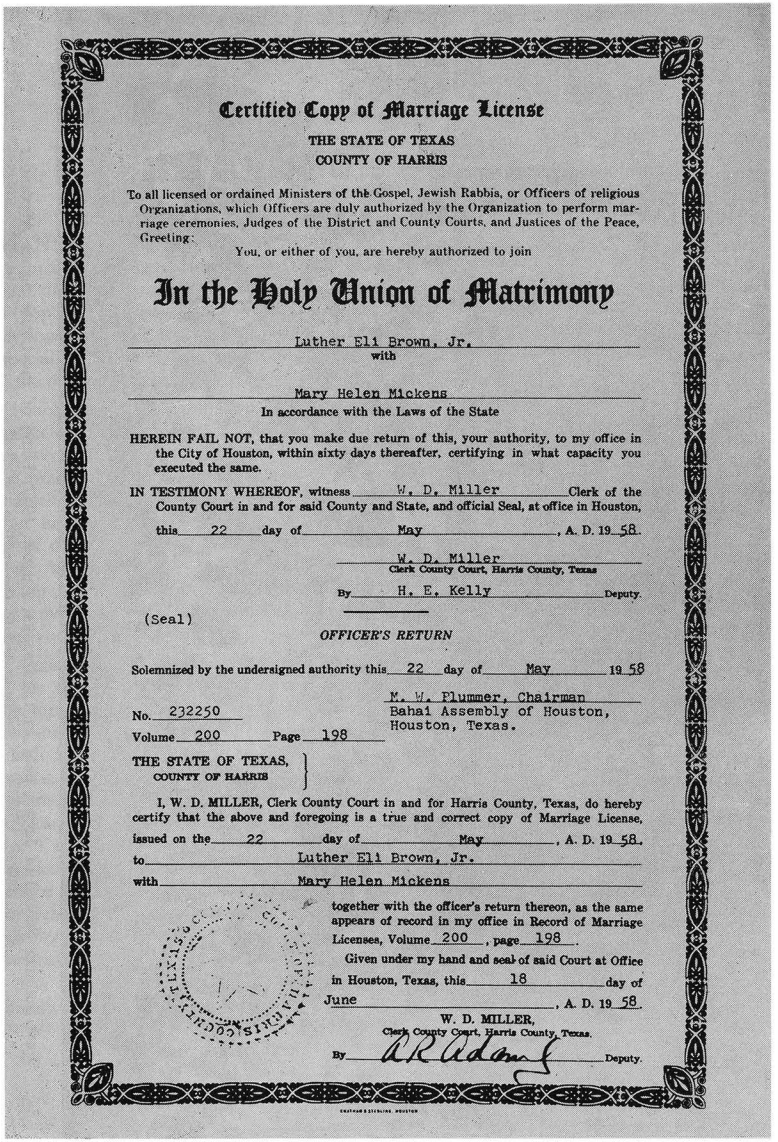
In witness whereof, I have hereunto set my hand and affixed the Seal of said District Court,

this 18th *day of* February *A. D.*, 19 55.

Clerk

Deputy Clerk

Minister's License authorizing the Chairman of the Spiritual Assembly of the Bahá'ís 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 thereafter, 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

M. W. Flummer, Chairman
Bahai Assembly of Houston,
Houston, Texas.

No. 232250
Volume 200 Page 198

THE STATE OF TEXAS,
COUNTY OF HARRIS

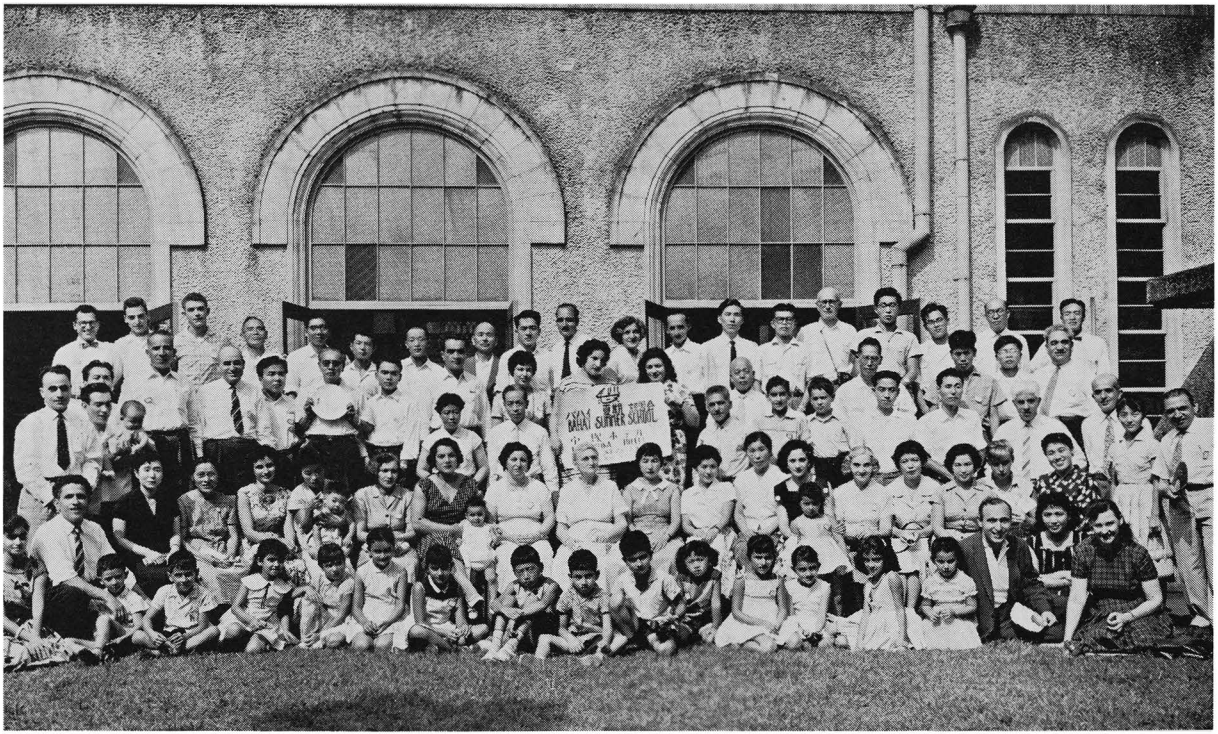
I, W. D. MILLER, Clerk County Court in and for Harris County, Texas, do hereby certify that the above and foregoing is a true and correct copy of Marriage License, issued on the 22 day of May, A. D. 19 58.
to Luther Eli Brown, Jr.
with Mary Helen Mickens

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 A 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 hears no sermon and takes part in no ritual the emotional effect of which is to establish a separate group consciousness.

Integral with the Temple are its accessory buildings, without which the Mashriqu'l-Adhkár would not be a complete social institution. These buildings are to be devoted to such activities as a school for science, a hospice, a hospital, an asylum for orphans. Here the circle of spiritual experience at last joins, as prayer and worship are allied directly to creative service, eliminating the static subjective elements from religion and laying a foundation for a new and higher type of human association.

HORACE HOLLEY

THE SPIRITUAL SIGNIFICANCE OF THE MASHRIQU'L-ADHKÁR

A LETTER FROM SHOGHI EFFENDI

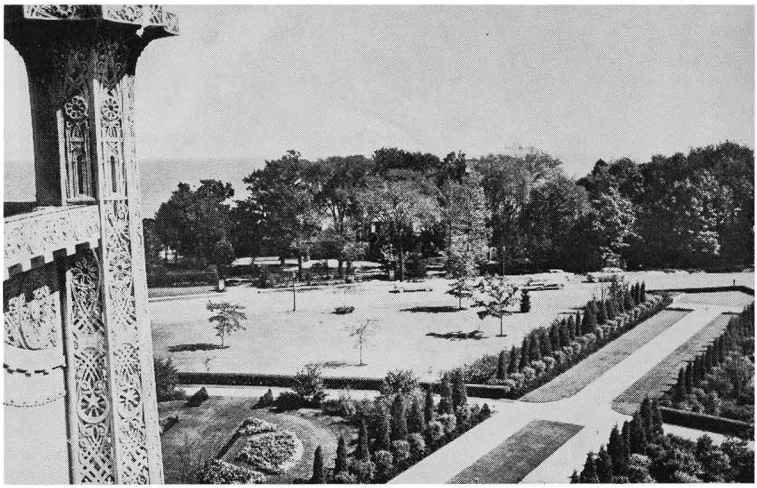
It should be borne in mind that the central Edifice of the Mashriqu'l-Adhkár, round which in the fullness of time shall cluster such institutions of social service as shall afford relief to the suffering, sustenance to the poor, shelter to the wayfarer, solace to the bereaved, and education to the ignorant, 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.

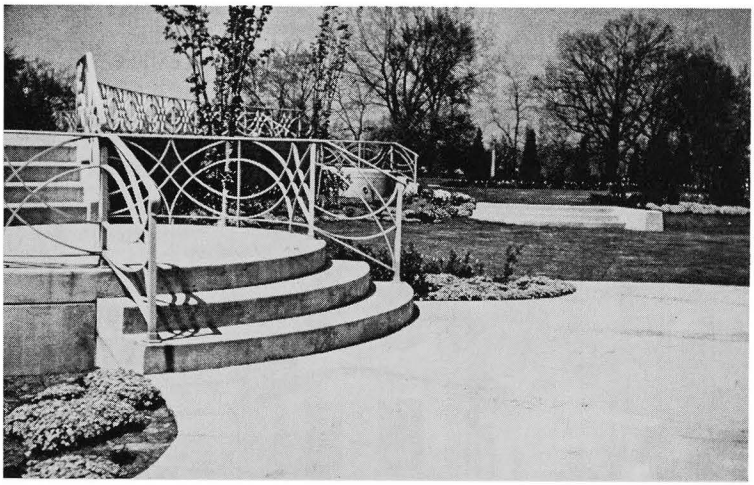
GARDENS SURROUNDING THE BAHÁ'Í HOUSE OF WORSHIP,
WILMETTE, ILLINOIS, U.S.A.



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. Nor will the exertions, no matter how disinterested and strenuous, of those who within the precincts of the Mashriqu'l-Adhkár will be engaged in administering the affairs of the future Bahá'í Commonwealth, fructify and prosper unless they are brought into close and daily communion with those spiritual agencies centering in and radiating from the central Shrine of the Mashriqu'l-Adhkár. Nothing short of direct and constant interaction between the spiritual forces emanating from this House of Worship centering in the heart of the Mashriqu'l-Adhkár, and the energies consciously displayed by those who administer its affairs in their service to humanity can possibly provide the necessary agency capable of removing the ills that have so long and so grievously afflicted humanity. For it is assuredly upon the consciousness of the efficacy of the Revelation of Bahá'u'lláh, reinforced on one hand by spiritual communion with His Spirit, and on the other by the intelligent application and the faithful execution of the principles and laws He revealed, that the salvation of a world in travail must ultimately depend. And of all the institutions that stand associated with His Holy Name, surely none save the institution of the Mashriqu'l-Adhkár can most adequately provide the essentials of Bahá'í worship and service, both so vital to the regeneration of the world. Therein lies the secret of the loftiness, of the potency, of the unique position of the Mashriqu'l-Adhkár as one of the outstanding institutions conceived by Bahá'u'lláh.

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 Riḍván, 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 Riḍván 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 fulfil 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 Riḍván 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 Riḍván 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.

There 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. Remey.

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 laid. 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 Qiblih 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 both 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. Remey 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 Rúḥíyyih 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 our 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 Rúḥíyyih 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 Rúḥíyyih 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.

It 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. B. 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.

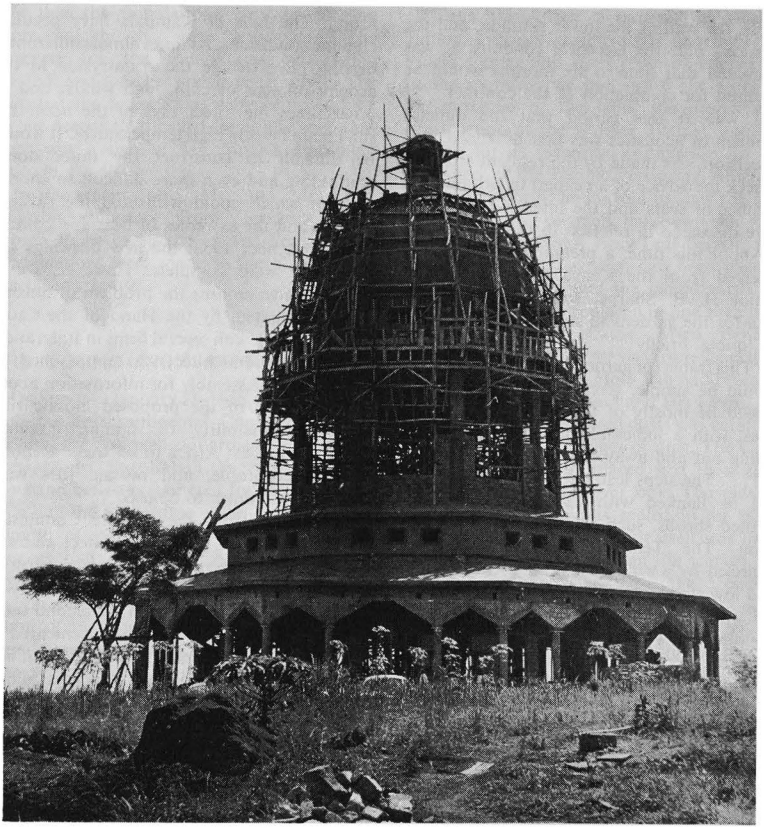
In September 1958, the new drawings for the dome were complete. However, for a period of five months the problem of finishes was investigated, by the Hand of the Cause Ugo Giachery, with several firms in Italy, and a Persian Bahá'í architect was approached by the Regional Assembly for information about 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 finished, by far the highest building in East Africa. From ground level to the tip of the spire on the lantern it is 124 feet.

ISOBEL SABRI

HAND OF THE CAUSE AMATU'L-BAHÁ RÚḤÍYYIH 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 Rúḥíyyih 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'ís 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 Rúḥíyyih 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.

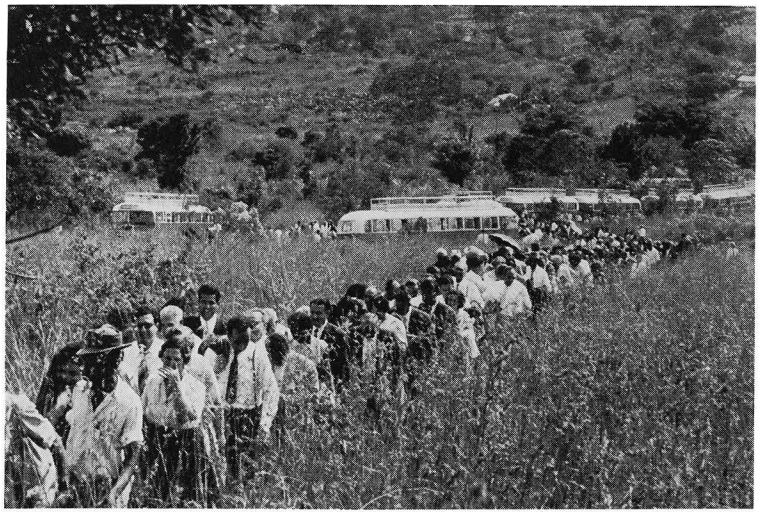
The construction of the Mother Temple of Africa was a project very close to our Guardian's heart. He had himself expressed the significance of its construction in a cablegram addressed to the Bahá'í world in August of 1955: "Undeterred by the obstacles placed in the path of the crusaders of Bahá'u'lláh, 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 glor fying 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.

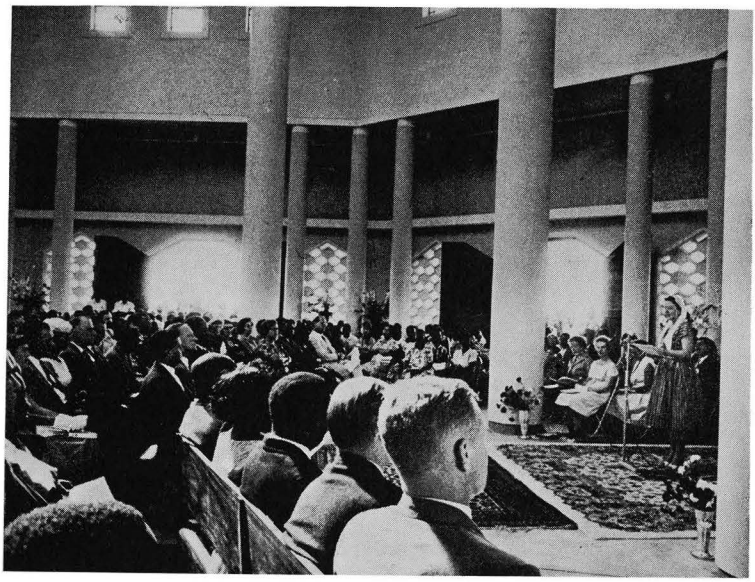
Bahá'ís only. The believers were ready for their buses at 8:30 a.m. and were transported to the bus park at the foot of Kikaya Hill from where they walked up its slopes to the House of Worship on the crest. It was a cloudless tropical morning, cooled by a gentle breeze from the lake. The beautiful flowering 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 door of the Temple, was brilliant in the morning sunlight.

For the first time, full almost to capacity with the beloved 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 Rúḥíyyih Khánum had 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 table on which stood the silver vases sent by the Hands 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 Rúḥíyyih 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 Rúḥíyyih 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 Rúḥíyyih 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.



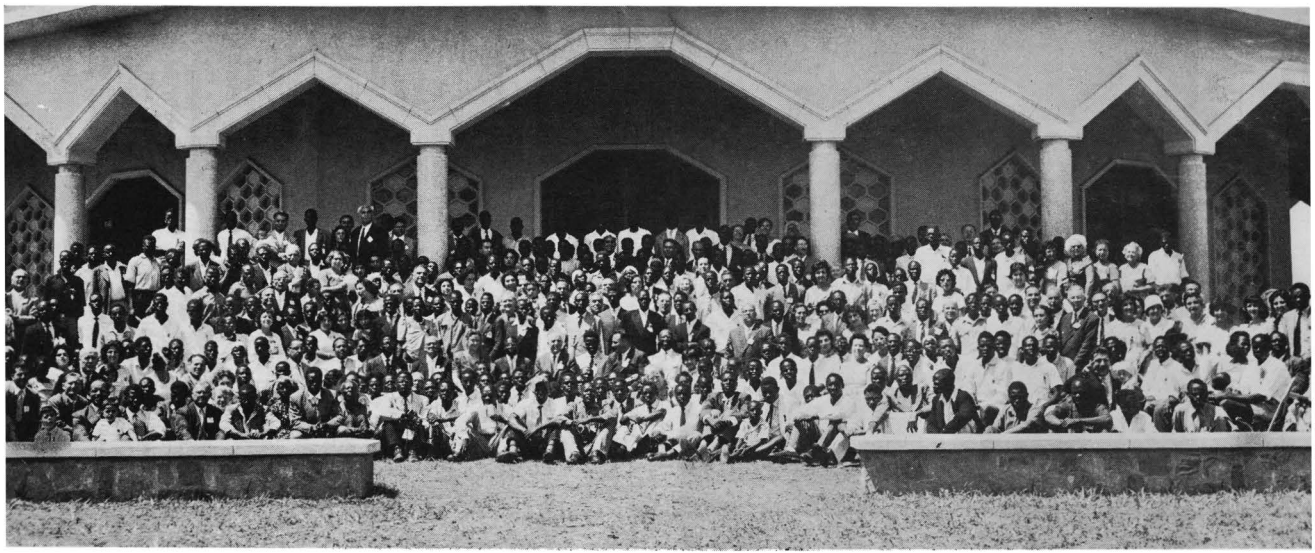
INAUGURAL SERVICE OF THE MOTHER TEMPLE OF AFRICA
Hand of the Cause Amatu'l-Bahá Rúḥíyyih Khánum, officially opening the Mashriqu'l-Adhkár to public worship, January 15, 1961.

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 Rúḥíyyih Khánum 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 Bahá'ís 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 Rúḥíyyih Khánum; 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 *a 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 Rúḥíyyih 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 Rúḥíyyih 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 Rúḥíyyih 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 Rúḥíyyih 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

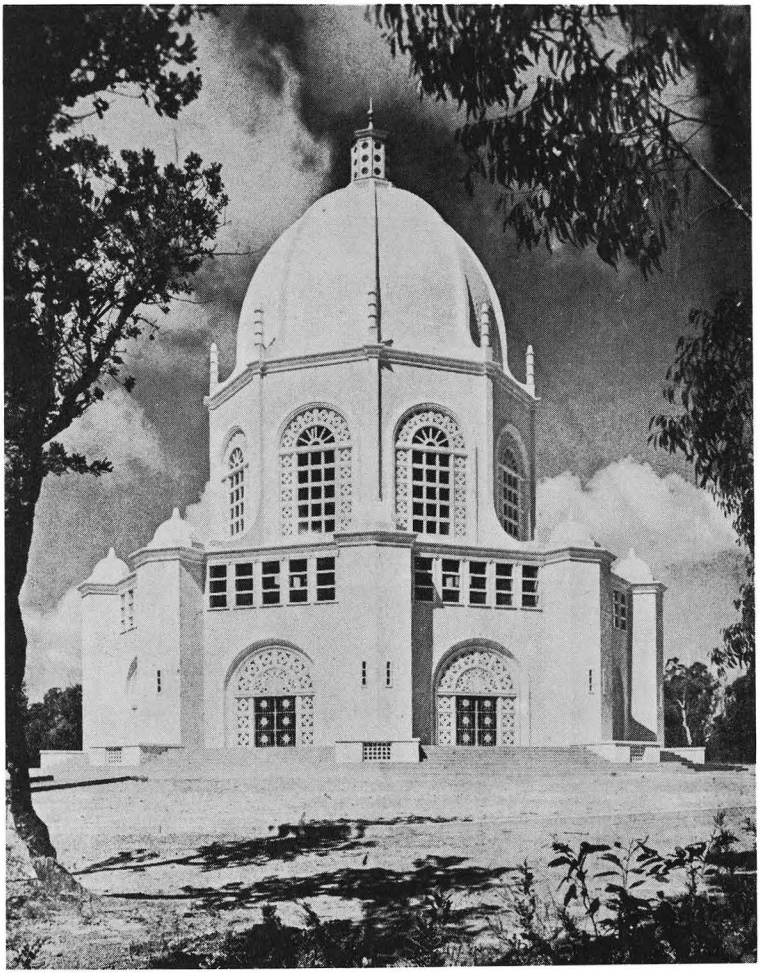
PORTRAITS OF THE BÁB AND BAHÁ'U'LLÁH SHOWN IN THE TEMPLE



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 table 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 it. 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.

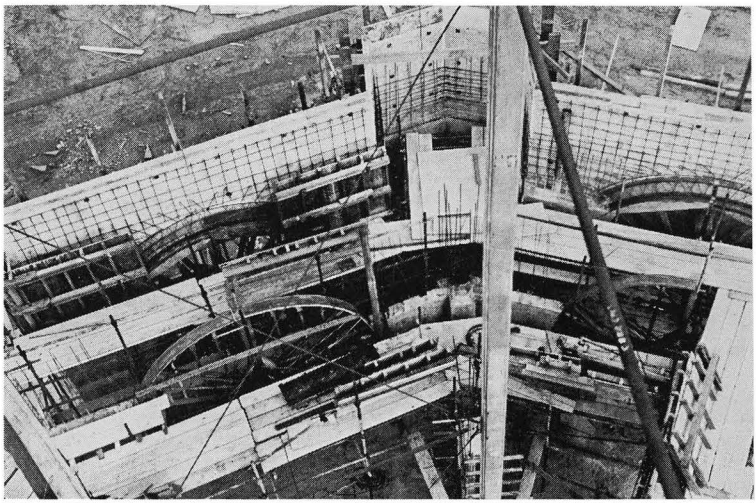
Early in 1954, the Guardian advised the National Spiritual Assembly that he would like to see a site purchased by March 21, and that two to three acres would suffice as a beginning. Spurred on by this directive the committee decided upon an elevated area in North Balgowlah, nine miles from the centre 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.

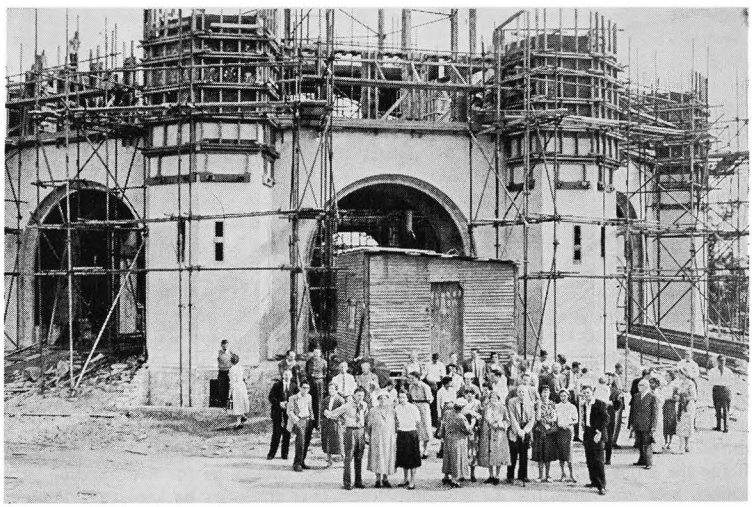
With a Temple site purchased, the friends settled down to carrying out teaching plans. Little did they suspect that the Guardian, instructing the National Spiritual Assembly to observe strict secrecy, had already directed them to submit a design for a Temple. The Assembly was fully aware of the risks 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 ten-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.

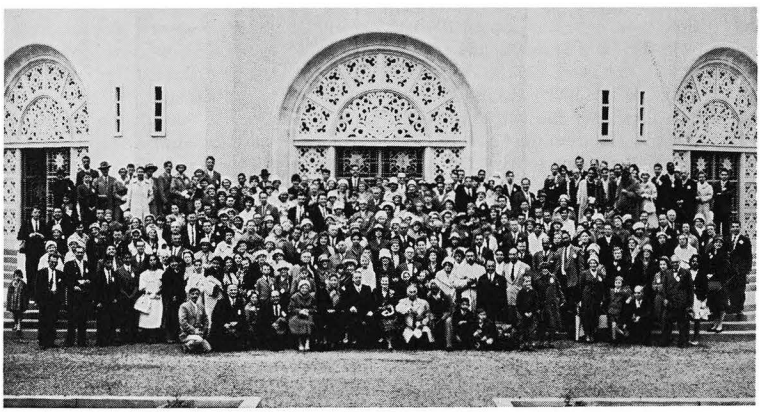
NOEL WALKER

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 amity, 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 Rúḥíyyih Khánum representatives twenty countries Bahá'í 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 Hands 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 Rúḥíyyih 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 Ḥaẓíratu'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.

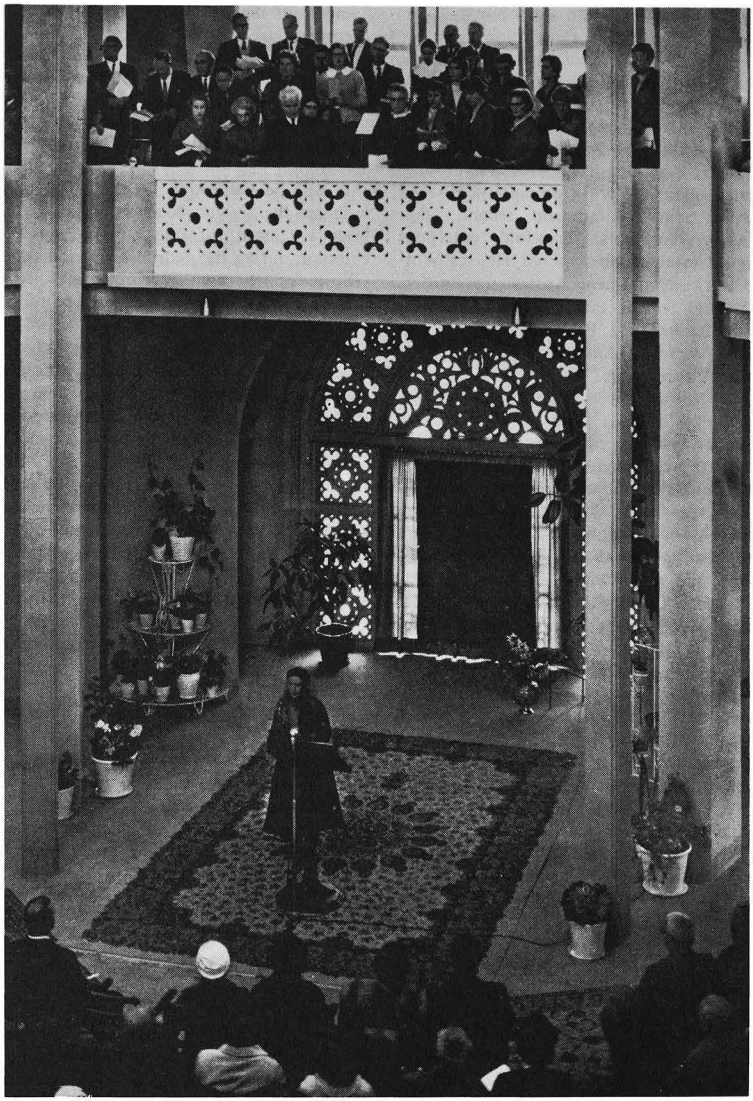
Hearts swelled with love and thanksgiving when the first full-blood Australian aboriginal Bahá'í was welcomed. "Uncle" Fred Murray said, "I joined the Faith two months ago and when I saw the Temple, the tears came to my eyes. Dear friends, yes, I would like to see my friends, my colored people, join 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 Ḥaẓíratu'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 gray, 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 hands had adorned the Temple with exquisite carpets, gifts from Persian believers, flowers and growing plants. On the door opening toward the Qiblih was hung the green



Hand of the Cause Amatu'l-Bahá Rúḥíyyih 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 Hands in the Holy Land, held long curling sprays of orchids.

Finally the moment came when Amatu'l-Bahá Rúḥíyyih Khánum 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 are 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 all that dwell on earth, that which shall wash them from the stain of their trespasses against Thee, and cause them to become wholly devoted to Thy Self, O Thou in Whose hand is the source of all gifts, that they may all arise to serve Thy Cause, and may detach themselves entirely



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 Rúḥíyyih Khánum 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 Rúḥíyyih Khánum 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 Rúḥíyyih Khánum 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 Ḥaẓíratu'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 Rúḥíyyih Khánum 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 Rúḥíyyih Khánum 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.

JOY STEVENSON

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.

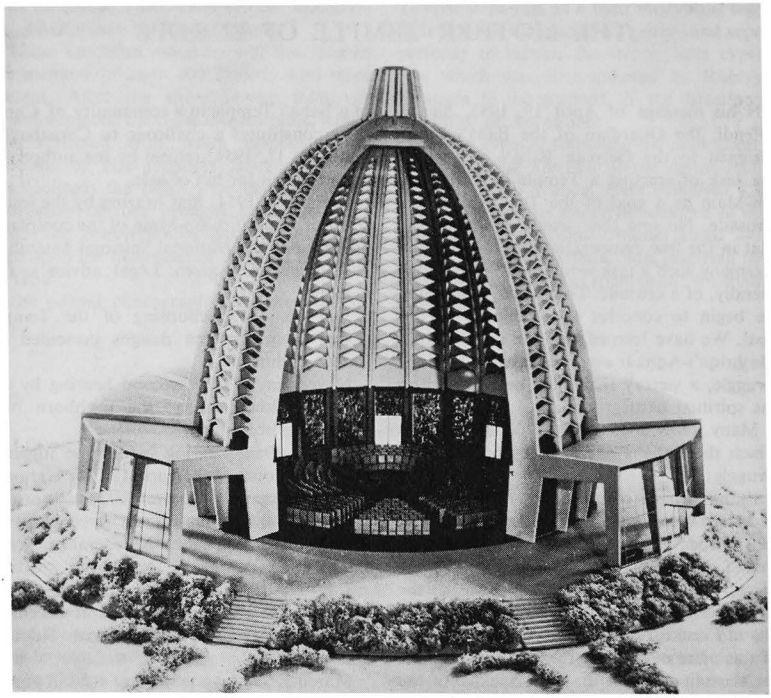
March 1, 1957: settlement of the bill of sale for over 2.1 hectares of meadowland in Diedenbergen, not far from Frankfurt, for DM 84,240.

March 23, 1957: hearing before the lower court of Hocheim; 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 Langenhain, 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, 1960: 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.

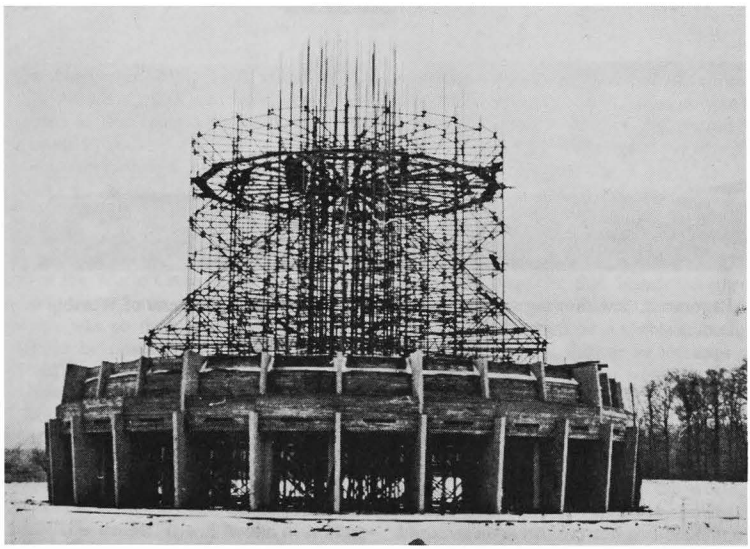
Middle of October 1960: Contract signed for ground, concrete, and ferro-concrete work with Lenz-Bau AG. Frankfurt/Main together with Schokbeton G.m.b.H., Düsseldorf, and N.V. Tramos, Kampen/Netherlands.

November 20, 1960: 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.

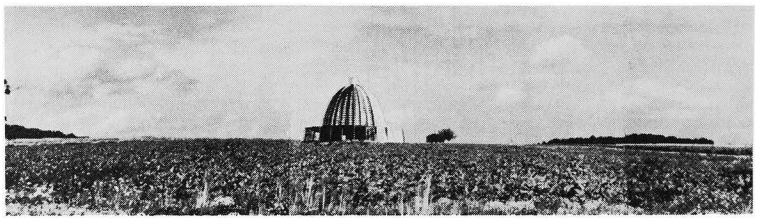
Nine symmetrically arranged sets of steps lead to the nine entrance doors which open into the ambulatory surrounding the main, dome-covered central part of the building. The outer wall of the ambulatory hall is of transparent glass, so that an open view of the landscape may be had from the raised position 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 Rocholl, whose plans were revised under the direction of Shoghi Effendi 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



Hand 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 Bahá'ís 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 Bahá'í 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:

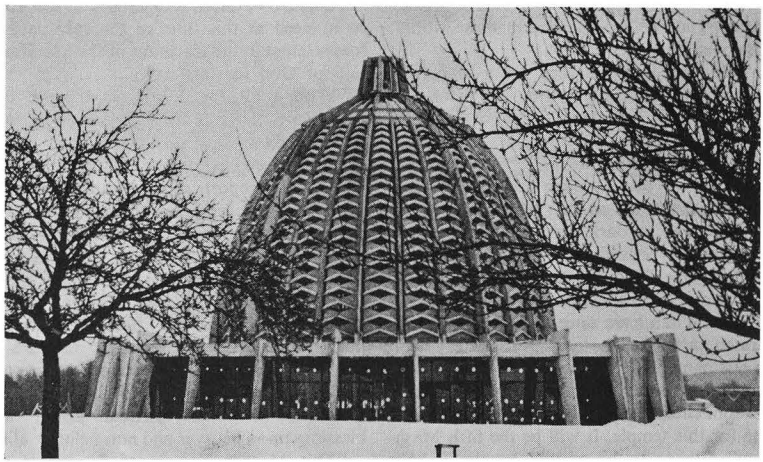
"Announce joyous news cornerstone Mother Temple Europe laid impressive ceremony attended nearly one thousand Bahá'ís guests sacred dust Shrine Bahá'u'lláh placed foundation by beloved Hand Amelia Collins.

"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-Bahá to all those who sacrifice for House of the Lord."

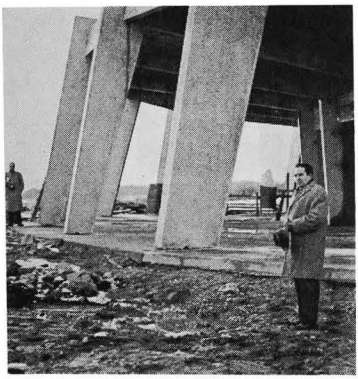
(signed) HANDSFAITH

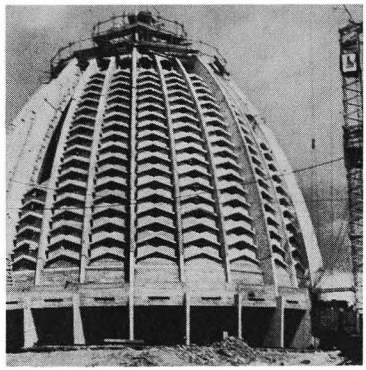
Haifa, Israel
January 12, 1961



Bahá'í Temple in the heart of Europe, completed Spring 1963.

RICHTFEST 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 on 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.

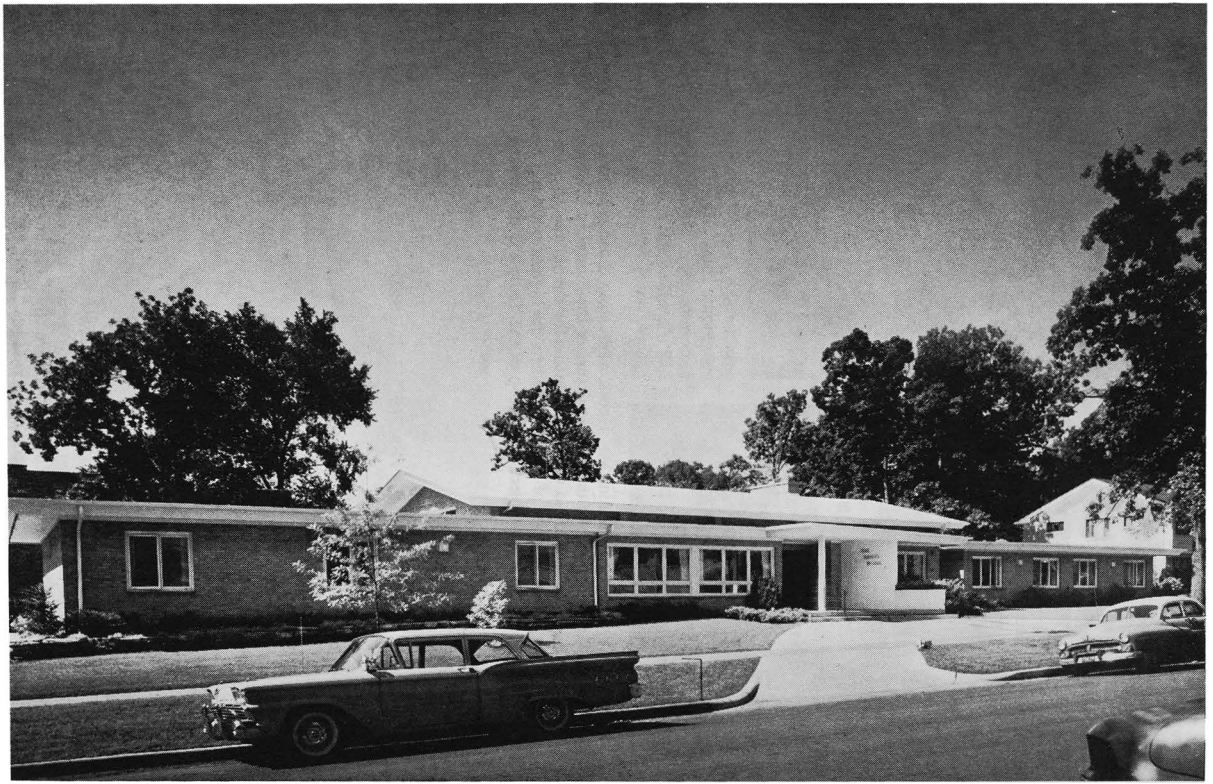
THE TEMPLE IS RAISED

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.



BAHÁ'Í HOME FOR THE AGED, WILMETTE, ILL., U.S.A.

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*,[1] 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:[2]

"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,"[3] 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 hand by spiritual communion with His Spirit, and on the other by the intelligent application and the faithful execution of the principles and laws He revealed, that the salvation of a world in travail must ultimately depend. And of all the institutions that stand associated with His Holy Name, surely none save the institution of the Mashriqu'l-Adhkár can most adequately provide the essentials of Bahá'í worship and service, both so vital to the regeneration of the world. Therein lies the secret of the loftiness, of the potency, of the unique position of the Mashriqu'l-Adhkár as one of the outstanding institutions conceived by Bahá'u'lláh."[4]

[1] *God Passes By*, p. 351.
[2] *Bahá'í Administration* (1945), pp. 185–186.
[3] *Tablets of 'Abdu'l-Bahá*, p. 626.
[4] *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."[5] 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."[6]

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:[7]

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

5 *God Passes By*, p. 339.
6 ibid., p. 350.
7 *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.

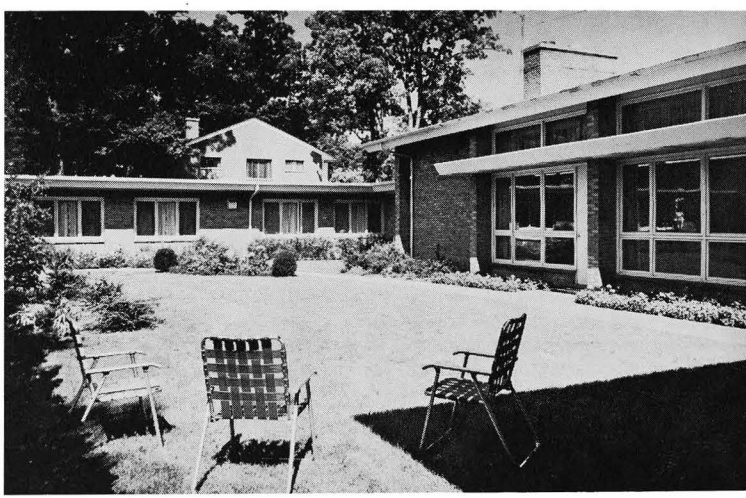
There is an adequate and well-equipped kitchen, with plenty of food storage area. The kitchen adjoins the administrative offices which also face the entrance foyer. The administrator has a suite of two offices, and a two-room living suite with private bath. Two rooms with connecting bath are also provided 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 care; 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 Bahá'ís 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 Bahá'í 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.[8] 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."[9] 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".[10]

— BEATRICE ASHTON

8 *God Passes By*, cited p. 351.
9 *World Order of Bahá'u'lláh*, pp. 156-159.
10 *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 Bahá'í 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 Bahá'í 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. ESSLEMONT

From *Bahá'u'lláh and the New Era*

AMONG different peoples and at different times many different methods have been adopted for the measurement of time and fixing of dates, and several different calendars are still in daily use, *e.g.*, the Gregorian in Western Europe, the Julian in many countries of Eastern Europe, the Hebrew among the Jews, and the Muḥammadan in Muslim countries.

The Báb signalized the importance of the dispensation which He came to herald, by inaugurating a new calendar. In this, as in the Gregorian Calendar, the lunar month is abandoned and the solar year is adopted.

The Bahá'í year consists of 19 months of 19 days each (i.e., 361 days), with the addition of certain "intercalary days" (four in ordinary and five in leap years) between the eighteenth and nineteenth months in order to adjust the calendar to the solar year. The Báb named the months after the attributes of God. The Bahá'í New Year, like the ancient Persian New Year, is astronomically fixed, commencing at the March equinox (March 21), and the Bahá'í era commences with the year of the Báb's declaration (i.e., 1844 A.D., 1260 A.H.).

In the not far distant future it will be necessary that all peoples in the world agree on a common calendar.

It seems, therefore, fitting that the new age of unity should have a new calendar free from the objections and associations which make each of the older calendars unacceptable to large sections of the world's population, and it is difficult to see how any other arrangement could exceed in simplicity and convenience that proposed by the Báb.

BAHÁ'Í FEASTS, ANNIVERSARIES AND DAYS OF FASTING

Feast of Riḍván (Declaration of Bahá'u'lláh), April 21–May 2, 1863.
Feast of Naw-Rúz (New Year), March 21.
Declaration of the Báb, May 23, 1844.
The Day of the Covenant, November 26.
Birth of Bahá'u'lláh, November 12, 1817.
Birth of the Báb, October 20, 1819.
Birth of 'Abdu'l-Bahá, May 23, 1844.
Ascension of Bahá'u'lláh, May 29, 1892.
Martyrdom of the Báb, July 9, 1850.
Ascension of 'Abdu'l-Bahá, November 28, 1921.
Fasting 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 Riḍván,
The ninth day of Riḍván,
The twelfth day of Riḍván,
The anniversary of the declaration of the Báb,
The anniversary of the birth of Bahá'u'lláh,
The anniversary of the birth of the Báb,
The anniversary of the ascension of Bahá'u'lláh,
The anniversary of the martyrdom of the Báb,
The feast of Naw-Rúz.

NOTE: 'Abdu'l-Bahá, in one of His Tablets addressed to a believer of Nayríz, Persia, has written the following: "Nine days in the year have been appointed on which work is forbidden. Some of these days have been specifically mentioned in the Book. The rest 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 Badí' Calendar (Bahá'í Calendar) has been taken by me from the *Kitáb-i-Asmá'*, one of the works written by the Báb. As I have observed in these days that certain believers are inclined to regard the year in which Bahá'u'lláh departed from Baghdád to Constantinople as marking the beginning of the Badí' Calendar, I have requested Mírzá Áqá Ján, the amanuensis of Bahá'u'lláh, to ascertain His will and desire concerning this matter. Bahá'u'lláh answered and said: 'The year sixty A.H. (1844 A.D.), the year of the Declaration of the Báb, must be regarded as the beginning of the Badí' Calendar.' The Declaration of the Báb took place on the evening preceding the fifth day of Jamádíyu'l-Avval, of the year 1260 A.H. It has been ordained that the solar calendar be followed, and that the vernal Equinox, the day of Naw-Rúz, be regarded as the New Year's Day of the Badí' Calendar. The year sixty, in which the fifth day of Jamádíyu'l-Avval coincided with the sixty-fifth day after Naw-Rúz, has accordingly been regarded as the first year of the Badí' Calendar. As in that year, the day of Naw-Rúz, the

vernal Equinox, preceded by sixty-six days the date of the Declaration of the Báb, I have therefore, throughout my history, regarded the Naw-Rúz of the year sixty-one A.H. (the Naw-Rúz immediately following the Declaration of the Báb) as the first Naw-Rúz of the Badí' Calendar. I have accordingly considered the Naw-Rúz of this present year, the year 1306 A.H., which is the 47th solar year after the Declaration of the Báb, as the 46th Naw-Rúz of the Badí' Calendar.

Soon after Bahá'u'lláh had left the fortress of 'Akká and was dwelling in the house of Malik, in that city, He commanded me to transcribe the text of the Badí' Calendar and to instruct the believers in its details. On the very day in which I received His command, I composed, in verse and prose, an exposition of the main features of that Calendar and presented it to Him. The versified copy, being now unavailable, I am herein transcribing the version in prose. The days of the week are named as follows:

Days	*Arabic Name*	*English Name*	*Translation*
1st	Jalál	Saturday	Glory
2nd	Jamál	Sunday	Beauty
3rd	Kamál	Monday	Perfection
4th	Fiḍál	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:

Month	*Arabic Name*	*Translation*	*First Days*
1st	Bahá	Splendor	March 21
2nd	Jalál	Glory	April 9
3rd	Jamál	Beauty	April 28
4th	'Aẓamat	Grandeur	May 17
5th	Núr	Light	June 5
6th	Raḥmat	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	Sulṭán	Sovereignty	January 19
18th	Mulk	Dominion	February 7
19th	'Alá'	Loftiness	March 2

Ayyám-i-Há (Intercalary Days) February 26 to March 1 inclusive—four in ordinary and five in leap years.

The first day of each month is thus the day of Bahá, and the last day of each month the day of 'Alá'.

The Báb has regarded the solar year, of 365 days, 5 hours, and fifty odd minutes, as consisting of 19 months of 19 days each, with the addition of certain intercalary days. He has named the New Year's Day, which is the Day of Naw-Rúz, the day of Bahá, of the month of Bahá. He has ordained the month of 'Alá' to be the month of fasting, and has decreed that the day of Naw-Rúz

should mark the termination of that period. As the Báb did not specifically define the place for the four days and the fraction of a day in the Badí' Calendar, the people of the *Bayán* were at a loss as to how they should regard them. The revelation of the *Kitáb-i-Aqdas* in the city of 'Akká resolved this problem and settled the issue. Bahá'u'lláh designated those days as the "Ayyám-i-Há" and ordained that they should immediately precede the month of 'Alá', which is the month of fasting. He enjoined upon His followers to devote these days to feasting, rejoicing, and charity. Immediately upon the termination of these intercalary days, Bahá'u'lláh ordained the month of fasting to begin. I have heard it stated that some of the people of the *Bayán*, the followers of Mírzá Yaḥyá, have regarded these intercalary days as coming immediately after the month of 'Alá', thus terminating their fast five days before the day of Naw-Rúz. This, notwithstanding the explicit text of the *Bayán* which states that the day of Naw-Rúz must needs be the first day of the month of Bahá, and must follow immediately after the last day of the month of 'Alá'. Others, aware of this contradiction, have started their fasting on the fifth day of the month of 'Alá', and included the intercalary days within the period of fasting.

Every fourth year the number of the intercalary days is raised from four to five. The day of Naw-Rúz falls on the 21st of March only if the vernal Equinox precedes the setting of the sun on that day. Should the vernal Equinox take place after sunset, Naw-Rúz will have to be celebrated on the following day.

The Báb has, moreover, in His writings, revealed in the Arabic tongue, divided the years following the date of His Revelation, into cycles of nineteen years each. The names of the years in each cycle are as follows:

1. Alif	A.
2. Bá'	B.
3. Ab	Father.
4. Dál	D.
5. Báb	Gate.
6. Váv	V.
7. Abad	Eternity.
8. Jád	Generosity.
9. Bahá	Splendor.
10. 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 Qudrat, 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

	Works Revealed During This Period	Houses Occupied During This Period
A. BAGHDÁD		
Arrival latter part Jamádíyu'th-Thání, 1269 A.H. March 12–April 10, 1853 A.D.	Kullu'ṭ-Ṭa'ám	House of Hájí 'Alí-Madad (in old Baghdád)
Departure for Sulaymáníyyih on Wednesday, April 10, 1854 A.D.—Rajab 12, 1270 A.H.		House of Sulaymán-i-Ghannám
B. SULAYMÁNÍYYIH	Prayers	
Before reaching Sulaymáníyyih, He lived for a time on the Sar-Galú mountain.	Qaṣídiy-i-Varqá'íyyih	
During His absence from Baghdád, His family transferred their residence from House of Hájí 'Alí-Madad to that of Sulaymán-i-Ghannám.	Sáqí-Az-Ghayb-i Baqá	
Nabíl arrived at Baghdád 6 months after Bahá'u'lláh's departure for Sulaymáníyyih.		
C. BAGHDÁD	Tafsír-i-Ḥurúfát-i-Muqaṭṭa'ih	
Arrived from Sulaymáníyyih on Wednesday, March 19, 1856 A.D. —Rajab 12, 1272 A.H.	Ṣaḥífiy-i-Shaṭṭíyyih Haft-Vádí (Seven Valleys) Tafsír-i-Hú Lawḥ-i-Ḥúríyyih Kitáb-i-Íqán Kalimát-i-Maknúnih (Hidden Words)	
Departure from Mazra'iy-i-Vash-sháh: Thursday, March 26, 1863 A.D.—Shavvál 5, 1279 A.H.	Subḥána-Rabbíya'l-'Alá Shikkar-Shikan-Shavand	
Tablet of the Holy Mariner revealed while in the Mazra'iy-i-Vashsháh.	Ḥúr-i-'Ujáb Halih-Halih-Yá Bishárat Ghulámu'l-Khuld Az-Bágh-i-Iláhí	
Departure from Baghdád for Constantinople, Wednesday afternoon (first day of Riḍván), April 22, 1863 A.D.—Dhi'l-Qa'dih 3, 1279 A.H.	Báz-Áv-u-Bidih-Jámí	

C. BAGHDÁD—*continued*	Works Revealed During This Period	Houses Occupied During This Period
Súriy-i-Ṣabr revealed on first day of Riḍván.	Malláḥu'l-Quds (Holy Mariner)	
Arrival at Garden of Najíbíyyih (Garden of Riḍván), April 22, 1863 A.D.—Dhi'l-Qa'dih 3, 1279 A.H.		
Arrival of Bahá'u'lláh's Family at Garden of Riḍván on eighth day after first of Riḍván.	Súriy-i-Ṣabr	
Departure from Garden of Riḍván for Constantinople last day of Riḍván, at noon on Sunday, May 3, 1863 A.D.—Dhi'l-Qa'dih 14, 1279 A.H.		
Length of overland journey from Garden of Riḍván to Sámsún on Black Sea: 110 days.		

Firayját (arrival early afternoon—stayed seven days), arrived on Sunday, May 3, 1863 A.D.—Dhi'l-Qa'dih 14, 1279 A.H. (Firayját is about 3 miles distant from Baghdád)
Judaydih,
Dilí-'Abbás,
Qarih-Tapih,
Saláḥíyyih (stayed two nights),
Dúst-Khurmátú,
Táwuq,
Karkúk (stayed two days),
Irbíl,
Záb River,
Barṭallih,
Mosul (stayed 3 days),
Zákhú,
Jazírih,
Níṣíbín,
Ḥasan-Áqá,
Márdín,
Díyár-Bakr,
Ma'dan-Mis,
Kharpút (stayed 2 or 3 days),
Ma'dan-Nuqrih,
Dilík-Táṣh,
Sívas,
Ṭúqát,
Amasia (stayed 2 days),
Iláhíyyih (while approaching Sámsún, "Lawḥ-i-Hawdaj" was revealed), (last day of overland journey),
Sámsún (stayed 7 days), Black Sea port. Sailed in a Turkish steamer about sunset for Constantinople,
Sinope (arrived next day about noon), Black Sea port: stayed few hours,
Anyábulí (arrived next day).

D. CONSTANTINOPLE	Works Revealed During This Period	Houses Occupied During This Period	Duration
Arrival at noon on Sunday, August 16, 1863, A.D. Rabí'u'l-Avval 1, 1280 A.H.	Subḥánika-Yá-Hú Lawhi-'Abdu'l-'Azíz Va-Vukalá	House of Shamsí Big (2-story, near Khhirgih Sharaf Mosque)	1 month

D. CONSTANTINOPLE—*continued*	Works Revealed During This Period	Houses Occupied During This Period	Duration
Length of sea voyage from Sámsún to Constantinople 3 days.		House of Vísí Páshá (3-story, near Sulṭán Muḥammad Mosque)	3 months
Length of Journey from Constantinople to Adrianople 12 days.			

1. Kúchik-Chakmachih (3 hours from Constantinople—spent one night)
2. Búyúk-Chakmachih (arrived about noon)
3. Salvarí 4. Birkás 5. Bábá-Iskí

E. ADRIANOPLE	Works Revealed During This Period	Houses Occupied During This Period	Duration
Arrival on Saturday, December 12, 1863 A.D.—Rajab 1, 1280 A.H.	Súriy-i-Aṣḥáb Lawḥ-i-Ḥajj I	1. Khán-i-'Aráb (caravanserai, two-story, near house of 'Izzat-Áqá)	3 nights
Length of stay: 4 years, 8 months, 22 days.	" " " II		
Length of overland journey from Constantinople to Adrianople: 12 days.	Kitáb-i-Badí' Súriy-i-Mulúk (Tablet of the Kings)	2. House in Murádíyyih quarter, near Takyiy-i-Mawlaví	1 week
Departure from Adrianople on Wednesday, August 12, 1868 A.D.—Rabí'u'th-Thání 22, 1285 A.H.	Súriy-i-Amr Súriy-i-Damm Alváḥ-i-Laylatu'l-Quds Munájátháy-i-Ṣíyám (Prayers for Fasting)	3. House in Murádíyyih quarter, near house 2 4. Khániy-i-Amru'lláh (several stories, near Sulṭán-Salím Mosque)	6 months
	Lawḥ-i-Sayyáh	5. House of Riḍá Big	1 year
	Lawḥ-i-Nápulyún I (First Tablet to Napoleon III)	6. House of Amru'lláh (3-story. North of Sulṭán-Salím Mosque)	3 months?
	Lawḥ-i-Sulṭán (Tablet to the Sháh of Persia) Lawḥ-i-Nuqṭih	7. House of 'Izzat-Áqá	11 months

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—Jamádíyu'l-Avval 12, 1285 A.H.	Kitáb-i-Aqdas Lawḥ-i-Nápulyún II (Second Tablet to Napoleon III)	1. Barracks	2 years, 2 months, 5 days
	Lawḥ-i-Malikih (Tablet to Queen Victoria)	2. House of Malik 3. House of Rábi'ih	3 months
Purest Branch died on Thursday, June 23, 1870 A.D.—Rabí'u'l-Avval 23 1287 A.H.	Lawḥ-i-Malik-i-Rús (Tablet to the Czar) Súriy-i-Haykal Lawḥ-i-Burhán Lawḥ-i-Ru'yá Lawḥ-i-Ibn-i-Dhi'b (Epistle to Son of the Wolf)	4. House of Manṣúr 5. House of 'Abbúd (where Kitáb-i-Aqdas was revealed) 6. Mazra'ih	2 or 3 months
Passed away May 29, 1892 A.D.	Lawḥ-i-Páp (Tablet to the Pope)	7. Qaṣr (Mansion, where He passed away)	

DATES OF HISTORIC SIGNIFICANCE DURING THE FIRST ONE HUNDRED AND NINETEEN YEARS OF THE BAHÁ'Í FAITH

Declaration of the Mission of the Báb in Shíráz ..... May 23, 1844
Departure of the Báb on His pilgrimage to Mecca ..... September, 1844
Arrival of the Báb in Máh-Kú, Ádhirbáyján ..... Summer, 1847
Incarceration of the Báb in Chihríq, Ádhirbáyján ..... April, 1848
Conference of Badasht ..... June, 1848
Interrogation of the Báb in Tabríz, Ádhirbáyján ..... July, 1848
Martyrdom of the Báb in Tabríz, Ádhirbáyján ..... July 9, 1850
Attempt on the life of Náṣiri'd-Dín Sháh ..... August 15, 1852
Imprisonment of Bahá'u'lláh in the Síyáh-Chál of Ṭihrán ..... August, 1852
Banishment of Bahá'u'lláh to Baghdád ..... January 12, 1853
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 Muḥammadan 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 Báb on Mt. Carmel .... July 9, 1950
Commemoration of Centenary of the Martyrdom 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 Conference, 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 International Bahá'í Teaching and Consolidation Plan .... May 3–6, 1953
Third Bahá'í Intercontinental Teaching Conference, 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 Antipodes, 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.

'Iráq 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, Pákistán 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, Pákistán.

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, Pákistán; and October 25–31 in Rangoon, Burma.

The Bahá'í youth of India, Pákistán 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 another 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 *Torch* which is devoted to Bahá'í youth activities in that country.

The National Youth Committee of Pákistán reported that following the visit of Hand of the Cause Leroy Ioas to Karachi, Pákistán, on October 6, 1958, three new local Youth Committees were formed, bringing the total to six for Pákistán. 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 Rúḥíyyih Khánum 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 Riḍván 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 tèlevision.

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-Bahá'ís 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 Tarbíyat after the Bahá'í school in Ṭihrán 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.



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 Bahá'í 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 Bahá'í 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. He 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.

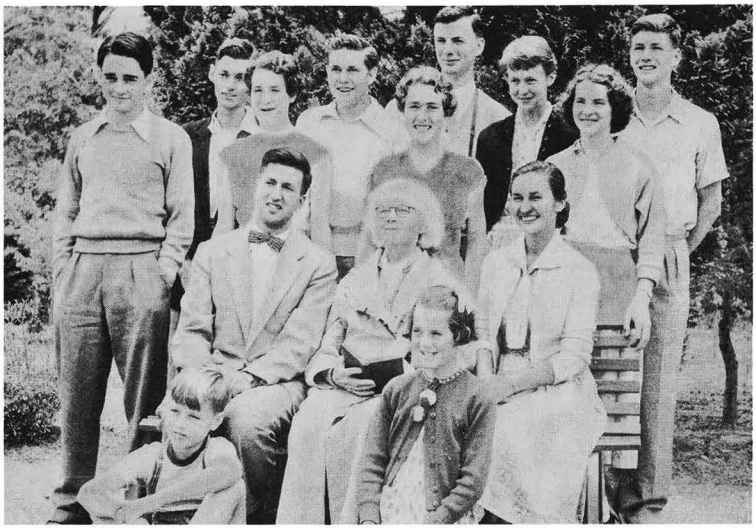
The National Youth Committee of Australia publishes an eight-page *Youth Letter* each quarter. The letters feature talks, articles and poems written by youth with the purpose of serving the Cause of Bahá'u'lláh.

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 Youth with Hand of the Cause Mother Dunn, Yerrinbool Summer School, Australia.



Bahá'í children who conducted the Sunday morning devotional session at a Suva Convention.



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 have 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 Bahá'ís. 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 of 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 one 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 following 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 Bahá'í 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 Bahá'í 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

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 Inter-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 radio script based on the story of the Báb's declaration in 1844, at the Ohio University campus. This opened the way to many requests for Bahá'í 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 Ten 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 Nashua-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 Bahá'í 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 Bahá'í 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 Bahá'ís.

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 non-Bahá'í 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 *Boletin 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 Bahá'í 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-one youth present from different sections of Britain. Nine towns reported on their activities. Members of the National Spiritual Assembly told them of the immediate needs facing the country before Riḍván, 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.

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 abcessed 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 Bahá'í 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 friend, 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 friends.

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 form 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 Nile 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 Conduct". 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 Rúḥíyyih 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 resuk of their study of the Ten Year Crusade.

Morocco Mr. Zía Riḍváni and his wife, Bahíyyih, left their baby with a Bahá'í family in Írán, 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, Muṣṭapha 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 Mbale 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 Bahá'í 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 Rúḥíyyih Khánum 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 Bahá'í 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 another 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.[1]

A significant action was taken in July, 1947, when the United Nations Special Committee in Palestine addressed a letter to Shoghi Effendi Rabbani, as Head of the Bahá'í Faith resident in the Bahá'í World Center at Haifa, requesting an expression of the Bahá'í attitude on the future of Palestine. In his reply, Shoghi Effendi made it clear that "Our aim is the establishment of universal peace in the world and our desire to see justice prevail in every domain of human society, including the domain of politics." The Guardian also pointed out his concern that "the fact be recognized by whoever exercises sovereignty over Haifa and 'Akká, that within this area exists the spiritual and administrative center of a world Faith, and that the independence of that Faith, its right to manage its international affairs from this source, the rights of Bahá'ís from any and every country of the globe to visit it as pilgrims (enjoying the same privilege in this respect as Jews, Muslims and Christians do in regard to visiting Jerusalem) be acknowledged and permanently safeguarded."

With this communication the Guardian enclosed a summary of the history and teachings of the Bahá'í Faith which the Bahá'ís of the United States reprinted and distributed widely.

In addition to participation in a number of United Nations regional and international conferences four Bahá'í documents have been formally submitted: "A Bahá'í Declaration of Human Obligations and Rights," 1947; "A Bahá'í Statement on the Rights of Women," 1947; and "The Work of Bahá'ís in Promotion of Human Rights," 1948. On November 9, 1949, a letter was addressed to United Nations explaining the Bahá'í concept of worship, in connection with the effort of United Nations to formulate a method of worship acceptable for use in its future prayer building.

On May 9, 1947, the Guardian wrote through his secretary to explain why he was encouraging Bahá'í association with United Nations: "He feels that the friends should bear in mind that the primary reason that he is encouraging Bahá'í association with the United Nations is to give the Cause due publicity as an agency working for and firmly believing in the unification of the human family and permanent peace, and not because he believes that we are at present in a position to shape or influence directly the course of human affairs! Also, he believes

[1] 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 are securing recognition of the institutions of Bahá'u'lláh's rising world order in the United Nations." From letter dated May 18, 1948: "The recognition given your Assembly (as representative of the other National Spiritual Assemblies) by UNO as a non-governmental body entitled to send representatives to various UNO conferences marks an important step forward in the struggle of our beloved Faith to receive in the eyes of the world its just due, and be recognized as an independent World Religion. Indeed, this step should have a favorable reaction on the progress of the Cause everywhere, especially in those parts of the world 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 accreditization of newspaper correspondents, which does not give accreditization to the paper, but to the man. Of course, the accreditization 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

Preceding 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, 'Azíz 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 Bahá'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 Ṭihrán by government officials, and destruction of the House of the Báb in Shíráz. 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, 'Azíz 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 Intiẓám, chief Iranian delegate to the United Nations, and his brother, Mr. 'Abdu'lláh Intiẓám, 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 Bahá'ís since the provisions of the Charter for 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'ís in Írán, the appeals of the National Spiritual Assembly of the Bahá'ís 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'ís continued. Bahá'ís 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 Ṭihrán 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 some 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 Mottahedeh 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 on 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

* 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 time, through the care of an able physician, a member of that body was healed, the rest remained afflicted as before. Thus informeth you the All-Knowing, the All-Wise.

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 forebearance, 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 war 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, nay 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

UNIFICATION 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 gross accumulation of ownership on the other, will disappear. The enormous energy dissipated and wasted on war, whether economic or political, will be consecrated to such ends as will extend the range of human inventions and technical development, to the increase of the productivity of mankind, to the extermination of disease, to the extension of scientific research, to the raising of the standard of physical health, to the sharpening and refinement of the human brain, to the exploitation of the unused and unsuspected resources of the planet, to the prolongation of human life, and to the furtherance of any other agency that can stimulate the intellectual, the moral, and spiritual life of the entire human race.

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

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.
Chirol, Sir Valentine
Christensen, Arthur
Curzon, Lord
Das, Bhagavan
Darmesteter, James
Davis, J. Tyssul
Devaris, Dionysios S.
Douglas, William O.
Ferré, Nels F. S.
Forel, Auguste
Fujisawa, 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 on the message from mouth to mouth and all those we give it to see a light suddenly lighting before them and much that was obscure and perplexing becomes simple, luminous and full of hope as never before.

That my open letter was balm to those suffering for the cause, is indeed a great happiness to me, and I take it as a sign that God accepted my humble tribute.

The occasion given me to be able to express myself 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 disaprove 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[1] brought me the other day a Book. I spell it with a capital letter because it is a glorious Book of love and goodness, strength and beauty.

She gave it to me because she had learned I was in grief and sadness and wanted to help. . . . She put it into my hands saying: "You seem to live up to His teachings." And when I opened the Book I saw it was the word of 'Abdu'l-Bahá, prophet of love and kindness, and of his father the great teacher of international good-will and understanding —of a religion which links all creeds.

Their writings are a great cry toward peace, reaching beyond all limits of frontiers, above all dissension about rites and dogmas. It is a religion based upon the inner spirit of God, upon the great, not-to-be-overcome verity that God is love, meaning just that. It teaches that all hatreds, intrigues, suspicions, evil words, all aggressive patriotism even, are outside the one essential law of God, and that special beliefs are but surface things whereas the heart that beats with divine love knows no tribe nor race.

It is a wondrous Message that Bahá'u'lláh and his son 'Abdu'l-Bahá have given us. They have not set it up aggressively, knowing that the germ of eternal truth which lies at its core cannot but take root and spread.

There is only one great verity in it: Love, the mainspring of every energy, tolerance toward each other, desire of understanding each other, knowing each other, helping each other, forgiving each other.

It is Christ's Message taken up anew, in the same words almost, but adapted to the thousand years and more difference that lies between the year one and today. No man could fail to be better because of this Book.

I commend it to you all. If ever the name of Bahá'u'lláh or 'Abdu'l-Bahá comes to your attention, do not put their writings from you. Search out their Books, and let their glorious, peace-bringing, love-creating 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."

[1] Martha Root.

But how difficult it is so to dismiss the universe, our world, the animal and vegetable world, and man. How clearly one sees a plan in everything. How unthinkable it is that the miraculous development that has brought man's body, brain and spirit to what it is, should cease. Why should it cease? Why is it not logical that it goes on? Not the body, which is only an instrument, but the invisible spark or fire within the body which makes man one with the wider plan of creation.

My words are lame, and why should I grope for meanings when I can quote from one who has said it so much more plainly, 'Abdu'l-Bahá, whom I know would sanction the use of his words:

"The whole physical creation is perishable. Material bodies are composed of atoms. When these atoms begin to separate, decomposition sets in. Then comes what we call death.

"This composition of atoms which constitutes the body or mortal element of any created being, is temporary. When the power of attraction which holds these atoms together is withdrawn, the body as such ceases to exist.

"With the soul it is different. The soul is not a combination of elements, is not composed of many atoms, is of one indivisible substance and therefore eternal.

"It is entirely out of the order of physical creation; it is immortal! The soul, being an invisible, indivisible substance, can suffer neither disintegration nor destruction. Therefore there is no reason for its coming to an end.

"Consider the aim of creation: Is it possible that all is created to evolve and 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, Muḥammad, Bahá'u'lláh, for man needs from time to time a voice upon earth to bring God to him, to sharpen the realization of the existence of the true God. Those voices sent to us had to become flesh, so that with our earthly ears we should be able to hear and understand.

Those who read their Bible with "peeled eyes" will find in almost every line some revelation. But it takes long life, suffering

or some sudden event to tear all at once the veil from our eyes, so that we can truly see. . . .

Sorrow and 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'ís or of the Bahá'í Movement which is known in America, you will know what that is. What I mean: these Books have strengthened me beyond belief and I am now ready to die any day full of hope. But I pray God not to take me away yet for I still have a lot of work to do."

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 Muḥammadan lands by twos and threes, while Bábíism can reckon them by thousands?" The answer, to my mind, is plain as the sun at midday. Western Christianity, save in the rarest cases, is more Western than Christian, more racial than religious; and, by dallying with doctrines plainly incompatible with the obvious meaning of its Founder's words, such as the theories of "racial supremacy," "imperial destiny," "survival of the fittest," and the like, grows steadily more rather than less material. Did Christ belong to a "dominant race," or even to a European or "white race"? . . . I am not here arguing that the Christian religion is true, but merely that it is in manifest conflict with several other theories of life which practically regulate the

conduct of all States and most individuals in the Western world, a world which, on the whole, judges all things, including religions, mainly by material, or, to use the more popular term, "practical" standards. . . . There is, of course, another factor in the success of the Bábí propagandist, as compared with the Christian missionary, in the conversion of Muḥammadans to his faith: namely, that the former admits, while the latter rejects, the divine inspiration of the Qur'án and the prophetic function of Muḥammad. The Christian missionary must begin by attacking, explicitly or by implication, both these beliefs; too often forgetting that if (as happens but rarely) he succeeds in destroying them, he destroys with them that recognition of former prophetic dispensations (including the Jewish and the Christian) which Muḥammad and the Qur'án proclaim, and converts his Muslim antagonist not to Christianity, but to Scepticism or Atheism. What indeed could be more illogical on the part of Christian missionaries to Muḥammadan lands than to devote much time and 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'án is the Word of God, denies nothing but their finality, and does not discredit his own witness when he draws from that source arguments to prove his faith. To the Western observer, however, it is the complete sincerity of the Bábís, their fearless disregard of death and torture undergone for the sake of their religion, their certain conviction as to the truth of their faith, their generally admirable conduct towards mankind, and especially towards their fellow-believers, which constitute their strongest claim on his attention.

2.

Introduction to Myron H. Phelps' *'Abbás Effendi*, pages viii-x—

It was under the influence of this enthusiasm that I penned the Introduction to my translation of the *Traveller's Narrative*. . . . This enthusiasm, condoned, if not shared, by many kindly critics and reviewers, exposed me to a somewhat savage attack in the *Oxford Magazine*, an attack concluding with the assertion that my Introduction displayed "a personal attitude almost inconceivable in a rational European, and a style unpardonable in a university teacher." (The review in question appeared in the *Oxford Magazine* of May 25, 1892, page 394: ". . . the prominence given to the Báb in this book is an absurd violation of historical perspective; and the translation of the *Traveller's Narrative* a waste of the powers and opportunities of a Persian Scholar.")

Increasing age and experience (more's the pity!) are apt enough, even without the assistance of the *Oxford Magazine*, to modify our enthusiasms; but in this case at least time has so far vindicated my judgment against that of my Oxford reviewer that he could scarcely now maintain, as he formerly asserted, that the Bábí religion "had affected the least important part of the 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 Muḥammadans, could, I should think, be scarcely found even amongst the eloquent, ready, and subtle race to which he belongs. These qualities, combined with a bearing at once majestic and genial, made me cease to wonder at the influence and esteem which he enjoyed even beyond the circle of his father's followers. About the greatness of this man and his power no one who had seen him could entertain a doubt.

By Dr. J. Estlin Carpenter, D. Litt.

Excerpts from *Comparative Religions*, pages 70, 71—

From that subtle race issues the most remarkable movement which modern Muḥammadanism has produced. . . . Disciples gathered round him, and the movement was not checked by his arrest, his imprisonment for nearly six years and his final execution in 1850. . . . It, too, claims to be a universal teaching; it has already its noble army of martyrs and its holy books; has Persia, in the midst of her miseries, given birth to a religion which will go round the world?

BY THE REV. T. K. CHEYNE, D. LITT., D.D.

Excerpts from *The Reconciliation of Races and Religions* (1914)—

There was living quite lately a human being[1] of such consummate excellence that many think it is both permissible and inevitable even to identify him mystically with the invisible Godhead. . . . His[2] combination of mildness and power is so rare that we have to place him in a line with supernormal men. . . . We learn that, at great points in his career after he had been in an ecstasy, such radiance of might and majesty streamed from his countenance that none could bear to look upon the effulgence of his glory and beauty. Nor was it an uncommon occurrence for unbelievers involuntarily to bow down in lowly obeisance on beholding His Holiness.

The gentle spirit of the Báb is surely high up in the cycles of eternity. Who can fail, as Professor Browne says, to be attracted by him? "His sorrowful and persecuted life; his purity of conduct and youth; his courage and uncomplaining patience under misfortune; his complete self-negation; the dim ideal of a better state of things which can be discerned through the obscure mystic utterances of the *Bayán;* but most of all, his tragic death, all serve to enlist our sympathies on behalf of the young prophet of Shíráz."

"Il sentait le besoin d'une réforme profonde à introduire dans les moeurs publiques. . . . Il s'est sacrifié pour l'humanité; pour elle il a donné son corps et son âme, pour elle il a subi les privations, les affronts, les injures, la torture et le martyre." (Mons. Nicolas.)

If there has been any prophet in recent times, it is to Bahá'u'lláh that we must go. Character is the final judge. Bahá'u'lláh was a man of the highest class—that of prophets. But he was free from the last infirmity of noble minds, and would certainly not have separated himself from others. He would have understood the saying: "Would God all the Lord's people were prophets!" What he does say, however, is just as fine: "I do not desire lordship over others; I desire all men to be even as I am."

The day is not far off when the details of 'Abdu'l-Bahá's missionary journeys will be admitted to be of historical importance. How gentle and wise he was, hundreds could testify from personal knowledge, and I, too, could perhaps say something. . . . I will only, however, give here the outward framework of 'Abdu'l-Bahá's life, and of his apostolic journeys, with the help of my friend Lutfulláh. . . .

During his stay in London he visited Oxford (where he and his party—of Persians mainly—were the guests of Professor and Mrs. Cheyne), Edinburgh, Clifton and Woking. It is fitting to notice here that the audience at Oxford, though highly academic, seemed to be deeply interested, and that Dr. Carpenter made an admirable speech. . . .

BY PROFESSOR ARMINIUS VAMBÉRY

Testimonial to the Religion of 'Abdu'l-Bahá (Published in *Egyptian Gazette*, Sept. 24, 1913, by Mrs. J. Stannard.)—

I forward this humble petition to the sanctified and holy presence of 'Abdu'l-Bahá 'Abbás, who is the center of knowledge, famous throughout the world, and loved by all mankind. O thou noble friend who art conferring guidance upon humanity—May my life be a ransom to thee!

The loving epistle which you have condescended to write to this servant, and the rug which you have forwarded, came safely to hand. The time of the meeting with your Excellency, and the memory of the benediction of your presence, recurred to the memory of this servant, and I am longing for the time when I shall meet you again. Although I have traveled through many countries and cities of Islám, yet have I never met so lofty a character and so exalted a personage as your Excellency, and I can bear witness that it is not possible to find such another. On this account, I am hoping that the ideals and accomplishments of your Excellency may be crowned with success and yield results under all conditions; because behind these ideals and deeds I easily discern the eternal welfare and prosperity of the world of humanity.

This servant, in order to gain firsthand information and experience, entered into the ranks of various religions, that is, outwardly, I became a Jew, Christian, Muḥammadan and Zoroastrian. I discovered that the devo-

[1] Bahá'u'lláh.
[2] 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 basis for a universal religion of God, being laid through your efforts.

I have seen the father of your Excellency from afar. I have realized the self-sacrifice and noble courage of his son, and I am lost in admiration.

For the principles and aims of your Excellency, I express the utmost respect and devotion, and if God, the Most High, confers long life, I will be able to serve you under all conditions. I pray and supplicate this from the depths of my heart.

Your servant,
(Mamhenyn.)
VAMBÉRY.

BY SIR VALENTINE CHIROL

Quotations from *The Middle Eastern Question or Some Political Problems of Indian Defense*, Chapter XI, page 116. (The Revival of Bábíism.)—

When one has been like Sa'íd, a great personage, and then a common soldier, and then a prisoner of a Christian feudal chief; when one has worked as a navvy on the fortifications of the Count of Antioch, and wandered back afoot to Shíráz after infinite pain and labor, he may well be disposed to think that nothing that exists is real, or, at least, has any substantial reality worth clinging to. Today the public peace of Persia is no longer subject to such violent perturbations. At least, as far as we are concerned, the appearances of peace prevail, and few of us care or have occasion to look beyond the appearances. But for the Persians themselves, have the conditions very much changed? Do they not witness one day the sudden rise of this or that favorite of fortune and the next day his sudden fall? Have they not seen the Atábak-i-A'ẓam 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 hangers-on, eats out the countryside through which it passes more effectually than a flight of locusts. The visitation is as ruinous and as unaccountable. Is it not the absence of all visible moral correlation of cause and effect in these phenomena of daily life that has gone far to produce the stolid fatalism of the masses, the scoffing skepticism of the more educated classes, and from time to time the revolt of some nobler minds? Of such the most recent and perhaps the noblest of all became the founder of Bábíism.

Chapter XI, page 120—

The Báb was dead, but not Bábíism. He was not the first, and still less the last, of a long line of martyrs who have testified that even in a country gangrened with corruption and atrophied with 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 Ṭihrán. No memory is more deeply venerated or kindles greater enthusiasm than hers, and the influence which she yielded in her lifetime still inures to her sex.

BY 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."

BY ALFRED W. MARTIN

Excerpts from *Comparative Religion and the Religion of the Future*, pages 81–91—

Inasmuch as a fellowship of faiths is at once the dearest hope and ultimate goal of the Bahá'í movement, it behooves us to take cognizance of it and its mission. . . . Today this religious movement has a million and more adherents, including people from all parts of the globe and representing a remarkable variety of race, color, class and creed. It has been given literary expression in a veritable library of Asiatic, European, and American works to which additions are annually made as the movement grows and grapples with the great problems that grow out of its cardinal teachings. It has a long roll of martyrs for the cause for which it stands, twenty thousand in Persia alone, proving it to be a movement worth dying for as well as worth living by.

From its inception it has been identified with Bahá'u'lláh, who paid the price of prolonged exile, imprisonment, bodily suffering, and mental anguish for the faith He cherished—a man of imposing personality as revealed in His writings, characterized by intense moral earnestness and profound spirituality, gifted with the selfsame power so conspicuous in the character of Jesus, the power to appreciate people ideally, that is, to see them at the level of their best and to make even the lowest types think well of themselves because of potentialities within them to which He pointed, but of which they were wholly unaware; a prophet whose greatest contribution was not any specific doctrine He proclaimed, but an informing spiritual power breathed into the world through the example of His life and thereby quickening souls into new spiritual activity. Surely a movement of which all this can be said deserves—nay, compels—our respectful recognition and sincere appreciation.

... Taking precedence over all else in its gospel is the message of unity in religion. ... It is the crowning glory of the Bahá'í movement that while deprecating sectarianism in its preaching, it has faithfully practiced what it preached by refraining from becoming itself a sect ... Its representatives do not attempt to impose any beliefs upon others, whether by argument or bribery; rather do they seek to put beliefs that have illumined their own lives within the reach of those who feel they need illumination. No, not a sect, not a part of humanity cut off from all the rest, living for itself and aiming to convert all the rest into material for its own growth; no, not that, but a leaven, causing spiritual fermentation in all religions, quickening them with the spirit of catholicity and fraternalism.

... Who shall say but that just as the little company of the *Mayflower*, landing on Plymouth Rock, proved to be the small beginning of a mighty nation, the ideal germ of a democracy which, if true to its principles, shall yet overspread the habitable globe, so the little company of Bahá'ís exiled from their Persian home may yet prove to be the small beginning of the world-wide movement, the ideal germ of democracy in religion, the Universal Church of Mankind?

BY PROF. JAMES DARMESTETER

Excerpt from *Art* in "Persia: A Historical and Literary Sketch" (translated by G. K. Nariman), and incorporated in *Persia and Parsis*, Part I, edited by G. K. Nariman. Published under patronage of the Persian League, Bombay, 1925. (The Marker Literary Series for Persia, No. 2.)—

The political reprieve brought about by the Ṣúfís did not result in the regeneration of thought. But the last century which marks the end of Persia has had its revival and twofold revival, literary and religious. The funeral ceremonies by which Persia celebrates every year for centuries—the fatal day of the 10th of Muḥarram, when the son of 'Alí breathed his last at Karbilá—have developed a popular theater and produced a sincere poetry, dramatic and human, which is worth all the rhetoric of the poets. During the same times an attempt at religious renovation was made, the religion of Bábíism. Demoralized for centuries by ten foreign conquests, by the yoke of a composite religion in which she believed just enough to persecute, by the enervating influence of a mystical philosophy which disabled men for action and divested life of all aim and objects, Persia has been making unexpected efforts for the last fifty-five years to remake for herself a virile ideal. Bábíism has little of originality in its dogmas and mythology. Its mystic doctrine takes its rise from Ṣúfism and the old sects of the 'Alíides formed around the dogma of divine incarnation. But the morality it inculcates is a revolution. It has the ethics of the West. It suppresses lawful impurities which are a great barrier dividing Islám from Christendom. It denounces polygamy, the fruitful source of Oriental degeneration. It seeks to reconstitute the family and it elevates man and in elevating him exalts woman up to his level. Bábíism, which diffused itself in less than five years from one end of Persia to another, which was bathed in 1852 in the blood of its martyrs, has been silently progressing and propagating itself. If Persia is to be at all regenerate it will be through this new faith.

BY CHARLES BAUDOUIN

Excerpts from *Contemporary Studies*, Part III, page 131. (Allen & Unwin, London, 1924.)—

We Westerners are too apt to imagine that the huge continent of Asia is sleeping as soundly as a mummy. We smile at the vanity of the ancient Hebrews, who believed themselves to be the chosen people. We are amazed at the intolerance of the Greeks and Romans, who looked upon the members of all races as barbarians. Nevertheless, we ourselves are like the Hebrews, the Greeks and the Romans. As Europeans we believed Europe to be the only world that matters, though from time to time we may turn a paternal eye towards America, regarding our offspring in the New World with mingled feelings of condescension and pride.

Nevertheless, the great cataclysm of 1914 is leading some of us to undertake a critical examination of the inviolable dogma that the European nations are the elect. Has there not been of late years a demonstration

of the nullity of modern civilization—the nullity which had already been proclaimed by Rousseau, Carlyle, Ruskin, Tolstoy, and Nietzsche? We are now inclined to listen more attentively to whispers from the East. Our self-complacency has been disturbed by such utterances as that of Rabindranath Tagore, who, lecturing at the Imperial University of Tokyo on June 18, 1916, foretold a great future for Asia. The political civilization of Europe was "carnivorous and cannibalistic in its tendencies." The East was patient, and could afford to wait till the West, "hurry after the expedient," had to halt for the want of breath. "Europe, while busily speeding to her engagements, disdainfully casts her glance from her carriage window at the reaper reaping his harvest in the field, and in her intoxication of speed, cannot but think him as slow and ever receding backwards. But the speed comes to its end, the engagement loses its meaning, and the hungry heart clamors for food, till at last she comes to the lonely reaper reaping his harvest in the sun. For if the office cannot wait, or the buying and selling, or the craving for excitement—love waits, and beauty, and the wisdom of suffering and the fruits of patient devotion and reverent meekness of simple faith. And thus shall wait the East till her time comes."

Being thus led to turn our eyes towards Asia, we are astonished to find how much we have misunderstood it; and we blush when we realize our previous ignorance of the fact that, towards the middle of the nineteenth century, Asia gave birth to a great religious movement—a movement signalized for its spiritual purity, one which has had thousands of martyrs, one which Tolstoy has described. H. Dreyfus, the French historian of this movement, says that it is not "a new religion," but "religion renewed," and that it provides "the only possible basis for a mutual understanding between religion and free thought." Above all, we are impressed by the fact that, in our own time, such a manifestation can occur, and that the new faith should have undergone a development far more extensive than that undergone in the same space of time nearly two thousand years ago, by budding Christianity.

... At the present time, the majority of the inhabitants of Persia have, to a varying extent, accepted the Bábíist faith. In the great towns of Europe, America, and Asia, there are active centers for the propaganda of the liberal ideas and the doctrine of human community, which form the foundations of Bahá'íist teaching.

We shall not grasp the full significance of this tendency until we pass from the description of Bahá'íism as a theory to that of Bahá'íism as a practice, for the core of religion is not metaphysics, but morality.

The Bahá'íist ethical code is dominated by the law of love taught by Jesus and by all the prophets. In the thousand and one details of practical life, this law is subject to manifold interpretations. That of Bahá'u'lláh is unquestionably one of the most comprehensive of these, one of the most exalted, one of the most satisfactory to the modern mind. ...

That is why Bahá'u'lláh is a severe critic of the patriotism which plays so large a part in the national life of our day. Love of our native land is legitimate, but this love must not be exclusive. A man should love his country more than he loves his house (this is the dogma held by every patriot); but Bahá'u'lláh adds that he should love the divine world more than he loves his country. From this standpoint, patriotism is seen to be an intermediate stage on the road of renunciation, an incomplete and hybrid religion, something we have to get beyond. Throughout his life Bahá'u'lláh regarded the ideal universal peace as one of the most important of his aims. ...

... Bahá'u'lláh is in this respect enunciating a novel and fruitful idea. There is a better way of dealing with social evils than by trying to cure them after they have come to pass. We should try to prevent them by removing their causes, which act on the individual, and especially on the child. Nothing can be more plastic than the nature of the child. The government's first duty must be to provide for the careful and efficient education of children, remembering that education is something more than 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 Baytu'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 any one should neglect to do so, then the members of the council, should the offender be a wealthy man, must levy from him the sum necessary for the education of his child. When the neglectful parent is poor, the cost of the necessary education must be borne by the council, which will provide a refuge for the unfortunate."

The Baytu'l-'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 bonds of affection and unity between the sons of men may be strengthened. . . . What harm can there be in that? . . . It is going to happen. There will be an end to sterile conflicts, to ruinous wars; and the Great Peace will come!" Such were the words of Bahá'u'lláh in 1890, two years before his death.

While adopting and developing the Christian law of love, Bahá'u'lláh rejected the Christian principle of 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 low tones, and as if from within. . . .

Such is the new voice that sounds to us from Asia; such is the new dawn in the East. We should give them our close attention; we should abandon our customary mood of disdainful superiority. Doubtless, Bahá'u'lláh's teaching is not definitive. The Persian prophet does not offer it to us as such. Nor can we Europeans assimilate all of it; for modern science leads us to make certain claims in matters of thought—claims we cannot relinquish, claims we should not try to forego. But even though Bahá'u'lláh's precepts (like those of the Gospels) may not fully satisfy all these intellectual demands, they are rarely in conflict with our scientific outlooks. If they are to become our own spiritual food, they must be supplemented, they must be relived by the religious spirits of Europe, must be rethought by minds schooled in the Western mode of thought. But in its existing form, Bahá'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.

By Dr. Henry H. Jessup, D.D.

From the *World's Parliament of Religion;* Volume II, 13th Day, under Criticism and Discussion of Missionary Methods, page 1122. At the Columbian Exposition of 1893, at Chicago. Edited by the Rev. John Henry Barrows, D.D. (The Parliament Publishing Company, Chicago, 1893.)—

This, then, is our mission: that we who are made in the image of God should remember that all men are made in God's image. To this divine knowledge we owe all we are, all we hope for. We are rising gradually toward that image, and we owe to our fellowmen to aid them in returning to it in the Glory of God and the Beauty of Holiness. It is a celestial privilege and with it comes a high responsibility, from which there is no escape.

In the Palace of Bahjí, or Delight, just outside the Fortress of 'Akká, on the Syrian coast, there died a few months since, a famous Persian sage, the Bábí Saint, named Bahá'u'lláh—the "Glory of God"—the head of that vast reform party of Persian Muslims, who accept the New Testament as the Word of God and Christ as the Deliverer of men, who regard all nations as one, and all men as

brothers. Three years ago he was visited by a Cambridge scholar and gave utterance to sentiments so noble, so 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."

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, Ḥájís 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 Ṭihrán, 100 in Hamadán, 50 in Káshán, and 75 per cent of the Jews at Gulpáyigán. . . . The two victims, whose names were Ḥájí Mírzá Ḥasan and Ḥájí Mírzá Ḥusayn, have been renamed by the Bábís: Sulṭánu'sh-Shuhadá', or King of Martyrs, and Maḥbúbu'sh-Shuhadá', or Beloved of Martyrs—and their naked graves in the cemetery have become places of pilgrimage where many a tear is shed over the fate of the "Martyrs of Iṣfáhán." . . . It is these little incidents, protruding from time to time their ugly features, that prove Persia to be not as yet quite redeemed, and that somewhat staggers the tall-talkers about 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 Ṭihrán. Of no small account, then, must be the tenets of a creed that can awaken in its followers so rare and beautiful a spirit of self-sacrifice. From the facts that Bábíism in its earliest years found itself in conflict with the civil powers and that an attempt was made by Bábís upon the life of the Sháh, it has been wrongly inferred that the movement was political in origin and Nihilist in character. It does not appear from a study of the writings either of the Báb or his successor, that there is any foundation for such a suspicion. . . . The charge of immorality seems to have arisen partly from malignant inventions of opponents, partly from the much greater freedom claimed for women by the Báb, which in the oriental mind is scarcely dissociable from profligacy of conduct. . . . If Bábíism continues to grow at its present rate of progression, a time may conceivably come when it will oust Muḥammadanism from the field in Persia. . . . Since its recruits are won from the best soldiers of the garrison whom it is attacking,

there is greater reason to believe that it may ultimately prevail. . . . The pure and suffering life of the Báb, his ignominious death, the heroism and martyrdom of his followers, will appeal to many others who can find no similar phenomena in the contemporaneous records of Islám. . . .

BY SIR FRANCIS YOUNGHUSBAND

1.

Excerpts from *The Gleam.* (1923.)—

The story of the Báb, as Mírzá 'Alí-Muḥammad 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 God-appointed, the manner of his death is the amplest possible proof. In the belief that he would thereby save others from the error of their present beliefs he willingly sacrificed his life. And of his power of attaching men to him, the passionate devotion of hundreds and even thousands of men who gave their lives in his cause is convincing testimony. . . .

He himself was but "a letter out of that most mighty book, a dewdrop from that limitless ocean." The One to come would reveal all mysteries and all riddles. This was the humility of true insight. And it has had its effect. His movement has grown and expanded, and it has yet a great future before it.

During his six years of ministry, four of which were spent in captivity, he had permeated all Persia with his ideas. And since his death the movement has spread to Turkey, Egypt, India and even into Europe and America. His adherents are now numbered by millions. "The Spirit which pervades them," says Professor Browne, "is such that it cannot fail to affect most powerfully all subject to its influence."

2.

For many years I have been interested in the rise and progress of the Bahá'í Movement. Its roots go deep down into the past and yet it looks far forward into the future. It realizes and preaches the oneness of mankind. And I have noticed how ardently its followers work for the furtherance of peace and for the general welfare of mankind. God must be with them and their success therefore assured.

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.)

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.)

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 Muḥammadanism by a splendid little book "The Sayings of Muḥammad."

The teachings of the Bábís which come to us out of Islám have through Bahá'u'lláh's teachings been gradually developed and now present us with the highest and purest form of religious teaching.

BY DR. 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 voeu le plus ardent. ...

BY PROF. HARI PRASAD SHASTRI, D. LITT.

My contact with the Bahá'í Movement and my acquaintance with its teachings, given by Ḥaḍrat-i-Bahá'u'lláh, have filled me with real joy, as I see that this 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.

BY PROF. HERBERT A. MILLER

In *World Unity Magazine*

1.

The central drive of the Bahá'í Movement is for human unity. It would secure this through unprejudiced search for truth, making religion conform to scientific discovery and insisting that fundamentally all religions are alike. For the coming of universal peace, there is great foresight and wisdom as to details. Among other things there should be a universal language; so the Bahá'ís take a great interest in Esperanto though they do not insist on it as the ultimate language. No other religious movement has put so much emphasis on the emancipation and education of women. Everyone should work whether rich or poor and poverty should be abolished. ... What will be the course of the Bahá'í Movement no one can prophesy, but I think it is no exaggeration to claim that the program is the finest fruit of the religious contribution of Asia.

2.

"... Shoghi Effendi's statement cannot be improved upon. The Bahá'ís have had the soundest position on the race question of any religion. They not only accept the scientific conclusions but they also implement

them with spiritual force. This latter is necessary because there is no other way to overcome the emotional element which is basic in the race problem. . . .

"I have not said enough perhaps in the first paragraph. Please add the following: The task of learning to live together, though different, is the most difficult and the most imperative that the world faces. The economic problem will be relatively easy in comparison. There are differences in the qualities of cultures but there are no differences in qualities of races that correspond. This being recognized by minorities leads them to resist methods of force to keep them in subordination. There is no solution except coöperation and the granting of self-respect."

BY 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 for the purpose of combining in one synthesis all those elements in the various faiths which are held in common. And that is why I suggest that this Bahá'í community is really more in agreement with the main idea which has led to the summoning of the Congress than any particular one of the great religious communities of the world.

Its origin was in Persia where a mystic prophet, who took the name of the Báb, the "Gate," began a mission among the Persians in the earlier part of the nineteenth century. He collected a considerable number of adherents. His activities were regarded with apprehension by the Government of Persia of that day. Finally, he and his leading disciples were seized by the forces of the Persian Government and were shot in the year 1850. In spite of the persecution, the movement spread in Persia and in many countries of Islám. He was followed as the head of the Community by the one who has been its principal prophet and exponent, Bahá'u'lláh. He was most active and despite persecution and imprisonment made it his life's mission to spread the creed which he claimed to have received by direct divine revelation. He died in 1892 and was succeeded as the head of the Community by his son, 'Abdu'l-Bahá, who was born in 1844. He was living in Haifa, in a simple house, when I went there as High Commissioner in 1920, and I had the privilege of one or two most interesting conversations with him on the principles and methods of the Bahá'í Faith. He died in 1921 and his obsequies were attended by a great concourse of people. I had the honour of representing His Majesty the King on that occasion.

Since that time, the Bahá'í Faith has secured the support of a very large number of communities throughout the world. At the present time it is estimated that there are about eight hundred Bahá'í communities in various countries. In the United States, near Chicago, a great Temple, now approaching completion, has been erected by American adherents of the Faith, with assistance from elsewhere. Shoghi Effendi, the grandson of 'Abdu'l-Bahá, is now the head of the community. He came to England and was educated at Balliol College, Oxford, but now lives in Haifa, and is the center of a community which has spread throughout the world.

(Introductory address delivered at the Bahá'í session of the World Congress of Faiths, held in London, July, 1936.)

3.

In 1920 I was appointed as the first High Commissioner for Palestine under the British Mandate, and took an early opportunity of paying a visit to 'Abdu'l-Bahá Effendi at His home in Haifa.

I had for some time been interested in the Bahá'í movement, and felt privileged by the opportunity of making the acquaintance of its Head. I had also an official reason as well as a personal one. 'Abdu'l-Bahá had been persecuted by the Turks.

A British régime had now been substituted in Palestine for the Turkish. Toleration and respect for all religions had long been a principle of British rule wherever it extended; and the visit of the High Commissioner was intended to be a sign to the population that the adherents of every creed would be able to feel henceforth that they enjoyed the respect and could count upon the goodwill of the new Government of the land.

I was impressed, as was every visitor, by 'Abdu'l-Bahá's dignity, grace and charm. Of moderate stature, His strong features and lofty expression lent to His personality an appearance of majesty. In our conversation He readily explained and discussed the principal tenets of Bahá'í, answered my inquiries and listened to my comments. I remember vividly that friendly interview of sixteen years ago, in the simple room of the villa, surrounded by gardens, on the sunny hillside of Mount Carmel.

I was glad I had paid my visit so soon, for in 1921 'Abdu'l-Bahá died. I was only able to express my respect for His creed and my regard for His person by coming from the capital to attend His funeral. A great throng had gathered together, sorrowing for His death, but rejoicing also for His life.

BY ERNEST RENAN

Passage tiré de "Les Apôtres", Edition Lévy, Paris, 1866.

Notre siècle a vu des mouvements religieux tout aussi extraordinaires que ceux d'autrefois, mouvements qui ont provoqué autant d'enthousiasme, qui ont eu déjà, proportion gardée, plus de martyrs, et dont l'avenir est encore incertain...

Le Bábisme, en Perse, a été un phénomène autrement considérable. Un homme doux et sans aucune prétention, une sorte de Spinoza modeste et pieux, s'est vu, presque malgré lui, élevé au rang de thaumaturge d'incarnation divine, et est devenu le chef d'une secte nombreuse, ardente et fanatique, qui a failli amener une révolution comparable à celle de l'Islám. Des milliers de martyrs sont accourus pour lui avec l'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 Bábís, à Téhéran. "On vit ce jour-là dans les rues et les bazars de Téhéran," dit un narrateur qui a tout su d'original, "un spectacle que la population semble devoir n'oublier jamais. Quand la conversation encore aujourd'hui se met sur cette matière, on peut juger l'admiration mêlée d'horreur que la foule éprouve et que les années n'ont pas diminuée. On vit s'avancer entre les bourreaux des enfants et des femmes les chairs ouvertes sur tout le corps, avec des mèches allumées, flambantes, fichées, dans les blessures. On traînait les victimes par des cordes et on les faisait marcher à coups de fouet. Enfants et femmes s'avançaient en chantant un verset qui dit: En vérité nous venons de Dieu et nous retournons à Lui. Leurs voix s'élevaient, éclatantes, au-dessus du silence profond de la foule. Quand un des suppliciés tombait et qu'on le faisait relever à coups de fouet ou de baïonnette, pour peu que la perte de son sang qui ruisselait sur tous ses membres lui laissât encore un peu de force, il se mettait à danser et criait avec un surcroî d'enthousiasme: "En vérité nous sommes à Dieu et nous retournons à Lui." Quelques-uns des enfants expirèrent pendant le trajet; les bourreaux jetèrent leurs corps sous les pieds de leurs pères et de leurs soeurs, qui marchèrent fièrement dessus et ne leur donnèrent pas deux regards. Quand on arriva au lieu d'exécution, on proposa encore aux victimes la vie pour leur abjuration. Un bourreau imagina de dire à un père que, s'il ne cédait pas, il couperait la gorge à ses deux fils sur sa poitrine. C'étaient deux petits garçons dont l'aîné avait 14 ans et qui,

rouges de leur sang, les chairs calcinées, écoutaient froidement le dialogue; le père répondit, en se couchant par terre, qu'il était prêt et l'aîné des enfants, réclamant avec emportement son droit d'aînesse, demanda à être égorgé le premier.[1] Enfin tout fut achevé. La nuit tomba sur un amas de chairs informes; les têtes étaient attachées en paquets au poteau justicier et les chiens des faubourgs se dirigeaient par troupes de ce côté.

Cela se passait en 1852. La secte de Mozdak sous Chosroès Nousch fut étouffée dans un pareil bain de sang. Le dévouement absolu est pour les nations naïves la plus exquise des jouissances et une sorte de besoin. Dans l'affaire des Bábís, on vit des gens qui étaient à peine de la secte, venir se dénoncer eux-mêmes afin qu'on les adjoignit aux patients. Il est si doux à l'homme de souffrir pour quelque chose, que dans bien des cas l'appât du martyre suffit pour faire croire.

Un disciple qui fut le campagnon de supplice du Báb, suspendu à côté de lui aux remparts de Tabríz 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 Bahá'í creed, which has its center of faith and pilgrimage in 'Akká and Haifa, is attaining to the character of a world-religion. So far as its influence goes 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*.)

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.

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[1] Un autre détail que je tiens de source première est celui-ci: Quelques sectaires, qu'on voulait amener à rétractation, furent attachés à la gueule de canons amorcés d'une mèche longue et brûlant lentement. On leur proposait de couper la mèche, s'ils reniaient le Báb. Eux, les bras tendus vers le feu, le suppliaient de se hâter de venir bien vite consommer leur bonheur.

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'íism 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'íism.

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 coeur. Ainsi donc, il faut non seulement admettre mais aimer et admirer le Báb. Pauvre grand Prophète né au fin fond de la Perse sans aucun moyen d'instruction et qui, seul au monde, entouré d'ennemis, arrive par la force de son génie à créer une religion universelle et sage. Que Bahá'u'lláh lui ait, par la suite, succédé, soit, mais je veux qu'on admire la sublimité du Báb, qui a d'ailleurs payé de sa vie, de son sang la réforme qu'il a prêchée. Citez-moi un autre exemple, semblable. Enfin, je puis mourir tranquille. Gloire à Shoghi Effendi qui a calmé mon tourment et mes inquiétudes, gloire à lui qui reconnais la valeur de Siyyid 'Alí-Muḥammad dit le Báb.

Je suis si content que je baise vos mains qui ont tracé mon adresse sur l'enveloppe qui m'apporte le message de Shoghi. Merci, Mademoiselle. Merci du fond du coeur.

BY 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.

BY SIR RONALD STORRS, K.C.M.G., C.B.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.

AN ARTICLE IN THE JANUARY (1922) NUMBER OF THE *Journal of the Royal Asiatic Society* OF GREAT BRITAIN AND IRELAND—

The death of 'Abbás Effendi, better known since he succeeded his father, Bahá'u'lláh, thirty years ago as 'Abdu'l-Bahá, deprives Persia of one of the most notable of her children and the East of a remarkable personality, who has probably exercised a greater influence not only in the Orient but in the Occident, than any Asiatic thinker and teacher of recent times. The best account of him in English is that published in 1903 by G. P. Putnam's Sons under the title of the *Life and Teachings of 'Abbás Effendi* compiled by Myron H. Phelps chiefly from information supplied by Bahíyyih Khánum. She states that her brother's birth almost coincided with the "manifestation" of Mírzá 'Alí Muḥammad the Báb (24th May, 1844), and that she was his junior by three years. Both dates are put three years earlier by another reputable authority, but in any case both brother and sister were mere children when, after the great persecution of the Bábís in 1852 their father Bahá'u'lláh and his family were exiled from Persia, first to Baghdád (1852–63) then to Adrianople (1863–68), and lastly to 'Akká (St. Jean d'Acre) in Syria, where Bahá'u'lláh died on 28th May, 1892, and which his son 'Abdu'l-Bahá was only permitted to leave at will after the Turkish Revolution in 1908. Subsequently to that date he undertook several extensive journeys in Europe and America, visiting London and Paris in 1911, America in 1912, Budapest in 1913, and Paris, Stuttgart, Vienna, and Budapest in the early summer of 1914. In all these countries he had followers, but chiefly in America, where an active propaganda had been carried on since 1893 with very considerable success, resulting in the formation of important Bahá'í Centers in New York, Chicago, San Francisco and other cities. One of the most notable practical results of the Bahá'í ethical teaching in the United States has been, according to the recent testimony of an impartial and qualified observer, the establishment in Bahá'í circles in New York of a real fraternity between black and white, and an unprecedented lifting of the "color bar," described by the said observer as "almost miraculous."

Ample materials exist even in English for the study of the remarkable personality who has now passed from our midst and of the doctrines he taught; and especially authoritative are the works of M. Hippolyte Dreyfus and his wife (formerly Miss Laura Clifford Barney), who combine intimacy and sympathy

with their hero with sound knowledge and wide experience. In their works and in that of Mr. Myron H. Phelps must be sought those particulars which it is impossible to include in this brief obituary notice.

BY MRS. SAROJINU NAIDU

(Hyderabad, Deccan, February 1, 1941.)

The founder of the Bahá'í Faith is undoubtedly one of the Great Seers of the Modern Age. The Gospel that he enunciated and the programme that he enjoined upon his followers are singularly like a prophecy of the ideal and dream that inspire the heart of youth with (the) quest for a brave new world built upon equity, fellowship and peace.

In the midst of all the tragic horror of hate and bloodshed that surround us to-day, his message to humanity does indeed fulfill the meaning of his name, and carries the "glory of God" into the darkness.

BY JULES BOIS

... Mírzá 'Alí-Muḥammad, the Báb, or the portal of a new wisdom,—a young man, brave, handsome, and tempered like a steel blade, the finest product of his country. This new Alexander, "the beloved of the worlds," subjugator of souls, died in 1850 at the age of thirty-one, having shed no blood but his own, a martyr of spotless love, of universal charity.

The Bábís, his partisans, were "beheaded, hanged, blown from the mouth of cannons, burnt, or chopped to pieces." Their homes were burned, their womenfolk carried off or executed. Still the movement progressed. Scarcely had the Báb's mission begun,—he was allowed a bare two years of preaching,—when he was cast into prison, questioned, bastinadoed, disfigured, then tried for heresy before a clerical court, and finally put to death.

The Báb was led to the scaffold at Tabríz with a young devotee who had implored to share his fate. About two hours before noon the two were suspended by ropes, under their armpits, in such a manner that the head of the disciple rested against the breast of his beloved master. Armenian soldiers received the order to fire; but when the smoke cleared, the Báb and his companion were found to be unscathed. The bullets had merely severed the ropes by which they were suspended. Amazed by what they considered a miracle, the soldiers were unwilling to fire again. They were replaced by a more docile squad, and this time the volley took effect. The bodies of both victims were riddled by bullets and horribly mutilated, but their faces, spared by a strange caprice of destiny, bore an expression of radiant transfiguration.

All Europe was stirred to pity and indignation. The event occurred on the ninth of July, 1850; among the "litterateurs" of my generation, in the Paris of 1890, the martyrdom of the Báb was still as fresh a topic as had been the first news of his death. We wrote poems about him. Sarah Bernhardt entreated Catulle Mendès for a play on the theme of this historic tragedy. When he failed to supply a manuscript, I was asked to write a drama entitled "Her Highness the Pure," dealing with the story of another illustrious martyr of the same cause,—a woman, Qurratu'l-'Ayn, the Persian Joan of Arc and the leader of emancipation for women of the Orient.

Her case was unique. Had it been admissible for a woman to be a Mahdí, or a "Point," Qurratu'l-'Ayn, —who bore resemblance to the mediaeval Héloïse and the neo-platonic Hypatia,—would have been recognized as the equal of the Báb. Such virile courage and power did she inherit that all who saw and heard her were uplifted to a new understanding of the mission of her sex. A poetess, philosopher, linguist, and theologian, an early convert of the Báb, she threw aside her veil, despite the immemorial custom of Asia, carried on controversies with the most learned scholars of her country, discomfited them, and won recognition as their master. Imprisoned, anathematized, driven from town to town, stoned in the streets, she defied, single-handed, a Sháh who "through his decree could slaughter a thousand men each day," —and often did so. To her executioners she said, "You may kill me as soon as you please, but you cannot stop the emancipation

of women." Then, having donned her choicest robes, as if to join a bridal party, she was dragged into a garden and strangled...

The Báb had exhorted the people to purify themselves that they might welcome the Divine Sun, of whom he was the Radiant Morn. When the Báb declared his mission in 1844, Mírzá Ḥusayn-'Alí, a young man of twenty-seven, the son of a vizier, and of royal descent, boldly espoused the perilous cause. Prison and exile soon became his portion. Scenes were enacted during this period which recall the Terror in France, with its horrors and its heroism. . . .

Bahá'ís, previously members of antagonistic sects, have manifested toward every one, even their enemies, a spirit of help and amity. We can only be glad that persecutions have diminished and that a gentle and ennobling influence has regenerated the Orient, from Syria to Burma. It is quite possible that Bahá'íism 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 ...

BY BHAGAVAN DAS

"Shanti Sadan," Sigra,
Benares (Cantt).
May 20, 1949

I understand that a public meeting will be held in Benares for the celebration of the 105th Anniversary of the Declaration of the Báb, i.e , Gateway, the forerunner of Bahá'u'lláh, father of 'Abdu'l-Bahá. Bahá'u'lláh is the prophet of the Movement now known in all the countries of the world as the Bahá'í Faith. From such literature of the Movement as I have come across and read, and from conversations I have had with members of the Movement who have kindly come to see me, I have acquired a great admiration for it. One of its twelve principal items of belief is that the essentials of all religions are one. This belief is very dear to my heart and I have endeavoured to propound it at length in my book "The Essential Unity of All Religions" supporting it with some 1400 (fourteen hundred) texts of the Sacred Scriptures of eleven living great religions, quoted in original with English translation. I wish with all my heart every success for this philanthropic and spiritual Movement.

BY 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.

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 dottrien 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 stockinged feet. At these two tombs I was so aware of the holy that I really felt like removing my shoes. As I thought of these God-filled men, I gave thanks for their vision of the unity of mankind and for their appreciation of every manifestation of the God who is eternally One. And I gave silent thanks also for the world-mindedness which seems to come naturally to all who are hospitable to the Bahá'í faith.

To lovers of God and man, there is nothing more depressing than the thought of the divisiveness of the numerous exclusive religions of mankind. Conversely, there is no thought more heartening than the thought that there is at work in the world a religion which transcends all sectarianism and recognizes Abraham, Moses, Buddha, Zoroaster, Jesus, Moḥammed, 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 Bahá'í whom I have personally known, have given the faith a warm place in my heart.

The Mayor of Haifa gave a dinner on April 13, 1951, to the commission of which I was a member. My seatmate was a noted journalist of the Jewish faith. I had spent the afternoon in the beautiful Persian Gardens sacred to Bahá'í, hence it was natural for me to speak of the Bahá'í Faith. The journalist said: "The people of that faith are truly catholic. All men of goodwill can subscribe to their faith without renouncing anything good in their own, be they Christian, 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 all.

(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.)

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.)

BY DR. ARTHUR CHRISTENSEN
Professor of Iranian Philology
University of Copenhagen

You will not lack warmth of faith in the enthusiastic, prophetical 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...

BY SIR S. RADHAKRISHNAN

I have sympathy with the spirit of the Bahá'í Teachings, we are all Bahá'ís universally.

1937.

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.)

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.)

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.)

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*, Vol. VI, 1934–36.)

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.)

BY DANE 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 Rúḥanníyyih Moffett in *The Bahá'í World*, Vol. VIII.)

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 But Not For You*, 1955.)

BY UPTON SINCLAIR

There are in this country many followers of the Persian reformer, 'Abbás Effendi, who call themselves Bábists 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.)

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).

BY COLONEL JAI PRITHVI BAHADUR SINGH, *Raja of Bajang (Nepal)*

. . . the principles of Bahá'íism, laying stress as they do on the Oneness of mankind, and being directed as they are towards the maintenance of peace, unity and co-operation among the different classes, creeds and races of people, will go a long way in producing a healthy atmosphere in the world for the growth of Fellowship and Brotherhood of Man. Furthermore, I can see no harm in the followers of other faiths accepting these main principles of Bahá'íism, wherein, I think, they can find nothing against the teachings of their own prophets, saints and seers. I rather think that by accepting these main principles . . . 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

VALÍYU'LLÁH VARQÁ
1884–1955

Profoundly grieved loss outstanding Hand Cause God, exemplary trustee Ḥuqúq, 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 Abhá Kingdom inestimable. Advise erect my behalf befitting monument his grave. His mantle as trustee funds Ḥuqúq now falls on 'Alí Muḥammad, his son. Instruct Rowḥání Ṭihrán arrange befitting memorial gatherings capital provinces honor memory mighty pillar cradle Faith Bahá'u'lláh. Newly-appointed trustee Ḥuqúq now elevated rank Hand Cause.

SHOGHI

November 15, 1955.

Autobiography

"Some time ago the Spiritual Assembly of the Bahá'ís of Ṭihrán 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 Tabríz, 1263 Persian solar calendar (1884). My father, 'Alí Muḥammad Varqá, a martyr of the Cause, was the third son of Ḥájí Mullá Mihdí Yazdí, known as Atrí, and my mother, Fáṭimih, was the daughter of Ḥájí Mírzá 'Abdu'lláh Khán Núrí of Mázindarán. 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 'Azíz'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 Tabríz 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, Muẓaffari'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 Ṭihrán, 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, Ḥájí Mír Ḥusayn, a sincere believer and teacher of the Cause, took steps

to transfer me from Tabríz 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 Qumí 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 Tabríz. 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 Tabríz. At Tabríz 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 Ṭihrán 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 Ṭihrán, 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 Ṭihrán 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 Ḥájí Mírzá Ḥaydar-'Alí.

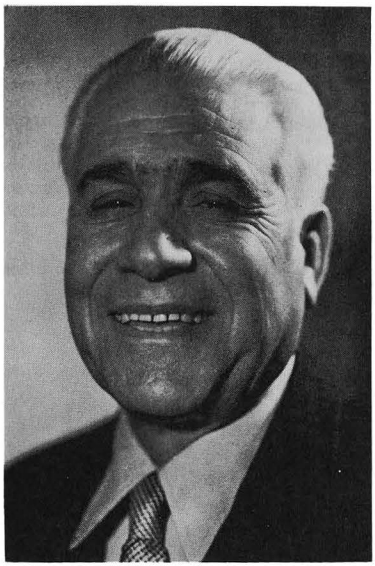
"In the summer of the year 1909, while I was in 'Akká, I was instructed by 'Abdu'l-Bahá to return to Ṭihrán to fulfill a mission which He so kindly entrusted to me. In Ṭihrán, after having carried out His mission, I married Bahíyyih Khánum, daughter of the late Saní-us-Sulṭán, surnamed Saní Illáhí, of whom I had ten children. Seven of these children, three sons and four daughters, are now living and they are: 'Alí Muḥammad; Mihdí; Malíhih (Mrs. Qubád); Munírih (Mrs. Farzar); Parvín (Mrs. Muvafiq); Maḥmúd; Lami (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 Ṭihrán, 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 Bahá'í 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 Varqá, 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. Varqá 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



Valíyu'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 Ḥaẓíratu'l-Quds in Baghdád. After a while, when he felt himself slightly better, he left for Cairo, Ismailia, 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 Ṭihrán 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 felt 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.

*

After the passing of Jinábi Varqá the following letter was received in Germany:

Haifa, Israel
December 3, 1955

To the Bahá'ís who were gathered at the funeral of the Hand 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 Bahá'ís 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

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

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 Ḥaẓíratu'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 Geyserville 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 Rúḥíyyih Khánum, 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:

"How pleased the Beloved must be! How 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 thousandfold 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 Bahá'í 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 dome 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 Bahá'í 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 for 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 Bahá'í 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 world-wide 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 Khánum 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. Carmel. 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 Ḥaẓíratu'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, Rúḥíyyih 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 war-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 God.*" 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 Bahá'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 took 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 Ḥaẓíratu'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 Rúḥíyyih 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 Rúḥíyyih 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 Rúḥíyyih 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 Bahjí, 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 Rúḥíyyih 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 endeavors 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

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
  Triumphal 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. He 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 . . .

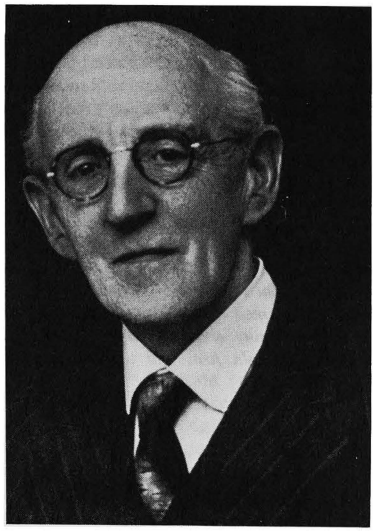
Thy words are to me as fragrance born from the garden of heaven,

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 paeans 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 state 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 my 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 Bahá'í Faith telegraphed:

"Deeply mourn passing dearly loved, much admired, greatly gifted, outstanding Hand Cause George Townshend. His death morrow 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 communities. 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 Ireland'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 Ḥaẓíratu'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

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-Faḍl — 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 for 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 becomest 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 Sulṭán 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-Bahá, 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 Riḍván. 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 experience 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. He 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 Bahá'ís 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 Bahá'í 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."

HONOR KEMPTON

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, descendents 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.

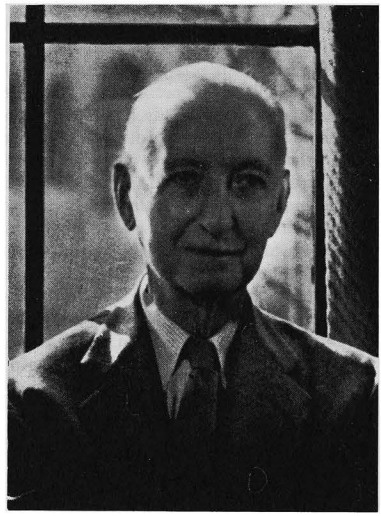
There were two strongly defined sides to Horace Holley's personality, and part of the spiritual triumph that was his before he passed away, at the age of 73, was that these two sides of his nature flowered into a third creation, more beautiful and powerful than either of the others had ever been. To 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 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."



Horace Hotchkiss Holley

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 Master, 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 blessing", 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'ísm—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. Esselmont, 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 "Your 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 a 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. How 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'ís to accept support from Bahá'í 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 particularly 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. He 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 Hand 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 Hands, 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 distinguished 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 Bahá'ís." 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."

RÚḤÍYYIH

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 Bahá'í 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 Bahá'ís, 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 characterised 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'ís 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-

resentative 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 strong 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 Ḥaẓíratu'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 Ḥaẓíratu'l-Quds in Sydney. Until the time of her passing on November 18, 1960, at the age of 91 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 Ḥaẓíratu'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.

JULIET THOMPSON

"Deplore 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.

SHOGHI."

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-Faḍl, 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 Valíyu'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-Bahá 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-Bahá. 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.

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 Bahá'í 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 son, 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 close 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-Bahá 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-Bahá Himself united in marriage Grace Robarts of Canada 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

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 backgrounds. 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, in unity 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.

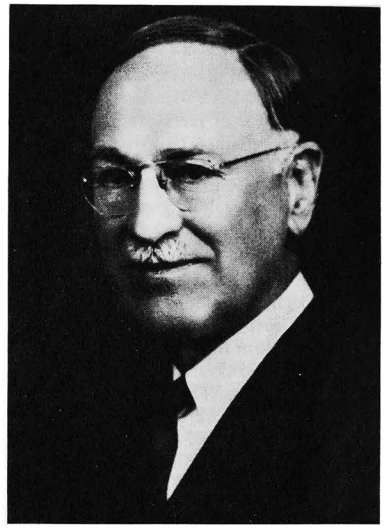
Harlan was constantly in demand as a speaker at Race Unity Conferences, at Bahá'í Summer and Winter Schools and Conferences held in the United States and Canada. Of one of these John Robarts, formerly of Toronto, nephew of Grace Robarts Ober and now a Hand of the Cause in Africa, writes:

". . . 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 newly-arrived pilgrims to the Feast. Harlan continues:



Harlan Foster Ober

"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 seating 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. He 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 warp 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 Mr. 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, 1916: "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 *God 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 see

their problems in perspective was heart-warming. He 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. Handsfaith."

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:

"May 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

ḤUSAYN USKÚLÍ
1875–1956

At the time of the passing of Ḥusayn 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."

Ḥusayn 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 Tabríz, 'Ishqábád or China. He was born in Uskú — a township in Ádhirbáyján, not far from Tabríz — 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 Ḥaydar-'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 Tabríz, 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 Ḥusayn Uskúlí traveled to Shanghai, China, first with two Bahá'í friends and later with his family. He settled permanently in

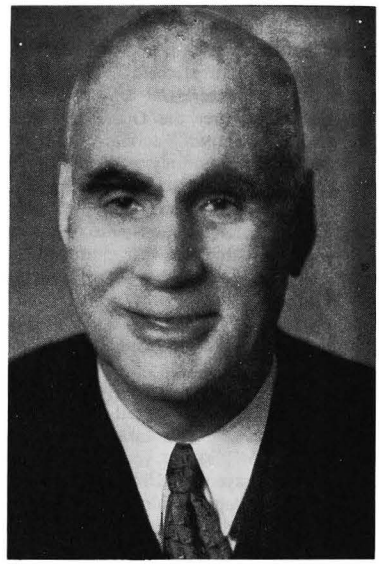
Shanghai, except for an interruption of a few years, and remained there to the end of his life. During the first World War he was one of the mediums of intercourse through Shanghai, between the Eastern friends and the Holy Land.

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 Uskúlí 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. Uskúlí, 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 Uskúlí, 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. Uskúlí 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 become great and respected also in the Kingdom of Abhá."



Ḥusayn Uskúlí

Ḥusayn Uskúlí has many times been graciously mentioned in the beloved Guardian's loving messages. One of these reads:

"Please assure dear Mr. Uskúlí 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 Khánum 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

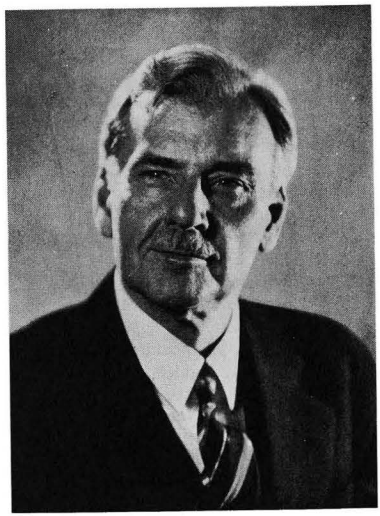
all the changes the years have brought. He also greatly admires your devoted daughter and son-in-law. He hopes you will keep in good health, and that you will meet with success in your work, and assures you of his prayers. . . .

"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 Ḥusayn Uskúlí 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



Albert R. Windust

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 born 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 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 stories 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 Mishkín-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 House 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 Bahá'í 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 *Promulgation 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.

PRITAM SINGH
1881–1959

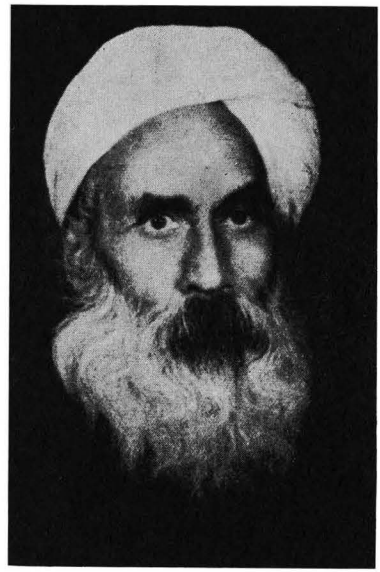
Professor Pritam Singh will always occupy a unique position in the history of the Bahá'í Faith in the Indian subcontinent as the first member of the Sikh community of India to accept Bahá'u'lláh as the Promised One. After accepting the Faith he devoted his entire life to the promotion of the Cause of 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 Pákistán. He 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 embarassed 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 for 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 Írán, 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 Pákistán, 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 Hands 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. ILMI
S. H. KORESHI

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 Him, 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 Bahá'í, 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 marriag whether together in the northern states or i Haiti, or separated as they followed the individual paths of service in the souther states and in Europe, these two radiant sou kept the underlying significance of their unio forever in their hearts. In a letter of July 1916, Louis wrote:

"My darling Wife:

"... Received a long, interesting an beautiful letter from Mrs. Brittingham. . Reading this, I was most happy, as well a thankful to recall what was once told me b Mrs. True. She says that 'Abdu'l-Bahá wa asked by someone about our marriage an replied: 'Those two souls found each other

"How grateful we should be to God fo His great bounty and protection! This als explains some difficulties we have had, an how by divine favor, our lives grow more an more harmonious. . ." In 1920, 'Abdu'l-Bah wrote to Louisa:

"O thou revered wife of his honor, Gregory Do thou consider what a bounty God hat bestowed upon thee in giving thee a husban like Mr. Gregory who is the essence of th 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 Jack 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

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 Roge 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 Bolles, who later became May Maxwell, the mother of Rúḥíyyih Khánum. 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 beseems such a condition. All men are asleep; you are awake. All eyes are blind; yours are

seeing. All ears are deaf; your hearing is clear. 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 fellow-men. 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.

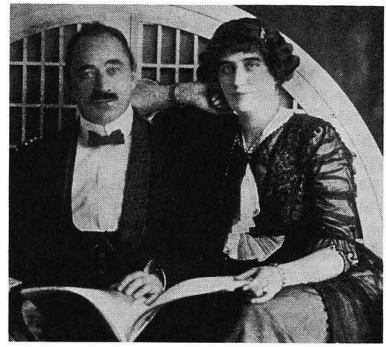
"After a restless night, we gathered in the dining room, when suddenly we heard a sonorous voice which we were never to forget, saying: 'Welcome, welcome!' All on our knees, we wept with joy and 'Abdu'l-Bahá received us with infinite kindness. We then took place at the table and He, having broken the 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 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 Guardian 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.



Joseph and Edith de Bons

"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 passed 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. For, said He, 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 Him, 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 AṢGHARZÁDIH
1880–1956

Ḍiá'u'lláh Aṣgharzádih 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 1895 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 role on the committee responsible for the Bahá'í schools.

Mr. Aṣgharzádih 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 Aṣgharzádih 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. Aṣgharzádih 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



Ḍiá'u'lláh Aṣgharzádih

Persia, Turkistán and other eastern communities.

A few years later he married an English lady and they had three daughters. Ḍiá 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

BEATRICE IRWIN
1877–1956

"Grieved passing steadfast devoted indefatigable promoter Faith. Reward assured Kingdom. Praying progress soul.

SHOGHI"

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; Shepheard's Hotel, Cairo; the Berkeley Hotel, London; the Fairmont Hotel, San Francisco; and in hotels and expositions 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 pour 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 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.



Beatrice Irwin

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 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.



Victoria Bedikian

Auntie Victoria never missed an opportunity to give the Message. She had a very keen sense of humor. She detached herself from everything save God. 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 Effendi 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.

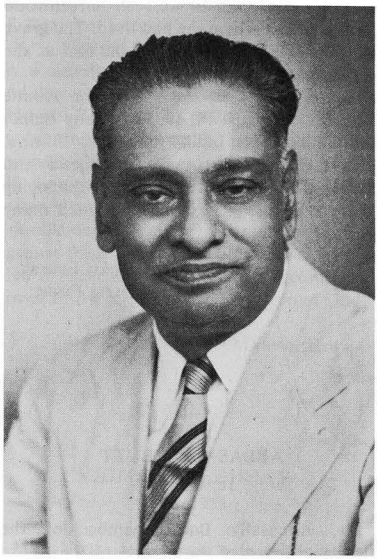
Memorial services were held for Auntie Victoria on August 14, 1955 in many Bahá'í communities of India, Pákistán, Burma, Ceylon, South East Asia, Indonesia and Islands of the Indian Ocean, where the loving influence of her letters had awakened many hearts.

DORIS EBBERT
OLGA FINKE

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 Abhá Kingdom on April 21, 1959 at Rangoon, Burma, where he had gone to help the Bahá'í 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 Era*, *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 Muṣṭaphá Rúmí who, after his death, was numbered by our beloved Guardian among the Hands of the Cause, Mr. 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, Pákistán 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 grave."

H. M. Ilmi
S. H. Koreshi

ANTHONY YUEN SETO
1890–1957

"Grieved sudden loss dear husband, valued consecrated, high-minded promoter Bahá'í Faith. Record 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.

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



Anthony Yuen Seto

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 Bahá'í 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 Plan, 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 all 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 he 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

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 Írán 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 Ḥaẓíratu'l-Quds in Tokyo. Twenty-three believers representing Japan, Írán and the United States gathered to hear 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

EDITH SANDERSON

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 Bahá'í 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

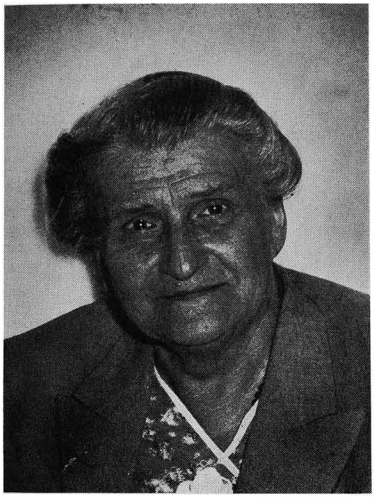
One of the earliest Bahá'ís in Germany, Annemarie Schweizer was affectionately known as "Tante Mariele" to many Bahá'ís throughout the world, as well as in Germany. She and her husband, Friedrich Schweizer had the great privilege of becoming Bahá'ís before World War I. She followed the path of Bahá'u'lláh 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 friends 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-Rooh 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 Ṭihrán. She took an active part in different Bahá'í committee work in Ṭihrán and accompanied her husband in some of his teaching campaigns. She left two daughters who, with their families, are pioneering in East Africa.

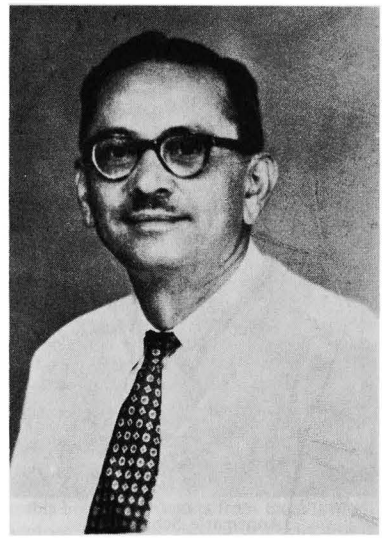


Zarrintaj Afrúkhtih

In spite of being in bed all the time, Mrs. Afrúkhtih 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 all 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 schoolmate. 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.

In obedience to the call of the beloved Guardian for 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. He 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 Bahá'ís 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 Intercontinental 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.

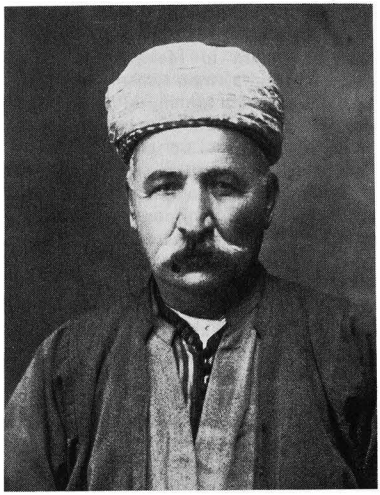
Dr. Fozdar was sixty years old when he died in active service of Bahá'u'lláh.

MULLÁ AḤMAD AL-MALLÁḤ
1874-1957

Mullá Aḥmad Al-Malláḥ 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 'Iráq. He was aware of the mysteries of the Bible, the Qur'án and the Bahá'í 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 1895 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 Muftí in Sarai market, where Mullá Aḥmad used to work as an ophthalmologist. When Mullá Aḥmad embraced the Cause his family turned him out of his house and he was summoned before the Muftí (*i.e.*, Head Priest of Islám) to answer questions regarding the accusation of embracing a new religion. Mullá Aḥmad defended the new Revelation with such power and



Mullá Aḥmad Al-Malláḥ

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 1928 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, Háshim Rushdí and Sharif 'Azíz. 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 Shoghi Effendi:

"Deep sorrow passing distinguished promoter Faith Mullá Aḥmad his services richly rewarded praying progress soul Kingdom."

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 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.



Alain LeRoy Locke

CHARLOTTE LINFOOT

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 Rúḥíyyih Khánum, 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. He admitted there was still no entry.

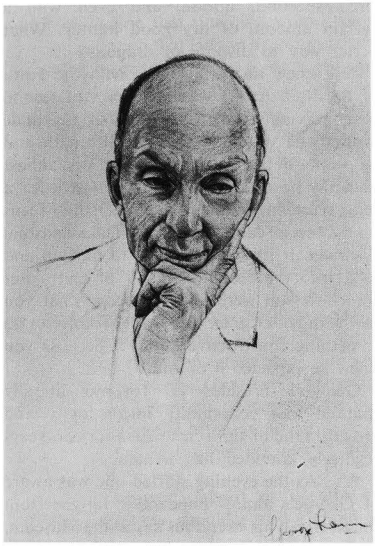
George became a vital part of the Green Acre Bahá'í Summer School, in Eliot, Maine. During his summer vacations he taught courses which opened to many the depth and beauty of the Bahá'í Teachings. It was at Green Acre that he met Dorothy G. Spurr of Sparkill, New York, and they were married in 1929. 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. Posthumously 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." He 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. He 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.

Rúḥíyyih 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."

JOSÉPHINE 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'íe.

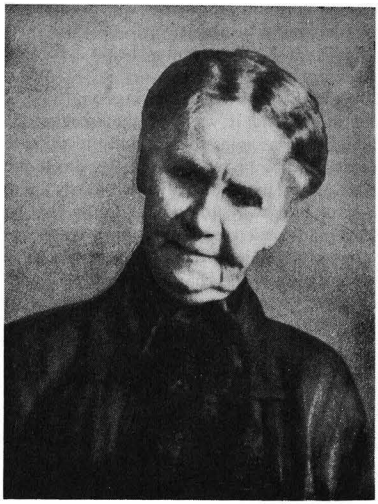
Le Gardien a fait parvenir à Paris, le 5 décembre 1955, le radiogramme suivant:

"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'íe. Elle les a reçus, d'abord á 17 rue Boissonade ou elle vécut jusqu'à la mort d'Edwin Scott en 1929, puis á 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'íe 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'hebdomadaire *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 Bahá'í, si profondément uni repose maintenant dans le cimetière de Sceaux, aux environs immédiats de Paris.

Des tableaux d'Edwin Scott se trouvent 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 on 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 Bahjí, 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 Sanitorium near Bedford.

where he was in charge. The Matron there said of him "he 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 alight and she could no 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.



Maude Elizabeth Todd Fisher

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 Crusade 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 Rúḥíyyih 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:

"Tsamaêa 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-RAḤMÁN RUSHDÍ
'ABDU'L-FATTÁH ṢABRÍ

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 Ṣabrí. 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 Ṣabrí, 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 Shoghi 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 Ṣabrí

At the time when Mr. Rushdí and Mr. Ṣabrí 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 Ṣabrí, 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-Year 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

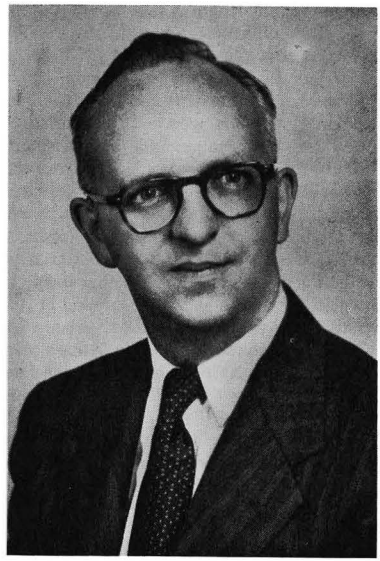
began another period. But again there was frustration, fear, financial need and a government which made it unlawful for anyone to have people come to a home for the purpose of promulgating any religion other than the religion of the country. Again Kenneth's lips were sealed to teach the Faith without 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-months 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 all 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

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

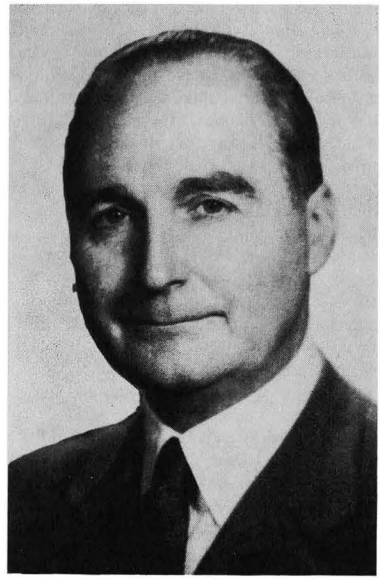
Bahá'í Publishing Trust in Buenos Aires from 1957 to the time of his death. He was a constant translator of English teaching material and Bahá'í books into the Spanish language and included among these translations were the *Kitáb-i-Íqán* and the *Gleanings from the Writings of Bahá'u'lláh*. He was also 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 took refuge with his Beloved in the Abhá Kingdom. What 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."



Salvador Tormo

ELLEN SIMS

MAX GREEVEN
1869–1951

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 this 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."

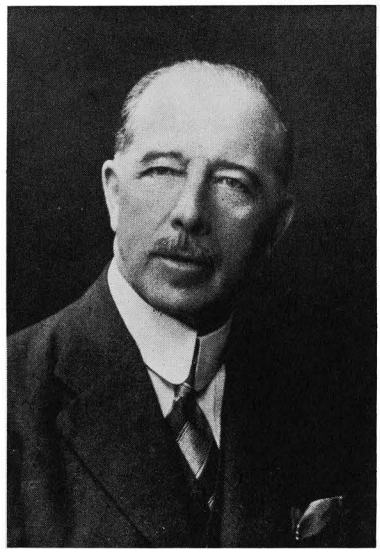
In March 1934, Mr. Greeven visited Haifa where some of the members of the German National Spiritual Assembly were already gathered. This was his first meeting with the Guardian, a long anticipated event. He was deeply touched by the heavy responsibilities carried by Shoghi Effendi, the enormous correspondence 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 Bahá'ís. 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 Bahá'í 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 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."



Max Greeven

INEZ GREEVEN

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 1919 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 'Abdul-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 Hands 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

ELISABETH HOPE CHENEY
1895–1959

Severence 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

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'llah

Bahá'í publisher, Shaykh Faraju'lláh Zakí 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 Kurdistán 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; Shoghi 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 Khánum. 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 Khánum. In the spring of 1938, she joined her daughter, Bahia, 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 Bahá'ís 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 Khánum 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 Bailey, Bahia, her grandson, and the writer to Tripoli in July 1953. The following Riḍván 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."

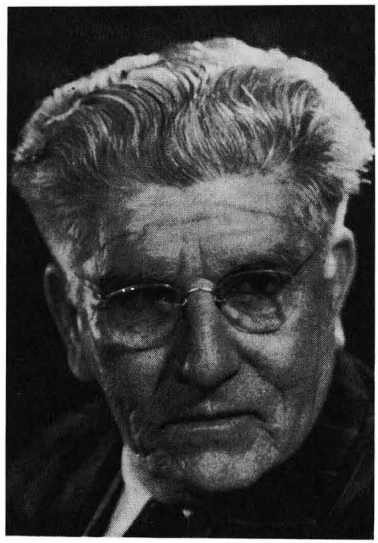
ROBERT L. GULICK JR.

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 Bahá'ís, 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 Bahá'ís 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. Shaver 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.



Fritzi Shaver

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 sweetness 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

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 Hand 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 southwest, 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.

EUNICE BRAUN

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 Abhá Kingdom and she is buried in the Cimitiére de l'Est, high in the hills overlooking the Mediterranean.

SARA M. KENNY



Frances Wells

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 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 perserverance 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 Mr. 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.

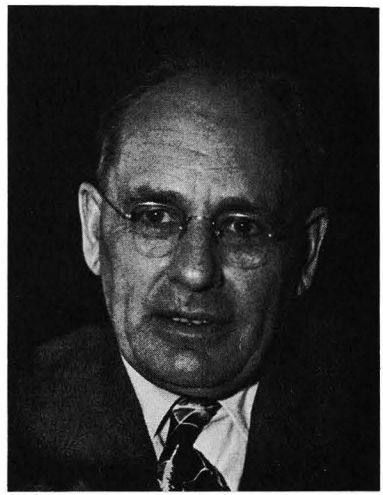
Frances Wells, pioneer, lies on the slope facing the Holy Land with the fields of flowers that she so loved spreading out in a bright carpet around the area, and the great iron mines toward the rear, symbols, perhaps, of her iron determination serving the softer flowers of spirit.

VIRGINIA ORBISON

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 pied 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 11, 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."

BAHÍYYIH 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.

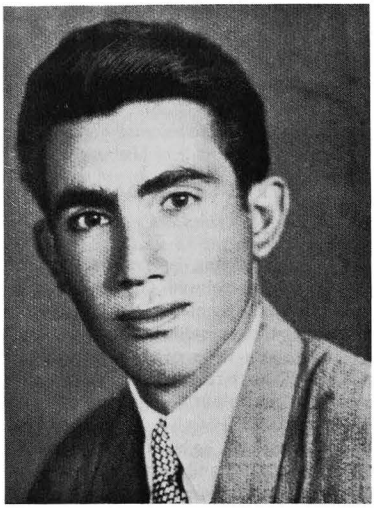
He studied hard and learned to speak not only Arabic but sufficient Somali (which has, as yet, no script) to be able to teach the Faith. He taught with such love, patience and sincerity that he was able to attract many souls. He not only taught the Faith, but mathematics, Arabic and English to the many 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 Samandarí

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 Rúḥíyyih 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. Samandarí, 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 slipped 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 Abhá Kingdom. Praying Shrines."

MEHDI AND URSULA SAMANDARÍ

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-garden—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 kindliness 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 invitation 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 1935, 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. He 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

CARL SIGURD HÖGBERG
1902–1962

On June 27, 1962, seated on a bus coming home at noon, Carl Sigurd Högberg 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 led 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 formed! 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 Högberg

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 Högberg 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 Högberg" 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

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 Rúḥíyyih 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 bones" 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 Ḥaẓíratu'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

LUṬFU'LLÁH 'ALÍZÁDIH
1893–1959

Luṭfu'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 Tabríz, 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 'Alízádih

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. 'Alízádih

MUṢṬAFÁ EFFENDI SÁLIM
1899–1962

Muṣṭafá Effendi Sálim 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.

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. . . . He 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



Jahangír 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 Jahangír 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 magistrate of Kuwait wrote with his own hand a special permission for "the burial according to the Bahá'í rites in the Islamic cemetery."

A memorial meeting for him was attended by eighty Bahá'ís 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.

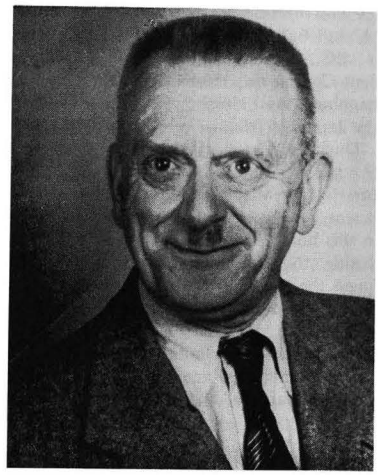
Paul Gollmer was born on September 24, 1886 in Stuttgart-Bad Cannstadt. When he was six his father died and his mother, a very pious Christian, brought him up in firm discipline and loving strictness. At the age of fourteen he went to work as a journeyman-joiner in Königsfeld; an accident caused the 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 meeting place in the bombed town, and at that time he tried to have public meetings arranged. 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.



Paul Gollmer

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.

FRANK ASHTON

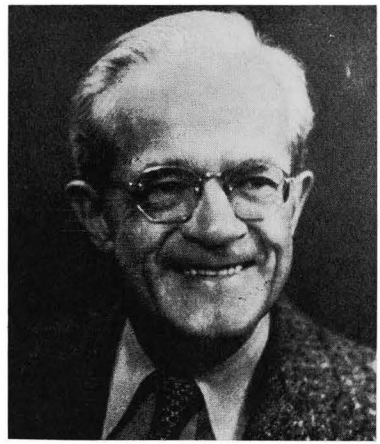
Frank Ashton was born in Frodsham, England, July 3, 1879. He attended school at Durham where he trained to be a machinist-engineer. He came to the United States while still a young man and worked for many years in Panama for the United States Government. Later he was employed by the Pennsylvania Railroad 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 Aḥmad, 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 serve the beloved Guardian and to carry out his wishes.



Frank Ashton

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

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 Bahá'í 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 Abhá Kingdom.

CLARICE STANTON

'AZÍZU'LLÁH SAMANDARÍ
1910–1956

'Azízu'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 Ṭihrán. 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 Ṭihrán 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



'Azízu'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.

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 unfailing 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

ḤUSAYN RÚḤÍ
1878–1960

Ḥusayn Rúḥí was born in Cairo, Egypt, in 1878, the son of Ḥáj Mullá 'Alí Tabrízí, who was a Bahá'í teacher and pioneer sent to Egypt by Bahá'u'lláh. Rúḥí was a young boy when his father was killed during a teaching journey in Diar-Bekr, Turkey.

After the martyrdom of his father Rúḥí stayed with his mother and then joined the household of Ḥáj Mírzá Ḥasan 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 Ḥáj Mírzá Ḥasan and others were sent by 'Abdu'l-Bahá as special messengers to the United States and Ḥusayn 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 Rúḥí seized the opportunity during this time to continue his college education.

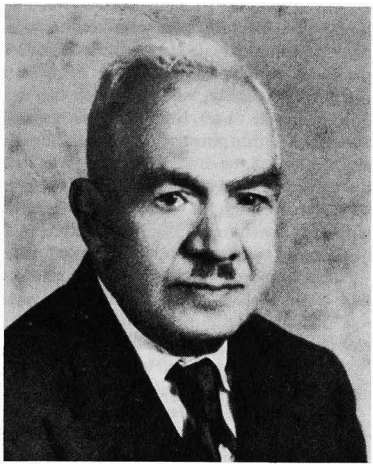
After his return to Egypt, Rúḥí worked as a teacher of the English language at various schools and later published two bi-weekly magazines. Although these magazines were published to help teach English, every issue contained an article which mentioned the Cause or its principles.

During the year of 1906 the great Bahá'í teacher Mírzá Abú'l-Faḍl stayed in Cairo and Rúḥí was one of his constant companions, attending most of the meetings at which Mírzá Abú'l-Faḍl taught.

In 1910 Rúḥí 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 Rúḥí 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, Rúḥí remained firm and faithful in the Faith and on the fortieth day of the ascension Rúḥí was



Ḥusayn Rúḥí

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. Rúḥí 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 Rúḥí 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 Ḥusayn Rúḥí 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 Rúḥí

CARL SCHEFFLER

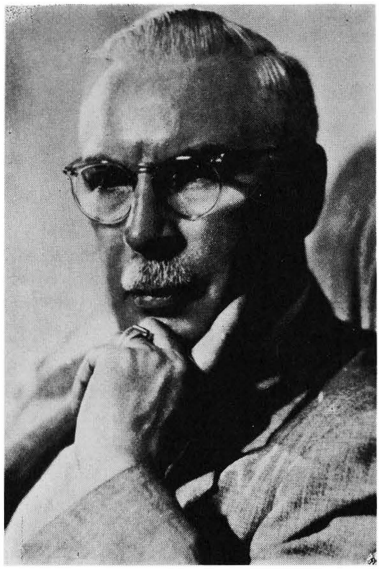
April 8, 1883 May 17, 1962

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 Bahá'ís 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) Handsfaith 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-Íqán*, 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 Him. Precious indeed were the words she spoke, telling what the Master had said. Scarce could we tear 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. Scott, and a week at Edith Sanderson's apartment.



Ethel Dawe

"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 Rúḥíyyih 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 lock 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, attracted 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.

HÓLMFRÍDUR ARNADÓTTIR
1873–1955

Hólmfrídur 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 alone in her realization of the mission of Bahá'u'lláh, the only Icelander to hail the glad tidings of the New Day. For this and for 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 grow in Iceland under the momentum of the Ten-Year Crusade. And she served tirelessly and with great devotion our greatest Bahá'í teacher, Martha Root, during her unforgettable visit to Iceland for one month in 1935, bringing her into contact with many leaders of thought and 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-Hólmfrídur flower of 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 souls 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, Hólmfrídur 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 HOFMAN

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 opposition however 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.

PART THREE

I

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 Rúḥíyyih Khánum
Leroy C. Ioas
'Alí Akbar Furútan
Abú'l-Qásim Faizí
Paul E. Haney
Jalál Kházeh
John Ferraby
William B. Sears
Ḥasan M. Balyuzi

CONTINENTAL HANDS OF THE CAUSE

Shu'á'u'lláh 'Alá'í
Agnes B. Alexander
Músá Banání
H. Collis Featherstone
Ugo Giachery
Hermann Grossmann
Dhikru'lláh Khádem
Raḥmatu'lláh Muhájir
Adelbert Mühlschlegel
Enoch Olinga
John A. Robarts
Ṭarázu'lláh Samandarí
'Alí Muḥammad 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 Bahá'ís 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

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, 18, 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: BAHAIFAITH 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 11387, Bogota 2, Colombia.
Cable: BAHAIS 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: BAHAIDAN 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
la. 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, 1, India.
Cable: BAHAIFAITH NEWDELHI

National Spiritual Assembly of the Bahá'ís of 'Iráq
P.O. Box 2004, Alwiyyah-Baghdad, 'Iráq.
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 Bahá'ís of North East Africa
P.O. Box 102, Addis Ababa, Ethiopia.
Cable: BAHAFFICE ADDISABABA

National Spiritual Assembly of the Bahá'ís of North East Asia
216, Higashi Okubo 2-chome Shinjuku-ku, Tokyo, Japan.
Cable: BAHAIFAITH 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 Pákistán
P.O. Box 7420, Karachi 3, Pákistán.
Cable: BAHAIFAITH 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, Tihrán, 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.

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 Jungstedtsvëg 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
2. Aden Protectorate
3. Ádhirbáyján
4. Admiralty Is.
5. Afghánistán
6. Aḥsá
7. Alaska
8. Aleutian Islands
9. Algeria
10. Andaman Is.
11. Andorra
12. Angola
13. Anticosti I.
14. Argentina
15. Armenia
16. Ashanti Protectorate
17. Australia
18. Australian New Guinea
19. Austria
20. Azores
21. Bahama Is.
22. Baḥrayn Is.
23. Balearic Is.
24. Balúchistán
25. Baranof I.
26. Basutoland
27. Bechuanaland

28. Belgian Congo
29. Belgium
30. Bermuda
31. Bhutan
32. Bismarck Archipelago
33. Bolivia
34. Borneo
35. Brazil
36. British Cameroons
37. British Guiana
38. British Honduras
39. British Isles
40. British Somaliland
41. British Togoland
42. Brunei
43. Bulgaria
44. Burma
45. Cambodia
46. Canada
47. Canary Is.
48. Cape Breton I.
49. Cape Verde Is.
50. Caroline Is.
51. Ceylon
52. Chagos Archipelago
53. Channel Is.
54. Chile
55. Chiloé I.
56. China
57. Cocos I.
58. Colombia
59. Comoro Is.
60. Cook Is.
61. Corisco I.
62. Corsica
63. Costa Rica
64. Crete
65. Cuba
66. Cyprus
67. Czechoslovakia
68. Daman
69. Denmark
70. Diu
71. Dominican Republic
72. Dutch Guiana
73. Dutch New Guinea
74. Dutch West Indies
75. Easter I.
76. Ecuador
77. Egypt
78. Eire
79. El Salvador
80. Eritrea
81. Falkland Is.
82. Faroe Is.
83. Fernando Po I.
84. Fiji Is.
85. Finland
86. Formosa
87. France
88. Franklin
89. French Cameroons
90. French Equatorial Africa
91. French Guiana
92. French Morocco
93. French Somaliland
94. French Togoland
95. French West Africa
96. Frisian Is.
97. Galápagos Is.
98. Gambia
99. Georgia
100. Germany
101. Gilbert and Ellice Is.
102. Goa
103. Gold Coast
104. Grand Manan I.
105. Greece
106. Greenland
107. Guatemala
108. Gulf I.
109. Hadhramaut
110. Hainan I.
111. Haiti
112. Hawaiian Is.
113. Hebrides Is.
114. Ḥijáz
115. Honduras
116. Hong Kong
117. Hungary
118. Iceland
119. India
120. Indo-China
121. Indonesia
122. 'Iráq
123. Israel
124. Italian Somaliland
125. Italy
126. Jamaica
127. Japan
128. Jordan
129. Juan Fernandez Is.
130. Karikal
131. Kazakhstan
132. Keewatin
133. Kenya
134. Key West
135. Kirgizia
136. Kodiak I.
137. Korea
138. Kuwait
139. Kuria-Muria Is.
140. Labrador
141. Laccadive Is.
142. Laos
143. Lebanon
144. Leeward Is.
145. Liberia
146. Libya
147. Liechtenstein
148. Lofoten Is.
149. Loyalty Is.
150. Luxembourg
151. Macao I.
152. Mackenzie
153. Madagascar
154. Madeira Is.
155. Mafia I.
156. Magdalen Is.
157. Mahé
158. Malaya
159. Maldive Is.
160. Malta
161. Manchuria
162. Margarita I.
163. Mariana Is.
164. Marquesas Is.
165. Marshall Is.
166. Martinique
167. Mauritius
168. Mentawai Is.
169. Mexico
170. Miquelon I. and St. Pierre I.
171. Monaco
172. Morocco (Int. Zone)
173. Mozambique
174. Nepal
175. Netherlands
176. New Caledonia
177. Newfoundland
178. New Hebrides Is.
179. New Zealand
180. Nicaragua
181. Nicobar Is.
182. Nigeria
183. Northern Territories Protectorate
184. Northern Rhodesia
185. Norway
186. Nyasaland

187. Orkney Is.
188. Pákistán
189. Panamá
190. Paraguay
191. Pemba I.
192. Persia
193. Peru
194. Philippine Is.
195. Poland
196. Pondicherry
197. Portugal
198. Portuguese Guinea
199. Portuguese Timor
200. Puerto Rico
201. Qaṭar
202. Queen Charlotte Is.
203. Réunion I.
204. Rhodes
205. Rio de Oro
206. Ruanda-Urundi
207. Russian S.F.S.R.
208. Samoa Is.
209. San Marino
210. Sarawak
211. Sardinia
212. Saudi Arabia
213. Seychelles
214. Shetland Is.
215. Siam
216. Sicily
217. Sierra Leone
218. Sikkim
219. Society Is.
220. Socotra I.
221. Solomon Is.
222. South Africa
223. Southern Rhodesia
224. South-West Africa
225. Spain
226. Spanish Guinea
227. Spanish Morocco
228. Spanish Sahara
229. Spitzbergen
230. St. Helena
231. St. Thomas I.
232. Súdán
233. Swaziland
234. Sweden
235. Switzerland
236. Syria
237. Tadzhikistan
238. Tanganyika
239. Tasmania
240. Tibet
241. Tonga Is.
242. Trinidad
243. Trucial Sheikhs
244. Tuamotu Archipelago
245. Tunisia
246. Turkey
247. Turkmenistan
248. Uganda
249. 'Ummán
250. United States of America
251. Uruguay
252. Uzbekistan
253. Venezuela
254. Windward Is.
255. Yemen
256. Yugoslavia
257. Yukon
258. Zanzibar
259. Zululand

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
2. Delta Junction
3. Douglas
4. Fairbanks
5. Fort Yukon
6. Juneau
7. Ketchikan
8. Matanuska Valley
9. Nenana
10. Spenard
11. Tanana Valley

Groups

1. Big Delta
2. Birch Creek
3. Cordova
4. Cordova (outside)
5. Homer
6. Metlakatla
7. Nome
8. Petersburg
9. Petersburg (outside)
10. Ridgeway
11. Skagway
12. Thane
13. Unalakleet
14. Wrangell
15. Wrangell (outside)

Isolated Centres

1. Arctic Village
2. Barrow
3. Canyon Village
4. Clear Eagle River
5. Kake
6. Kenai
7. Kotzebue
8. Mount Edgecombe
9. Seward
10. Soldotna
11. Talkeetna



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

BAḤRAYN ISLAND

Assembly

1. Manáma

HADHRAMAUT

Group

1. Mukallá

ḤIJÁZ

Assembly

1. Ṭá'if

KUWAIT

Assemblies

1. Kuwait
2. Jahrah

QAṬAR

Assembly

1. Duḥa

SAUDI ARABIA

Assemblies

1. Fahahil
2. Riaḍ

Groups

1. Braymi
2. Khur
3. Khurfakán
4. Sihar
5. Sur

TRUCIAL SHEIKHS

Assemblies

1. Abú-Ḍabíy
2. Dubay
3. Ra'su'l-Khaymih
4. Shárjah

'UMMÁN

Assembly

1. Masqaṭ

YEMEN

Group

1. Ṣan'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
2. Bahía Blanca
3. Buenos Aires
4. Córdoba
5. Ezeiza
6. Rosario

Groups

1. Comodoro Rivadavia
2. Don Torcuato
3. Florida
4. Humahuaca
5. Lanus
6. La Plata
7. Lima Ramos
8. Lomas de Zamora
9. Mejia

Isolated Centres

1. Alejandro
2. Castelar
3. Haedo
4. Lomas del Mirador
5. San Cristóbal
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
2. Ballarat
3. Brisbane
4. Burnside
5. Canberra
6. Caringbah
7. Darwin
8. Enfield
9. Gawler
10. Ipswich
11. Kuring-gai
12. Lismore
13. Melbourne
14. Mitcham
15. Mudgee
16. Murray Bridge
17. Newcastle
18. Payneham
19. Perth
20. Port Adelaide
21. Prahran
22. Randwick
23. Renmark
24. Rockdale
25. Salisbury
26. Sydney
27. Unley
28. Warringah
29. Wollongong
30. Woodville

Groups

1. Berri
2. Blacktown
3. Blue Mountains
4. Booleroo Centre
5. Bowral
6. Bremer Junction
7. Brighton, S. A.
8. Campbelltown
9. Cooma
10. Harvey
11. Heidelberg
12. Henley and Grange
13. Hunter's Hill
14. Jimna
15. Lane Cove
16. Liechhardt
17. Loxton North
18. Manly
19. Marion
20. Mittagong
21. Mosman
22. North Sydney
23. Orange
24. Parkes
25. Perth Road
26. Port Noarlunga
27. Port Pirie
28. Prospect
29. Quorn
30. South Perth
31. St. Peters
32. Strathfield
33. Tamworth
34. Thebarton
35. Tinana
36. Toowoomba
37. Wagga
38. Waverley

Isolated Centres

1. Ashfield
2. Belgrave
3. Brighton
4. Brunswick
5. Bungaree Shire
6. Chadstone
7. Claremont
8. Cleve
9. Cobram
10. Concord
11. East Malvern
12. Emu Point
13. Fivedock
14. Fremantle
15. Geelong
16. Glen Innes
17. Grassmere
18. Heywood
19. Hindmarsh
20. Kalgoorlie
21. Kangaroo Island
22. Kingston
23. Kogarah
24. Longreach
25. Lyndoch
26. Mascot
27. Meandarra
28. Mullumbimby
29. Mundaring Shire
30. Neville
31. Norwood
32. Peterborough West
33. Redgate
34. Talgarno
35. Tamborine
36. Tea Tree Gully
37. Toronto
38. Walkerville
39. West Torrens
40. Whyalla
41. Willoughby
42. Woomera
43. Young

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
2. Graz
3. Innsbruck
4. Linz
5. Salzburg
6. Vienna

Group

1. Mödling

Isolated Centres

1. Horn
2. Klosterneuburg
3. Leoben
4. St. Gilgen

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
2. Brussels
3. Charleroi
4. Liège

Groups

1. Ben Ahin
2. Dilbeek
3. Huy
4. Kinkempois
5. Leval-Trahegnies
6. Ostend
7. Overyse
8. Verviers

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 IBAÑEZ PROVINCE

1. Camani
2. Challuma C.
3. Casi Casi
4. Chaquequina
5. Huancuri
6. Huañuma
7. Jankarachi
8. Jankohuyo
9. Kakhani
10. Kekesana
11. Malco Chajpi
12. Sacani
13. Totoroco Ch.
14. Viluyo

QUIJARRO PROVINCE

15. Patachuyo

FRIAS PROVINCE

16. Huarco
17. Lupikhari
18. Ciudad Potosí

BILBAO PROVINCE

19. Chacura
20. Piarani

BUSTILLOS PROVINCE

21. Cala Cala
22. Challa Pampa
23. Huanuni
24. Merke Aimaya
25. Pichata
26. Ramarani
27. Uyuni

CHARCAS PROVINCE

28. Chevacollo
29. Ojra
30. Soragua Grande
31. Tomata Palca

CHAYANTA PROVINCE

32. Chajpi

LINARES PROVINCE

33. Media Luna

CHUQUISACA DEPARTMENT

ZUDAÑEZ PROVINCE

34. Chocaya
35. Churumumu
36. El Palmar
37. Huanaco
38. Jatun Mayo
39. Jatun Khasa
40. Jatun Rumi
41. Pasopaya
42. Redención Pampa
43. San Lorenzo
44. Rodeo
45. Santa Isabel
46. Yunguillas

OROPEZA PROVINCE

47. Cacchipata
48. Cochapata
49. Huampillo
50. Jurubamba
51. Lajas Tambo
52. Naranjos
53. Palahla
54. Sichicachi
55. Ciudad Sucre
56. Tapalilla
57. Viro Viro
58. Wairapata
59. Zoico
60. Zoicoco Palca

AZURDUY PROVINCE

61. Cullumayu Huañahuito
62. Juscu Ciénaga
63. Lampasillos
64. Marapampa
65. Mosocllacta
66. Pinos
67. Quinua Chacra
68. Rayo Loma
69. Sutuyoc
70. Takhocasa

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
76. Chokorasi
77. Huanuni Venta y Media
78. Tati Iquiña
79. Wilakollo

ABAROA PROVINCE

80. Colcohuyo Autipiña
81. Llapallapani
82. Willañeke

POOPO PROVINCE

83. Negro Caima

CERCADO PROVINCE

84. Ciudad Oruro

COCHABAMBA DEPARTMENT

AIQUILE PROVINCE

85. Irakaza
86. Manzanaioj
87. Puca Khaka
88. Rumi Corral
89. Vallavillos
90. Yuraj Khasa

CERCADO PROVINCE

91. Ciudad Cochabamba

TAPACARI PROVINCE

92. Yauri Totora-Tallija

CAMPERO PROVINCE

93. Quehueñal

LA PAZ DEPARTMENT

OMASUYOS PROVINCE

94. Cajiata
95. Zamora

INQUISIVE PROVINCE

96. Huaylluma
97. Vilavinto Tolapampa

MURILLO PROVINCE

98. Ciudad La Paz

Groups

POTOSÍ DEPARTMENT

A. DE IBAÑEZ PROVINCE

1. Acumarca
2. Alta Ticanuma
3. Arconi
4. Bitura
5. Camata
6. Cochini
7. Colpani
8. Chacachata
9. Chorimaccota
10. Huañacota
11. Incuhuyo
12. Jalsuri
13. Janko Jake
14. Jankovilque
15. Jayoma
16. Kisivilque
17. Leke
18. Lipichicaima
19. Mikani
20. Molino Ticanuma
21. Ninachata
22. Ñekiri
23. Ovejeria
24. Palca Ticanuma
25. Pararani
26. Pichuya
27. Sacaca
28. Sutaguaña
29. Totorcochi
30. Tajuta
31. Vankuni
32. Wila Khasa

QUIJARRO PROVINCE

33. Anaruyo
34. Catuyo
35. Cochicochi
36. Espalmayo
37. Huaña Javera
38. Huayllani
39. Jaccuhuta
40. Jancomarca
41. Japo
42. Jucude
43. Keluyo
44. Ocuri
45. Queruta
46. Senka
47. Tiñaquiri
48. Tolavinto
49. Uyuni
50. Zinaquere
51. Zumayo

FRIAS PROVINCE

52. Amayani
53. Alcoba
54. Anthora
55. Attina
56. Aycama
57. Calazaya
58. Can Esquina
59. Cantapi
60. Canton Cholchocani
61. Cochapampa
62. Cruz Oko
63. Challavira
64. Chancakollo
65. Huilapujro
66. Irupampa
67. Iscopurgata
68. Las Delicias
69. Layo Layo
70. Lluchuta
71. Moromonteri
72. Pucara
73. Pucupucuni
74. Sayaga
75. Soriehata
76. Tajochua
77. Toreake

BILBAO PROVINCE

78. Asanquiri
79. Coaraca
80. Cotaña
81. Chacura
82. Chojlla
83. Jachapampa
84. Machacamarca
85. Pamparani
86. Puerta
87. Urimarca

BUSTILLOS PROVINCE

88. Antoma
89. Chapichapi
90. Chara Jaque
91. Huayllani
92. Jakachulpa
93. Maracas
94. Muru Amaya
95. Pairumani
96. Tomuyo
97. Yauriri

CHARCAS PROVINCE

98. Alacruz
99. Calapequeña
100. Carapampa
101. Caroskara
102. Coocari
103. Condor Pampa
104. Charoque
105. Jachakalla
106. Huaripampa
107. Khayarani
108. Huarihumaña
109. Lupikipa
110. Suarani
111. Toscapujio
112. Torosini
113. Vetura

CHAYANTA PROVINCE

114. Challapiti
115. Danzaña
116. Hevira
117. Kea Kea
118. Pampuyo
119. Sacasaca

CHUQUISACA DEPARTMENT

ZUDAÑEZ PROVINCE

120. Alegre
121. Junquillos
122. Lagunillas
123. Quehualituyoc
124. Quesera
125. Tacopampa

OROPEZA PROVINCE

126. Aranjuez
127. Calizaya
128. Canto Molino
129. Colcabamba
130. Corsus Mayo
131. Coyo Coyo
132. Cuchutambo
133. Khola Pucara
134. Loje
135. Marcavi
136. Media Luna
137. Palapaya
138. Teja Huasi
139. Tococala
140. Tocorhuata
141. Warangayo

AZURDUY PROVINCE

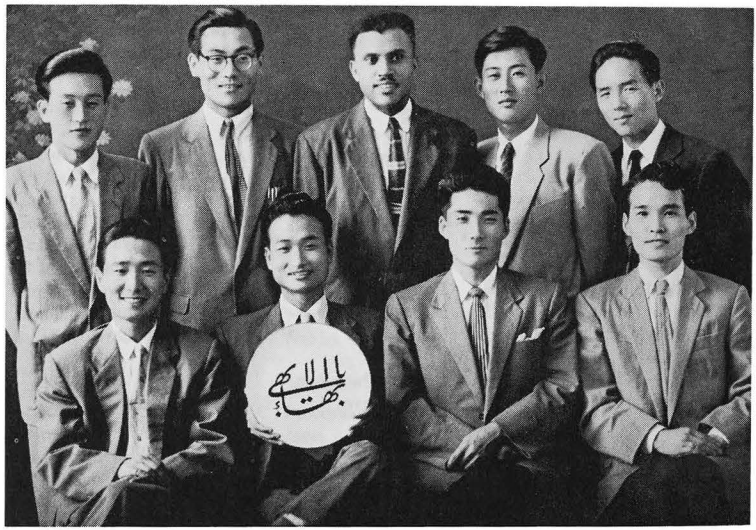
142. Bañado
143. Boyero
144. Colca Pampa
145. Chaquimayo
146. Muralla
147. San Pedro
148. Sumala
149. Tarea Pampa
150. Tiempo Pampa

TOMINA PROVINCE

151. Capaj
152. Chavarria
153. El Dorado
154. Fuerte
155. Paslapaya
156. Tranka Khasa
157. Tunas Khasa



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.

YAMPARAEZ PROVINCE

158. Tola Mayo
159. Wellistoca

ORURO DEPARTMENT

L. CABRERA PROVINCE

160. Agua de Castilla
161. Cacoota
162. Caillahuinto
163. Chusiquisi
164. Estancia Tanca
165. Irocagua
166. Kapsuyo
167. Lupuyo
168. Oroncollo
169. Otuyo
170. Pampa Aullagas
171. Pasto de Lobos
172. Suicuni
173. Zally

DALENCE PROVINCE

174. Bombo
175. Cataricawa
176. Condor Iquiña
177. Chuachuani
178. Irupalla Alcamariri
179. Sajsani
180. Tarokamarca

ABAROA PROVINCE

181. Ampuyo
182. Belenda
183. Cautuyo
184. Colakeri
185. Colpacahua
186. Erunzata
187. Huañiri
188. Huari
189. Jaque Araña
190. Jaritani
191. Japo
192. Lagunillas
193. Nazakara
194. Pazohuta
195. Quinamayo
196. Tantakara
197. Tumuyo
198. Vintilla
199. Vicachani
200. Wilajipina
201. Viluyo

POOPO PROVINCE

202. Apanaque
203. Cibaruyo
204. Challapujro
205. Kiloma
206. Lajachoto
207. Pairumani
208. Ponguni
209. Puñaca
210. Peñareito
211. Rijauta
212. Totoni
213. Urnota Peñas
214. Wilakollo Peñas
215. Wilakollo Riajauta

CERCADO PROVINCE

216. Cala Cala

TOLEDO PROVINCE

217. Panza Island

LA PAZ DEPARTMENT

AROMA PROVINCE

218. Cahuasiri
219. Huancarama
220. Jauri Chambi
221. Tola Kollo
222. Santiago de Collana

OMASUYOS PROVINCE

223. Kanta
224. Salcapampa
225. Turini
226. Sotalaya
227. Toruni

INGAVÍ PROVINCE

228. Achica arriba
229. Achica abajo
230. Chacoma
231. Moramaya
232. Irpa Chico
233. Pongone
234. Viacha

INQUISIVE PROVINCE

235. Quime
236. Poitucuni

CAMACHO PROVINCE

237. Iquipune
238. Jaricoca
239. Calandeca
240. Challapata
241. Chuchilaya
242. Incallata
243. Inca Pampa
244. Parajachi
245. Pasani
246. Tarca Pampa
247. Juppi

LOAYZA PROVINCE

248. Jakko

COCHABAMBA DEPARTMENT

AIQUILE PROVINCE

249. Chago
250. Mojon
251. Tipapampa

MIZQUE PROVINCE

252. Bujitillo
253. Calamarca
254. Hichuloma
255. Huarapata
256. Ichukata
257. Intinmayo
258. Lenkopunta
259. San Nicolás
260. San Viciente
261. Sillar
262. Sunchu Loma

TAPACARI PROVINCE

263. Challa
264. Mujlli

ARQUE PROVINCE

265. Galpoio
266. Kavayone
267. Pacachani
268. Paria Chico
269. Tanga Tanga

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. DE IBAÑEZ PROVINCE

1. Balqueri
2. Bertoma
3. Calasaya
4. Coviri
5. Chacoma
6. Challuiri Cari Cari
7. Chamacahuma
8. Chocchi
9. Jachakalla
10. Jacohuyo
11. Jankani
12. Jaroma
13. Llajuta
14. Molino Palca
15. Sabo Sabo
16. Vila Vila
17. Vintilla

QUIJARRO PROVINCE

18. Biluyo
19. Anadozo
20. Candelaria
21. Carhuaycollo
22. Chinchata
23. Pulacayo
24. Vilakollo
25. Tola Kanto

FRIAS PROVINCE

26. Ankara
27. Antaki
28. Checchi
29. Humapalca
30. Markahui
31. Poco Poco
32. Poytuco
33. Salinas

BILBAO PROVINCE

34. Catacora
35. Challa

BUSTILLOS PROVINCE

36. Condornaza
37. Chachacumani
38. Charapajsi
39. Choco
40. Machaya Grande
41. Pampa Churo

CHARCAS PROVINCE

42. Cayarani
43. Estancia de Ipote
44. Huacaria
45. Quirque
46. Soruniri
47. Viscachani

CHAYANTA PROVINCE

48. Canchis Blanca
49. Catariri
50. Karajara
51. Khamya
52. Macha Macha
53. Maragua
54. Quintafaya

SAAVERFA PROVINCE

55. Vila Vila
56. Huaychi
57. Pucoloma

NOR. CHICHAS PROVINCE

58. Llallagua

CHUQUISACA DEPARTMENT

ZUDAÑEZ PROVINCE

59. Atokhani
60. Bata Khasa
61. Candelaria
62. Charo
63. Choricana
64. Churaya
65. Icla
66. Jarcas
67. Molle Khasa
68. Potrero
69. San Geronimo
70. San Jorge
71. Tocoro

OROPEZA PROVINCE

72. El Tapial
73. Poroma
74. Rufo
75. Tapala

AZURDUY PROVINCE

76. Collpi Khasa
77. Chorrillos
78. Hualpa Huasi
79. Manca Jalpa
80. Molle Cancha
81. Molleni
82. Pampa Huasi
83. Pucara Pampa
84. Sauce
85. Tipa Pampa
86. Tolar Pampa
87. Tola Mayo

TOMINA PROVINCE

88. Chunca Cancha
89. Sopachuy
90. Tacos

YAMPARAEZ PROVINCE

91. Collacamani
92. Khollachanguay
93. Molle Khaya

CINTI PROVINCE

94. Punilla

ORURO DEPARTMENT

L. CABRERA PROVINCE

95. Auquicollo
96. Caruta
97. Challuta
98. Luca
99. Soitoco
100. Salinas
101. Vecoyo
102. Irica

DALENCE PROVINCE

103. Wila Apacheta
104. Kotaña

ABAROA PROVINCE

105. Antakollo
106. Bilepeña
107. Collcohuta
108. Condo
109. Chiraca
110. Jamachi Huma
111. Jukutira Jankoaca
112. Jurkuta
113. Juchisuma
114. Kampoyo
115. Kamputa
116. Kuli
117. Kotuto
118. Tantangari
119. Tacagua Pacachani
120. Paria Urmiri

POOPO PROVINCE

121. Challhuamayo
122. Challuiri
123. Charkajara
124. Lanihuachu
125. Lirocaima Pampa
126. Okke Jakke
127. Patascollo
128. Peñas
129. Portona
130. Quebrada
131. Toledo Untavi
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
143. Limani
144. Maso Cruz
145. Santa Rosa
146. Villa Arriendo
147. Zorasaya

INQUISIVE PROVINCE

148. Calorita
149. Huaraca

CAMACHO PROVINCE

150. Puerto Acosta
151. Pasaga
152. Wila Bollo
153. Zuncallo

MURILLO PROVINCE

154. Villa Cuarto Centenario

COCHABAMBA DEPARTMENT

AIQUILE PROVINCE

155. Albañal
156. Chaque Mayo
157. Nujcho Mayo

MIZQUE PROVINCE

158. Linko Falta
159. Llavemoco
160. Mullipampa
161. Thoromeo

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
2. Campinas
3. Curitiba
4. Lagoa Grande
5. Niteroi
6. Pôrto Alegre
7. Recife
8. Rio de Janeiro
9. Santo André
10. São Caetano do Sul
11. São Paulo

Groups

1. Belem
2. Belo Horizonte
3. Brasilia
4. Cachoeira Dourada
5. Mogi Mirim
6. Poços de Caldas

Isolated Centres

1. Amargosa
2. Cruzeiro
3. Foz do Iguaçu
4. Jacárei
5. Matias Barbosa
6. Rio do Sul

BRITISH GUIANA

Assembly

1. Georgetown

Groups

1. Campelville
2. Grove
3. Kitty
4. Lodge Village
5. MacKenzie
6. Providence

Isolated Centres

1. Bee Hive Front
2. Eccles
3. Essequibo
4. Farm Dispensary
5. Graig Village
6. Herstelling
7. Newton Village
8. Nova Amsterdam
9. Rose Hall
10. Ruimvelt

DUTCH GUIANA
(SURINAM)

Group

1. Paramaribo

FRENCH GUIANA

Isolated Centre

1. Cayenne

TRINIDAD

Assembly

1. Port-of-Spain

Isolated Centre

1. Cristobal, Tobago I.

GRENADA & BARBADOS, WINDWARD ISLANDS

Assembly

1. St. George's, Grenada

Isolated Centre

1. 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
2. Bangor
3. Belfast
4. Blackpool
5. Birmingham
6. Bournemouth
7. Bradford
8. Brighton
9. Bristol
10. Burnley
11. Cambridge
12. Canterbury
13. Cardiff
14. Cheadle
15. Chester
16. Eccles
17. Edinburgh
18. Epsom
19. Exeter
20. Glasgow
21. Hove
22. Inverness
23. Leeds
24. Leicester
25. Liverpool
26. London
27. Manchester
28. Motherwell
29. Newcastle
30. Northampton
31. Norwich
32. Nottingham
33. Oxford
34. Peterborough
35. Pontypridd
36. Portsmouth
37. Reading
38. Romford
39. Salisbury
40. Sheffield
41. Southport
42. Sutton Coldfield
43. Swinton
44. Torquay
45. Watford
46. Winchester
47. Wokingham R.D.
48. York

Groups

1. Ballygrainey, Co. Down.
2. Barrowford, Lancs.
3. Bellshill, Lanarks.
4. Birkenhead, Cheshire.
5. Blackburn, Lancs.
6. Blackshaw Head, Nr. Hebden Bridge, Yorks.
7. Burnley R. D., Lancs.
8. Caerphilly, Glam.
9. Christchurch, Hants.
10. Cottingham, Nr. Hull, Yorks.
11. Dolgellau, Merioneth.
12. Ellesmere Port, Cheshire.
13. Enfield, Middx.
14. Fairford, Glos.
15. Greenisland, Co. Antrim.
16. Grimsby, Lincs.
17. Henley-on-Thames, Oxon.
18. Huddersfield, Yorks.
19. Hyde, Cheshire.
20. Ilkeston, Derbyshire.
21. King's Lynn, Norfolk.
22. Langland Bay, Nr. Swansea, Glam.
23. Nelson, Lancs.
24. Newmarket, Suffolk.
25. Oliver's Battery, Nr. Winchester, Hants.
26. Paignton, Devon.
27. Prescot, Lancs.
28. Purley, Surrey.
29. Ryhope, Co. Durham.
30. Salford, Lancs.
31. St. Anne's-on-Sea, Lancs.
32. St. Leonard's-on-Sea, Sussex.
33. Scarisbrick, Nr. Southport, Lancs.
34. Shabbington, Bucks.
35. Stalham, Norfolk.
36. Stapleford, Cambs.
37. Stockport, Lancs.
38. Surbiton, Surrey.
39. Talybont, Merioneth.
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. Tottenhall, Cheshire.
90. Trowbridge, Wilts.
91. Tunbridge Wells, Kent.
92. Tynygongl, 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. Wraysbury, 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

1. St. Helier

CYPRUS

Assembly

1. Nicosia

Group

1. Famagusta

EIRE

Assembly

1. Dublin

Isolated Centres

1. Rochester
2. Mulhuddert

FAROE ISLANDS

Isolated Centre

1. 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
2. Hmawbi
3. Koongyangoon
4. Kyigon
5. Mandalay
6. North Okkalapa
7. Rangoon
8. South Okkalapa
9. Thamaing
10. Twante
11. Yamethin

Groups

1. Kabo
2. Katha
3. Kaukse
4. Kawhmu
5. Kolonkwin
6. Lewe
7. Maymyo
8. Syrium

Isolated Centres

1. Allezoo
2. Hpyu
3. Kalaw
4. Khayan
5. Minhla
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.
2. Blacktoot Reserve, Alberta.
3. Burleigh-Anstruther Twsp., Ont.
4. Burlington, Ont.
5. Burnaby, B.C.
6. Calgary, Alberta.
7. Charlottetown, P.E.I.
8. Cote Reserve, Sask.
9. Dundas, Ont.
10. Eastview, Ont.
11. Edmonton, Alberta.
12. Etobicoke, Ont.
13. Forest, Ont.
14. Forest Hill Village, Ont.
15. Ft. William, Ont.
16. Georgetown, Ont.
17. Guelph, Ont.
18. Halifax, N.S.
19. Hamilton, Ont.
20. Kingston, Ont.
21. Kitchener, Ont.
22. London, Ont.
23. Montreal, P.Q.
24. Moose Jaw, Sask.
25. Mosquito Reserve, Sask.
26. Nanaimo, B.C.
27. Niagara Falls, Ont.
28. North Vancouver District, B.C.
29. North York Twsp., Ont.
30. Oakville, Ont.
31. Okenese Reserve, Sask.
32. Oshawa, Ont.
33. Ottawa, Ont.
34. Pasqua Reserve, Sask.
35. Peigan Reserve, Alberta.
36. Penticton, B.C.
37. Peterborough, Ont.
38. Piapot Reserve, Sask.
39. Pickering Twsp., Ont.
40. Poorman Reserve, Sask.
41. Regina, Sask.
42. St. Boniface, Man.
43. St. Catharines, Ont.
44. Saint John, N.B.
45. St. Lambert, P.Q.
46. Saltfleet Twsp., Ont.
47. Saskatoon, Sask.
48. Scarborough Twsp., Ont.
49. Stoney Creek, Ont.
50. Toronto, Ont.
51. Toronto Twsp., Ont.
52. Vancouver, B.C.
53. Verdun, P.Q.
54. Vernon, B.C.
55. Victoria, B.C.
56. Wabamum Reserve, Alberta.
57. Welland, Ont.
58. Westmount, P.Q.
59. Westminster, B.C.
60. West Vancouver, B.C.
61. Winnipeg, Man.
62. Whitby, Ont.
63. York Twsp., Ont.

Groups

1. Airdrie, Alberta.
2. Ajax, Ont.
3. Ancaster Twsp., Ont.
4. Armdale, N.S.
5. Belleville, Ont.
6. Boucherville, P.Q.
7. Bowness, Alberta.
8. Brantford, Ont.

9. Burford, Ont.
10. Cassiar, B.C.
11. Caughnawaga Reserve, P.Q.
12. Chippawa, Ont.
13. Copper Cliff, Ont.
14. Cowessas Reserve, Sask.
15. Crowland Twsp., Ont.
16. Curve Lake Reserve, Ont.
17. Dartmouth, N.S.
18. Day Star Reserve, Sask.
19. Deep River, Ont.
20. Dorchester, Ont.
21. Edenwold, Sask.
22. Fort Garry, Man.
23. Fort McLeod, Alberta.
24. Fraserdale, Ont.
25. Gibsons, B.C.
26. Gloucester Twsp., Ont.
27. Greenfield Park, P.Q.
28. Halifax County, N.S.
29. Hope, B.C.
30. Humboldt, Sask.
31. Ingersoll, Ont.
32. Jasper Place, Alberta.
33. Kahkewistaha Reserve, Sask.
34. Kesekoos Reserve, Sask.
35. Kindersley, Sask.
36. Kinistino Reserve, Sask.
37. Kitimat, B.C.
38. Loon Lake, Sask.
39. Louis Bull Reserve, Alberta.
40. Moncton, N.B.
41. Montreal West, P.Q.
42. Muscowequan Reserve, Sask.
43. Muscowpetung Reserve, Sask.
44. Naramata, B.C.
45. Niagara Twsp., Ont.
46. Nobel, Ont.
47. North Surrey, B.C.
48. Nut Lake Reserve, Sask.
49. Oak Bay Municipality, B.C.
50. Ollala, B.C.
51. Onion Lake Reserve, Sask.
52. Outremont, P.Q.
53. Pembroke, Ont.
54. Picton, Ont.
55. Pointe au Baril, Ont.
56. Pigeon Lake Reserve, Alberta.
57. Port Credit, Ont.
58. Prince George, B.C.
59. Royston, B.C.
60. Saanich, B.C.
61. Sakimay Reserve, Sask.
62. Salmon Arm, B.C.
63. Samson Reserve, Alberta.
64. Sandy Bay Reserve, Man.
65. Sherwood Park, Alberta.
66. Sidney, B.C.
67. Six Nations Reserve, Ont.
68. St. James, Man.
69. St. Thomas, Ont.
70. St. Vital, Man.
71. Stony Reserve, Alberta.
72. Taber, Alberta.
73. Town of Mt. Royal, P.Q.
74. Trenton, Ont.
75. Tyendenaga, Ont.
76. Ville St. Laurent, P.Q.
77. Whitby, Ont.
78. Williams Lake, B.C.

Isolated Centres

1. Barriere, B.C.
2. Beaconsfield, P.Q.
3. Beaulac, P.Q.
4. Bennett, B.C.
5. Bluffton, Alberta.
6. Campbell River, B.C.
7. Candiac, P.Q.
8. Capilano Reserve, B.C.
9. Coldstream, B.C.
10. Côte St. Luc, P.Q.
11. Cumberland, B.C.
12. Dawson Creek, B.C.
13. East Kildonan, Man.
14. Esquimault, B.C.
15. Fairview, Alberta.
16. Fort Nelson, B.C.
17. Fulford, P.Q.
18. Gallavin, Sask.
19. Gordon Reserve, Sask.
20. Hillcrest, Alberta.
21. Ivry sur Lac, P.Q.
22. Keremeos, B.C.
23. Lachine, P.Q.
24. Lloydminster, Alberta.
25. Long Plains Reserve, Man.
26. Longueuil, P.Q.
27. Middlechurch, Man.
28. Middle Musquadoboit, N.S.
29. Mission City, B.C.
30. Mont Apica, P.Q.
31. Montreal North, P.Q.
32. Mount Hope, Ont.
33. Mount Forest, Ont.
34. Naramata, B.C.

35. Nepean Twsp., Ont.
36. N. Battleford, Sask.
37. Oliver, B.C.
38. Oxford Twsp., Ont.
39. Plenty, Sask.
40. Port Mellon, B.C.
41. Port Cartier, P.Q.
42. Prince Rupert, B.C.
43. Pte. Gatineau, P.Q.
44. Punnichi, Sask.
45. Quesnel, B.C.
46. Revelstoke, B.C.
47. Richmond, B.C.
48. Richmond Hill, Ont.
49. Rivière Beaudette, P.Q.
50. Riverside, Ont.
51. Sackville, N.B.
52. Sarnia, Ont.
53. Shannonville, Ont.
54. Shearwater, N.S.
55. Sherbrooke, P.Q.
56. South Monaghan, Ont.
57. St. Eustache-sur-Lac, P.Q.
58. Thornhill, Ont.
59. Uclueiet, B.C.
60. Upper Coverdale, N.B.
61. Vernon Bridge, P.E.I.
62. Vernon P.O., B.C.
63. Wadena, Sask.
64. Weyburn, Sask.
65. Wilson Creek, B.C.
66. Windsor, Ont.
67. Yorkton, Sask.

BARANOF ISLAND

Groups

1. Sitka
2. Mount Edgecombe

CAPE BRETON ISLAND

Group

1. Sydney

FRANKLIN

Group

1. 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

1. 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
2. Camp Takhini
3. Carmacks
4. Champagne
5. Haines Junction
6. Marsh Lake
7. Stewart Crossing

Isolated Centres

1. Bennet
2. Crestview
3. Elsa
4. Mile 1083, Alaska Highway
5. Old Takhini Crossing
6. Petty River
7. Ross River
8. Tagish
9. Teslin
10. Upper Liard

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)
2. Balimba (2)
3. Bamate (1)
4. Bamate (2)
5. Batende (1)
6. Batende (2)
7. Buhasa (1)
8. Buhasa (2)
9. Bukekwa
10. Buluka
11. Busombo
12. Bwengela

13. Chendajilu
14. Hongela
15. Ibindi
16. Ilakala
17. Itambi
18. Kabela
19. Kabimba (1)
20. Kabimba (2)
21. Kaboke (1)
22. Kaboke (2)
23. Kaboke (3)
24. Kabondozi (1)
25. Kabondozi (2)
26. Kabonjo
27. Kabumbe
28. Kabwale
29. Kadwa-sange
30. Kahololo
31. Kahungue
32. Kahungwe
33. Kakunga (1)
34. Kakunga (2)
35. Kaliba
36. Kalimba
37. Kalimbama
38. Kalunga
39. Kalungwe
40. Kamano
41. Kandua
42. Kanga (1)
43. Kanga (2)
44. Kanga (3)
45. Kangule
46. Kanwema
47. Kasenya
48. Kasenyi
49. Kasheke
50. Kasolele
51. Kasolelo
52. Kasongo (1)
53. Kasongo (2)
54. Katobo
55. Katupu
56. Kibirizi
57. Kigurwe
58. Kihanama
59. Kihanda (1)
60. Kihanda (2)
61. Kiliba (1)
62. Kiliba (2)
63. Kiliya
64. Kiluli
65. Kilumbi
66. Kingu
67. Kipombo (1)
68. Kipombo (2)
69. Kisala
70. Kisanga (1)
71. Kisanga (2)
72. Kishaja
73. Kisolo
74. Kitabi (1)
75. Kitabi (2)
76. Kitiba
77. Kitibili
78. Lebela
79. Lekeza
80. Lubalachi
81. Lubarika
82. Lubera
83. Lubumga
84. Lukamba (1)
85. Lukamba (2)
86. Lukangaka
87. Luke
88. Lukezi
89. Lukoke
90. Lukunda
91. Lukungu (1)
92. Lukungu (2)
93. Lulambwe
94. Lunigo
95. Lurabagi
96. Lurinda
97. Lusuku
98. Lusungu
99. Luzasa
100. Luzibachi (1)
101. Luzibachi (2)
102. Makembe
103. Makobola
104. Malinga
105. Malingi (1)
106. Malingi (2)
107. Mbanga
108. Mikera
109. Misinga
110. Mubambu
111. Mugaja (1)
112. Mugaja (2)
113. Mugandja
114. Mukongo (1)
115. Mukongo (2)
116. Mulambi
117. Mulengo
118. Mulinga
119. Mungaja
120. Mungolo
121. Mutongachimu
122. Nabisu
123. Nakiel
124. Naluzase
125. Namodoko
126. Namudoko
127. Namukangara
128. Ndegu-Katobo
129. Ndengu
130. Ndunda (1)
131. Ndunda (2)
132. Ngovi
133. Nondjwa
134. Nulambi
135. Nyamkangaza
136. Nyibondo
137. Rubirizi
138. Runingo
139. Ruvumera (1)
140. Ruvumera (2)
141. Ruzizi
142. Sange (1)
143. Sange (2)

*N.B. Names of over 50 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
2. Bokoli
3. Boronyi
4. Broderick Falls
5. Bumbo
6. Bunangeni
7. Bunjosi
8. Busali
9. Chavufunya
10. Chebaywa
11. Chebukwabi
12. Chebusai
13. Chekulo
14. Chelekei (1)
15. Chelekei (2)
16. Chemuche
17. Chesamisi
18. Chimangeti
19. Chimoroni
20. Diondionyi
21. Futawa
22. Gagolosi
23. G. D. Spencer
24. Gereroni
25. Gesusu
26. Gidimo
27. Givogi
28. Givudimbuli
29. Ingavila
30. Jemange
31. Jemevo
32. Jiveywa
33. Kamusindi
34. Kamusinga
35. Kamukuywa
36. Kapsotiki
37. Kaptisi
38. Kaptola
39. Kavai
40. Kavinjaki
41. Khakuta
42. Kibingei (1)
43. Kibingei (2)
44. Kigama
45. Kigama West
46. Kilifi
47. Kiogoro
48. Kipkongori
49. Kiptuiya
50. Kisangula (1)
51. Kitayi
52. Kitinda
53. Kitulu
54. Kituni
55. Kivagala
56. Kolani
57. Koli
58. Kubasali
59. Kuywa
60. Ludodo
61. Lugala (1)
62. Lugulu
63. Lutonyi
64. Lwanda (1)
65. Lwombei
66. Machaka
67. Machemo
68. Madeya
69. Mahira
70. Malaha
71. Malava
72. Malinda
73. Mambai
74. Mang'uliro
75. Marinda (1)
76. Marinda (2)
77. Masimba
78. Matili
79. Matsakha
80. Matunwa (1)
81. Mauduma
82. Milani
83. Mitukuyu
84. Mudete
85. Mudungu
86. Mugai
87. Muhudu
88. Mukhe
89. Munoywa
90. Musalamumali
91. Musembe
92. Nabwabi
93. Nairobi
94. Namarambi
95. Namawanga (1)
96. Namawanga (2)
97. Nambami
98. Namboani
99. Namuningie
100. Namutokholo
101. Nandi Forest
102. Nasianda (1)
103. Nasianda (2)
104. Nasyanda (W.B.)
105. Ndivisi
106. Nyamatembe
107. Shamalogo
108. Shantukuli
109. Shibakala (1)
110. Sikhendu
111. Sikulu
112. Sirende
113. Sirisia (1)
114. Turbo
115. Viyiya
116. Wagevi (1)
117. Wengondo
118. Yabeko



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
2. Awasi
3. Bisunu
4. Bitonge
5. Budayŵa
6. Bugembe
7. Bulukhombe
8. Bungoma Town
9. Burundu
10. Busakala (1)
11. Busakala (2)
12. Bushikunga
13. Busia
14. Busweta
15. Butali
16. Butere
17. Butiti
18. Butonge
19. Buyangu
20. Chalicha
21. Chambiti
22. Changeywa
23. Chavahali
24. Chebosi
25. Chebukaki
26. Chebukora
27. Chebukube
28. Chebukumia
29. Chebunaywa
30. Chebusono
31. Chebwai
32. Chebwek
33. Chegulo (1)
34. Chegulo (2)
35. Chekombelu
36. Chelebei
37. Chematiki
38. Chemjeni
39. Chemusese
40. Cheptaisi (1)
41. Cheptaisi (2)
42. Chepterwai
43. Chesikaki
44. Chesiro
45. Chibuye
46. Chwele
47. Ebuayai
48. Ekerubo
49. Eldoret
50. Embu
51. Engorwa
52. Gaigedi
53. Gambalagai
54. Gamulukuyo
55. Gaumbwa
56. Gavuchuryi
57. Gavuduwia
58. Gerenyi
59. Gesabakwa
60. Gesima
61. Gidagadi
62. Gimalagwa
63. Gisambai
64. Givusayu
65. Gumeron
66. Hamisi
67. Handide
68. Hoey's Bridge
69. Hoito
70. Ikuywa
71. Isiredi
72. Ivola
73. Jepkilani
74. Jepnonoji
75. Jivusanganyi
76. Kaboramu
77. Kabosi
78. Kaburengu
79. Kabuyeti
80. Kacheki
81. Kafusi
82. Kai
83. Kaimosi
84. Kakamega
85. Kakangani
86. Kakilomgo
87. Kakimanyi
88. Kakoi
89. Kakunga
90. Kalobeyeyi
91. Kamasielo
92. Kambiri
93. Kamuno
94. Kanyirir
95. Kapchepkong
96. Kapkangani
97. Kapkateyi
98. Kapsakwanyi
99. Kapsebet
100. Kapsudoi
101. Kaptama
102. Kaptanai
103. Kaptareri
104. Karantini
105. Karatina
106. Kebeye
107. Kemeloi
108. Kenyerire
109. Kericho
110. Keroka
111. Kerugoya
112. Khachonge
113. Khalaba
114. Khalumuli
115. Khasoka
116. Khayeka
117. Kibisi (1)
118. Kibisi (2)
119. Kidundu
120. Kikai
121. Kilara
122. Kilivoti
123. Kimabole
124. Kimalewa
125. Kimilili Town
126. Kiplusu
127. Kisangula (2)
128. Kisasi
129. Kisii Town
130. Kisongo
131. Kisumu
132. Kisusu
133. Kitale
134. Kulisiru
135. Lessos
136. Lodwa
137. Londiani
138. Lugala (2)
139. Lugusi (1)
140. Lukhome
141. Lukhova
142. Lumani
143. Lunani
144. Lurale
145. Lusavasavi
146. Lusiora
147. Lusumu
148. Lutacho
149. Luyeshe
150. Lwanda (2)
151. Lwandeti
152. Machakos
153. Madibo
154. Maeni
155. Magemo
156. Magena

157. Mago
158. Mahanga (1)
159. Mahyagalo
160. Makhonge
161. Makhukhuni
162. Makinnon Road
163. Makuselwa
164. Makuyuni
165. Malindi
166. Malomye
167. Manani
168. Mang'ana
169. Maraka
170. Mariakani
171. Masaba
172. Masaeki
173. Maseno
174. Masindu
175. Matete
176. Matrini
177. Matulo
178. Matunwa (2)
179. Maturu
180. Mawego
181. Mbale
182. Mbauro
183. Mbwi
184. Menu
185. Metembe
186. Miendo
187. Mihuu
188. Mikuba
189. Milo
190. Misikhu
191. Misimo
192. Miswemwa
193. Mochengo
194. Mochengwa
195. Mohaya
196. Mombasa
197. Mombor
198. Mosasa
199. Mosobeti
200. Muchi
201. Mugeti
202. Mugotio
203. Mugumu
204. Mukhalanya
205. Mukhomo
206. Mukhonje
207. Mukongolo
208. Mulatewa
209. Mulele
210. Mulundu
211. Mungavo
212. Munjidi
213. Munsakhsi
214. Munyang'any
215. Murhembe
216. Muruka
217. Musaka
218. Musewa
219. Musingu
220. Musiri
221. Musugu
222. Musunji
223. Mutiva
224. Mutonye
225. Mutoto
226. Mutsulu
227. Muyundi
228. Mwatate
229. Mwenywe
230. Mwombe
231. Myanga
232. Nabulole
233. Nabuyule
234. Nakalira
235. Nakoyojo
236. Namagara
237. Namang'ofulo
238. Namatoatoa
239. Nambiri
240. Namilama (1)
241. Namilama (2)
242. Namkenge
243. Namoni
244. Namorio
245. Namusasi
246. Namwela
247. Nangina
248. Nanguku
249. Ndakaru
250. Nembure
251. Ngong
252. Ngubuli
253. Ngwelo
254. Nyabiosi
255. Nyaboraire
256. Nyacheke
257. Nyagachi
258. Nyaguta
259. Nyakegogi
260. Nyakongo
261. Nyali
262. Nyamagesa
263. Nyamasibi
264. Nyamatoroko
265. Nyambache
266. Nyambundi
267. Nyamusi
268. Nyanturago
269. Nyataro (1)
270. Nyeri
271. Oyugis
272. Ramasha
273. Riakwaro
274. Salide
275. Samburu
276. Sameta
277. Samitsi
278. Sanandiki
279. Sang'alo
280. Sasuli
281. Senende
282. Seremi
283. Shamakhokho
284. Shambebere
285. Shamoni
286. Shibakala (2)
287. Shigaro
288. Shikutse
289. Shipal
290. Shiru
291. Shirugu
292. Shivanga
293. Shivembe
294. Shivotio
295. Shyanda
296. Siboti
297. Sigalagala
298. Sigalame
299. Sijei (1)
300. Sijei (2)
301. Silvilye
302. Sinoko
303. Sipala (1)
304. Sipala (2)
305. Sirisia (2)
306. Sokobe
307. Sominingi
308. Sondo
309. Sosio
310. Sotik
311. Soy
312. Sulai
313. Sulungai
314. Sundulo
315. Taracha
316. Taveta
317. Teresia
318. Thika

319. Thompson's Falls
320. Tindinyo
321. Tombe (1)
322. Tombe (2)
323. Tombo
324. Toroso
325. Tsimbalo
326. Tulyenge
327. Tumbeni
328. Vihiga
329. Virhembe
330. Viyaro
331. Vohohole
332. Voi
333. Vokoli
334. Wabukhonyi
335. Wagevi (2)
336. Walanga
337. Wamono (1)
338. Wamono (2)
339. Wamumu
340. Wanguru
341. Wapukha
342. Webuye
343. Wenyila
344. Wundanyi
345. Yala
346. Yalusi

Isolated Centres

1. Akolii
2. Angurai
3. Birongo
4. Bogwendo
5. Bombori
6. Bonomyama
7. Bosanza
8. Bugina
9. Bukhuma
10. Bumavi
11. Bumuyange
12. Bushiri
13. Butila
14. Bwali
15. Bware
16. Chemjeni (2)
17. Cheptol
18. Chevitali
19. Demesi
20. Eramba
21. Erusui
22. Gambaragai
23. Gamei
24. Gaturi
25. Gavalagi
26. Gavudia
27. Gazombere
28. Gesira
29. Ghazi Mbololo
30. Gilgil
31. Gimariani
32. Gimariuni
33. Givugora
34. Givukose
35. Goibei
36. Guvudianyi
37. Hillers' Farm
38. Ibacho
39. Ibeno
40. Igare
41. Iguhu
42. Ikobero
43. Imakata
44. Indangalasia
45. Isikongo
46. Jeblong
47. Kabete
48. Kabetoo
49. Kabkara
50. Kabondi
51. Kalakwa
52. Kanguyi
53. Kapchepkui
54. Kapchorwa
55. Kaptagat
56. Kaptega Est.
57. Karabondi
58. Karundu
59. Kasigau
60. Kaziru-Mumbo
61. Kegondi
62. Kegoye
63. Kiamokama
64. Kibigoi
65. Kikirao
66. Kilgoris
67. Kima
68. Kimobo
69. Kimugai
70. Kimurani
71. Kinondo
72. Kinu
73. Kipini
74. Kiria
75. Kiritu
76. Kiruvuku
77. Kisatiru
78. Kobero
79. Kokwanyo
80. Kolongoni
81. Kombe
82. Kongiti
83. Kudere
84. Kwambu
85. Kwoyo
86. Kyango
87. Lelmokwo
88. Lepei
89. Leseru
90. Lugano
91. Lugusi (2)
92. Luswi
93. Lutali
94. Lutaso
95. Magale
96. Maganda
97. Mahanga (2)
98. Makugi
99. Makuyu
100. Maliva
101. Manyata
102. Mara
103. Marugusi
104. Mateka
105. Mbihi
106. Miriri
107. Mogorogoi
108. Mogwiko
109. Mokomoni
110. Mokubo
111. Mombo
112. Moweko
113. Mukuba
114. Murhanda
115. Musawa
116. Musikulu
117. Nambira
118. Namubila
119. Narok
120. Ndi

121. Ndome
122. Netima
123. Nyandoche
124. Nyataro (2)
125. Ongeche
126. Riabigutu
127. Rigoma
128. Sangeteti
129. Tambua
130. Tsinga Farm
131. Wukhulunya

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
2. Baistanne
3. Farquar Island
4. Grandanse
5. Point au Sel
6. Point Connan
7. Point la Rue
8. Renion

TANGANYIKA

Assemblies

1. Bamba Est.
2. Buiko
3. Bukoba
4. Dar-es-Salaam
5. Dindara T. E.
6. Geleza
7. Godogodo Camp
8. Gomba Est.
9. Kikwajuni Est.
10. Korogwe
11. Kwalukonge Est.
12. Kwandege
13. Kwandogoi
14. Lugongo Est.
15. Lutindi
16. Makuyuni
17. Manka
18. Manyata Est.
19. Mazindi Est.
20. Mbuzii
21. Mkomazi
22. Mkumbara
23. Mnazi Est.
24. Mombo
25. Mombo Camp
26. Morogoro
27. Moshi
28. Mpondi
29. Muheza
30. Muheza Est.
31. Mwanza
32. Mwelya Est.
33. Ndungu Est.
34. Ngulwi
35. Pangani Falls
36. Sakare Saw Mills
37. Same
38. Sandris Camp
39. Sinai
40. Toronto Sisal Est.
41. Wami

Groups

1. Arusha
2. Bamba
3. Bendere
4. Chemka
5. Chunya
6. Dalumi Est.
7. Dodoma
8. Geigrize Est.
9. Gonja Est.
10. Hedaru
11. Ibossa
12. Iringa
13. Kandandu
14. Kanga
15. Kihuhwi Stat.
16. Killimeni
17. Kilobolo Est.
18. Kilosa
19. Kingolwira
20. Kiyungi Est.
21. Kondoa
22. Kwaissasa
23. Kwamhafe
24. Kwandowa Est.
25. Kwezinga
26. Kwiuno
27. Mabilion
28. Mabogo
29. Mabula
30. Machemba

31. Mahenga
32. Makole
33. Malindi
34. Manga
35. Maramba Est.
36. Matombo
37. Mazumbai Est.
38. Mbeya
39. Mbuyuni Camp
40. Mgomban
41. Mgombezi Est.
42. Mikocheni
43. Mikumi
44. Mineki
45. Mkarambatini
46. Mlala
47. Mtibwa Sugar Est.
48. Musoma
49. Mwakyumbi
50. Mwenga Est.
51. Ngara
52. Ngujuka
53. Njombe
54. Pongwe
55. Potwe
56. Ruvu Stat.
57. Sambara
58. Shinyanga
59. Songea
60. Tema Farm
61. Tukuyu
62. Turiani Dihombo
63. Ukererwe Island
64. Ukungu
65. Uteti Rufigi

Isolated Centres

1. Bahi
2. Bwehwela Est.
3. Igalula
4. Ipala
5. Kibuyumtumbo
6. Kigombe
7. Kingutwa
8. Kiteka
9. Kwalaasa
10. Kwamsonde
11. Kwamundulu
12. Kwematinda
13. Kwemtonga
14. Kwooni Est.
15. Lindi
16. Luengera
17. Makili
18. Malangali
19. Malindi
20. Manyoni
21. Masasi
22. Maulini Stat.
23. Maurui
24. Maweni
25. Mbozi
26. Misongeni
27. Mkumbi
28. Mkundi
29. Mlali
30. Mngeze
31. Mpanda
32. Msekela
33. Mshangai
34. Mtwara
35. Mutangano
36. Mvomero
37. Mwembe Est.
38. Nanyoci
39. Ngeza
40. Ngombezi
41. Ngombi
42. Ngua Tea Est.
43. Nkumba
44. Panayotu Est.
45. Pangani
46. Tabora
47. Vuga
48. Vunta

UGANDA

Assemblies

1. Abalanga (1)
2. Abalanga (2)
3. Abeko
4. Aberikole
5. Abongorwot
6. Abongotin
7. Abuket
8. Abunga
9. Abwanget
10. Abyenek
11. Acaboi
12. Acekot
13. Achaba
14. Aciisa
15. Acuna
16. Acung
17. Adagmon
18. Adali
19. Adea
20. Adeknino
21. Aderolongo
22. Adok
23. Adwila
24. Adyaka (1)
25. Agaria
26. Agonga
27. Agu
28. Agule (1)
29. Agule (2)
30. Agurut
31. Agwicire (1)
32. Agwicire (2)
33. Airabet
34. Ajaki
35. Ajepet
36. Ajesa
37. Ajono
38. Ajonyi (1)
39. Ajuket
40. Akalo
41. Akarukei
42. Akerian
43. Akipany
44. Akisim (1)
45. Akisim (2)
46. Akisim (3)
47. Akoromit
48. Akubwi
49. Akuoro
50. Akure
51. Akurei
52. Akurolango
53. Akwaga
54. Akwamoru

55. Alanyi
56. Alapata
57. Aleles
58. Alido
59. Aligoi (1)
60. Aligoi (2)
61. Alipi
62. Alira
63. Alito
64. Alukucok
65. Alupe
66. Alure (1)
67. Alure (2)
68. Aluwa
69. Alwitmac
70. Amasiniko
71. Ambeko
72. Ameju
73. Aminito
74. Amjamcoto
75. Amononeno
76. Amootome
77. Amoru
78. Amucu
79. Amuda
80. Amuo
81. Amusia
82. Amwoma
83. Anerolibi
84. Angodingod (1)
85. Angodingod (2)
86. Angole
87. Angolebwal
88. Angwecebanga
89. Angwenya
90. Anyiti
91. Apapa (1)
92. Aparisa
93. Apenyoweo
94. Apopong
95. Apuriton
96. Aputi
97. Apyen Nyang
98. Arabaka
99. Ariet (1)
100. Ariet (2)
101. Arua
102. Asilang
103. Asinge (1)
104. Atabu
105. Aterai
106. Atirir (1)
107. Atongtidi
108. Atoot
109. Atutur
110. Awac
111. Awaliwal
112. Awapiny
113. Awelo
114. Awemon
115. Awiri
116. Awoja
117. Bisina
118. Bobi
119. Boliso (1)
120. Boliso (2)
121. Bombo
122. Bubetsye
123. Buboolo
124. Bubulo
125. Bucamata
126. Bucangwa
127. Budongo
128. Bufukula (1)
129. Bufukula (2)
130. Bufumba
131. Bufwaka
132. Bugimotwa
133. Bugimuye
134. Bugiri (1)
135. Bugiri (2)
136. Bugobero
137. Bugolo
138. Bugwa
139. Buhamosi
140. Buiza
141. Bujana
142. Bukakasi
143. Bukalu
144. Bukamba (1)
145. Bukedea
146. Bukhawekha
147. Bukianji
148. Bukuhu
149. Bukutu
150. Bulawoli
151. Bulegeni
152. Bulenga
153. Bulondoni
154. Bulyali
155. Bulyalo
156. Bumabude
157. Bumaguze
158. Bumalimba
159. Bumankanda
160. Bumanzaza
161. Bumasata
162. Bumasikye
163. Bumatanda
164. Bumayoka
165. Bumbobi
166. Bumugibole
167. Bumugoya
168. Bumukhiso
169. Bumululu
170. Bumusamali
171. Bumusoni
172. Bumwoni
173. Bunafuma
174. Bunakhayodi
175. Bunakimolo
176. Bunambutye (1)
177. Bunambutye (2)
178. Bunangaga
179. Bunanimi
180. Bundibugye
181. Buniko
182. Bunsule
183. Bunyinza
184. Bunywaka
185. Busala
186. Busamaga
187. Busambu
188. Busano
189. Buseta
190. Busete
191. Busimaolya
192. Busyabala
193. Busyangi
194. Butamira
195. Butebo
196. Butende
197. Butengi
198. Butiaba
199. Butsema
200. Buwala
201. Buwangatya
202. Buwasa
203. Buyaka (1)
204. Buyaka (2)
205. Buyende
206. Buyengo
207. Buyodi
208. Buyunze
209. Bwagogo
210. Chambaya
211. Chelekura
212. Cheptwi
213. Dadas
214. Dakabela (1)
215. Dusai
216. Gabugoto

217. Gamogo
218. Getom
219. Gogonyo
220. Goligoli
221. Gulu (W. Nile)
222. Gweri
223. Iganga
224. Iguli
225. Ikoma
226. Ilemeriya
227. Inomo
228. Iringa
229. Irongo
230. Iruko
231. Itamya
232. Kabarwa
233. Kabelai
234. Kabembe
235. Kaberémaido
236. Kabeywa
237. Kabole
238. Kabulabula
239. Kabusi
240. Kabusinda
241. Kacango
242. Kacilo
243. Kacoc
244. Kacoca
245. Kacumbala
246. Kacuru
247. Kadami
248. Kaderuno
249. Kadesok
250. Kadipala
251. Kadok
252. Kadot
253. Kadungulu
254. Kagoli (1)
255. Kagoli (2)
256. Kagwara
257. Kagwese
258. Kaikamosing
259. Kajmaka
260. Kakani
261. Kakerei
262. Kakori
263. Kakuja
264. Kakures
265. Kakusi
266. Kalabai
267. Kalacai
268. Kalalaka
269. Kalangala
270. Kalapata (1)
271. Kalapata (2)
272. Kalemen
273. Kalengo (1)
274. Kamaca
275. Kamatin
276. Kameke
277. Kamenya
278. Kamidakan
279. Kamod
280. Kampala
281. Kamuge
282. Kamurojo
283. Kamusala
284. Kananage
285. Kangodo
286. Kanyangan
287. Kanyum (1)
288. Kanyum (2)
289. Kapaala
290. Kapang
291. Kapelebiong
292. Kapira
293. Kapiri
294. Kapteret
295. Kapunyasi
296. Kapuwai
297. Kasambira
298. Kasana
299. Kasangula
300. Kasasira
301. Kasawayi
302. Kasawo
303. Kasolwe
304. Kasozi (1)
305. Kasyebai
306. Kataka
307. Katekwana
308. Katengi
309. Kateta
310. Katikwan
311. Katilekori
312. Katilyo (1)
313. Katilyo (2)
314. Katine (1)
315. Katukei
316. Kavule
317. Kawaga
318. Kawo
319. Kawukura
320. Kelim (1)
321. Kibale
322. Kibuga
323. Kidago
324. Kidera
325. Kidongole
326. Kiige
327. Kijwanganya
328. Kikaya
329. Kikubi
330. Kinaitakali
331. Kirika
332. Kisimbiri
333. Kisirana
334. Kisoga
335. Kisozi
336. Kitambuze
337. Kitana
338. Kitatya
339. Kitgum (1)
340. Kituti
341. Kiwongula
342. Kiyunga
343. Kiyunga II
344. Kobuku
345. Kobwin (1)
346. Kobwin (2)
347. Kococwa
348. Kodakol
349. Kodiding
350. Kodipe
351. Kodiri
352. Kodopoto
353. Koena
354. Kogelak
355. Kogili
356. Kojitenyang
357. Kokidi
358. Kokodo
359. Kokodu
360. Komuge
361. Kongoidi
362. Kongoto
363. Kongunga
364. Kopege
365. Kopurei
366. Korupe
367. Kotia
368. Kotiron
369. Kowiny
370. Koyi
371. Kumi
372. Kyambogo
373. Kyamugeni
374. Kyanika
375. Kyanya
376. Kyere
377. Logiri
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.

379. Lumbugu
380. Lunya
381. Lunyo
382. Lwanyama
383. Lwatama (1)
384. Mabuga
385. Mabuli
386. Madoc (1)
387. Madoc (2)
388. Magogo
389. Magoro (1)
390. Maligulya
391. Mango
392. Matakokorei
393. Matumu
394. Mawoyito
395. Mazaza
396. Mbale
397. Miremu
398. Miroi
399. Mmeri
400. Moni (1)
401. Moroto (1)
402. Moruabila
403. Moruakise
404. Moruinera
405. Moruita
406. Morukokume
407. Mugiti
408. Mugulu
409. Mukongoro
410. Mukulai
411. Mukura
412. Mundindi
413. Mutayi
414. Mvara
415. Mwelo
416. Nababirye (1)
417. Nabitende (1)
418. Nabowa
419. Nabuigulu
420. Nabukutu
421. Nabuli
422. Nabyoto
423. Nagwenyi
424. Nahayaka
425. Naigobya
426. Nairika
427. Nakafuma
428. Nakaloke
429. Nakavuma
430. Nakisenyi
431. Nakonge
432. Nakyaka
433. Nalubembe
434. Nambula
435. Namisoni
436. Namukunyu
437. Namusala
438. Namusita (1)
439. Nangodi
440. Nankandulo
441. Nanoko
442. Nansubolo
443. Natooto
444. Nawampiti (1)
445. Nawandala
446. Nawangaiza
447. Nawantale
448. Nawanyago (1)
449. Nawanyago (2)
450. Ndolwa
451. Ngalwe
452. Ngora
453. Nkandakuliowa
454. Nkone
455. Nkwole
456. Nsirira
457. Nyakoi (1)
458. Nyamongo
459. Nyanda
460. Nyero
461. Nyondo
462. Obalanga (1)
463. Obule (1)
464. Obulete
465. Obululun
466. Oburi
467. Obwanai
468. Ocakai
469. Ocamonyang
470. Odeye
471. Odoono
472. Odukul
473. Odwarat (1)
474. Odwarat (2)
475. Ogera
476. Ogolai
477. Ogooma
478. Ogosoi
479. Ogwa
480. Ogweto
481. Okidetok
482. Okille
483. Okoboi
484. Okollo
485. Okolotum
486. Okonguro (2)
487. Okouba (1)
488. Okude
489. Okum
490. Okumel
491. Okunguro (1)
492. Oleico
493. Olemai
494. Olok
495. Olumot
496. Olungia
497. Olupe (1)
498. Olwa
499. Olwelai
500. Olwiny
501. Omaasia
502. Omagara
503. Omagoro
504. Ombokoro
505. Omee
506. Omerein
507. Omiito
508. Omodoi (1)
509. Omugenya
510. Omunyal
511. Onyakelo
512. Opadoi
513. Opot (1)
514. Opot (2)
515. Opunoi
516. Oriau
517. Orimai
518. Orungo
519. Orwamuge
520. Osikai
521. Osopotoit
522. Oteteen
523. Owalo
524. Owiny
525. Pabogo
526. Pakui
527. Palaet
528. Pallisa
529. Pamot
530. Petete
531. Pigire
532. Pogono
533. Pulunguti
534. Pwateta
535. Samuk
536. Seta
537. Sibuse
538. Siroko
539. Soroti
540. Supa

541. Takajunge
542. Tekwana
543. Tididiek
544. Tilling
545. Tirinyi
546. Tisai
547. Tororo
548. Tumbo
549. Vumba
550. Wankole
551. Wera
552. Wesunire
553. Wila
554. Yivu

Groups

1. Aarapoo
2. Abei
3. Abukamola
4. Acengreny
5. Adacar
6. Adeya
7. Adie
8. Adwoki
9. Adyaka (2)
10. Agirigiroi
11. Agule (3)
12. Agule (4)
13. Aguurut
14. Ajaa
15. Ajeluk
16. Akadot
17. Aketa
18. Akisim (4)
19. Akoboi
20. Akum (1)
21. Akum (2)
22. Akuorot
23. Alaropi
24. Aliakameri
25. Aloet (1)
26. Aloet (2)
27. Aloi
28. Amagoro
29. Amero
30. Amilimil
31. Aminit
32. Amugu
33. Amusus
34. Aninolal
35. Anuria
36. Anwangi
37. Anyidinyid
38. Anyomo
39. Apapa (2)
40. Apapai (1)
41. Apokor
42. Ariet (3)
43. Ariet (4)
44. Asinge (2)
45. Asuret (1)
46. Asuret (2)
47. Atabok
48. Atari
49. Atira
50. Atiri (1)
51. Atiri (2)
52. Atirir (2)
53. Atirir (3)
54. Awercek
55. Awindri
56. Bar-Dyang
57. Bubirabi
58. Bubwoba
59. Budaka
60. Bufukhula
61. Bufuma
62. Bufumbula
63. Bufuza
64. Buginyanya
65. Bugombwa
66. Bugondo
67. Bugonja
68. Bugulumira
69. Bugungu
70. Buhanda
71. Buhenye
72. Buhwama
73. Bujabangula
74. Bujwango
75. Bukhabusi
76. Bukhadala
77. Bukinindya
78. Bukitimwa
79. Bukiyi
80. Bukona
81. Bukuyunya
82. Bulago
83. Bulalu
84. Bulangira
85. Bulepeyi
86. Bulike
87. Buluya
88. Bulwali
89. Bumagambo
90. Bumageni (1)
91. Bumageni (2)
92. Bumansi
93. Bumuda
94. Bumuketsi
95. Bumutiru
96. Bunabwana
97. Bunambale
98. Bunamubi
99. Bunamūlunyi
100. Bunderadera
101. Bunefula
102. Bunyadeti
103. Buyengirizi
104. Bunyunya
105. Bupajengo
106. Bupaluka
107. Busanda
108. Bushii
109. Busiu
110. Busiya Bulago
111. Buteba
112. Butindye
113. Butula
114. Butuli
115. Buuma
116. Buwagi
117. Buwakiyo
118. Buwalasi
119. Buwali
120. Buwanume
121. Buwaya
122. Buwenge
123. Buwundu
124. Buyengirizi
125. Buyoga
126. Ceele
127. Ceminyi
128. Chani
129. Chesoweri
130. Codong
131. Dakabela (1)
132. Dodoi
133. Dodos
134. Dokolo
135. Entebbe

136. Eruba
137. Ezuku
138. Gwase
139. Hasejuli
140. Igola
141. Ikanda
142. Iki-Iki
143. Irundu
144. Isimba
145. Itakaibolo
146. Jiako Ajono
147. Kabalanga
148. Kabata
149. Kaberpila
150. Kabira
151. Kaboko
152. Kabongori
153. Kabugujo
154. Kabuyai
155. Kacabali
156. Kacede
157. Kaceka
158. Kaconga
159. Kadacar
160. Kadimakor i
161. Kagumu
162. Kajamaka
163. Kakindu
164. Kakoge
165. Kakong
166. Kakoro
167. Kakunyu
168. Kakutu
169. Kalait
170. Kalaki
171. Kalengo (2)
172. Kaler
173. Kalere
174. Kalupo
175. Kalyampete
176. Kalyowa
177. Kamerukwai
178. Kamon
179. Kamonkoli
180. Kamuli
181. Kanamparara
182. Kanapa
183. Kanginima
184. Kangole (1)
185. Kangole (2)
186. Kanyalai
187. Kapiani
188. Kapolino
189. Kapterekwo
190. Kapujan
191. Karukei
192. Kasigo
193. Kasira
194. Kasodo
195. Kasureta
196. Katakwi
197. Kati Okumi
198. Kaukura
199. Kazo
200. Kelim (2)
201. Kerekeren
202. Kibinga
203. Kibuku
204. Kibuye
205. Kibuzi
206. Kigingi
207. Kigulu
208. Kigweri
209. Kijuna
210. Kinawambogo
211. Kirabet
212. Kirindi
213. Kiroba
214. Kiroro
215. Kiru
216. Kirwoti
217. Kisairye
218. Kisowera
219. Kisuna
220. Kiswa (1)
221. Kitanaba
222. Kitanjalo
223. Kitengesa
224. Kitoi Kaonon
225. Kituba (1)
226. Kiwanyi
227. Kobaale
228. Kodike
229. Koja
230. Kokutu
231. Kolir
232. Komiti
233. Komolo
234. Kubala Omugo
235. Kyabasala
236. Kyamatende
237. Kyanga
238. Kyebando
239. Kyerima
240. Kwapa
241. Kwarikwar
242. Labor
243. Ladoto
244. Lerya
245. Lira
246. Lubandi
247. Lubanyi
248. Lubowa
249. Lujeke
250. Lumino
251. Lumuli
252. Luswa
253. Luzinga
254. Lwanjusi
255. Lwatama (2)
256. Majanji
257. Malera
258. Malima
259. Maracha
260. Masaka
261. Masulula
262. Mbiko
263. Mela
264. Merok
265. Moni (2)
266. Moroto (2)
267. Morulem
268. Morungatuny
269. Mpogo
270. Mukuju
271. Mulanda
272. Muleba
273. Munyanjo
274. Mutoto
275. Mweya
276. Nababirye (2)
277. Nabagabu
278. Nabilama
279. Nabirumba
280. Nabiswa
281. Nabitende (2)
282. Nabwoyo
283. Nachere
284. Nadenget
285. Nagongera
286. Najete
287. Nakabale
288. Nakabira
289. Nakabugu (1)
290. Nakabugu (2)
291. Nakafule
292. Nakagyo
293. Nakakabala
294. Nakibenge
295. Nakulyaku
296. Namaganda
297. Namagera

298. Namaira
299. Namalemba
300. Namawando
301. Namisu
302. Namujenjera
303. Namwendwa
304. Nandere
305. Nankondo
306. Nariam
307. Nasokwe
308. Nattyale
309. Navunano
310. Nawampiti (2)
311. Nawandyo
312. Nawango
313. Nawangaso
314. Nawanyago (3)
315. Nawanyago (4)
316. Ndriba
317. Ndulya
318. Nekoyede
319. Nekuku
320. Ngandho
321. Nkondo
322. Nyakoi (2)
323. Nyakoi (3)
324. Nyoro
325. Obalanga (2)
326. Oburin
327. Ococia
328. Ocokican
329. Ocoko
330. Oculoi (1)
331. Oculoi (2)
332. Odiko
333. Odoot
334. Odukui
335. Odungura
336. Offaka
337. Ogangai
338. Ogerai
339. Ogongora
340. Ogwoolo
341. Ojama
342. Okodowo
343. Okouba (2)
344. Okulonyo
345. Okunguri
346. Okwor
347. Okyegen
348. Olepi
349. Olilim
350. Oluko
351. Oluvu
352. Omarai
353. Omatenga
354. Omodoi (2)
355. Omomeri
356. Omoro
357. Omugo
358. Ongino
359. Onyakede
360. Onywako
361. Opeta
362. Opungure
363. Opuyo
364. Orisai
365. Osudio
366. Osuguro
367. Otuboi
368. Oukot
369. Ovugo
370. Oyirogole
371. Pabungo
372. Panyinyi
373. Paraketo
374. Paranga
375. Pucai
376. Pulaka
377. Puti
378. Rhino Camp
379. Rwanda
380. Ryama
381. Segabye
382. Sekulo
383. Sirakano
384. Sukuru
385. Suliya
386. Suula
387. Terego
388. Toroma
389. Usuk

Isolated Centres

1. Abaango
2. Abia
3. Acereke
4. Ade Kokwok
5. Adinya
6. Adodoi
7. Adyanglim
8. Agaya
9. Ageni
10. Agwata
11. Ajikdak
12. Ajonyi (2)
13. Akukinga
14. Akuoro
15. Alebere
16. Alijora
17. Amurei
18. Amutur
19. Amuwa
20. Angololo
21. Apapai (2)
22. Apidi
23. Apolin
24. Aremo
25. Asamuk
26. Asii
27. Atangala
28. Atapar
29. Atik
30. Avelembe
31. Awaliwal
32. Biiso
33. Bubandi
34. Bubili
35. Bubukwanga
36. Budalangi
37. Budondo
38. Bugaga
39. Bugalu
40. Bugama
41. Bugoye
42. Bugule
43. Bugulumbya
44. Bugulusi
45. Buhangizi
46. Buhengere
47. Bukamba (2)
48. Bukomeso
49. Bukumankola
50. Bukutula
51. Bulamuka
52. Bulemula
53. Bulesa
54. Bulongo
55. Bulowala
56. Bulujewa
57. Bumagali

58. Bumanya
59. Bunyide
60. Busahi
61. Busaru
62. Busitongo
63. Butangasi
64. Butause
65. Butayunjwa
66. Butimbwa
67. Butuku
68. Buwanzi
69. Buwembe
70. Buyana
71. Buyola
72. Buyumba
73. Buzibirra
74. Cengera
75. Cilio
76. Elong
77. Gola
78. Gome
79. Gumpi
80. Igainza
81. Ilapa
82. Isili
83. Iyapoki
84. Kaako
85. Kabale
86. Kaboso
87. Kabukye
88. Kabwangasi
89. Kadokolen
90. Kadwenyi
91. Kagaba
92. Kagulu
93. Kajarawo
94. Kalogi
95. Kamigo
96. Kangaraba
97. Kangolangor
98. Kantenga
99. Kanyanya
100. Kaperikila
101. Kasamba
102. Kasoka
103. Kasozi (2)
104. Katine (2)
105. Katogwe
106. Katolo
107. Kawola
108. Kibanga
109. Kibundaire
110. Kide
111. Kigoloma
112. Kigunga
113. Kijugu
114. Kikondo
115. Kiranga
116. Kirasa
117. Kiriowa
118. Kisege
119. Kiswa (2)
120. Kiswata
121. Kitgum (2)
122. Kituba (2)
123. Kiwaba
124. Kiwagama
125. Kiyanyi
126. Kiyunga (1)
127. Kiyunga (2)
128. Kiyunga (3)
129. Kuju
130. Kyanvuma
131. Lale
132. Lubembe
133. Lutomoi
134. Luzenga
135. Lwala
136. Magamaga
137. Magina
138. Magombe
139. Magoro (2)
140. Maimbe
141. Makunda
142. Makyirye
143. Masaba
144. Masafu
145. Mayenze
146. Mazimasa
147. Milegezo
148. Mirari
149. Mukina
150. Nababirye (3)
151. Nabigwenyi
152. Nabinyonyi
153. Nabirama
154. Nabugabo
155. Nabulozi
156. Nakasegeto
157. Nakasongola
158. Nakibenyo
159. Nakivubo
160. Nalyamabide
161. Namakoko
162. Nambuku
163. Namukonge
164. Namunana
165. Namunyingi
166. Namusikizi
167. Namusita (2)
168. Namwaya
169. Nasanda
170. Nasenye
171. Nawangoma
172. Nawasende
173. Ndole
174. Ndudu
175. Nozi
176. Nyadri
177. Obiol
178. Obulai
179. Obule (2)
180. Ocodio
181. Okoco
182. Okura
183. Okwira
184. Olio
185. Olupe (2)
186. Omari
187. Omede
188. Omokolonyo
189. Omulala
190. Omusi
191. Oseera
192. Osenyi
193. Ounyai
194. Oyeng Opere
195. Pagome
196. Palangoya
197. Panya
198. Patanga
199. Pazulu
200. Pian
201. Pokongo
202. Rao
203. Sifuyo
204. Sikarai
205. Sikubira
206. Sirere

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
2. Colombo South
3. Daswatte
4. Dehiowite
5. Galle
6. Gampola
7. Hataraliyadde
8. Hettimulla
9. Hunupitiya
10. Jaffna
11. Kandy
12. Kegalle
13. Matara
14. Mirigama
15. Nakiadeniya
16. Pitihuma
17. Pussella
18. Trincomalee
19. Udugama
20. Vaducodai

Groups

1. Anuradhapura
2. Baddegama
3. Badulla
4. Chunnakam
5. Divala
6. Gampaha
7. Kalutara
8. Karandupone
9. Mahiyangane
10. Maho
11. Matale
12. Mawanella
13. Nawalapitiya
14. Rambukkane

Isolated Centres

1. Baddewela
2. Gelioya
3. Hikkaduwe
4. Mutur
5. Nebode
6. Panadure
7. Puttalam
8. Vavuniya
9. Wanchawela
10. Weligama

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
2. Loncoche
3. Osorno
4. Punta Arenas
5. Quilpué
6. Santiago
7. Valdivia
8. Valparaiso
9. Viña del Mar

Groups

1. Anco Jaque
2. Antofagasta
3. Carequina
4. Centro Pisagua
5. Chiapa
6. Chiju
7. Concepción
8. Curico
9. Huavina
10. Icata
11. Laguna Huasco
12. La Serena
13. Limajsiña
14. Paicachambi
15. Rinconada
16. Sivaya
17. Talca
18. Temuco

Isolated Centres

1. Aysen
2. Puerto Montt
3. Puerto Varas
4. Quinuta
5. Vallenar
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
2. Bogotá
3. Bucaramanga
4. Cali
5. Cartagena
6. Guajira Sudeste
7. Leticia-Amazonas
8. Manizales
9. Medellín
10. Pereira
11. Riohacha-Guajira

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

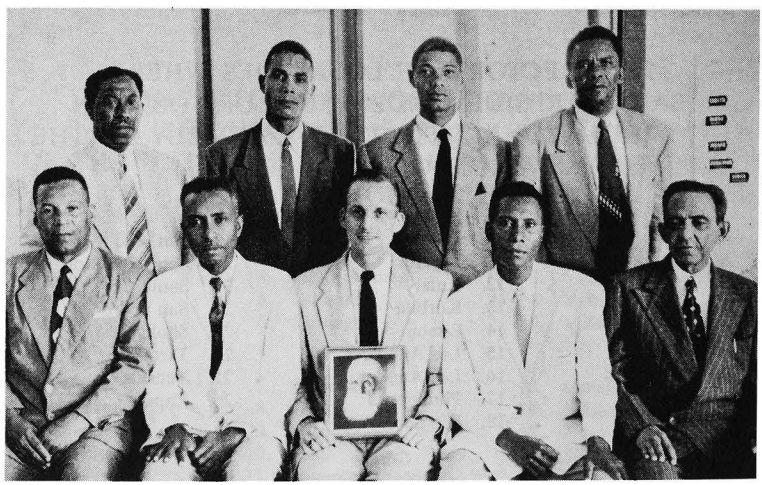
1. Alajuela
2. Alajuelita
3. Altocoen
4. Alto-Uren
5. Amubre
6. Cachaveri
7. Cinco Esquinas
8. Coen
9. Coroma
10. Escazu
11. Esperta
12. Katzi
13. Korbita
14. Limon
15. Los Aguilares
16. Los Ángeles
17. Puntarenas
18. Rio Seco
19. San José
20. Santa Bárbara
21. Santa Cruz
22. San Pedro
23. Shoky
24. Terraba
25. Tunsula
26. Zapote

Groups

1. Canas
2. Cartago
3. Curridabat
4. Desamparados
5. Quepos



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
2. Penhurst
3. Pueblo Nuevo
4. San Antonio Upala
5. Santa Domingo
6. Santa María Dota
7. Taras

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
2. Cienfuegos
3. Havana
4. Marianao

Group

1. 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. Bröndbyerne
2. Copenhagen
3. Frederiksberg
4. Gentofte
5. Kastrup

Groups

1. Gladsaxe
2. Helsingör
3. Lyngby

Isolated Centres

1. Bagsvärd
2. Fuglebjerg
3. Grästed
4. Herlev
5. Höng
6. Karlslunde
7. Lumsaas
8. Silkeborg
9. Sönderborg
10. Vejle
11. Vojens

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
2. Macoris
3. Manzanillo
4. Moca
5. Santiago
6. Santo Domingo
7. Tamboril

Groups

1. Dajabon
2. Villa Gonzales

Isolated Centres

1. Bani
2. Higuey
3. Loma Cabrera
4. Maguana
5. Mone Cristi
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
2. Guayaquil
3. Otavalo
4. Quito
5. Vagabundo

Groups

1. Ambato
2. Cachaco
3. Carabuela
4. Cayambe
5. Cotama
6. Ibarra
7. Ilumán
8. Puerto Arturo
9. Quinchuquí
10. Riobamba
11. San Miguel de Bolívar

Isolated Centres

1. Alausí
2. Banos
3. Manta
4. Naranjal

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
2. Nahuizalco
3. Panchimalco
4. Soyapango

Isolated Centres

1. Apopa
2. Cuyagualo
3. Resbaladero
4. Sosonate

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
2. Lahti
3. Tampere
4. Turku

Group

1. Karesunanto

Isolated Centres

1. Hamenlinna
2. Kilo
3. Koski H.L.
4. Ravaniemi
5. Vartsalo

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
2. Lyon
3. Marseille
4. Nice
5. Orléans
6. Paris
7. Strasbourg

Groups

1. Bergerac
2. Besançon
3. Biarritz
4. Bordeaux
5. Cachan
6. Cap-d'Ail
7. Grenoble
8. Le Cannet
9. Montpellier
10. Montrouge
11. Noisy-le-Grand
12. St. Cloud
13. St. Mandé
14. Vichy

Isolated Centres

1. Beausoleil
2. Béziers
3. Bois-Colombres
4. Château-Meillan
5. Evreux
6. Hyères
7. Lacelle-St. Cloud
8. Melun
9. Menton
10. Nevers
11. Niort
12. Olivet
13. Oraison
14. Poitiers
15. Roquebilliers
16. Toulouse
17. Villefranche
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
2. Baden-Baden
3. Berlin
4. Bonn
5. Braunschweig
6. Darmstadt
7. Düsseldorf
8. Ebingen
9. Erlangen
10. Essen
11. Esslingen
12. Frankfurt A/M
13. Freiburg
14. Giessen
15. Göppingen
16. Hamburg
17. Hannover
18. Heidelberg
19. Heilbronn
20. Karlsruhe
21. Kiel
22. Köln
23. Leinfelden
24. Ludwigsburg
25. Mannheim
26. München
27. Nürnberg
28. Stuttgart
29. Ulm
30. Wiesbaden

Groups

1. Alteny
2. Augsburg
3. Bad Godesberg
4. Balzholz
5. Beihingen
6. Bemerode
7. Böblingen
8. Cadolzburg
9. Clausthal
10. Duisburg
11. Eschborn
12. Fellbach
13. Forchheim
14. Fürth
15. Geislingen
16. Göggingen
17. Grevingsberg
18. Hanau
19. Heppenheim
20. Ippendorf
21. Kornwestheim
22. Kronberg
23. Langen
24. Mainz
25. Metzingen
26. Müllheim
27. Murrhardt
28. Neckargemünd
29. Nellingen
30. Neu-Isenburg
31. Neu-Ulm
32. Nussloch
33. Oberdielbach
34. Oberursel
35. Plochingen
36. Reutlingen
37. Schwenningen
38. Spiegelberg
39. Trautheim
40. Tübingen
41. Tuttlingen
42. Villingen
43. Wetzlar
44. Wuppertal
45. Würzburg

Isolated Centres

1. Bad Dürkheim
2. Bad Mergentheim
3. Bad Oldesloe
4. Bensheim
5. Berg
6. Berkheim
7. Bielefeld
8. Blaubeuren
9. Bocholt
10. Braunlage
11. Bremen
12. Brühl
13. Büdesheim
14. Celle
15. Delmenhorst
16. Denkendorf
17. Dilsberg
18. Dortmund
19. Ebringen
20. Einfeld
21. Frankenthal
22. Frohnhausen
23. Gerlingen
24. Göttingen
25. Gottmadingen
26. Hegnach
27. Heiligenberg
28. Herford
29. Huglfing
30. Immenstaad
31. Immenstadt
32. Ingelheim
33. Iserlohn
34. Isny
35. Kirchheim
36. Kirchzarten
37. Kronshagen
38. Küssnach
39. Lampertheim
40. Laufen
41. Lich
42. Malterdingen
43. Marbach
44. Minden
45. Mörsch
46. Mülheim
47. Neuenstadt
48. Oberammergau
49. Oberhausen
50. Oberkalbach
51. Oldenburg
52. Offenbach
53. Offenthal
54. Otterbach
55. Plettenberg
56. Regensburg
57. Reilingen
58. Rottenburg
59. Ruit
60. Rummeln
61. Schafbrücke
62. Schmiden
63. Schweinfurt
64. Sereetz
65. Siegburg
66. Speyer
67. Stadeln
68. Stein
69. Stödtlen
70. Straubing
71. Tailfingen
72. Überlingen
73. Uetersen
74. Velbert
75. Vielbrunn
76. Waal
77. Wachendorf
78. Wedel
79. Weinheim
80. Weissenburg
81. Wesel
82. Wessling
83. Wolfenweiler
84. Worms
85. Ziegelhausen
86. Zizishausen

BULGARIA

Isolated Centre

1. Sofia

CRETE

Group

1. 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
2. Chimolon
3. Guatemala City
4. Quetzaltenango
5. Quiché
6. Retalhuleu
7. Sacapulas

Groups

1. Coban
2. Huehuetenango
3. Villa Nueva

Isolated Centres

1. Chicoj
2. Jutiapa
3. Joyavaj
4. Pasmolon
5. Santa Bárbara
6. San Sebastián Huehuetenango
7. San Sebastián Retalhuleu Chiche

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
2. Cap-Haïtien
3. Duvallon
4. Liancourt
5. Montlouis
6. Moreau
7. Niel
8. Pinson
9. Port-au-Prince
10. St.-Marc

Group

1. Petionville

Isolated Centres

1. Gonaives
2. Hinche
3. Pilate Rivière
4. St. Michel-de-la-Talaye
5. Verrettes

31. 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
2. El Triunfo
3. La Ceiba
4. Nebogó
5. Puerto Cortés
6. Rosita
7. Salada Barra
8. Sambuco
9. San Juan
10. San Pedro Sula
11. Taulabé
12. Tegucigalpa
13. Tela
14. Travesia

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.

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. Diu

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

1. Mahé

MALDIVE ISLANDS

Isolated Centre

1. Mali

MARIANA ISLANDS

Assembly

1. Guam

NEPAL

Assemblies

1. Bhaktapur
2. Biratnagar
3. Dharan
4. Kathmandu
5. Pokhra

Groups

1. Bodegaon
2. Dabeha
3. Nalar
4. Dolkhashahr

Isolated Centres

1. Bakloong
2. Damdame
3. Rakhughati
4. Rakheshwav
5. Sindhuva

PONDICHERRY

Assembly

1. Pondicherry

SIKKIM

Assemblies

1. Ganchukbusty
2. Gangtok
3. Pacheybusty
4. Pachey
5. Packyong
6. Tarethong

Group

1. Dickchu

Isolated Centres

1. Assam
2. Bermiok
3. Chakhung
4. Dantan
5. Losingbusty
6. Marwabazar
7. Namok
8. Singjailbusty
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
2. Baghdád
3. Baqubah
4. Baṣrah
5. Ḥillah
6. Karbilá
7. Káẓimayn
8. Kirkúk
9. Mosul
10. Sulaymáníyyih

Groups

1. Alfijír
2. Dhiyábih
3. Najaf
4. Náṣiríyyih

Isolated Centres

1. Shikhán
2. Umárah

JORDAN

Assemblies

1. 'Ammán
2. 'Adasíyyih

Group

1. 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
2. Bologna
3. Genova
4. Firenze
5. Milano
6. Napoli
7. Padova
8. Perugia
9. Roma
10. Torino
11. Trieste
12. Venezia

Groups

1. Como
2. Laterina
3. Mantova
4. Parma
5. Pisogne
6. Rimini
7. Siena

Isolated Centres

1. Ghiffa
2. Lecoe
3. Mercatello
4. Meta
5. Pioltello
6. Pisa
7. Poggibonsi
8. Roncade
9. Salerno
10. San Remo
11. Treviso

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
2. Kingston
3. Maypen
4. Port Antonio
5. Spanish Town
6. Yallahs

Groups

1. Bartons (St. Catherine)
2. Crooked River
3. Montego Bay
4. Porus

Isolated Centres

1. Barking 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
2. Dudelange
3. Esch-sur-Alzette
4. Luxembourg Ville

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
2. Esquintla
3. Guadalajara
4. Guerrero
5. Mexico City
6. Monterrey
7. Ocotlán
8. Puebla San Rafael
9. San Miguel
10. Santiago
11. Tepic

Groups

1. Cercado
2. Chablekal
3. Colima
4. Coutla
5. Cuernavaca
6. Cuitzeo
7. Itzatlán
8. Magdalena
9. Mirador
10. Peseila
11. Presa
12. Queseria
13. Sapopan
14. Tamzula
15. Tarandacuao
16. Yucatán

Isolated Centres

1. Barranavidad
2. Baja California
3. Cadereyta
4. Celaya
5. Chihuahua
6. Chilpancingo
7. Coatzacoalcos
8. Jalisquillo
9. Neuvolaredo
10. Oro
11. Queretaro
12. San Juan
13. Santa Cruz
14. Tequesquitlán
15. Tlatalqui
16. Tunel

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
2. Arnhem
3. Delft
4. Den Haag
5. Haarlem
6. Heemstede
7. Leiden
8. Rotterdam
9. Utrecht

Groups

1. Bussum
2. Castricum
3. Culemborg
4. Diemen
5. Groningen
6. Leiderdorp
7. Nijmegen
8. Zandvoort

Isolated Centres

1. Amersfoort
2. Badhoevedorp
3. Duivendrecht
4. Leeuwarden
5. Naarden
6. Oosterbeek
7. Rozendaal
8. Tilburg
9. Vlissingen
10. Voorburg

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
2. Devonport
3. Hamilton
4. Wellington

Groups

1. Cambridge
2. Dunedin
3. Hastings
4. Havelock
5. Hokianga
6. Horahora
7. Howick (Outside New Plymouth)
8. Lower Hutt
9. Mt. Albert
10. Mt. Roskill
11. North Birkenhead
12. Oamaru
13. Raetahi
14. Ramarama
15. Teatatu
16. Titirangi
17. Wanganui
18. Whangarei

Isolated Centres

1. Ahipara
2. Fairlie
3. Gisborne
4. Glen Eden
5. Gore
6. Howick
7. Kaitaia
8. Mt. Eden
9. Nelson
10. New Plymouth
11. North Henderson
12. Ohakune
13. Onehunga
14. Otahuhu
15. Palmerston
16. Papatoetoe
17. Tauranga
18. Tekuiti
19. Tepuke
20. Wakefield

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
2. Cane Creek
3. Corn River
4. Diamante
5. Lunko Creek
6. Managua
7. Masaya
8. Monkey Point
9. Nandaime
10. Raitipura
11. Wering Key

Groups

1. Atlanta
2. Granada
3. Pejivay
4. Puerto Cabezas
5. Rama Cay
6. Sisin

Isolated Centres

1. Big Lagoon
2. Bonanza
3. Camoapa
4. Cukra
5. Jinotepe
6. Kuringwas
7. Muelle de los Bueyes
8. Rivas
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
2. Alamaya
3. Debrezeit
4. Dessie
5. Dire-Dawa
6. Gondar
7. Jimma

Isolated Centres

1. Adigrat
2. Ambo
3. Awassa
4. Bedele
5. Endeselasie
6. Gorsum
7. Harar
8. Hosana
9. Kalafo
10. Nazareth
11. Wollisso
12. Wonji

BRITISH SOMALILAND
(SOMALIA)

Group

1. Hargeisa

EGYPT

Assemblies

1. Abúqír
2. Alexandria
3. Cairo
4. Damanhúr
5. Ismá'íliyyih
6. Maḥalla'l Kubra
7. Manṣúrah
8. Port Said
9. Shibín-il-Kawm
10. Suez
11. Suhág
12. Ṭanṭa
13. Zaqáziq

Groups

1. Asyút
2. Baní Swayf
3. Binha
4. Birigát
5. Fayyúm
6. Kawm-is-Sayidi
7. Kawm Umbu
8. Mallawi
9. Maragha
10. Minya
11. Samanúd

Isolated Centres

1. Balyána
2. Damietta
3. Delta Barrage
4. Gaza
5. Kafr-id-Dawwár
6. Kafr-Hamádi
7. Minshah
8. Qalyúb
9. Qina

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
2. Adi-Sheikha
3. Adi-Ugri
4. Barentu
5. Decamere
6. Keren

FRENCH SOMALILAND

Assembly

1. Djibouti

ITALIAN SOMALILAND
(SOMALIA)

Assembly

1. Mogadiscio

Isolated Centres

1. Berbera
2. Brava
3. Bur-Acaba
4. Goluen

LIBYA

Assembly

1. Tripoli

Groups

1. Benghazi
2. Sebhan

SOCOTRA ISLAND

Group

1. Tamarida

SÚDÁN

Assemblies

1. Khartoum
2. Khartoum North
3. Omdurman
4. Port Súdán
5. Rumbek

Groups

1. Kosti
2. Malakal
3. Talodi

Isolated Centres

1. Atbara
2. Kassala
3. Kodok
4. Kuagok
5. Nasir
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
2. Hualien
3. Peitou
4. Pingtung
5. Shihlin

HONG KONG

Assembly

1. Victoria

Isolated Centre

1. Kowloon

JAPAN

Assemblies

1. Akashi
2. Ashiya
3. Hiroshima
4. Kobe
5. Kyoto
6. Nagasaki
7. Nishinomiya
8. Osaka
9. Sapporo
10. Shiraoi
11. Takarazuka
12. Tokyo
13. Yokohama

Groups

1. Amagasaki
2. Fukiage
3. Fukuoka
4. Itami
5. Musashi
6. Nagoya
7. Takamatsu
8. Takasago
9. Tonosho

Isolated Centres

1. Akayu
2. Akita
3. Anamizu
4. Asahigawa
5. Bannaguro
6. Chitose
7. Daito
8. Handa
9. Hirakata
10. Horozumi
11. Ichinomiya
12. Ikeda
13. Kamakura
14. Kisuki
15. Kubota
16. Kurashiki
17. Kuroishi
18. Miyazaki
19. Moji
20. Muroran
21. Naoshima
22. Neyagawa
23. Nikko
24. Sagamihara
25. Sakurai
26. Shiwa
27. Suita
28. Teranishi
29. Ube
30. Yokosuka
31. Zama

KOREA

Assemblies

1. Haebo
2. Iro
3. Kajo
4. Kochang
5. Kwangju
6. Mokpo
7. Namhae Island
8. Pusan
9. Samho
10. Seoul
11. Suwon
12. Taegu

Groups

1. Chinan
2. Chonju

Isolated Centres

1. Ch'unch'on
2. Ch'unyang
3. Idam
4. Kundong
5. Naju
6. Puan
7. Songjongni
8. Tonggok
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

Isolated Centres

1. Lamorcier
2. Tiaret

ASHANTI PROTECTORATE

(GHANA)

Assembly

1. Kumasi

BRITISH CAMEROONS

(CAMEROON REPUBLIC)

Assemblies

1. Ashum
2. Atibong
3. Bakebe
4. Bakogo
5. Bangapongo
6. Bara
7. Batchuntai
8. Batchuakagbe
9. Bekume
10. Boa
11. Buea
12. Defang
13. Ebeagwa
14. Ebinsi
15. Ebonji
16. Edjuingang
17. Eshobi
18. Etoko
19. Eyang
20. Faitok
21. Fotabe
22. Kembong
23. Konbone
24. Kumba
25. Mambo
26. Mamfe
27. Mbatop
28. Mbehetok
29. Mbinjong
30. Moliwe
31. Molyko
32. Muambong
33. Mukonyo
34. Mutengene
35. Muyuka
36. Nchemba
37. Nfontem
38. Ngassang
39. Ngombuku
40. Nguti
41. Ntenembang
42. Nyang
43. Ossing
44. Sabes
45. Sumbe
46. Takwai
47. Takpa
48. Tali
49. Tiko
50. Tinto (1)
51. Tinto (2)
52. Tintombu
53. Tombel
54. Victoria

Groups

1. Bamenda
2. Bato
3. Besongabang
4. Ekona
5. Ekpaw
6. Marumba
7. Mpundu
8. Tayor

Isolated Centres

1. Ebensuk
2. Ndekwai
3. Nsoke

BRITISH TOGOLAND

(GHANA)

Assemblies

1. Anyirawase
2. Ho
3. Matse

Groups

1. Hohoe
2. Molobi Ashiambi

Isolated Centres

1. Aflao
2. Atikpui
3. Keta
4. Papese
5. Shia
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
2. Dibombari
3. Melkai
4. Moanjo
5. Yaounde

FRENCH MOROCCO

(MOROCCO)

Assemblies

1. Casablanca
2. Fez
3. Kenitra
4. Marrakesh
5. Meknès
6. Rabat
7. Sala
8. Zaouit Cheickh

Groups

1. Assouire
2. Azrou
3. Bou Dbella
4. Irran
5. Safrou
6. Zevi Menie

Isolated Centres

1. Askanaka
2. Khemissat

FRENCH TOGOLAND

(TOGO REPUBLIC)

Group

1. Lomé

FRENCH WEST AFRICA

(DAHOMEY, GUINEA, IVORY COAST, MALI, 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
2. Bansang
3. Basse
4. Bathurst
5. Brikama
6. Chamen
7. Essau
8. Faraba
9. George Town
10. Gunjur
11. Jeshwan
12. Karantaba
13. Kaur
14. Kuntaur
15. Lamin
16. Nibras
17. Pakalinding
18. Sapu
19. Serrejokunda
20. Yumdum Village
21. Yumdum College

Groups

1. Bajakunda
2. Bakadaji
3. Farafenni
4. Kaiaf
5. Keneba
6. Ker-Kuntaya
7. Kwinella
8. Sukuta
9. Wellingara
10. Yona Village

GOLD COAST
(GHANA)

Assemblies

1. Accra
2. Osenase

Groups

1. Asamnakese
2. Bosusu Akim
3. Kade
4. Koforidua
5. Komenda
6. Osiem
7. Otwerese
8. Topremang

Isolated Centres

1. Acona Nsaba
2. Acona Swerru
3. Apedwe
4. Axim
5. Ayeasuako
6. Begoro
7. Cape Coast
8. Pramkese
9. Sekundi
10. Takoradi

LIBERIA

Assemblies

1. Bomi Hills
2. Gboweta
3. Harper City
4. Monrovia
5. Pleebo

Groups

1. Gbarnga District (1)
2. Mano River Camp
3. Totota

Isolated Centres

1. Belefanai
2. Gbarma
3. Gbarnga District (2)
4. Harbel
5. Kakata
6. Knowoke
7. Lazamai
8. Soboreke
9. Suakoko
10. Webbo District 1
11. Webbo District 2

MADEIRA ISLANDS

Group

1. Funchal

MOROCCO INTERNATIONAL ZONE
(MOROCCO)

Assembly

1. Tangiers

NIGERIA

Assemblies

1. Aba
2. Afikpo
3. Akpabuyo
4. Aningeje
5. Asata Enugu
6. Calabar
7. Ibadan
8. Lagos
9. Nyaje
10. Owom
11. Sapele

Groups

1. Ebute Metta
2. Ikot Okriba
3. Ojok
4. Old Ndebeji
5. Onitcha
6. Oron

Isolated Centres

1. Abakaliki
2. Abeokuta
3. Kontagura
4. Kwa Falls
5. Mbeban Village
6. Umuahia

NORTHERN TERRITORIES PROTECTORATE

(GHANA)

Assemblies

1. Chanayili
2. Lagu
3. Pagaza
4. Tamale
5. Wamale

Groups

1. Damango
2. Fuu
3. Zuo

PORTUGUESE GUINEA

Isolated Centre

1. Bissau

SIERRA LEONE

Group

1. Freetown

SPANISH MOROCCO

(MOROCCO)

Assemblies

1. Ceuta
2. Larache
3. Nador
4. Tetuan

Groups

1. Alcasarkebir
2. Alhosseima
3. Chauen
4. Melila
5. Targa
6. Wadlaw

Isolated Centres

1. Assila
2. Bani Hassan
3. Imzouren
4. Majlaw
5. Taflalit
6. Targuist

SPANISH SAHARA

Isolated Centre

1. Tarfaia

TUNISIA

Assembly

1. Tunis

Groups

1. Ben Arous
2. Douz
3. El Djem
4. Gafsa
5. Kebili
6. Kesserine
7. Ksour Essaf
8. Le Kef
9. Makthar
10. Manouba
11. Megrine
12. Rades
13. Remada
14. Robaa
15. Sbeitla
16. Sidi Bouzid
17. Siliana
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
2. Bordj Amri
3. Djebeniana
4. Kairouan
5. S. Bouchoucha
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
2. Hetland
3. Oslo
4. Stavanger

Groups

1. Baerum
2. Fana

Isolated Centres

1. Aas
2. Harstad
3. Kristiansund N.
4. Laksevaag
5. Narvik
6. Sandefjord
7. Soma
8. Stokmarknes

45. DIRECTORY OF LOCALITIES WHERE BAHÁ'ÍS RESIDE UNDER THE JURISDICTION OF THE NATIONAL SPIRITUAL ASSEMBLY OF THE BAHÁ'ÍS OF PÁKISTÁN

Assemblies

1. Abbottabad
2. Chittagong
3. Dacca
4. Hyderabad
5. Karachi
6. Lahore
7. Lyallpur
8. Montgomery
9. Mymensingh
10. Nawabshah
11. Peshawar
12. Rahimyar Khan
13. Rawalpindi
14. Sialkot
15. Sukkur
16. Tando Adam
17. Toba Tek Singh

Groups

1. Chakwal
2. Charsaddah
3. Gujranwala
4. Gujrat
5. Jamalpur
6. Khanewal
7. Kohat
8. Mirpur
9. Mirpur Khas
10. Multan
11. Muree
12. Muzaffarabad
13. Skardu

Isolated Centres

1. Bhalwal
2. Bahawalnagar
3. Dandot
4. Joharabad
5. Kala
6. Narayangunj
7. Sanghar

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
5. Cerro Bolo
6. Cerro Vaca
7. Colón
8. Cuba
9. David
10. Emplanada de Chorcha
11. Hato Corotu
12. Hato Jobo
13. Isla Pino
14. Isla Tigre
15. La Chorrera
16. La Concepción
17. La Concepción (San Blas Islands)
18. Mulatupo
19. Nalunega
20. Narasgantupo Tumadi
21. Panamá
22. Quebrada de Loro
23. Rabo Puerco
24. Soloy
25. Ustupo
26. Wichihuala

Groups

1. Ailigandi
2. Ailitupo
3. Anachucún
4. Cabezera de Loro
5. Canal Zone (No. Dist.)
6. Carti Tupile
7. Coetupo
8. Hato Lupi
9. Manachucún
10. Narasgantupo Bippi
11. Nueva Chagres
12. Nueva Emperador
13. Tualá

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

1. 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	ASSEMBLIES	GROUPS	ISOLATED	TOTAL
Ábádih	13	14	15	42
Ahváz	29	15	16	60
Arák	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
Iṣfáhán	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

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
Ṭihrán	91	91	52	234
Yazd	30	18	23	71
Záhidán	7	1	3	11
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
2. Iolotan
3. 'Ishqábád
4. Merv
5. Tashauz

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
2. Cajamarca
3. Callao
4. Chiclayo
5. Huancayo
6. Lima
7. Pampa Cruz
8. Quilhuay

Groups

1. Cuzco
2. Punto Tongos
3. Trujillo

Isolated Centres

1. Julcamarca
2. Talara
3. Yurimaguas

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
2. Espinho
3. Faro
4. Lisbon
5. Oeiras/Amadora
6. Portimão
7. Porto
8. Sintra
9. Trafaria

Groups

1. Barreiro
2. Cascais
3. Charneca
4. Servicemen

Isolated Centres

1. Beja
2. Costa Caparica
3. Monte Caparica
4. Seixal/Amora

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
2. Sintang
3. Tamaloe
4. Tamnou
5. Tunbong Djudjang

Isolated Centre

1. Jesselton

BRUNEI

Assemblies

1. Bedawan
2. Begerang
3. Benutan
4. Brunei Town
5. Bukit Sukana
6. Bukit Udal
7. Kalid
8. Kg. Mengilas
9. Kg. Semawa
10. Kusau
11. Pangan Layu
12. S. Badong
13. S. Bua R. Maling
14. S. Dungun
15. S. Emjuna
16. S. Kuala Badong
17. Supon
18. Temburung

Groups

1. Kg. Kuala Bukit
2. Kg. Merimbun
3. Kg. Rambai
4. Kg. Tunjang
5. Kuala Kukup
6. Labi

CAMBODIA

Assembly

1. Phnom Penh

Groups

1. Battambang
2. Siem Reap
3. Sihanouk Ville

INDO-CHINA
(VIETNAM)

Assemblies

1. An-Binh
2. An-Hoi
3. An-Xuyen
4. Ap An-Lac
5. Ap Binh-An
6. Ap Binh-Long
7. Ap Binh-Thoi
8. Ap Cai-Khe
9. Ap Chau-Thanh B
10. Ap Dong-An
11. Ap Duc-Long
12. Ap Hoa Lac
13. Ap Hung-Long
14. Ap Long-Binh
15. Ap Long-Thoi
16. Ap Phu-Hoa
17. Ap Tan-Hue
18. Ap Tan-Thanh
19. Ap Tay An
20. Ap Tay-Binh A
21. Ap Tay Khanh B
22. Ap Thoi-Thanh
23. Banmethuot
24. Binh-Hoa
25. Binh Hoa-Phuoc
26. Binh-Lac
27. Binh-Minh
28. Binh Nhut
29. Binh-Son
30. Binh-Thoi
31. Binh-Thuy
32. Binh-Tuy
33. Cai Rang
34. Can Giuoc
35. Can-Tho City
36. Cau Doi-Moi
37. Dalat
38. Dai-Nam
39. Da-Nang
40. Di-An
41. Duong Xuan Hoi
42. Gia-Dinh
43. Ham-Tan
44. Ham-Thuan
45. Hiep-Hoa
46. Hoa-Binh-Thanh
47. Hue-Duc Nui-Sap
48. Khanh-Hung
49. Kien-Giang
50. Ky-Chau
51. Ky-Ngoc
52. Ky-Tan
53. La-Gi
54. Lap-Vo
55. Loi-Du
56. Long-An City
57. Long-Chau
58. Long Tri
59. Long-Tuyen
60. Mit-Nai
61. Mong-Tho
62. My-Hoa
63. My-Loc
64. My-Tho
65. My-Thuan
66. Nam-O
67. Nha Be
68. Nhatrang
69. Nhi-Dinh
70. Nhon-Ai
71. Phan-Ly-Tho
72. Phan-Rang
73. Phan-Thiet
74. Pho-Tri
75. Phong-Phu
76. Phu-Dien
77. Phu-Hoi
78. Phu-Nhang
79. Phu-Tho
80. Phu-Trinh
81. Phu-Truong
82. Phu-Xuan-Hoi
83. Phuoc-Long
84. Phuoc-Tuy
85. Phung-Hiep
86. Quan Cho M'oi
87. Quan Dien-Khanh
88. Quan-Ly Chau-Thanh
89. Quan Thot-Not
90. Quan Vinh-Xuong
91. Quang-Ngai City
92. Qui-Nhon
93. Sa-Dec
94. Saigon
95. Son-An
96. Son-Long
97. Son-Tinh
98. Song-Phu
99. Tam-Binh
100. Tan-An, Vinh-Long
101. Tan-An, Phong-Dinh
102. Tan-Khanh-Hoa
103. Tan Tru
104. Tan Van
105. Tan-Vinh-Hoa
106. Tay-Ninh
107. Thanh-Loi
108. Thanh-Phong
109. Thanh-Son
110. Thi-Nghe
111. Thoi-Nhut
112. Thu-Duc
113. Thu-Thua
114. Tinh An-Giang
115. Tinh Kien-Phong
116. Tinh-Ly Vinhlong
117. Trung-Giang
118. Tuy-Hoa
119. Vinh-Cong
120. Vinh-Dien

121. Vinh-Lac
122. Xa Binh-Duc
123. Xa My-Duc
124. Xa My-Luong
125. Xa My-Phuoc
126. Xa Phu-Hoa
127. Xa Phu-Hung
128. Xa Tan-Hiep
129. Xa Trung-An
130. Xa Vinh-Chanh
131. Xa Vinh-Dieu
132. Xa Vinh-Hanh
133. Xuyen-Quang

Groups

1. An Loc
2. Binh-Long
3. Con Son
4. Dai-Loc
5. Duc-Pho
6. Ho-Kha
7. Hoa-Vang
8. Hue
9. Hue-Son
10. Kien Hoa
11. Kien Tuong
12. Mo-Duc
13. Moc-Hoa
14. Mong-Duc
15. Muong Mang
16. Phu Cuong
17. Phu Quoc
18. Phu Thuan
19. Phuoc Long
20. Phuoc Thanh
21. Quang-Ngai
22. Quang-Tri
23. Tam-Ky
24. Thap-Cham
25. Truc-Giang
26. Vinh Binh
27. Xuan Loc

INDONESIA

Assemblies

1. Atjeh Pidi
2. Bandjaran, Bandung
3. Bandung
4. Bangli
5. Banjuwangi
6. Bodjonegoro
7. Bontain
8. Busang area (1)
9. Busang area (2)
10. Busang area (3)
11. Denpasar
12. Desa Pisang Ngandjuk
13. Desa Sendangtjojo, Lasem
14. Djakarta
15. Djogo
16. Djogorogo, Ngawi
17. Gampol, Tulung Agung
18. Girimuljo Djogorogo, Ngawi
19. Kaliungu Kadji, Denpasar
20. Kawedanan Lotabakti
21. Kebon Sirih, Kotabakti
22. Kediri
23. Kertosono (1)
24. Kertosono (2)
25. Ketj. Kendal, Ngawi
26. Ketj. Ngawi
27. Klaten
28. Kotabakti
29. Lasem
30. Lubuk Alung
31. Madiun
32. Magetan (1)
33. Magetan (2)
34. Negara (1)
35. Negara (2)
36. Ngandjuk
37. Ngantjar Kedunggalar, Ngawi
38. Ngawi
39. Ngawi-Kota
40. Padang
41. Padang Pandjang
42. Palembang
43. Pati
44. Pauh Kambar, Lubuk Alung
45. Pekalongan
46. Prambanan
47. Probolinggo
48. Purwokerto
49. Rembang
50. Semarang
51. Sidoardjo (1)
52. Sidoardjo (2)
53. Sigli
54. Solo
55. Sukabumi
56. Sumber, Rembang
57. Surabaja
58. Surakarta
59. Terdjan Krogan Lasem
60. Tjepu
61. Tuban
62. Tulung Angung
63. Walikukun, Ngawi

Groups

1. Atjeh Pidi, Kotabakti
2. Balikpapan
3. Bandjarmasin
4. Bentjuluk



First Spiritual Assembly of the Bahá'ís of Port-of-Spain, Trinidad, British West Indies, April 1957.



First Spiritual Assembly of the Bahá'ís of Zanzibar, Zanzibar, April 1955.

5. Bima
6. Blitar
7. Desa Kadjang, Madiun
8. Desa Pabuwaran, Purwokerto
9. Desa Sesepan, Tegal
10. Djember
11. Gorang Gareng, Madiun
12. Jogjakarta
13. Kediri
14. Kedungwuni, Pekalongan
15. Ketj. Baturaden, Purwokerto (1)
16. Ketj. Baturaden, Purwokerto (2)
17. Kp. Karangsuri, Purwokerto
18. Kupang
19. Lumadjang
20. Makassar
21. Menado
22. Muara Labuh
23. Pasuruan
24. Rantau Pandan, Djambi
25. Semanding, Tuban
26. Sindanglaut
27. Srono
28. Sukonatar
29. Sukoredjo, Semarang
30. Sumbar, Lubuk Alung
31. Sumedang
32. Tandjung Karang
33. Tegal
34. Tulungagung
35. Wirolegi, Djember

LAOS

Assembly

1. Vientiane

MALAYA

Assemblies

1. Alor Gajah, Malacca
2. Alor Star, Kedah
3. Batu Hampar Est., Negri Sembilan
4. Bemban, Malacca
5. Ipoh, Perak
6. Jasin, Malacca
7. Kluang, Johore
8. Kuala Lumpur, Selangor
9. Malacca, Malacca
10. Mantin, Negri Sembilan
11. Membau, Negri Sembilan
12. Muar, Johore
13. Penang, Penang
14. Petaling Jaya, Selangor
15. Port Dickson, Negri Sembilan
16. Rembau, Negri Sembilan
17. Seremban, Negri Sembilan
18. Serkam, Malacca
19. Singapore, Singapore
20. Sungei Gadut, Negri Sembilan
21. Tangkak, Johore
22. Tapah, Perak
23. Tebong, Malacca
24. Telok Anson, Perak
25. Ulu Pedas Est., Negri Sembilan

Groups

1. Batu Sebelas Est., Negri Sembilan
2. Johore Bahru, Johore
3. Kuala Pilah, Negri Sembilan
4. Kubang Est., Negri Sembilan
5. Masjid Tanah, Malacca
6. Merlimau, Malacca
7. Mersing, Johore
8. Nilai, Negri Sembilan
9. Sungei Patani, Kedah

Isolated Centres

1. Asahan, Malacca
2. Batu Gajah, Perak
3. Cameron Highlands, Pahang
4. Gemas, Negri Sembilan
5. Kajang, Selangor
6. Kuala Kangsar, Perak
7. Kuantan, Pahang
8. Kulim, Kedah
9. Mengkarak, Pahang
10. Segamat, Johore
11. Taiping, Perak
12. Tampin, Malacca

MENTAWAI ISLANDS

Assemblies

1. Bersigep Hilir
2. Bersigep Hulu
3. Bersigep Tenggah
4. Pokai
5. Sagulube
6. Saibi Hulu

7. Samano
8. Sikabaluan
9. Sikalabu
10. Sikalanggai Bekemen
11. Sikateri
12. Silak Oinan Hilir
13. Silak Oinan Hulu
14. Simalegi Hilir
15. Simalegi Tubunah
16. Simatalu Saibi Hilir
17. Simatalu Saibi Hulu
18. Simatalu Saibi Tenggah
19. Simatalu Tenggah
20. Simatalu Udju
21. Sipaipadjet Hilir
22. Sipaipadjet Hulu
23. Sipokkah
24. Sirereiket Hilir
25. Sirereiket Hulu
26. Sirereiket Matobak
27. Sirereiket Muggai
28. Taileleo Batkoloat
29. Taileleo Batoinan
30. Terekan Hilir
31. Terekan Hulu
32. Terekan Leleo

Group

1. Siberut

PHILIPPINE ISLANDS

Over three hundred Centres
(Details missing)

PORTUGUESE TIMOR

Group

1. Dili

SARAWAK

Assemblies

1. Bidang
2. Engkasing
3. Kanowit
4. Kapit
5. Klabit R. Mambang
6. Konawit
7. Kuching
8. Limpasong
9. Lubok Tuan
10. Penghulu Arin
11. R. Aji
12. R. Belat
13. R. Bilong
14. R. Bubuk S. Lowong
15. R. Danau
16. R. Donggat
17. R. Gani
18. R. Hitam S. Pau
19. R. Imang
20. R. Insurai
21. R. Jadot
22. R. Jampi
23. R. Kedo
24. R. Kula
25. R. Lanchang
26. R. Layang
27. R. Liban S. Serawas
28. R. Mong
29. R. Muntai
30. R. Nankai
31. R. Nuli
32. R. Penghulu Madang
33. R. Pilai
34. R. Simabobala
35. R. Tawi
36. R. Ujai
37. S. Bayan R. Jialian
38. S. Biar
39. S. Entulang R. Bau
40. S. Hidan
41. Sibu
42. S. Liam R. Empaga
43. S. Lipin R. Ibak
44. S. Lotong R. Moyan
45. S. Mawang
46. S. Temam R. Jayang
47. S. Tijam R. Ganing
48. S. Tinjar R. Grasi
49. S. Trimah
50. T. R. Lulut
51. T. R. Mamat

Groups

1. Bintulu
2. Dana
3. Kg. Long Lart
4. Kg. S. Barang
5. Kuala Bakong
6. Lawas
7. Limbang Town
8. Lobok Sempor
9. Miri
10. Nanga Tawan
11. Pangkalam Jawa
12. R. Degum
13. S. Karab
14. Sungai Pelagus
15. T. R. Aateh
16. T. R. Angi
17. T. R. Emperan
18. T. R. Ijau
19. T. R. Tuah

SIAM

(THAILAND)

Assemblies

1. Ayuthaya
2. Bangkok
3. Banmai
4. Chiengmui
5. Kalesin
6. Lopburi

7. Nakornnayok
8. Prathumthani
9. Roit
10. Srithamarat
11. Thonburi
12. Ubon

Groups

1. Cholburi
2. Nakornphathom
3. Nakornsawan
4. Pathalung
5. Phiboon
6. Phuket
7. Pitsanulk
8. Prachinburi
9. Songkhla
10. Srisaket
11. Takkupapa
12. Varin

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
2. Nabua, Lower Rewa, Viti Levu
3. Naituvatuva, Naitasiri, Viti Levu
4. Nasilai, Lower Rewa, Viti Levu
5. Nasinu, Viti Levu
6. Tamavua Pumping Station, Viti Levu

Isolated Centres

1. Central Medical School, Viti Levu
2. Dravu Village, Tailevu, Viti Levu
3. Drekena, Lower Rewa, Viti Levu
4. Lautuka, Viti Levu
5. Lomanikoro, Lower Rewa, Viti Levu
6. Matuku Island, Lau
7. Nadoi, Lower Rewa, Viti Levu
8. Nakumukumu, Lower Rewa, Viti Levu
9. Naveicovatu, Tailevu, Viti Levu
10. Serea, Naitasiri, Viti Levu
11. Vuci Nausori, Viti Levu

GILBERT AND ELLICE ISLANDS

Assemblies

1. Aobike, Gilbert Islands
2. Betio, Tarawa, Gilbert Islands
3. Bikenibeu, Tarawa, Gilbert Islands
4. Bubuti, Gilbert Islands
5. Buota, North Tabiteuea, Gilbert Islands
6. Eita, North Tabiteuea, Gilbert Islands
7. Kuria, Abaiang, Gilbert Islands
8. Makin, Gilbert Islands
9. Taku, South Tabiteuea, Gilbert Islands
10. Tekaman, Gilbert Islands
11. Terikiai, North Tabiteuea, Gilbert Islands
12. Tewai, South Tabiteuea, Gilbert Islands
13. Tuarabu, Abaiang, Gilbert Islands
14. Utiroa, North Tabiteuea, Gilbert Islands

Groups

1. Bairiki, Tarawa, Gilbert Islands
2. Bangai, Tabiteuea, Gilbert Islands
3. Beru Island, Gilbert Islands
4. Borotiam, Abaiang, Gilbert Islands
5. Buariki, Tabiteuea, Gilbert Islands
6. Buariki, Tarawa, Gilbert Islands

7. Eita, Tarawa, Gilbert Islands
8. Ereti, Tarawa, Gilbert Islands
9. Koinawa, Abaiang, Gilbert Islands
10. Maiana Island, Gilbert Islands
11. Nuatabu, Tarawa, Gilbert Islands
12. Nauru Island, Ellice Islands
13. Nuotaea, Abaiang, Gilbert Islands
14. Ocean Island, Gilbert Islands
15. Taburoa, Abaiang, Gilbert Islands
16. Tanaeang, Tabiteuea, Gilbert Islands
17. Tauma, Tabiteuea, Gilbert Islands
18. Taungeaka, Tabiteuea, Gilbert Islands
19. Tebero, Abaiang, Gilbert Islands
20. Tekabwibwi, Tabiteuea, Gilbert Islands
21. Tekaman, Tabiteuea, Gilbert Islands

Isolated Centres

1. Abamama Island, Gilbert Islands
2. Butaritari Island, Gilbert Islands
3. Christmas Island, Ellice Islands
4. Fanning Island, Ellice Islands
5. Funafuti, Ellice Islands
6. Marakei Island, Gilbert Islands
7. Nanumaga Island, Ellice Islands
8. Nanumea, Ellice Islands
9. Onotoa Island, Gilbert Islands
10. Tanimaiaki, Abaiang, Gilbert Islands
11. Tenatorua, Tabiteuea, Gilbert Islands
12. Ubanteman Village, Abaiang, Gilbert Islands

LOYALTY ISLANDS

Group

1. 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

SAMOA ISLANDS

Assemblies

1. Apia, Upola Island, Western Samoa
2. Fasito'outa Village, Western Samoa
3. Ili'ili Village, American Samoa
4. Lotoanuu
5. Magi
6. Mata'utu, Falealili, Western Samoa
7. Nofo'ali'i Village, Western Samoa
8. Pago Pago, American Samoa
9. Samatau

Groups

1. Alao Village, American Samoa
2. Falelatai Village, Western Samoa
3. Fasito'otai Village, Western Samoa
4. Gataivai, Savai'i Island, Western Samoa
5. Leauva'a Village, Western Samoa
6. Saturiatua, Savai'i Island, Western Samoa
7. Vailoatai Village, American Samoa

Isolated Centres

1. Faleata Plantation, Upola, Western Samoa
2. Fogatuli, Savai'i Island, Western Samoa
3. Sataoa, Safata, Western Samoa
4. Viaovai, Falealili, Western Samoa

SOLOMON ISLANDS

Assemblies

1. Auki, Malaita
2. Hau Hui, Malaita
3. Honiara, Guadalcanal
4. Roroni

Groups

1. Rioahea, Malaita
2. Su'u, Malaita

Isolated Centres

1. Aeni Aiwasi, Malaita
2. Fataleka, Malaita
3. Konindi, Guadalcanal
4. Nakambi, Chimiu District, Guadalcanal
5. Nonosila, Malaita
6. Siarara, Malaita
7. Su'ulahi, Malaita
8. Wailaha, Malaita
9. Wainaoa, Malaita

TONGA ISLANDS

Assemblies

1. Houma, Tongatapu
2. Kolonga, Tongatapu
3. Mu'a, Tongatapu
4. Nuku'alofa, Tongatapu
5. Vaini, Tongatapu

Groups

1. Folaha
2. Tokomolo
3. Vaotu'u

Isolated Centres

1. Felemea
2. Kotu', Haapa'i
3. Lotofoa, Haapa'i
4. Na'ufanga
5. Nomuka, Haapa'i
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
2. Bethlehem
3. Bloemfontein
4. Bosfontein
5. Cape Town
6. Cofimvaba
7. Dube
8. Honeydew
9. Jabavu-Mofolo
10. Kgale
11. Kwa Mashu
12. Luka
13. Meadowlands
14. Morwatshethla
15. Mtingwevu
16. Muldersdrift
17. Newclare
18. Phokeng
19. Pietersburg
20. Potchefstroom
21. Umlazi
22. Weenan

Groups

1. Beaufort West
2. Bleskop Mines
3. Bleskop Village
4. Boksburg
5. Cala
6. Cato Manor
7. Chaneng
8. Diepkloof
9. Durban
10. Edendale
11. Encecobo
12. Eersterust
13. Greenside
14. Hammanskraal
15. Hendefslag
16. Illovu Beach
17. Johannesburg
18. Kwa Zakele
19. Kimberley
20. Lady Selborne
21. Mabieskraal
22. Mapumulo
23. Msinga
24. Mt. Fletcher
25. Naledi
26. New Brighton
27. Petrusburg
28. Port Elizabeth
29. Pretoria
30. Qamata
31. Rustenburg
32. Tladi
33. Tsomo
34. Vlakfontein
35. Vryburg
36. Westminster
37. Zola

Isolated Centres

1. Attridgeville
2. Ermelo
3. Inanda
4. Krugersdorp
5. Kuthwanong
6. Laskop
7. Lidgeton
8. Marionhill
9. Mooi River
10. Moroka
11. Middleburg
12. Motoka
13. Mt. Frère
14. Noordgesegt
15. Orlando
16. Pietermaritzburg
17. Pilansberg
18. Port Shepstone
19. Randfontein
20. Reghoek
21. Silverton
22. Stendal
23. Stillfontein
24. Tekwana
25. Tigerkloof
26. Tsitsing
27. Tumaskop
28. Umbumbulu

ANGOLA

Assembly

1. Luanda

Groups

1. Malange
2. Nova Gaia

Isolated Centre

1. Nova Lisboa

BASUTOLAND

Assemblies

1. 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

1. Tananarive

Groups

1. Ampahimanga
2. Juan de Nova Island (near Madagascar)
3. Mangatany
4. Nossi-bé Island (N.W. of Madagascar)

MAURITIUS

Assemblies

1. Bambous
2. Beau Bassin/Rose Hill
3. Benares
4. Brittania
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.

7. Nouvelle France
8. Piton
9. Plaisance
10. Port Louis
11. Quatre Bornes
12. Riche-en-Eau
13. Stanley
14. St. Pierre
15. Trèfles
16. Vacoas

Groups

1. Baramthan
2. Bellevue Maurel
3. Camp Fouguereaux
4. La Gaulette
5. La Preneuse
6. Midlands
7. Moka
8. Mon Piton
9. Mont Loisir
10. Mont Roches
11. Pointe des Lascars
12. Poudre d'Or
13. Rivière des Anguilles
14. Rivière du Rampart
15. Roches Noires
16. St. Croix
17. Vallée des Prêtres
18. Verdun
19. Union Flacq

MOZAMBIQUE

Assemblies

1. Chihambanine
2. Lourenço Marques

Groups

1. Chi Chi
2. Inhambane
3. Malvernia
4. Matola

Isolated Centres

1. Mocuba
2. Quelèmane
3. Zambezi

NORTHERN RHODESIA

Assemblies

1. Bancroft
2. Bwingi
3. Chibwakata
4. Chibuluma
5. Chingola
6. Chiwempala
7. Fisenge
8. Kamona
9. Kitwe
10. Luanshya
11. Lusaka
12. Mukutuma
13. Nchanga
14. Ndola
15. Nsananyi

Groups

1. Broken Hill
2. Chamkimbi
3. Chifubu
4. Chikuni
5. Chikwoma
6. Chimbila
7. Chinkutanga
8. Chitonena
9. Ikelenge
10. Kafue
11. Kajila
12. Kajima
13. Kalalushi
14. Kanena
15. Kanyabu
16. Kasewbalesa
17. Kazenzi
18. Kooesola
19. Livingstone
20. Malata
21. Malekeni
22. Matembu
23. Matimba
24. Matunya
25. Mazibuka
26. Mindola
27. Mononoke
28. Mt. Makulu
29. Mungoyanga
30. Mungwaya
31. Musumala
32. Mutaba School
33. Ng'ombe
34. Nswanakuda
35. Nswanamatunya
36. Roan Antelope Mine
37. Samoyu
38. Twapia
39. Wusukile

Isolated Centres

1. Houffa
2. Kajumba
3. Kamaka
4. Kameya
5. Kamombe
6. Kasama
7. Katota
8. Lubemba
9. Malichi
10. Matoka
11. Mashalanyima
12. Monze
13. Morris
14. Mungwi
15. Munyamba
16. Muswali
17. Mwinilunga
18. Nswanakambindi
19. Nswanamumi
20. Yikuni

NYASALAND

Assemblies

1. Balaka
2. Balila
3. Bawi
4. Blantyre/Limbe
5. Mlanje

Groups

1. Chileka
2. Chipoka
3. Chiradzulo
4. Lilongwe
5. Mzimba
6. Mzuzu
7. Sharpevale
8. Zomba

Isolated Centres

1. Chibwawa
2. Dedza
3. Fort Johnston
4. Karonga
5. Mikapongwe

RÉUNION ISLAND

Group

1. St. Pierre

Isolated Centre

1. St. Denis

SOUTHERN RHODESIA
(RHODESIA)

Assemblies

1. Bulawayo
2. Filabusi
3. Greendale
4. Highfields
5. Mondoro
6. Mrewa
7. Salisbury
8. Salisbury Motel
9. Waterfalls

Groups

1. Bangira
2. Chirundu
3. Filabusi Village
4. Gwanda
5. Gwelo
6. Hatfield
7. Norton
8. Rusapi
9. Umtali

Isolated Centres

1. Beitbridge
2. Crowborough
3. Gatooma
4. Marandellas
5. Wankie
6. West Nicholson

SOUTH-WEST AFRICA

Group

1. Windhoek

Isolated Centre

1. Ovamboland

ST. HELENA

Group

1. Jamestown

SWAZILAND

Assemblies

1. Big Bend
2. Croydon
3. Kubuta
4. Kwaluseni
5. Mhlanya
6. Malkerns
7. Manzini
8. Mbabane
9. Nginamadolo
10. Simoyeni
11. Sibhoteleni
12. Siphofaneni
13. Stegi

Groups

1. Bunya
2. Edhlangene
3. Ezulwini
4. Goedgegun
5. Hlatikulu
6. Lobomba
7. Mankaiana
8. Mhlume
9. Moneni
10. Mohlagatcha
11. Mposi
12. Mtambama

13. Ngcamupalala
14. Piggs Peak
15. Popota
16. Sidwashini
17. White Umbuluzi

Isolated Centres

1. Hereford
2. Mbotsheni
3. Timbutani

ZULULAND

Assembly

1. Kwa Mundi

Groups

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
2. Barcelona
3. Cartagena
4. Hospitalet Llobregat
5. Madrid
6. Montgat
7. Murcia
8. Sabadell
9. Tarrasa
10. Valencia

Groups

1. Abanilla
2. Badalona
3. Cheste
4. Granada
5. Santa María Bárbara
6. Teresa de Cofrentes

Isolated Centres

1. Béjar
2. Cornella de Llobregat
3. El Ferrol
4. Jaén
5. Linares
6. Málaga
7. San Juan Despi
8. Villanueva y Geltrú

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
2. Malmö
3. Stockholm
4. Uppsala

Groups

1. Alafors
2. Brastad
3. Sundbyberg

Isolated Centres

1. Alstad
2. Badabruk
3. Djursholm
4. Fiske Bäckskil
5. Hönö
6. Kallhäll
7. Klinten
8. Knivsta
9. Lerum
10. Lidingö
11. Nässjö
12. Revingeby
13. Simrishamn
14. Sollentuna
15. Sturevik
16. Västeraas

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
2. Bern
3. Biel
4. Geneva
5. Lausanne
6. Locarno
7. Luzern
8. Neuchâtel
9. St. Gallen
10. Thun
11. Vevey
12. Zürich

Groups

1. Baden
2. Balsthal
3. Clarens
4. Duebendorf
5. Grenchen
6. Latour de Peilz
7. Neuallschwil
8. Pfaffikon
9. Pontresina
10. Pully
11. Wetzikon
12. Wolfhalden

Isolated Centres

1. Altstaetten
2. Andeer
3. Birsfelden
4. Brione
5. Carouge
6. Chêne Bourgeries
7. Chernex
8. Corcelles
9. Konolfingen
10. Kuesnacht
11. La Neuveville
12. Langnau
13. Minusio
14. Opfikon
15. Orient
16. Plan les Quattes
17. Poschiavo
18. Rapperswil
19. Schlieren
20. Spiez
21. Thusis
22. Villars
23. Yverdon
24. Zollikofen

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)
2. Aksaray
3. Ankara
4. Baymiş
5. Bornova
6. Bursa
7. Çonstantinople (Istanbul)
8. Ğaziantep
9. Konya
10. Küçük-Çekmegi
11. Smyrna (Izmir)
12. Tokat

Groups

1. Bayburt
2. Çanakkale
3. Gümüşane
4. Ipsala
5. Eskişehir
6. Soma
7. Takirdağ
8. Talas
9. Uzunköprü

Isolated Centres

1. Aksaray Nokat
2. Kayseriye
3. Mersin
4. Samsun
5. Sivas

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. Fair 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

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

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-Alviso Jud. Dist.
57. San Leandro
58. San Pablo
59. Santa Cruz
60. Santa Cruz J.D.
61. Saratoga
62. Sonora
63. South San Francisco
64. Stockton J.D.
65. Truckee J.D.
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. Carpenteria-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 Maria
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
211. 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. Idlewild
319. Inkster
320. Kalamazoo
321. Leoni Township
322. Linden
323. Marysville
324. Mt. Pleasant
325. Muskegon Township
326. Niles
327. Nirvana Township
328. Norton 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.

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

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

591. 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
613. 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

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. Klagetoth 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
38. 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 J.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-Piru 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

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. Caney
213. Emporia
214. Fort Leavenworth
215. Fort Riley
216. Prairie Village
217. Salina
218. Wellington

KENTUCKY

219. Audubon Park
220. Berea
221. Fairdale
222. 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 Bahá'ís 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. Selfridge 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. Saltese
356. Winifred

NEBRASKA
357. Brock
358. Grand Island
359. Winnebago Twp.

NEVADA
360. Henderson
361. Las Vegas-North

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
496. 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. Trevose
563. Tunkhannock
564. University Park
565. Wilkes-Barre
566. Wilkinsburg
567. Zelienople

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. Loredo
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. Wilmingtom

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 Elum
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



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KEY WEST
Group
1. Key West

KODIAK ISLAND
Assembly
1. Kodiak

LOFOTEN ISLANDS
Group
1. Svolvaer

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
2. Barquisimeto
3. Caracas
4. Maracay Distrito
5. Mayagua
6. Sucre
7. Valencia

Groups
1. 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

1. Porlamar

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Haft-Vádí (Seven Valleys).
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Passing of Shoghi Effendi, The. By Amatu'l-Bahá Rúḥíyyih Khánum in collaboration with John Ferraby.

(f) PAMPHLETS

Bahá'í Faith, The.

Bahá'í Teachings on Economics. By John Ferraby.

Bahá'í Teachings on Life after Death. By Florence Pinchon.

Lord Our God, the Lord Is One, The. By Gitta Chaplin and Louis Ross-Enfield.

Message of Bahá'u'lláh, The. Based upon a booklet by J. E. Esslemont.

Old Churches and the New World Faith, The. By George Townshend.

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:
Bahá'í Faith, The—Religion of Unity.

Ateso:
Akiyuun naka Bahá'í. Akiyuun naka Aimorikikina. Translated by Enoch Olinga.

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:
Bahá'í Faith, The—Religion of Unity.

Douala:
Bahá'í Faith, The—Religion of Unity.

Ewe:
Bahá'í Faith, The—Religion of Unity.

Ga (Accra):
Bahá'í Hemɔkɛyeli.

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 Finoana 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):
Dinna Bahá'í.

Xosa (Xhosa):
Bahá'í Faith, The—Religion of Unity.

Yao:
Imani ja Bahá'í.

Yoruba:
Bahá'í Faith, The—Religion of Unity.

Zulu:
Bahá'í Faith, The—Religion of Unity.

Erse

Creideamh Bahá'í. By George Townshend.

Gaelic

Creideamh na Bahá'í. By George Townshend.

Welsh

Ffydd y Bahá'í.

PUBLISHED BY ALLEN AND UNWIN LTD.

All Things Made New. By John Ferraby.

PUBLISHED BY JOHN MURRAY LTD.

Glad Tidings of Bahá'u'lláh, The. Selection and introduction by George Townshend.

PUBLISHED BY GEORGE RONALD.

Bahá'u'lláh. By H. M. Balyuzi.

Christ and Bahá'u'lláh. By George Townshend.

Commentary on the Will and Testament of 'Abdu'l-Bahá, A. By David Hofman.

Early Pilgrimage, An. By May Maxwell.

God and His Messengers (for children). By David Hofman.

God Loves Laughter. By William Sears.

Heart of the Gospel, The. By George Townshend.

Mission of Bahá'u'lláh, The. By George Townshend.

Mysticism, Science and Revelation. By Glenn Shook, Ph.D.

Portals to Freedom. By Howard Ives.

Prescription for Living. By Rúḥíyyih Rabbani.

Promise of All Ages, The. By George Townshend.

Religion for Mankind. By Horace Holley.

Renewal of Civilisation, The. By David Hofman.

Sheltering Branch, The. By Marzieh Gail.

Thief in the Night. By William Sears.

5. BAHÁ'Í PUBLICATIONS OF GERMANY

Published and distributed by the Bahá'í-Verlag, Westendstrasse 24, Frankfurt-am-Main, Germany.

(a) WRITINGS OF BAHÁ'U'LLÁH

Ährenlese aus den Schriften Bahá'u'lláhs.

Brief an den Sohn des Wolfes. (In Manuscript)

Das Buch des Bundes mit Wille und Testament von 'Abdu'l-Bahá (Kitáb-i-'Ahd).

Das Buch der Gewissheit (Kitáb-i-Íqán).

Frohe Botschaften, Worte des Paradieses und die Tablets von 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.

Russian

Hidden Words of Bahá'u'lláh, The.

Kitáb-i-Íqán (Book of Certitude).



First Spiritual Assembly of the Bahá'ís of the Makah Indian Reservation, Washington, U.S.A., April 1963.



First Spiritual Assembly of the Bahá'ís of Peigan Indian Reserve, Alberta, Canada, April 1961.

(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'í-Gebete. (George Ronald, London)

Göttliche Lebenskunst.

Kindergebete. (Jugendschriften)

(d) WRITINGS OF SHOGHI EFFENDI

Die Administrative Ordnung des Glaubens Bahá'u'lláhs.

Der Bahá'í-Glaube 1844–1952.

Gott geht vorüber.

Das Kommen Göttlicher Gerechtigkeit.

Die Sendung Bahá'u'lláhs.

Der Verheissene Tag ist Gekommen. (In Manuscript)

(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'í-Institutionen. Von Dr. Hermann Grossmann. (In Manuscript)

Am Morgen einer neuen Zeit. Von Dr. Hermann Grossmann.

Die Bahá'í 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 Rúḥíyyih Rabbani.

Einführung in das Buch der Gewissheit. Von Dr. Hermann Grossmann.

Die Ersten Fünfundzwanzig Jahre des Hütertums. Von Rúḥíyyih Khánum.

Die Geschichte der Bahá'í-Religion.

Das Hinscheiden Shoghi Effendis. Von Rúḥíyyih Khánum.

Hüterbotschaften an die Bahá'í-Welt.

Kindergeschichten aus Nabíls Erzählungen. (In Manuscript) Children's literature.

Die Lösung der sozialen Fragen, auf Grund der Bahá'í-Lehren. Von Dr. Manoutchehr Zabíh (Ṭihrán). Mit einem Geleitwort von Univ. Prof. Dr. Hans Peter, Tübingen, A. Schroeder, Stuttgart. (These, Univ. Tübingen.)

Umbruch zur Einheit. Von Dr. Hermann Grossmann.

Vor 50 Jahrne 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'í: genauer betrachtet. Von Marcus Bach.

Die Bahá'í-Religion.

Die Bahá'í-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 Indo-Latino Americana), Nahuel Huapí 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-Dánish. (Collection of some Persian Tablets)

Kitáb-i-Íqán.

Majmúa Alváh.

Mathnaví.

Shish-Alváh.

Telugu

Hidden Words of Bahá'u'lláh, The.

Urdu

Ad'íyyih Mubáraka.

Bahá'u'lláh ki Ta'límát.

Bishárát-i-'Uzmá.

Haft-Vádí.

Kalimát-i-Iláhiyyih.

Kalimát-i-Maknúnih.

Kitáb-i-Qíyámat.

Lawḥ-i-Ibn-i-Dhi'b.

Shish-Alváḥ.

Súriy-i-Mulúk.

(b) WRITINGS OF 'ABDU'L-BAHÁ

English

Excerpts from the Will and Testament.

This Radiant Age.

Hindi

This Radiant Age.

Universal Peace. (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*)

Munájat-i-'Abdu'l-Bahá.

(c) COMPILATIONS FROM THE WRITINGS OF BAHÁ'U'LLÁH, THE BÁB AND 'ABDU'L-BAHÁ

English

Bahá'í Prayers.

Remembrance of God.

Gujarátí

Bahá'í Prayers.

Hindi

Bahá'í 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'í.

Tawqí' Mubárak 108 BE.

Tawqí' Mubárak 110 BE.

Tawqí' Mubárak 111 BE.

Sindhi

Goal of a New World Order, The.

Urdu

Dawr-i-Bahá'u'lláh.

Tawqí' Mubárak 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'í 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 Rúḥíyyih 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 Rúḥíyyih 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'ím. By Na'ím Iṣfahání.

Hadiqatu'l-Bahá'iyyih. By Munír Nabílzádeh.

Khitábát-i-Qalam-i-'Alá. By M. A. Faizí.

Malakih-i-Karmil. By M. A. Faizí.

Sharaḥ-i-Vaqayi-i-Su'úd.

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

Afṭáb-i-Zúhúr.

Al-Mi'yáru'ṣ-Ṣaḥíḥ.

At-Tibyán Val'Burhán. (2 Volumes)

Bábu'l-Ḥayát.

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 Naẓar.

Iḥqáqu'l-Haqq.

Javáb-i-Lecture-i-Qádiyaní.

Khatm-i-Nabuvvat ka Maqsad.

Yawmu'lláh.

Zúhúr-i-Qa'ím 'Alí-Muḥammad.

(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.

Gujarátí

Bahá'í Teachings for a World Faith.

Dawn of the New Day.

Gurmukhi

Dawn of the New Day.

Hindi

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-Nawnahalán, Ṭihrán, Írán.

(a) WRITINGS OF BAHÁ'U'LLÁH

Aḍ'iyyih Ḥaḍrat-i-Maḥbúb.

Aḍkár'u'l-Muqarrabín. (1st Volume)

Alváḥ.

Iqtidárát.

Ishráqát.

Kalimát-i-Maknúnih.

Kitáb-i-Íqán.

Kitáb-i-Mubín.

Lawḥ-i-Ibn-i-Dhi'b.

Lawḥ-i-Maqṣúd.

Ṣalát.

Súriy-i-Mulúk.

(b) WRITINGS OF 'ABDU'L-BAHÁ

Aḍkáru'l-Muqarrabín. (2nd Volume)

Alváḥ-i-Emríká.

Alváḥ-i-Vaṣáyá.

Khiṭábát.

Lawḥ-i-Láhih.

Madaníyyih.

Makátíb. (Volumes 1, 2 and 3)

Maqálih Sayyáḥ.

Mufáviḍát.

Siyásíyyih.

Tadhkiratu'l-Vafá.

Armenian

Tablet to the Hague.

(c) WRITINGS OF SHOGHI EFFENDI

Payámháy-i-Mubárak.

Tawqí' 1954.

Tawqí' Naw-Rúz 110.

Tawqí' Riḍván 105.

(d) COMPILATIONS FROM THE WRITINGS OF BAHÁ'U'LLÁH, THE BÁB, 'ABDU'L-BAHÁ AND SHOGHI EFFENDI

Amr Va Khalq.

Farái'iḍ-i-Díníyyih.

Ganjínih Ḥudúd Va Aḥkám.

Ráhnamá-i-Tablíq.

(e) WRITINGS ON THE BAHÁ'Í FAITH

Atomic Mandate. (Pamphlet)

Ash'ár-i-Rawḥání. By Ghulám-Reḍá Rawḥání.

Bayán-i-Haqíqat. (Pamphlet) By Ḥasan Raḥmání Nushábádí.

Burhán Váḍih. (Pamphlet) By Ghulám-Reḍá Rawḥání.

Din Va Zindigí. By 'Ináyat'u'lláh Sohráb.

District of Núr. By Muḥammad 'Alí Malik-Khusruví.

Dukhtar-i-Malakút. By Abú'l-Qásim Faizí.

Durúsu'd-Díyáníh. (12 Volumes)

First Fruit of Gulpáyegán. (Poems) By Siyyid 'Alí Rawḥání.

Foundation of the Belief of the Church of Twelve. By Ḥusayn Áváregán.

Ḥikáyát-i-Amrí. By Ruḥi Arbáb.

Írán Dar Naẓar-i-Bahá'íyán. (Pamphlet)

Khaṭirát-i-Ḥabíb. By Dr. Ḥabíb Mu'ayyad.

Kitábu'l-Farái'id. By Mírzá Abú'l-Faḍl.

Maṣábiḥ-i-Ḥidáyat. (5 Volumes) By 'Azízu'lláh Sulaymání.

Naẓar-i-Íjmálí. By Aḥmad Yazdání.

Nujúm-i-Bázighih. By Ruḥi Arbáb.

Passing of Shoghi Effendi, The. (Pamphlet) By Amatu'l-Bahá Rúḥíyyih Khánum.

Qámús-i-Tawqí'-i-Mubárak, 105. (2 Volumes) By 'Abdu'l-Ḥamíd Ishráq-i-Khávárí.

Qaṣíddih-i-Ta'iyyih. By Nabíl Qá'iní.

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-Khávárí.

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 Read. (Pamphlet) By Ḥasan Raḥmání Nushábádí.

Youth Almanac 1338. (1959–1960)

Kurdish

Bahá'u'lláh and the New Era. 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 Rúḥíyyih Khánum.

Luganda

Gleanings from the Writings of Bahá'u'lláh. (Excerpts) Simplified by Amatu'l-Bahá Rúḥíyyih Khánum. (In Manuscript)

Swahili

Gleanings from the Writings of Bahá'u'lláh. (Excerpts) Simplified by Amatu'l-Bahá Rúḥíyyih Khánum. (In Manuscript)

(b) COMPILATIONS FROM THE WRITINGS OF BAHÁ'U'LLÁH, THE BÁB 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 Itye 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)

Inyobo Akyuun 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 Rúḥíyyih Khánum.

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)

Okunnyonnyola 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 BÁB 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. Por 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 J. 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.

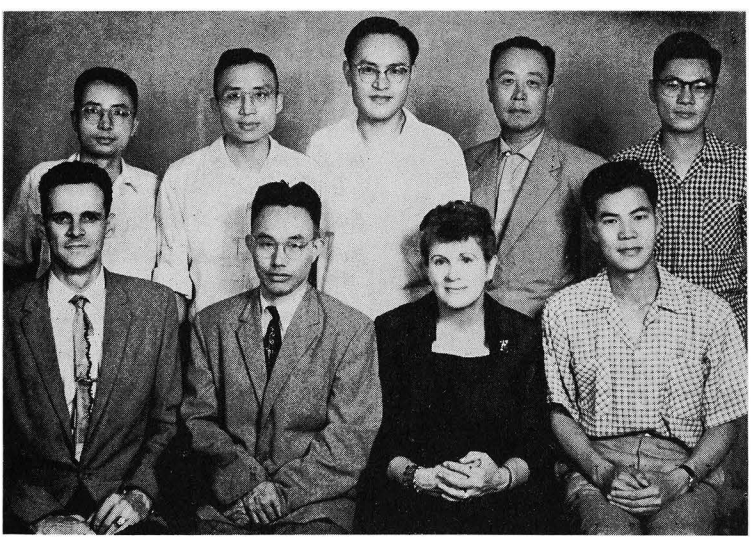
Ch'ësht Livizja Beha'i?

Detyrat e Domosdoshe Besnikvet Bahá'i.

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 ANEITYUM (NEW HEBRIDES)

Nimmiijes Ninnveiges Bahá'í.

15. BAHÁ'Í PUBLICATIONS IN ARABIC

(See also Bahá'í Publications of India)

(a) WRITINGS OF BAHÁ'U'LLÁH

Bi<u>sh</u>árát-i-'Uẓmá.

Hidden Words.

I<u>sh</u>ráqát, Tajallíyát, Ṭarázát, and Kalimát.

Kitáb-i-Aqdas.

Kitáb-i-Íqán.

Prayers from Bahá'u'lláh.

(b) WRITINGS OF 'ABDU'L-BAHÁ

Munájáthay-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. Bahá'í Proofs for Sunní 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-Breakers, The. Nabíl'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-Amríyyih. By Muṣṭafá.

16. BAHÁ'Í PUBLICATIONS IN ARMENIAN

(See also Bahá'í Publications of Persia)

Kitáb-i-Íqán. (In Manuscript)

Hidden Words, The. (In Manuscript)

Some Answered Questions. (In Manuscript)

Bahá'u'lláh and the New Era. By J. E. Esslemont.

Pamphlet. (Cairo)

Pamphlet. (Instanbul)

What Is the Bahá'í Movement?

17. BAHÁ'Í PUBLICATIONS IN AYMARÁ

La Venida de los Mensajeros de Dios.

Que es la Fe Mundial Bahá'í?

18. BAHÁ'Í PUBLICATIONS IN BALINESE

Kepertjajaan Bahá'í. (Pamphlet)

19. BAHÁ'Í PUBLICATIONS IN BALOCHI

Bahá'í Faith—A Faith for Unity.

Bahá'í Teachings. (Pamphlet)

20. BAHÁ'Í PUBLICATIONS IN BALTI

Bahá'í Teachings. (Pamphlet)

21. BAHÁ'Í PUBLICATIONS IN BASQUE

Baha'ieren fedea.

22. BAHÁ'Í PUBLICATIONS IN BATAK

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.

Al-Mehyar-us-Sahih.

Bahá'í Teachings.

Bahá'u'lláh and the New Era. By J. E. Esslemont.

25. BAHÁ'Í PUBLICATIONS IN BLACKFOOT

Oki! Nitsítapee. (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)

Hidden Words, The.

Seven Valleys, The. (In Manuscript)

Words of Wisdom. (In Manuscript)

Bahá'u'lláh and the New Era. By J. E. Esslemont.

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'íd-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-Díyánih.

Hujjatu'lláhu'l-Bálighih.

Huqúqu'l-Ínsániyyih.

Mízánu'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)

Tablet of Ṭarázát. (In Manuscript)

Pattern for Future Society, A. (In Manuscript)

Appearance of Peace Movement in the East, An.

Bahá'u'lláh and His Message. By J. E. Esslemont. (In Manuscript)

Bahá'u'lláh i Nowa Era. By J. E. Esslemont.

Compilation (9), A.

East and the New Era, The. (Vychod a nová doba) By Dr. J. Krámský.

Světové Náboženství.

37. BAHÁ'Í PUBLICATIONS IN DANISH

De skjulte Ord af Bahá'u'lláh. Translated by Prof. K. Barr.

De Syv Dale og de Fire Dale.

Tre Daglige Pligtbønner. Translated into Danish by Prof. K. Barr.

Kitáb-i-Íqán. Translated by Prof. K. Barr.

Brev til Folket. (Pamphlet)

Brevet til de Levende Bogstayer.

'Abdu'l-Bahá Vilje og Testamente.

Nogle Besvarede Spørgsmål.

Bahá'í Prayers.

Bahá'u'lláh's Forkyndelse.

Bahá'í Laeren om en Verdenstro. (Pamphlet)

Bahá'u'lláh og den Nye Tid. By J. E. Esslemont. Translated by Niels Bonnesen.

Grundsaetninger om Bahá'í Troen. (Pamphlet)

Hvad er Bahá'í Bevægelsen? By J. E. Esslemont. Translated by Johanne Sörensen.

Hvordan gor man rede for Troen i en Noddeskal. (Pamphlet)

Livets Store Motiver. By Eric Bowes.

Menneskerettigheder-Menneskepligter. (Pamphlet)

Pagten og Administrationen. (Group Study Guide)

Renewal of Civilization, The. By David Hofman.

Sammenlignende Religion.

Verdens Civilisationen Bryder Frem. (Pamphlet)

Visdomsord af Bahá'u'lláh. (Pamphlet)

Your Experience as a Bahá'í. (Pamphlet)

38. BAHÁ'Í PUBLICATIONS IN DAYAK

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)
De weg tot een menswaardige Wereld. (Pamphlet)
Een Beschouwing van het Bahá'í Geloof. By Marcus Bach. (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 Wèreld. By Stanwood Cobb. (Pamphlet)

40. BAHÁ'Í PUBLICATIONS IN ENGLISH

(See also Bahá'í 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 the 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 Ḥusayn, Quddús, Ṭáhirih.
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 Pákistán.
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

Toosahyuuauk Enuepanune.

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'í Teachings for a World Faith.

Bahá'u'lláh kaj la Nova Epoko. By J. E. Esslemont, el la angla originalo tradukita de Lidja Zamenhof.

Bahá'u'lláh kaj lia misio. By J. E. Esslemont.

Dawn-Breakers, The. By Nabíl. Translated by Roan U. Orloff. (In Manuscript)

Historio, instruoj kaj valoro de la Bahá'í-movado. By Dr. Hermann Grossmann.

Homo, Dio, Profeto. By Lidja Zamenhof.

Kio estas la 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 Mühlschlegel.

Religio kaj Scienco laŭ la lumo de la Bahaja.

43. BAHÁ'Í PUBLICATIONS IN ESTONIAN

Bahá'í: Sissejuhatav Brošüür.

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'í. Ko Kenneth Christian. (Pamphlet)

Prophecy Fulfilled. By Elisabeth Cheney. (Pamphlet)

45. BAHÁ'Í PUBLICATIONS IN FINNISH

Bahá'u'lláh'in Kätketyt Sanat.

Poimintoja Bahá'u'lláh'n Kirjoituksista.

Pariisin Puheita. (Series of 3, Mimeographed)

Vastauskia Joihinkin Kysymyksiin.

Bahá'í Rukouksia.

Bahá'í Hallintojärjestys. By Shoghi Effendi. (Mimeographed)

Bahá'u'lláh Dispanssi. By Shoghi Effendi.

Bahá'í Taskukalenteri.

Bahá'u'lláh'in Iloisia Sanomia. (Leaflet, Mimeographed)

Bahá'u'lláh Ja Uusi Aika. By J. E. Esslemont. Translated by Helmi Jaalovaara.

Ihminen Yksi Perhe. (Pamphlet)

Jumalan Kansa. (Pamphlet, Mimeographed)

Liitto. (Mimeographed)

Maailma Jatkaa kukluaan Kohtaloaan Kohti. (Pamphlet, Mimeographed)

Menestys Opetustyosa. By Rúḥíyyih Khánum. (Pamphlet, Study Aid)

One Universal Faith.

Postcard with an introduction and principles of the Faith.

Täyttnyt Ennustus. By Elisabeth Cheney. Translated by Mr. Urho Toivola.

Uskon Henkinen Historia. (Pamphlet, Mimeographed)

Uskonto Herätettynä Uuteen Eloon. (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

Extraits des Écrits de Bahá'u'lláh. Traduit de l'anglais par G. des Hons.

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 Bayân.
Tome II. Le Temple de Dieu; Les Lettres aux Souverains.
Tome III. Le Livre de la Certitude.

Les Paroles Cachées. Traduit par Hippolyte Dreyfus.

Sept Vallées.

Tablette de Bahá'u'lláh pour un croyant de Qazwine (écrite à Adrianople).

(b) WRITINGS OF THE BÁB

Le Bayân Arabe. Traduit par A. L. M. Nicolas.

Le Bayân Persan. Tomes I, II, III, IV. Traduit par A. L. M. Nicolas.

Le Livre des Sept Preuves. Traduit par A. L. M. Nicolas.

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'íes. (broché)

Prières Bahá'íes. (cartonné vert)

Prières Bahá'íes. (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.)

Chretiens, 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'ísme. Par Paule Mayer May.

Le Bahá'ísme, son histoire, sa portée sociale.

Le Covenant.

Déclaration des Droits et Obligations de l'Homme.

Le Derniers Jours de Shoghi Effendi. Par Rúḥíyyih Khánum.

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Réponses Bahá'íes.

Les Roses Blanches de Perse.

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Vers un Monde Uni.

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48. BAHÁ'Í PUBLICATIONS IN GEORGIAN

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49. BAHÁ'Í PUBLICATIONS IN GERMAN

(See also Bahá'í Publications of Germany)

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Das Bündnis und die Verwaltungsordnung.

Worte der Hoffnung. (Pamphlet)

50. BAHÁ'Í PUBLICATIONS IN GILBERTESE

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51. BAHÁ'Í PUBLICATIONS IN GREEK

(See also Bahá'í Publications of Germany)

Dawn of World Civilization. (Pamphlet)

Pamphlet. (Modern Greek)

52. BAHÁ'Í PUBLICATIONS IN GUARANI

Ko-eyu Mbaepyajhu Reruha Bahá'í. (Pamphlet)

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53. BAHÁ'Í PUBLICATIONS IN HEBREW

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54. BAHÁ'Í PUBLICATIONS IN HOUAILOU

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56. BAHÁ'Í PUBLICATIONS IN IBALOY (IGOROT)

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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

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60. BAHÁ'Í PUBLICATIONS IN INDONESIAN

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Paris Talks. (In Manuscript)

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Bahá'u'lláh dan Zaman Baru. Oleh J. E. Esslemont.

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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-neh-ha. (Pamphlet)

62. BAHÁ'Í PUBLICATIONS IN ITALIAN

(a) WRITINGS OF BAHÁ'U'LLÁH

L'Anima dell'Uomo e la Vita dopo la 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.

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(b) WRITINGS OF THE BÁB

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(c) WRITINGS OF 'ABDU'L-BAHÁ

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La Saggezza di 'Abdu'l-Bahá. Revised translation and publication.

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(d) COMPILATIONS FROM THE WRITINGS OF BAHÁ'U'LLÁH, THE BÁB AND 'ABDU'L-BAHÁ

Preghiere Bahá'í. Translated by the Italian Bahá'í Translating and Publishing Committee.

(e) WRITINGS OF SHOGHI EFFENDI

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La Dispensazione di Bahá'u'lláh. Translated by the Italian Bahá'í Translating and Publishing Committee.

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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

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(g) PAMPHLETS

L'Era Atomica.

Il Ritorno della Religione.

Verso una Nuova Era. (Compilation)

63. BAHÁ'Í PUBLICATIONS IN JAPANESE

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Some Answered Questions.

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Existence of God. (Compilation)

Glossary of English-Japanese Bahá'í Terminology.

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'íism? By Dr. G. J. Augur.

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Bahá'í Answers.

Bahá'í Faith.

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Convincing Answers. (In Manuscript)

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Life after Death. By Florence Pinchon.

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Power of the Covenant.

Spiritual Meaning of Adversity. By Mamie Seto.

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64. BAHÁ'Í PUBLICATIONS IN JAVANESE

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Basic Facts of the Bahá'í Faith.

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65. BAHÁ'Í PUBLICATIONS IN KAILI

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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)

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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.



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Basis of Bahá'í Belief. (Pamphlet)

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Prophecy Fulfilled. By Elisabeth H. Cheney.

Questions and Answers. (Pamphlet)

Ten Lesson Study Course. By Mamie Seto. (Study Outline)

True Seeker, The. (Pamphlet)

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

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Some Basic Facts of the Bahá'í Faith. (Pamphlet)

70. BAHÁ'Í PUBLICATIONS IN LAPP

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71. BAHÁ'Í PUBLICATIONS IN LENGO

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72. BAHÁ'Í PUBLICATIONS IN LIFU

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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 Baker. (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 Prernias. (Bahá'í Prayers in Miskito and Sumo)

Bahá'í Pura Sunra Nani.

God Prana ba Balan. (In Manuscript)

81. BAHÁ'Í PUBLICATIONS IN MORDOFF

Bahá'í Faith—A Faith for Unity.

82. BAHÁ'Í PUBLICATIONS IN NAVAJO

Lahgo Hanááhoolzhiizh.

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

Glimt fra Bahá'u'lláh's Skrifter. (Mimeographed)

De Skjulte Ord. (Mimeographed)

(b) WRITINGS OF 'ABDU'L-BAHÁ

Paris Talks. (In Manuscript)

(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)

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Factfolder.

Faith for Freedom.

Suksess i Undervisningen. By Rúḥíyyih 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 of 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 of 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)

Will and Testament of Bahá'u'lláh, The.

Tablet of 'Abdu'l-Bahá to Dr. Forel.

Amatu'lláh Al-Mangate'ah Miss Martha Root and Her Services to the Cause.

Bisát-i-Iláhí.

Brilliant Proof. By Abú'l-Faḍl.

Ghazaliyat-i-Salmání.

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History of Ṭáhirih.

Kavákibu'd-Durríyyih.

Letters of Mírzá Abú'l-Faḍl.

Munáziratu'd-Díníyyih.

Risáliy-i-Istidlálíyyih. By Abú'l-Faḍl.

19 Talks, The.

93. BAHÁ'Í PUBLICATIONS IN PIEDMONTESE

La Fede Môndial Bahá'í. (Pamphlet)

94. BAHÁ'Í PUBLICATIONS IN POLISH

(See also Bahá'í Publications of Germany)

Some Answered Questions. (In Manuscript)

Tablet to the Hague. (In Manuscript)

Will and Testament of 'Abdu'l-Bahá. (In Manuscript)

Bahá'u'lláh and the New Era. By J. E. Esslemont.

God's Revelation for Today. (Pamphlet)

95. BAHÁ'Í PUBLICATIONS IN PORTUGUESE

(See also Bahá'í Publications of Brazil)

Palavras Ocultas. Por Bahá'u'lláh. (In Manuscript)

A Fe Mundial Bahá'í.

Fe, O Caminho da Liberdade.

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 Unity. (Pamphlet)

Bahá'í Teachings. (Pamphlet)

98. BAHÁ'Í PUBLICATIONS IN QUECHUA

Apuyayanchispa Chaskinkunac Hamusccan Qquepa Kausaypi Apuyayanchispa Chaskinkunac Hamusccan. (La Venida de los Mensajeros de Dios)

Que es la Fe Mundial Bahá'í?

Respuestas Bahá'ís.

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 J. E. Esslemont.

Ce Este Míscarea Bahá'í.

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'iyyat. 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 Rúḥíyyih Khánum. (Pamphlet)

Incredible Paradox, The. By Vinson E. Brown. (Pamphlet)

O le Faatuatuaga Faa-Paha'i. (Pamphlet)

Outline of Bahá'í Administration. (Pamphlet—Teaching Aid)

Outline of Bahá'í History. (Pamphlet—Teaching Aid)

Teacher Training Course. (Pamphlet—Teaching Aid)

107. BAHÁ'Í PUBLICATIONS IN SERBIAN

Kitáb-i-Íqán. (In Manuscript)

Hidden Words.

Book of Prayers.

Bahá'u'lláh and the New Era. By J. E. Esslemont.

World Economy of Bahá'u'lláh. (In Manuscript)

World Religion.

108. BAHÁ'Í PUBLICATIONS IN SESUTHO (SUTHO, SUTO)

(See also Bahá'í Publications of the British Isles)

Hidden Words of Bahá'u'lláh, The.

Divine Art of Living, The.

Bahá'í Prayers.

Bahá'í Consultation.

Bahá'í Fund, The.

Bahá'u'lláh and the New Era. By J. E. Esslemont. (In Manuscript)

Heaven, Hell and Resurrection.

Introductory Pamphlet.

Laws of Bahá'u'lláh.

What Is the Bahá'í Faith? (Pamphlet)

Your Experience as a Bahá'í.

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

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Atomic Mandate. By Marzieh Gail. (Pamphlet)

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On the Bahá'í Faith. (Pamphlet)

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113. BAHÁ'Í PUBLICATIONS IN SLOVAK

World Religion. By Shoghi Effendi. (In Manuscript)

Bahájské sešity. (Bahá'í Textbooks)
25 volumes to date. In Czech and Slovak. Containing serial translations of the Bahá'í writings, prayers, compilations, articles and excerpts.

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.

(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 Ultimo 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 Rúḥíyyih 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 Rúḥíyyih Khánum.

Cristo y Bahá'u'lláh. By George Townshend.

Curso Para la Escuela de pre Convencion Bahá'í.

El Dia de Dios. (Pamphlet)

Es la fe Bahá'í, una Nueva Religion?

Fe Bahá'í.

Fe Mundial.

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Fraternidad.

Historia del Convenio: de Punto de Vista Biblica. By Salomon Escalante E. (In Manuscript)

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La Misma Luz Divina en Muchas Lámparas.

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La Venidera Civilización Mundial. Por Stanwood Cobb.

Vida despues de la Muerte. (Pamphlet)

116. 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.

Gleanings from the Writings of Bahá'u'lláh.

Övertygelsens Bok. Uppenbarad av Bahá'u'lláh.

Utvalda Skrifter av Bahá'u'lláh. (In Manuscript)

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Prophecy Fulfilled. (In Manuscript)

Religion Returns. (In Manuscript)

120. BAHÁ'Í PUBLICATIONS IN TAGALOG

Hidden Words of Bahá'u'lláh, The. (Selected Portions)

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Ang Kalatas na Bahá'í. (Pamphlet) (In Manuscript)

Ang Magandang Balita. (In Manuscript)

Bahá'u'lláh and the New Era. By J. E Esslemont. (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.

Seven Valleys and Four Valleys.

Paris Talks.

Bahá'í Teachings for a World Faith. (Pamphlet)

Dawn of the New Day, The.

Religion of the Future, The.

123. BAHÁ'Í PUBLICATIONS IN TATAR

Vaḥdat. 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 ke Loto Mamahi ai 'i he Mate.

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 Kitabi.

Sakli Sözler.

'Abdu'l-Bahá Londrada. (Mimeographed)

'Abdu'l-Bahánin Vasiyetnâmesi. (Mimeographed)

Doktor Foral Levhi. (Mimeographed)

Mufavazat. (Mimeographed)

Türkce Münacatlar ve Mektublar.

Bahá'u'lláh'in Dini. By Shoghi Effendi.

Bahá'u'lláh'in Zuhuru. (In Manuscript)

Al-Ferâid. By Mírzá Ebul Fazil.

Bahá'í Dinine Toplu bir Bakis. (Pamphlet) (Mimeographed)

Bahá'í Hayati. By Rúḥíyyih Khánum. (Pamphlet) (Mimeographed)

Bahá'íliğin Birinci Yüzyili. (Centenary publication) (Pamphlet)

Bürhân-i-Lâmi'. By Mírzá Ebul Fazil. (In Manuscript)

Dinlerin Birliği Risâlesi. (Pamphlet) (In Manuscript)

Dürüs'üd-Diyâne. (In Manuscript)

Emri Umumi Dersler. (Mimeographed)

Fasl-ei-Hitab. By Mírzá Ebul Fazil. (Pamphlet) (Mimeographed)

Hakikatül-Bahiyye. (In Manuscript)

Kevakibül-Dürrye. (In Manuscript)

Nebil Tarihi.

Serii 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. Bulletin of the Ukrainian Teaching Committee of the National Spiritual Assembly of the Bahá'ís of Canada.

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

Mufáviḍát. (Second edition)

Paris Talks. (In Manuscript)

Will and Testament. (Excerpt)

(c) WRITINGS OF SHOGHI EFFENDI

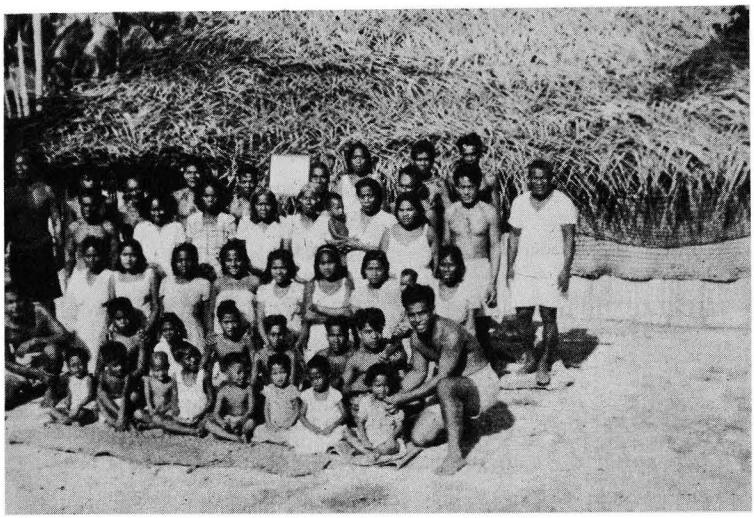
God Passes By. (In Manuscript)

(d) WRITINGS ON THE BAHÁ'Í FAITH

Akmaltu-Lakum-Dínukum.

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 Badayi'ul-Athár about the Covenant)

Farà'iḍ. (In Manuscript)

Ḥaqiqat-i-'Álam.

Javáhir-i-Aḥkám. (Extracts from *Ganjínih-i-Hudúd-va-Aḥkám*)

Khatm-i-Nabuvvat.

Kitábu'ẓ-Ẓuhúr. (Second edition)

Maqsúd-us-Sawalain.

Navày-i-Sarush.

One-Hundred-One Questions/Answers. (Pamphlet)

Risálat-i-Ilahíyyih.

Savánih-i-Hazrat-i-Bahá'u'lláh.

Súr-i-Isráfíl. (Poems) By M. H. Ilmi.

Ṭáhirih Qurratu'l-'Ayn.

Talásh-i-Haqq.

Tarbíyat-i-'Álam.

134. BAHÁ'Í PUBLICATIONS IN VIETNAMESE (ANNAMESE)

Bahá'í Prayers.

Bahá'í Faith—A Faith for Unity. (Pamphlet)

Bahá'í Principles. (In Manuscript)

Bahá'u'lláh and the New Era. By J. E. Esslemont.

Lord Buddha and Amitabha.

Spiritual Solution for a World Unity.

Your Experience as a Bahá'í.

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.

Bahá'u'lláh and the New Era. By J. E. Esslemont.

Some Teachings of Bahá'u'lláh.

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.

Bahá'u'lláh and the New Era. By J. E. Esslemont. (Fifth Chapter)

What Is the Bahá'í Faith?

139. OTHER LANGUAGES INTO WHICH BAHÁ'Í LITERATURE HAS BEEN TRANSLATED

(Listed according to Continents)

I. ASIA: 45

Amanus
Areare
Assyrian
Atjeh
Binandere
Bismarck Arch. Pidgin
Black Thai
Buru
Chamorro
Dusun
Ellice
Erakor
Fataleka Mwala
Gamili
Kachin
Karen
Kusaie
Land Dayak
Madurese
Malay
Manus
Marquesas
Marwari
Merandanis
Modern Chinese
Murut
Nalik
Newari
Niuean
Palauan
Petats
Pidgin English
Ponapean
Ponerihouen
Rennellese
Rotuman
Senoi
Shans
Solomon Is. Pidgin
Tahitian
Tapanuly
Tikopian
Timorese
Tolaud
Torau

II. AFRICA: 53

Alur
Bravanese
Chuana
Efo
Fon
Grebo
Kabras
Kabwa
Kabyle
Kakwa
Kamba
Karamojong
Kibembe
Kimbundu
Kisii
Kongo
Kuman
Laounde
Lendu
Lingala
Liumbi
Lozi
Luba-Kasai
Luba-Katanga
Lugwere
Lukonjo
Lumasaba
Lunda
Lunyole
Lusamia
Lwo
Madi
Madinka
Mbundu
Moro
Nandi
Ronga
Runyankole-Rukiga
Runyarwanda
Sango
Sebei
Shangaan
Shilha
Shilluk
Shluh
Sukuma
Susu
Taita
Tigre
Tiriki
Tumbuka
Urhobo
Uvambo

III. EUROPE: 3

Latvian
Lithuanian
Syrjääni

IV. THE AMERICAS: 22

Aleut
Cakchiquel
Carib (Moreno)
Guahibo
Guajiro
Guaymi
Haitian Creole
Kanjobal
Kobuk Eskimo
Kuna
Lowland Maya
Mam
Man
Maui
Maya Quiché
Mohawk
Nahuatl
Negre
Pocomchi
Quarani
Quecchi
Sepultec

140. LANGUAGES INTO WHICH BAHÁ'Í LITERATURE IS BEING TRANSLATED

Athabascan
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'iisme. 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 Muḥammadans.

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; 1¼.

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 SHOGHI 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 Worship: 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.*

Goal 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.

Seek and It Shall Be Given You. By Tokijiro Torii.

Spiritual Meaning of Adversity, The. By Mamie Seto.

Story of Louis Gregory, The. By Elsie Austin.

Tests, Their Spiritual Value. By Mamie Seto.

Two Roads We Face. By Kenneth Christian.

What Is the Bahá'í Movement? By T. Inouye.

White Silk Dress, The. By Marzieh Gail.

Why I Believe in God and Pray.

Work Is Worship. By Doris McKay.

**World Faith of Bahá'u'lláh, The.* (Summary)

Your Experience as a Bahá'í.

(ix) In Esperanto

Kaŝitaj Vortoj de Bahá'u'lláh.

Parizaj Parolado de 'Abdu'l-Bahá.

La Sep Kandeloj de Mondunueco. Words of 'Abdu'l-Bahá.

La Mondreligio. By Shoghi Effendi.

La Bahaa Revelacio. (Pamphlet)

Bahaaj Instruoj Por Mondkredo.

Komunio Kum Dio.

La Paralado de Báb.

Profetado Plenumita. By Elisabeth H. Cheney. Revised edition translated by Roan Orloff. (Pamphlet)

(x) In Spanish

La Unidad Religiosa. Excerpts from *Promulgation of Universal Peace.* By 'Abdu'l-Bahá.

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.

Bahá'í News. Published by the National Spiritual Assembly of the Bahá'ís of Alaska.

Bahá'í News. Issued by the National Spiritual Assembly of the Bahá'ís of South East Asia. (Mimeographed)

Bahá'í News. Published by the National Spiritual Assembly of the Bahá'ís of Canada.

Bahá'í News. Published by the National Spiritual Assembly of the Bahá'ís of the United States.

Bahá'í News Bulletin. Issued by the National Spiritual Assembly of the Bahá'ís of North East Africa. (Mimeographed)

Bahá'í News Bulletin. Issued by the National Spiritual Assembly of the Bahá'ís of North West Africa. (Mimeographed)

Bahá'í News Bulletin. (In English and Sinhalese) Issued by the National Spiritual Assembly of the Bahá'ís of Ceylon.

Bahá'í Newsletter. Issued 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 Bahá'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.

Bulletin d'Information Bahá'í. Issued by the National Spiritual Assembly of the Bahá'ís of Haiti. (Mimeographed)

Home Front. Issued by the National Teaching Committee of the National Spiritual Assembly of the British Isles. (Mimeographed)

Información Bahá'í. Issued by the National Spiritual Assembly of the Bahá'ís of Spain. (Mimeographed)

Journal Bahá'í. Published by the National Spiritual Assembly of the Bahá'ís of France.

Noticias Bahá'ís. Issued by the National Spiritual Assembly of the Bahá'ís of Argentina. (Mimeographed)

Noticias Bahá'ís. Issued by the National Spiritual Assembly of the Bahá'ís of Bolivia. (Mimeographed)

Noticias Bahá'ís. Issued by the National Spiritual Assembly of the Bahá'ís of Colombia. (Mimeographed)

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 Bahá'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)

Noticias Bahá'ís. Issued by the National Spiritual Assembly of the Bahá'ís of Peru. (Mimeographed)

Nouvelles Bahá'ies. Issued by the National Spiritual Assembly of the Bahá'ís of Haiti. (Mimeographed)

CHILDREN AND YOUTH PERIODICALS

Bahá'í Youth Letter. Issued by the National Youth Committee of the National Spiritual Assembly of the Bahá'ís of Australia. (Mimeographed)

Boletín de Juventude Bahá'í. Issued by the National Youth Committee of the National Spiritual Assembly of the Bahá'ís of Brazil.

Children's News Letter. Issued by the Australian Child Education Committee of the National Spiritual Assembly of the Bahá'ís of Australia. (Mimeographed)

The Children's Voice. Issued by the Child Education Committee of the National Spiritual Assembly of the Bahá'ís of Ecuador.

The Child's Way. Published by the National Bahá'í Child Education Committee of the National Spiritual Assembly of the Bahá'ís of the United States.

El Sendero de Los Niños Bahá'í. Issued by the National Family Education Committee for the northern countries of South America, Brazil, Colombia, Ecuador, Peru and Venezuela.

Lessons for Bahá'í Children. Issued by the Island Teaching Committee, Samoa.

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)

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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

AMERICAN

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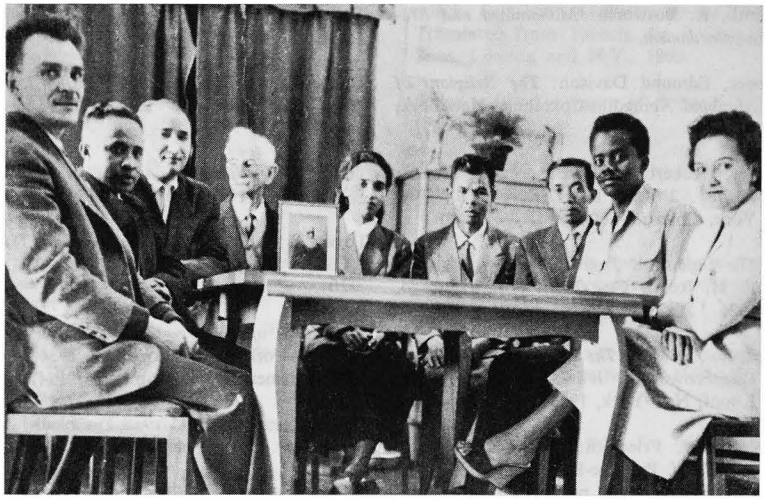

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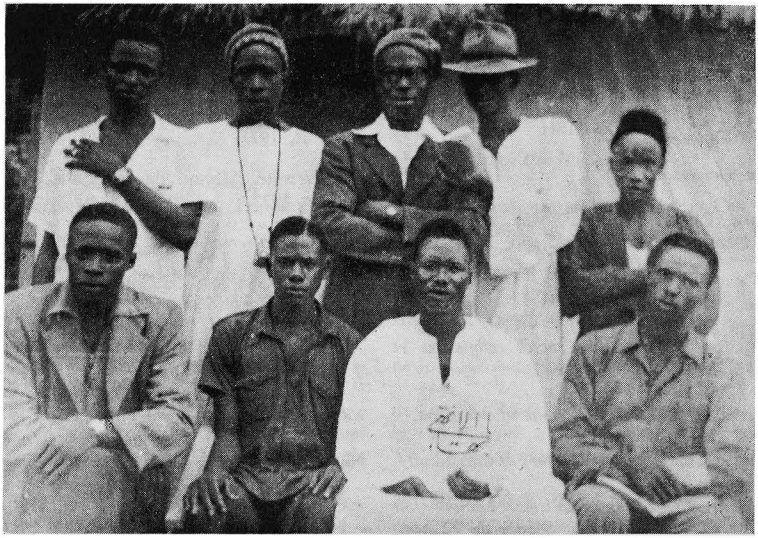

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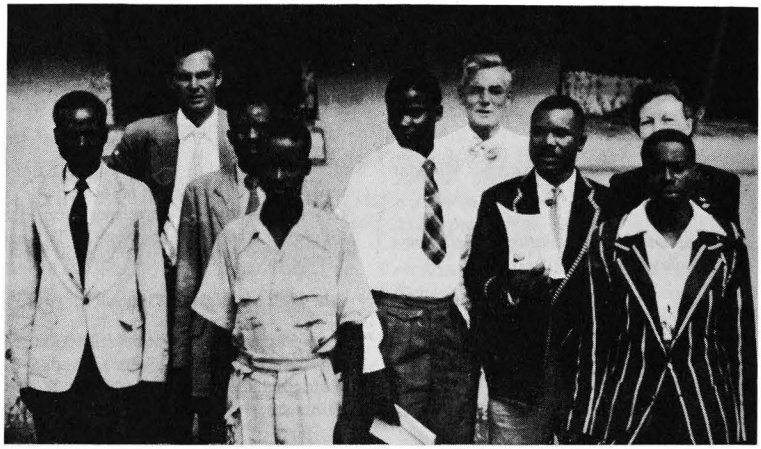

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III

TRANSLITERATION OF ORIENTAL WORDS FREQUENTLY USED IN BAHÁ'Í LITERATURE

'Abá
Ábádih
'Abbás
'Abdu'l-Bahá
'Abdu'l-Ḥamíd
'Abdu'l-Ḥusayn
'Abdu'lláh
Abhá
Abú'l-Faḍl
'Adasíyyih
Adhán
Ádhirbáyján
Afnán
Aghṣán
'Ahd
Aḥmad
Aḥsá'í
Ahváz
Akbar
'Akká
'Alá'
'Alí
'Alí-Muḥammad
Alláh-u-Abhá
Alváḥ
Alváḥ-i-Saláṭín
Amatu'l-Bahá
Amín
Amír
Amír-Niẓám
Amru'lláh
Ámul
Anzalí
Áqá
Aqdas
'Arabistán
Asmá'
'Aváshiq
Ayádí
Azal
'Aẓamat
'Azíz

Báb
Bábí
Bábu'l-Báb
Baghdád
Bahá
Bahá'í
Bahá'u'lláh
Bahíyyih
Bahjí
Balúchistán
Bandar-'Abbás
Báqir
Baqíyyatu'lláh
Bárfurúsh
Baṣrih
Bátúm
Bayán
Bayt
Big
Bírjand
Bishárát
Bismi'lláh
Bukhárá
Burújird
Búshihr
Bushrú'í
Bushrúyih

Chihríq

Dalá'il-i-Sab'ih
Dárúghih
Dawlat-Ábád
Dhabíḥ
Duzdáb

Farà'id
Fárán
Farmán
Farrásh-Báshí
Fárs
Farsakh
Fatḥ-'Alí
Firdaws
Firdawsí

Ganjih
Gílán
Gul
Gulistán
Gurgín

Ḥabíb
Ḥadíth
Ḥaḍrat
Ḥájí
Ḥájí Mírzá Áqásí
Ḥájj
Hamadán
Ḥaram
Ḥasan
Ḥaydar-'Alí
Haykal
Ḥaẓíratu'l-Quds
Ḥijáz
Hijrat
Himmat-Ábád
Ḥujjat
Ḥusayn
Huvaydar

Ibráhím
Íl
'Ilm
Imám
Imám-Jum'ih
Imám-Zádih
Íqán
Írán
'Iráq
'Iráqí
'Iráq-i-'Ajam
Iṣfáhán
'Ishqábád
Ishráqát
Ishtihárd
Islám
Islamic
Ismá'ílíyyih
Istarábád
'Izzat

Jalál
Jamádíyu'l-Avval
Jamál
Jamál-i-Mubárak
Jamál-i-Qidam
Jásb
Jubbih

Ka'bih
Kad-Khudá
Kalántar
Kalímár
Kalimát
Kamál
Karand
Karbilá
Káshán
Kashkúl
Kawmu'ṣ-Ṣa'áyidih
Kawthar
Káẓim

Kázimayn
Khalkhál
Khán
Khániqayn
Khaylí Khúb
Khurásán
Khuy
Kirmán
Kirmánsháh
Kitáb-i-'Ahd
Kitáb-i-Aqdas
Kitáb-i-Asmá'
Kitáb-i-Badí'
Kitáb-i-Íqán
Kuláh
Kurdistán

Láhíján
Lár
Lawḥ
Luristán

Madrisih
Maḥbúbu'sh-Shuhadá'
Mahd-i-'Ulyá
Máh-Kú
Maḥmúd
Maláyir
Man-Yuẓhiruhu'lláh
Maqám
Marághih
Marḥabá
Marv
Masá'il
Mashhad
Mashíyyat
Mashriqu'l-Adhkár
Masjid
Maydán
Mázindarán
Mihdí
Miḥráb
Mílán
Mi'ráj
Mírzá
Mishkín-Qalam
Mu'adhdhin
Muftí
Muḥammad
Muḥammad-'Alí
Muḥammarih
Muḥarram
Mujtahid
Mulk
Mullá
Munírih
Muṣṭafá
Mustagháth
Muẓaffari'd-Dín

Nabíl
Nabíl-i-A'ẓam
Najaf
Najaf-Ábád
Náqiḍín
Naṣír
Náṣiri'd-Dín
Navváb
Naw-Rúz
Nayríz
Níshápúr
Nuqṭih
Núr

Pahlaví
Párán

Qáḍí
Qádíyán
Qahqahih
Qá'im
Qájár
Qalyán
Qamṣar
Qaṣr-i-Shírín
Qawl
Qayyúm
Qayyúmu'l-Asmá'
Qazvín
Qiblih
Qúchán
Quddús
Qudrat
Qum
Qur'án
Qurbán
Qurratu'l-'Ayn

Rafsinján
Raḥím
Raḥmán
Raḥmat
Ra'ís
Ramaḍán
Rasht
Rawḥání
Riḍván
Rúḥu'lláh

Sabzivár
Sadratu'l-Muntahá
Ṣáḥibu'z-Zamán
Ṣaḥífatu'l-Ḥaramayn
Sa'íd
Salsabíl
Samarqand
Sangsar
Sárí
Saysán
Sha'bán
Sháh
Shahíd
Shahmírzád
Sháhrúd
Sharaf
Sharí'ah
Shaykh
Shaykh-Ṭabarsí
Shaykhu'l-Islám
Shí'ih
Shíráz
Shushtar
Simnán
Sístán
Síyáh-Chál
Siyyid
Ṣúfí
Sulaymán
Sulṭán
Sulṭán-Ábád
Sulṭánu'sh-Shuhadá'
Sunní
Súratu'l-Haykal
Súrih
Súriy-i-Damm
Súriy-i-Ghuṣn
Súriy-i-Ra'ís
Súriy-i-Ṣabr

Ṭabarsí
Tabríz
Ṭáhirih
Tajallíyát
Tákur
Taqí
Ṭarázát
Tarbíyat
Tashkand
Tawḥíd
Thurayyá
Ṭihrán
Túmán
Turkistán

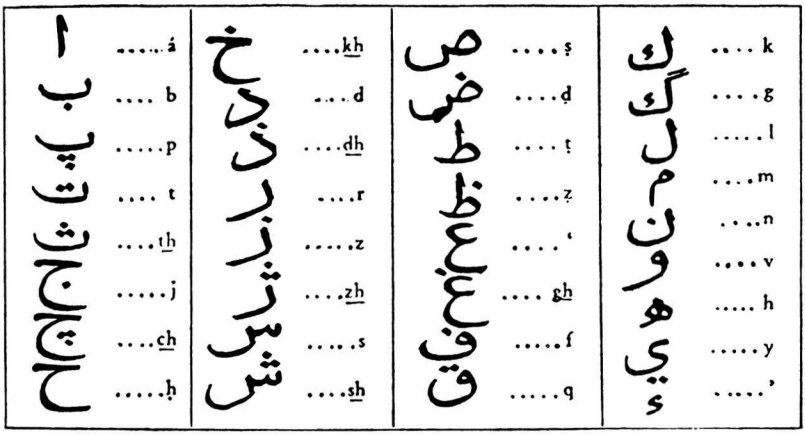
'Ulamá
Urúmíyyih
'Uthmán

Vaḥíd
Valí
Valí-'Ahd
Varqá
Vazír

Yá-Bahá'u'l-Abhá
Yaḥyá
Yazd

Zanján
Zarand
Zaynu'l-Muqarrabín

GUIDE TO TRANSLITERATION AND PRONUNCIATION OF THE PERSIAN ALPHABET



a . . . as in account á . . . as in arm	i . . . as (e) in best í . . . as (ee) in meet	u . . . as (o) in short ú . . . as (oo) in moon	aw . . . as in mown

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 *Ṭabarsí;* stay as long on one syllable as on the next; Tabríz; Ṭabarsí. (While there are many exceptions to this rule, it is the most generally correct method of treating the question of stress.)

A frequent mistake is the failure to distinguish between broad and flat "a's." This differentiation makes the language especially musical and should be observed: in the word Afnán, for example, pronounce the first "a" as in mat, and the second syllable to rhyme with on. Americans are apt to pronounce short "a" plus "r" like the verb form are; this is a mistake; "ar" should be pronounced as in the name Harry—cf. Tarbíyat.

The same differentiation should be observed in the case of long and short "i" and long and

short "u." As the guide to the transliteration indicates, short "i" is like "e" in best, and long "í" like "ee" in meet; for example, Ibráhím is pronounced Eb-ráheem; Islám is Ess-lahm. Short "u" being like "o" in short, and long "ú" being like "oo" in moon, the following would be pronounced: Quddús—Qod-dooss; Bárfurúsh—Bár-foroosh.

Pronounce "aw" to rhyme with oh, or mown; Naw-Rúz is No-Rooz.

The following consonants may be pronounced like z: dh, z, ẓ, ḍ.

The following consonants may be pronounced like ss: th, s, ṣ.

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 ḥ, approximately like the English aspirate "h," should never be dropped. Ṭihrán is Teh-ron; madrisih is mad-res-seh; Miḥráb is Meh-rob.

In the case of double letters pronounce each separately: 'Ab-bás.

The character transliterated (') represents a pause; it is not unlike the initial sound made in pronouncing such a word as every. The word Bahá'í is phonetically as follows: "a" as in account; "á" as in father; ('), pause; "í" as ee in meet.

The character transliterated (') may also be treated as a pause.

N.B. As Persian often indicates no vowel sounds and as its pronunciation differs in different localities throughout Persia and the Near East as well as among individuals in any given locality, a uniform system of transliteration such as the above, which is in use by Bahá'í communities all over the world, is indispensable to the student.

IV

DEFINITIONS OF ORIENTAL TERMS USED IN BAHÁ'Í LITERATURE

'Abá: Cloak or mantle.
'Abdu'l-Bahá: Servant of Bahá.
Adhán: Muslim call to prayer.
Adíb: literally "the learned."
Afnán: literally "twigs." Denotes the relations of the Báb.
Aghṣán: literally "branches." Denotes sons and descendants of Bahá'u'lláh.
A.H.: "Anno Hejirae." Date of Muḥammad'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'ẓam: "The greatest."

Báb: "Gate." Title assumed by Mírzá 'Alí-Muḥammad, after the declaration of His Mission in Shíráz in May, 1844 A.D.
Bábí: Follower of the Báb.
Badí': literally "the wonderful."
Bahá: "Glory," "splendour," "light." Title by which Bahá'u'lláh (Mírzá Ḥusayn-'Alí) is designated.
Bahá'í: Follower of Bahá'u'lláh.
Bahjí: literally "delight." Denotes that part of the Plain of 'Akká where the Shrine and the Mansion of Bahá'u'lláh are situated.
Baní-Háshim: The family from which Muḥammad descended.
Baqíyyatu'lláh: "Remnant of God"; title applied both to the Báb and to Bahá'u'lláh.
Bayán: "Exposition," "explanation." Title given by the Báb to His Revelation, particularly to His Books.
Big: Honorary title, lower title than Khán.
Bishárát: literally "Glad-tidings." Title of one of the Tablets of Bahá'u'lláh.

Caravansarai: An inn for caravans.

Dárúghih: "High constable."
Dawlih: "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 "parsang," and is supposed to be derived from pieces of stone (sang) placed on the roadside.
"Fourth Heaven": one of the stages of the invisible Realm.

"Guarded Tablet": Denotes the Knowledge of God and of His Manifestation.

Ḥájí: A Muslim who has performed the pilgrimage to Mecca.
Ḥaẓíratu'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 Muḥammad's migration from Mecca to Medina.
Howdah: A litter carried by a camel, mule, horse or elephant for travelling purposes.

Íl: "Clan."
Imám: Title of the twelve Shí'ih successors of Muḥammad. Also applied to Muslim religious leaders.
Imám-Jum'ih: The leading imám in a town or city; chief of the mullás.
Imám-Zádih: Descendant of an imám or his shrine.
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.

Jáhilíyyih: The dark age of ignorance among the Arabs before the appearance of Muḥammad.
Jamál-i-Mubárak: 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'í: 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," "chieftain."
Kitáb-i-Aqdas: literally "The Most Holy Book". Title of Bahá'u'lláh's Book of Laws.
Kuláh: The Persian lambskin hat worn by government employees and civilians.

Madrisih: Religious college.
Man-Yuẓhiruhu'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.
Miḥráb: 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 prince; when prefixed, simply Mr.
Mishkín-Qalam: literally "the musk-scented pen."
Mu'adhdhin: 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.

Nabíl: "Learned," "noble."
Naw-Rúz: "New Day." Name applied to the Bahá'í New Year's Day; according to the Persian Calendar the day on which the sun enters Aries.
Nuqṭih: "Point."

Pahlaván: "Athlete," "champion"; term applied to brave and muscular men.

Qáḍí: Judge; civil, criminal, and ecclesiastical.
Qá'im: "He Who shall arise." Title designating the Promised One of Islám.
Qalyán: A pipe for smoking through water.
Qiblih: 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 Bahá'í world."
Qurbán: "Sacrifice."

Riḍván: 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.

Ṣáḥibu'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.

"Seal of the Prophets": One of the titles of Muḥammad.

"Seventh Sphere": The highest stage of the invisible Realm. Denotes also the Manifestation of Bahá'u'lláh.

Shahíd: "Martyr." Plural of martyr is Shuhadá'.

Shaykhu'l-Islám: Head of religious court, appointed to every large city by the Sháh.

Ṣiráṭ: literally "bridge" or "path," denotes the religion of God.

Siyyid: Descendant of the Prophet Muḥammad.

Súrih: Name of the chapters of the Qur'án.

Tajallíyát: literally "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-Vuthqá: literally "the strongest handle," symbolic of the Faith of God.

Valí-'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

I

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 gates of heaven are flung open. He that had ascended unto it is now come. Give ear to His voice calling aloud over land and sea, announcing to all mankind the advent of this Revelation—a Revelation through the agency of which the Tongue of Grandeur is now proclaiming: 'Lo, the sacred Pledge 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 said to those*

around Him that at that time they could not bear it. . . . Verily the spirit of Truth is come to guide you unto all truth. . . . He is the one who glorified the Son and exalted His Cause."

"*The Comforter Whose advent all the scriptures have promised is now come that He may reveal unto you all knowledge and wisdom. Seek Him over the entire surface of the earth, haply ye may find Him.*"

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 all 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. . . . He 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 King 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 all 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 Rock (meaning Peter),

crieth out saying "*Lo, 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 to 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 the heaven of knowledge have fallen, they that adduce the proofs they possess in order to demonstrate the truth of My Cause and who make mention of God in My Name; when 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. . . . How 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 flow 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 teach 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 carried that Faith far and wide through the globe, entered well nigh a hundred countries, translated their literature into more than fifty languages[1] 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 for 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.

"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. . . ."

[1] 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..."

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 know it. They misdirect the efforts of science and technology at a time when man is on the verge of discovering the mysteries of interplanetary 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, Bahá'ís revere 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 Muḥammad, 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 Bahá'ís 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 Mírzá 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 Bábí 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 Bábí 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 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."

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 Bahá'í Teachings.

On November 4, 1957, 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,

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 Him 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 barely 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 Bahá'í 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 Bahá'í 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." (Deut. 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[1]. 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

[1] A. D. 70

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 flow 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 zeal 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 f om 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 but 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 He 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 Muḥammad 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 revoiced 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 instrument" 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-knit, 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 unbiased 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 MAḤMÚD'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 books of the Jews, the Christians, and the Muḥammadans, 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 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."

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 Maḥmúd 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?' you would find that they know nothing at all of their origin or their end, and that they look for 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. Not 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,[1] my sister,[2] and Áqá Mírzá Muḥammad-Qulí.[3] 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?[4] Tell her to find a few kráns[5] for us, no matter how.'

"Our aunt lived in the Takyih[6] of Ḥájí 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 Ṣandúqdár. The children did not come on any farther after that. When I reached home, 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 Ṭihrán 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 hall 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."

1 The sheltered and beautiful Navváb, then at most in her mid-twenties.

2 Bahiyyih Khánum, the Most Exalted Leaf, then seven.

3 An uncle of 'Abdu'l-Bahá.

4 A sister of Bahá'u'lláh.

5 One-tenth of a tuman.

6 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. For 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 ever, 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 there 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 dreams. 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. Not in a distant age, but in this day and this century. For the Lord of Hosts is come.

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 Ḥusayn. 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 Ḥusayn had recognized in the Person of a young merchant of Shíráz that "Lord of the Age" whose advent the world of Islám ardently awaited. He was the very first to believe in the Báb—the youthful merchant of Shíráz 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 Ḥusayn by his Master.

The 1st Narrator

Beyond this Mullá Ḥusayn 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 Ḥusayn 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 Ḥusayn

"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 Ḥusayn

"What is His occupation?"

Mullá Muḥammad

"He has none apart from befriending the poor and the stranger."

Mullá Ḥusayn

"What is His Name?"

Mullá Muḥammad

"Ḥusayn-'Alí."

Mullá Ḥusayn

"How does He spend His time?"

Mullá Muḥammad

"He roams the woods and delights in the beauties of the countryside."

Mullá Ḥusayn

"I presume you often meet Him?"

Mullá Muḥammad

"I frequently visit His home."

Mullá Ḥusayn

"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 Lord 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 Badasht 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 Ṭáhirih 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 Badasht 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 Ṭáhirih clashed at the Conference of Badasht.

Ṭáhirih

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 Báb, 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, Ṭáhirih 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

Ring out a slowly dying Cause,
And 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 Ṭihrán. 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 flights 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 hearing 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 raise up the treasures of the earth—men who will aid Thee through Thyself and through Thy Name, wherewith God hath revived the hearts of such as have recognized Him."

2nd Reader

"During the days I lay in the prison of Ṭihrán, 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 God! This is the Best-Beloved of the worlds, and yet ye comprehend not. This is the Beauty of God amongst you, and the power of His sovereignty within you, could ye but understand. This is the Mystery of God and His Treasure, the Cause of God and His Glory unto all who are in the kingdoms of revelation and of creation, if ye be of them that perceive.' "

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 Báb. 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 Riḍván, outside the gates of Baghdád.

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 all-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 rises to a triumphant climax

1st Narrator

From Baghdád 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, He, 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 Sulṭán 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 hath been fulfilled by God, the Almighty, the Unrestrained. . . . He, verily, hath again come down from Heaven even as He came down from it the first time. Beware that thou dispute not with Him even as the Pharisees disputed with Him (Jesus) without a clear token or proof."

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! He, verily, is come unto the nations in His most great majesty."

3rd Reader

"Hearken, O king, to the speech of Him that speaketh the truth, Him that doth not ask thee to recompense Him with the things God hath chosen to bestow upon thee, Him Who unerringly treadeth the straight Path. He it is Who summoneth thee unto God, thy Lord, Who showeth thee the right course, the way that leadeth to true felicity, that haply thou mayest be of them with whom it shall be well. . . . 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 with 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. God hath, truly, destined a reward for thee, because of this."

3rd Reader

"Now that ye have refused the Most Great Peace, hold ye fast unto this, the Lesser Peace, that haply ye may in some degree better your own condition and that of your dependents. . . . 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 Lord of Hosts—pitched His tent on Carmel—the Mountain of God.

2nd Narrator

And that was what He 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 Word 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

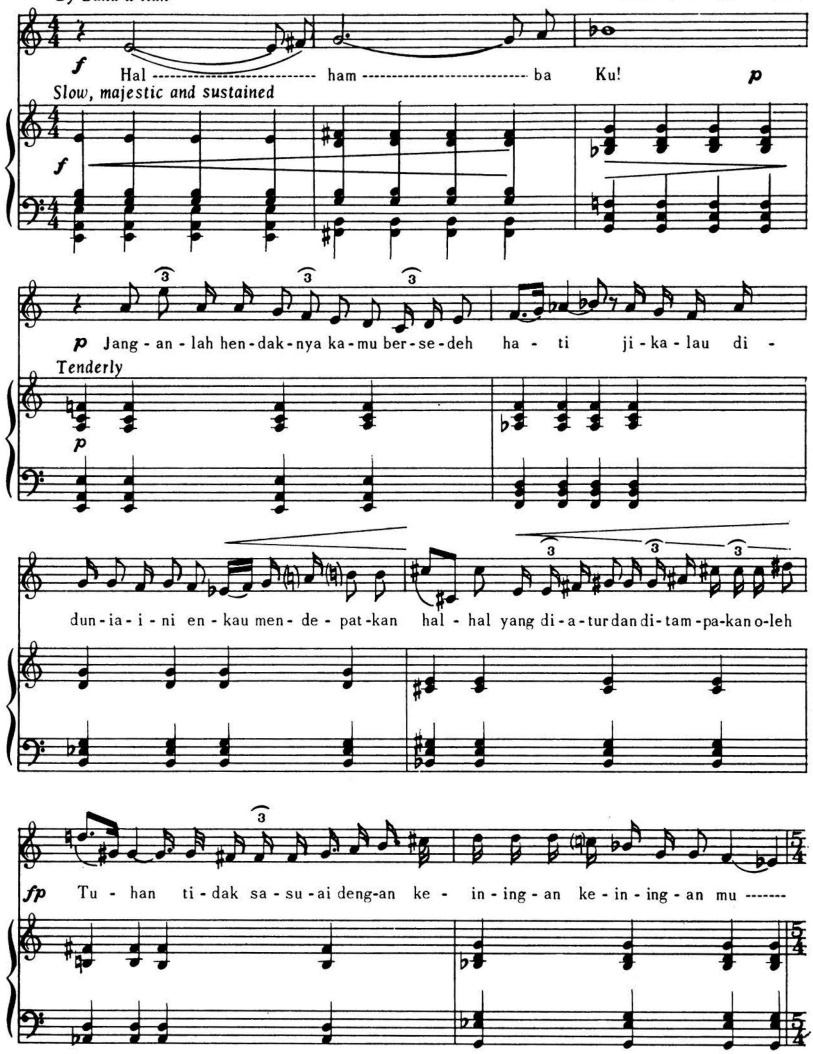
MUSIC

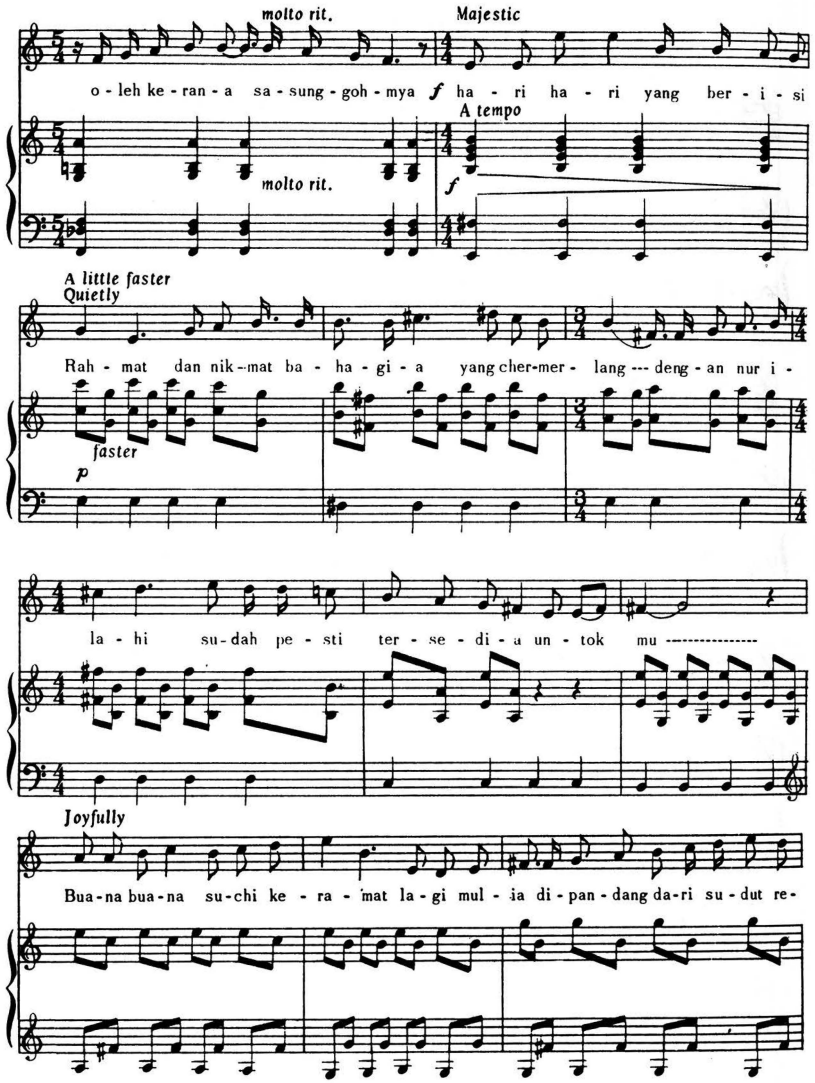
From TABLET TO THE PEOPLE

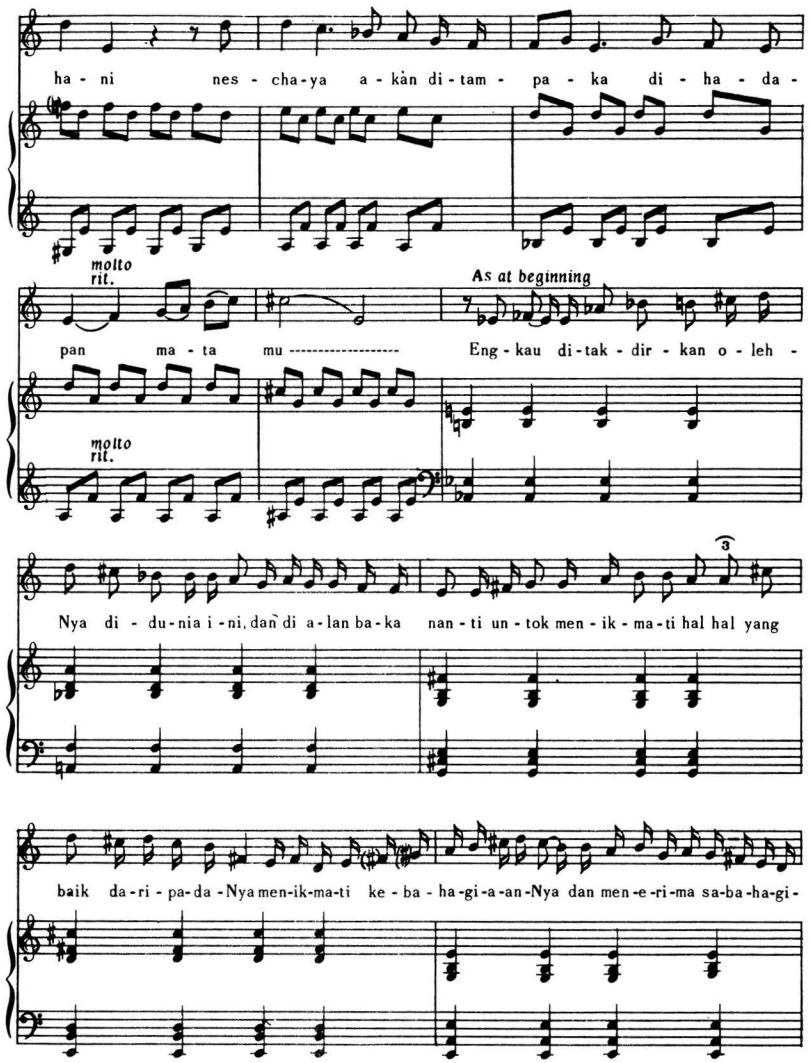
(In Malay)

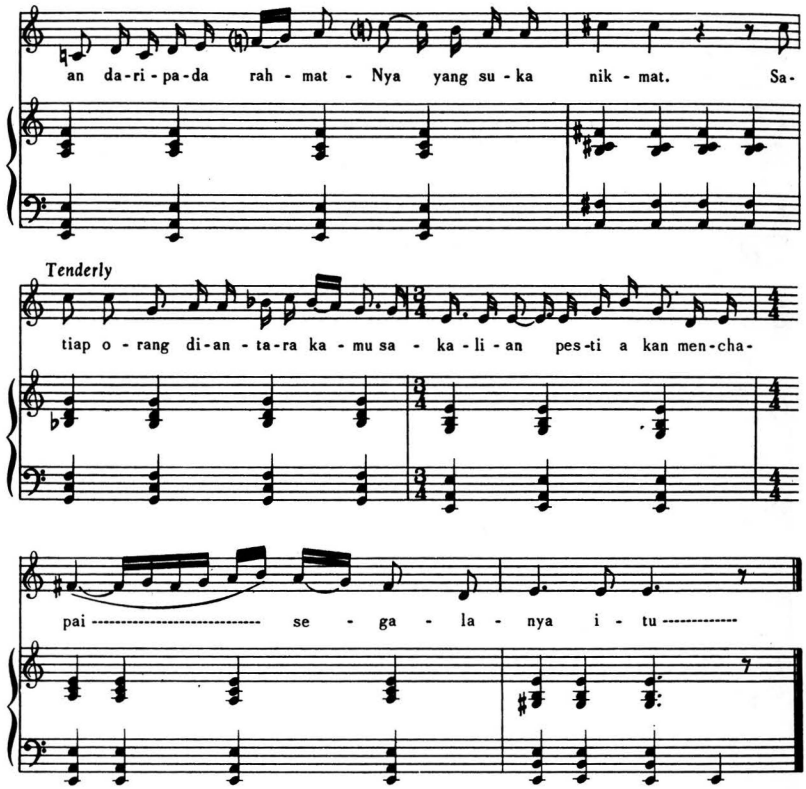
By Baha'u'llah

Music by Charles Duncan




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 - dut re -


ha - ni nes - cha-ya a - kàn di - tam - pa - ka di - ha - da -
molto rit.
As at beginning
pan ma - ta mu ---------- Eng - kau di - tak - dir - kan o - leh -
molto rit.
Nya di - du-nia i - ni, dan di a-lan ba-ka nan - ti un - tok men - ik - ma - ti hal hal yang
3
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-



Translation

O My servants! Sorrow not if, in these days and on this earthly plane, things contrary to your wishes have been ordained and manifested by God, for days of blissful joy, of heavenly delight, are assuredly in store for you. Worlds, holy and spiritually glorious, will be unveiled to your eyes. 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.

Gleanings, Page 329.

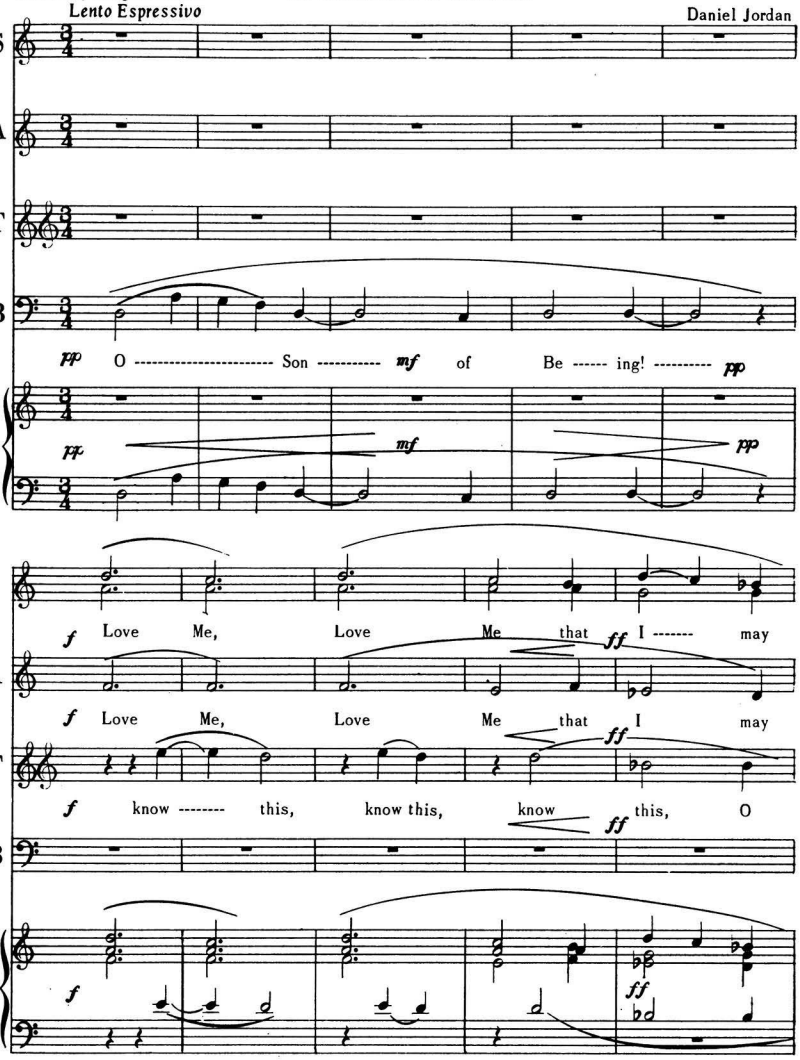
O SON OF BEING

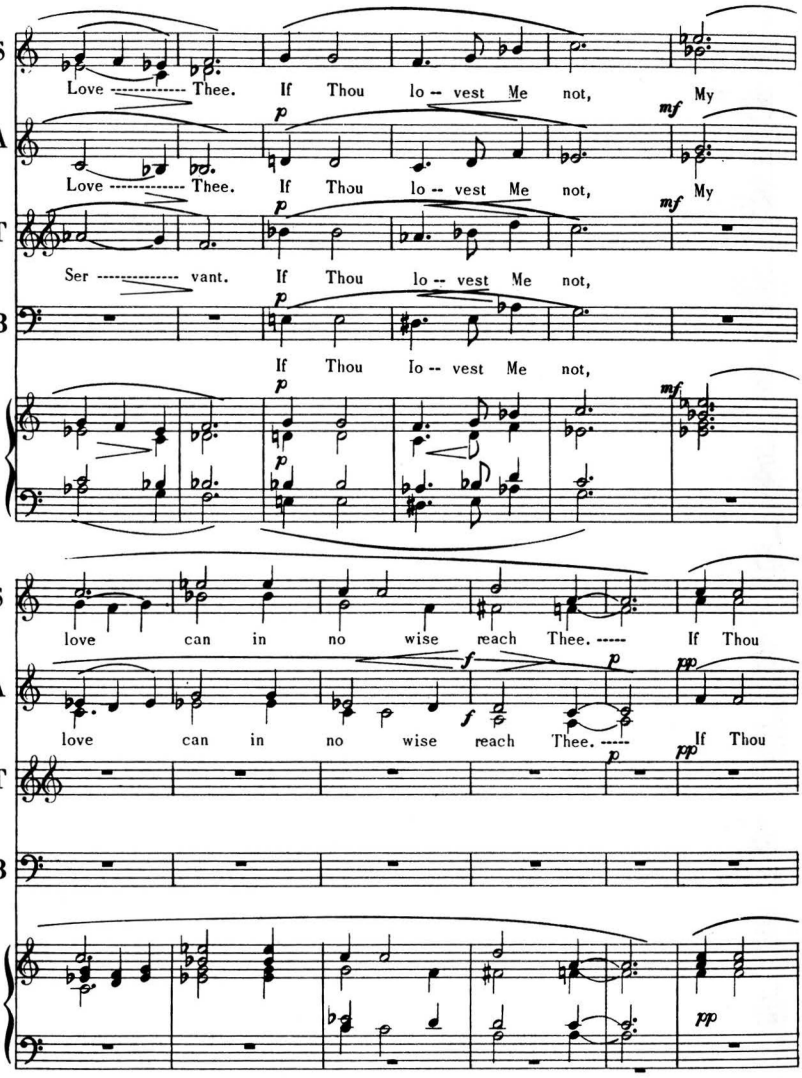
Translated from the Arabic by Shoghi Effendi

from The Hidden Words of Bahá'u'lláh

Lento Espressivo

Daniel Jordan

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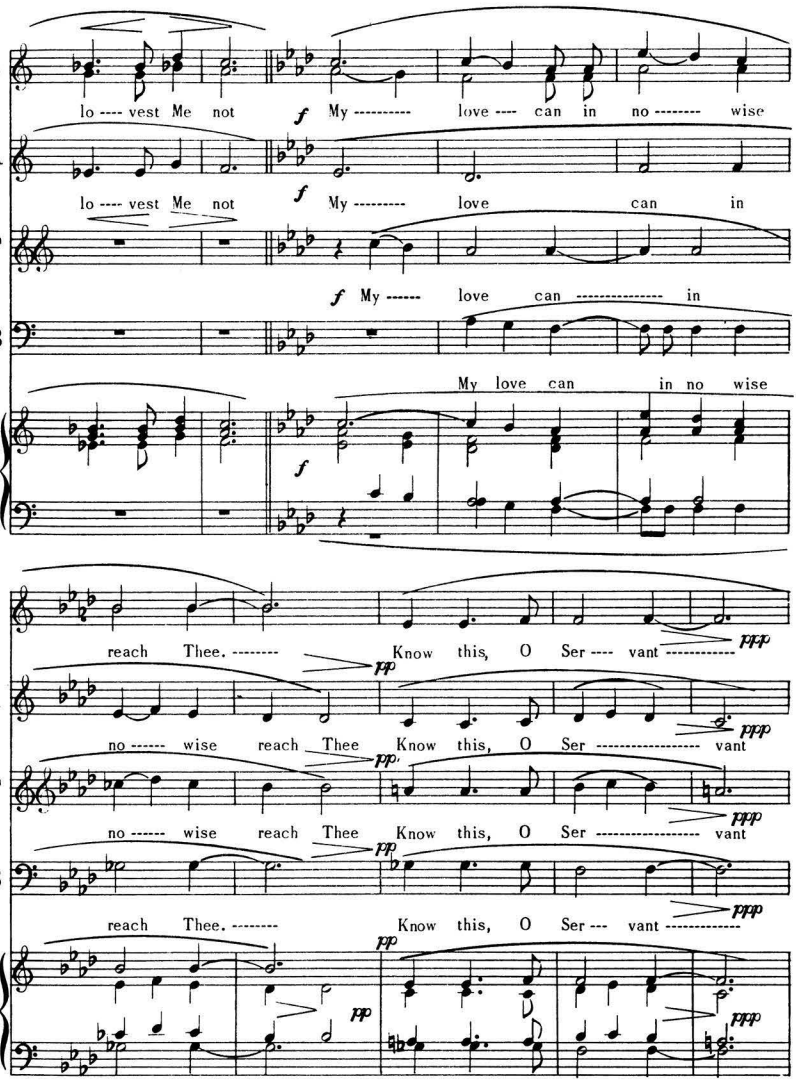
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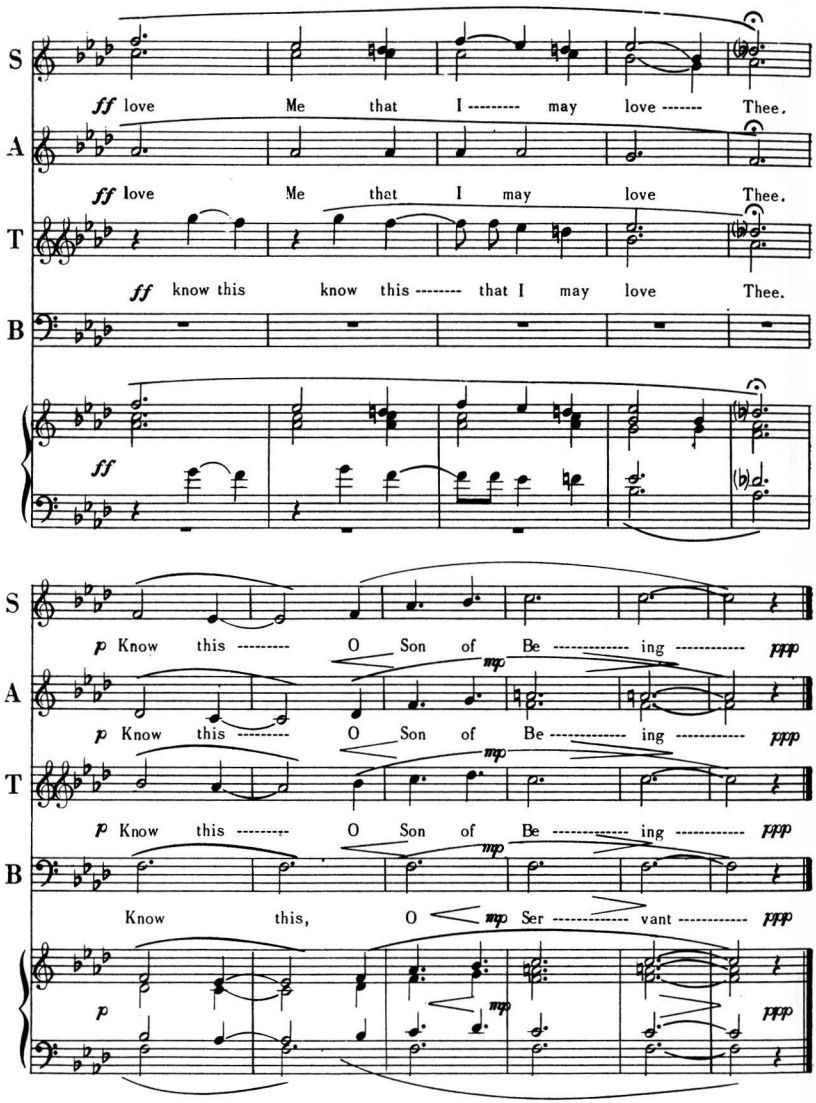
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A
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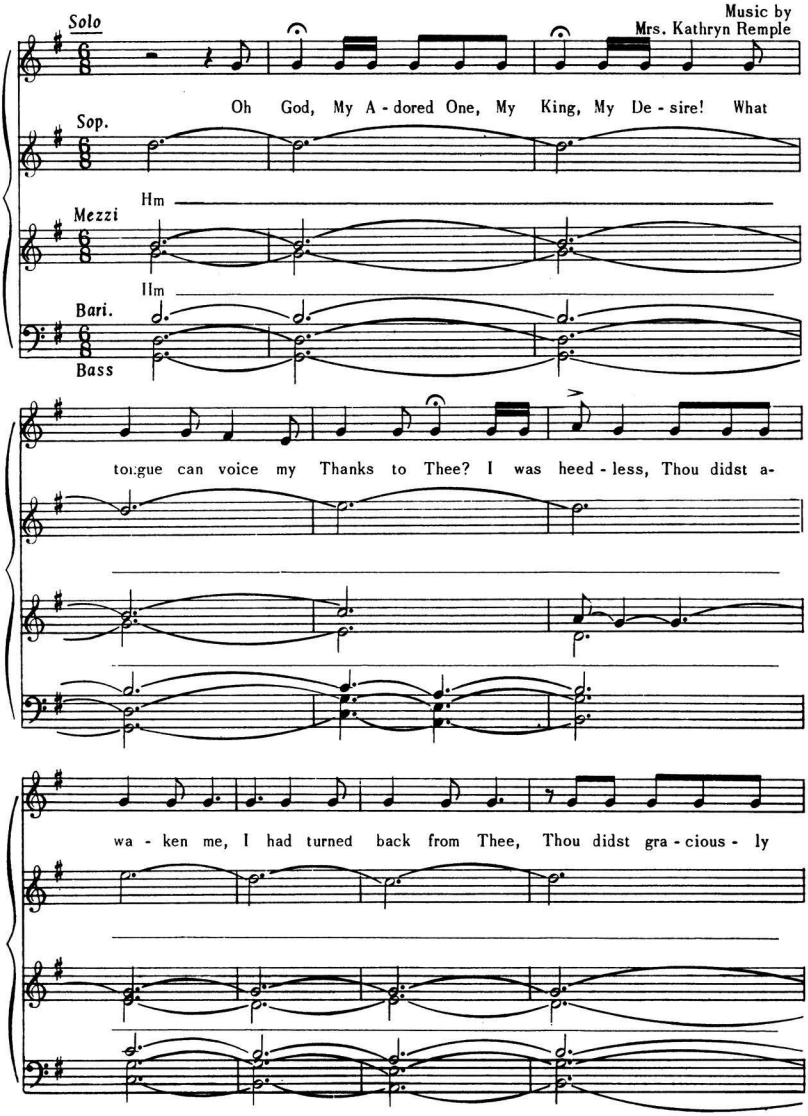
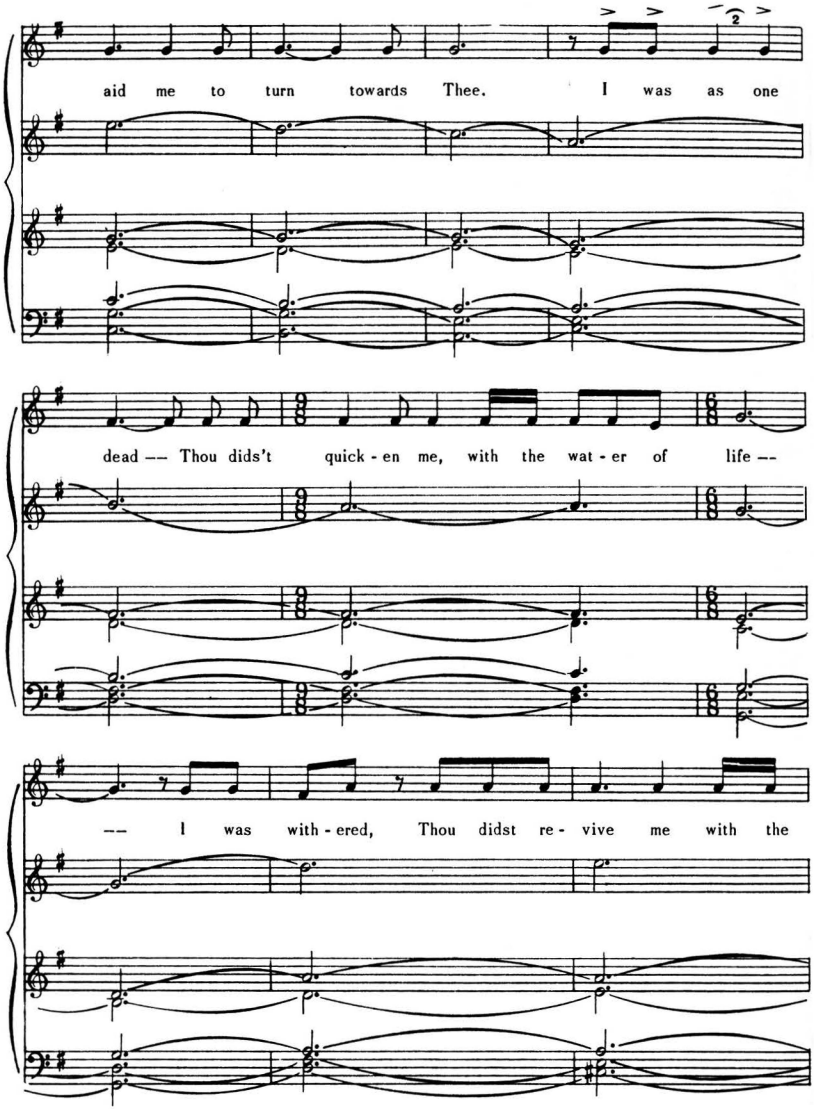
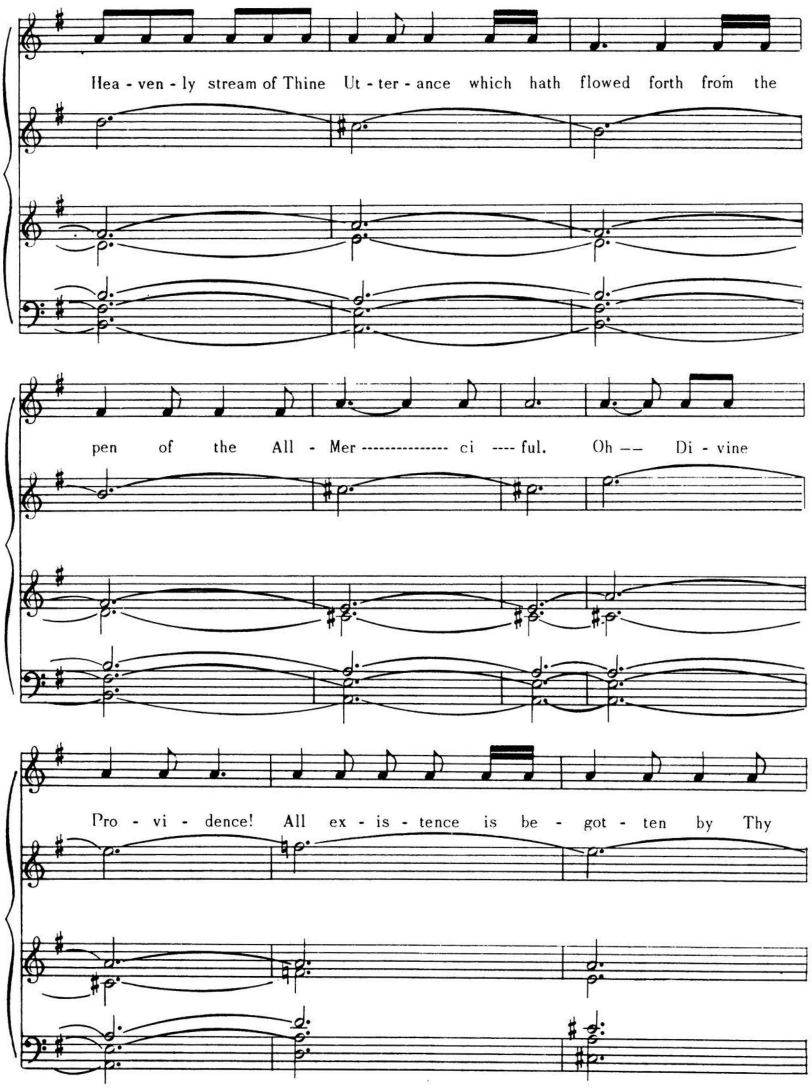
ff
S
p Know this -------- O Son of Be ---------- ing ---------- ppp
A
p Know this -------- O Son of Be ---------- ing ---------- ppp
T
p Know this -------- O Son of Be ---------- ing ---------- ppp
B
Know this, O Ser ---------- vant ---------- ppp
p
ppp

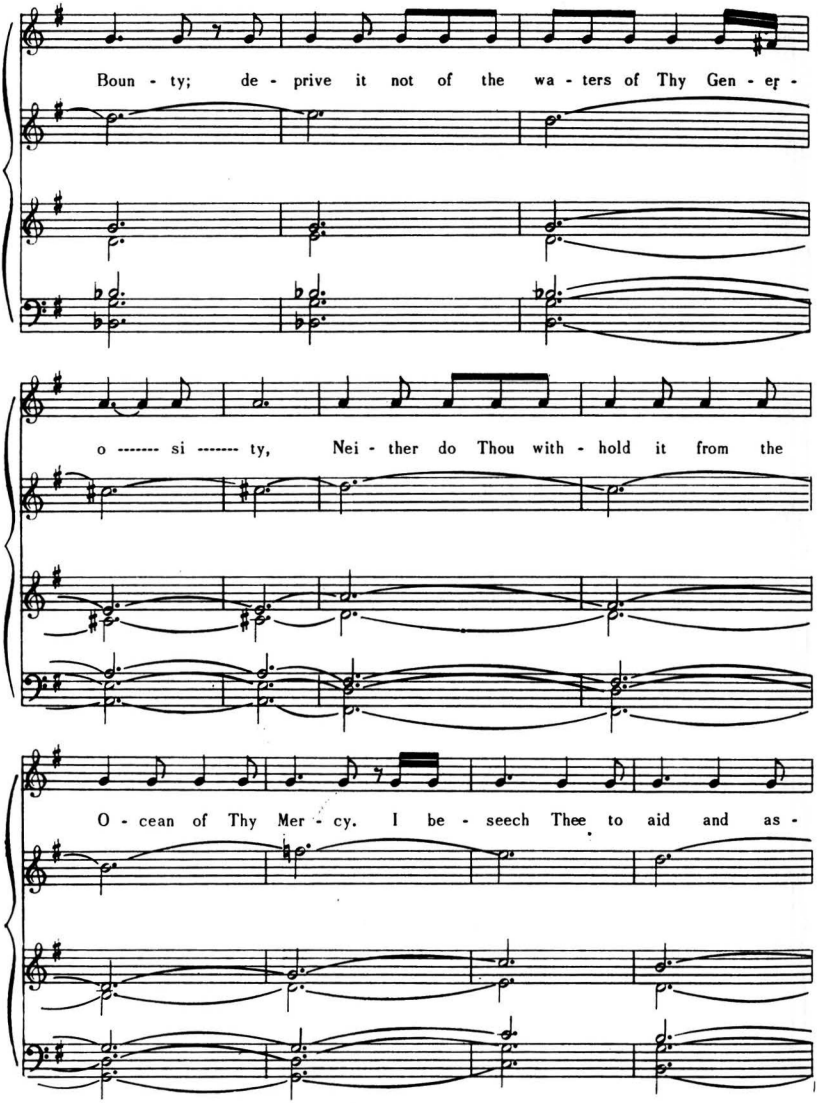
A PRAYER REVEALED BY BAHÁ'U'LLÁH

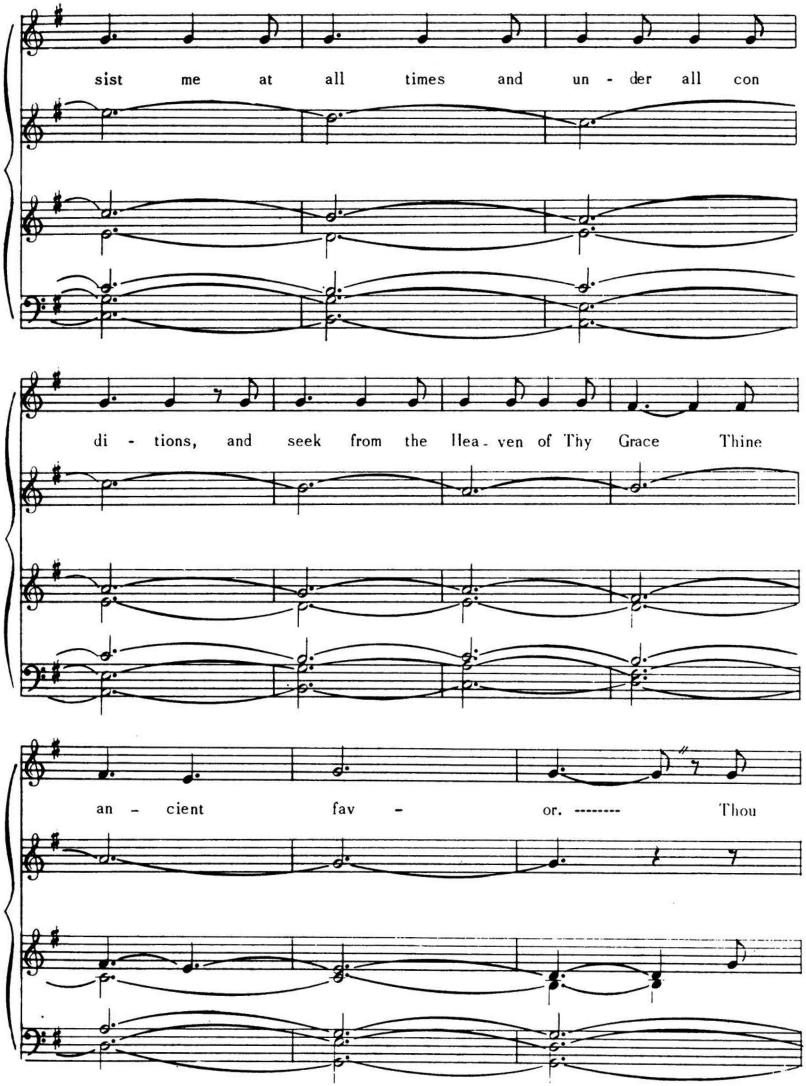
Music by
Mrs. Kathryn Remple

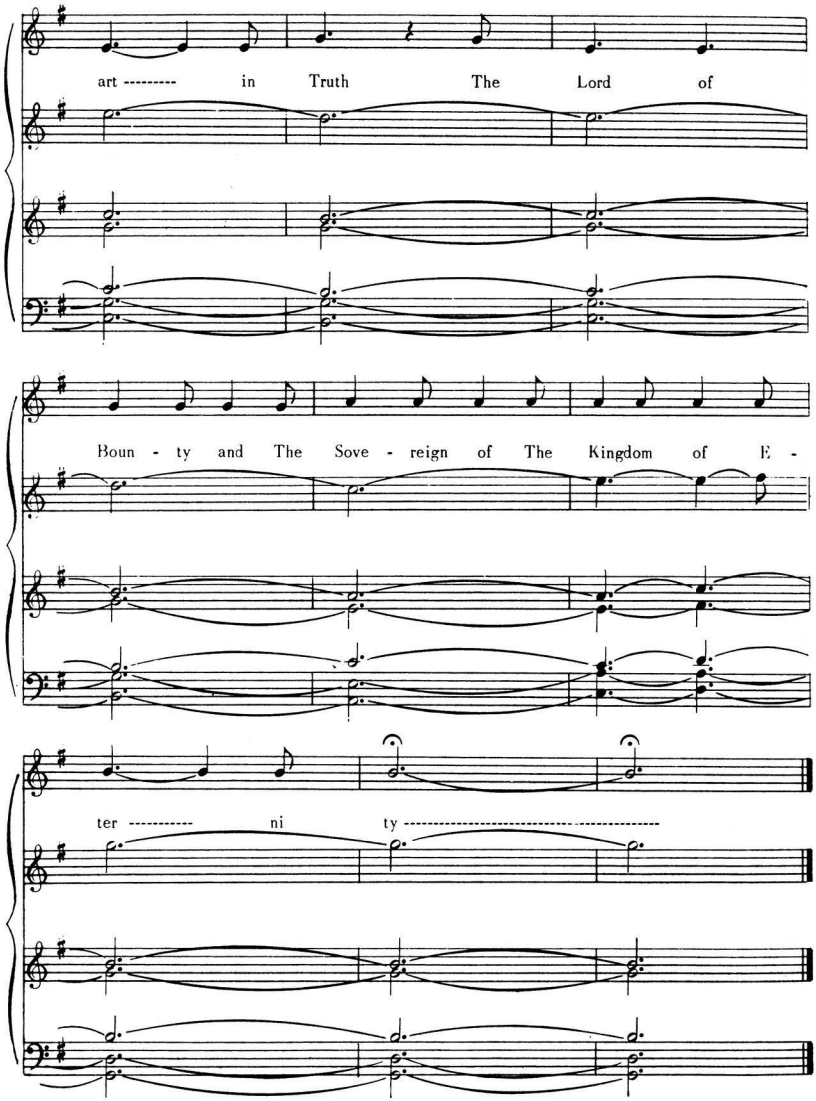



aid me to turn towards Thee. I was as one
dead — Thou dids't quick - en me, with the wat - er of life —
— I was with - ered, Thou didst re - vive me with the


Hea - ven - ly stream of Thine Ut - ter - ance which hath flowed forth from the
pen of the All - Mer ---------- ci ---- ful. Oh -- Di - vine
Pro - vi - dence! All ex - is - tence is be - got - ten by Thy


Boun - ty; de - prive it not of the wa - ters of Thy Gen - er -
o ------- si ------- ty, Nei - ther do Thou with - hold it from the
O - cean of Thy Mer - cy. I be - seech Thee to aid and as -


sist me at all times and un - der all con
di - tions, and seek from the Hea - ven of Thy Grace Thine
an - cient fav - or. -------- Thou

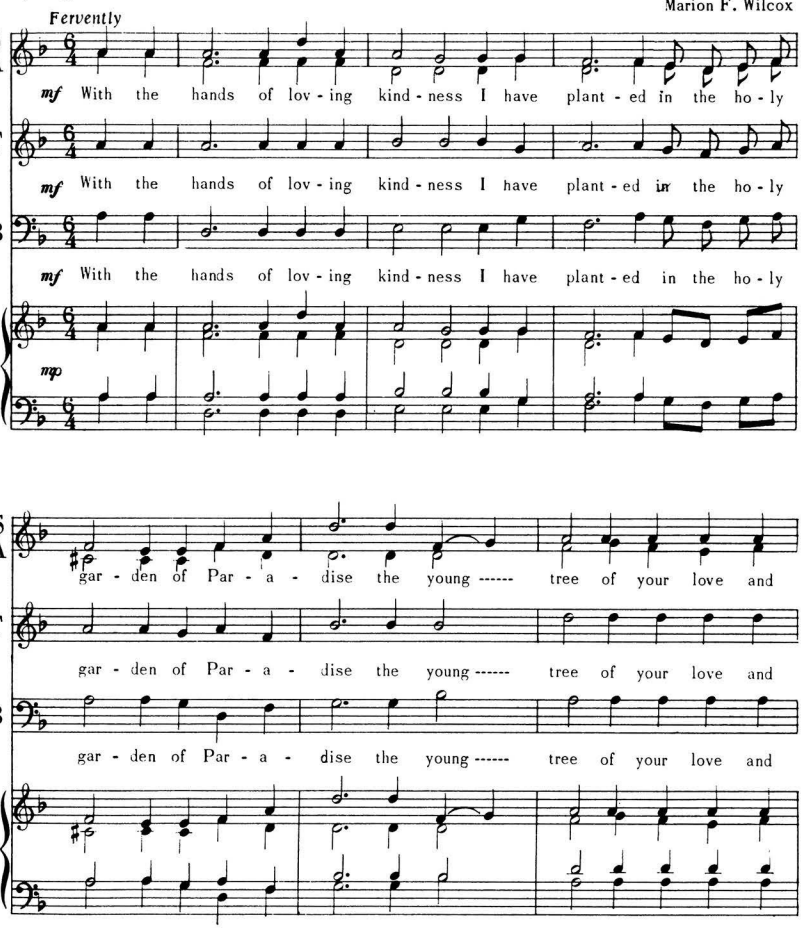

art --------- in Truth The Lord of
Boun - ty and The Sove - reign of The Kingdom of E -
ter ---------- ni ty ----------

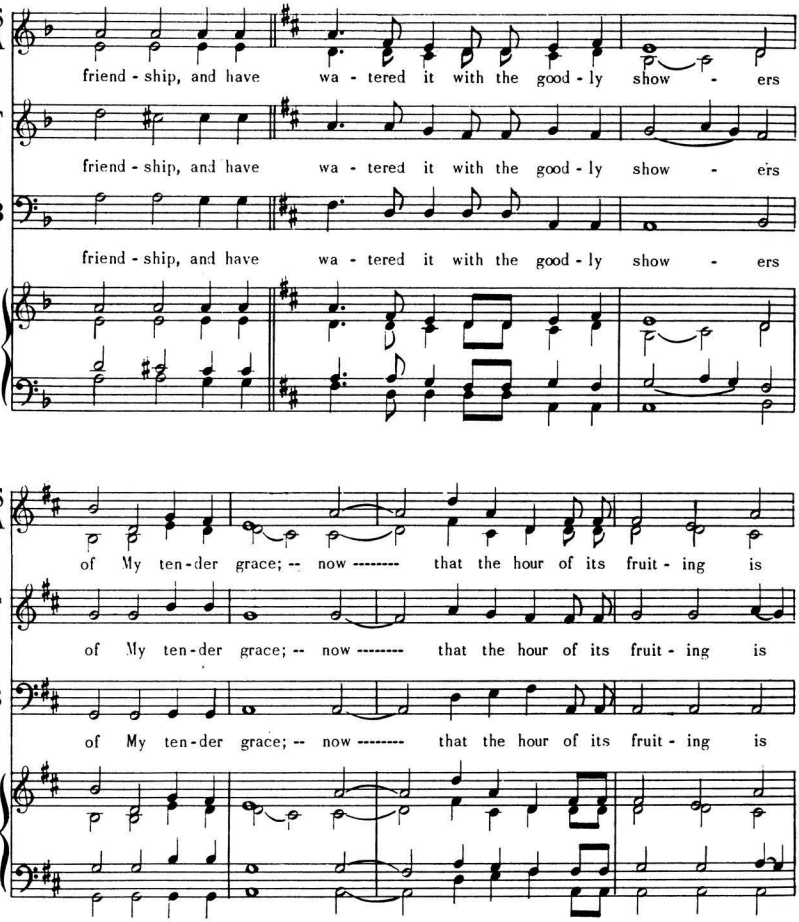
O DWELLERS OF MY PARADISE

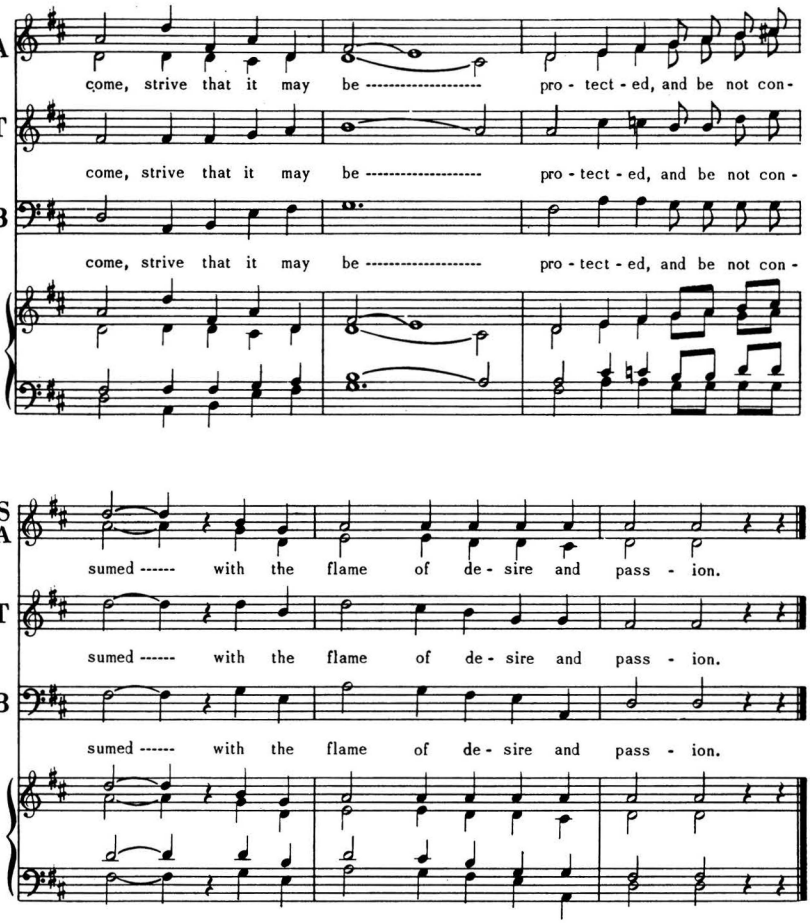
Translated from the Persian
by Shoghi Effendi

from
The Hidden Words of Baha'u'llah

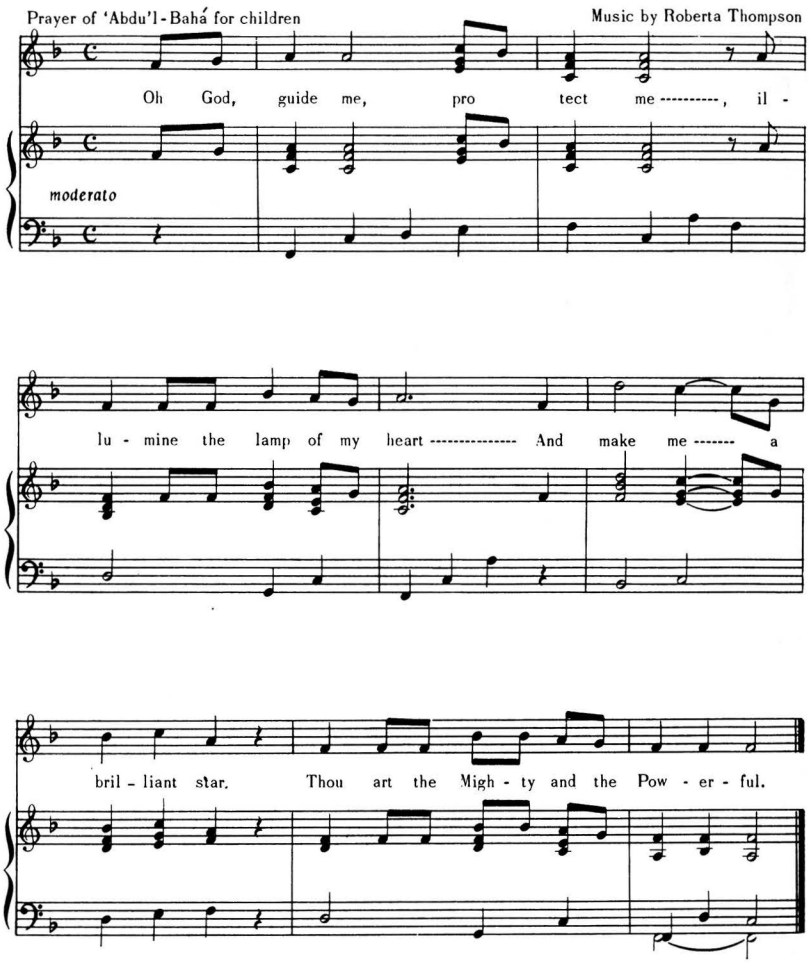
Music by
Marion F. Wilcox




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
of My ten - der grace; -- now -------- that the hour of its fruit - ing is
of My ten - der grace; -- now -------- that the hour of its fruit - ing is
of My ten - der grace; -- now -------- that the hour of its fruit - ing is


A
come, strive that it may be
pro - tect - ed, and be not con -
T
come, strive that it may be
pro - tect - ed, and be not con -
B
come, strive that it may be
pro - tect - ed, and be not con -
S
A
sumed with the flame of de - sire and pass - ion.
T
sumed with the flame of de - sire and pass - ion.
B
sumed with the flame of de - sire and pass - ion.

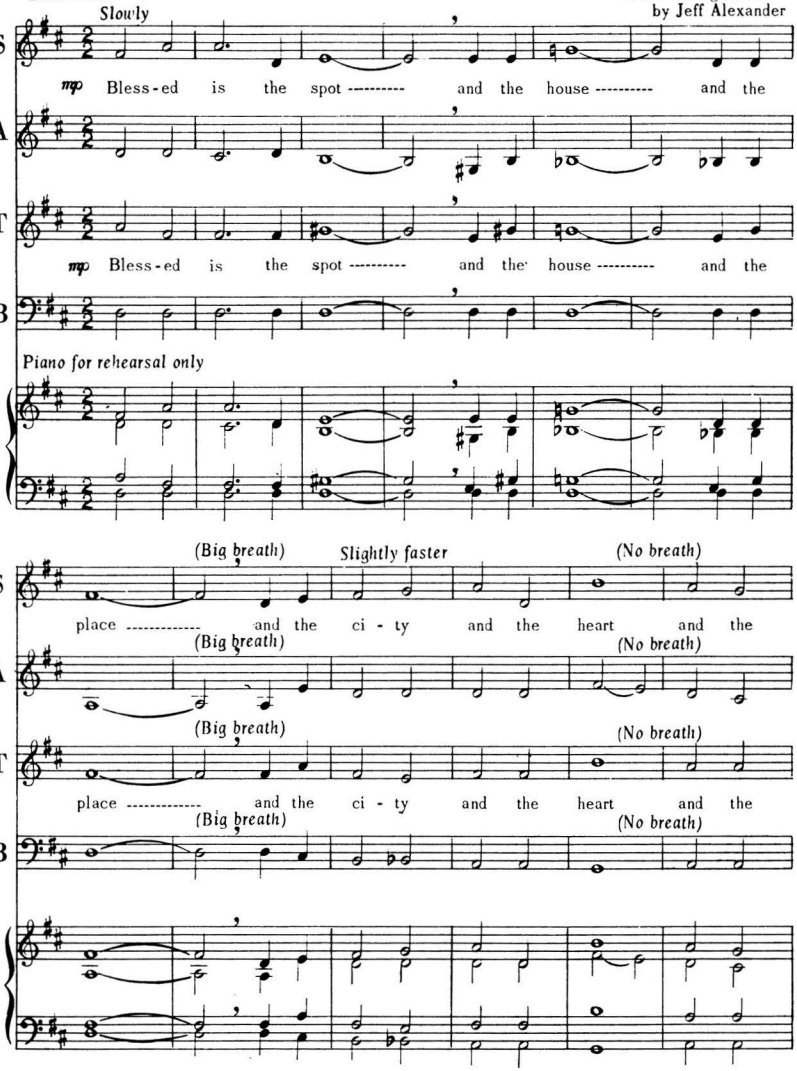
O GOD, GUIDE ME, PROTECT ME

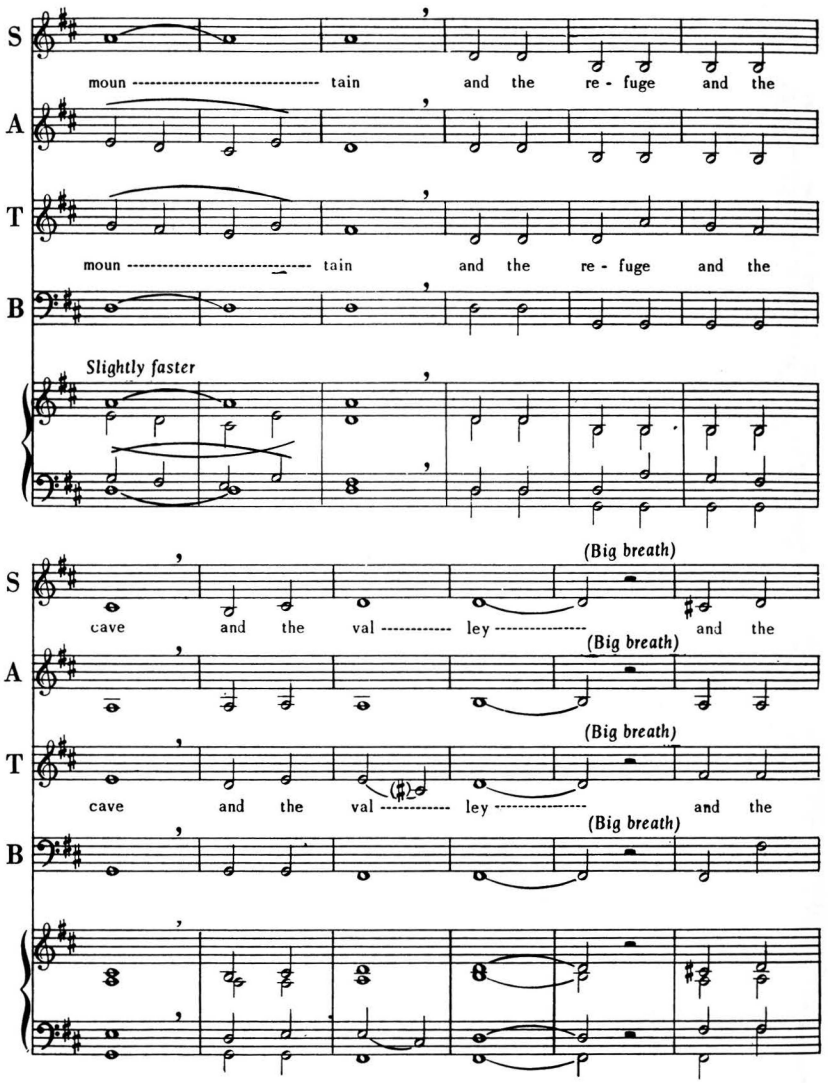


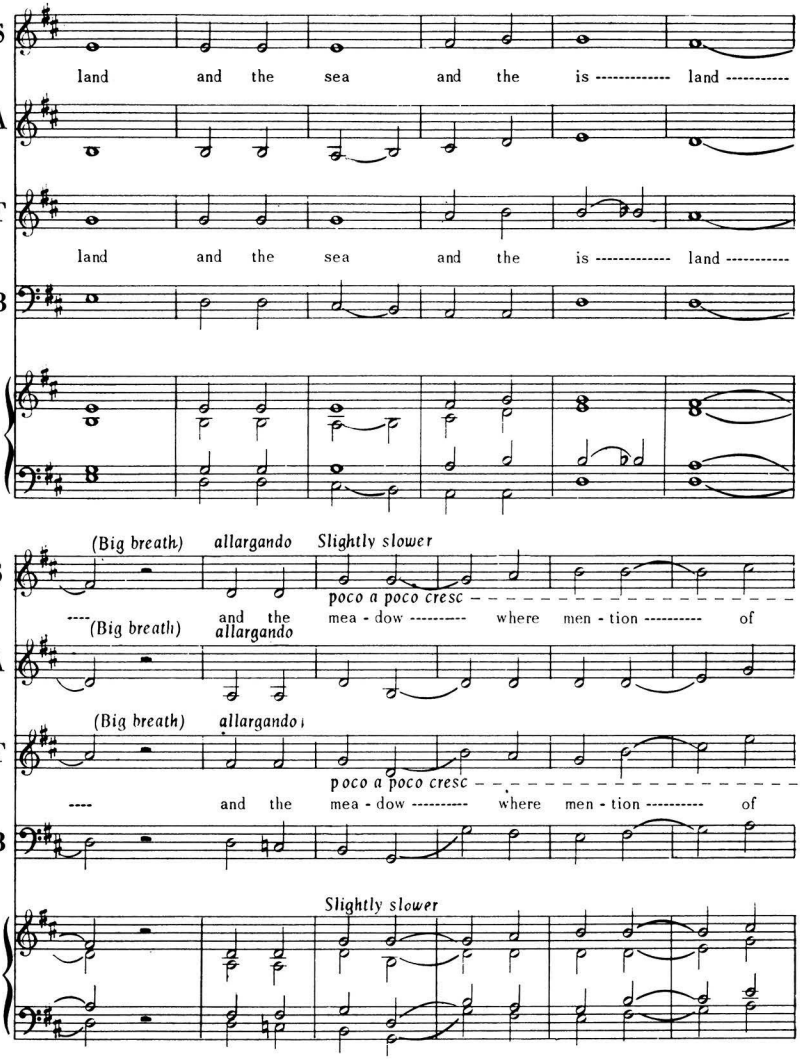
BLESSED IS THE SPOT

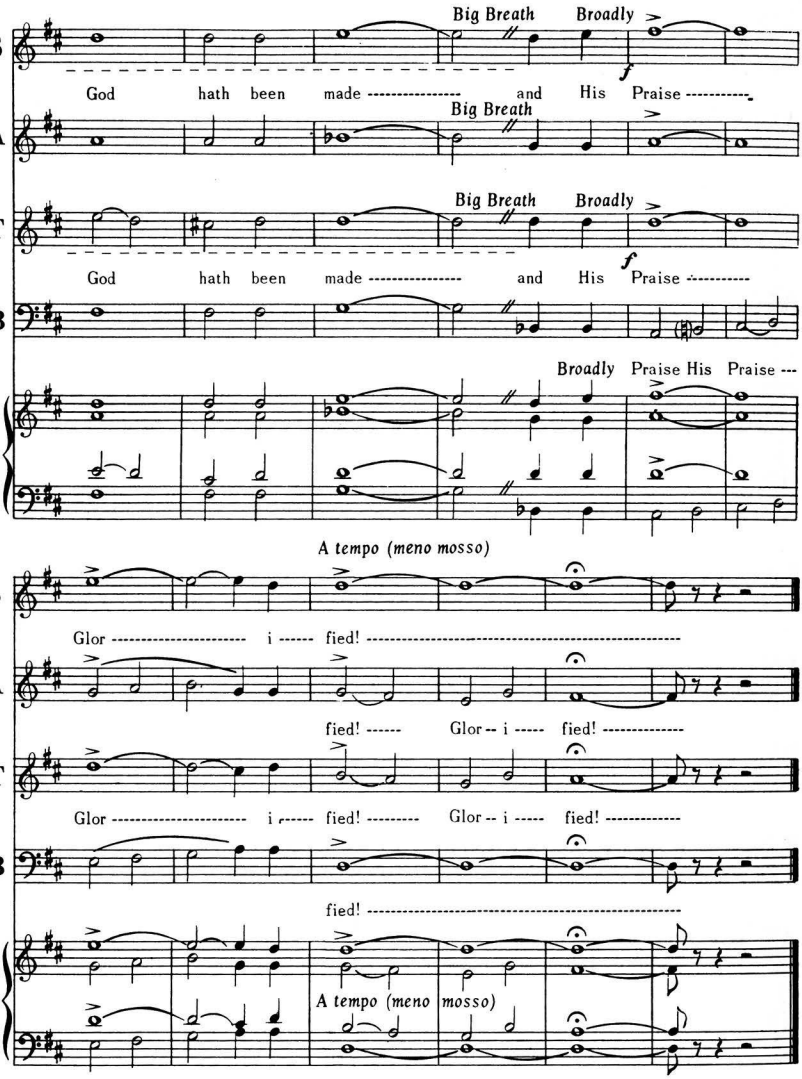
Words of
Bahá'u'lláh

Musical setting
by Charles Wolcott
Choral arrangement
by Jeff Alexander




S
A
T
B
moun ---------- tain and the re - fuge and the
moun ---------- tain and the re - fuge and the
Slightly faster
(Big breath)
cave and the val ---------- ley ---------- and the
(Big breath)
cave and the val ---------- ley ---------- and the
(Big breath)
(Big breath)


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
poco a poco cresc
---- and the mea - dow ---------- where men - tion ---------- of
(Big breath) allargando
(Big breath) allargando
poco a poco cresc
---- and the mea - dow ---------- where men - tion ---------- of
Slightly slower


Big Breath
Broadly
S
God hath been made and His Praise
A
Big Breath
T
Big Breath
Broadly
God hath been made and His Praise
B
Broadly Praise His Praise
A tempo (meno mosso)
Glor i fied!
fied! Glor -- i fied!
Glor i fied! Glor -- i fied!
fied!
A tempo (meno mosso)

E.R. 1957 am

BAHÁ'Í WORLD MAP

(Localities where Bahá'ís Reside)

April 30, 1957

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COUNTRIES AND TERRITORIES WHERE BAHÁ'ÍS ARE RESIDENT

ADEN PROTECTORATE
AFGHANISTAN
ALASKA
ALGERIA
ANDORRA
ANGOLA
ARGENTINA
AUSTRALIA
AUSTRIA
AZORES
BAHAMA ISLANDS
BAHRAYN ISLAND
BASUTOLAND
BECHUANALAND PROT.
BELGIAN CONGO
BELGIUM
BERMUDA
BHUTAN
BOLIVIA
BRAZIL
BRITISH GUIANA
BRITISH HONDURAS
BRUNEI
BULGARIA
BURMA
CAMBODIA
CAMEROONS
CANADA
CANARY ISLANDS
CAPE VERDE ISLANDS
CEYLON
CHILE
CHINA
COCOS ISLANDS
COLOMBIA
COOK ISLANDS
COSTA RICA
CUBA
CYPRUS
CZECHOSLOVAKIA
DENMARK
DOMINICAN REPUBLIC
ECUADOR
EGYPT
ex- SALVADOR
ERITREA
ETHIOPIA
FALKLAND ISLANDS
FIJI ISLANDS
FINLAND
FORMOSA
FRANCE
FRENCH EQUATORIAL AFRICA
FRENCH GUIANA
FRENCH OCEANIA
FRENCH SOMALILAND
FRENCH WEST AFRICA
GAMBIA
GERMANY
GOLD COAST (GHANA)
GILBERT & ELLICE ISLANDS
GREECE
GREENLAND
GUAM
GUATEMALA
HAITI
HAWAIIAN ISLANDS
HONDURAS
HONG KONG
HUNGARY
ICELAND
INDIA
INDONESIA
IRAN
IRAQ
IRELAND
ISRAEL
ITALY
JAMAICA
JAMMU & KASHMIR
JAPAN
JORDAN
KENYA
KOREA
KUWAIT
LAOS
LEBANON
LEEWARD ISLANDS
LIBERIA
LIBYA
LIECHTENSTEIN
LUXEMBOURG
MACAO
MADAGASCAR
MADEIRA
MALAYA, FEDERATION OF
MALTA
MAURITIUS
MEXICO
MONACO
MOROCCO
MOZAMBIQUE
NEPAL
NETHERLANDS
NETHERLANDS ANTILLES
NETHERLANDS NEW GUINEA
NEW CALEDONIA
NEW GUINEA, TERR. OF
NEW HEBRIDES
NEW ZEALAND
NICARAGUA
NIGERIA
NORWAY
OMAN
PACIFIC ISLANDS, TRUST TERR. OF THE
PAKISTAN
PANAMA
PAPUA TERRITORY
PARAGUAY
PERU
PHILIPPINE ISLANDS
POLAND
PORTUGAL
PORTUGUESE GUINEA
PORTUGUESE INDIA
PORTUGUESE TIMOR
PUERTO RICO
QATAR
REUNION
RHODESIA & NYASALAND, FEDERATION OF
RUANDA-URUNDI
SAINT HELENA
SAINT PIERRE & MIQUELON
SAINT THOMAS ISLAND
SAMOA
SAN MARINO
SARAWAK
SAUDI ARABIA
SEYCHELLES
SIERRA LEONE
SIKKIM
SOLOMON ISLANDS
SOMALILAND
SOMALILAND PROT.
SOUTH AFRICA
SOUTH WEST AFRICA
SPAIN
SPANISH GUINEA
SPANISH MOROCCO (MOROCCO)
SPANISH WEST AFRICA
SUDAN
SURINAM
SWAZILAND
SWEDEN
SWITZERLAND
SYRIA
TANGANYIKA TERRITORY
TANGIER (MOROCCO)
THAILAND
TIBET (now part of China)
TOGOLAND
TONGA
TRINIDAD
TRUCIAL OMAN
TUNISIA
TURKEY
UGANDA
UNION OF SOVIET SOCIALIST REPUBLICS
Armenia
Azerbaidzhan
Georgia
Kazakhstan
Kirghizia
Tadzhikistan
Turkmenistan
Ukraine
Uzbekistan
UNITED KINGDOM
UNITED STATES OF AMERICA
URUGUAY
VENEZUELA
VIETNAM
WINDWARD ISLANDS
YEMEN
YUGOSLAVIA
ZANZIBAR PROT.

NATIONAL AND REGIONAL SPIRITUAL ASSEMBLIES

Alaska
Anchorage
Arabian Peninsula
Persian Gulf
Argentina, Bolivia, Chile, Paraguay and Uruguay
Buenos Aires, Argentina
Australia
Sydney
Benelux Countries
Brussels, Belgium
Brazil, Peru, Colombia, Ecuador and Venezuela
Lima, Peru
British Isles
London
Canada
Toronto
Central and East Africa
Kampala, Uganda
Central America, Mexico & Panama
Panama City, Panama
Germany and Austria
Frankfurt am Main, Germany
Greater Antilles
Port-au-Prince, Haiti
Iberian Peninsula
Madrid
India and Burma
New Delhi, India
Iran
Tehran
Iraq
Baghdad
Italo-Swiss
Bern, Switzerland
New Zealand
Auckland
North East Africa
Cairo
North East Asia
Tokyo
North West Africa
Tunis
Pakistan
Karachi
Scandinavia and Finland
Stockholm
South and West Africa
Johannesburg
South East Asia
Djakarta
United States
Wilmette, Illinois

NUMBER OF LOCALITIES IN AREAS OF THE WORLD WHERE BAHÁ'ÍS RESIDE

Ten Western European Goal Countries: 114
Germany and Austria: 131
British Isles: 119
Australasia: 133
Africa: 583
Canada: 135
Indian Sub-Continent: 141
Latin America: 167
Iran: 1,059
Pacific Area: 286
United States of America: 1,458

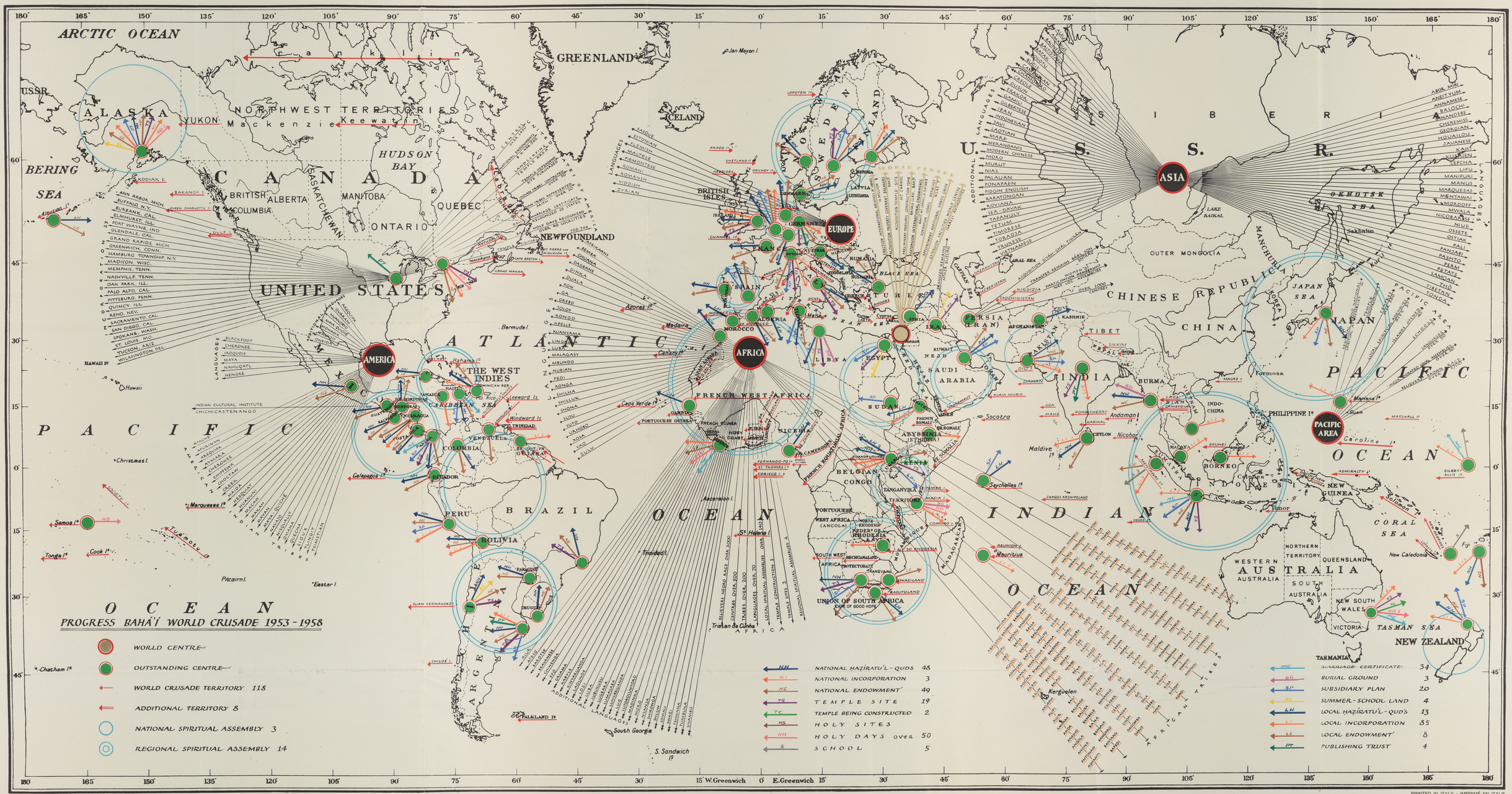
BAHÁ'Í CENTERS

1953	2500
1954	3068
1955	3200
1956	3700
1957	4500

Scales in Statute Miles for Degrees of Latitude

0 300 600 900 1200 1500 1800

75122



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THE BAHÁ'Í WORLD COMMUNITY

RIDVÁN 120 B. E.

(APRIL, 1963)

- Bahá'í World Centre
- Seats of Bahá'í National Spiritual Assemblies
- Bahá'í Temples
- Centres

ANCHORAGE
TORONTO
WILMETTE
HAVANA
MEXICO CITY
PORT-AU-PRINCE
SANTO DOMINGO
KINGSTON
GUATEMALA CITY
SAN SALVADOR
TEGUCIGALPA
MANAGUA
SAN JOSE
PANAMA CITY
CARACAS
BOGOTA
QUITO
LIMA
LA PAZ
ASUNCION
SANTIAGO
BUENOS AIRES
MONTEVIDEO
RIO DE JANEIRO
OSLO
STOCKHOLM
HELSINKI
COPENHAGEN
LONDON
THE HAGUE
BRUSSELS
FRANKFURT
PARIS
LUXEMBOURG
BONN
VIENNA
ROME
MADRID
LISBON
TUNIS
ISTANBUL
HAIFA
'AKKÁ
BAGHDAD
BAHRAYN
KARACHI
NEW DELHI
COLOMBO
RANGOON
ADDIS ABABA
KAMPALA
JOHANNESBURG
TOKYO
DJAKARTA
SUVA
SYDNEY
AUCKLAND

BAHÁ'Í CENTRES

In April 1963 the Bahá'í Faith had been established in over 11,000 centres in the following geographical locations:

Aden Protectorate	1	Daman	1	Jordan	3	Philippine Is.	300
Ağribäyjän	1	Denmark	19	Juan Fernandez Is.	1	Poland	1
Admiralty Is.	1	Dia L.	1	Karikal	5	Pondicherry	1
Afghänistän	1	Dominican Republic	15	Kazakhstan	1	Portugal	17
Absä	1	Dutch Guiana (*Surinam*)	1	Keewatin	1	Portuguese Guinea	1
Alaska	36	Dutch New Guinea (*West Irian*)	1	Kenya	595	Portuguese Timor	1
Aleutian Islands	1	Dutch West Indies	1	Key West	1	Puerto Rico	3
Algeria	4	Easter I.	1	Kirgizia	1	Qatar	1
Andaman Is.	1	Ecuador	20	Kodiak I.	1	Queen Charlotte Is.	2
Andorra	1	Egypt	33	Korea	23	Réunion I.	2
Angola	4	Eire	3	Kuria-Muria Is.	1	Rhodes	1
Anticosti I.	1	El Salvador	11	Kuwait	2	Rio de Oro	1
Argentina	21	Eritrea	11	Labrador	1	Ruanda-Urundi (*Rwanda, Burundi*)	3
Armenia	2	Ethiopia	20	Laccadive Is.	1	Russian S.F.S.R.	1
Ashanti Protectorate (*Ghana*)	1	Falkland Is.	1	Laos	1	St. Helena I.	1
Australia	111	Faroe Is.	1	Lebanon	1	St. Thomas I.	1
Australian New Guinea	2	Fernando Po I.	1	Leeward Is.	1	Samoa Is.	20
Austria	11	Fiji Is.	18	Liberia	19	San Marino	1
Azores	1	Fjnland	10	Libya	3	Sarawak	70
Bahama Is.	1	Formosa (*Taiwan*)	9	Liechtenstein	1	Sardinia	2
Bahrayn Is.	1	France	39	Lofoten Is.	1	Saudi Arabia	7
Balearic Is.	1	Franklin	1	Loyalty Is.	3	Seychelles	11
Balüchistän	3	French Cameroons (*Cameroon Rep.*)	6	Luxembourg	4	Shetland Is.	1
Baranof I.	2	French Equatorial Africa (*Rep. of Congo, Central African, Chad, and Gabon Reps.*)	2	Macao I.	1	Siam (*Thailand*)	24
Basutoland	21	French Guiana	1	Mackenzie	2	Sicily	2
Bechuanaland	10	French Morocco (*Morocco*)	16	Madagascar (*Malagasy Rep.*)	5	Sierra Leone	1
Belgian Congo (*Rep. of Congo*)	143	French Somaliland	1	Madeira Is.	1	Sikkim	16
Belgium	15	French Togoland (*Togo*)	1	Malta I.	1	Society Is.	1
Bermuda	1	French West Africa (*Dahomey, Guinea, Ivory Coast, Mali, Mauritania, Niger, Senegal, and Upper Volta*)	6	Magdalen Is.	1	Socotra I.	1
Bhutan	1			Mahé	1	Solomon Is.	15
Bismarck Archipelago	2			Malaya	46	South Africa	87
Bolivia	535			Maldive Is.	1	Southern Rhodesia (*Rhodesia*)	24
Borneo (*Indonesia*)	5			Malta	1	South West Africa	2
Brazil	23			Manchuria	1	Spain	24
British Cameroons (*Cameroon Rep.*)	65			Margarita I.	1	Spanish Guinea	1
British Guiana	17			Mariana Is.	1	Spanish Morocco (*Morocco*)	16
British Honduras	1			Marquesas Is.	1	Spanish Sahara	1
British Isles	193			Marshall Is.	1	Spitzbergen	1
British Somaliland (*Somalia*)	1	Germany	161	Martinique	1	Sudán	14
British Togoland (*Ghana*)	11	Gilbert and Ellice Is.	47	Mauritius	35	Swaziland	33
Brunei	24	Goa	1	Mentawai Is.	33	Sweden	23
Bulgaria	1	Gold Coast	20	Mexico	43	Switzerland	48
Burma	25	Grand Manan I.	1	Miquelon I. & St. Pierre I.	1	Syria	1
Cambodia	4	Greece	3	Monaco	1	Tadzhikistan	1
Canada	208	Greenland	2	Morocco-Int. Zone (*Morocco*)	1	Tanganyika	154
Canary Is.	3	Guatemala	17	Mozambique	9	Tasmania	9
Cape Breton I.	1	Gulf I.	2	Nepal	14	Tibet	1
Cape Verde Is.	4	Hadhramaut	1	Netherlands	27	Tonga Is.	14
Caroline Is.	1	Hainan I.	1	New Caledonia	2	Trinidad	2
Ceylon	44	Haiti	16	Newfoundland	2	Trucial Shaikhs	4
Chagos Archipelago	1	Hawaiian Is.	5	New Hebrides Is.	5	Tuamotu Archipelago	1
Channel Is.	1	Hebrides Is.	1	New Zealand	42	Tunisia	25
Chile	33	Hijáz	1	Nicaragua	26	Turkey	26
Chiloé I.	1	Honduras	20	Nicobar Is.	1	Turkmenistan	5
China	1	Hong Kong	2	Nigeria	23	Uganda	1,149
Cocos I.	1	Hungary	1	Northern Territories Protectorate-Gold Coast (*Ghana*)	8	'Ummán	1
Colombia	15	Iceland	1	Northern Rhodesia	74	United States of America	1,657
Comoro Is.	1	India	2,055	Norway	14	Uruguay	5
Cook Is.	3	Indo-China (*Vietnam*)	160	Nyasaland	18	Uzbekistan	2
Corisco I.	1	Indonesia	95	Orkney Is.	1	Venezuela	15
Corsica	1	'Iráq	16	Pákistán	37	Windward Is.	3
Costa Rica	39	Israel	1	Panamá	42	Yemen	1
Crete	1	Italian Somaliland (*Somalia*)	5	Paraguay	5	Yugoslavia	1
Cuba	5	Italy	30	Pemba I.	1	Yukon	20
Cyprus	2	Jamaica	13	Persia	1,271	Zanzibar	1
Czechoslovakia	1	Japan	53	Peru	14	Zululand	3

WORLD CENTRE

The Administrative Centre of the Bahá'í Faith is located in Haifa, Israel.

NATIONAL SPIRITUAL ASSEMBLIES

By April 1963 national administrative bodies of the Bahá'í Faith had been established in fifty-six countries or regions as follows:

Country	*Seat*
Alaska	Anchorage
Arabia	Bahrayn
Argentina	Buenos Aires
Australia	Sydney
Austria	Vienna
Belgium	Brussels
Bolivia	La Paz
Brazil	Rio de Janeiro
British Isles	London
Burma	Rangoon
Canada	Toronto
Central & East Africa	Kampala, Uganda
Ceylon	Colombo
Chile	Santiago
Colombia	Bogotá
Costa Rica	San José
Cuba	Havana
Denmark	Copenhagen
Dominican Republic	Santo Domingo
Ecuador	Quito
El Salvador	San Salvador
Finland	Helsinki
France	Paris
Germany	Frankfurt
Guatemala	Guatemala City
Haiti	Port-au-Prince
Honduras	Tegucigalpa
India	New Delhi
'Iráq	Baghdád
Italy	Rome
Jamaica	Kingston
Luxembourg	Luxembourg Ville
Mexico	Mexico City
Netherlands	The Hague
New Zealand	Auckland
Nicaragua	Managua
North East Africa	Cairo, Egypt
North East Asia	Tokyo, Japan
North West Africa	Tunis, Tunisia
Norway	Oslo
Pákistán	Karachi
Panamá	Panamá
Paraguay	Asunción
Persia	Tihrán
Peru	Lima
Portugal	Lisbon
South & West Africa	Johannesburg
South East Asia	Djakarta, Indonesia
South Pacific Islands	Suva, Fiji
Spain	Madrid
Sweden	Stockholm
Switzerland	Bern
Turkey	Istanbul
United States	Wilmette
Uruguay	Montevideo
Venezuela	Caracas

LOCAL SPIRITUAL ASSEMBLIES

In April 1963 there were 3,552 local administrative bodies located in 259 countries, territories, islands and dependencies.

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