THE BAHÁ'Í WORLD
1976–1979

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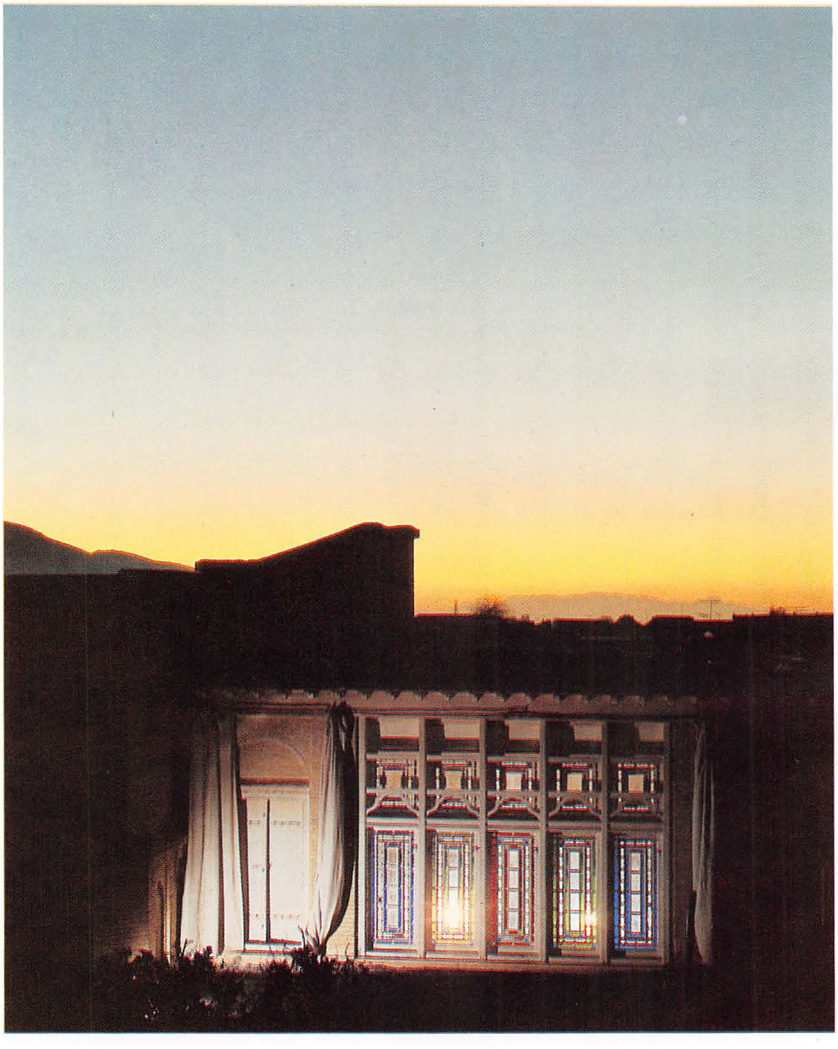
VOLUME XVII

133, 134 and 135
OF THE BAHÁ'Í ERA
1976–1979



Dawn over the Upper Chamber of the House of the Báb in Shíráz where He declared His mission.



THE BAHÁ'Í WORLD

AN INTERNATIONAL RECORD

Prepared under the supervision of
The Universal House of Justice

VOLUME XVII

133, 134 and 135
OF THE BAHÁ'Í ERA
1976–1979

BAHÁ'Í WORLD CENTRE
HAIFA
1981

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NOTE: The spelling of the Oriental words and proper names used in this volume of *The Bahá'í World* is according to the system of transliteration established at one of the International Oriental Congresses.

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PREFACE

THE successive volumes of *The Bahá'í World* have come to be anticipated by Bahá'ís as the record of their own collective endeavours on behalf of their Faith, of the establishment and development of its administrative order throughout the world and as the source of data, both historical and statistical, relating to the rise of that Faith during its formative age.

By librarians and students *The Bahá'í World* is becoming ever more widely known as a source of authentic information about the aims, tenets, history, activities, organization and growth of the Bahá'í Faith. The editors therefore have always in mind the preservation of an even balance between the presentation of material of supreme interest to believers and of a fair and objective picture to enquirers. In this they are guided by the policy of Shoghi Effendi, Guardian of the Bahá'í Faith, who directed the compilation of the successive volumes from I to XII covering the years 1925 to 1954. The first volume, known as *Bahá'í Year Book*, was in fact a one-year survey; the next seven volumes were biennial, terminating in 1940; volume IX recorded the four years from 1940 to 1944; volume X was again biennial and volumes XI and XII presented the periods 1946 to 1950 and 1950 to 1954 respectively. All these volumes were published in the United States under the aegis of the National Spiritual Assembly, volume I being compiled by an editorial committee of American Bahá'ís, and the remainder by an international board of editors, all under the supervision of the Guardian of the Faith. Volume XIII, which recorded the passing of the Guardian and the course and completion of his Ten Year Crusade, covered the entire period from 1954 to 1963 and was produced under the supervision of the Universal House of Justice, which thenceforth assumed responsibility for publication. Volumes XIV, XV and XVI covered the years 1963 to 1968, 1968 to 1973 and 1973 to 1976 respectively.

This volume, XVII, relating to the years 1976 to 1979, records the centenary observation in the Holy Land in June 1977 of the termination of Bahá'u'lláh's confinement in the prison-city of 'Akká; progress made towards restoration of the House of 'Abdu'lláh Pásha and towards construction of the permanent Seat of the Universal House of Justice; the holding in the Holy Land in May 1978 of the fourth International Convention; the laying of the cornerstones for Bahá'í Houses of Worship in India and Samoa; the holding of eight International Teaching Conferences; the initiation in December 1977 of the first Bahá'í full-time radio station in the world at Otavalo, Ecuador; the successful completion of the Five Year Plan launched at Riḍván 1974; the announcement in December 1978 of the inauguration at Riḍván 1979 of a Seven Year global teaching plan constituting yet another stage in the unfoldment of 'Abdu'l-Bahá's Divine Plan, and the resumption in Írán on a scale unprecedented in recent history of persecutions and hardships directed against the Persian Bahá'í community and the holy places of the Faith.

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INTRODUCTION

AIMS AND PURPOSES OF THE BAHÁ'Í FAITH

DAVID HOFMAN

RELIGION has two objectives, the regeneration of men and the advancement of mankind. *All men have been created to carry forward an ever advancing civilization* proclaims Bahá'u'lláh, and *The purpose of the one true God, exalted be His glory, in revealing Himself unto men is to lay bare those gems that lie hidden within the mine of their true and inmost selves.*

These aims of religion, universal and eternal, nevertheless have been conditioned to the capacities of each age or dispensation and the great religions of the past have developed their social orders within generally definable times and areas. Judaism, for instance, attained its peak under Solomon and was confined, before the dispersion, to the Near East; Zoroastrianism remained Persian until the Arab conquest and the settlement of a remnant in Western India; Christianity became the religion of European civilization; the building of the nation state undertaken by Islám remained a Muslim experiment until feudal Europe learned the lesson and its city states gave way to and adopted the more advanced order. It has remained for the Bahá'í religion to declare and promote the cause of world order—the *sine qua non* of its existence—and to disclose the concomitant unities of religion, of mankind and of historical purpose. '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.'[1]

Religion sees the course of history as an organic process, moving towards the full realization of all the potentialities implanted in man. The vicissitudes, the great advances, the hiatuses it regards as the natural unfoldment of that process just as the succession of bud, leaf, flower and fruit is the natural unfoldment in the life of a tree; or infancy, childhood, youth and maturity in that of a man. Indeed, Bahá'í scripture explains, the process is the same. The sun is the effective agent in the organic life of the earth; religion in that of humanity. *The Sun of Truth is the Word of God upon which depends the education of those who are endowed with the power of understanding and of utterance.*[2] The creative Word, revealed in each stage of human progress by a Manifestation of God, and conditioned to the requirements of the time, is the effective agent in the long, single process of humanity's development from infancy to World Order. This truth is enshrined in all revealed religion although it needs the illumination of Bahá'u'lláh's revelation to enable men to perceive it. 'The first picture presented in the Bible is that of human unity in its simplest form; that of a single family. The last picture is that of a unity manifold and universal in which all kindreds and tongues and peoples and nations are gathered into one and unified in the enjoyment of a common worship, a common happiness, a common glory.

'The great problem which, according to the

[1] Shoghi Effendi, Guardian of the Bahá'í Faith, *The Unfoldment of World Civilization.*
[2] Bahá'u'lláh, *Daryáy-i-Dánish.*

Bible, confronts the human race in its progress is that of advancing from the barest, baldest unity through a long experience of multiplying diversities till ultimately a balance between the two principles is struck, poise is gained and the two forces of variety and unity are blended in a multiple, highly developed world fellowship, the perfection of whose union was hardly suggested in the primitive simplicity of early man.'[1]

This spiritual view of evolution is the constant theme of religion. Each revelation refers to the past, looks forward to the future and concentrates upon the immediate need for spiritual regeneration and enlightenment. The Prophet evokes in human hearts a sacrificial love which transcends self-interest and causes the early believers to dedicate themselves entirely to the practice and diffusion of the new message. As it spreads it works like leaven in society, reforming its morals, uplifting its vision and promoting a greater diffusion of love in social action.

'World history at its core and in its essence is the story of the spiritual evolution of mankind. From this all other activities of man proceed and round it all other activities revolve.'[2]

Unlike the revelations of the past, the Bahá'í revelation releases not only the creative Word necessary to the renewal of spiritual vitality in the human spirit, but embodies that divine energy in an administrative order capable of bringing within its shade all the diversified ethnic groups and myriad types of the human race, who may find within its wide embrace a full, happy and purposeful life. Bahá'í activity therefore is directed not only, as in the past, to the spreading of the Word, but to the establishment of the fabric of that Order which, enshrined within the creative Word itself, becomes the chief instrument for the further diffusion and social application of the Divine Message. This World Order, which the Bahá'í Faith exists to establish, is none other than that long-promised Kingdom in which peace, justice and brotherhood shall prevail universally and 'the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea.'[3] The establishment of this World Order is dependent upon the regeneration of mankind which must turn again to God and recognize His purpose. The two aims of religion are, therefore, interacting and interdependent.

Such a world-shaking transformation cannot be brought about by any movement of reform, however disinterested, nor by any unaided human effort. Modern man has turned away from God, and bereft of his traditional sanctions, has inevitably wrecked his old order which, in truth, is lamentably inadequate to modern conditions and is not susceptible of repair. *Soon*, is Bahá'u'lláh's prophetic view of our day, *will the present-day order be rolled up, and a new one spread out in its stead*. Likewise, *The signs of impending convulsions and chaos can now be discerned, inasmuch as the prevailing order appears to be lamentably defective*.

The current aim of religion, embodied in the aims and purposes of the Bahá'í Faith, is the promotion of the next stage in the organic process of human evolution—the coming of age of the human race. The achievement of this maturity will be attested by the unification of mankind and the federation of the world in a single, all-embracing world society of human brotherhood. But great objectives are reached by dedicated pursuit of the preliminary and intermediate stages of the task, without ever losing sight of the ultimate goal, and this has been and is now the occupation of the Bahá'í world community—the completion within specified times of specified goals. These teaching plans to which the Bahá'ís eagerly devote their lives do far more than simply increase the size and consolidation of that world community. They are devised and launched by the head of the Faith—the Guardian and now the Universal House of Justice—and are therefore conceived from a global view, directed to the immediate needs of the great objective, conservative of the community's resources, world-wide in scale permitting the organic development of each part according to its stage of growth but with due regard for the needs of the whole, fostering intensively the unity, the international co-operation, the diversification of the ethnic, religious and social backgrounds of its increasing membership and developing new resources for the next step forward.

It should be noted that none of these plans is isolated in aim or conception but all are directed towards the implementation of three

[1] George Townshend, *The Heart of the Gospel*, 1939.
[2] ibid.
[3] Habakkuk 2:14.

great charters, enshrined in Bahá'í sacred Writings, which authorize and guide the expansion of the Faith and the development of its institutions. In past Dispensations the command to 'spread the Gospel' has been general and unspecified. It was the inspired guidance of the beloved Guardian of the Bahá'í Faith which disclosed to a spiritually delighted and grateful community yet another of the unique features of this Dispensation in the specific guidance given in these three charters for the implementation of this eternal command.

Bahá'u'lláh's *Tablet of Carmel* is the charter for the development of the Bahá'í World Centre in the twin cities of 'Akká and Haifa, the site of its most sacred Shrines—the tombs of the twin Prophets and of 'Abdu'l-Bahá, the Centre of the Covenant—its monuments and gardens, and of its 'world-shaking, world-embracing, world-directing administrative institutions'.[1]

The *Will and Testament* of 'Abdu'l-Bahá is the charter for the development of the administrative order of the Faith. In this majestic document, the child of 'that mystic intercourse between Him Who communicated the generating influence of His divine Purpose and the One Who was its vehicle and chosen recipient,'[2] are delineated the structure of the administrative order, its *modus operandi*, its main institutions, the chain of authority, the source of guidance and the position of every believer *vis-à-vis* the Covenant. It has been well called the 'Charter of the New World Order of Bahá'u'lláh'.

The *Tablets of the Divine Plan*, a series of fourteen letters written by 'Abdu'l-Bahá to the believers of the United States and Canada, some addressed to the entire company of believers in the North American continent and others to those in named geographical areas of that continent, constitute the charter for teaching the Faith throughout the world. 'Abdu'l-Bahá names the places, the people to whom teachers must go, the conditions under which they must travel and settle and He reveals several prayers for those who undertake this all-important task.

All the international plans of the Faith launched so far have set specific goals aimed at implementing these three charters and it is incontrovertibly apparent that never in any preceding Dispensation has the command to spread the Word of God been given, in the sacred text, such explicit guidance and detailed objectives.

As the Faith of Bahá'u'lláh increases in size and influence other aims and objectives become apparent and possible of pursuit. The relationship with agencies, institutions and authorities of the non-Bahá'í world becomes an important consideration once the community emerges from obscurity, and has led to public relations programmes and the development of closer association with the United Nations. The Bahá'í International Community is accredited as a non-governmental agency with consultative status to the United Nations Economic and Social Council (ECOSOC) and in various ways to other agencies of the United Nations. The fostering of this relationship has been the goal of all international plans so far, and is visualized as a continuing process. There are other objectives related to the special characteristics of Bahá'í life which become more and more important as the Faith grows and engages greater and greater public attention. They affect Bahá'í individuals, communities and institutions alike. These objectives fall into two groups—those concerned specifically with standards of conduct and those which relate to special Bahá'í practices.

The standards of conduct enjoined by the Prophet are invariably different from and sometimes diametrically opposed to the generally accepted ones of His day. High standards of conduct are, throughout Bahá'í scripture, constantly upheld and urged upon the believers, but the Guardian of the Faith in an essay written in 1938 addressed to the believers in the United States and Canada laid great stress upon the 'spiritual prerequisites . . . which constitute the bedrock on which . . . all teaching plans . . . must ultimately rest . . .'[3] He writes of '. . . a high sense of moral rectitude in their social and administrative activities, absolute chastity in their individual lives, and complete freedom from prejudice in their dealings with peoples of a different race, class, creed or colour.'[4] In his expansion of this theme he declared that 'This rectitude of conduct, with

[1] Shoghi Effendi, *The Spiritual Potencies of That Consecrated Spot*.
[2] Shoghi Effendi, *The Dispensation of Bahá'u'lláh*.
[3] Shoghi Effendi, *The Advent of Divine Justice*.
[4] ibid.

its implications of justice, equity, truthfulness, honesty, fairmindedness, reliability, and trustworthiness, must distinguish every phase of the life of the Bahá'í community.'[1] 'A chaste and holy life must be made the controlling principle in the behaviour and conduct of all Bahá'ís, both in their social relationships with the members of their own community, and in their contacts with the world at large.'[2] 'It requires total abstinence from all alcoholic drinks, from opium, and from similar habit-forming drugs. It condemns the prostitution of art and of literature, the practices of nudism and of companionate marriage, infidelity in marital relationships, and all manner of promiscuity, of easy familiarity, and of sexual vices.'[3] 'As to racial prejudice, the corrosion of which, for well nigh a century, has bitten into the fibre, and attacked the whole social structure of American society, it should be regarded as constituting the most vital and challenging issue confronting the Bahá'í community [of that country] at the present stage of its evolution.'[4]

The regeneration of men—the first objective of religion mentioned in this essay—is therefore seen as the prime objective of the Bahá'í Faith. Membership in the Faith is drawn from that society which permits and indulges itself in all those corrupt, immoral and prejudiced activities which Bahá'ís are required to renounce, and since the Faith is steadily but persistently growing in numbers there is reason to hope that slowly but surely a regeneration will take place.

Further, these Bahá'í standards of conduct are not for individuals alone. They must be the hallmark of Bahá'í institutions and communities. 'Such a rectitude of conduct,' wrote the Guardian, 'must manifest itself, with ever-increasing potency, in every verdict which the elected representatives of the Bahá'í community, in whatever capacity they may find themselves, may be called upon to pronounce. It must be constantly reflected in the business dealings of all its members, in their domestic lives, in all manner of employment, and in any service they may, in the future, render their government or people.'[5] 'It must be made the hallmark of that numerically small, yet intensely dynamic and highly responsible body of the elected national representatives of every Bahá'í community, which constitutes the sustaining pillar, and the sole instrument for the election in every community, of that Universal House whose very name and title, as ordained by Bahá'u'lláh, symbolizes that rectitude of conduct which is its highest mission to safeguard and enforce.'[6]

The attitudes deriving from such standards, and from all the varied teachings of Bahá'u'lláh, must pervade all Bahá'í communities and imbue them with distinctive characteristics which can be recognized, amid the welter of opposing or mutually uninterested groups and factions into which modern society is disintegrating, as easily as the features of an individual in a crowd.

Those special Bahá'í practices which will inevitably characterize the Bahá'í community, are the regular observances of its Holy Days and Festivals, the abstention from work on nine such days during the year, the observances by all members of the community of the annual fast, of the laws governing marriage and divorce, of daily prayer, of the invariable practice of consultation in all affairs of life, and particularly by the regular observance of the Nineteen Day Feast. The habitual practice of such laws and ordinances is an objective pursued by all Bahá'ís and Bahá'í families.

It is seen that the aims and purposes of the Bahá'í Faith may be stated as the raising up of a world-wide community recruited from every race, nation, colour, religious and social background known on the planet, inspired, united and regenerated by the spiritual teachings and love of Bahá'u'lláh, dedicated to the building of that New World Order which 'may well be regarded as the brightest emanation'[7] of His mind and is none other than the long hoped for, Christ-promised Kingdom of God on earth. To prepare men for the gifts of that Kingdom—peace, brotherhood, spirituality—and to raise its very fabric in the world, are the immediate and long-time objectives of the Bahá'í Faith.

The energies of the Bahá'ís therefore, in pursuance of these aims, flow in three major channels: individual spiritual development,

[1] Shoghi Effendi, *The Advent of Divine Justice.*
[2] ibid.
[3] ibid. [4] ibid. [5] ibid.
[6] ibid.
[7] Shoghi Effendi, *God Passes By*, p. 213.

conveying the message of Bahá'u'lláh to others, and developing the pattern of world society embodied in the Bahá'í administrative order. All these activities derive from the sacred text and it is the unique feature of the Bahá'í revelation that whereas the first two are common to all revealed religions it is only Bahá'u'lláh Who creates the institutions and reveals the laws, delineates the social order and establishes the principles of the civilization to which His revelation will give rise. Neither Moses nor Christ, Muḥammad, Buddha, Zoroaster or Krishna did this, although They all foretold that it would be done by Him Who would take the government upon His shoulders and establish the Kingdom in peace and righteousness.

None of the traditional motives operates to create the Bahá'í community, neither former associations, political or economic identity of interest, racial or patriotic grouping. Only the recognition and love of Bahá'u'lláh brings into close relatedness and co-operative action people from every human background, of all types of character and personality, divergent and diversified interest. Through their brotherhood in Bahá'u'lláh the old crystallized forms of human divisiveness to which they formerly belonged, whether of class, race, religion, occupation, temperament or degree of civilization lose their rigidity and eventually disintegrate. The growing Bahá'í community on the other hand is essentially based on love, is a brotherhood, a family, each member delighting in the diversity of its membership, welcoming the former pariah or outcast as a new flower in the garden, each as proud of his humanity as was ever the former chauvinist of his country.

Within such a community the sun of Bahá'u'lláh's revelation can evoke new morals, new attitudes, new conventions, new hopes and visions, all enshrined within the text of the revelation itself and which provide the spiritual atmosphere and distinctive culture of the new day. Such a community, as it grows, becomes more and more a true social order, providing a soil to human life, a climate for its best development, an arena for the practice of its highest aspirations, and a beacon light to attract and guide the disillusioned, spiritually impoverished, frenetic and frustrated peoples of the earth.

The energies of this new culture, guided and conserved to the service of human welfare by the agencies of Bahá'u'lláh's World Order will result in the proliferation of new arts and sciences, new social and economic relationships, new educational methods and a general accession of well-being and felicity. The vision of the Bahá'í Faith, though glorious, is a practical one, and the number of its dedicated promoters grows with increasing speed. It is summarized in the following words by the Guardian of the Bahá'í Faith in his essay *The Unfoldment of World Civilization*:

'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 marvellous swiftness and perfect regularity. A world metropolis will act as the nerve centre 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 under-

standing 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, hatred, 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.'

PART ONE

THE BAHÁ'Í REVELATION

I

EXCERPTS FROM THE BAHÁ'Í SACRED WRITINGS

1. BAHÁ'U'LLÁH

Excerpts from Tablets of Bahá'u'lláh revealed after the Kitáb-i-Aqdas[1]

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

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

No sooner had her voice reached that most exalted Spot than We made reply: 'Render thanks unto Thy Lord, O Carmel. The fire of thy separation from Me was fast consuming thee, when the ocean of My presence surged before thy face, cheering thine eyes and those of all creation, and filling with delight all things visible and invisible. Rejoice, for God hath in this Day established upon thee His throne, hath made thee the dawning-place of His signs and the dayspring of the evidences of His Revelation. Well is it with him that circleth around thee, that proclaimeth the revelation of thy glory, and recounteth that which the bounty of the Lord thy God hath showered upon thee. Seize thou the Chalice of Immortality in the name of thy Lord, the All-Glorious, and give thanks unto Him, inasmuch as He, in token of His mercy unto thee, hath turned thy sorrow into gladness, and transmuted thy grief into blissful joy. He, verily, loveth the spot which had been made the seat of His throne, which His footsteps have trodden, which hath been honoured by His presence, from which He raised His call, and upon which He shed His tears.

'Call out to Zion, O Carmel, and announce the joyful tidings: He that was hidden from mortal eyes is come! His all-conquering sovereignty is manifest; His all-encompassing splendour is revealed. Beware lest thou hesitate or halt. Hasten forth and circumambulate the City of God that hath descended from heaven, the celestial Kaaba round which have circled in adoration the favoured of God, the pure in heart, and the company of the most exalted angels. Oh, how I long to announce unto every spot on the surface of the earth, and to carry to each one of its cities, the glad-tidings

[1] Bahá'í World Centre, Haifa, 1978.

of this Revelation—a Revelation to which the heart of Sinai hath been attracted, and in whose name the Burning Bush is calling: "Unto God, the Lord of Lords, belong the kingdoms of earth and heaven." Verily this is the Day in which both land and sea rejoice at this announcement, the Day for which have been laid up those things which God, through a bounty beyond the ken of mortal mind or heart, hath destined for revelation. Ere long will God sail His Ark upon thee, and will manifest the people of Bahá who have been mentioned in the Book of Names.'

Sanctified be the Lord of all mankind, at the mention of Whose name all the atoms of the earth have been made to vibrate, and the Tongue of Grandeur hath been moved to disclose that which had been wrapt in His knowledge and lay concealed within the treasury of His might. He, verily, through the potency of His name, the Mighty, the All-Powerful, the Most High, is the ruler of all that is in the heavens and all that is on earth.

In former religions such ordinances as holy war, destruction of books, the ban on association and companionship with other peoples or on reading certain books had been laid down and affirmed according to the exigencies of the time; however, in this mighty Revelation, in this momentous Announcement, the manifold bestowals and favours of God have overshadowed all men, and from the horizon of the Will of the Ever-Abiding Lord, His infallible decree hath prescribed that which We have set forth . . .

We yield praise unto God—hallowed and glorified be He—for whatsoever He hath graciously revealed in this blessed, this glorious and incomparable Day. Indeed if everyone on earth were endowed with a myriad tongues and were to continually praise God and magnify His Name to the end that knoweth no end, their thanksgiving would not prove adequate for even one of the gracious favours We have mentioned in this Tablet. Unto this beareth witness every man of wisdom and discernment, of understanding and knowledge.

We earnestly beseech God—exalted be His glory—to aid the rulers and sovereigns, who are the exponents of power and the daysprings of glory, to enforce His laws and ordinances. He is in truth the Omnipotent, the All-Powerful, He Who is wont to answer the call of men.

Praise and glory beseem the Lord of Names and the Creator of the heavens, He, the waves of Whose ocean of Revelation surge before the eyes of the peoples of the world. The Day-Star of His Cause shineth through every veil and His Word of affirmation standeth beyond the reach of negation. Neither the ascendancy of the oppressor nor the tyranny of the wicked hath been able to thwart His Purpose. How glorified is His sovereignty, how exalted His dominion!

Great God! Although His signs have encompassed the world and His proofs and testimonies are shining forth and manifest as the light, yet the ignorant appear heedless, nay rather, rebellious. Would that they had been content with opposition. But at all times they are plotting to cut down the sacred Lote-Tree. Since the dawn of this Revelation the embodiments of selfishness have, by resorting to cruelty and oppression, striven to extinguish the Light of divine manifestation. But God, having stayed their hands, revealed this Light through His sovereign authority and protected it through the power of His might until earth and heaven were illumined by its radiance and brightness. Praise be unto Him under all conditions.

Glory be unto Thee, O Lord of the world and Desire of the nations, O Thou Who hast become manifest in the Greatest Name whereby the pearls of wisdom and utterance have appeared from the shells of the great sea of Thy knowledge, and the heavens of divine revelation have been adorned with the light of the appearance of the Sun of Thy countenance.

I beg of Thee, by that Word through which Thy proof was perfected among Thy creatures and Thy testimony was fulfilled among Thy servants to strengthen Thy people in that whereby the face of the Cause will radiate in Thy dominion, the standards of Thy power will be planted among Thy servants, and the banners of Thy guidance will be raised throughout Thy dominions.

O my Lord! Thou beholdest them clinging to the rope of Thy grace and holding fast unto the hem of the mantle of Thy beneficence. Ordain for them that which may draw them nearer unto Thee, and withhold them from all else save Thee. I beg of Thee, O Thou King of existence and Protector of the seen and the unseen, to make whosoever ariseth to serve Thy Cause as a sea moving by Thy desire, as one ablaze with the fire of Thy Sacred Tree, shining from the horizon of the heaven of Thy will. Verily Thou art the mighty One Whom neither the power of all the world nor the strength of nations can weaken. There is no God but Thee, the One, the Incomparable, the Protector, the Self-Subsistent.

They that are endued with sincerity and faithfulness should associate with all the peoples and kindreds of the earth with joy and radiance, inasmuch as consorting with people hath promoted and will continue to promote unity and concord, which in turn are conducive to the maintenance of order in the world and to the regeneration of nations. Blessed are such as hold fast to the cord of kindliness and tender mercy and are free from animosity and hatred.

This Wronged One exhorteth the peoples of the world to observe tolerance and righteousness, which are two lights amidst the darkness of the world and two educators for the edification of mankind. Happy are they who have attained thereto and woe betide the heedless.

A good character is, verily, the best mantle for men from God. With it He adorneth the temples of His loved ones. By My life! The light of a good character surpasseth the light of the sun and the radiance thereof. Whoso attaineth unto it is accounted as a jewel among men. The glory and the upliftment of the world must needs depend upon it. A goodly character is a means whereby men are guided to the Straight Path and are led to the Great Announcement. Well is it with him who is adorned with the saintly attributes and character of the Concourse on High.

It beseemeth you to fix your gaze under all conditions upon justice and fairness. In the Hidden Words this exalted utterance hath been revealed from Our Most August Pen: 'O Son of Spirit! 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. By its aid thou shalt see with thine own eyes and not through the eyes of others, and shalt know of thine own knowledge and not through the knowledge of thy neighbour. Ponder this in thy heart; how it behoveth thee to be. Verily justice is My gift to thee and the sign of My loving kindness. Set it then before thine eyes.'

They that are just and fair-minded in their judgement occupy a sublime station and hold an exalted rank. The light of piety and uprightness shineth resplendent from these souls. We earnestly hope that the peoples and countries of the world may not be deprived of the splendours of these two luminaries.

God testifieth that there is none other God but Him and that He Who hath appeared is the Hidden Mystery, the Treasured Symbol, the Most Great Book for all peoples, and the Heaven of bounty for the whole world. He is the Most Mighty Sign amongst men and the Dayspring of the most august attributes in the realm of creation. Through Him hath appeared that which had been hidden from time immemorial and been veiled from the eyes of men. He is the One Whose Manifestation was announced by the heavenly Scriptures, in former times and more recently. Whoso acknowledgeth belief in Him and in His signs and testimonies hath in truth acknowledged that which the Tongue of Grandeur uttered ere the creation of earth and heaven and the revelation of the Kingdom of Names. Through Him the ocean of knowledge hath surged amidst mankind and the river of divine wisdom hath gushed out at the behest of God, the Lord of Days.

Well is it with the man of discernment who hath recognized and perceived the Truth, and the one possessed of a hearing ear who hath hearkened unto His sweet Voice, and the hand that hath received His Book with such resolve

as is born of God, the Lord of this world and of the next, and the earnest wayfarer who hath hastened unto His glorious Horizon, and the one endued with strength whom neither the overpowering might of the rulers, nor the tumult raised by the leaders of religion hath been able to shake. And woe betide him who hath rejected the grace of God and His bounty, and hath denied His tender mercy and authority; such a man is indeed reckoned with those who have throughout eternity repudiated the testimony of God and His proof.

Great is the blessedness of him who hath in this Day cast away the things current amongst men and hath clung unto that which is ordained by God, the Lord of Names and the Fashioner of all created things, He Who is come from the heaven of eternity through the power of the Most Great Name, invested with so invincible an authority that all the powers of the earth are unable to withstand Him. Unto this beareth witness the Mother Book, calling from the Most Sublime Station.

Above all else, the greatest gift and the most wondrous blessing hath ever been and will continue to be wisdom. It is man's unfailing protector. It aideth him and strengtheneth him. Wisdom is God's emissary and the revealer of His Name the Omniscient. Through it the loftiness of man's station is made manifest and evident. It is all-knowing and the foremost teacher in the school of existence. It is the guide and is invested with high distinction. Thanks to its educating influence earthly beings have become imbued with a gem-like spirit which outshineth the heavens. In the city of justice it is the unrivalled Speaker Who, in the year nine, illumined the world with the joyful tidings of this Revelation. And it was this peerless Source of wisdom that at the beginning of the foundation of the world ascended the stair of inner meaning and when enthroned upon the pulpit of utterance, through the operation of the divine Will, proclaimed two words. The first heralded the promise of reward, while the second voiced the ominous warning of punishment. The promise gave rise to hope and the warning begat fear. Thus the basis of world order hath been firmly established upon these twin principles. Exalted is the Lord of Wisdom, the Possessor of Great Bounty.

The light of men is justice. Quench it not with the contrary winds of oppression and tyranny. The purpose of justice is the appearance of unity among men. The ocean of divine wisdom surgeth within this exalted word, while the books of the world cannot contain its inner significance. Were mankind to be adorned with this raiment, they would behold the day-star of the utterance, 'On that day God will satisfy everyone out of His abundance,'[1] shining resplendent above the horizon of the world. Appreciate ye the value of this utterance; it is a noble fruit that the Tree of the Pen of Glory hath yielded. Happy is the man that giveth ear unto it and observeth its precepts. Verily I say, whatever is sent down from the heaven of the Will of God is the means for the establishment of order in the world and the instrument for promoting unity and fellowship among its peoples. Thus hath the Tongue of this Wronged One spoken from His Most Great Prison.

O ye men of wisdom among nations! Shut your eyes to estrangement, then fix your gaze upon unity. Cleave tenaciously unto that which will lead to the wellbeing and tranquillity of all mankind. This span of earth is but one homeland and one habitation. It behoveth you to abandon vainglory which causeth alienation and to set your hearts on whatever will ensure harmony. In the estimation of the people of Bahá man's glory lieth in his knowledge, his upright conduct, his praiseworthy character, his wisdom, and not in his nationality or rank. O people of the earth! Appreciate the value of this heavenly word. Indeed it may be likened unto a ship for the ocean of knowledge and a shining luminary for the realm of perception.

In all matters moderation is desirable. If a thing is carried to excess, it will prove a source of evil. Consider the civilization of the West,

[1] cf. Qur'án 4:129.

how it hath agitated and alarmed the peoples of the world. An infernal engine hath been devised, and hath proved so cruel a weapon of destruction that its like none hath ever witnessed or heard. The purging of such deeply-rooted and overwhelming corruptions cannot be effected unless the peoples of the world unite in pursuit of one common aim and embrace one universal faith. Incline your ears unto the Call of this Wronged One and adhere firmly to the Lesser Peace.

Strange and astonishing things exist in the earth but they are hidden from the minds and the understanding of men. These things are capable of changing the whole atmosphere of the earth and their contamination would prove lethal. Great God! We have observed an amazing thing. Lightning or a force similar to it is controlled by an operator and moveth at his command. Immeasurably exalted is the Lord of Power Who hath laid bare that which He purposed through the potency of His weighty and invincible command.

We enjoin upon them that are the emblems of His names and attributes to firmly adhere henceforth unto that which hath been set forth in this Most Great Revelation, not to allow themselves to become the cause of strife, and, until the end that knoweth no end, to keep their eyes directed towards the dayspring of these resplendent words which have been recorded in this Tablet. Strife leads to bloodshed and provokes commotion amongst people. Hearken ye unto the Voice of this Wronged One and deviate not therefrom.

Were anyone to ponder in his heart that which hath, in this Revelation, streamed forth from the Pen of Glory, he would be assured that whatever this Wronged One hath affirmed He hath had no intention of establishing any position or distinction for Himself. The purpose hath rather been to attract the souls, through the sublimity of His words, unto the summit of transcendent glory and to endow them with the capacity of perceiving that which will purge and purify the peoples of the world from the strife and dissension which religious differences provoke. Unto this bear witness My heart, My Pen, My inner and My outer Being. God grant that all men may turn unto the treasuries latent within their own beings.

Justice is in this day bewailing its plight, and Equity groaneth beneath the yoke of oppression. The thick clouds of tyranny have darkened the face of the earth, and enveloped its peoples. Through the movement of Our Pen of glory We have, at the bidding of the omnipotent Ordainer, breathed a new life into every human frame, and instilled into every word a fresh potency. All created things proclaim the evidences of this world-wide regeneration. This is the most great, the most joyful tidings imparted by the Pen of this Wronged One to mankind. Wherefore fear ye, O My well-beloved ones? Who is it that can dismay you? A touch of moisture sufficeth to dissolve the hardened clay out of which this perverse generation is moulded. The mere act of your gathering together is enough to scatter the forces of these vain and worthless people.

Strife and conflict befit the beasts of the wild. It was through the grace of God and with the aid of seemly words and praiseworthy deeds that the unsheathed swords of the Bábí community were returned to their scabbards. Indeed through the power of good words, the righteous have always succeeded in winning command over the meads of the hearts of men. Say, O ye loved ones! Do not forsake prudence. Incline your hearts to the counsels given by the Most Exalted Pen and beware lest your hands or tongues cause harm unto anyone among mankind.

It is incumbent upon every man, in this Day, to hold fast unto whatsoever will promote the interests, and exalt the station, of all nations and just governments. Through each and every one of the verses which the Pen of the Most High hath revealed, the doors of love and unity have been unlocked and flung open to the face of men. We have erewhile declared—and Our Word is the truth—: 'Consort with the followers of all religions in a spirit of friendliness and fellowship.' Whatsoever hath led the children

of men to shun one another, and hath caused dissensions and divisions amongst them, hath, through the revelation of these words, been nullified and abolished. From the heaven of God's Will, and for the purpose of ennobling the world of being and of elevating the minds and souls of men, hath been sent down that which is the most effective instrument for the education of the whole human race. The highest essence and most perfect expression of whatsoever the peoples of old have either said or written hath, through this most potent Revelation, been sent down from the heaven of the Will of the All-Possessing, the Ever-Abiding God. Of old it hath been revealed: 'Love of one's country is an element of the Faith of God.' The Tongue of Grandeur hath, however, in the day of His manifestation proclaimed: 'It is not his to boast who loveth his country, but it is his who loveth the world.' Through the power released by these exalted words 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.

This Wronged One hath forbidden the people of God to engage in contention or conflict and hath exhorted them to righteous deeds and praiseworthy character. In this day the hosts that can ensure the victory of the Cause are those of goodly conduct and saintly character. Blessed are they who firmly adhere unto them and woe betide such as turn away therefrom.

O people of God! I admonish you to observe courtesy. For above all else it is the prince of virtues. Well is it with him who is illumined with the light of courtesy and is attired with the vesture of uprightness. Whoso is endued with courtesy hath indeed attained a sublime station. It is hoped that this Wronged One and everyone else may be enabled to acquire it, hold fast unto it, observe it, and fix our gaze upon it. This is a binding command which hath streamed forth from the Pen of the Most Great Name.

This is the day when the gems of constancy that lie hid in the mine of men's inner selves should be made manifest. O people of Justice! Be as brilliant as the light and as splendid as the fire that blazed in the Burning Bush. The brightness of the fire of your love will no doubt fuse and unify the contending peoples and kindreds of the earth, whilst the fierceness of the flame of enmity and hatred cannot but result in strife and ruin. We beseech God that He may shield His creatures from the evil designs of His enemies. He verily hath power over all things.

All praise be to the one true God—exalted be His glory—inasmuch as He hath, through the Pen of the Most High, unlocked the doors of men's hearts. Every verse which this Pen hath revealed is a bright and shining portal that discloseth the glories of a saintly and pious life, of pure and stainless deeds. The summons and the message which We gave were never intended to reach one land or one people only. Mankind in its entirety must firmly adhere to whatsoever hath been revealed and vouchsafed unto it. Then and only then will it attain unto true liberty. The whole earth is illuminated with the resplendent glory of God's Revelation. In the year sixty He Who heralded the light of Divine Guidance—may all creation be sacrificed unto Him—arose to announce a fresh revelation of the Divine Spirit and was followed, twenty years later, by Him through Whose coming the world was made the recipient of this promised glory, this wondrous favour. Behold how the generality of mankind hath been endued with the capacity to hearken unto God's most exalted Word—the Word upon which must depend the gathering together and spiritual resurrection of all men.

Incline your hearts, O people of God, unto the counsels of your true, your incomparable Friend. The Word of God may be likened unto a sapling, whose roots have been implanted in the hearts of men. It is incumbent upon you to foster its growth through the living waters of wisdom, of sanctified and holy words, so that its root may become firmly fixed and its branches may spread out as high as the heavens and beyond.

O ye that dwell on earth! The distinguishing feature that marketh the pre-eminent character of this Supreme Revelation consisteth in that We have, on the one hand, blotted out from the pages of God's holy Book whatsoever

hath been the cause of strife, of malice and mischief amongst the children of men, and have, on the other, laid down the essential prerequisites of concord, of understanding, of complete and enduring unity. Well is it with them that keep My statutes.

Time and again We have admonished Our beloved ones to avoid, nay to flee from, anything whatsoever from which the odour of mischief can be detected. The world is in great turmoil, and the minds of its people are in a state of utter confusion. We entreat the Almighty that He may graciously illuminate them with the glory of His justice, and enable them to discover that which will be profitable unto them at all times and under all conditions. He, verily is the All-Possessing, the Most High.

O thou who hast fixed thy gaze upon the Dawning-Place of the Cause of God! Know thou for a certainty that the Will of God is not limited by the standards of the people, and God doth not tread in their ways. Rather is it incumbent upon everyone to firmly adhere to God's straight Path. Were He to pronounce the right to be the left or the south to be the north, He speaketh the truth and there is no doubt of it. Verily He is to be praised in His acts and to be obeyed in His behests. He hath no associate in His judgement nor any helper in His sovereignty. He doeth whatsoever He willeth and ordaineth whatsoever He pleaseth. Know thou moreover that all else besides Him have been created through the potency of a word from His presence, while of themselves they have no motion nor stillness, except at His bidding and by His leave.

O thou who soarest in the atmosphere of love and fellowship and hast fixed thy gaze upon the light of the countenance of thy Lord, the King of creation! Render thanks unto God, inasmuch as He hath unravelled for thee that which was hidden and enshrined in His knowledge so that everyone may become aware that within His realm of supreme infallibility He hath not taken a partner nor a counsellor unto Himself. He is in truth the Dayspring of divine precepts and commandments and the Fountainhead of knowledge and wisdom, while all else besides Him are but His subjects and under His rule, and He is the supreme Ruler, the Ordainer, the All-Knowing, the All-Informed.

We have enjoined upon all mankind to establish the Lesser Peace—the surest of all means for the protection of humanity. The sovereigns of the world should, with one accord, hold fast thereunto, for this is the supreme instrument that can ensure the security and welfare of all peoples and nations. They, verily, are the manifestations of the power of God and the daysprings of His authority. We beseech the Almighty that He may graciously assist them in that which is conducive to the well-being of their subjects. A full explanation regarding this matter hath been previously set forth by the Pen of Glory; well is it with them that act accordingly.

It is incumbent upon everyone to observe God's holy commandments, inasmuch as they are the wellspring of life unto the world. The heaven of divine wisdom is illumined with the two luminaries of consultation and compassion and the canopy of world order is upraised upon the two pillars of reward and punishment.

In this Revelation the hosts that 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.

O peoples of the world! Forsake all evil, hold fast that which is good. Strive to be shining examples unto all mankind, and true reminders of the virtues of God amidst men. He that riseth to serve My Cause should manifest My wisdom, and bend every effort to banish ignorance from the earth. Be united in counsel, be

one in thought. Let each morn be better than its eve and each morrow richer than its yesterday. Man's merit lieth in service and virtue and not in the pageantry of wealth and riches. Take heed that your words be purged from idle fancies and worldly desires and your deeds be cleansed from craftiness and suspicion. Dissipate not the wealth of your precious lives in the pursuit of evil and corrupt affection, nor let your endeavours be spent in promoting your personal interest. Be generous in your days of plenty, and be patient in the hour of loss. Adversity is followed by success and rejoicings follow woe. Guard against idleness and sloth, and cling unto that which profiteth mankind, whether young or old, whether high or low. Beware lest ye sow tares of dissension among men or plant thorns of doubt in pure and radiant hearts.

O ye beloved of the Lord! Commit not that which defileth the limpid steam of love or destroyeth the sweet fragrance of friendship. By the righteousness of the Lord! Ye were created to show love one to another and not perversity and rancour. Take pride not in love for yourselves but in love for your fellow-creatures. Glory not in love for your country but in love for all mankind. Let your eye be chaste, your hand faithful, your tongue truthful and your heart enlightened. Abase not the station of the learned in Bahá and belittle not the rank of such rulers as administer justice amidst you. Set your reliance on the army of justice, put on the armour of wisdom, let your adorning be forgiveness and mercy and that which cheereth the hearts of the well-favoured of God.

The source of all good is trust in God, submission unto His command, and contentment with His holy will and pleasure.

The essence of wisdom is the fear of God, the dread of His scourge and punishment, and the apprehension of His justice and decree.

The essence of religion is to testify unto that which the Lord hath revealed, and follow that which He hath ordained in His mighty Book.

The source of all glory is acceptance of whatsoever the Lord hath bestowed, and contentment with that which God hath ordained.

The essence of love is for man to turn his heart to the Beloved One, and sever himself from all else but Him, and desire naught save that which is the desire of his Lord.

True remembrance is to make mention of the Lord, the All-Praised, and forget aught else beside Him.

True reliance is for the servant to pursue his profession and calling in this world, to hold fast unto the Lord, to seek naught but His grace, inasmuch as in His Hands is the destiny of all His servants.

The essence of detachment is for man to turn his face towards the courts of the Lord, to enter His Presence, behold His Countenance, and stand as witness before Him.

The essence of understanding is to testify to one's poverty, and submit to the Will of the Lord, the Sovereign, the Gracious, the All-Powerful.

The source of courage and power is the promotion of the Word of God, and steadfastness in His love.

The essence of charity is for the servant to recount the blessings of His Lord, and to render thanks unto Him at all times and under all conditions.

The essence of faith is fewness of words and abundance of deeds; he whose words exceed his deeds, know verily his death is better than his life.

The essence of true safety is to observe silence, to look at the end of things and to renounce the world.

The beginning of magnanimity is when man expendeth his wealth on himself, on his family and on the poor among his brethren in his Faith.

The essence of wealth is love for Me; whoso loveth Me is the possessor of all things, and he that loveth Me not is indeed of the poor and needy. This is that which the Finger of Glory and Splendour hath revealed.

The source of all evil is for man to turn away from his Lord and set his heart on things ungodly.

The most burning fire is to question the signs of God, to dispute idly that which He hath revealed, to deny Him and carry one's self proudly before Him.

The source of all learning is the knowledge of God, exalted be His Glory, and this cannot be attained save through the knowledge of His Divine Manifestation.

The essence of abasement is to pass out from under the shadow of the Merciful and seek the shelter of the Evil One.

The source of error is to disbelieve in the One true God, rely upon aught else but Him, and flee from His Decree.

True loss is for him whose days have been spent in utter ignorance of his self.

The essence of all that We have revealed for thee is Justice, is for man to free himself from idle fancy and imitation, discern with the eye of oneness His glorious handiwork, and look into all things with a searching eye.

Thus have We instructed thee, manifested unto thee Words of Wisdom, that thou mayest be thankful unto the Lord, thy God, and glory therein amidst all peoples.

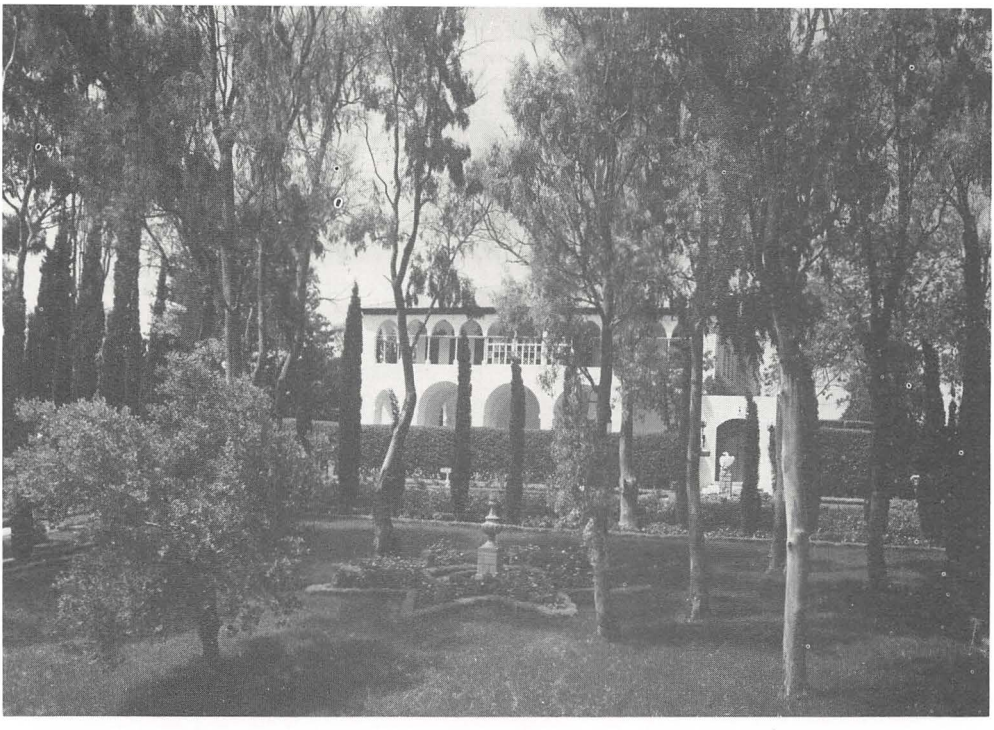
Man is the supreme Talisman. Lack of a proper education hath, however, deprived him of that which he doth inherently possess. Through a word proceeding out of the mouth of God he was called into being; by one word more he was guided to recognize the Source of his education; by yet another word his station and destiny were safeguarded. The Great Being saith: Regard man as a mine rich in gems of inestimable value. Education can, alone, cause it to reveal its treasures, and enable mankind to benefit therefrom. If any man were to meditate on that which the Scriptures, sent down from the heaven of God's holy Will, have revealed, he would readily recognize that their purpose is that all men shall be regarded as one soul, so that the seal bearing the words 'The Kingdom shall be God's' may be stamped on every heart, and the light of Divine bounty, of grace, and mercy may envelop all mankind. The One true God, exalted be His glory, hath wished nothing for Himself. The allegiance of mankind profiteth Him not, neither doth its perversity harm Him. The Bird of the Realm of Utterance voiceth continually this call: 'All things have I willed for thee, and thee, too, for thine own sake.' If the learned and worldly-wise men of this age were to allow mankind to inhale the fragrance of fellowship and love, every understanding heart would apprehend the meaning of true liberty, and discover the secret of undisturbed peace and absolute composure. Were the earth to attain this station and be illumined with its light it could then be truly said of it: 'Thou shall see in it no hollows or rising hills.'[1]

The Great Being, wishing to reveal the prerequisites of the peace and tranquillity 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 tranquillity 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. We fain would hope that the kings and rulers of the earth, the mirrors of the gracious and almighty name of God, may attain unto this station, and shield mankind from the onslaught of tyranny.

The Great Being saith: The man of consummate learning and the sage endowed with penetrating wisdom are the two eyes to the body of mankind. God willing, the earth shall never be deprived of these two greatest gifts. That which hath been set forth and will be revealed in the future is but a token of this Servant's ardent desire to dedicate Himself to the service of all the kindreds of the earth.

O my friend! In all circumstances one should seize upon every means which will promote security and tranquillity among the peoples of

[1] Qur'án 20:106.



The Mansion of Bahjí where Bahá'u'lláh spent the last twelve years of His life. Here the distinguished orientalist, Prof. E. G. Browne of Cambridge, was granted his four successive interviews with Bahá'u'lláh, during the five days he was His guest; 15–20 April 1890.

the world. The Great Being saith: In this glorious Day whatever will purge you from corruption and will lead you towards peace and composure, is indeed the Straight Path.

Please God, the peoples of the world may be led, as the result of the high endeavours 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?

This humble servant is filled with wonder, inasmuch as all men are endowed with the capacity to see and hear, yet we find them deprived of the privilege of using these faculties. This servant hath been prompted to pen these lines by virtue of the tender love he cherisheth for thee. 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 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.

Were man to appreciate the greatness of his station and the loftiness of his destiny he would manifest naught save goodly character, pure deeds, and a seemly and praiseworthy conduct. If the learned and wise men of goodwill were to impart guidance unto the people, the whole earth would be regarded as one country. Verily this is the undoubted truth. This servant appealeth to every diligent and enterprising soul to exert his utmost endeavour and arise to rehabilitate the conditions in all regions and to quicken the dead with the living waters of wisdom and utterance, by virtue of the love he cherisheth for God, the One, the Peerless, the Almighty, the Beneficent.

No man of wisdom can demonstrate his knowledge save by means of words. This showeth the significance of the Word as is affirmed in all the Scriptures, whether of former times or more recently. For it is through its potency and animating spirit that the people of the world have attained so eminent a position. Moreover words and utterances should be both impressive and penetrating. However, no word will be infused with these two qualities unless it be uttered wholly for the sake of God and with due regard unto the exigencies of the occasion and the people.

The Great Being saith: Human utterance is an essence which aspireth to exert its influence and needeth moderation. As to its influence, this is conditional upon refinement which in turn is dependent upon hearts which are detached and pure. As to its moderation, this hath to be combined with tact and wisdom as prescribed in the Holy Scriptures and Tablets.

Every word is endowed with a spirit, therefore the speaker or expounder should carefully deliver his words at the appropriate time and place, for the impression which each word maketh is clearly evident and perceptible. The Great Being saith: One word may be likened unto fire, another unto light, and the influence which both exert is manifest in the world. Therefore an enlightened man of wisdom should primarily speak with words as mild as milk, that the children of men may be nurtured and edified thereby and may attain the ultimate goal of human existence which is the station of true understanding and nobility. And likewise He saith: One word is like unto springtime causing the tender saplings of the rose-garden of knowledge to become verdant and flourishing, while another word is even as a deadly poison. It behoveth a prudent man of wisdom to speak with utmost leniency and forbearance so that the sweetness of his words may induce everyone to attain that which befitteth man's station.

O friend of mine! The Word of God is the king of words and its pervasive influence is incalculable. It hath ever dominated and will continue to dominate the realm of being. The Great Being saith: The Word is the master key for the whole world, inasmuch as through its potency the doors of the hearts of men, which in reality are the doors of heaven, are unlocked. No sooner had but a glimmer of its effulgent splendour shone forth upon the mirror of love than the blessed word 'I am the Best-Beloved' was reflected therein. It is an ocean inexhaustible in riches, comprehending all things. Every thing which can be perceived is but an emanation therefrom. High, immeasurably high is this sublime station, in whose shadow moveth the essence of loftiness and splendour, wrapt in praise and adoration.

Methinks people's sense of taste hath, alas been sorely affected by the fever of negligence and folly, for they are found to be wholly unconscious and deprived of the sweetness of His utterance. How regrettable indeed, that man should debar himself from the fruits of the tree of wisdom while his days and hours pass swiftly away. Please God, the hand of divine power may safeguard all mankind and direct their steps towards the horizon of true understanding.

Verily our Lord of Mercy is the Helper, the Knowing, the Wise.

Although the Realm of Glory hath none of the vanities of the world, yet within the treasury of trust and resignation We have bequeathed to Our heirs an excellent and priceless heritage. Earthly treasures We have not bequeathed, nor have We added such cares as they entail. By God! In earthly riches fear is hidden and peril is concealed. Consider ye and call to mind that which the All-Merciful hath revealed in the Qur'án: 'Woe betide every slanderer and defamer, him that layeth up riches and counteth them.'[1] Fleeting are the riches of the world; all that perisheth and changeth is not, and hath never been, worthy of attention, except to a recognized measure.

The aim of this Wronged One in sustaining woes and tribulations, in revealing the Holy Verses and in demonstrating proofs hath been naught but to quench the flame of hate and enmity, that the horizon of the hearts of men may be illumined with the light of concord and attain real peace and tranquillity. From the dawning-place of the divine Tablet the day-star of this utterance shineth resplendent, and it behoveth everyone to fix his gaze upon it: We exhort you, O peoples of the world, to observe

[1] Qur'án 104:1–2.

that which will elevate your station. Hold fast to the fear of God and firmly adhere to what is right. Verily I say, the tongue is for mentioning what is good, defile it not with unseemly talk. God hath forgiven what is past. Henceforward everyone should utter that which is meet and seemly, and should refrain from slander, abuse and whatever causeth sadness in men. Lofty is the station of man! Not long ago this exalted Word streamed forth from the treasury of Our Pen of Glory: Great and blessed is this Day—the Day in which all that lay latent in man hath been and will be made manifest. Lofty is the station of man, were he to hold fast to righteousness and truth and to remain firm and steadfast in the Cause. In the eyes of the All-Merciful a true man appeareth even as a firmament; its sun and moon are his sight and hearing, and his shining and resplendent character its stars. His is the loftiest station, and his influence educateth the world of being.

Every receptive soul who hath in this Day inhaled the fragrance of His garment and hath, with a pure heart, set his face towards the all-glorious Horizon is reckoned among the people of Bahá in the Crimson Book. Grasp ye, in My Name, the chalice of My loving-kindness, drink then your fill in My glorious and wondrous remembrance.

O ye that dwell on earth! The religion of God is for love and unity; make it not the cause of enmity or dissension. In the eyes of men of insight and the beholders of the Most Sublime Vision, whatsoever are the effective means for safeguarding and promoting the happiness and welfare of the children of men hath already been revealed by the Pen of Glory. But the foolish ones of the earth, being nurtured in evil passions and desires, have remained heedless of the consummate wisdom of Him Who is, in truth, the All-Wise, while their words and deeds are prompted by idle fancies and vain imaginings.

O ye the loved ones and the trustees of God! Kings are the manifestations of the power, and the daysprings of the might and riches, of God. Pray ye on their behalf. He hath invested them with the rulership of the earth and hath singled out the hearts of men as His Own domain.

Conflict and contention are categorically forbidden in His Book. This is a decree of God in this Most Great Revelation. It is divinely preserved from annulment and is invested by Him with the splendour of His confirmation. Verily He is the All-Knowing, the All-Wise.

Blessed is the wayfarer who hath recognized the Desired One, and the seeker who hath heeded the Call of Him Who is the intended Aim of all mankind, and the learned one who hath believed in God, the Help in Peril, the Self-Subsisting.

How vast the number of the learned who have turned aside from the way of God and how numerous the men devoid of learning who have apprehended the truth and hastened unto Him, saying, 'Praised be Thou, O Lord of all things, visible and invisible.'

By the righteousness of God! The world's horizon is resplendent with the light of the Most Great Luminary, yet the generality of mankind perceive it not. Verily He Who is the Sovereign Truth moveth before the eyes of all men. Unto this beareth witness the One Who is proclaiming in the midmost heart of the world, 'In truth no God is there but Me, Omnipotent over all things, whether of the past or the future.'

Great is the blessedness of the believer who hath directed himself towards Him and hath gained admittance into His presence, and woe betide every disbeliever who hath turned away from God and followed the wayward and the outcast.

Man is like unto a tree. If he be adorned with fruit, he hath been and will ever be worthy of praise and commendation. Otherwise a fruitless tree is but fit for fire. The fruits of the human tree are exquisite, highly desired and dearly cherished. Among them are upright character, virtuous deeds and a goodly utterance. The springtime for earthly trees occurreth once every year, while the one for human trees appeareth in the Days of God—exalted be His glory. Were the trees of men's lives to be adorned in this divine Springtime with the fruits that have been mentioned, the effulgence of the light of Justice would, of a certainty, illumine all the dwellers of the earth and everyone would abide in tranquillity and con-

tentment beneath the sheltering shadow of Him Who is the Object of all mankind. The Water for these trees is the living water of the sacred Words uttered by the Beloved of the world. In one instant are such trees planted and in the next their branches shall, through the outpourings of the showers of divine mercy, have reached the skies. A dried-up tree, however, hath never been nor will be worthy of any mention.

Happy is the faithful one who is attired with the vesture of high endeavour and hath arisen to serve this Cause. Such a soul hath truly attained the desired Goal and hath apprehended the Object for which it hath been created. But a myriad times alas for the wayward who are like unto dried-up leaves fallen upon the dust. Ere long mortal blasts shall carry them away to the place ordained for them. Ignorant did they arrive, ignorant did they linger and ignorant did they retire to their abodes.

The world is continually proclaiming these words: Beware, I am evanescent, and so are all my outward appearances and colours. Take ye heed of the changes and chances contrived within me and be ye roused from your slumber. Nevertheless there is no discerning eye to see, nor is there a hearing ear to hearken.

In this Day the inner ear exclaimeth and saith: Indeed well is it with me, today is my day, inasmuch as the Voice of God is calling aloud. And the essence of vision crieth out: Blessed am I, this is my day, for the Ancient Beauty is shining resplendent from the most exalted Horizon.

2. THE BÁB

Excerpts from Selections from the Writings of the Báb[1]

SAY, verily God hath caused all created things to enter beneath the shade of the tree of affirmation, except those who are endowed with the faculty of understanding. Theirs is the choice either to believe in God their Lord, and put their whole trust in Him, or to shut themselves out from Him and refuse to believe with certitude in His signs. These two groups sail upon two seas: the sea of affirmation and the sea of negation.

They that truly believe in God and in His signs, and who in every Dispensation faithfully obey that which hath been revealed in the Book—such are indeed the ones whom God hath created from the fruits of the Paradise of His good-pleasure, and who are of the blissful. But they who turn away from God and His signs in each Dispensation, those are the ones who sail upon the sea of negation.

God hath, through the potency of His behest, ordained for Himself the task of ensuring the ascendancy of the sea of affirmation and of bringing to naught the sea of negation through the power of His might. He is in truth potent over all things.

Verily it is incumbent upon you to recognize your Lord at the time of His manifestation, that haply ye may not enter into negation, and that, ere a prophet is raised by God, ye may find yourselves securely established upon the sea of affirmation. For if a prophet cometh to you from God and ye fail to walk in His Way, God will, thereupon, transform your light into fire. Take heed then that perchance ye may, through the grace of God and His signs, be enabled to redeem your souls.

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; and verily the knowledge of God embraceth all things.

O concourse of light! By the righteousness of God, We speak not according to selfish desire, nor hath a single letter of this Book been revealed save by the leave of God, the Sovereign Truth. Fear ye God and entertain no doubts regarding His Cause, for verily, the Mystery of this Gate is shrouded in the mystic utterances of His Writ and hath been written beyond the impenetrable veil of concealment by the hand of God, the Lord of the visible and the invisible.

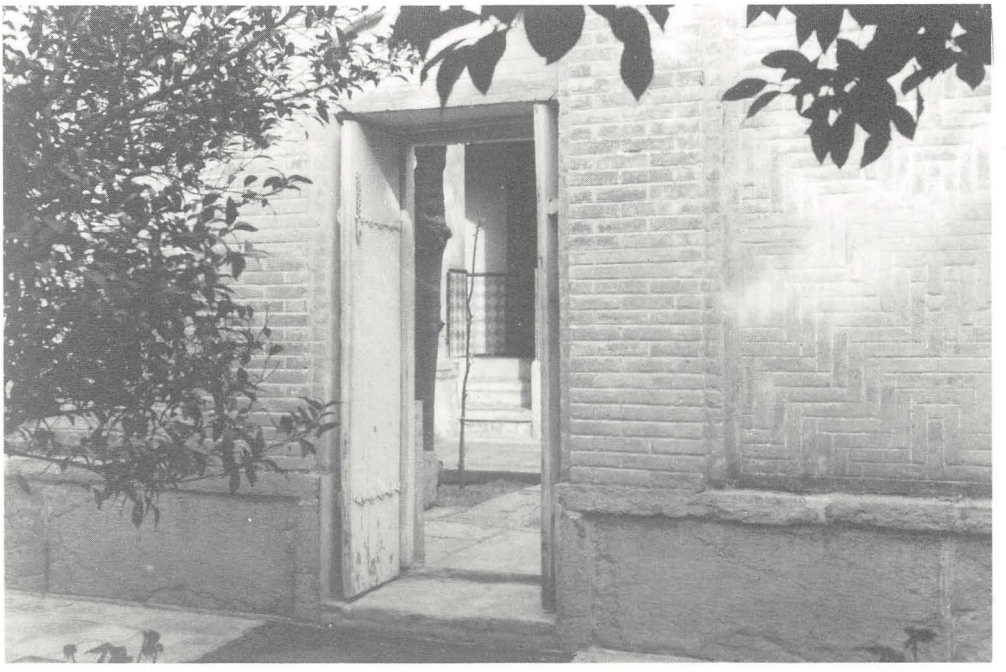
Indeed God hath created everywhere around this Gate oceans of divine elixir, tinged crimson with the essence of existence and vitalized through the animating power of the desired fruit; and for them God hath provided Arks of ruby, tender, crimson-coloured, wherein none shall sail but the people of Bahá, by the leave of God, the Most Exalted; and verily He is the All-Glorious, the All-Wise.

Rid thou thyself of all attachments to aught except God, enrich thyself in God by dispensing with all else besides Him, and recite this prayer:

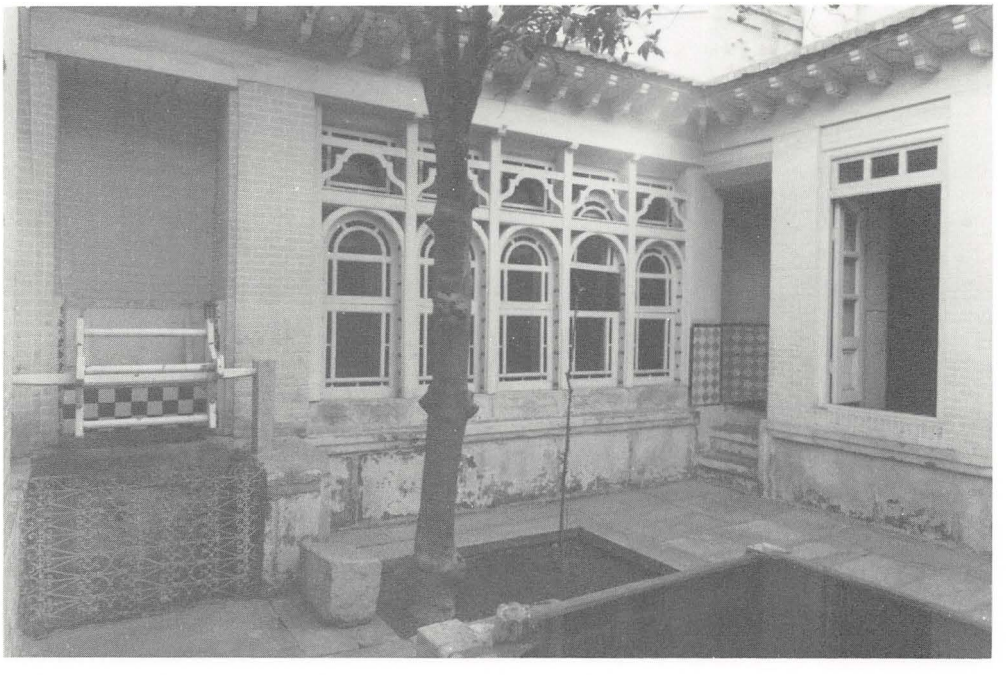
> Say: God sufficeth all things above all things, and nothing in the heavens or in the earth or in whatever lieth between them but God, thy Lord, sufficeth. Verily, He is in Himself the Knower, the Sustainer, the Omnipotent.

Regard not the all-sufficing power of God as an idle fancy. It is that genuine faith which thou cherishest for the Manifestation of God in every Dispensation. It is such faith which sufficeth above all the things that exist on the earth, whereas no created thing on earth besides faith would suffice thee. If thou art not a believer, the Tree of divine Truth would condemn thee to extinction. If thou art a believer, thy faith shall be sufficient for thee above all things that exist on earth, even though thou possess nothing.

[1] Bahá'í World Centre, Haifa, 1976.



Entrance from an adjoining dwelling which gives access to the courtyard of the House of the Báb in Shíráz.



Courtyard of the House of the Báb in Shíráz, showing the orange tree and reflecting pool and, on the left, a well.



View of the garden in the courtyard of the House of the Báb in Shíráz. On the right is seen the entrance from an adjoining dwelling.



Upper chamber of the House of the Báb where He announced His Mission to Mullá Ḥusayn in 1844.

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.

O my God! There is no one but Thee to allay the anguish of my soul, and Thou art my highest aspiration, O my God. My heart is wedded to none save Thee and such as Thou dost love. I solemnly declare that my life and death are both for Thee. Verily Thou art incomparable and hast no partner.

O my Lord! I beg Thee to forgive me for shutting myself out from Thee. By Thy glory and majesty, I have failed to befittingly recognize Thee and to worship Thee, while Thou dost make Thyself known unto me and callest me to remembrance as beseemeth Thy station. Grievous woe would betide me, O my Lord, wert Thou to take hold of me by reason of my misdeeds and trespasses. No helper do I know of other than Thee. No refuge do I have to flee to save Thee. None among Thy creatures can dare to intercede with Thyself without Thy leave. I hold fast to Thy love before Thy court, and, according to Thy bidding, I earnestly pray unto Thee as befitteth Thy glory. I beg Thee to heed my call as Thou hast promised me. Verily Thou art God; no God is there but Thee. Alone and unaided, Thou art independent of all created things. Neither can the devotion of Thy lovers profit Thee, nor the evil doings of the faithless harm Thee. Verily Thou art my God, He Who will never fail in His promise.

O my God! I beseech Thee by the evidences of Thy favour, to let me draw nigh to the sublime heights of Thy holy presence, and protect me from inclining myself toward the subtle allusions of aught else but Thee. Guide my steps, O my God, unto that which is acceptable and pleasing to Thee. Shield me, through Thy might, from the fury of Thy wrath and chastisement, and hold me back from entering habitations not desired by Thee.

I am aware, O Lord, that my trespasses have covered my face with shame in Thy presence, and have burdened my back before Thee, have intervened between me and Thy beauteous countenance, have compassed me from every direction and have hindered me on all sides from gaining access unto the revelations of Thy celestial power.

O Lord! If Thou forgivest me not, who is there then to grant pardon, and if Thou hast no mercy upon me, who is capable of showing compassion? Glory be unto Thee, Thou didst create me when I was non-existent and Thou didst nourish me while I was devoid of any understanding. Praise be unto Thee, every evidence of bounty proceedeth from Thee and every token of grace emanateth from the treasuries of Thy decree.

I beg Thee to forgive me, O my Lord, for every mention but the mention of Thee, and for every praise but the praise of Thee, and for every delight but delight in Thy nearness, and for every pleasure but the pleasure of communion with Thee, and for every joy but the joy of Thy love and of Thy good-pleasure, and for all things pertaining unto me which bear no relationship unto Thee, O Thou Who art the Lord of lords, He Who provideth the means and unlocketh the doors.

O God our Lord! Protect us through Thy grace from whatsoever may be repugnant unto Thee and vouchsafe unto us that which well beseemeth Thee. Give us more out of Thy bounty and bless us. Pardon us for the things we have done and wash away our sins and forgive us with Thy gracious forgiveness. Verily Thou art the Most Exalted, the Self-Subsisting.

Thy loving providence hath encompassed all created things in the heavens and on the earth, and Thy forgiveness hath surpassed the whole creation. Thine is sovereignty; in Thy hand are the Kingdoms of Creation and Revelation; in Thy right hand Thou holdest all created things and within Thy grasp are the assigned measures of forgiveness. Thou forgivest whomsoever among Thy servants Thou pleasest.

Verily Thou art the Ever-Forgiving, the All-Loving. Nothing whatsoever escapeth Thy knowledge, and naught is there which is hidden from Thee.

O God our Lord! Protect us through the potency of Thy might, enable us to enter Thy wondrous surging ocean, and grant us that which well befitteth Thee.

Thou art the Sovereign Ruler, the Mighty Doer, the Exalted, the All-loving.

Vouchsafe unto me, O my God, the full measure of Thy love and Thy good-pleasure, and through the attractions of Thy resplendent light enrapture our hearts, O Thou Who art the Supreme Evidence and the All-Glorified. Send down upon me, as a token of Thy grace, Thy vitalizing breezes, throughout the day-time and in the night season, O Lord of bounty.

No deed have I done, O my God, to merit beholding Thy face, and I know of a certainty that were I to live as long as the world lasts I would fail to accomplish any deed such as to deserve this favour, inasmuch as the station of a servant shall ever fall short of access to Thy holy precincts, unless Thy bounty should reach me and Thy tender mercy pervade me and Thy loving-kindness encompass me.

I beg Thy forgiveness, O my God, and implore pardon after the manner Thou wishest Thy servants to direct themselves to Thee. I beg of Thee to wash away our sins as befitteth Thy Lordship, and to forgive me, my parents, and those who in Thy estimation have entered the abode of Thy love in a manner which is worthy of Thy transcendent sovereignty and well beseemeth the glory of Thy celestial power.

O my God! Thou hast inspired my soul to offer its supplication to Thee, and but for Thee, I would not call upon Thee. Lauded and glorified art Thou; I yield Thee praise inasmuch as Thou didst reveal Thyself unto me, and I beg Thee to forgive me, since I have fallen short in my duty to know Thee and have failed to walk in the path of Thy love.

It is seemly that the servant should, after each prayer, supplicate God to bestow mercy and forgiveness upon his parents. Thereupon God's call will be raised: 'Thousand upon thousand of what thou hast asked for thy parents shall be thy recompense!' Blessed is he who remembereth his parents when communing with God. There is, verily, no God but Him, the Mighty, the Well-Beloved.

Glory be unto Thee, O God. How can I make mention of Thee while Thou art sanctified from the praise of all mankind. Magnified be Thy Name, O God, Thou art the King, the Eternal Truth; Thou knowest what is in the heavens and on the earth, and unto Thee must all return. Thou hast sent down Thy divinely-ordained Revelation according to a clear measure. Praised art Thou, O Lord! At Thy behest Thou dost render victorious whomsoever Thou willest, through the hosts of heaven and earth and whatsoever existeth between them. Thou art the Sovereign, the Eternal Truth, the Lord of invincible might.

Glorified art Thou, O Lord, Thou forgivest at all times the sins of such among Thy servants as implore Thy pardon. Wash away my sins and the sins of those who seek Thy forgiveness at dawn, who pray to Thee in the day-time and in the night season, who yearn after naught save God, who offer up whatsoever God hath graciously bestowed upon them, who celebrate Thy praise at morn and eventide, and who are not remiss in their duties.

Verily I am Thy servant, O my God, and Thy poor one and Thy suppliant and Thy wretched creature. I have arrived at Thy gate, seeking Thy shelter. I have found no contentment save in Thy love, no exultation except in Thy remembrance, no eagerness but in obedience to Thee, no joy save in Thy nearness, and no tranquillity except in reunion with Thee, notwithstanding that I am conscious that all created things are debarred from Thy sublime Essence and the entire creation is denied access to Thine inmost Being. Whenever I

attempt to approach Thee, I perceive nothing in myself but the tokens of Thy grace and behold naught in my being but the revelations of Thy loving-kindness. How can one who is but Thy creature seek reunion with Thee and attain unto Thy presence, whereas no created thing can ever be associated with Thee, nor can aught comprehend Thee? How is it possible for a lowly servant to recognize Thee and to extol Thy praise, notwithstanding that Thou hast destined for him the revelations of Thy dominion and the wondrous testimonies of Thy sovereignty? Thus every created thing beareth witness that it is debarred from the sanctuary of Thy presence by reason of the limitations imposed upon its inner reality. It is undisputed, however, that the influence of Thine attraction hath everlastingly been inherent in the realities of Thy handiwork, although that which beseemeth the hallowed court of Thy providence is exalted beyond the attainment of the entire creation. This indicateth, O my God, my utter powerlessness to praise Thee and revealeth my utmost impotence in yielding thanks unto Thee; and how much more to attain the recognition of Thy divine unity or to succeed in reaching the clear tokens of Thy praise, Thy sanctity and Thy glory. Nay, by Thy might, I yearn for naught but Thine Own Self and seek no one other than Thee.

O my God, O my Lord, O my Master! I beg Thee to forgive me for seeking any pleasure save Thy love, or any comfort except Thy nearness, or any delight besides Thy good-pleasure, or any existence other than communion with Thee.

Glory be to Thee, O God! Thou art the God Who hath existed before all things, Who will exist after all things and will last beyond all things. Thou art the God Who knoweth all things, and is supreme over all things. Thou art the God Who dealeth mercifully with all things, Who judgeth between all things and Whose vision embraceth all things. Thou art God my Lord, Thou art aware of my position, Thou dost witness my inner and outer being.

Grant Thy forgiveness unto me and unto the believers who responded to Thy Call. Be Thou my sufficing helper against the mischief of whosoever may desire to inflict sorrow upon me or wish me ill. Verily Thou art the Lord of all created things. Thou dost suffice everyone, while no one can be self-sufficient without Thee.

O Lord! Thou art the Remover of every anguish and the Dispeller of every affliction. Thou art He Who banisheth every sorrow and setteth free every slave, the Redeemer of every soul. O Lord! Grant deliverance through Thy mercy and reckon me among such servants of Thine as have gained salvation.

O Lord! Unto Thee I repair for refuge and toward all Thy signs I set my heart.

O Lord! Whether travelling or at home, and in my occupation or in my work, I place my whole trust in Thee.

Grant me then Thy sufficing help so as to make me independent of all things, O Thou Who art unsurpassed in Thy mercy!

Bestow upon me my portion, O Lord, as Thou pleasest, and cause me to be satisfied with whatsoever Thou hast ordained for me.

Thine is the absolute authority to command.

3. 'ABDU'L-BAHÁ

Excerpts from Selections from the Writings of 'Abdu'l-Bahá[1]

O peoples of the world! The Sun of Truth hath risen to illumine the whole earth, and to spiritualize the community of man. Laudable are the results and the fruits thereof, abundant the holy evidences deriving from this grace. This is mercy unalloyed and purest bounty; it is light for the world and all its peoples; it is harmony and fellowship, and love and solidarity; indeed it is compassion and unity, and the end of foreignness; it is the being at one, in complete dignity and freedom, with all on earth.

The Blessed Beauty saith: 'Ye are all the fruits of one tree, the leaves of one branch.' Thus hath He likened this world of being to a single tree, and all its peoples to the leaves thereof, and the blossoms and fruits. It is needful for the bough to blossom, and leaf and fruit to flourish, and upon the interconnection of all parts of the world-tree, dependeth the flourishing of leaf and blossom, and the sweetness of the fruit.

For this reason must all human beings powerfully sustain one another and seek for everlasting life; and for this reason must the lovers of God in this contingent world become the mercies and the blessings sent forth by that clement King of the seen and unseen realms. Let them purify their sight and behold all humankind as leaves and blossoms and fruits of the tree of being. Let them at all times concern themselves with doing a kindly thing for one of their fellows, offering to someone love, consideration, thoughtful help. Let them see no one as their enemy, or as wishing them ill, but think of all humankind as their friends; regarding the alien as an intimate, the stranger as a companion, staying free of prejudice, drawing no lines.

In this day, the one favoured at the Threshold of the Lord is he who handeth round the cup of faithfulness; who bestoweth, even upon his enemies, the jewel of bounty, and lendeth, even to his fallen oppressor, a helping hand; it is he who will, even to the fiercest of his foes, be a loving friend. These are the Teachings of the Blessed Beauty, these the counsels of the Most Great Name.

[1] Bahá'í World Centre, Haifa, 1978.

O ye dear friends! The world is at war and the human race is in travail and mortal combat. The dark night of hate hath taken over, and the light of good faith is blotted out. The peoples and kindreds of the earth have sharpened their claws, and are hurling themselves one against the other. It is the very foundation of the human race that is being destroyed. It is thousands of households that are vagrant and dispossessed, and every year seeth thousands upon thousands of human beings weltering in their life-blood on dusty battlefields. The tents of life and joy are down. The generals practise their generalship, boasting of the blood they shed, competing one with the next in inciting to violence. 'With this sword,' saith one of them, 'I beheaded a people!' And another: 'I toppled a nation to the ground!' And yet another: 'I brought a government down!' On such things do men pride themselves, in such do they glory! Love—righteousness—these are everywhere censured, while despised are harmony, and devotion to the truth.

The Faith of the Blessed Beauty is summoning mankind to safety and love, to amity and peace; it hath raised up its tabernacle on the heights of the earth, and directeth its call to all nations. Wherefore, O ye who are God's lovers, know ye the value of this precious Faith, obey its teachings, walk in this road that is drawn straight, and show ye this way to the people. Lift up your voices and sing out the song of the Kingdom. Spread far and wide the precepts and counsels of the loving Lord, so that this world will change into another world, and this darksome earth will be flooded with light, and the dead body of mankind will arise and live; so that every soul will ask for immortality, through the holy breaths of God.

Soon will your swiftly-passing days be over, and the fame and riches, the comforts, the joys provided by this rubbish-heap, the world, will be gone without a trace. Summon ye, then, the people to God, and invite humanity to follow the example of the Company on high. Be ye loving fathers to the orphan, and a refuge to the helpless, and a treasury for the poor, and a cure for the ailing. Be ye the helpers of every victim

of oppression, the patrons of the disadvantaged. Think ye at all times of rendering some service to every member of the human race. Pay ye no heed to aversion and rejection, to disdain, hostility, injustice: act ye in the opposite way. Be ye sincerely kind, not in appearance only. Let each one of God's loved ones centre his attention on this: to be the Lord's mercy to man; to be the Lord's grace. Let him do some good to every person whose path he crosseth, and be of some benefit to him. Let him improve the character of each and all, and reorient the minds of men. In this way, the light of divine guidance will shine forth, and the blessings of God will cradle all mankind: for love is light, no matter in what abode it dwelleth; and hate is darkness, no matter where it may make its nest. O friends of God! That the hidden Mystery may stand revealed, and the secret essence of all things may be disclosed, strive ye to banish that darkness for ever and ever.

O ye peoples of the Kingdom! How many a soul expended all its span of life in worship, endured the mortification of the flesh, longed to gain an entry into the Kingdom, and yet failed, while ye, with neither toil nor pain nor self-denial, have won the prize and entered in.

It is even as in the time of the Messiah, when the Pharisees and the pious were left without a portion, while Peter, John and Andrew, given neither to pious worship nor ascetic practice, won the day. Wherefore, thank ye God for setting upon your heads the crown of glory everlasting, for granting unto you this immeasurable grace.

The time hath come when as a thank-offering for this bestowal, ye should grow in faith and constancy as day followeth day, and should draw ever nearer to the Lord, your God, becoming magnetized to such a degree, and so aflame, that your holy melodies in praise of the Beloved will reach upward to the Company on high; and that each one of you, even as a nightingale in this rose garden of God, will glorify the Lord of Hosts, and become the teacher of all who dwell on earth.

Service to the friends is service to the Kingdom of God, and consideration shown to the poor is one of the greatest teachings of God.

O ye illumined loved ones and ye handmaids of the Merciful! At a time when the sombre night of ignorance, of neglect of the divine world, of being veiled from God, had overspread the earth, a bright morning dawned and a rising light lit up the eastern sky. Then rose the Sun of Truth and the splendours of the Kingdom were shed over east and west. Those who had eyes to see rejoiced at the glad tidings and cried out: 'O blessed, blessed are we!', and they witnessed the inner reality of all things, and uncovered the mysteries of the Kingdom. Delivered then from their fancies and their doubts, they beheld the light of truth, and so exhilarated did they become from draining the chalice of God's love, that they utterly forgot the world and their own selves. Dancing for joy they hastened to the place of their own martyrdom and there, where men die for love, they flung away their heads and hearts.

But those with unseeing eyes were astonished at this tumult, and they cried, 'Where is the light?' and again, 'We see no light! We see no rising sun! Here is no truth. This is but fantasy and nothing more.' Bat-like they fled into the underground dark, and there, to their way of thinking, they found a measure of security and peace.

This, however, is but the beginning of the dawn, and the heat of the rising Orb of Truth is not yet at the fullness of its power. Once the sun hath mounted to high noon, its fires will burn so hot as to stir even the creeping things beneath the earth; and although it is not for them to behold the light, yet will they all be set in frenzied motion by the impact of the heat.

Wherefore, O ye beloved of God, offer up thanks that ye have, in the day of the dawning, turned your faces unto the Light of the World and beheld its splendours. Ye have received a share of the light of truth, ye have enjoyed a portion of those blessings that endure forever; and therefore, as a returning of thanks for this bounty, rest ye not for a moment, sit ye not silent, carry to men's ears the glad tidings of the Kingdom, spread far and wide the Word of God.

Act in accordance with the counsels of the Lord: that is, rise up in such wise, and with such qualities, as to endow the body of this world with a living soul, and to bring this young child, humanity, to the stage of adulthood. So far as ye are able, ignite a candle of love in every meeting, and with tenderness rejoice and cheer ye every heart. Care for the stranger as for one of your own; show to alien souls the same loving kindness ye bestow upon your faithful friends. Should any come to blows with you, seek to be friends with him; should any stab you to the heart, be ye a healing salve unto his sores; should any taunt and mock at you, meet him with love. Should any heap his blame upon you, praise ye him; should he offer you a deadly poison, give him the choicest honey in exchange; and should he threaten your life, grant him a remedy that will heal him evermore. Should he be pain itself, be ye his medicine; should he be thorns, be ye his roses and sweet herbs. Perchance such ways and words from you will make this darksome world turn bright at last; will make this dusty earth turn heavenly, this devilish prison place become a royal palace of the Lord—so that war and strife will pass and be no more, and love and trust will pitch their tents on the summits of the world. Such is the essence of God's admonitions; such in sum are the teachings for the Dispensation of Bahá.

When Christ appeared, twenty centuries ago, although the Jews were eagerly awaiting His Coming, and prayed every day, with tears, saying: 'O God, hasten the Revelation of the Messiah,' yet when the Sun of Truth dawned, they denied Him and rose against Him with the greatest enmity, and eventually crucified that divine Spirit, the Word of God, and named Him Beelzebub, the evil one, as is recorded in the Gospel. The reason for this was that they said: 'The Revelation of Christ, according to the clear text of the Torah, will be attested by certain signs, and so long as these signs have not appeared, whoso layeth claim to be a Messiah is an impostor. Among these signs is this, that the Messiah should come from an unknown place, yet we all know this man's house in Nazareth, and can any good thing come out of Nazareth? The second sign is that He shall rule with a rod of iron, that is, He must act with the sword, but this Messiah has not even a wooden staff. Another of the conditions and signs is this: He must sit upon the throne of David and establish David's sovereignty. Now, far from being enthroned, this man has not even a mat to sit on. Another of the conditions is this: the promulgation of all the laws of the Torah; yet this man has abrogated these laws, and has even broken the sabbath day, although it is the clear text of the Torah that whosoever layeth claim to prophethood and revealeth miracles and breaketh the sabbath day, must be put to death. Another of the signs is this, that in His reign justice will be so advanced that righteousness and well-doing will extend from the human even to the animal world—the snake and the mouse will share one hole, and the eagle and the partridge one nest, the lion and the gazelle shall dwell in one pasture, and the wolf and the kid shall drink from one fountain. Yet now, injustice and tyranny have waxed so great in his time that they have crucified him! Another of the conditions is this, that in the days of the Messiah the Jews will prosper and triumph over all the peoples of the world, but now they are living in the utmost abasement and servitude in the empire of the Romans. Then how can this be the Messiah promised in the Torah?'

In this wise did they object to that Sun of Truth, although that Spirit of God was indeed the One promised in the Torah. But as they did not understand the meaning of these signs, they crucified the Word of God. Now the Bahá'ís hold that the recorded signs did come to pass in the Manifestation of Christ, although not in the sense which the Jews understood, the description in the Torah being allegorical. For instance, among the signs is that of sovereignty. For Bahá'ís say that the sovereignty of Christ was a heavenly, divine, everlasting sovereignty, not a Napoleonic sovereignty that vanisheth in a short time. For well nigh two thousand years this sovereignty of Christ hath been established, and until now it endureth, and to all eternity that Holy Being will be exalted upon an everlasting throne.

In like manner all the other signs have been made manifest, but the Jews did not understand. Although nearly twenty centuries have elapsed since Christ appeared with divine

splendour, yet the Jews are still awaiting the coming of the Messiah and regard themselves as true and Christ as false.

O leaf upon the Tree of Life! The Tree of Life, of which mention is made in the Bible, is Bahá'u'lláh, and the daughters of the Kingdom are the leaves upon that blessed Tree. Then thank thou God that thou hast become related to that Tree, and that thou art flourishing, tender and fresh.

The gates of the Kingdom are opened wide, and every favoured soul is seated at the banquet table of the Lord, receiving his portion of that heavenly feast. Praised be God, thou too art present at this table, taking thy share of the bountiful food of heaven. Thou art serving the Kingdom, and art well acquainted with the sweet savours of the Abhá Paradise.

Then strive thou with all thy might to guide the people, and eat thou of the bread that hath come down from heaven. For this is the meaning of Christ's words: 'I am the living bread which came down from heaven . . . he that eateth of this bread shall live forever.'[1]

O handmaid of God, who tremblest even as a fresh and tender branch in the winds of the love of God! I have read thy letter, which telleth of thine abundant love, thine intense devotion, and of thy being occupied with the remembrance of thy Lord.

Depend thou upon God. Forsake thine own will and cling to His, set aside thine own desires and lay hold of His, that thou mayest become an example, holy, spiritual, and of the Kingdom, unto His handmaids.

Know thou, O handmaid, that in the sight of Bahá, women are accounted the same as men, and God hath created all humankind in His own image, and after His own likeness. That is, men and women alike are the revealers of His names and attributes, and from the spiritual viewpoint there is no difference between them. Whosoever draweth nearer to God, that one is the most favoured, whether man or woman. How many a handmaid, ardent and devoted, hath, within the sheltering shade of Bahá, proved superior to the men, and surpassed the famous of the earth.

The House of Justice, however, according to the explicit text of the Law of God, is confined to men; this for a wisdom of the Lord God's, which will ere long be made manifest as clearly as the sun at high noon.

As to you, O ye other handmaids who are enamoured of the heavenly fragrances, arrange ye holy gatherings, and found ye Spiritual Assemblies, for these are the basis for spreading the sweet savours of God, exalting His Word, uplifting the lamp of His grace, promulgating His religion and promoting His Teachings, and what bounty is there greater than this? These Spiritual Assemblies are aided by the Spirit of God. Their defender is 'Abdu'l-Bahá'. Over them He spreadeth His wings. What bounty is there greater than this? These Spiritual Assemblies are shining lamps and heavenly gardens, from which the fragrances of holiness are diffused over all regions, and the lights of knowledge are shed abroad over all created things. From them the spirit of life streameth in every direction. They, indeed, are the potent sources of the progress of man, at all times and under all conditions. What bounty is there greater than this?

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.

The members thereof[2] 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 anyone oppose, he must on no account feel hurt for not until matters are fully discussed can the right way be

[1] John 6:51, 58.

[2] Of a Spiritual Assembly.

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.

You have asked as to the feast in every Bahá'í month. This feast is held to foster comradeship and love, to call God to mind and supplicate Him with contrite hearts, and to encourage benevolent pursuits.

That is, the friends should there dwell upon God and glorify Him, read the prayers and holy verses, and treat one another with the utmost affection and love.

As to the Nineteen Day Feast, it rejoiceth mind and heart. If this feast be held in the proper fashion, the friends will, once in nineteen days, find themselves spiritually restored, and endued with a power that is not of this world.

O bird that singeth sweetly of the Abhá Beauty! In this new and wondrous dispensation the veils of superstition have been torn asunder and the prejudices of eastern peoples stand condemned. Among certain nations of the East, music was considered reprehensible, but in this new age the Manifest Light hath, in His holy Tablets, specifically proclaimed that music, sung or played, is spiritual food for soul and heart.

The musician's art is among those arts worthy of the highest praise, and it moveth the hearts of all who grieve. Wherefore, O thou Shahnáz,[1] play and sing out the holy words of God with wondrous tones in the gatherings of the friends, that the listener may be freed from chains of care and sorrow, and his soul may leap for joy and humble itself in prayer to the realm of Glory.

Strive with heart and soul in order to bring about union and harmony among the white and the black and prove thereby the unity of the Bahá'í world wherein distinction of colour findeth no place, but where hearts only are considered. Praise be to God, the hearts of the friends are united and linked together, whether they be from the east or the west, from north or from south, whether they be German, French, Japanese, American, and whether they pertain to the white, the black, the red, the yellow or the brown race. Variations of colour, of land and of race are of no importance in the Bahá'í Faith; on the contrary, Bahá'í unity overcometh them all and doeth away with all these fancies and imaginations.

O thou who hast an illumined heart! Thou art even as the pupil of the eye, the very wellspring of the light, for God's love hath cast its rays upon thine inmost being and thou hast turned thy face toward the Kingdom of thy Lord.

Intense is the hatred, in America, between black and white, but my hope is that the power of the Kingdom will bind these two in friendship, and serve them as a healing balm.

Let them look not upon a man's colour but upon his heart. If the heart be filled with light, that man is nigh unto the threshold of his Lord; but if not, that man is careless of his Lord, be he white or be he black.

O thou dear handmaid of God! Thy letter hath been received, and its contents were noted.

Marriage, among the mass of the people, is a physical bond, and this union can only be temporary, since it is foredoomed to a physical separation at the close.

Among the people of Bahá, however, marriage must be a union of the body and of the spirit as well, for here both husband and wife are aglow with the same wine, both are enamoured of the same matchless Face, both live and move through the same spirit, both are illumined by the same glory. This connection between them is a spiritual one, hence it is a bond that will abide forever. Likewise do they enjoy strong and lasting ties in the physical world as well, for if the marriage is based both on the spirit and the body, that union is a true

[1] Shahnáz, the name given to the recipient of this Tablet, is also the name of a musical mode.

one, hence it will endure. If, however, the bond is physical and nothing more, it is sure to be only temporary, and must inexorably end in separation.

When, therefore, the people of Bahá undertake to marry, the union must be a true relationship, a spiritual coming together as well as a physical one, so that throughout every phase of life, and in all the worlds of God, their union will endure; for this real oneness is a gleaming out of the love of God.

In the same way, when any souls grow to be true believers, they will attain a spiritual relationship with one another, and show forth a tenderness which is not of this world. They will, all of them, become elated from a draught of divine love, and that union of theirs, that connection, will also abide forever. Souls, that is, who will consign their own selves to oblivion, strip from themselves the defects of humankind, and unchain themselves from human bondage, will beyond any doubt be illumined with the heavenly splendours of oneness, and will all attain unto real union in the world that dieth not.

As for the question regarding marriage under the Law of God: first thou must choose one who is pleasing to thee, and then the matter is subject to the consent of father and mother. Before thou makest thy choice, they have no right to interfere.

Bahá'í marriage is the commitment of the two parties one to the other, and their mutual attachment of mind and heart. Each must, however, exercise the utmost care to become thoroughly acquainted with the character of the other, that the binding covenant between them may be a tie that will endure forever. Their purpose must be this: to become loving companions and comrades and at one with each other for time and eternity. . . .

The true marriage of Bahá'ís is this, that husband and wife should be united both physically and spiritually, that they may ever improve the spiritual life of each other, and may enjoy everlasting unity throughout all the worlds of God. This is Bahá'í marriage.

O handmaids of the Lord! The spiritual assemblage that ye established in that illumined city is most propitious. Ye have made great strides; ye have surpassed the others, have arisen to serve the Holy Threshold, and have won heavenly bestowals. Now with all spiritual zeal must ye gather in that enlightened assemblage and recite the Holy Writings and engage in remembering the Lord. Set ye forth His arguments and proofs. Work ye for the guidance of the women in that land, teach the young girls and the children, so that the mothers may educate their little ones from their earliest days, thoroughly train them, rear them to have a goodly character and good morals, guide them to all the virtues of humankind, prevent the development of any behaviour that would be worthy of blame, and foster them in the embrace of Bahá'í education. Thus shall these tender infants be nurtured at the breast of the knowledge of God and His love. Thus shall they grow and flourish, and be taught righteousness and the dignity of humankind, resolution and the will to strive and to endure. Thus shall they learn perseverance in all things, the will to advance, high mindedness and high resolve, chastity and purity of life. Thus shall they be enabled to carry to a successful conclusion whatsoever they undertake.

Let the mothers consider that whatever concerneth the education of children is of the first importance. Let them put forth every effort in this regard, for when the bough is green and tender it will grow in whatever way ye train it. Therefore is it incumbent upon the mothers to rear their little ones even as a gardener tendeth his young plants. Let them strive by day and by night to establish within their children faith and certitude, the fear of God, the love of the Beloved of the worlds, and all good qualities and traits. Whensoever a mother seeth that her child hath done well, let her praise and applaud him and cheer his heart; and if the slightest undesirable trait should manifest itself, let her counsel the child and punish him, and use means based on reason, even a slight verbal chastisement should this be necessary. It is not, however, permissible to strike a child, or vilify him, for the child's character will be totally perverted if he be subjected to blows or verbal abuse.



'Abdu'l-Bahá

Photograph taken in 1912 during 'Abdu'l-Bahá's visit to the United States.

As to the difference between that material civilization now prevailing, and the divine civilization which will be one of the benefits to derive from the House of Justice, it is this: material civilization, through the power of punitive and retaliatory laws, restraineth the people from criminal acts; and notwithstanding this, while laws to retaliate against and punish a man are continually proliferating, as ye can see, no laws exist to reward him. In all the cities of Europe and America, vast buildings have been erected to serve as jails for the criminals.

Divine civilization, however, so traineth every member of society that no one, with the exception of a negligible few, will undertake to commit a crime. There is thus a great difference between the prevention of crime through measures that are violent and retaliatory, and so training the people, and enlightening them, and spiritualizing them, that without any fear of punishment or vengeance to come, they will shun all criminal acts. They will, indeed, look upon the very commission of a crime as a great disgrace and in itself the harshest of punishments. They will become enamoured of human perfections, and will consecrate their lives to whatever will bring light to the world and will further those qualities which are acceptable at the Holy Threshold of God.

See then how wide is the difference between material civilization and divine. With force and punishments, material civilization seeketh to restrain the people from mischief, from inflicting harm on society and committing crimes. But in a divine civilization, the individual is so conditioned that with no fear of punishment, he shunneth the perpetration of crimes, seeth the crime itself as the severest of torments, and with alacrity and joy, setteth himself to acquiring the virtues of humankind, to furthering human progress, and to spreading light across the world.

It is incumbent upon Bahá'í children to surpass other children in the acquisition of sciences and arts, for they have been cradled in the grace of God.

Whatever other children learn in a year, let Bahá'í children learn in a month. The heart of 'Abdu'l-Bahá longeth, in its love, to find that Bahá'í young people, each and all, are known throughout the world for their intellectual attainments. There is no question but that they will exert all their efforts, their energies, their sense of pride, to acquire the sciences and arts.

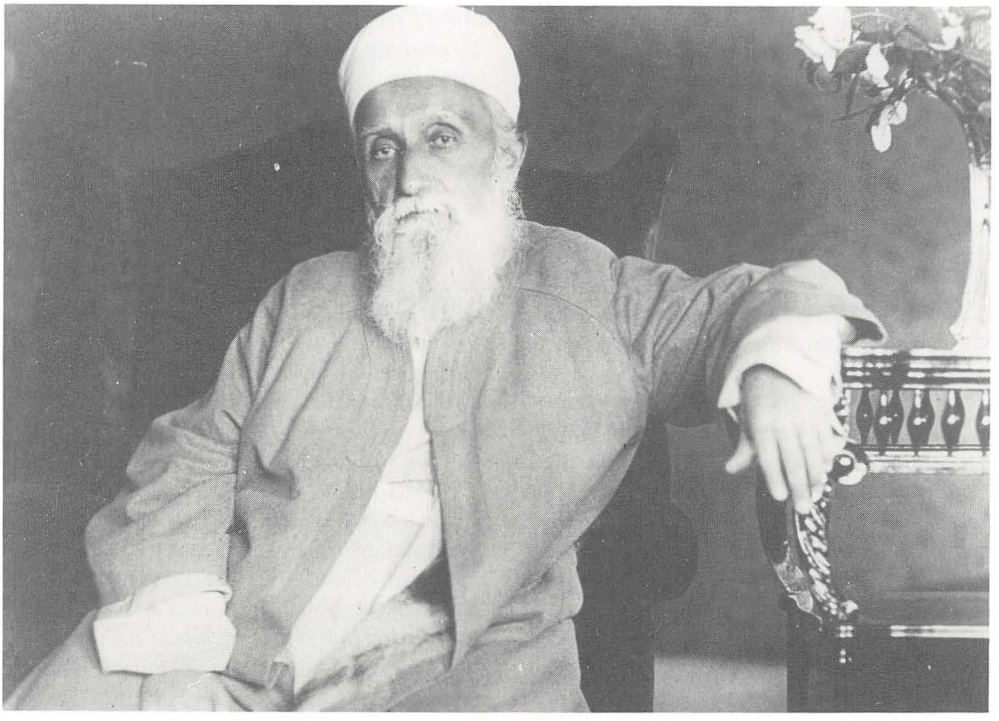
O Friends of the Pure and Omnipotent God! To be pure and holy in all things is an attribute of the consecrated soul and a necessary characteristic of the unenslaved mind. The best of perfections is immaculacy and the freeing of oneself from every defect. Once the individual is, in every respect, cleansed and purified, then will he become a focal centre reflecting the Manifest Light.

First in a human being's way of life must be purity, then freshness, cleanliness, and independence of spirit. First must the stream bed be cleansed, then may the sweet river waters be led into it. Chaste eyes enjoy the beatific vision of the Lord and know what this encounter meaneth; a pure sense inhaleth the fragrances that blow from the rose gardens of His grace; a burnished heart will mirror forth the comely face of truth.

This is why, in Holy Scriptures, the counsels of heaven are likened to water, even as the Qur'án saith: 'And pure water send We down from Heaven,'[1] and the Gospel: 'Except a man be baptized of water and of the spirit, he cannot enter into the Kingdom of God.'[2] Thus is it clear that the Teachings which come from God are heavenly outpourings of grace; they are rain-showers of divine mercy, and they cleanse the human heart.

My meaning is this, that in every aspect of life, purity and holiness, cleanliness and refinement, exalt the human condition and further the development of man's inner reality. Even in the physical realm, cleanliness will conduce to spirituality, as the Holy Writings clearly state. And although bodily cleanliness is a physical thing, it hath, nevertheless, a powerful influence on the life of the spirit. It is even as a voice wondrously sweet, or a melody played: although sounds are but vibrations in the air which affect the ear's auditory nerve, and these vibrations are but chance phenomena carried along through the air, even

[1] Qur'án 25:50.
[2] cf. John 3:5.



'Abdu'l-Bahá

Photograph of 'Abdu'l-Bahá taken during His visit to Philadelphia, Pennsylvania; 1912.

so, see how they move the heart. A wondrous melody is wings for the spirit, and maketh the soul to tremble for joy. The purport is that physical cleanliness doth also exert its effect upon the human soul.

Observe how pleasing is cleanliness in the sight of God, and how specifically it is emphasized in the Holy Books of the Prophets; for the Scriptures forbid the eating or the use of any unclean thing. Some of these prohibitions were absolute, and binding upon all, and whoso transgressed the given law was abhorred of God and anathematized by the believers. Such, for example, were things categorically forbidden, the perpetration of which was accounted a most grievous sin, among them actions so loathsome that it is shameful even to speak their name.

But there are other forbidden things which do not cause immediate harm, and the injurious effects of which are only gradually produced: such acts are also repugnant to the Lord, and blameworthy in His sight, and repellent. The absolute unlawfulness of these, however, hath not been expressly set forth in the Text, but their avoidance is necessary to purity, cleanliness, the preservation of health, and freedom from addiction.

Among these latter is smoking tobacco, which is dirty, smelly, offensive—an evil habit, and one the harmfulness of which gradually becometh apparent to all. Every qualified physician hath ruled—and this hath also been proven by tests—that one of the components of tobacco is a deadly poison, and that the smoker is vulnerable to many and various diseases. This is why smoking hath been plainly set forth as repugnant from the standpoint of hygiene.

The Báb, at the outset of His mission, explicitly prohibited tobacco, and the friends one and all abandoned its use. But since those were times when dissimulation was permitted, and every individual who abstained from smoking was exposed to harassment, abuse and even death—the friends, in order not to advertise their beliefs, would smoke. Later on, the Book of Aqdas was revealed, and since smoking tobacco was not specifically forbidden there, the believers did not give it up. The

Blessed Beauty, however, always expressed repugnance for it, and although, in the early days, there were reasons why He would smoke a little tobacco, in time He completely renounced it, and those sanctified souls who followed Him in all things also abandoned its use.

My meaning is that in the sight of God, smoking tobacco is deprecated, abhorrent, filthy in the extreme; and, albeit by degrees, highly injurious to health. It is also a waste of money and time, and maketh the user a prey to a noxious addiction. To those who stand firm in the Covenant, this habit is therefore censured both by reason and experience, and renouncing it will bring relief and peace of mind to all men. Furthermore, this will make it possible to have a fresh mouth and unstained fingers, and hair that is free of a foul and repellent smell. On receipt of this missive, the friends will surely, by whatever means and even over a period of time, forsake this pernicious habit. Such is my hope.

As to opium, it is foul and accursed. God protect us from the punishment He inflicteth on the user. According to the explicit Text of the Most Holy Book, it is forbidden, and its use is utterly condemned. Reason showeth that smoking opium is a kind of insanity, and experience attesteth that the user is completely cut off from the human kingdom. May God protect all against the perpetration of an act so hideous as this, an act which layeth in ruins the very foundation of what it is to be human, and which causeth the user to be dispossessed for ever and ever. For opium fasteneth on the soul, so that the user's conscience dieth, his mind is blotted away, his perceptions are eroded. It turneth the living into the dead. It quencheth the natural heat. No greater harm can be conceived than that which opium inflicteth. Fortunate are they who never even speak the name of it; then think how wretched is the user.

O ye lovers of God! In this, the cycle of Almighty God, violence and force, constraint and oppression, are one and all condemned. It is, however, mandatory that the use of opium be prevented by any means whatsoever, that perchance the human race may be delivered from this most powerful of plagues. And otherwise, woe and misery to whoso falleth short of his duty to his Lord.[1]

[1] cf. Qur'án 39:57.

O Divine Providence! Bestow Thou in all things purity and cleanliness upon the people of Bahá. Grant that they be freed from all defilement, and released from all addictions. Save them from committing any repugnant act, unbind them from the chains of every evil habit, that they may live pure and free, wholesome and cleanly, worthy to serve at Thy Sacred Threshold and fit to be related to their Lord. Deliver them from intoxicating drinks and tobacco, save them, rescue them, from this opium that bringeth on madness, suffer them to enjoy the sweet savours of holiness, that they may drink deep of the mystic cup of heavenly love and know the rapture of being drawn ever closer unto the Realm of the All-Glorious. For it is even as Thou hast said: 'All that thou hast in thy cellar will not appease the thirst of my love—bring me, O cup-bearer, of the wine of the spirit a cup full as the sea!'

O ye, God's loved ones! Experience hath shown how greatly the renouncing of smoking, of intoxicating drink, and of opium, conduceth to health and vigour, to the expansion and keenness of the mind and to bodily strength. There is today a people[2] who strictly avoid tobacco, intoxicating liquor and opium. This people is far and away superior to the others, for strength and physical courage, for health, beauty and comeliness. A single one of their men can stand up to ten men of another tribe. This hath proved true of the entire people: that is, member for member, each individual of this community is in every respect superior to the individuals of other communities.

Make ye then a mighty effort, that the purity and sanctity which, above all else, are cherished by 'Abdu'l-Bahá, shall distinguish the people of Bahá; that in every kind of excellence the people of God shall surpass all other human beings; that both outwardly and inwardly they shall prove superior to the rest; that for purity, immaculacy, refinement, and the preservation of health, they shall be leaders in the vanguard of those who know. And that by their freedom from enslavement, their knowledge, their self-control, they shall be first among the pure, the free and the wise.

There are two ways of healing sickness, material means and spiritual means. The first is by

[2] The Sikhs.



A glimpse of 'Abdu'l-Bahá in the Holy Land.

the treatment of physicians; the second consisteth in prayers offered by the spiritual ones to God and in turning to Him. Both means should be used and practised.

Illnesses which occur by reason of physical causes should be treated by doctors with medical remedies; those which are due to spiritual causes disappear through spiritual means. Thus an illness caused by affliction, fear, nervous impressions, will be healed more effectively by spiritual rather than by physical treatment. Hence, both kinds of treatment should be followed; they are not contradictory. Therefore thou shouldst also accept physical remedies inasmuch as these too have come from the mercy and favour of God, Who hath revealed and made manifest medical science so that His servants may profit from this kind of treatment also. Thou shouldst give equal attention to spiritual treatments, for they produce marvellous effects.

Now, if thou wishest to know the true remedy which will heal man from all sickness and will give him the health of the divine kingdom, know that it is the precepts and teachings of God. Focus thine attention upon them.

O lover of humankind! Thy letter hath been received, and it telleth, God be praised, of thy health and well-being. It appeareth, from thine answer to a previous letter, that feelings of affection were being established between thyself and the friends.

One must see in every human being only that which is worthy of praise. When this is done, one can be a friend to the whole human race. If, however, we look at people from the standpoint of their faults, then being a friend to them is a formidable task.

It happened one day in the time of Christ—may the life of the world be a sacrifice unto Him—that He passed by the dead body of a dog, a carcass reeking, hideous, the limbs rotting away. One of those present said: 'How foul its stench!' And another said: 'How sickening! How loathsome!' To be brief, each one of them had something to add to the list.

But then Christ Himself spoke, and He told them: 'Look at that dog's teeth! How gleaming white!'

The Messiah's sin-covering gaze did not for a moment dwell upon the repulsiveness of that carrion. The one element of that dead dog's carcass which was not abomination was the teeth: and Jesus looked upon their brightness.

Thus is it incumbent upon us, when we direct our gaze toward other people, to see where they excel, not where they fail.

Praise be to God, thy goal is to promote the well-being of humankind and to help the souls to overcome their faults. This good intention will produce laudable results.

As to thy question, doth every soul without exception achieve life everlasting? Know thou that immortality belongeth to those souls in whom hath been breathed the spirit of life from God. All save these are lifeless—they are the dead, even as Christ hath explained in the Gospel text. He whose eyes the Lord hath opened will see the souls of men in the stations they will occupy after their release from the body. He will find the living ones thriving within the precincts of their Lord, and the dead sunk down in the lowest abyss of perdition.

Know thou that every soul is fashioned after the nature of God, each being pure and holy at his birth. Afterwards, however, the individuals will vary according to what they acquire of virtues or vices in this world. Although all existent beings are in their very nature created in ranks or degrees, for capacities are various, nevertheless every individual is born holy and pure, and only thereafter may he become defiled.

And further, although the degrees of being are various, yet all are good. Observe the human body, its limbs, its members, the eye, the ear, the organs of smell, of taste, the hands, the fingernails. Notwithstanding the differences among all these parts, each one within the limitations of its own being participateth in a coherent whole. If one of them faileth it must be healed, and should no remedy avail, that part must be removed.

Those souls that, in this day, enter the divine kingdom and attain everlasting life, although materially dwelling on earth, yet in reality soar in the realm of heaven. Their bodies may linger on earth but their spirits travel in the immensity of space. For as thoughts widen and become illumined, they acquire the power of flight and transport man to the kingdom of God.

O thou servant of God! Do not grieve at the afflictions and calamities that have befallen thee. All calamities and afflictions have been created for man so that he may spurn this mortal world—a world to which he is much attached. When he experienceth severe trials and hardships, then his nature will recoil and he will desire the eternal realm—a realm which is sanctified from all afflictions and calamities. Such is the case with the man who is wise. He shall never drink from a cup which is at the end distasteful, but, on the contrary, he will seek the cup of pure and limpid water. He will not taste of the honey that is mixed with poison.

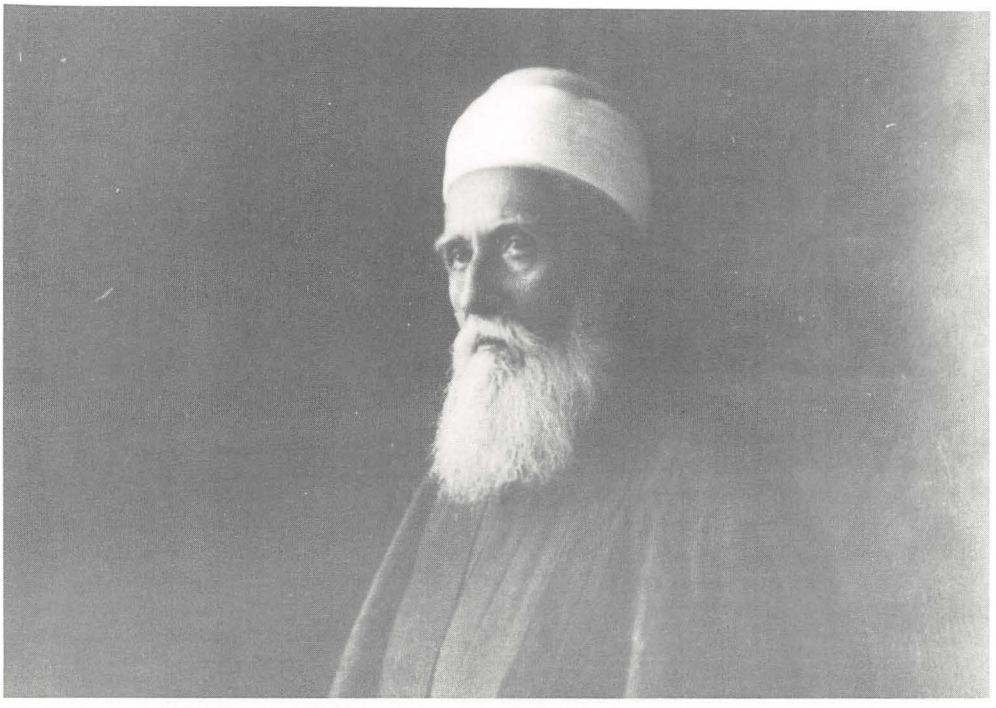
Praise thou God, that thou hast been tried and hast experienced such a test. Be patient and grateful. Turn thy face to the divine Kingdom and strive that thou mayest acquire merciful characteristics, mayest become illumined and acquire the attributes of the Kingdom and of the Lord. Endeavour to become indifferent to the pleasures of this world and to its comfort, to remain firm and steadfast in the Covenant and to promulgate the Cause of God.

This is the cause of the exaltation of man, the cause of his glory and of his salvation.

Follow thou the way of thy Lord, and say not that which the ears cannot bear to hear, for such speech is like luscious food given to small children. However palatable, rare and rich the food may be, it cannot be assimilated by the digestive organs of a suckling child. Therefore unto every one who hath a right, let his settled measure be given.

'Not everything that a man knoweth can be disclosed, nor can everything that he can disclose be regarded as timely, nor can every timely utterance be considered as suited to the capacity of those who hear it.' Such is the consummate wisdom to be observed in thy pursuits. Be not oblivious thereof, if thou wishest to be a man of action under all conditions. First diagnose the disease and identify the malady, then prescribe the remedy, for such is the perfect method of the skilful physician.

The teacher, when teaching, must be himself fully enkindled, so that his utterance, like unto a flame of fire, may exert influence and consume the veil of self and passion. He must also be utterly humble and lowly so that others may be edified, and be totally self-effaced and evanescent so that he may teach with the melody of the Concourse on high—otherwise his teaching will have no effect.



'Abdu'l-Bahá
Photograph taken in Paris; 1911.

Whoso reciteth this prayer with lowliness and fervour will bring gladness and joy to the heart of this Servant; it will be even as meeting Him face to face.

He is the All-Glorious!

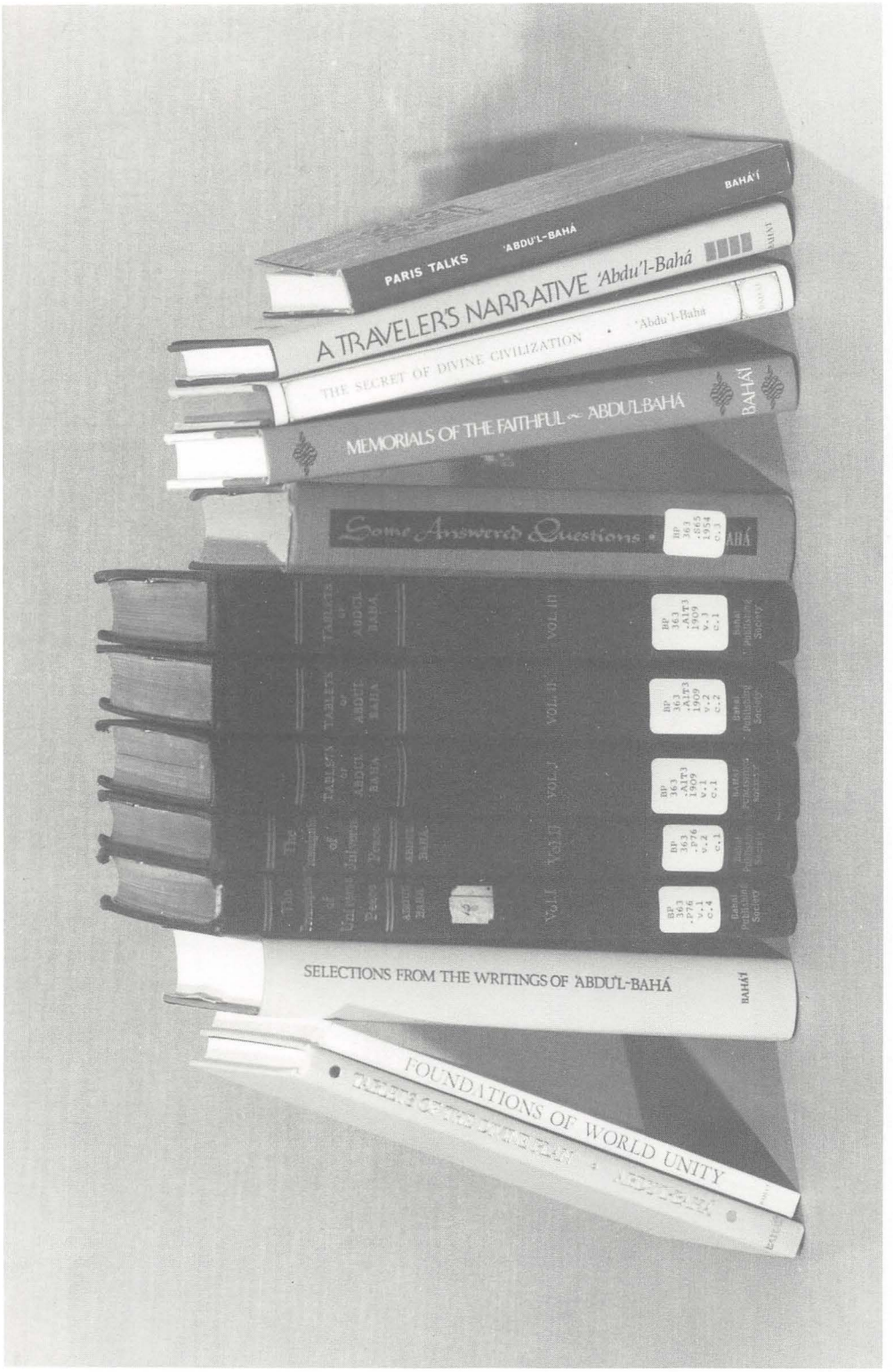
O God, my God! Lowly and tearful, I raise my suppliant hands to Thee and cover my face in the dust of that Threshold of Thine, exalted above the knowledge of the learned, and the praise of all that glorify Thee. Graciously look upon Thy servant, humble and lowly at Thy door, with the glances of the eye of Thy mercy, and immerse him in the Ocean of Thine eternal grace.

Lord! He is a poor and lowly servant of Thine, enthralled and imploring Thee, captive in Thy hand, praying fervently to Thee, trusting in Thee, in tears before Thy face, calling to Thee and beseeching Thee, saying:

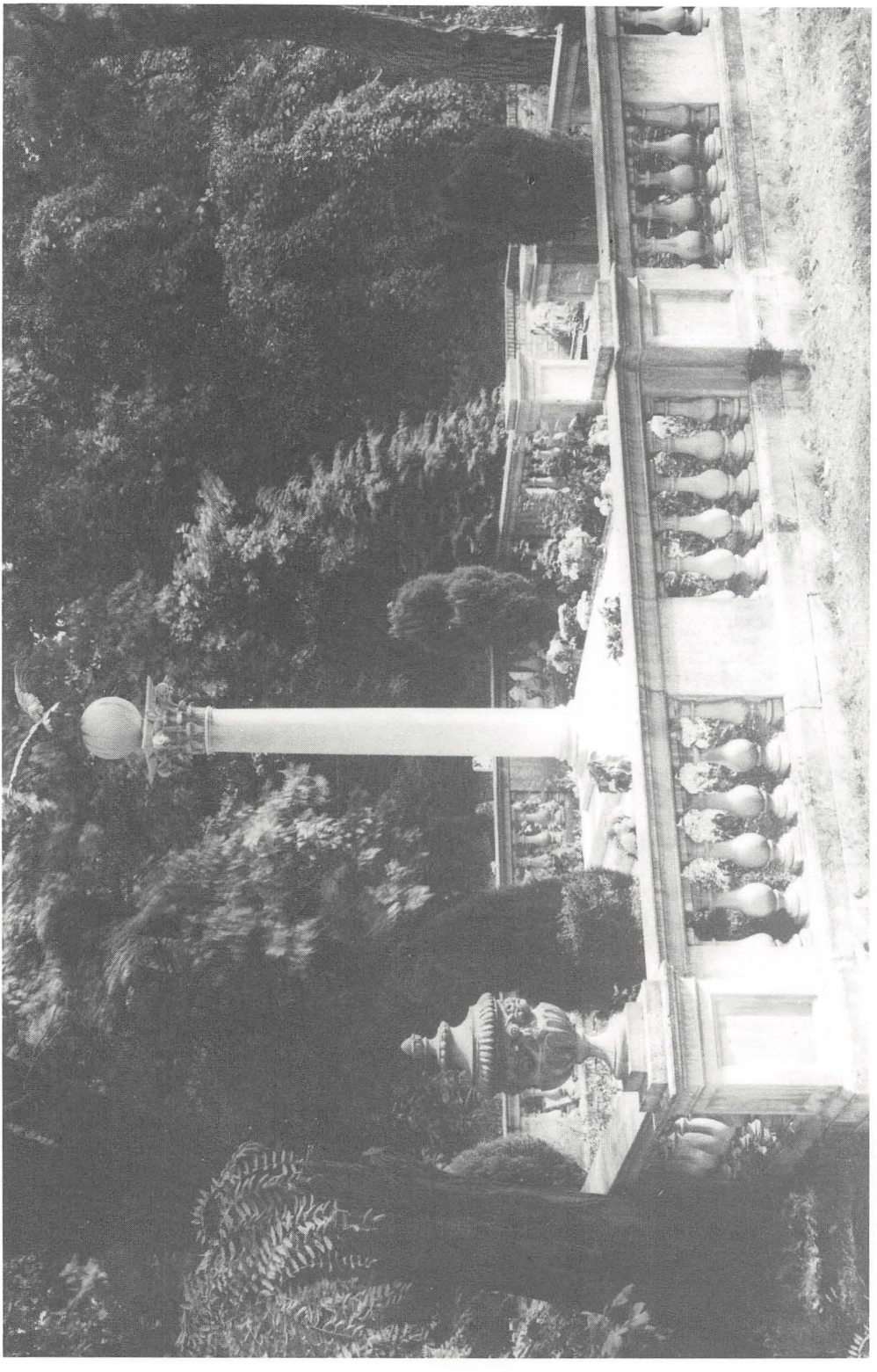
O Lord, my God! Give me Thy grace to serve Thy loved ones, strengthen me in my servitude to Thee, illumine my brow with the light of adoration in Thy court of holiness, and of prayer to Thy Kingdom of grandeur. Help me to be selfless at the heavenly entrance of Thy gate, and aid me to be detached from all things within Thy holy precincts. Lord! Give me to drink from the chalice of selflessness; with its robe clothe me, and in its ocean immerse me. Make me as dust in the pathway of Thy loved ones, and grant that I may offer up my soul for the earth ennobled by the footsteps of Thy chosen ones in Thy path, O Lord of Glory in the Highest.

With this prayer doth Thy servant call Thee, at dawntide and in the night-season. Fulfil his heart's desire, O Lord! Illumine his heart, gladden his bosom, kindle his light, that he may serve Thy Cause and Thy servants.

Thou art the Bestower, the Pitiful, the Most Bountiful, the Gracious, the Merciful, the Compassionate.



A selection of the Writings and discourses of 'Abdu'l-Bahá translated into English.



The resting place of Shoghi Effendi, Guardian of the Bahá'í Faith, in the Great Northern London Cemetery, New Southgate.

II

EXCERPTS FROM THE WRITINGS OF SHOGHI EFFENDI

A WIDER LOYALTY

Excerpts concerning the oneness of mankind from Call to the Nations[1]

MYSTERIOUSLY, slowly, and resistlessly God accomplishes His design, though the sight that meets our eyes in this day be the spectacle of a world hopelessly entangled in its own meshes, utterly careless of the Voice which, for a century, has been calling it to God, and miserably subservient to the siren voices which are attempting to lure it into the vast abyss.

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 contrast between the accumulating evidences of steady consolidation that accompany the rise of the Administrative Order of the Faith of God, and the forces of disintegration which batter at the fabric of a travailing society, is as clear as it is arresting. Both within and outside the Bahá'í world the signs and tokens which, in a mysterious manner, are heralding the birth of that World Order, the establishment of which must signalize the Golden Age of the Cause of God, are growing and multiplying day by day. No fair-minded observer can any longer fail to discern them. He cannot be misled by the painful slowness characterizing the unfoldment of the civilization which the followers of Bahá'u'lláh are labouring to establish. Nor can he be deluded by the ephemeral manifestations of returning prosperity which at times appear to be capable of checking the disruptive influence of the chronic ills afflicting the institutions of a decaying age. The signs of the times are too numerous and compelling to allow him to mistake their character or to belittle their significance. He can, if he be fair in his judgement, recognize in the chain of events which proclaim on the one hand the irresistible march of the institutions directly associated with the Revelation of Bahá'u'lláh and foreshadow on the other the downfall of those powers and principalities that have either ignored or opposed it—he can recognize in them all evidences of the operation of God's all-pervasive Will, the shaping of His perfectly ordered and world-embracing Plan. . . .

The Revelation of Bahá'u'lláh, whose supreme mission is none other but the achievement of this organic and spiritual unity of the whole body of nations, should, if we be faithful to its implications, be regarded as signalizing through its advent the *coming of age of the entire human race.* It should be viewed not merely as yet another spiritual revival in the everchanging fortunes of mankind, not only as a further stage in a chain of progressive Revelations, nor even as the culmination of one of a series of recurrent prophetic cycles, but rather as marking the last and highest stage in the stupendous evolution of man's collective life on this planet. The emergence of a world community, the consciousness of world citizenship, the founding of a world civilization and culture—all of which must synchronize with the initial stages in the unfoldment of the Golden

[1] Bahá'í World Centre, Haifa, 1977.

Age of the Bahá'í Era—should, by their very nature, be regarded, as far as this planetary life is concerned, as the furthermost limits in the organization of human society, though man, as an individual, will, nay must indeed as a result of such a consummation, continue indefinitely to progress and develop.

That mystic, all-pervasive, yet indefinable change, which we associate with the stage of maturity inevitable in the life of the individual and the development of the fruit must, if we would correctly apprehend the utterances of Bahá'u'lláh, have its counterpart in the evolution of the organization of human society. A similar stage must sooner or later be attained in the collective life of mankind, producing an even more striking phenomenon in world relations, and endowing the whole human race with such potentialities of well-being as shall provide, throughout the succeeding ages, the chief incentive required for the eventual fulfilment of its high destiny. . . .

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.

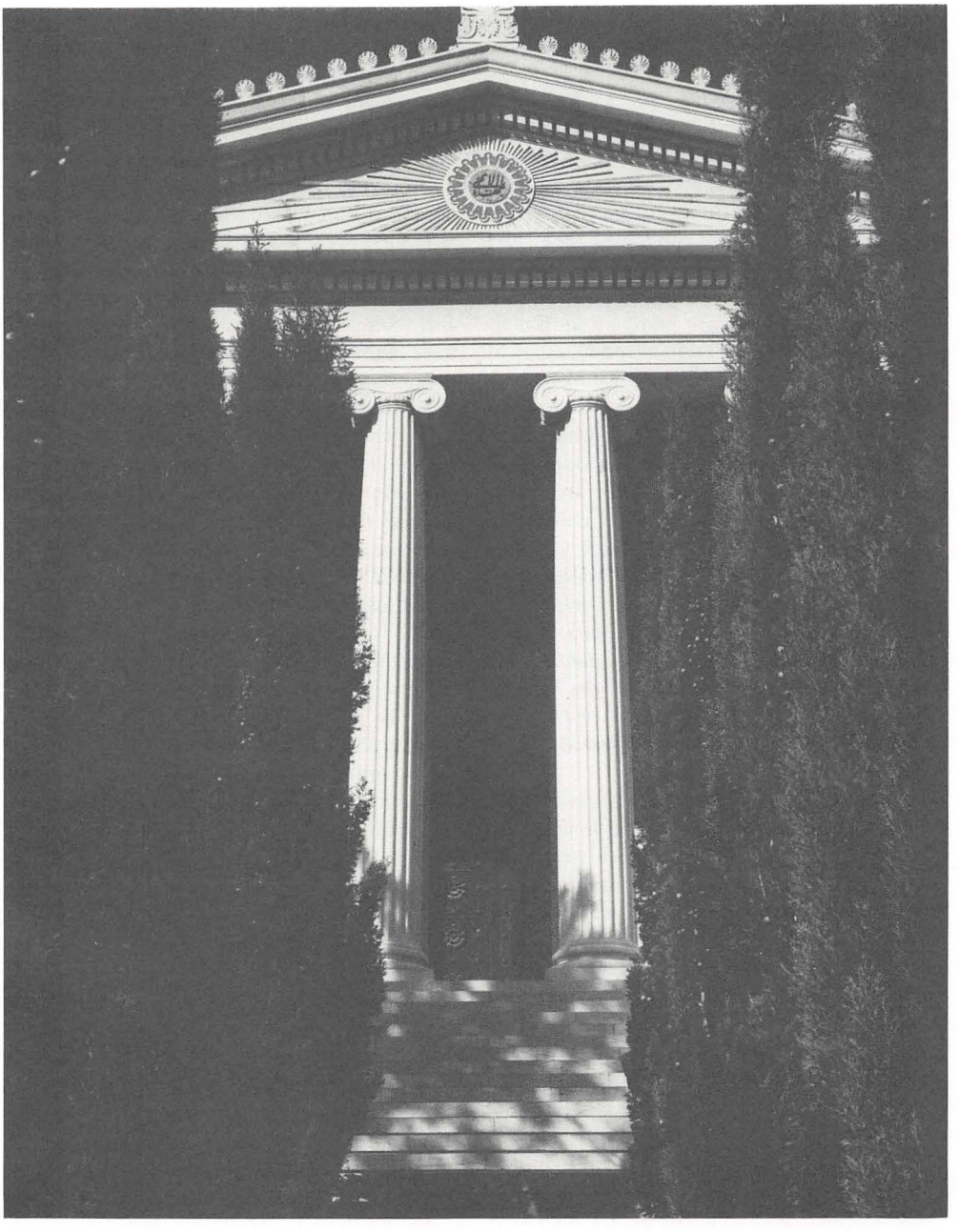
What else, might we not confidently affirm, but the unreserved acceptance of the Divine Programme enunciated, with such simplicity and force as far back as sixty years ago,[1] by Bahá'u'lláh, embodying in its essentials God's divinely appointed scheme for the unification of mankind in this age, coupled 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 appear to us to be the guiding principles underlying the World Order of Bahá'u'lláh. . . .

. . . 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

[1] Written in 1931.



Entrance of the Bahá'í International Archives building on Mount Carmel. The columns chosen by Shoghi Effendi are a copy of the noblest ever erected in the Ionic order, those of the temple of Athena Nike. The exterior of the building was completed in 1957.

destinies of peoples and nations have been committed, to adjust their systems 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 corner-stone of Bahá'u'lláh's world-embracing dominion, implies nothing more nor 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 behoves 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. . . .

. . . 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 judgement 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 judgement 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 remould its institutions in a matter 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. . . .

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 reawakening 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. . . .

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 new-born 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.*' . . .

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 Revelations 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. . . .

PART TWO

THE COMMEMORATION OF HISTORIC ANNIVERSARIES

I

THE CENTENARY OF THE TERMINATION OF BAHÁ'U'LLÁH'S CONFINEMENT IN 'AKKÁ

1. THE SIGNIFICANCE OF BAHÁ'U'LLÁH'S INCARCERATION IN 'AKKÁ

Excerpts from God Passes By, *by Shoghi Effendi*

THE arrival of Bahá'u'lláh in 'Akká marks the opening of the last phase of His forty-year long ministry, the final stage, and indeed the climax, of the banishment in which the whole of that ministry was spent. A banishment that had, at first, brought Him to the immediate vicinity of the strongholds of Shí'ah orthodoxy and into contact with its outstanding exponents, and which, at a later period, had carried Him to the capital of the Ottoman empire, and led Him to address His epoch-making pronouncements to the Sulṭán, to his ministers and to the ecclesiastical leaders of Sunní Islám, had now been instrumental in landing Him upon the shores of the Holy Land—the Land promised by God to Abraham, sanctified by the Revelation of Moses, honored by the lives and labors of the Hebrew patriarchs, judges, kings and prophets, revered as the cradle of Christianity, and as the place where Zoroaster, according to 'Abdu'l-Bahá's testimony, had *'held converse with some of the Prophets of Israel,'* and associated by Islám with the Apostle's night-journey, through the seven heavens, to the throne of the Almighty. Within the confines of this holy and enviable country, *'the nest of all the Prophets of God,' 'the Vale of God's unsearchable Decree, the snow-white Spot, the Land of unfading splendor'* was the Exile of Baghdád, of Constantinople and Adrianople condemned to spend no less than a third of the allotted span of His life, and over half of the total period of His Mission. *'It is difficult,'* declares 'Abdu'l-Bahá, *'to understand how Bahá'u'lláh could have been obliged to leave Persia, and to pitch His tent in this Holy Land, but for the persecution of His enemies, His banishment and exile.'*

Indeed such a consummation, He assures us, had been actually prophesied *'through the tongue of the Prophets two or three thousand years before.'* God, *'faithful to His promise,'* had, *'to some of the Prophets' 'revealed and given the good news that the "Lord of Hosts should be manifested in the Holy Land."'* Isaiah had, in this connection, announced in his Book: *'Get thee up into the high mountain, O Zion that bringest good tidings; lift up thy voice with strength, O Jerusalem, that bringest good tidings. Lift it up, be not afraid; say unto the cities of Judah: "Behold your God! Behold the Lord God will come with strong hand, and His arm shall rule for Him."'* David, in his Psalms, had predicted: *'Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of Glory shall come in. Who is this King of Glory? The Lord of Hosts, He is the King of Glory.' 'Out of Zion, the perfection of beauty, God hath shined. Our God shall come, and shall not keep silence.'* Amos had, likewise, foretold His coming: *'The Lord will roar from Zion, and utter His voice from Jerusalem; and the habitations of the shepherds shall mourn, and the top of Carmel shall wither.'*

'Akká, itself, flanked by the *'glory of Lebanon,'* and lying in full view of the *'splendor of Carmel,'* at the foot of the hills which enclose the home of Jesus Christ Himself, had been described by David as *'the Strong City,'* designated by Hosea as *'a door of hope,'* and alluded to by Ezekiel as *'the gate that looketh towards the East,'* whereunto *'the glory of the God of Israel came from the way of the East,'* His voice *'like a noise of many waters.'* To it the Arabian Prophet had referred as *'a city in Syria to which God hath shown His special mercy,'* situated *'betwixt two mountains . . . in the middle of a meadow,' 'by the shore of the sea . . . suspended*

beneath the Throne,' 'white, whose whiteness is pleasing unto God.' 'Blessed the man,' He, moreover, as confirmed by Bahá'u'lláh, had declared, *'that hath visited 'Akká, and blessed he that hath visited the visitor of 'Akká.'* Furthermore, *'He that raiseth therein the call to prayer, his voice will be lifted up unto Paradise.'* And again: *'The poor of 'Akká are the kings of Paradise and the princes thereof. A month in 'Akká is better than a thousand years elsewhere.'* Moreover, in a remarkable tradition, . . . which is recognized as an authentic utterance of Muḥammad, . . . this significant prediction has been made: *'All of them* (the companions of the Qá'im) *shall be slain except One Who shall reach the plain of 'Akká, the Banquet-Hall of God.'*

Bahá'u'lláh Himself, as attested by Nabíl in his narrative, had, as far back as the first years of His banishment to Adrianople, alluded to that same city in His Lawḥ-i-Sayyáḥ, designating it as the 'Vale of Nabíl,' the word Nabíl being equal in numerical value to that of 'Akká. *'Upon Our arrival,'* that Tablet had predicted, *'We were welcomed with banners of light, whereupon the Voice of the Spirit cried out saying: "Soon will all that dwell on earth be enlisted under these banners."'*

The banishment, lasting no less than twenty-four years, to which two Oriental despots had, in their implacable enmity and short-sightedness, combined to condemn Bahá'u'lláh, will go down in history as a period which witnessed a miraculous and truly revolutionizing change in the circumstances attending the life and activities of the Exile Himself, will be chiefly remembered for the widespread recrudescence of persecution, intermittent but singularly cruel, throughout His native country and the simultaneous increase in the number of His followers, and, lastly, for an enormous extension in the range and volume of His writings. . . .

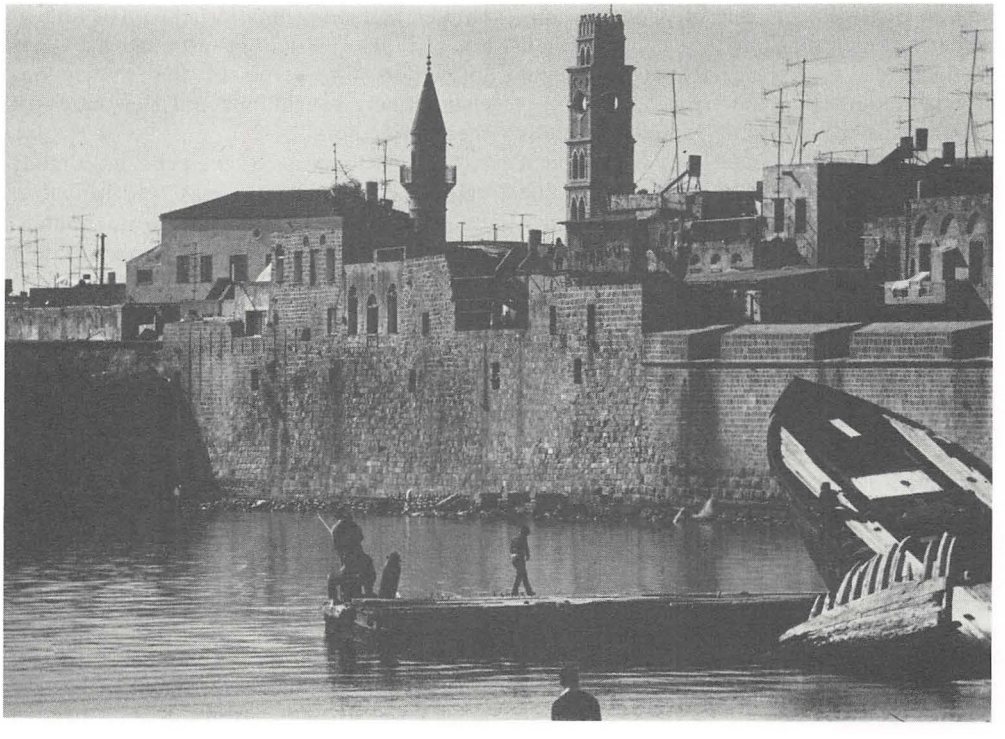
'Akká, the ancient Ptolemais, the St. Jean d'Acre of the Crusaders, that had successfully defied the siege of Napoleon, had sunk, under the Turks, to the level of a penal colony to which murderers, highway robbers and political agitators were consigned from all parts of the Turkish empire. It was girt about by a double system of ramparts; was inhabited by a people whom Bahá'u'ulláh stigmatized as *'the generation of vipers'*; was devoid of any source of water within its gates; was flea-infested, damp and honey-combed with gloomy, filthy and tortuous lanes. *'According to what they say,'* the Supreme Pen has recorded in the Lawḥ-i-Sulṭán, *'it is the most desolate of the cities of the world, the most unsightly of them in appearance, the most detestable in climate, and the foulest in water. It is as though it were the metropolis of the owl.'* So putrid was its air that, according to a proverb, a bird when flying over it would drop dead.

Explicit orders had been issued by the Sulṭán and his ministers to subject the exiles, who were accused of having grievously erred and led others far astray, to the strictest confinement. Hopes were confidently expressed that the sentence of life-long imprisonment pronounced against them would lead to their eventual extermination. The farmán of Sulṭán 'Abdu'l-'Azíz, dated the fifth of Rabí'u'th-Thání 1285 A.H. (July 26, 1868), not only condemned them to perpetual banishment, but stipulated their strict incarceration, and forbade them to associate either with each other or with the local inhabitants. The text of the farmán itself was read publicly, soon after the arrival of the exiles, in the principal mosque of the city as a warning to the population. . . .

Having, after a miserable voyage, disembarked at 'Akká, all the exiles, men, women and children, were, under the eyes of a curious and callous population that had assembled at the port to behold the 'God of the Persians,' conducted to the army barracks, where they were locked in, and sentinels detailed to guard them. *'The first night,'* Bahá'u'lláh testifies in the Lawḥ-i-Ra'ís, *'all were deprived of either food or drink . . . They even begged for water, and were refused.'* So filthy and brackish was the water in the pool of the courtyard that no one could drink it. Three loaves of black and salty bread were assigned to each, which they were later permitted to exchange, when escorted by guards to the market, for two of better quality. Subsequently they were allowed a mere pittance as substitute for the allotted dole of bread. All fell sick, except two, shortly after their arrival. Malaria, dysentery, combined with the sultry heat, added to their miseries. Three succumbed, among them two brothers, who died the same night, *'locked,'* as testified by Bahá'u'lláh, *'in each other's arms.'* The carpet used by Him He gave to be sold in



Two views of 'Akká, described by David as 'the Strong City,' designated by Hosea as 'a door of hope,' alluded to by Ezekiel as the place whereunto 'the glory of the God of Israel came from the way of the East,' and referred to by Muḥammad as being 'by the shore of the sea . . . suspended beneath the Throne,' 'whose whiteness is pleasing unto God.'



order to provide for their winding-sheets and burial. The paltry sum obtained after it had been auctioned was delivered to the guards, who had refused to bury them without first being paid the necessary expenses. Later, it was learned that, unwashed and unshrouded, they had buried them, without coffins, in the clothes they wore, though, as affirmed by Bahá'u'lláh, they were given twice the amount required for their burial. '*None*,' He Himself has written, '*knoweth what befell Us, except God, the Almighty, the All-Knowing . . . From the foundation of the world until the present day a cruelty such as this hath neither been seen nor heard of.' 'He hath, during the greater part of His life*,' He, referring to Himself, has, moreover, recorded, '*been sore-tried in the clutches of His enemies. His sufferings have now reached their culmination in this afflictive Prison, into which His oppressors have so unjustly thrown Him*.'

The few pilgrims who, despite the ban that had been so rigidly imposed, managed to reach the gates of the Prison—some of whom had journeyed the entire distance from Persia on foot—had to content themselves with a fleeting glimpse of the face of the Prisoner, as they stood, beyond the second moat, facing the window of His Prison. The very few who succeeded in penetrating into the city had, to their great distress, to retrace their steps without even beholding His countenance. . . .

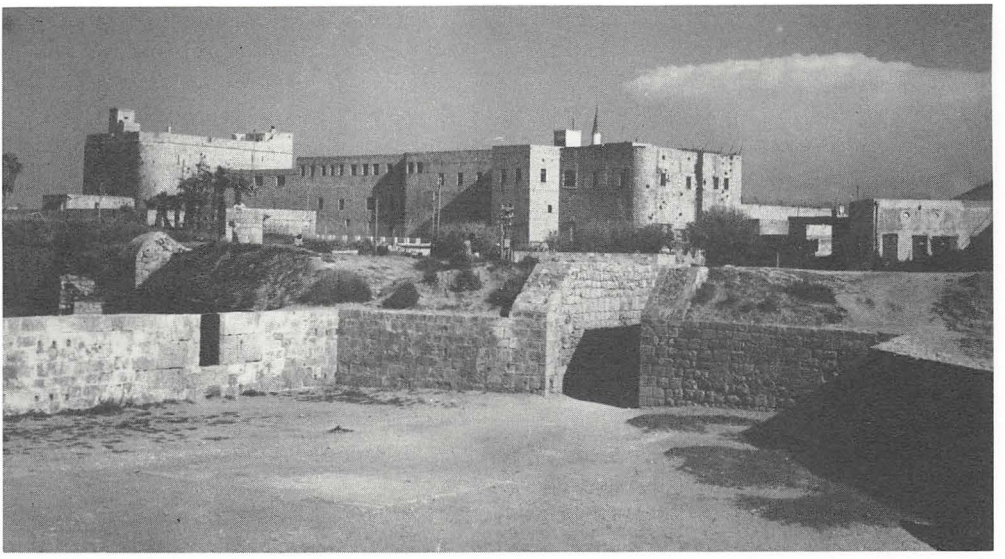
To the galling weight of these tribulations was now added the bitter grief of a sudden tragedy—the premature loss of the noble, the pious Mírzá Mihdí, the Purest Branch, 'Abdu'l-Bahá's twenty-two year old brother, an amanuensis of Bahá'u'lláh and a companion of His exile from the days when, as a child, he was brought from Ṭihrán to Baghdád to join his Father after His return from Sulaymáníyyih. He was pacing the roof of the barracks in the twilight, one evening, wrapped in his customary devotions, when he fell through the unguarded skylight onto a wooden crate, standing on the floor beneath, which pierced his ribs, and caused, twenty-two hours later, his death, on the 23rd of Rabí'u'l-Avval 1287 A.H. (June 23, 1870). His dying supplication to a grieving Father was that his life might be accepted as a ransom for those who were prevented from attaining the presence of their Beloved. . . .

Nor was this the full measure of the afflictions endured by the Prisoner of 'Akká and His fellow-exiles. Four months after this tragic event a mobilization of Turkish troops necessitated the removal of Bahá'u'lláh and all who bore Him company from the barracks. He and His family were accordingly assigned the house of Malik, in the western quarter of the city, whence, after a brief stay of three months, they were moved by the authorities to the house of Khavvám which faced it, and from which, after a few months, they were again obliged to take up new quarters in the house of Rábi'ih, being finally transferred, four months later, to the house of 'Údí Khammár, which was so insufficient to their needs that in one of its rooms no less than thirteen persons of both sexes had to accommodate themselves. Some of the companions had to take up their residence in other houses, while the remainder were consigned to a caravanserai named the Khán-i-'Avámíd.

Their strict confinement had hardly been mitigated, and the guards who had kept watch over them been dismissed, when an internal crisis, which had been brewing in the midst of the community, was brought to a sudden and catastrophic climax. . . . Though [Bahá'u'lláh] Himself had stringently forbidden His followers . . . any retaliatory acts against their tormentors . . . seven of the companions clandestinely sought out and slew three of their persecutors . . .

The consternation that seized an already oppressed community was indescribable. Bahá'u'lláh's indignation knew no bounds. '*Were We*,' He thus voices His emotions, in a Tablet revealed shortly after this act had been committed, '*to make mention of what befell Us, the heavens would be rent asunder and the mountains would crumble.' 'My captivity*,' He wrote on another occasion, '*cannot harm Me. That which can harm Me is the conduct of those who love Me, who claim to be related to Me, and yet perpetrate what causeth My heart and My pen to groan.*' And again: '*My captivity can bring on Me no shame. Nay, by My life, it conferreth on Me glory. That which can make Me ashamed is the conduct of such of My followers as profess to love Me, yet in fact follow the Evil One.*'

He was dictating His Tablets to His amanuensis when the governor, at the head of

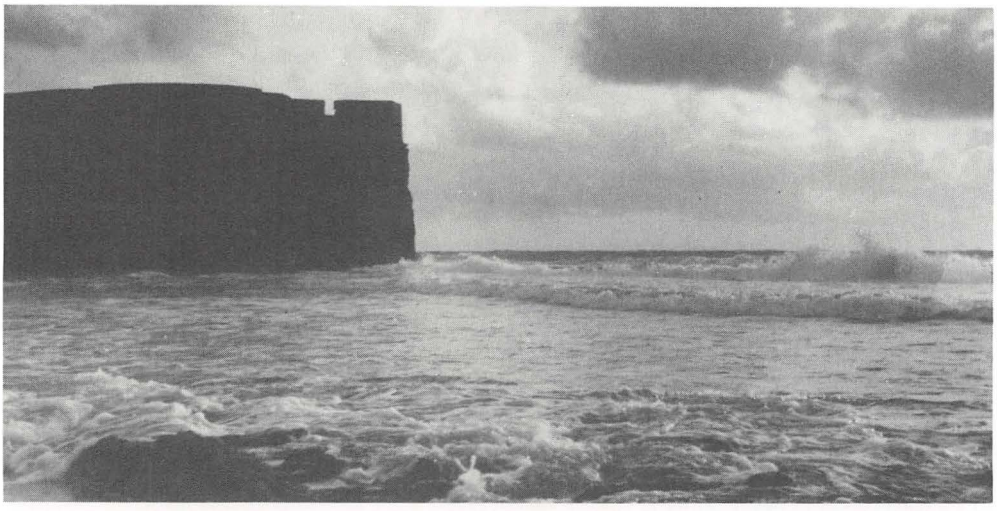


Bahá'u'lláh's banishment to 'Akká extended over a period of twenty-four years, from 31 August 1868 to 29 May 1892. This view, looking north-west, shows the Most Great Prison on the right and the citadel on the left. In June 1877 Bahá'u'lláh took up residence in Mazra'ih ending His confinement within the walls of the prison city.

his troops, with drawn swords, surrounded His house. The entire populace, as well as the military authorities, were in a state of great agitation. The shouts and clamor of the people could be heard on all sides. Bahá'u'lláh was peremptorily summoned to the Governorate, interrogated, kept in custody the first night, with one of His sons, in a chamber in the Khán-i-Shávirdí, transferred for the following two nights to better quarters in that neighborhood, and allowed only after the lapse of seventy hours to regain His home. 'Abdu'l-Bahá was thrown into prison and chained during the first night, after which He was permitted to join His Father. Twenty-five of the companions were cast into another prison and shackled, all of whom, except those responsible for that odious deed, whose imprisonment lasted several years, were, after six days, moved to the Khán-i-Shávirdí, and there placed, for six months, under confinement.

'Is it proper,' the Commandant of the city, turning to Bahá'u'lláh, after He had arrived at the Governorate, boldly inquired, 'that some of your followers should act in such a manner?' '*If one of your soldiers*,' was the swift rejoinder, '*were to commit a reprehensible act, would you be held responsible, and be punished in his place?*' When interrogated, He was asked to state His name and that of the country from which He came. '*It is more manifest than the sun*,' He answered. The same question was put to Him again, to which He gave the following reply: '*I deem it not proper to mention it. Refer to the farmán of the government which is in your possession.*' Once again they, with marked deference, reiterated their request, whereupon Bahá'u'lláh spoke with majesty and power these words: '*My name is Bahá'u'lláh* (Light of God), *and My country is Núr* (Light). *Be ye apprized of it.*' Turning then, to the Muftí, He addressed him words of veiled rebuke, after which He spoke to the entire gathering, in such vehement and exalted language that none made bold to answer Him. Having quoted verses from the Súriy-i-Mulúk, He, afterwards, arose and left the gathering. The Governor, soon after, sent word that He was at liberty to return to His home, and apologized for what had occurred.

A population, already ill-disposed towards the exiles, was, after such an incident, fired with uncontrollable animosity for all those who bore the name of the Faith which those exiles professed. The charges of impiety, atheism, terrorism and heresy were openly and without restraint flung into their faces. 'Abbúd, who



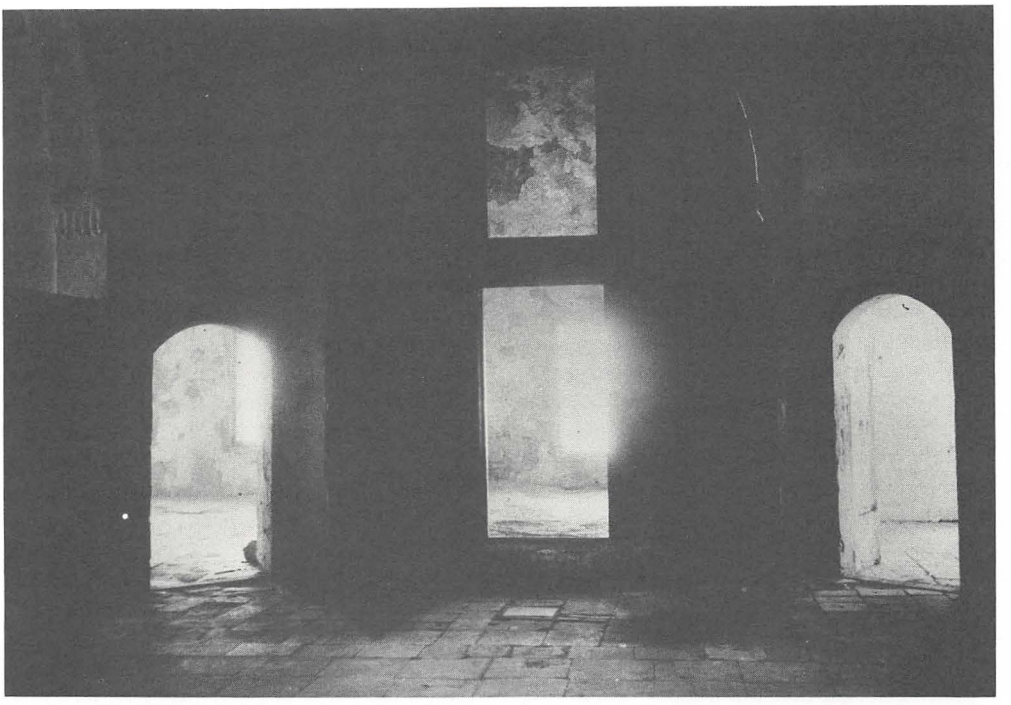
A partial view of the sea wall and fortifications of 'Akká.

lived next door to Bahá'u'lláh, reinforced the partition that separated his house from the dwelling of his now much-feared and suspected Neighbor. Even the children of the imprisoned exiles, whenever they ventured to show themselves in the streets during those days, would be pursued, vilified and pelted with stones.

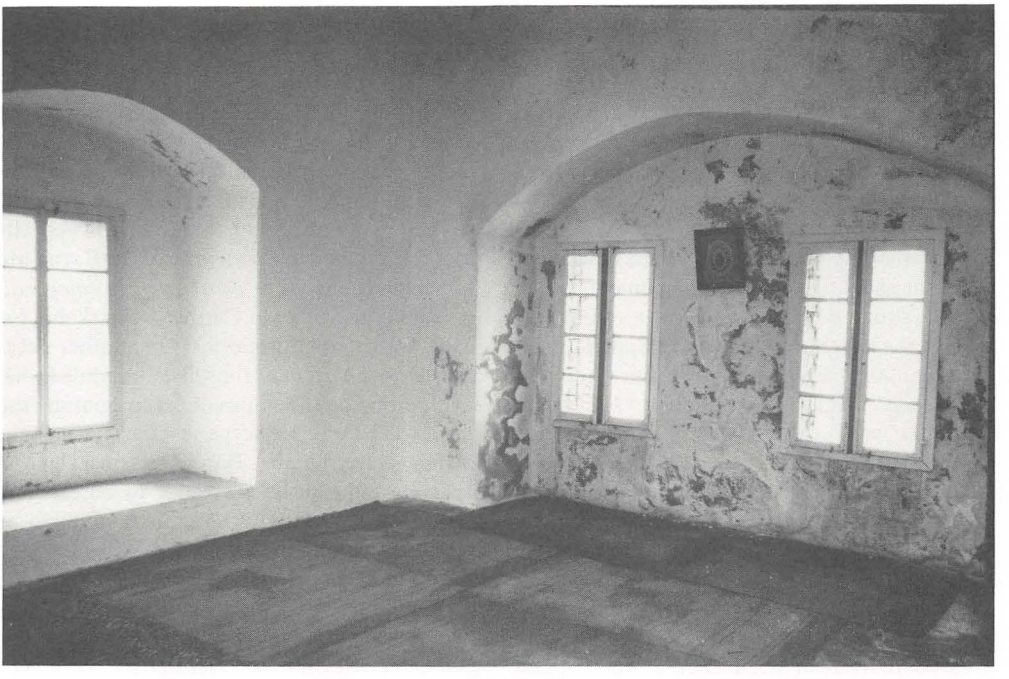
The cup of Bahá'u'lláh's tribulations was now filled to overflowing. A situation, greatly humiliating, full of anxieties and even perilous, continued to face the exiles, until the time, set by an inscrutable Will, at which the tide of misery and abasement began to ebb, signalizing a transformation in the fortunes of the Faith even more conspicuous than the revolutionary change effected during the latter years of Bahá'u'lláh's sojourn in Baghdád.

The gradual recognition by all elements of the population of Bahá'u'lláh's complete innocence; the slow penetration of the true spirit of His teachings through the hard crust of their indifference and bigotry; the substitution of the sagacious and humane governor, Aḥmad Big Tawfíq, for one whose mind had been hopelessly poisoned against the Faith and its followers; the unremitting labors of 'Abdu'l-Bahá, now in the full flower of His manhood, Who, through His contacts with the rank and file of the population, was increasingly demonstrating His capacity to act as the shield of His Father; the providential dismissal of the officials who had been instrumental in prolonging the confinement of the innocent companions—all paved the way for the reaction that was now setting in, a reaction with which the period of Bahá'u'lláh's banishment to 'Akká will ever remain indissolubly associated.

Such was the devotion gradually kindled in the heart of that governor, through his association with 'Abdu'l-Bahá, and later through his perusal of the literature of the Faith, which mischief-makers, in the hope of angering him, had submitted for his consideration, that he invariably refused to enter His presence without first removing his shoes, as a token of his respect for Him. It was even bruited about that his favoured counselors were those very exiles who were the followers of the Prisoner in his custody. His own son he was wont to send to 'Abdu'l-Bahá for instruction and enlightenment. It was on the occasion of a long-sought audience with Bahá'u'lláh that, in response to a request for permission to render Him some service, the suggestion was made to him to restore the aqueduct which for thirty years had been allowed to fall into disuse—a suggestion which he immediately arose to carry out. To the inflow of pilgrims, . . . he offered scarcely any opposition, though the text of the imperial farmán forbade their admission into the city. Muṣṭafá Ḍíyá Páshá, who became governor a few years later, had even gone so far as to intimate that his Prisoner was free to pass through its gates whenever He pleased, a suggestion which Bahá'u'lláh declined. Even the Muftí of 'Akká, Shaykh Maḥmúd, a man notorious for his bigotry, had been converted to the Faith, and, fired by his newborn



Bahá'u'lláh's incarceration in the prison of 'Akká, Nabíl attests, extended from 31 August 1868 to 13 October 1870, a period of two years, two months and five days. After nine years He was permitted to move beyond the walls of the city. On the left, above, is seen the entrance to Bahá'u'lláh's room in the prison; below is a view of its interior.



enthusiasm, made a compilation of the Muḥammadan traditions related to 'Akká. Nor were the occasionally unsympathetic governors, despatched to that city, able, despite the arbitrary power they wielded, to check the forces which were carrying the Author of the Faith towards His virtual emancipation and the ultimate accomplishment of His purpose. Men of letters, and even 'ulamás residing in Syria, were moved, as the years rolled by, to voice their recognition of Bahá'u'lláh's rising greatness and power. 'Azíz Páshá, who, in Adrianople, had evinced a profound attachment to 'Abdu'l-Bahá, and had in the meantime been promoted to the rank of Válí, twice visited 'Akká for the express purpose of paying his respects to Bahá'u'lláh, and to renew his friendship with One Whom he had learned to admire and revere.

Though Bahá'u'lláh Himself practically never granted personal interviews, as He had been used to do in Baghdád, yet such was the influence He now wielded that the inhabitants openly asserted that the noticeable improvement in the climate and water of their city was directly attributable to His continued presence in their midst. The very designations by which they chose to refer to him, such as the 'august leader,' and 'his highness' bespoke the reverence with which He inspired them. On one occasion, a European general who, together with the governor, was granted an audience by Him, was so impressed that he 'remained kneeling on the ground near the door.' Shaykh 'Alíy-i-Mírí, the Muftí of 'Akká, had even, at the suggestion of 'Abdu'l-Bahá, to plead insistently that He might permit the termination of His nine-year confinement within the walls of the prison-city, before He would consent to leave its gates. The garden of Na'mayn, a small island, situated in the middle of a river to the east of the city, honored with the appellation of Riḍván, and designated by Him the *'New Jerusalem'* and *'Our Verdant Isle,'* had, together with the residence of 'Abdu'lláh Páshá,—rented and prepared for Him by 'Abdu'l-Bahá, and situated a few miles north of 'Akká—become by now the favorite retreats of One Who, for almost a decade, had not set foot beyond the city walls, and Whose sole exercise had been to pace, in monotonous repetition, the floor of His bed-chamber.

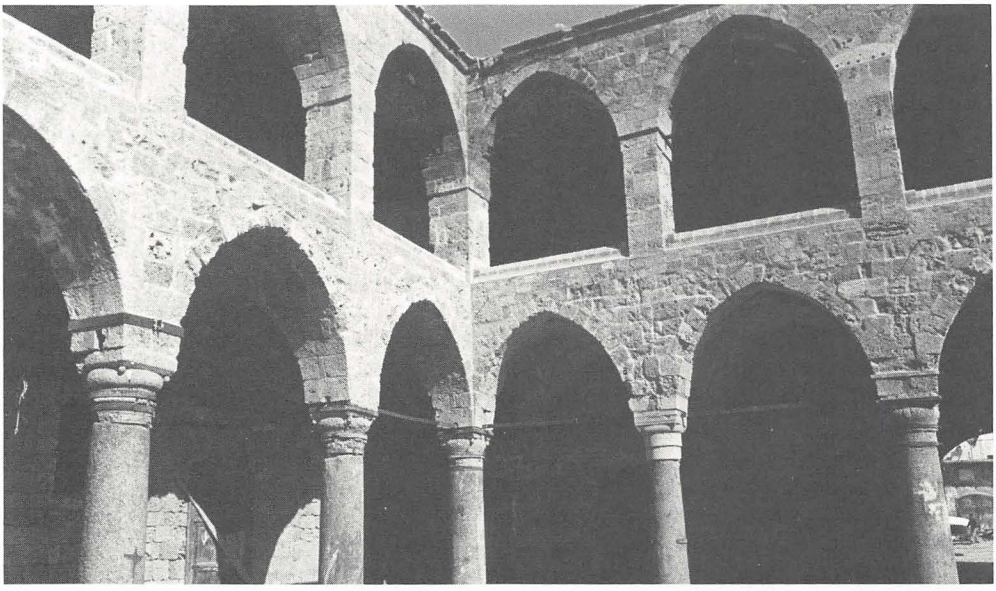
Two years later the palace of 'Údí Khammár, on the construction of which so much wealth had been lavished, while Bahá'u'lláh lay imprisoned in the barracks, and which its owner had precipitately abandoned with his family owing to the outbreak of an epidemic disease, was rented and later purchased for Him—a dwelling-place which He characterized as the *'lofty mansion,'* the spot which *'God hath ordained as the most sublime vision of mankind.'* . . .

The drastic farmán of Sulṭán 'Abdu'l-'Azíz, though officially unrepealed, had by now become a dead letter. Though Bahá'u'lláh was still nominally a prisoner, *'the doors of majesty and true sovereignty were,'* in the words of 'Abdu'l-Bahá' *'flung wide open.'* *'The rulers of Palestine,'* He moreover has written, *'envied His influence and power. Governors and mutiṣarrifs, generals and local officials, would humbly request the honor of attaining His presence—a request to which He seldom acceded.'*

It was in that same mansion that the distinguished Orientalist, Prof. E. G. Browne of Cambridge, was granted his four successive interviews with Bahá'u'lláh, during the five days he was His guest at Bahjí (April 15–20, 1890), interviews immortalized by the Exile's historic declaration that *'these fruitless strifes, these ruinous wars shall pass away and the "Most Great Peace" shall come.'* . . .

In that same year Bahá'u'lláh's tent, the *'Tabernacle of Glory,'* was raised on Mt. Carmel, *'the Hill of God and His Vineyard,'* the home of Elijah, extolled by Isaiah as the *'mountain of the Lord,'* to which *'all nations shall flow.'* Four times He visited Haifa, His last visit being no less than three months long. In the course of one of these visits, when His tent was pitched in the vicinity of the Carmelite Monastery, He, the *'Lord of the Vineyard,'* revealed the Tablet of Carmel, remarkable for its allusions and prophecies. On another occasion He pointed out Himself to 'Abdu'l-Bahá, as He stood on the slopes of that mountain, the site which was to serve as the permanent resting-place of the Báb, and on which a befitting mausoleum was later to be erected.

. . . *'Sulṭán 'Abdu'l-'Azíz,'* Bahá'u'lláh is reported by one of His fellow-exiles to have stated, *'banished Us to this country in the greatest abasement, and since his object was to destroy Us and humble Us, whenever the means of glory and ease presented themselves, We did not*



Many of Bahá'u'lláh's companions were, for a time, consigned to a caravansarai in 'Akká named the Khán-i-'Avámíd (Inn of the Pillars), a structure built in 1785. The Bahá'ís lived mostly in the western and southern wings on the top floor. One of the rooms was occupied by 'Abdu'l-Bahá. The caravansarai became the first Bahá'í pilgrim house of the Holy Land.

reject them.' 'Now, praise be to God,' He, moreover, as reported by Nabíl in his narrative, once remarked, '*it has reached the point when all the people of these regions are manifesting their submissiveness unto Us.*' . . .

'*His enemies*,' 'Abdu'l-Bahá, referring to this same theme, has written, '*intended that His imprisonment should completely destroy and annihilate the blessed Cause, but this prison was, in reality, of the greatest assistance, and became the means of its development.*' '. . . *This illustrious Being*,' He, moreover has affirmed, '*uplifted His Cause in the Most Great Prison. From this Prison His light was shed abroad; His fame conquered the world, and the proclamation of His glory reached the East and the West.*' '*His light at first had been a star; now it became a mighty sun.*' '*Until our time*,' He, morever has affirmed, '*no such thing has ever occurred*.'

Little wonder that, in view of so remarkable a reversal in the circumstances attending the twenty-four years of His banishment to 'Akká, Bahá'u'lláh Himself should have penned these weighty words: '*The Almighty . . . hath transformed this Prison-House into the Most Exalted Paradise, the Heaven of Heavens.*' . . .

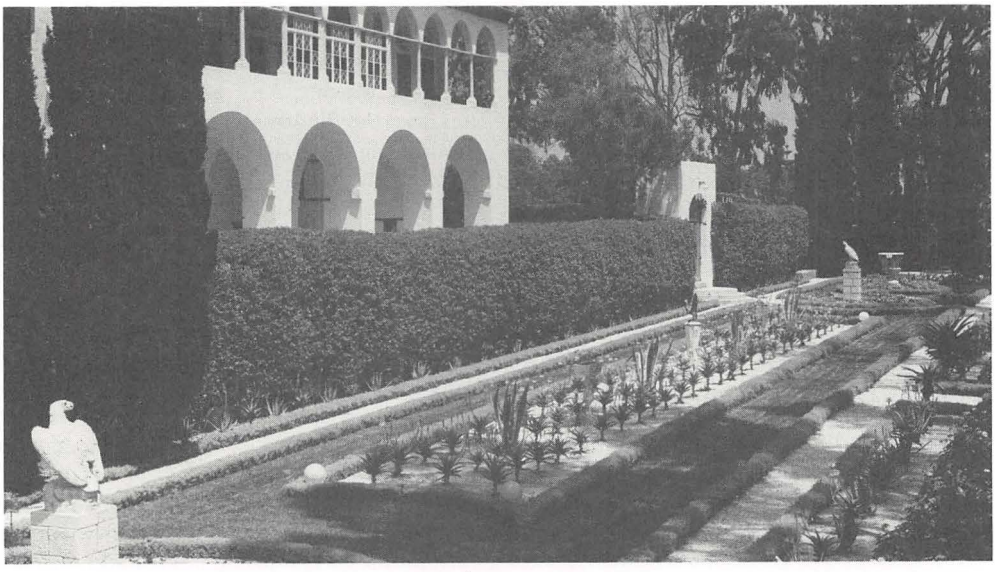
The writings of Bahá'u'lláh during this period, as we survey the vast field which they embrace, seem to fall into three distinct categories. The first comprises those writings which constitute the sequel to the proclamation of His mission in Adrianople. The second includes the laws and ordinances of His Dispensation, which, for the most part, have been recorded in the Kitáb-i-Aqdas, His Most Holy Book. To the third must be assigned those Tablets which partly enunciate and partly reaffirm the fundamental tenets and principles underlying that Dispensation.

The Proclamation of His Mission had been, as already observed, directed particularly to the kings of the earth, who, by virtue of the power and authority they wielded, were invested with a peculiar and inescapable responsibility for the destinies of their subjects. It was to these kings, as well as to the world's religious leaders, who exercised a no less pervasive influence on the mass of their followers, that the Prisoner of 'Akká directed His appeals, warnings, and exhortations during the first years of His incarceration in that city. '*Upon Our arrival at this Prison,*' He Himself affirms, '*We purposed to transmit to the kings the messages of their Lord, the Mighty, the All-Praised. Though We have transmitted to them, in several Tablets, that which We were commanded, yet*

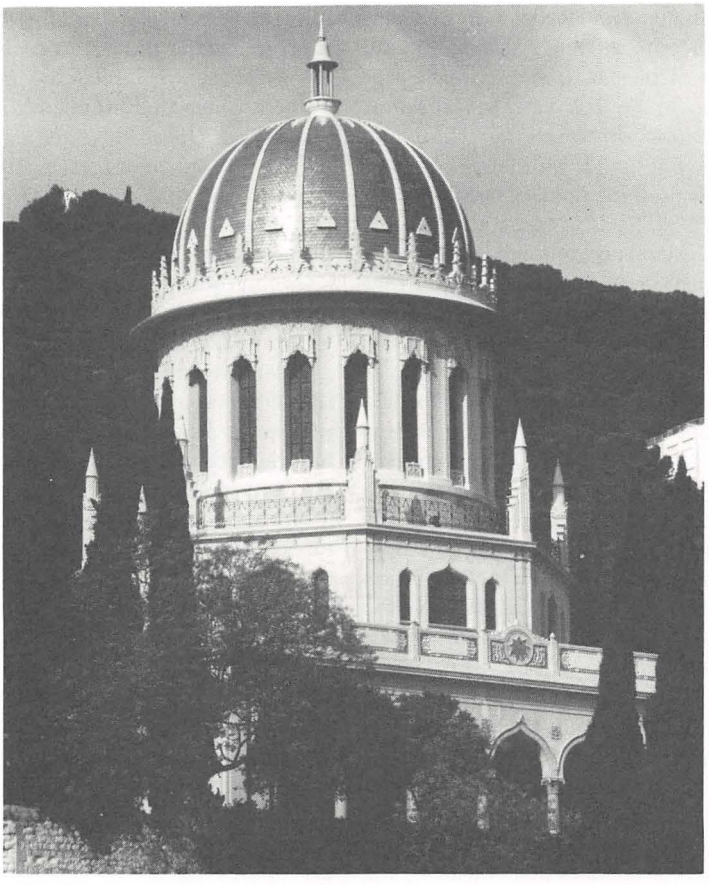
We do it once again, as a token of God's grace.'

To the kings of the earth, both in the East and in the West, both Christian and Muslim, who had already been collectively admonished and warned in the Súriy-i-Mulúk revealed in Adrianople, and had been so vehemently summoned by the Báb, in the opening chapter of the Qayyúmu'l-Asmá', on the very night of the Declaration of His Mission, Bahá'u'lláh, during the darkest days of His confinement in 'Akká, addressed some of the noblest passages of His Most Holy Book. In these passages He called upon them to take fast hold of the *'Most Great Law';* proclaimed Himself to be *'the King of Kings'* and *'the Desire of all Nations';* declared them to be His *'vassals'* and *'emblems of His sovereignty';* disclaimed any intention of laying hands on their kingdoms; bade them forsake their palaces, and hasten to gain admittance into His Kingdom; extolled the king who would arise to aid His Cause as *'the very eye of mankind';* and finally arraigned them for the things which had befallen Him at their hands. . . .

Such in sum are the salient features of the concluding utterances of that historic Proclamation, the opening notes of which were sounded during the latter part of Bahá'u'lláh's banishment to Adrianople, and which closed during the early years of His incarceration in the prison-fortress of 'Akká. Kings and emperors, severally and collectively; the chief magistrates of the Republics of the American continent; ministers and ambassadors; the Sovereign Pontiff himself; the Vicar of the Prophet of Islám; the royal Trustee of the Kingdom of the Hidden Imám; the monarchs of Christendom, its patriarchs, archbishops, bishops, priests and monks; the recognized leaders of both the Sunní and Shí'ah sacerdotal orders; the high priests of the Zoroastrian religion; the philosophers, the ecclesiastical leaders, the wise men and the inhabitants of Constantinople—that proud seat of both the Sultanate and the Caliphate; the entire company of the professed adherents of the Zoroastrian, the Jewish, the Christian and Muslim Faiths; the people of the Bayán; the wise men of the world, its men of letters, its poets, its mystics, its tradesmen, the elected representatives of its peoples; His own countrymen—all have, at one time or another, in books, Epistles, and Tablets, been brought directly within the purview of the exhortations, the warnings, the appeals, the declarations and the prophecies which constitute the theme of His momentous summons to the leaders of mankind—a summons which stands unparalleled in the annals of any previous religion, and to which the messages directed by the Prophet of



The Mansion of Bahjí, constructed by 'Údí Khammár circa *1870, was characterized by Bahá'u'lláh as the 'lofty mansion,' the spot which 'God hath ordained as the most sublime vision of mankind.' Bahjí literally means 'Delight.'*



The Shrine of the Báb on Mount Carmel, the site of which Bahá'u'lláh pointed out to 'Abdu'l-Bahá during the course of one of His visits to Haifa.

Islám to some of the rulers among His contemporaries alone offer a faint resemblance.

'Never since the beginning of the world,' Bahá'u'lláh Himself affirms, *'hath the Message been so openly proclaimed.'* . . .

Unique and stupendous as was this Proclamation, it proved to be but a prelude to a still mightier revelation of the creative power of its Author, and to what may well rank as the most signal act of His ministry—the promulgation of the Kitáb-i-Aqdas. Alluded to in the Kitáb-i-Íqán; the principal repository of that Law which the Prophet Isaiah had anticipated, and which the writer of the Apocalypse had described as the *'new heaven'* and the *'new earth,'* as *'the Tabernacle of God,'* as the *'Holy City,'* as the *'Bride,'* the *'New Jerusalem coming down from God,'* this *'Most Holy Book,'* whose provisions must remain inviolate for no less than a thousand years, and whose system will embrace the entire planet, may well be regarded as the brightest emanation of the mind of Bahá'u'lláh, as the Mother Book of His Dispensation, and the Charter of His New World Order.

Revealed soon after Bahá'u'lláh had been transferred to the house of 'Údí Khammár (circa 1873), at a time when He was still encompassed by the tribulations that had afflicted Him, through the acts committed by His enemies and the professed adherents of His Faith, this Book, this treasury enshrining the priceless gems of His Revelation, stands out, by virtue of the principles it inculcates, the administrative institutions it ordains and the function with which it invests the appointed Successor of its Author, unique and incomparable among the world's sacred Scriptures. . . .

In this Charter of the future world civilization its Author—at once the Judge, the Law-

giver, the Unifier and Redeemer of mankind—announces to the kings of the earth the promulgation of the '*Most Great Law*'; pronounces them to be His vassals; proclaims Himself the '*King of Kings*'; disclaims any intention of laying hands on their kingdoms; reserves for Himself the right to '*seize and possess the hearts of men*'; warns the world's ecclesiastical leaders not to weigh the '*Book of God*' with such standards as are current amongst them; and affirms that the Book itself is the '*Unerring Balance*' established amongst men. In it He formally ordains the institution of the '*House of Justice,*' defines its functions, fixes its revenues, and designates its members as the '*Men of Justice,*' the '*Deputies of God,*' the '*Trustees of the All-Merciful,*' alludes to the future Center of His Covenant, and invests Him with the right of interpreting His holy Writ; anticipates by implication the institution of Guardianship; bears witness to the revolutionizing effect of His World Order; enunciates the doctrine of the '*Most Great Infallibility*' of the Manifestation of God; asserts this infallibility to be the inherent and exclusive right of the Prophet; and rules out the possibility of the appearance of another Manifestation ere the lapse of at least one thousand years. . . .

The laws and ordinances that constitute the major theme of this Book, Bahá'u'lláh, moreover, has specifically characterized as '*the breath of life unto all created things,*' as '*the mightiest stronghold,*' as the '*fruits*' of His '*Tree,*' as '*the highest means for the maintenance of order in the world and the security of its peoples,*' as '*the lamps of His wisdom and loving-providence,*' as '*the sweet smelling savor of His garment,*' as the '*keys*' of His '*mercy*' to His creatures. '*This Book,*' He Himself testifies, '*is a heaven which We have adorned with the stars of Our commandments and prohibitions.*' . . .

The formulation by Bahá'u'lláh, in His Kitáb-i-Aqdas, of the fundamental laws of His Dispensation was followed, as His Mission drew to a close, by the enunciation of certain precepts and principles which lie at the very core of His Faith, by the reaffirmation of truths He had previously proclaimed, by the elaboration and elucidation of some of the laws He had already laid down, by the revelation of further prophecies and warnings, and by the establishment of subsidiary ordinances designed to supplement the provisions of His Most Holy Book. These were recorded in unnumbered Tablets, which He continued to reveal until the last days of His earthly life, among which the 'Ishráqát' (Splendors), the 'Bishárát' (Glad Tidings), the 'Ṭarázát' (Ornaments), the 'Tajallíyát' (Effulgences), the 'Kalimát-i-Firdawsíyyih' (Words of Paradise), the 'Lawḥ-i-Aqdas' (Most Holy Tablet), the 'Lawḥ-i-Dunyá' (Tablet of the World), the 'Lawḥ-i-Maqsúd' (Tablet of Maqsúd), are the most noteworthy. These Tablets—mighty and final effusions of His indefatigable pen—must rank among the choicest fruits which His mind has yielded, and mark the consummation of His forty-year-long ministry. . .

Nor should a review of the outstanding features of Bahá'u'lláh's writings during the latter part of His banishment to 'Akká fail to include a reference to the Lawḥ-i-Ḥikmat (Tablet of Wisdom), in which He sets forth the fundamentals of true philosophy, or to the Tablet of Visitation revealed in honor of the Imám Ḥusayn, whose praises He celebrates in glowing language; or to the 'Questions and Answers' which elucidates the laws and ordinances of the Kitáb-i-Aqdas; or to the 'Lawḥ-i-Burhán' (Tablet of the Proof) in which the acts perpetrated by Shaykh Muḥammad-Báqir, surnamed '*Dhi'b*' (Wolf), and Mír Muḥammad-Ḥusayn, the Imám-Jum'ih of Iṣfáhán, surnamed '*Raqshá*' (She-Serpent), are severely condemned; or to the Lawḥ-i-Karmil (Tablet of Carmel) in which the Author significantly makes mention of '*the City of God that hath descended from heaven,*' and prophesies that '*erelong will God sail His Ark*' upon that mountain, and '*will manifest the people of Bahá.*' Finally, mention must be made of His Epistle to Shaykh Muḥammad-Taqí, surnamed 'Ibn-i-Dhi'b' (Son of the Wolf), the last outstanding Tablet revealed by the pen of Bahá'u'lláh, in which He calls upon that rapacious priest to repent of his acts, quotes some of the most characteristic and celebrated passages of His own writings, and adduces proofs establishing the validity of His Cause.

With this book, revealed about one year prior to His ascension, the prodigious achievement as author of a hundred volumes, repositories of the priceless pearls of His Revelation, may be said to have practically termi-

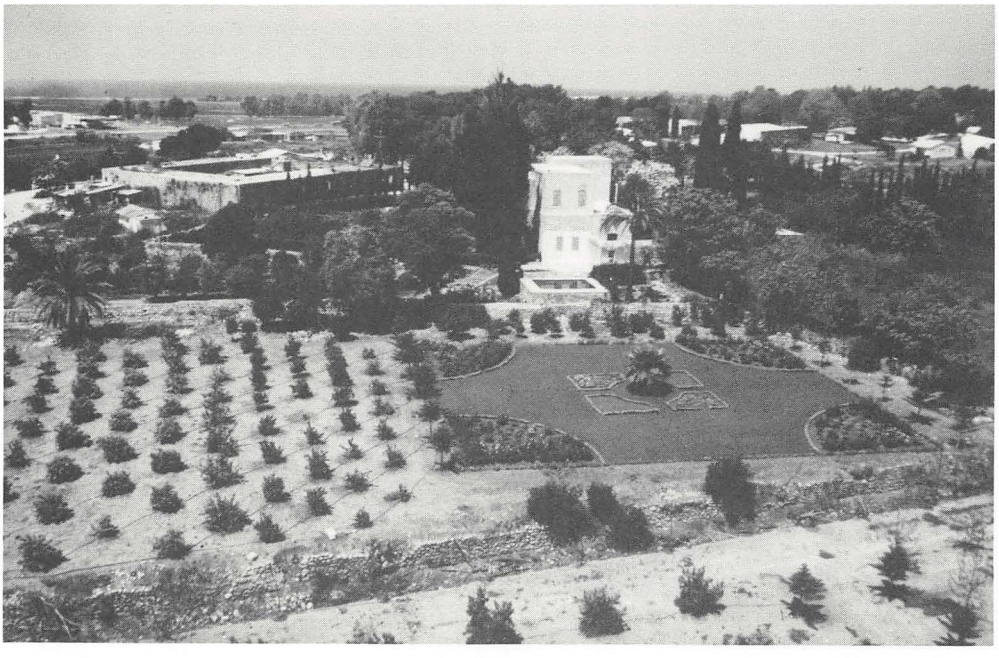
nated—volumes replete with unnumbered exhortations, revolutionizing principles, world-shaping laws and ordinances, dire warnings and portentous prophecies, with soul-uplifting prayers and meditations, illuminating commentaries and interpretations, impassioned discourses and homilies, all interspersed with either addresses or references to kings, to emperors and to ministers, of both the East and the West, to ecclesiastics of divers denominations, and to leaders in the intellectual, political, literary, mystical, commercial and humanitarian spheres of human activity.

'We, verily,' wrote Bahá'u'lláh, surveying, in the evening of His life, from His Most Great Prison, the entire range of this vast and weighty Revelation, *'have not fallen short of Our duty to exhort men, and to deliver that whereunto I was bidden by God, the Almighty, the All-Praised.' 'Is there any excuse,'* He further has stated, *'left for any one in this Revelation? No, by God, the Lord of the Mighty Throne! My signs have encompassed the earth, and my power enveloped all mankind.'*

2. EXCERPT FROM THE MESSAGE OF THE UNIVERSAL HOUSE OF JUSTICE TO THE ANNUAL CONVENTIONS OF ALL NATIONAL SPIRITUAL ASSEMBLIES

IN EARLY DAYS OF JUNE 1877 BAHÁ'U'LLÁH LEFT CITY 'AKKÁ AND TOOK UP RESIDENCE IN MAZRA'IH. TO MARK CENTENARY THIS TERMINATION CONFINEMENT ANCIENT BEAUTY WITHIN WALLS PRISON CITY WE CALL UPON HIS FOLLOWERS ALL LANDS DEVOTE NINETEEN DAY FEAST OF NÚR COMMEMORATION HISTORIC EVENT, REDEDICATING THEMSELVES URGENT TASKS BEFORE THEM, SO THAT PENT-UP ENERGIES HIS PRECIOUS FAITH MAY BE RELEASED TO REACH EVER GREATER NUMBER SEEKING SOULS IN EVER WIDER CIRCLE THEIR FELLOW MEN.

(24 March 1977)



Aerial view of Mazra'ih where Bahá'u'lláh lived for two years, from June 1877 to September 1879. In the foreground may be seen recently developed gardens and plantings of citrus and ornamental trees; April 1979.

3. THE COMMEMORATION AT THE WORLD CENTRE OF THE CENTENARY OF THE TERMINATION OF BAHÁ'U'LLÁH'S CONFINEMENT IN 'AKKÁ

'The remembrance of God and His praise, and the glory of God and His splendour, rest upon Thee, O Thou who art His Beauty! I bear witness that the eye of creation hath never gazed upon one wronged like Thee. Thou wast immersed all the days of Thy life beneath an ocean of tribulations. At one time Thou wast in chains and fetters; at another Thou wast threatened by the sword of Thine enemies. Yet, despite all this, Thou didst enjoin upon all men to observe what had been prescribed unto Thee by Him Who is the All-Knowing, the All-Wise.'

BAHÁ'U'LLÁH

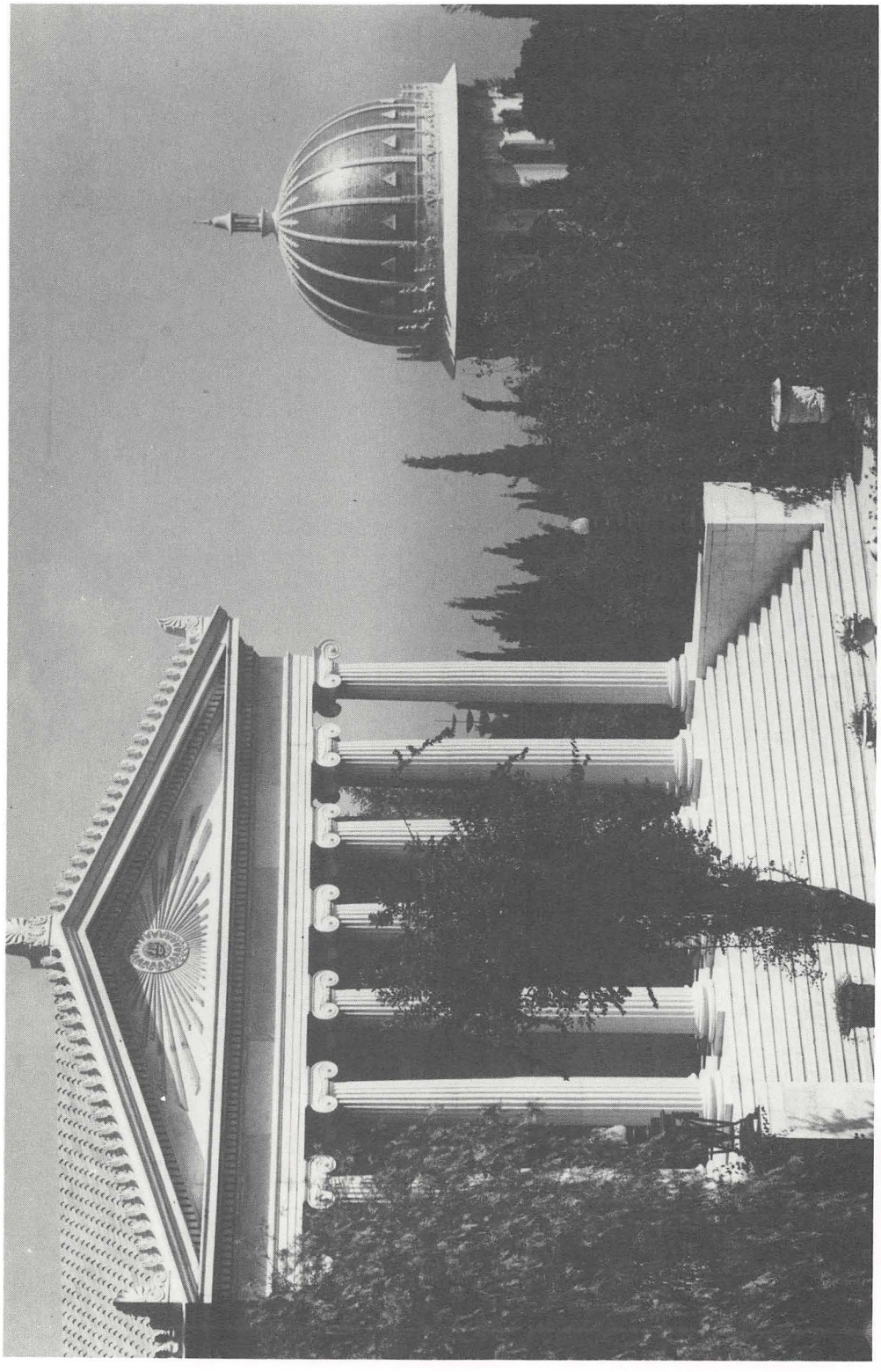
In the early afternoon of Saturday, 11 June 1977 the pilgrims and the friends serving at the World Centre made their way to Mazra'ih to visit the Mansion which 'Abdu'l-Bahá had rented a century ago for the use of Bahá'u'lláh, His first residence after leaving the prison-city of 'Akká. While there, each was privileged to visit and offer prayers in the very room occupied by the Blessed Beauty; later they repaired to the gardens at Bahjí.

Meanwhile the Hands of the Cause present in the Holy Land, the members of the Universal House of Justice and the Counsellor members of the International Teaching Centre were paying their respects to the memory of Bahá'u'lláh at the House of 'Abbúd in 'Akká and at the Garden of Riḍván. The rooms Bahá'u'lláh had occupied were visited and prayers of thanksgiving for His release from confinement were offered in these Holy Places. They then journeyed north to Mazra'ih for prayers at that Holy Spot, and afterwards joined the other friends in the Ḥaram-i-Aqdas at Bahjí for the formal programme of the commemoration of this great event in the history of the Heroic Age of the Cause.

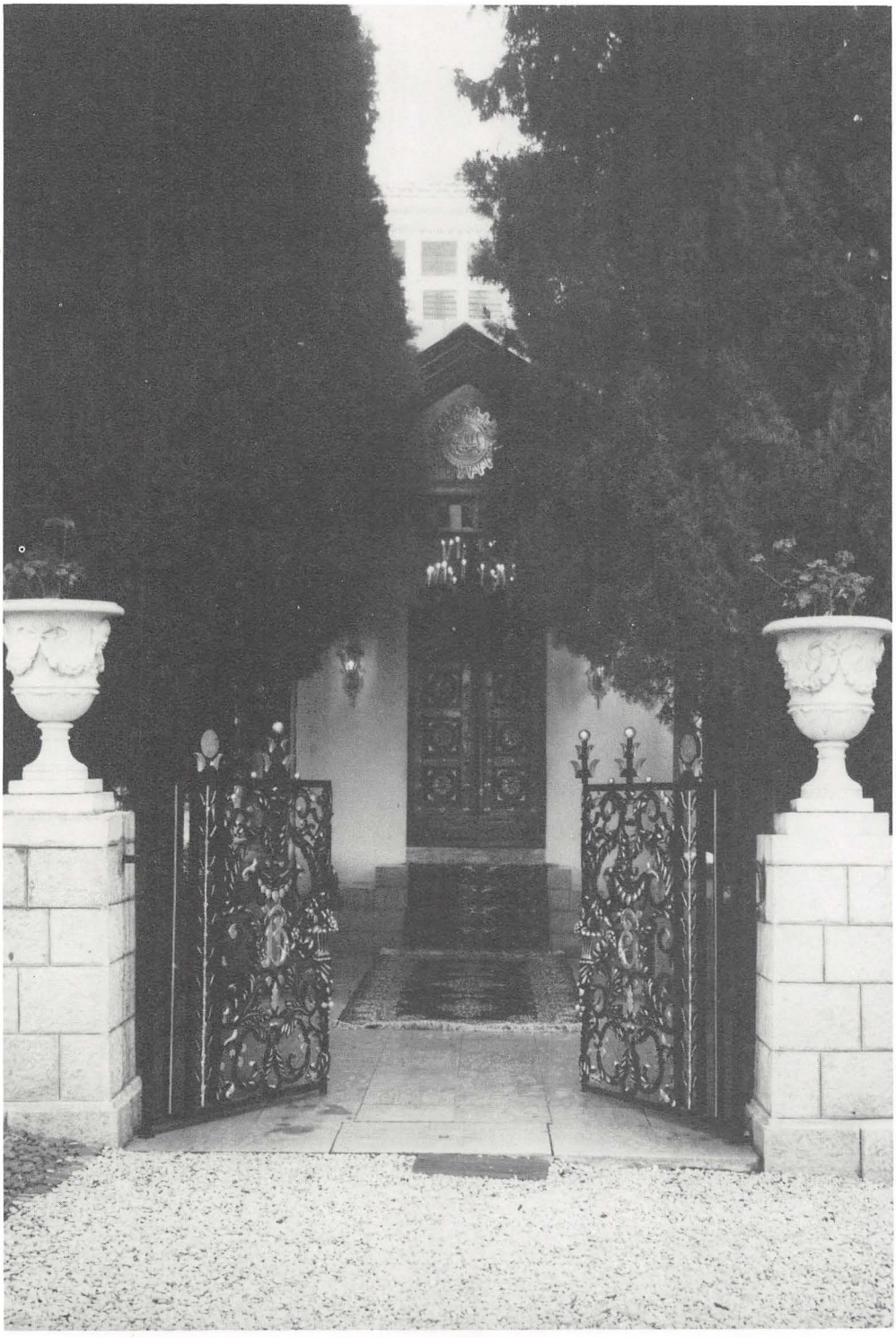
Prayers were recited; 'Abdu'l-Bahá's account of the end of Bahá'u'lláh's confinement and Shoghi Effendi's narrative from *God Passes By* were read; and finally, just as the sun was casting its last light over the Mediterranean, the friends made their way in the utmost reverence to the Most Holy Shrine for the chanting of the Tablet of Visitation.



Hands of the Cause, the members of the Universal House of Justice and Counsellor members of the International Teaching Centre, photographed at the House of 'Abbúd in 'Akká where they gathered on 11 June 1977 to commemorate the centenary of the termination of Bahá'u'lláh's confinement in the prison city. Amatu'l-Bahá Rúḥíyyih Khánum is seen seated in the centre of the first row.



Mount Carmel as it looks today. On the right, the Shrine of the Báb; on the left, the Bahá'í International Archives building.



The Shrine of Bahá'u'lláh.

PART THREE

INTERNATIONAL SURVEY OF CURRENT BAHÁ'Í ACTIVITIES 1976–1979

I

THE FIRST VISIT BY A BAHÁ'Í REIGNING MONARCH TO THE RESTING PLACE OF SHOGHI EFFENDI

Cablegram of the Universal House of Justice to all National Spiritual Assemblies, dated 10 October 1976

WITH FEELINGS IMMENSE ELATION ANNOUNCE BAHAI COMMUNITIES ALL CONTINENTS JOYFUL NEWS FIRST VISIT BY BAHAI REIGNING MONARCH TO RESTING PLACE BELOVED SHOGHI EFFENDI WELL NIGH NINETEEN YEARS FOLLOWING HIS PASSING STOP HIS HIGHNESS MALIETOA TANUMAFILI II OF WESTERN SAMOA COURSE HIS RECENT VISIT LONDON ATTAINED THIS INESTIMABLE BOUNTY STOP HIS HIGHNESS ACCOMPANIED BY SMALL DELEGATION FRIENDS HEADED BY HANDCAUSE GIACHERY INCLUDING HANDS CAUSE KHADEM VARQA AND FIVE[1] MEMBERS NATIONAL ASSEMBLY UNITED KINGDOM PROCEEDED CEMETERY PARTICIPATED DEEPLY MOVING HIGHLY DIGNIFIED VISITATION RESTING PLACE SIGN GOD ON EARTH WHOSE LIFELONG HEROIC LABOURS ACHIEVED WORLDWIDE SPREAD GLORIOUS CAUSE BAHAULLAH STOP FOLLOWING PRAYERS DEVOTIONS AND EXPRESSIONS APPRECIATION GRATITUDE BY HIS HIGHNESS HE MET WITH RADIANT SPIRIT LARGE GATHERING BELIEVERS ASSEMBLED PRECINCTS GRAVE TO WELCOME HIM AND TO WHOM HE CONVEYED GREETINGS HIS FELLOW SAMOAN BAHAIS AND HIS HOPE GROWTH FAITH FROM STRENGTH TO STRENGTH ALL OVER WORLD STOP IN HOLY LAND SYNCHRONIZING WITH THESE EVENTS HANDS CAUSE OTHER MEMBERS INTERNATIONAL TEACHING CENTRE JOINED MEMBERS HOUSE JUSTICE SPECIAL VISIT BAHJI WHERE FERVENT PRAYERS WERE OFFERED SACRED THRESHOLD MOST HOLY SHRINE IN THANKSGIVING HIGHLY SIGNIFICANT DEVELOPMENT WHICH REPRESENTS PRELUDE TO FULFILMENT LONG CHERISHED DESIRE ABDUL-BAHA AND SHOGHI EFFENDI WITNESS PILGRIM KINGS PAY THEIR HUMBLE TRIBUTE AT HOLY SHRINES FOUNDERS OUR FAITH IN SPIRITUAL HEART PLANET STOP FERVENTLY PRAYING THIS JOYOUS NEWS WILL STRENGTHEN RESOLVE SUPPORTERS MOST GREAT NAME EVERY LAND REDOUBLE THEIR EFFORTS TO FORGE AHEAD HOWEVER ARDUOUS THE TASKS HOWEVER SEEMINGLY INSURMOUNTABLE THE OBSTACLES UNTIL EVERY GOAL WORLDWIDE PLAN IS SPEEDILY AND FULLY CONSUMMATED.

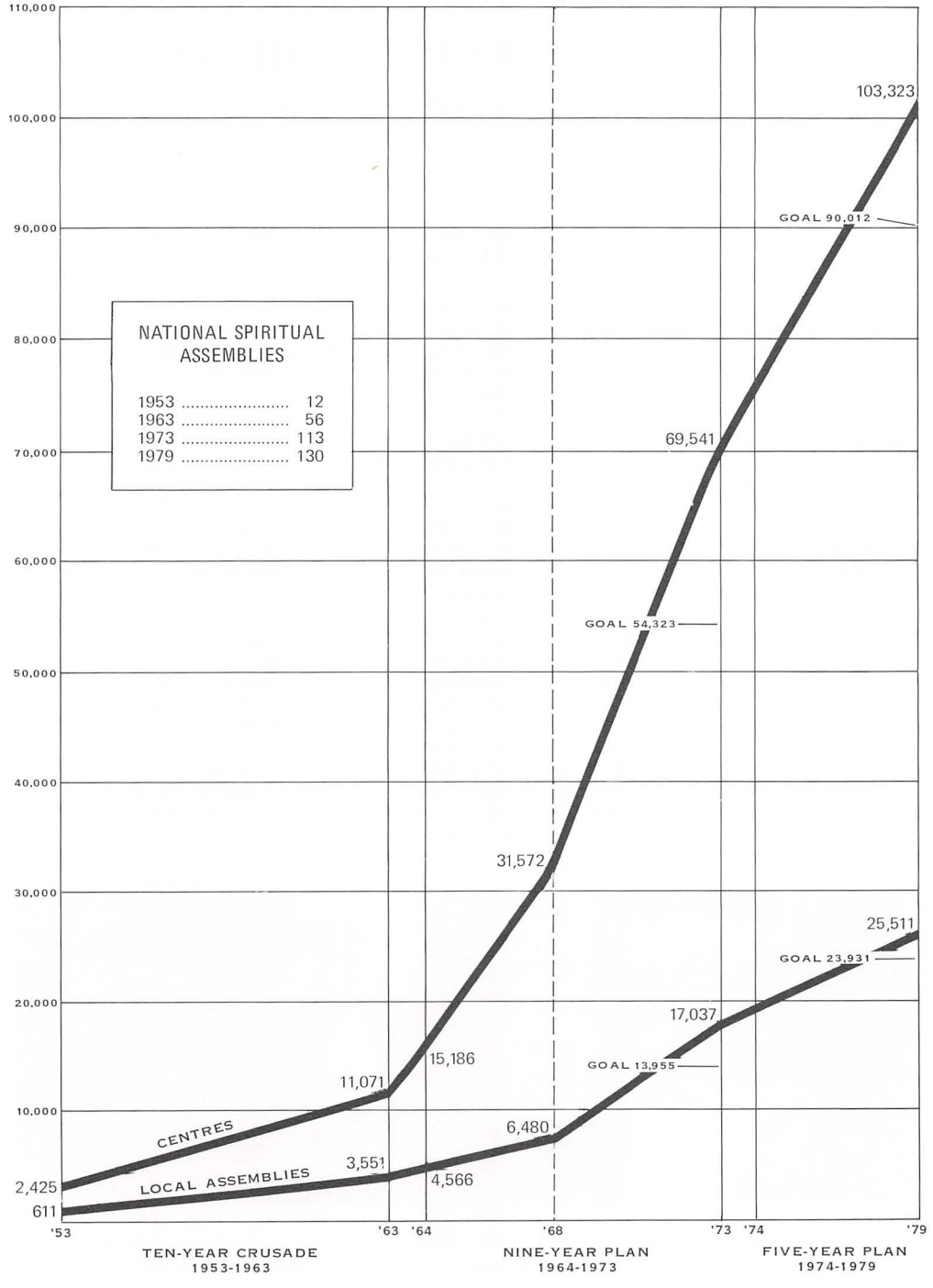
UNIVERSAL HOUSE OF JUSTICE



His Highness Malietoa Tanumafili II of Western Samoa; the Hands of the Cause Ugo Giachery, Dhikrulláh Khádem and 'Alí Muḥammad Varqá; representatives of the National Spiritual Assembly of the United Kingdom and others of the delegation who visited the resting place of Shoghi Effendi on 12 September 1976.

[1] Later information confirms that there were six. The visit took place on 12 September 1976.

THE GROWTH OF THE BAHÁ'Í FAITH
1953-1979



II

THE FIVE YEAR INTERNATIONAL TEACHING PLAN 1974–1979

1. THE COMPLETION OF THE FIVE YEAR INTERNATIONAL TEACHING PLAN

IN its Naw-Rúz message to the Bahá'ís of the world the Universal House of Justice stated: 'The teaching victories in that Plan have been truly prodigious; the points of light, those localities where the Promised One is recognized, have increased from sixty-nine thousand five hundred to over ninety-six thousand;[1] the number of Local Spiritual Assemblies has grown from seventeen thousand to over twenty-five thousand;[1] eighteen new National Spiritual Assemblies have been formed.

'Beyond the expansion of the community, vital as it is, the Five Year Plan witnessed great progress in the spiritual development of the friends, the growing maturity and wisdom of Local and National Assemblies, and in the degree to which Bahá'í communities embody the distinguishing characteristics of Bahá'í life and attract, by their unity, their steadfastness, their radiance and good reputation, the interest and eventual wholehearted support of their fellow citizens. This is the magnet which will attract the masses to the Cause of God, and the leaven that will transform human society.'

In that same message the House of Justice pointed out that during the first two years of the newly-launched Seven Year Plan efforts should be exerted by National Spiritual Assemblies 'to attain, where circumstances permit, any goals that may have had to remain unaccomplished at the end of the Five Year Plan.'

This report of the achievements of the Five Year Plan, both at the World Centre and throughout the Bahá'í world, has been compiled by the Department of Statistics at the World Centre.

2. THE WORLD CENTRE

1. Continued Collation and Classification of the Sacred Texts

The original Tablets of Bahá'u'lláh and 'Abdu'l-Bahá, together with the original letters of Shoghi Effendi, now at the World Centre number some 13,629, of which nearly 3,335 are Tablets of Bahá'u'lláh, 7,198 Tablets of 'Abdu'l-Bahá, and 3,096 letters of Shoghi Effendi. Moreover, authenticated copies available at the World Centre, for which no originals have yet been received, number 6,390 Tablets of Bahá'u'lláh, 16,632 Tablets of 'Abdu'l-Bahá, and 12,076 letters of Shoghi Effendi, totalling some 48,727 documents.

These documents have been studied and important passages from them have been extracted and classified.

During the period under review, nine major compilations from the Writings of the Faith have been prepared and circulated to National Spiritual Assemblies.

[1] At 20 April 1979, the total number of localities is 103,323 and the number of Local Spiritual Assemblies is 25,511.

2. The Preparation and Publication of Authorized Translations of Three Compilations of Scripture:

(a) Tablets of Bahá'u'lláh revealed after the Kitáb-i-Aqdas
(b) Prayers and extracts from the Writings of the Báb
(c) Selections from the works of 'Abdu'l-Bahá

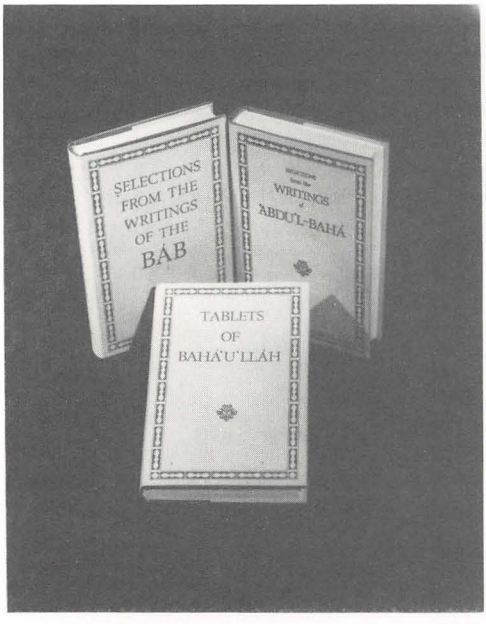
Tablets of Bahá'u'lláh revealed after the Kitáb-i-Aqdas was published in June 1978. The Universal House of Justice appointed its Research Department to prepare the compilation, and Mr. Habib Taherzadeh, with the assistance of a committee at the World Centre, was responsible for the translation of those Tablets and passages from Tablets not translated by Shoghi Effendi.

Selections from the Writings of the Báb, the most comprehensive selection of His Writings yet produced in English, was also compiled by the Research Department and translated by Mr. Habib Taherzadeh with the assistance of a committee at the World Centre. A number of passages translated by Shoghi Effendi and quoted in his various works are included in the compilation which was published in December 1976.

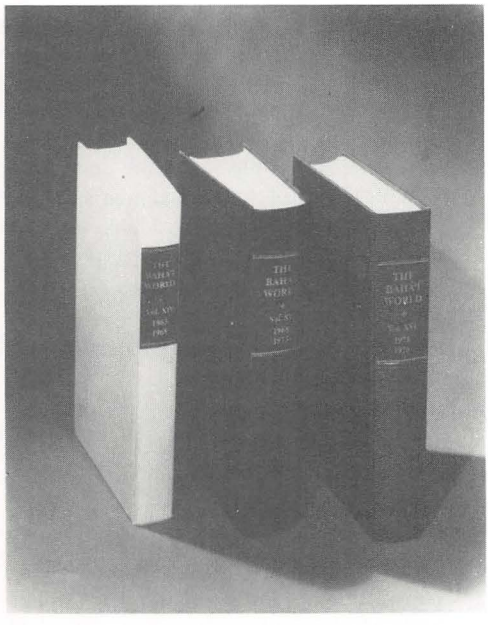
Selections from the Writings of 'Abdu'l-Bahá, published in December 1978 in both cased and paper editions, contains passages translated by the Guardian and translations or retranslations made by Marzieh Gail or a committee at the World Centre appointed by the House of Justice.

In 1977 the Universal House of Justice felt moved to call for the production of a compilation of the writings of Shoghi Effendi. Published under the title *Call to the Nations*, the compilation was available for distribution in August of that year, in cased and paper editions.

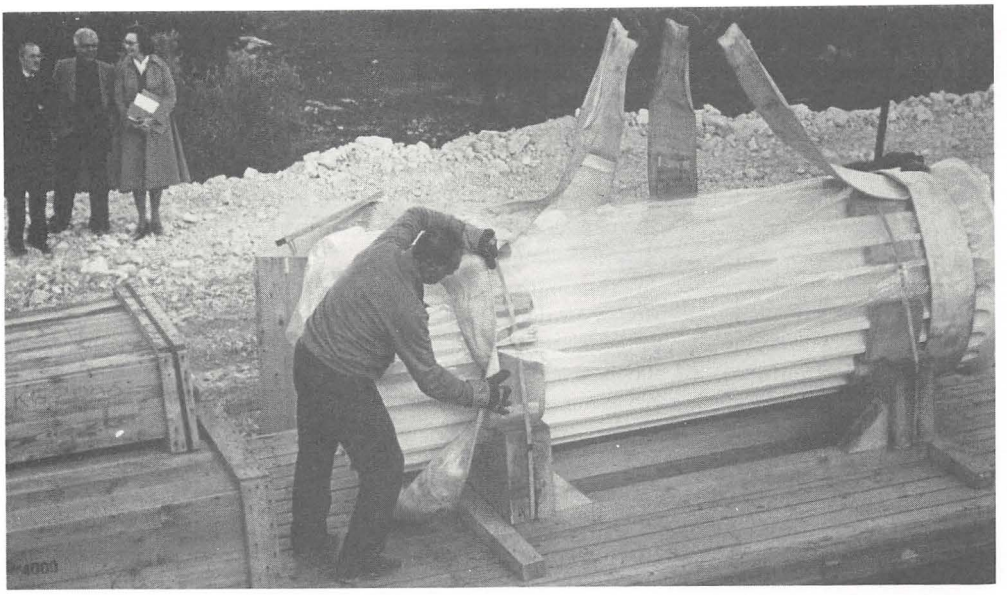
Three volumes of the international record, *The Bahá'í World*, published under the supervision of the Universal House of Justice, were produced in the period under review, vol. XIV (1963–1968) in February 1975, vol. XV (1968–1973) in August 1976 and vol. XVI (1973–1976) in February 1979.



Three volumes of Sacred Text produced under the supervision of the Universal House of Justice during the Five Year Plan. A selection of the writings of Shoghi Effendi was also published under the title Call to the Nations.



Three volumes of The Bahá'í World (XIV, XV and XVI) *produced under the supervision of the Universal House of Justice during the Five Year Plan.*



Arrival of first shipment of marble at the site of the Permanent Seat of the Universal House of Justice; 28 December 1976. Commencement of the excavation was announced on 17 June 1975.

3. Initiation of the Construction of the Building on Mount Carmel to Serve as the Seat of the Universal House of Justice

This project, which ranks as the greatest single undertaking of the Five Year Plan, was initiated in February 1974 with the acceptance of the design conceived by Ḥusayn Amánat, who was named as architect for the building. A site office was established in the old Archives Building, and a Bahá'í resident engineer was chosen by the architect to supervise on his behalf the construction of the building. Excavation of earth and stone amounting to over 65,000 cubic metres began in June 1975. In April 1976 a contract was signed with a firm in Italy, for the supply of over 3.000 tons of Pentelicon marble from Greece, to be carved and dressed in Italy at a cost of approximately six million dollars. This includes facing material for the exterior of the building and fifty-eight fluted columns with Corinthian capitals.

In December 1976 the first shipment of finished marble was delivered to the building site. The major plans of the building were supplied by the architect in October 1976, and were submitted with specifications to a number of local contracting firms for bids. A general contractor residing in Haifa was chosen in January 1977, and he entered into a contract to be responsible for the reinforced concrete construction as well as to do the general supervision and coordination of the sub-contractors for the mechanical, electrical and finishing works. Excavations for the foundations commenced immediately thereafter.

At March 1978 construction had reached the level of the floor immediately above the council chamber, with related mechanical, electrical and finishing work well under way. Over 2,200 tons of finished carved marble had already been delivered to the site. A contract had been signed with a French firm to install the marble on the building after the completion of the concrete shell.

Participants in the International Convention at Riḍván 1978 assembled at the construction site for a ceremony in which a casket containing Dust from the Shrines of the Báb and Bahá'u'lláh was placed by Amatu'l-Bahá Rúḥíyyih Khánum in a small niche which had been prepared in the building, high above the main entrance.

At April 1979 exterior concrete construction had been completed except for the entablature, main staircase, and the annex to the lower basement. The placing of all marble cladding on the main structure and erection of

all columns and capitals has been completed and the placing of the entablature marble has commenced. Interior finishing work has begun and fabrication of doors and windows in Italian walnut as well as the plaster elements for cornices, mouldings and domed ceilings is proceeding at suppliers' factories in Italy.

Retaining walls for the terraces behind the main building have been designed and drilling for, and placing, rock anchors to retain the upper terraces has begun. It is foreseen that these terraces will be landscaped as a fitting background for the Seat of the Universal House of Justice. Plans for a separate building which will house the air-conditioning and heating equipment, the electrical transformers and main control panels, as well as a parking garage for 44 cars, both to be built into the slope of Mount Carmel, earth-covered and landscaped, have now been finalized and work on these auxiliary buildings should commence shortly. It is intended that the utilities building mentioned above will also service the other buildings to be built on the Arc.

It is hoped that the interior finishing of the Seat, the terrace walls and the auxiliary buildings will all be completed by Riḍván 1980.

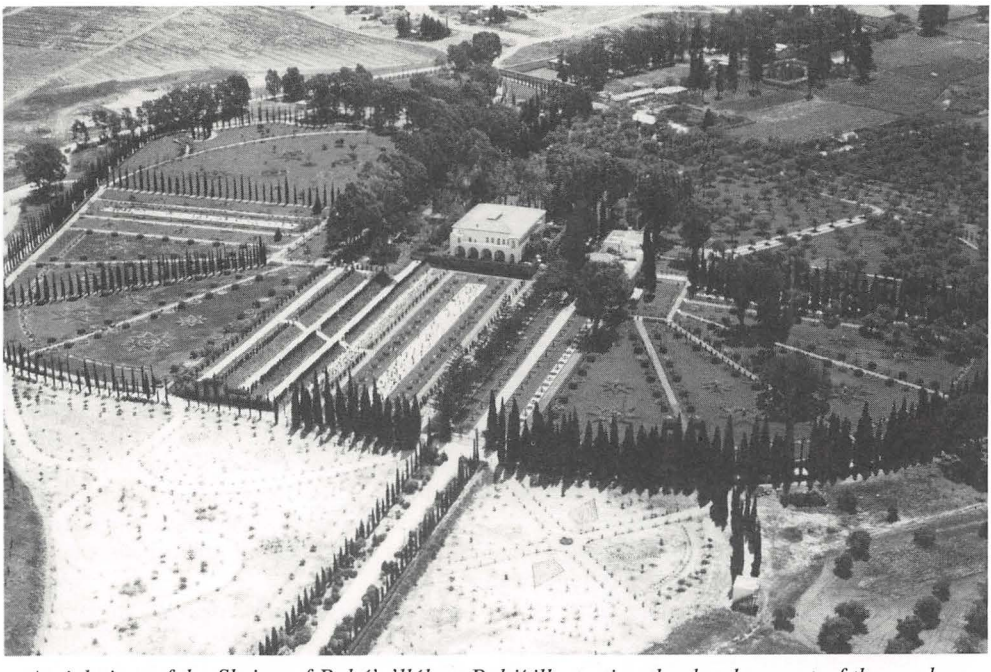
4. Further Extension and Beautification of the Gardens and Lands Surrounding the Holy Places

The extension and beautification of the gardens surrounding the Holy Places has been one of the World Centre goals in both the Nine and Five Year Plans, and it has been constantly pursued.

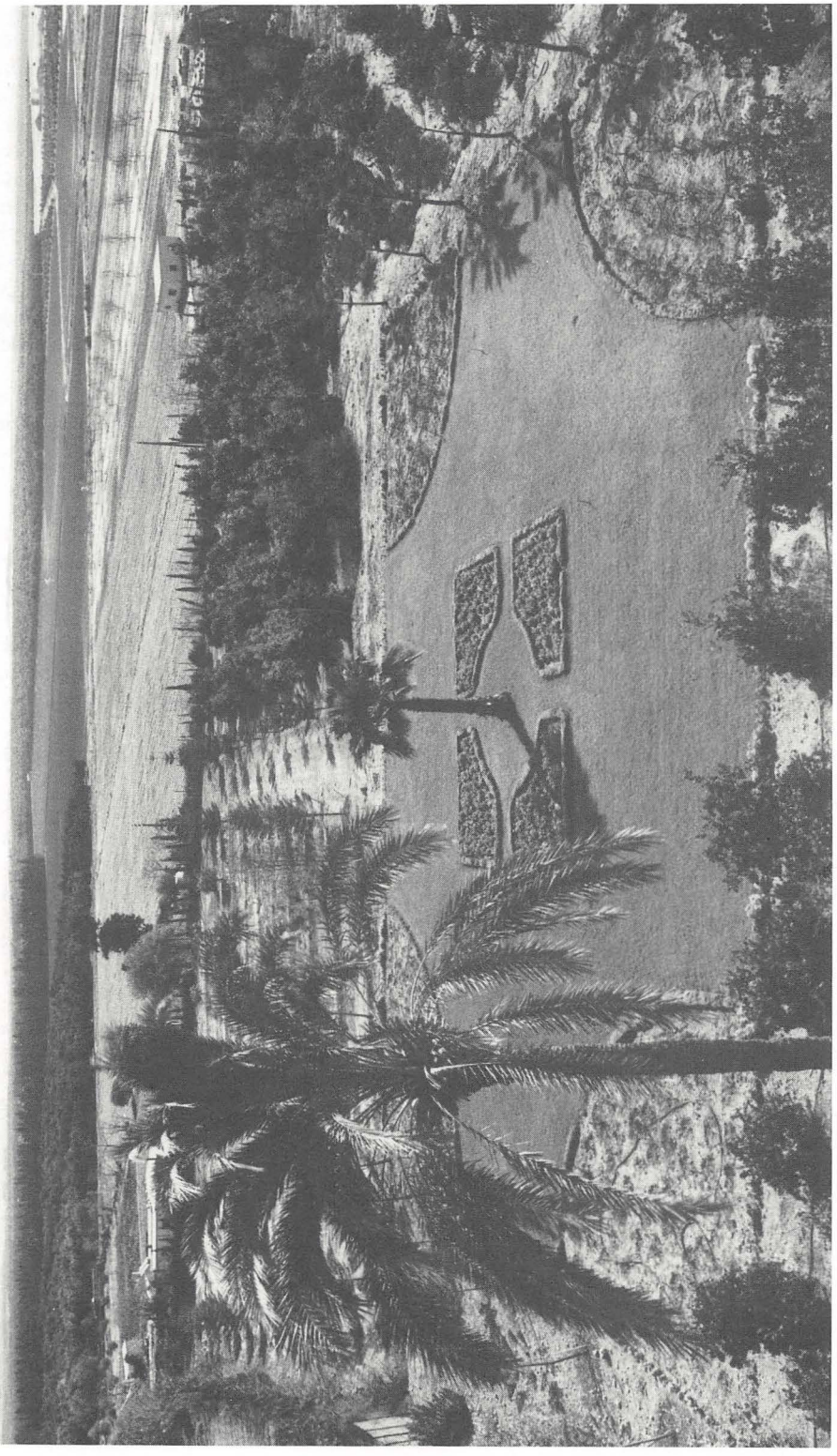
Two new gardens outside the Ḥaram-i-Aqdas and north of the Collins gate are in the initial stages of development: one immediately adjacent to the little house of the beloved Guardian which he used when planning and creating the gardens of the Ḥaram-i-Aqdas, and the other on the opposite side of the path leading to the northern gate of the property.

In Haifa, the informal gardens on the upper slopes of the mountain facing the Shrine of the Báb have been further extended and beautified.

The pastoral setting of Mazra'ih has been beautified through the planting of a flower garden on the eastern side of the Mansion and the creation of an extensive orchard of various kinds of citrus trees, an avocado grove and other decorative fruit trees. A pathway divid-



Aerial view of the Shrine of Bahá'u'lláh at Bahjí illustrating the development of the gardens surrounding it. In the foreground may be seen the new plantings in the areas on either side of the long drive from the northern entrance to the Collins gate; April 1979.



View of the garden at Mazra'ih.

ing the orchard has been bordered with araucaria trees, and the fences defining the land blaze with plantings of colourful bougainvillaea.

5. Continued Strengthening of the Relationship between the Bahá'í International Community and the United Nations

The Bahá'í International Community has continued to furnish pertinent information on the Bahá'í Faith to various permanent delegations to the United Nations, particularly to those of countries in which official recognition of the Faith was being sought, and found many opportunities to explain to the delegates, as well as to members of the United Nations Secretariat, how its interest in the goals of the United Nations Charter was rooted in the Bahá'í teachings, principles and laws, and how these present a lasting solution of the world's problems. In fact, through a series of public meetings and mailings of key statements, in addition to a widely circulated article on the Bahá'í Faith and its activities at the United Nations appearing in the United Nations Secretariat News, some 10,000 members of the United Nations Secretariat, the United Nations Missions, and non-governmental organizations associated with the United Nations heard directly about the Faith. Increasingly the Bahá'í International Community was able to point to the way of life evolving in Bahá'í communities around the world as an embodiment of the Bahá'í teachings.

Since 1974 the Bahá'í International Community added to its existing consultative status with the United Nations Economic and Social Council (ECOSOC), and its association with the United Nations Department of Public Information, two new relationships—an association with the United Nations Environment Programme (UNEP), with headquarters in Nairobi, begun in 1974 which resulted in the appointment of an accredited representative in Nairobi to serve as liaison with UNEP; and, on 8 March 1976, consultative status with the United Nations Children's Fund (UNICEF), an affiliation which promises to offer many opportunities for closer ties between the Bahá'í world community and the United Nations.

The Bahá'í International Community participated in thirty-four United Nations conferences, congresses, and seminars, in seventy-two regular sessions of the Economic and Social Council or its commissions, committees and other associated or related bodies, and in the special session of the United Nations General Assembly devoted to disarmament. About fifty statements, pamphlets, or reports were prepared and presented to the United Nations between 1974 and 1979. The following are some of the conferences and other meetings sponsored by the United Nations in which the Bahá'í International Community participated:

—Regional Consultation for Asia and the Far East on the Integration of Women in Development with Special Reference to Population Factors; Bangkok, Thailand; 13–17 May 1974.

—Regional Seminar for Africa on the Integration of Women in Development with Special Reference to Population Factors; Addis Ababa, Ethiopia; 3–7 June 1974.

—Seminar on the Promotion and Protection of the Human Rights of National, Ethnic and Other Minorities; Ohrid, Yugoslavia; 25 June–8 July 1974.

—World Population Conference; Bucharest, Rumania; 19–30 August 1974.

—Interregional Seminar on National Machinery to Accelerate the Integration of Women in Development and to Eliminate Discrimination on Grounds of Sex; Ottawa, Canada; 4–17 September 1974.

—World Food Conference; Rome, Italy; 6–16 November 1974.

—Regional Seminar for Latin America on the Integration of Women in Development with Special Reference to Population Factors; Caracas, Venezuela; 28 April–2 May 1975.

—Regional Conference of Non-Governmental Organizations organized by the Office of Public Information of the United Nations in Cooperation with the Economic and Social Commission for Asia and the Pacific; Bangkok, Thailand; 27–29 May 1975.

—Regional Preparatory Conference on Human Settlements for Asia, the Pacific, and Western Asia; Ṭihrán, Írán; 14–19 June 1975.

—World Conference of the International Women's Year; Mexico City, Mexico; 19 June–2 July 1975.

—Regional Preparatory Conference on



United Nations Seminar on Participation of Women in Development, Kathmandu, Nepal; 15–22 February 1977. Counsellor Zena Sorabjee (centre), and Dr. Penelope Walker (right), represented the Bahá'í International Community.

Human Settlements for Africa; Cairo, Egypt; 21–26 June 1975.

—Latin American Regional Preparatory Conference for Habitat: the United Nations Conference on Human Settlements; Caracas, Venezuela; 30 June–4 July 1975.

—Fifth United Nations Congress on the Prevention of Crime and Treatment of Offenders; Geneva, Switzerland; 1–15 September 1975.

—Seminar on the Participation of Women in Economic, Social and Political Development: Obstacles that Hinder their Integration; Buenos Aires, Argentina; 22–30 March 1976.

—Third Conference of the Economic Commission for Europe on Urban and Regional Research; Warsaw, Poland; 5–13 May 1976.

—Habitat: United Nations Conference on Human Settlements; Vancouver, Canada; 31 May–11 June 1976.

—Regional Seminar on Participation of Women in Political, Economic, and Social Development with Special Emphasis on Machinery to Accelerate the Integration of Women in Development; Kathmandu, Nepal; 15–22 February 1977.

—United Nations Water Conference; Mar del Plata, Argentina; 14–25 March 1977.

—United Nations Conference on Desertification; Nairobi, Kenya; 29 August–9 September 1977.

—Regional Conference on the Implementation of National, Regional, and World Plans of Action for the Integration of Women in Development; Nouakchott, Mauritania; 27 September–2 October 1977.

—World Conference to Combat Racism and Racial Discrimination; Geneva, Switzerland; 14–25 August 1978.

—United Nations Conference on Technical Cooperation among Developing Countries; Buenos Aires, Argentina; 30 August–12 September 1978.

—International Conference on Primary Health Care; Alma Ata, U.S.S.R.; 6–12 September 1978.

—Seminar on National and Local Institutions for the Promotion and Protection of Human Rights; Geneva, Switzerland; 18–29 September 1978.

A detailed report of the activities of the Bahá'í International Community appears in Part Three, section V, subsections 1 and 2 of this volume.

6. Constant Efforts to Protect the Faith from Persecution and to Free It from the Restraints Imposed by Religious Orthodoxy

Arab Boycott

Early in February 1975, through a misunderstanding as to the true nature and purpose of the Faith of Bahá'u'lláh, the Arab Boycott Office at its meeting in Cairo announced that the Bahá'í Faith had been placed on its black list. The decision of the Arab Boycott Office was subsequently modified to state that only the businesses of individual Bahá'ís and companies owned by them would be boycotted.

A statement was immediately released during the same month, through the Bahá'í International Community in New York, explaining the position of the Faith on politics and the historical reasons why the World Centre of the Faith is in the Holy Land. It is hoped that these explanations have been helpful, and that the authorities in all Arab lands will increasingly appreciate the Teachings of our Faith which lay such stress on non-involvement in subversive activities and on loyalty and obedience to government.

Algeria

The Faith remains banned in Algeria, and no Bahá'í institutions exist there.

Burundi

The Faith was recognized in Burundi in the concluding months of the Nine Year Plan. In 1974 a reversal was experienced in the fortunes of the Faith in that country when the Egyptian chargé d'affaires made inaccurate statements about the Faith to the newly-appointed Minister of Justice of Burundi, recommending that he seek authority from the President to repeal the former decree. This was obtained, and the new decision was announced on the radio and released as a news item in a semi-official bulletin. The same bulletin also published a harshly abusive article vilifying the Faith as a dangerous political movement, the text of the article being provided by the staff of the Egyptian Embassy in Burundi.

At the request of the Universal House of Justice and through the able intervention of Dr. 'Azíz Navídí, several representations were made to the Government. In 1975 the President withdrew the ban that had been placed upon Bahá'í activities. The Bahá'ís became free in principle to resume their activities, but provincial and local officials had discretionary powers which required the Bahá'ís to obtain from the Ministry of the Interior specific confirmation of the lifting of the ban before permitting the resumption of Bahá'í activities. In provinces where the local authorities did not object, Local Spiritual Assemblies were re-established and Bahá'í work was quietly pursued. In other areas, however, which included Bujumbura itself, the activities of the friends continued to be restricted. When approached, the Minister of the Interior promised that the requested permission would soon be issued. We are glad to report that this was done, and normal Bahá'í activities have been resumed in that country.

Congo

With the exception of five religious organizations, all other religious minorities, including the Bahá'í Faith, were banned in this country during February 1978. Dr. 'Azíz Navídí is currently in Brazzaville endeavouring to have the ban removed from the Bahá'ís, whose activities can in no way constitute a threat to the security of the State.

Egypt

Ever since the Decree of the former President of the United Arab Republic in 1960 banning all Bahá'í activities, the friends in Egypt have been subjected to a series of interrogations, arrests, imprisonments and fines, as well as abuse in the mass media of the country.

During the period under review, evidences of adverse as well as favourable developments have been witnessed. On the one hand, after the Arab Boycott Office, at its meeting in Cairo during February 1975, resolved to blacklist the Bahá'ís in Arab lands, the Supreme Constitutional Court of Egypt was summarily convened and announced its decision that the 1960 Decree of President Nasser banning all Bahá'í activities in Egypt was entirely constitutional, and therefore the application of the Bahá'ís for annulment of the Decree was dismissed. On the other hand, four other cases, long pending before the local courts, either have been dropped or are being allowed to reach their statutory period of limitation and thus set aside, although the major court case against the Bahá'ís, which was opened in Tanta, is still

unresolved. Efforts have repeatedly been made, so far through appeals to President Sadat and to several Ministers of State, to explain the position of the Bahá'ís and to request that the 1960 Decree be repealed, or at least that its effect on the Bahá'ís be lessened, so that the the civil rights of the believers, as law-abiding citizens of the country, may be restored and protected. It is hoped that the authorities will soon realize the true aims and purposes of the Faith and be sympathetic to the appeals of the friends.

Indonesia

Although the ban imposed upon Bahá'í activity in Indonesia remains in force, it prohibits only the operation of administrative institutions; teaching has continued quietly on an individual basis and Bahá'í publications in Indonesian languages have steadily increased. A number of enthusiastic and zealous new believers of Muslim background, knowledgeable in the Qur'án and in Arabic literature, have entered the Faith; several are members of prominent families. Fanatical elements reacted unfavourably and, at their instigation, ten of the new believers were condemned to five years' imprisonment. While confined, they became much loved by other prisoners as well as by their jailers. Some were sent to distant islands and were pleased that, by this forced move, the Message of God was carried to new places. Most of them have now been released, having completed their prison terms.

Three believers from Indonesia embarked upon an international travel-teaching trip to New Caledonia, where a large number of Indonesians reside, and this project was highly successful.

At the present time the friends are hoping that the authorities will recognize the position of the Bahá'ís and will remove the restrictions imposed upon the operation of Bahá'í administrative activities.

Írán

The Faith is still unrecognized in the land of its birth, and fanatical elements continue to instigate severe attacks against Bahá'ís and their properties. In November 1975, the house of the maternal uncle of the Báb and the adjacent house where the Báb was born were destroyed on the pretext that the sites and the adjoining area had to be cleared of buildings in preparation for the implementation of a town planning scheme. Steps were taken immediately to register with the authorities the indignation of the Bahá'ís that two of their most holy places in Shíráz had been unjustly and peremptorily demolished, despite prior submission to the authorities for protection of these properties. It is hoped that it will be possible in the future to rebuild these structures on the same sites and with much of the original material, including exquisite fittings and ornamentation which fortunately have been salvaged through the devoted efforts of the local believers.

In June 1977, near Gurgán, one of the devoted friends, Mr. Rúhu'lláh Taymúrí-Muqaddam, was cruelly martyred, and his sister seriously injured. A court case was opened against the perpetrators, and the National Assembly hoped that the sense of justice of the authorities would not allow such an odious act to remain unpunished.

On 15 December 1978, a cabled message was sent to ninety-three National Spiritual Assemblies advising that the friends in Írán and most of the Holy Places in Ṭihrán and Shíráz were in great peril, that homes were being burned and looted, and that some of the Bahá'ís were threatened with death and/or forcibly made to recant their Faith. The National Assemblies were requested to cable appeals to the Prime Minister of Írán expressing their concern and asking him to take measures to safeguard the lives of the Bahá'ís and protect the Bahá'í Holy Places. Subsequent reports indicated that the persecutions were increasing; that a total of 200 houses in Shíráz were burned; that families were driven from their homes and threats made to their lives. Some of the Bahá'ís were beaten, and, tragically, some lost their lives. At one time 700 Bahá'ís were homeless and their means of livelihood destroyed, and therefore a special fund was established to aid our stricken brethren in Írán.

The wave of persecutions continues, and the beloved friends and Holy Places in the Cradle of the Faith are still in great danger. Armed men of the revolutionary committees have confiscated documents, and seized and occupied the House of the Báb in Shíráz, the Síyáh-Chál, the Houses of Bahá'u'lláh in Ṭihrán and Tákur, the Houses of Quddús and

Hujjat, as well as many Local Ḥazíratu'l-Quds. The Nawnahálán Company, which has been in operation for about sixty years, is likewise occupied, its accounts frozen and its operations stopped. The National Spiritual Assembly of Írán has frequently appealed to the new authorities after the change of government, but the results are still unknown.

'Iráq

In May 1970, the 'Iráqí Government issued a Decree disbanding all Bahá'í institutions and banning all Bahá'í activities. The attempts of the local friends to explain the Bahá'í position to the authorities were of no avail. For nearly three years, although the authorities carefully watched the conduct of the Bahá'ís, nothing apparently gave cause for interference in their personal lives and the imposition of fresh restrictions.

In mid-December 1973, an incident occurred which sparked a fire of persecution and adversity in whose flames many of the dedicated Bahá'ís of 'Iráq were engulfed, and whose future course seems unpredictable. A teenage Shí'ih Muslim girl learned of the Faith from one of her Bahá'í classmates and, with her older sister, became seriously interested in the teachings. When the Bahá'í Faith was referred to during a discussion of religion in class in one of the Government schools in Baghdád, the girl rose to her feet in defence of the Cause. When questioned by the teacher, she announced her belief in Bahá'u'lláh, an assertion which created a stir in the class. The students spoke of the incident the same day to their parents, among whom was the Minister of Education, who, the following day, ordered an investigation to be made, himself went to the school, dismissed the headmaster, and, following the intervention of the Minister of the Interior, ordered the arrest of the girl and three Bahá'í girls studying at that school. A chain of arrests, totalling almost fifty, followed in the course of the next few months. The trial began on 4 March 1974 and, although the hearings of the court were postponed several times, its verdict exonerated the Bahá'ís. Dissatisfied with the verdict, the Revolutionary Council ordered the case of the Bahá'ís reopened in a military court. Twenty-nine Bahá'ís, both men and women, were eventually sentenced by this court to terms varying from life imprisonment to ten years, and Bahá'í properties, as well as properties of individual believers, were confiscated.

In July 1975, a partial amnesty reducing the terms of imprisonment by fifteen per cent was granted on the occasion of one of 'Iráq's national events, to all those in 'Iráqí prisons, including the Bahá'ís. The friends incarcerated are still in custody, although some improvement is reported in the conditions under which they are being held.

In December 1977, all properties belonging to individual believers were returned to them, but Bahá'í properties and funds were turned over to the Ministry of the Interior for disposal.

During the period under review, several attempts have been made and are still under way to clear away any misunderstanding the authorities may have acquired about the Faith. It is hoped that the Government of 'Iráq will be assured of the innocence of the Bahá'ís, and will appreciate the true position of the Faith in its recognition of the divine origin of Islám and its injunction upon the believers to be loyal to government and to avoid any involvement in political or subversive activity.

Jordan

The National Spiritual Assembly here, in protracted negotiations with the authorities has clearly set forth the independent character of the laws and ordinances of the Faith and the need for the believers to register themselves and their children as Bahá'ís, and for their institutions to conduct the Bahá'í marriage ceremony.

Kampuchea (Cambodia)

Owing to the political situation here, all Bahá'í activities had to be suspended, and there is no contact with the friends.

Laos

The uncertain political situation in Laos has brought pressure upon the friends, and upon the pioneers in particular, who as foreigners are conspicuous; all but two have been forced to leave the country. Activities of the urban Bahá'ís do not seem to be restricted, and the borders remain open to travellers, but communications between the Bahá'ís in rural areas and those in the city are restricted. In Vientiane, the Bahá'ís have sustained their activities, and are conducting children's classes

on a regular basis. A local Ḥaẓíratu'l-Quds is presently being constructed adjoining the Temple site.

It is hoped that the authorities, who are now reviewing the application of the Bahá'ís to be regarded as a religious community, will give a favourable response.

Mali

Although recognition of the Faith had been granted in Mali, the authorities decided in May 1976 to impose restrictions on Bahá'í activities and suspended the decree of recognition. Dr. 'Azíz Navídí is in contact with the authorities to dispel the misgivings of high government officials about the Faith, and it is anticipated that, once again, the Faith will be recognized.

Uganda

In September 1977, twenty-seven religious organizations were banned in this country. Among them was the Bahá'í Faith. The National Spiritual Assembly and all the Local Assemblies had to suspend all their activities, while in the capital the resident Hand of the Cause and other representatives of the Faith met with government officials to determine the extent of the implications of this ban.

Although abused in many localities by their fellow-countrymen for belonging to a Faith which had been banned, the Bahá'ís evinced exemplary steadfastness and constancy.

Upon the request of the authorities, a list of all Bahá'í properties in the country was made and submitted to them.

The recent change in the Ugandan government bids fair to allow the Bahá'ís to resume their activities in the heart of Africa.

Vietnam

After the change of government, the National Spiritual Assembly was functioning for some time, though in a very limited way. However, this situation was short-lived. The authorities soon detained two members of the National Spiritual Assembly, confiscated the National Ḥaẓíratu'l-Quds and changed it into an orphanage, and prevented the functioning of the Bahá'í Administration. Appeals have been made to the authorities through the Bahá'í International Community and other channels. It is hoped that these appeals will bring forth favourable results and that the beloved friends in Vietnam will again obtain their freedom of worship, a freedom which is guaranteed in the Vietnamese Constitution.

There are other countries where the Faith is restricted, but about which it is unwise to report.

7. The Holding of Eight International Teaching Conferences—From July 1976 to February 1977

These eight International Teaching Conferences were attended by a total of approximately 15,000 believers from all parts of the world.

Place and Date	*The Hand of the Cause of God representing the Universal House of Justice*	*Number Attending*
Helsinki, Finland 5–8 July 1976	*Ugo Giachery*	*950*
Anchorage, Alaska 23–25 July 1976	*H. Collis Featherstone*	*1,005*
Paris, France 3–6 August 1976	*Amatu'l-Bahá Rúḥíyyih Khánum*	*5,700*
Nairobi, Kenya 15–17 Oct. 1976	*William Sears*	*1,363*
Hong Kong 27–30 Nov. 1976	*'Alí-Akbar Furútan*	*506*
Auckland, N. Z. 19–22 Jan. 1977	*Abu'l-Qásim Faizí*	*1,195*
Bahia, Brazil 27–30 Jan. 1977	*Enoch Olinga*	*1,300*
Mérida, Mexico 4–6 Feb. 1977	*Paul Haney*	*2,000 plus*

During the Helsinki Conference Dr. Giachery paid a courtesy call on Mr. T. Aura, the Mayor of Helsinki.

The Governor of Alaska sent a message of greeting to the Anchorage Conference which was read on his behalf by Lieutenant-Governor Lowell Thomas, Jr.

Mr. Kurt Waldheim, Secretary-General of the United Nations, sent a message to the Paris Conference which was read on his behalf by Mr. Luc Van Bellinghen, Director of the United Nations Information Centre in Paris; this was the first occasion on which the United Nations through a high-ranking officer sent a message of goodwill to an international Bahá'í conference.

The Hon. N. W. Munoko, the Minister for Works, addressed the Nairobi Conference.

The Auckland Conference was opened by His Excellency the Right Hon. Robert D. Muldoon, Prime Minister of New Zealand, and Sir Dove-Myer Robinson, the Mayor of Auckland.

His Excellency Roberto Santos, Governor of the State of Bahia, opened that Conference.

The Hon. Dr. Francisco Luna Kan, Governor of Yucatán, himself a Mayan, opened the Mérida Conference.

As the Bahá'í world entered the second half of the Five Year Plan, these Conferences provided an opportunity for examination of its achievements and appraisal of its unaccomplished tasks.

A pictorial report of these Conferences appears elsewhere in this volume.

8. Supplementary Achievements

Protection of the Resting-Place of Shoghi Effendi

A further supplementary accomplishment during the first half of the Five Year Plan was announced by the Universal House of Justice in its cablegram of 5 February 1975 to all National Spiritual Assemblies:

> ANNOUNCE PURCHASE STRIP LAND GREAT NORTHERN LONDON CEMETERY FACING BELOVED GUARDIAN'S RESTING-PLACE ENSURING PROTECTION SACRED PLOT. PRAYERS GRATITUDE OFFERED DIVINE THRESHOLD.

The negotiations for this purchase were conducted on behalf of the Universal House of Justice by the National Spiritual Assembly of the Bahá'ís of the United Kingdom.

House of 'Abdu'lláh Páshá

The announcement by the Universal House of Justice of the acquisition of the House of 'Abdu'lláh Páshá, in which 'Abdu'l-Bahá lived for twelve years, was made on 14 January 1975. The purchase of this House, which derives its name from the Governor of 'Akká who completed the House during the early decades of the last century, is a supplementary achievement of the Five Year Plan.

In September 1977, the Universal House of Justice approved the plans for restoration prepared by Mr. Riḍvánu'lláh Ashraf, a young Persian Bahá'í architect, and the actual work was started in December 1977 by a team of Persian Bahá'ís with experience of reconstructing certain of the Holy Places in Írán. Certain aspects of the project have been contracted and the work is progressing.

Preservation and Microfilming of Documents

Preservation of the Sacred Texts involves protecting them from acids from within as well as without the paper, and from the more usual deterioration factors. Accordingly, extensive tests of the acidity of the Tablets and of their surroundings were made and the decision taken to remove them from the translucent and transparent folders and albums, which had developed dangerous acidity, and to place them in acid-free folders within acid-free storage boxes in which air could circulate freely.

All available Tablets have been transferred, after microfilming, and are being stored in dehumidified rooms. In all, some 10,500 documents from the Central Figures are now in acid-free storage. Additional Tablets still being received are placed in acid-free storage even before microfilming.

More than 2,000 of the Guardian's original letters having postscripts in his own hand have been similarly preserved, as well as his cables and draft manuscripts of his general letters and books.

Other historical documents similarly treated include handwritten manuscripts of several of Bahá'u'lláh's books, Nabíl's original notes, receipts written by 'Abdu'l-Bahá, autographed photographs, notes by early amanuenses, copies of Tablets, and examples of calligraphy.

At present, the letters received by the Guardian and already microfilmed are being transferred to acid-free storage. Other material will be treated when adequate storage space becomes available.

Microfilming of all available originals or verified copies of the Tablets of the Central Figures of the Faith has been completed.

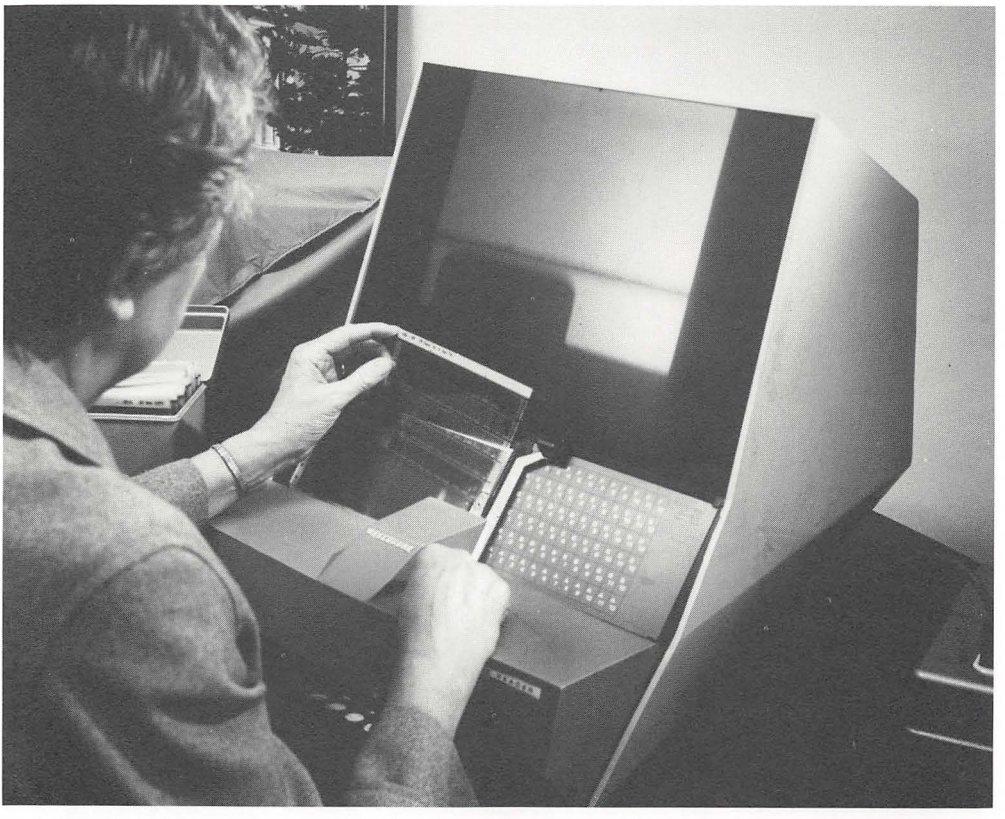
Great progress has been made with microfilming of the letters of the beloved Guardian. As all such items arrive at the World Centre they will be microfilmed. Available documents associated with the history of the Faith are also on film.

Microfilming of the permanent letters and statements of the Universal House of Justice is up to date, and more than fourteen years of these letters have been indexed for Universal House of Justice retrieval on microfilm. The Master Subject Index and its related Names Index used for this purpose have been designed to provide a unified indexing system for use throughout the World Centre when all material is on microfilm.

Letters and papers received by 'Abdu'l-Bahá are in process of being filmed.

Filming of letters received by the Guardian is proceeding.

All original film rolls are stored in a maximum-security depository and a copy of each roll has been stored in a depository in each of five different countries of the world for safekeeping.



A Bahá'í worker prepares to read microfilmed documents. The preservation and microfilming of historical material is a continuing concern of the Bahá'í World Centre.



The House of 'Abdu'l-Bahá in 'Akká, which was His official residence from 1897 to 1908, was acquired in 1975. The building, known locally as the house of 'Abdu'lláh Pásha, was the birthplace of Shoghi Effendi. Restoration of the house began in December 1977.

3. SUMMARY OF NATIONAL GOALS AND ACCOMPLISHMENTS

1. National Spiritual Assemblies which were to make Plans to Accommodate the International Conferences of 1976/1977

Each of the National Spiritual Assemblies which served as host had a major and decisive role in making these Conferences successful. A detailed summary appears in section 7 under 'World Centre Goals'. See also the pictorial report, 'Arise!', elsewhere in this volume.

In addition, many countries held 'Satellite' teaching conferences or summer or winter schools before or after the International Conferences, which were attended by many of those travelling to attend the latter. These 'Satellite' events included two summer schools, an International Youth Conference, twenty-three National Teaching Conferences and one Regional Teaching Conference in Africa; four summer schools, one Native Council, and sixteen National Teaching Conferences in the Americas; one winter school and ten National Teaching Conferences in Asia and the Pacific; one summer school and seven National Teaching Conferences in Australasia; and ten summer schools, two winter schools, and fifteen National Teaching Conferences in Europe.

2. Countries where the Construction of Mashriqu'l-Adhkárs is to be Initiated

India

During the Ten Year Crusade, twenty-two acres of land in New Delhi were acquired for the Mashriqu'l-Adhkár, but this property was requisitioned by the Government for a green belt area. After several years of constant negotiation by the National Assembly, and upon viewing the beautiful design for the Temple, the Government agreed to release the entire twenty-two acres, as reported on 1 February 1978.

On the occasion of the All-Asia Bahá'í Women's Conference in New Delhi, and at a special ceremony on 17 October 1977 at the Temple site, the Hand of the Cause Amatu'l-Bahá Rúḥíyyih Khánum laid the foundation stone for this important edifice.

The Universal House of Justice has approved a design prepared by Faríburz Ṣahbá, who has been retained as architect for this Temple. Working drawings are being prepared by Mr. Ṣahbá and the structural engineers in England.

On 27 February 1979 a cable was received stating that the necessary permit for the construction of the House of Worship had been issued by the authorities and that excavation of the area had begun.

A fuller report appears in Part Four, section V of this volume.

Samoa

In November 1975, the National Spiritual Assembly of Samoa purchased a twelve-acre lot at an elevation of 1,800 feet, overlooking the city of Apia and not far from Vailima, the official residence of His Highness Malietoa Tanumafili II. His Highness visited the land and was delighted with its location. Most of the city of Apia can be seen from the site, and when the Temple has been erected it should be clearly visible from a wide area below.

Mr. Ḥusayn Amánat was appointed as architect for the Temple at Riḍván 1978. His design was submitted to the Universal House of Justice in September of that year and to His Highness Malietoa Tanumafili II shortly thereafter. When the design had been approved, plans were made for the laying of the foundation stone. This ceremony took place on the Temple site on 27 January 1979 with His Highness laying the stone. Amatu'l-Bahá Rúḥíyyih Khánum, the representative of the Universal House of Justice, participated by placing in a niche in the stone a small casket of dust from the Most Holy Shrine. More than 500 Bahá'ís attended the ceremony and the Conference which was held concurrently. Sixteen national communities from all parts of the Pacific area were represented.

In February 1979 an additional one acre of land was acquired adjacent to the Temple site to the east to provide an approach to the Temple from the main road.

A fuller report appears in Part Four, section V of this volume.

Írán

Preliminary steps were to be adopted to pave the way for the eventual construction of the Mashriqu'l-Adhkár in Ṭihrán, circumstances permitting.

Although difficulties have prevented the Bahá'ís in that country from actively engaging in this important project, a special committee has completed all drawings and details for the construction. The plans have been checked and made ready by an engineering firm in the United Kingdom, thus enabling immediate initiation of construction when circumstances permit.

3. National Spiritual Assemblies to be Established

In 1974 the number of National Spiritual Assemblies was	115
The Five Year Plan goal was to form	16
Thus calling for a total of	131
Total National Spiritual Assemblies, Riḍván 1979	130

GOALS ACHIEVED

Central and East Africa	
1. Burundi[1]	1978
Western Africa	
2. Mauritania	1978
3. Niger	1975
4. Sénégal	1975
5. Sierra Leone	1975
6. Togo	1975
7. Upper Volta	1977
Central America	
8. French Antilles	1977
North America	
9. The Bahamas	1978
South America	
10. Surinam and French Guiana	1977
Western Asia	
11. Jordan	1975
Australasia	
12. The New Hebrides	1977
Europe	
13. Cyprus	1978
14. Greece	1977

SUPPLEMENTARY ACHIEVEMENTS

In the course of the Plan, because of local circumstances, the National Spiritual Assemblies of Equatorial Guinea, Indonesia, and Nepal had to be disbanded; and those of Mali and Somalia, which were goals of the Plan, could not be formed. However, it has been possible to form in 1977 and 1978 the National Spiritual Assemblies of the Marshall Islands and the Mariana Islands, respectively, and in the latter year two new National Spiritual Assemblies in the zone of Western Asia, making a total of eighteen National Spiritual Assemblies.

[1] First established in 1969, dissolved in 1972; re-established 1978.

4. National Spiritual Assemblies to be Incorporated

FIVE YEAR PLAN INCORPORATION GOALS	
Central and East Africa	
Ethiopia	In Process
Southern Africa	
Réunion	Goal Achieved
South and West Africa	Goal Achieved
Western Africa	
The Gambia	Goal Achieved
Mali	Circumstances Permitting
Mauritania	Circumstances Permitting
Sénégal	Goal Achieved
Sierra Leone	In Process
Upper Volta	Goal Achieved
Central America	
French Antilles	Goal Achieved
South America	
Surinam and French Guiana	Goal Achieved
North-eastern Asia	
Mariana Islands	Goal Achieved
South-eastern Asia	
Hong Kong	Goal Achieved
Nepal[2]	Circumstances Permitting
Singapore	Goal Achieved
Western Asia	
Turkey	Circumstances Permitting
Australasia	
New Hebrides	Goal Achieved
Europe	
Austria	Circumstances Permitting
Cyprus	In Process
Portugal	Goal Achieved

SUPPLEMENTARY ACHIEVEMENTS

American Samoa	Guyana
Caroline Islands	Nicaragua
Central African Empire	Tuvalu

[2] Goal achieved but recognition withdrawn in 1975.

5. Bahá'í Publishing Trusts to be Formed

In 1974 the number of Bahá'í Publishing Trusts was	16
The Five Year Plan goal was to form an additional	6
Thus calling for a total of	22
Present number of Bahá'í Publishing Trusts	23

TRUSTS ESTABLISHED PRIOR TO THE FIVE YEAR PLAN

Argentina	Netherlands
Belgium	Pakistan
Brazil	Spain
Germany	Sweden
India	Taiwan
Írán	Uganda
Italy	United Kingdom
Near East	United States

TO BE FORMED DURING THE FIVE YEAR PLAN

Australia	Achieved October 1975
Fiji Islands	Achieved March 1975
Japan	Achieved June 1975
Korea	Achieved February 1976
Malaysia	Achieved February 1976
Philippine Islands	Achieved April 1979

SUPPLEMENTARY ACHIEVEMENT

Norway	Achieved February 1976

6. Languages into which Bahá'í Literature is to be Translated and Published and Those in which Additional Publications are to be made

(See also 'Publication & Dissemination of Bahá'í Literature,' section 4 of 'Summary of Accomplishments in Other Areas'.)

	Named Goals	Achieved
Africa	42	137
Americas	15	76
Asia	38	62
Australasia	4	42
Europe	30	40
Invented Languages	–	1
	129	358

In addition to the languages named as goals, many countries were assigned to translate and publish or record on tape Bahá'í literature in unspecified local languages used in their countries. These are not shown in the table above; when they are taken into account approximately fifty of the language achievements represent supplemental language achievements of the Plan not covered by any goal. Ten additional languages were reported 'in process' and no reports have yet reached the World Centre concerning progress in respect of eight of the named language goals.

Because the purpose of these language goals was to increase the availability of Bahá'í literature to friends and seekers, we have counted as 'Publication' circulation through newsletters or mimeographed sheets, as well as publication in book form. We have also listed languages reported available on tape, as the specific goal was assigned to many countries of supplying prayers and short excerpts from the Holy Texts on tape for the friends to memorize in their own languages.

A detailed list of language and literature achievements of the Five Year Plan appears in the bibliographic section of this volume, Part Six, section II, subsections 6 to 9.

7. Properties to be Acquired

A. National Ḥaẓíratu'l-Quds

FIVE YEAR PLAN GOALS ASSIGNED

Central and East Africa	
Burundi	In Process
Somalia	Circumstances Permitting
Western Africa	
Equatorial Guinea	Circumstances Permitting
Mali	Achieved
Mauritania	Achieved
Niger	Achieved
Sénégal	Achieved
Sierra Leone	Achieved
Togo	Achieved
Upper Volta	Achieved
Central America	
Barbados	Achieved
French Antilles	Achieved
North America	
Bahamas	Achieved
South America	
Surinam	Achieved
North-eastern Asia	
Eastern Carolina Is. (Ponape)	In Process
Mariana Is. (Guam)	Achieved

Marshall Is. (Majuro)	Achieved
Western Caroline Is. (Yáp)	In Process
South-eastern Asia	
Hong Kong	Achieved
Western Asia	
Jordan	Achieved
Australasia	
New Hebrides	Achieved
New Zealand Cook Is.	In Process
Europe	
Cyprus	Achieved
Greece	Achieved

SUPPLEMENTARY ACHIEVEMENTS

French Guiana
Puerto Rico
The Gambia

B. National Temple Sites

FIVE YEAR PLAN GOALS ASSIGNED

Central and East Africa	
Burundi	In Process
Somalia	Circumstances Permitting
Zaïre	Achieved
Southern Africa	
Seychelles	Achieved
Western Africa	
Chad	In Process
Equatorial Guinea	Circumstances Permitting
Gambia, The	Achieved
Mali	Achieved
Mauritania	Achieved
Niger	Circumstances Permitting
Nigeria	Achieved
Sénégal	Achieved
Sierra Leone	Achieved
Togo	Achieved
Upper Volta	Achieved
Central America	
Barbados	Achieved
French Antilles	In Process
Puerto Rico	Achieved
North America	
Bahamas	Achieved
South America	
Surinam	Achieved
North-eastern Asia	
Eastern Caroline Is. (Ponape)	Achieved
Mariana Is. (Guam)	Achieved
Marshall Is. (Majuro)	Achieved
Western Caroline Is. (Yap)	In Process
South Central Asia	
Bangladesh	Achieved
South-eastern Asia	
Hong Kong	Achieved
Australasia	
New Hebrides (Efate)	Achieved
New Zealand Cook Is.	Achieved
Tonga	In Process
Europe	
Cyprus	Achieved
Greece	Achieved

SUPPLEMENTARY ACHIEVEMENTS

Burma

C. National Endowments

FIVE YEAR PLAN GOALS ASSIGNED

Central and East Africa	
Burundi	In Process
Somalia	Achieved
Zaïre	Achieved
Southern Africa	
Seychelles	Achieved
Western Africa	
Equatorial Guinea	Circumstances Permitting
Gambia, The	Achieved
Mali	Achieved
Mauritania	Achieved
Niger	Achieved
Sénégal	Achieved
Sierra Leone	Achieved
Togo	Achieved
Upper Volta	In Process
Central America	
Barbados	In Process
French Antilles	In Process
Puerto Rico	Achieved
North America	
Bahamas	Achieved

South America	
Surinam	Achieved
North-eastern Asia	
Eastern Caroline Is. (Truk)	Achieved
Mariana Is. (Guam)	Achieved
Marshall Is. (Majuro)	Achieved
Western Caroline Is. (Yap)	In Process
South Central Asia	
Bangladesh	Achieved
South-eastern Asia	
Singapore	Achieved
Western Asia	
Jordan	Achieved
Australasia	
New Hebrides (Efate)	Achieved
New Zealand Cook Is.	Achieved
Papua New Guinea	Achieved
Tonga	In Process
Europe	
Cyprus	Achieved
Greece	Achieved

SUPPLEMENTARY ACHIEVEMENTS

Nigeria

D. Summer Schools

FIVE YEAR PLAN GOALS ASSIGNED

Central and East Africa	
Ethiopia	Achieved
North-eastern Asia	
Hawaiian Islands	In Process
South-eastern Asia	
Burma	Achieved

SUPPLEMENTARY ACHIEVEMENTS

Guatemala Zambia
Malaysia

E. District Ḥaẓíratu'l-Quds and Institutes

	Goal	Achieved
Africa	73	51
Americas	14	13
Asia	73	69
Australasia	0	0
Europe	1	1
	161	134

F. Local Ḥaẓíratu'l-Quds

	Goal	Achieved
Africa	799	998
Americas	294	258
Asia	140	152
Australasia	52	58
Europe	6	11
	1,291	1,477

G. Local Endowments

	Goal	Achieved
Africa	1,195	1,211
Americas	354	370
Asia	47	110
Australasia	0	1
Europe	2	3
	1,598	1,695

H. Specific Property Goals

At least one local Ḥaẓíratu'l-Quds in each Province:

Costa Rica	Achieved in 4 of 7 Provinces
Korea	Goal postponed

At least one local Ḥaẓíratu'l-Quds on each of 5 named islands:

Hawaiian Is.	Achieved on 2 of 5 named islands

At least one local Ḥaẓíratu'l-Quds on each of 3 named and 2 other major islands:

Philippine Is.	Achieved on 3 named islands; 4 completed and in use.

At least one local Ḥaẓíratu'l-Quds in each of 4 named regions:

United Kingdom	Achieved in 3 of 4 regions; 1 region has 2

At least one local Endowment in each Province:

Costa Rica	Achieved in 4 of 7 Provinces

8. Local Incorporations to be Achieved

	Goal	Achieved
Africa	*	78
Americas	892	906
Asia	874	733
Australasia	139	130
Europe	183	252
	2,088	2,099

* While no Local Spiritual Assembly incorporation goals were assigned to Africa as Five Year Plan goals, the following African countries were asked to continue efforts towards completion of unfulfilled local incorporation goals of the Nine Year Plan. (The achievements shown have been included in the total shown above.)

	Goal	Achieved
Central African Empire	3	1
Ghana	10	4
Kenya	50	1
Malawi	5	–
Nigeria	10	–
Swaziland	5	5
Zambia	12	12
	95	23

9. Inter-Assembly Collaboration Projects

At the outset of the Plan in 1974, ninety-eight National Spiritual Assemblies were assigned to receive assistance through 444 projects assigned to eighty-one National Spiritual Assemblies; and, as new National Spiritual Assemblies were formed during the course of the Plan, additional projects were assigned. These projects included such efforts as acquisition of properties; provision of literature; teaching and consolidation projects, including teaching of minorities; supplying pioneers and travelling teachers, including pioneers specializing in training of children's teachers; teaching conferences; opening of new territories; establishment of first Local Spiritual Assemblies, and re-establishing lost Assemblies in goal countries.

In a few instances, due to local circumstances, only token assistance was possible; in most cases the collaboration extended was substantial and effective. For example, inter-Assembly collaboration made possible the purchase of twenty-two National Ḥaẓíratu'l-Quds and twenty-six Temple sites during the Plan, and 2,605 pioneers and more than 5,000 travelling teachers left their homes during the course of the Five Year Plan to serve the Faith in other countries. These latter achievements are detailed below.

PIONEERS	Number	Sent From
AFRICA	57	17 countries of
THE AMERICAS	1,050	22 countries of
ASIA	1,189	18 countries of
AUSTRALASIA	78	7 countries of
EUROPE	231	17 countries of
	2,605	81 countries

	Number	Received By
AFRICA	521	41 countries
THE AMERICAS	728	37 countries
ASIA	729	34 countries
AUSTRALASIA	163	10 countries
EUROPE	464	18 countries
	2,605	140 countries

Of special interest among the pioneer goals were several requiring native believers to arise as pioneers. A special assignment to Írán was to send thirty-four pioneers with special capacity and training in the establishment and conducting of classes for Bahá'í children to twenty-one countries in Africa; by 1975, twenty-nine such pioneers were reported to have reached their posts.

INTERNATIONAL TRAVELLING TEACHERS		Number Sent
AFRICA	More than	200
THE AMERICAS	More than	3,200
ASIA	More than	800
AUSTRALASIA	More than	300
EUROPE	More than	500
	More than	5,000
		Number Received
AFRICA	More than	700
THE AMERICAS	More than	1,700
ASIA	More than	900
AUSTRALASIA	More than	400
EUROPE	More than	1,300
	More than	5,000

10. Miscellaneous Untabulated Goals

A. National Spiritual Assemblies to Select One or More Believers from Local Communities, and to Train Them to Help in Deepening Their Fellow Believers and in Consolidating Their Local Communities

This goal was assigned to fifty-two National Spiritual Assemblies; 102 National Spiritual Assemblies report various approaches to fulfilling it. Some have interpreted the goal broadly, reporting deepening sessions for both old and new believers, members of new Local Spiritual Assemblies, women or youth; summer school programs; youth and women's conferences; and, especially, teacher-training institutes. One National Spiritual Assembly in particular chose to focus on this goal, considering it the key to fulfillment of all other goals, and developed an extensive program which included visiting localities, training teachers, training a deepening cadre, and the establishment of twenty-seven five-week courses in various subjects, after which participants were expected to return to their homes to share what they had learned before being permitted to enroll for further courses. This program has had great success, resulting not only in increased expansion, but also in deepening, consolidation, and strengthening of Bahá'í family and community life.

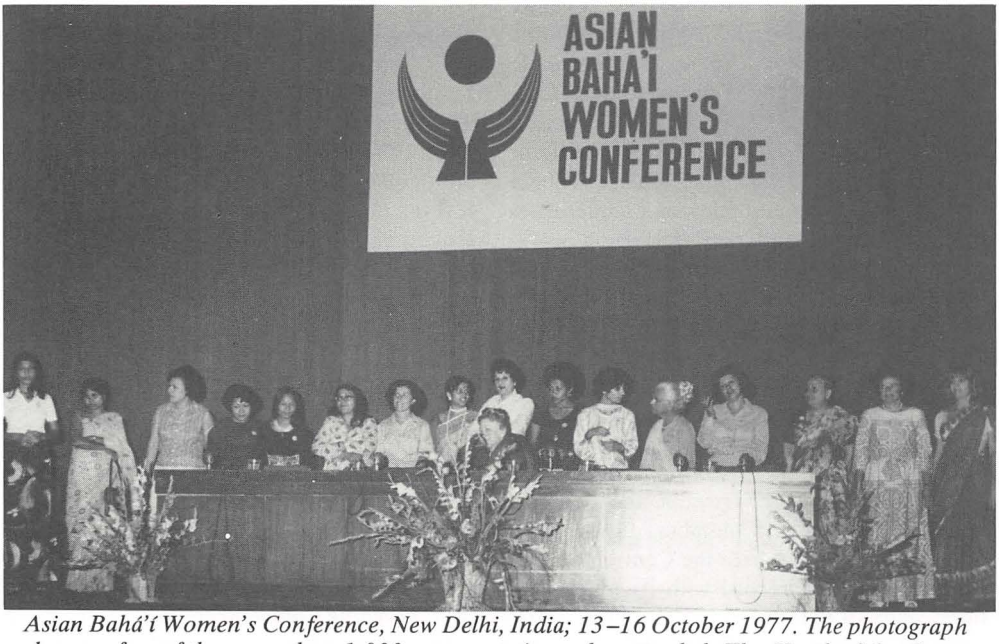
In addition, Continental Boards of Counsellors, by training Auxiliary Board members and by encouraging the appointment and training of assistants to the Auxiliary Boards, have assisted hundreds of believers on each continent to play a major role in strengthening the administrative institutions of the Faith and in stimulating the friends to greater achievements in all fields of Bahá'í activity.

B. National Spiritual Assemblies which are to Organize Bahá'í Activities for Women

Although this goal was originally assigned to only eighty National Spiritual Assemblies, activities toward its achievement have been reported by 115 National Assemblies in many parts of the world. Bahá'í activities by and for women have included greater participation in a wide range of endeavours to further the progress of the Cause: women's conferences; family life conferences; classes in child care, reading, nutrition and hygiene, arts and crafts; and many others. Particularly significant has been a great increase in regular children's classes, many of them taught by women's groups, and the formation of women's teaching teams. Some of these latter have visited islands in the New Hebrides following a women's conference there, spent four months opening new localities in Guatemala, and from Panama embarked on a three-nation travel-teaching trip. The National Spiritual Assemblies of Benin, the Solomon Islands, and the South West Pacific Ocean have reported the first native women elected to their National Spiritual Assemblies.

More than 1,000 Bahá'í women from all over Asia, with observers and speakers from Europe and America, gathered in New Delhi, India, 13–16 October 1977, for the Asian Bahá'í Women's Conference. The presence of the Hand of the Cause Amatu'l-Bahá Rúḥíyyih Khánum as the most distinguished guest and principal speaker was a source of great joy and happiness for the believers. Before the Conference opened and while it was in progress, Rúḥíyyih Khánum met five ministers of the Government of India, which served to strengthen cordial and personal relationships with these high dignitaries. The Conference received wide coverage in the news media in India, and many of the participants also travelled to other parts of the country in a post-conference teaching plan.

Another significant international women's conference was the West African Bahá'í Women's Conference held in Monrovia 28–31 December 1978, on the theme of 'Spiritual



Asian Bahá'í Women's Conference, New Delhi, India; 13–16 October 1977. The photograph shows a few of the more than 1,000 representatives who attended. The Hand of the Cause Amatu'l-Bahá Rúḥíyyih Khánum is seen seated in the centre.

Education of Women: Foundation for a New Human Society'. It was attended by 150 women from fourteen different countries, and opened by the Liberian Minister of Information and a woman Senator. Again, extensive radio, television and press coverage brought the Faith to the attention of thousands of Liberians from every stratum of society.

Many smaller local, regional, national and international conferences took place, and it was especially significant that in many of the developing countries, where such behavior on the part of men is almost unknown, the Bahá'í men would prepare the food and care for the children in order to enable their wives to participate in the conference sessions.

See 'Survey of Activities of Bahá'í Women in the Five Year Plan,' Part Three, section IV, subsection 4 of this volume.

C. National Spiritual Assemblies which are Specifically Called upon to Expand the use of Radio and/or Television

Thirty-nine National Spiritual Assemblies were assigned the specific task of expanding the use of radio and television for proclamation and teaching of the Faith. Developments have been impressive, notably in Latin America.

Audio recording studios have been established in some twenty-one countries. A centre for distribution of radio scripts, tapes and information—Centro para Intercambio Radiofónico Bahá'í de América Latina (CIRBAL)—was established in El Salvador and is now based in Trinidad; it publishes a periodic news bulletin entitled *Ondas Bahá'ís*. Three international radio and television conferences have been held, and radio-television workshops and seminars have been conducted in many countries in Latin America, from which derived the booklet *Transmit Thy Knowledge* on Bahá'í radio methods. Extensive radio programs have been in use in Ecuador, Peru, Paraguay, Bolivia and the French Antilles, and there are intermittent but continuing radio programs in Puerto Rico, Jamaica, Belize, Trinidad and Tobago, Guyana, the Leeward and Virgin Islands, Colombia, Liberia and other countries. In Africa the Central African Empire holds the record with its more than three years of twice-weekly radio broadcasts; earlier it was able to produce many TV programs. In Samoa, Hawaii, Alaska and Canada, in western Europe and Australasia, many opportunities to gain radio and TV time have been seized upon. In the United States the Jeff Reynolds' Show, Fireside Playhouse, and Divine Art of Living (Spanish) radio series have been widely used, as well as radio specials and series of public service announcements. In India the government has authorized announcements of Bahá'í events and festivals. Radio Sri Lanka has repeatedly broadcast a series of programs prepared in India, and mini-dramas from Japan have been widely utilized. In total, some thirty-five countries have reported radio programming for varied lengths of time, not including the scattered reports from every corner of the world of radio and television interviews of Bahá'í travelling teachers, of spot announcements of Bahá'í activities, etc. In St. Martin, French Antilles, TV programs have almost continuously been on the air since 1975.

The first Bahá'í radio station, Radio Bahá'í, of Cajas and Otavalo, Ecuador, began regular broadcasting in December 1977, and it is hoped a shortwave unit will be added shortly at Lake Cuicocha.

In Canada a weekly cablevision telecast entitled *Bahá'í News* was under way for many months in the Toronto area, the videotapes being used in other Canadian cities. In the United States videotapes were produced and used for a highly successful training program for Local Assembly members. The National Spiritual Assembly of Hawaii, collaborating with the Hand of the Cause William Sears, in 1975 completed thirteen color TV programs entitled *The New World*; the series was telecast several times in Hawaii, in Alaska and the United States, and individual videotapes have had wide usage. The *Green Light Expedition* film has been extensively shown on TV channels in many parts of the world. The crisis in Persia has brought extraordinary opportunities for proclamation of the Faith by television and radio in the western countries.

A fuller report appears in the survey appearing in Part Three, section IV, subsection 5 of this volume.

D. National Spiritual Assemblies which are Specifically Called upon to hold National Teaching Conferences

The holding of annual National Teaching Conferences was a goal assigned to eighty



The third annual Bahá'í Children's Conference of Guyana, Georgetown, Guyana; March 1977. More than 1,100 national and regional teaching conferences were held throughout the Bahá'í world during the Five Year Plan in addition to numerous children's conferences.

National Spiritual Assemblies. Reports by 117 National Assemblies indicate that more than 1,100 National and Regional Teaching Conferences were held during the course of the Five Year Plan.

The spiritual stimulus imparted at such conferences has impelled the believers to greater efforts to achieve the goals of the Plan. Many countries have held conferences twice each year, or added a series of regional conferences and deepening institutes for further enrichment and development of the distinctive character of Bahá'í life.

E. National Spiritual Assemblies which are to Develop and Conduct Correspondence Courses

Development of correspondence courses for teaching and deepening was a goal assigned to fifteen National Spiritual Assemblies; they are also in use in a number of other countries, some of which have been using them for many years.

During the Five Year Plan thirty-seven National Spiritual Assemblies have reported on the use of correspondence courses for teaching and/or deepening, for children, youth, adults and families. Seven countries in Latin America are making good use of a variety of courses, including some for literacy training. Pakistan is using a correspondence course for youth; Italy has courses for parents and children. Malaysia and the Philippines each report correspondence courses in four languages; India reports about 1,000 new believers enrolled annually through correspondence courses in nine languages.

F. National Spiritual Assemblies Called upon to Increasingly Teach and Enrol People from Specific Minorities and Other Groups

Enrolment of minorities has been extensive in many parts of the world, whether or not specifically assigned as a goal. Examples include Pygmies in Zaïre, African refugees in Portugal, Poles in Switzerland, and Cypriots in the United Kingdom, Koreans in Samoa, Chinese and 'Bush Pagans' in the Solomons, as well as native tribes in many countries. Especially successful in reaching many different minorities in their countries have been Australia, Benin, Chad, the Cameroon Republic, Guyana, Surinam and French Guiana, and Venezuela. Members of several minorities have been enrolled in Afghanistan. Chile has enrolled nine members of the vanishing Alacaluf tribe at the southernmost tip of South America; Fiji reports mass enrolments in areas of large populations from India, of both Sikh and Hindu backgrounds. Several Latin American countries are reaching remote areas through extensive use of radio programming in Quechua and Guajira.

An example of the great value of such minority enrolments to the future of the Faith is the

report received that Yugoslavs of Albanian background, who enrolled in the Faith in Luxembourg, have returned to Yugoslavia, some for holidays and some to live. Their homes in Yugoslavia lie near the border with Albania, which is still a virgin territory for the Faith.

Also among the fundamentally important achievements of the Five Year Plan has been the increasing participation in all aspects of the work of the Cause by native believers around the world. Increasingly they are being elected to administrative bodies; arising as travel-teachers and pioneers, both internationally and on the homefront; representing the Faith in proclamation efforts; contributing in cash, kind and effort to the Funds of the Faith and to the achievement of property goals; and fulfilling unsung but necessary committee work, translation work, organization of conferences, and the like. Their efforts and accomplishments have brought great joy to the Universal House of Justice, and give great promise for the future of the Faith in their countries.

In all, 168 minorities are listed as enrolled in Africa during the Plan, seventy-seven in the Americas, sixty-two in Asia, sixty-seven in Australasia, and fifteen in Europe, for a total of 389.

G. Encourage the Friends to Gather for Early Morning Prayers in Their Local Communities in Localities Where Such Gatherings Would Fit into the Pattern of the Friends' Lives

This goal was assigned to seventy-two National Spiritual Assemblies: thirty-six in Africa, thirteen in the Americas, eight in Australasia and the Pacific, and fifteen in Asia.

In all, eighty-eight National Spiritual Assemblies have reported community gatherings for early morning prayers. Reports received indicate increasing frequency of this inspiring and unifying practice in increasing numbers of local communities, including some in Europe and in other countries which had not been assigned this goal. Some gatherings are sporadic, but the most usual frequency seems to be weekly, although some communities report daily gatherings. In addition to local meetings, some countries report regular meetings at the National Ḥaẓíratu'l-Quds or Temple sites.

The practice has been stimulated in Samoa by the early morning devotional radio broadcasts sponsored by the Faith. Early morning prayers are also broadcast by Radio Bahá'í Ecuador and some other national communities.

H. Miscellaneous

a. Transfer of the remains of members of the Holy Family of the Báb (assigned to Írán)

Special circumstances prevailing in the countries of the Middle East have held up the pursuit of this goal.

b. Acquire Holy Sites in Írán and 'Iráq (Írán)

Although the fortress Chihríq came into the possession of the National Spiritual Assembly of Írán in 1972, the necessary legal procedures and documents were completed during the Five Year Plan.

The title deed for that portion of the fortress of Máh-Kú which served as the Báb's prison has been obtained, and this Holy Place is now owned by the Bahá'í Faith.

c. Establish an Institute of Higher Studies of the Faith (Írán)

This project was inaugurated at Riḍván 1975. Its purpose is to prepare a number of selected believers to pursue advanced and detailed studies about the history, teachings and principles of the Faith and its relationship with other religions and various schools of philosophy and thought. It is intended to be an Institute for both study and research. According to a previous report, the Writings in Persian, Arabic and English are being studied in this Institute, and there are five instructors and twenty students. It is hoped that this nucleus will grow into a very useful Institute which will meet the needs of the Faith in the years to come.

d. With a view to attracting great numbers to the Cause, develop intensive teaching and consolidation plans in at least three of the States visited by 'Abdu'l-Bahá (United States)

In response to the call to develop intensive teaching and consolidation plans in at least three of the States visited by 'Abdu'l-Bahá during His stay in the United States, the National Spiritual Assembly of that country selected *California*, praised by the Master for its natural splendours and about which He expressed the hope that it would 'earn an ideal similarity with



Maori and Polynesian Bahá'ís of New Zealand gathered at the Orakei Marae Meeting House; January, 1979. The Hand of the Cause Amatu'l-Bahá Rúḥíyyih Khánum is seen in the centre holding an infant.

the Holy Land'; *Illinois*, the first place in America where the Name of Bahá'u'lláh was publicly mentioned, and where 'Abdu'l-Bahá placed the foundation stone on the lakefront site where today stands the holiest House of Worship in the Bahá'í world; and *New York*, on whose great metropolis the Master bestowed the title 'City of the Covenant', for it was there that He explained for the first time in the West the implications of His unique office as Centre of the Covenant of Bahá'u'lláh.

To the friends in these three States, the National Spiritual Assembly gave a high portion of the numerical goals assigned to the American Bahá'í community—twenty-one per cent of the 7,000 localities to be raised, thirty per cent of the 1,400 Local Spiritual Assemblies to be formed, and forty per cent of the Assembly incorporations to be achieved.

e. Assume a major role in promoting the spread of the Faith in the Far East (Japan)

Nine travelling teachers from Japan visited several areas in Korea during the months of December 1975 and January 1976.

f. Greatly intensify the teaching work along the Black Sea coast (Turkey)

There are now at least five Local Spiritual Assemblies and five groups along the Black Sea coast and the route of Bahá'u'lláh's travels.

g. Develop the New Era and Rabbani Schools and increase the number of village tutorial schools (India)

New Era School

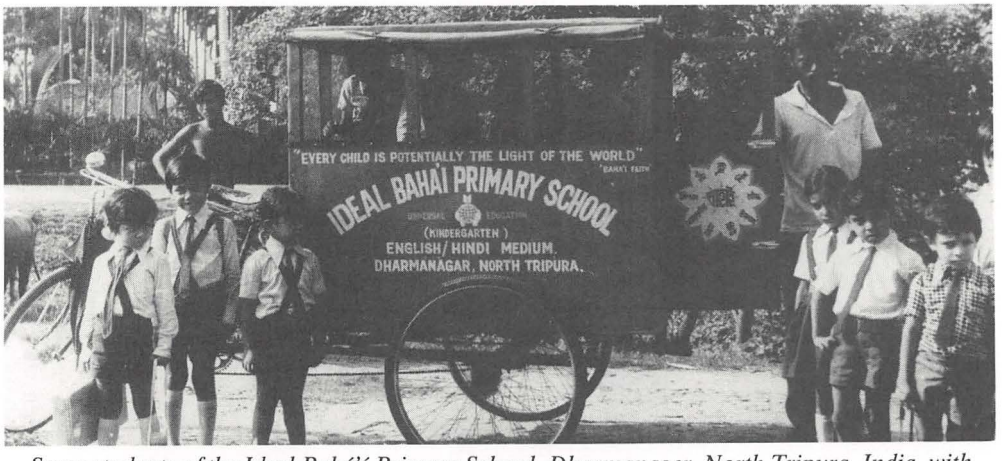
Great strides have been made in the development of this School at Panchgani, as follows:

1. A multi-purpose building was inaugurated at Naw-rúz 1978.
2. Land has been acquired and approval given by the House of Justice on 2 February 1979 to establish a diploma course for training teachers at the pre-primary level in the near future.
3. A Rural Development Project, financed by an individual and designed to improve the standard of living of the people in villages near the New Era School, was established, and plans are being made in consultation with the donor to further expand this project into the appropriate technology and cottage industries area of rural development.
4. Children of pioneers from other areas, particularly the Arabian countries, were provided with the opportunity to attend this School.

A fuller report appears in Part Three, section IV, subsections 6 and 7 of this volume.

Rabbani School

This School was re-established in July 1977, and is designed to be vocational in atmosphere with emphasis placed on agricultural sciences useful to village development. An academic and Bahá'í curriculum has been developed, poultry and fishery operations have begun, and extensive landscaping and construction of new facilities are planned so that an eventual enrolment of 300 students will be realized.



Some students of the Ideal Bahá'í Primary School, Dharmanager, North Tripura, India, with the rickshaw which transports them to their classes.



Some students of the Bahá'í Primary School, Tadung, Gangtock, Sikkim. Counsellor Shirin Boman is seen in the centre, back row, with two members of the staff.

Tutorial Schools

The development of tutorial schools has played a great role in the teaching and consolidation activities of the Bahá'í communities in India. At present there are forty-nine such schools in operation in that country.

h. Develop the Bahá'í Education Trust recently established (Írán)

This Trust was established in 1974. Its purpose is to provide earmarked capital, the interest of which is to be used in providing scholarships to deserving students, enabling them to pursue their studies in goal countries. The amount of capital in this Trust has been gradually increasing, and it is hoped that in the near future there will be sufficient funds to satisfactorily carry out the purpose for which the Trust was created.

i. Develop the existing Bahá'í schools (Sikkim)

There are two tutorial schools operating in different parts of the country, both of which have brought prestige to the Faith in that land. There is also a school located in the capital city of Gangtok, which has become very popular and is considered one of the best schools in Sikkim. At present, this school has around 300 students.

j. Study and implement as far as possible the use in schools and colleges of specially prepared textbooks on the Faith (United Kingdom)

This goal, although a continuing one with no finality, has got away to a good start and may certainly be counted as accomplished for the Five Year Plan. The National Spiritual Assembly is represented on a number of government and other agencies dealing with the problem of religious education in schools, and in December 1976 the Community Relations Commission published *World Religions: A Handbook for Teachers*, a work compiled by the SHAP Working Party on World Religions in Education. This book, in large format, contains six full pages under 'The Bahá'í Faith', comprising an excellent statement prepared by the National Spiritual Assembly and a list of Bahá'í literature categorized as Primary Sources—the Sacred Writings and works of the Guardian; Secondary Sources—histories, lives of the Founders, exegesis; and Periodicals and Leaflets. It is available to all teachers in the United Kingdom and at present some 500 copies have been taken up. The Bahá'í friends are calling it to the attention of teachers in their localities.

k. Cultivate opportunities for courses on the Faith in Canadian institutions of higher learning (Canada)

The National Spiritual Assembly of Canada formed the Canadian Association for Studies on the Bahá'í Faith as the principal instrumentality for meeting this goal. Four national annual meetings of the Association have been held, six bilingual *Bulletins* have been circulated, and five popular volumes of *Bahá'í Studies* have been issued. The Association has announced the forthcoming publication of a new work, under the auspices of the Université de Montréal, designed to provide an authoritative textbook for studies on the Bahá'í Faith in universities and colleges; the book will appear in both French and English. Significant progress has been made in introducing formal presentations of the Faith in Canadian institutions of higher learning.

See also the report appearing in Part Three, section IV, subsection 3 of this volume.

4. SUMMARY OF OTHER ACCOMPLISHMENTS

1. Increase the Number of Believers, Local Spiritual Assemblies and Localities where Bahá'ís Reside

A major objective of the Five Year Plan was to achieve a 'vast and widespread expansion of the Bahá'í community'. The following tables show the extent to which this goal was achieved.

The number of believers increased by 43 per cent worldwide from June 1974, at the beginning of the Plan, to April 1979.

	Increase		Increase
Africa	53%	Australasia	117%
The Americas	27%	Europe	25%
Asia	44%		

Local Spiritual Assemblies increased during the same period by 79 per cent, from a total of 14,228 to 25,511.

	June 1974	April 1979	Increase
Africa	4,113	5,376	31%
The Americas	3,193	5,752	80%
Asia	6,265	13,163	110%
Australasia	278	583	110%
Europe	379	637	68%

The number of localities increased during the same period by 67 per cent, from 61,815 to 103,323.

	June 1974	April 1979	Increase
Africa	13,363	26,111	95%
The Americas	15,835	22,577	43%
Asia	29,198	49,794	71%
Australasia	1,445	2,376	64%
Europe	1,974	2,465	25%

Many National Spiritual Assemblies were specifically called upon to 'greatly increase the number of believers' from all strata of society. A comparison of the figures shown in the tables of this report with the first reports received at the beginning of the Five Year Plan show that sixty-three National Spiritual Assemblies have at least doubled the number of Local Spiritual Assemblies in the territories under their jurisdiction and many of these have achieved much larger increases: one National Spiritual Assembly has achieved a nine-fold increase, one a seven-fold increase, one a six-fold increase, five have quintupled, six quadrupled, eight tripled, seventeen achieved a two-and-a-half-fold increase, and twenty-four have doubled the numbers of Local Spiritual Assemblies under their jurisdiction. Of these, all but three of the National Spiritual Assemblies in Africa, half of the National Spiritual Assemblies in the Americas and more than one-third of the National Assemblies of Asia, all but two of the National Spiritual Assemblies in Australasia, and two of the National Spiritual Assemblies in Europe have at least doubled the number of Local Spiritual Assemblies. In addition, thirty-six National Assemblies have achieved increases of double or more in the number of localities, several by as much as five-fold. Twenty-seven National Spiritual Assemblies have increased the number of believers under their jurisdiction by double or more. Nineteen National Spiritual Assemblies have at least doubled their numbers in all three sets of statistics: eleven in Africa, three in the Americas, two in Asia, two in Australasia, and one in Europe (Cyprus).

The greatest growth of all has been in Upper Volta, which has multiplied the number of its Local Spiritual Assemblies by nine times, the number of its localities by twelve times, and the number of believers by more than eighteen times. The National Spiritual Assembly of the Hawaiian Islands entered the Plan with Local Spiritual Assemblies in every possible locality; during the Plan Singapore also reached the maximum number of Local Spiritual Assemblies possible within its area of jurisdiction.

BAHÁ'ÍS IN THE GENERAL POPULATION

The following percentages have been calculated using the number of believers reported to the World Centre as of 20 April 1979 in each country's final Five Year Plan report, and the most recent population statistics available to the Statistics Department. Where no report of number of believers was sent, the last available figure has been used. Ten countries or territories, as listed below, have a Bahá'í population exceeding one per cent of the general population. In addition, Alaska shows more than 0.99 per cent and Bolivia 0.95 per cent.

Gilbert Islands & Tuvalu	8.77%
Sikkim	2.98%
Marshall Is.	2.58%
Solomon Is.	2.05%
Belize	2.03%
Tonga	1.86%
Falkland Is.	1.37%
Caroline Is.	1.37%
Samoa	1.20%
Swaziland	1.03%

2. Strive to have the Bahá'í Community represented broadly across the geographical areas of national jurisdiction

SPECIFIC TEACHING GOALS

—Establish at least 10 Local Spiritual Assemblies in each Province:

Achieved: Zaïre

Partially Achieved: Kenya, 6 of 7 Provinces

—Establish at least 4 Local Spiritual Assemblies in each State:

Partially Achieved: Germany, 9 of 11 States

—Establish at least 2 Local Spiritual Assemblies in each major administrative unit of the country:

Achieved: Belize and Jamaica

Partially Achieved: Colombia, 31 of 32 administrative units

—Establish at least one Local Spiritual Assembly in each major administrative unit of the country:

Achieved: Argentina, Belgium, Central African Empire, Chile, Ecuador, Fiji, Mexico, Nicaragua, Nigeria, Paraguay, Peru, Singapore, United Kingdom, Uruguay, Venezuela, Rwanda

Partially Achieved: Austria, 8 of 9 Provinces; Guatemala, 19 of 22 Departments; Netherlands, 10 of 11 Provinces; Philippine Islands, 49 of 74 Provinces; Sweden, 21 of 24 Län

—Establish a Local Spiritual Assembly in the capital city of each Province:

Partially Achieved: Costa Rica, 6 of 7 Provinces

—Establish at least 4 Local Spiritual Assemblies in Cantons previously without any:

Achieved: Switzerland

—Establish Local Spiritual Assemblies in tribal areas:

National Assembly	Specific Goal	Achieved
Australia	3 in aboriginal areas	7
Botswana	3 in Bushman areas	8+
United States	25 on Indian Reservations	31
Zaïre	5 among Pygmies	21+

—Establish Local Spiritual Assemblies in specified places:

National Assembly	Specific Goal	Achieved
Denmark	1 in Bornholm	1 group
Ecuador	1 in Galapagos Islands	2
Finland	1 in Lappland	1
France	6 in named areas	2
Spain	1 each in 5 named areas	4
Venezuela	4 on Isla Margarita	4
	1 each on Aruba & Bonaire	1

—Establish groups in towns and major villages visited by Bahá'u'lláh (Turkey):

Partially Achieved: 5 Local Spiritual Assemblies and 5 groups established among 18 towns and villages

—Open all localities:

Achieved: United Kingdom

Partially Achieved: Mauritius, 175 of 237 localities

—Establish from one to three localities in each Province, Department, County or other national administrative unit:

Achieved: Argentina, Bolivia, Chile, Rwanda. Uganda reported achievement in 1977 before disruption of local conditions. No recent report has been received.

Partially Achieved: Denmark, 10 of 14 Counties; France, 53 of 96 Departments; Norway, 18 of 19 Counties



'Erena Roe', a 40-foot catamaran built in Kiribati and Tuvalu for use in teaching the Bahá'í Faith throughout the islands. The vessel, launched in April 1977, was named for Elena and Roy Fernie, Knights of Bahá'u'lláh for the Gilbert Islands. In the foreground are seen John Thurston (left) and Terimwi Tonga (right) who operate the vessel.

—Open all populated islands to the Faith:
Achieved: Mariana Islands; Tonga; Marshall Islands
Partially Achieved: Caroline Islands, 35 of 43 islands; Solomon Islands reports efforts, but no specific report has been received; Samoa has not reported.

—Raise number of major islands opened to the Faith to 9:
Achieved: Fiji Islands, with 11 reported opened

—Many National Spiritual Assemblies were requested to open or increase the number of localities in a variety of tribal, minority, or other specified areas. Among achievements reported are these:

Chad established several new localities in northern and desert region tribal areas.

Kenya established the Faith on at least two islands in Lake Victoria.

Norway established a Local Assembly in the Lofoten Islands and increased their localities to 40, including Spitzbergen.

India reports the establishment of many new localities and increased teaching activities in 11 specified areas.

Papua New Guinea increased the level of teaching activity in the Highlands of New Guinea. There are now 22 Assemblies and 135 localities in the area.

The Gilbert Islands (Kiribati) and Tuvalu report that the number of believers in Tuvalu is more than doubled.

Switzerland opened four specified Cantons, two of which now have more than fifteen localities.

3. Provide for the efficient and rapid dissemination of news and messages

During the course of the Five Year Plan, publication of various kinds of newsletters and bulletins increased from 149 published by ninety-three National Spiritual Assemblies in 1974 to 176 published by 101 National Spiritual Assemblies in 1979. These include special bulletins for women, children and youth, as well as multiple editions in more than one language of the country. Some National Spiritual Assemblies also report publication of Nineteen Day Feast letters or newsletters, sometimes including readings prepared for the Feast, in four or five languages.

In addition, some National Spiritual Assemblies have been able to disseminate news of meetings, elections, special visitors, and the like through the use of spot announcements on local or national radio stations. A full report of the use of radio and television during the Five Year Plan is included elsewhere in this report.

See also Part Three, section IV, subsection 5 of this volume.

4. Increase the Publication and Dissemination of Bahá'í Literature

During the course of the Five Year Plan, literature has been published in more than 185 languages, approximately thirty of them for the first time, including the production of such materials as pamphlets and books for use in teaching activities, in deepening and in children's classes; selected prayers and short selections for memorization, and scholarly works and compilations of the Sacred Texts. The World Centre library reports that it has a total inventory of 1,380 titles in 279 languages other than English, of which 937 titles in 135 languages were received at the World Centre during the Five Year Plan.

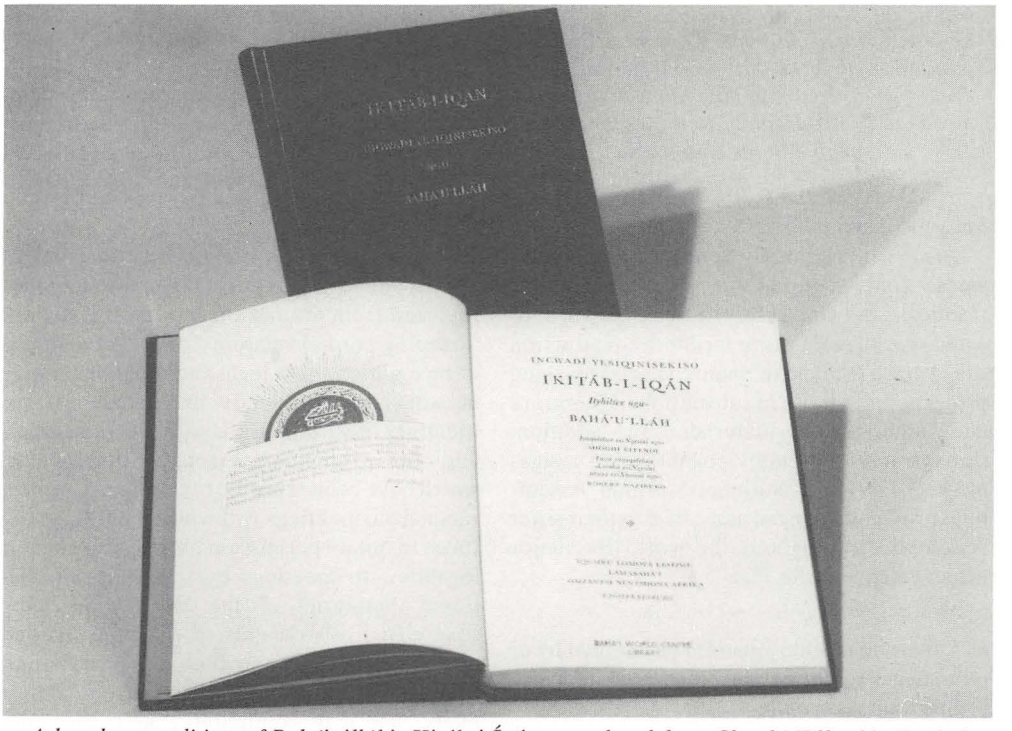
In addition, translations have been made but not yet published in more than 150 languages, of which at least sixty are first translations in that language. Translations into nearly sixty languages have been recorded on tape in preparation for dissemination in areas where many of the friends cannot read, or in languages which as yet have no writing system. Some National Spiritual Assemblies are also beginning to prepare materials for literacy training, in such languages as Guajiro (Ecuador) and Sidamigna (Ethiopia).

A detailed listing of language accomplishments will be found in the bibliographic section of this volume.

Where necessary, National Spiritual Assemblies were assisted from the Literature Subvention Fund for the purchase or publication of essential literature and its distribution—often at prices below cost—to reinforce their teaching, consolidation, and deepening objectives.

5. Bahá'í Communities at present dependent on outside help to aim at becoming financially self-supporting

In 1974, 64 per cent of all National Spiritual Assemblies received all or part of their national budgets from international Bahá'í funds (74 of 115 National Spiritual Assemblies). By the 1978–9 budget year, this figure was reduced to 52 per cent of all National



A handsome edition of Bahá'u'lláh's Kitáb-i-Íqán, *translated from Shoghi Effendi's English into Xhosa by Robert Mazibuko, was produced by the National Spiritual Assembly of South and West Africa in the closing months of the Five Year Plan. More than 900 titles, in 135 languages, were received at the World Centre during the Plan.*



His Majesty Sobhuza II, King of Swaziland, accepts from Dr. M. Ahmadi of Írán an illuminated Bahá'í prayer for unity. Dr. Ahmadi was a principal speaker at the dedication on 15 April 1979 of a new interdenominational church at Lobamba, Swaziland. More than 10,000 people attended the event, sponsored by His Majesty as one means of encouraging unity among the people in his country.

Spiritual Assemblies (66 of 126 National Spiritual Assemblies).

To assist National Spiritual Assemblies whose goals required funds exceeding their resources, the Universal House of Justice allocated special amounts to facilitate construction of Ḥaẓíratu'l-Quds, to finance special teaching projects, and for use in subvention of literature and audio-visual materials. In addition, through inter-Assembly collaboration assignments, eighty-one National Spiritual Assemblies provided financial assistance to their sister Assemblies throughout the world for major achievements of the Plan.

6. Extension teaching goals to be adopted by or assigned to an increasing number of Local Spiritual Assemblies

Reports received indicate increasing understanding throughout the Bahá'í world of the importance of such extension teaching goals.

In Africa, twenty-eight National Spiritual Assemblies report extension teaching by Local Spiritual Assemblies, including over 200 Local Assemblies in Kenya, and fifty or more in South and West Africa.

In the Americas, twenty-one National Spiritual Assemblies report such extension teaching, including more than thirty Local Spiritual Assemblies in Brazil, twenty-seven in Ecuador, and twenty-five in Honduras.

In Asia, such extension teaching is reported by sixteen National Spiritual Assemblies, including 139 Local Spiritual Assemblies in Korea.

In Australasia, nine of ten National Spiritual Assemblies report extension teaching goals adopted, including all Local Spiritual Assemblies in Australia and fifteen in the Solomon Islands.

In Europe, ten National Spiritual Assemblies report extension teaching by Local Assemblies under their jurisdiction, including twelve Local Spiritual Assemblies in Switzerland.

7. Foster cordial relations with people of prominence and those in authority.

Seize opportunites to increase the recognition of the Faith through the incorporation of Spiritual Assemblies and the recognition of Bahá'í Marriage Certificates and of Bahá'í Holy Days

The boundary between these two types of activity is not clear-cut, and many activities reported from around the world involve both 'fostering cordial relations' and various kinds of recognition, both legal and otherwise, some of which result directly from these efforts. Meetings of various kinds with the authorities, and with prominent persons in other fields, which have been reported to the World Centre, range from meetings with village chiefs, sometimes to obtain permission for teaching in their localities, to meetings by travelling international dignitaries of the Faith with ruling sovereigns, other heads of government, and members of their immediate families. Innumerable interviews are reported from almost every national community, and they are increasing rapidly as the Faith comes more and more to public notice. Only the highlights can be reported here.

Of particular interest in this regard is the systematic five-phase program organized in Australia, in each phase of which groups contact certain types of authorities, the press, and other influential persons at national, regional and local levels. The response to these interviews has generally been very favourable, with such remarks reported as 'Our country needs these principles', and invitations to share them as widely as possible.

Legal incorporations, both national and local, have been reported elsewhere in this report. Tax exemption has been granted to the Faith during the Plan in Kenya, India, Fiji, New Zealand, Madagascar, Argentina, Costa Rica, and Malaysia, and an import licence was granted to the Faith in Ghana. In the Sudan, permission has been granted to the National Spiritual Assembly to appoint a representative for dealing with the courts in matters of Bahá'í inheritance. Recognition of the Bahá'í marriage ceremony as fulfilling legal marriage requirements has been achieved in Belize, Denmark, Italy, Scotland, and New Hebrides. In Canada the Bahá'í Shrine in Montreal has received official government designation as a *Sanctuaire*, and in the United States the Bahá'í House of Worship has been entered in the official Register of Historic Sites. In Pakistan, Turkey, and the Solomon Islands the Faith has been recognized as a separate minority religion; in Turkey, Bahá'ís may have their Faith listed in their identity cards; and in the Solomons, the Faith was listed as a separate entry in the 1977 national census. Bahá'í Holy Days have been gazetted in Malaysia, and in Tonga the National Spiritual Assembly has been certified as a permanent member of the Hospital Board of Visitors—a certification limited to the heads of various faiths. Bahá'í symbols have been registered as official trademarks in the Cameroons, the Central African Empire, and in Iceland.

An increasing number of individual Bahá'ís around the world are receiving official honours from national and local governments and professional organizations, in recognition of their outstanding contributions in many fields. Among those which have been reported to the World Centre are included the following:

Alaska

Mr. Raymond Hudson: Willard Bowman Award for Human Rights (Alaska Education Association); Leo Reano Memorial Award (National Education Association)



Mrs. Dorothy Francis, a Salteaux Indian Bahá'í, was awarded the Order of Canada in April 1978 for her services to Canadian Indians and her efforts to preserve their culture.

Canada

Mrs. Dorothy Francis: Order of Canada (for services to Canadian Indians)

El Salvador

Bahá'í Community of El Salvador: United Nations Peace Medal

Papua New Guinea

Mrs. Elti Kunak: British Empire Medal (for work with women's clubs)

United Kingdom

Mr. Bernard Leach: Companion of Honour

Mr. Norman Bailey: Commander of the Order of the British Empire

Dr. Richard St. Barbe Baker: Order of the British Empire (for lifelong service to the cause of conservation)

United States

Mr. Robert Hayden: Appointed Consultant in Poetry to the Library of Congress

Dr. Dorothy Nelson: *Pax Orbis Ex Jure* Medallion Award (Centre Associates, World Peace Through Law Centre)

In a few instances, authorities are beginning to turn to the institutions of the Faith—for example, in Zaïre the National Spiritual Assembly, among other bodies, was invited to comment on proposed changes in the educational system.

Especially interesting is the number of educational institutions which have granted permission and even invited the Bahá'ís to offer regular classes on the Bahá'í Faith, at elementary, high school, and university levels. Reports have been received from Jamaica, where the official curriculum calls upon students in government high schools and teacher-training colleges to investigate the Faith; from Nigeria, where the Faith has been added to the curriculum of the Department for Religious Studies at the University of Ife; and from the United States, where credit courses on the Faith have been offered at prestigious Princeton University. Similar reports have also been received from the Gilbert Islands, New Zealand, the Seychelles, Swaziland, Tanzania, and Tonga. Special studies and theses on the Faith have been accepted by six universities in various countries, and the Faith has figured in symposia at universities in Canada and Sweden.

Germany: Dr. Udo Schaefer's *The Light Shineth in Darkness* (George Ronald, Publisher) was enthusiastically reviewed in *Choice*, a publication of the Association of College and Research Libraries (a division of the American Library Association) as an 'exceptionally informative . . . well expressed, scholarly presentation' of the Bahá'í Faith and recommended as 'a valuable holding for a wide range of libraries.'

United States: Mr. John Huddleston's *This Earth is But One Country* (Bahá'í Publishing Trust of the United Kingdom) was selected by *Choice* magazine as one of the outstanding academic books of 1979. The reviewer found it to be 'an unsurpassed . . . presentation of the Faith for general adult reading . . . a superbly written account.' *Choice* is published monthly and reaches 'virtually every two-year, four-year and university academic library in the United States and Canada, as well as many foreign subscribers and non-academic libraries.'



Mr. Eric Bowes (centre), while Mrs. Bowes looks on, receives congratulations from the Hon. David Tonkin, Opposition Leader of Australia's Parliament, on the dedication of a library named in honour of Mr. Bowes, at Urrbrae Agricultural High School near Adelaide. Mr. Bowes, for years a member of the National Spiritual Assembly of Australia, and now an Auxiliary Board member, served the school for over 30 years. He was cited for his energy, devotion and humility.

8. Special Achievements

LIECHTENSTEIN: 'We joyfully announce the declaration of the first native Liechtenstein Bahá'í, Miss Edith Sprenger . . .'

Reported by the National Spiritual Assembly of Switzerland, 4 July 1974

CHILE: 'We are very happy to announce that in June, one of our pioneers . . . travelled to Port Eden . . . in the extreme south of Chile. . . . This is the only place where there are Alacalufe Indians, a tribe that has been driven into isolation and near extinction, and out of the 25 persons of this race who are left, nine became Bahá'ís. . .'

Reported September 1974

(Enrolment of this tribe and translation of literature into their language were goals assigned to Chile.)

ALASKA: 'Happy report Local Spiritual Assembly formed in Barrow, northernmost village in Alaska.'

Reported 13 January 1976

MALAYSIA: 'Grateful Blessed Beauty completed goals Assemblies total 404 localities 1,600 Ḥaẓíratu'l-Quds East Malaysia exceeded, few West, two finalized three in process, new believers during six months 4,000, consultation Hands Counsellors launching new five months plan, submitting international travel-teaching possibilities, beseeching prayers. Deepest love.'

Reported 18 November 1976

(This National Spiritual Assembly was the first to report completion of all Five Year Plan goals.)

SWEDEN: Sweden reports the opening of Lithuania to the Faith by the declaration of a Lithuanian believer through the efforts of travel teachers from Sweden.

Reported July 1977

(The opening of Lithuania to the Faith was a goal assigned to Sweden.)

FIJI: '. . . the village elders visited the Conference and, during a formal Fijian ceremony, announced that, following a village meeting, the Bahá'í Faith was to be included as one of the official permitted religions on the island. The elders were aware of the Bahá'í teachings and were very happy with the tremendous interest being shown in the Faith by the villagers. A momentous event.'

Reported August 1977

ECUADOR: 'During a travel-teaching trip last fall, two believers from Ecuador established the first two Local Spiritual Assemblies in the Galápagos Islands, a small archipelago off the western coast of South America and a possession of Ecuador. Several other localities were also opened to the Faith during their stay.'

Reported 25 March 1978

INDIA: 'Happy inform all villages Dang tribal district have Local Assemblies, numbering 312.'

Reported 16 May 1978

'Happy inform progress since Riḍván over 65,000 believers, over 2,500 localities including 161 Assemblies. . . .'

Reported 6 December 1978

ZAÏRE: 'A total of 1,528 Bahá'ís from 206 different Local Assembly areas attended a Regional Teaching Conference held 23–25 December in Kivu Province . . . One delegation of over a dozen Bahá'ís walked to the Conference from their home village, a journey of 14 days in each direction.'

Reported 28 January 1979

5. EXPANSION AND CONSOLIDATION OF THE BAHÁ'Í FAITH INCLUDING THE PERIOD OF THE FIVE YEAR PLAN

INFORMATION STATISTICAL AND COMPARATIVE

	Riḍván 1973	*Riḍván 1979*
Countries, significant territories and islands where the Bahá'í Faith is established	335	360
National Spiritual Assemblies	113	130
Incorporated National Spiritual Assemblies	90	106
National Ḥaẓíratu'l-Quds (headquarters of national Bahá'í administrative activity)	112	129
National Endowments	104	156
Bahá'í Temples (Mashriqu'l-Adhkár)	5	5
Sites for future Bahá'í Temples	98	123
Bahá'í Publishing Trusts	15	23
Languages into which Bahá'í literature has been translated	530	640
Indigenous tribes, races, and ethnic groups represented in the Bahá'í Faith (estimated)	1,607	1,820
Countries recognizing Bahá'í Holy Days	64	64[1]
Countries recognizing Bahá'í marriage	40	40[1]
Localities where Bahá'ís reside	69,541	103,323
Isolated centres or groups	52,133	77,812
Local Spiritual Assemblies	17,037	25,511
Incorporated Local Spiritual Assemblies	1,556	2,099

A. AFRICA

	Riḍván 1973	*Riḍván 1979*
Countries, significant territories and islands where the Bahá'í Faith is established	66	70
National Spiritual Assemblies	30	37
Incorporated National Spiritual Assemblies	25	31
National Ḥaẓíratu'l-Quds (headquarters of national Bahá'í administrative activity)	31	35
National Endowments	29	40
Bahá'í Temples (Mashriqu'l-Adhkár)	1	1
Sites for future Bahá'í Temples	26	32
Bahá'í Publishing Trusts	1	1
Languages into which Bahá'í literature has been translated	160	212
Indigenous tribes, races and ethnic groups represented in the Bahá'í Faith	1,012	1,120
Countries recognizing Bahá'í Holy Days	11	11[1]
Countries recognizing Bahá'í marriage	7	7[1]
Localities where Bahá'ís reside	15,245	26,111
Isolated centres or groups	10,047	20,735
Local Spiritual Assemblies	4,990	5,376
Incorporated Local Spiritual Assemblies	142	[2]

[1] Currently under review.

[2] In view of the events in a few countries in Africa during the period under review, such as Uganda and the Congo Republic, and the uncertainty created by these difficulties for the followers of the Faith, exact figures for this entry are not available.

B. THE AMERICAS

	Riḍván 1973	*Riḍván 1979*
Countries, significant territories and islands where the Bahá'í Faith is established	97	100
National Spiritual Assemblies	30	33
Incorporated National Spiritual Assemblies	29	30
National Ḥaẓíratu'l-Quds (headquarters of national Bahá'í administrative activity)	29	34
National Endowments	28	31
Bahá'í Temples (Mashriqu'l-Adhkár)	2	2
Sites for future Bahá'í Temples	26	30
Bahá'í Publishing Trusts	3	3
Languages into which Bahá'í literature has been translated	91	123
Indigenous tribes, races and ethnic groups represented in the Bahá'í Faith	234	275
Countries recognizing Bahá'í Holy Days	23	23[1]
Countries recognizing Bahá'í marriage	10	10[1]
Localities where Bahá'ís reside	15,860	22,577
Isolated centres or groups	12,548	16,825
Local Spiritual Assemblies	3,234	5,752
Incorporated Local Spiritual Assemblies	522	906

C. ASIA

	Riḍván 1973	*Riḍván 1979*
Countries, significant territories and islands where the Bahá'í Faith is established	70	75
National Spiritual Assemblies	25	27
Incorporated National Spiritual Assemblies	13	15
National Ḥaẓíratu'l-Quds (headquarters of national Bahá'í administrative activity)	25	26
National Endowments	22	53
Bahá'í Temples (Mashriqu'l-Adhkár)	–	–
Sites for future Bahá'í Temples	21	26
Bahá'í Publishing Trusts	5	9
Languages into which Bahá'í literature has been translated	160	171
Indigenous tribes, races and ethnic groups represented in the Bahá'í Faith	261	300
Countries recognizing Bahá'í Holy Days	10	10[1]
Countries recognizing Bahá'í marriage	9	9[1]
Localities where Bahá'ís reside	34,892	49,597
Isolated centres or groups	28,816	36,511
Local Spiritual Assemblies	8,029	13,086
Incorporated Local Spiritual Assemblies	689	712

[1] Currently under review.

D. AUSTRALASIA AND THE PACIFIC ISLANDS

	Riḍván 1973	*Riḍván 1979*
Countries, significant territories and islands where the Bahá'í Faith is established	33	40
National Spiritual Assemblies	11	14
Incorporated National Spiritual Assemblies	9	14
National Ḥaẓíratu'l-Quds (headquarters of national Bahá'í administrative activity)	10	15
National Endowments	8	13
Bahá'í Temples (Mashriqu'l-Adhkár)	1	1
Sites for future Bahá'í Temples	9	12
Bahá'í Publishing Trusts	–	2
Languages into which Bahá'í literature has been translated	66	77
Indigenous tribes, races and ethnic groups represented in the Bahá'í Faith	78	108
Countries recognizing Bahá'í Holy Days	10	10[1]
Countries recognizing Bahá'í marriage	10	10[1]
Localities where Bahá'ís reside	1,456	2,573
Isolated centres or groups	1,049	1,913
Local Spiritual Assemblies	379	660
Incorporated Local Spiritual Assemblies	76	151

E. EUROPE

	Riḍván 1973	*Riḍván 1979*
Countries, significant territories and islands where the Bahá'í Faith is established	69	75
National Spiritual Assemblies	17	19
Incorporated National Spiritual Assemblies	15	16
National Ḥaẓíratu'l-Quds (headquarters of national Bahá'í administrative activity)	17	19
National Endowments	17	19
Bahá'í Temples (Mashriqu'l-Adhkár)	1	1
Sites for future Bahá'í Temples	16	18
Bahá'í Publishing Trusts	6	8
Languages into which Bahá'í literature has been translated	53	57
Indigenous tribes, races and ethnic groups represented in the Bahá'í Faith	22	22
Countries recognizing Bahá'í Holy Days	10	10[1]
Countries recognizing Bahá'í marriage	4	4[1]
Localities where Bahá'ís reside	2,088	2,465
Isolated centres or groups	1,673	1,828
Local Spiritual Assemblies	405	637
Incorporated Local Spiritual Assemblies	127	252

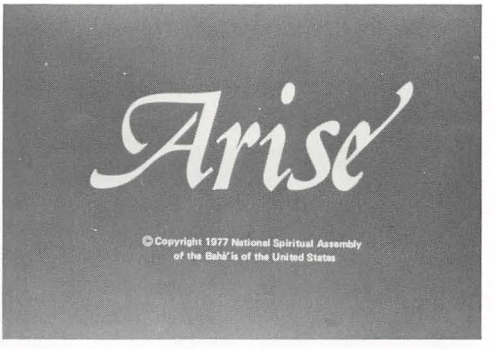
[1] Currently under review.

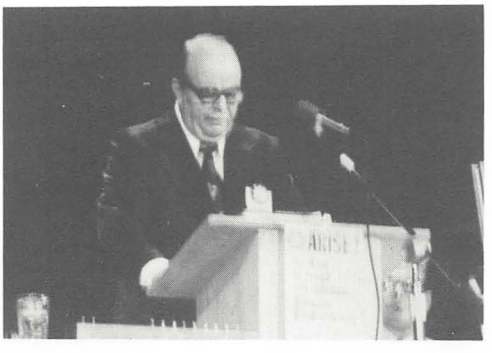
III

EIGHT INTERNATIONAL TEACHING CONFERENCES

1. *ARISE!*—A PICTORIAL REPORT[1]

The urgent need for Bahá'ís to arise to teach the Cause of Bahá'u'lláh was the theme of the eight international teaching conferences called by the Universal House of Justice. The acrostic 'Arise-Reach-Individual-Souls-Everywhere' provides the title of this report. More than 14,500 Bahá'ís from all parts of the world attended the conferences.

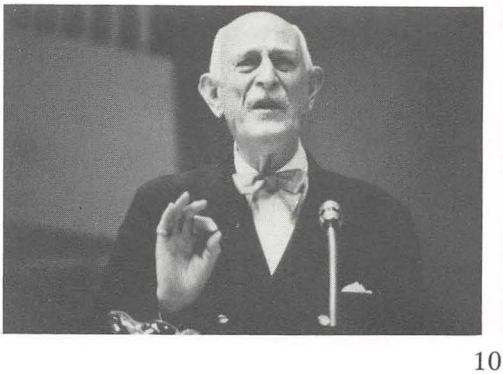




The purposes of the conferences, as stated by the Universal House of Justice, were to familiarize the Bahá'ís with the general progress of the Five Year Plan, to bring to their attention what remained to be achieved and to present the Bahá'í world community with opportunities for proclamation and teaching which would lend impetus to the progress of the Plan.

Eight Hands of the Cause were chosen to represent the Universal House of Justice at these conferences. In view of the association of her distinguished mother, May Maxwell, with the very early history of the Faith in Paris, it was particularly fitting that Amatu'l-Bahá Rúḥíyyih Khánum was the representative at the conference in that city.





Dr. Ugo Giachery was the representative in Helsinki.

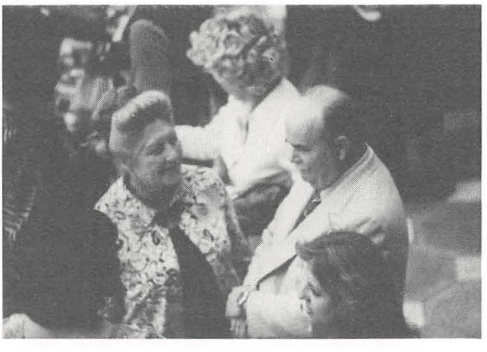
[1] Adapted from a programme for slides and filmstrip prepared under the direction of the Audio-Visual Department of the Bahá'í World Centre and released through the International Bahá'í Audio-Visual Centre, Victor, New York. Copyright © 1977 National Spiritual Assembly of the Bahá'ís of the United States.



At Hong Kong the representative was 'Alí-Akbar Furútan.



Paul Haney and Enoch Olinga attended the Bahia and Mérida conferences. Mr. Haney was the representative at Mérida and Mr. Olinga at Bahia.



William Sears represented the Universal House of Justice at the conference held in Nairobi.



Collis Featherstone was the representative at Anchorage . . .

. . . and at Auckland, Abu'l-Qásim Faizi, seen here with some of the youth, was the representative of the Universal House of Justice.

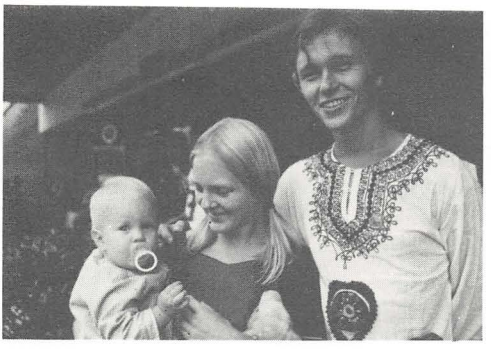




Most members of the Continental Boards of Counsellors attended one or more of the conferences. Seen here is Yan Kee Leong, a member of the Continental Board of Counsellors in South-east Asia, who was present at the Hong Kong conference.

There were many long-time pioneers at the various conferences, including Zylpha Mapp and Claire Gung, shown here at Nairobi.





There were also young pioneers including Hakan and Mas Britt Cullsberg, who pioneered from Sweden to Chad.

There were distinguished Bahá'ís who have achieved world recognition in their chosen fields, including 'the man of the trees', Dr. Richard St. Barbe Baker, seen here in attendance at the Nairobi conference . . .





. . . and the renowned artist John Birks 'Dizzy' Gillespie who performed at the Helsinki conference and made a video tape which was played later on Finnish television.

Representatives of many races and tribes came from all over the world to attend these great assemblages. Seen here are Navajo and Oneida Indians from North America who attended the Helsinki conference.





To the various conferences were drawn Maya Indians from the Yucatán . . .

. . . Indians from the Altiplano of Bolivia . . .





. . . tribesmen from Swaziland . . .

. . . Chinese believers from South-east Asia.

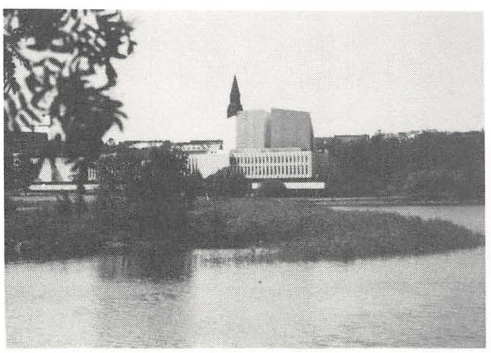




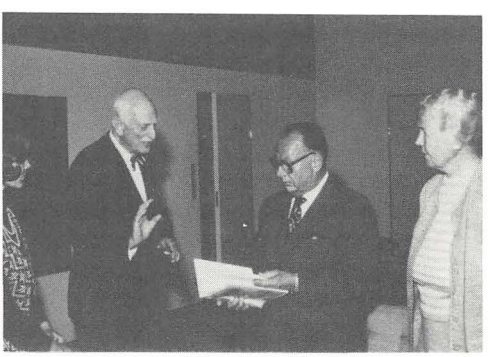
. . . and Eskimo Bahá'ís from Alaska.



Large numbers of those attending the conferences came from Írán, the cradle of the Bahá'í Faith. The Paris conference held during the first week of August 1976 attracted an attendance of 6,230 Bahá'ís and was the largest international conference since the World Congress held in 1963 in London to commemorate the formal assumption by Bahá'u'lláh of His Prophetic Office one hundred years earlier and the victorious consummation of the Ten Year Crusade.



During the first week of July 1976 Bahá'ís from many nations gathered in Finlandia Hall in Helsinki for the first of two Arctic conferences.

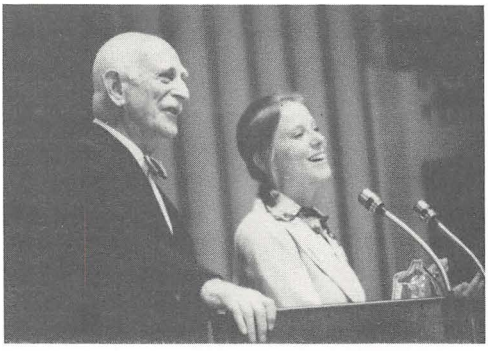


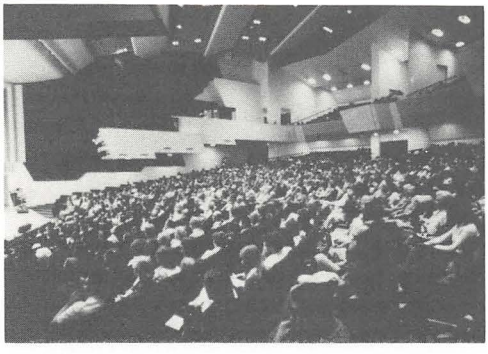
The Hand of the Cause Dr. Ugo Giachery presented Mayor Teuvo Aura of Helsinki with an inscribed copy of The Bahá'í World. *Mayor Aura cordially welcomed the Bahá'ís to Helsinki.*



Dr. Giachery was interviewed by a radio reporter and the programme was aired throughout Finland. The conference was reported and publicized, as well, in the press and national magazines. Shown here are some of the Bahá'ís who were present at the conference.

On the morning of 6 July the conference was formally opened and Dr. Giachery read the message of the Universal House of Justice in which the Bahá'ís were reminded that the northern regions of the world had been alluded to by Bahá'u'lláh in the Kitáb-i-Aqdas, *the 'mother book' of the Bahá'í revelation . . .*

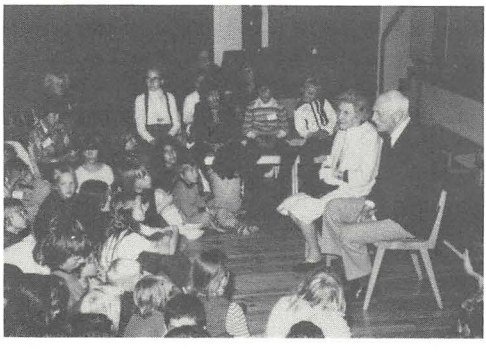




. . . and their names recorded in the Tablets of the Divine Plan by 'Abdu'l-Bahá, Who, in one of His other Tablets, supplicated God to raise up sanctified, pure and spiritual souls in the countries of the West and the territories of the North, and make them signs of (Divine) guidance . . .

The first of many speakers was Adib Taherzadeh of the Continental Board of Counsellors in Europe who spoke about the devotion and self-sacrifice of some of the early teachers of the Faith. The faith that animated these heroes animates the present-day followers of Bahá'u'lláh who truly love Him, he said.

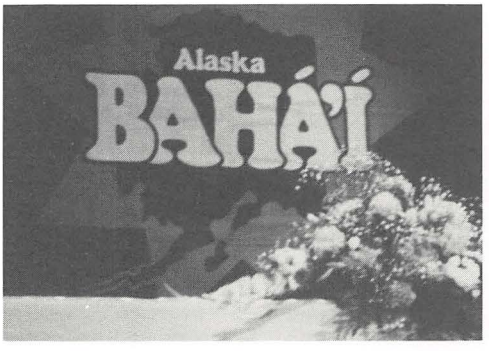




Dr. and Mrs. Giachery paid a visit to the children's classes during the conference. The visit was a source of immense mutual happiness. A concert was provided by Rouhanieh Golmohammadi, a soprano of exquisite voice, who presented prayers of Bahá'u'lláh set to music by her gifted accompanist, Mr. Lasse Thoresen. On another occasion the North Star singing group performed.

Three weeks later more than 1,000 Bahá'ís assembled in the second Arctic conference which was held in Anchorage, Alaska situated almost directly across the North Pole from Helsinki.





The symbol adopted for the conference, consisting of the words 'Alaska Bahá'í' superimposed on a map of Alaska backed by a nine-pointed star, served as the backdrop and also appeared on programmes, posters, folios and flight bags. The theme of the conference was 'From Strength to Strength'.

The Hand of the Cause Collis Featherstone read the message of the Universal House of Justice which reminded the assembled Bahá'ís that sixty years earlier 'Abdu'l-Bahá had summoned the North American believers to open the remote and inhospitable regions which form the climatic frontiers of the Arctic and the sub-Arctic.

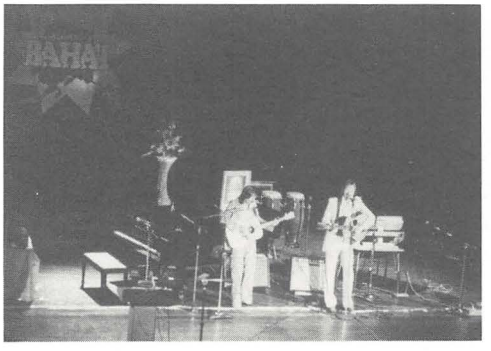




The Hand of the Cause William Sears made it clear that divine bounties and bestowals are the reward of those who arise to serve. Other speakers included the Hand of the Cause John Robarts; Edna True and Velma Sherrill of the Continental Board of Counsellors in North America; and Hideya Suzuki of Japan, a member of the Continental Board of Counsellors in North-east Asia.

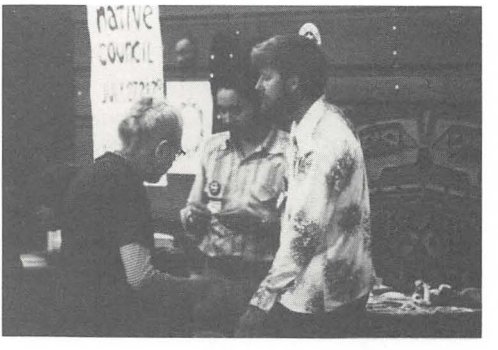
On the lighter side there was an abundance of good entertainment including native Indian and Eskimo dancing and songs by the Windflower group and the Jin-ai singers.





England Dan and John Ford Coley, internationally known popular entertainers, also performed and lovely songs were presented by the Shíráz group.

Afterwards, native believers, filled with the happy spirit generated by the conference, convened as the Bahá'í Native Council and expressed their wish to assume responsibility for teaching their own peoples, the Indians and Eskimos.





Paris, a city thrice visited by 'Abdu'l-Bahá, and one rich in memories of the early days of the Faith in the West, was the venue for the third conference.

Early in August 1976 Bahá'ís from all over the world gathered at the official headquarters across the street from the Palais de Congrès where the conference sessions were held.





The main auditorium proved not large enough to accommodate the Bahá'ís who attended the conference. Arrangements had been made, however, for the believers who could not find seating in the main hall to watch the proceedings over closed-circuit television in adjacent rooms.

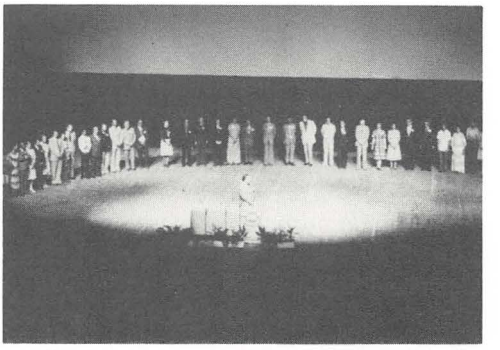
Amatu'l-Bahá Rúḥíyyih Khánum held a press conference at Hotel Meridien. Representatives of several newspapers and news services were present.



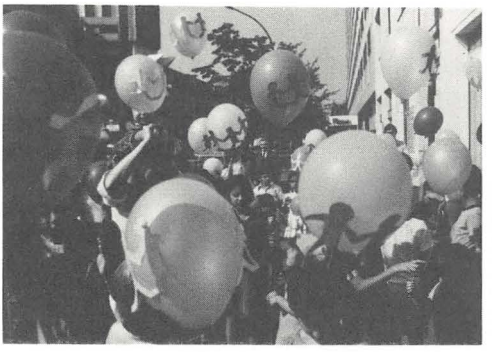


The conference officially opened on 4 August with the reading, by Amatu'l-Bahá Rúḥíyyih Khánum, of the message of the Universal House of Justice. The message recalled the visits of 'Abdu'l-Bahá which 'alone outshine in historical importance anything in the long history of France'. The Secretary-General of the United Nations, Mr. Kurt Waldheim, sent a special message of greeting to the Bahá'ís assembled in Paris.[1]

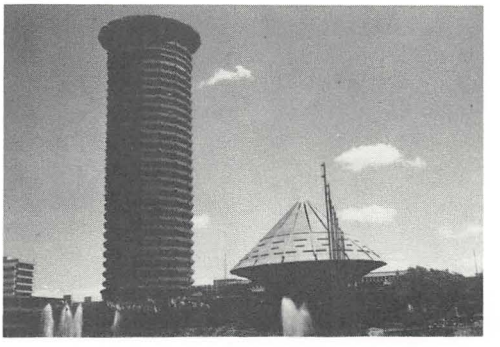
[1] See p. 140 for text.



At one session members of the National Spiritual Assemblies represented at the conference were asked to come to the platform. A total of fifty-five National Spiritual Assemblies—almost half the world total—were represented.



Classes were held each morning for children between the ages of six and twelve and a nursery was provided for younger children.

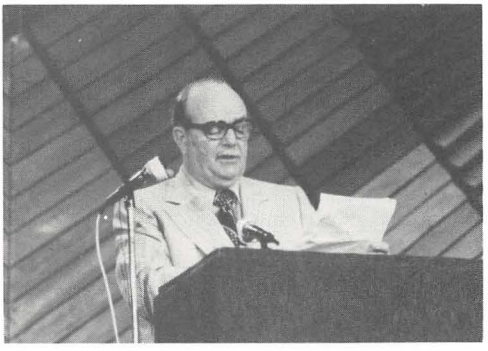


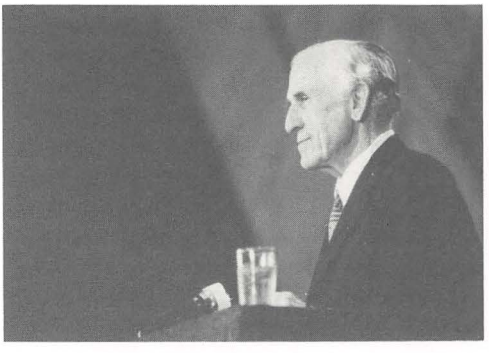
The Kenyatta Centre in Nairobi was the site of the fourth of the eight conferences; it was held in October 1976.



As the friends assembled they were informed by the Hand of the Cause William Sears that at that very moment the Universal House of Justice was linked with them in prayer at the Holy Shrines.

Mr. Sears then read the message of the Universal House of Justice which reminded the friends that the privileged continent of Africa, 'rich in cherished associations, has reached its present stage of growth through countless feats of heroism and dedication'.





The Hand of the Cause John Robarts, who returned to African soil to travel and teach after many years of service in the western hemisphere, spoke of the need to develop Bahá'í characteristics in our lives and to demonstrate unity in our communities.

The Hand of the Cause Enoch Oligna and Mrs. Olinga are seen talking with Mrs. Valerie Allen and Miss Loava Carter during an intermission.





As in all conferences, entertainment was provided in abundance. A singing group from Swaziland is seen here.

There are many different colours in Bahá'u'lláh's human flower garden as this view of the friends illustrates.





The fifth conference was held in October 1976 in Hong Kong. Present were Bahá'ís from thirty-nine countries. Among those in attendance were three Hands of the Cause and representatives of twenty-one National Spiritual Assemblies.

The Hand of the Cause 'Alí-Akbar Furútan read the message of the Universal House of Justice: 'What an imperishable glory has been bestowed upon the people of Asia, the first to be illumined by the rays of God's Faith, the first recipients of His Call and the first promoters of His Cause . . .





. . . This great continent contains within its boundaries the heart of the Faith and its Cradle, the lands wherein its Founders toiled and suffered, and not only the great majority of the human race, but the great majority of the followers of Bahá'u'lláh . . .'



The Hand of the Cause Raḥmatu'lláh Muhájir pointed out that it was especially fitting that this meeting be held in Hong Kong; approximately a century ago Mírzá Muḥammad 'Alí Afnán, a cousin of the blessed Báb, arrived in Hong Kong, the first Bahá'í to reside in China.



Children's classes were held each day and the children presented a programme at one of the conference sessions.

Although it was a relatively small conference it was truly, as one delegate described it, 'a spiritual banquet'.





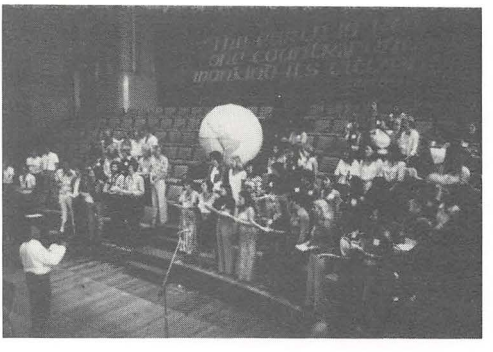
Prior to the opening of the conference in Auckland in January 1977 the Bahá'ís were given a tradional Maori welcome at the Orakei Marae. The Maoris paid homage to God and expressed the belief that the rain which commenced half-way through the ceremony was a good omen, assuring all of God's presence.



The conference was held in the Auckland Town Hall. Between four and five hundred guests attended the public meeting at which the guest speaker was Dr. Peter Khan of the Continental Board of Counsellors in Australasia.



The Prime Minister of New Zealand, the Hon. Robert D. Muldoon (left), welcomed the Bahá'ís to his country and expressed his appreciation and respect for the principles of the Faith.



A choir, sixty-strong, charmed the audience with a presentation of excerpts from The Seven Valleys *which had been set to music by Mr. Russ Garcia.*



The Hand of the Cause Abu'l-Qásim Faizi, as the representative of the Universal House of Justice, read its message which was addressed to the 'spiritual heirs' of the Hands of the Cause Hyde and Clara Dunn 'who in direct response to the Tablets of the Divine Plan forsook their home and went to pioneer in Australia . . .'



The Hand of the Cause Collis Featherstone made a stirring call for pioneers. By the end of the conference forty-nine pioneers and fifty-six travelling teachers had arisen.



Teatro Castro Alves was the scene of the seventh conference; it was held in Salvador, Bahia, Brazil during the last week of January 1977. In attendance were 1,300 Bahá'ís representing five continents, thirty-seven countries and seventeen indigenous tribes.



The first session was opened by the Governor of the State of Bahia, Professor Roberto Santos (right), shown here with a delegation of Bahá'ís: Mrs. Margot Worley, Counsellor Mas'úd Khamsí, the Hand of the Cause Enoch Olinga, Mrs. Olinga and Mr. Enayatollah Vahdat.



Mr. Olinga read the message of the Universal House of Justice: 'How truly fitting . . . that this auspicious conference have its venue in the city of Bahia, singled out for special mention by 'Abdu'l-Bahá in His Tablets of the Divine Plan. . .'

The assembled friends were reminded that Leonora Holsapple Armstrong of the Continental Board of Counsellors in South America had settled in Bahia just two years after the indomitable Martha Root visited many important centres in South America in 1919.

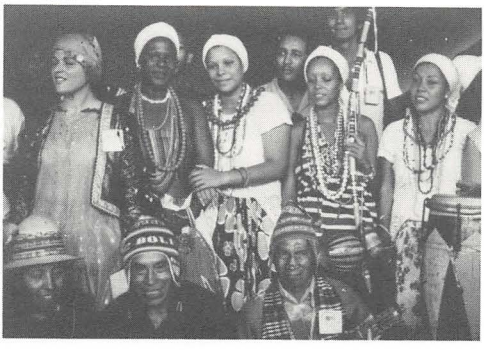




One of the highlights of the conference was the address by the Hand of the Cause Paul Haney who spoke about the spiritual meaning of the erection of the Seat of the Universal House of Justice. Mr. Habib Taherzadeh described the progress made toward its construction.

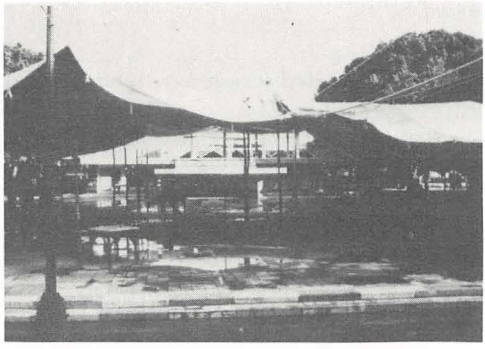
Mr. Haney and Mr. Olinga participated in the news conference together with Dr. Victor de Araujo, representative of the Bahá'í International Community at the United Nations. Excellent publicity was obtained, with coverage by nine television and seven radio programmes in addition to articles in the press.





The Bahia conference which brought together in unity people of many nations and races will surely exert a beneficial effect upon the Bahá'ís of the great continent of South America.

The conference held in February 1977 in Mérida, Yucatán, Mexico was held in an outdoor setting under a canopy in Carta Clara gardens. It was the second largest conference of the series with more than 2,000 in attendance.





Bahá'ís from forty-four countries assembled under the canopy for the opening of the programme.

Among those in attendance were representatives of thirty-two indigenous tribes of North, South and Central America and the Caribbean.

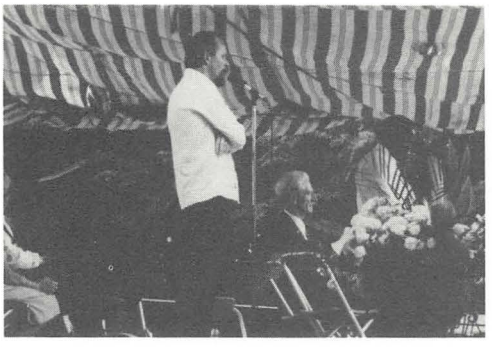




The Hon. Dr. Francisco Luna Kan, Governor of Yucatán, was introduced to the conference by the Hand of the Cause Paul Haney. Dr. Kan, a Mayan, welcomed the Bahá'ís to Mérida.

Mr. Haney then read the message of the Universal House of Justice. It said, in part: 'The convening of this conference . . . in the capital city of a state that was once an important part of a great Indian empire, provides a unique opportunity to initiate what may well become the widespread reawakening of a people whose ancestors more than 1,200 years ago developed one of the most brilliant pre-Columbian civilizations known to modern man. . . '





The Hands of the Cause Enoch Olinga and Raḥmatu'lláh Muhájir addressed the conference as did Mrs. Florence V. Mayberry, a member of the International Teaching Centre.

Close by, in a thatched pavilion, a book and audio-visual display was maintained throughout the conference.





More than two hundred Bahá'ís arose to pioneer and to travel and to teach.

Helsinki, Anchorage, Paris, Nairobi, Hong Kong, Auckland, Bahia, Mérida—names, places and associations to be cherished in the memories of the thousands who attended these conferences.





How vast is the tabernacle of the Cause of God! *Bahá'u'lláh has revealed.* It hath overshadowed all the peoples and kindreds of the earth, and will, erelong, gather together the whole of mankind beneath its shelter . . .

. . . Thy day of service is now come. Countless Tablets bear the testimony of the bounties vouchsafed unto thee . . .





. . . Arise for the triumph of My Cause, and, through the power of thine utterance, subdue the hearts of men.

2. MESSAGES OF THE UNIVERSAL HOUSE OF JUSTICE TO THE EIGHT INTERNATIONAL TEACHING CONFERENCES

A. TO THE INTERNATIONAL TEACHING CONFERENCE IN HELSINKI, FINLAND
5–8 July 1976

WITH eager hearts we hail the convocation of this first of the twin Arctic conferences inaugurating the series of eight international Bahá'í conferences to be held during the middle part of the Five Year Plan. The northern regions of the world were alluded to by Bahá'u'lláh in the *Kitáb-i-Aqdas*, the Mother Book of this Revelation. Their names were recorded in the Tablets of the Divine Plan by the pen of 'Abdu'l-Bahá, Who, in one of His other Tablets, supplicated God to *'raise up sanctified, pure and spiritual souls in the countries of the West and the territories of the North, and make them signs of His guidance, ensigns of the Concourse on High and angels of the Abhá Kingdom.'* These lands received the constant attention of Shoghi Effendi, who repeatedly urged the friends to carry the Faith to their uttermost inhabited areas, and who joyfully announced every advance of the Bahá'ís that established a centre closer to the North Pole.

Already touched by the morning light of God's Cause by the nineteen-twenties, the lands of the North were blessed by visits from the indomitable Martha Root, whose love warmed and encouraged the hearts of the handful of believers then labouring in a few scattered centres in Scandinavia and illumined the soul of Hólmfríður Arnadóttir, Iceland's first Bahá'í. Bursting into blossom under the impact of the rays of the second Seven Year Plan, these communities received a major impetus from the Ten Year Crusade, of which the European campaign was launched at the never-to-be-forgotten conference in Stockholm in 1953, and which established centres as far north as Thule in Greenland and Sassen in the islands of Spitzbergen. Yet another stage of growth was reached with the Nine Year Plan and the convocation of the North Atlantic conference in Reykjavik, which marked the opening of a new phase in the collaboration between the northern communities on both sides of that ocean.

Only thirty-eight years have passed since Väinö Rissanen, the first Bahá'í in Finland, accepted with radiant heart the life-giving message brought to him by Josephine Kruka, the 'Mother of Finland', in July 1938, and now the city of Helsinki, the seat of the National Spiritual Assembly of the Bahá'ís of Finland, is the scene of an international Bahá'í conference whose deliberations are focused on the diffusion of the light of God's Faith throughout the entire Arctic and sub-Arctic regions of the world.



Mr. Väinö Rissanen (1909–1973), the first in Finland to become a Bahá'í.

The followers of the Blessed Perfection gathered in Helsinki must direct their attention to the urgent tasks of the second half of the Five Year Plan: to the re-opening of Spitzbergen; the winning of the thirty-four Local Spiritual Assemblies still to be formed in Greenland, Iceland, Norway, Sweden, Denmark and Finland; the acceleration of the translation and publication of Bahá'í literature; the forging of still closer links of collaboration with the Bahá'í communities of Alaska, Canada and in the continent of Europe; the enlistment under the banner of Bahá'u'lláh of increasing numbers of the Eskimo, Lapp and Gipsy peoples; and the pursuit of the vital and challenging objectives of the Plan beyond the frontiers of their homelands.

It is our fervent prayer at the Threshold of Bahá'u'lláh that this conference will produce an upsurge of Bahá'í activity throughout the northern lands and in the islands of the North Sea and the Baltic that will outshine every achievement made in those promising regions, and be an inspiration to your fellow-believers in every country of the world.

B. TO THE INTERNATIONAL TEACHING CONFERENCE IN ANCHORAGE, ALASKA
23–25 July 1976

Sixty years ago 'Abdu'l-Bahá summoned the valiant North American believers to open the remote and inhospitable regions which form the climatic frontiers of the Arctic and the sub-Arctic. The full implementation of His wish had to be postponed for some years, until, under the leadership of His beloved grandson, well-grounded administrative bases were established from which Bahá'í crusaders could set out in conquest of these prized and virgin lands.

As early as 1915, however, we see a first wave of itinerant teachers and short-time settlers directing their steps towards Alaska in an attempt to open it to the light of Bahá'u'lláh. This was followed by a second wave of determined pioneers and spiritual conquerors who, ever since the first Seven Year Plan, demonstrated their exemplary enthusiasm and caused *'the breezes of the love of God'* to *'perfume the nostrils of the inhabitants'* of that *'vast country'*. In Canada, in response to the Master's call, a succession of homefront pioneers settled and opened the length and breadth of their land, so rich in promise *'whether from a material or spiritual standpoint'*, and whose destiny is to *'become the object of the glance of Providence'*. To the fringes of Greenland North American and European pioneers brought the light of God's Faith, and provided the means for the fire of His love to be kindled in that land, in anticipation of the day when it will become *'a divine rose garden and a heavenly paradise'*. Iceland, specifically mentioned by 'Abdu'l-Bahá in the Tablets of the Divine Plan, was opened and consolidated, and has, through the warm response of its inhabitants to the Call of God, undoubtedly become one of the shining beacons of the *'lights of the Most Great Guidance'* in the North.

As a result of these movements and organized activities, the call of the Kingdom reached *'the ears of the Eskimos'*, and the divine spark was struck in their lands. Praise be to God, today there are many who justly belong to the rank of heroes from among that noble race, and whose hearts are burning with His love. Upon the zeal and endurance of these enkindled believers will depend the early fulfilment of the Master's glowing promises. The teaching work among the Indians of the northern lands of the Western Hemisphere has likewise borne rich fruit, as tribe upon tribe has been enlisted under the banner of Bahá'u'lláh. Whether in Alaska's south-eastern islands and rugged mountains, or in Canada's huge Indian reserves from the west to the east, many Amerindian believers have arisen to serve the Cause, and through their joint efforts, their sacrificial endeavours and distinctive talents they bid fair to accelerate the dawn of the day when they will be so *'enlightened that the whole earth will be illumined'*.

Many are the goals which now challenge the peoples of the North under the Five Year Plan: encouraging and educating the children and stimulating and guiding the youth; a wider participation of women in Bahá'í services; a greater assumption by the indigenous inhabitants of these regions of responsibilities in the leadership and administration of the community; a bolder proclamation of the Faith by radio and television; and a more far-flung and intensified campaign of teaching, audaciously conceived by National Spiritual Assemblies and their agencies and vigorously executed by Local Spiritual Assemblies and individual believers, aiming at a vast increase in the number of adherents to the Faith from every segment of society, a multiplication of Bahá'í administrative instututions, and a richer and more diverse range of publications in all media. What will set the seal on the success of the Plan and pave the way for the long-awaited and divinely-promised glories of the future, is a mightier effort by every supporter of the Most Great Name in those climes to increasingly deepen themselves in the teachings, to pour forth their substance in the path of His love, to resolve to conform their personal lives to the high standards set in His teachings, and to undertake more daring tasks however great the sacrifice, and more extensive travels however arduous the voyage. In this wise will they draw nearer to the Spirit of Bahá'u'lláh and become true and radiant signs of His Most Great Guidance. These are the tasks! This is the work!

We pray at the Sacred Threshold that the Bahá'ís of the North may in the not-too-distant future transform the Arctic into that spiritual rose garden and heavenly paradise longed and yearned for by 'Abdu'l-Bahá, and that its peoples may be bountifully blessed and lovingly guided in their selfless services to promote the Faith of Bahá'u'lláh.

c. TO THE INTERNATIONAL TEACHING CONFERENCE IN PARIS
3–6 August 1976

The brilliance of Paris in the story of European civilization bids fair to be renewed with even greater splendour during the Day of the Lord of Hosts and the establishment of God's Kingdom on earth. The annals of Paris in this Day have already acquired eternal lustre from events of mightier import, of greater universal significance and more sacred character than any which its past history has witnessed. The visits of 'Abdu'l-Bahá, the Centre of God's inviolable Covenant, alone outshine in historical importance anything in the long history of France, and are immortalized in the greatly-loved collection of His discourses given in that capital city. Beyond this, we recall with awe and pride that it was at 'Abdu'l-Bahá's instruction that the illustrious May Maxwell succeeded in establishing in Paris the first Bahá'í centre on the European continent, a continent described by Shoghi Effendi as 'the cradle of a civilization to some of whose beneficent features the Pen of Bahá'u'lláh has paid significant tribute; on whose soil both the Greek and Roman civilizations were born and flourished; which has contributed so richly to the unfoldment of American civilization; the fountainhead of American culture; the mother of Christendom, and the scene of the greatest exploits of the followers of Jesus Christ', and experiencing 'the first stirrings of that spiritual revolution' which must culminate in the permanent establishment throughout its diversified lands of the divinely ordained Order of Bahá'u'lláh. This first centre was rapidly reinforced by the conversion of the first English believer and of the first Frenchman to accept the Faith—the distinguished Hippolyte Dreyfus, whose 'pre-eminent role' it was to kindle 'the torch which is destined to shed eternal illumination upon his native land and its people'—and by Laura Barney, whose 'imperishable service' was to transmit to posterity *Some Answered Questions*. The steadfastness and devotion of the Paris Bahá'í community during the dark and sombre days of the Second World War earned great praise from the beloved Guardian of the Faith, while the recent signs of widespread and effective teaching work throughout France



The first Bahá'í group of Paris, circa *1902. Standing, left to right: Mlle. Bignardi, Herbert W. Hooper, Florence Robinson, Hippolyte Drefus, Berthalin Luxow, C. M. Remey, an unidentified believer, Mme. MacKaye, Mme. Bignardi, Mlle. Stephanie Hanvais, Sydney Sprague. Seated, left to right: Miss Edith MacKaye, Miss Holzbecker, Miss Edith Sanderson, Sigurd Russell, Thomas Breakwell, May Ellis Bolles, Mme. Hanet, Miss Marie Watson.*

lend wings to the hope that this veteran, sorely-tested and steadfast community is about to gather the harvest of those potent seeds sown and nourished so lovingly by 'Abdu'l-Bahá.

It is highly propitious that this city, thrice blessed by the presence of the Master, should be the scene of the first international Bahá'í conference in France and one of the eight international conferences to be held around the world during the Five Year Plan. You are gathered in this historic spot to deliberate on the fortunes of that Plan, to derive inspiration from the deeds performed there in the heroic age of our Faith and from your association together, to rededicate yourselves to the service of Bahá'u'lláh and to determine each and every one, how best you can promote the victory of the Five Year Plan. We call to your attention 'Abdu'l-Bahá's words:

'The call of Yá Bahá'u'l-Abhá can be heard far and wide. It is my hope that this soul-stirring melody of the Abhá Kingdom may also be raised high in Paris, for Paris is tumultuous in all things. I pray the Almighty that the music and singing of the beloved of God will be so loud that the vibrations thereof may cause the limbs of Paris to quake. I await very joyful tidings from the friends in Paris. Unquestionably the divine melody will in the future be raised in that city, but I long that this may happen in these days of the Covenant, and that you will be the enchanting songsters and the sweet-singing nightingales of that land.'

Our hopes are high and we pray at the Sacred Threshold that from this conference will surge throughout Europe a wave of such sacrificial teaching as will impel large numbers of its diverse and highly-talented peoples to embrace the Faith of God and dedicate themselves to the redemption of mankind under the glorious banner of the Prince of Peace.

D. TO THE INTERNATIONAL TEACHING CONFERENCE IN NAIROBI, KENYA
15–17 October 1976

The flames of enthusiasm which ignited the hearts of the followers and lovers of the Most Great Name in Helsinki, in Anchorage and in Paris are now being kindled in a city which occupies a central and envied position at the very cross-roads of the vast African mainland and are destined to illumine its horizons. This conference marking the imminent approach of the mid-way point of the Five Year Plan which coincides with the anniversary of the birth of the Blessed Báb, will no doubt go down in Bahá'í history as a further landmark in the irresistible march of events which have characterized the impact of the Faith of God upon that continent.

We recall that in addition to Quddús the only other companion of the Báb on His pilgrimage to Mecca was an Ethiopian, and that he and his wife were intimately associated with Him and His household in Shíráz. During the Ministry of Bahá'u'lláh a few of His stalwart disciples reached the north-eastern shores of Africa, and under His direct guidance, announced the glad tidings of the New Day to the people of the Nile, thus opening to the Faith two countries of the African mainland. Soon afterwards, His blessed person approached those shores in the course of His exile to the Holy Land. Still later He voiced His significant utterance in which He *'compared the coloured people to the black pupil of the eye'*, through which *'the light of the spirit shineth forth.'* Just over six years after His ascension, the first member of the black race to embrace His Cause in the West, who was destined to become a disciple of 'Abdu'l-Bahá, a herald of the Kingdom, and the door through which numberless members of his race were to enter that Kingdom, came on pilgrimage to the Holy Land with the first group of Western friends who arrived in 'Akká to visit the Centre of the Covenant. This was followed by a steady extension of the teaching work among the black people of North America, and the opening to the Faith, by the end of the Heroic Age, of two more countries in Africa, under the watchful care of the Master, Whose three visits to Egypt have blessed the soil of that continent.



Mr. Robert Turner, 'disciple of 'Abdu'l-Bahá', the first member of the black race in the West to embrace the Bahá'í Faith.

Prior to the conclusion of the first Bahá'í century the number of countries opened to the Faith had been raised to seven, and the teaching work among the black race in North America had entered a new phase of development through the continuous guidance flowing from the pen of Shoghi Effendi, who himself traversed the African continent twice from south to north, and who, in the course of his ministry, elevated two members of the black race to the rank of Hand of the Cause, appointed three more believers residing in Africa to that high office, and there raised up four National Spiritual Assemblies.

At the beginning of the Ten Year Crusade the number of countries opened to the Faith had reached twenty-four, including those opened under the aegis of the Two Year African Campaign co-ordinated by the British National Spiritual Assembly. The Ten Year Plan opened the rest of Africa to the light of

God's Faith, and today we see with joy and pride in that vast continent and its neighbouring islands the establishment of four Boards of Counsellors, thirty-four National Spiritual Assemblies—firm pillars of God's Administrative Order—and over 2,800 Local Spiritual Assemblies, nuclei of a growing Bahá'í society.

Africa, a privileged continent with a past rich in cherished associations, has reached its present stage of growth through countless feats of heroism and dedication. Before us unfolds the vision of the future. 'Africa', the beloved Guardian assures us in one of the letters written on his behalf, 'is truly awakening and finding herself, and she undoubtedly has a great message to give, and a great contribution to make to the advancement of world civilization. To the degree to which her peoples accept Bahá'u'lláh will they be blessed, strengthened and protected.'

The realization of this glorious destiny requires that the immediate tasks be worthily discharged, and the pressing challenges and urgent requirements of the Five Year Plan be wholeheartedly and effectively met and satisfied. As the forces of darkness in that part of the world wax fiercer, and the problems facing its peoples and tribes become more critical, the believers in that continent must evince greater cohesion, scale loftier heights of heroism and self-sacrifice and demonstrate higher standards of concerted effort and harmonious development.

During the brief thirty months separating us from the end of the Plan, Africa must once again distinguish itself among its sister continents through a vast increase in the number of its believers, its Local Spiritual Assemblies and its localities opened to the Faith, and by accelerating the process of entry by troops throughout its length and breadth. The deepening of the faith, of the understanding and of the spiritual life of its individual believers must gather greater momentum; the foundations of its existing Local Spiritual Assemblies must be more speedily consolidated; the number of local Ḥaẓíratu'l-Quds and of local endowments called for in the Plan must be soon acquired; the Bahá'í activities of women and of youth must be systematically stimulated; the Bahá'í education of the children of the believers must continuously be encouraged; the basis of the recognition that the institutions of the Faith have succeeded in obtaining from the authorities must steadily be broadened; mass communication facilities must be used far more frequently to teach and proclaim the Faith; and the publication and dissemination of the essential literature of the Faith must be given much greater importance. Above all it is imperative that in ever greater measure each individual believer should realize the vital need to subordinate his personal advantages to the over-all welfare of the Cause, to awaken and reinforce his sense of responsibility before God to promote and protect its vital interests at all costs, and to renew his total consecration and dedication to His glorious Faith, so that, himself enkindled with the flames of its holy fire, he may, in concert with his fellow-believers, ignite the light of faith and certitude in the hearts of his family, his tribe, his countrymen and all the peoples of that mighty continent, in preparation for the day when Africa's major contribution to world civilization will become fully consummated.

We fervently pray at the Holy Shrines that these hopes and aspirations may soon come true, and that the 'pure-hearted' and 'spiritually receptive' people of Africa may draw ever nearer to the spirit of Bahá'u'lláh, and may become shining examples of self-abnegation, of courage and of love to the supporters of the Most Great Name in every land.

E. TO THE INTERNATIONAL TEACHING CONFERENCE IN HONG KONG
27–30 November 1976

With grateful and joyous hearts we extend our warmest greetings and express our highest hopes to the followers of Bahá'u'lláh gathered, at this critical point of the Five Year Plan, in this conference on Asia's eastern shore. This great continent has nourished mighty civilizations; above its horizons the suns of major Revelations of God have risen; on its soil many of the heroes of this New Age have shed their blood and offered their lives in token of their love for Him Who is the Beloved of the World and the Desire of the Nations.

What an imperishable glory has been bestowed upon the people of Asia, the first to be illumined by the rays of God's Faith, the first recipients of His Call and the first promoters of His Cause. Their spiritual capacity is extolled and the great role they are destined to play in the strengthening of the foundation of the New World Order of Bahá'u'lláh unhesitatingly affirmed by 'Abdu'l-Bahá in His Tablets of the Divine Plan.

This great continent contains within its boundaries the heart of the Faith and its Cradle, the lands wherein its Founders toiled and suffered, and not only the great majority of the human race but the great majority of the followers of Bahá'u'lláh. The potentiality of such a situation cannot be underestimated, nor must the great force latent within so large a proportion of the Army of Light be neglected. They must be mobilized to accelerate the expansion of the beloved Cause, to consolidate its victories, to enhance its prestige and to augment its influence. We appeal to every participant in this historic conference to become conscious of these tremendous but hidden potentialities which, if properly tapped and directed, can hasten the process of the spiritualization of the nations of Asia, the influence of which will extend far beyond the confines of that continent—even to the entire planet.

We eagerly await news that from this conference will surge throughout Asia a wave of vigorous activity devoted to the execution on the individual, local and national levels of systematic plans designed to attract the great masses of that continent to the life-giving, all-embracing Message of Bahá'u'lláh. Such plans must provide opportunities for those thousands who in recent years have swelled the rank and file, as well as for those veterans who have, for so many years, striven in the path of service to the Cause. It is through active participation of more and more new believers in both teaching and administration that the consolidation of the Bahá'í community can best be achieved.

In a continent so richly endowed, so greatly blessed, new generations of Bahá'ís must continually be raised up, trained from childhood in the school of the love of God, and nurtured under the shadow of His Cause. Bahá'ís in every country must be constantly urged and, wherever necessary, assisted to pass on to their children as their most cherished legacy, the precious Faith they themselves have embraced. Those new generations of Bahá'ís will have a vital role in consolidating the Cause of God on a firm foundation.

The establishment of Local Assemblies as the basic administrative unit of the World Order of Bahá'u'lláh and as rallying points for the Bahá'ís of every community should, in accordance with the objectives of the Five Year Plan, be multiplied no matter at what cost of effort and endurance. The process of invigorating the Local Assemblies requires, during the Five Year Plan, the consultation of all the institutions of the Cause.

Publication of literature in many languages as part of a determined campaign to win thousands upon thousands of diverse peoples in all spheres of life must be vigorously pursued. Participation of all believers in supporting the Bahá'í funds, the life-blood of the Cause, must be given adequate attention, and the blessings which reward the act of voluntary giving for the promotion of the Faith, no matter how small the amount may be, must be lovingly and wisely explained.

May this conference become a landmark in the process of attracting vast numbers of the great Chinese race scattered throughout the world. May it be a prelude to the unpre-

cedented expansion of the Faith in all the countries of Asia. May it become a source of strength to the supporters of the Most Great Name so that despite the rising tide of trials and upheavals afflicting the world, and whatever forces of opposition may be mounted against the Cause of God itself, the believers will not waver or become diverted from their course, but be ever more confirmed in their determination to raise the edifice of the Faith of God as the last bastion of hope to a lost and wayward humanity.

F. TO THE INTERNATIONAL TEACHING CONFERENCE IN AUCKLAND, NEW ZEALAND
19–22 January 1977

With hearts full of love and admiration for the followers of the Most Great Name in Australasia we send our warmest greetings to all assembled in this historic gathering in the heart of the Antipodes.

How great is your place in Bahá'í history! How bright are the prospects for the future of the Cause so lovingly nurtured for more than half a century by hundreds of stalwart steadfast believers, spiritual heirs of Hyde and Clara Dunn, who in direct response to the Tablets of the Divine Plan forsook their home and went to pioneer in Australia, and whose names Shoghi Effendi wrote, were 'graven in letters of gold' upon his heart. In March 1951, when in the entire Pacific area there was but one National Spiritual Assembly, the beloved Guardian predicted that 'The prizes destined for the heroic warriors, battling for the Cause of Bahá'u'lláh throughout the Southern Hemisphere, and particularly Australasia, are glorious beyond compare. The assistance to be vouchsafed to them from on high in their struggle for its establishment, its recognition and triumph is ready to be poured forth in astonishing abundance.'

Now, twenty-five years later, the achievements are truly astounding. Beginning with the establishment of the National Spiritual Assembly of the Bahá'ís of New Zealand at Riḍván 1957, the number of National Assemblies has increased elevenfold; the Mashriqu'l-Adhkár of the Antipodes has been erected near Sydney; His Highness Malietoa Tanumafili II of Western Samoa has become the first reigning monarch to embrace the Cause of Bahá'u'lláh; the number of Local Spiritual Assemblies now stands at over 360; and the number of localities where Bahá'ís reside in this vast oceanic area covering well-nigh one-eighth of the earth's surface is more than 1,800. These accomplishments doubtless have been a source of great joy to the immortal soul of Shoghi Effendi, whose esteem and affection for the followers of Bahá'u'lláh labouring for His Cause in the Antipodes was frequently expressed in glowing terms in his letters to the Assemblies and friends in Australasia.

Dear friends, we have now passed the midpoint of the Five Year Plan. You are met in the beautiful city of Auckland to take stock and to make plans for attaining the victories which will surely be yours.

The National Spiritual Assemblies of the New Hebrides and of the Marshall Islands are to be raised up next Riḍván; plans for the soon-to-be-erected Mashriqu'l-Adhkár of Samoa are in process; but although the goal of establishing Bahá'í centres totalling 2,188 is within easy reach, the Local Assembly goals assigned to each national community, totalling 613, need prompt and decisive attention. The divine assistance spoken of by the beloved Guardian in 1951 has ever been available, and is still 'ready to be poured forth in astonishing abundance'. It is within your power during the coming year to win all assigned teaching goals, leaving the final year of the Plan for consolidation and the winning of supplementary victories.

This will be achieved, not by resting on laurels, but by manifesting those qualities of faith, judgment, vision, loyalty, courage and self-sacrifice which earned the Guardian's praise so frequently in past decades. Let the



John Henry Hyde Dunn and Clara Dunn who established the Bahá'í Faith in Australia in 1920. Mr. and Mrs. Dunn were appointed Hands of the Cause in 1952.

valiant Australasian Bahá'í communities vie once more with their sister communities throughout the world for the palm of victory and maintain their position in the vanguard of the Army of Light.

Pioneers, travelling teachers and a fresh outpouring of funds are essential ingredients to the onward march of the Cause throughout Australia, New Zealand and the islands of the South Pacific. Let those who can offer their valued services to the teaching work arise without delay; let those who cannot travel or pioneer deputize those who can go in their stead.

We cherish the highest hopes for the success of your endeavours and it is our constant prayer that Bahá'u'lláh will shower His richest blessings and confirmations upon you.

G. TO THE INTERNATIONAL TEACHING CONFERENCE IN BAHIA, BRAZIL
27–30 January 1977

With joyous hearts we hail the convocation of this first of the twin Latin American conferences closing the series of eight international Bahá'í conferences held during the midway period of the Five Year Plan.

The ringing call of Bahá'u'lláh in His Most Holy Book to the Rulers of America and the Presidents of the Republics therein was followed after an interval of more than four decades by the revelation of 'Abdu'l-Bahá's Tablets of the Divine Plan in which the beloved Master stressed the importance of the Republics of the South American Continent.

The first believer to respond to 'Abdu'l-Bahá's divine call was that star-servant of the Cause of Bahá'u'lláh, valiant, indomitable Martha Root, who in 1919 visited many important cities in South America. Two years later Leonora Holsapple Armstrong, mother of the Bahá'ís of Brazil, settled in Bahia. The teaching work in the continent progressed steadily to the point where, in 1937, the beloved Guardian launched his first Seven Year Plan paving the way for the raising in subsequent Plans of the institutions of Bahá'u'lláh's Administrative Order in every one of its republics and in its islands. It was in the course of that first Seven Year Plan that 'Abdu'l-Bahá's beloved handmaid, May Maxwell, in 1940 won a martyr's crown when she laid down her life in Argentina, thereby adding further lustre to the spiritual history of South America.

How truly fitting, then, that this auspicious conference have its venue in the city of Bahia,



Mrs. Leonora Holsapple Armstrong, mother of the teaching work in South America.

singled out for special mention by 'Abdu'l-Bahá in His Tablets of the Divine Plan. And how timely it is at this crucial point in the Five Year Plan that the friends gathered in Bahia from many lands prayerfully consider, and arise to prosecute expeditiously, all measures aimed at achieving glorious victory in all goals of the Plan.

Noteworthy progress has been achieved in many fields of service throughout the South American Bahá'í community, particularly in attracting to the Cause large numbers of its indigenous peoples. But myriads of pure-hearted souls have not yet heard the clarion call of Bahá'u'lláh and hungrily await the spiritual nourishment that only His followers can give them.

Steps must be taken to attract members of every stratum of society to the divine circle of the Faith through effective proclamation and teaching. Greater utilization of radio broadcasts is necessary, not only to reach all levels of society but also to deepen the believers themselves. The valuable and dynamic services of Bahá'í youth must be multiplied in the fields of pioneering and travel teaching. A far wider dissemination of Bahá'í literature must be accompanied by a continuous programme of translation of the Sacred Text into the major indigenous languages of the continent.

The continental goals for South America of 8,670 centres and 2,293 Local Spiritual Assemblies must be won, and may even be surpassed, for every country must achieve the goals assigned to it. This calls for the dedicated effort of every National Spiritual Assembly, every Local Spiritual Assembly and indeed every believer. All the divinely ordained instruments of the Administrative Order of Bahá'u'lláh must now unite in executing a symphony of victory in all the unfinished goals of the Five Year Plan, winning thereby the good-pleasure of the Blessed Beauty.

Beloved friends, go forward with complete assurance that a continent so rich in spiritual promise, so diverse in its peoples and races, so fertile for the planting of the seeds of Bahá'u'lláh's Faith will yield a brilliant harvest for all who labour in that Divine Vineyard.

It is our fervent loving prayer at the Sacred Threshold that Bahá'u'lláh's bountiful confirmations and richest blessings may be showered upon you.

H. TO THE INTERNATIONAL TEACHING CONFERENCE IN MÉRIDA, MEXICO

4–6 February 1977

With joyous hearts and eager anticipation we send warmest greetings to you the participants in the last of the eight great international teaching conferences marking the half-way point of the Five Year Plan.

The convening of this conference in the Republic of Mexico, in the capital city of a state that was once an important part of a great Indian empire, provides a unique opportunity to initiate what may well become the widespread reawakening of a people whose ancestors more than 1,200 years ago developed one of the most brilliant pre-Columbian civilizations known to modern man. These present-day descendants, many of whom have already embraced the Faith of Bahá'u'lláh and who consider the Yucatán Peninsula and the seacoast lowlands and rugged spine of mountains joining North and South America to be their homeland, are among the very people mentioned by 'Abdu'l-Bahá in His Tablets of the Divine Plan as having a great destiny once they have accepted His Father's Cause. Here too, and throughout Middle America, are those whose forefathers came from the Iberian Peninsula, Africa and the Far East linking the Old with the New World.

Conscious of 'Abdu'l-Bahá's impassioned plea to promulgate the oneness of mankind to a spiritually impoverished humanity, a handful of itinerant Bahá'í teachers set forth four decades ago, traversed the land bridge connecting the two continents of the Western Hemisphere and carried the healing Message of Bahá'u'lláh to the Spanish American Republics. Their dedicated efforts were rewarded when, in 1938, the first Local Spiritual Assembly in Latin America was formed in Mexico City. This initial triumph at the inception of the first of the teaching plans formulated by Shoghi Effendi spearheaded other victories leading to the formation of two, then of four, Regional Spiritual Assemblies; and ultimately to the establishment of National Spiritual Assemblies in each of the republics of Latin America and in the islands of the Caribbean.

Praiseworthy indeed were these achievements but the Bahá'í communities of Central America and the West Indies must not be content to rest on these laurels. The beloved Guardian during the last months of his precious life continually urged the friends of Latin America to pursue what he described as 'the paramount task', the teaching work. How much more does that injunction apply today! In less than thirty months, approximately 900 groups and isolated centres and over 400 Local Spiritual Assemblies must be added to those already existing in the mainland and island nations of Middle America!

To accomplish this challenging task, intensive effort to attract new believers, be they black, brown, red or white, from all strata of society, must be exerted. Hand in hand with this endeavour, particularly in local communities, goes the development of the distinctive character of Bahá'í life. Prompt attention must also be given to the acquisition of local Ḥaẓíratu'l-Quds and endowments; and the translation and publication of Bahá'í literature, especially in indigenous languages, must be accelerated.

Dear friends, if at the close of the Five Year Plan we are to witness the ensigns of victory lifted high, the wholehearted support of the followers of Bahá'u'lláh must be enlisted now and their energies systematically channelled into areas most in need. We cherish the hope that at this final conference the friends will arise with enthusiasm and determination not only to win the remaining goals of the Plan but to carry out Shoghi Effendi's injunction to win the allegiance of members of the various tribes of American Indians to the Cause, thereby hastening the period prophesied by the Master when the Indian peoples of America would become a source of spiritual illumination to the world.

Our hearts, our hopes and our prayers will be with you during all the days of your deliberations. May Bahá'u'lláh inspire each and every one of you.

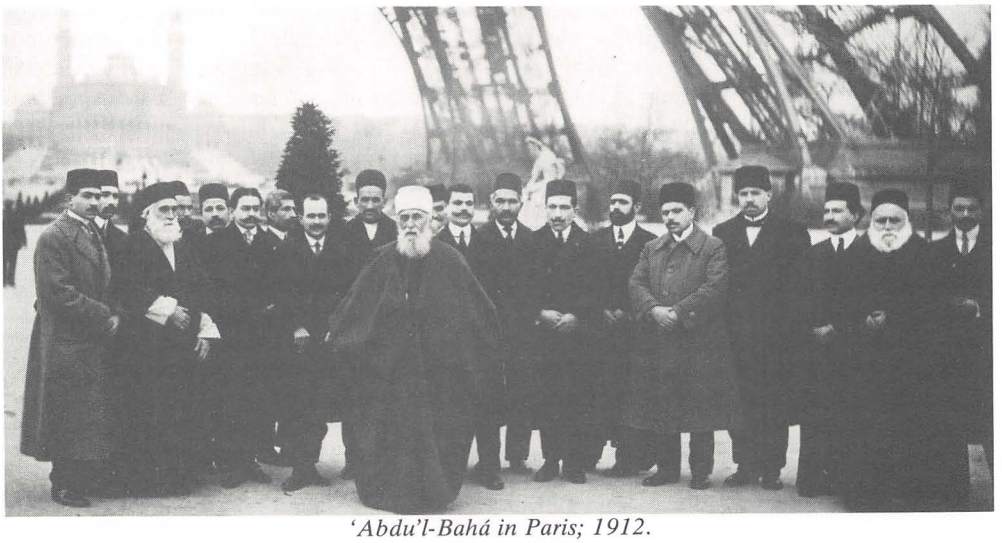
3. MESSAGE[1] OF MR. KURT WALDHEIM, SECRETARY-GENERAL OF THE UNITED NATIONS, TO THE INTERNATIONAL BAHÁ'Í CONFERENCE, PARIS, 3–6 AUGUST 1976

I AM pleased to have this opportunity to wish the International Bahá'í Conference and all those participating in it every success in their work. Non-governmental organizations such as yours, by dealing comprehensively with the major problems confronting the international community and striving to find solutions which will serve the interests of all nations, make a very substantial and most important contribution to the United Nations and its work.

We live in a world which is undergoing a transformation in its attitude towards finding solutions to the great global challenges of the day. We must strive to ensure, therefore, that effective solutions come about, not in anger and anarchy, but through the reasoned and concerted determination of all. Whether the object is to complete the great task of development, to secure respect for the rights and dignity of all men, to halt the disastrous arms race, to solve such diverse and complex problems as those of food, population, the environment and employment, the United Nations must be able to rely on the support of the peoples of the world, who are the cornerstone of its Charter. This implies an important responsibility for those organizations who, like you, work hard to support the United Nations and the principles and objectives laid down in the Charter.

In recent years the United Nations has embarked upon an unprecedented collective endeavour to create global strategies to meet problems that are beyond the power of any single nation to resolve. Our task is now to implement the decisions taken at the sixth and seventh special sessions of the General Assembly on the establishment of a new international economic order, as well as at the world conferences on trade and development, environment, population, food, the role of women in society, industrialization and human settlements. In this respect, your own contribution as a non-governmental organization, in consultative status with ECOSOC, is important and I wish you every success in your deliberations.

[1] The message was read in English and in French by Mr. Luc Van Bellinghen, Director of the United Nations Information Centre in Paris, at the opening session on August 4.



'Abdu'l-Bahá in Paris; 1912.

IV

INTERNATIONAL SURVEY OF CURRENT BAHÁ'Í ACTIVITIES 1976–1979

I. SURVEY BY CONTINENTS

BASED ON REPORTS OF THE CONTINENTAL BOARDS OF COUNSELLORS

A. AFRICA

A TOTAL of eight new National Spiritual Assemblies were to be formed in Africa during the Five Year Plan. Niger, Sierra Leone, Togo and Upper West Africa were formed at Riḍván 1975. At Riḍván 1977 Upper Volta was formed with its seat in Ouagadougou, and at Riḍván 1978 Mauritania was formed with its seat in Nouakchott. The National Spiritual Assembly of Burundi, first established in 1969, was dissolved in 1972 and re-established in 1978.

For the purposes of the work of the Continental Boards of Counsellors the continent of Africa is divided into four zones:

Central and East Africa
Northern Africa
Southern Africa
Western Africa

Central and East Africa

The National Bahá'í communities of Central and East Africa can be divided into three general categories: (1) Those where the peoples were spiritually very receptive, where mass teaching began in the village areas some twenty-five years ago, and where such teaching has been sustained to a greater or lesser extent ever since; i.e., Uganda, Zaïre, Kenya and Tanzania. (2) Those countries where mass teaching began in later years and has so far developed to a relatively lesser extent: Ethiopia, Rwanda, Central African Republic and Congo. (3) Those places where circumstances within the country have for some years not permitted the necessary freedom for mass teaching: Burundi, Djibouti, Gabon, Somalia and Sudan.

During the period 1976 to 1979, which witnessed the closing phase of the global Five Year Plan significant changes took place in Central and East Africa, both within the Faith and in the life of the component nations, which deeply affected the Faith. Many of the countries of Africa have been passing through a period of intense social, political, and economic change with consequent transitions, upheavals and repercussions.

In Uganda, in October 1977, the Amin regime finally banned the activities of the Faith, causing the dissolution of the National Spiritual Assembly and its 1,550 Local Spiritual Assemblies. After almost exactly nineteen months, the ban was lifted in April, 1979. The community has now begun the slow process of emergence, in circumstances still considerably adverse.

In Congo, also, the Faith has been banned since February 1978 by the authority in power, the Assemblies dissolved and the properties confiscated. In both Uganda and Congo these actions against the Faith were part of sweeping moves against all religious communities except a tiny handful of the older, long-established Faiths.

The larger Bahá'í communities, some of which had earlier suffered heavy loss of Local Spiritual Assemblies through their inability to consolidate the victories of the Nine Year Plan rapidly enough, pulled themselves together towards the close of the Five Year Plan and surged forward again, so that at the end of the Plan the teaching and property goals for the zone had been substantially exceeded and literature and other numerical goals achieved.

However, the strains and problems which consolidation imposes on large and rapidly growing Bahá'í communities in developing countries prevented these communities from fully achieving their vital consolidation goals. At the time this report is being written the national communities are facing the considerable challenge of rescuing their lost Assemblies.

There are certain very positive signs of the over-all advance of the Bahá'í community in Central and East Africa. Probably the most significant of these has been the expansion and consolidation of the institution of the Auxiliary Board and the development by the Board members of their use of assistants. This has resulted in a fairly large number of believers working with concern, knowledge and growing experience at the 'grass roots' level of the Cause. A parallel growth in strength has occurred in the Regional Teaching Committees with whom the Board members are in close collaboration. Although the continuing problem of lapsed Assemblies indicates that there is still much to be done to assist the local communities, it is clear that a definite start has been made in the right direction.

Two other aspects of Bahá'í activity showed strong development during this three-year period. The first is the translation, publication and dissemination of much more literature in the major vernacular languages of each country by the increasingly strong and able National Literature Committees. This became an especially important matter when the Bahá'í Publishing Trust of Uganda was forced to cease operations. Likewise the acquisition and erection, in those countries where freedom existed, of numerous local Ḥaẓíratu'l-Quds and endowments, has paved the way for improving the life and activities of the local communities. It will perhaps be useful here to pinpoint individually the more outstanding achievements of some of the national communities.

The Burundi Community, despite two periods in recent years when official recognition of the Faith was temporarily withdrawn and the exodus from the country of over 90 per cent of the believers (Zaïreois refugee Bahá'ís returning to their homes), has managed to retain its recognition and to begin now the real process of bringing the Burundian people to the Faith. The new National Spiritual Assembly was elected in 1978. Although little progress could be made in fulfilling the property goals of the Five Year Plan, the translation and publication of literature in the Kirundi language has been a noteworthy accomplishment.

In Central African Republic the Faith has continued to make very steady progress. All goals of the Five Year Plan were accomplished. As in so many countries of this zone transportation to and communication with the communities in the interior are difficult and slow, and this has had a quite detrimental effect on the consolidation and follow-up process. Although mass teaching is potentially quite



Conference of Counsellors and Auxiliary Board members for Central and East Africa; 19–24 October 1976. Front row, left to right: Anselme Nkouka, Selemani bin Kimbulu, Paul Hanbury, Ola Pawlowska, Javon Gutosi. Back Row, left to right: Counsellor Húshang Ahdieh, Counsellor Oloro Epyeru, Festus Shayo, E. Fananapazir, Festus Sunguti, Sadegh Eghtessadi, Louis Kalombo, H. Khodadad, Counsellor Kolonario Oule, Chowghi Rouhani, Counsellor Isobel Sabri.

possible, actual progress is relatively less in relation to other countries. However, the believers are growing in maturity and experience.

The Ethiopian Bahá'í community has long been a shining light in this zone. For some time now there have been no pioneers whatever in the country. The Ethiopian believers themselves are deep in knowledge and faith, devoted and sincere in service, mature and capable in experience. They shoulder with exemplary zeal and results the entire affairs of their community, including all of the financial requirements. Mass teaching areas have been opened in several parts of the country and are being developed with characteristic wisdom, consistency and practical common sense. Despite the recent severe political upheavals across the land, the community pursued the Five Year Plan goals to success.

In Kenya there has been very reasonable progress in some aspects of the Plan: the teaching goals; acquisition of properties; publication of vernacular literature; the deepening of individual believers. This is a very large community, however, where there is a perennial problem of lapsing Assemblies and where there is critical need of strengthening at the grass roots. Opportunities exist for extensive public relations activities both with the government and with the various United Nations Agencies represented there. During the International Teaching Conference held in Nairobi in 1976 there was good use made of the press, radio and television, as well as extensive contact with responsible individuals in this and other fields of public life.

Rwanda is a country whose people have responded very well to the message of Bahá'u'lláh. The teaching work has been quite successful and has resulted in entry to the Faith by many family groups; so much so that the child and youth population of the Faith exceeds that of the adults. The National Spiritual Assembly and the pioneers have been exemplary in their efforts for the translation and publication of Bahá'í literature in the Kinyarwanda language. Deepening and consolidation is also being accomplished through the active services of the Auxiliary Board members and their assistants. The property goals of the Five Year Plan were accomplished and the numerous Bahá'í Centres are being of considerable value to the local communities.

Tanzania is a land rich in spiritual potential. During the closing years of the Five Year Plan it became clear that the teaching work could flourish and the community grow in size and strength. There had long been a problem created by the fact that few pioneers were settled in the interior of the country, but in the past few years this pattern has been altered and there are now very helpful nuclei of pioneers living in some of the provincial capitals. Through their help and that of the Regional Teaching Committees, Auxiliary Board members and assistants, the grass roots of the community are coming to life. The community achieved all of its teaching, property and literature goals. A helpful contribution to this accomplishment was made by the numerous Zaïreois refugee Bahá'ís living along the shores of Lake Tanganyika, also by the believers on the islands of Lake Victoria.

In Zaïre the Faith continues to grow and develop with remarkable speed and ease. The believers of the Zaïre Community have long shown themselves to be self-reliant, independent and capable. Their local community life is well developed, with men, women, youth and children all taking a very active part. Many Local Spiritual Assemblies have erected their own local Ḥaẓíratu'l-Quds and there are now, in Kivu Province, sixty Bahá'í schools, including many primary and some secondary. All numerical goals of the Five Year Plan were well accomplished and in some cases surpassed. The acute transportation and communication problems in Zaïre make it essential that the Regional Teaching Committees and the Auxiliary Board members in every province be in very close and effective collaboration, which they are. Zaïre is a vast country where opportunities for the growth of the Faith at this period are almost limitless.

The crises that have deeply afflicted the Bahá'í community in some countries of the zone have served well to stimulate the believers in other places to greater efforts, deeper devotion and more effective service. Though the inevitable opposition is steadily mounting and the problems impeding activity increasing, as living conditions spiral down and inflation accelerates, the steadfastness of the sincere believers is daily being tested and abundantly demonstrated.

Northern Africa

The Bahá'í communities of the countries bordering the southern shores of the Mediterranean Sea comprise the zone of the Continental Board of Counsellors in Northern Africa. The circumstances obtaining in some of these territories is described under 'Constant Efforts to Protect the Faith from Persecution and to Free it from the Restraints Imposed by Religious Orthodoxy' in the section relating to World Centre goals on pp. 78–81.

Southern Africa

Although day by day, in the period under review, new obstacles seemed to present themselves until the point was reached, midway through the Five Year Plan, when it seemed impossible in the two and-a-half years remaining before its expiry to accomplish the remaining two-thirds of the goals assigned to the believers in Southern Africa, the tide was yet turned, and the Bahá'ís with greater force than ever placed their reliance in the power of Bahá'u'lláh and the infallible guidance of the Universal House of Justice. The doors of guidance and confirmation began to open one after another and restored hope, light, and promise of success to all who were labouring in service to the Faith. Thereafter new victories were witnessed almost every day, causing the believers to rejoice and redouble their efforts until the goals were won. Invigorated by the encouragement they received from the World Centre of their Faith and the guidance of their National Spiritual Assemblies, and aided by the splendid efforts of the Auxiliary Board members and their assistants, the friends performed such outstanding services toward the accomplishment of the goals that a renewed spirit appeared in the body of the believers in a greater measure than was ever seen before. This spirit manifested itself in countless different forms to further the Cause of God.

In some localities intensive teaching campaigns were organized during which Bahá'í youth and others would remain in an area for a week or two. This method was used with particular success in Reunion. Its use always resulted in greater participation by local Bahá'ís in teaching and giving talks at meeting and conferences. Some regions set short-term goals of three to nine months and encouraged the believers to accomplish them. Another tried to encourage universal participation and instil fresh spirit into the body of the believers by organizing Love-and-Fellowship Picnics where the Bahá'ís and their friends gathered together and enjoyed a day of social fellowship and prayers. Teaching teams were sent out weekends, public holidays and some evenings in many parts of Southern Africa. The idea of teaching in groups was favoured by a few regions and this resulted in outstanding success for those who used the method. It not only increased the number of believers and Local Assemblies but provided vital opportunities for local believers to participate in the actual teaching.

Various National Spiritual Assemblies held unity feasts on a regional basis to encourage community development and to increase teaching activities. 'Each one teach one' was emphasized in one national community, resulting in an increase in the number of believers and Local Assemblies. As an aid to developing Local Assemblies, visits of deepened believers were arranged. These visiting teachers, called 'walkers', greatly aided the progress of the Cause in their assigned areas.

There was a significant circulation of both international and national travelling teachers during the period, crowned by the bounty of the visits of three Hands of the Cause of God, Dr. Raḥmatu'lláh Muhájir, Mr. John Robarts and Mr. Collis Featherstone whose presence lent impetus to the work of the Faith and lifted the morale of the believers. Programmes of one kind and another were arranged for each travelling teacher whose visits to the friends, especially in the rural areas, warmed the hearts of the friends and helped advance the work. Southern Africa was blessed not only with receiving an abundant number of travelling teachers from Europe, America and Asia but produced its own travelling teachers as well. Malawi, Swaziland, Rhodesia and South Africa sent teachers to their neighbouring sister communities. The efforts of the teachers of African descent were especially successful.

The Southern African zone has made considerable progress in consolidation of its communities, the deepening of individual believers and in fostering active participation in administrative activities. The deepening of believers is



Friends attending the first Bahá'í Summer School of Rhodesia; 28 August–1 September 1977.

a result of many wonderful and persistent efforts made in consolidation programmes by the various national communities. This has been achieved through the holding of national, regional, and local conferences; study classes, and institutes; correspondence courses (which have been a going thing for some time); use of Bahá'í cassettes; the showing of Bahá'í films; regular visits of National Assembly members and Auxiliary Board members to the communities and friends; an increase in translation and the production of Bahá'í literature; youth, women and children's conferences; and the holding of winter and summer schools. Indeed the holding of these schools has gradually caught on and contributes much toward heartening the believers not only through the knowledge gained but through the provision of fellowship in a Bahá'í atmosphere.

It is difficult to measure the quality of deepening that has occurred to a lesser or greater degree in various parts of the zone but perhaps the following two quotations from reports of Assembly secretaries will illustrate the progress that has been made. In a report from the Local Spiritual Assembly of Chitengu we find:

'We are thinking to build our own Centre. We have already collected stones, we have already made bricks for the walls, we have already cut down trees for the roof, we have already bought frames for the doors, we have already bought nails for the roof, we have already BUILT it! But we have no grass for the roof . . . we need help . . . '

And again, the chairman of a Local Assembly in Lesotho, writing to his National Spiritual Assembly, states:

'We are happy to find this opportunity of writing this letter to you to inform you about things taking place in our village. It is with deepest sorrow that we Bahá'ís of Liphaleng have to tell you about the death of one member of ours who died on the 30th December, 1977 and was buried on the 31st.
'The deceased was a true Bahá'í member because even during his last days of illness although he was questioned a lot about this Faith and was advised to agree to be baptized . . . he refused, pledging his support to the Bahá'í Faith until the last day.
'Thus we also inform you that he was buried by the Bahá'í members and only Bahá'í prayers were said . . . He was the first man here to be buried the Bahá'í way. His name was Mokete Morai.'

Other activities which took place during this period and which met with some measure of success were in the fields of proclamation and publicity: interviews on the radio and in television; radio programs, especially in Seychelles; newspaper articles and advertisements; the holding of United Nations Day programmes in Mauritius, Swaziland, Seychelles and Zambia; and exhibitions of Bahá'í books, posters and

materials at various trade and agricultural fairs in Seychelles, Botswana, Zambia and Swaziland. In April 1979 during the Easter period the Faith was proclaimed to over 10,000 people at the dedication of the Interdenominational Church in Swaziland. The King, government officials and many diplomats were also in attendance and heard the message of Bahá'u'lláh.

This record would be incomplete without the mention of prayers that have been said throughout the zone for the success of the goals. Almost every national community arranged several days when believers especially united in prayer and meditation. Also, many communities in each region began to gather at least one early morning a week for prayers. In addition, the Continental Board of Counsellors, toward the latter part of the Five Year Plan, requested through the National Assemblies that all believers in their zone recite the Tablet of Aḥmad on Mondays.

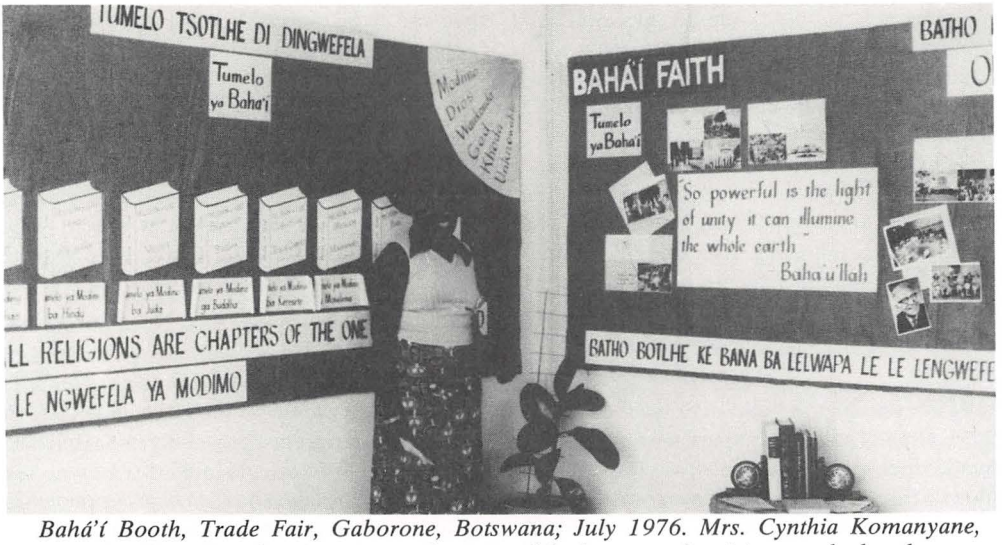
The Bahá'í Faith in Southern Africa during the past three years has made tremendous progress. Not only are there thousands of Bahá'ís everywhere throughout the zone but there are many silent teachers in the form of local and national Ḥaẓíratu'l-Quds which stand as a living proof of the solidarity and strength of the Faith and, indeed, are known as symbols of unity all over the regions. Although we have not achieved the strength toward which we strive, a very humble beginning has been made and a foundation is laid upon which, through the infallible guidance of the Universal House of Justice and the love and sacrifices of the present believers, the Faith of Bahá'u'lláh will be firmly established and will surely go from strength to strength.

Western Africa

The continental zone of West Africa is comprised of twenty-two countries, islands and territories: Mauritania, Sénégal, the Gambia, Guinea-Bissau, the Cape Verde Islands, Guinea, Mali, Sierra Leone, Liberia, Ivory Coast, Upper Volta, Niger, Ghana, Togo, Benin, Nigeria, Chad, Cameroon, Equatorial Guinea, Gabon, São Tomé and Principe. When this zone was first created in 1975, the Universal House of Justice spoke of 'the mighty potentialities for growth and expansion in the western regions of Africa.' Progress during these three years clearly indicated the vast possibilities of the region and the receptivity and spirituality of its peoples.

Formation of New National Assemblies

During this period, two new National Spiritual Assemblies joined the twelve existing National Assemblies: the National Spiritual Assembly of the Bahá'ís of Upper Volta with its seat in Ouagadougou in 1977 and the National Spiritual Assembly of the Bahá'ís of Mauritania with its seat in Nouakchott in 1978.



Bahá'í Booth, Trade Fair, Gaborone, Botswana; July 1976. Mrs. Cynthia Komanyane, Auxiliary Board assistant, served as one of the hostesses for visitors to the booth.

Both national conventions were blessed by the presence of Hands of the Cause of God, sent as special representatives of the Universal House of Justice: Mr. Enoch Olinga to Upper Volta and Dr. 'Alí-Muḥammad Varqá to Mauritania.

Unfortunately, the National Spiritual Assembly of the Bahá'ís of Niger was lost during this same period, when in 1978 all administrative activities ceased through circumstances beyond our control.

Recognition of the Faith in Gabon

Through the untiring efforts of Dr. 'Azíz Navídí working under the guidance of the Universal House of Justice, the Faith was officially recognized by the government of Gabon in April 1978.

Visits of Hands of the Cause of God

In addition to the presence of Mr. Olinga and Dr. Varqá at the inaugural conventions of Upper Volta and Mauritania, Mr. Olinga travelled briefly in Sénégal and Mauritania before attending the International Youth Conference in Abidjan in July 1976; and Dr. Muhájir in 1976 and 1978, and Mr. Featherstone in 1979, travelled extensively in the zone. As always, these visits by the Hands of the Cause 'diffused the divine fragrances' and were a source of great joy and inspiration to the friends.

Prior to the Nairobi International Teaching Conference, the Hand of the Cause Raḥmatu'lláh Muhájir visited, in August and September 1976, Sénégal, the Gambia, Sierra Leone, Liberia, Ivory Coast, Ghana, Benin, Togo, Nigeria and Cameroon. During the course of his visit, he encouraged National Assemblies to collaborate on border teaching projects and to strive for entry by troops. In addition to consulting with the institutions of the Faith and the friends, Dr. Muhájir travelled in each of these countries, visiting villages and demonstrating how to teach. In January 1978 Dr. Muhájir was again able to visit Cameroon where he consulted with the institutions of the Faith and assisted in teaching, deepening and proclamation activities in several localities.

The Hand of the Cause Collis Featherstone accompanied by his wife travelled in West Africa for the first time in January and February of 1979. Mr. Featherstone visited many localities in Ghana, the Ivory Coast, Nigeria and Cameroon, counselled National Assemblies, addressed gatherings of the friends, dedicated local centres, spoke at public meetings and met with Auxiliary Board members and their assistants. He particularly stressed the importance of contacting authorities and people of influence in each country.

The visits of each of these Hands of the Cause furthered the proclamation of the Faith, since radio interviews were often secured for them and a number of courtesy visits made to officials.

Teaching

Already by Riḍván 1976 a marvellous momentum toward achieving the teaching goals had been generated. Inspired by a suggestion from Dr. Muhájir on an earlier visit, many of the National Assemblies in the zone had committed themselves to win their teaching goals by the Nairobi Conference in October 1976. Though only the Ivory Coast was able to achieve its teaching goals by that date, Riḍván 1977 saw six more countries, Benin, Chad, the Gambia, Sierra Leone, Togo and Upper Volta not only achieve their teaching goals but adopt supplementary goals. By the end of the Plan almost all of these same countries had nearly doubled the assigned goals and in the case of Chad, more than doubled.

Not every country found such quick and easy success. Cameroon, Ghana, and Nigeria had all lost large numbers of Assemblies in the early years of the Plan and they struggled to regain their original positions before advancing to win the assigned goals. In a number of countries, wisdom necessitated that the teaching work should proceed at a slower pace, and in still others, circumstances prevented achievement of the assigned goals.

Throughout these years intensive teaching projects were organized, generally during the long vacation periods and often utilizing youth. One such project in Togo resulted in the formation of eight new Assemblies and the opening of thirty-three new localities in a six-week period.

Highly receptive areas were found in almost every country of the zone, and in Cameroon, Chad, Ghana, the Gambia, Ivory Coast, Nigeria, Togo and Upper Volta, the communities moved closer to the stage of entry by troops. This was most evident when in a given



Conference of Counsellors for Western Africa, members of the National Spiritual Assembly of the Cameroon Republic, members of the Auxiliary Board and assistants; Buea, Cameroon; 9 May 1976. Standing on the extreme left is Counsellor H. Ardekání; fourth from the left, back row, Counsellor Z. Kazemi. Seated on the extreme left is Counsellor Mihdí Samandarí; third from right, Counsellor Thelma Kelghati; on the exteme right, Counsellor Friday Ekpe.

area, new believers arose to carry the Faith to nearby villages, and the process again repeated itself. For example, in the Ife and Port Harcourt areas in Nigeria the Faith spread rapidly by this method in a relatively short period of time. In Chad at one point, the growth was so rapid that from month to month ten new Assemblies would be formed.

During this period the Bahá'í community became more diversified through the entry of new tribal groups and was spread more widely throughout each country. In Nigeria, at least one Local Assembly was formed in each State.

During the last year of the Plan in a number of countries, full-time teachers, Auxiliary Board members and assistants were used to insure fulfilment of all the goals.

The Plan had called for Local Spiritual Assemblies to assume a greater share in the teaching work. As such, Local Assemblies were assigned extension teaching goals by the National Spiritual Assembly or in the case of stronger Assemblies spontaneously adopted them. However, the percentage of Assemblies which actually carried out a programme of extension teaching remained quite small. Where efforts were made, the results were truly heartening. For example, in February 1977 Ghana was so far behind in its goals that the situation seemed hopeless. The National Assembly embarked on an intensive teaching campaign enlisting the help of Local Assemblies. That Riḍván, fourteen new Assemblies were formed, eight the result of extension teaching.

Consolidation

Two important goals of the Plan were to develop the distinctive character of Bahá'í community life and to consolidate the victories already won. Efforts were made to fulfil these goals, but on the whole, progress was slow and much remains to be done.

The most commonly used method of working with communities was for individual believers to visit nearby villages on a regular basis. These visits often included general meetings of the friends, meetings with the Local Assembly, assisting with children's classes or Nineteen Day Feasts, etc. Usually these efforts were co-ordinated by the National Teaching Committee and in the case of Benin, Chad, Liberia, Nigeria and Togo, by Regional Teaching Committees as well.

In addition to these regular visits, an increasing number of regional and local institutes were held, often in collaboration with Auxiliary Board members. Generally lasting one or two days, these institutes deepened the knowledge of the friends and kindled their love for the Faith. During the summer of 1978, a particularly successful series of four regional institutes was held in Ghana as a joint effort of the National Spiritual Assembly and the Auxiliary Board. These institutes were conducted completely in the vernacular and used translations

of the sacred Writings as a basis.

A number of seven- to nine-day institutes were held in Benin, Cameroon, Ghana, Ivory Coast, Togo and Upper Volta where the friends immersed themselves in the Writings of the Faith and emerged with a deep commitment to serve.

On the whole, the condition of Local Spiritual Assemblies remained weak. The efforts of the National Spiritual Assemblies to train at least one believer in every community and of the Auxiliary Board members to train their assistants brought some improvement, but not nearly enough.

There was a slight increase in the number of communities regularly holding Nineteen Day Feasts and Holy Day observances. In Cameroon, Sénégal and Niger, the publication and distribution of programmes for the Feasts and Holy Days greatly encouraged the communities to observe these events.

Where practised, the gathering of the friends for early morning prayers deeply enriched the spiritual life of the community. Far more village than town communities managed to achieve this goal on a regular basis, and where not done on a community basis, often families adopted the practice of early morning prayers.

For some years regular summer schools had been held in Liberia, and during this period, Benin, Ghana, Ivory Coast, Sierra Leone and Togo began holding them as well.

A new approach to consolidation used with great success in Cameroon was a mobile institute, a Volkswagen bus equipped with literature, films, etc. and manned by a pioneer. The mobile institute in this three-year period visited literally hundreds of communities.

Another method of deepening were the introductory correspondence courses developed by Chad and Togo.

The national bulletins of each country continued to serve as a major link between the National Assembly and local communities. The quality of the national bulletin in Liberia should be especially mentioned. In addition, the National Assembly of Ghana wrote regular Feast letters to the communities sharing news and encouraging the friends, and the National Assembly of Nigeria published a bulletin after each of its meetings informing the friends of new decisions, and sharing information.

International Travelling Teachers

Throughout these years, but especially during the final year of the Plan, a host of international travelling teachers lent invaluable assistance to the teaching and consolidation work in every country of the zone. Many of these teachers were able to stay in the same area for several months, and thus not only open new localities and form new Assemblies, but leave behind functioning Bahá'í communities.

Special mention should be made of the marathon voyage of Mohsen and Felicity Enayat, travelling teachers from Canada, who for nearly two years travelled across the length and breadth of West Africa, touching almost every country in the zone. Their love, devotion and humility coupled with their deep knowledge and creative methods of teaching and deepening, made them especially effective wherever they went.

In addition to travelling teachers from abroad, Benin, Cameroon, Chad, the Gambia, Ghana, Ivory Coast, Niger, Sénégal, Sierra Leone and Togo, all sent travelling teachers to neighboring countries at some point during this period.

Pioneers

As always, the settlement of foreign pioneers reinforced the efforts of the friends in every land. A number of native believers in Cameroon, Chad and Togo also arose as homefront pioneers to open new localities and strengthen weak or new areas.

Border Teaching

Many National Assemblies found great success by acting on Dr. Muhájir's suggestion to collaborate in teaching along common borders where the same tribal group lived on both sides of the border. In the Casamance area of Sénégal near the Gambia border, the Gambian friends were able to form a number of Assemblies among the Jola tribe, thus greatly aiding the friends in Sénégal to achieve their goals. A joint Ghana-Togo teaching project among the Ewe tribe in the Volta region of Ghana resulted in the formation of seven new Assemblies and many new localities. Other border areas between Liberia and Ivory Coast, Ivory Coast and Ghana, Ghana and Upper Volta, Upper Volta and Togo, and Cameroon with her neighbors in Nigeria, Chad and the

Central African Empire, all proved highly receptive.

National Teaching Conferences

The practice of holding annual National Teaching Conferences begun early in the Plan grew to become a major event in the life of the community. The situation of the goals was forcibly brought to the attention of the friends and often individual pledges were made to work for achievement of the goals. These conferences brought the friends together in love and unity and generated enthusiasm to work harder for the Plan.

Usually these conferences were held in the national Ḥaẓíratu'l-Quds, but Cameroon made a practice of varying the location in order to allow maximum participation from various areas.

A number of the friends from the zone were also able to attend the International Teaching Conferences in Paris and Nairobi, and a young Ghanaian singer, Miss Ranzie Mensah, participated in the program of the Paris Conference, and travelled to teach in several European countries.

Use of Media

The expanded use of media during this period gave an added boost to the proclamation of the Faith. In Cameroon, Chad, the Gambia, Ghana, Ivory Coast, Liberia, Nigeria, Sierra Leone, Togo and Upper Volta, the visits of Hands of the Cause and international travelling teachers enabled the friends to secure periodic interviews on radio and television and, occasionally, newspaper coverage. In addition to the publicity secured by the Hands of the Cause, these teachers were all tremendously successful in attracting coverage: Mr. André Bruguiroux, author of *La terre n'est qu'un seul pays* who visited francophone countries in West Africa in 1978; Dr. Jane Faily, a clinical psychologist who travelled in West Africa for one year on behalf of the Iranian Teaching Training Committee for Africa and as a Consultant on Women and Children's affairs in Africa for the Bahá'í International Community; Dorothy Hansen, a poet and former journalist; and Shamsi Sadeghat, Director of a Maternity Clinic and member of the National Assembly of Trinidad and Tobago.

In Nigeria especially, articles about the Faith appeared in the national paper the *Daily Times*, and in a number of State papers. A committee was appointed to systematically use the media for the proclamation of the Faith.

After Dr. Muhájir's visit in 1976 and at his encouragement, the Bahá'ís of Liberia secured a fifteen-minute weekly radio programme which continued throughout the remainder of the Plan. In addition, the Bahá'ís regularly appeared on the devotional closing programme on television. In 1978, the Bahá'ís of Cameroon also broadcast for six months a fifteen-minute weekly English language programme on the Faith.

Contact with Authorities

Systematic attempts were made to proclaim the Faith, its aims, history and present stature, to leaders of thought and government officials in every country, both nationally and locally. Directed by the National Assembly itself, and in Cameroon, by a committee, this activity became one of the most vital in every national community.

As in expanding the use of media, the visits of Hands of the Cause and international travelling teachers enabled a number of courtesy visits to be made to high government officials, especially in Cameroon, the Gambia, Ghana, Ivory Coast, Liberia, Nigeria, Sierra Leone and Togo.

A number of communities held United Nations Day observances which again aided the proclamation of the Faith. A delegation representing the Bahá'í International Community attended the Economic Commission for Africa's Conference on the Integration of Women in Development, held in October 1977 in Nouakchott, Mauritania.

International Conferences

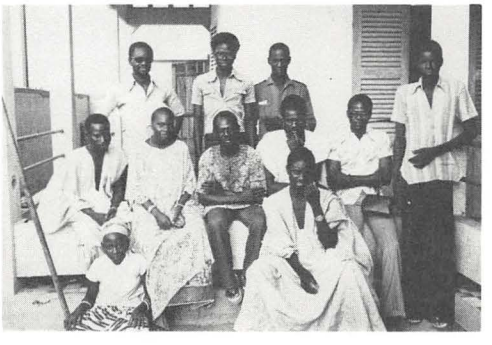
The efforts of the friends to teach and proclaim the Faith were greatly assisted by a series of International Youth Conferences sponsored by the Continental Board of Counsellors in collaboration with designated National Spiritual Assemblies. Held respectively in the Ivory Coast in 1976, Nigeria in 1977, and Cameroon in 1978, these conferences, in addition to stimulating the teaching work and deepening the knowledge of the friends, provided an occasion for the Bahá'ís of varied racial, national and religious backgrounds to experience that unity which is the pivot of our



Some who attended the Women's Conference sponsored by the National Spiritual Assembly of the Bahá'ís of Niger; January 1978.



First Bahá'í Summer School of Sierra Leone, held in Magburaka; 27–30 December 1977. In attendance was Counsellor Friday Ekpe (centre, back row) and other Bahá'ís from 12 African communities and two foreign countries.



Bahá'í community of Rosso, Mauritania, with their guests; 1977.



Some Bahá'ís of Kumba, Cameroon Republic, photographed at their newly-acquired Ḥaẓíratu'l-Quds; May 1977.



The Hand of the Cause Collis Featherstone (back, extreme left), Mrs. Featherstone, and other Bahá'ís who attended the dedication of one of the Regional Centres acquired by the Bahá'ís of Ghana during the Plan; 30 January 1979.



Some Bahá'ís of Illie-Etche, River State, Nigeria with their guests, photographed during the visit of a travelling teacher from Ghana, Mrs. D. Hansen (back row); 10 March 1979.

Faith. In all three gatherings, large delegations from Írán added greatly to the spirit and effectiveness of the conferences.

The conference in Ivory Coast, held 9–11 July 1976, attracted nearly 200 participants. Blessed by the presence of the Hand of the Cause of God Enoch Olinga, the conference resulted in unprecedented publicity for the Faith. On his arrival in Abidjan, Mr. Olinga was interviewed in the VIP lounge of the airport along with Dr. Mihdí Samandarí, one of the Counsellors in West Africa, who was representing the Bahá'í International Community at a United Nations Economic and Social Council Conference being held in Abidjan at the same time. A number of radio and television interviews were broadcast, and for three successive days, articles appeared in the major newspaper, twice with front page coverage. Multi-national delegations visited various government officials including a number of ministers. After the conference, many of the participants assisted in teaching projects in the Ivory Coast and nearby countries.

Over 250 Bahá'ís from nineteen countries, gathered in Enugu, Nigeria from 12–14 August 1977. Inspired by a message of the Universal House of Justice to the conference, the friends consulted on ways and means to achieve the goals of the Plan, shared experiences from their various countries and made individual pledges to assist the work of the Plan. Again, the conference opened the way for widespread publicity, both newspaper and television.

For Cameroon, the conference held in Yaoundé in August 1978 became a turning point for achieving the goals of the Plan. The intensive teaching activities both prior to and after the conference provided the momentum which carried the country through to victory in the final year of the Plan. Of the over 380 participants from nineteen countries, a virtual army arose with eighteen offers for international pioneering, five for homefront pioneers, and 112 offers for travelling teaching. In Cameroon alone, twenty-three teaching teams went out from the conference. In addition to consecrating their time and efforts, the participants made generous contributions in both cash and kind to be used for the work of the Plan in West Africa and in achieving other international goals. A number of ministers and high-ranking officials were contacted as a result of the conference.

Translation

The expansion of the Faith into new areas necessitated first translations into a number of tribal languages. In addition the number of translations of the Writings into existing tribal languages was increased. For example, Chad published a series of prayerbooks in the major tribal languages of the country. Ghana translated and Togo published a prayerbook in Ewe. Sénégal published a prayerbook in Wolof. Several countries recorded translations of the sacred Writings on cassettes, and in Niger a series of deepening talks in Hausa and Djerma were recorded. Just prior to the International Youth Conference in Nigeria, a pamphlet was printed in Efik, Hausa, Ibo and Yoruba, to assist with the teaching work.

Though most literature continued to be ordered from publishing trusts abroad, a large quantity of the pamphlet, *Basic Facts of the Bahá'í Faith* was printed in Cameroon in both French and English for use throughout the zone. Most countries also began developing teaching and deepening materials more suited to their local needs. In Cameroon, a number of deepening booklets on various subjects were prepared along with an introductory booklet to be sent to all new Bahá'ís. Chad likewise produced a number of deepening sheets for use in their community.

The use of audio-visual materials also became more widespread. In addition to the slides, filmstrips and postcards available from the International Audio-Visual Centre, new materials, slide shows, etc. were developed locally. A young Ghanaian artist developed a series of drawings illustrating various aspects of Bahá'í life.

Women's Activities

Prior to the Five Year Plan, few conscious efforts were made to involve women in the activities of the Faith. During the years 1976 to 1979 the numbers of women increased and women took an increasingly active role in Bahá'í community life. In five national communities, Benin, Cameroon, Chad, Liberia, Sierra Leone and Togo, African women were elected to the National Spiritual Assembly, and an increasing number of women served on Local Spiritual Assemblies. African women were sent as travelling teachers from

Cameroon to the Central African Empire, from Ghana to Togo, and from Togo to Benin, and played an increasingly important role in the teaching work of their own countries.

During this period Benin, Ghana, Chad, Ivory Coast, Niger, Sierra Leone, Upper Volta and Upper West Africa, all organized National Women's Conferences. In addition, a number of these same countries plus Cameroon, Nigeria and Togo organized regional and local women's institutes and conferences. These conferences gave Bahá'í women the opportunity to learn more about the Faith, its teachings on the equality of men and women and the education of children. In some instances, practical training was given regarding health care, nutrition, sewing, etc.

Most countries appointed National Women's Committees, so that the goal of increasing the participation of women would receive constant attention. The National Committees in Chad and Niger were especially effective. In Niger, the Home Life Committee regularly reproduced articles, often translations of articles by the Hand of the Cause 'Alí-Akbar Furútan concerning such topics as the education of children, husband and wife relations, family life, etc. Bi-monthly the friends would gather to discuss the articles, and they were also distributed to local communities throughout the country.

In Liberia, a women's page was included in the national bulletin.

West African Bahá'í Women's Conference

These various women's activities in each country culminated in the West African Bahá'í Women's Conference held 28–30 December 1978 in Monrovia, Liberia. The President of Liberia, the Honorable W. R. Tolbert sent a message of greeting to the conference which was officially opened by the Minister of Post and Telecommunications. A number of other messages were received including one from Helva Sipila, Assistant Secretary General of the United Nations Centre for Social Development and Humanitarian Affairs. Extensive coverage was given the conference by radio, television and the press. For a public meeting held in conjunction with the conference, the Minister of Information shared a platform with Dr. Jane Faily, Consultant for the Bahá'í International Community.

One of the most touching moments of the conference came when African women, many of them from villages, began to speak about what the Bahá'í Faith and their participation in the conference meant to them.

Children's Classes

Progress toward the goal of regularly established children's classes was sporadic and uneven. The Bahá'ís of Chad achieved outstanding success where by the year 1977 over 2,000 Chadian children, both Bahá'í and non-Bahá'í, were enrolled in regular classes. A series of twelve lesson plans entitled 'Step by Step' were developed as an aid to teachers and regular institutes were held for the training of teachers.

Many other countries, Cameroon, the Gambia, Ghana, Ivory Coast, Liberia, Niger, Nigeria, Togo and Sénégal likewise developed lesson plans and conducted training courses. Almost every country at one time or another had a number of children's classes in operation, but it proved difficult to maintain the classes over a long period of time.

In the last year of the Plan, the training of teachers for children's classes received a helping hand from the Teacher Training Committee for Africa in Írán. This Committee sent a number of Persian believers who held teacher training courses and assisted with children's classes in Cameroon, Liberia, Ghana, Sierra Leone and Nigeria. Special mention should be made of the extensive travels of Dr. Jane Faily who assisted with child education in all of the above countries and the Ivory Coast and Togo.

A number of countries included children's pages in their national bulletins, and in Cameroon, a quarterly magazine for children, *Anís*, was published in French and English.

Youth Activities

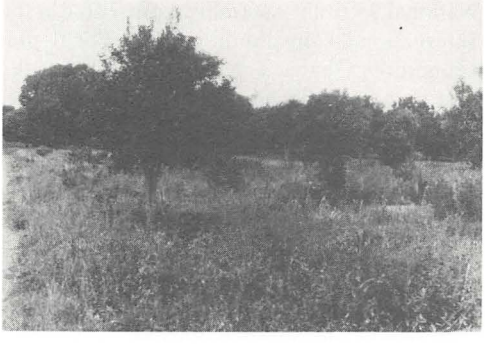
Overall, the West African Bahá'í community is young and youth are intricately involved in all aspects of the work of the Faith. However as the Plan called for specific youth activities a number of developments took place.

National Youth Committees were appointed in Cameroon and Chad; and in Chad and Benin, local youth committees as well. A number of Local Assemblies, Accra, Ghana; Calabar, Nigeria; and Lomé, Togo appointed local youth committees.

In increasing numbers youth arose as travel-



Bahá'í Children's Class, Chad.



Site of the future Mashriqu'l-Adhkár, Lomé, Togo.



Bahá'í Children's Class of Ikot Uba Village, Cross River State, Nigeria, taught by Mr. O. E. Njang.

ling teachers and homefront pioneers and committed their vacation time for special teaching projects.

University clubs continued to function at the University of Cameroon in Yaoundé and the University of Science and Technology at Kumasi, Ghana. In addition, informal youth groups were formed on university campuses in Ivory Coast, Niger, Nigeria, Sénégal, Togo and Upper Volta.

Niger continued publication of its excellent youth journal *Badí'* and Chad and Cameroon began publishing similar youth bulletins.

In addition to participation in the International Youth Conferences, Chad and a few other countries held National Youth conferences, and Cameroon started the practice of devoting one night of the national convention to a youth conference.

Property Goals

With the exception of the Gambia, which had acquired all of its local centres and endowments by the end of 1976, property goals proved a real challenge to most national communities. Lack of experience, inflationary costs, difficulties in acquiring land, all combined to make progress distressingly slow, and most goals were achieved only during the last year of the Plan.

The challenge proved well worth the effort for wherever local centres were built, they became a source of unity and pride for the community, a symbol of their love and devotion to the Faith. Interestingly enough, often new communities arose with great enthusiasm to build local centres. For example in the north of Togo after a teaching project in which a number of Assemblies were formed and new localities opened, six new centres were built in a short period with minimal assistance from the National Assembly. In southern Upper Volta, after a similar project, three centres were built, one completely on the initiative of the friends.

The regional centres served to enhance the prestige of the Faith and were successfully used as a site for conferences and institutes.

Among the national properties acquired during this time, Mauritania acquired its temple site and national Centre, Ivory Coast new land for a national Centre, Sénégal its temple site, Sierra Leone its national endowment and Upper Volta its temple land.

Collaboration of Institutions

Overall, the bonds of love and cooperation between the institutions of the Continental Boards of Counsellors and their Auxiliary Boards and the National Spiritual Assemblies and Local Assemblies grew stronger. The frequency of consultations between the Counsellors and National Assemblies greatly increased. Periodic consultations between the Auxiliary Board members and National Teaching Committees for the purpose of planning and sharing information were held in almost every country of the zone. Parallel with the growth of the community, the number of Auxiliary Board members increased from eleven at Riḍván 1976 to forty at Riḍván 1979 and over 250 assistants were appointed.

International Convention

West Africa was blessed to have each National Spiritual Assembly represented at the International Convention in 1978. For Benin, Cameroon, Ghana, Togo and Niger, it was the first time an indigenous believer had ever set foot in the Holy Shrines. The accounts and memories of this precious spiritual experience, which were carried back by the participants, greatly enriched each community.

Overall, these were years of growing maturity for the communities of West Africa. One evident sign of this maturity was the fact that over half of the National Spiritual Assemblies in the zone became self-supporting during this period, and the remaining few greatly reduced the amount of assistance received from abroad. African believers increasingly played a leading role in the teaching and administration of the Faith. Growing numbers of individual Bahá'ís arose to serve the Faith with devotion, perseverance and sacrifice. One touching example of this spirit was shown in Niger, where a number of believers had saved enough money to attend the Paris Conference in 1976, but as Niger was far behind in its teaching goals, decided to sacrifice their desire and the money, using it to finance a travel-teaching safari throughout the country.

Much remains to be done in all areas. The potential is great, and the corresponding responsibilities are great. However there is a growing awareness among the friends, and faith, that with continued effort our hopes will be realized.

B. THE AMERICAS

The Five Year Plan called for the formation of one new National Spiritual Assembly in Central, North and South America. At Riḍván 1977 the National Spiritual Assembly of the French Antilles came into being, with its seat in Guadeloupe. Surinam and French Guiana formed at Riḍván 1977 with its seat in Paramaribo, Surinam; and at Riḍván the following year the Bahamas formed their National Assembly with its seat in Nassau. The progress of the Faith in the thirty-three National Spiritual Assemblies whose territories lie within the Americas are assisted by the Continental Boards of Counsellors whose spheres of service are divided into three zones, each with its own Board:

Central America
North America
South America

Central America

In the area comprising Panama, Central America, Mexico and the Antilles, the years from 1976 to 1979 witnessed considerable social and political unrest which in some instances disrupted the teaching activities of the Bahá'í communities and required the forced departure of Bahá'í pioneers; nevertheless, many thrilling victories were recorded. Practically all areas with National Spiritual Assemblies established the required number of Local Spiritual Assemblies and opened to the Faith the assigned number of new localities. Despite heroic efforts during the final year of the Plan it was not possible to acquire all local and regional Centres nor to secure all endowments. Much progress was made, however, in publishing new literature for children, and in training teachers for newly-established classes for children. Special activities for women, and the increase of their participation in all phases of Bahá'í activities, received much attention, and a successful international conference for women was held in El Salvador under the auspices of the Continental Board of Counsellors and the National Spiritual Assembly. In addition, regional and national women's conferences were held in other countries.

Regional and national youth conferences took place in those countries having a National Youth Committee sufficiently developed to organize such activities. Also, three successful international youth conferences took place under the sponsorship of the Continental Board of Counsellors and the respective National Spiritual Assembly: in San José, Costa Rica, for the entire zone, in December 1977; in Santa Tecla, El Salvador, for the northern part of Central America and Mexico, in December 1978; and in David, Panama, for the southern part of Central America and Panama, in January 1979.

Three principal objectives of the Five Year Plan are, by their very nature, continuing goals: the preservation and consolidation of past accomplishments; the broad and vast expansion of the Bahá'í community; and the development of the distinctive character of Bahá'í life, especially in the local communities. All three were embarked upon throughout the zone with varying degrees of intensity and some success was noted. The training and encouragement of Local Spiritual Assemblies, another aspect of the Five Year Plan which demands constant and continuing attention, was pursued in an effort to assist the Bahá'ís to achieve a fuller understanding of the administrative order and to increase the number of effectively functioning Local Assemblies.

Special events and highlights in the period under review included:

(1) Teams of five believers participated in two successful teaching projects of less than one month each along the north coast of Honduras. As a result of the second project alone, 1,009 people accepted the Faith, nineteen new Local Spiritual Assemblies were elected and thirty-four new localities were opened. The population among whom the projects took place comprises Carib and Mesquite Indians, Latins and people of African descent. William Stover, the Auxiliary Board member who was the moving spirit in both projects, wrote: 'I have been using "entrance in troops" and "mass conversion" in my reports and that is exactly what we are now engaged in . . . we have whole villages which are either all Bahá'ís or have a Bahá'í population of well over fifty per cent . . . every trip we make we witness more and more Bahá'ís teaching the Cause and trying to deepen their knowledge of it and abide by its laws.'

(2) In Panama, a continuous proclamation and teaching campaign in areas around the House of Worship resulted in 3,000 people accepting the Faith, approximately 800 of whom embraced it during the years 1976–1979. A large number of believers participated in this activity. Recently a Teaching Centre was established at the House of Worship making possible a programme of continuous consolidation of these new communities. The National Spiritual Assembly reported that classes and other activities are carried on at the Teaching Centre with a considerable economy of human and financial resources and draw attendance from the outlying communities. Various youth from these communities serve as teachers in regularly-scheduled classes to train adults, youth and children.

In December 1978 an inspiring conference took place attended by Bahá'ís from all parts of the Americas who gathered to study all aspects of radio and television production and the writing of scripts.[1] The workshops and lectures were led by Bahá'ís who are highly-skilled professionals in their various fields.

The inauguration of the newly-constructed first Regional Teaching Institute of Bocade Soloy in the Guaymi area was attended by almost 500 Bahá'ís and their friends from all parts of the country.

(3) In Haiti, one of the two 'black republics'[2] mentioned by 'Abdu'l-Bahá in His *Tablets of the Divine Plan*, an important event was the inauguration of construction of the Anis Zanuzi School, located at Lilavoix, a short distance from the capital, Port-au-Prince. According to the National Spiritual Assembly's report, this school which is being financed by a Bahá'í, 'will house a pre-school class, six elementary grades, and a technical school. Craft classes, agricultural projects and evening classes for the local community are being planned.' A curriculum is being developed with a view to training children in Bahá'í standards of moral and spiritual conduct, as well as meeting national academic requirements. In Haiti, where there is much illiteracy and where government schools are not available, this project assumes enormous importance for the prestige and recognition of the Faith. The director and teachers will be Bahá'ís.

(4) Another significant event in the Caribbean zone was the formation at Riḍván 1977 of the first National Spiritual Assembly of the French Antilles comprising the major French-speaking islands, other than Haiti, and including Désirade, Guadeloupe, Îles des Saintes, Marie-Galante, Martinique, St. Barthélemy and St. Martin.

(5) In the area under the jurisdiction of the National Spiritual Assembly of the Leeward and Virgin Islands and the National Spiritual Assembly of Barbados and the Windward Islands, large-scale proclamation, teaching and expansion has taken place in preparation for the coming into being, at some future time, of a National Spiritual Assembly on each major island.

(6) At Riḍván 1979 the National Spiritual Assembly of Mexico—another great republic mentioned by name in the Tablets of the Divine Plan—approved and inaugurated the Jaguar Plan designed to establish the Faith among each of the sixty-four indigenous groups composing the population. Already representatives of thirty-one groups in Mexico have embraced the Faith.

North America

ALASKA

July 1976 brought a glimpse of the Bahá'í world to Alaska when more than 1,000 friends from twenty-two countries arrived in Anchorage to attend the International Teaching Conference called by the Universal House of Justice. Alaskan believers had worked hard to arrange the Conference and to utilize the occasion to publicize the Faith throughout the State, but it was the presence of the friends from other countries which provided the crowning touch to the occasion. The Universal House of Justice was represented by the Hand of the Cause of God Collis Featherstone. He was joined by his fellow Hands of the Cause, John Robarts and William Sears.

Immediately following the Conference a Native Council was held to focus on specific aspects of teaching and establishment of the Faith among the Aleuts, Eskimos, and Indians of North America.

[1] See 'Expansion of the Use of Radio and Television', p. 92, 215.

[2] In His *Tablets of the Divine Plan*, p. 33, 'Abdu'l-Bahá refers to 'the two black republics, Haiti and Santo Domingo'.

Apart from the International Teaching Conference the Hands of the Cause of God John Robarts, William Sears and 'Alí-Akbar Furútan made individual trips to Alaska. Counsellor Florence Mayberry of the International Teaching Centre came again to visit Alaska. The breaths from the World Centre brought by these friends served to invigorate and inspire the Alaska friends.

The Continental Board of Counsellors in North America continued to encourage the individual believers and the institutions of the Faith. A regular feature relating to Auxiliary boards, inaugurated by the Continental Board of Counsellors, was published in *Alaska Bahá'í News*. It was felt that direct consultation between the Continental Board of Counsellors and the National Spiritual Assembly beneficially influenced many projects thoughout the State.

Among activities undertaken by the National Spiritual Assembly one closest to the hearts of all Alaskan believers was the publication of the letters written to Alaska by the beloved Guardian. This book, *High Endeavours*, became available just prior to the International Teaching Conference.

The National Spiritual Assembly conducted several 'concept conferences' that involved believers from various sections of the State sharing ideas on such individual topics as the Nineteen-Day Feast, youth planning for their futures, family unity, and child raising. Each year, as part of the Five Year Plan, a National Teaching Conference was held. In collaboration with the Continental Counsellors the National Spiritual Assembly provided seminars on the art of Bahá'í consultation; and encouraged the continued translation of Bahá'í Writings into Alaskan native languages. The *Alaska Bahá'í News* ran a sixteen part series on 'Opposition and the Power of the Covenant'.

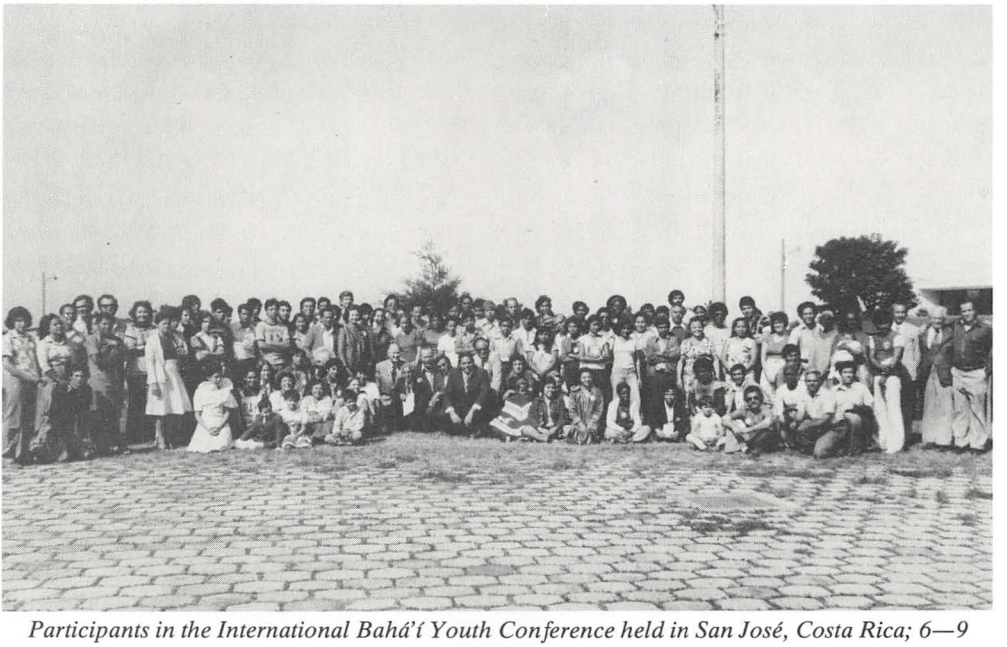
The Bahá'í Information Office, a National Committee, took major steps in utilization of mass media. A thirty-minute video tape was produced in Pt. Barrow, the most northern community in Alaska. Performances by the singer Karen Gibbs were sponsored in seventeen communities and brought much favorable publicity to the Faith.



Participants in teaching conference, Martinique, French Antilles, sponsored by the Continental Board of Counsellors for Central America; 20 August 1978. Seen on the extreme left, back row, is Mr. Hooper Dunbar of the International Teaching Centre. Four members of the Central American Board of Counsellors attended: Mr. Artemus Lamb, fourth from left, back row; Mr. Alfred Osborne, third from right, back row; Dr. H. Aḥmadíyyih, third from left, third row; and Mrs. Carmen de Burafato, fourth from left, second row.



Guaymi and Cuna Indian Bahá'ís who participated in the satellite teaching conference held at the Magisterio Panameno Unidas, Panama; 10—13 February 1977.



Participants in the International Bahá'í Youth Conference held in San José, Costa Rica; 6—9 January 1978. The conference, sponsored by the Continental Board of Counsellors for Central America and the National Spiritual Assembly of Costa Rica, attracted more than 150 Bahá'í youth from every country of Central America and from Puerto Rico, Venezuela and the United States.



The national Ḥaẓíratu'l-Quds of the Bahamas, situated in Nassau.

The National Child Education Committee continued to publish their bulletin, *Northern Lights*. A 'Dawn Patrol', for youth aged ten to fifteen, sprang up in several towns. These youth groups inaugurated a variety of activities. Nine-day Institute programmes, so effective in Alaska, were held on several occasions and there were many weekend deepening classes as well as spiritually invigorating Winter and Summer Schools in southern and northern Alaska. Teaching activities included visits to villages, settlement of pioneers, fair booths, public meetings, prayer vigils, advertisements, correspondence with believers in remote areas, trained and organized home teaching teams, travel teachers, and firesides.

It was noted with interest that one resourceful and imaginative Bahá'í community in a northern village donated, for the use of travelling teachers, caribou, seal oil, muktuk, salmon, and white fish.

Alaskans assisted the teaching work in forty-six countries. The sponsoring by Alaska of a Continental Indigenous Council resulted in a well-attended Council on the White Swan Reservation in the State of Washington. Teaching teams supported by Auxiliary Board members from Alaska were able to assist the Canadian friends in their final goals of the Five Year Plan.

In 1971 Alaska began a systematic effort to carry the message of Bahá'u'lláh to every part of the State. This was finally completed in the summer of 1978 when visiting teaching teams went to the Pribilof Islands, to Sand Point on the Alaska Peninsula, and to Atka in the Aleutian Islands.

At the heart of all teaching work was the effort put forth by local Spiritual Assemblies. Large Assemblies, such as Anchorage and Oceanview, made extensive use of the mass media. The Local Spiritual Assembly of Nenana, a small, predominately native community, inspired the entire State with the way it assisted other communities. The National Assembly assigned to some Local Assemblies a 'sister Assembly' with whom projects could be shared and help exchanged. Nenana was able to help the teaching efforts of its sister community at Pt. Barrow and assisted several local Spiritual Assemblies in the purchase of local Bahá'í Centres.

THE BAHAMAS

The acquisition of a national Ḥaẓíratu'l-Quds in Nassau, Bahamas during the first year of the Plan and the election of the first National Spiritual Assembly of the Bahamas in 1978 fulfilled an important goal of the Five Year Plan. A wave of travel teachers, settlement of pioneers, and frequent and long-term visits of the Auxiliary Board member assigned to service the Bahamas were contributing factors. A

national endowment was also acquired during the first two years of the Plan.

When the Universal House of Justice called for the election of the National Spiritual Assembly of the Bahamas by Riḍván 1978, the Bahá'í Teaching Committee of the Bahamas, under the direction of the National Spiritual Assembly of the United States, redoubled all efforts. During this momentous year eleven pioneers were settled; three additional Local Spiritual Assemblies were elected, bringing the total to seven; five teaching institutes were held; and twenty-two youth from the United States participated in a teaching project.

The first National Convention of the Bahamas was held in Nassau on the weekend of 20 May 1978 and was blessed by the presence of the Hand of the Cause William Sears, the representative of the Universal House of Justice. Counsellor Lloyd Gardner and Auxiliary Board member Dr. William Tucker also attended, as well as Mr. Glenford Mitchell who represented the National Spiritual Assembly of the United States. While the delegates were praying at the Ḥaẓíratu'l-Quds before casting their ballots, the friends attending the convention were also praying at the Temple site.

The newly elected National Spiritual Assembly immediately arose to fulfil the request of the Universal House of Justice to open five new islands by going themselves to four and sending travel teachers to the fifth. In addition it sent one of its members to each Bahá'í community to conduct an institute on teaching and consultation.

The Continental Board of Counsellors in North America met with the National Spiritual Assembly in July 1978 to assist in formulating plans to win the remainder of their goals. A great victory was achieved when twenty-six radio programs on the Faith were broadcast throughout the Islands. By Riḍván 1979 all the goals of the Five Year Plan had been won, including the election of the eighth Local Spiritual Assembly, and the new pillar of the Universal House of Justice ended its first year in triumph.

BERMUDA

The friends in Bermuda experienced an exciting year in 1976–1977 when the Hand of the Cause Amatu'l-Bahá Rúḥíyyih Khánum visited the islands for a period of one hundred days.

The dedication of the local Ḥaẓíratu'l-Quds occurred in February 1976. The Centre has proven to be a real asset to the proclamation of the Faith. It is located in the busiest part of the island, downtown Hamilton, and presents a lovely appearance. The friends are able to keep the Centre open most of the time, with programmes which include children's classes, Holy Day celebrations, teaching and deepening institutes, and other events.

Auxiliary Board members Mrs Katherine McLaughlin and Dr. Adrienne Reeves are providing continuing assistance to the friends. This service, together with support in teaching activities provided by the National Spiritual Assembly of the United States and frequent



Participants in the first Canadian Bahá'í Native Council held in Tyendinaga, Ontario; 6–7 November 1976. Mrs. Melba Loft, a Chippewa Indian, who pioneered to Tyendinaga in 1949, is seen seated on the extreme left.



Partial view of the Bahá'í display and information booth during the 'Symposium of Philosophies and Religions,' held at the Windsor Hotel, Montreal, Québec, 6–9 April 1978. The booth was arranged by the Local Spiritual Assembly of LaSalle, Québec, and included a display of Bahá'í literature.



LA DERNIÈRE FRONTIÈRE EST EN NOUS.

L'Homme sera la plus grande découverte de l'homme.

L'âge au cours duquel nous explorions des terres et des mers inconnues est bel et bien révolu. Cependant, il semble que plus que jamais nous devons faire preuve de courage, de perspicacité et d'esprit d'aventure.

Le défi est beaucoup plus grand aujourd'hui, puisque nous devons étendre nos conquêtes au-delà de cette frontière ultime que constitue notre propre nature humaine.

Il y a plus de 120 ans, Bahá'u'lláh, le Prophète-Fondateur de la Foi Bahá'íe, affirma que la prise de conscience de l'unité de l'humanité serait la clé qui ouvrirait un nouvel âge de découverte pour l'homme. L'acceptation de cette vérité fondamentale entraînera dans son sillon l'unification de la planète. La solution de tous les autres problèmes humains dépend de cette étape décisive.

Une acceptation consciente de la vérité libère également chez un individu les ressources de son âme. Rien n'égale le pouvoir créateur relâché dans une âme qui découvre l'unité de l'humanité. La vie prend tout son sens avec cette découverte qui laisse entrevoir un monde nouveau de relations humaines, révélant des capacités entièrement insoupçonnées qui, autrement, ne pourraient jamais se manifester.

Guidés par les enseignements de Bahá'u'lláh, des millions de personnes à travers le monde se sont lancées dans cette grande aventure. Ce sont les Bahá'ís. Peut-être aimeriez-vous en savoir un peu plus sur l'objet de leur découverte.

"Le moyen le plus puissant ordonné par le Seigneur comme souverain remède à la maladie du monde entier, affirme Bahá'u'lláh, c'est l'union de tous ses peuples en une cause universelle, une foi commune."

La Foi Bahá'íe

Une promesse accomplie.

L'un des principes de base de la Foi Bahá'íe est que l'investigation de la vérité est le droit et le devoir de chaque individu. Pour de plus amples informations, écrivez ou téléphonez à : CENTRE D'INFORMATION BAHÁ'Í, 1042 ave des Érables, Québec (Québec) G1R 2M9 Tél.: (418) 681-2559, Québec; (514) 670-9555, Montréal

NOM _____

ADRESSE _____

VILLE _____ CODE POSTAL _____

An example of the advertisements placed in Canadian publications which resulted in hundreds of requests from the public for information about the Bahá'í Faith.

visits from travel teachers, inspires the hope that the seventh Local Spiritual Assembly will be established by Riḍván 1980 thus providing a good foundation for the election in the future of the first National Spiritual Assembly of Bermuda.

CANADA

From Riḍván 1976 to Riḍván 1979, the Canadian Bahá'í community increased steadily in numbers of believers and in the number of diverse people represented. During this period, 138 new Local Spiritual Assemblies were formed and 825 localities opened to the Faith, bringing the total achievement to 315 Local Spiritual Assemblies and 1,675 localities, thus exceeding the minimum requirements of the Five Year Plan, under which the number of Assemblies was to be raised to 300 and the number of localities where Bahá'ís reside to 1,500.

Many of these victories were won by teaching teams which included Indian believers from Alaska, the United States and Canada, and Auxiliary Board members Lauretta King and Fletcher Bennett from Alaska. Approximately sixty Assemblies were formed on Canadian Indian reservations. French Canadian believers played an increasingly important role in the teaching work, and grew in numbers, while in British Columbia the first Sikh Bahá'ís were enrolled, adding further to the diversity of the National community.

During 1978 and 1979 especially, Bahá'ís all across the vast Dominion launched new and vigorous campaigns of teaching. Collaboration between the institutions was an important key to success. The leadership of the National Spiritual Assembly was reinforced by the vision and encouragement and services of the Hands of the Cause residing in North America, John Robarts, William Sears and Dhikru'lláh Khádem. The Board of Counsellors, their Auxiliary Board members and assistants collaborated closely with the friends in many new and audacious teaching projects.

The recognition of the Faith was further

advanced with the increase of incorporated Assemblies from eighty-six to 168, during the Five Year Plan. Through bold proclamation campaigns launched for the first time on a national scale in media across the entire country, the Faith became better known, resulting in hundreds of requests for information about it from members of the public.

Canada's international mission called for the provision of a total of 112 pioneers in all parts of the world. By Riḍván 1979 there were 223 pioneers serving in seventy countries on six continents. Many of the pioneers became members of National Spiritual Assemblies, national committees, or Auxiliary Board members in their new homelands.

Travel teachers visited all of the regions assigned. These included Latin America, Greenland, Africa, Europe and the islands of the Caribbean. In Greenland, Canada gave collaborative support to the National Spiritual Assembly of Denmark to assist in the acquisition of a Ḥaẓíratu'l-Quds, the opening of four localities and the establishment of a Local Spiritual Assembly in the capital city of Nuuk (Godthaab).

The Canadian Association for Studies on the Bahá'í Faith[1] was further developed to increase contacts with universities and academics in Canada. More Bahá'ís responded to requests for scholarly papers on the Faith and several volumes of *Bahá'í Studies* have been printed.

Following the success of the film '*Invitation*' in 1975, which featured interviews with the Hand of the Cause Amatu'l-Bahá Rúḥíyyih Khánum, the National Spiritual Assembly created a second successful film entitled '*Retrospective*', featuring reminiscences of the Hand of the Cause John Robarts.

The institution of the Continental Board of Counsellors was expanded during the 1976–1979 period through the appointment as Counsellor of Mr. Angus Cowan of Canada. Two additional Auxiliary Board members were appointed to serve in Canada, raising the total number serving Canada to thirteen and by Riḍván 1979 there were approximately 115 assistants to the Auxiliary Board members serving in the Dominion.

[1] See 'History of the Canadian Association for Studies on the Bahá'í Faith, p. 197.



Bahá'í Children's Class, San José, California.

THE UNITED STATES OF AMERICA

The period of Riḍván 1976 to Riḍván 1979 witnessed significant expansion in the American Bahá'í Community.

The number of Local Spiritual Assemblies showed an increase of eighty-one per cent (from 822 to 1,489); Assemblies on Indian reservations reflected a nineteen per cent increase (from 12 to 31); localities where Bahá'ís reside increased by thirty-three per cent (from 5,301 to 7,041); and counties opened to the Faith marked a nine per cent increase (from 1,753 to 1,911). Some states witnessed a net increase in Assemblies in excess of one hundred per cent during the Five Year Plan.

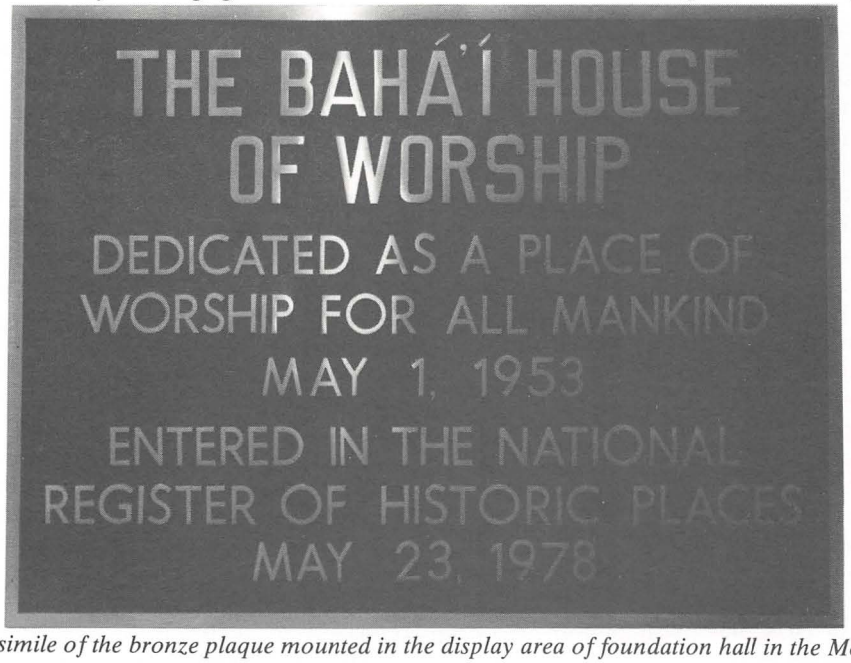
Enrolments showed a marked increase during the final year of the Plan. This activity was sparked by the presence and dynamic leadership of Counsellor Hidáyatu'lláh Aḥmadíyyih of Belize, who brought system to the street teaching techniques by the introduction of a practical teaching tool, the illustrated and colourful booklet, *The Bahá'í Faith*. Supplementing this concerted effort were the services of the Auxiliary Board members and their assistants and the continuing leadership of the National Spiritual Assembly in the directing of its chief auxiliary teaching agencies.

The visits of members of the Universal House of Justice brought inspiration and reassurance to the American believers who were privileged to be in their presence as they addressed the friends at the Mother Temple of the West in Wilmette or in other cities where they met with the believers. The American Bahá'í Community drew encouragement from the enlightening presentations given by Dr. David Ruhe, Mr. H. Borrah Kavelin, Mr. Charles Wolcott, Mr. Hugh Chance, Mr. Amoz Gibson, Mr. Ian Semple and Mr. Hushmand Fathea'zam.

Counsellors Hooper Dunbar, Florence Mayberry and 'Azíz Yazdí also illumined the hearts and brought fresh inspiration from the World Centre during their brief visits in the United States.

In 1977 the forty-five day visit of the Hand of the Cause 'Alí-Akbar Furútan and Mrs. Furútan enriched and enlivened the sessions of various Bahá'í Schools. Also, the third National Bahá'í Youth Conference was blessed with the presence of the Hands of the Cause 'Alí-Akbar Furútan, William Sears, and Dhikru'lláh Khádem. Each, in turn, addressed the 3,000 Bahá'í youth gathered on that occasion.

The increase from eighteen to twenty-eight



Facsimile of the bronze plaque mounted in the display area of foundation hall in the Mother Temple of the West in Wilmette, marking the recognition of the Bahá'í House of Worship as a national historic place by the United States government and its entry in the national Register of Historic Places on 23 May 1978.

in the number of Auxiliary Board members serving in the United States, and the concomitant increase in the number of assistants to Board members, brought significant strength and effectiveness to the services provided under the direction of the Continental Board of Counsellors in North America, in close collaboration with the National Spiritual Assembly.

With a view to achieving the much desired phase in the development of the teaching programmes, described as 'initiating process entry by troops,' the National Spiritual Assembly staged some twenty-seven conferences entitled 'Each One Teach One', utilizing the compilation of the Universal House of Justice, *The Individual and Teaching: Raising the Divine Call.* These events were followed by supporting projects and services initiated by the Hands of the Cause William Sears and Dhikru'lláh Khádem, in co-operation with the National Spiritual Assembly.

In 1976 an historic occasion was celebrated with the gift from the American Bahá'í community to the Cherokee Nation of a statue of Sequoyah by the internationally renowned sculptor and sandpainter, David Villasenor.

The Five Year Plan property goals in the international field were achieved with the acquisition, in the first year of the Plan, of a national Ḥaẓíratu'l-Quds in Nassau, Bahamas; and, in the period under review, of a local Ḥaẓíratu'l-Quds in Bermuda and a district Centre in Fort-de-France, Martinique. In addition, the United States community assisted with the acquisition of Temple sites in Barbados, Togo and Puerto Rico, a local Centre in the Cook Islands and a national Ḥaẓíratu'l-Quds in Sierra Leone. Another aspect of the international contribution of the American community involved sending more than 700 pioneers to more than fifty designated countries, plus numerous pioneers to assist in filling goals assigned to other national communities.

Twenty-five years after the opening to the public of the doors of the House of Worship in Wilmette, the United States government announced that the Temple was being entered in the National Register of Historic Places on 23 May 1978, the 134th anniversary of the Declaration of the Báb. The following cable was addressed by the Universal House of Justice to the National Spiritual Assembly:

DELIGHTED ACTION BY FEDERAL AUTHORITIES TO INCLUDE MOTHER TEMPLE OF THE WEST IN NATIONAL REGISTER OF HISTORIC PLACES STOP FRUITION YOUR EFFORTS ON 134TH ANNIVERSARY OF DECLARATION HIS MISSION BY BLESSED BAB OBTAIN THIS SIGNIFICANT RECOGNITION DESERVES WARM COMMENDATIONS AND IS AN OUTSTANDING ACHIEVEMENT.

At Riḍván 1976 during the National Bahá'í Convention, the National Spiritual Assembly celebrated its fiftieth anniversary.

South America

ARGENTINA

Argentina succeeded in establishing fifty-seven Local Spiritual Assemblies by Riḍván 1979, with Bahá'ís residing in 252 localities. The major accomplishment of the Five Year Plan was a vigorous programme of teaching conducted in all twenty-two Provinces of the country and in the Territory of Tierra del Fuego. Chile and Uruguay also adopted teaching projects designed to reach all Provinces or Departments. Another important objective was reached in all three countries with the formation of at least one Local Assembly in each major jurisdiction.

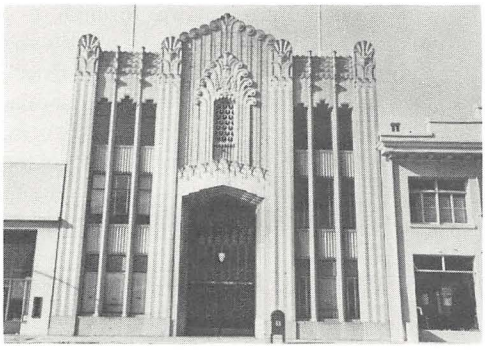
Editorial Bahá'í Indo-Latinoamericana produced fifteen new books in the period, including the Spanish edition of *Epistle to the Son of the Wolf*, and issued a considerable number of reprints of existing titles.

A further achievement was the purchase or construction of a local Ḥaẓíratu'l-Quds in twelve localities including Cordoba, Mendoza, Rosario, Burzaco, General Roca, Resistencia and Miraflores.

The Argentinian Summer School acquired increasing importance and attracted many visitors from neighbouring countries.

BOLIVIA

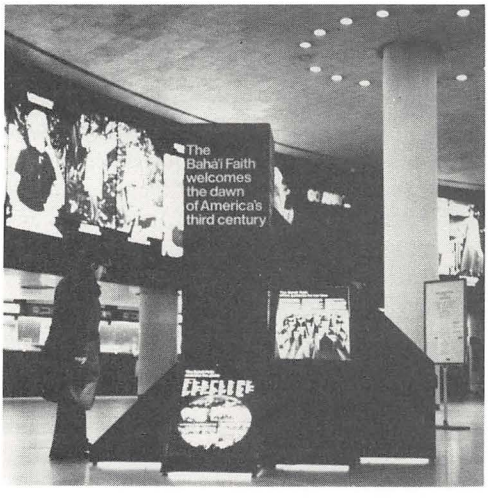
Bolivia continued to make firm progress which resulted in an expansion of the Faith in all Departments and Provinces, an increase in the number of believers and the formation of 1,050 Local Assemblies. Effective measures of proclamation of the Faith were undertaken employing the mass media and increased contact was made with government figures and other public officials.



Bahá'í Centre, San Francisco, California; opened November 1976. San Francisco was one of the first Bahá'í communities in the United States. New York Bahá'ís also acquired a centre during the Five Year Plan.

'Bahá'í Week' proclamation materials, designed by the Bahá'ís of Los Angeles, California. Bahá'í week was observed in November 1977 in that community.





Bahá'í exhibit, Dulles International Airport, Washington, D.C.; February 1976. Similar exhibits and dioramas were placed in airports across the United States and in Penn Central Station, New York. The exhibits honour the Bicentennial of the United States.

The period witnessed a marked development in the participation by women in teaching activities both in urban and rural areas. Another notable accomplishment was the translation and publication of *The Hidden Words of Bahá'u'lláh* in the Quechua language.

BRAZIL

The visit of the Hand of the Cause Amatu'l-Bahá Rúḥíyyih Khánum and members of the extraordinary 'Green Light Expedition'[1] to Brazil in 1975 opened many doors for teaching throughout the area. The first Bahá'í conference in the Amazon area was inaugurated and dozens of Assemblies and groups were established. An Amazon teaching project was launched along the border between Colombia and Peru, extending from Pará to Marco. There were valuable offers of pioneers, travelling teachers, funds and boats for the transportation of teachers. Today in the Amazon area there is a group of teachers who reside on a boat and conduct classes for children and adults.

The Hand of the Cause Enoch Olinga visited Brazil in November 1976 inspiring the friends with unforgettable addresses, and was cordially interviewed by the press and on television. The International Conference[2] held in Salvador, Bahia in January 1977 was a glorious experience. Mr. Olinga was the official representative of the Universal House of Justice at this gathering which attracted 1,300 believers including representatives from forty-six National Spiritual Assemblies and Indian Bahá'ís from seventeen tribes. Also in attendance were the Hands of the Cause Paul Haney and Dr. Raḥmatu'lláh Muhájir and all Counsellors from the South American zone.

Teaching conferences and winter and summer schools held twice a year prepared the youth for participation in teaching and deepening activities. One result was the opening to the Faith of the islands of Marajó and Isla Grande.

The creation of 'Bahá'í Week' in Sao Paulo resulted in closer relationships being established between the Bahá'ís and various religious and cultural organizations. Artistic talents were revealed among the Bahá'ís and a National Visual Committee was formed.

Book Fairs were held in various centres and the Publishing Trust, Editora Bahá'í-Brasil, enriched its list of titles by publishing translations of *Call to the Nations* and other works, thanks in large part to the untiring efforts of the Counsellor resident in Brazil, Mrs. Leonora Armstrong, who devotes herself to the task of translating.

A number of very successful Women's Conferences were held on both the regional and national levels commemorating International Women's Year. An outstanding symposium was held in Vitoria to mark the United Nations International Year of the Child. Bahá'í specialists in the education of children participated effectively.

The Teaching Institutes for the north and south of Brazil, under the supervision of members of the Auxiliary Board, are making progress. In Gravataí there is a school for children ranging in age from four to six and government recognition has been obtained for Bahá'í Holy Days. The institute in Salvador trains travelling teachers and produces valuable audio-visual material including a book entitled *Course for Pioneers* which is offered by the National Pioneer Committee.

A National Radio Committee was developed in Belo Horizonte and devotes itself to recording radio programmes on cassettes. A National Music Congress was held which heightened recognition among the friends of the value of music in teaching.

The National Spiritual Assembly appointed highly effective national committees which lent a great impetus to the achievement of various aspects of the consolidation work including the acquisition of Bahá'í Centres which now number thirty. The innovative efforts of the national treasurer in dramatizing the needs of the Fund led to a series of study classes on the subject and resulted in a greater understanding and maturity on the part of individuals and communities as they strove to achieve universal participation.

From north to south the Counsellors give strong encouragement to the Bahá'ís in all aspects of their activities and seek to collaborate in every way with the National Spiritual Assembly in its projects designed to fulfil the goals set for it by the Universal House of Justice.

[1] See *The Bahá'í World*, vol. XVI, pp. 419–448.

[2] See 'Eight International Teaching Conferences', p. 109.

CHILE

Great progress was made in Chile during the Five Year Plan. It doubled the number of believers and surpassed its goal calling for the formation of seventy-five Local Assemblies by establishing 133 in the last year of the Plan. Bahá'ís now reside in 325 localities. Chile accomplished its goal of acquiring nine local Ḥaẓíratu'l-Quds and nineteen endowments, made great strides in teaching among the Mapuches and elected seven Local Assemblies within the metropolitan area of Santiago, thus augmenting the strength of the Bahá'ís in the central zone of the country. Literature in Spanish was enriched through the publication in Chile of *Los cielos están rendidos* (*The Heavens are Cleft Asunder*) and *Ṭáhirih, Poetisa y Mártir del Irán* (a study of the life of Ṭáhirih).

'School Nur' was established in the municipal district of Las Cisternas, within the city of Santiago. Maintained by a group of self-sacrificing Bahá'í school teachers, this primary regular school, which offers two years of secondary level training, follows a curriculum that includes the teaching of religion, a presentation of progressive revelation and basic Bahá'í history. The Bahá'ís now seek to have the appropriate authorities accord 'School Nur' official status as a co-operative school within the Chilean system of education.

COLOMBIA

Colombia surpassed its goal of 175 Local Spiritual Assemblies by forming 213 and exceeded the 750 localities where Bahá'ís reside by achieving 885. There are at least two Local Assemblies in each State and forty of these are incorporated.

Several achievements during the last three years of the Five Year Plan deserve special mention. Among these are the strength and solid foundation achieved in the States of Valle and Cauca; the constant flow from the National Audio-Visual Committee and 'Editorial Nur' of audio-visual and deepening materials which are being used in many countries of Latin America; the establishment of a tutorial teaching institute (Rúḥí) in Puerto Tejada where teachers from all parts of the country were prepared in a month-long course; the enrichment of literature in Guajira through the publication of translations of *The Hidden Words of Bahá'u'lláh*, a Prayer Book, a literacy manual and other works; the success of a number of two-week teaching projects which were held throughout the country with a view to proclaiming the Faith and consolidating the knowledge of believers; and the establishment of a radio recording studio in Bogota and a recording studio in Cali which produces deepening materials on cassettes. Both studios have provided the community with useful materials.

This was the first Plan in which Colombia was given the goal of sending pioneers abroad. At Riḍván 1979 Colombia had five pioneers serving in Venezuela; two in the United Republic of Cameroon; two in Costa Rica; and one in the countries of Ecuador, Nicaragua and Uruguay. Of the pioneers which Colombia received during the Plan, only seven remained at Riḍván 1979, including two on San Andres Island.

ECUADOR

Without doubt one of Ecuador's greatest blessings has been the establishment of Radio Bahá'í, the first Bahá'í radio station in the world,[1] which facilitates regular communication with believers even in the most remote and inaccessible areas. On 19 July 1977 the National Spiritual Assembly was granted permission to operate a station in Otavalo (frequency 1420 KHz). The strategic Mojanda Pass was chosen as the site for the transmitter, from which transmission could be made into the valleys of Otavalo and Cayambe. The first historic test broadcast was made on 12 October 1977 using a thirty-watt home-built transmitter and a single tape recorder. More sophisticated equipment was installed over the next two years enabling transmission with 1,000 watts of power and programming adequate for the needs of the region was developed. The view was to achieve, by December 1979, broadcasts extending over twelve hours each day providing listeners, including 133 Local Spiritual Assemblies, with the life-giving message of Bahá'u'lláh as well as programmes for cultural enrichment. A second phase of development was the raising of a shortwave facility at a site on Mount Cuicocha which was visited by the Hand of the Cause Enoch Olinga in August 1976. The first test broadcast was scheduled for 12 November 1979 (beyond the

[1] See 'Expansion of the Use of Radio and Television', p. 215.

period covered by this report). The plan is to have Radio Bahá'í shortwave serve the entire country, and possibly beyond its borders, and to provide extensive deepening programming. Radio Bahá'í AM, it is expected, will continue to serve northern Ecuador with programmes of proclamation and the presentation of introductory and basic outlines of the Bahá'í teachings.

The Five Year Plan called for the formation of at least one Local Spiritual Assembly in every County in Ecuador. Several Provinces had not yet been opened to the Faith. The Bahá'ís of Cuenca in the south began to visit the goal areas regularly. In the north, helped by Radio Bahá'í, more and more Indian believers arose to participate. The friends in Esmeraldas on the coast opened up promising new mass teaching areas. The Amazon basin, remote and uncertain, proved to be a tremendous challenge. A few hardy souls made the adventurous journey in precarious boats and even on foot to establish the Faith of Bahá'u'lláh in the few villages of the area. The teaching in central Ecuador seemed destined to decline and perhaps fail. Teaching campaigns were vigorously carried out. Travelling teachers from neighbouring countries came to lend assistance. Members of the Auxiliary Board went to the goal areas and stayed there. Finally, through the combined efforts of all, the wall of defeat crumbled. Results of the formation of Local Assemblies began trickling into the national office during the last months of the Plan. At Riḍván 1979 the heartening news was proclaimed: Ecuador had won her goals, electing 315 Local Assemblies, with at least one in every County.

Another major goal was the acquisition of nineteen local Ḥaẓíratu'l-Quds. Most of these were secured in the Esmeraldas area where the friends from each community helped to acquire the land and building materials, and then to raise the buildings. Teaching Institutes were constructed in Riobamba, in the central Andean region, and in Esmeraldas, on the northern coast. In the city of Cuenca, in the southern Andes, a regional Ḥaẓíratu'l-Quds was begun.

In July 1977 Ecuador's first Summer School was held in Cuenca. The sessions served as a satellite conference of the International Teaching Conference held in Bahía, Brazil.[1] Since then the Cuenca Summer School has become a popular annual event providing opportunity for deepening and fellowship. In October 1979 the first Summer School for Quechua-speaking believers was held in Cachaco, Imbabura, with promising results.

During the Five Year Plan *Bahá'í Prayers* and *The Hidden Words of Bahá'u'lláh* were translated into several local languages. The monumental task of translating into Quechua *Bahá'u'lláh and the New Era* was completed by Sra. Clementina de Pavón shortly before her passing.

The Continental Board of Counsellors of South America compiled beautiful recordings of songs with Bahá'í themes from all parts of the continent. The National Spiritual Assembly, in close collaboration with the Counsellors, undertook the distribution of cassettes of the Bahá'í recordings through Radio Bahá'í.

The third International Quechua Conference, or '*Tantanakuy*', was held in Otavalo in August 1977, having as its aim the bringing together of the Quechua-speaking friends of Bolivia, Peru and Ecuador so that they could consult on teaching. Each country speaks a different dialect of Quechua so another goal was to give the friends the opportunity to familiarize themselves with the other dialects and thus more readily understand the Quechua literature published in the three countries. An enormous nine-sided thatched auditorium to house the conference was built by the friends in volunteer work groups on the property of the Bahá'í Institute named for the Hand of the Cause Amatu'l-Bahá Rúḥíyyih Khánum. The result was the '*Choza*', a building built in the style of the villagers, though on a larger scale, and both pleasing to the eye and low in cost. For the inauguration of Radio Bahá'í a large picture map of the Province was painted and placed as a backdrop for the stage. It gives the impression of viewing the entire Province from afar. The building is crowned with the Greatest Name, placed in the skylight.

Since its construction the '*Choza*' has been used for many activities including the Folk Music Festival '*Nucanchi Tono*' (literally, 'our music') sponsored by Radio Bahá'í, and a Children's Festival. Every Sunday the Bahá'ís of the area meet there for morning prayers. The '*Choza*' is also the site of the National

[1] See 'Eight International Teaching Conferences', p. 109.



Some participants in the third All-Quechua Conference held in Otavalo, Ecuador; August 1977. Seen standing on the left are Andrés Jachakollo and Sabino Ortega, Auxiliary Board members from Bolivia; Mario León (back, centre), a member of the National Spiritual Assembly of Peru; and Rufino Gualávisi, standing second from the right, an Auxiliary Board member from Ecuador.



Street poster, Brazil. Thirty of these large posters announced meetings to be held during November 1978. While the posters were on display the Bahá'ís of São Paulo observed 'Bahá'í Week'.



Students of the Bahá'í School of La Cisterna, Chile; 1976.

Convention and of the National Teaching Conference held annually in December.

In December 1976 Otavalo was host to the International Radio-Television Workshop when friends from Central and South America met to discuss the use of mass media in the teaching work.

GUYANA

The processes of expanding and consolidating the Bahá'í community moved forward rapidly during this period. Through their constant efforts the Bahá'ís of this richly varied society increased their numbers and raised the total of Local Spiritual Assemblies and the total of localities where Bahá'ís reside to fifty-three and 153 respectively, both figures representing achievements far above the assigned goals of the Five Year Plan. Large numbers of believers including youth enthusiastically participated in the annual summer teaching projects, and in addition numerous local youth activities were held as well as an outstanding annual Youth Camp.

A great increase in the number of local children's classes was complemented by the holding of several successful national children's conferences. National teaching conferences and national conferences for women were also held regularly.

There was excellent progress in the work of consolidating Local Assemblies and training them to function effectively. Many of these bodies began contributing regularly to the National Fund thus playing a part in enabling this national community to achieve financial independence. There were also successful efforts made to expand the use of radio for the proclamation of the Faith.

PARAGUAY

Paraguay surpassed its goals with the formation of thirty-seven Local Assemblies, and 114 localities were opened to the Faith. Extraordinary progress was made in the Five Year Plan by the believers of Paraguay who were able to proclaim the Faith through the use of radio and who succeeded in translating and publishing in local languages a number of sacred Writings including *The Hidden Words of Bahá'u'lláh.*

PERU

Substantial progress was noted in various parts of the country and particularly in the south. In the southern Department of Puno, 180 Local Assemblies were formed. In all, 272 Local Assemblies came into being, a considerable increase over the 150 assigned to the country as a goal. In addition, Bahá'ís were established as residents in 924 localities at the end of the period under review. The goal for the acquisition of local Ḥaẓíratu'l-Quds was surpassed by two bringing the total to twenty-nine, and although assigned forty-five endowments in the Plan, forty-seven were acquired.

Representatives of various jungle tribes embraced the Faith in the period as a result of teaching activities in their home areas and sacred Writings were translated into the various tongues spoken by these believers. In March 1978 it was reported that a team of teachers, one of whom purchased a boat named *Luz Verde Maiden*, were travelling in the Amazon area, introducing the Faith to people in villages along the river system.

'Women's Role in the Progress of Humanity' was the theme of the first International Conference of Bahá'í women in South America held during the last week of December 1977. In attendance were 200 women from twelve countries. The First Lady of Peru, the wife of the President, sent a cordial and significant message to the conference, and good publicity was obtained. The prestige of the Cause was enhanced through the extensive use of radio broadcasting. A considerable increase in the number of Bahá'ís was recorded as well as a growth in the number of localities where Bahá'ís reside. In Peru, as well as in Bolivia and Paraguay, the contribution of the capable and dedicated Bahá'í youth was outstanding.

SURINAM AND FRENCH GUIANA

Teaching activities during the year 1976–1977 focused on extending geographically the foundations of the Faith and winning to its ranks a greater representation of the people of many races who comprise the population, in preparation for the formation of the first National Spiritual Assembly of Surinam and French Guiana at Riḍván 1977.[1] The Hand of the Cause Dhikru'ulláh Khádem represented the Universal House of Justice at the

[1] The National Spiritual Assembly of Guyana, Surinam and French Guiana was formed at Riḍván 1970 with its seat in Georgetown, Guyana. The seat of the National Spiritual Assembly of Surinam and French Guiana is in Paramaribo, Surinam.

inaugural convention which was held in an atmosphere of joy and excitement.

Under the guidance of the newly-elected National Spiritual Assembly the work of expansion and consolidation was carried forward and the friends were inspired to action by their attendance at several national and regional teaching conferences. Although it is a young community the number of believers increased, localities where Bahá'ís reside grew to seventy-six and forty-seven Local Spiritual Assemblies were formed. The community also achieved financial independence and acquired several properties for local or national use. Outstanding progress was made in establishing the Faith among the Bush Negroes of the Surinam River area which was visited by the Hand of the Cause Amatu'l-Bahá Rúḥíyyih Khánum and her team of photographers during the *Green Light Expedition* in 1975.[1] There were expressions of thanksgiving at Riḍván 1979 that all goals of the Five Year Plan had been achieved.

TRINIDAD AND TOBAGO

During this period the institutions of the Faith and the individual believers made sustained efforts to spread the teachings of Bahá'u'lláh throughout every quarter of this nation and among the people of different religious and racial backgrounds who comprise its population. The number of Bahá'ís, localities and Local Spiritual Assemblies increased steadily. Bahá'ís now reside in 323 localities and there are 138 Local Assemblies.

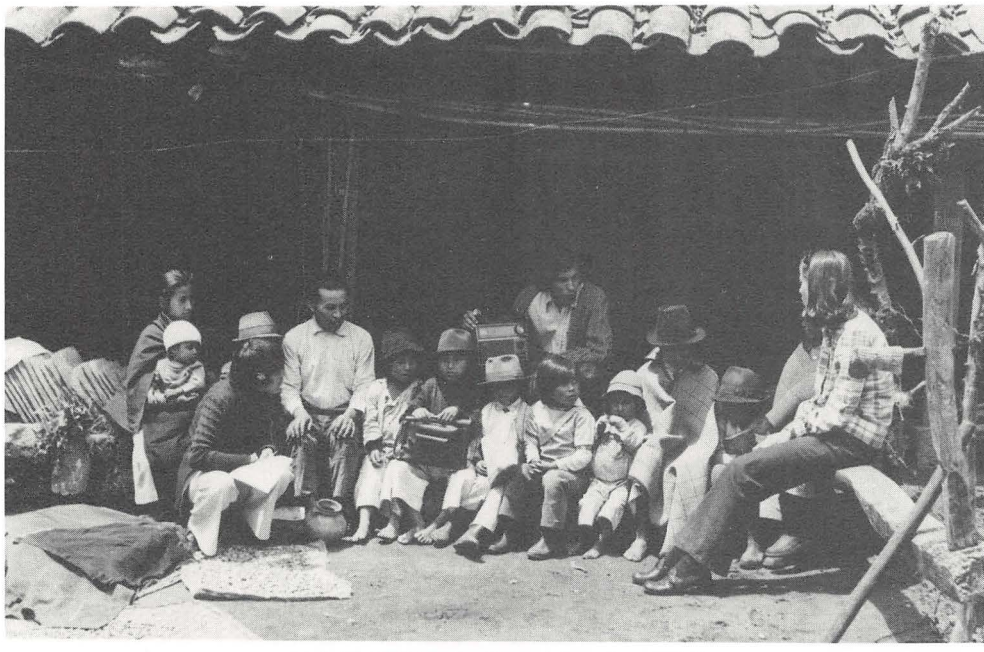
Several successful national teaching conferences were held, some of which were blessed by the presence of a Hand of the Cause. A number of conferences for children and for women took place; and the youth were stimulated to further service by their attendance at two Youth Camps. Financial independence was also achieved by the community.

Excellent publicity was obtained in radio and television broadcasts with the result that nearly all inhabitants of Trinidad and Tobago are aware of the existence of the Bahá'í Faith. Concerted activity in 1978 and 1979 enabled the community to acquire ten local Ḥaẓíratu'l-Quds and ten local endowments. Thus, at Riḍván 1979, the believers of Trinidad and Tobago could celebrate victorious achievement of all goals of the Five Year Plan.

[1] See 'The Green Light Expedition of Rúḥíyyih Khánum', *The Bahá'í World*, vol. XVI, pp. 419–448.



The President of Peru's National Constituent Assembly, Mr. Victor Raul Haya de la Torre, receiving a delegation of Peruvian Bahá'ís who had requested an opportunity to present the Bahá'í concept of administration and justice to those charged with drafting a new Constitution.



Bahá'í Children's Class, Ecuador; 1976.

URUGUAY

Thirty-eight Local Assemblies were formed and seventy-nine localities were opened to the Faith during the Five Year Plan. Within the nineteen Departments teaching activities were undertaken and a Local Assembly was established in each.

VENEZUELA

At the end of the Five Year Plan Venezuela had surpassed by seven its assigned goal of 250 Local Spiritual Assemblies and Bahá'ís resided in 830 localities. There is at least one Local Assembly in each State. An all-out effort on the part of the entire community during the last months of the Plan brought ultimate victory.

Among the achievements of this three-year period there are several deserving of special mention: the fact that all nineteen local Ḥaẓíratu'l-Quds and all but four of the twenty-seven local endowments in Venezuela were secured in the Guajira Indian areas of the State of Zulia during the last year of the Plan; the opening to the Faith of Delta Amacuro (Federal Territory) and the establishment of the first three Local Spiritual Assemblies in this area among the Warao tribe; the broadened expansion of the Faith in the State of Falcón and the formation of five Local Spiritual Assemblies among the very receptive people who live there, many of whom arose to teach others; increased evidence that the Faith has become solidly established among a growing number of youth throughout the country and especially in Eastern Venezuela; and the development in many areas of the country of more deepened communities, demonstrating the effects of a programme of consolidation which had as its hallmark constancy, patience and perseverance.

c. ASIA

Two new National Spiritual Assemblies were formed in Asia as supplementary achievements of the Five Year Plan, the National Spiritual Assembly of the Marshall Islands with its seat in Majuro, at Riḍván 1977, and the National Spiritual Assembly of the Mariana

Islands with its seat in Guam, at Riḍván 1978.[1]

The National Spiritual Assembly of Jordan, with its seat in Amman, was established at Riḍván 1975, fulfilling a goal of the Five Year Plan.

For the purposes of the functioning of the Continental Boards of Counsellors, Asia is divided into four zones:

North-eastern Asia
South Central Asia
South-eastern Asia
Western Asia

A number of the national communities within these zones function under external difficulties inimical to the Faith. Although this circumstance renders it impossible to report in any detail on the development of the Bahá'í community in various countries, the situation in some of these territories is described under 'Efforts to Protect the Faith from Persecution and to Free it from the Restraints Imposed by Religious Orthodoxy' on pages 78 to 81 of this survey.

North-eastern Asia

THE HAWAIIAN ISLANDS

The National Spiritual Assembly of the Bahá'ís of the Hawaiian Islands excelled in the area of proclamation of the Faith through the creation and use of visual aids, displays, prize-winning floats, abundant radio coverage and programmes, advertising and television. Particularly successful was the television series produced in collaboration with the Hand of the Cause William Sears. This series, and other audio-visual aids, was generously shared with other national communities.

Most goals of the Five Year Plan were achieved but considerable difficulty was experienced in acquiring property due to the unusual zoning laws obtaining in Hawaii as well as the great number of large privately-owned estates.

The work of teaching the Faith and consolidating the gains has been constant and has been supported by the holding of Summer Schools, Teaching Institutes, conferences, special teaching trips and the efforts of visiting Bahá'ís from many parts of the world.

Two effective banquets were held at which awards were presented to two prominent non-Bahá'í women in recognition of their service to their community. These provided excellent publicity for the Faith. The award presented on each occasion is named for the Hand of the Cause Agnes Alexander,[2] and the event becomes increasingly well known as the Agnes Baldwin Alexander Awards Banquet.

JAPAN

The visits of several of the beloved Hands of the Cause of God provided great impetus to the development of the Bahá'í community between 1976 and 1979. The National Teaching Conference in December 1976 was graced by the presence of the Hands of the Cause 'Alí-Akbar Furútan and Dr. Raḥmatu'lláh Muhájir. Mr. Furútan returned the following year for a second visit. The Japanese communtiy also received encouragement and guidance from the Hand of the Cause Collis Featherstone who stressed the need for widespread proclamation of the Faith. Mr. Hushmand Fathea'zam of the Universal House of Justice also visited and discussed with the friends the spiritual aspects of the Bahá'í teachings, a topic of particular interest to the Japanese believers.

The Hand of the Cause Amatu'l-Bahá Rúḥíyyih Khánum planned to travel throughout Japan to encourage the friends, but because of illness she was forced to leave soon after arriving in October 1977. In the same month of the following year she returned and was joyously welcomed. During her stay which extended over a period of two months she stimulated activity in each area she visited. All who met her were encouraged to arise in service to the Cause and experienced an increase in confidence. Rúḥíyyih Khánum was cordially received by a large number of prominent individuals during her travels in Japan.

Very significant to the development of the Faith in Japan during this period was the appointment, in 1976, of Mr. Hideya Suzuki of Hokkaido to the Continental Board of Counsellors for North-eastern Asia.

[1] The National Spiritual Assembly of the North West Pacific Ocean came into being in 1972 with its seat in Ponape, Caroline Islands. The Caroline, Mariana and Marshall Islands came within its jurisdiction. With the formation of these two National Spiritual Assemblies at Riḍván 1977 the parent Assembly was renamed the National Spiritual Assembly of the Caroline Islands.

[2] See 'In Memoriam', *The Bahá'í World*, vol. XV, p. 423.

A teaching team from the Philippines came to Japan in 1978 and remained until the end of the Plan. Their devoted and selfless efforts encouraged many of the Japanese friends to join them to achieve the unfulfilled goals of the Plan. During this period and particularly toward the end of the Plan a wave of pioneers and travelling teachers from the United States, Canada, Alaska and Írán co-operated with the Japanese community in winning the goals. One indication of the growth of the Bahá'í community in this country is that the National Assembly was able to send travelling teachers to assist other national communities in their teaching work. The gradual strengthening of the Japanese community created conditions which enabled the National Assembly, in 1979, to become financially independent.

A large quantity of Bahá'í literature was translated and published in the period under review, thus creating for the Japanese-speaking friends an opportunity to enrich their understanding of the verities of the Faith.

KOREA

Stimulated and nurtured by the frequent and inspiring visits to Korea of the much-loved Hand of the Cause Dr. Raḥmatu'lláh Muhájir, the Korean community developed well-organized plans for teaching and consolidating, and achieved most of the goals assigned to them in the Five Year Plan. The efforts made to acquire one Ḥaẓíratu'l-Quds in each Province unfortunately met with difficulties which prevented the achievement of this goal, although progress in other areas was significant.

Teaching Institutes, conferences, Summer and Winter Schools and visits from travelling teachers from Japan and the Philippines all served to strengthen the fabric of Bahá'í community life. A Women's Institute was held for the study of Bahá'í education and the Bahá'í family; and classes for children, and youth activities, were particularly emphasized and developed.

Plans were undertaken for a more widespread proclamation of the Faith throughout Korea as a result of the visit of the Hand of the Cause Collis Featherstone and although a beginning has been made toward this goal much more remains to be done.

The winter season is not busy for many Koreans, a large number of whom engage in farming, and therefore the winter months are fruitful for teaching. Assisted and co-ordinated by the Auxiliary Board members, in large part, many teaching trips were undertaken and these served as an extremely effective means of establishing and deepening Local Assemblies as well as drawing people to embrace the Faith.

THE MARIANA, MARSHALL AND CAROLINE ISLANDS

The most significant administrative steps taken during this period were the formation of the National Assemblies of the Marshall Islands in 1977, and of the Marianas in 1978. Their parent body, the National Spiritual Assembly of the North West Pacific Ocean, was renamed the National Assembly of the Caroline Islands.

The Hand of the Cause Collis Featherstone represented the Universal House of Justice at the inaugural convention for the election of the first National Spiritual Assembly of the Marshall Islands. He visited the entire area of the Marshalls, the Marianas and the Carolines, greatly assisting and inspiring the friends.

At the formation of the first National Spiritual Assembly of the Marianas, the Hand of the Cause Dr. Raḥmatu'lláh Muhájir was the representative of the Universal House of Justice and during the same Riḍván period he attended the National Convention of the Bahá'ís of the Caroline Islands.

In the Marshall Islands the indigenous believers were largely responsible for opening every major island to the Faith as called for in the Five Year Plan, and the considerable number of believers who arose to serve as travelling teachers was outstanding. One native believer of the Caroline Islands deputized others to travel to districts other than his own in order that they might spread the message of Bahá'u'lláh; his gesture demonstrated how the Faith has eliminated the barriers which have traditionally existed between districts.

Local believers in the Mariana Islands by the use of effective teaching teams doubled the numbers enrolled in the Cause.

The friends in the Mariana and Marshall Islands fulfilled all the goals assigned them in the Five Year Plan. A National Centre was acquired in the Marshall Islands and is frequently used. Located in a densely populated



Participants in the National Teaching Conference held at Kinakopw, Ponape, Caroline Islands; 5–6 November 1977.



The Hand of the Cause Collis Featherstone (extreme right), Counsellor Richard Benson (second from left), members of the Auxiliary Board and their assistants who attended the first National Convention of the Bahá'ís of the Marshall Islands; April 1977. (Left to right: Juliana Korean, Richard Benson, Ertin Eliu, Virginia Breaks, Betra Laipen, Edwin Pedro, Mr. Featherstone.)



Hawaiian Bahá'í float, 'Aloha Week' parade, Honolulu; 14 October 1978. 'One World—One People' was the theme of the float which included a 15-foot statue of King Kamehameha, a globe of the world and the Hawaiian flag. The float was honoured by being chosen to close the parade.

area where many Bahá'ís reside it is easily accessible. The Local Centre situated on Ebeye in the Marshall Islands is very attractive in appearance. It was built with the consent of the government authorities and the traditional leaders.

TAIWAN

A steady flow of travelling teachers and pioneers to Taiwan had a great effect upon the teaching work. Through the consistent, well-planned and devoted efforts of a team of travelling teachers made up of Bahá'ís from Malaysia, Hong Kong, the Philippines, and the enthusiastic co-operation of the Bahá'ís of Taiwan, all the goals of the Five Year Plan were won. The spirit of sacrifice and determination rose to new heights as the end of the Plan drew near and in the final three months of the Plan more than seventy people enrolled as Bahá'ís.

An historic moment occurred with the first mention of the Faith on radio in Taiwan and the use of bus posters to proclaim the Faith was found to be effective. The appearance of the posters resulted in almost daily calls from enquirers seeking information about the Faith. The Faith was brought to the attention of government officials and use was made of newspaper advertisements. A visit from the Hand of the Cause Collis Featherstone in the opening phase of the Plan stimulated the development of these means of proclamation.

Four regional conferences were held on the Covenant, and there were other conferences devoted to other topics. An increased receptivity and interest among children and youth was noted during these years.

Toward the end of the Plan the Bahá'í community of Taiwan was honoured by a visit from Amatu'l-Bahá Rúḥíyyih Khánum. Her visit deeply affected the community and the spirit of her service encouraged the friends to move forward more rapidly to complete the goals of the Plan. Her statement that 'consolidation' may be summed up in two words, 'Go back!', inspired many of the Bahá'ís in Taiwan to devote themselves to preserving the goals won.

South Central Asia

BANGLADESH

Systematically and surely the Bahá'ís of Bangladesh have striven to fulfill the goals of the Five Year Plan. Pioneers have settled in goal towns so that many districts of the country now have a pioneer in residence. Representatives of the Chakma, Mongh, Turia, Morung and Santal tribes have embraced the Faith and are deepening their knowledge of its verities in order to teach their fellow tribesmen.

Women's activities have steadily increased and Bahá'í women are being encouraged to participate more fully in the work of the Faith. A conference for women was held in Dacca, and women took part in the National Teaching Conference as well as the Winter Schools. Special study classes for women were also organized. The correspondence course is conducted by women.

A small number of children's tutorial classes have been started and are carried on satisfactorily.

The National Spiritual Assembly of Bangladesh had the distinction of being the first in the South Central zone to complete its teaching goals. In addition, the Bahá'ís of Bangladesh acquired a Temple site and a national endowment.

INDIA

One-third of the world's total number of Local Spiritual Assemblies and localities where Bahá'ís reside are to be found in India. During the Five Year Plan there was witnessed an upsurge of participation by local believers. The National Spiritual Assembly and the Continental Board of Counsellors, in response to the instructions of the Universal House of Justice to utilize local manpower, appealed very strongly for pioneers and travelling teachers, and those who responded were directed to concentrate on areas of greatest need. These efforts, combined with those of the friends who have pioneered to India from abroad, resulted in India's surpassing the goals of the Five Year Plan. Although 7,000 Local Assemblies were assigned, a total of 10,377 were formed. Bahá'ís now reside in 34,873 localities, exceeding the assigned goal by 4,873.

Although the work of consolidating the Local Spiritual Assemblies is hampered by illiteracy in the rural areas a solution is found in confirming and deepening the village schoolmaster who is then able to train the local believers in administrative practice. The members of the Auxiliary Board rendered valuable service in appointing assistants who through

personal contact or correspondence deepened the knowledge of these key believers who were thus able to strengthen their own Local Assemblies and in some instances others in nearby areas.

The National Teaching Committee organized regular deepening classes which were held in various centres. In the very centre of mass teaching, in Gwalior and Indore, the classes were held at the Rabbani School and the Faizi Institute, and in the State of Uttar Pradesh, which has the second largest number of Local Assemblies, they were held in the Malhousie Institute. Elsewhere a central village would be the host for such gatherings. The result of these classes was the raising of a cadre of local friends who were ready to serve in any capacity, and the creation of an increased awareness of the significance of the Cause.

The South India Teaching Project—a brainchild of the Hand of the Cause Dr. Raḥmatu'lláh Muhájir and one which had the blessing of the Universal House of Justice—was the most important project undertaken in the period under review. Collaborating in the scheme were the National Spiritual Assemblies of India and Malaysia. The devotion and sincerity of the Malaysian friends who came to take part inspired enthusiastic support from the local believers. The project set up its base at Sulur in Tamil Nadu and from there the participants systematically visited all surrounding areas, forming Local Spiritual Assemblies and then moving outward. At the time of writing this report a number of bases have been established and more than 1,000 Local Spiritual Assemblies have been formed.

The success achieved in this project encouraged the National Assembly to inaugurate the East India Project. Although conceived on a smaller scale the participants have succeeded in opening to the Faith various States in north-east India and pioneers have settled in Arunachal Pradesh, Tripura, Nagaland, Assam and Meghalaya, areas fortunate enough to have been visited by Dr. Muhájir. In the district of Burdwan almost the total population of two villages have embraced the Faith as a result of the efforts of teachers taking part in the project and the Auxiliary Board member of West Bengal. A number of songs celebrating the three Central Figures of the Faith have been composed and are sung in Bengali and these go a long way to inspire the believers. Members of the Santhal and Majhi tribes have accepted the Faith and in some of these States a State Teaching Committee has been formed.

The East-West Project organized by the National Youth Committee in Kerala during the early years of the Five Year Plan was a great success. A number of believers from the United States of America, the United Kingdom and other countries came to Kerala and joined with the Indian Bahá'í youth in promoting the Cause in south India.

Special teaching projects have been organized in most parts of India including the eleven States specifically mentioned among the goals of the Five Year Plan.

The period under survey also witnessed unimagined victories in the remote Andaman and Nicobar Islands. Within a short time after the arrival of devoted pioneers, including a member of the Auxiliary Board, eleven Local Spiritual Assemblies were formed, and despite the distance separating the many islands reports arrived describing the strengthening of Local Assemblies and their wish to become, so far as possible, self-supporting in their activities. Very recently a conference was held in the capital city of Andaman, Port Blair, which drew the elite and the intellectuals to hear of the Faith.

Another area deserving of special mention is the tribal district of Dangs which is common to the States of Maharashtra and Gujarat. Through the combined efforts of friends from Bombay and nearby towns in Maharashtra, this district which consists of 313 villages, has a Local Assembly in each village—the first district to achieve this distinction. The rate of illiteracy is high in the area and consequently the Faith is taught through songs to some extent, the words of which are memorized and repeated. It is heartwarming to hear the tribal people singing songs of their own composition, accompanying themselves on their unsophisticated instruments. The songs tell the history of the Faith and describe its principles and teachings.

Summer and Winter Schools are regularly held and these make their own valuable contribution to the development of the Cause in this country. The youth take leadership roles in many of these projects either under the National Youth Committee or the Local Youth Committees.

There has been in recent years a breakthrough in the awareness of the media regarding the Bahá'í Faith. The radio authorities have been approached and for the first time have no hesitation in mentioning Bahá'í events and celebrations on various stations throughout the country. Radio talks prepared in advance for special Holy Days are now broadcast in the local languages on local stations of All-India Radio. The press has shown a greater willingness to publish Bahá'í articles and the believers have developed an increased recognition of how to establish good relations with representatives of the media.

The relationship between the various Institutions of the Faith has been one of constant co-operation and love and harmony, the elective and appointive agencies working hand in hand toward fulfilment of the goals assigned by the Universal House of Justice.

More than 1,000 Bahá'í women from all across Asia, with observers and speakers from Europe and America, gathered at Vigyan Bhavan Auditorium in New Delhi from October 13th to 16th, 1977 for the Asian Bahá'í Women's Conference.[1] The presence of the Hand of the Cause Amatu'l-Bahá Rúḥíyyih Khánum, the most distinguished guest and principal speaker for the event, was a source of great joy and happiness to the believers. The gathering was the occasion for an unprecedented degree of publicity through the news media. Interviews appeared in many publications. All-India Radio broadcast the news in Malayalam, the language of Kerala, and covered both the opening and conclusion of the conference in both domestic and foreign broadcasts. The inauguration was also covered by United Press International for foreign distribution. The highlight of the conference was the laying of the foundation stone of the Mother Temple of India by Rúḥíyyih Khánum.[2] At the time of this report the work of levelling the land has been completed in preparation for construction of the Mashriqu'l-Adhkár.

NEPAL

Due to the present circumstances it has not been possible to elect Local Spiritual Assemblies and the National Spiritual Assembly; but due to the efforts of the administrative committee based in Kathmandu, some progress has been made. Several local administrative committees have been formed and have been activated and encouraged by the committee based in Kathmandu. Children's classes are being held and deepening conferences were held in some towns attended by friends from nearby villages. A bilingual Nineteen Day Feast Newsletter in Nepali and English is distributed and a Nepali translation of *The Hidden Words of Bahá'u'lláh* was produced in collaboration with the Bahá'í Publishing Trust of India. The National Administrative Committee achieved another outstanding success in forming a Bahá'í Trust for the safeguarding of Bahá'í properties.

SIKKIM

Progress of the Cause in the State of Sikkim is made difficult because of the mountainous terrain and during the winter months especially many parts are not easily accessible to pioneers who must travel from the plains.

The Bahá'í Primary School at Tadong has acquired a good reputation throughout the State. Recently there has been an increase in the number of pioneers some of whom have come to serve at the school. A devoted Bahá'í who is an experienced teacher and who formerly served at the New Era School, Panchgani, is now Principal. Fresh enthusiasm has been infused into the community and several deepening conferences have been held under the joint aegis of the National Spiritual Assembly and the Auxiliary Board members. A district Ḥaẓíratu'l-Quds is under construction at Singtham, the second largest town of Sikkim. The location is very prominent and the existence of the Ḥaẓíratu'l-Quds will itself proclaim the Faith in that region.

A successful Himalayan Conference was held in May 1977 in Gangtok, Sikkim's capital, fulfilling one of the goals of the Five Year Plan. Present at the gathering were members of the Continental Board of Counsellors, members of the Auxiliary Board, representatives of the National Spiritual Assembly of India and other believers from as far away as Ireland, Belgium, Malaysia, Írán and India. The Governor of Sikkim, the Speaker of the Legislative Assembly of Sikkim and other state ministers and heads of government departments honoured

[1] The first Asian Women's Conference was held in December 1930. A joint cable was sent to the assembled friends by Shoghi Effendi and the Greatest Holy Leaf.

[2] See 'The Mother Temple of the Indian Subcontinent', p. 368.



Some participants in the Bahá'í Summer School, Taiwan; 9–12 July 1976.



Bahá'ís of the Lama tribe who participated in the Winter School, Bangladesh; 1977.



Participants in the third Western Asian Youth Conference held in Lucknow, India; August 1976. Seen are Bahá'ís from Thailand, Sikkim, Írán, India, Ireland and the United States.

the Bahá'ís by attending the inaugural session. Joint consultation between the representatives of the National Assemblies of India and Sikkim resulted in facilitating greater co-operation between the two institutions in fulfilling the goals in that area.

SRI LANKA

The Faith in Sri Lanka experienced steady progress during this period, a notable accomplishment being the settling of pioneers in the Maldive Islands. The fortunate situation geographically of Sri Lanka made it possible for Bahá'í travelling teachers from different parts of the world to visit briefly and lend assistance to the work.

The National Youth Committee has held various conferences as well as Summer Schools.

A correspondence course in the Tamil language has been inaugurated by a special committee and in collaboration with the Bahá'í Publishing Trust of India a large number of Bahá'í books have been made available to the Tamil-speaking people of the country. Translations into Singhalese of a corresponding number of books is now under way.

Public lectures were sponsored by the Bahá'ís to coincide with various United Nations days with participation by representatives of the United Nations organization.

Deepening classes were conducted regularly in the Bahá'í Centres which have been acquired in the years under survey.

The committees appointed by the National Spiritual Assembly functioned responsibly and the teaching conferences organized on a national level by these committees evoked good response.

South-eastern Asia

This zone comprises one of the most densely populated areas in the world and its population is representative of diverse cultural and all major religious backgrounds. Owing to various external circumstances the Bahá'í communities within the zone enjoy freedom in varying degrees. A brief comment about the situation in Kampuchea (Cambodia), Laos, Indonesia and Vietnam will be found under the survey of 'World Centre Goals' on pages 80–81, where reference is made, under point No. 6, to the efforts that have been made to protect the Faith from persecution and to free it from the restraints imposed by religious orthodoxy. The Faith is not officially banned in Brunei, another country within this zone, but the activities of the Bahá'ís there are restricted.

All countries in the zone where the Bahá'ís enjoy freedom achieved all the major goals of the Five Year Plan. This significant accomplishment required inter-Assembly co-operation and the full support of all the Institutions of the Faith.

Pioneers and travelling teachers, particularly from Malaysia and the Philippines, arose in large numbers to aid the work in this region, as well as in Taiwan, the Pacific Islands and a number of other countries. In many cases their efforts and sacrifices enabled the goals to be met. Rural-born Tamil-speaking believers of Malaysia have provided the main thrust in the South India Teaching Project. The success of these believers and their effectiveness as teachers illustrates that nothing is impossible to those whose hearts are filled with a love of Bahá'u'lláh.

The achievement of property goals has been due in most instances to a growing desire on the part of the local friends to shoulder the financial burdens of the Cause.

In the field of publication there has been great progress. In the past, translation, reviewing and printing were time-consuming and the output was limited. The past years have witnessed the publication of a number of books in Chinese, Tamil and other local languages which have aided the friends in deepening their understanding of the Faith. The sacrifice made by the friends who devoted themselves to producing these books which so greatly aid the teaching work must be appreciated.

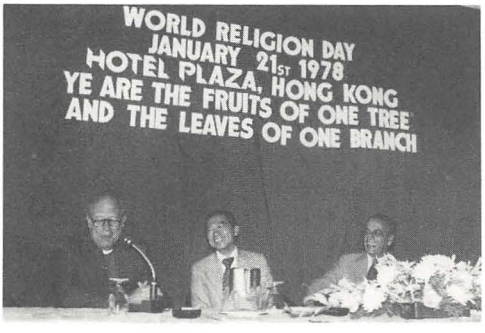
Deepening classes, conferences, Summer and Winter Schools have all contributed to strengthening the fabric of Bahá'í community life and increased spiritual maturity.

The International Conference in Hong Kong in November 1976,[1] the regional conferences in Port Dickson and Kuching, the conferences in Manila and Bangkok have played a major part in revitalizing the enthusiasm of the believers, releasing in them a spirit that prompted them to serve as pioneers and travelling

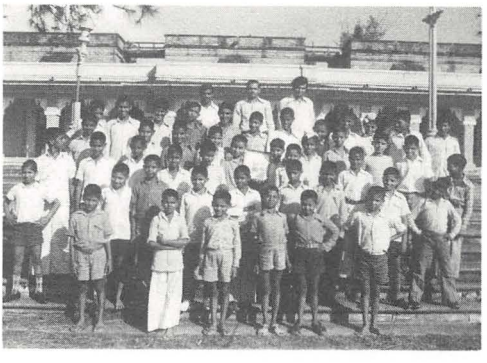
[1] See 'Eight International Teaching Conferences', p. 109.



Participants in a nine-day Spiritual Institute, Malaysia; May 1977.



Participants in World Religion Day meeting, Hong Kong; 21 January 1978. Left to right: Dr. Paul Clasper, an Anglican clergyman; Mr. Chester Lee, Mr. H. Azizi, members of the National Spiritual Assembly of Hong Kong.



Students and faculty of the Rabbani Bahá'í School, Gwalior, India; 1977.

teachers, enabling plans to be formulated for various teaching projects for which the funds were forthcoming.

The visits of the Hands of the Cause Amatu'l-Bahá Rúḥíyyih Khánum, Collis Featherstone, Dr. Raḥmatu'lláh Muhájir, Abu'l-Qásim Faizi and member of the International Teaching Centre, Mrs. Florence Mayberry, played a decisive role in guiding the National Spiritual Assemblies, the Board of Counsellors and the friends in this zone. Their timely visits broadened our perspective, raised our sometimes sagging spirits, inspired us to an awareness of the loftiness of the Faith, encouraged the launching of realistic projects and plans and generally propelled us to achieve our goals.

The members of the Auxiliary Board and their assistants contributed a great deal to the successful completion of the Five Year Plan goals. In many countries they were invited to spearhead teaching projects and increasingly as they grow in their understanding of their role and their services command the respect of the communities they serve, they organize training sessions for assistants, supervise their work, and initiate teaching plans. In many countries where local communities are young or weak the presence and work of the Auxiliary Board member is indispensable.

The youth in this region have played a key role in the development of the Cause and many serve effectively on committees. Women in this zone are emerging as a force in the Cause and larger numbers of them have arisen to take an active part in various fields of service. There is a growing need for classes devoted to the education of Bahá'í children, the systematizing of such classes and the provision of appropriate materials.

Special attention is being paid to the question of teaching Chinese-speaking people with results that appear to be encouraging.

The growing number of believers, the increase in the number of Local Spiritual Assemblies and the proliferation of committees serve to draw attention to a need for improved organization; but in firm belief that the solution to these problems lies within the teachings of Bahá'u'lláh, a growing number of friends with administrative skills are emerging to meet the need in the communities of this zone.



Siyyid Sháh Muḥammad, a Bahá'í of the Lur Tribe of Buyr Aḥmad, who at 105 years of age is serving as a pioneer in a village in Luristán, Írán.

Western Asia

Western Asia, during the latter part of the Five Year Plan, was repeatedly engulfed in political unrest and upheavals. The events of these tumultuous years remind us of the warnings, prophecies and exhortations of the Founders of the Bahá'í Faith, so forcefully called to our attention by Shoghi Effendi in *The Promised Day is Come.* The calamities and persecutions which, as the result of the turbulence, descended upon the Bahá'ís in the cradle of the Faith inevitably caused interruptions and setbacks in the final accomplishment of some of the goals of the Plan.

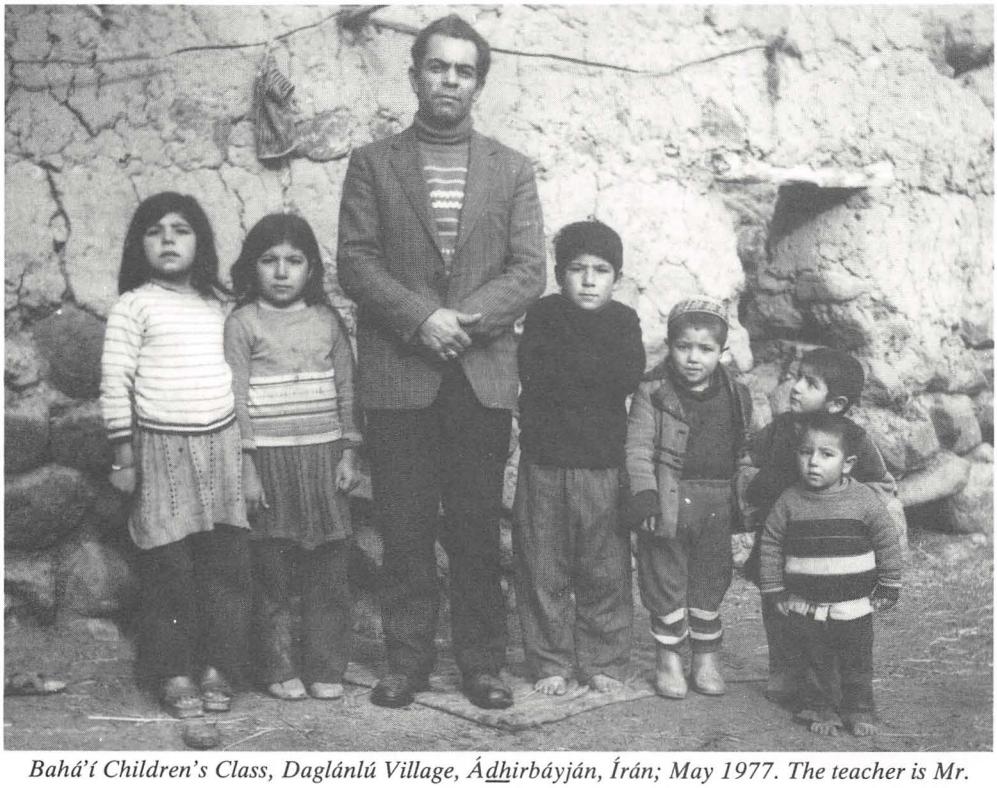
In spite of political unrest and the consequent interruptions of the steady progress in the implementation of the Five Year Plan, most of the goals assigned to the Pakistan Bahá'í community were accomplished. These included the acquisition of properties for local Ḥaẓírat'ul-Quds; establishing local endowments; translation of Bahá'í literature into several regional languages; the publication and

distribution of new and important titles by the Bahá'í Publishing Trust; holding well-publicized public meetings; and sponsoring conferences and activities aimed at deepening the friends, thus helping them to bring their lives into closer conformity with Bahá'í teachings.

Although the total number of localities where Bahá'ís reside reached 301, this was short of the assigned goal of 350. The number of Local Spiritual Assemblies, however, rose to 177, greatly exceeding the goal of 150. The geographical distribution of the new Assemblies was less uniform than planned. In some areas such as Sind there were unexpected victories while in Baluchistan the number of functioning Assemblies fell below the required number in the Plan.

The most promising and appreciated victories of the Plan occurred in the field of education. The regular, well-attended and properly managed Summer and Winter Schools drew large numbers of friends from far and near including participants from other countries in Western Asia. The youth played a very decisive and helpful role in the success of these programmes. The Teaching Institute in Thataha, the first of its kind in Pakistan, was completed and put into operation. The rural school established in Tharparker received a special welcome and the support of the local authorities. Finally there was the inauguration of the 'New Day' Montessori School in a befitting location adjacent to the national Ḥaẓírat'ul-Quds. The school has attracted a large number of children from non-Bahá'í families in Karachi and has already become a prestigious institution.

The community of the Most Great Name in Turkey, in the face of the restrictions and uncertainty caused by the political unrest redoubled their efforts and won the crown of victory. In the course of the successful completion of the goals of the Five Year Plan, they managed to exceed the assigned goals on a number of occasions. They formed thirty-three Local Spiritual Assemblies—one more than called for—and exceeded by twenty-eight the assigned number of localities where Bahá'ís reside, bringing the total to 103.



Bahá'í Children's Class, Daglánlú Village, Ádhirbáyján, Írán; May 1977. The teacher is Mr. A. Ashjárí.

In addition to intensified teaching and propagation activities, Bahá'í literature in Turkish received special attention and was enriched substantially. The Summer School programmes attracted a significant number of participants from countries in Western Asia where such activities are not yet feasible. The youth continued to be active in teaching the Faith and in conducting classes. They regularly produced well-prepared periodicals.

The sufferings which engulfed the friends in Írán during the concluding months of the Five Year Plan galvanized their brethren in the neighbouring countries in an unprecedented manner and impelled them to rise to new heights of dedication and service. As the Five Year Plan was drawing to a close the emergence of a new spiritual environment was fully evident in the Bahá'í communities of Western Asia.

D. AUSTRALASIA AND THE PACIFIC ISLANDS

With the formation of the National Spiritual Assembly of the New Hebrides at Riḍván 1977, with its seat in Port Vila, a major goal of the Five Year Plan was accomplished and the number of National Assemblies in this zone was raised to ten. The responsibility for the establishment of this new pillar of the Universal House of Justice rested with the National Spiritual Assembly of the South West Pacific Ocean whose territory now comprises New Caledonia and the Loyalty Islands. At Riḍván 1979 it was renamed the National Spiritual Assembly of New Caledonia and the Loyalty Islands; its seat is Nouméa, New Caledonia.

This vast area of the world occupies a unique place in the community of the Greatest Name. The ready support and encouragement of His Highness Malietoa Tanumafili II of Western Samoa, the first reigning monarch to embrace the Faith of Bahá'u'lláh,[1] has been a source of joy and inspiration not only to the Bahá'ís of Samoa but to many who have come to know him.

The Australasian area, mostly covered by the waters of the South Pacific ocean, comprises 2,300 communities scattered among thousands of tiny islands. Its inhabitants are from diverse races, Polynesian, Melanesian, Micronesian, Caucasian and Aborigine, who are becoming increasingly attracted to the Faith.

To the shores of the largest land mass, Australia, in 1919, came two wonderful pioneers, Mr. and Mrs. John Henry Hyde Dunn,[2] who, although advanced in years, responded to the Tablets of the Divine Plan by leaving their home in the United States to plant the banner of the Faith in the Pacific. They were affectionately known as Father and Mother Dunn and later were named Hands of the Cause of God. They set out by steamer, stopping at Pago Pago, Eastern Samoa, where they raised the cry *Yá Bahá'u'l-Abhá!* and offered prayers before continuing on their way to Australia. It was many of their spiritual descendants who answered the call of the Guardian in the World Crusade (1953–1963) and opened to the Faith a number of the islands of the South Pacific. Today the Australasian zone, with its many diversified activities, administers its affairs through ten National Spiritual Assemblies: Papua New Guinea, Australia, Solomon Islands, New Caledonia and Loyalty Islands, New Zealand, New Hebrides, Kiribati and Tuvalu (formerly the Gilbert Islands), Fiji, Samoa and Tonga. The majority of the members of these Assemblies are people indigenous to the Pacific who have responded to the message of Bahá'u'lláh with heart and soul and laboured mightily to establish His Faith among their people.

The period from 1976 to 1979 was one of the greatest in the history of the Faith in Australasia in terms of expanding and consolidating its foundations. By Riḍván 1979 the National Assemblies had accomplished almost all their goals. Nine National Assemblies exceeded locality goals by almost 400, raising the total to 2,376 in the zone. Six National Assemblies exceeded Local Assembly goals, bringing the zonal total to 583. More than half the countries of the Bahá'í world that have a Bahá'í population of one per cent or more are in Australasia. The islands of Kiribati and Tuvalu have the highest per capita Bahá'í population in the world, almost nine per cent,

[1] See 'First Head of State Embraces the Cause of Bahá'u'lláh', *The Bahá'í World*, vol. XV, p. 180.

[2] John Henry Hyde Dunn, see 'In Memoriam', *The Bahá'í World*, vol. IX, p. 593; Clara Hyde Dunn, 'In Memoriam', *The Bahá'í World*, vol. XIII, p. 859.



Conference of Auxiliary Board members and their assistants, held in Vavan, Tonga; June 1977.



Participants in Bahá'í Children's Conference, Samoa; April 1977.

an eloquent testimony to the heroism of the early pioneers to the area and the sincere and unprecedented response of the people. The number of believers in Australasia has grown by leaps and bounds. Kiribati and Fiji almost doubled their numbers. By Riḍván 1979 Australasia had an increase of well over one hundred per cent.

The Hands of the Cause who visited the area in this period inspired many victories through their love and encouragement, and the devotion of many local believers, the sacrifices of the pioneers as well as travelling teachers who laboured in the villages, brought the Five Year Plan to a glorious conclusion. It is difficult in a short survey to report the manifold activities in detail, but several important events stand out as vivid highlights.

The International Teaching Conference held in Auckland, New Zealand in January 1977[1] attracted more than one thousand Bahá'ís from all over the Pacific and from other parts of the world. The meeting was blessed by the presence of the representative of the Universal House of Justice, the Hand of the Cause Abu'l-Qásim Faizi, as well as the beloved Hand of the Cause Collis Featherstone. The Prime Minister of New Zealand, the Hon. R. Muldoon, attended the opening of the conference and gave an inspiring speech praising the tenets of the Faith. After the conference, in spite of ill health, Mr. Faizi travelled to many islands of the Pacific pouring out his heart in love and encouragement to the believers, participating in many interviews on radio and television and being received cordially by highly-placed government officials.

The Hand of the Cause Dr. Raḥmatu'lláh Muhájir visited a number of areas including some of the more remote islands. His vision and inspiration resulted in the friends in many localities undertaking ambitious teaching programmes which, in some areas, led to mass conversion.

The laying of the foundation stone of the Temple in Samoa[2] at the end of January 1979 by the representative of the Universal House of Justice, the Hand of the Cause Amatu'l-Bahá Rúḥíyyih Khánum, in a ceremony graced by the presence of His Highness Malietoa Tanumafili II, is an event that will never be forgotten in Samoa. The historic and colourful ceremony was attended by many leading government officials and hundreds of believers from the villages together with delegates and friends from overseas. Several other islands of the Pacific had the privilege of welcoming Rúḥíyyih Khánum. In New Zealand she spent much of her time among the Maoris. Throughout her extended visit to the Pacific islands she participated in many meetings with the friends, met government officials, was interviewed in the press, on radio and television, and greatly aided in enhancing the prestige of the Faith and its recognition by island governments. All who met her were inspired by her indomitable spirit.

The year 1979 also marked the twenty-fifth anniversary of the establishment of the Faith in many islands of the Pacific when the first pioneers answered the call of the beloved Guardian in 1953–1954. The celebrations that took place in many of the islands commemorating this event added greatly to the proclamation of the Faith. The zealous and hardworking National Assembly of Fiji arranged a series of well-planned events for the visits of the Hands of the Cause Amatu'l-Bahá Rúḥíyyih Khánum, Dr. Raḥmatu'lláh Muhájir and Collis Featherstone; for Dr. Victor de Araujo, the representative of the Bahá'í International Community at the United Nations; and others. Through their efforts many government, diplomatic, business and other leading people in the country learned of the Faith and of its aims and purposes.

The two Publishing Trusts in the zone—in Fiji and Australia—were further developed. The Publishing Trust in Fiji began printing literature in a number of island languages.

In 1978 and 1979 the Bahá'í International Community was invited to send observers to the annual South Pacific Commission Conferences on social and economic development of Pacific island nations, attended by high-ranking officials of Pacific island governments, and those of Australia, the United States, France, Great Britain and New Zealand. On both occasions the Bahá'í International Community was able to present papers on topics being discussed.

A vivid demonstration of co-operation and assistance was the movement through the

[1] See 'Eight International Teaching Conferences', p. 109.
[2] See 'The First Mashriqu'l-Adhkár of the Pacific Islands', p. 371.



'The Medina Dawn-Breakers', a Bahá'í singing group of New Ireland, Papua New Guinea. Left to right: Wilson Elias; Josephine, Jennifer and Michael Homerang.



Bahá'í Youth Conference, Port Vila, New Hebrides.



Participants in programme commemorating the International Year of the Child. The observance was held on 1 April 1979 in the Bahá'í House of Worship, Sydney, Australia. Approximately 500 people attended.

islands of a dedicated group of travelling teachers from Australia, North America, New Zealand, the Philippines, Írán and the Pacific islands. They were of many races and backgrounds, young and old. Particular mention should be made of an American team and one from the Philippines, some members of which still continue their services in Australasia. Mr. A. K. Forudi of India was responsible for unprecedented victories amongst the Indians in Fiji where his untiring efforts brought great results. As a consequence of his activities many other islands experienced a considerable increase in the number of believers.

The use of media gathered momentum. There was an increase in articles in the press, programmes on radio and television. A number of National Assemblies undertook continuous radio programmes and a weekly half-hour television programme, later bi-weekly, was established in American Samoa.

Another interesting development was the erection in the islands of almost sixty buildings for use as local Centres. These were established primarily through the hard labour, love and sacrifice of village believers who prepared most of the material from local sources and constructed the buildings. They were aided in this by individual believers who lovingly financed a portion of the cost of many of these projects.

Australia saw much development when its Local Assemblies grew by fifty per cent. Through close collaboration between the Institutions of the Faith, a series of institutes on the Covenant and the Local Assembly were conducted throughout the country. There was a great emphasis in every State on the teaching of Aborigines some of whom embraced the Faith. The use of the House of Worship for special proclamation events also bore results.

This survey would not be complete without mention of the continuing strengthening of the ties between the Board of Counsellors and the National Assemblies. The wholehearted, dedicated and valiant services of a band of some forty-five Auxiliary Board members scattered throughout the zone are recorded with gratitude and appreciation. Without their tireless efforts, close association with local communities and support of the plans of National Assemblies, teaching and consolidation work of the magnitude witnessed in the period would not have been possible. Their equally dedicated and committed assistants grew in number to 300. The collaboration of the two arms of the Administrative Order grew in dimension, and new formulas and ideas for closer collaboration were developed. The cohesiveness and exemplary co-operation of the two Institutions was very evident in Australia, to name but one country.

A signal victory won through the constant efforts of the National Assembly of New Zealand and the patience and fortitude of the local believers was the lifting of government restrictions imposed on the Faith in the Cook Islands, an example of the assistance of the Concourse on High which unfailingly attends the sincere efforts of the friends.

At Riḍván 1979 the ten National Conventions throughout the zone celebrated the victorious conclusion of the Five Year Plan firm in their conviction that the communities of the Australasian zone could shoulder any future responsibility placed upon them.

E. EUROPE

Seventeen National Spiritual Assemblies existed in Europe at the beginning of the Five Year Plan.[1] This total was increased by two with the formation of the National Spiritual Assembly of Greece, at Riḍván 1977, with its seat in Athens, and the formation at Riḍván1978 of the National Spiritual Assembly of Cyprus with its seat in Nicosia. The establishment of National Assemblies in Greece and in Cyprus was the responsibility of the National Spiritual Assemblies of Germany and the United Kingdom respectively.

The years from 1976 to 1979 covered the larger part of the Five Year Plan and although considerable planning and preparatory work had already been undertaken in Europe by Riḍván 1976, there remained to be done a significant degree of consolidation of the achievements recorded in the Nine Year Plan (1964–1973). The bulk of the goals of the Five Year Plan therefore remained to be won at Riḍván 1976.

[1] Austria, Belgium, Denmark, Finland, France, Germany, Iceland, the Republic of Ireland, Italy, Luxembourg, the Netherlands, Norway, Portugal, Spain, Sweden, Switzerland, the United Kingdom.



Bahá'í exhibition and tent, Jokkmokk Winter Market, Sweden. Finnish, Norwegian and Swedish Bahá'ís participate in arranging the Bahá'í exhibit annually. The city of Jokkmokk is north of the Arctic Circle.

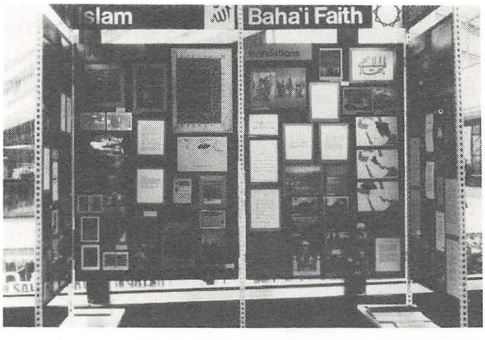


Exhibit on 'Six World Religions', sponsored by the Local Spiritual Assembly of Cambridge, England and held in the central library; January 1978. At the request of the Chief Librarian the exhibit was held over for an additional period.



Bahá'í information counter, Orebro, Sweden; June 1978.

The pattern of response to the Cause of Bahá'u'lláh in Europe varies from country to country and is not in every case as heartening as that witnessed in southern Europe and in the Republic of Ireland—due to factors which it is beyond the scope of this report to comment upon—and it was gratifying to note that towards the end of the Plan improved results were observed as a result of patient, devoted and often sacrificial effort. The last year, 1978/1979, was especially encouraging. The National Spiritual Assemblies, not yet having in each case seized the palm of victory, evinced great resolution and determination as the Plan drew to a close. Placing themselves firmly behind all efforts and projects designed to win the goals, they achieved complete success in a number of countries. Those countries where total accomplishment was not achieved will devote continued efforts to fulfilling the outstanding goals during the opening phase of the next Plan. The last few months of the Five Year Plan were charged with a heightened excitement as the formation of new Local Assemblies all across Europe was reported with increasing rapidity. This broadening of the foundation of the Faith in Europe, so ardently longed for, involving an observable increase in the number of believers, came about through genuinely sacrificial homefront pioneering on the part of local believers, and the assistance of pioneers from abroad. Although in many cases national communities had to stretch their manpower to severe limits, it may be said that on the whole the European Bahá'í community achieved a greater degree of stability by the end of the Plan.

It is difficult to compare achievements in a continent which comprises nineteen national Bahá'í communities in countries varying in size from Iceland (population 224,000) and Luxembourg (355,000) to the United Kingdom with a population of approximately fifty-six million and Western Germany with sixty-one million. It is, however, worth noting that the total number of Local Assemblies in each of the two smallest countries is in fact higher in proportion to the total population than in any of the other European countries.

The National Spiritual Assemblies of Greece and Cyprus were formed despite the necessity of triumphing over the difficult conditions obtaining in those countries. Once formed, the National Spiritual Assembly of Greece has built up a strong community, established Summer and Winter Schools, initiated conferences and inaugurated youth activities. Particular problems are posed in Cyprus by



Participants in the first Bahá'í Winter School of Malta; December 1978. Counsellor Anneliese Bopp of the Continental Board of Counsellors for Europe is seen in the centre of the second row.



Participants in the first Bahá'í Winter School of Cyprus held in Nicosia; December 1976. The Hand of the Cause Adelbert Mühlschlegel is seen standing in the centre of the first row; to the right of him is seen Counsellor Hooper Dunbar of the International Teaching Centre.

circumstances external to the Faith but some progress has been noted and successful Summer and Winter Schools have attracted good attendance by local Bahá'ís and friends abroad.

Two International Teaching Conferences were held in 1976.[1] In July approximately 950 believers gathered in Helsinki, Finland where the Hand of the Cause Dr. Ugo Giachery represented the Universal House of Justice. The following month the Hand of the Cause Amatu'l-Bahá Rúḥíyyih Khánum represented the Universal House of Justice at the conference in Paris where nearly 6,000 believers gathered. Both conferences, but notably the Paris gathering, received wide coverage in the press. Dr. Kurt Waldheim, Secretary General of the United Nations, sent a message which was read to the friends assembled in Paris by Mr. Luc Van Bellinghen, Director of the United Nations Information Centre in that city. This was the first occasion on which the United Nations, through a high-ranking officer, sent a message of goodwill to an international Bahá'í conference.[2] The great impetus given to the progress of the work by these conferences was reinforced by a message of the Universal House of Justice to the conference of European Institutions of the Faith held in

[1] See 'Eight International Teaching Conferences', p. 109.

[2] See p. 140 for text of the message.

Langenhain in November 1978. The message was read by the Hand of the Cause Paul Haney, the representative of the Universal House of Justice.

On 12 September 1976 a historic event occurred when His Highness Malietoa Tanumafili II visited the resting place of Shoghi Effendi in the Great Northern London Cemetery, New Southgate—the first such visit by a reigning monarch.[1] A small delegation of friends accompanied him, headed by the Hand of the Cause Dr. Ugo Giachery and including the Hands of the Cause Dhikru'lláh Khádem and 'Alí-Muḥammad Varqá and six members of the National Spiritual Assembly of the United Kingdom.

[1] See p. 69.

A special venture was the holding in June 1977, at the behest of the Universal House of Justice, of two conferences specially for the Persian-speaking Bahá'ís resident in Europe, one held in Germany and one in England. Both were well attended, aroused much enthusiasm and resulted in generous contributions to the teaching funds.

An increasing number of young Bahá'í families are now numbered among the European Bahá'í communities. Special provisions are made for the larger number of children who attend Bahá'í functions, and special classes are provided in addition to the regular sessions. Germany, which has for many years held an annual children's Summer School, has also initiated children's conferences.

2. THE CHALLENGE AND PROMISE OF BAHÁ'Í SCHOLARSHIP

A Statement by the Universal House of Justice

BAHÁ'Í scholarship is of great importance in the development and consolidation of the Bahá'í community. Historical research, orientalism and Islamic studies are obvious fields in which Bahá'ís can render great service to the Faith; there are many others. Indeed, it is not difficult to visualize the House of Justice, as Bahá'u'lláh's World Order unfolds, requiring the services of distinguished Bahá'í scientists in all fields.

Inevitably a number of problems will confront Bahá'í scholars, who will themselves have to discover the solutions, both empirically and otherwise. Nonetheless it may be useful to offer at this early stage of the development of Bahá'í scholarship a few thoughts on these matters.

It has become customary in the West to think of science and religion as occupying two distinct—and even opposed—areas of human thought and activity. This dichotomy can be characterized in the pairs of antitheses: faith and reason; value and fact. It is a dichotomy which is foreign to Bahá'í thought and should be regarded with suspicion by Bahá'í scholars in every field. The principle of the harmony of science and religion means not only that religious teachings should be studied in the light of reason and evidence as well as of faith and inspiration, but also that everything in creation, all aspects of human life and knowledge, should be studied in the light of revelation as well as in that of purely rational investigation. In other words, a Bahá'í scholar, when studying a subject, should not lock out of his mind any aspect of truth that is known to him.

It has, for example, become commonplace to regard religion as the product of human striving after truth, as the outcome of certain climates of thought and conditions of society. This has been taken, by many non-Bahá'í thinkers, to the extreme of denying altogether the reality or even the possibility of a specific revelation of the Will of God to mankind through a human Mouthpiece. A Bahá'í who has studied the Teachings of Bahá'u'lláh, who has accepted His claim to be the Manifestation of God for this Age, and who has seen His Teachings at work in his daily life, knows as the result of rational investigation, confirmed by actual experience, that true religion, far from being the product solely of human striving after truth, is the fruit of the creative Word of God which, with divine power, transforms human thought and action.

A Bahá'í, through this faith in, this 'conscious knowledge' of, the reality of divine Revelation, can distinguish, for instance, between Christianity, which is the divine message given by Jesus of Nazareth, and the development of Christendom, which is the history of what men did with that message in subsequent centuries; a distinction which has become blurred if not entirely obscured in current Christian theology. A Bahá'í scholar conscious of this distinction will not make the mistake of regarding the sayings and beliefs of certain Bahá'ís at any one time as being the Bahá'í Faith. The Bahá'í Faith is the Revelation of Bahá'u'lláh: His Own Words as interpreted by 'Abdu'l-Bahá and the Guardian. It is a revelation of such staggering magnitude that no Bahá'í at this early stage in Bahá'í history can rightly claim to have more than a partial and imperfect understanding of it. Thus, Bahá'í historians would see the overcoming of early misconceptions held by the Bahá'í community, or by parts of the Bahá'í community, not as 'developments of the Bahá'í Faith'—as a non-Bahá'í historian might well regard them—but as growth of that community's understanding of the Bahá'í Revelation. In scientific investigation, when searching after the facts of any matter, a Bahá'í must, of course, be entirely open-minded, but in his interpretation of the facts and his evaluation of evidence we do not see by what logic he can ignore the truth of the Bahá'í Revelation which he has already accepted; to do so would, we feel, be both hypocritical and unscholarly.

Undoubtedly the fact that Bahá'í scholars of the history and teachings of the Faith, believe in the Faith, will be a grave flaw in the eyes of many non-Bahá'í academics whose own dogmatic materialism passes without comment because it is fashionable; but this difficulty is one that Bahá'í scholars share with their fellow believers in many fields of human endeavour, and the Bahá'í principle of the harmony of

religion and science compels *all* Bahá'ís to protect themselves from the prevalent diseases resulting from the divorce of faith and reason.

The sundering of science and religion is but one example of the tendency of the human mind (which is necessarily limited in its capacity) to concentrate on one virtue, one aspect of truth, one goal, to the exclusion of others. This leads, in extreme cases, to fanaticism and the distortion of truth, and in all cases to some degree of imbalance and inaccuracy. A scholar who is imbued with an understanding of the broad teachings of the Faith will always remember that being a scholar does not exempt him from the primal duties and purposes for which all human beings are created. Not scholars alone, but all men are exhorted to seek out and uphold the truth, no matter how uncomfortable it may be. But they are also exhorted to be wise in their utterance, to be tolerant of the views of others, to be courteous in their behaviour and speech, not to sow the seeds of doubt in faithful hearts, to look at the good rather than at the bad, to avoid conflict and contention, to be reverent, to be faithful to the Covenant of God, to promote His Faith and safeguard its honour, and to educate their fellow-men, giving milk to babes and meat to those who are stronger.

Scholarship has a high station in the Bahá'í teachings, and Bahá'í scholars have a great responsibility to a growing, divinely-guided world society. The ascertainment of truth and the acquisition of a fuller understanding of the subjects of their scholarship are worthy and high endeavours. But Bahá'u'lláh has seen fit to dwell at some length on the way to offer the fruits of scholarship and expose error:

> *'Thou hast written that one of the friends hath composed a treatise. This was mentioned in the Holy Presence, and this is what was revealed in response: Great care should be exercised that whatever is written in these days doth not cause dissension, and invite the objection of the people. Whatever the friends of the One true God say in these days is listened to by the people of the world. It hath been revealed in the Lawḥ-i-Ḥikmat: "The unbelievers have inclined their ears towards us in order to hear that which might enable them to cavil against God, the Help in Peril, the Self-Subsisting." Whatever is written should not transgress the bounds of tact and wisdom, and in the words used there should lie hid the property of milk, so that the children of the world may be nurtured therewith, and attain maturity. We have said in the past that one word hath the influence of spring and causeth hearts to become fresh and verdant, while another is like unto blight which causeth the blossoms and flowers to wither. God grant that authors among the friends will write in such a way as would be acceptable to fair-minded souls, and not lead to cavilling by the people.'*

Elsewhere He has written:

> *'Consort with all men, O people of Bahá, in a spirit of friendliness and fellowship. If ye be aware of a certain truth, if ye possess a jewel, of which others are deprived, share it with them in a language of utmost kindliness and good will. If it be accepted, if it fulfil its purpose, your object is attained. If any one should refuse it, leave him unto himself, and beseech God to guide him. Beware lest ye deal unkindly with him. A kindly tongue is the lodestone of the hearts of men. It is the bread of the spirit, it clotheth the words with meaning, it is the fountain of the light of wisdom and understanding . . .' (Gleanings from the Writings of Bahá'u'lláh:* CXXXII*)*

And again:

> *'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.' (Gleanings from the Writings of Bahá'u'lláh:* V*)*

As more and more Bahá'ís enter the world of higher learning they will have opportunities of exerting great influence in bringing about in human consciousness and outlook that harmony of religion and science which is so great a principle of their Faith. The distinction desired by 'Abdu'l-Bahá for all Bahá'ís is certainly for attainment by Bahá'í scholars, who by following the exhortations of Bahá'u'lláh to moderation, kindliness, tact and wisdom, may restore scholarship to that high station of dignity and admiration which it formerly held and which is confirmed by the utterances of Bahá'u'lláh.

3. THE CANADIAN ASSOCIATION FOR STUDIES ON THE BAHÁ'Í FAITH 1975–1979

AT NAW-RÚZ 1974, the Universal House of Justice called upon the Canadian Bahá'í community as one of their goals in the Five Year Plan to:

'Cultivate opportunities for formal presentations, courses and lectureships on the Bahá'í Faith in Canadian universities and other institutions of higher learning.'

In January, 1975, the National Spiritual Assembly of the Bahá'ís of Canada invited some thirty individuals to a 'policy conference', a device which the Assembly had frequently and successfully used to find a way of meeting various new challenges. The participants were from various backgrounds and from all parts of Canada, and were selected because it was felt they might contribute effectively to an examination of this particular subject. The conference, which was held at the University of Ottawa, had two distinct functions: (a) consultation on the above-mentioned Five Year Plan goal and (b) holding a one-day conference with scientific, academic and artistic presentations on themes related to or inspired by the Bahá'í Faith and its Writings. A total of five presentations related to various scholarly disciplines, artistic expressions, and the history of the Bahá'í Faith were given. As well, a piece by the Ballet Shayda,[1] a dance company of Bahá'í artists, was presented.

The result of the consultation of the policy conference was a recommendation that the National Spiritual Assembly establish a 'Canadian Association for Studies on the Bahá'í Faith'. The conference believed that such an association represented a traditional mode of relating to the university system and one which would be most likely to find easy acceptance by the academic community. It would at once relieve the administrative agencies of the Faith of a heavy load of largely extraneous tasks, and open up a new field of service for qualified believers. The Association would, in accordance with Bahá'í administrative principle, take its basic direction from the National Assembly which would appoint the membership of the Executive Committee. This recommendation was approved by the National Spiritual Assembly at their meeting of 21–24 February, 1975. The newly appointed Executive Committee met for the first time in May 1975, and during this and subsequent meetings, decided that initially the Association should direct all its attention to cultivation of opportunities for the formal presentation of the Faith at Canadian institutions of higher learning, as directed by the Universal House of Justice.

In the Committee's opinion, the choice of the word 'cultivate' encouraged careful attention to the preparatory stages of a program designed to awaken the Canadian academic community to the existence of the Faith, to make them aware of its intellectual and spiritual integrity, and to acquaint them with the quality of the academic resources which it offers.

The Committee therefore felt that the emphasis during the initial phase of work should be on the development of the Association's resources; and with this in mind, it was decided to embark upon the objectives of (a) increasing membership and contribution in the Bahá'í community, (b) publication of Association Proceedings and various monographs *(Bahá'í Studies)*, (c) publication of a textbook on the Bahá'í Faith, as the basis for the development of course outlines, (d) convening annual meetings, and (e) formal presentations at Canadian universities and other institutions of higher learning. The membership of the Association has been increasing steadily, and in a most encouraging trend, many Bahá'ís from outside Canada have become members. The membership by 1979 had grown to 507.

Thus far, six volumes of *Bahá'í Studies* have been published. The titles of the series are:

Vol. 1—*Proceedings of the First Annual Meeting of the Canadian Association for Studies on the Bahá'í Faith*, Dr. H. Danesh, Luc Dion, Dr. A. M. Ghadirian,

[1] See *The Bahá'í World*, vol. XVI, p. 696.

Dr. Wm. S. Hatcher, Douglas Martin, O. D. Rogers; November 1976.

Vol. 2—*The Science of Religion*, Dr. Wm. S. Hatcher; September 1977; revised edition March 1980.

Vol. 3—*The Metaphorical Nature of Physical Reality*, Dr. John S. Hatcher; November 1977.

Vol. 4—*Three Studies on Bahá'í History*, Douglas Martin, Jan T. Jasion, Dr. A. M. Ghadirian; December 1978.

Vol. 5—*The Bahá'í Faith in Russia: Two Early Instances*, A. A. Lee, Dr. A. M. Ghadirian; January 1979.

Vol. 6—*The Violence-Free Society: A Gift for Our Children*, Dr. H. Danesh; April 1979; revised edition October 1979.

In 1976, the Executive Committee approached a group of scholars at the Université de Montréal who were collaborating with Editions Fides on a series of volumes on major religions. The aim was to assure that the Faith was correctly treated in the series. After further consultations, the group agreed to publish a separate volume in the series on the subject of the Faith under the title *La Foi Bahá'íe*. Editions Fides also approved the project. The Association sought the advice of the House of Justice on suitable authors and approached several whom the House nominated. Eventually, two of these were commissioned and took up the task. The manuscript is now in its final stages preparatory to publication. The Committee decided to go ahead simultaneously with an English language version *(The Bahá'í Faith)*, also through a commercial publisher.

The first and second annual meetings were held at Cedar Glen in Bolton, Ontario from 2–4 January 1976 and 31 December 1976–2 January 1977 respectively, and each was attended by more than one hundred individuals. The third annual meeting took place in Surrey, British Columbia from 30 December 1977–1 January 1978 and the fourth at the Ontario Institute for Studies in Education in Toronto from 26–27 January 1979. This latter meeting was open to the public and had as one of its speakers Professor W. G. Oxtoby, the head of the Department of Religious Studies at the University of Toronto. The attendance at the third and fourth meetings exceeded one hundred and fifty. Four regional annual conferences are scheduled to be held simultaneously from 28–30 December 1979 in Surrey, British Columbia; Saskatoon, Saskatchewan; Bolton, Ontario and Dartmouth, Nova Scotia. The fifth annual meeting will be held in Ottawa in June 1980 and will be followed immediately by an International Bahá'í Conference on Health and Healing.

During the first four years of its existence (1976–1979) the Association has been able to hold the following formal presentations and lectures, details of which are set out in Appendix III.

1. Five lectures on the topic of Women in the Bahá'í Faith at Laurentian University in Sudbury, Ontario.
2. Lectures on the topic of Science and Religion at the University of New Brunswick and the University of Alberta at Edmonton.
3. Two presentations on the topic of Women in the Bahá'í Faith at Carleton University, Ottawa.
4. A presentation on the topic of the Function of Revelation in Artistic Expression at the Banff Centre School of Fine Arts.

At the time of preparation of this report, plans have been approved for a non-credit extension course on the Bahá'í Faith at the University of British Columbia. Also, negotiations are under way for a similar course at the University of Toronto.

The significance of the activities and work of the Association was recognized by the Universal House of Justice in a letter of 19 March, 1979:

'The Efflorescence of the Canadian Association for Bahá'í Studies has been, in the eyes of the House of Justice, one of the very favourable outcomes of the Five Year Plan and bodes well for the maturation and eminence of the Canadian community.'

The work of the Association was crowned by the following goal given to Canada as part of the Seven Year Plan by the Supreme Body:

'Expand the opportunities for teaching in Canadian institutions of higher learning and further develop the Canadian Association for Studies on the Bahá'í Faith.'

APPENDIX I

TERMS OF REFERENCE— CANADIAN ASSOCIATION FOR STUDIES ON THE BAHÁ'Í FAITH

Name: The Canadian Association for Studies on the Bahá'í Faith

Membership: Membership is open to all Bahá'ís.

Membership fees: Individuals	—$15.00
Couples	—$25.00
Students	—$10.00
Senior	—$10.00
Outside North America	—$10.00
Canadian Pioneers	—free

Executive Committee: The executive committee has full responsibility for the direction of the affairs of the Association, in line with the constitution and the directives of the National Spiritual Assembly. The executive committee members are appointed annually by the National Spiritual Assembly.

Administration: The Association will function on the basis of guidelines established by the National Spiritual Assembly, and all further steps to establish or amend the constitution will require the Assembly's approval;

Direction of the Association would be through its Executive Committee, which will have the responsibility of reporting regularly to the National Spiritual Assembly of the Bahá'ís of Canada;

All financing through fees charged for membership, revenue from special events, and charges for services performed (sale of literature, training courses, etc.) supplemented by a grant from the National Assembly based on consultation with the Executive Committee;

Personnel, equipment, materials, and space paid for out of the income of the Association;

Co-operation with Bahá'í Campus Clubs across the country, but no direct administrative relationship between these two types of operation.

Objectives: To work toward the creation of a 'Canadian Centre for Studies on the Bahá'í Faith';

To establish a lecture bureau to offer qualified Bahá'í lecturers to Canadian universities and other institutions of higher learning. Such lecturers will be available to speak on both the Bahá'í Faith itself and on subjects that fall within their own academic disciplines. The Association will establish the criteria of lectureship, guide the lecturers, and handle all contact with the universities and other institutions to whom their services were offered;

To develop formal courses on the Bahá'í Faith including reference sources, recommendations for credits, etc. Non-credit courses will also be developed for the use of Extension Departments. All such courses will be submitted to the National Assembly for approval before being offered to non-Bahá'í institutions. The lecturers will receive the regular fees which universities normally pay (this latter, in order to place the operation on an academic footing, and avoid any suggestion that it represented merely a public information agency of the Bahá'í community);

To encourage university students to work on the Bahá'í Faith as part of their regular academic activities; to collect and assess theses, papers, etc., which are produced by Bahá'í students; to provide a listing of these resources for the use of the Centre and the Bahá'í community;

To undertake a study of holdings on the Bahá'í Faith at Canadian university libraries, and provide advice to these same libraries on available source materials;

To serve as a forum for the sharing of ideas among members and for the service of the deepening programs of the Canadian Bahá'í community;

To encourage the production of literature including scholarly books on the Faith, articles, etc. It is intended that such material be published commercially, so as to stand on the same footing with reference materials on other subjects;

To organize formal conferences for members and other interested persons, in addition to the annual meeting of the Association;

To publish the proceedings of the Association's annual meeting;

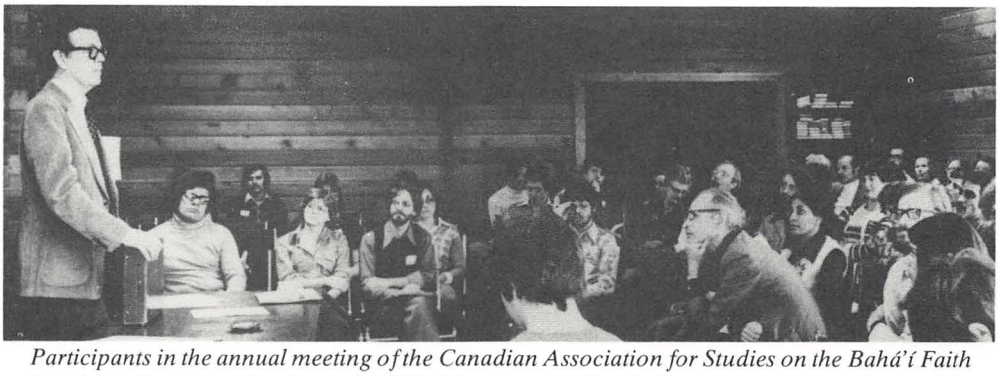
To cultivate relationships with university administrations, and to acquaint them with the nature and aims of the Bahá'í Faith;

To provide a scholarship (or scholarships) for Bahá'í students;

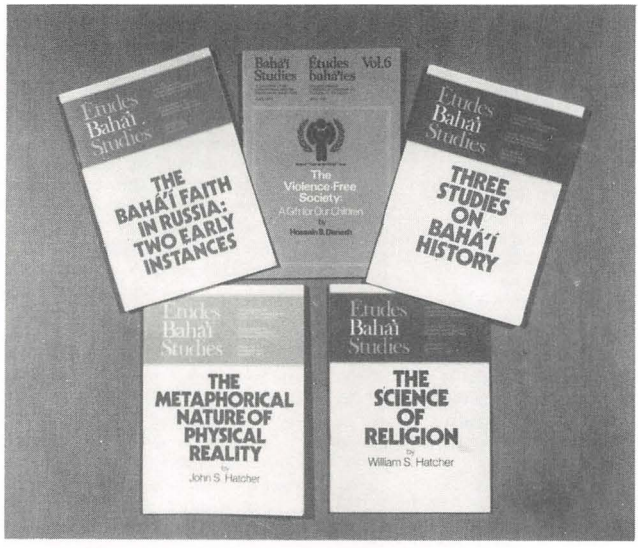
To develop a bibliography on the Bahá'í Faith, and to keep it updated;

To propose research projects to Bahá'í scholars.

Contact with Universities: It will be the responsibility of the Association, on behalf of its members and on behalf of the Canadian Bahá'í community, to undertake all formal contact with universities, colleges, institutes of arts and technology, seminaries, nursing and teachers colleges, etc., as institutions. In this connection, a method will have to be developed to assure that Local Spiritual Assemblies are fully informed, and are in a position to take appropriate advantage of the work of the Association.



Participants in the annual meeting of the Canadian Association for Studies on the Bahá'í Faith held in Bolton, Ontario; January 1976. Mr. Douglas Martin is seen standing on the extreme left.



Five publications produced by the Canadian Association for Studies on the Bahá'í Faith.

Appendix II

MEMBERS OF THE FIRST EXECUTIVE COMMITTEE OF THE CANADIAN ASSOCIATION FOR STUDIES ON THE BAHÁ'Í FAITH:

Hossain Danesh (chairman)
Glen Eyford
William Hatcher
Elizabeth Larin
Douglas Martin (secretary)
Michael Rochester (treasurer)
O. Don Rogers

MEMBERS OF THE EXECUTIVE COMMITTEE OF THE CANADIAN ASSOCIATION FOR STUDIES ON THE BAHÁ'Í FAITH FOR 1979–80:

Louis Brunet
Alan Coupe
Hossain Danesh (chairman)
Glen Eyford
Jane Goldstone
William Hatcher
Douglas Martin
Peter Morgan (secretary)
Christine Zerbinis (treasurer)

Appendix III

1st Annual Conference: Bolton, Ontario; 2–4 January 1976
- Don Rogers, 'The Function of Revelation in Artistic Expression'
- Dr. A. M. Ghadirian, 'Auguste Forel: His Life and Enlightenment'
- Douglas Martin, 'The Bahá'í Faith and Its Critics'
- Dr. W. Hatcher, 'Science and Religion'
- Glen Eyford, 'Spiritual Education'
- Michele Danesh, 'Woman' performed by the Ballet Shayda
- Luc Dion, 'La réalité du monde et l'existence de Dieu'
- Dr. H. Danesh, 'Violence and Apathy'

2nd Annual Conference: Bolton, Ontario; 31 Dec. 1976–2 Jan. 1977
- Dr. P. Morgan, 'A Review of Reshaping of the International Order'
- Dr. G. Eyford, 'The United Nations University'
- John Taylor, 'The Bahá'í Faith as an Agent of Social Change'
- Dr. D. Smith, 'The Bahá'í Community and the Group Identity'
- Dr. J. Faily, 'The Group Phenomenon'
- Dr. W. Hatcher, 'Healing: Physical and Spiritual'
- Dr. N. Rasekh, 'Man, Time and Space'
- Douglas Martin, 'History of Green Acre and Sarah Farmer'
- Michele Danesh, 'Journey' performed by the Ballet Shayda
- Dr. H. Danesh, 'In Search of a Violence-Free Community'
- Dr. J. Hatcher, 'The Metaphorical Nature of Physical Reality'
- Heidi Lakshman, 'The Covenant of Judaism'
- William Gossen, 'Recent History and the Future of Ideas, Unitary Science and Bahá'í Philosophy'

3rd Annual Conference: Surrey, British Columbia; 30 Dec. 1977–1 Jan. 1978

Kay Balser, 'Towards a Universal Auxiliary Language'
Mr. K. Bloodworth, 'In Search of a New Visual Myth'
Christopher Buck, 'Nazoraean/Ebionaean Christianity and the Emergence of Historical Theology'
Alan Coupe, 'Zarathustra and the Bahá'í Faith'
Dr. H. Danesh, 'Health and Healing'
Ken Goldstone, 'The World Centre of the Bahá'í Faith: An Analysis of the Sacred Landscape'
Richard Heiser, 'The Legal Personality of Bahá'í Assemblies'
Anthony Lee, 'The Rise and Fall of the Russian Bahá'í Community: An Historical Sketch'
Jane Nishi-Goldstone, 'A Review of *Maitrya-Amitabha Has Appeared* by Jamshed Fozdar'
Dr. Anne Schoonmaker, 'Erikson and the Worldwide Crisis of Identity'

4th Annual Conference: Toronto, Ontario; 26–27 Jan. 1979

[1]W. G. Oxtoby, 'The Participant, the Observer and the Study of Religion'
P. W. Conway, 'The Psychology and Techniques of Transcendence'
Dr. H. Danesh, 'The Violence-Free Society: A Gift for Our Children'
Dr. W. Hatcher, 'The Bahá'í Concept of Spirituality'
Dr. P. Morgan, 'Values and Spiritual Education'
Paul Simpson, 'Folktoys and Their History'

1st Regional Conferences

Surrey:

Christopher Buck, 'The Lost Christianity of Peter'
Celena Benndorf, 'The Door-to-Door Method: A Sociological Study'
Herbert Lee, 'Business in a Global Village'
Dr. Patrick Conway, 'Transcendental Psychology'
Andrew Pemberton-Pigott, 'Music as Therapy'
[1]Joy Marompon, 'Joyousness in Education Through Music'
Glen Eyford, 'A Search for Community'
Caroline Pemberton-Pigott, 'The Purpose of Education'
Robert Wilson, 'The Inmost Self'

Saskatoon:

Jane Nishi-Goldstone, 'Buddhist Eschatology and the Bahá'í Faith'
Dr. G. Hanks, 'St. John the Baptist'
Peter Rempel and [1]Dr. Shigeru Kounosu, 'Is a Science of Peace Possible?'
Ron Silver, 'Education'
Helen Marshall, 'Prejudice'

Dartmouth:

Thaya Batdorf, 'The Bahá'í Faith and the Artist'
[1]Dr. A. P. Johnstone, 'Worldwide Development'
Bob Donnelly, 'Doris MacKay: a Biographical Sketch of an Early Pioneer'
Jan Jasion, 'Marion Jack'
John T. Moore, 'A Theological Consideration of Bahá'u'lláh's Long Obligatory Prayer'
Dr. Peter Morgan, 'A Study of Bahá'í Values'

Bolton:

Keith C. Jensen, 'The Covenant and the Original Position'
Bob Morrison, 'A Mayan Manifestation'
Jack McLean, 'St. Paul and the Deification of Jesus'
Todd Lawson, 'The Crucifixion and the Qur'án'
Mark Keedwell, 'The Concept of Prophethood in the Bahá'í Faith and in Islám'
[1]Velma Andrade, 'An Ethnographic Study of a Winnipeg Area Bahá'í Group'
George Armogan, 'A Comparison between the Bahá'í Faith and the Saint Simon Movement'

[1] Denotes non-Bahá'í participant

Dr. H. Danesh, 'Emotional Satisfaction and Spiritual Enrichment'
Jim Desson, 'Consider the Flowers of a Garden'
Dr. W. Hatcher, 'Economics and Human Values'
[1]Rivanne Sandler, 'The Poetic Artistry of Qurratu'l-'Ayn: A Bábí Heroine'
Akouété Akakpo-Vidah, 'Pour une étude scientifique de l'apport de la foi bahá'íe à la science de l'éducation'
Jacobe Philippe, 'Dramatic Arts as a Catalyst for the Development of a Spiritual Civilization'
David Bowie, 'By Their Fruits Ye Shall Know Them'

Formal Presentations:

Carol Bowie;— Thorneloe College, Laurentian University, Sudbury, Ont. 'Women and Religion—the Bahá'í Viewpoint' 29 July 1977
Laurentian University, Extension class, Espanola Ontario, 6 Feb. 1978
Laurentian University, Sudbury, 13 June 1978
Laurentian University, Sault Ste. Marie, 14 June 1978
Laurentian University, North Bay, 5 February 1979
Laurentian University, Sudbury, 6 February 1979
Laurentian University, Sudbury, 7 February 1980

Dr. H. B. Danesh;—Simon Fraser University, Dept. of Criminology, British Columbia, Canada. A presentation based on *The Violence-Free Society: A Gift for Our Children*, January 1980.
The United Nations, a joint project between the Bahá'í International Community and the Canadian Association for Studies on the Bahá'í Faith, a presentation based on *The Violence-Free Society: A Gift for Our Children*, November, 1979. Six hundred copies of vol. 6 of *Bahá'í Studies* were distributed.
'The Governor's Conference on Child Abuse', Reno, Nevada, U.S.A. Keynote speaker and workshop leader, 22–24 April 1980.
'World Congress on Mental Health', Salzburg, Austria, a joint project of the Bahá'í International Community and the Canadian Association for Studies on the Bahá'í Faith, Dr. Danesh, Representative, Bahá'í International Community, 8–15 July 1979. Five hundred copies of *The Violence-Free Society: A Gift for Our Children* were distributed to all the participants of the congress.

Glen Eyford;—University of Alberta, Dept. of Religious Studies, Edmonton, Alberta, Canada. Two lectures February 1977: 'Oneness of Religion' and 'The Social Teachings of the Bahá'í Faith'.

William Hatcher;—Mount Allison University, Sackville, New Brunswick, Canada. 10 February 1978. 'Science and Religion' and 'Economics and Human Values'.
Acadia University, Wolfville, Nova Scotia, 9 March 1977. 'Ethical Concepts'.
University of Moncton, New Brunswick, Canada, February 1978. Presentation on the Bahá'í Faith to Comparative Religions class.
Saint-Louis-Maillet Collège, Edmundston, New Brunswick, January 1978. 'La science de la religion' et 'Principes spirituels et principes economiques'
Saint-Louis-Maillet College, Edmundston, New Brunswick, Canada, January 1979. 'Valeurs morales et valeurs technologiques'
Concordia University Montreal, Quebec, Canada, February 1978. 'Science and Religion'
Université du Québec at Trois-Rivières to a class in Political Economics, Spring, 1978. 'Les principes économiques de la foi bahá'íe'

Elizabeth Kerr-Wilson;—Carleton University, Dept. of Religious Studies, Ottawa, Ontario, Canada, 28 March 1978. 'Women in the Bahá'í Faith'.

O. Don Rogers;—Banff School of Fine Arts, Alberta, Canada, 26 November 1976. 'The Function of Revelation in Artistic Expression'.

4. SURVEY OF ACTIVITIES OF BAHÁ'Í WOMEN IN THE FIVE YEAR PLAN

RACHEL COLLINS

PARTICULARLY CALL UPON BAHA'I WOMEN WHOSE CAPACITIES IN MANY LANDS STILL LARGELY UNUSED AND WHOSE POTENTIAL FOR SERVICE CAUSE SO GREAT TO ARISE AND DEMONSTRATE IMPORTANT PART THEY ARE TO PLAY IN ALL FIELDS SERVICE FAITH.

THESE words of the Universal House of Justice from its cabled message of 24 March 1977 enunciated a special challenge to the Bahá'í world in the Five Year Plan to bring into reality one of the cardinal principles of the Bahá'í Faith: the equality of men and women. This task was not given to women alone; eighty National Spiritual Assemblies were assigned a specific goal of organizing Bahá'í activities for women. The full accomplishment of this goal will touch the lives of all members of the Bahá'í community: men, women, and children.

Why did the Universal House of Justice issue this call and set these goals for the first time during the Five Year Plan? The answer to this question is several fold. In singling out for encouragement and development the role of women in the Bahá'í community, the House of Justice has set an example for National and Local Spiritual Assemblies, who, according to 'Abdu'l-Bahá, *'must give unlimited encouragement to women.'*[1]

A second reason lies in the obvious discrepancy between the Bahá'í standard of the equality of men and women and the status of women in most societies in the world. The Bahá'í standard is based on a divine teaching enunciated for the first time in religious history by Bahá'u'lláh and stressed repeatedly by 'Abdu'l-Bahá: ' . . . *as all are created in the image and likeness of the one God, there is no distinction as to sex in the estimation of God.*'[2] And again, women and men are entitled to *'equal rights and prerogatives in all things appertaining to humanity.'*[3] As more people from every possible background and culture enter under the shelter of Bahá'u'lláh's laws and teachings, both women and men must grow to an understanding of the spiritual potential inherent in women, and the necessity of its development through spiritual and material education. This education is particularly important when one considers that the future expansion of the Bahá'í Faith is to a large extent dependent upon spiritually-deepened mothers passing along their knowledge and conviction to their children.

What is perhaps the strongest reason for encouraging the participation of women in the work of the Cause was best explained by 'Abdu'l-Bahá:

> *'It is well established in history that where woman has not participated in human affairs the outcomes have never attained a state of completion and perfection.'*[4]

Thus growth in the level of women's activity in the Bahá'í Faith could be viewed as a prerequisite for the success of the Five Year Plan, even as women's full participation in the life of the Cause will be essential to the future growth and expansion of the Faith, to the abolition of war, and the evolution of a world civilization rooted in the divine teachings proclaimed by Bahá'u'lláh.

The history of the first 135 years of the Bahá'í Cause gives ample evidence of the capacity of women for teaching and sacrifice. Indeed, as 'Abdu'l-Bahá in viewing the work of women during His lifetime pointed out, *'among the miracles which distinguish this sacred Dispensation is this, that women have evinced a greater boldness than men when enlisted in the ranks of the Faith.'*[5] Pre-eminent among early Bahá'í heroines is the poetess whose courage and eloquence were instrumental in proclaiming the independent nature of the new Revelation. In an age and country where giving women even the rudiments of education was considered unnecessary, even harmful, Ṭáhirih acquired a grasp of Muslim theology extraordinary among men, to say nothing of women. She was one of the first

[1] *Tablets of 'Abdu'l-Bahá*, vol. II, p. 336.
[2] *The Promulgation of Universal Peace*, vol. II, p. 388.
[3] ibid. p. 277.
[4] ibid. vol. I, p. 129.
[5] *The Advent of Divine Justice*, p. 57.

eighteen people to recognize the truth of the Báb's mission and taught her new-found Faith through her actions and her poetry with a fervor that astonished both friends and enemies. From the moment she cast aside her veil at the conference of Badasht, announcing 'the day on which the fetters of the past are burst asunder',[1] until she proclaimed to her executioners at her martydom in 1852, 'You can kill me as soon as you like, but you cannot stop the emancipation of women',[2] she did not hesitate to challenge all people to cast aside the outworn traditions that obscure the light of spiritual Truth.

Ṭáhirih's legacy of courage and spiritual understanding was passed on to many of the early Bahá'í women in the West. Such was the fervor of women such as Lua Getsinger, entitled by 'Abdu'l-Bahá 'Herald of the Covenant', May Maxwell, Helen Goodall, Ethel Rosenberg, Agnes Alexander, Marion Jack, and many others, that 'Abdu'l-Bahá stated:

> *'Today the women in the West lead the men in the service of the Cause, summon the people under the shade of the Blessed Perfection, and loosen their tongues in eloquent lectures, delivery of wonderful proofs and the elucidation of new arguments.'*[3]

One woman of the East was called upon to shoulder a burden unlike that of any other. After the passing of 'Abdu'l-Bahá in 1921, the daughter of Bahá'u'lláh, Bahíyyih Khánum,[4] the Greatest Holy Leaf, directed the affairs of the Bahá'í Cause for many months while Shoghi Effendi recovered from the deep grief which he suffered as a result of the passing of 'Abdu'l-Bahá and the shock of knowing himself nominated Guardian of the Cause of God. She alone among the members of the Holy Family during the time of the Guardian remained exemplary in the steadfastness of her love and devotion to the Centre of the Cause.

Among the teachers of the Bahá'í Faith during its first century one stands unsurpassed: Martha Root. This woman, defying social and material barriers, meager resources, often perilous circumstances and ill-health, journeyed four times around the world, carrying the message of the new Revelation to people in all walks of life, from kings and queens, ministers and statesmen to private individuals of all creeds, color and classes. Crowning her efforts was the acceptance of the Faith by Queen Marie of Rumania on whom she called many times and whose respect and admiration she won.

Other women have continued the work begun by these remarkable teachers, each adding her own gifts to the effort to bring the message of the Bahá'í Faith to an ever-widening and increasingly diversified circle of waiting souls. Very nearly one-half of the pioneers who in the Guardian's Ten Year Crusade from 1953 to 1963 earned the title 'Knight of Bahá'u'lláh' by settling in a country or territory previously unopened to the Bahá'í Faith have been women. Sometimes alone, sometimes with family, they settled in such far-flung posts as Dutch New Guinea, the Galapagos Islands, Spanish Guinea, and the Nicobar Islands. The same pioneering spirit has inspired many women to take up the challenge of international travel teaching for the Faith. The efforts of some of these women constitute perhaps the most dramatic examples of women serving the Faith during the Five Year Plan.

The travels of Amatu'l-Bahá Rúḥíyyih Khánum, the widow of the Guardian, throughout India and Africa during the Nine Year Plan are becoming legendary. During the past five years, she has represented the Bahá'í Faith and the Universal House of Justice throughout the world on many occasions, including the laying of the foundation stones of two new Bahá'í Houses of Worship, one in India, one in Samoa. She has met, challenged, and inspired with her message heads of state and government, religious leaders, and men and women in many other walks of life. But in particular Rúḥíyyih Khánum has sought out, and encouraged other Bahá'ís to seek out for teaching, those peoples whose lives have not been tainted by the soul-consuming materialism that dominates the thinking of so much of the world today. It was for this reason that she embarked upon the 'Green Light Expedition'.[5] This five-month journey took her with six others to the Amazon river basin to make a film documenting the lives of numerous Indian and Bush Negro tribes in the river area, demonstrating

[1] *The Dawn-breakers*, p. 296.
[2] *God Passes By*, p. 76.
[3] *Star of the West*, vol. 1, no. 9, p. 11.
[4] Bahá'íyyih Khánum.
[5] See *The Bahá'í World*, vol. XVI, p. 419.



Amatu'l-Bahá Rúḥíyyih Khánum at the formal welcome accorded during her visit to the Maori Meeting House (Orakei Marae) near Auckland, New Zealand; January 1979. Seen with her are Mr. Ephraim Te Paa and Mrs. Ani Pihema.

the tremendous opportunities for teaching the Faith of Bahá'u'llah among these peoples, and the urgency of the need for pioneers and teachers to reach them before outside materialistic values rapidly encroaching on their way of life have cut them off from their spiritual roots. The expedition travelled to villages on the Orinoco River in the Amazonas territory deep inside Venezuela, then up the Ventuari River as far as their boat would go. The second part of the trip involved travel by plane and canoe into the jungles of the Guiana plateau in Surinam, seeking out the villages of Bush Negroes, resulting in the acceptance of the Faith by a number of villagers and the election of the first Bush Negro Local Spiritual Assembly. Rúḥíyyih Khánum with the expedition then visited three cities in the Amazon region of Brazil, meeting the governors of two states, lecturing at universities and schools, and speaking with the Bahá'ís, exhorting them to arise in service to the Cause. This proclamation was climaxed by the first Bahá'í conference of the Amazon region, held in Manaus during Rúḥíyyih Khánum's visit. The expedition then proceeded to the Peruvian Amazon region, where further documentary work was done. The five-month journey ended high in the Bolivian Andes with the filming of a Bahá'í conference graced by the presence of many Bolivian Indian believers, both men and women.

The film of the 'Green Light Expedition' has been and is still being shown around the world,

accomplishing Rúḥíyyih Khánum's goal of demonstrating the potential for spiritual victories among villagers in remote areas. It also testifies to Rúḥíyyih Khánum's great love for these people, a love which gave her the strength to accomplish what she did, so that she could truthfully say, 'If I at the age of sixty-four can undertake such a trip, then surely the younger generation of believers can do as much.'[1]

Rúḥíyyih Khánum took the opportunity many times during her travels to speak of the important role of women in teaching the Faith. At the Asian Bahá'í Women's Conference more than 1,000 Bahá'í women from all over Asia heard her outline the state of emergency in the world that calls for a special effort by all Bahá'ís to spread the Word of God. She pointed out that men should actively encourage and assist their women in service to the Faith, for if they do not, it will be doubly difficult for women to fulfill their responsibilities to the Cause. 'One of the failings of men in Asia and Africa is that they do not teach the Faith to their wives, mothers, and sisters,' she stated.

Prominent among women consecrating their energies and talents to the field of international travel teaching during the Five Year Plan was Mehrangiz Munsiff. Born into the Zoroastrian community of Bombay, Mrs. Munsiff embraced the Bahá'í Faith at an early age, earned the title of Knight of Bahá'u'lláh by pioneering to French Cameroon in 1954, and has energetically served the Cause at home in England and abroad for many years. The Five Year Plan has seen the fulfilment of her lifelong desire to be able to travel teach in all parts of the world. When the Universal House of Justice asked her to undertake a journey to Australasia and the Pacific islands in 1977, she wrote in reply, thanking them for granting this wish by sending her to the one area of the world she had not yet visited, saying:

> 'When I was fourteen I looked after Miss Martha Root during her visit to Bombay and then traveled with her to Ajmer . . . [She] lovingly told me that she would pray that I may teach the Faith all over the world. How little one believes in the statements of such holy souls till they come true!'

Mrs. Munsiff's first journey in 1975 took her from Spain and Portugal throughout west and part of central Africa. She visited Bahá'í communities in Sénégal, the Gambia, Sierra Leone, Liberia, Ivory Coast, Ghana, Togo, Dahomey (now Benin), Central African Republic, and Chad, then back home to England through France. Throughout her travels, she met with government officials, from heads of state to village chiefs, and addressed public meetings and gatherings of Bahá'ís. Among the Bahá'ís she helped the believers to deepen their understanding, love, and faith in the Revelation of Bahá'u'lláh, encouraged the pioneers in their work for the Faith, and, by words and actions, ever stressed the unity and love between divers peoples that wholehearted allegiance to the Cause of God can and must bring about. In October 1976, Mrs. Munsiff headed to the western hemisphere, visiting Guyana, Surinam, French Guiana, Trinidad and Tobago, Barbados, the Windward Islands, the French Antilles, Puerto Rico, Haiti, Jamaica, and Mexico, returning to England in February 1977. Later that year, she taught the Faith on the European continent, before leaving in October for the Asian Bahá'í Women's Conference in India. From India Mrs. Munsiff travelled to Australia, visiting Perth in the west and Sydney in the east. Then she embarked on the journey to the islands of the Pacific which enabled her to finish encircling the world in service to the Faith. She visited communities in New Caledonia, the New Hebrides, the Solomon Islands, Fiji, Tonga, Samoa, Tahiti, the Tuamotu Archipelago, the Marquesa Islands and the Cook Islands. Mrs. Munsiff completed this extraordinary tour in Hawaii, where she visited and prayed at the graves of Martha Root, her early mentor, and Agnes Alexander, the first Bahá'í in the Hawaiian Islands. After rest and recuperation made necessary by her arduous efforts, Mrs. Munsiff travelled through Italy, Germany and Luxembourg, returning to London in late July 1978. Her final travel teaching tour of the Five Year Plan took her back to Africa, this time to Ghana, Nigeria, Zaïre, South Africa, South West Africa, Reunion, Mauritius, Madagascar and Kenya. Throughout her travels, Mrs. Munsiff's actions and words attracted considerable attention and coverage from the news media in the countries she visited. When questioned about the princi-

[1] *Bahá'í News* (USA), May 1975, v. 52, no. 5, p. 3.



Mrs. Menhrangiz Munsiff (last row, second from the right) with a group of Girl Guides, Santo, Espíritu Santo Island, New Hebrides; 177.



Dr. Jane Faily (last row, extreme left) with participants in a Teacher Training Institute, Elele-Etchi, Nigeria; 1979. Dr. Faily travelled extensively in Africa during the year she spent there as a consultant for the Bahá'í International Community.



His Excellency James R. Mancham, President of Seychelles, (left) in cordial interview with Mrs. Lea Nys who is seen describing the route of Bahá'u'lláh's successive exiles. The visit took place on 11 November 1976.

ples of the Faith, she never lost an opportunity for stressing the significance of Bahá'u'lláh's Revelation for the progress of humanity in this day. She often spoke about the Bahá'í principle of the equality of men and women to Bahá'ís and to those inquiring about the Faith, and often encouraged the women in communities to arise to travel teach. The dramatic example of Mrs. Munsiff's fearlessness and energy, however, has undoubtedly served more than mere words to inspire both the women and the men she met throughout the world to undertake a fuller service to the Cause of God.

Among the Bahá'ís of French-speaking countries throughout the world, the name of one travel teacher is particularly well-known: Mrs. Lea Nys. Mrs. Nys was the first Belgian to embrace the Bahá'í Faith, and has taught the Faith throughout Europe and the West Indies. Her repeated trips to Haiti, Guadeloupe, and Martinique in particular have been instrumental to the growth of the Bahá'í communities there. At the beginning of the Five Year Plan, Mrs. Nys travelled for four months in French-speaking Canada, the West Indies and the United States. In July 1975 she left for Africa, travelling alone for fifteen weeks to over sixty cities and villages in Ghana, Zaîre, Burundi, Tanzania, Madagascar, Reunion, Maruritius, the Seychelles and Kenya, by truck, taxi, or any other available vehicle, often on foot in remote areas. She visited officials and chiefs on the national and local levels in every country, and received wide newspaper and radio publicity. She returned to Martinique, Guadeloupe and Haiti in January and February 1976, and then headed west to the Pacific Islands on a round-the-world teaching trip. Although she eventually had to discontinue this trip because of illness, Mrs. Nys was able to visit all of the major French-speaking islands in the Pacific as well as several others, meeting with Bahá'ís, speaking at public meetings, visiting officials, and giving press and radio interviews. From Tahiti she visited American and Western Samoa, where she met His Highness Malietoa Tanumafili II, the first Bahá'í reigning monarch. From there she went to Fiji, the New Hebrides, the Loyalty Islands and New Caledonia. By October Mrs. Nys was sufficiently recovered from her illness to return to Kenya, Mauritius, Reunion, and the Seychelles. She made two more trips to the French-speaking areas of the West Indies during the Five Year Plan, once early in 1977 and once in 1978. Mrs. Nys also actively taught the Faith for two months throughout Quebec, Canada in 1977, as well as in her native Belgium and other French-speaking areas in Europe, whenever she was not engaged in work in other parts of the world. Mrs. Nys's work has been particularly significant as she is among the very first native French speakers to arise to assist in the teaching and deepening of the many spiritually receptive peoples throughout the world for whom French is either the first or second language.

Many other women as well have travelled to the next town, province, country, or halfway around the world in service to their Faith. Miss Shamsi Sadeghat, from Trinidad and Tobago, devoted much time to teaching throughout the West Indies, and travelled to the northeast United States as well. Shirin Boman and Zena Sorabjee, both serving on the Continental Board of Counsellors for South Central Asia, have been active throughout Asia, giving special efforts to the needs of Bahá'í women. Mrs. Boman travelled as well to the western hemisphere to teach. In some cases, travel teachers from the more developed countries, because they were women, were able to reach women in certain villlages for the first time in less technologically advanced societies. It is interesting to note too that the first travel teaching team to go from Papua New Guinea to Australia was made up entirely of women, girls and children.

Bahá'í women are being recognized by the world outside the Bahá'í community as well for their untiring and often sacrificial efforts towards better human understanding. Mrs. Elti Kunak, a Bahá'í of Papua New Guinea, received a British Empire medal for her work in establishing women's clubs throughout the island of New Ireland in the Bismarck Archipelago, having been named to the Queen's Birthday Honours List in June 1975. Mrs. Kunak and her husband were among the first Bahá'ís to enrol in the Faith after the Faith was introduced to New Ireland in 1957, and in 1974 she was the first native Papua New Guinean woman to be elected to the National Spiritual Assembly of that country. Although Mrs Kunak never went to school, she has travelled extensively to lecture, organize



Participants in National Bahá'í Women's Conference held in San Salvador, El Salvador; March 1977. Counsellor Artemus Lamb is seen on the extreme right, back row.



Participants in National Bahá'í Women's Conference, Sénégal; April 1978.



Participants in first National Bahá'ì Women's Conference held in Dacca, Bangladesh; January 1977.

women's clubs and represent the women of her country as the National President of Women's Clubs. She often emphasized that the strength to fulfill these tasks is derived from her faith in Bahá'u'lláh, and that His teachings enable women to break the bonds of traditional life, to stand up straight and strong and create a good life for themselves and their children.

In 1978, Mrs. Dorothy Francis, a Salteaux Indian and a Bahá'í since 1960, was awarded the Order of Canada by the Canadian government for her outstanding services to Canadian Indians in British Columbia and the Prairie provinces. Mrs. Francis founded several Indian Friendship Centres, which assist Indians to adapt to urban life and employment, and Indian Cultural Clubs, which seek to preserve and enrich Indian culture and tradition in Canada. She also helped create the Winnipeg Arts and Crafts Centre, through which many native Canadians market arts and crafts.

Another Bahá'í woman whose work has been signally recognized is Dr. Dorothy Nelson, treasurer of the National Spiritual Assembly of the United States and Dean of the University of Southern California Law Centre. The Associates of the World Peace Through Law Centre awarded her the *Pax Orbis Ex Jure* medal for her service as a lawyer in the cause of world peace.

The work of these women and many other individuals throughout the world dramatically demonstrates the capacity of Bahá'í women to harmonize the different facets of their lives, as mothers, as Bahá'í teachers and administrators, as contributors to society through craft and profession, and as the strongest promoters of the cause of peace in the world. Their accomplishments during the Five Year Plan add lustre to the history of the Bahá'í women. But why are there not yet many more Bahá'í women distinguishing themselves in all fields of endeavor, indisputably demonstrating their capacity and spiritual gifts to men, women and children both within and outside the Bahá'í community? Amatu'l-Bahá Rúḥíyyih Khánum frankly asked this question of more than a thousand women assembled at the largest gathering of women during the Five Year Plan, the Asian Bahá'í Women's Conference held in New Delhi in October 1977:

> 'The dearth of speakers available from this part of the world who might be attending the Conference, to take charge of certain subjects, was extraordinary. We had enough good Bahá'í women speakers to cover the subjects but we should have had a choice from a hundred speakers, and we didn't have it partly because they weren't coming here and partly because the women are not coming forward enough to bear this aspect of Bahá'í service and there is no earthly reason why they should not . . . Why are they not coming forward? Why are they not bearing this type of burden of service for the Faith of Bahá'u'lláh?'[1]

Despite the example of numerous early and modern-day Bahá'í heroines, the potential of women for understanding, enthusiasm, perseverance and sacrifice is a spiritual resource that has remained virtually untapped in many national communities. In many of the less developed countries where tradition has confined most women to a subordinate role in all social, political and religious affairs, the number of women believers enrolled in the Faith remains but a small fraction of the total number of Bahá'ís. In India, for example, the secretary of the National Spiritual Assembly in 1976 estimated that although many outstanding Indian women have performed exceptional service to the Cause in their home country and around the world, only 0.5% of the total number of registered believers in India were women.[2]

The major obstacle to the equal participation of women, as with the exemplification of any Bahá'í principle, lies in certain prevailing customs and traditions of the divers societies of which the believers are a part; customs and practices to which the Bahá'í standards proclaim a marked and often startling contrast. This contrast exists in both under-developed and technologically advanced countries. The story of one Canadian pioneer in the Central African Republic illustrates one of the main difficulties in bringing women into the Faith in many societies:

> 'There are very, very few women Bahá'ís in the Central African Republic . . . I decided

[1] *Bahá'í News* (India), no. 29. Sept.–Dec. 1977, pp. 13–14.
[2] Extract from a report by Counsellor Hooper Dunbar, *Bulletin Bahá'í d'Haiti*, April 1976, p. 12.

to go out to the fields with them to dig manioc. I soon found out why few of them have time to come at night to listen to us! I went with three village women and walking a fast clip, it took us exactly one hour to reach their daily work. Once there, they spread a nice clean cloth on a big pan and motioned me to sit, but I refused and began to help them dig and collect the tubers . . . I kept up to them all day, and when they hoisted great loads of tubers on their heads, I put as many as I could in an old cloth and hoisted them on mine . . . We had four declarations from women! When they arrive home, they have to walk sometimes as far as two or three kms. to get water, and carry it home on their heads to begin supper. For supper they had to chop and make peanut butter, and spend an hour "pillering" the manioc and then cook it all. They are just too exhausted to come to meetings. Of course, the men of the village are all fresh . . . because most of their day has been spent on a straw mat in the shade of a tree.'[1]

In many societies the kinds of activities in which women may participate are narrowly circumscribed by social convention, and meetings in which both men and women are present and contribute are unheard of.

It is in an effort to develop the potential and engage the participation of *all* women who believe in the truth of Bahá'u'lláh's mission, and not just those women with education, that the Universal House of Justice has called for the development of women's activities. The road to fulfilling 'Abdu'l-Bahá's standard of full and equal participation of women in all affairs is a long and difficult one. Important first steps in this direction were taken by many national communities through holding international, national and regional women's conferences and institutes to educate the believers in the standards set by Bahá'u'lláh and 'Abdu'l-Bahá. These conferences focused attention on the statements of 'Abdu'l-Bahá on women's role in the progress of humanity, both within the family and outside the home; on the history of Bahá'í women such as the Greatest Holy Leaf, Ṭáhirih, and Martha Root; on the importance of the education of women who are the first trainers of children; and on the vital role of women in teaching the Cause of God. In many cases these conferences were the first regional or national Bahá'í activity in which women from the more remote villages participated, and often they were the first occasion on which native women arose to speak publicly. The largest women's conference, the Asian Conference, was probably the first conference of its type to take place anywhere in India. It, like many of the other Bahá'í conferences around the world during the Five Year Plan, provided an unusual opportunity for the proclamation of the Faith, and in particular its principle of the equality of men and women, to leading officials and to thousands of others through the news media. Women travelling to and from the Conference often took advantage of their journey to teach the Faith to those they met, and many were able to initiate or assist organized travel teaching projects.

Other international women's conferences were held in El Salvador, Peru and Liberia. More than one thousand believers from 122 Local Spiritual Assembly jurisdictions in Zaïre gathered in September 1977 for a women's conference in Lueba, Kibundu in the Kivu region of the country, the largest of nine conferences held in that area. In all, over 150 international, national and regional Bahá'í Women's Conferences sponsored by the Continental Boards of Counsellors and National Spiritual Assemblies were held between 1974 and 1979. Particularly noteworthy is the fact that many of these conferences were held not in large cities but in villages and towns in remote areas, the home territory of indigenous Bahá'ís. Often the trip to and from the conference was an important step in bringing the Bahá'í women together as sisters. An account of the trip by participants in the first Bahá'í Women's Conference of Malaysia by launches and on foot to Kampong Temiang where the conference was held, tells of the friendly spirit as women gathered from eleven jungle communities:

> 'It was a happy journey with news being exchanged and the Bahá'ís getting to know each other as the launch proceeded through the afternoon heat of the equatorial jungle . . . eventually we had to take to our feet and walk the last hour of our journey balancing on tree trunks neatly felled so that one can step from one to the other—a great deal easier than walking through swampy land

[1] *Pulse of the Pioneer*, no. 29, January 1979, pp. 14–15.



Four participants in the National Teaching Conference held at Umgababa, South Africa; October 1978. Judging entries in the arts and crafts exhibit are (left to right) Mrs. Anisa Cumberbatch, Mrs. Tabitha Tombisa, Mrs. Cecilia Nodada and Miss Dawn Jensen.



Participants in the first International Conference of Bahá'í Women of South America held in Lima, Peru; December 1977. More than 200 women from 12 countries attended the conference which had as its theme 'Women's Role in the Progress of Humanity.'



Some participants in the first National Bahá'í Children's Conference of Samoa; April 1977. The Hand of the Cause Abu'l-Qásim Faizi was present at this gathering which drew an attendance of approximately 100 children, parents and teachers.



Some participants in the Asian Bahá'í Women's Conference held in New Delhi, India; October 1977. More than 1,000 women from Asia, Europe and America attended. Amatu'l-Bahá Rúḥíyyih Khánum is seen in the centre.

. . . we were tired but so happy to arrive.'[1]

Bahá'í villagers from the Bouake, Man, and Danane regions of the Ivory Coast walked distances up to 400 miles overland to attend the International Bahá'í Women's Conference in Monrovia, Liberia. Village women such as these contributed actively to the success of these conferences throughout the world, speaking often for the first time before large gatherings and translating addresses into the native languages. Men as well as women contributed in a variety of ways to making these meetings a success: in many cases the men attending the conference prepared the food, washed the dishes, and cared for the children, in order to allow the women to concentrate on the discussion of their responsibilities and development within the Faith and the importance of their role as the first educators of the next generation of Bahá'ís. Such active and cheerful co-operation and service to the women by the men is particularly interesting as in most cases it was offered in marked contrast to social customs prevailing in the world around them. The enthusiasm created by these gatherings often resulted in women setting goals for themselves for their own deepening and the deepening of their families in the essential verities of the Faith, for the establishment of local classes for women and children, for teaching the Faith locally and as travel teachers, for the enrollment of entire families in the Faith, and for raising up Local Spiritual Assemblies. Often the women examined their local customs and habits in an effort to bring their lives more closely in line with the principles of their Faith and more consonant with their dignity as Bahá'í women.

Most important perhaps has been the fostering of a new spirit among the Bahá'í women who participated in the conferences, as their perception of their role in the progress of the Faith and of humanity in general was transformed by learning of 'Abdu'l-Bahá's revolutionizing statements on the importance of women to the progress of all humankind. A Bolivian Indian woman who attended the first International Conference of Bahá'í Women in South America expressed well this change and its effect on her life:

> 'I really could not understand why my husband was so anxious to participate in the teaching work. I wanted him to stay home with the family. Now I understand . . . in the future we will go out together for teaching, because I want to learn more and also want to teach my people this unity, love, and peace.'[2]

The exposition of the Bahá'í view on the responsibilities and privileges inherent in womanhood has not been limited to Bahá'í

[1] *Bahá'í International News Service*, no. 76, 17 November 1975, pp. 11–12.

[2] *Bahá'í International News Service*, no. 91, 15 March 1978, p. 7.

gatherings. The Bahá'í principles of the equality of men and women and the importance of women to the spiritual and material progress of humanity have been clearly enunciated to many national, regional and local government officials around the world through personal interviews and written statements, and to the public at large through newspapers, radio and television. Public meetings, exhibitions and seminars in cities, towns, and universities have explored the subject in greater depth. Particularly significant has been the participation of the Bahá'í International Community as a non-governmental organization in United Nations conferences and seminars on women's participation in development held during and after International Women's Year. At each United Nations conference and seminar the women representing the Bahá'í International Community took the opportunity to acquaint delegates of governments and other organizations from around the world with the Bahá'í position, submitting statements challenging all people to recognize the spiritual equality of women with men that must be firmly established as the foundation for all other forms of equality, whether legal, social, educational, economic or political. The world-wide Bahá'í community's contribution to the United Nations goal of the development of women so that they may more fully contribute to the development of the societies in which they live was clearly stated by Mrs. Shantha Sundram of Malaysia, representing the Bahá'í International Community at a United Nations regional seminar for Asia and the Far East in May 1974:

> 'It is inevitable at this time in the history of the Bahá'í world community that there are wide differences in the understanding, as well as the application of these [Bahá'í] principles . . . Although the problems which different local and national communities face are different, the direction is determined and the growth and achievement already evident . . . Man and woman alike are to search independently for truth. In attempting to put this principle into practice, we have found that cultural and religious prejudices are slowly being abandoned, and as women are usually the upholders of tradition in the community, this brings about some important changes in attitude . . . The Bahá'í International Community is playing its part throughout the world in bringing about this change.'[1]



Marion Jack (1866–1954) whose courageous exploits in service to the Bahá'í Faith inspired Shoghi Effendi to describe her as an 'immortal heroine' and a 'shining example . . . to present and future generations.'

What is inevitably needed, then, in order for the realization of the Bahá'í standard of equality of rights and opportunities for both women and men is for local Bahá'í communities throughout the world to shoulder the responsibility of introducing this principle and bringing it into practice. The Five Year Plan has seen the inception of this in a number of areas. Perseverance is needed, as is care and understanding, for the fullest expression of this principle must reflect the richness of the diversity of the women and men throughout the world. The most effective teachers of women are undoubtedly other women. In many cultures the only people able to approach women in the more traditional villages, other than members of the immediate family, are women. Because of this, Bahá'í teachers, who in these same cultures

[1] Statement of Mrs. Shantha Sundram at UN Regional Consultation for Asia and the Far East, Bangkok, 13–17 May 1974, p. 2.

have usually been men, have found it nearly impossible to attract women to meetings to hear about the Faith. Individual women and women in teams who have made a special effort to share the Faith with village women have almost always found these women spiritually receptive. In India and several other countries there have been a number of instances of nine women being the first people in their village to accept the Bahá'í Faith and to form the first Local Spiritual Assembly. The story related by Mrs. Nasrin Fawbush, Auxiliary Board member in India, illustrates the possibilities for teaching among village women:

> 'During the remaining two days as I went from house to house, the ladies welcomed the Faith as though they were waiting for it. Fifteen of them accepted the Faith and more would have accepted had I stayed longer. Among them were educated girls of eighteen and married women, old and young. Four ladies whose husbands are working in Gauhati, Kanpur and Bhagalpur accepted the Cause. All asked for books and pamphlets to send to their husbands. Now it is the ladies who are going to teach their husbands.'[1]

Other people instrumental in bringing knowledge of the Bahá'í Faith to women are Bahá'í husbands, brothers and sons. As was pointed out by Rúḥíyyih Khánum at the Asian Bahá'í Women's Conference, not enough has yet been done by men in teaching the Bahá'í Faith to their wives. The Local Spiritual Assembly of Tiko, a coastal town in Cameroon, recognized this same difficulty, and addressed a letter to its community 'as a challenge to the married male Bahá'ís whose wives are non-Bahá'í' to demonstrate the principle of equality of the sexes and thereby win the wholehearted allegiance of their wives and children to the Faith. This letter was subsequently printed in the *Bahá'í News of Cameroon* for the benefit of all the Bahá'ís in the country.

As more Spiritual Assemblies take up the task of giving '*unlimited encouragement to women*', and encouragement to the men to assist the women in their families to participate fully in the life of the Cause, the foundation will be laid for the growth of succeeding generations of deepened and enthusiastic Bahá'ís. As more women prove their capacity to contribute on the local level, they will also be given more opportunity and responsibilities for serving on the national and international levels. During the Five Year Plan more women, and in particular indigenous women, have been elected to National Spiritual Assemblies than ever before. The first Papua New Guinean woman, Elti Kunak, was elected to the National Spiritual Assembly of that country in 1974. In 1976 Miss Beatrice Camara, a member of the Temne tribe, was the first indigenous woman elected to the National Spiritual Assembly of Sierra Leone. The same year saw native women elected for the first time to the National Assemblies of the Solomon Islands and the South West Pacific Ocean. The Bahá'ís of Benin elected the first native woman to their National Assembly in 1977. On the international level, a total of seventeen women are presently serving as members of the Continental Boards of Counsellors, and the International Teaching Centre has two women members: the Hand of the Cause of God Amatu'l-Bahá Rúḥíyyih Khánum and Counsellor Florence Mayberry.

Such growth in the participation by women in all levels of service to the Faith is a necessary step in the fulfillment of 'Abdu'l-Bahá's words:

> '*. . . the new age will be an age less masculine and more permeated with the feminine ideals, or to speak more exactly, will be an age in which the masculine and feminine elements of civilization will be more properly balanced.*'[2]

[1] *Bahá'í News* (India), no. 24, July–August 1976, p. 19.

[2] *Star of the West*, vol. 9, no. 7, p. 87.

5. SURVEY OF THE EXPANDED USE OF RADIO AND TELEVISION IN THE FIVE YEAR PLAN

AS THE twentieth century began to unfold, the immense progress in the many forms of information transmission evoked from 'Abdu'l-Bahá the observation that '. . . *means of communication have multiplied, and the five continents of the earth have virtually merged into one.*' In 1946 Shoghi Effendi encouraged the use of radio and television, challenging the Bahá'í community to action by saying: 'The Bahá'ís should not always be the last to take up new and obviously excellent methods, but rather the first, as this agrees with the dynamic nature of the Faith which is not only progressive, but holds within itself the seeds of a new culture and civilization.' By 1969, the Universal House of Justice stated that: 'In country after country the Cause has been featured for the first time in modern mass communications media. The volume of this call to the people of the world is increasing day by day and must so continue, penetrating every stratum of society . . .'

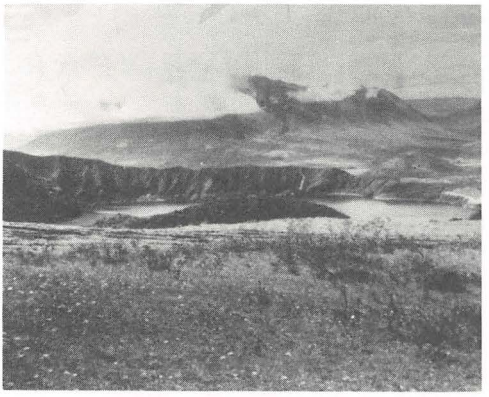
At Naw-Rúz 1974 the House of Justice assigned goals for the use of radio to thirty-nine countries and of television to twelve countries for proclamation, teaching and deepening of the believers. The Bahá'í world generally was directed to vigorously pursue 'the proclamation of the Faith, following established plans and aiming to use, on an increasing scale, the facilities of mass communication.' Confirming the significance of this goal, the House of Justice in May 1975 issued to National Assemblies a compilation of references on the use of radio. With these directions and impetus the Bahá'í community the world over set itself to obtain access to the electronic media, an effort which has aided in lifting the Faith from obscurity. Radio in particular has been widely used as a means of deepening and teaching the friends, a wide range of programmes has been devised to answer specific needs. Of the thirty-nine goal countries, eleven have been distinguished for their activities beyond any expectations of the Plan, while almost all others have met their commitments. In addition, very many Bahá'í national communities, other than the thirty-nine, have begun to use radio in their teaching programmes. And fortunately for all concerned, the goal has caught the vision of individual Bahá'ís who have, through munificent gifts, made possible much of the advancement here reported.

Many of the events recorded as achievements of the Plan are truly historic: the first international Bahá'í Radio and Television Conference in 1975, the first centre for exchange of radio materials established in 1976, and the first broadcast from the first Bahá'í radio station in December 1977.

The countries of Latin America and the Caribbean were given the lion's share of goals in this field, and have ably achieved them. At both the Bahia and Mérida Conferences in January and February 1977 great attention was given to the opportunities for use of the mass media throughout the hemisphere. Country after country has taken up the challenge and the cumulative results have been most gratifying.

Ecuador

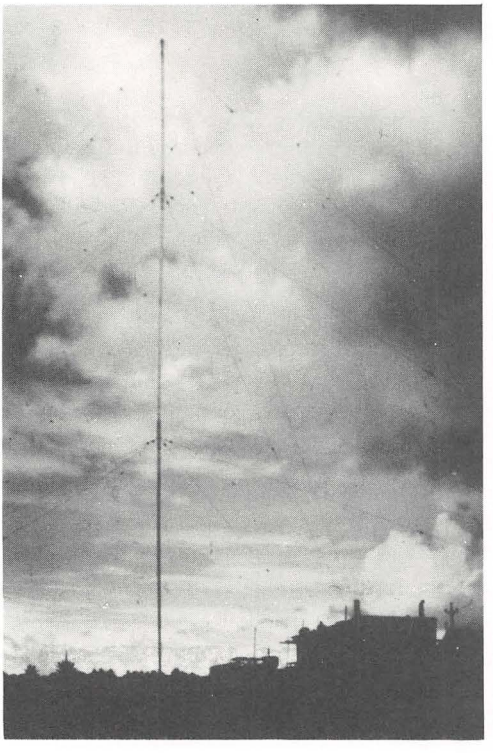
The most notable effort has been the radio activity in Ecuador, spurred by the vision of Counsellor Raúl Pavón, the zeal of its National Spiritual Assembly and special Radio Commission, and the technical and organizational skills of K. Dean Stephens. Beginning in March 1973 with time purchased on various local radio stations throughout Ecuador, the National Assembly developed plans for its own station whose studio was to be located in the Rúḥíyyih Khánum Teaching Institute in Otavalo. Surmounting great obstacles in securing the allocation of a medium wave frequency in early 1977, and thereafter in construction of an effective working studio in the Institute, plus a second studio and uniquely designed transmitter in the hamlet of Cajas above the town, Radio Bahá'í had its inaugural broadcast on 12 December 1977. This first Bahá'í educational and cultural radio station, operating at 1,000 watts, reaches Bahá'ís and non-Bahá'ís over a radius of approximately 50 kilometres.



Site of a new short-wave broadcasting facility for Radio Bahá'í, Otavalo, Ecuador. The new facility will expand the radio's signal to all of Ecuador and other areas of South and Central America.



Radio personnel preparing a tape for broadcasting through the facilities of Radio Bahá'í, Otavalo, Ecuador.



Silhouette of the antenna and the broadcasting studio, Cajas, from which on 12 December 1977 Radio Bahá'í of Ecuador made its inaugural broadcast.

Beginning with a programme consisting primarily of local and regional music, interspersed with Bahá'í *cuñas*—selected quotations, *Hidden Words*, passages from the Writings—from the outset the station has broadcast heavily in Quechua for the predominantly Indian local population, but without neglecting Spanish. Steadily diversifying its programmes, the station now broadcasts dawn prayers in both languages beginning at 4 a.m., has a constantly expanding schedule of Bahá'í teaching units, features a local newscast which has been very successful in its 'lost-and-found' service for retrieving children and animals, and is in process of developing programmes in agriculture, health and nutrition, home economics and literacy. It has been invited to be the first station to participate in classroom radio curricula efforts of the National Department of Education. It has always maintained a large schedule of local and national music with intervals of Bahá'í messages. The station has sponsored public service events including music festivals for local bands, a children's festival for the International Year of the Child, and a rehabilitative child educational project housed in the institute auxiliary building. It has become *the* local station of the area, listened to in preference to all others, the Bahá'í prayers and songs being learned by children and adults, Bahá'í and non-Bahá'í alike.

The staff has steadily expanded, and consists of fourteen full-time and part-time workers, most of whom are local Quechua-speaking volunteers teamed with a cadre of devoted pioneers. Not only does the staff work at the station, but also undertakes a strong role in the teaching work in the Cayambe and Otavalo valleys among the many thousands of Indian believers. The radio takes an increasing responsibility for encouraging observances, in the region, of Feasts and Holy Days and for election of Local Assemblies: 135 at Riḍván 1979, up from 90 in 1978.

A second International Radio-TV Conference was held in Ecuador in December 1976 attended by thirty-seven Bahá'ís from ten countries. Also present were two Counsellors and several Auxiliary Board members.

Scheduled for 1979–1980 is the installation of a shortwave broadcast unit at Lake Cuicocha, whose programmes will range more widely than with the medium wave coverage, reaching into Panama. Shortwave broadcasting is to begin on 12 November 1979. Frequency: 2,340 KHz (120 metre band).

Bolivia

On behalf of its large rural Bahá'í population, the National Spiritual Assembly of Bolivia has for some years broadcast in Spanish, Quechua and Aymara from stations in La Paz, Oruro, Tarija and Santa Cruz, both during free and purchased time in support of teaching and deepening programmes. In 1976 an operational radio production studio made possible a systematic preparation of continuous programmes. Feasibility surveys have been undertaken in the La Paz, Sucre and Potosi regions to consider possible establishment of a full-time station for the Indian populations within signal range of each centre.

Brazil

A production centre is reported in Salvador, with frequent but sporadic radio broadcasts throughout the country.

Chile

Small production units are functioning in Punta Arenas and Temuco, and much free radio time has been secured, particularly by their musical groups.

Colombia

Three active centres of radio production have been established, in Bogota, Leticia and Cali. The radio building at Riohacha in the Guajira has temporarily been unusable because of local disorders, but programmes recognized by the Ministry of Communications continue in the Guajiro language.

Paraguay

In 1977–1978 systematic national programming was begun, with a year of national proclamation undertaken through extensive time purchased on radio stations throughout the country, thus achieving a uniquely effective coverage for teaching of the Faith.

Peru

A strong National Radio Committee has for several years succeeded in achieving country-wide decentralized radio efforts which have been very effective in the teaching work; a number of radio production workshops have been conducted. The House of Justice in 1977 called for a feasibility study of a possible full-time radio station in Puno Province, on the



Participants in National Teaching Conference inaugurating the facilities of Radio Bahá'í, Cajas, Ecuador; August 1978.



A representative sampling of references to the Bahá'í Faith which appeared in newspapers and journals between Riḍván 1976 and Riḍván 1979.

shores of Lake Titicaca, with extensive coverage of Bahá'í communities in both Peru and Bolivia.[1]

Venezuela

A production centre has been equipped in the national Ḥaẓíratu'l-Quds.

Curaçao

This island goal of Venezuela has used radio for long periods, broadcasting in Papiamento, English and Dutch.

Guyana

In 1976 Guyana gained ten minutes of free time weekly, on Sundays, on the national radio channel, and has continued with these regular programmes, but has also added paid spots. The Local Spiritual Assembly of Georgetown for some time has sponsored a ten-minute paid programme every Bahá'í Holy Day. Counsellor Peter McLaren and twenty-six other Bahá'ís from seven countries attended a Caribbean Radio-TV Workshop held in December 1976.

Surinam

Effective access to the radio has been secured in the capital and other cities; broadcasts in Hindi from Nickerie have been well received.

Belize

After a lengthy series of weekly programmes over the single radio station in the country, there was a two-year hiatus, but the Faith is back on the air in both English and Spanish. A production centre is now being developed in Belmopan.

Costa Rica

Weekly Sunday morning programmes have been aired from Radio Golfitó, another series has gone out from Radio Cristal and still another from Limon.

El Salvador

The National Spiritual Assembly of El Salvador sponsored CIRBAL (Centro para Intercambio Radiofónico Bahá'í de América Latina) on behalf of the World Centre, and through its production centre broadcasts emitting from Radio Chalatenango and Radio La Paz. Excellent mini-programmes for its own teaching and for sharing abroad have been produced.

[1] The station was authorized by the Universal House of Justice in July 1979.

Guatemala

There have been intermittent programmes, and Robert Porter's sound studio has produced Bahá'í musical materials. Beginning in April 1978 spot broadcasting, three to six times daily on a radio chain, has taken place.

Honduras

A recording studio was put into operation in 1977, and from 1978 there have been intermittent programmes from Siguatapeque, reaching Indian areas. Early in the Plan there was intensive activity in the La Ceiba area.

Mexico

In addition to coverage during the Mérida Conference, spots have been used in Chiapas, and interviews have originated in several cities.

Nicaragua

Bahá'í programmes have been broadcast on the national station, and also recurrent programmes from a local station in Bluefields up to the time of the national disorder.

Panama

A radio production centre in the lodge of the House of Worship, an active Radio Committee, and the needs of a large indigenous rural Bahá'í population have motivated the production of local programmes, both free and paid, via stations in Panama City (national chain), in Chiriqui and Herrera Provinces, and elsewhere. The Hemispheric Bahá'í Radio and Television Conference was held in Panama in 1977, with 125 participants from twenty-four National Assemblies. A feasibility study for a full-time station has been conducted.

The Bahama Islands

In 1978, twenty-one weeks of island-wide broadcasts were run, followed by spots each two weeks for six months.

Barbados and the Windward Islands

Weekly free programmes ran for two years on Barbados's Caribbean Broadcasting Company. Programme series have been run in Grenada and in St. Lucia.

Dominican Republic

Beginning tardily, the Dominican Republic ran thirty-six fifteen-minute programmes in 1978–1979.

French Antilles

From 1973 onward, Barbara Joyce and the French Antilles Media Committee have had weekly Bahá'í radio shows broadcast from the

island of St. Maarten, with a listening audience on at least twelve islands, drawing content from Bahá'í literature including *The New Garden, Fire on the Mountaintop*, and *God's Great Plan*. Free programmes have been augmented by the purchase of spots.

Jamaica

Beginning with the February 1973 presentation of a series of programmes on Radio Jamaica, the National Spiritual Assembly has committed itself to radio as an effective way to reach everyone on the island and has sponsored a radio production centre, producing a continuing local programme, with broadcasts also in the Cayman Islands.

Leeward and Virgin Islands

Intermittent programmes from its production centre in St. Thomas have utilized the media professionals of the community. From Saba, pioneer Pauline Paul has been broadcasting Bahá'í messages for some five years, now fifteen minutes bi-weekly. Many broadcasts have emanated at intervals from Montserrat, Antigua, St. Croix, Anguilla, St. Kitts and Tortola.

Puerto Rico

Three 'firsts' are to the credit of Puerto Rico: the first Latin American Bahá'í radio production centre, in Mayaguez;[1] the first international radio and television conference (the Caribbean Radio and Television Workshop in 1975);[2] and the first 'saturation' programme of radio spots run simultaneously on fifty stations throughout the country for one week in July 1977. Other activities have included use of the island's production facility to record songs for the albums 'Canciónes de Fé' and 'Flight'.

Trinidad and Tobago

With its radio production unit at the National Centre, Trinidad has had frequent programmes, many by its radio professional, Lillian Fraser. Weekly free programmes are matched with daily paid spots, and there are frequent Bahá'í appearances on the programme 'Meditations'.

In the northern countries of the hemisphere and in Europe with their intense media development, many interviews and discussion programmes have been presented over local stations. The British Broadcasting Corporation's programme 'Report on Religion' has referred to the Faith more than once and at Riḍván 1979 extended 'Happy Riḍván' greetings to Bahá'ís everywhere.

The United States

The National Assembly and its Public Information Office have concentrated on radio productions to be used by Local Spiritual Assemblies on their local stations. These include 'The Jeff Reynolds Show' of thirteen half-hour programmes; twelve fifteen-minute programmes based on talks given at the House of Worship; a series of fifteen five-minute 'fireside chats' in Spanish; ten five-minute spots on basic Bahá'í themes; two radio specials featuring Linda Brown, England Dan and John Ford Coley, and Archie Bell and the Drells; eight 'Fireside Playhouse' fictional dramatizations of Bahá'í principles; thirty- and sixty-second 'direct message' spots devised as commercial announcements; and thirteen Race Unity Day spots. Local station utilizations have been reported as numerous and successful, often with minority groups being effectively reached.

Hawaii

The Hawaiian community is rich in persons trained in the mass media, hence radio programmes have been regularly and frequently aired; this has included many interviews, regular announcements of Special Event Days, etc. Particular effort has been expended to reach the Filipino community through its station. A notable achievement initiating the ongoing programme was the August 1974 show which was well advertised by radio and brought some 10,000 persons to the Waikiki Shell to enjoy a free concert by Seals and Crofts, and by England Dan and John Ford Coley, followed by a gigantic fireside meeting.

Canada

Apart from individual community programmes, in 1978–1979 two radio spots were produced by the National Office for community use.

Spain

A strong National Radio Committee has co-ordinated broadcasts from Fuengirola-Marbella, also received in Morocco; from Cordoba the airing of a series of half-hour programmes featuring Bahá'í singer Pancho; from

[1] See *The Bahá'í World*, vol. XVI, p. 195.
[2] ibid.

Radio Bilbao spots of *Hidden Words* each morning; and other programmes from Tarragona-Rens, Madrid, Cartagena, Tenerife and Valencia. Some twenty persons serve as 'radio collaborators' and the committee issues a national newsletter.

In Africa, Asia and the Pacific sporadic activity in radio has been reported, and it is clear that much more has occurred than has been recorded.

Cameroon

In 1978 a half-hour Sunday afternoon shortwave programme entitled 'New Horizons' ran for six months; scripts are now being widely shared.

Central African Republic[1]

Beginning in 1973 the Committee for Radio has conducted a marathon programme of thirty-minute bi-weekly broadcasts in English and Sango. Programmes have been broadcast for more than five years on an essentially continuous basis. The scripts in French have been widely disseminated to other francophone communities.

Liberia and Guinea

In January 1979 a fifteen-minute weekly radio programme of prayers began in English and local languages, called 'All Things Made New'.

Seychelles

Intermittent broadcasts have occurred since 1967, but in 1979 a free ten-minute programme was broadcast every two weeks over the single station of the islands.

Eastern Malaysia

For some ten years the Bahá'ís have had fifteen-minute devotional programmes every fifth Sunday. In addition, a five-minute devotional period every fifth morning is conducted in the Iban language.

India

In 1977 India won official permission to make announcements of Bahá'í religious events on All-India Radio; Bahá'í Holy Days, programmes of public functions, and interviews of guests all have become possible.

Australia

Weekly half-hour to full-hour programmes have been aired from several small local stations.

New Zealand

Six to eight Bahá'í communities have broadcast the mini-dramas and also there have been interviews and special programmes.

Samoa

From 1977 to 1979 early morning devotionals and fifteen-minute Sunday programmes have been broadcast in Samoan.

Tonga

A fifteen-minute Sunday evening programme in Tongan was aired during 1978–1979.

Among countries reporting radio activities some three or four have ready access to professional facilities, and about twenty have established simple radio production centres.

It should be noted that travelling teachers and their Bahá'í hosts in very many countries have become adept at telling of the Faith via interview shows; of such interviews unnumbered programmes have been reported, many featuring the Hands of the Cause, Counsellors, and many others.

Special Radio Contributions

Among the independent contributions to the radio efforts were a number worthy of mention : (1) Produced in 1977 in India by Gloria Faizi, thirty half-hour programmes were broadcast in 1978 by shortwave Radio Sri Lanka, a station heard widely throughout south-eastern Asia; in 1979-1980 a repeat run was scheduled from the same station. The programmes have evoked many questions on the Faith, responded to by a committee in India, often by means of correspondence courses. The scripts and tapes have been widely circulated. (2) Early in the 1970s Orpha Daugherty, then in the Philippines, wrote thirteen mini-dramas; these have been widely disseminated and used in a number of languages. In 1978, teamed with Jack Davis in Japan, Mrs. Daugherty produced forty-five tapes of a second series of mini-dramas, in English and Japanese, each a lively sixty-second spot. (3) Numerous radio interviews by the musician team of Jimmy Seals and Dash Crofts and also countless broadcasts of their songs with Bahá'í themes have widely spread the name of the Faith in the United States and throughout the western hemisphere. (4) More recently, musical entertainers England Dan and John Ford

[1] See also *The Bahá'í World*, vol. XVI, p. 141.

Coley have given much prominence to the Faith in the United States and abroad through radio performances. The fame achieved in the music world by America's jazz trumpeter John Birks 'Dizzy' Gillespie, by England's prominent opera singer Norman Bailey and by Italy's noted pianist Alfredo Speranza has been used by them in media interviews and concerts for wide-spread proclamation of the Faith.

Television

As in radio, television-mediated interviews have become a stock-in-trade of Bahá'í travelling teachers, and many of the distinguished members of the Faith have used their access to television for proclaiming the Cause. The young French author André Brugiroux (*La terre n'est qu'un seul pays*) has been extremely successful in television interviews in the French-speaking countries; so, too, Lea Nys, Shamsi Sedaghat and Meherangiz Munsiff during their extensive travel teaching for the Cause. The United Nations Year of the Child was the occasion for a number of well-received television programmes, including one in the Central African Republic. The Faith was increasingly mentioned on television in Europe. In October 1976 a Bahá'í conference held in Rimini, Italy in observance of International Women's Year received television coverage. Two weeks later the compiler of the National Television talk programme '*Ore Venti*' approached the National Spiritual Assembly and obtained permission to devote an entire programme to the Bahá'í Faith. French television gave excellent coverage of the International Conference held in Paris in August 1976 and in July 1978 the national network carried a programme illustrating French workmen installing marble on the Universal House of Justice building on Mt. Carmel.

Ten television achievements stand out among the many single programmes reported.

(1) In 1975 there were released thirteen half-hour programmes produced in Hawaii, written by and featuring the Hand of the Cause William Sears, assisted by Robert Quigley and a supporting group. These programmes were repeated widely in Alaska, Canada, the United States and Samoa. Individual tapes have been shown elsewhere.

(2) Beginning in 1974 a weekly fifteen-minute colour TV 'Bahá'í Faith Programme' was produced by Barbara Joyce in St. Maarten, Netherlands Antilles. Of the more than 200 programmes so far produced, and widely shared as video-cassettes, thirteen videotapes were made at the Mérida Conference in 1977.

(3) In Canada, beginning in 1976, a thirty-minute cablevision programme series called 'Bahá'í News' was produced for a Toronto area cable system, and was continued to 1979, changing its name to 'Bahá'í World' at that time. Subscriptions to the programme were undertaken in some sixteen other Canadian cities.

(4) In Samoa, from 1977 through 1979, a number of Sunday programmes have been telecast in both English and Samoan, including the Hawaiian series and tapes from St. Maarten.

(5) The National Assembly of the Central African Republic has produced several TV series, and enjoys free access to national television.

(6) The United States National Assembly produced a series of fifteen videotapes for the enthusiastically received Local Spiritual Assembly training programmes conducted nation-wide in 1976.

(7) In the United States the musicians Seals and Crofts had numerous TV appearances in which the Faith was mentioned.

(8) Puerto Rico telecast six monthly programmes from November 1978 to April 1979.

(9) In Liberia and Guinea, each Tuesday evening for five years the TV programme in Monrovia has closed with a free five-minute spot.

(10) In Canada, in 1978–1979, an extensive proclamation programme centred about a single spot which was shown everywhere in the country on paid time.

The extraordinary level of radio and television activity throughout Latin America largely stems from the indefatigable and expert work of radio and television engineer K. Dean Stephens of Utah and Puerto Rico. His ceaseless travels and correspondence, his expertise in virtually all aspects of radio and television, have been of immense service.

The *Green Light Expedition,*[1] *Step by Step* (*Paso a Paso*) and all other Bahá'í films now in distribution have found wide use on television.

[1] See *The Bahá'í World*, vol. XVI, pp. 419–448.



Participants in the international television and radio workshop held at the 'Amatu'l-Bahá Rúḥíyyih Khánum National Institute, Otavalo, Ecuador; December 1976. In attendance were representatives of the Continental Board of Counsellors for South America and other Bahá'ís from ten countries.

Television spots and spot series have been produced by Canada, the United States, Puerto Rico and the Bahamas, among many others.

CIRBAL (Centro para Intercambio Radiofónico Bahá'í de América Latina)

In December 1975 a clearing house for radio and TV materials for Latin America was proposed at the Caribbean Radio and Television Workshop. In June 1976 CIRBAL was authorized by the World Centre, with the National Assembly of El Salvador as host and Susan Leich as director. A catalogue was published in 1977; scripts and tapes were collected and disseminated; and Miss Leich actively travelled throughout Latin America stimulating and developing local radio activities, conducting radio production workshops, often with K. Dean Stephens. A Spanish-language newsletter, *Ondas Bahá'ís*, has had six issues. CIRBAL participated in the publication of a booklet on mass media entitled *Transmit Thy Knowledge*, in the distribution of the recording *Canciones de Fé*, and has actively contributed to virtually every radio development in Latin America and world wide. CIRBAL moved to Trinidad at the time of Miss Leich's marriage to Counsellor Peter McLaren.

Motion Pictures

Canada has sponsored a motion picture production unit named Ciné Bahá'í which in 1976 produced a 16 mm. sixty-minute film on the Hand of the Cause Amatu'l-Bahá Rúḥíyyih Khánum, entitled *Invitation*. In 1978 Ciné Bahá'í completed a second interview film of fifty minutes with the Hand of the Cause John Robarts, entitled *Retrospective*. Both have been widely used throughout the Bahá'í world.

Of motion pictures produced during the Plan certainly the *Green Light Expedition* film was the most significant. This 16 mm. travelogue of Rúḥíyyih Khánum's South American teaching trip in 1976 along the Orinoco and Amazon Rivers and in the Andes, among the Indian peoples who have been so receptive to the Faith, was produced in English, Spanish and Persian versions, and super-8 prints were also run. Slide series and filmstrips of four parts each were available, deriving from the still photographic coverage. The film enjoyed extensive use not only as a motion picture, but also frequently on television.

International Bahá'í Audio-Visual Centre

Established in 1967 as an arm of the World Centre for distribution of audio-visual materials, the IBAVC in Victor, New York continued

throughout the Plan to be a major distribution channel for a range of subjects in support of the teaching and deepening work. Among its products developed during the Plan were illuminated prayers and quotations in English and Spanish, a new series of twenty-nine colour postcards of Bahá'í subjects, a series of nine six-slide sets of Bahá'í Holy Places, Temples and Bahá'ís around the world, a series of eight *Bahá'í Heritage* notecards, two new filmstrips entitled *Pilgrimage to the House of the Báb* and *Arise.*[1] Distribution of Bahá'í identity jewellery, rings, ringstones, and other items continued to be a staple service. The Centre handled the sale and distribution of the *Green Light Expedition* motion pictures, slides and filmstrips.

In order to make possible the field use of slides and filmstrips, a co-operative programme was undertaken to modify and supply at low cost the excellent, small, battery- or line-operated projector, the *Bikoh*, now renamed the *Glory*. Distributed from Kobe, Japan, with the assistance of Counsellor Rúḥu'lláh Mumtází and his staff, about 800 projectors have thus far been placed in the hands of travelling teachers, pioneers and others; this total excludes sales of the same projector by the United States.

At the date of going to press, the IBAVC has been transferred to Toronto, Canada, with changed functions which exclude distribution of audio-visual material.

In sum, the Plan has evoked a remarkably universal exploitation of mass media on behalf of the Faith, creating thereby numerous bridgeheads which remain to be expanded and consolidated as the Cause grows in every land.

[1] An adaptation appears on p. 109.

6. THE NEW ERA BAHÁ'Í SCHOOL[1]

INDIA, a land of more than half a billion people, is known for its diverse geography, its tradition of religious tolerance, and its social caste system. About 200 kilometres (125 miles) south-east of Bombay is the town of Panchgani, a Hindu word meaning five mountain tops. Three-fourths of the way up one of the five mountainsides, overlooking the Krishna River 457 metres (1,500 feet) below, is the New Era Bahá'í School which accommodates 400 students from twenty-three countries. The mountain summits are flat and covered with lakes.

The New Era School had its beginnings on 1 August 1945 when Mrs. Rezwan Mobedzadeh and Mrs. Salisa Kermani left Poona, the Indian town to which they had pioneered, and began a Bahá'í children's hostel at the request of the National Spiritual Assembly of the Bahá'ís of India and Burma. For the first six months the school served only as a hostel offering spiritual instruction to the children in the morning and evening. Gradually classes were added and in 1948 the school was given the name 'New Era'. In 1953 a large property, 'Woodland', was purchased. For the first time academic and physical education were offered.

Over the years the Guardian wrote many statements and letters about the school, all of them pointing to its future. In an early letter to the Spiritual Assembly of Panchgani he said he would 'pray for the growth and progress of the Bahá'í children's hostel so that it may become perfect and distinguished in every respect.' He later expressed the hope that it would someday become a Bahá'í university.

Mr. Truitt White, acting vice-principal of the school, said in an interview in the autumn of 1977, 'One of the things the Guardian mentioned which the Universal House of Justice re-emphasized in the Five Year Plan is the need to develop the "distinctive characteristics of Bahá'í life." The more distinctive the school becomes, the more visible it will be. It will be a subject of criticism but it will become more renowned and appreciated at the same time.'

The school already enjoys some international renown. Its student population represents more than twenty nations with less than half the total students coming from Bahá'í families. The remainder are from Buddhist, Christian, Hindu, Muslim and other backgrounds. Many of the parents, Mr. White explained, are prevented by tradition and other factors from openly declaring the beauty and validity of the Faith and from acknowledging how successfully it is able to deal with human behaviour, but others among them recognize its value to the moral and intellectual development of their children. The students are united, largely because of an Eastern culture that dictates submissiveness by students to their environment and to adults and teachers. There are, of course, many things tradition continues to carry forward that are not conducive to unity among the students.

One such tradition is the inequality of men and women. Mr. White said that striving for equality 'definitely produces conflict. But the Guardian says truth goes through three stages: conflict, questioning, and finally the self-manifestation of truth. Until educational institutions provide an environment where the initial psychological and spiritual conflicts can take place, we will not proceed to the second stage, that of questioning the validity of our own concepts of truth.'

Cultural ties serve as a unifying force among students, Mr. White said. Over the years, the school curriculum has taken on many new aspects, and today there is offered a full range of academic subjects and extracurricular activities. Inter-school events, including a sports day, drama and school festival, are held each year.

New Era is an accredited member of the Maharashtra State Government educational system and has proven itself a source of pride and inspiration to both its local community and the world community of Bahá'ís. The school is co-educational, has both boarders and day students, and offers instruction from kindergarten through the higher secondary level. The present-day functioning of New Era is the

[1] Adapted from *Bahá'í News*, a publication of the National Spiritual Assembly of the United States, September 1977.

result of continual guidance from the Universal House of Justice, the National Spiritual Assembly of India and its appointed school committees.

One reason the New Era School is growing is because it is one of the few English-language schools in the area. Also, approximately one-third of the students receive some form of scholarship for their tuition, room and board, which is a remarkable situation in India. These students would otherwise be unable to afford any English medium school in India, because all other such schools charge tuition, even at the elementary level.

In the past ten years the government has started to subsidize village schools for up to seven years of education but the students are taught in the local dialect which can isolate them educationally for the rest of their lives. 'People may live ten kilometres apart and not be able to communicate, and the cultures of villages may be different enough to cause strife should intermarriage between the villagers occur,' said Mr. White.

The Indian government encourages every school to adopt a social service programme, but few do as much as New Era. The older students help to clean the school compound, assist at school functions, make greeting cards for hospitals, visit orphanages, assist local doctors, perform first aid, assist village people to plant trees and build roads, and take part in many other activities in a spirit of service. The school stresses the importance of social service not only for the benefits it extends to the disadvantaged, but also because it offers a needed balance in the education of the students. One of the social service projects is the Rural Development Programme launched in October 1975 and funded by donations from the Mottahedeh Foundation in New York. The students assist the villagers in the valley below the school by helping to build roads, pull weeds or carry rocks. The students may spend as many as two or three days in a village, but usually return to school each day as the villages are only half an hour's walk down the mountainside. An international team of Bahá'ís trained in agriculture, animal husbandry, public health, hygiene, economics and engineering works, strive in conjunction with the students to raise the standard of living in the villages. Students at the high school level who participate in the programme do not focus on one field, as students at the junior college level might do, but are encouraged to gain as comprehensive an education as possible. This course is compatible with the statement of 'Abdu'l-Bahá that true education is comprehensive, and it follows the principle that one should know something about everything and everything about something. Although it is independent of the school, the programme is integrated into it through the students' participation and it thus acts as an educational process for them.

The school compound consists of seventy-nine hectares (thirty-two acres) and contains six dormitories, a large classroom building, kitchen and dining facilities, a medical dispensary, a workshop and staff quarters. There is also a large recreation area with facilities for many sports, including an indoor squash court. There are many beautiful gardens. Surrounding the buildings are agricultural lands where wheat and various fruits and vegetables are grown for school use.

The first major structure to be built was a spacious classroom building completed in 1975 in time for the thirtieth anniversary of the school. The cornerstone of this structure was laid by the late Hand of the Cause Ṭarázu'lláh Samandarí. It contains twenty-four classrooms, a science laboratory, art and music rooms, offices and a spacious library. A new kitchen, dining hall and sports centre were constructed in 1977. At the present time ninety per cent of the teachers at the school are not Bahá'ís. Mr. White said the administration plans to increase the number of Bahá'í teachers as the school expands in the next few years from 400 to 600 or 700 students. Ninety per cent of the administrative staff members are Bahá'ís, but this percentage will also increase.

The aim of the school is to become a full-fledged university where students may earn doctorates, or degrees in medicine or law. The New Era School is indeed unique in India, and seems destined to grow in its distinctiveness.

7. RURAL DEVELOPMENT IN INDIA[1]

A TEAM of a dozen Bahá'ís with expertise in agriculture, education and medicine is working to build better living standards in villages around Panchgani in India, thus exemplifying Bahá'u'lláh's command to serve one's fellow men. The team forms the core of the New Era Rural Development Project, begun in October 1975. It is the first project of its kind in the Bahá'í world. Donations from the Mottahedeh Foundation (established by Rafi and Mildred Mottahedeh) and individual believers have enabled the team to provide education and organizational guidance so that villagers may be led to develop their own capacities.

The site of the project is the village of Chikli. Surrounding it is a network of smaller villages called *wadis*, within a walking distance of fifteen or twenty minutes. The project site was selected in consultation with the Universal House of Justice. It serves as a pilot project for similar undertakings in underdeveloped villages in other parts of the world. The Universal House of Justice, the National Spiritual Assembly of India and the project team consult on decisions to be made regarding the New Era Project. At the time of writing this report, in 1977, seven of the team members are from India, while others are from Australia, the Gilbert Islands and Tuvalu,[2] New Zealand and the United States. Two of them are women.

As a result of the project, a number of villagers have begun poultry farming; a new breed of dairy cow with high milk production has been introduced; and mango, papaya, seedless lime and silver-oak saplings have been planted. These are just a few of the many developments completed or under way. Other agricultural projects have included planting demonstration fields with rice that yields more grain than the usual type; developing a hybrid crop plan with villagers financing eighty per cent of the cost; teaching the villagers to save for specific purposes, such as buying farm machinery; and sponsoring two villagers to participate in an agricultural tour offered by a local university. The New Era Project also has its own bullock team and driver, as well as a van.

Numerous improvements have been made in health care. The New Era Project is shifting its emphasis from curative medicine to preventive medicine which is believed to be necessary for long-term betterment of village health standards. Cholera injections and inoculations against other diseases have been given to a large percentage of the villagers. A plan for a sanitary closed-water system has been developed. Meanwhile, the team secures the villagers' permission to chlorinate the wells from which drinking water is taken.

Arrangements have been made with the nearby Wai Mission Hospital for a doctor to visit Chikli monthly. He treats the ill and ensures that serious cases are admitted to the hospital. The Wai Mission Hospital has agreed to send a woman doctor to the villages to train selected women in the rudiments of health care, particularly in child delivery and child care. Information about health care is circulated by the New Era team by means of a village bulletin and displayed on posters. Classes on the subject are taught at the community centre, where a clinic has been established. Moral education classes are taught at the village school.

As part of their training, students from the nearby New Era Junior College regularly provide social services for the villagers and assist with the New Era Rural Development Project. The school and the project are separate, although they bear the same name.

Various short- and medium-range plans are in progress in the fields of agriculture, animal husbandry, cottage industries, education and medicine. Chalk-making moulds and two tons of gypsum were provided to two villagers in 1977 in order that they might establish themselves in this industry.

Headway in the various components of the project has not been as rapid as was hoped, largely because co-operation from the villagers came more slowly than expected. This has caused team members to develop a standard of

[1] Adapted from *Bahá'í News*, a publication of the National Spiritual Assembly of the United States, November 1977.
[2] Until 1976, known as Ellice Islands.

success for the project based on attitude change among villagers rather than on economic transformation. The team members feel that changing the villagers' economic self-interest to concern for others is the key to bringing about sustained and enlightened rural development. Team members strive to exemplify Bahá'í virtues in the hope of influencing the attitudes of the people in a positive way. In keeping with the instructions of the Universal House of Justice, no proclamation or teaching activities are held but several villagers have inquired about the Bahá'í Faith, as time has passed and trust has been established.

The New Era Rural Development Project team has co-ordinated its activities with government rural development programmes whenever possible, and co-operation with government officials is sought by the team in all its undertakings. Numerous state and local officials have made visits to the project sites. The team recently expanded its contact with other agencies involved in similar projects by attending a meeting at which eminent and experienced persons of India and other countries who are participants in rural development projects explained their successes and examined their failures.

Giving the villagers material goods is not the purpose of the New Era Rural Development Project; rather, its aim is to provide education and organizational guidance so that permanent improvements can be made.



Inauguration of the New Era Rural Development Project, Chikli Village, India; October 1975. On the right, seen performing the traditonal ceremony, is Mr. Vasant Rao Patil, the Minister of Irrigation and Power.

V

THE BAHÁ'Í FAITH AND THE UNITED NATIONS

1. SUMMARY OF THE YEARS 1947–1976

IN the spring of 1947 the National Spiritual Assembly of the Bahá'ís of the United States and Canada was accredited to the United Nations Office of Public Information as a national non-governmental organization qualified to be represented 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 'Bahá'í International Community'. These eight Assemblies were those of the United States and Canada; the British Isles; Germany and Austria; Egypt and Sudan; 'Iráq; Írán (Persia); India, Pakistan and Burma; and Australia and New Zealand. Each National Spiritual Assembly in its application established the National Assembly of the United States as its representative in relation to the United Nations.

A significant action was taken in July 1947 when the United Nations Special Palestine Committee addressed a letter to Shoghi Effendi Rabbání, Head of the Bahá'í Faith, resident at the Bahá'í World Centre in Haifa, requesting an expression of the Bahá'í attitude to 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 centre 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 National Spiritual Assembly of the United States and Canada reprinted and distributed widely.

The period 1954 to 1963 was a highly eventful one, making an increase of strength through the participation of the newly elected National and Regional Assemblies. These years witnessed, as well, the desperate appeal to the United Nations to save the lives of the Persian Bahá'ís.[1] As in previous years, the Bahá'í International Community sent delegates to many international, regional and state conferences.

In 1956 Shoghi Effendi appointed a special committee to be called into action for matters of international importance.

During the period of the Ten Year Crusade the Bahá'í observers accredited to the United Nations were the Hand of the Cause Ugo R. Giachery, Europe; Mrs. O. H. Blackwell, United States; and Mrs. Mildred R. Mottahedeh, International.

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.[2] 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

[1] For a detailed account of this action see *The Bahá'í World*, vol. XIII, p. 329.

[2] The full text of the Bahá'í International Community proposals for charter revision appears in *The Bahá'í World*, vol. XV, pp. 376–377 and in other earlier volumes.

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.

In May 1955 there broke loose a sudden, violent storm of persecutions against the Bahá'í community in Írán, threatening its very existence. Cables to the Sháh and the Prime Minister from Bahá'ís all over the world brought no cessation of the hostility and the widespread massacre of Persian Bahá'ís, threatened in the press and in public meetings, became a real danger.

In July 1955 Shoghi Effendi cabled the Bahá'í International Community to lodge with the United Nations an appeal for immediate assistance. A committee consisting of five Bahá'ís, each from a different country, proceeded within thirty-six hours to Geneva where the Economic and Social Council of the United Nations was then meeting and engaged in ceaseless efforts to have their case presented. A competent lawyer was retained to frame the appeal.[1]

On 10 April 1959 representatives of the Bahá'í International Community presented to the president of the Human Rights Commission, Ambassador Ratnakirti Gunewardene of Ceylon (Sri Lanka), a statement endorsing the Genocide Convention.

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 in May 1960 to discuss problems of co-operation 'with the United Nations family in so far as its programme affects the new nations'.

The statement submitted on behalf of the Bahá'í International Community was comprehensive and noted 'vigorous assistance' to primitive peoples to help them integrate into the more developed societies surrounding them; educational programmes for adults and children; encouragement of a world point of view serving to eliminate traditional prejudices of nation, race and religion; annual observances of United Nations and Human Rights Days; active promotion of Human Rights and the equality of men and women.

In 1962 persecution of Bahá'ís made it necessary to appeal again to the United Nations for redress. On 12 April 1962 a number of the Bahá'ís of Morocco were arrested and imprisoned and were not finally arraigned before the Regional Court of Nador until 31 October. On 10 December they were tried 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.[2]

An important step occurred in the development of the Bahá'í relationship to the United Nations in the period 1963–1973 when, under the guidance of the Universal House of Justice, the Bahá'í International Community sought and obtained, on 27 May 1970, consultative status, category II,[3] with the United Nations Economic and Social Council (ECOSOC).

In 1967, the Universal House of Justice had assumed the direction of the work of the Bahá'í International Community with the United Nations, a responsibility shouldered for so many years, with great distinction, by the National Spiritual Assembly of the United States; and, in view of the volume and scope of these activities, decided to appoint a full-time representative of the Bahá'í International Community to the United Nations. Mrs. Mildred Mottahedeh, who had performed devoted and distinguished part-time service in that office for nearly twenty years, asked to be relieved of the heavy responsibility, and Dr. Victor de Araujo was appointed in her place.

As a result of its consultative status and its known concern for human rights, the Bahá'í International Community was invited to send representatives to two special United Nations seminars for member-states in observance of International Year for Action to Combat Racism and Racial Discrimination, 1971. At the first one, held in Yaoundé, from 16 to 29 June, the Bahá'í International Community presented two statements explaining the Bahá'í point of view towards race and emphasizing the

[1] For a full account see *The Bahá'í World*, vol. XIII, pp. 789–791.

[2] For a full account see *The Bahá'í World*, vol. XIII, pp. 288–289.

[3] Consultative status, category II, is given to 'organizations which have a special competence in, and are concerned specifically with, only a few of the fields of activity covered by the Council, and which are known internationally within the fields for which they have or seek consultative status'.

general principles concerning the oneness of mankind. The second special seminar was held in Nice, from 24 August to 6 September, 1971. The Bahá'í participants were twice given the opportunity to present the Bahá'í viewpoint on specific subjects being discussed, drawing a great deal of attention and favourable comments from many government delegates. Again, as an outcome of its consultative status, the Bahá'í International Community was invited to participate in the United Nations Conference on the Human Environment, held in Stockholm, during the first two weeks of June 1972. A Bahá'í statement presented before one conference session resulted in the improvement of some conference recommendations. The Bahá'í delegation also contributed to a joint statement submitted to the conference by the representatives of many non-governmental organizations. A special pamphlet, *The Environment and Human Values—A Bahá'í View*, was prepared for the occasion and distributed to the 1,500 government delegates and 600 observers in attendance. The Bahá'í International Community was also actively represented at the Environmental Forum held in conjunction with that United Nations conference, where many non-governmental groups came together to present their views and discuss environmental issues.

Since the sessions of the Economic and Social Council and its commissions and committees take place both at UN headquarters in New York and at the Palais des Nations in Geneva, Mrs. Janet Lindstrom and Dr. Marco G. Kappenberger were appointed respectively representative and alternate representative for the Bahá'í International Community in Geneva. In addition, Dr. 'Azíz Navidí was named Bahá'í International Community representative for the continent of Africa.

In July 1972 Mrs. Mary Sawicki was appointed full-time executive assistant to Dr. de Araujo. A larger headquarters was also sought and found, across from the United Nations, at 345 East 46th Street, New York.

Soon after obtaining consultative status, the Bahá'í International Community became a member of the Conference of Non-Governmental Organizations in Consultative Status with the Economic and Social Council, and participated actively, both in New York and in Geneva, in the work of committees organized by that conference in the areas of human rights, status of women and development.

One new area of Bahá'í–United Nations co-operation concerned youth. In 1970, the Bahá'í International Community participated in the World Youth Assembly, a conference convened under United Nations auspices, at UN headquarters, as part of the observance of the twenty-fifth anniversary of the United Nations, to explore issues of common concern to youth and the UN. Later, the Bahá'í International Community worked closely with the UN headquarters Youth Caucus, a group of representatives and observers designated by a number of international non-governmental youth and youth-related organizations and co-sponsored a statement submitted to the Economic and Social Council recommending the establishment of an international university.

The relationship of the Bahá'í world to the United Nations Office of Public Information (OPI), begun in 1948, continued to expand during this period, as did participation of the Bahá'í world in United Nations Day and Human Rights Day programmes assisted each year by new National Spiritual Assemblies and their communities.

Bahá'í International Community co-operation with the Office of Public Information was further recognized through the election of Dr. Victor de Araujo to membership on the Executive Committee of Non-Governmental Organizations with OPI. He served as vice-chairman during 1969 and as chairman during 1971 and 1972.

The Bahá'í International Community found many opportunities to explain to UN delegates, representing by 1976 more than 140 independent countries and over ninety per cent of the peoples of the planet, as well as to members of the UN Secretariat, how its interest in the goals of the United Nations Charter—world peace, universal human rights, and the full social and economic development of the peoples of the planet—was rooted in the Bahá'í teachings, principles and laws, and how these Bahá'í guidelines were relevant to a lasting solution of the world's problems. In addition, the Bahá'í International Community was able to point to the way of life evolving in Bahá'í communities around the world as an embodiment of the Bahá'í teachings.

During this period, the Bahá'í International

Community added to its existing consultative status with ECOSOC and its affiliation with the UN Office of Public Information, two new relationships: an affiliation with the United Nations Environment Programme (UNEP), headquartered in Nairobi; and consultative status with the United Nations Children's Fund (UNICEF). The association with UNEP, begun in 1974, marks a continuation of the Bahá'í concern for the environment, expressed earlier through participation of the Bahá'í International Community in the Stockholm Conference on the Human Environment (1972). To act as liaison with UNEP in Nairobi, the Bahá'í International Community appointed as its representative Mr. Bonaventure Wafula, and as alternate representatives Mrs. Ruth Vuyiya and Dr. H. Tim Rost.

The Bahá'í International Community received consultative status with UNICEF, a member of the UN family concerned for over thirty years with the well-being of the world's children, on 8 March 1976. This accreditation was most welcome, and promises to offer many opportunities for closer ties of the Bahá'í world with the United Nations.

In the autumn of 1975, Mr. Will. C. van den Hoonaard, a member of the Bahá'í community of Canada, joined the Bahá'í International Community United Nations Office serving as alternate representative to Dr. Victor de Araujo. This addition brought the staff of the Bahá'í International Community in New York, by Riḍván of 1976, to six persons, four serving full-time and two part-time. When Mrs. Janet Lindstrom found it necessary to resign as representative of the Bahá'í International Community to the United Nations in Geneva, Dr. Marco G. Kappenberger was appointed to replace her. Mrs. Mahshid Fatio was then named alternate representative.

The world-wide results of Bahá'í–UN cooperation during International Women's Year were most gratifying. Over sixty National Spiritual Assemblies reported activities during that year, and already the Bahá'í world community is engaged in continuing the impetus of this contribution of Bahá'í men and women to the equality of the sexes in a variety of activities during United Nations Decade for Women. This Decade was proclaimed by the UN General Assembly at its 30th session (1975).

As in the past, the Bahá'í International Community office in New York assisted with matters of protection and recognition of the Bahá'í world community. One of the important assignments given by the Universal House of Justice to its representative was the presentation on behalf of the Universal House of Justice of *The Proclamation of Bahá'u'lláh* to fifty-six Heads of State via their ambassadors to the United Nations. With but few exceptions, for reasons beyond control, all the fifty-six ambassadors received this historic document. In addition, under the direction and guidance of the Universal House of Justice, contacts were made on many occasions with the United Nations Missions and Secretariat. Here again a growing understanding of the non-political and constructive nature of the Bahá'í International Community in the work of the UN, aided by its consultative status, made access to key United Nations officials easier when a clear presentation of the Bahá'í position was called for to foster the official recognition of the Faith or to prevent discrimination against a Bahá'í community.

Strengthening of the relationship between the Bahá'í International Community and the United Nations continued during 1973–1976 with a noticeable increase in the range and depth of Bahá'í co-operation. The Bahá'í International Community explored new avenues of participation in United Nations areas of social and economic development, as it worked closely with the Economic and Social Council (ECOSOC), its functional commissions, committees and associated bodies. Not only was it represented at sessions of UN bodies concerned with issues of human rights, social development, status of women, environment, human settlements, world food, science and technology, population, law of the sea, crime prevention, narcotic drugs, youth, the family and the United Nations University, but it also furnished information, submitted statements and published brochures on most of these subjects. In addition, the Bahá'í international Community participated in United Nations Years, in world conferences and congresses, in regional conferences and in seminars concerned with the socio-economic problems of our planet, as well as in preparatory and follow-up meetings and activities.[1]

[1] For a full account of these activities see *The Bahá'í World*, vol. XVI.

2. THE BAHÁ'Í INTERNATIONAL COMMUNITY AND THE UNITED NATIONS 1976–1979

VICTOR DE ARAUJO

BETWEEN Riḍván 1976 and Riḍván 1979, the Bahá'í International Community continued the steady growth of its consultative relationship with the United Nations Economic and Social Council (ECOSOC) and with the United Nations Children's Fund (UNICEF), and its association with the United Nations Environment Program (UNEP) and the U.N. Office of Public Information (OPI)—which became the Department of Public Information (DPI) on 1 January 1979.

During this period, the Bahá'í International Community took part in the 1977, 1978 and 1979 sessions of the Committee on Non-governmental Organizations, the functional committee of ECOSOC in charge of fostering the U.N. relationship with non-governmental organizations in the economic and social fields. The 1978 session of this committee was especially significant, since it reviewed the work of non-governmental organizations in consultative status with the Economic and Social Council for the previous four years. The Bahá'í International Community report, covering the period from May 1973 through September 1977, was fully approved. It showed an impressive roster of activities undertaken in the spirit of cooperation with the U.N.: participation in U.N. conferences, seminars, and regular meetings; preparation and publication of information, reports, statements, and brochures; as well as dissemination of information on the U.N. through a variety of programs in observance of special U.N. days and years, and through the media, both Bahá'í and non-Bahá'í.

The Bahá'í International Community kept working closely, through personal contact by its representatives, with U.N. offices and officials at U.N. Headquarters in New York—as well as with the U.N. offices in Geneva and Nairobi—and, with the assistance of representatives of its member Bahá'í communities, with U.N. field offices around the world. It continued to offer the Bahá'í viewpoint on global social and economic issues of serious concern to the United Nations—extending now its cooperation to additional issues of deep U.N. interest, such as disarmament and the well-being of children—as it took part in worldwide U.N. conferences and seminars, and in the regular periodic meetings of the Economic and Social Council, its functional commissions and committees, and other U.N. bodies.

Most gratifying was the increased awareness and participation of national Bahá'í communities, through their National Spiritual Assemblies, U.N. representatives and committees, in fostering the ties of the Bahá'í world with the United Nations, not only through national and local Bahá'í U.N. activities, but also by providing the assistance of knowledgeable Bahá'ís who helped to prepare statements and pamphlets examining the implications of the Bahá'í teachings for the solution of specific world issues, as well as representing the Bahá'í International Community at conferences. In addition, the involvement of National Spiritual Assemblies in countries where U.N. conferences or meetings took place by furnishing Bahá'í personnel and services to ensure more effective Bahá'í participation, brought a clearer understanding of how each Bahá'í community shares in the Bahá'í International Community's consultative status relationship with ECOSOC and UNICEF.

Bahá'í communities continued during this period to plan programs for special United Nations days, years, and decades—such as United Nations/World Development Information Day, Human Rights Day, Universal Children's Day, World Environment Day, the International Year of the Child (1979), the Decade for Action to Combat Racism and Racial Discrimination (1973–1983), and the U.N. Decade for Women: Equality, Development, and Peace (1976–1985). Yearly reports surveying the worldwide contribution of the Bahá'í world community to the observance of such occasions, in addition to the substantive

contributions being made by the Bahá'í International Community in its consultative status with ECOSOC and with UNICEF, as well as in its association with UNEP, were submitted to the United Nations during this period, and were gratefully acknowledged.

As government delegates and United Nations personnel increasingly witnessed the Bahá'í presence, through the diversity of Bahá'í delegates, as well as the Bahá'í statements (almost always circulated as U.N. documents), they were becoming aware not only of the worldwide spread of the Bahá'í community, but also of the total Bahá'í view—one resting on a new spiritual and moral foundation—so essential for a lasting solution of the world's problems and the building of a world civilization.

In fact, several expressions of recognition and appreciation of the Bahá'í role in its association with the United Nations were registered during this period. For instance, the Secretary-General of the United Nations, Mr. Kurt Waldheim, sent a message to the International Bahá'í Conference in Paris, of 3 August 1976, wishing the Bahá'ís success in their deliberations and commenting that 'Non-governmental organizations such as yours, by dealing comprehensively with the major problems confronting the international community and striving to find solutions which will serve the interests of all nations, make a very substantial and most important contribution to the United Nations and its work'.[1]

In turn, Mrs. Helvi Sipilä, Assistant Secretary-General, Centre for Social Development and Humanitarian Affairs, sent special messages to the 1977 Asian Bahá'í Women's Conference in New Delhi, India, and to the 1978 West African Bahá'í Women's Conference in Monrovia, Liberia. While outlining to the conferences the direction of the work of the United Nations in fostering the advancement of women, Mrs. Sipilä spoke warmly of the Bahá'í contribution to this effort. To the Asian Conference, she wrote that 'When the Bahá'í International Community sends a representative to the United Nations, when a Bahá'í Community anywhere in the world focuses its attention on the UN and the Decade for Women, when a single Bahá'í does what he or she can do to help, it has a ripple effect on the total worldwide co-operation of individuals, groups and governments.'

In greeting the participants at both conferences, Mrs. Sipilä also expressed her awareness of the Bahá'í work on behalf of women. She even concluded her message to the West African Conference by saying: 'I know that the Bahá'í community supports fully the goals of the United Nations Decade for Women. Many of your communities are striving to achieve the objectives of the World Plan because they closely parallel the goals of your own community. This West African Women's Conference is an historic event. I take this opportunity to salute the West African Bahá'í Women's Conference and Bahá'í communities everywhere.'

In addition, a number of letters from United Nations officials acknowledging reports, information, statements, and brochures mailed by the Bahá'í International Community indicated the appreciation with which the efforts of the Bahá'í world to assist the U.N. in its aims and activities were being regarded. One official remarked that the report of worldwide Bahá'í activities was 'an impressive testament to the work of the Bahá'í International Community'; another, that 'the activities of the Bahá'í International Community on behalf of the United Nations are worthy of special commendation.' One other report was greeted with the acknowledgement that it 'eloquently attests the serious and effective work the Bahá'ís undertake to redisseminate information about the many facets of the work of the United Nations' and that 'we count a great deal on the Bahá'í International Community's support of the United Nations.' A newsletter, sent by the Bahá'í International Community to stimulate Bahá'í co-operation with UNICEF, drew this comment: 'If the response is as efficient and as warm as seems to be typical of Bahá'í Communities, I am afraid we will be inundated with requests for information! ! ! '

Attracted by the words of 'Abdu'l-Bahá in *The Reality of Man*, one high U.N. official, Mr. Robert G. Müller, Director and Deputy to the Assistant Secretary-General, Office for Inter-Agency Affairs and Coordination, observed in his book, *Most of All, They Taught Me Happiness*, that his experience in prison reminded him of the testimony of a religious leader, 'Abdu'l-Bahá, who spent many years in prison. He then quoted a passage from

[1] The full text of the message appears on p. 140.



Some participants in United Nations Day observance, Porto Alegre, Brazil; October 1977. Left to right: Mr. R. Taetz; Counsellor Mas'úd Khamsí; Mrs. Nylza Taetz; Mrs. Dercy Furtado, State Congresswoman; Professor Maria J. P. Motta.

'Abdu'l-Bahá's talk on 'Joy and Pain':

> *'I myself was in prison forty years—one year alone would have been impossible to bear—nobody survived that imprisonment more than a year! But, thank God, during all those forty years I was supremely happy! Every day, on waking, it was like hearing good tidings, and every night infinite joy was mine. Spirituality was my comfort, and turning to God was my greatest joy. If this had not been so, do you think it possible that I could have lived through those forty years in prison?'*[1]

One striking instance of U.N. awareness of the Bahá'í presence appeared in the United Nations Headquarters house organ, *Secretariat News*, which ran a full article on 'The Bahá'ís' in its issue of 31 October 1978. Describing the nature and range of the activities of the Bahá'í International Community, this piece included photographs of Bahá'í-U.N. activities around the world. *Secretariat News* is read by some fourteen thousand United Nations staff members in New York and abroad.

The sections that follow offer some details of the intensive and expanding work of the Bahá'í International Community with the United Nations.

Human Rights

The Bahá'í International Community continued during this period to participate in the yearly sessions of the Commission on Human Rights and its Sub-commission on the Prevention of Discrimination and the Protection of Minorities, as well as to encourage its member communities to observe Human Rights Day, 10 December, as an occasion for programs to educate the public on the rights and responsibilities of all peoples living on one planet and in a global society. It kept the UN Division of Human Rights informed of such worldwide Bahá'í activities through yearly reports. It also advised the Division of the overall contribution which the Bahá'í International Community was making to the UN Decade for Action to Combat Racism and Racial Discrimination

[1] Robert Muller, *Most of All, They Taught Me Happiness* (Garden City, New York: Doubleday & Company, Inc., 1978), p. 55. The words of 'Abdu'l-Bahá are taken from *The Reality of Man* (Wilmette, Illinois: Bahá'í Publishing Trust, 1962 ed.), p. 17.

(1973–1983) through the implementation, in the lives of Bahá'ís everywhere, of the principle of the organic oneness of humanity and the systematic abolition of all prejudice, including that based on race.

To further stress its concern for the abolition of racial prejudice, the Bahá'í International Community took an active part in the World Conference to Combat Racism and Racial Discrimination, held in Geneva, Switzerland, August 1978. Its four-person delegation, of African, European, Korean, and East Indian backgrounds, representing the three main races, was in itself an illustration of the unity in diversity of the Bahá'í world community, and attracted much interest and many positive comments, allowing the Bahá'ís rich opportunities to explain the Bahá'í view of oneness and its application to the conference proceedings.

A Bahá'í statement confirming the positive and constructive Bahá'í view of the oneness of humanity and the need to promote and protect the rights of peoples of every ethnic background was circulated to conference participants. It expressed comprehensively the Bahá'í point of view on how it is possible to eliminate prejudice and discrimination of any kind, with proper education, proper attitudes and values, and proper motivation.

Later, the Bahá'í International Community marked the occasion of the thirtieth anniversary of the Universal Declaration of Human Rights, 10 December 1978, by sending the World Conference statement—along with the Bahá'í pamphlet, *Divine Law: Source of Human Rights—A Bahá'í View*, prepared for the twenty-fifth anniversary of the Declaration—to every delegate attending the thirty-third United Nations General Assembly, to acquaint them with the creative Bahá'í program for the unification of the human race.

In September 1978, the Bahá'í International Community took part in a U.N. seminar on 'National and Local Institutions for the Promotion and Protection of Human Rights', held in Geneva, Switzerland. At one of the meetings, the Bahá'í delegate offered the suggestion that non-governmental organizations could undertake among their members and society in general programs to change attitudes and values, by teaching from earliest childhood the reality of the organic oneness of humanity, the interdependence of all peoples, and the need for systematic efforts on the part of individuals and their institutions to eradicate all kinds of prejudice. Stressing that the 'only standards of justice valid today are those applicable to the whole human race', he cited the experience of Bahá'í communities of many years.

Environment

Besides attending the yearly sessions of the Governing Council of the United Nations Environment Program (UNEP) and the meetings for non-governmental organizations prior to those sessions, all held in Nairobi, Kenya, the Bahá'í International Community took part in two major conferences concerned with environmental problems: the U.N. Water Conference in Mar del Plata, Argentina, March 1977, convened to examine how it might be possible to supply water to all people by 1990; and the U.N. Conference on Desertification in Nairobi, Kenya, August-September 1977, organized to find ways of preventing the spread of deserts on the planet, and wherever possible, to take action to restore desert areas to fertility. The latter conference, which was less technical in nature, offered more possibilities for Bahá'í participation. A series of film showings, lectures, and panel discussions on topics relevant to the conference consultations was arranged, as a public service to the people of Kenya, at the National Bahá'í Center in Nairobi. In addition, the Bahá'í delegates made many contacts with the conference participants, sharing the Bahá'í views on the basic problems underlying the destruction of the environment and resulting desertification.

The Bahá'í International Community submitted to UNEP, at the request of that U.N. body, a report on environmental activities of the Bahá'í world during 1975, 1976, and 1977, and a report on environmental development and development management. It also presented a paper on 'Global Cooperation and the Environment' to the 1977 non-governmental organizations session, stressing among other points that 'more human beings should come to realize and think deeply about the fact that man is organic with the world and that his inner life and his environment interact upon each other.' The statement explained further that 'effective counteraction of mankind's present headlong rush toward environmental disaster

will take place when man's inner life, his attitudes and values, undergo profound changes', changes that include a full realization of the interdependence of humanity with its environment, as well as an understanding that we are, 'as human beings, basically one and interdependent.' Such a realization also requires 'fundamental changes in the inner lives, attitudes, and values of men and women everywhere.'

Human Settlements: Habitat

The United Nations Conference on Human Settlements took place in Vancouver, Canada, May-June 1976. The Bahá'í International Community worked closely with the National Spiritual Assembly of Canada in the preparation of a statement conveying the Bahá'í view on the kind of human settlement that is needed to provide for the happiness of people, and also in the selection of a Bahá'í delegation. Both the conference and the parallel non-governmental organization Forum offered countless opportunities for the Bahá'í delegates to talk to prominent government and non-governmental participants, with many opportunities to discuss the Bahá'í solution.

The Bahá'í statement, published as a pamphlet entitled *Building a Unified Community*, was circulated to the conference as an official U.N. document, as well as widely distributed as a brochure. The publication offered a Bahá'í glimpse of the community of the future, centered on a House of Worship with its surrounding humanitarian institutions to nurture the fundamental spiritual and moral needs of the settlement's inhabitants. The pamphlet, in fact, began by suggesting that 'A human settlement must first answer the question, "What is the purpose of our lives, as human beings, on this planet?"' and proceeded to explore the nature of a human settlement in which the physical, rational, and spiritual facets of human nature could be developed, with an understanding that 'the community should reflect the basic purpose of human life, which in essence is to know and to worship God, and to carry forward an ever-advancing civilization.' The brochure also examined the characteristics and values which the community should stimulate in its members, as well as the support which it should give, through its administrative body. While realizing that 'the ultimate richness of an organically united humanity and the character



Some participants in the United Nations Day observance, San Salvador, El Salvador; October 1976. Left to right: Mr. and Mrs. Edward Diliberto; Thelma O'Con, United Nations director; Counsellor Artemus Lamb; Mrs. Dee Lamb, representative of the Bahá'í community to the United Nations; Susan Leigh.

of individual and collective life within a future world community can now be only dimly imagined,' the statement concluded by asserting that 'the immediate steps that the responsible leaders of a needy humanity should now adopt, can be clearly discerned, and should be pursued with faith, courage, and determination.'

The Bahá'í International Community has continued its interest in finding answers to the complex issues of HABITAT through participation in the first and second sessions of the Commission on Human Settlements—a body established by the HABITAT Conference—respectively in New York and Nairobi. One further expression of the Bahá'í International Community's interest in problems of human settlements was its participation in the Third Conference on Urban and Regional Research, sponsored by the Committee on Housing, Building, and Planning of the Economic Commission for Europe (ECE) held in Warsaw, Poland, May 1976. Although this conference was of a highly technical nature, the Bahá'í presence marked the Bahá'í concern for problems affecting the living conditions of peoples throughout the world.

Economic and Social Development

The Bahá'í International Community continued its involvement in the general area of U.N. activities to promote the social and economic development of the peoples of the planet, through participation in the two yearly sessions of the Economic and Social Council in New York and Geneva (the first portion of the 1976 summer session was in Abidjan, Ivory Coast), as well as in the biennial sessions of the Commission for Social Development. It also followed closely the special preparatory meetings convened for the elaboration of an International Development Strategy for the 1980s, so that it might offer the Bahá'í view at an appropriate time.

In addition, the Bahá'í International Community took part in the U.N. Conference on Technical Cooperation among Developing Countries in Buenos Aires, Argentina, August-September 1978, a major meeting to explore joint action by developing countries to solve their social and economic problems; and in a regional meeting dealing with overall problems of economic and social development: the eighteenth session of the United Nations Economic Commission for Latin America (ECLA) in La Paz, Bolivia, April 1979. On both occasions, the Bahá'í International Community representatives had full opportunity to meet the delegates and discuss formally and informally the Bahá'í views on the topics being considered.

Science and Technology

Looking ahead to its participation in the 1979 United Nations Conference on Science and Technology for Development (UNCSTD), the Bahá'í International Community attended in Geneva and New York the regular yearly sessions of U.N. committees concerned with the appropriate application of science and technology to assist developing countries, as well as meetings of a special committee to plan for UNCSTD. It also accepted appointment to the Board of the NGO Committee on Science and Technology for Development and participated in the planning of the Non-governmental Organizations' Forum, an event to be held parallel to the U.N. Conference.

As a further expression of its interest in UNCSTD, the Bahá'í International Community and the National Spiritual Assembly of the United States co-sponsored a special meeting for members of the United Nations Secretariat, missions, and non-governmental organizations, in which a prominent Bahá'í scientist explored the possibility that technology, unless correctly used, might well fail to satisfy the total needs of the human being.

Narcotic Drugs

Cooperation with the U.N. in the prevention of drug abuse intensified during this period. Not only did the Bahá'í International Community participate in the 1977, 1978, and 1979 sessions of the Commission of Narcotic Drugs in Geneva, but it also submitted to the Commission reports with information on worldwide Bahá'í activities to educate Bahá'ís as well as the public about the problems of drug abuse and alcoholism, and on the cooperation of Bahá'í communities with civil authorities and organizations concerned with this matter. In addition, at the 1979 session, the Bahá'í representative, in a supplementary oral statement, stressed the need for individual commitment to

eradicate drug abuse, derived from the conviction 'that man is a noble and spiritual being, whose purpose in life is to develop his latent potential for service to humanity.' This commitment, the representative said, must be fostered within the family and reinforced by the community.

In addition, in August 1976 the Bahá'í International Community had participated in the Second World Congress for the Prevention of Alcoholism and Drug Dependency in Acapulco, Mexico, a conference sponsored by the International Commission for the Prevention of Alcoholism, a non-governmental organization with U.N. consultative status. A statement on the Bahá'í view that basically 'there is no chemical solution to problems which are fundamentally spiritual' was included later as an annex to a report submitted to the 1977 session of the Commission on Narcotic Drugs.

Crime Prevention

The Bahá'í International Community continued to participate in the meetings of the Committee on Crime Prevention and Control. It attended the fourth and fifth sessions, held respectively in 1976 and 1978 in New York and Vienna. Beyond that, it sent representatives to two of the regional preparatory meetings for the 1980 Sixth United Nations Congress on the Prevention of Crime and the Treatment of Offenders: for Asia and the Pacific, May 1978, Manila, Philippines; and for Latin America, March 1979, San José, Costa Rica. These special meetings afforded the Bahá'í delegates excellent opportunities to share the Bahá'í view on the essential moral and spiritual dimensions of the problem of criminality. In fact, at the closing ceremonies of the Manila meeting, the Bahá'í participant was able to offer for the success of the Sixth U.N. Congress on Crime Prevention, a Bahá'í prayer for mankind, and to share the following pertinent passage from the Bahá'í Writings expressing, in the words of 'Abdu'l-Bahá, the answer to crime prevention:

> *'Observe how many penal institutions, houses of detention and places of torture are made ready to receive the sons of men, the purpose being to prevent them, by punitive measures, from committing terrible crimes—whereas this very torment and punishment only increaseth depravity, and by such means the desired aim cannot be properly achieved. Therefore must the individual be trained from his infancy in such a way that he will never undertake to commit a crime, will, rather, direct all his energies to the acquisition of excellence and will look upon the very commission of an evil deed as in itself the harshest of all punishments, considering the sinful act itself to be far more grievous than any prison sentence. For it is possible so to train the individual that, although crime may not be completely done away with, still it will become very rare.'*[1]

Status of Women

In addition to taking part in the twenty-sixth (1976) and twenty-seventh (1978) sessions of the Commission on the Status of Women, and in preparations for the 1980 women's conference to be held at the mid-point of the U.N. Decade for Women (1976–1985), the Bahá'í International Community participated in two regional conferences on the integration of women in development: one for Asia, in Kathmandu, Nepal, February 1977; and one for Africa, in Nouakchott, Mauritania, September-October 1977.

The Bahá'í International Community continued, during the Decade for Women, to cooperate with U.N. programs and activities to achieve the equality of men and women. It not only kept the U.N. Branch for the Advancement of Women informed of the work being done by Bahá'í communities—through its mid-1976 report, for instance, of the activities of over sixty national Bahá'í communities during International Women's Year (IWY) and a later report, in reply to a U.N. questionnaire, on the Bahá'í activities from 1975 to 1978 which had bearing on the implementation of the World Plan of Action for Women—but it also kept before the U.N. bodies working to improve the status of women, through such statements as those to the Commission on the Status of Women and to the African and Asian regional conferences, an understanding of the basic Bahá'í teachings on the equality of men and women and their implications for the development of the full potentialities of members of both sexes in building a world order.

[1] *Bahá'í Education: A Compilation* (Wilmette, Illinois: Bahá'í Publishing Trust, 1977), p. 23.

As Bahá'í communities—through the fulfillment of the Bahá'í goal of organizing activities to integrate women more fully into Bahá'í community life[1]—increased their involvement in changing the basic attitude towards women in society, the possibility grew for closer cooperation at community level with United Nations agencies and regional economic commissions, as the Bahá'í International Community began to share with personnel working with programs for women, information regarding such Bahá'í projects.

Children (UNICEF)

During this period, the Bahá'í International Community exercised its consultative status with UNICEF through participation in the annual UNICEF Executive Board meetings—1976 and 1978 in New York, and 1977 in Manila, Philippines—and through involvement in UNICEF activities with non-governmental organizations to promote the well-being of children and mothers. Dr. Victor de Araujo became a member of the Steering Committee of the NGO Committee on UNICEF for 1976–1977 and 1977–1978; and Mrs. Mary Sawicki, for 1978–1979. Mrs. Sawicki also became Associate Editor of the *NGO/UNICEF Newsletter.* Dr. Will van den Hoonaard, in turn, chaired a special committee to review UNICEF films for use by non-governmental organizations and the public. The Bahá'í International Community participated in the work of the NGO/UNICEF committees on Women in Development, Public Information (and its related Film Committee), Nutrition, Primary Health Care, and the International Year of the Child (IYC). One specific activity was a unique joint UNICEF/NGO pilot project for village water in Kenya, a venture initiated at the international level by non-governmental organizations and UNICEF, with the participation of non-governmental organizations in Kenya, including the Bahá'í community.

In addition, the Bahá'í International Community encouraged Bahá'í communities around the world to observe Universal Children's Day, and to plan programs not only for that yearly event, but also for the International Year of the Child, for which UNICEF was the coordinating agency. Alerting its worldwide affiliates of this special year to focus on the needs of children, the Bahá'í International Community encouraged Bahá'í communities everywhere to express their deep concern for children, already evident in their programs for the education of Bahá'í children, to the world at large through special activities. Plans under way suggested that IYC had struck a creative chord.

The relationship between the Bahá'í International Community and UNICEF promises to be a warm and deepening one; and during this period several articles on the Bahá'ís—and Bahá'í events—were featured in the *NGO/UNICEF Newsletter.* Examples: an article on Mrs. Laura Dreyfus-Barney,[2] who was a founder of the UNICEF Advisory Committee of International Non-governmental Organizations (the present NGO Committee on UNICEF); a story on the participation of the Bahá'í International Community members in Universal Children's Day; and a feature on the Bahá'í farming and agriculture project in Panchgani, India.[3]

Health

It was through its consultative status with UNICEF that the Bahá'í International Community was invited to take part in an International Conference on Primary Health Care, in Alma Ata, U.S.S.R., September 1978, co-sponsored by UNICEF and the World Health Organization (WHO). A short paper on 'The Technical and Operational Aspects of Primary Health Care' was delivered by the Bahá'í International Community representative as a contribution to the consultation in the final session of one of the three major committees, and the pertinent ideas presented formed the basis of two of the final conference recommendations. Since then, the Bahá'í International Community has, through its membership in the UNICEF/NGO Committee on Primary Health Care, pursued its deep concern in achieving the goal of the Alma Ata Conference, that of reaching an acceptable level of health for all the peoples of the world by the year 2000.

Disarmament

The Bahá'í International Community entered a new era of cooperation with the

[1] See 'Survey of Activities of Bahá'í Women in the Five Year Plan', p. 202.

[2] See 'In Memoriam', *The Bahá'í World*, vol. XVI, p. 535.

[3] See 'Rural Development in India', p. 227.



Some participants in the observance of the International Year of the Child, Karachi, Pakistan; December 1979. The observance was jointly sponsored by the Bahá'í Youth Committee and the Local Spiritual Assembly of Karachi. The week-long programme comprised many events, including a history quiz, involved 200 participants, and attracted an attendance of approximately 500 people.

United Nations when it participated in the tenth special session of the United Nations General Assembly, convened in New York, May–June 1978, to seek ways to achieve general and complete world disarmament.

While the Bahá'í view on disarmament and peace had been offered at the founding of the United Nations through wide distribution to U.N. delegations of the brochure, *The Bahá'í Peace Program*, the Bahá'í International Community now prepared a new statement, entitled 'The Promise of Disarmament and Peace', outlining the Bahá'í view of the responsibility of individuals and governments to work for peace in the world. Although the statement was made available to participants in the Special Session by the U.N. Secretariat, the Bahá'í International Community sent copies of the brochure to prominent government representatives attending the session and to high U.N. officials, with a covering letter. Later that year, on the occasion of United Nations/World Development Information Day, 24 October, 'The Promise of Disarmament and Peace' was mailed, with a complimentary card, in the appropriate language—either English, French, or Spanish—to all delegates (some three thousand) attending the thirty-third regular session of the General Assembly.

'The Promise of Disarmament and Peace' offered an introduction and selected passages from the Bahá'í Writings, arranged under the headings of 'Disarmament, Peace, and True Civilization', 'The Oneness of Mankind', and 'A World Super-State'. The preface stressed that disarmament is 'essential for the abolition of war as a solution to human problems' and that 'it is a goal for both governments and peoples.' While recognizing that there is no easy road to world peace, the statement observed that disarmament demands an increase in the awareness of governments and peoples of the 'organic oneness of the human race', as well as the creation of a world federation with enough arms and armed forces at its command 'to prevent one nation from attacking another or, if this occurs, to put down the aggressor'. The statement concluded by

observing that while national governments bear a responsibility to prevent war, it is ultimately also the task of each person to establish 'true world unity and peace'—a condition in which 'individual and social well-being will be expressed in a civilization reflecting spiritual values of love, compassion, and justice.'

Law of the Sea, World Food, Population, Youth, and U.N. University

The Bahá'í International Community continued to follow the deliberations of the Third Conference on the Law of the Sea, in sessions that took place from August 1976 through March 1979, alternating between New York and Geneva, as representatives of the world's governments, through extensive and complex negotiations, tried to reach a comprehensive global agreement regulating the seas and oceans of the planet. The Bahá'í representatives made many contacts with delegates, to whom they were able to express the Bahá'í interest in an international régime for the sea, as a precursor of an eventual world federation for the whole planet.

The Bahá'í International Community likewise continued to show its interest in the efforts of the U.N. to provide adequate food for all the world's peoples, by sending representatives to the yearly sessions of the World Food Council (both the earlier preparatory and the later ministerial-level meetings) in Rome, 1976; in Rome and Manila, 1977; and in Mexico City, 1978. The basic Bahá'í view on the solution of world problems through unity, as well as the importance of agriculture as a human activity, which had been expressed earlier at the World Food Conference, were brought to the attention of the participants on many occasions, both officially and through informal discussions.

Bahá'í concern for the long-range U.N. plan to resolve the many-faceted issue of world population was also expressed during this period through participation in the nineteenth (1977) and twentieth (1979) sessions of the Population Commission. The Bahá'í International Community also kept alert to developments in the U.N. work with youth, as well as to the expansion of the programs of the United Nations University, seeking opportunities to be of assistance in proffering the Bahá'í answers.

Public Meetings

One new approach to cooperation between the Bahá'í International Community and the United Nations began in 1976 with a series of four to six yearly public meetings on issues of deep concern to the U.N. These lectures, given by highly qualified Bahá'ís from the United States and Canada, were co-sponsored by the U.N. offices of the Bahá'í International Community and of the National Spiritual Assembly of the United States. The topics broached were quite varied: the prevention of violence, the development of human potential, racial discrimination, the world economy, communications, the family, life-long education, education for development, the education of children for one world, the future of technology, the unfoldment of the potential of women, and the building of a unified community. These meetings, attended by guests from the U.N. missions, the U.N. Secretariat, and members of non-governmental organizations, were offered as a contribution to the global solution of issues of on-going concern to the United Nations.

Cooperation with Non-Governmental Organizations

The cooperation of the Bahá'í International Community with other non-governmental organizations working with the U.N. took the form of participation in the activities of the Conference of Non-governmental Organizations in Consultative Status with the Economic and Social Council and its many committees in New York and in Geneva, such as those on development, disarmament, world food, and the status of women. The Bahá'í International Community was also active in the Youth Caucus and the United Nations University Task Force, both in New York, as well as in co-sponsoring from time to time statements with other non-governmental organizations for presentation to U.N. bodies, when these documents were not openly or implicitly political in nature or tone. In addition, the Bahá'í International Community continued its participation in the Annual Conference of Non-governmental Organizations arranged by the Office of Public Information (OPI) and the OPI/NGO Executive Committee. Mr. Will. C. van den Hoonaard, Alternate Representative of the Bahá'í International Community to the United Nations, was, in fact, elected Secretary

of the Executive Committee for 1977–1978 and chosen as Vice-Chairman for 1978–1979. Mr. van den Hoonaard was also co-chairman of the 1979 Annual Conference.

As for participation in conferences sponsored by non-governmental organizations, besides the Second World Congress for the Prevention of Alcoholism and Drug Dependency, mentioned in the section on Narcotic Drugs, the Bahá'í International Community attended the Conference on the Law of the World, the biennial meeting of the World Peace Through Law Center, in August 1978, as well as the Colloquium and Seminar on Rural Women, sponsored by the International Council of Women, in February 1978. Both meetings took place in Manila, Philippines.

ANNEX I

SPECIAL UNITED NATIONS CONFERENCES, CONGRESSES AND SEMINARS IN WHICH THE BAHÁ'Í INTERNATIONAL COMMUNITY PARTICIPATED 1976–1979

1. United Nations Conference on Human Settlements (HABITAT); Vancouver, Canada; 31 May–11 June 1976.
   Reps.: Professor John Jameson Bond, Mrs. Sheila Banani, Dr. Glen A. Eyford, Mrs. Lei Chapman, Mr. Donald R. McLaren, Mr. Kenneth Goldstone.
2. United Nations Water Conference; Mar del Plata, Argentina; 14–25 March 1977.
   Rep.: Mr. Carlos Talenti.
3. United Nations Conference on Desertification; Nairobi, Kenya; 29 August–9 September 1977.
   Reps.: Mr. Peter Vuyiya, Mr. Bonaventure Wafula, Dr. H. T. D. Rost, Mrs. Ruth Vuyiya, Dr. Richard St.-Barbe Baker (advisor).
4. World Conference to Combat Racism and Racial Discrimination; Geneva, Switzerland; 14–25 August 1978.
   Reps.: Dr. Marco G. Kappenberger, Mr. Peter Vuyiya, Mrs. Soo Fouts, Miss Jyoti Munsiff.
5. United Nations Conference on Technical Co-operation among Developing Countries; Buenos Aires, Argentina; 30 August–12 September 1978.
   Rep.: Professor Ricardo Schvartzman.
6. International Conference on Primary Health Care; Alma Ata, U.S.S.R.; 6–12 September 1978.
   Reps.: Dr. Alfred K. Neumann, Miss Anneliese Bopp.
7. Tenth Special Session of the United Nations General Assembly Devoted to Disarmament; New York, USA; 23 May–28 June 1978.
   Reps.: Dr. Victor de Araujo, Dr. Will. C. van den Hoonaard, Mrs. Mary Sawicki, Mrs. Betty de Araujo.
8. Third Conference on Urban and Regional Research, European Economic Commission; Warsaw, Poland; 5–13 May 1976.
   Rep.: Mr. Hans-Ulrich Schmidt.
9. Third United Nations Conference on the Law of the Sea (Fifth session, New York, U.S.A., 2 August–17 September 1976; Sixth session, New York, 23 May–15 July 1977; Seventh session, Geneva, Switzerland, 28 March–12 May 1978, and New York, 21 August–15 September 1978; Eighth Session, Geneva, 19 March–27 April 1979).
   Reps.: Dr. Victor de Araujo, Dr. Will. C. van den Hoonaard, Dr. Marco G. Kappenberger, Mrs. Mahshid Fatio, Mr. Stephen Vickers.
10. Asia and Pacific Regional Preparatory Meeting for the Sixth United Nations Congress on the Prevention of Crime and the Treatment of Offenders; Manila, Philippines; 15–19 May 1978.
    Rep.: Mr. Wilfredo U. Bugia.
11. Latin-American Regional Preparatory Meeting for the Sixth United Nations Congress on the Prevention of Crime and the Treatment of Offenders; San José, Costa Rica; 31 July–4 August 1978.
    Rep.: Mr. Wallace D. Baldwin.
12. Regional Conference on the Implementation of National, Regional, and World Plans of Action for the Integration of Women in Development; Nouakchott, Mauritania; 27 September–2 October 1977.
    Reps.: Mrs. Thelma Khelghati, Mrs. Laura Hill.
13. United Nations Seminar on the 'Participation of Women in Political, Economic, and Social Development, with Special Emphasis on Machinery to Accelerate the Integration of Women in Development'; Kathmandu, Nepal; 15–22 February 1977.
    Reps.: Mrs. Zena Sorabjee, Dr. Penelope Walker.
14. United Nations Seminar on 'National and Local Institutions for the Promotion and Protection of Human Rights'; Geneva, Switzerland; 18–29 September 1978.
    Rep.: Mr. James C. Taylor.

ANNEX II

STATEMENTS, REPORTS AND OTHER PUBLICATIONS PRESENTED BY THE BAHÁ'Í INTERNATIONAL COMMUNITY TO THE UNITED NATIONS 1976–1979

1. Submission to the UNESCO study on 'The Effect of Rhodesian Policy on Education, Science, Culture, and Information'; 14 May 1976.
2. *Building a Unified Community.* Pamphlet prepared for the United Nations Conference on Human Settlements: HABITAT; Vancouver, Canada; 31 May–11 June 1976.
3. 'Environmental Activities of the Bahá'í International Community for the Years 1975, 1976, and 1977'. Report submitted to the United Nations Environment Program 10 June 1976.
4. 'Bahá'í International Community Activities During International Women's Year: An Overview'. Report submitted to the United Nations Branch for the Promo-

tion of the Equality of Men and Women; 15 June 1976.
5. 'The United Nations Decade for Women's Equality, Development, and Peace, 1976–1985: Implementation of the Declaration on the Elimination of Discrimination Against Women'. Statement submitted to the twenty-sixth session of the United Nations Commission on the Status of Women; U.N. document E/CN.6/NGO/264; 15 September 1976.
6. 'Participation of the Bahá'í International Community in the "Implementation of the Program for the Decade for Action to Combat Racism and Racial Discrimination": Report to the United Nations Division of Human Rights'. December 1976.
7. Report submitted to the United Nations Division of Narcotic Drugs; 23 December 1976. Circulated before the twenty-seventh session of the United Nations Commission on Narcotic Drugs as U.N. document E/CN.7/599/Add.1; 13 January 1977.
8. 'Survey of United Nations Day and Human Rights Day Activities in 1974 Undertaken by the Bahá'í International Community'. Report submitted to the United Nations Office of Public Information; January 1977.
9. 'United Nations and Human Rights Observances and Activities Undertaken by Worldwide Bahá'í Communities, 1975'. Report submitted to the United Nations Office of Public Information; 15 February 1977.
10. Statement to the United Nations Regional Seminar on the Participation of Women in Economic, Social, and Political Development with Special Emphasis on Machinery to Accelerate the Integration of Women in Development; Kathmandu, Nepal; 15–22 February 1977.
11. 'Global Cooperation and the Environment'. Paper presented at the International Assembly of Non-governmental Organizations Concerned with the Environment; Nairobi, Kenya; 7–8 May 1977.
12. Statement to the United Nations Regional Conference on the Implementation of National, Regional, and World Plans of Action for the Integration of Women in Development; Nouakchott, Mauritania; 27 September–2 October 1977.
13. 'A Summary of Bahá'í–U.N. Activities During 1976 Sponsored by National Affiliates of the Bahá'í International Community'. Report submitted to the United Nations Department of Economic and Social Affairs, the Office of Public Information, and the Division of Human Rights; 15 October 1977.
14. 'Environment and Development and Environmental Management'. Report submitted to the United Nations Environment Program; 17 October 1977.
15. Report submitted to the Committee on Non-governmental Organizations of the United Nations Economic and Social Council on activities of the Bahá'í International Community during the period May 1973 through September 1977; U.N. document E/C.2/R.49/Add.70; 21 November 1977.
16. Statement to the twenty-seventh session of the United Nations Commission on the Status of Women; U.N. document E/CN.6/NGO/279; 17 March 1978.
17. 'The Promise of Disarmament and Peace'. Statement to the tenth special session of the United Nations General Assembly devoted to disarmament; 23 May–28 June 1978.
18. Statement to the World Conference to Combat Racism and Racial Discrimination; Geneva, Switzerland; 14–25 August 1978.
19. 'An Overview of Bahá'í–U.N. Activities During 1977 Sponsored by the Bahá'í International Community and Its National Affiliates'. Report submitted to the United Nations Department of Economic and Social Affairs, the Office of Public Information, and the Division of Human Rights; 15 August 1978.
20. 'Technical and Operational Aspects of Primary Health Care'. Statement to the International Conference on Primary Health Care; Alma Ata, USSR; 6–12 September 1978.
21. Statement to the United Nations Seminar on National and Local Institutions for the Promotion and Protection of Human Rights; Geneva, Switzerland; 18–29 September 1978.
22. 'The Bahá'ís'. United Nations *Secretariat News*, 31 October 1978, pp. 6 & 7.
23. 'Views of the Bahá'í International Community on the Draft Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief'. Statement submitted to the United Nations Division of Human Rights; 10 November 1978.
24. 'Report of the Bahá'í International Community on Its Activities in the Prevention of Drug Abuse'. Report submitted to the United Nations Division of Narcotic Drugs; 10 November 1978.
25. Statement to the twenty-eighth session of the United Nations Commission on Narcotic Drugs; 12–23 February 1979.
26. 'Reply of the Bahá'í International Community to the Questionnaire on Implementation During the Period 1975–1978 of the World Plan of Action Adopted at the World Conference of the International Women's Year'; submitted to the United Nations Branch for the Advancement of Women; 4 April 1979.

ANNEX III

RELATIONSHIP OF THE BAHÁ'Í INTERNATIONAL COMMUNITY TO THE SOUTH PACIFIC COMMISSION

The Bahá'í International Community participated in the eighteenth South Pacific Conference, in Noumea, New Caledonia, 6–13 October 1978. This was the yearly meeting of the South Pacific Commission, an intergovernmental body established to promote the economic and social welfare and advancement of the peoples of the twenty South Pacific island countries and territories within its zone of action.

The Bahá'í International Community, which was represented by Dr. Victor de Araujo and Mr. Ta Makirere, with the assistance of the National Spiritual Assembly of the South West Pacific Ocean, presented both a written and an oral statement to the Conference, outlining the Bahá'í view on 'Practical Spiritual Bases for Development'.

This first Bahá'í participation in the activities of this Pacific body resulted in a later invitation to the Bahá'í International Community to attend a regional meeting of the South Pacific Commission, also held in Noumea, in March 1979, to discuss further a Pacific approach to rural development. Again, the Bahá'í views were ably shared, this time by Mrs. Tinai Hancock.



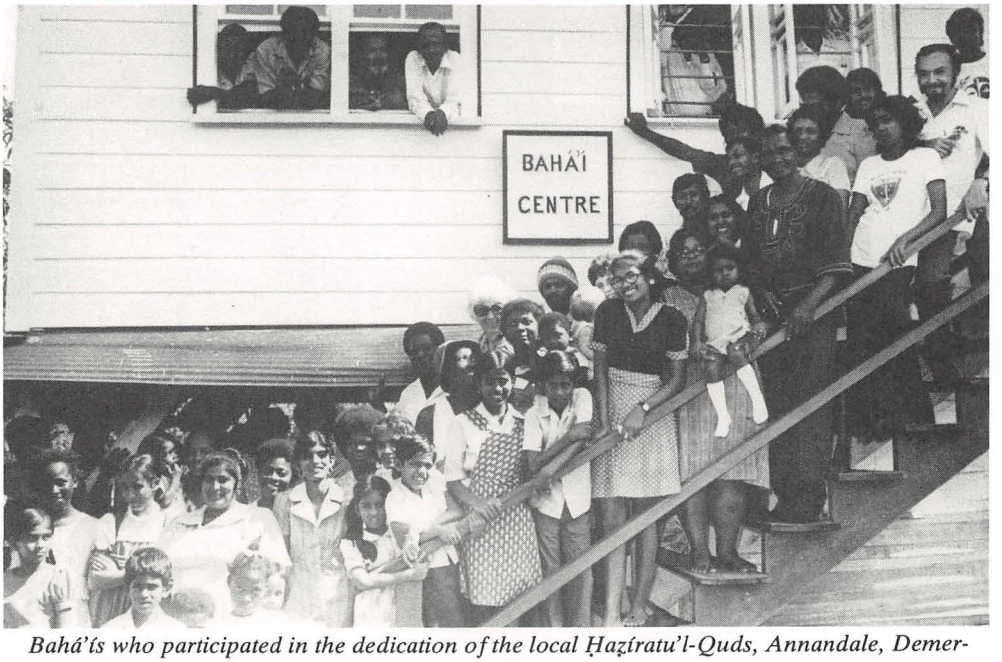
A United Nations Day display sponsored by the Bahá'ís of Moen, Truk Islands (an island group in the central Caroline Islands, West Pacific Ocean.) The display was mounted in December 1976.



Health educator Nancy B. Mondschein, right, alternate representative at UN headquarters for the National Spiritual Assembly of the Bahá'ís of the United States, an affiliate of the Bahá'í International Community, works as an interne at UNICEF headquarters for Mrs T. Memet Tanumidjaja, UNICEF Senior Advisor Family Welfare, shown on left, who is preparing a study on the use of day care centres as a means of extending UNICEF basic services to rural communities.



Governor George R. Ariyoshi of Hawaii signing the document proclaiming 18 September 1977 as World Peace Day, an observance sponsored annually by the National Spiritual Assembly of the Bahá'ís of the Hawaiian Islands. Observing are (right) Miss Lani Tamanaha and (left) Mr. Tracy Hamilton.



Bahá'ís who participated in the dedication of the local Ḥaẓíratu'l-Quds, Annandale, Demerara, Guyana; 27 June 1976.

VI
RECOGNITION OF THE BAHÁ'Í FAITH

1. INCORPORATION OF NATIONAL SPIRITUAL ASSEMBLIES

Riḍván 1976 to Riḍván 1979

In previous volumes, certificates of incorporation or other documents attesting recognition of various National Spiritual Assemblies have been reproduced. The following are representative of the forms of recognition obtained by National Spiritual Assemblies during the period covered by this volume.

1. Certificate of Incorporation in American Samoa of the National Spiritual Assembly of the Bahá'ís of Samoa; 23 April 1976. (This National Spiritual Assembly was incorporated in Western Samoa on 4 February 1971.)
2. Certificate of Incorporation of the National Spiritual Assembly of the Bahá'ís of South and West Africa; 13 August 1976.
3. Certificate of Incorporation of the National Spiritual Assembly of the Bahá'ís of Singapore; 4 October 1976.
4. Act of Parliament incorporating the National Spiritual Assembly of the Bahá'ís of Guyana, passed on 9 December 1976.
5. Receipt for Declaration of Association of the National Spiritual Assembly of the Bahá'ís of Gabon, issued by Ministry of the Interior; 8 April 1977.
6. Letter from the Ministry of Justice and Ecclesiastical Affairs confirming registration of the National Spiritual Assembly of the Bahá'ís of Iceland as a religious society in Iceland, 29 April 1977, with translation into English.
7. Certificate of Registration of the National Spiritual Assembly of the Bahá'ís of Suriname and French Guiana; 16 January 1978.
8. Extract from the Official Journal of New Caledonia for 3 November 1978, relating to the Declaration of Association of the National Spiritual Assembly of the Bahá'ís of the New Hebrides, giving date of receipt issued 19 October 1978.
9. Extract from the Official Journal of the French Republic relating to the registration of the National Spiritual Assembly of the French Antilles; 5 January 1979.
10. Certificate of Incorporation of the National Spiritual Assembly of the Caroline Islands; 29 January 1979.
11. Certificate of Incorporation of the National Spiritual Assembly of the Mariana Islands; 2 April 1979.

GOVERNMENT OF AMERICAN SAMOA
PAGO PAGO, AMERICAN SAMOA 96799

In reply refer to:
NO. 156

CERTIFICATE OF INCORPORATION

TO ALL TO WHOM THESE PRESENTS SHALL COME:

I, WALTER H. JENSEN, Treasurer of the Government of American Samoa, do hereby certify that the NATIONAL SPIRITUAL ASSEMBLY OF THE BAHA'IS OF SAMOA, INC., having fulfilled all requirements of Title XIV, Section 52 American Samoa Code 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 fifty years until dissolved or merged in accordance with the laws of the Government of American Samoa.

The Articles of Incorporation of the NATIONAL SPIRITUAL ASSEMBLY OF THE BAHA'IS OF SAMOA, INC., have been recorded on Volume II, page 221-225 in the Office of Territorial Registrar.

IN TESTIMONY WHEREOF, I HEREUNTO set my hand the official seal of the Government of American Samoa this 23rd day of April A.D. Nineteen Hundred Seventy-Six.

WALTER H. JENSEN

June 1, 1976
Certified to be a true and correct copy of the original in the possession of the National Spiritual Assembly of the Baha'is of Samoa, Inc.

NOTARY PUBLIC
My commission expires: 12/31/76

1. Certificate of Incorporation in American Samoa of the National Spiritual Assembly of the Bahá'ís of Samoa; 23 April 1976. (This National Spiritual Assembly was incorporated in Western Samoa on 4 February 1971.)

"A"

FORM CM 3

REPUBLIC OF SOUTH AFRICA
COMPANIES ACT, 1973
(Section 64)

Registration No. of company
21/76/20

CERTIFICATE OF INCORPORATION OF A COMPANY
NOT HAVING A SHARE CAPITAL

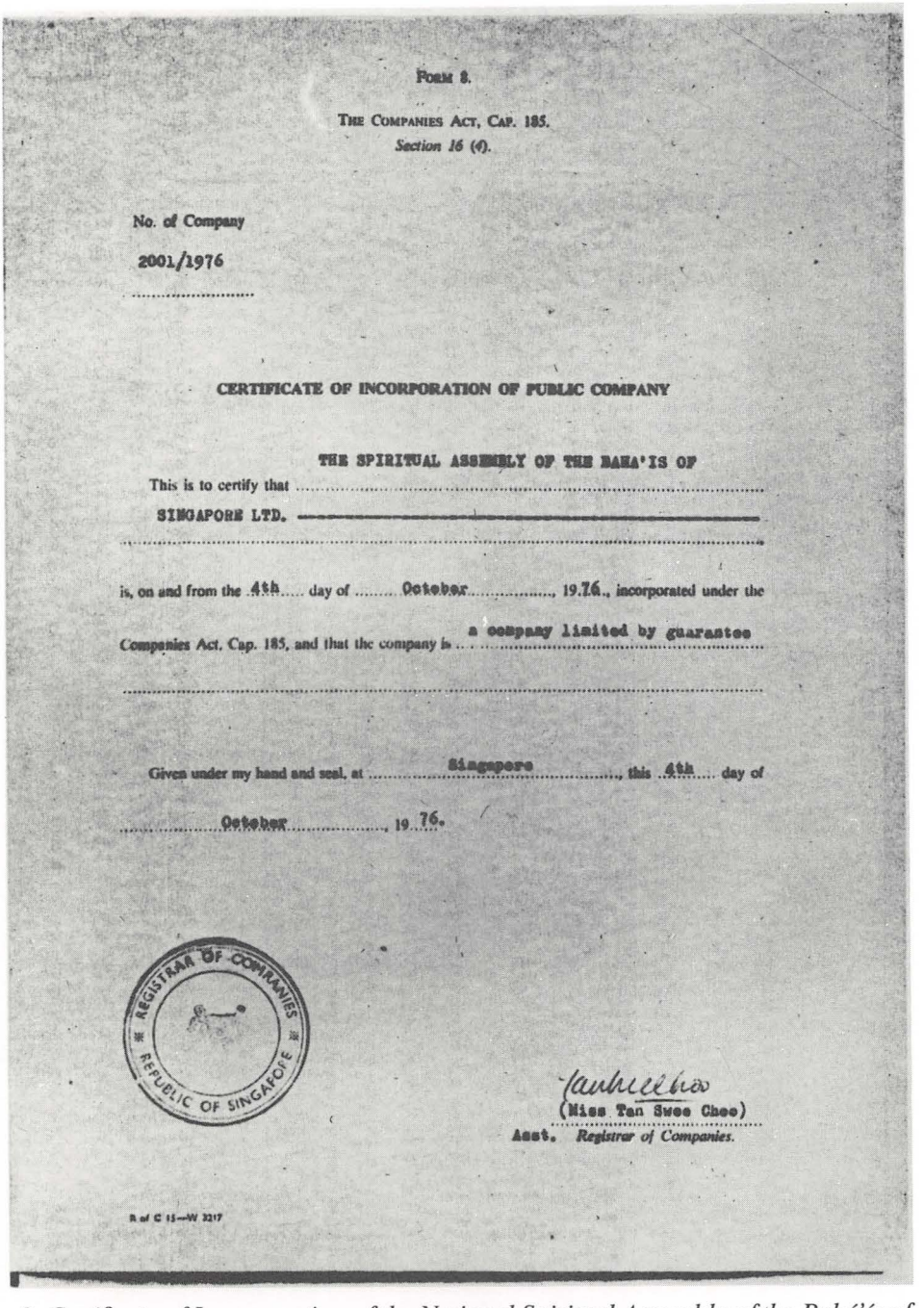
This is to certify that THE NATIONAL SPIRITUAL ASSEMBLY OF THE BAHA'IS OF SOUTH AND WEST AFRICA (Incorporated association not for gain) was today incorporated under the Companies Act, 61 of 1973, and that the company is a company limited by guarantee and is incorporated under section 21.

Signed and sealed at Pretoria this 13th day of August one thousand nine hundred and seventy-six.

Registrar of Companies

This certificate is not valid unless it bears the seal of the Companies Registration Office

2. Certificate of Incorporation of the National Spiritual Assembly of the Bahá'ís of South and West Africa; 13 August 1976.



FORM 8.

THE COMPANIES ACT, CAP. 185.
Section 16 (4).

No. of Company
2001/1976

CERTIFICATE OF INCORPORATION OF PUBLIC COMPANY

This is to certify that THE SPIRITUAL ASSEMBLY OF THE BAHA'IS OF SINGAPORE LTD.

is, on and from the 4th day of October, 19.76., incorporated under the Companies Act, Cap. 185, and that the company is a company limited by guarantee

Given under my hand and seal, at Singapore, this 4th day of October, 19 76.

REGISTRAR OF COMPANIES * REPUBLIC OF SINGAPORE *

(Miss Tan Swee Choo)
Asst. *Registrar of Companies.*

R. of C 15—W 3217

3. Certificate of Incorporation of the National Spiritual Assembly of the Bahá'ís of Singapore; 4 October 1976.

GUYANA

ACT No. 16 of 1976

NATIONAL SPIRITUAL ASSEMBLY OF BAHA'IS OF GUYANA (INCORPORATION OF TRUSTEES) ACT 1976

I assent.

A. CHUNG,
President.
30th December, 1976.

ARRANGEMENT OF SECTIONS

SECTION

1. Short title.
2. Interpretation.
3. Incorporation of the Board of Trustees.
4. Death or absence from Guyana of member of the Board of Trustees.
5. Vesting of property in the Board.
6. Tenure of property for use and benefit of the Assembly.
7. Exercise by Board of powers in matters not specifically provided for by this Act.
8. Evidence of membership of the Board.
9. Service of process.

AN ACT to incorporate the Board of Trustees of the National Spiritual Assembly of Baha'is.

A.D. 1976. Enacted by the Parliament of Guyana:—

Short title.

1. This Act may be cited as the National Spiritual Assembly of Baha'is of Guyana (Incorporation of Trustees) Act 1976.

Interpretation.

2. In this Act, unless the context otherwise requires — "the Board of Trustees" or "the Board" means the Board of Trustees of the National Spiritual Assembly of Baha'is of Guyana incorporated by this Act;

"the Assembly" means the National Spiritual Assembly of Baha'is in Guyana.

Incorporation of the Board of Trustees.

3. Henry Dolphin, Chairman, John Viera, Vice-Chairman, Ellen Widmer, Secretary, Eileen Hill, Treasurer, Sheila Dolphin, Recording Secretary, Ivan Fraser, Member, Lygia Vasilda, Member, Edward Widmer, Member, Rooplall Dudnath, Member, and their successors in office, shall be a body corporate and shall have the name of the Board of Trustees of the National Spiritual Assembly of Baha'is in Guyana.

Death or absence from Guyana of member of the Board of Trustees.

4. There shall not be at any time more than nine Trustees of the Board and in the event of death or absence from Guyana or inability or refusal of any one or more of the Trustees to act as such, all or any of the powers conferred by this Act on the Trustees may be exercised by the surviving or remaining Trustees provided always that their number is not less than five.

Vesting of property in the Board.

5. All property movable or immovable of whatever nature or kind hereafter bequeathed by will or otherwise given to the Assembly shall be deemed to be the property of the Board.

Tenure of property for use and benefit of the Assembly.

6. All property vested in or hereafter acquired by the Board shall be held by the Board for the use and benefit of the Assembly.

Exercise by Board of powers in matters not specifically provided for by this Act.

7. In all matters not specifically provided for by this Act, the Board shall, so far as practicable, possess and exercise the like power and authority as are possessed and exercised by the Assembly and its proceedings shall be governed by the laws, regulations, powers and practices of that body in so far as they are not inconsistent with any law in force in Guyana.

Evidence of membership of the Board.

8. A statement that any person named therein has been appointed a member of the Board of Trustees, purporting to be signed by the Chairman of the Assembly, or the Secretary of the Assembly, shall be prima facie evidence of the said fact.

Service of process.

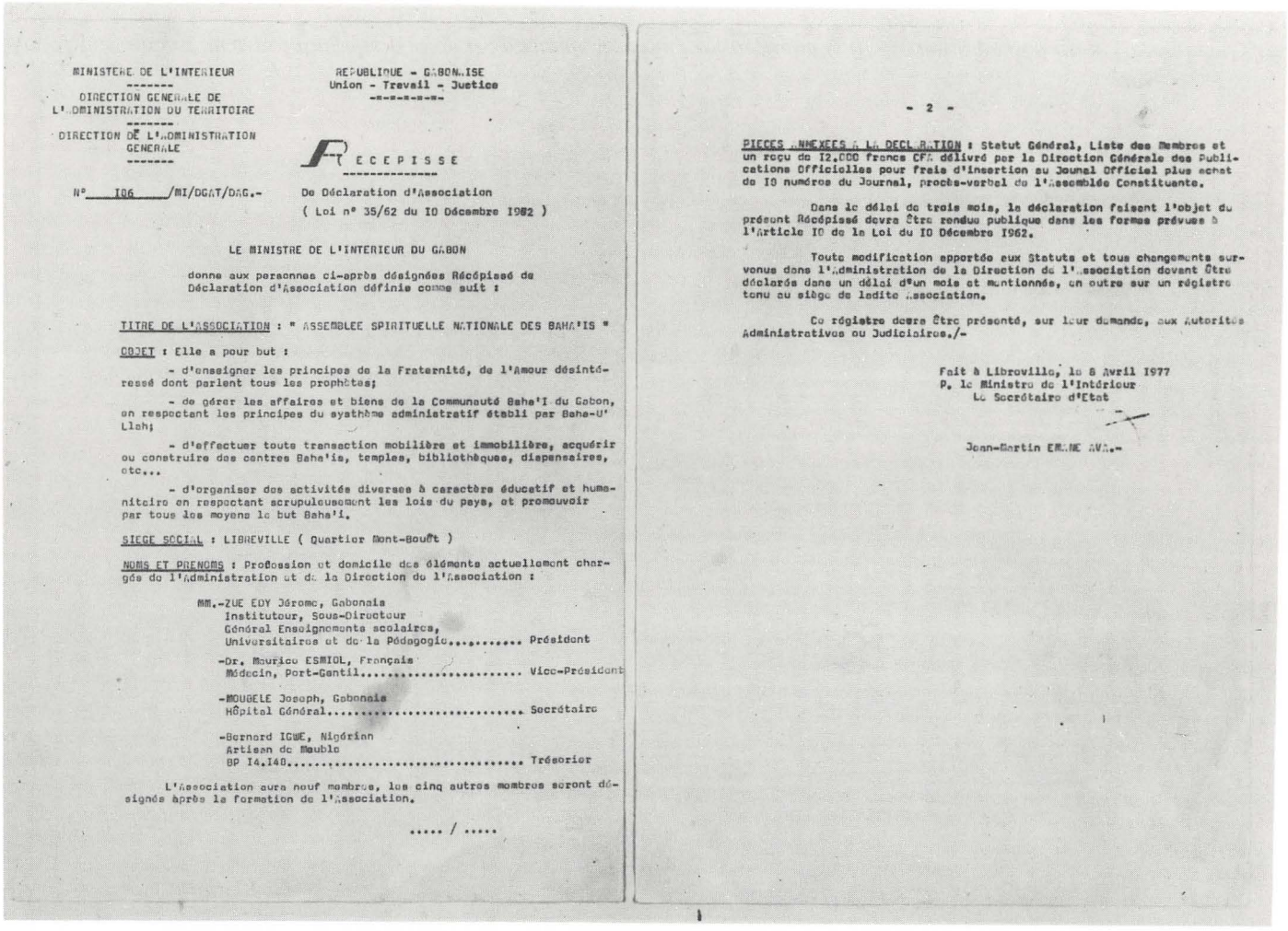
9. All process which is required to be served on the Board shall be deemed to be sufficiently served if served on a person of full age at the residence in Guyana of the Chairman, or the Vice-Chairman, or the Secretary, or the Treasurer, or if a copy thereof is published in the Gazette.

Passed by the National Assembly on 9th December, 1976

F. A. Narain,
Clerk of the National Assembly

(Bill 13/1976).

4. Act of Parliament incorporating the National Spiritual Assembly of the Bahá'ís of Guyana, passed on 9 December 1976.



MINISTERE DE L'INTERIEUR

DIRECTION GENERALE DE L'ADMINISTRATION DU TERRITOIRE

DIRECTION DE L'ADMINISTRATION GENERALE

REPUBLIQUE - GABONAISE
Union - Travail - Justice

RECEPISSE

N° 106 /MI/DGAT/DAG.- De Déclaration d'Association
(Loi n° 35/62 du 10 Décembre 1962)

LE MINISTRE DE L'INTERIEUR DU GABON

donne aux personnes ci-après désignées Récépissé de Déclaration d'Association définie comme suit :

TITRE DE L'ASSOCIATION : " ASSEMBLEE SPIRITUELLE NATIONALE DES BAHA'IS "

OBJET : Elle a pour but :

- d'enseigner les principes de la Fraternité, de l'Amour désintéressé dont parlent tous les prophètes;

- de gérer les affaires et biens de la Communauté Baha'I du Gabon, en respectant les principes du syathème administratif établi par Baha-U'Llah;

- d'effectuer toute transaction mobilière et immobilière, acquérir ou construire des centres Baha'is, temples, bibliothèques, dispensaires, etc...

- d'organiser des activités diverses à caractère éducatif et humanitaire en respectant scrupuleusement les lois du pays, et promouvoir par tous les moyens le but Baha'i.

SIEGE SOCIAL : LIBREVILLE (Quartier Mont-Bouët)

NOMS ET PRENOMS : Profession et domicile des éléments actuellement chargés de l'Administration et de la Direction de l'Association :

MM.-ZUE EDY Jérome, Gabonais
Instituteur, Sous-Directeur
Général Enseignements scolaires,
Universitaires et de la Pédagogie..... Président

-Dr. Maurice ESMIOL, Français
Médecin, Port-Gentil..... Vice-Président

-MOUBELE Joseph, Gabonais
Hôpital Général..... Secrétaire

-Bernard ICWE, Nigérian
Artisan de Meuble
BP 14.148..... Trésorier

L'Association aura neuf membres, les cinq autres membres seront désignés après la formation de l'Association.

..... / .....

- 2 -

PIECES ANNEXES A LA DECLARATION : Statut Général, Liste des Membres et un reçu de 12.000 francs CFA délivré par la Direction Générale des Publications Officielles pour frais d'insertion au Journal Officiel plus achat de 10 numéros du Journal, procès-verbal de l'Assemblée Constituante.

Dans le délai de trois mois, la déclaration faisant l'objet du présent Récépissé devra être rendue publique dans les formes prévues à l'Article 10 de la Loi du 10 Décembre 1962.

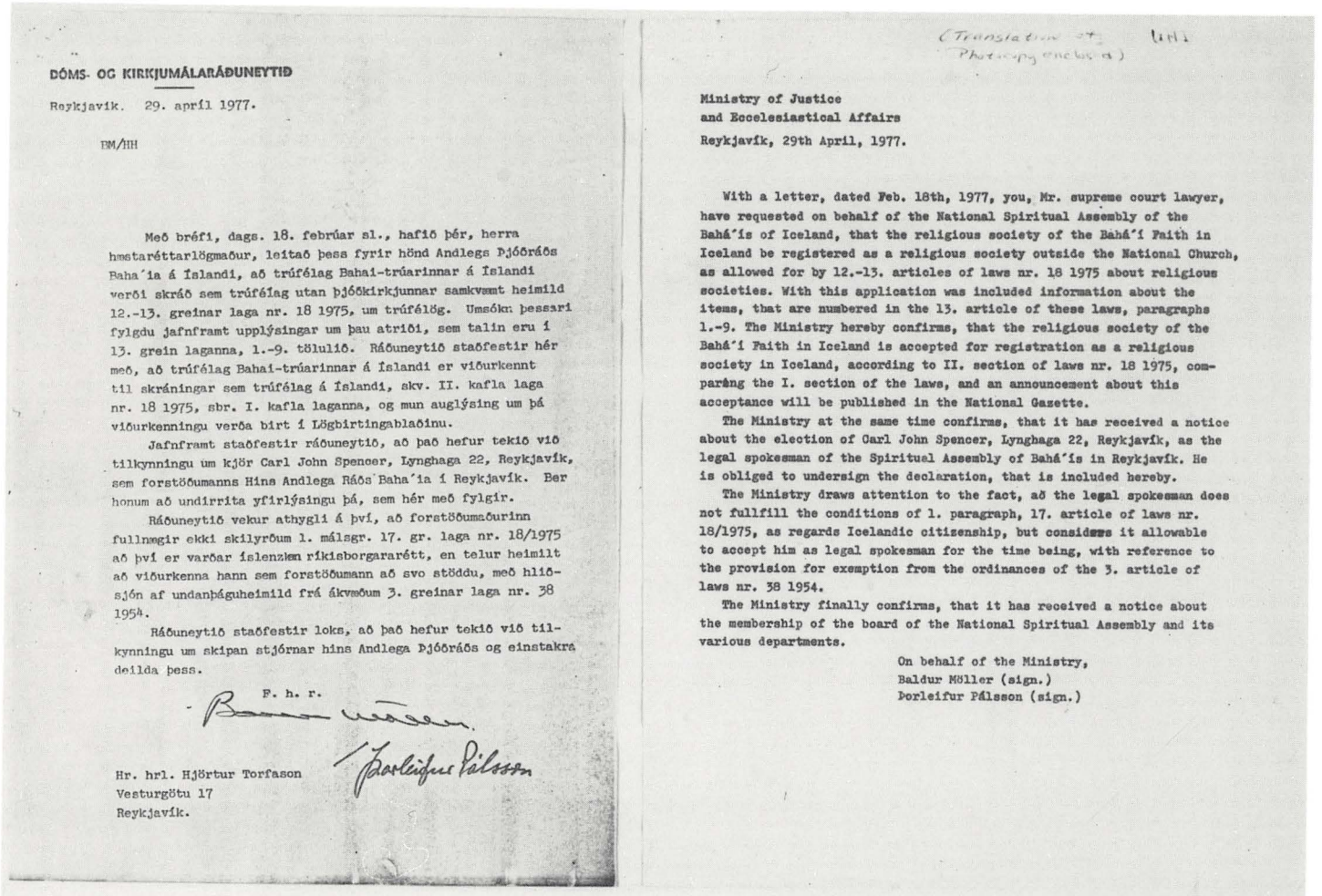
Toute modification apportée aux Statuts et tous changements survenus dans l'Administration de la Direction de l'Association devront être déclarés dans un délai d'un mois et mentionnés, en outre sur un régistre tenu au siège de ladite Association.

Ce régistre devra être présenté, sur leur demande, aux Autorités Administratives ou Judiciaires./-

Fait à Libreville, le 8 Avril 1977
P. le Ministre de l'Intérieur
Le Secrétaire d'Etat

Jean-Martin EMANE AVA.-

5. Receipt for Declaration of Association of the National Spiritual Assembly of the Bahá'ís of Gabon, issued by Ministry of the Interior; 8 April 1977.



DÓMS- OG KIRKJUMÁLARÁÐUNEYTIÐ

Reykjavík. 29. apríl 1977.

BM/HH

Með bréfi, dags. 18. febrúar sl., hafið þér, herra hæstaréttarlögmaður, leitað þess fyrir hönd Andlegs Þjóðráðs Baha'ía á Íslandi, að trúfélag Bahai-trúarinnar á Íslandi verði skráð sem trúfélag utan þjóðkirkjunnar samkvæmt heimild 12.-13. greinar laga nr. 18 1975, um trúfélög. Umsókn þessari fylgdu jafnframt upplýsingar um þau atriði, sem talin eru í 13. grein laganna, 1.-9. tölulið. Ráðuneytið staðfestir hér með, að trúfélag Bahai-trúarinnar á Íslandi er viðurkennt til skráningar sem trúfélag á Íslandi, skv. II. kafla laga nr. 18 1975, sbr. I. kafla laganna, og mun auglýsing um þá viðurkenningu verða birt í Lögbirtingablaðinu.

Jafnframt staðfestir ráðuneytið, að það hefur tekið við tilkynningu um kjör Carl John Spencer, Lynghaga 22, Reykjavík, sem forstöðumanns Hins Andlega Ráðs Baha'ía í Reykjavík. Ber honum að undirrita yfirlýsingu þá, sem hér með fylgir.

Ráðuneytið vekur athygli á því, að forstöðumaðurinn fullnægir ekki skilyrðum 1. málsgr. 17. gr. laga nr. 18/1975 að því er varðar íslenzkan ríkisborgararétt, en telur heimilt að viðurkenna hann sem forstöðumann að svo stöddu, með hliðsjón af undanþáguheimild frá ákvæðum 3. greinar laga nr. 38 1954.

Ráðuneytið staðfestir loks, að það hefur tekið við tilkynningu um skipan stjórnar hins Andlega Þjóðráðs og einstakra deilda þess.

F. h. r.

Hr. hrl. Hjörtur Torfason
Vesturgötu 17
Reykjavík.

(Translation of Photocopy enclosed)

Ministry of Justice
and Ecclesiastical Affairs
Reykjavík, 29th April, 1977.

With a letter, dated Feb. 18th, 1977, you, Mr. supreme court lawyer, have requested on behalf of the National Spiritual Assembly of the Bahá'ís of Iceland, that the religious society of the Bahá'í Faith in Iceland be registered as a religious society outside the National Church, as allowed for by 12.-13. articles of laws nr. 18 1975 about religious societies. With this application was included information about the items, that are numbered in the 13. article of these laws, paragraphs 1.-9. The Ministry hereby confirms, that the religious society of the Bahá'í Faith in Iceland is accepted for registration as a religious society in Iceland, according to II. section of laws nr. 18 1975, comparing the I. section of the laws, and an announcement about this acceptance will be published in the National Gazette.

The Ministry at the same time confirms, that it has received a notice about the election of Carl John Spencer, Lynghaga 22, Reykjavík, as the legal spokesman of the Spiritual Assembly of Bahá'ís in Reykjavík. He is obliged to undersign the declaration, that is included hereby.

The Ministry draws attention to the fact, að the legal spokesman does not fullfill the conditions of 1. paragraph, 17. article of laws nr. 18/1975, as regards Icelandic citizenship, but considers it allowable to accept him as legal spokesman for the time being, with reference to the provision for exemption from the ordinances of the 3. article of laws nr. 38 1954.

The Ministry finally confirms, that it has received a notice about the membership of the board of the National Spiritual Assembly and its various departments.

On behalf of the Ministry,
Baldur Möller (sign.)
Þorleifur Pálsson (sign.)

6. Letter from the Ministry of Justice and Ecclesiastical Affairs confirming registration of the National Spiritual Assembly of the Bahá'ís of Iceland as a religious society in Iceland, 29 April 1977, with translation into English.

E.T.

MINISTERIE VAN JUSTITIE
EN POLITIE

Aan:
het Bestuur van de Stichting GEESTELIJKE RAAD VAN DE BAHA'IS VAN SURINAME EN FRANS GUIANA,
Nickeriestraat 27(Z.H.)
Paramaribo.

Uw kenmerk	Uw brief van	Ons kenmerk	Datum
		153	Paramaribo, 16 januari 1978.

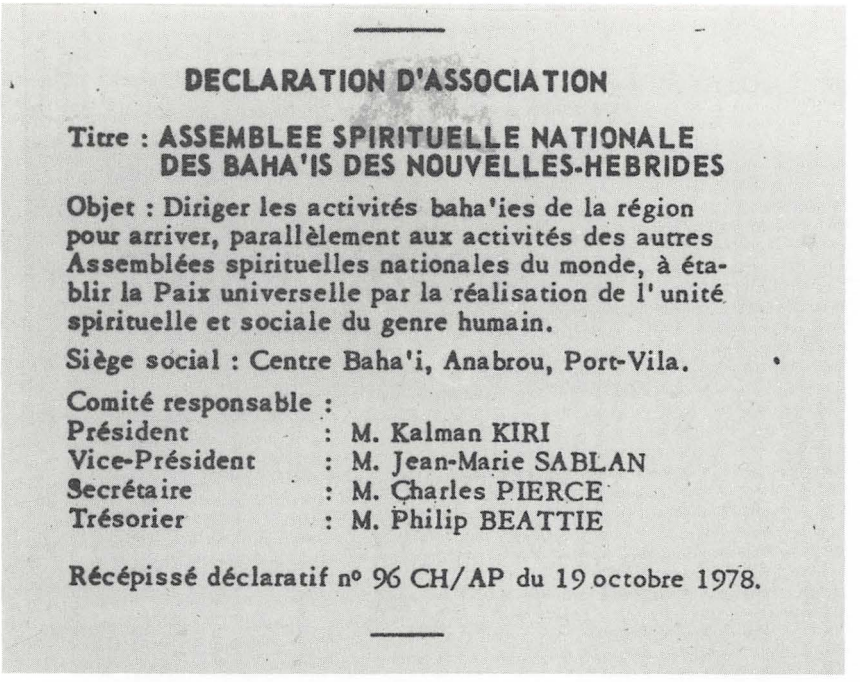
Onderwerp:
Bericht op form. A
dd. 8 december 1977.

Hierbij heb ik de eer U mede te delen, dat de Stichting GEESTELIJKE RAAD VAN DE BAHA'IS VAN SURINAME EN FRANS GUIANA, gevestigd te Paramaribo, op 10 december 1977 in het Openbaar Stichtingenregister is ingeschreven.

De Minister van Justitie en Politie,
namens deze,
De Directeur van Justitie en Politie,

(Mr.H.A.de RYP).

7. Certificate of Registration of the National Spiritual Assembly of the Bahá'ís of Suriname and French Guiana; 16 January 1978.



DECLARATION D'ASSOCIATION

Titre : ASSEMBLEE SPIRITUELLE NATIONALE DES BAHA'IS DES NOUVELLES-HEBRIDES

Objet : Diriger les activités baha'ies de la région pour arriver, parallèlement aux activités des autres Assemblées spirituelles nationales du monde, à établir la Paix universelle par la réalisation de l'unité spirituelle et sociale du genre humain.

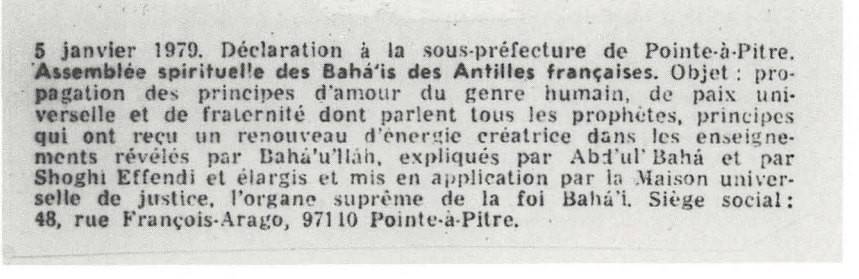
Siège social : Centre Baha'i, Anabrou, Port-Vila.

Comité responsable :

Président	: M. Kalman KIRI
Vice-Président	: M. Jean-Marie SABLAN
Secrétaire	: M. Charles PIERCE
Trésorier	: M. Philip BEATTIE

Récépissé déclaratif nº 96 CH/AP du 19 octobre 1978.

8. Extract from the Official Journal of New Caledonia for 3 November 1978, relating to the Declaration of Association of the National Spiritual Assembly of the Bahá'ís of the New Hebrides, giving date of receipt issued 19 October 1978.



5 janvier 1979. Déclaration à la sous-préfecture de Pointe-à-Pitre. **Assemblée spirituelle des Bahá'is des Antilles françaises.** Objet : propagation des principes d'amour du genre humain, de paix universelle et de fraternité dont parlent tous les prophètes, principes qui ont reçu un renouveau d'énergie créatrice dans les enseignements révélés par Bahá'u'lláh, expliqués par Abd'ul'Bahá et par Shoghi Effendi et élargis et mis en application par la Maison universelle de justice, l'organe suprême de la foi Bahá'í. Siège social: 48, rue François-Arago, 97110 Pointe-à-Pitre.

9. Extract from the Official Journal of the French Republic relating to the registration of the National Spiritual Assembly of the French Antilles; 5 January 1979.

Trust Territory of the Pacific Islands

Non-profit Corporation Charter

AMENDED

By virtue of the authority vested in the High Commissioner of the Trust Territory of the Pacific Islands, by Title 37, Section 1, Trust Territory Code, authorizing issuance of a corporate charter to an association of persons for any lawful purpose other than pecuniary profit, NATIONAL SPIRITUAL ASSEMBLY OF THE BAHA'IS OF THE CAROLINE ISLANDS, INCORPORATED is hereby constituted a non-profit body corporate, subject to the provisions of this charter, the Articles of Incorporation and By-Laws of the corporation filed with the Registrar of Corporations, and to the laws of the Trust Territory.

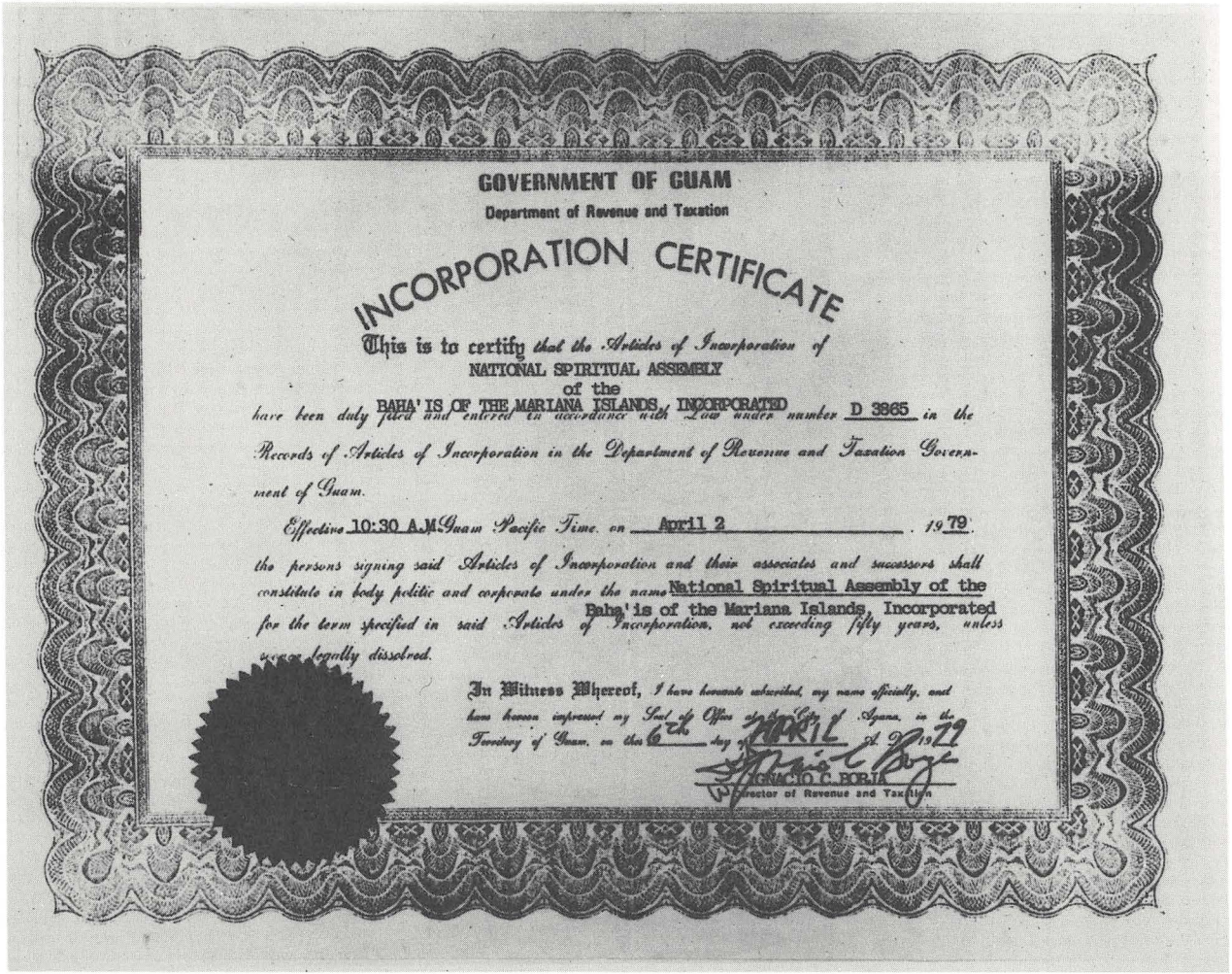
IN WITNESS WHEREOF, this charter is granted to NATIONAL SPIRITUAL ASSEMBLY OF THE BAHA'IS OF THE CAROLINE ISLANDS, INCORPORATED provided, however, that this Charter, the Articles of Incorporation and the By-Laws of the corporation, shall be subject to amendment, suspension, or revocation by any future law, proclamation, regulation or special order of the High Commissioner applicable thereto having the force of law.

Given under my hand and seal of my office this 29th day of January, 1979.

Adrian P. Winkel
High Commissioner
Trust Territory of the Pacific Islands

(SEAL)

10. Certificate of Incorporation of the National Spiritual Assembly of the Caroline Islands; 29 January 1979.



GOVERNMENT OF GUAM

Department of Revenue and Taxation

INCORPORATION CERTIFICATE

This is to certify that the Articles of Incorporation of
NATIONAL SPIRITUAL ASSEMBLY
of the
BAHA'IS OF THE MARIANA ISLANDS, INCORPORATED
have been duly filed and entered in accordance with Law under number D 3865 in the Records of Articles of Incorporation in the Department of Revenue and Taxation Government of Guam.

Effective 10:30 A.M. Guam Pacific Time, on April 2, 1979.

the persons signing said Articles of Incorporation and their associates and successors shall constitute a body politic and corporate under the name National Spiritual Assembly of the Baha'is of the Mariana Islands, Incorporated for the term specified in said Articles of Incorporation, not exceeding fifty years, unless sooner legally dissolved.

In Witness Whereof, I have hereunto subscribed my name officially, and have hereon caused my Seal of Office to be affixed at the City of Agana, in the Territory of Guam, on this 6th day of APRIL A.D. 1979

IGNACIO C. BORJA
Director of Revenue and Taxation

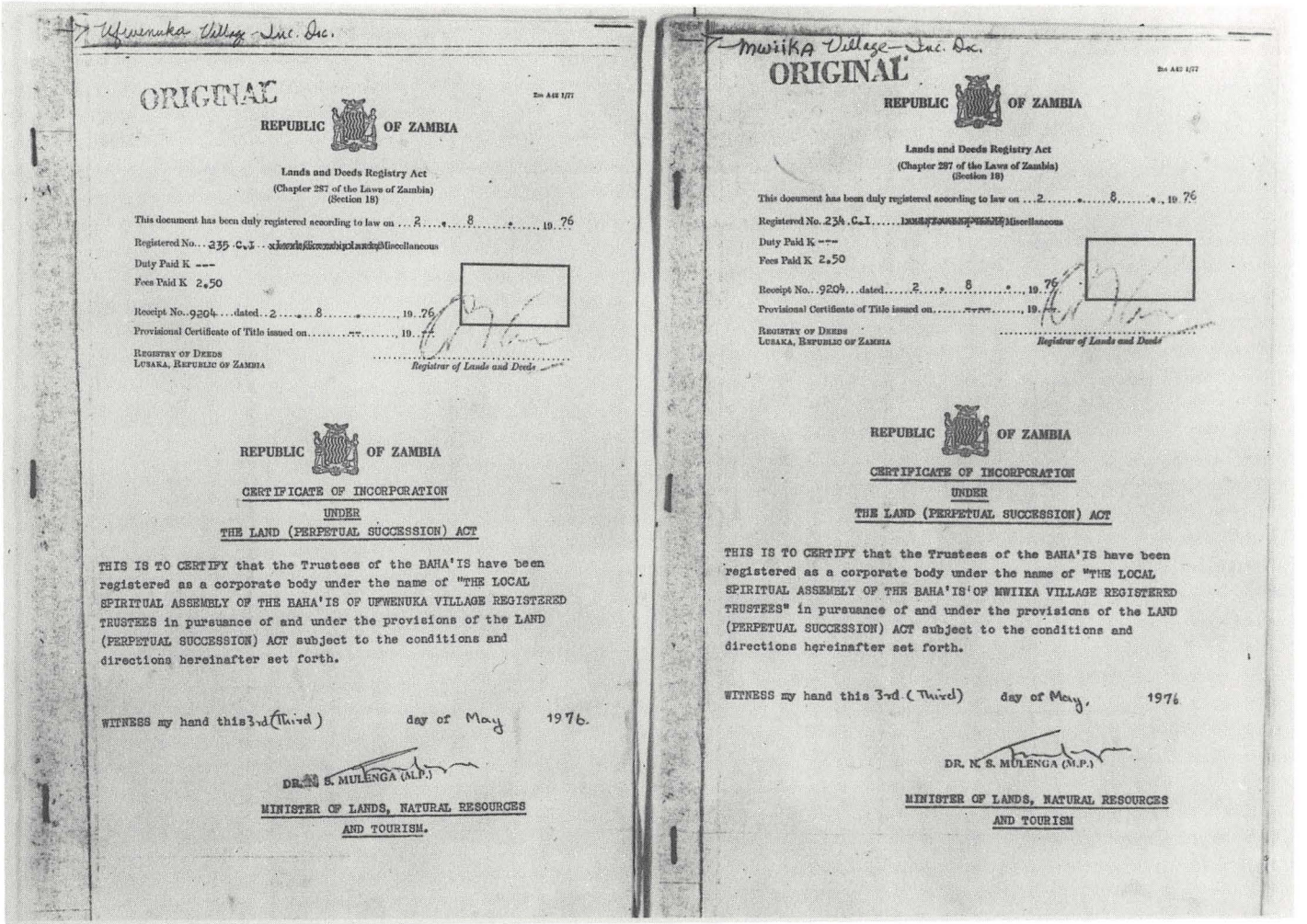
11. Certificate of Incorporation of the National Spiritual Assembly of the Mariana Islands; 2 April 1979.

2. INCORPORATION OF LOCAL SPIRITUAL ASSEMBLIES

Riḍván 1976 to Riḍván 1979

In previous volumes, certificates of incorporation of approximately two hundred Local Spiritual Assemblies have been reproduced. More than two hundred Local Assemblies achieved incorporation in the period covered by this volume. The following documents were selected to illustrate this achievement.

1. Certificates of Incorporation of the Local Spiritual Assembly of the Bahá'ís of Ufwenuka Village, Zambia; 3 May 1976, and the Local Spiritual Assembly of the Bahá'ís of Mwiika Village, Zambia; 3 May 1976.
2. Certificate of Incorporation of the Local Spiritual Assembly of the Bahá'ís of Perseverance Village (Couva), Trinidad and Tobago; 9 July 1976.
3. Certificate of Incorporation of the Local Spiritual Assembly of the Bahá'ís of Tauranga City, New Zealand; 12 July 1976.
4. Extracts from Articles of Incorporation of the Local Spiritual Assembly of the Bahá'ís of Willemstad, Curaçao, signed 6 December 1976 by representative of the Central Bureau of Juridical and General Affairs.
5. Certificate of Incorporation of the Local Spiritual Assembly of the Bahá'ís of Portland Cottage, Jamaica; 29 September 1977.
6. Certificate of Incorporation of the Local Spiritual Assembly of the Bahá'ís of Lipan, Papua New Guinea; 11 January 1978.
7. Presidential Decree approving By-Laws and conferring Juridical Personality on the Local Spiritual Assembly of the Bahá'ís of Palomita, Paraguay; 3 July 1978.
8. Extract from the Official Journal of French Polynesia of 15 July 1978, relating to registration of the Local Spiritual Assembly of the Bahá'ís of Tahiti, giving date of receipt issued 22 June 1978.
9. Extract from the Official Journal of New Caledonia for 1 December 1978, relating to the Declaration of Association of the Local Spiritual Assembly of the Bahá'ís of Fila Island, New Hebrides, giving date of receipt issued 23 November 1978.
10. Certificate of Incorporation of the Local Spiritual Assembly of the Bahá'ís of Galway, Ireland; 20 February 1979.



Ufwenuka Village - Inc. Doc.

ORIGINAL

REPUBLIC OF ZAMBIA

Lands and Deeds Registry Act
(Chapter 287 of the Laws of Zambia)
(Section 18)

This document has been duly registered according to law on ...2...8...19 76

Registered No...235 C.I ~~Lands (Scheduled Lands)~~ Miscellaneous

Duty Paid K ---

Fees Paid K 2.50

Receipt No..9204...dated..2...8...19..76

Provisional Certificate of Title issued on.....--.....19..--

REGISTRY OF DEEDS
LUSAKA, REPUBLIC OF ZAMBIA

Registrar of Lands and Deeds

REPUBLIC OF ZAMBIA

CERTIFICATE OF INCORPORATION
UNDER
THE LAND (PERPETUAL SUCCESSION) ACT

THIS IS TO CERTIFY that the Trustees of the BAHA'IS have been registered as a corporate body under the name of "THE LOCAL SPIRITUAL ASSEMBLY OF THE BAHA'IS OF UFWENUKA VILLAGE REGISTERED TRUSTEES in pursuance of and under the provisions of the LAND (PERPETUAL SUCCESSION) ACT subject to the conditions and directions hereinafter set forth.

WITNESS my hand this 3rd (Third) day of May 1976.

DR. N. S. MULENGA (M.P.)

MINISTER OF LANDS, NATURAL RESOURCES
AND TOURISM.

Mwiika Village - Inc. Doc.

ORIGINAL

REPUBLIC OF ZAMBIA

Lands and Deeds Registry Act
(Chapter 287 of the Laws of Zambia)
(Section 18)

This document has been duly registered according to law on ...2...8...19 76

Registered No. 234 C.I ~~Lands (Scheduled Lands)~~ Miscellaneous

Duty Paid K ---

Fees Paid K 2.50

Receipt No..9204...dated.....2...8...19..76

Provisional Certificate of Title issued on.....--.....19..--

REGISTRY OF DEEDS
LUSAKA, REPUBLIC OF ZAMBIA

Registrar of Lands and Deeds

REPUBLIC OF ZAMBIA

CERTIFICATE OF INCORPORATION
UNDER
THE LAND (PERPETUAL SUCCESSION) ACT

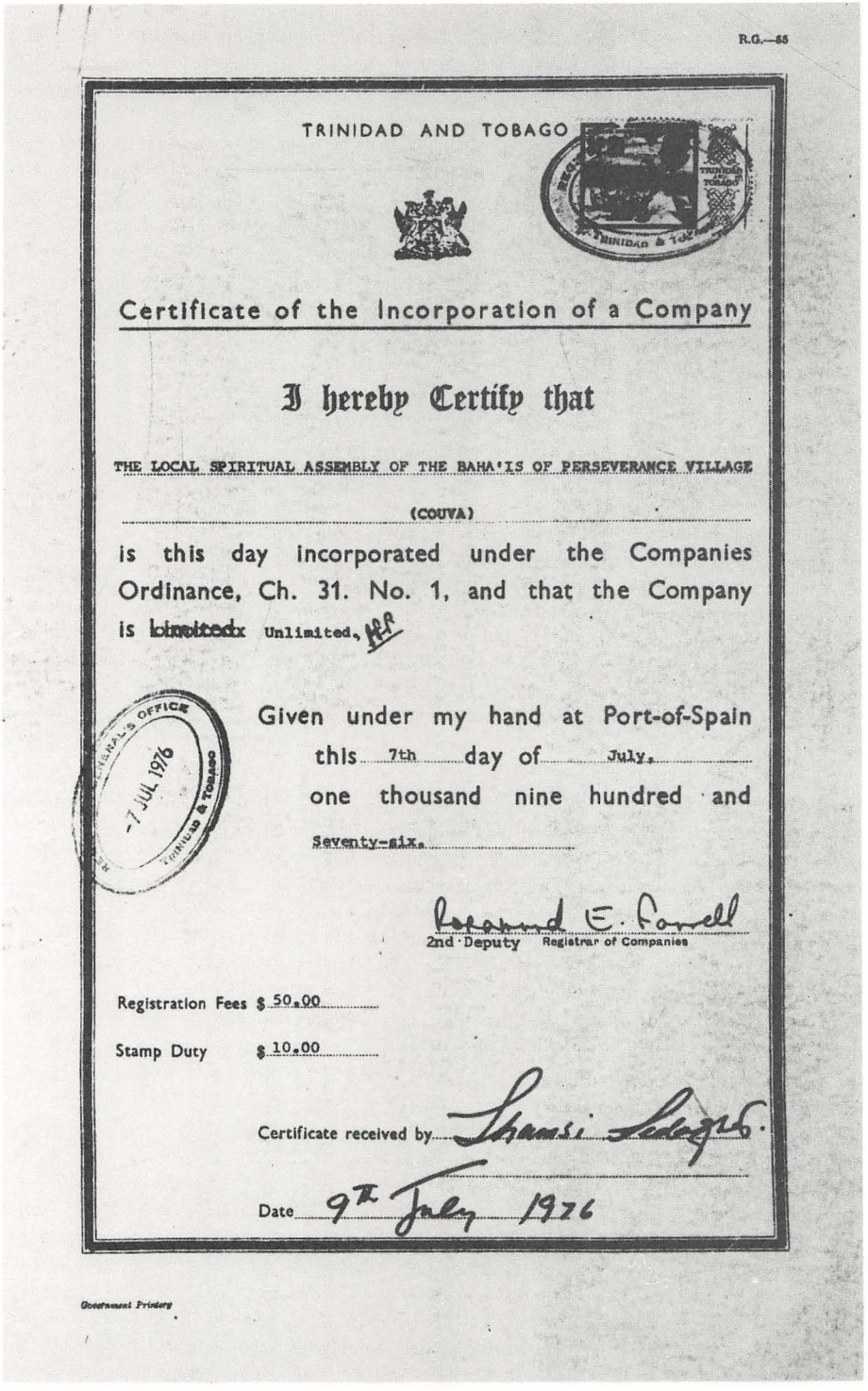
THIS IS TO CERTIFY that the Trustees of the BAHA'IS have been registered as a corporate body under the name of "THE LOCAL SPIRITUAL ASSEMBLY OF THE BAHA'IS OF MWIIKA VILLAGE REGISTERED TRUSTEES" in pursuance of and under the provisions of the LAND (PERPETUAL SUCCESSION) ACT subject to the conditions and directions hereinafter set forth.

WITNESS my hand this 3rd (Third) day of May, 1976

DR. N. S. MULENGA (M.P.)

MINISTER OF LANDS, NATURAL RESOURCES
AND TOURISM

1. Certificates of Incorporation of the Local Spiritual Assembly of the Bahá'ís of Ufwenuka Village, Zambia; 3 May 1976, and the Local Spiritual Assembly of the Bahá'ís of Mwiika Village, Zambia; 3 May 1976.



R.G.—55

TRINIDAD AND TOBAGO

Certificate of the Incorporation of a Company

I hereby Certify that

THE LOCAL SPIRITUAL ASSEMBLY OF THE BAHA'IS OF PERSEVERANCE VILLAGE (COUVA)

is this day incorporated under the Companies Ordinance, Ch. 31. No. 1, and that the Company is ~~limitedx~~ Unlimited.

GENERAL'S OFFICE 7 JUL 1976 TRINIDAD & TOBAGO

Given under my hand at Port-of-Spain this 7th day of July, one thousand nine hundred and Seventy-six.

Leonard E. Powell
2nd Deputy Registrar of Companies

Registration Fees $ 50.00

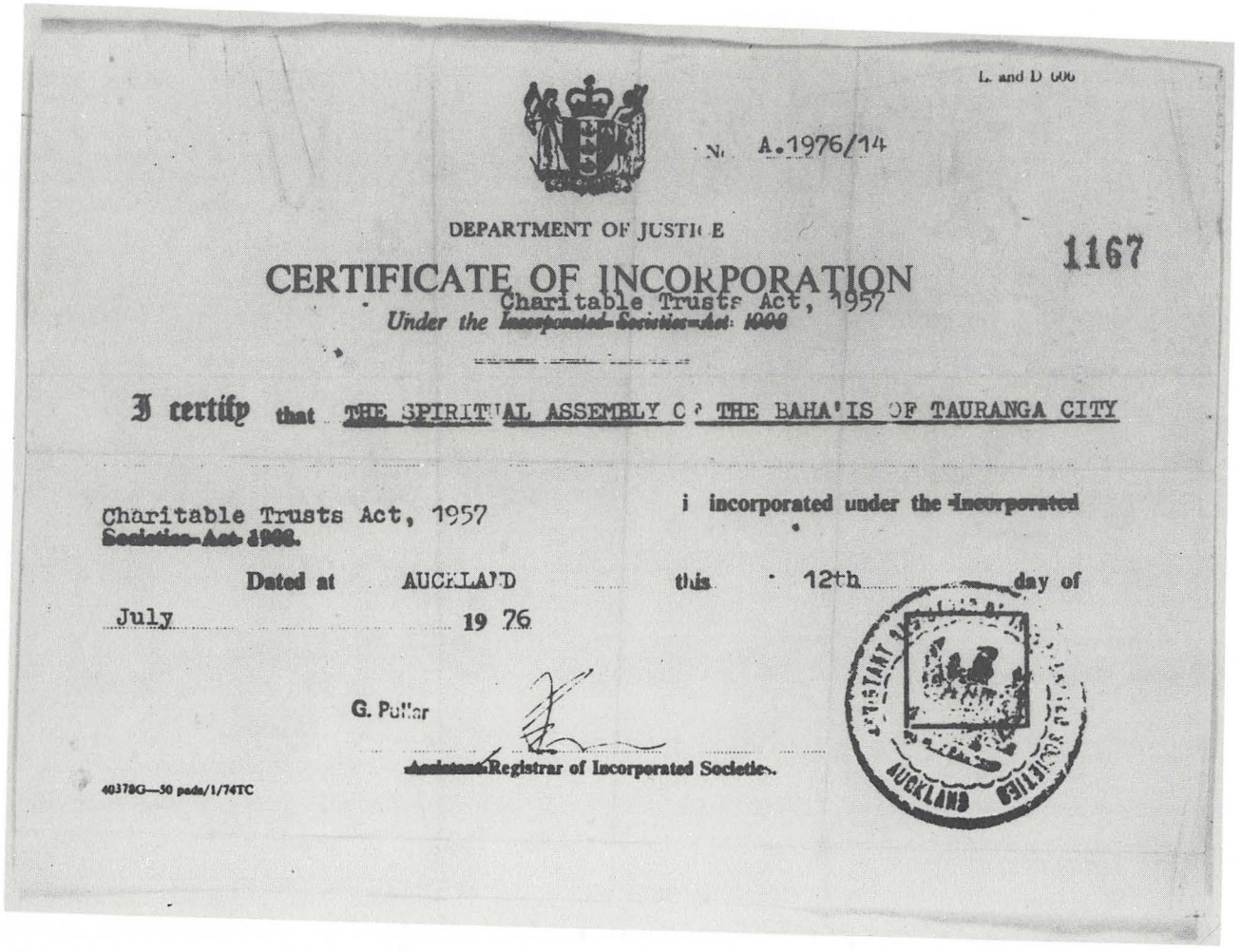
Stamp Duty $ 10.00

Certificate received by Shamsi Sedaghat

Date 9th July 1976

Government Printery

2. Certificate of Incorporation of the Local Spiritual Assembly of the Bahá'ís of Perseverance Village (Couva), Trinidad and Tobago; 9 July 1976.



L. and D 606

No. A.1976/14

DEPARTMENT OF JUSTICE

1167

CERTIFICATE OF INCORPORATION

Charitable Trusts Act, 1957

Under the ~~Incorporated Societies Act 1908~~

I certify that THE SPIRITUAL ASSEMBLY OF THE BAHA'IS OF TAURANGA CITY

Charitable Trusts Act, 1957 is incorporated under the ~~Incorporated Societies Act 1908~~.

Dated at AUCKLAND this 12th day of July 19 76

G. Pullar

~~Assistant~~ Registrar of Incorporated Societies.

40378G—50 pads/1/74TC

AUCKLAND INCORPORATED SOCIETIES

3. Certificate of Incorporation of the Local Spiritual Assembly of the Bahá'ís of Tauranga City, New Zealand; 12 July 1976.

Bijvoegsel van de „Cur. Courant" van 17 december 1976, No. 51

No. 31 1976

STATUTEN van de

REGLEMENT VAN ORDE

VOOR DE

Plaatselijke Geestelijke Raad der Baha'is

VAN WILLEMSTAD

DEFINITIES:

IN DIT REGLEMENT ZAL WORDEN VERSTAAN ONDER:

1. NATIONALE GEESTELIJKE RAAD:
De rechtspersoonlijkheid bezittende Nationale Geestelijke Raad van de Baha'is van Venezuela.

2. PLAATSELIJKE GEMEENSCHAP:
De gemeenschap der Baha'is van Willemstad.

3. GEMEENTE:
De Stad Willemstad.

4. UNIVERSELE HUIS VAN GERECHTIGDHEID:
Het Hoogbestuur van het Bahai geloof voor de hele wereld, zitting hebbende te Haifa, Israël.

Alle stemgerechtigde leden van de plaatselijke Bahá'i gemeenschap zijn als leden van de Plaatselijke Geestelijke Raad verkiesbaar.

De Plaatselijke Gestelijke Raad bereidt voor de jaarvergadering de agenda voor, waarin opgenomen de rapportering over de werkzaamheden van de Plaatselijke Geestelijke Raad sinds zijn verkiezing, de financiële verslagen vermeldende de inkomsten en uitgaven van zijn fondsen en de rapporten van zijn comité's alsmede andere zaken de gemeenschap betreffende.

Zowel voor als na de verkiezing moet de Plaatselijke Geestelijke Raad met de gemeenschap beraadslagen en haar voorstellen aanmoedigen, opdat hetgeen in de gemeenschap leeft weerspiegeld worde in de plannen van de Plaatselijke Geestelijke Raad.

De uitslag van de verkiezing moet door de Plaatselijke Geestelijke Raad direkt na zijn eerste vergadering schriftelijk aan de Nationale Geestelijke Raad worden medegedeeld.

Artikel 16

De Plaatselijke Geestelijke Raad moet zonder onderbreking, met tussenruimte van 19 dagen, bijeenkomsten van de Bahá'i gemeenschap regelen, in overeenstemming met de Leer en de Kalender van het Bahá'i Geloof.

Artikel 17

Dit Reglement van Orde kan slechts gewijzigd worden door een beslissing van de Nationale Geestelijke Raad genomen met volstrekte meerderheid van stemmen.

De betreffende wijziging is echter niet eerder van kracht dan na goedkeuring door de Gouverneur van de Nederlandse Antillen.

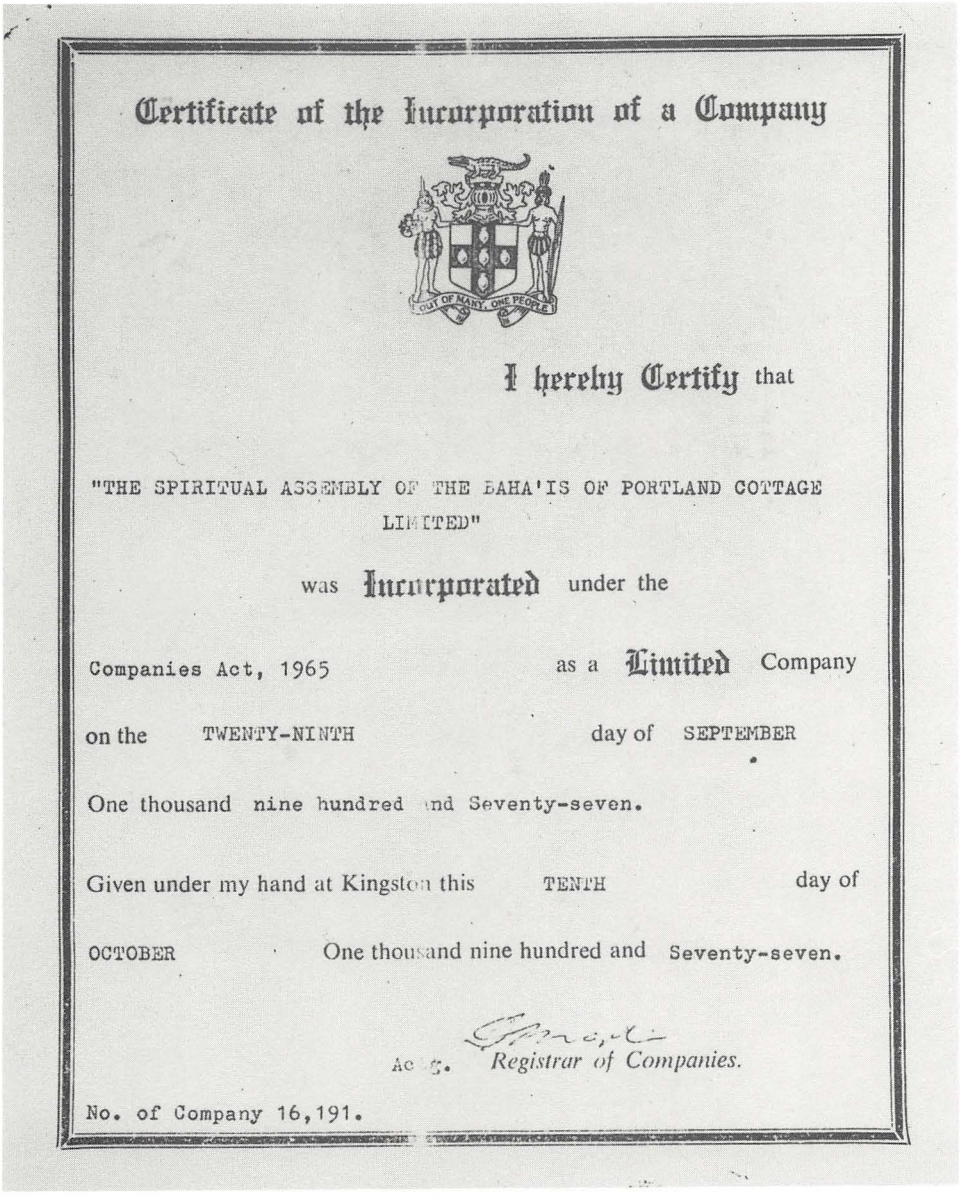
Aldus vastgesteld in de buitengewone algemene ledenvergadering van 10 maart 1976.

Goedgekeurd bij landsbesluit dd. 19 nov 1976, No. 2.

Willemstad, 6 dec 1976.

Het wnd. Hoofd van het Centraal Bureau voor Juridische en Algemene Zaken,
w.g. Mr. M. MONTE-BOSKALJON.

4. Extracts from Articles of Incorporation of the Local Spiritual Assembly of the Bahá'ís of Willemstad, Curaçao, signed 6 December 1976 by representative of the Central Bureau of Juridical and General Affairs.



Certificate of the Incorporation of a Company

I hereby Certify that

"THE SPIRITUAL ASSEMBLY OF THE BAHA'IS OF PORTLAND COTTAGE LIMITED"

was Incorporated under the

Companies Act, 1965 as a Limited Company

on the TWENTY-NINTH day of SEPTEMBER

One thousand nine hundred and Seventy-seven.

Given under my hand at Kingston this TENTH day of

OCTOBER One thousand nine hundred and Seventy-seven.

Ag. Registrar of Companies.

No. of Company 16,191.

5. Certificate of Incorporation of the Local Spiritual Assembly of the Bahá'ís of Portland Cottage, Jamaica; 29 September 1977.

Papua New Guinea

Reg. 6 A. 170

Form 3.

ASSOCIATIONS INCORPORATION ACT 1966

CERTIFICATE OF INCORPORATION OF AN ASSOCIATION

THIS IS TO CERTIFY THAT

THE SPIRITUAL ASSEMBLY OF THE BAHA'IS OF LIPAN INCORPORATED

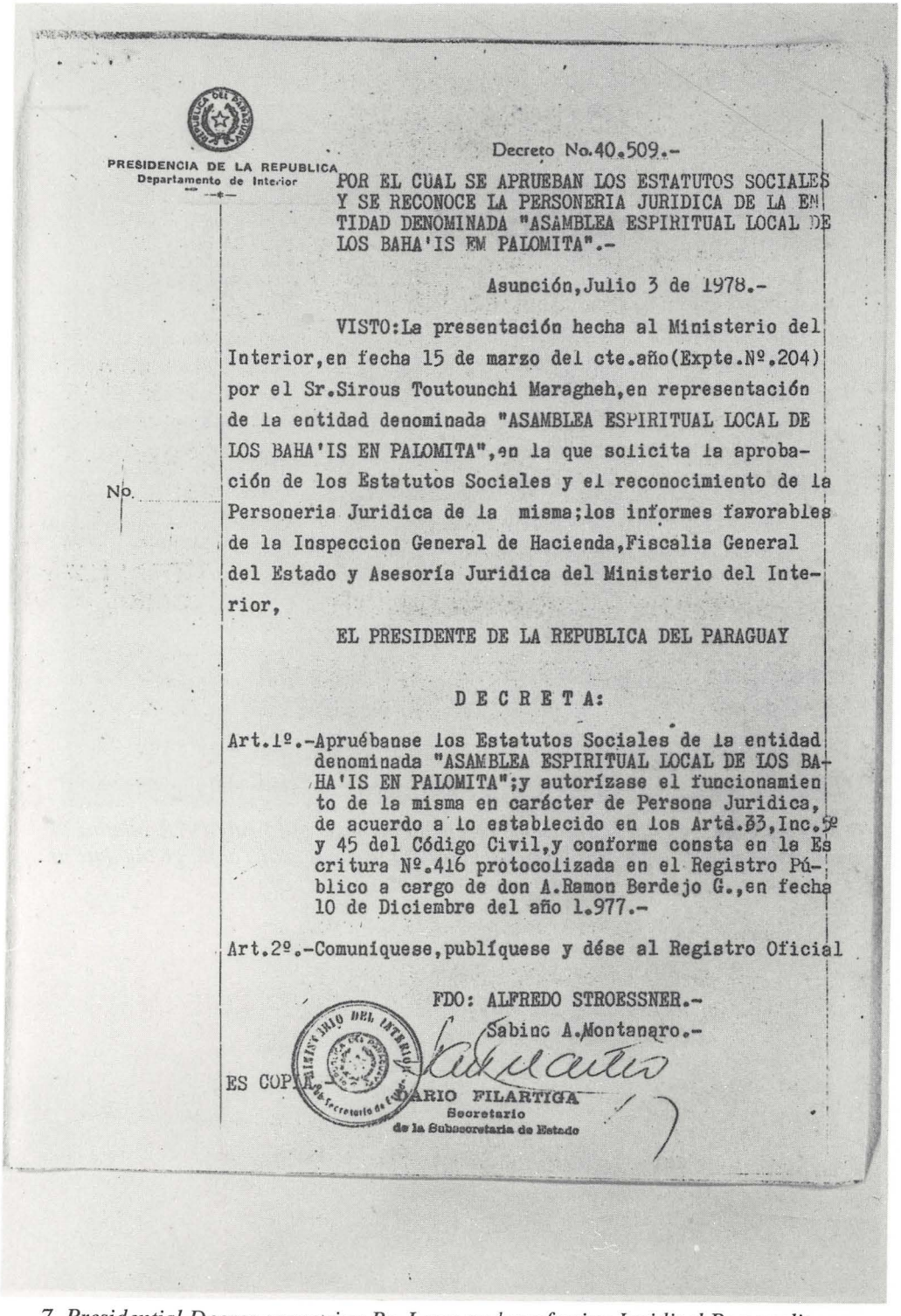
in pursuance of Section 9 of the Association Incorporation Act 1966 has this day been incorporated under that Act.

GIVEN under my hand and Seal this eleventh day of January, 1978.

REGISTRAR OF COMPANIES PAPUA NEW GUINEA

DEPUTY REGISTRAR OF COMPANIES.

6. Certificate of Incorporation of the Local Spiritual Assembly of the Bahá'ís of Lipan, Papua New Guinea; 11 January 1978.



PRESIDENCIA DE LA REPUBLICA
Departamento de Interior

Decreto No.40.509.-

POR EL CUAL SE APRUEBAN LOS ESTATUTOS SOCIALES Y SE RECONOCE LA PERSONERIA JURIDICA DE LA ENTIDAD DENOMINADA "ASAMBLEA ESPIRITUAL LOCAL DE LOS BAHA'IS EN PALOMITA".-

Asunción, Julio 3 de 1978.-

VISTO: La presentación hecha al Ministerio del Interior, en fecha 15 de marzo del cte.año (Expte.Nº.204) por el Sr.Sirous Toutounchi Maragheh, en representación de la entidad denominada "ASAMBLEA ESPIRITUAL LOCAL DE LOS BAHA'IS EN PALOMITA", en la que solicita la aprobación de los Estatutos Sociales y el reconocimiento de la Personeria Juridica de la misma; los informes favorables de la Inspeccion General de Hacienda, Fiscalia General del Estado y Asesoría Juridica 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 LOCAL DE LOS BAHA'IS EN PALOMITA"; y autorízase el funcionamiento de la misma en carácter de Persona Juridica, de acuerdo a lo establecido en los Artº.33, Inc.5º y 45 del Código Civil, y conforme consta en la Escritura Nº.416 protocolizada en el Registro Público a cargo de don A.Ramon Berdejo G., en fecha 10 de Diciembre del año 1.977.-

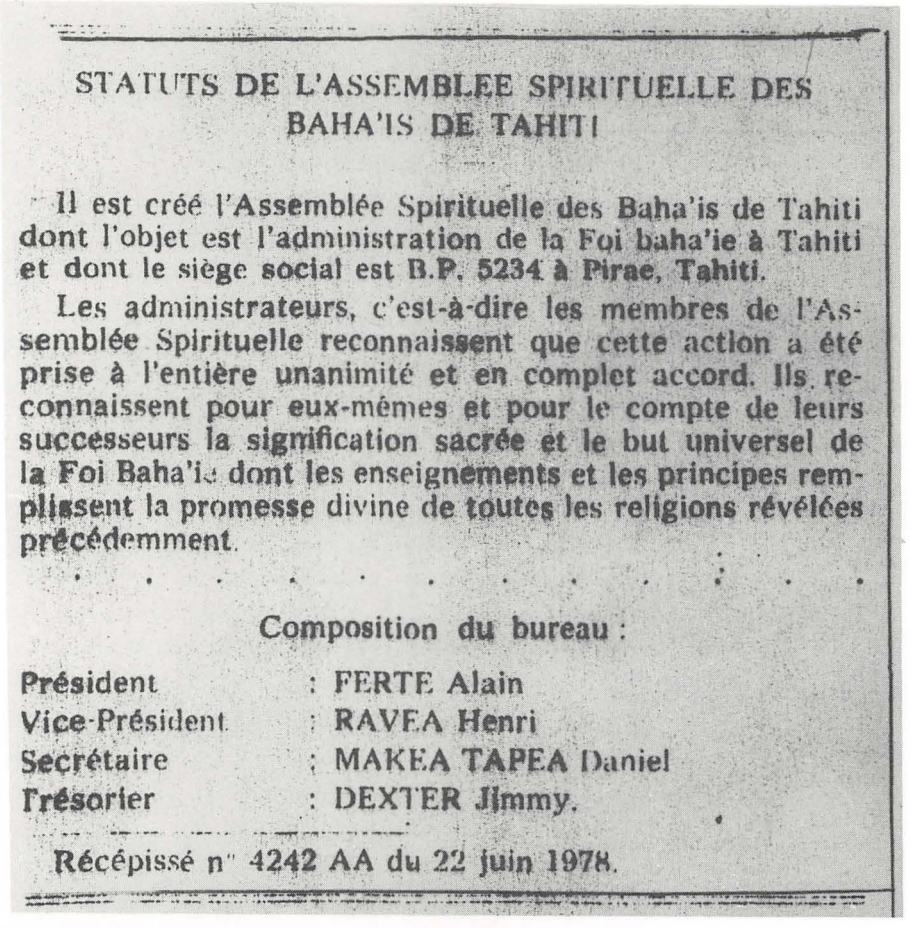
Art.2º.-Comuniquese, publíquese y dése al Registro Oficial

FDO: ALFREDO STROESSNER.-
Sabino A.Montanaro.-

ES COPIA

MARIO FILARTIGA
Secretario
de la Subsecretaria de Estado

7. Presidential Decree approving By-Laws and conferring Juridical Personality on the Local Spiritual Assembly of the Bahá'ís of Palomita, Paraguay; 3 July 1978.



STATUTS DE L'ASSEMBLEE SPIRITUELLE DES BAHA'IS DE TAHITI

Il est créé l'Assemblée Spirituelle des Baha'is de Tahiti dont l'objet est l'administration de la Foi baha'ie à Tahiti et dont le siège social est B.P. 5234 à Pirae, Tahiti.

Les administrateurs, c'est-à-dire les membres de l'Assemblée Spirituelle reconnaissent que cette action a été prise à l'entière unanimité et en complet accord. Ils reconnaissent pour eux-mêmes et pour le compte de leurs successeurs la signification sacrée et le but universel de la Foi Baha'ie dont les enseignements et les principes remplissent la promesse divine de toutes les religions révélées précédemment.

. . . . . .

Composition du bureau :

Président	: FERTE Alain
Vice-Président	: RAVEA Henri
Secrétaire	: MAKEA TAPEA Daniel
Trésorier	: DEXTER Jimmy.

Récépissé n° 4242 AA du 22 juin 1978.

8. Extract from the Official Journal of French Polynesia of 15 July 1978, relating to registration of the Local Spiritual Assembly of the Bahá'ís of Tahiti, giving date of receipt issued 22 June 1978.

DECLARATION D'ASSOCIATION

Titre : **ASSEMBLEE SPIRITUELLE DES BAHA'IS DE L'ILOT FILA**

Objet : Enseignement de la Foi Baha'ie, religion universelle qui se présente comme l'aboutissement et le complément nécessaire de toutes les anciennes croyances.

Siège Social : Ilôt Fila, Ile de Vaté, Nouvelles-Hébrides (B.P. 443, Port-Vila).

Bureau responsable :

Président : M. Tabia KALSAKAU
Vice-Président : M. Peter KALTOLI
Secrétaire : Mlle Eva KIRI
Trésorière : Mme Libebe KALUAT

Récépissé déclaratif nº 99 CH/APA du 23.11.1978.

9. Extract from the Official Journal of New Caledonia for 1 December 1978, relating to the Declaration of Association of the Local Spiritual Assembly of the Bahá'ís of Fila Island, New Hebrides, giving date of receipt issued 23 November 1978.

No. 67223

UNLIMITED COMPANY

Certificate of Incorporation

I hereby Certify,

THE SPIRITUAL ASSEMBLY OF THE BAHÁ'ÍS OF THE CITY OF GALWAY

is this day Incorporated under the Companies Acts 1963 to 1977

Given under my hand at Dublin, this twentieth day of

February One Thousand Nine Hundred and Seventy-nine

Fees and Deed Stamps £ 52.50

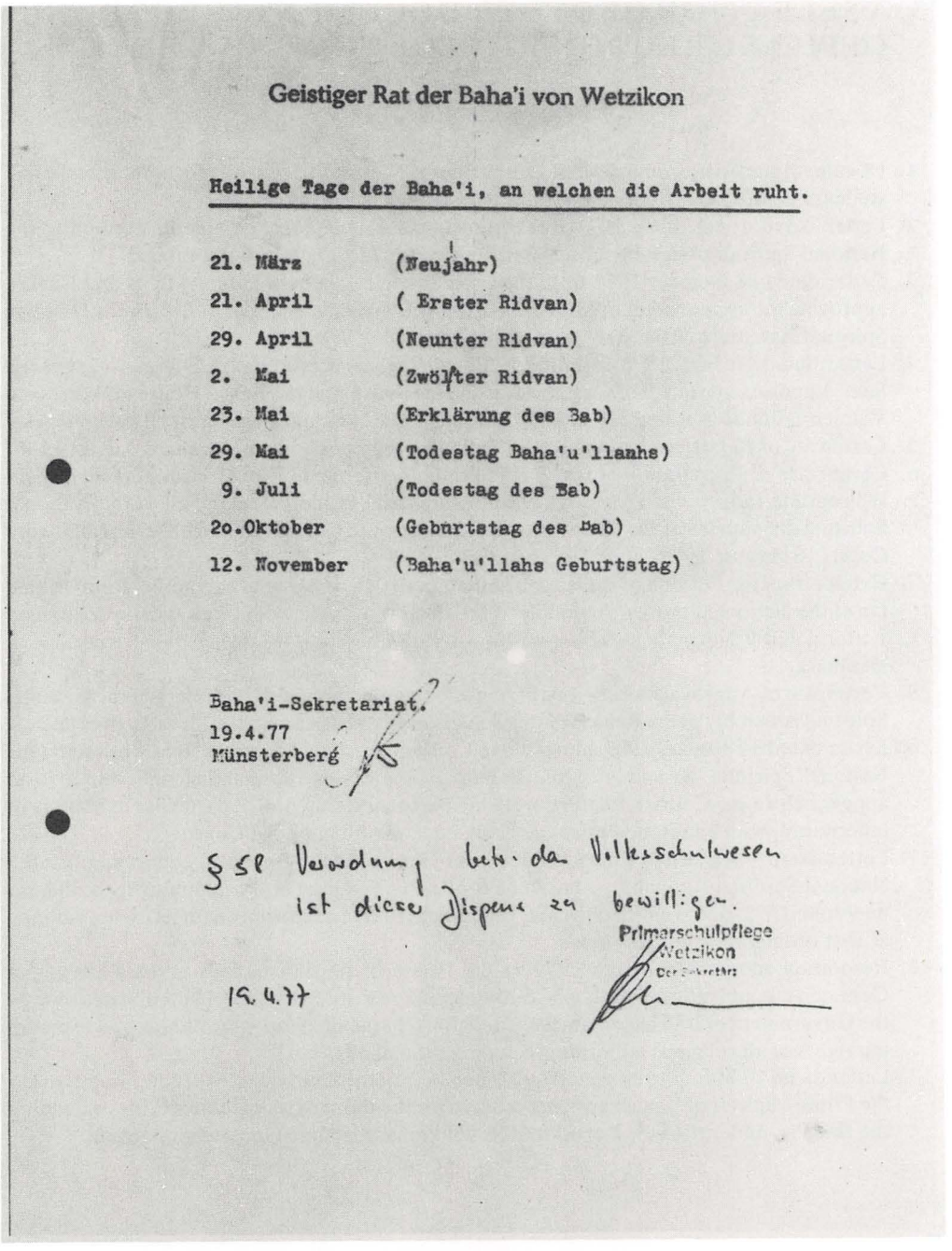
Registrar of Companies

10. Certificate of Incorporation of the Local Spiritual Assembly of the Bahá'ís of Galway, Ireland; 20 February 1979.

3. A SELECTION OF OTHER DOCUMENTS RECORDING OFFICIAL RECOGNITION OF THE BAHÁ'Í FAITH

Riḍván 1976 to Riḍván 1979

1. Document signed by primary school authorities in Wetzikon, Switzerland, permitting Bahá'í students to be absent from school on Bahá'í Holy Days; 19 April 1977.
2. Letter dated 15 October 1977 from Ministry of Lands and Settlement, exempting the National Spiritual Assembly of the Bahá'ís of Kenya from payment of rates.
3. Letter dated 28 October 1977 from the office of the Minister of Home Affairs and Health, approving the appointment of Mr. Eric Wilson as Marriage Officer of Belize for the National Spiritual Assembly of the Bahá'ís of Belize.
4. Letter dated 16 June 1978 from the National Register Coordinator, Division of Historic Sites, Illinois Department of Conservation, giving notice that the Bahá'í House of Worship in Wilmette, Illinois was on 23 May 1978 entered in the National Register of Historic Places.
5. Certificate of Registration of the Bahá'í Faith as a religious body in Tuvalu; 8 August 1978.
6. Certificates of Registration of two Bahá'í symbols with the Office Africain et Malgache de la Propriété Industrielle (African Office of Industrial Property) on behalf of the National Spiritual Assemblies of the Central African Empire, the Cameroon Republic, and the Ivory Coast; 18 August 1978.
7. Extract from the Gazette of India for 9 September 1978, relating to exemption from income tax of the National Spiritual Assembly of the Bahá'ís of India, with translation into English.
8. Letter dated 9 November 1978 from Ministry of Churches, legalizing Bahá'í marriage in Denmark.
9. Certificate of Approval of Religious Organization authorizing establishment of the National Spiritual Assembly of the Bahá'ís of the Cook Islands, 20 December 1978, with cover letter.
10. Letter dated 3 February 1979 addressed to Court of Personal Status for Non-Muslims by the National Spiritual Assembly of the Bahá'ís of the Sudan, designating representative to appear before the Court in matters of Bahá'í personal status, and in particular in matters of inheritance, with annotation of acknowledgment and filing by the Court.
11. Letter dated 9 March 1979 from the Procurer General of the Republic, confirming that the National Spiritual Assembly of the Bahá'ís of Zaïre obtained civil personality by ordinance on 9 June 1972, and is entitled to carry out its activities in conformity with its by-laws as long as that ordinance is not abrogated.
12. Resolution adopted 15 March 1979 by the House of Representatives of the Eighty-First General Assembly, State of Illinois, calling upon the President of the United States to urge the Government of Írán to recognize the religious character of the Bahá'í Faith, and to assure the rights of all religious minorities including the Bahá'ís.
13. Letter dated 28 March 1979 signed by 22 members of the United States Senate, addressed to the Prime Minister of Írán, expressing concern for the rights of religious minorities, including the Bahá'ís, under the new Provisional Revolutionary Islamic Government of Írán.



Geistiger Rat der Baha'i von Wetzikon

Heilige Tage der Baha'i, an welchen die Arbeit ruht.

21. März	(Neujahr)
21. April	(Erster Ridvan)
29. April	(Neunter Ridvan)
2. Mai	(Zwölfter Ridvan)
23. Mai	(Erklärung des Bab)
29. Mai	(Todestag Baha'u'llahs)
9. Juli	(Todestag des Bab)
20.Oktober	(Geburtstag des Bab)
12. November	(Baha'u'llahs Geburtstag)

Baha'i-Sekretariat.
19.4.77
Künsterberg

§ 51 Verordnung betr. das Volksschulwesen ist diese Dispens zu bewilligen.

Primarschulpflege Wetzikon
Der Sekretär:

19.4.77

1. Document signed by primary school authorities in Wetzikon, Switzerland, permitting Bahá'í students to be absent from school on Bahá'í Holy Days; 19 April 1977.

MINISTRY OF LANDS AND SETTLEMENT

Telegrams: "LANDS"
Telephone: 27471-ext. .....
When replying please quote
Ref. No. 86426/24 .....
and date

DEPARTMENT OF LANDS
P.O. Box 30089, NAIROBI

15th October, 19 77

National Opiritial of the Bahai's of Kenya,
P.O. Box 47562,
NAIROBI.

CONTRIBUTIONS IN LIEU OF RATES:
L.R. NO.451/1548(ORIG.UNSURVEYED PLOT)
NAKURU MUNICIPALITY.

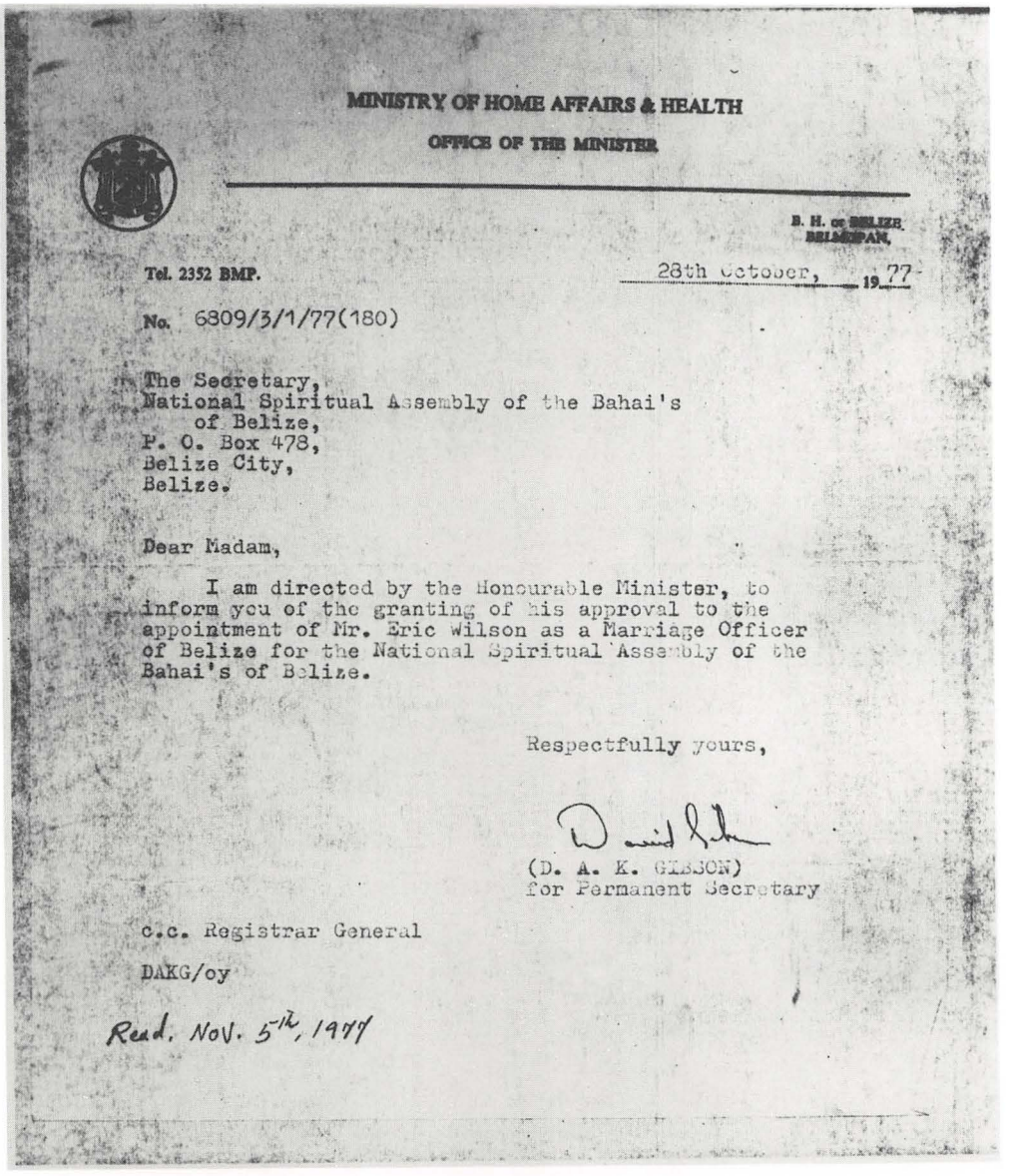
My letter of 7th July, 1972 in demand of rates on the above mentioned property for the years 1973 and 1974 has been concelled.

Your request of 5th October to exempt you from paying rates has been accepted until further notice.

(D.M. Nguku)
for: COMMISSIONER OF LANDS.

DMN/REBR.

2. Letter dated 15 October 1977 from Ministry of Lands and Settlement, exempting the National Spiritual Assembly of the Bahá'ís of Kenya from payment of rates.



MINISTRY OF HOME AFFAIRS & HEALTH

OFFICE OF THE MINISTER

B. H. of BELIZE
BELMOPAN,

Tel. 2352 BMP. 28th October, 19 77

No. 6809/3/1/77(180)

The Secretary,
National Spiritual Assembly of the Bahai's
of Belize,
P. O. Box 478,
Belize City,
Belize.

Dear Madam,

I am directed by the Honourable Minister, to inform you of the granting of his approval to the appointment of Mr. Eric Wilson as a Marriage Officer of Belize for the National Spiritual Assembly of the Bahai's of Belize.

Respectfully yours,

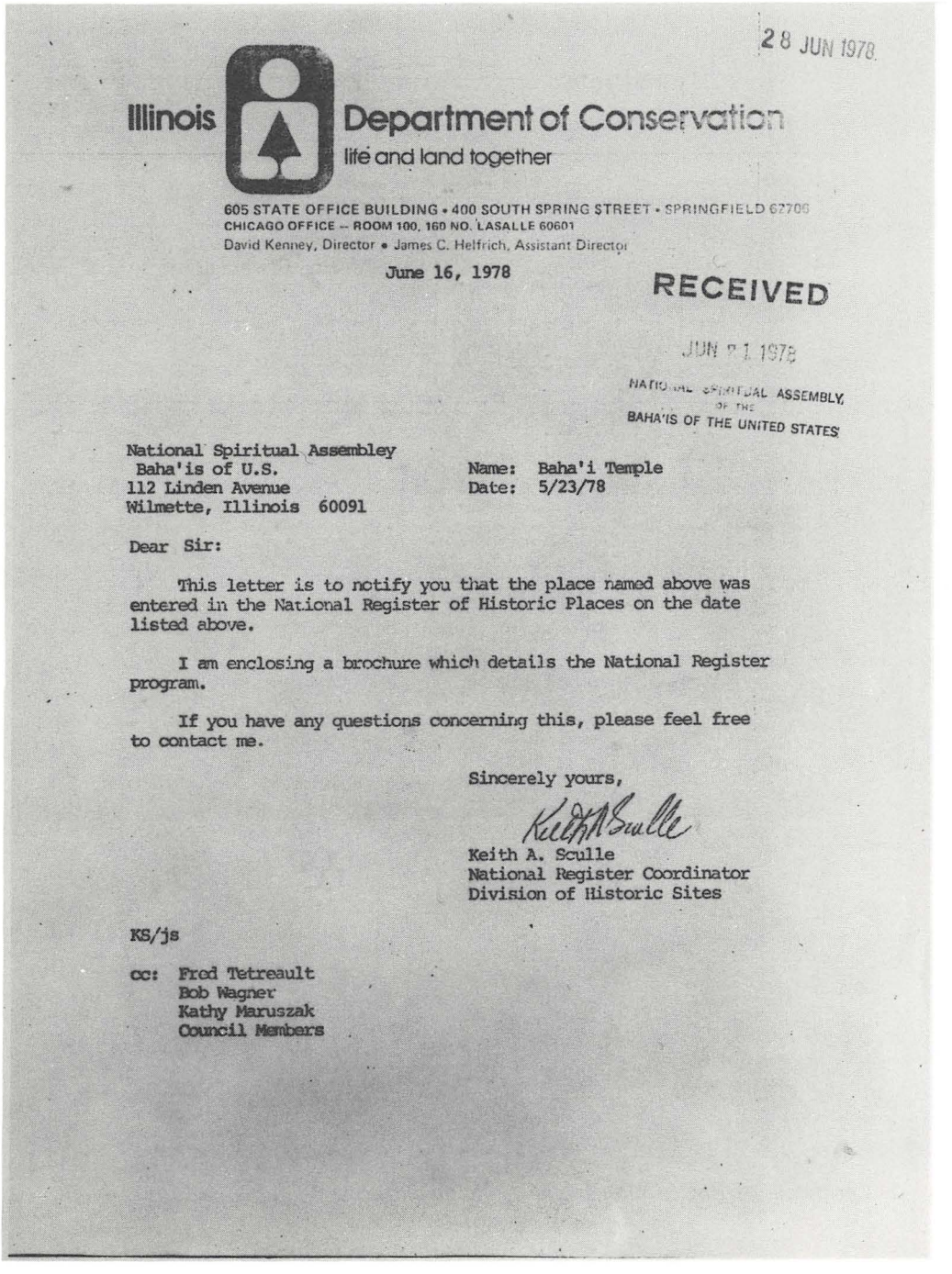
(D. A. K. GIBSON)
for Permanent Secretary

c.c. Registrar General

DAKG/oy

Read. Nov. 5th, 1977

3. Letter dated 28 October 1977 from the office of the Minister of Home Affairs and Health, approving the appointment of Mr. Eric Wilson as Marriage Officer of Belize for the National Spiritual Assembly of the Bahá'ís of Belize.



28 JUN 1978

Illinois Department of Conservation
life and land together

605 STATE OFFICE BUILDING • 400 SOUTH SPRING STREET • SPRINGFIELD 62706
CHICAGO OFFICE -- ROOM 100, 160 NO. LASALLE 60601
David Kenney, Director • James C. Helfrich, Assistant Director

June 16, 1978

RECEIVED
JUN 21 1978
NATIONAL SPIRITUAL ASSEMBLY
OF THE
BAHA'IS OF THE UNITED STATES

National Spiritual Assembley
Baha'is of U.S.
112 Linden Avenue
Wilmette, Illinois 60091

Name: Baha'i Temple
Date: 5/23/78

Dear Sir:

This letter is to notify you that the place named above was entered in the National Register of Historic Places on the date listed above.

I am enclosing a brochure which details the National Register program.

If you have any questions concerning this, please feel free to contact me.

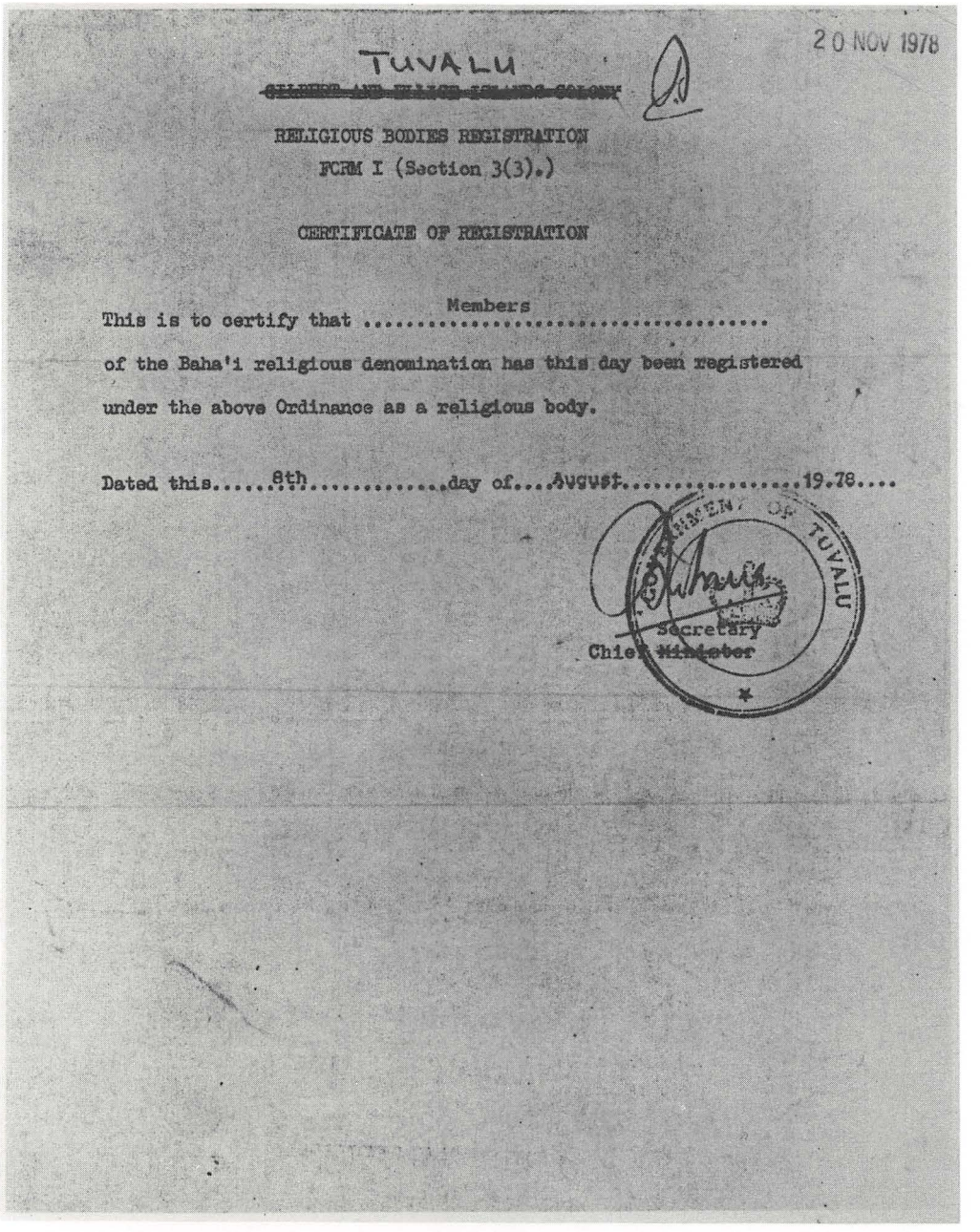
Sincerely yours,

Keith A. Sculle
National Register Coordinator
Division of Historic Sites

KS/js

cc: Fred Tetreault
Bob Wagner
Kathy Maruszak
Council Members

4. Letter dated 16 June 1978 from the National Register Coordinator, Division of Historic Sites, Illinois Department of Conservation, giving notice that the Bahá'í House of Worship in Wilmette, Illinois, was on 23 May 1978 entered in the National Register of Historic Places.



TUVALU

~~GILBERT AND ELLICE ISLANDS COLONY~~

20 NOV 1978

RELIGIOUS BODIES REGISTRATION

FORM I (Section 3(3).)

CERTIFICATE OF REGISTRATION

This is to certify that Members .....

of the Baha'i religious denomination has this day been registered under the above Ordinance as a religious body.

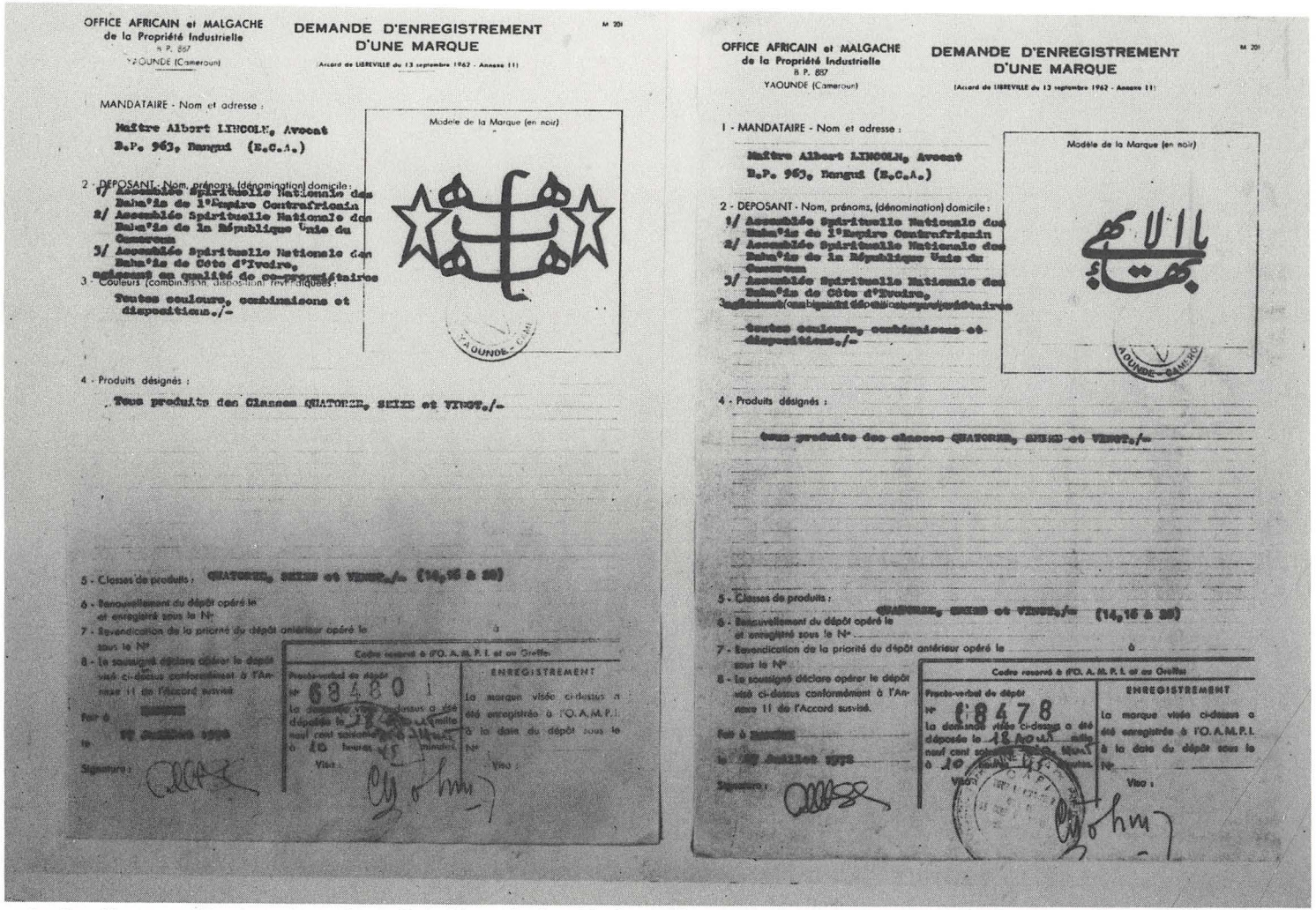
Dated this 8th day of August 19.78....

GOVERNMENT OF TUVALU

Secretary

~~Chief Minister~~

5. Certificate of Registration of the Bahá'í Faith as a religious body in Tuvalu; 8 August 1978.



6. Certificates of Registration of two Bahá'í symbols with the Office Africain et Malgache de la Propriété Industrielle (African Office of Industrial Property) on behalf of the National Spiritual Assemblies of the Central African Empire, the Cameroon Republic, and the Ivory Coast; 18 August 1978.

आय-कर

का०आ० 2588.—केन्द्रीय सरकार, आय-कर अधिनियम, 1961 (1961 का 43) की धारा 10 की उपधारा (23-ग) के खण्ड (v) द्वारा प्रदत्त शक्तियों का प्रयोग करते हुए, "नेशनल स्पीरीटूअल असेम्बली ऑफ दि बहा इज ऑफ इण्डिया" की निर्धारण वर्ष 1977-78 के लिए और से उक्त धारा के प्रयोजनार्थ अधिसूचित करती है।

[सं० 2420(फा० सं० 197/197/77 आ० क० ए I)]

INCOME TAX

S.O. 2588.—In exercise of the powers conferred by clause (v) of sub-section (23C) of section 10 of the Income-tax Act, 1961, (43 of 1961), the Central Government hereby notifies "National Spriritual Assembly of the Baha' is of India" for the purpose of the said section for and from the assessment year(s) 1977-78.

[No. 2420 (F. No. 197/197/77-IT. AI)]

7. Extract from the Gazette of India for 9 September 1978, relating to exemption from income tax of the National Spiritual Assembly of the Bahá'ís of India, with translation into English.

KIRKEMINISTERIET
Frederiksholms Kanal 21 . Telefon (01) 14 62 63

1.kt. Journal nr. 6629-4
(Bedes anført i skrivelser denne sag vedrørende.)

1220 København K, d. 9. november 1978.

NB/bg

Med henvisning til rådets andragende af 26. marts 1974 skal man meddele, at ministeriet vil være sindet på derom i hvert enkelt tilfælde indgivet andragende at meddele en person, der er medlem af Det nationale åndelige råd for Bahá'ís i Danmark eller et af de lokale åndelige råd bemyndigelse til at foretage ægtevielse med borgerlig gyldighed, forudsat at parterne eller en af dem hører til trossamfundet.

Det vil endvidere være en forudsætning for meddelelse af sådan bemyndigelse, at den fremgangsmåde, der agtes fulgt ved vielsers foretagelse, kan godkendes af kirkeministeriet, jfr. herved ægteskabslovens §§ 20 og 21, stk. 1.

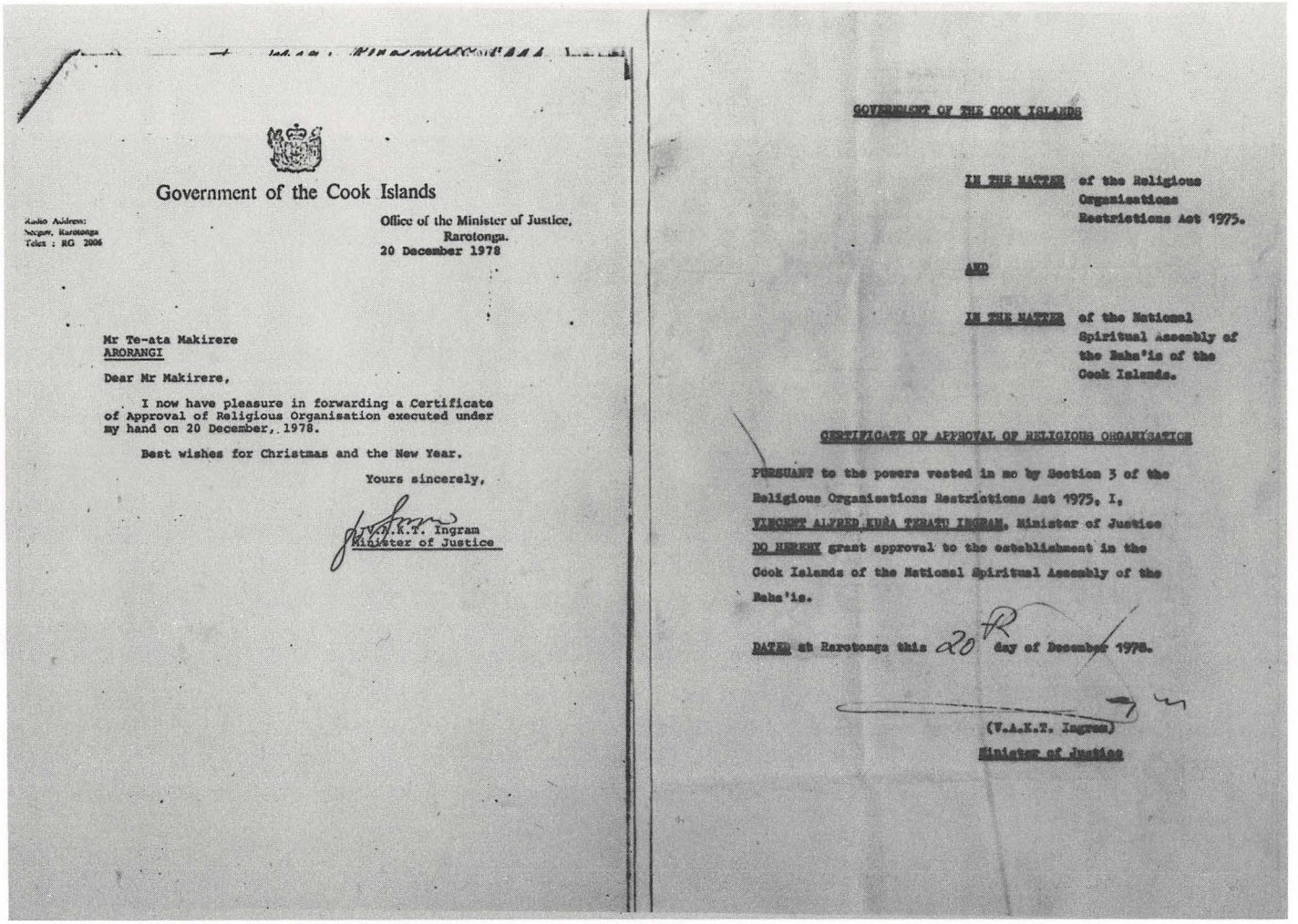
./. Man vedlægger særtryk af ægteskabsloven, ministeriets bekendtgørelser af 16. december 1969 og 15. februar 1974 samt cirkulære af 16. december 1969 om kirkelig vielse uden for folkekirken, idet man med hensyn til fremgangsmåden ved indgivelse af andragende om vielsesbemyndigelse henviser til forskrifterne i cirkulærets kapitel 2.

P.M.V.
E.B.
Arne Truelsen

Torben Jensen
Eksp.sekr.

Det nationale åndelige råd
for Bahá'ís i Danmark
v/Hr. Palle Bischoff
Sofievej 28
2900 Hellerup

8. Letter dated 9 November 1978 from Ministry of Churches, legalizing Bahá'í marriage in Denmark.



Government of the Cook Islands

Radio Address:
Secgov, Rarotonga
Telex : RG 2006

Office of the Minister of Justice,
Rarotonga.
20 December 1978

Mr Te-ata Makirere
ARORANGI

Dear Mr Makirere,

I now have pleasure in forwarding a Certificate of Approval of Religious Organisation executed under my hand on 20 December, 1978.

Best wishes for Christmas and the New Year.

Yours sincerely,

V.A.K.T. Ingram
Minister of Justice

GOVERNMENT OF THE COOK ISLANDS

IN THE MATTER of the Religious Organisations Restrictions Act 1975.

AND

IN THE MATTER of the National Spiritual Assembly of the Baha'is of the Cook Islands.

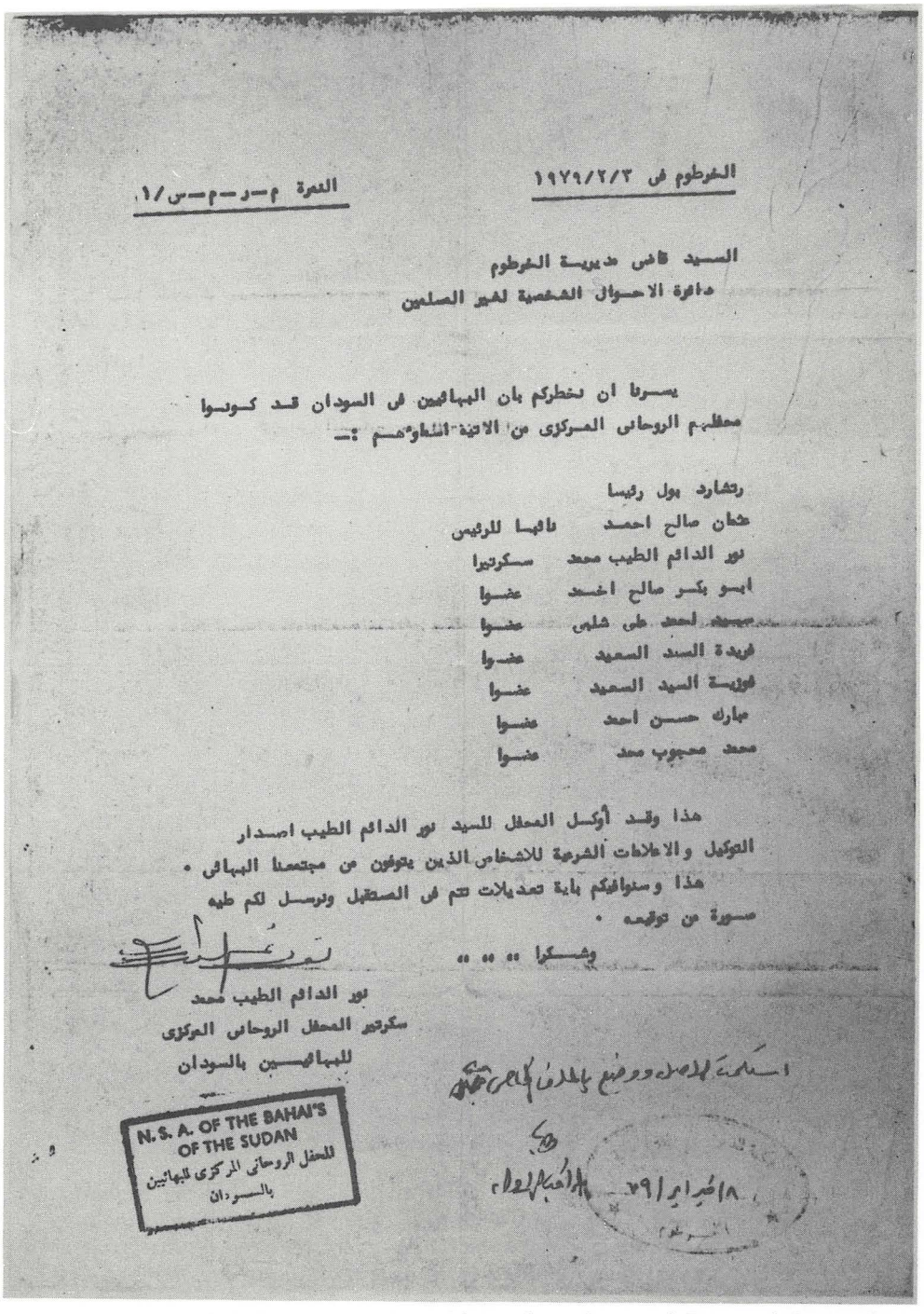
CERTIFICATE OF APPROVAL OF RELIGIOUS ORGANISATION

PURSUANT to the powers vested in me by Section 3 of the Religious Organisations Restrictions Act 1975, I, VINCENT ALFRED KUÀ TERATU INGRAM, Minister of Justice DO HEREBY grant approval to the establishment in the Cook Islands of the National Spiritual Assembly of the Baha'is.

DATED at Rarotonga this 20 day of December 1978.

(V.A.K.T. Ingram)
Minister of Justice

9. Certificate of Approval of Religious Organization authorizing establishment of the National Spiritual Assembly of the Bahá'ís of the Cook Islands, 20 December 1978, with cover letter.



الخرطوم في ١٩٧٩/٢/٣

القمرة م-ر-م-س/١

السيد قاضي مديرية الخرطوم
دائرة الاحوال الشخصية لغير المسلمين

يسرنا ان نخطركم بان البهائيين في السودان قد كونوا محفلهم الروحاني المركزي من الاتية اسماؤهم :-

رتشارد بول رئيسا
عثمان صالح احمد نائبا للرئيس
نور الدائم الطيب محمد سكرتيرا
ابو بكر صالح احمد عضوا
سيد احمد علي شلبي عضوا
فريدة السيد السعيد عضوا
فوزية السيد السعيد عضوا
مبارك حسن احمد عضوا
محمد محجوب محمد عضوا

هذا وقد أوكل المحفل للسيد نور الدائم الطيب اصدار التوكيل والاعلامات الشرعية للاشخاص الذين يتوفون من مجتمعنا البهائي .
هذا وسنوافيكم باية تعديلات تتم في المستقبل ونرسل لكم طيه صورة من توقيعه .

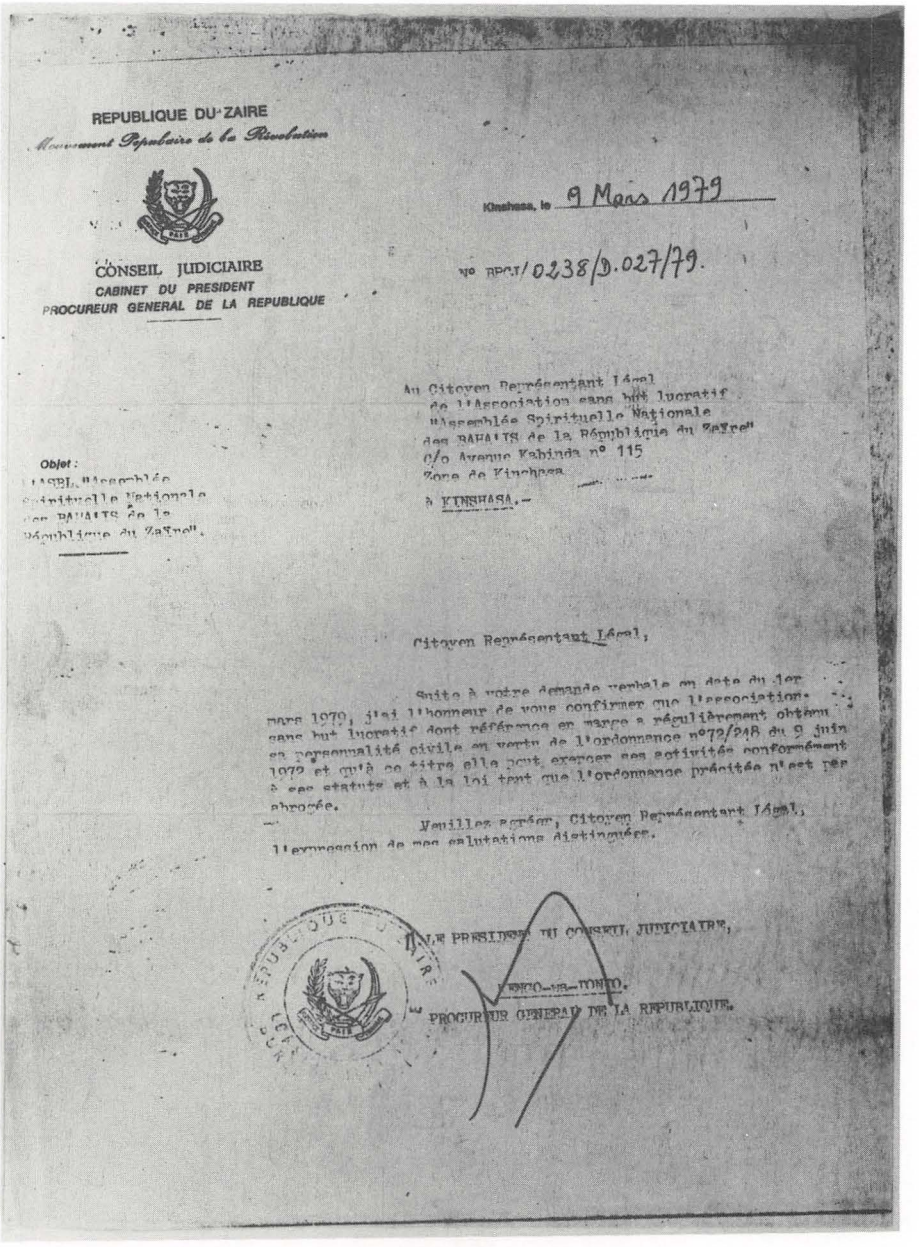
وشكرا .. .. ..

نور الدائم الطيب محمد
سكرتير المحفل الروحاني المركزي
للبهائيين بالسودان

N. S. A. OF THE BAHA'IS OF THE SUDAN
المحفل الروحاني المركزي للبهائيين بالسودان

١٨ فبراير ٧٩

10. Letter dated 3 February 1979 addressed to Court of Personal Status for Non-Muslims by the National Spiritual Assembly of the Bahá'ís of the Sudan, designating representative to appear before the Court in matters of Bahá'í personal status, and in particular in matters of inheritance, with annotation of acknowledgment and filing by the Court.



REPUBLIQUE DU ZAIRE
Mouvement Populaire de la Révolution

CONSEIL JUDICIAIRE
CABINET DU PRESIDENT
PROCUREUR GENERAL DE LA REPUBLIQUE

Kinshasa, le 9 Mars 1979

N° BPCJ/0238/D.027/79.

Objet :
L'ASBL "Assemblée Spirituelle Nationale des BAHA'IS de la République du Zaïre".

Au Citoyen Représentant Légal
de l'Association sans but lucratif
"Assemblée Spirituelle Nationale
des BAHA'IS de la République du Zaïre"
C/o Avenue Kabinda n° 115
Zone de Kinshasa
à KINSHASA.-

Citoyen Représentant Légal,

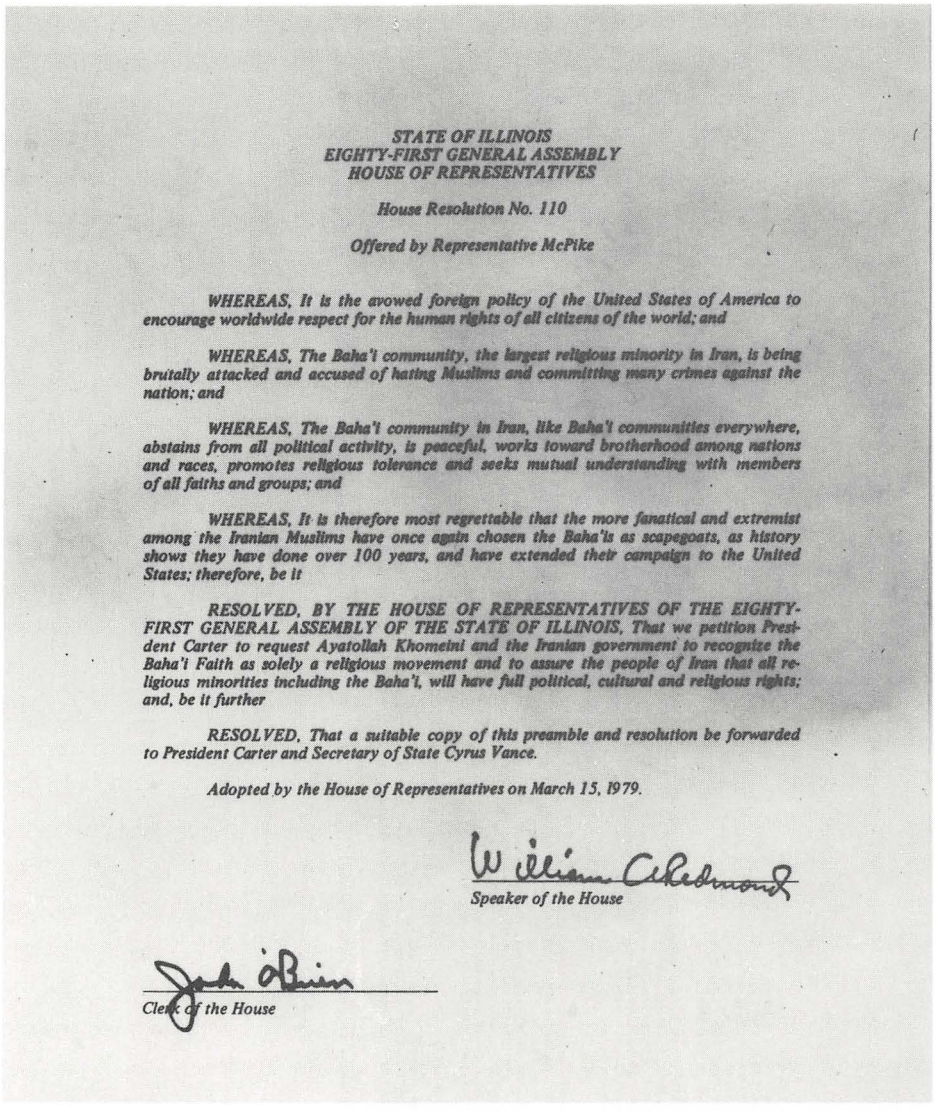
Suite à votre demande verbale en date du 1er mars 1979, j'ai l'honneur de vous confirmer que l'association sans but lucratif dont référence en marge a régulièrement obtenu sa personnalité civile en vertu de l'ordonnance n°72/248 du 9 juin 1972 et qu'à ce titre elle peut exercer ses activités conformément à ses statuts et à la loi tant que l'ordonnance précitée n'est pas abrogée.

Veuillez agréer, Citoyen Représentant Légal, l'expression de mes salutations distinguées.

LE PRESIDENT DU CONSEIL JUDICIAIRE,

KENGO-WA-DONDO.
PROCUREUR GENERAL DE LA REPUBLIQUE.

11. Letter dated 9 March 1979 from the Procurer General of the Republic, confirming that the National Spiritual Assembly of the Bahá'ís of Zaïre obtained civil personality by ordinance on 9 June 1972, and is entitled to carry out its activities in conformity with its by-laws as long as that ordinance is not abrogated.



STATE OF ILLINOIS
EIGHTY-FIRST GENERAL ASSEMBLY
HOUSE OF REPRESENTATIVES

House Resolution No. 110

Offered by Representative McPike

WHEREAS, It is the avowed foreign policy of the United States of America to encourage worldwide respect for the human rights of all citizens of the world; and

WHEREAS, The Baha'i community, the largest religious minority in Iran, is being brutally attacked and accused of hating Muslims and committing many crimes against the nation; and

WHEREAS, The Baha'i community in Iran, like Baha'i communities everywhere, abstains from all political activity, is peaceful, works toward brotherhood among nations and races, promotes religious tolerance and seeks mutual understanding with members of all faiths and groups; and

WHEREAS, It is therefore most regrettable that the more fanatical and extremist among the Iranian Muslims have once again chosen the Baha'is as scapegoats, as history shows they have done over 100 years, and have extended their campaign to the United States; therefore, be it

RESOLVED, BY THE HOUSE OF REPRESENTATIVES OF THE EIGHTY-FIRST GENERAL ASSEMBLY OF THE STATE OF ILLINOIS, That we petition President Carter to request Ayatollah Khomeini and the Iranian government to recognize the Baha'i Faith as solely a religious movement and to assure the people of Iran that all religious minorities including the Baha'i, will have full political, cultural and religious rights; and, be it further

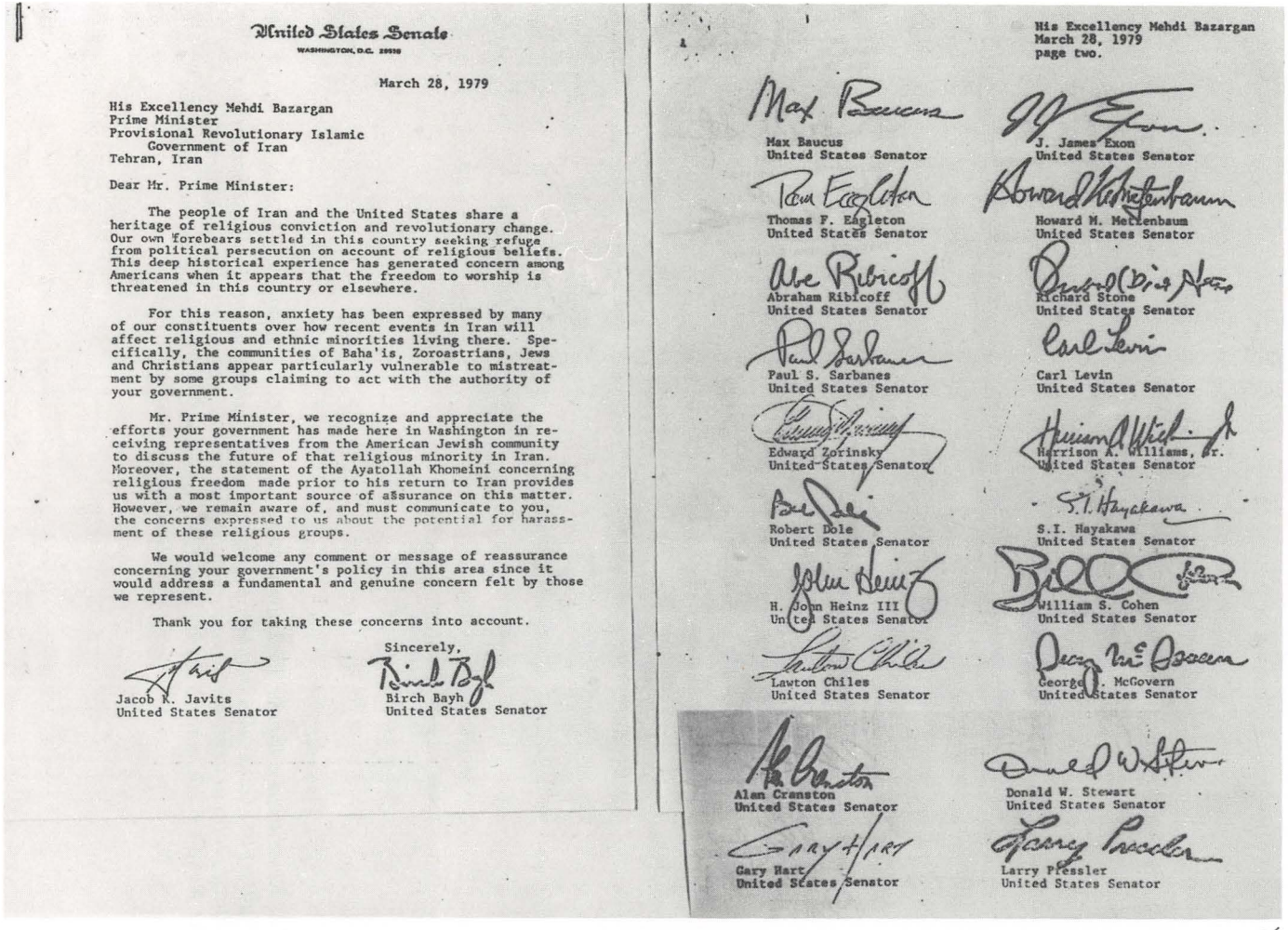
RESOLVED, That a suitable copy of this preamble and resolution be forwarded to President Carter and Secretary of State Cyrus Vance.

Adopted by the House of Representatives on March 15, 1979.

William Redmond
Speaker of the House

Jack O'Brien
Clerk of the House

12. Resolution adopted 15 March 1979 by the House of Representatives of the Eighty-First General Assembly, State of Illinois, calling upon the President of the United States to urge the Government of Írán to recognize the religious character of the Bahá'í Faith, and to assure the rights of all religious minorities including the Bahá'ís.



United States Senate
WASHINGTON, D.C. 20510

March 28, 1979

His Excellency Mehdi Bazargan
Prime Minister
Provisional Revolutionary Islamic
Government of Iran
Tehran, Iran

Dear Mr. Prime Minister:

The people of Iran and the United States share a heritage of religious conviction and revolutionary change. Our own forebears settled in this country seeking refuge from political persecution on account of religious beliefs. This deep historical experience has generated concern among Americans when it appears that the freedom to worship is threatened in this country or elsewhere.

For this reason, anxiety has been expressed by many of our constituents over how recent events in Iran will affect religious and ethnic minorities living there. Specifically, the communities of Baha'is, Zoroastrians, Jews and Christians appear particularly vulnerable to mistreatment by some groups claiming to act with the authority of your government.

Mr. Prime Minister, we recognize and appreciate the efforts your government has made here in Washington in receiving representatives from the American Jewish community to discuss the future of that religious minority in Iran. Moreover, the statement of the Ayatollah Khomeini concerning religious freedom made prior to his return to Iran provides us with a most important source of assurance on this matter. However, we remain aware of, and must communicate to you, the concerns expressed to us about the potential for harassment of these religious groups.

We would welcome any comment or message of reassurance concerning your government's policy in this area since it would address a fundamental and genuine concern felt by those we represent.

Thank you for taking these concerns into account.

Sincerely,

Jacob K. Javits
United States Senator

Birch Bayh
United States Senator

His Excellency Mehdi Bazargan
March 28, 1979
page two.

Max Baucus
United States Senator

J. James Exon
United States Senator

Thomas F. Eagleton
United States Senator

Howard M. Metzenbaum
United States Senator

Abraham Ribicoff
United States Senator

Richard Stone
United States Senator

Paul S. Sarbanes
United States Senator

Carl Levin
United States Senator

Edward Zorinsky
United States Senator

Harrison A. Williams, Jr.
United States Senator

Robert Dole
United States Senator

S.I. Hayakawa
United States Senator

H. John Heinz III
United States Senator

William S. Cohen
United States Senator

Lawton Chiles
United States Senator

George S. McGovern
United States Senator

Alan Cranston
United States Senator

Donald W. Stewart
United States Senator

Gary Hart
United States Senator

Larry Pressler
United States Senator

13. Letter dated 28 March 1979 signed by 22 members of the United States Senate, addressed to the Prime Minister of Írán, expressing concern for the rights of religious minorities, including the Bahá'ís, under the new Provisional Revolutionary Islamic Government of Írán.

PART FOUR

THE WORLD ORDER OF BAHÁ'U'LLÁH

I

THE UNIVERSAL HOUSE OF JUSTICE

1. THE CONSTITUTION OF THE UNIVERSAL HOUSE OF JUSTICE

Declaration of Trust

IN THE NAME OF GOD, THE ONE, THE INCOMPARABLE, THE ALL-POWERFUL, THE ALL-KNOWING, THE ALL-WISE.

The light that is shed from the heaven of bounty, and the benediction that shineth from the dawning-place of the will of God, the Lord of the Kingdom of Names, rest upon Him Who is the Supreme Mediator, the Most Exalted Pen, Him Whom God hath made the dawning-place of His most excellent names and the day-spring of His most exalted attributes. Through Him the light of unity hath shone forth above the horizon of the world, and the law of oneness hath been revealed amidst the nations, who, with radiant faces, have turned towards the Supreme Horizon, and acknowledged that which the Tongue of Utterance hath spoken in the kingdom of His knowledge: 'Earth and heaven, glory and dominion, are God's, the Omnipotent, the Almighty, the Lord of grace abounding!'

WITH joyous and thankful hearts we testify to the abundance of God's Mercy, to the perfection of His Justice and to the fulfilment of His Ancient Promise.

Bahá'u'lláh, the Revealer of God's Word in this Day, the Source of Authority, the Fountainhead of Justice, the Creator of a new World Order, the Establisher of the Most Great Peace, the Inspirer and Founder of a world civilization, the Judge, the Lawgiver, the Unifier and Redeemer of all mankind, has proclaimed the advent of God's Kingdom on earth, has formulated its laws and ordinances, enunciated its principles, and ordained its institutions. To direct and canalize the forces released by His Revelation, He instituted His Covenant, whose power has preserved the integrity of His Faith, maintained its unity and stimulated its world-wide expansion throughout the successive ministries of 'Abdu'l-Bahá and Shoghi Effendi. It continues to fulfil its life-giving purpose through the agency of the Universal House of Justice whose fundamental object, as one of the twin successors of Bahá'u'lláh and 'Abdu'l-Bahá, is to ensure the continuity of that divinely appointed authority which flows from the Source of the Faith, to safeguard the unity of its followers, and to maintain the integrity and flexibility of its teachings.

The fundamental purpose animating the Faith of God and His Religion, declares Bahá'u'lláh, *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.*

Unto the Most Holy Book, 'Abdu'l-Bahá declares in His Will and Testament, *every one must turn, and all that is not expressly recorded therein must be referred to the Universal House of Justice.*

The provenance, the authority, the duties, the sphere of action of the Universal House of Justice all derive from the revealed Word of Bahá'u'lláh which, together with the interpretations and expositions of the Centre of the

Covenant and of the Guardian of the Cause—who, after 'Abdu'l-Bahá, is the sole authority in the interpretation of Bahá'í Scripture—constitute the binding terms of reference of the Universal House of Justice and are its bedrock foundation. The authority of these Texts is absolute and immutable until such time as Almighty God shall reveal His new Manifestation to Whom will belong all authority and power.

There being no successor to Shoghi Effendi as Guardian of the Cause of God, the Universal House of Justice is the Head of the Faith and its supreme institution, to which all must turn, and on it rests the ultimate responsibility for ensuring the unity and progress of the Cause of God. Further, there devolve upon it the duties of directing and co-ordinating the work of the Hands of the Cause, of ensuring the continuing discharge of the functions of protection and propagation vested in that institution, and of providing for the receipt and disbursement of the Ḥuqúqu'lláh.

Among the powers and duties with which the Universal House of Justice has been invested are:

> To ensure the preservation of the Sacred Texts and to safeguard their inviolability; to analyse, classify, and co-ordinate the Writings; and to defend and protect the Cause of God and emancipate it from the fetters of repression and persecution;
>
> To advance the interests of the Faith of God: to proclaim, propagate and teach its Message; to expand and consolidate the institutions of its Administrative Order; to usher in the World Order of Bahá'u'lláh; to promote the attainment of those spiritual qualities which should characterize Bahá'í life individually and collectively; to do its utmost for the realization of greater cordiality and comity amongst the nations and for the attainment of universal peace; and to foster that which is conducive to the enlightenment and illumination of the souls of men and the advancement and betterment of the world;
>
> To enact laws and ordinances not expressly recorded in the Sacred Texts; to abrogate, according to the changes and requirements of the time, its own enactments; to deliberate and decide upon all problems which have caused difference; to elucidate questions that are obscure; to safeguard the personal rights, freedom and initiative of individuals; and to give attention to the preservation of human honour, to the development of countries and the stability of states;
>
> To promulgate and apply the laws and principles of the Faith; to safeguard and enforce that rectitude of conduct which the Law of God enjoins; to preserve and develop the Spiritual and Administrative Centre of the Bábá'í Faith, permanently fixed in the twin cities of 'Akká and Haifa; to administer the affairs of the Bahá'í community throughout the world; to guide, organize, co-ordinate and unify its activities; to found institutions; to be responsible for ensuring that no body or institution within the Cause abuse its privileges or decline in the exercise of its rights and prerogatives; and to provide for the receipt, disposition, administration and safeguarding of the funds, endowments and other properties that are entrusted to its care;
>
> To adjudicate disputes falling within its purview; to give judgement in cases of violation of the laws of the Faith and to pronounce sanctions for such violations; to provide for the enforcement of its decisions; to provide for the arbitration and settlement of disputes arising between peoples; and to be the exponent and guardian of that Divine Justice which can alone ensure the security of, and establish the reign of law and order in, the world.

The members of the Universal House of Justice, designated by Bahá'u'lláh 'the Men of Justice', 'the people of Bahá who have been mentioned in the Book of Names', 'the Trustees of God amongst His servants and the daysprings of authority in His countries', shall in the discharge of their responsibilities ever bear in mind the following standards set forth by Shoghi Effendi, the Guardian of the Cause of God:

> 'In the conduct of the administrative affairs of the Faith, in the enactment of the legislation necessary to supplement the laws of the *Kitáb-i-Aqdas*, the members of the Universal House of Justice, it should be borne in mind, are not, as Bahá'u'lláh's utterances clearly imply, responsible to

those whom they represent, nor are they allowed to be governed by the feelings, the general opinion, and even the convictions of the mass of the faithful, or of those who directly elect them. They are to follow, in a prayerful attitude, the dictates and promptings of their conscience. They may, indeed they must, acquaint themselves with the conditions prevailing among the community, must weigh dispassionately in their minds the merits of any case presented for their consideration, but must reserve for themselves the right of an unfettered decision. *God will verily inspire them with whatsoever He willeth*, is Bahá'u'lláh's incontrovertible assurance. They, and not the body of those who either directly or indirectly elect them, have thus been made the recipients of the divine guidance which is at once the life-blood and ultimate safeguard of this Revelation.'

The Universal House of Justice was first elected on the first day of the Festival of Riḍván in the one hundred and twentieth year of the Bahá'í Era,[1] when the members of the National Spiritual Assemblies, in accordance with the provisions of the Will and Testament of 'Abdu'l-Bahá, and in response to the summons of the Hands of the Cause of God, the Chief Stewards of Bahá'u'lláh's embryonic World Commonwealth, brought into being this 'crowning glory' of the administrative institutions of Bahá'u'lláh, the very 'nucleus and forerunner' of His World Order. Now, therefore, in obedience to the Command of God and with entire reliance upon Him, we, the members of the Universal House of Justice, set our hands and its seal to this Declaration of Trust which, together with the By-Laws hereto appended, form the Constitution of the Universal House of Justice.

[1] 21 April 1963 A.D.

Hugh E. Chance

Hushmand Fatheazam

Amoz E. Gibson

David Hofman

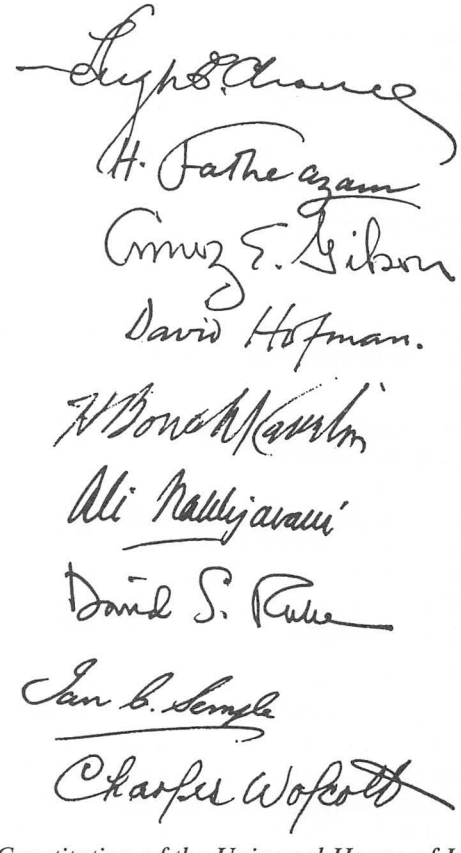
H. Borrah Kavelin

Ali Nakhjavani

David S. Ruhe

Ian C. Semple

Charles Wolcott



Facsimile of signatures on the Constitution of the Universal House of Justice; 26 November 1972.

By-Laws

PREAMBLE

THE Universal House of Justice is the supreme institution of an Administrative Order whose salient features, whose authority and whose principles of operation are clearly enunciated in the Sacred Writings of the Bahá'í Faith and their authorized interpretations. This Administrative Order consists, on the one hand, of a series of elected councils, universal, secondary and local, in which are vested legislative, executive and judicial powers over the Bahá'í community and, on the other, of eminent and devoted believers appointed for the specific purposes of protecting and propagating the Faith of Bahá'u'lláh under the guidance of the Head of that Faith.

This Administrative Order is the nucleus and pattern of the World Order adumbrated by Bahá'u'lláh. In the course of its divinely propelled organic growth its institutions will expand, putting forth auxiliary branches and developing subordinate agencies, multiplying their activities and diversifying their functions, in consonance with the principles and purposes revealed by Bahá'u'lláh for the progress of the human race.

I. MEMBERSHIP IN THE BAHÁ'Í COMMUNITY

The Bahá'í Community shall consist of all persons recognized by the Universal House of Justice as possessing the qualifications of Bahá'í faith and practice.

1. In order to be eligible to vote and hold elective office, a Bahá'í must have attained the age of twenty-one years.
2. The rights, privileges and duties of individual Bahá'ís are as set forth in the Writings of Bahá'u'lláh, 'Abdu'l-Bahá and Shoghi Effendi and as laid down by the Universal House of Justice.

II. LOCAL SPIRITUAL ASSEMBLIES

Whenever in any locality the number of Bahá'ís resident therein who have attained the age of twenty-one exceeds nine, these shall on the First Day of Riḍván convene and elect a local administrative body of nine members to be known as the Spiritual Assembly of the Bahá'ís of that locality. Every such Spiritual Assembly shall be elected annually thereafter upon each successive First Day of Riḍván. The members shall hold office for the term of one year or until their successors are elected. When, however, the number of Bahá'ís as aforesaid in any locality is exactly nine, these shall on the First Day of Riḍván constitute themselves the Local Spiritual Assembly by joint declaration.

1. The general powers and duties of a Local Spiritual Assembly are as set forth in the Writings of Bahá'u'lláh, 'Abdu'l-Bahá and Shoghi Effendi and as laid down by the Universal House of Justice.
2. A Local Spiritual Assembly shall exercise full jurisdiction over all Bahá'í activities and affairs within its locality, subject to the provisions of the Local Bahá'í Constitution.[1]
3. The area of jurisdiction of a Local Spiritual Assembly shall be decided by the National Spiritual Assembly in accordance with the principle laid down for each country by the Universal House of Justice.

III. NATIONAL SPIRITUAL ASSEMBLIES

Whenever it is decided by the Universal House of Justice to form in any country or region a National Spiritual Assembly, the voting members of the Bahá'í community of that country or region shall, in a manner and at a time to be decided by the Universal House of Justice, elect their delegates to their National Convention. These delegates shall, in turn, elect in the manner provided in the National Bahá'í Constitution[2] a body of nine members to be known as the National Spiritual Assembly of the Bahá'ís of that country or region. The members shall continue in office for a period of one year or until their successors shall be elected.

1. The general powers and duties of a National Spiritual Assembly are as set forth in the Writings of 'Abdu'l-Bahá and Shoghi Effendi and as laid down by the Universal House of Justice.

[1] By-Laws of a Local Spiritual Assembly. See p. 361.

[2] Declaration of Trust and By-Laws for a National Spiritual Assembly. See pp. 337, 340.

2. The National Spiritual Assembly shall have exclusive jurisdiction and authority over all the activities and affairs of the Bahá'í Faith throughout its area. It shall endeavour to stimulate, unify and co-ordinate the manifold activities of the Local Spiritual Assemblies and of individual Bahá'ís in its area and by all possible means assist them to promote the oneness of mankind. It shall furthermore represent its national Bahá'í community in relation to other national Bahá'í communities and to the Universal House of Justice.
3. The area of jurisdiction of a National Spiritual Assembly shall be as defined by the Universal House of Justice.
4. The principal business of the National Convention shall be consultation on Bahá'í activities, plans and policies and the election of the members of the National Spiritual Assembly, as set forth in the National Bahá'í Constitution.
   (a) If in any year the National Spiritual Assembly shall consider that it is impracticable or unwise to hold 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.
   (b) Vacancies in the membership of the National Spiritual Assembly shall be filled by a vote of the delegates composing the Convention which elected the Assembly, the ballot to be taken by correspondence or in any other manner decided by the National Spiritual Assembly.

IV. OBLIGATIONS OF MEMBERS OF SPIRITUAL ASSEMBLIES

Among the most outstanding and sacred duties incumbent upon those who have been called upon to initiate, direct and co-ordinate the affairs of the Cause of God as members of its 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 savour of partiality, self-centredness 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 interdependence and co-partnership, of understanding and mutual confidence between themselves and all other Bahá'ís.

V. THE UNIVERSAL HOUSE OF JUSTICE

The Universal House of Justice shall consist of nine men who have been elected from the Bahá'í community in the manner hereinafter provided.

1. ELECTION

The members of the Universal House of Justice shall be elected by secret ballot by the members of all National Spiritual Assemblies at a meeting to be known as the International Bahá'í Convention.

(a) An election of the Universal House of Justice shall be held once every five years unless otherwise decided by the Universal House of Justice, and those elected shall continue in office until such time as their successors shall be elected and the first meeting of these successors is duly held.
(b) Upon receiving the call to Convention each National Spiritual Assembly shall submit to the Universal House of Justice a list of the names of its members. The recognition and seating of the delegates to the International Convention shall be vested in the Universal House of Justice.
(c) The principle business of the International Convention shall be to elect the members of the Universal House of Justice, to deliberate on the affairs of the Bahá'í Cause throughout the world, and to make recommendations and suggestions for the consideration of the Universal House of Justice.
(d) The sessions of the International Convention shall be conducted in such manner as the Universal House of Justice shall from time to time decide.
(e) The Universal House of Justice shall

provide a procedure whereby those delegates who are unable to be present in person at the International Convention shall cast their ballots for the election of the members of the Universal House of Justice.

(f) If at the time of an election the Universal House of Justice shall consider that it is impracticable or unwise to hold the International Convention it shall determine how the election shall take place.

(g) On the day of the election the ballots of all voters shall be scrutinized and counted and the result certified by tellers appointed in accordance with the instructions of the Universal House of Justice.

(h) If a member of a National Spiritual Assembly who has voted by mail ceases to be a member of that National Spiritual Assembly between the time of casting his ballot and the date of the counting of the ballots, his ballot shall nevertheless remain valid unless in the interval his successor shall have been elected and the ballot of such successor shall have been received by the tellers.

(i) In case by reason of a tie vote or votes the full membership of the Universal House of Justice is not determined on the first ballot, then one or more additional ballots shall be held on the persons tied until all members are elected. The electors in the case of additional ballots shall be the members of National Spiritual Assemblies in office at the time each subsequent vote is taken.

2. VACANCIES IN MEMBERSHIP

A vacancy in the membership of the Universal House of Justice will occur upon the death of a member or in the following cases:

(a) Should any member of the Universal House of Justice commit a sin injurious to the common weal, he may be dismissed from membership by the Universal House of Justice.

(b) The Universal House of Justice may at its discretion declare a vacancy with respect to any member who in its judgement is unable to fulfil the functions of membership.

(c) A member may relinquish his membership on the Universal House of Justice only with the approval of the Universal House of Justice.

3. BY-ELECTION

If a vacancy in the membership of the Universal House of Justice occurs, the Universal House of Justice shall call a by-election at the earliest possible date unless such date, in the judgement of the Universal House of Justice, falls too close to the date of a regular election of the entire membership, in which case the Universal House of Justice may, at its discretion, defer the filling of the vacancy to the time of the regular election. If a by-election is held, the voters shall be the members of the National Spiritual Assemblies in office at the time of the by-election.

4. MEETINGS

(a) After the election of the Universal House of Justices the first meeting shall be called by the member elected by the highest number of votes or, in his absence or other incapacity, by the member elected by the next highest number of votes or, in case two or more members have received the same highest number of votes, then by the member selected by lot from among those members. Subsequent meetings shall be called in the manner decided by the Universal House of Justice.

(b) The Universal House of Justice has no officers. It shall provide for the conduct of its meetings and shall organize its activities in such manner as it shall from time to time decide.

(c) The business of the Universal House of Justice shall be conducted by the full membership in consultation, except that the Universal House of Justice may from time to time provide for quorums of less than the full membership for specified classes of business.

5. SIGNATURE

The signature of the Universal House of Justice shall be the words 'The Universal House of Justice' or in Persian 'Baytu'l-'Adl-i-A'ẓam' written by hand by any one of its members upon authority of the Universal House of Justice, to which shall be affixed in each case the Seal of the Universal House of Justice.

6. RECORDS

The Universal House of Justice shall provide for the recording and verification of its decisions in such manner as it shall, from time to time, judge necessary.

VI. BAHÁ'Í ELECTIONS

In order to preserve the spiritual character and purpose of Bahá'í elections the practices of nomination or electioneering, or any other procedure or activity detrimental to that character and purpose shall be eschewed. A silent and prayerful atmosphere shall prevail during the election so that each elector may vote for none but those whom prayer and reflection inspire him to uphold.

1. All Bahá'í elections, except elections of officers of Local and National Spiritual Assemblies and committees, shall be by plurality vote taken by secret ballot.
2. Election of the officers of a Spiritual Assembly or committee shall be by majority vote of the Assembly or committee taken by secret ballot.
3. In case by reason of a tie vote or votes the full membership of an elected body is not determined on the first ballot, then one or more additional ballots shall be taken on the persons tied until all members are elected.
4. The duties and rights of a Bahá'í elector may not be assigned nor may they be exercised by proxy.

VII. THE RIGHT OF REVIEW

The Universal House of Justice has the right to review any decision or action of any Spiritual Assembly, National or Local, and to approve, modify or reverse such decision or action. The Universal House of Justice also has the right to intervene in any matter in which a Spiritual Assembly is failing to take action or to reach a decision and, at its discretion, to require that action be taken, or itself to take action directly in the matter.

VIII. APPEALS

The right of appeal exists in the circumstances, and shall be exercised according to the procedures outlined below:

1. (a) Any member of a local Bahá'í community may appeal from a decision of his Local Spiritual Assembly to the National Spiritual Assembly which shall determine whether it shall take jurisdiction of the matter or refer it back to the Local Spiritual Assembly for reconsideration. If such an appeal concerns the membership of a person in the Bahá'í communtiy, the National Spiritual Assembly is obliged to take jurisdiction of and decide the case.

   (b) Any Bahá'í may appeal from a decision of his National Spiritual Assembly to the Universal House of Justice which shall determine whether it shall take jurisdiction of the matter or leave it within the final jurisdiction of the National Spiritual Assembly.

   (c) If any differences arise between two or more Local Spiritual Assemblies and if these Assemblies are unable to resolve them, any one such Assembly may bring the matter to the National Spiritual Assembly which shall thereupon take jurisdiction of the case. If the decision of the National Spiritual Assembly thereon is unsatisfactory to any of the Assemblies concerned, or if a Local Spiritual Assembly at any time has reason to believe that actions of its National Spiritual Assembly are affecting adversely the welfare and unity of that Local Assembly's community, it shall, in either case, after seeking to compose its difference of opinion with the National Spiritual Assembly, have the right to appeal to the Universal House of Justice, which shall determine whether it shall take jurisdiction of the matter or leave it within the final jurisdiction of the National Spiritual Assembly.

2. An appellant, whether institution or individual, shall in the first instance make appeal to the Assembly whose decision is questioned, either for reconsideration of the case by that Assembly or for submission to a higher body. In the latter case the Assembly is in duty bound to submit the appeal together with full particulars of the matter. If an Assembly refuses to submit the appeal, or fails to do so within a reasonable time, the appellant may take the case directly to the higher authority.

IX. THE BOARD OF COUNSELLORS

The institution of the Boards of Counsellors was brought into being by the Universal House of Justice to extend into the future the specific functions of protection and propagation conferred upon the Hands of the Cause of God. The members of these boards are appointed by the Universal House of Justice.

1. The term of office of a Counsellor, the number of Counsellors on each Board, and the boundaries of the zone in which each Board of Counsellors shall operate, shall be decided by the Universal House of Justice.
2. A Counsellor functions as such only within his zone and should he move his residence out of the zone for which he is appointed he automatically relinquishes his appointment.
3. The rank and specific duties of a Counsellor render him ineligble for service on local or national administrative bodies. If elected to the Universal House of Justice he ceases to be a Counsellor.

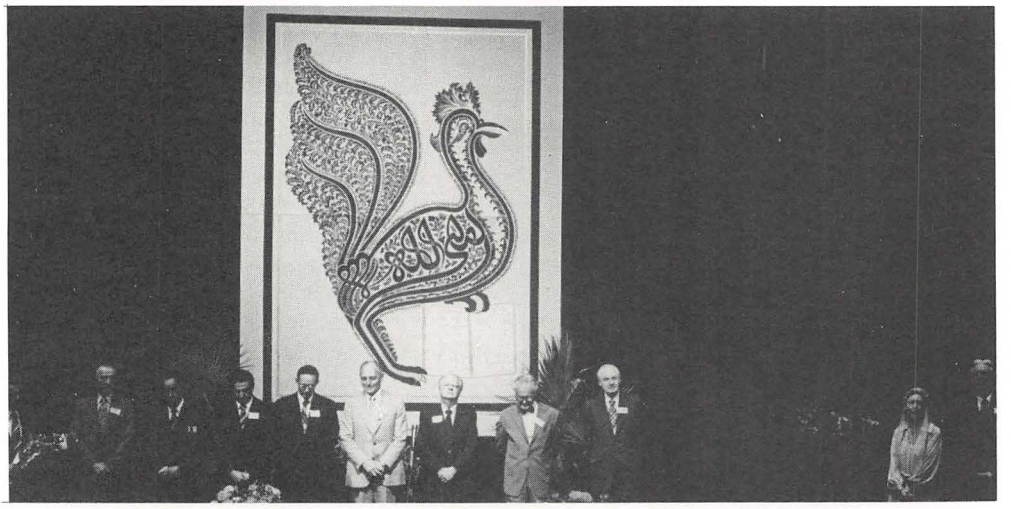
X. THE AUXILIARY BOARDS

In each zone there shall be two Auxiliary Boards, one for the protection and one for the propagation of the Faith, the numbers of whose members shall be set by the Universal House of Justice. The members of these Auxiliary Boards shall serve under the direction of the Continental Board of Counsellors and shall act as their deputies, assistants and advisers.

1. The members of the Auxiliary Boards shall be appointed from among the believers of that zone by the Continental Board of Counsellors.
2. Each Auxiliary Board member shall be alloted a specific area in which to serve and, unless specifically deputized by the Counsellors, shall not function as a member of the Auxiliary Board outside that area.
3. An Auxiliary Board member is eligible for any elective office but if elected to an administrative post on a national or local level must decide whether to retain membership on the Board or accept the administrative post, since he may not serve in both capacities at the same time. If elected to the Universal House of Justice he ceases to be a member of the Auxiliary Board.

XI. AMENDMENT

This Constitution may be amended by decision of the Universal House of Justice when the full membership is present.



The Hands of the Cause Amatu'l-Bahá Rúḥíyyih Khánum and Paul Haney (to the right) with members of the Universal House of Justice elected at Riḍván 1978. Left to right: Mr. 'Alí Nakhjavání, Mr. H. Borrah Kavelin, Mr. Amoz Gibson, Mr. Hushmand Fatheazam, Mr. Ian Semple, Dr. David S. Ruhe, Mr. Charles Wolcott, Mr. David Hofman, Mr. Hugh Chance. A reproduction of one of Mishkín-Qalam's illuminated designs of 'The Greatest Name' forms the backdrop.

2. THE FOURTH INTERNATIONAL CONVENTION FOR THE ELECTION OF THE UNIVERSAL HOUSE OF JUSTICE

Riḍván 1978

THIRTEEN Hands of the Cause of God, fifty-two members of twelve Continental Boards of Counsellors, and 474 members representing 108 National Spiritual Assemblies gathered at the World Centre of the Faith during the Riḍván Festival for the Fourth International Bahá'í Convention. The nine members of the Universal House of Justice and the three Counsellors residing in the Holy Land were also present.

The delegates enjoyed three days of pilgrimage and prayers at the Shrines and Holy Places of the Faith, cast their votes in the election of the Universal House of Justice, saw and heard reports on the progress of the Faith during the first four years of the Five Year Plan, and participated in many hours of consultation on the means required for the complete achievement of the goals of the Plan.

In addition, the fifty-two Counsellors remained in the Holy Land for another five days for consultation with the thirteen Hands of the Cause and the three Counsellors who, with the remaining three Hands of the Cause[1] who were unable to be present, constitute the International Teaching Centre of the Faith. The members of the Universal House of Justice also joined in the consultation.

Saturday, 29 April

The delegates, who had previously enjoyed three days of prayers in the Shrines of the Faith and pilgrimage to many of its Holy Places, gathered in Haifa Auditorium for the election of the Universal House of Justice.

The Hand of the Cause of God Amatu'l-Bahá Rúḥíyyih Khánum, who presided, welcomed the delegates to the first session of the Convention and set the theme for the election with these words: 'World society is disintegrating before our eyes—political, social, economic, and religious systems alike—and the only refuge that remains for mankind is this gift of Bahá'u'lláh, the refuge and hope of mankind.

'You are privileged to vote for the Universal House of Justice, the body that watches over the destinies of the Faith of Bahá'u'lláh, the body that guides, protects, and encourages us as we steer our course to the Kingdom of God on earth.'

She concluded: 'How great, how sacred is the responsibility that confronts those who vote in this election, seeking help, guidance, and inspiration from Bahá'u'lláh.'

Then, as Rúḥíyyih Khánum presided, the chief teller—Mr. Jameson Bond of Canada—began to call the roll of the 1,107 members of the 123 National Spiritual Assemblies in the Bahá'í world.

As the delegates moved to the auditorium stage to cast their votes, the remaining delegates and visitors spontaneously applauded as the names of National Assemblies were called—in some cases with increased enthusiasm as particularly great achievements of the believers in some areas of the world were remembered, or particular hardships recalled.

Many of the delegates were dressed in the costumes of their homelands, and the total effect of the colourful procession was one of solemn dignity, great enthusiasm and joy, and humble awareness of the importance of the election itself.

Fifteen of the 123 National Spiritual Assemblies, through circumstances beyond their control, were not able to be represented at the Convention. The tellers cast their ballots, which had been sent by mail, as the roll was called. Nine National Assemblies had all of their members present: Canada, Denmark, Germany, Írán, Italy, Portugal, Switzerland, the United Kingdom, and the United States. Eleven others had eight members present, and twelve were represented by seven members.

The election process took all morning to complete. The tellers then retired to tabulate the results of the election.

[1] Dr. Adelbert Mühlschlegel, Enoch Olinga, Ḥasan M. Balyúzí.



Counsellor Thelma Khelgati of Western Africa (back row, centre) with delegates from Niger who participated in the fourth International Convention for the election of the Universal House of Justice; Riḍván 1978. Left to right: Mrs. Doris Dejwakh, Mr. Moussa Kangai Kamaya, Mrs. Parvin Djoneidi, Mr. Hassane Adanou, Mr. Mohammad Djoneidi.

Early in the afternoon, the participants assembled at the construction site of the Seat of the Universal House of Justice—on the Arc of Mt. Carmel in the vicinity of the Shrine of the Báb and just above the resting-places of the Sister, Mother, and Brother of 'Abdu'l-Bahá—for a solemn but joyous ceremony in which a casket containing Dust from the Shrines of the Báb and Bahá'u'lláh was placed in the structure by Amatu'l-Bahá Rúḥíyyih Khánum on behalf of the Universal House of Justice.

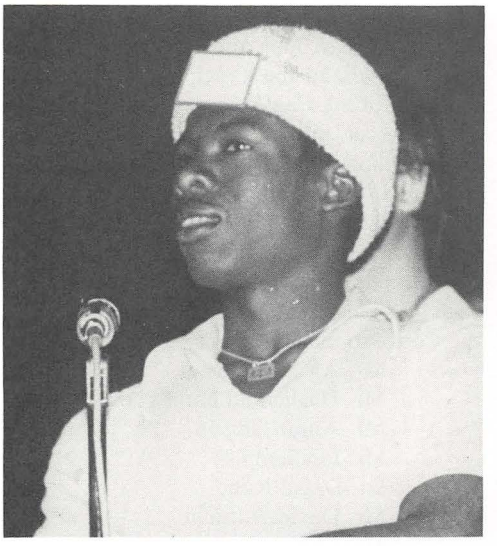
The Hand of the Cause Dr. Ugo Giachery, who presided, pointed out to the delegates that it was 'something unique we are witnessing here', and he recalled how Shoghi Effendi, in anticipation of the establishment of the Universal House of Justice, had called into existence the International Bahá'í Council. The audience applauded warmly as Dr. Giachery called to the front of the group Miss Ethel Revell, who with Rúḥíyyih Khánum and Dr. Giachery was a member of the original Council appointed by Shoghi Effendi.

Then Rúḥíyyih Khánum established the theme and purpose of the ceremony. She pointed out that, to her, the Shrine of Bahá'u'lláh is a 'Wellspring of Peace' on the planet; that out of His Resting-Place pours a fountain of peace. 'But from this building will emanate the Laws of the Dispensation of Bahá'u'lláh', since the role of the Universal House of Justice is to protect, enforce, and enact new laws for the world in the Name of Bahá'u'lláh. 'From this source (the House of Justice) will come the Justice that Bahá'u'lláh speaks of in His Writings,' she said, pointing out that today—when the Administrative Order is still being built and the Faith is still attempting to spread itself throughout the world—we are enjoying the 'paternal and loving forebearance of the guidance and protection of the House of Justice.' Then she added: 'But the day will come when it will blaze with Justice! That will be the day of the solution of all the problems of the world!'

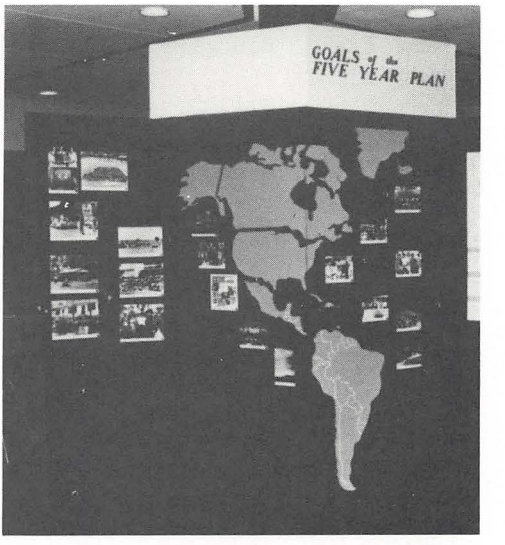
Rúḥíyyih Khánum then unveiled a box, which contained a silver casket (a gift to her from the Guardian) in which were sealed two small boxes containing the Dust from the two Holy Shrines and a scroll written in English and Persian which described the contents of the casket.

As the assemblage quietly sang *Alláh-u-Abhá*, Rúḥíyyih Khánum—accompanied by architect Ḥusayn Amánat and 'Azíz Khabírpúr, the resident engineer for the construction—ascended a set of temporary steps to a small niche which had been prepared in the building, high above the main entrance. With her own hands, she placed the casket in the niche, took up a trowel, and sealed it into place.

The ceremony was preceded and followed



Mr. Anthony Providence of St. Vincent, Windward Islands, addressing his fellow delegates during the fourth International Convention.



Partial view of the exhibit on display during the fourth International Convention.



Delegates from Japan who participated in the fourth International Convention for the election of the Universal House of Justice; Riḍván 1978. Left to right: Mr. Abbas Katirai, Mr. A. Moghbel, Mr. Yuzo Yamaguchi, Miss Nobuko Iwakura, Mrs. Barbara Sims, Mr. Shigeyuki Hayashi.

by a programme of prayers and readings in Persian, English, Portuguese, Swahili, and French.

Immediately afterwards, the delegates assembled in the Pilgrim House courtyard, in the vicinity of the Shrine of the Báb, for the celebration of the Ninth Day of Riḍván. The Hand of the Cause Abu'l-Qásim Faizi presided at the programme. After readings and prayers in English, Arabic, French, Persian, and Spanish, the delegates and visitors—led by Rúḥíyyih Khánum and Mr. Faizi—circumambulated the Shrine in which are entombed the earthly remains of the Báb, the 'Martyr-Prophet and Herald' of the Faith of Bahá'u'lláh, and of 'Abdu'l-Bahá, the Centre of Bahá'u'lláh's Covenant with mankind.

On Saturday evening, the delegates reassembled in Haifa Auditorium for an audio-visual presentation on the state of the Five Year Plan. The Hand of the Cause William Sears presided and helped narrate an impressive slide programme which recounted the manifold accomplishments of the Bahá'ís of the world during the first four years of the Plan, and pointed the way to victories yet to be achieved.

In his closing remarks, Mr. Sears reminded the Bahá'ís that, although significant victories had been achieved, there was still a 'considerable distance to go to win the kind of victory that would bring joy to the heart of Shoghi Effendi and to the Universal House of Justice'. He pointed out that final victory could be won if each would dedicate himself to personal transformation of his own spiritual life.

Sunday, 30 April

The Hand of the Cause Amatu'l-Bahá Rúḥíyyih Khánum opened the session by reading the Universal House of Justice's message to the Convention. She was introduced by the Hand of the Cause Paul Haney, who presided.

The House of Justice's message was distributed to all the delegates present and subsequently forwarded to all National Spiritual Assemblies for dissemination by them to the believers in their jurisdictions.

Then Amatu'l-Bahá Rúḥíyyih Khánum opened the Convention to the first of five consultative sessions. She particularly called on the assembled delegates to recount some of the stories of difficulty and trials suffered for the Cause. Many told of difficulties the friends in their areas had met and overcome in their efforts to spread the Teachings and promote the work of the Cause.

Finally, at the close of the session, Mr. Haney called for the report of the tellers. The chief teller reported that 1,056 ballots had been received and 9,333 votes had been tabulated. Then, as he read the names of the nine men elected to the Universal House of Justice, each made his way to the stage to stand before the Convention. They were:

Mr. Alí Nakhjavání
Mr. Hushmand Fatheazam
Mr. Amoz Gibson
Mr. Ian Semple
Dr. David Ruhe
Mr. David Hofman
Mr. Charles Wolcott
Mr. Hugh Chance
Mr. H. Borrah Kavelin

The delegates stood in spontaneous applause, and after Mr. Nakhjavání spoke a few words on behalf of the men of the House of Justice, the session closed with the delegates singing *Alláh-u-Abhá* and *Yá-Bahá'u'l-Abhá.*

Consultation continued in the afternoon session, with the Hand of the Cause H. Collis Featherstone presiding. He recalled the morning's events with these words: 'Future generations would love to have been present this morning on the occasion of the election of the Universal House of Justice and the events we were privileged to witness. As the outside world sinks beneath a burden of trials and tribulations, we are seeing the development of the Cause of God in its resistless march toward victory.'

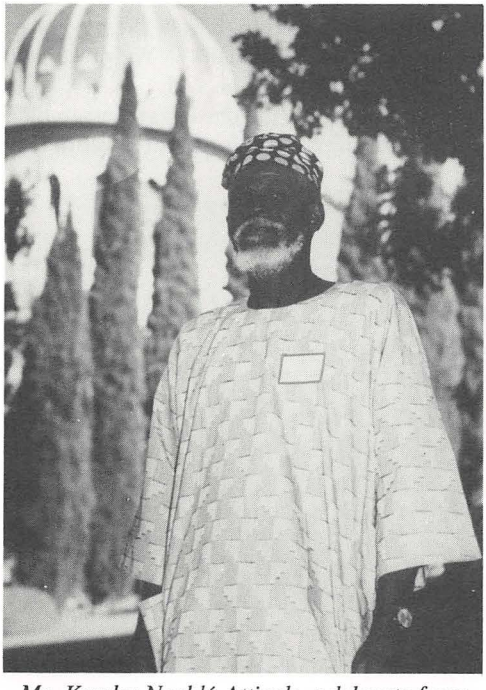
The Sunday evening time was given over to consultation between representatives of National Assemblies and the Continental Boards of Counsellors in their respective zones. In addition, National Assemblies consulted among themselves and with each other—as they did throughout the Convention—on the means for winning the final goals of the Plan and on the co-ordination of mutual activities and programmes.

Monday, 1 May

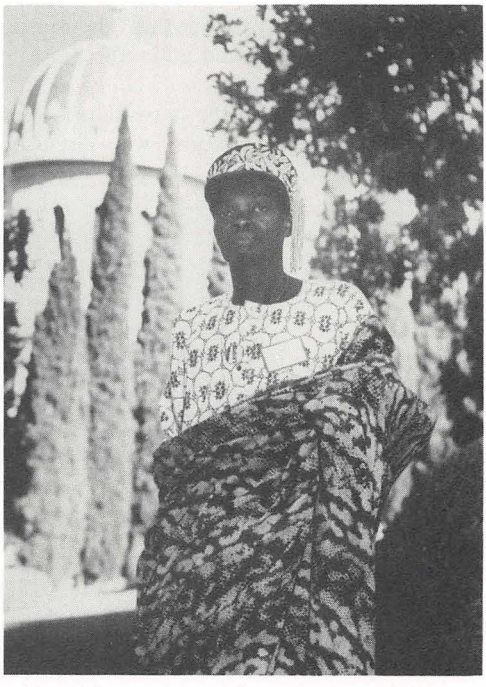
The third day of the Convention was entirely dedicated to consultation. The Hand of the Cause John A. Robarts presided at the morn-



Delegates from Ghana who participated in the fourth International Convention for the election of the Universal House of Justice; Riḍván 1978. Left to right: Mr. David Tanyi, Mr. Beattie Casely-Hayford, Mr. Philip Smith, Mr. Andrew Sagde, Miss Eleanor O'Callaghan, Mr. Yaw Asare, Mrs. Blanche Musah. Many delegates wore the costumes of their homelands.



Mr. Kawku Negblé Attigah, a delegate from Togo.



Mr. Adrien Zanou Gnambode, a delegate from Benin.

ing session. He commented that 'a recurring theme of the remarks of the delegates was the recognition of the power of the Holy Spirit, and the fact that it can and does assist us. This is the power to which we can all turn and the assistance will be given to complete our goals,' he said, adding: 'Let us make this universal, divine power our guide in directing our energies to the tasks before us. Only through clinging to this power of the Holy Spirit can we overcome our own weaknesses and frailties, ignore the shortcomings of others, and be led to ultimate victory.'

The Hand of the Cause Dr. Raḥmatulláh Muhájir presided at the afternoon consultative session. He invited the delegates to direct their attention to the subject of mass conversion.

He pointed out that 'We do not know when the Formative Age will give way to the Golden Age,' but that Shoghi Effendi once said that the efforts of the Bahá'ís would 'herald the advent of the Golden Age of the Faith of Bahá'u'lláh.' Therefore, Dr. Muhájir said, the Bahá'ís can bring the Golden Age nearer by tireless and effective teaching among the masses of humanity.

'This is the time for growing, for gaining numerical strength in the Cause. The time is ripe—it was always ripe, for this. The Master said that humanity would enter the Faith in troops.'

Dr. Muhájir called to the stage Bahá'ís from several regions of the world, who discussed their experiences and victories in the teaching work among various groups.

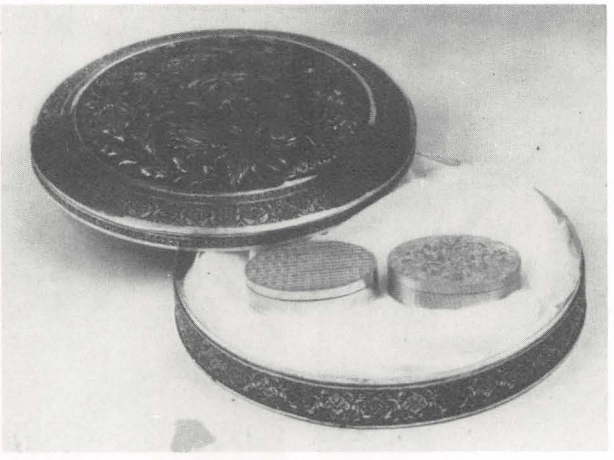
Tuesday, 2 May

The Hand of the Cause Dhikru'lláh Khádem presided over the final consultative session of the Convention. He reminded the friends that Shoghi Effendi was delighted to be able to say that 'The Cause of God has reached places that are difficult to pronounce!' He told the delegates: 'We must respond to win the goals; we must teach ourselves and then teach others. We have a grave responsibility . . . If we ourselves arise and take the lead in the teaching work, the friends will follow us.'

In the closing address to the Convention, the Hand of the Cause Dr. Ugo Giachery summarized the events of the preceding days, and then repeated the theme that had recurred throughout the long sessions of the Convention: That the members of the National Spiritual Assemblies themselves had a responsibility to be an example of selfless devotion, of unremitting acitivity, of constant service to the Cause.

He warned that the administrators of the Faith must not believe that administration alone would win the victories of the Five Year Plan and of the Plans that would be unveiled in the future, and thereby hasten the advent of the Golden Age of humanity. 'We must have passion for the Cause,' he said.

In the afternoon, the participants assembled at Bahjí for the celebration of the Twelfth Day



Silver box holding two containers of Dust from the Shrines of Bahá'u'lláh and the Báb which was placed by the Hand of the Cause Amatu'l-Bahá Rúḥíyyih Khánum in the new building which will serve as the Seat of the Universal House of Justice.



The Hands of the Cause and Counsellors gathered at Mazra'ih; May 1978. Amatu'l-Bahá Rúḥíyyih Khánum is seen in the centre of the second row.

of Riḍván. The Hand of the Cause 'Alí-Akbar Furútan presided. The nearly 600 Bahá'ís were seated in a giant arc around the outer perimeter of the Ḥaram-i-Aqdas, facing the Shrine of Bahá'u'lláh, as prayers and readings were offered in Arabic, Spanish, English, Persian, and French.

Then, in solemn procession, Amatu'l-Bahá Rúḥíyyih Khánum and Mr. Furútan led the assemblage in humble circumambulation of the Shrine of Bahá'u'lláh, in Whose Name the Convention had gathered, and for the advancement of Whose Cause their lives were dedicated.

Wednesday-Sunday, 3–7 May

After the National Spiritual Assembly members began dispersing to their homes throughout the world, the fifty-two members of the Continental Boards of Counsellors began a series of plenary and zonal sessions with the sixteen members of the International Teaching Centre who were present in the Holy Land. The members of the Universal House of Justice also attended the sessions.

The meetings were for the purpose of discussing the objectives of the Five Year Plan and the development of the Institution of the Counsellors and their Auxiliary Boards—including the use of assistants—in areas of concern such as the protection of the Faith and the propagation of the Cause in years ahead. The zonal meetings dealt with points of more regional concern.

On the final day, the Hands of the Cause and Counsellors were received by the Universal House of Justice at a farewell luncheon held at Mazra'ih.



Mr. Alibe Mimba, a delegate from Surinam, having just cast his ballot, is invited by Amatu'l-Bahá Rúḥíyyih Khánum to pause for a photograph. Rúḥíyyih Khánum had enjoyed Mr. Mimba's hospitality during her visit to the Bush Negro communities of Surinam on her Green Light Expedition in 1975.

3. THE HISTORIC SIGNIFICANCE OF THE ERECTION OF THE SEAT OF THE UNIVERSAL HOUSE OF JUSTICE

Address of the Hand of the Cause Paul Haney to the Bahá'í International Teaching Conference in Mérida, Yucatán, Mexico, February 4–6, 1977

THE destiny of the Holy Land in relation to our Faith, as every Bahá'í knows, has been foretold in the sacred Writings of the prophets of old, in Tablets revealed by Bahá'u'lláh and 'Abdu'l-Bahá and in the writings of Shoghi Effendi.

The fulfilment of these prophecies and allusions began with the banishment of Bahá'u'lláh and His arrival in 'Akká in 1868. Since that historic event the spiritual heart and the nerve centre of the Bahá'í world has been located in the Holy Land, first in 'Akká, and then in both Haifa and 'Akká, following the transfer of the remains of the Báb to Mount Carmel and their interment in the bosom of that Holy Mountain.

From the Holy Land, the world spiritual centre of the Faith since 1868, the Master, and later the Guardian, as the divinely-appointed Centres of Bahá'u'lláh's Covenant, fostered and directed the spiritual and administrative development of the Cause throughout the Bahá'í world.

During both the early and later years of his ministry, Shoghi Effendi gradually disclosed to the believers the future evolution of the World Centre and the glory of the divinely ordained Institutions which would be established there. In these successive and majestic messages the beloved Guardian described the relationship of these Institutions to the Shrines and Holy Places which had long comprised the world spiritual centre of the Faith. Of these the Shrine of the Báb on Mount Carmel stands pre-eminent, surpassed only by the Tomb of Bahá'u'lláh in Bahjí. The Guardian referred to the resting-place of the Báb as 'a focal centre of divine illumination and power'[1] which would, as the institutions comprising the World Administrative Centre of the future Bahá'í Commonwealth became established, continue to flourish and expand 'until the full measure of its splendour will have been disclosed before the eyes of all mankind'.[2]

In referring to the International Archives building, standing in the shadow of the Shrine of the Báb, Shoghi Effendi told us that the completion of this edifice would in turn herald the construction of several other structures which would serve as the administrative seats of the divinely ordained institutions of the Faith at its World Centre. He stated that these edifices would be in the shape of a far-flung arc and would surround the resting-places of the Greatest Holy Leaf, the Purest Branch and the Holy Mother, and that their completion would mark the culmination of the development of the world-wide, divinely-appointed administrative order of the Faith, and would fulfil the glad tidings and promises revealed by Bahá'u'lláh in the Tablet of Carmel.

It was the Tablet of Carmel which generated the spiritual impulse for the rise and establishment of the Bahá'í international institutions in the Holy Land, a process which Shoghi Effendi told us 'may be traced as far back as the concluding years of the Heroic Age of the Faith,'[3] and which will attain its final consummation in the Golden Age, 'through the raising of the standard of the Most Great Peace and the emergence in the plenitude of its power and glory of the focal centre of the agencies constituting the World Order of Bahá'u'lláh. The final establishment of this seat of the future Bahá'í World Commonwealth will,' he told us, 'signalize at once the proclamation of the sovereignty of the Founder of our Faith and the advent of the Kingdom of the Father . . .'[4] Thus it was the Tablet of Carmel which is the charter for the development of the institutions of the Faith at its World Centre, including the estab-

[1] Shoghi Effendi, *God Passes By*, p. 277.

[2] ibid.

[3] Shoghi Effendi, *Messages to the Bahá'í World 1950–1957*, pp. 74–75.

[4] ibid.

lishment of the supreme edifice of the Universal House of Justice.

Let us attempt to understand, through these majestic words of our beloved Guardian, the extent of the blessing conferred upon the entire world through the establishment of the Universal House of Justice, and particularly the significance of the seat of that mighty institution which the Bahá'ís of the world are now called upon to build. In explaining the significance of the Tablet of Carmel as the charter for the establishment of the Universal House of Justice, Shoghi Effendi stated that:

> 'In this great Tablet (of Carmel) which unveils divine mysteries and heralds the establishment of two mighty, majestic and momentous undertakings . . . the Spiritual and Administrative World Centres of the Faith . . . Bahá'u'lláh refers to an "Ark," whose dwellers are the men of the Supreme House of Justice, which in conformity with the exact provisions of the Will and Testament of the Centre of the Mighty Covenant 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 "sailing of the Ark" of His laws is a reference to the establishment of the Universal House of Justice, . . .'[1]

In another passage the Guardian referred to the Supreme Body of the House of Justice as 'the dome of the Edifice' (of the Administrative Order of the Faith) that would have to be raised 'on its prescribed site on the slopes of the divine Vineyard, the "Mountain of the Lord', to adorn the institutions of God's New Order with this crown of high distinction'.[2]

Therefore the construction of the building which will be the seat of the House of Justice on Mount Carmel is really an instruction, a command, from our beloved Guardian, as well as from the House of Justice, to which all of us, the Bahá'ís of the world, must respond, and in so doing hasten the dawn of that glorious era so clearly foreshadowed in these majestic passages from the writings of Shoghi Effendi:

> 'This World Administrative Centre of the Bahá'í community constitutes the pivot of the New World Order of Him Who is the Vivifier of mouldering bones and the Source of infinite grace and bounty. It stands as the emblem symbolizing the basic unity of all nations, governments and peoples, and as the seat of sovereignty and the dawning-place of both spiritual and temporal power. It is the supreme Centre to which the followers of His most sublime and glorious Faith must turn and the focal point which will mirror forth the effulgent splendours of the Kingdom of God, the Almighty, upon all regions. It is the fountainhead of divine civilization, the fairest, the noblest fruit of the Bahá'í Revelation—a civilization whose effects will, during the third, the Golden Age of the Bahá'í Dispensation and in the course of the future Dispensations, become clearly manifest, and whose bountiful outpourings will, like unto a torrential flood, burst forth upon all mankind.'[3]

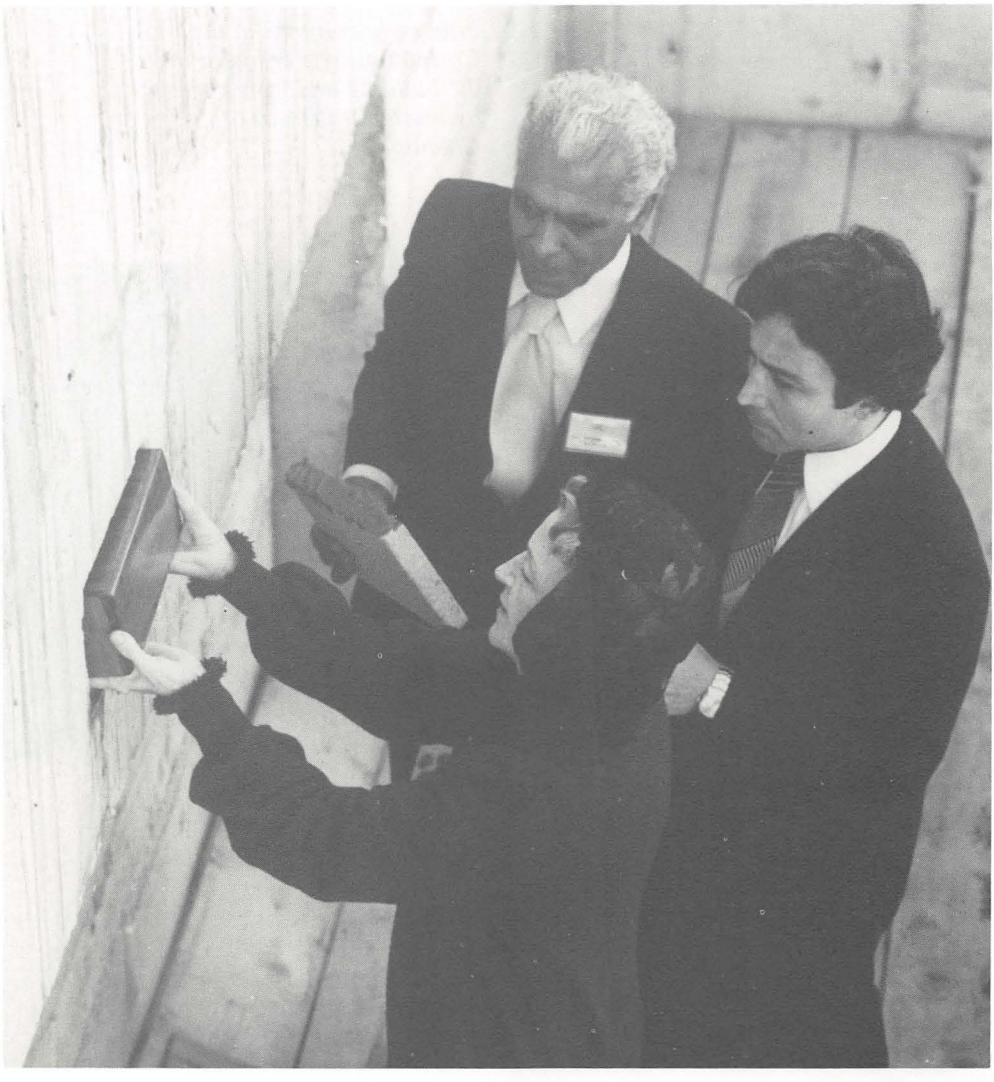
And in other passages referring to the time when the Supreme Institution of the House of Justice would be established and function from the Holy Land, Shoghi Effendi told us that:

> 'Through it the pillars of the Faith on this earth will be firmly established and its hidden powers be revealed, its signs shine forth, its banners be unfurled and its light be shed upon all peoples.' . . . 'Then will be unveiled before our eyes the inauguration of an era the like of which has never been witnessed in past ages.' . . . 'Then will the throne of Bahá'u'lláh's sovereignty be founded in the promised land and the scales of justice be raised on high. Then will the banner of the independence of the Faith be unfurled, and His Most Great Law be unveiled and rivers of laws and ordinances stream forth from this snow-white spot with all-conquering power and awe-inspiring majesty, the like of which past ages have never seen. Then will appear the truth of what was revealed by the Tongue of Grandeur. "Call out to Zion, O Carmel, and announce the joyful tidings: He that was hidden from mortal eyes is come. His all-conquering sovereignty is manifest. His all-encompassing splendour is revealed . . . O Carmel . . . well is it with him that circleth around thee, that proclaimeth the revelation of thy glory, and recounteth that which the bounty of the Lord, thy God, hath showered upon thee".'[4]

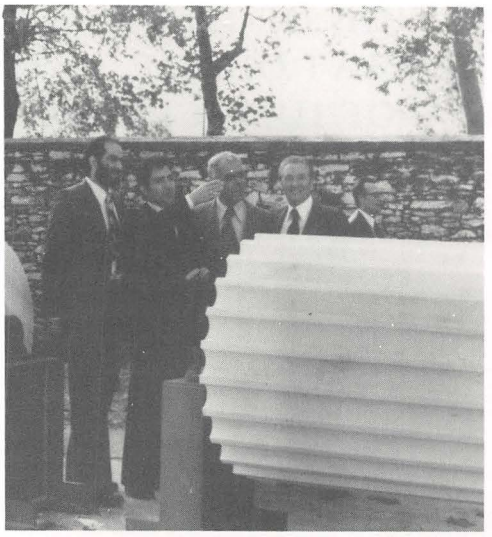
[1] Shoghi Effendi, Message to the Bahá'ís of Persia, Naw-Rúz 1955.
[2] ibid.
[3] ibid.
[4] Shoghi Effendi, Message to the Bahá'ís of Persia, 27 November 1929.

4. THE CONSTRUCTION OF THE BUILDING FOR THE SEAT OF THE UNIVERSAL HOUSE OF JUSTICE

The Greatest Single Undertaking of the Five Year Plan



The Hand of the Cause Amatu'l-Bahá Rúḥíyyih Khánum is seen placing the casket containing Dust from the Holy Shrines of the Faith in a niche above the front entrance of the Seat of the Universal House of Justice, in the outer wall of the council chamber during the International Convention on 29 April 1978. Assisting her are architect Ḥusayn Amánat, right, and 'Azíz Khabírpúr, the resident engineer for the building's construction.



In Chiampo, Italy sections of the fluted columns are viewed by, left to right, Sohrab Youssefian, Ḥusayn Amánat, 'Azíz Khabírpúr and G. B. Danda, director of Industria dei Marmi Vicentini. Fifty-eight columns in the Corinthian style are used in the building and were carved by master craftsmen of Chiampo.



A view of part of the entablature. White Pentelikon marble from Greece, also known as 'Caesar's white', is used in the structure. Pentelikon marble was used in the building of the Parthenon.



Each column is 10.80 metres high and is adorned with a capital ornamented by a triple row of acanthus leaves.

'It is now both necessary and possible to initiate construction of a building that will not only serve the practical needs of a steadily consolidating administrative centre but will, for centuries to come, stand as a visible expression of the majesty of the divinely ordained institutions of the Administrative Order of Bahá'u'lláh,' the Universal House of Justice announced to the Bahá'ís of the world on 5 June 1975.

On 17 June 1975 the House of Justice cabled:

JOYFULLY ANNOUNCE COMMENCEMENT EXCAVATION SITE UNIVERSAL HOUSE JUSTICE BUILDING ARC MOUNT CARMEL STOP CONTRACT ENTAILS REMOVAL FORTY THOUSAND CUBIC METRES ROCK AND EARTH AT COST APPROXIMATELY TWO HUNDRED THOUSAND DOLLARS STOP INVITE ALL BELIEVERS CONTRIBUTE UNSTINTINGLY BUILDING FUND UNINTERRUPTED PROGRESS HISTORIC UNDERTAKING,

and on 10 January 1977:

JOYFULLY ANNOUNCE SIGNATURE AGREEMENT GENERAL CONTRACTOR FOR ERECTION SEAT UNIVERSAL HOUSE OF JUSTICE AT COST JUST OVER TWO MILLION DOLLARS STOP FIRST SHIPMENT FINISHED MARBLE DELIVERED SITE ...'

By March 1978 construction had reached the level of the floor immediately above the council chamber and more than 2,200 tons of finished carved marble had been delivered to the site. A contract was signed with a French firm for placing the marble on the building after the completion of the concrete shell. Exterior concrete construction was completed by April 1979 except for the entablature, main staircase and the annex to the lower basement. The placing of the marble to sheathe the main structure and the erection of all columns and capitals is now completed and the placing of the entablature marble has commenced. Interior finishing work has begun and fabrication of doors and windows in Italian walnut, as well as the plaster elements for cornices, mouldings and domed ceilings, is proceeding at suppliers' factories in Italy.

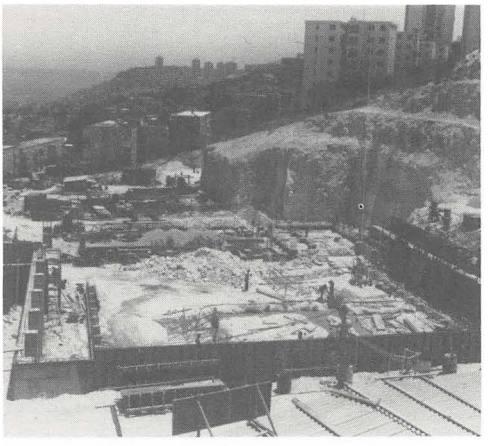


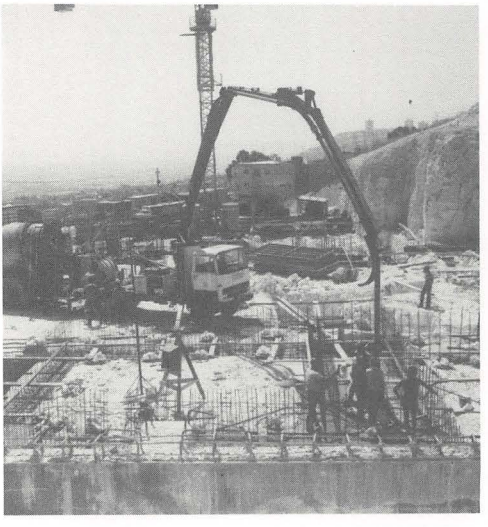
The site of the Seat of the Universal House of Justice on the slopes of Mt. Carmel as it appeared when excavation commenced on 17 June 1975.



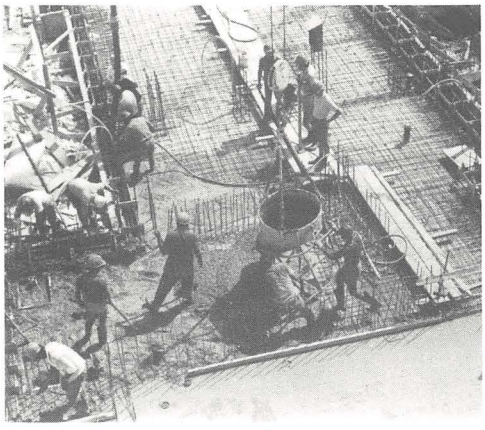
When this photograph was taken on 17 February 1977 the first concrete footings were being poured.

In June 1977 the walls were being constructed for the upper and lower basements (looking eastward).





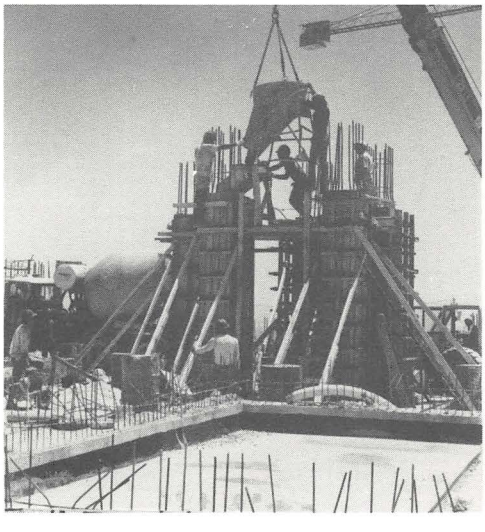
Pouring concrete for the foundation; 10 June 1977.



Pouring the concrete floor of the lower basement; 29 June 1977.

A northward view shows the walls of the upper basement in place; 5 July 1977.





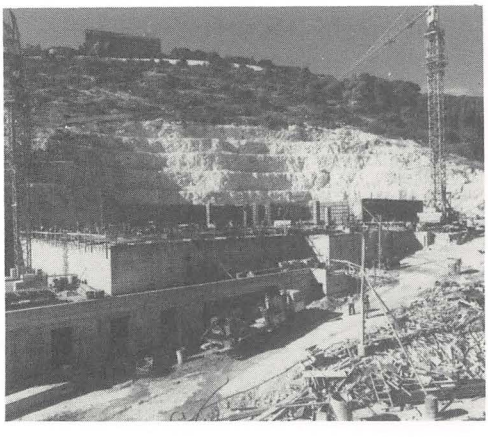
Pouring the central columns which support the dome as well as, in part, the council chamber; 15 July 1977.



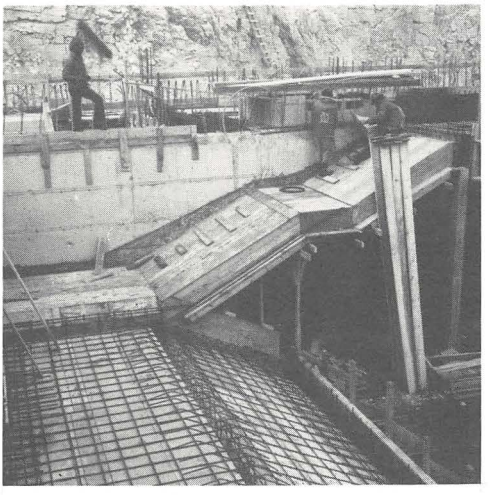
Further progress in construction of upper and lower basements; 31 August 1977.

The first slab of the outer perimeter at the ground floor level as it appeared on 12 October 1977.

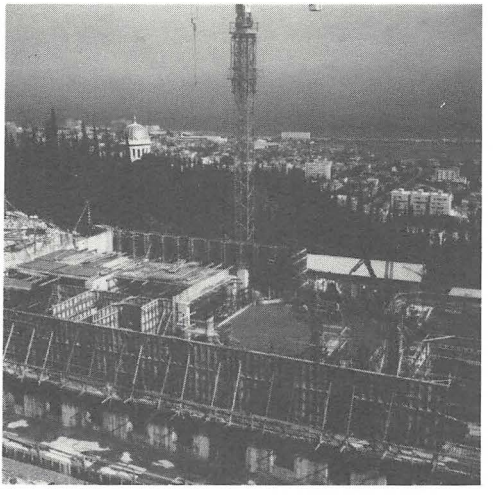




The upper and lower basements; 26 November 1977.



The main staircase leading from the grand concourse to the council chamber floor as it appeared on 8 January 1978.



Pouring concrete on the council chamber level of the building; 16 January 1978.

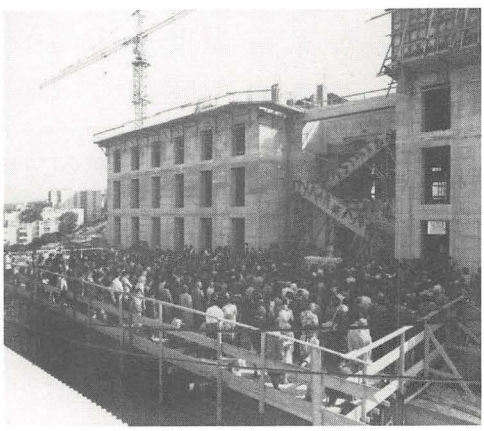


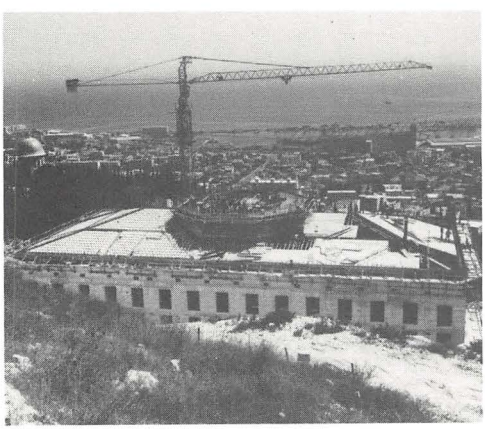
Forms for the walls of the third floor are seen in place on 24 March 1978.



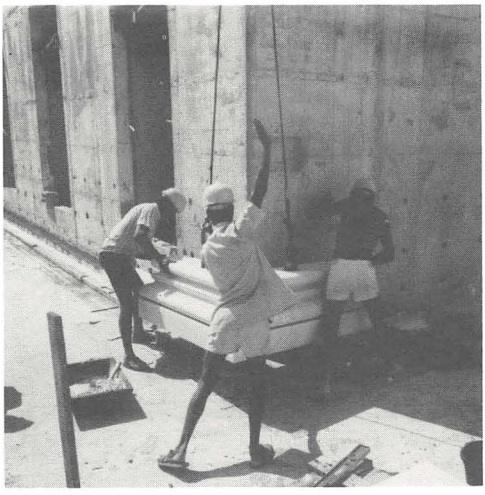
The third floor walls were completed when this photograph was taken on 12 April 1978.

View of some of the delegates to the fourth International Convention who gathered on 29 April 1978 for the ceremony during which the Hand of the Cause Amatu'l-Bahá Rúḥíyyih Khánum placed in a niche in the outer wall of the council chamber a casket containing Dust from the Holy Shrines.





By 30 June 1978 progress had been made toward constructing the roof and the octagon of the dome.



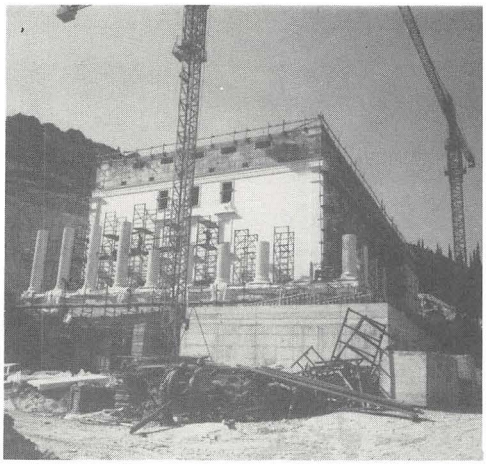
The first piece of marble, a pilaster base, is seen being lifted into place; 31 July 1978.

This view of the construction, taken from the International Archives building, shows the progress as of 4 October 1978.





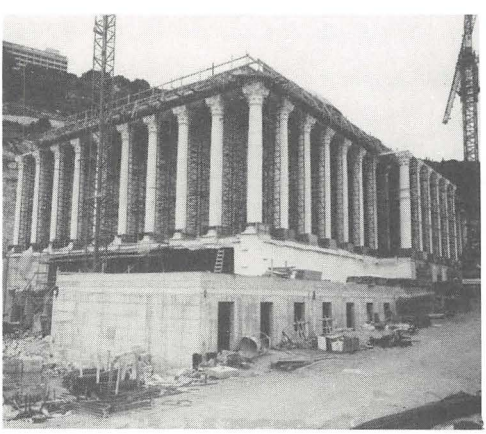
Part of the marble cladding and a section of a column are seen in this view showing the advancement made as of 24 October 1978.



By 30 November 1978 additional cladding had been affixed and the columns along the east side of the building had begun to rise, section by section.

The columns and capitals on the east and north sides as they appeared on 13 December 1978.





By 24 January 1979 all the columns on the north and east sides had been placed and forms prepared for pouring supports for the entablature.



A pre-cast coffered soffit is seen being hoisted into position; 3 May 1978.

5. A TRIBUTE BY CHIAMPO[1]

A stirring and poignant chapter in the history of the erection of the Seat of the Universal House of Justice—the mighty Centre from which God's Law shall go forth to unite and perfect mankind—was written not at the World Centre of the Faith, but in the village of Chiampo, Italy, where the marble for the new building was carved by the remnant of a dwindling race of master workmen in the white stone which has quickened man's senses for aeons.

ON 4 July 1979, the Mayor of the city of Chiampo, Italy, wrote an unusual letter. Addressed to the resident engineer in charge of the construction of the new building for the Seat of the Universal House of Justice, the letter said, in part:

'I have the honour to be the Mayor of Chiampo—that is, of the town which, through the Industria dei Marmi Vicentini, has had the privilege of carving the marble for the Seat of the Universal House of Justice, Bahá'í World Centre, Haifa.

'In remembrance of this work, my Administration has asked—and obtained permission of the Industria dei Marmi Vicentini—for a duplicate of one of the columns, to be erected in our main square in witness of the ingenuity, the art, and workmanship of our valley, and also in memory of a work of art and a Faith that will live for centuries for the peace and brotherhood of the human race. . . .'

The Mayor's letter added that he and the citizens of Chiampo hope that their contribution to the beauty and perfection of the new building will not be forgotten. And he enclosed a booklet that the city published for the dedication of the column on 17 June 1979.

The booklet is a remarkable document. It relates the history of the stonecutters of Chiampo—the origins of which are 'lost in the mists of time', and tells how son succeeded father in the 'noble profession' almost as a religious vocation, and the valley 'rang with the sweet song of hammers and chisels' as stonecutting became a 'notable and characteristic source of life, riches, and art for the people of Chiampo'.

In 1904, the town of Chiampo helped establish a local School for the Arts and Professions in an attempt to direct some of the local young people into the one activity which the local economy and local resources had offered for over two millennia. Over the years the school trained hundreds of young people in design, pottery, the history of art, and the working of marble. The school no longer exists, and only its last pupils remain in Chiampo, 'heirs to the splendid and ancient art which now—unhappily—is perhaps dying out in our area.'

The booklet continues: 'However, the competence, virtuosity, and dedication of these last stonecutters are gifts still recognized, appreciated, and sought after in the world—and it is thanks to them that today, on Mount Carmel, in Haifa, Israel, is rising the "Parthenon of Chiampo".'

The document then describes the station and the role of the Universal House of Justice and explains some of the history and principles of the Faith, adding: 'And so, in the way of all civilized peoples of the world, and in witness of their own ideals, they wanted to enrich the earth by the construction of a monumental edifice in marble—a project almost anachronistic in an era when the protagonists of building and architecture are cement, iron, aluminium, and glass.'

The building is compared with the Parthenon (it is larger and more beautiful), and recalls 'a similar edifice, in Ionic style and with smaller dimensions' which was built in Haifa in 1957 also by Industria dei Marmi Vicentini—a reference to the Bahá'í International Archives building, erected by Shoghi Effendi as the first of the great Institutions of the Administrative World Centre to be placed around the Arc on the face of Mt. Carmel.

The booklet notes that although 2,000 workers laboured for fifteen years to build the Parthenon, the 2,400 cubic metres (about 9,600 metric tons) of marble for the Seat of the Universal House of Justice were cut, shaped, and carved by twenty workmen in only 26 months—'a prodigy made possible by the use

[1] Adapted from *Bahá'í International News Service*, Bulletin No. 102, 31 August 1979.

of machines alongside manual work' in all of the geometrically-designed pieces. It points out, however, that painstaking hand carving by true artists was necessary on many of the pieces—the capitals, entablature, and cornices 'where the marble cutting and relief work had to recreate the magic play of light and chiaroscuro which is so enchanting in ancient buildings'.

Then the booklet points out the reason for erecting a duplicate of one of the columns in the main public square of Chiampo:

The workmen realized that there was a distinct danger, because so few fine marble structures are being built today, that in Chiampo itself 'of such great dedication and demonstrated executive skill there would remain only the memory, inevitably destined to fade with the passing of time. The marble workers, to avoid this, decided that a sample of one of the columns of the building in Haifa—identical in material and execution—should be put in the centre of the square in witness of the flourishing art of our region and as an example and a warning to the younger generations, so that they would not abandon an ancient and glorious tradition.'

A parchment scroll was inserted into the column as it was erected, explaining the purpose for its existence and giving the names of all of the workmen who participated in the 'admirable collaboration' between the people of Chiampo and the Bahá'í World Centre.

The booklet contains a long poem, of forty stanzas, written in the dialect of the Veneto by one of the marble-workers, Giulio Piazza. Some excerpts in both the original language and in a somewhat literal translation are set out below:

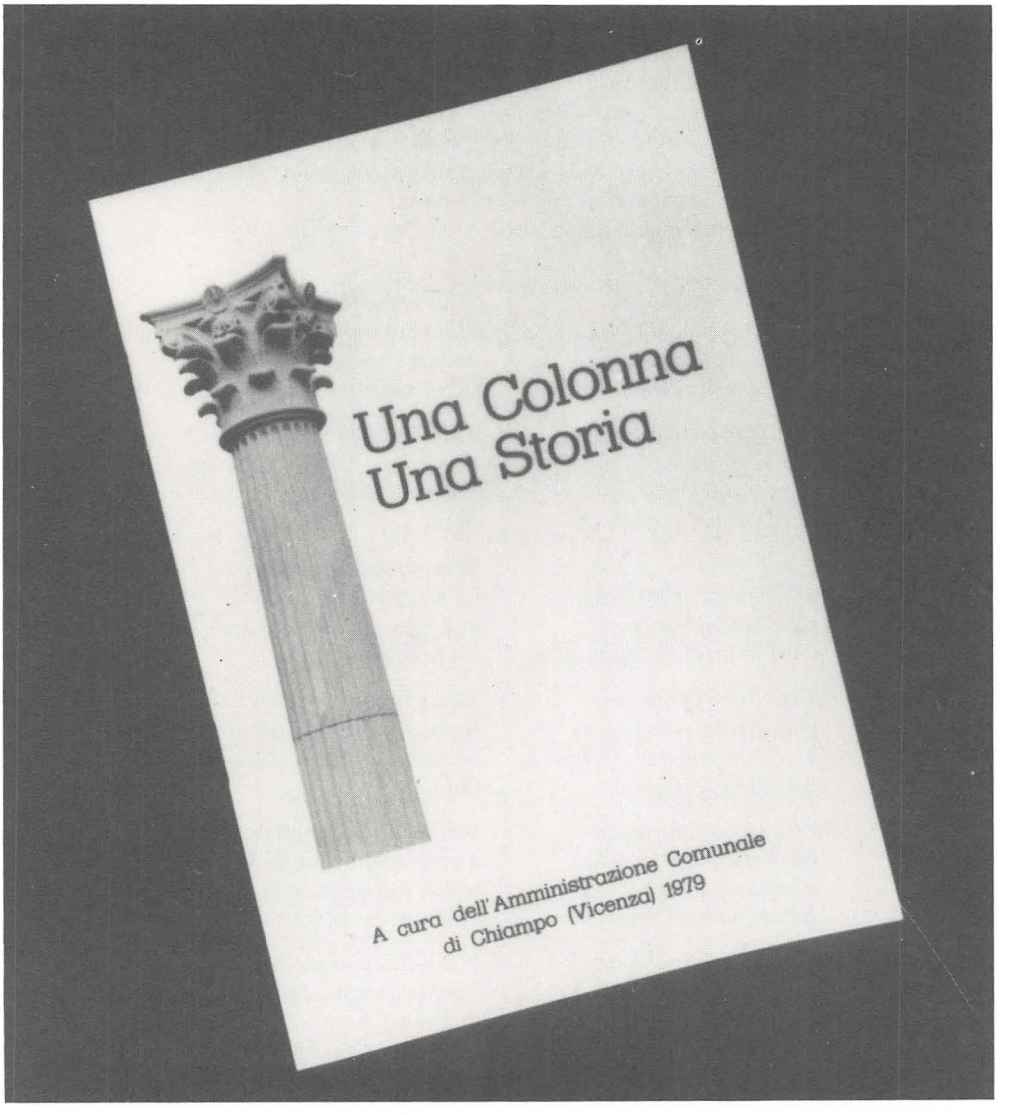
'La xe la vera storia	'This is the true story
de on tempio tanto caro	of a very rare temple,
on laoro cussí raro	of such a dear one
che lo devo racontar. . . .	that I want to tell you of it. . . .
'Sto gran capolavoro	This great masterpiece
che xe sta fato a Ciampo	which was made in Chiampo
i lo ga fato artisi	was shaped by artists
ancor de vecio stampo.	of the good old kind.
Che ga fato 'sto laora	This work was done
xe sta tanta brava gente	by many good people
e gh'è mancà poco	and they would have done it
che i lo fassa anca par gnente.	for nothing.
Dire come l'è sta fato	There is only one way
ghe xe solo 'na solusion	to say how it has been done:
no l'è sta fato par intaresso,	Not for profit was it done,
ma solo per passion. . . .	but only for love. . . .
A stemo completando	We are now completing
on laoro grande e belo	a great and beautiful work
e tuto sarà messo	which will be raised
sul bel monte Carmelo.	on beautiful Mount Carmel.
Xe scrito so la Bibia,	It is written in the Bible
e non la xe legenda,	—and it is not a fable—
ch'el sarà de Dio	that it will be
la so grande tenda. . . .'	the Great Tent of God. . . .'

(Translated from the booklet 'Una Colonna, Una Storia' ['A Column, A Story'] published in June 1979 by the town of Chiampo, Italy)

The Italian firm of Industria dei Marmi Vicentini in the spring of 1978 published an impressive eight-page brochure designed to acquaint potential customers with the quality of their work in architectural marble. The entire booklet is devoted to the new Seat of the Universal House of Justice.

In many impressive pictures and in accurately-written passages, the firm tells of the history of the Faith, the role of the Universal House of Justice, and gives some details of the design of the building itself.

They point out that their quarries will provide 85,000 cubic feet of 'Caesar's White' marble of Pentelikon quality, the same marble that was used in the Parthenon in Athens. They further point out that the Parthenon has forty-six columns each 31.5 feet high, while the new Seat of the Universal House of Justice has 'A peristyle of fifty-eight columns, each thirty-three feet high . . . decorated with magnificient entablatures and surmounted by a great dome.'



Booklet published by the town of Chiampo, Italy to commemorate the erection in the main public square of a duplicate of one of the columns which grace the new building for the Seat of the Universal House of Justice.

II

THE HANDS OF THE CAUSE OF GOD

1. THE HANDS OF THE CAUSE OF GOD AND THE EXTENSION OF THEIR FUNCTIONS INTO THE FUTURE

A. THE RULERS AND THE LEARNED

In every society and community of human beings there are those who are revered for their learning and wisdom, and there are those who are invested with authority to govern. In religious communities it has been usual for the legislative and governing authority to be held by the learned who have thus, as priests or as doctors of religious law, combined both capacities in the same persons. Other communities have, only too often, been riven by the conflict between church and state, between priests and kings, or, in more modern terms, between intellectuals and the establishment. In the World Order of Bahá'u'lláh these two extremes, of the over-concentration of authority on the one hand and of division and conflict on the other, are eliminated. The way this is achieved is one of the unique features of that Order and confers unimagined benefits upon the Bahá'í community.

In the *Kitáb-i-'Ahd* (The Book of the Covenant) Bahá'u'lláh wrote, *Blessed are the rulers and the learned in Bahá.* The Guardian, interpreting this passage, stated on 4 November 1931:

> In this holy cycle the 'learned' are, on the one hand the Hands of the Cause of God, and, on the other, the teachers and diffusers of His teachings who do not rank as Hands, but who have attained an eminent position in the teaching work. As to the 'rulers' they refer to the members of the Local, National and International Houses of Justice. The duties of each of these souls will be determined in the future. (Translated from the Persian.)

Since those words were written the Bahá'í Administrative Order has developed rapidly and is now functioning throughout the world. Under the supreme authority of the revealed Law of God the Bahá'í community is governed by its elected institutions: Local and National Spiritual Assemblies and the Universal House of Justice, while the institutions of the 'learned', which exercise no governing authority over the believers, are accorded an exalted rank which enables them to exert their beneficent influence over all parts of the community. Commenting on this feature of the Bahá'í Administrative Order, the Universal House of Justice wrote in its message of 24 April 1972:

> The existence of institutions of such exalted rank, comprising individuals who play such a vital role, who yet have no legislative, administrative or judicial authority, and are entirely devoid of priestly functions or the right to make authoritative interpretations, is a feature of Bahá'í administration unparalleled in the religions of the past . . .

Developing this theme, the Universal House of Justice referred in that same message to a letter written on behalf of the Guardian on 14 March 1927, to the Spiritual Assembly of Istanbul, in which he expounded the Bahá'í principle of action by majority vote. In this letter Shoghi Effendi points out how, in the past, it was certain individuals who 'accounted themselves as superior in knowledge and elevated in position' who caused division, and that it was those 'who pretended to be the most distinguished of all' who 'always proved themselves to be the source of contention'. He praises God that Bahá'u'lláh had withdrawn authority from 'the unyielding and dictatorial views of the learned and the wise', rejected the assertions of individuals, even though recognized as the most accomplished and learned among men, as authoritative criteria, and 'ordained that all matters be referred to authorized centres and assemblies'. Thus the institutions of the learned in the Bahá'í Faith, while invested with high rank and exercising invaluable moral authority and influence, have no executive

power other than in the direction of their own institutions.

The difficulty of establishing a clear understanding of this administrative concept, new in the history of religion, is reflected in the concluding passage of the message of the Universal House of Justice, of 24 April 1972, quoted above:

> . . . The newness and uniqueness of this concept make it difficult to grasp; only as the Bahá'í community grows and the believers are increasingly able to contemplate its administrative structure uninfluenced by concepts from past ages, will the vital interdependence of the 'rulers' and 'learned' in the Faith be properly understood, and the inestimable value of their interaction be fully recognised.

Only now, as these two arms of the world-embracing system of Bahá'u'lláh begin to function in their separate but complementary roles towards a common achievement, are intimations caught of the divine beneficence of that system.

B. THE HANDS OF THE CAUSE OF GOD

Bahá'u'lláh Himself created the institution of the Hands of the Cause and appointed a few of His followers to serve Him as Hands in His own lifetime. In the *Tablet of the World* He refers to the Hands of the Cause in words descriptive of the station of service to which they are called:

> *Light and glory, greeting and praise be upon the Hands of His Cause through whom the light of fortitude hath shone forth and the truth hath been established that the authority to choose rests with God, the Powerful, the Mighty, the Unconstrained, through whom the ocean of bounty hath surged and the fragrance of the gracious favours of God, the Lord of mankind, hath been diffused. We beseech Him – Exalted is He – to shield them through the power of His hosts, to protect them through the potency of His dominion and to aid them through His indomitable strength which prevaileth over all created things. Sovereignty is God's, the Creator of the heavens and the Lord of the Kingdom of Names.*

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:

> *Salutation and praise, blessing and glory rest . . . upon the Hands of the Cause of God that have diffused widely the Divine Fragrances, declared His Proofs, proclaimed His Faith, published abroad His Law, detached themselves from all things but Him, stood for righteousness in this world, and kindled the Fire of the Love of God in the very hearts and souls of His servants; . . . the Hands of the Cause of God must be ever watchful and so soon as they find anyone beginning to oppose and protest against the Guardian of the Cause of God cast him out from the congregation of the people of Bahá and in no wise accept any excuse from him . . .*
>
> *. . . 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. The election of these nine must be carried either unanimously or by majority from the company of the Hands of the Cause of God and these, whether unanimously or by a majority vote, must give their assent to the choice of the one whom the Guardian of the Cause of God hath chosen as his successor . . .*
>
> *O friends! The Hands of the Cause of God must be nominated and appointed by the Guardian of the Cause of God. All must be under his shadow and obey his command. . . .*
>
> *The obligations of the Hands of the Cause of God are to diffuse the Divine Fragrances, to edify the souls of men, to promote learning, to improve the character of all men and to be, at all times and under all conditions, sanctified and detached from earthly things. They must manifest the fear of God by their conduct, their manners, their deeds and their words. This body of the Hands of the Cause of God is under the direction of the Guardian of the Cause of God. He must continually urge them to strive and endeavour to the utmost of their ability to diffuse the sweet savours of God, and to guide all the peoples of the world, for it is the light of Divine Guidance that causeth all the universe to be illumined. To disregard, though it be for a moment, this absolute command which is binding upon everyone, is in no wise permitted, that the surface of the earth may become heavenly, that contention and conflict amidst peoples, kindreds, nations and governments may disappear, that all the dwellers on earth may become one people and one race, that the world may become even as one home.*

'Abdu'l-Bahá did not Himself appoint any additional Hands of the Cause. He did, however, refer to certain outstanding teachers of the Faith as Hands.

During the first three decades of his ministry as Guardian of the Faith, Shoghi Effendi

designated certain outstanding Bahá'ís as Hands posthumously. Then, in December 1951, he raised twelve living believers to this exalted rank, a development of the Administrative Order which thrilled the entire Bahá'í world. In February 1952 he appointed a further seven, and in 1957 eight more, bringing the total number to twenty-seven.[1] In these brief six years the Guardian not only established this institution on a firm foundation throughout the world, with a body of four Hands of the Cause residing in the Holy Land to act as the liaison between himself and the Hands in each continent, but he brought into being in each continent two Auxiliary Boards, one for the protection and one for the propagation of the Faith, to act as the 'assistants, deputies and advisers' of the Hands of that continent.

The epic story of how in November 1957, the Hands of the Cause of God, called by the Guardian the 'Chief Stewards of Bahá'u'lláh's embryonic World Commonwealth', rallied the grief-stricken and stunned Bahá'ís of the world, guided them to the victorious accomplishment of the Ten Year Crusade which he had launched, and convened the members of the National Spiritual Assemblies for the first election of the Universal House of Justice in April 1963, has been told in befitting detail in Volume XIII of this publication.

C. THE CONTINENTAL BOARDS OF COUNSELLORS

The establishment of the Universal House of Justice in 1963 ushered in a new phase in the evolution of the institution of the Hands of the Cause. In October 1963 the House of Justice decided 'that there is no way to appoint or legislate to make it possible to appoint a second Guardian to succeed Shoghi Effendi'. Therefore, among the first questions which it was necessary for it then to consider were the manner in which the institution of the Hands of the Cause was to continue to perform its appointed functions, the relationship which should exist between the House of Justice and the Hands of the Cause, and how the indispensable functions of the Hands of the Cause could be extended into the future, since, according to the text of the Will and Testament of 'Abdu'l-Bahá, *The Hands of the Cause of God must be nominated and appointed by the Guardian of the Cause of God.*

Following consultation with a conclave of the Hands in October–November 1964, the Universal House of Justice announced to the believers in its message of November 1964 the following decisions:

> There is no way to appoint, or to legislate to make it possible to appoint, Hands of the Cause of God.
>
> Responsibility for decisions on matters of general policy affecting the institution of the Hands of the Cause, which was formerly exercised by the beloved Guardian, now devolves upon the Universal House of Justice as the supreme and central institution of the Faith to which all must turn.

That same message announced increases in the number of the members of the Auxiliary Boards for propagation in every continent, and the Hands were requested to appoint one or more members of each Auxiliary Board to act in an executive capacity on their behalf and in the name of each Hand, for the direction of the work of the Boards. The message continued:

> The exalted rank and specific functions of the Hands of the Cause of God make it inappropriate for them to be elected or appointed to administrative institutions, or to be elected as delegates to national conventions. Furthermore, it is their desire and the desire of the House of Justice that they be free to devote their entire energies to the vitally important duties conferred upon them in the Holy Writings.

At the same time the House of Justice confirmed the request of the Hands of the Cause that, henceforth, members of the Auxiliary Boards should be freed from administrative responsibilities, including service on committees and as delegates to conventions.

On 21 June 1968 the House of Justice announced by cable to the Bahá'í world the decision to establish eleven Continental Boards of Counsellors for the protection and propagation of the Faith and, in a written message issued on 24 June, outlined in detail the nature and scope of this action. Because of its great significance to the evolution of the Administrative Order, the entire text of this message is quoted:

[1] See 'The Institution of the Hands of the Cause of God', *The Bahá'í World*, vol. XIII, p. 334.



The Continental Board of Counsellors for Australasia; January 1977. Left to right: Mr. Owen Battrick, Dr. Peter Khan, Miss Thelma Perks, Mr. Suhayl 'Ala'í, Miss Violet Hoehnke, Mr. Howard Harwood.



The Continental Board of Counsellors for Central America; March 1977. Seated, left to right: Mr. Artemus Lamb, Mrs. Carmen de Burafato, Dr. Hidáyatu'lláh Aḥmadíyyih. Standing, left to right: Mr. Rowland Estall, Mr. Alfred Osborne, Mr. Paul Lucas.



The Continental Board of Counsellors for North America; October 1976. Left to right: Mr. Lloyd Gardner, Dr. Sarah M. Pereira, Mrs. Velma Sherrill, Miss Edna True, Mr. Angus Cowan.

The majestic unfoldment of Bahá'u'lláh's world-redeeming administrative system has been marked by the successive establishment of the various institutions and agencies which constitute the framework of that divinely-created Order. Thus, more than a quarter-of-a-century after the emergence of the first National Spiritual Assemblies of the Bahá'í world the institution of the Hands of the Cause of God was formally established, with the appointment by the beloved Guardian, in conformity with the provisions of 'Abdu'l-Bahá's Will and Testament, of the first contingent of these high-ranking officers of the Faith. Following the passing of the Guardian of the Cause of God, it fell to the House of Justice to devise a way, within the Administrative Order, of developing 'the institution of the Hands of the Cause with a view to extension into the future of its appointed functions of protection and propagation', and this was made a goal of the Nine Year Plan. Much thought and study has been given to the question over the past four years, and the texts have been collected and reviewed. During the last two months, this goal, as announced in our cable to the National Conventions, has been the object of prolonged and prayerful consultation between the Universal House of Justice and the Hands of the Cause of God. All this made evident the framework within which this goal was to be achieved, namely:

> The Universal House of Justice sees no way in which additional Hands of the Cause of God can be appointed.
>
> The absence of the Guardian of the Faith brought about an entirely new relationship between the Universal House of Justice and the Hands of the Cause and called for the progressive unfoldment by the Universal House of Justice of the manner in which the Hands of the Cause would carry out their divinely-conferred functions of protection and propagation.
>
> Whatever new development or institution is initiated should come into operation as soon as possible in order to reinforce and supplement the work of the Hands of the Cause while at the same time taking full advantage of the opportunity of having the Hands themselves assist in launching and guiding the new procedures.
>
> Any such institution must grow and operate in harmony with the principles governing the functioning of the institution of the Hands of the Cause of God.

In the light of these considerations the Universal House of Justice decided, as announced in its recent cable, to establish Continental Boards of Counsellors for the protection and propagation of the Faith. Their duties will include directing the Auxiliary Boards in their respective areas, consulting and collaborating with National Spiritual Assemblies, and keeping the Hands of the Cause and the Universal House of Justice informed concerning the conditions of the Cause in their areas.

Initially eleven Boards of Counsellors have been appointed, one for each of the following areas: Northwestern Africa, Central and East Africa, Southern Africa, North America, Central America, South America, Western Asia, Southeastern Asia, Northeastern Asia, Australasia and Europe.

The members of these Boards of Counsellors will serve for a term, or terms, the length of which will be determined and announced at a later date, and while serving in this capacity, will not be eligible for membership on national or local administrative bodies. One member of each Continental Board of Counsellors has been designated as Trustee of the Continental Fund for its area.

The Auxiliary Boards for protection and propagation will henceforth report to the Continental Boards of Counsellors who will appoint or replace members of the Auxiliary Boards as circumstances may require. Such appointments and replacements as may be necessary in the initial stages will take place after consultation with the Hand or Hands previously assigned to the continent or zone.

The Hands of the Cause of God have the prerogative and obligation to consult with the Continental Boards of Counsellors and National Spiritual Assemblies on any subject which, in their view, affects the interests of the Cause. The Hands residing in the Holy Land will act as liaison between the Universal House of Justice and the Continental Boards of Counsellors, and will also assist the Universal House of Justice in setting up, at a propitious time, an international teaching centre in the Holy Land, as anticipated in the Guardian's writings.

The Hands of the Cause of God are one of the most precious assets the Bahá'í world possesses. Released from administration of the Auxiliary Boards, they will be able to concentrate their energies on the more primary responsibilities of general protection and propagation, 'preservation of the spiritual health of the Bahá'í communities' and 'the vitality of the faith' of the Bahá'ís throughout the world. The House of Justice will call upon them to undertake special missions on its behalf, to represent it on both Bahá'í and other occasions and to keep it informed of the welfare of the Cause. While the Hands of the Cause will, naturally, have special concern for the affairs of the Cause in the areas in which they reside, they will operate increasingly on an intercontinental level, a factor which will lend tremendous impetus to the diffusion throughout the Bahá'í world of the spiritual inspiration channelled through them—the Chief Stewards of Bahá'u'lláh's embryonic World Commonwealth.

With joyful hearts we proclaim this further

unfoldment of the Administrative Order of Bahá'u'lláh and join our prayers to those of the friends throughout the East and the West that Bahá'u'lláh may continue to shower his confirmations upon the efforts of His servants in the safeguarding and promotion of His Faith.

A clarification of the status of Counsellors and their relationship to National Spiritual Assemblies was made by the House of Justice in a letter to a National Spiritual Assembly in May 1975:

> . . . (it) must be one of warm and active collaboration, a full sharing in the excitement and the challenge of the teaching work and the establishment of living and growing Bahá'í communities . . . While the role of the Counsellors is normally to advise, encourage and reinforce, and they have no legislative or administrative authority, they nevertheless occupy a rank superior to that of the National Assembly or its members and each individual Counsellor is a high officer of the Faith entitled to the respect, honour and courtesy due to his rank. Each country which is privileged to have a resident Counsellor should prize that privilege. Each National Assembly which has a Counsellor at hand for frequent consultations should, without relinquishing any portion of its divinely assigned authority, call upon him often for his views and accord great weight to his advice.

On 8 June 1973 a further directive was sent to the Continental Boards of Counsellors which answered the need discussed by the Counsellors during their sessions in the Holy Land, at the time of the International Convention of that year, for some method to enable their institution to reach more deeply into the fabric of the Bahá'í world community. The House of Justice authorized each Board of Counsellors, at its discretion, to permit Auxiliary Board members to appoint assistants, whose duties would be to activate and encourage Local Spiritual Assemblies, to call the attention of Local Spiritual Assembly members to the importance of regular meetings, to encourage local communities to gather for Nineteen Day Feasts and Holy Days, to help deepen their fellow-believers' understanding of the teachings, and generally to assist the Auxiliary Board members in the discharge of their duties. The advice, at that time, was to proceed gradually with this new step so that experience could indicate the most effective manner of its operation. Since then, as a result of the proven value of this expanded service, appointments of assistants in each zone have been steadily and rapidly augmented. The letter of 8 June 1973 stated that 'believers can serve at the same time both as assistants to Auxiliary Board members and on administrative institutions'.

Adjustments to the number of Continental Boards of Counsellors are made as the Universal House of Justice deems necessary, entailing adjustments to zones assigned to the Boards, to the number of Counsellors and to the numbers of Auxiliary Boards and Auxiliary Board members.[1] Thus the institution operates at all levels throughout the world, reaching into the basic structure of local community life and exerting its encouraging and uplifting influence upon the lives of individuals and the deliberations of institutions, constantly watching over the security of the Faith, pointing the way to the promotion of its best interests, and to the ever wider dissemination of its healing message.

D. THE INTERNATIONAL TEACHING CENTRE

Assurance of the extension into the future of the appointed functions of protection and propagation conferred upon the Hands of the Cause was accomplished by the establishment of the Continental Boards of Counsellors. However, that vital goal having been accomplished, the problem remained of ordering the work of the new institution so that it would grow organically with the Faith itself.

In a letter addressed to all National Spiritual Assemblies on 24 June 1968 the Universal House of Justice confirmed that 'the relationship of Continental Boards of Counsellors to National Spiritual Assemblies will follow the pattern of the relationship between the Hands of the Cause and National Spiritual Assemblies, outlined by the beloved Guardian in various communications'.

The cablegram addressed by the Universal House of Justice to all National Spiritual

[1] At Riḍván 1979 there are thirteen Continental Boards of Counsellors, each Continental Board having two Auxiliary Boards, one for protection and one for propagation; and each Auxiliary Board member having assistants as needed and authorized.

Assemblies on 21 June 1968 announcing the establishment of Continental Boards of Counsellors had contained a reference to the 'future establishment international teaching centre Holy Land foreshadowed writings beloved Guardian.'

In October 1971 the Hands of the Cause were notified that after the International Convention for the election of the Universal House of Justice during Riḍván 1973, their presence in the Holy Land for a period of time in order to consult on a number of important subjects would be most welcome. The foremost topic would be the establishment of the international teaching centre about which the Hands had previously been requested to submit their written views. The Universal House of Justice, in its letter to the Hands of the Cause in October 1971, cited, amongst others, the following three quotations from the Guardian which anticipated the evolution of the World Administrative Centre of the Faith on Mount Carmel and the establishment there of an international teaching centre as the seat of the Hands of the Cause of God:

> . . . it must be clearly understood, nor can it be sufficiently emphasized, that 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, under the wings of the Báb's overshadowing Sepulchre, and in the vicinity of the future Mashriqu'l-Adhkár, which will be reared on its flank, 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. Then, and then only, will this momentous prophecy which illuminates the concluding passages of the *Tablet of Carmel* be fulfilled: *Ere long will God sail His Ark upon thee* (Carmel) *and will manifest the people of Bahá who have been mentioned in the Book of Names.*[1]
>
> In this great Tablet which unveils divine mysteries and heralds the establishment of two mighty, majestic and momentous undertakings—one of which is spiritual and the other administrative, both at the World Centre of the Faith—Bahá'u'lláh refers to an 'Ark', whose dwellers are the men of the Supreme House of Justice, which, in conformity with the exact provisions of the Will and Testament of the Centre of the Mighty Covenant is the body which should lay down 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 'sailing of the Ark' of His laws is a reference to the establishment of the Universal House of Justice, which is indeed the Seat of Legislation, one of the branches of the World Administrative Centre of the Bahá'ís on this holy mountain. It will be housed in a separate building near the International Archives building, now under construction, on a site in the neighbourhood of the Shrine of the Báb, and overlooking the sacred and illumined Monuments. In the neighbourhood of these two stately edifices and two mighty Institutions (i.e. the Archives Building and the edifice for the House of Justice), another edifice will gradually be erected which will be the Seat of the Guardianship, the Centre which will interpret, expound and prepare commentaries on explicitly revealed laws, and will reinforce and supplement the legislative body. Yet another edifice to supplement these three edifices will be the Centre for the propagation and teaching of the Faith, the Seat for the Hands of the Cause, who, in accordance with the explicit text of the Will and Testament are charged with the security, the preservation and protection of the Cause, the safeguarding of the unity of the community, the promotion of God's religion and the spread of His Word. These majestic and mighty edifices, which will be constructed gradually in accordance with a beautiful and unique style of architecture around the sacred Monuments, are all considered as branches of this highly-exalted, firmly-grounded and broadly-based World Administrative Centre of the followers of the Cause of Him Who is the Lord of this Age and the Ruler of Creation.[2]
>
> The raising of this edifice (International Bahá'í Archives) will in turn 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, ranking as foremost among the members of her sex in the Bahá'í Dispensation, of her brother, offered up as a ransom by Bahá'u'lláh for the quickening of the world and its unification, and of their mother, proclaimed by Him to be His chosen *'consort in all the worlds of God'*. The ultimate completion of this stupendous undertaking will mark the culmination of

[1] Shoghi Effendi, letter to the National Spiritual Assembly of the United States, 21 December 1939; see *Messages to America*, pp. 32–33.

[2] Shoghi Effendi, letter in Persian to the Bahá'ís of the East, Naw-Rúz 111 (1954).

the development of a world-wide divinely-appointed Administrative Order whose beginnings may be traced as far back as the concluding years of the heroic Age of the Faith.[1]

On 5 June 1973, following the International Convention and the consultations with the Hands of the Cause, and less than a month after the Counsellors had left the Holy Land to resume their services within their zones, the following announcement was cabled by the Universal House of Justice to all National Spiritual Assemblies:

ANNOUNCE ESTABLISHMENT HOLY LAND LONG ANTICIPATED INTERNATIONAL TEACHING CENTRE DESTINED EVOLVE INTO ONE THOSE WORLD SHAKING WORLD EMBRACING WORLD DIRECTING ADMINISTRATIVE INSTITUTIONS ORDAINED BY BAHA'U'LLAH ANTICIPATED BY 'ABDU'L-BAHA ELUCIDATED BY SHOGHI EFFENDI STOP MEMBERSHIP THIS NASCENT INSTITUTION COMPRISES ALL HANDS CAUSE GOD AND INITIALLY THREE COUNSELLORS WHO WITH HANDS PRESENT HOLY LAND WILL CONSTITUTE NUCLEUS ITS VITAL OPERATIONS STOP CALLING UPON HOOPER DUNBAR FLORENCE MAYBERRY AZIZ YAZDI PROCEED HOLY LAND ASSUME THIS HIGHLY MERITORIOUS SERVICE STOP OFFERING PRAYERS HEARTFELT GRATITUDE SACRED THRESHOLD THIS FURTHER EVIDENCE ORGANIC EVOLUTION ADMINISTRATIVE ORDER BAHA'U'LLAH.

It was followed three days later by this expanded announcement to the Bahá'ís of the world:

The centennial year of the revelation of the *Kitáb-i-Aqdas* has already witnessed events of such capital significance in the annals of the Bahá'í Dispensation as to cause us to contemplate with awe the rapidity with which Divine Providence is advancing the Cause of the Most Great Name. The time is indeed propitious for the establishment of the International Teaching Centre, a development which, at one and the same time, brings to fruition the work of the Hands of the Cause residing in the Holy Land and provides for its extension into the future, links the institution of the Boards of Counsellors even more intimately with that of the Hands of the Cause of God, and powerfully reinforces the discharge of the rapidly growing responsibilities of the Universal House of Justice.

This International Teaching Centre now established will, in due course, operate from that building designated by the Guardian as the Seat for the Hands of the Cause, which must be raised on the arc on Mount Carmel in close proximity to the Seat of the Universal House of Justice.

The duties now assigned to this nascent institution are:

> To co-ordinate, stimulate and direct the activities of the Continental Boards of Counsellors and to act as liaison between them and the Universal House of Justice.
>
> To be fully informed of the situation of the Cause in all parts of the world and to be able, from the background of this knowledge, to make reports and recommendations to the Universal House of Justice and give advice to the Continental Boards of Counsellors.
>
> To be alert to possibilities, both within and without the Bahá'í community, for the extension of the teaching work into receptive or needy areas, and to draw the attention of the Universal House of Justice and the Continental Boards of Counsellors to such possibilities, making recommendations for action.
>
> To determine and anticipate needs for literature, pioneers and travelling teachers and to work out teaching plans, both regional and global, for the approval of the Universal House of Justice.

All the Hands of the Cause of God will be members of the International Teaching Centre. Each Hand will be kept regularly informed of the activities of the Centre through reports or copies of its minutes, and will be able, wherever he may be residing or travelling, to convey suggestions, recommendations and information to the Centre and, whenever he is in the Holy Land, to take part in the consultations and other activities of the Centre.

In addition, we now appoint Mr. Hooper Dunbar, Mrs. Florence Mayberry and Mr. 'Azíz Yazdí to membership of the International Teaching Centre, with the rank of Counsellor. These believers, who have been serving with distinction on the Continental Boards of Counsellors in South America, North America and Central and East Africa respectively, will henceforth reside in Haifa and will, together with the Hands present in the Holy Land, constitute the nucleus of the operations of the Centre.

Authority for the expulsion and reinstatement of Covenant-breakers remains with the Hands of the Cause of God. All such matters will be investigated locally by the relative Continental Board of Counsellors in consultation with any Hand or Hands who may be in the area. The Continental Board of Counsellors and the Hands concerned will then make their reports to the International Teaching Centre where they will be considered. The decision whether or not to expel or reinstate will be made by the Hands of the Cause residing in the Holy Land who will, as at

[1] Shoghi Effendi, letter to the Bahá'ís of the world, 27 November 1954; see *Messages to the Bahá'í World*, p. 74.

present, submit their decision to the Universal House of Justice for approval. . . .

The decisions now announced are the outcome of deliberation extending over a number of years, reinforced by consultations with the Hands of the Cause of God, and especially with the Hands residing in the Holy Land who were requested in 1968 to assist the Universal House of Justice in the establishment of the International Teaching Centre, a task that now increases in magnitude as that Centre begins its work.

One of the first tasks assigned by the Universal House of Justice to the International Teaching Centre was to devise the broad outlines of the global teaching plan to begin at Riḍván 1974 and conclude five years later at Riḍván 1979. This comprehensive and detailed survey of the entire Bahá'í world community provided an opportunity for the Teaching Centre to become thoroughly acquainted with the conditions, needs and potentialities of the one hundred and thirteen national Bahá'í communities which made up the Bahá'í international community at Riḍván 1973. A greatly increased flow of vital information from the Continental Boards of Counsellors was called for by the International Teaching Centre, which promised, in turn, the development of an increasingly close relationship between itself and the Boards through a similarly increased flow of materials from the Teaching Centre. At the request of the House of Justice the Teaching Centre also evolved a plan for international collaboration on travelling teaching projects.

The divinely ordained institution of the Hands of the Cause of God, having been brought into active reality by the Guardian of the Faith according to the directives of 'Abdu'l-Bahá's Will and Testament, was confronted in its infancy with an appalling crisis in the life of that Faith whose protection was its prime duty. During the interregnum between the passing of the Guardian and the election of the Universal House of Justice, the Hands of the Cause as its Chief Stewards, maintained the integrity and unity of the Faith. The functions of protection and propagation appointed to this great institution have now been extended into the future in a manner consonant with the principles of the Faith. The Continental Boards of Counsellors with their attendant Auxiliary Boards for protection and propagation, the assistants to the Auxiliary Board members, all co-ordinated and kept in relationship to the Universal House of Justice by the International Teaching Centre, form the fabric of the appointive arm of the Administrative Order of the Faith, which will in increasing measure exert its spiritualizing influence upon the development of the Bahá'í community and of all mankind.



The Hand of the Cause Abu'l-Qásim Faizi (second from right) during his visit to Fiji in March 1977 presented copies of The Proclamation of Bahá'u'lláh *and* The Bahá'í World, *vol. XV, to Professor L. F. Brosnahan (second from left), Deputy Vice-Chancellor and acting Head of the School of Education, University of the South Pacific, Suva. Also seen are Mr. John Weeks, Reader in Education (far left), and Mr. Ivan Williams, Lecturer in Education (far right).*

2. THE WORK AND TRAVELS OF THE HANDS OF THE CAUSE

AS the Five Year Plan came to an end it was possible to see in perspective the vital role of the Hands of the Cause of God as they continued their worldwide services of protecting the Cause, proclaiming its truths, deepening the knowledge of its adherents and, by example, inspiring them to greater heights of dedicated activity. The section of this volume that deals with the growth of national communities bears numerous references to the stimulating visits of the Hands as they criss-crossed the Bahá'í world in their travels. The section on the eight International Teaching Conferences features their outstanding contributions to those extraordinary occasions of proclamation and of ingathering of the friends. The list of twelve inaugural Conventions points to those Hands who, as representatives of the Universal House of Justice, graced these gatherings, while all who were able to do so attended the fourth International Bahá'í Convention in Haifa in April 1978.

The following is a brief summary of major travels and works during the three years covered by this volume, a summation which can do little more than hint at the influence exerted by the Hands of the Cause through their presence, their constant correspondence or their direct endeavours in support of the manifold programmes of expansion and consolidation organized by the believers.

Amatu'l-Bahá Rúḥíyyih Khánum

In addition to her services in the Holy Land as a member of the International Teaching Centre, Amatu'l-Bahá Rúḥíyyih Khánum in the period under review made a number of journeys, visiting Bahá'í communities in Europe, Asia, the Far East and the Pacific region. Her attendance as the representative of the Universal House of Justice at the International Teaching Conference held in Paris in August 1976—largest of the eight conferences in the series held during the Five Year Plan and reported in detail elsewhere in this volume—was a source of great inspiration and joy to the friends, approximately 6,000 in number, who were present. Later that year she spent several months in Bermuda assisting the believers in their teaching work and in the decoration of their newly-acquired Ḥaẓíratu'l-Quds, and became so attached to the Bermuda Bahá'ís that she later described herself as a 'mini-pioneer' to that island.

In the latter half of 1977 Rúḥíyyih Khánum returned to India where, in addition to revisiting some centres she had visited previously, she travelled to Chandigarh, joint capital of Punjab and Haryana States, and to Kashmir. She also revisited Nepal. A gracious reception was accorded her by various people prominent in Government and public life in India. Mid-October found her in New Delhi as the guest of honour at the Asian Bahá'í Women's Conference attended by more than 1,000 women from some thirty countries. Following this she represented the Universal House of Justice at the ceremony of the laying of the foundation stone of the Mashriqu'l-Adhkár of India.

Illness forced the abandonment of Rúḥíyyih Khánum's long-cherished plan to visit the Japanese friends immediately following her Indian tour. She broke her journey in Australia where she sought treatment and recuperation but even here, though her activities were circumscribed by her impaired health, she met with the friends and made herself available for interviews with representatives of the media. *En route* to the Holy Land in February she stopped off in the Philippines and in Bombay for meetings with the Bahá'ís, and in April took part in the sessions of the fourth International Bahá'í Convention in Haifa.

A globe-girdling trip of eight months' duration commenced in July. After visiting Bahá'í communities in Europe and the United Kingdom Amatu'l-Bahá proceeded to Japan to realize the plan she had reluctantly abandoned the year before, visiting thirty-five centres on the four principal islands, Honshu, Hokkaido, Shikoku and Kyushu, where meetings with the friends, addresses to non-Bahá'í organizations and interviews with prominent officials fully occupied her time, a pattern of intensity which did not lessen on her subsequent visit to Taiwan, Hong Kong and Macau.

Following this Rúḥíyyih Khánum spent nine

weeks in another hemisphere, the pivot of this period being her attendance as the representative of the Universal House of Justice at the ceremony for the laying of the foundation stone of the Mashriqu'l-Adhkár of Samoa, participating in this significant event with His Highness Malietoa Tanumafili II, Head of State of Western Samoa, in whose capital, Apia, the Temple will rise. A warm and hospitable reception was accorded by His Highness and enthusiastic welcomes greeted her visits to the three main islands of Savai'i and Upolu (Western Samoa) and Tutuila (American Samoa).

Proceeding by way of Fiji, New Hebrides and New Caledonia where she met with the friends and reinforced their teaching efforts, Rúḥíyyih Khánum arrived in New Zealand where she visited both the North and South Islands, taking particular delight in the meetings held on the Maori Maraes which provided an opportunity of becoming acquainted with the Maori Bahá'ís and believers from other Pacific islands. Travelling homeward at the end of March she met again Bahá'ís of Hong Kong and Bombay.

Ugo Giachery

From his home in Monaco, Dr. Ugo Giachery has been involved primarily with aiding and stimulating the Bahá'í communities of Europe, attending many summer and winter schools, teaching and youth conferences, national conventions, and travelling at intervals to inspirit the friends in various countries. He was the representative of the Universal House of Justice at the inaugural convention of the National Spiritual Assembly of Cyprus in 1978. As special missions from the Universal House of Justice, Dr. Giachery journeyed to London in September 1976 to meet His Highness Malietoa Tanumafili II at the time of his visit to the resting place of Shoghi Effendi. In May 1977 Dr. Giachery journeyed to Western Samoa to participate, as the representative of the House of Justice, in the observance of Independence Day.

'Alí-Akbar Furútan

Continuing his triad of services to the Cause in the Holy Land, Mr. 'Alí-Akbar Furútan has devoted his energies to the International Teaching Centre, to the many pilgrims and visitors, and to scholarly researches and writing in areas of importance to the Faith. In the summer periods he has concentrated on summer school activities afield while undertaking other teaching assignments: to the U.S.A. and Canada in 1976, proceeding thence to India for conferences and proclamation activities and to Hong Kong for the International Teaching Conference; in 1977 to England, the U.S.A.



The Hand of the Cause 'Alí-Akbar Furútan (second from left) paying a courtesy call on Mr. Krishan Chand, Lieutenant Governor of India; November 1976. Left to right: Counsellor Zena Sorabjee, Mr. Furútan, Mr. Krishan Chand, Mrs. Furútan, Mr. R. N. Shah.

and Canada, on to Alaska, Japan and to Írán for four months of intensive teaching; and in 1978 to western Europe to teach at four summer schools and visit believers in six countries.

Dhikru'lláh Khádem

In August 1976 Mr. Dhikru'lláh Khádem completed an extensive *International Registry of Bahá'í Holy Places and Historic Sites in the Holy Land* for the International Bahá'í Archives. In March 1977 he finished work on a comprehensive, scrupulously documented study of places visited by the Master in England and America. Although he devoted himself primarily to assisting the national communities of the United States and Canada through attendance at innumerable conferences, schools sessions and other gatherings, and through consultations with National Assemblies and the Continental Board of Counsellors in North America, Mr. Khádem has also undertaken several international journeys: in April 1977 to represent the Universal House of Justice at the inaugural convention of the National Spiritual Assembly of Surinam and French Guiana, followed by visits to Trinidad and Guyana; and in May 1978 to represent the House of Justice at the first conventions of two national communities in western Asia, combined with a visit to Persia.

Shu'á'u'lláh 'Alá'í

During turbulent days for the Faith in Írán, General Shu'á'u'lláh 'Alá'í has continued his work with the National Spiritual Assembly and Counsellors on the difficult problems relating to the protection of the Cause. He was able to leave Persia for visits to the Holy Land and for consultation with the International Teaching Centre in 1977 and again in 1978, and was present at the International Convention at Riḍván 1978. He took up residence in France in late 1978 and attended the National Convention of the Bahá'ís of Austria in 1979.

Adelbert Mühlschlegel

Dr. Adelbert Mühlschlegel made his home in Germany in 1973, but in February 1977, after participating in Bahá'í schools in Cyprus and Greece, he moved to Athens and in April of that year represented the Universal House of Justice at the inaugural convention of the National Spiritual Assembly of Greece. Dr. Mühlschlegel has continued steadily to write on behalf of the Faith and to engage in scholarly, studies. In June 1977 the National Spiritual Assembly of the Bahá'ís of Germany, in tribute to Dr. Mühlschlegel, produced through its Publishing Trust a selection of his poems. After visiting the Holy Land in November 1977 Dr. Mühlschlegel returned to Greece where he has continued to assist that young and struggling community.

Jalál Kházeh

In Persia, Colonel Jalál Kházeh has continued his aid to the community in the work of teaching, and in the difficult duties of protection at a trying time in the evolution of the Faith in that land. He attended the International Convention in 1978 and visited the Holy Land on one other occasion during that year. Recently he has transferred his residence from Ṭihrán to a locality near Bábul.

Paul Haney

Deeply involved in the development and administration of the International Teaching Centre, Mr. Paul Haney has participated actively in its day-to-day work, and in services to pilgrims and visitors. In 1977 he attended the International Teaching Conferences in Bahia and Mérida, representing the Universal House of Justice at the latter. In November 1978 he was in Germany for conferences following which he met with the friends in Belgium and took part in the dedication of the National Ḥaẓíratu'l-Quds.

'Alí-Muḥammad Varqá

Assigned by the Universal House of Justice the special task of assembling reliable accounts of the beginnings and initial stages in the development of the Faith in various parts of the world, Dr. 'Alí-Muḥammad Varqá has been gathering narratives, documents, tapes and other materials from early believers and pioneers. Simultaneously he has continued his duties as Trustee of the Ḥuqúqu'lláh. In April/May 1977 he was the representative of the Universal House of Justice at the first Convention of the French Antilles and, thereafter, travelled extensively in the Caribbean zone. In May 1978 he represented the House of Justice at the inaugural Conventions of Mauritania and Burundi, after attending the International



The Hand of the Cause 'Alí-Muḥammad Varqá (extreme right) visiting the Amerindian village of Organabo, French Guiana; Spring 1979.

Bahá'í Convention, and following which he travelled in the United States and Canada. Departing from Ṭihrán in the autumn of 1978 he taught in western Europe and then proceeded to Canada where he now makes his home. He attended the 1979 Convention of the National Spiritual Assembly of the Bahá'ís of Brazil.

Enoch Olinga

Beginning in the early summer of 1976 Mr. Enoch Olinga initiated a lengthy trip, first to eight countries of western Africa, then to a number of South American countries prior to his attendance at the International Conferences in Bahia and Mérida. He was the representative of the Universal House of Justice at the Bahia Conference. He then proceeded to visit many of the Bahá'í communities of the Caribbean islands and returned to Africa to attend the Annual Convention of Sénégal and the inaugural Convention of the National Spiritual Assembly of the Bahá'ís of Upper Volta. Mr. Olinga attended a teaching conference in Nigeria in July 1977, followed by travel to various neighbouring countries, and since that time has confined his work to the support and organization of his beleaguered home community of Uganda.

William Sears

Devoting himself primarily to activating and reinforcing the American and Canadian homefronts from his base in Canada, Mr. William Sears has continued to display characteristic creativity in many fields of Bahá'í endeavour: initiating an annual 'Gathering' in Ontario, beginning a new television series of thirteen programmes to be produced in Hawaii, issuing exhortatory letters and tapes, working on new books, and developing dramatic programmes of proclamation and teaching including a five-city 'Victory Campaign' in the United States, 'Abdu'l-Bahá 'Souvenir' programmes, and the ARISE campaign. He attended both the Anchorage and Nairobi International Conferences, and was the representative of the Universal House of Justice at the latter. Subsequently he made teaching tours in Canada. In both Canada and the United States Mr. Sears has contributed to conferences, schools, National Conventions and has had stimulating consultations with the National Spiritual Assemblies and the Continental Board of Counsellors. In May 1978 he represented the Universal House of Justice at the first Convention of the Bahama Islands after attending the International Convention in the Holy Land.

John Robarts

Mr. John Robarts has focused upon the special needs and opportunities of Canada, participating in all national programmes to strengthen the Faith in that forward-striding community, travelling extensively at intervals, attending the National Conventions, and consulting regularly with the National Assembly and the Continental Board of Counsellors. After attending the Anchorage, Paris and Nairobi International Teaching Conferences—doing European teaching *en route*—Mr. Robarts undertook assignments in Southern and East Africa. In 1978 he visited the American South, and in February 1979 travelled to Mexico.

H. M. Balyúzí

Continuing his arduous scholarship on the origins of the Faith, Mr. Ḥasan M. Balyúzí in 1976 published a monumental and illuminating work *Muḥammad and the Course of Islám*, and has been devoting himself since to his comprehensive Life of Bahá'u'lláh, a study in four volumes. The first, a biography of the Manifestation, is scheduled for publication in late 1979 and will be in circulation as this volume of the international record goes to press.

H. Collis Featherstone

Mr. H. Collis Featherstone made global journeys for the Faith. He began a round-the-world trip in June 1976, going first to the Anchorage Conference where he was the representative of the Universal House of Justice, then proceeding to East and Southern Africa and Bahá'í communities in the Indian Ocean. He travelled in East Asia in December, attended the Auckland Conference in January 1977, and at Riḍván represented the House of Justice at the inaugural Convention of the Marshall Islands. He attended the Convention of the Mariana Islands, followed by further travels in East Asia. In the autumn of 1977 he visited many Bahá'í communities in islands of the South Pacific and during the winter returned to Southern Africa. After attending the International Convention at Riḍván 1978, Mr. Featherstone methodically visited the countries of Southern Asia and the South-east Asian islands, adding in the fall another extensive journey throughout Pacific Oceania. In that winter and the spring of 1979, Mr. Featherstone made a third African journey to west, east, and south Africa and *en route* to his home in Australia visited the Bahá'ís of Mauritius and Réunion.



The Hand of the Cause John Robarts (centre) and Mrs. Robarts (seated to the left) with some participants in the Irish Bahá'í Summer School; August 1976.

Raḥmatu'lláh Muhájir

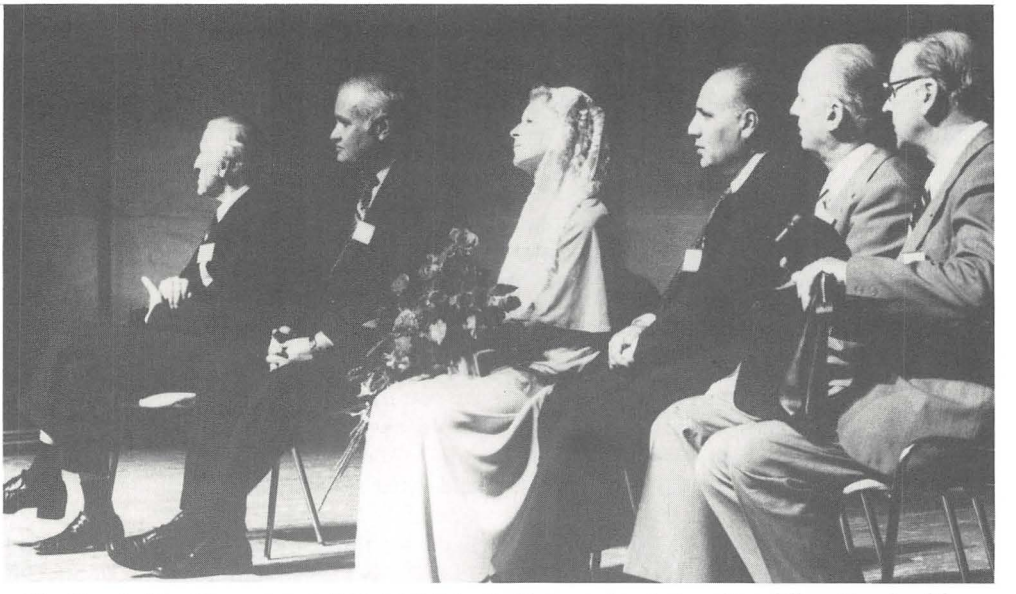
With extraordinary energy and zeal, Dr. Raḥmatu'lláh Muhájir has devoted himself to the needs of the world-wide Bahá'í national communities, few of which have failed to feel the stimulus of his dynamic presence and share the vision of their futures; many countries have sprung to new life and taken fresh initiatives from his guidance in relation to expansion and consolidation. From the Brazilian Convention of 1976 Dr. Muhájir journeyed northward through Latin America, ultimately to the United States, and to Europe for Summer Schools and conferences, then onward to West Africa, and so on to the Nairobi Conference in East Africa; thence to East Asia for the Hong Kong Conference and its satellite gatherings. In 1977 he returned to South and Central America for the International Conferences of Bahia and Mérida and their related programmes, and toured various islands and countries of East and South-eastern Asia before attending the Annual Convention of India. Later he undertook a European tour, attended a number of Summer Schools and conferences, and proceeded to the Holy Land and Írán. An extensive autumn journey to Africa was cut short in Cameroon. Soon he was again in Írán, and revisiting countries of Europe in early 1978. Following the inaugural Conventions of the Caroline Islands and the Mariana Islands in May—he was the representative of the Universal House of Justice at the latter—and attendance at the International Convention in Haifa, Dr. Muhájir travelled in the South Pacific, returning to East and South Central Asia. After visits to Europe and the Holy Land, in early 1979 he returned again to Africa before hastening to East Asia and the Annual Conventions of the Philippine and Malaysian Bahá'í communities.

Abu'l-Qásim Faizi

From his home in the Holy Land Mr. Abu'l-Qásim Faizi continues his heavy burden of correspondence with friends around the world, devotes himself to the pilgrims and visitors to Haifa, to his ongoing scholarly studies, and to the duties of the International Teaching Centre. In 1976 Mr. Faizi travelled extensively in the Northwest Pacific and later in the South Pacific. He was the representative of the Universal House of Justice at the Auckland International Conference in January 1977 from whence he visited various island communities before attending the inaugural Convention of the National Spiritual Assembly of the Bahá'ís of New Hebrides at Riḍván. From there he proceeded to India and Írán. After attending the International Convention Mr. Faizi attended three European Summer Schools in the summer of 1978 and visited seven other countries inspiring the friends through his wise counsel and loving spirit.



The Hand of the Cause Collis Featherstone (left) visiting the site of the local Bahá'í Centre of Fagafau, Savai'i, Western Samoa; 12 April 1977. Mr. and Mrs. Pula Ofila, who donated the site and are building the structure, are seen in the centre of the photograph.



The Hand of the Cause Amatu'l-Bahá Rúḥíyyih Khánum (centre) and her fellow Hands of the Cause who participated in the International Teaching Conference in Paris at which Rúḥíyyih Khánum represented the Universal House of Justice. Left to right: Mr. John Robarts, Dr. 'Alí-Muḥammad Varqá, Dr. Raḥmatu'lláh Muhájir, Mr. Dhikru'lláh Khádem, Mr. Collis Featherstone.



The Hand of the Cause Raḥmatu'lláh Muhájir and Mr. Mazco Kucel, a Mayan Bahá'í of Quintana Roo, Mexico, photographed during the International Teaching Conference, Mérida, Yucatán; February 1977.



The hand of the Cause Ugo Giachery (centre) and Mrs. Giachery with some of the 130 participants from 24 communities who attended the Teaching Conference held in San Zano, Italy; May 1976.

3. HANDS OF THE CAUSE WHO REPRESENTED THE UNIVERSAL HOUSE OF JUSTICE AT CONVENTIONS FOR THE ELECTION OF NATIONAL SPIRITUAL ASSEMBLIES

Listed below are the Hands of the Cause who represented the Universal House of Justice at inaugural Conventions held in the period 1976–1979, the name of the new National Spiritual Assembly, its seat, the parent or sponsoring National Assembly and, in chronological order, the dates of the Conventions.

Riḍván 1977

Abu'l-Qásim Faizi	New Hebrides—Port Vila (South West Pacific Ocean) April 22–24
Dr. Adelbert Mühlschlegel	Greece—Athens (Germany) April 23–24
Dr. 'Alí-Muḥammad Varqá	French Antilles—Pointe-à-Pitre, Guadeloupe (Leeward and Virgin Islands) April 23–24
H. Collis Featherstone	Marshall Islands—Majuro (North West Pacific Ocean) April 23–25
Dhikru'lláh Khádem[1]	Surinam and French Guiana—Paramaribo, Surinam (Guyana, Surinam and French Guiana) April 30–May 1
Enoch Olinga	Upper Volta—Ouagadougou (Ivory Coast, Mali and Upper Volta) May 2–3

1978

William Sears	The Bahamas—Nassau (The United States of America) May 19–21
Dr. Ugo Giachery	Cyprus—Nicosia (The United Kingdom) May 20–21
Dr. 'Alí-Muḥammad Varqá	Mauritania—Nouakchott (Upper West Africa) May 27–28
Dr. Raḥmatu'lláh Muhájir	The Mariana Islands—Agana, Guam (North West Pacific Ocean) May 26–28

[1] Mr. Dhikru'lláh Khádem also attended the inaugural Conventions where two new National Spiritual Assemblies in Western Asia were established in May 1978.

III

THE NATIONAL SPIRITUAL ASSEMBLY

1. INTRODUCTION

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 Centre], 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 to them by Shoghi Effendi.[4]

[1] *Bahá'í Administration* (1960 edition) pp. 39–40.
[2] ibid., p. 42
[3] *Bahá'í Procedure* (1949), 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.[1]

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 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.[2]

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 a result of its lack of faith and spiritual direction. Within the shelter of this emerging order the storms of partisanship cannot engulf the soul.

HORACE HOLLEY

[1] Written in 1954.

[2] Consultative status with the United Nations Economic and Social Council was obtained on 27 May 1970.

National Spiritual Assemblies formed Riḍván 1977



The National Spiritual Assembly of the Bahá'ís of Greece; Riḍván 1977. The Hand of the Cause Adelbert Mühlschlegel who represented the Universal House of Justice at the inaugural convention is seen in the front row, second from the left.



The National Spiritual Assembly of the Bahá'ís of the French Antilles; Riḍván 1977. The Hand of the Cause 'Alí-Muḥammad Varqá who represented the Universal House of Justice at the inaugural convention is seen at the extreme left, front row. Rowland Estall, of the Continental Board of Counsellors in Central America, is seen at the extreme right, front row.



The National Spiritual Assembly of the Bahá'ís of the Marshall Islands; Riḍván 1977.

2. A MODEL DECLARATION OF TRUST AND BY-LAWS

for a

NATIONAL SPIRITUAL ASSEMBLY

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 National Spiritual Assemblies and the administrative processes embodied in the Bahá'í teachings by a form of incorporation recognized under common law. This Declaration of Trust, with its attendant By-Laws, became the model to be followed, with adaptations as local laws and circumstances required, by other National Spiritual Assemblies. The years following the election of the Universal House of Justice witnessed a great increase in the number of National Spiritual Assemblies (from 57 in 1963 to 130 by Riḍván 1979) and the House of Justice itself provided a model document, largely based on the one devised by the National Spiritual Assembly of the United States, to be followed as closely as possible by all new National Spiritual Assemblies as they became incorporated, which they were required to do under the Nine Year Plan.

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 Assemblies to adapt this document to such new administrative elements or principles as may at any time be given forth. The Declaration, in fact, is nothing more nor 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 fulfilment 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.

DECLARATION OF TRUST

By the NATIONAL SPIRITUAL ASSEMBLY OF THE BAHÁ'ÍS
OF . . . . .

WE,

duly chosen by the representatives of the Bahá'ís of . . . at the Annual Meeting held at . . . , on . . . , to be the National Spiritual Assembly of the Bahá'ís of . . . , 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 . . . by Bahá'u'lláh, Founder of the Bahá'í Faith, by 'Abdu'l-Bahá, its Interpreter and Exemplar, by

Shoghi Effendi, its Guardian, and by the Universal House of Justice, ordained by Bahá'u'lláh in His sacred Writings as the supreme body of the Bahá'í religion, 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 . . . , does so as the administrative body of a religious community which has had continuous existence and responsibility for . . . . 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 . . . , that we, its members, now feel it both desirable and necessary to give our collective functions more definite legal form. This action is taken in complete unanimity and with full recognition of the sacred relationship thereby created. We acknowledge in behalf of ourselves and our successors in this Trust the exalted religious standard established by Bahá'u'lláh for Bahá'í administrative bodies in the utterance: *Be ye Trustees of the Merciful One among men*; and seek the help of God and His guidance in order to fulfil that exhortation.

(*Signatures of the nine members*)

Date

ARTICLE I

The name of said Trust shall be the 'National Spiritual Assembly of the Bahá'ís of . . . .'

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 . . . according to the principles of Bahá'í affiliation and administration created and established by Bahá'u'lláh, defined and explained by 'Abdu'l-Bahá, interpreted and amplified by Shoghi Effendi, and supplemented and applied by the Universal House of Justice.

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 . . . in the fulfilment 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 . . . ; 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, and enactments of the Universal House of Justice, under which certain jurisdiction, powers and rights are granted to National Spiritual Assemblies.

d. Generally to do all things and acts which in the judgement of said Trustees, i.e., the National Spiritual Assembly of the Bahá'ís of . . . , 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 payment of any debt, damage, judgement 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 . . . , not inconsistent with the terms of this instrument and all in accordance with the instructions and enactments of the Universal House of Justice.

ARTICLE V

The central office of this Trust shall be located in . . . .

ARTICLE VI

The seal of this Trust shall be circular in form, bearing the following inscription:
National Spiritual Assembly of the Bahá'ís of . . . .

ARTICLE VII

This Declaration of Trust may be amended by majority vote of the National Spiritual Assembly of the Bahá'ís of . . . 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 fulfilment 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 . . . , including paramount authority in the administration of this Trust. It shall endeavour to stimulate, unify and coordinate the manifold activities of the Local Spiritual Assemblies (hereinafter defined) and of individual Bahá'ís in . . . 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 . . . in all their co-operative and spiritual activities with the Bahá'ís of other lands, and shall constitute the sole electoral body of . . . in the election 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., members of Spiritual Assemblies) *to be the trusted ones of the Merciful among men and to regard themselves as the guardians appointed of God for all that dwell on earth. It is incumbent upon them to take counsel together and to have regard for the interests of the servants of God, for His sake, even as they regard their own interests, and to choose that which is meet and seemly.*

ARTICLE II

The Bahá'ís of . . . for whose benefit this Trust is established shall consist of all persons of the age of 15 years or over resident in . . . who are accepted by the National Spiritual Assembly as possessing the qualifications of Bahá'í faith and practice required under the following standard set forth by the Guardian of the Faith:

> Full recognition of the station of the Báb, the Forerunner; of Bahá'u'lláh, the Author; and of 'Abdu'l-Bahá, the 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.

Those residing in the area of jurisdiction of any Local Spiritual Assembly recognized by the National Assembly may declare their faith to, and be enrolled by, the Local Spiritual Assembly; those living outside any such area of local Bahá'í jurisdiction shall be enrolled in such manner as shall be prescribed by the National Assembly.

Upon attaining the age of 21 years, a Bahá'í is eligible to vote and to hold elective office.

National Spiritual Assemblies formed Riḍván 1977



The National Spiritual Assembly of the Bahá'ís of the New Hebrides; Riḍván 1977.

The National Spiritual Assembly of the Bahá'ís of Surinam and French Guiana; Riḍván 1977. In the centre, holding the Greatest Name, is the Hand of the Cause Dhikru'lláh Khádem who represented the Universal House of Justice at the inaugural convention.





The National Spiritual Assembly of the Bahá'ís of Upper Volta whose inaugural convention was held 2–3 May 1977.

ARTICLE III

The National Assembly shall consist of nine members chosen from among the Bahá'ís of . . . , who shall be elected by the said Bahá'ís in manner hereinafter provided, and who shall continue 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 entire membership 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 number of Bahá'ís resident therein recognized by the National Spiritual Assembly exceeds nine, these shall 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 or until their successors are elected and qualified.

When, however, the number of Bahá'ís in any authorized civil area is exactly nine, these shall 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 fulfilment 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, and as laid down by the Universal House of Justice.

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 recognized civil limits.

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 . . . 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 . . . . 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 . . . 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 of . . . delegates for the Bahá'ís of . . . .

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 . . . 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 . . . 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 Assembly.

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 Assembly. All action by the delegates, other than the organization of the Convention, the transmission of messages to the World Centre of the Bahá'í Faith, and the election of the National Assembly, shall constitute advice and recommendation for consideration by the said Assembly, final decision in all matters concerning the affairs of the Bahá'í Faith in . . . 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 . . . , 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 Universal House of Justice.

ARTICLE X

Whatever functions and powers are not specifically attributable to Local Spiritual Assemblies in these By-Laws shall be considered vested in the National Spiritual Assembly, which body is authorized to delegate such discretionary functions and powers as it deems necessary and advisable to the Local Spiritual Assemblies within its jurisdiction.

ARTICLE XI

In order to preserve the spiritual character and purpose of Bahá'í elections, the practice of nominations or any other electoral method detrimental to a silent and prayerful election shall not prevail, so that each elector may vote for none but those whom prayer and reflection have inspired him to uphold.

Among the most outstanding and sacred duties incumbent upon those who have been called upon to initiate, direct and co-ordinate 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 savour of partiality, self-centredness 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.

3. A PROCEDURE FOR THE CONDUCT OF THE ANNUAL BAHÁ'Í CONVENTION

I. 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.

II. 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 World Centre of the Bahá'í 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 fulfil its functions, must conduct its deliberations in accordance with some established rules of order. The parliamentary procedure here set forth for the Convention is based upon the procedure already adopted for meetings of Local Assemblies and communities. It accordingly extends to sessions of the Annual Convention, the same procedure under which the delegates, in their other Bahá'í activities, are accustomed to conduct discussions 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 the incoming National Assembly the benefit of the collective wisdom, guidance and constructive suggestions of the assembled delegates, and to contribute to the unity, in spirit and in action, of the entire American Bahá'í community.

The freedom of each and every delegate to take part in discussion and to initiate motions is untrammelled save as the undue activity of one delegate might hamper the rights of the other delegates. Any necessary limitation to be placed upon individual discussion shall be determined by the Chairman in the absence of any specific motion duly voted by the delegates themselves.

It shall be the duty of the Chairman to encourage general consultation and make possible the active participation of the greatest possible number of delegates.

The Chairman has the same power and responsibility for discussion and voting upon motions as other delegates. Members of the outgoing and incoming National Assembly who are not delegates may participate in the consultation but not vote.

A resolution, or motion, is not subject to discussion or vote until duly made and seconded. It is preferable to have each resolution clear and complete in itself, but when an amendment is duly made and seconded, the Chairman shall call for a vote on the amendment first and then on the motion. An amendment must be relevant to, and not contravene, the subject matter of the motion.

The Chairman shall call for votes by oral expression of ayes and nays, but where the result of the vote is doubtful then 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 to the National Spiritual Assembly for preservation.

III. 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; (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 World Centre; (5) Resolutions and other transactions of the assembled delegates; (6) The result of the Annual Election.



The National Spiritual Assembly of the Bahá'ís of Burundi; Riḍván 1978.

National Spiritual Assemblies formed 1978[1]



The National Spiritual Assembly of the Bahá'ís of the Bahamas whose inaugural convention was held 19–21 May 1978.



Bahá'ís attending the inaugural convention for the election of the National Spiritual Assembly of Cyprus, 21–22 May 1978. The Hand of the Cause Ugo Giachery is seen seated in the centre, holding the Greatest Name; Mrs. Giachery is to the left. To the right of Dr. Giachery is Erik Blumenthal of the Continental Board of Counsellors in Europe.



The National Spiritual Assembly of the Bahá'ís of the Mariana Islands (one member absent.) The inaugural convention was held 26–28 May 1978.



Bahá'ís attending the inaugural convention for the election of the National Spiritual Assembly of Mauritania; 27–28 May 1978.

[1] In addition, two new National Spiritual Assemblies were formed in Western Asia.

IV

THE LOCAL SPIRITUAL ASSEMBLY[1]

1. 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 vigour, 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.

[1] From *The Bahá'í Community*, Bahá'í Publishing Trust, Wilmette, 1963.

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.

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 except in special circumstances.

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,[1] and to ensure 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

[1] Written in 1923.

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 ['Abdu'l-Bahá's] 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 Local Spiritual Assembly, 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 an 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 over 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 of 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, the 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 honoured 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 honoured 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 endeavour to fulfil these conditions the Grace of the Holy Spirit shall be vouchsafed unto them, and that assembly shall become the centre of Divine blessings, the hosts of Divine confirmation shall come to their aid, and they shall day by day receive a new effusion of spirit. 'Abdu'l-Bahá. B.A., pp. 22–23.

Recommended Agenda and Procedure

Since order is an important characteristic of the Bahá'í 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 enrolment 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, 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. In Bahá'í Assembly action, the chairman takes part in the discussion, and a majority decision becomes unani-

mous 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 adminstrative 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 such 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 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 to 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 fulfil 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, 16 Feb. 1935.

When a vacancy on an Assembly involves



The Spiritual Assembly of Ocean Island (Banaba); Riḍván 1977. This island lies approximately fifty-seven miles south of the equator and is within the territory of the National Spiritual Assembly of the Gilbert Islands (Kiribati) and Tuvalu. The Local Assembly was elected for the first time at Riḍván 1976.



The Spiritual Assembly of Nuuk, Greenland, formed in 1979. This is the first Local Spiritual Assembly in Greenland.

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

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 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 enrolments 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 judgement 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 author-

ity to enrol 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 helpfulness 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 programme: 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 instructions printed in *Bahá'í News* quoting the following excerpt from a letter to a believer from the Guardian through his assistant secretary dated 27 April 1956, 'The Writings of the Báb and Bahá'u'lláh can certainly be read at 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 Centre 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 shares 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 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 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. . . . 'Abdu'l-Bahá. 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 indispensible, 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

National Spiritual Assembly 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 Feast is to enable individual believers to offer any suggestion to the Local Assembly which in its turn will pass it to the National Spiritual Assembly. 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, 18 Nov. 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 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, candour, 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 a 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 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 National Spiritual Assembly 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 extension 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, 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 labouring to erect. Its importance cannot, surely, be overestimated. Untold blessings shall no doubt crown every effort directed to that end.' M.A., p. 5.

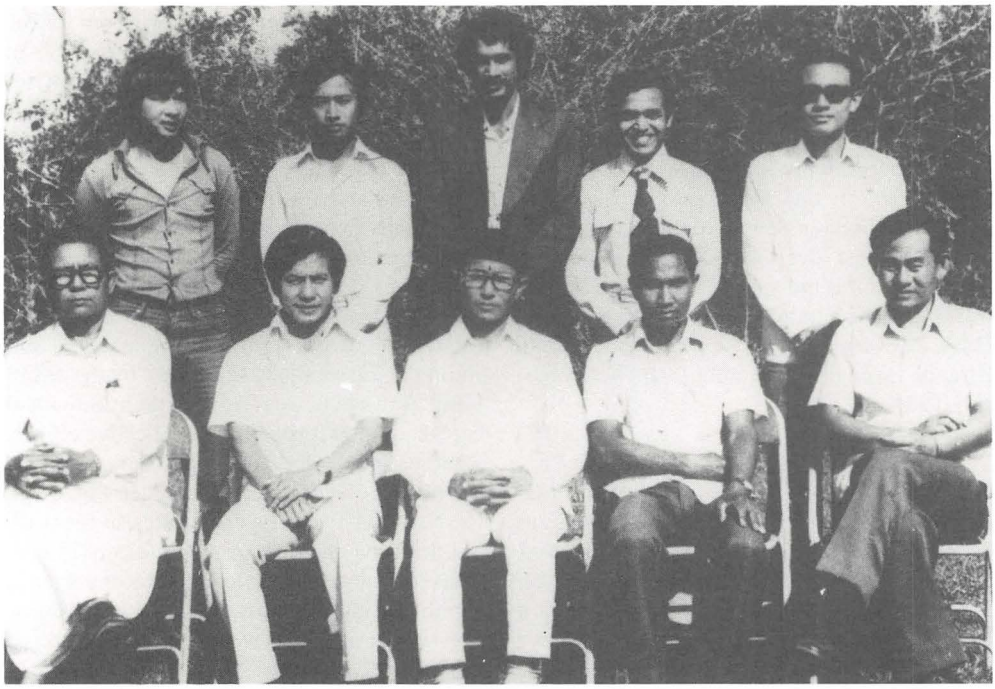
'In connection with the institution of the National Fund . . . I feel urged to remind you of the necessity of ever bearing in mind the cardinal principle that all contributions to the Fund are to be purely and strictly voluntary in character . . .' B.A., p. 101.

'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.

ABBREVIATIONS USED IN THIS SECTION

B.A.	*Bahá'í Administration*
Bahá'í News	*U.S. Bahá'í News*
B.W.	*The Bahá'í World*
G.P.B.	*God Passes By*
M.A.	*Messages to America*
P.U.P.	*The Promulgation of Universal Peace*



The first Spiritual Assembly of Imphal, Manipur, India; March 1979. Standing, third and fourth from the left, are Auxiliary Board members Gautam Das of Calcutta and Ganesh Shenoy of Sikkim. One member of the Local Assembly was not present.



The first Spiritual Assembly of Emmen, the Netherlands, formed in 1977. By Riḍván 1979 there were 25,511 Local Spiritual Assemblies throughout the world.

2. BY-LAWS OF A LOCAL SPIRITUAL ASSEMBLY

WE, the undersigned members of the Spiritual Assembly of the Bahá'ís of . . . , desiring to incorporate this body do hereby adopt the following By-Laws:

ARTICLE I

The Trustees, i.e., the members of 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 fulfil 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 . . .[1]

ARTICLE III

The Spiritual Assembly, in the fulfilment 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 relationship to the National Spiritual Assembly, the Universal House of Justice, other local Bahá'í communities and the general public in . . . It shall be charged with the recognition of all applicants requesting membership in the local Bahá'í community. It shall pass upon the right of any and all members of the community whose membership is in question to retain their status as voting members of the community. It shall call the meetings of the community, including the Bahá'í Anniversaries and Feasts, the Meetings of consultation, and the Annual Meeting at which the members of the Assembly are elected. It shall appoint and supervise all committees of the Bahá'í community. It shall collect and disburse all funds intended for the maintenance of this Corporation. It shall have full and complete custody of the headquarters or meeting place of the Bahá'í community. It shall have exclusive authority to conduct Bahá'í marriage ceremonies and issue Bahá'í marriage certificates within the area of its jurisdiction. It shall report to the National Spiritual Assembly annually, or when requested, the membership roll of the Bahá'í community, for the information and approval of the National Assembly. 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 Assembly. It shall likewise recognize the right of any member of the community to appeal to the National Spiritual Assembly for review and decision of any matter in which the previous decision of the Local Spiritual Assembly is felt by the member to be contrary to the explicit teachings of the Bahá'í Faith or opposed to its best interests. It shall, on the other hand, have the authority and right to appeal from the decision of the National Assembly to the Universal House of Justice for review and final decision of any matter related to the Faith in . . .

ARTICLE IV

The Spiritual Assembly, in administering this Corporation, shall ever bear in mind the ideals upheld in the sacred Writings of the Bahá'í Faith respecting the relationships of a Spiritual

[1] Name of country or region.

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 co-operate wholeheartedly with other Local Spiritual Assemblies throughout . . .[1] 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 savours 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 travelling from . . . and passing upon letters of introduction issued by other Bahá'í Assemblies. It shall regard its authority as a means of rendering service to Bahá'ís and non-Bahá'ís and not as a source of arbitrary power. While retaining the sacred right of final decision in all matters pertaining to the Bahá'í community, the Spiritual Assembly shall ever seek the advice and consultation of all members of the community, keep the community informed of all its affairs, and invite full and free discussion on the part of the community of all matters affecting the Faith.

Article V

The Bahá'ís of . . . for whose benefit this Corporation has been established shall consist of all persons of the age of 15 years or over resident in . . . who are accepted by the National Spiritual Assembly as possessing the qualifications of Bahá'í faith and practice required under the following standard set forth by the Guardian of the Faith:

Full recognition of the station of the Báb, the Forerunner; of Bahá'u'lláh, the Author; and of 'Abdu'l-Bahá, the 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.

Upon attaining the age of 21 years, a Bahá'í is eligible to vote and to hold elective office.

Article VI

The Spiritual Assembly shall consist of nine Trustees chosen from among the Bahá'ís of . . . , who shall be elected by these Bahá'ís in a manner hereinafter provided and who shall continue in office for the period of one year, or until their successors shall be elected.

Article VII

The officers of the Spiritual Assembly shall consist of a Chairman, Vice-Chairman, Secretary and Treasurer, and such other officers as may be found necessary for the proper conduct of its affairs. The officers shall be elected by a majority vote of the entire membership of the Assembly taken by secret ballot.

Article VIII

The first meeting of a newly-elected Assembly shall be called by the member elected to membership by the highest number of votes or, in case two or more members have received the same said highest number of votes, then by the member selected by lot from among those members; and this member shall preside until the permanent Chairman shall be chosen. All subsequent meetings shall be called by the Secretary of the Assembly at the request of the Chairman or, in his absence or incapacity, of the Vice-Chairman, or of any three members of the

[1] Name of country or region.

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 endeavouring to compose the difference of opinion, invite the said member or members to make appeal to the National Spiritual Assembly and notify that body of the condition of the matter and the readiness of the Assembly to become party to that appeal.

SECTION 2. In the same manner, if any difference arises between the Assembly and another Local Assembly, or Assemblies, in . . .[1], the Assembly shall report the matter to the National Assembly 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 Assembly in direct consultation, have the right to make appeal to the Universal House of Justice.

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

[1] Name of country or region.

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 inscription:
The Spiritual Assembly of the Bahá'ís of . . . .

ARTICLE XIV

Alternative 'A'

These By-Laws may be amended by majority vote of the Spiritual Assembly at any of its regular or special meetings, provided that at least fourteen days prior to the date fixed for the said meeting a copy of the proposed amendment or amendments is mailed to each member of the Assembly by the Secretary.

Alternative 'B'

These By-Laws may be amended only by majority action of the National Spiritual Assembly, which, in making amendments, does so for the By-Laws of all Local Spiritual Assemblies throughout . . . .[1]

[1] Name of country or region.



The first incorporated Spiritual Assembly of the Bahá'ís of Hamilton Township, New Jersey, U.S.A. The Assembly achieved incorporation on 28 October 1977.

V

THE INSTITUTION OF THE MASHRIQU'L-ADHKÁR

1. FOREWORD

Blessed is he who directeth his steps towards the Mashriqu'l-Adhkár at the hour of dawn, communing with Him, attuned to His remembrance, imploring His forgiveness. And having entered therein, let him sit in silence to hearken unto the verses of God, the Sovereign, the Almighty, the All-Praised. Say, the Mashriqu'l-Adhkár is in truth any House raised in towns or villages, for mention of Me. Thus hath it been named before His Throne; would that ye know it.

Bahá'u'lláh, *Kitáb-i-Aqdas*

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 fulfils 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 worshipper 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 worshipper 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

2. THE SPIRITUAL SIGNIFICANCE OF THE MASHRIQU'L-ADHKÁR

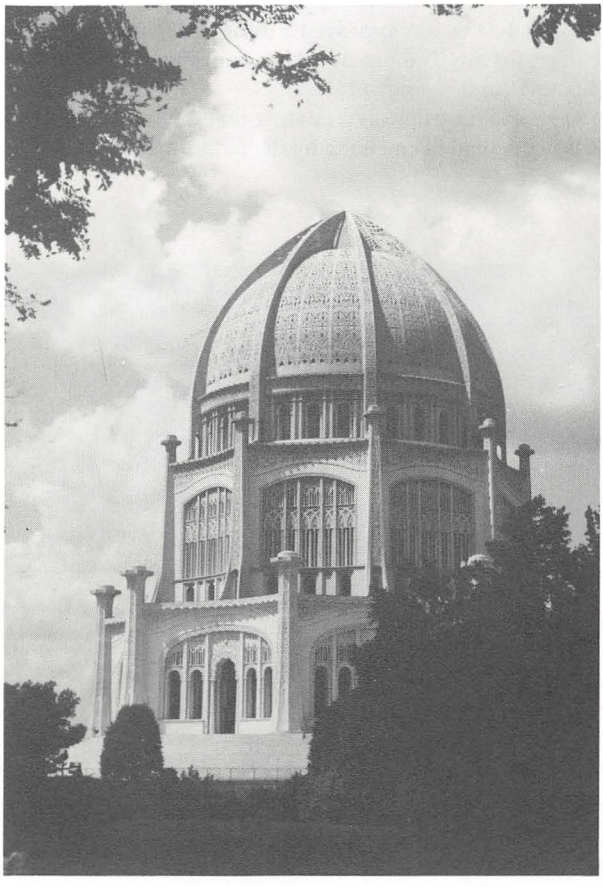
A LETTER FROM SHOGHI EFFENDI

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 ostenatious ceremony, are willing worshippers 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 centring 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 worshipper. It cannot afford lasting satisfaction and benefit to the worshipper himself, much less to humanity in general, unless and until translated and transfused into that dynamic and disinterested service to the cause of humanity which it is the supreme privilege of the dependencies of the Mashriqu'l-Adhkár to facilitate and promote.

Nor will the exertions, no matter how disinterested and strenuous, of those who within the precincts of the Mashriqu'l-Adhkár will be engaged in administering the affairs of the future Bahá'í commonwealth, fructify and prosper unless they are brought into close and daily communion with those spiritual agencies centring 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 centring 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.

25 October 1929.



The Mother Temple of the West, Wilmette, Illinois, U.S.A. The corner-stone was laid by 'Abdu'l-Bahá on 1 May 1912. On 23 May 1978 the structure was designated by the United States government 'one of the nation's cultural resources worthy of preservation' and listed in the National Register of Historic Places.

3. THE LAYING OF THE FOUNDATION STONE OF THE MOTHER TEMPLE OF THE INDIAN SUB-CONTINENT

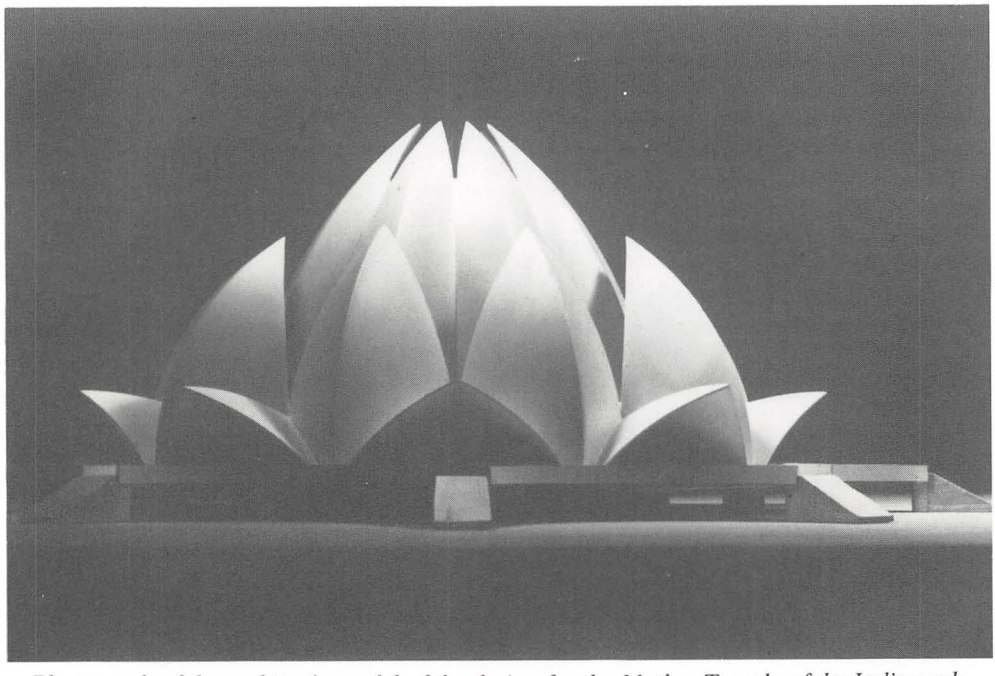
17 October 1977

DURING the Ten Year Crusade, 22 acres of land in New Delhi were acquired for the Mashriqu'l-Adhkár, but this property was requisitioned by the Government for a green belt area. After several years of constant negotiation by the National Assembly, and upon viewing the beautiful design for the Temple, the Government agreed to release the entire 22 acres, as reported on 1 February 1978.

On the occasion of the All-Asia Bahá'í Women's Conference in New Delhi, and at a special ceremony on 17 October 1977 at the Temple site, the Hand of the Cause Amatu'l-Bahá Rúḥíyyih Khánum laid the foundation stone for this important edifice.

The Universal House of Justice has approved a design prepared by Faríburz Ṣahbá, who has been retained as architect for this Temple. Working drawings are being prepared by Mr. Ṣahbá and the structural engineers in England.

On 27 February 1979 a cable was received stating that the necessary permit for the construction of the House of Worship had been issued by the authorities and that excavation of the area had begun.



Photograph of the architect's model of the design for the Mother Temple of the Indian subcontinent, to be erected near New Delhi, India. The architect is Faríburz Ṣahbá. Initiation of the construction of the House of Worship was one of the goals of the Five Year Plan.

OVERJOYED REMOVAL OBSTACLES USE TEMPLE SITE WELCOME PRESENCE AMATULBAHA RUHIYYIH KHANUM IN YOUR MIDST OCCASION WOMENS CONFERENCE ENABLING YOU HOLD BEFITTING CEREMONY MARKING INITIATION PROJECT CONSTRUCTION MOTHER TEMPLE INDIAN SUB-CONTINENT STOP CALLING ON AMATULBAHA REPRESENT HOUSE JUSTICE MOMENTOUS OCCASION LAY FOUNDATION STONE HISTORIC EDIFICE STOP FERVENTLY PRAYING NOBLE INSTITUTION SOON TO BE REARED YOUR SOIL WILL ATTRACT ADDED DIVINE BLESSINGS UPON COMMUNITY WHOSE TEACHING SUCCESS STANDS UNEQUALLED ENTIRE BAHAI WORLD.

Universal House of Justice
Cablegram dated 10 October 1977



Amatu'l Bahá Rúḥíyyih Khánum and some of the other Baháís who attended the ceremony at which she laid the foundation stone.

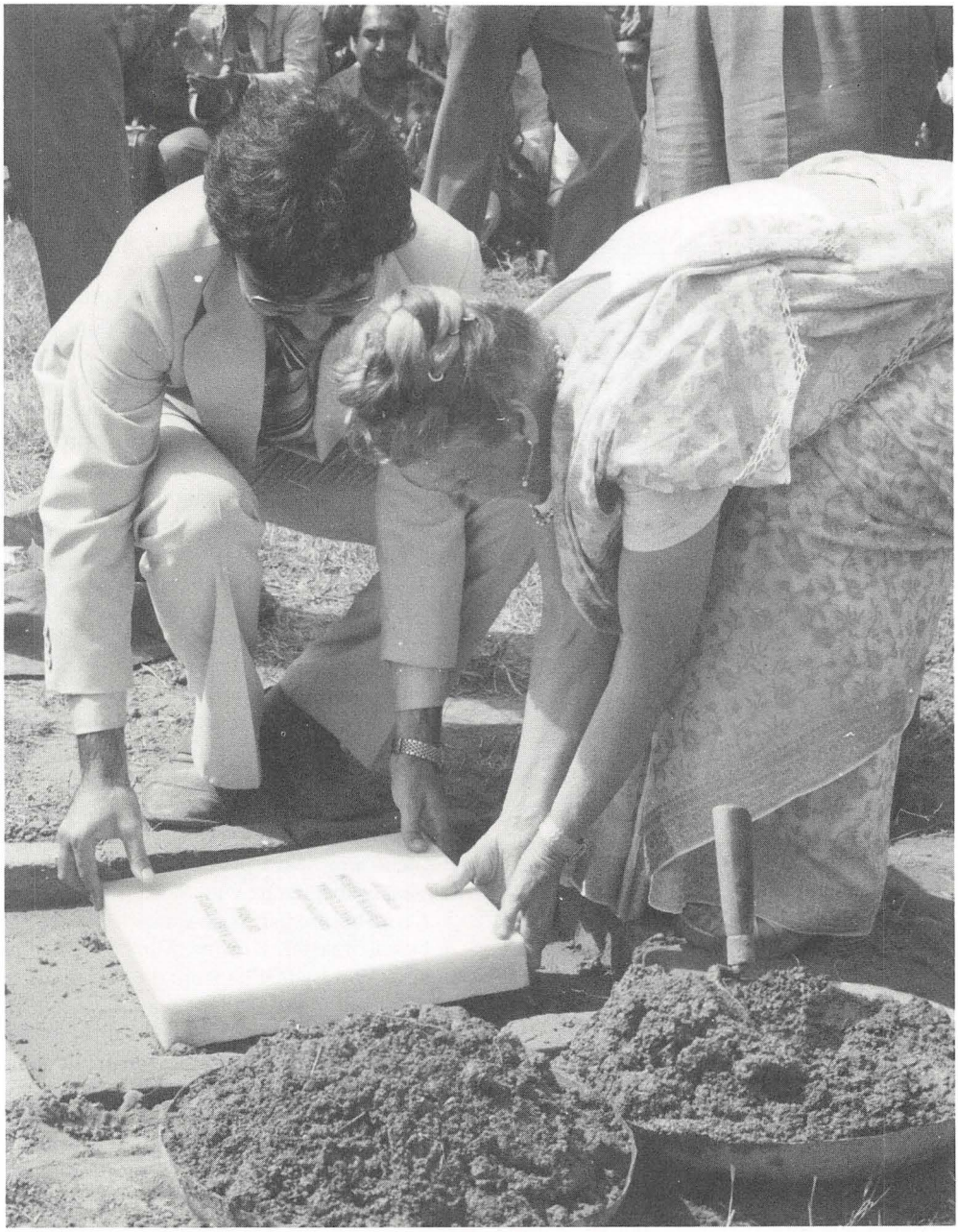
Excerpt from the Address of the Hand of the Cause Amatu'l-Bahá Rúḥíyyih Khánum

'When I was invited by the Universal House of Justice to go and see this design, I was apprehensive. Because being an architect's daughter I know what a difficult problem it is to design a nine-sided building, but when I saw this beautiful model I was deeply impressed and I think that it will be a wonderful thing and very much loved in India. There is one thing that Mr. Ṣahbá did not mention. The lotus has not only an association with Buddhism and Hinduism, but *par excellence*, it is the symbol of the Manifestation of God. The lotus is probably the most perfect flower in the whole world. It is symmetrical; it is exquisitely beautiful. And how does it grow? It grows in a swamp, and it raises its head out of the slime absolutely clean and perfect. Now this is what the Manifestation of God is in the world. He comes out of the slime. He comes from the worst place in the planet. He appears amongst the worst people in the planet, so that nobody can say that we made Him. They say only God can bring forth such a Being from such an environment. This is perhaps the greatest symbolism of the lotus and I think that it is so beautiful that we who are the followers of Bahá'u'lláh should have this design in this part of the world where it is so deeply associated with two of the world's greatest religions—Buddhism and Hinduism.'

The Bahá'ís from many lands who had gathered in New Delhi for the Women's Conference arrived by buses, taxis and private cars at the bright pavilion on the site of the future Temple of India. A thousand Bahá'ís representing most Asian countries as well as Europe, America, Australasia and Africa gathered in the tent and heard prayers chanted in many languages, beginning with Sanskrit.

A cool breeze began as Amatu'l-Bahá spoke of how Zoroaster, Krishna, Moses, Christ and the Báb and Bahá'u'lláh and the celestial concourse would be taking a keen interest in the proceedings. This was the time to forget personality and be sanctified to spiritually commune with God on this site of the Temple. The believers then formed a crowded circle, some standing on rocks and vantage points while Amatu'l-Bahá laid the corner-stone. The architect, Mr. F. Ṣahbá of Írán, was beside her as she firmly pressed down the commemorative stone in a specially prepared concrete bed.

It took more than two hours for the excited believers to disperse in buses from the slopes of that gently rising land, bordered by parks. The lotus-shaped Temple to be raised here must surely evoke a deep spiritual response from all in the countries of the East, as it is a symbol of religion, a flower of purity and beauty arising out of the mud.



Amatu'l-Bahá' Rúḥíyyih Khánum laying the foundation stone of the Mother Temple of the Indian sub-continent on 17 October 1977. Assisting her is Mr. Faríburz Ṣahbá, the architect, whose unique design grew out of his profound love and intense study of the architecture, culture and peoples of India.

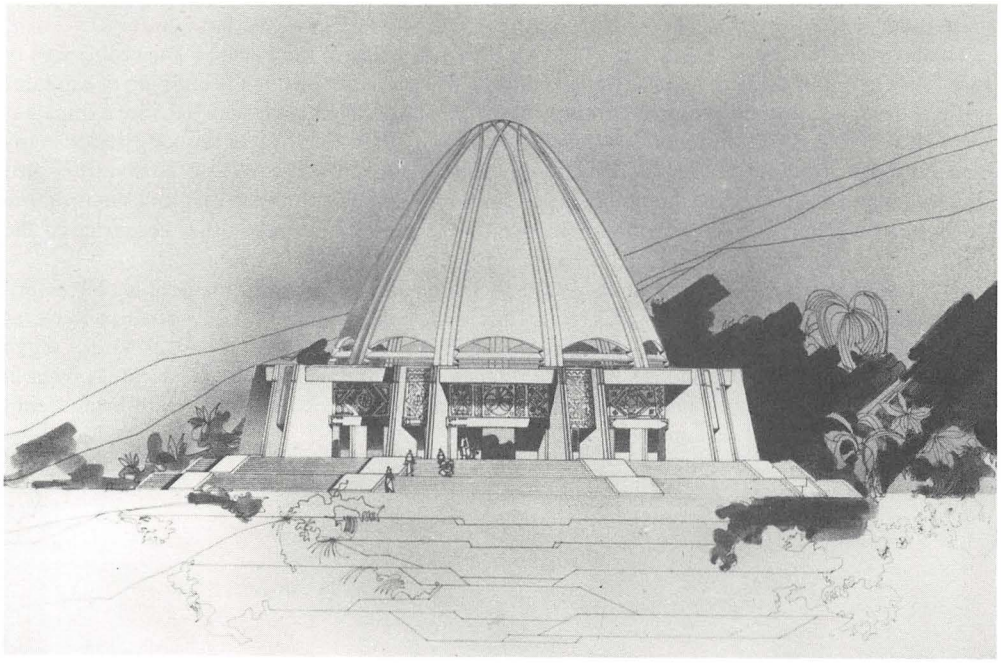
4. THE LAYING OF THE FOUNDATION STONE OF THE FIRST MASHRIQU'L-ADHKÁR OF THE PACIFIC ISLANDS

27 January 1979

IN November 1975, the National Spiritual Assembly of Samoa purchased a site for the Temple, a 12-acre lot at an elevation of 1,800 feet, overlooking the city of Apia and not far from Vailima, the official residence of His Highness Malietoa Tanumafili II. His Highness visited the land and was delighted with its location. Most of the city of Apia can be seen from the site, and when the Temple has been erected it should be clearly visible from a wide area below.

Mr. Ḥusayn Amánat was appointed as architect for the Temple at Riḍván 1978. His design was submitted to the Universal House of Justice in September of that year and to His Highness Malietoa Tanumafili II shortly thereafter. Following its approval, plans were made for the laying of the foundation stone. This ceremony took place on the Temple site on 27 January 1979 with His Highness laying the stone. Amatu'l-Bahá Rúḥíyyih Khánum, the representative of the Universal House of Justice, participated by placing in a niche in the stone a small casket of dust from the Most Holy Shrine. Over 500 Bahá'ís attended the ceremony and the Conference which was held concurrently. Sixteen national communities from all parts of the Pacific area were represented.

Additional land has been acquired adjacent to the Temple site to the east to provide an approach to the Temple from the main road.



Photograph of the architect's rendering of the design for the new Bahá'í House of Worship for Samoa, which will be erected on a site near Apia, Western Samoa. Initiation of construction of the building was a goal of the Five Year Plan. Architect Ḥusayn Amánat, who also designed the building for the Seat of the Universal House of Justice, created the Samoan Temple.

A. Text of Address Delivered by His Highness Malietoa Tanumafili II



His Highness Malietoa Tanumafili II

IT is a joy for me today to be participating in the laying of the foundation stone of the Bahá'í House of Worship in Samoa—an edifice which is the first of its kind to be erected in the Pacific.

This occasion represents a significant hour for the people of Samoa and most certainly an important hour for the Bahá'ís in the world and in the Pacific. For the people of Samoa, because it signifies another milestone in their dedication to the cause of God and their worship of their Creator. It signifies a positive and forward step in the cause of universal brotherhood and the recognition of one single God, the common Father of all humanity. It is an important hour for the Bahá'ís because of the fact that the Teachings of this young Faith were brought to our shores only some twenty-five years ago. The Teachings of Bahá'u'lláh represent the noble idea of the unity of God, the unity of His Holy Messengers—the great Redeemers of mankind, such as Krishna, Moses, Christ, Muḥammad and Bahá'u'lláh—and the unity of all the peoples of the earth.

Humanity today is in desperate need of a unifying spirit; a spirit that will engender in the hearts and minds of every member of the human family the belief that we all 'belong to the same household'.

The laying of the foundation stone of this House of Worship in the Pacific is the visible sign of such unity in our midst and, hopefully, this building will rise and become the emblem of a greater spirit of unity in our islands and in the whole of the Pacific. For almost fifteen decades Samoa has shown love for God and has founded a nation that is aware of its Lord. Over this long period many men of God have laboured and toiled in our islands in an effort to bring us closer to that true spirit which requires us to be better human beings. Our Government is founded on God. We promote freedom of worship and know little of the prejudices that afflict many other countries of the world.

On this occasion, as Head of State of Western Samoa and on behalf of the people of Western Samoa, I wish the Bahá'ís every success in this undertaking—the building of this House of Worship which will open its doors to people of all races and religious backgrounds. When completed this edifice will undoubtedly strengthen and develop further that mysterious power in the spirit of man that once it is attracted to the true worship of its Creator will bring about happiness, brotherhood and unity.

Soifua!

B. Excerpts from the Address of the Hand of the Cause Amatu'l-Bahá Rúḥíyyih Khánum



The Hand of the Cause Amatu'l-Bahá Rúḥíyyih Khánum

YOUR Highness, honoured guests and fellow Bahá'ís and many esteemed visitors who are present today. It is a very great day for me. A day of happiness and of joy to be here . . . We already have . . . some 'Mother Temples' in the Bahá'í world. The first one, strangely enough, was built at the beginning of this century in Russia, and it was very dear to the hearts of the Bahá'ís. It was built at the time of . . . 'Abdu'l-Bahá Who succeeded His Father, and He had the joy of seeing this Temple completed. Unfortunately it was destroyed by a very severe earthquake . . . The second Bahá'í Temple . . . cornerstone was laid by 'Abdu'l-Bahá Himself . . . in 1912 (in Wilmette, Illinois).

The first was the Mother Temple of Asia, the second was the Mother Temple of North America, and since we have built in Frankfurt, Germany, the Mother Temple of Europe; in Sydney, Australia, the Mother Temple of the Antipodes; in Uganda, in the city of Kampala, the Mother Temple of Africa . . . and we now have in Panama . . . the Mother Temple of South and Central America . . . In 1977 the stone was laid in New Delhi for the Mother Temple of the Indian sub-continent and today we are gathered on this very joyous and auspicious and historic occasion to have His Highness lay the cornerstone of the Bahá'í Temple of the Pacific Ocean. It also will be a great Mother Temple, and its sole message is one of love and of understanding and of lack of prejudice and of working for peace and harmony and brotherhood . . . it will be open to people of all denominations; it will be open to people of no denomination. The devout follower of whatever religion he may belong to, and the atheist will be welcome to come into our Temple, to be peaceful, to be quiet, to meditate, to pray, and if he cares to, to attend our regular services.

Text of inscription to be placed at an appropriate place inside the Temple after it has been constructed:

> 'The Foundation Stone of this first Bahá'í House of Worship in the Pacific Islands was laid by His Highness Malietoa Tanumafili II, and the representative of the Universal House of Justice, Amatu'l-Bahá Rúḥíyyih Khánum, set therein a casket containing Dust from the Sacred Shrine of Bahá'u'lláh. 27 January 1979.'



His Highness Malietoa Tanumafili II placing the foundation stone of the Mother Temple of the Pacific Islands.



The Hand of the Cause Amatu'l-Bahá Rúḥíyyih Khánum, the representative of the Universal House of Justice, inserting into a niche in the foundation stone a box containing Dust from the Shrine of Bahá'u'lláh.



The silver box, about six centimetres in diameter, containing Dust from the Shrine of Bahá'u'lláh.

5. THE DESIGNATION OF THE MOTHER TEMPLE OF THE WEST AS A NATIONAL HISTORIC PLACE BY THE UNITED STATES GOVERNMENT

DELIGHTED ACTION BY FEDERAL AUTHORITIES TO INCLUDE MOTHER TEMPLE OF THE WEST IN NATIONAL REGISTER OF HISTORIC PLACES STOP FRUITION YOUR EFFORTS ON 134TH ANNIVERSARY OF DECLARATION HIS MISSION BY BLESSED BAB OBTAIN THIS SIGNIFICANT RECOGNITION DESERVES WARM COMMENDATIONS AND IS AN OUTSTANDING ACHIEVEMENT.

UNIVERSAL HOUSE OF JUSTICE
22 June 1978

ON 23 May, 1978, exactly 134 years after the historic Declaration of the Báb, the Bahá'í House of Worship in Wilmette, Illinois, was designated 'one of the Nation's cultural resources worthy of preservation' and listed in the National Register of Historic Places.

The National Spiritual Assembly, in its letter to the American Bahá'í community for the Feast of Kalimát, emphasized the importance and the significance of such recognition:

'It means that the Federal authorities recognize the architectural importance of the building and are committed to preserving it as a United States historic site.

'Thus our efforts to protect the physical existence of this sublime edifice have now been fortified a thousandfold.'

The National Assembly was notified officially of the listing by Keith A. Scalle, National Register coordinator for the Division of Historic Sites, Illinois Department of Conservation. The notification came shortly after the House of Worship welcomed the four millionth visitor since its public dedication in May 1953.

'In this new recognition coming from the Federal authorities,' said the National Spiritual Assembly, 'we experience a fresh measure of the dynamic quality which is implied in the beloved Master's description of the Temple as "silent teacher"; and we sense more fully the spell it casts as the "ordained source", in Shoghi Effendi's words, "from which rays [of] spiritual guidance will radiate."'

Because the House of Worship is not old enough for consideration as a 'historic place', it was nominated on the basis of its architectural uniqueness.

The nine-sided structure, which symbolizes the unity of religions and the oneness of mankind, was designed by French-Canadian architect Louis Bourgeois. The cornerstone was laid by the Master, 'Abdu'l-Bahá, on 1 May 1912.

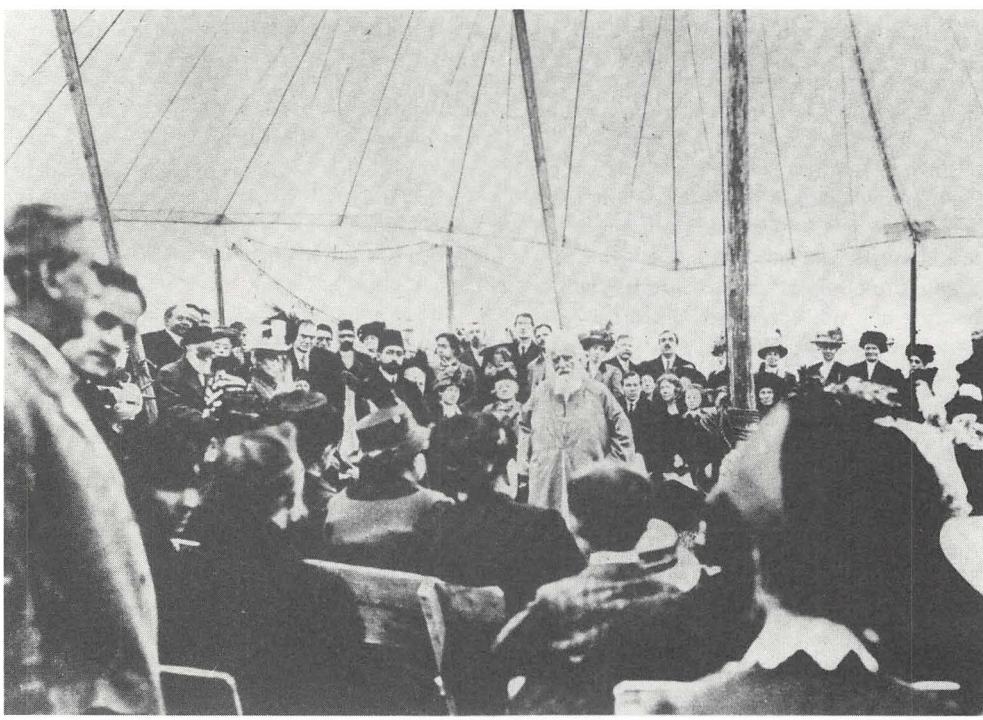
The House of Worship was nominated for the National Register by the National Assembly in 1974 on advice from the Wilmette Historical Society.

The nominating process included the submission of photos and written information about the House of Worship to the Illinois Department of Conservation, which, upon approval, forwarded the materials to the Illinois Historic Sites Advisory Board.

The materials were then sent to Washington, D.C., for consideration by the U.S. Department of Interior's National Parks Service, which is responsible for compiling the National Register of Historic Places.

'Dearly-loved Friends,' the National Assembly said in its Feast letter, 'may our individual and collective efforts to win the pressing goals of the Five Year Plan be spurred on by this outstanding achievement.'





Two views of 'Abdu'l-Bahá taken on 1 May 1912 during the dedication of the site and laying of the corner-stone of the Bahá'í House of Worship, Wilmette, Illinois, U.S.A.

VI

THE NON-POLITICAL CHARACTER OF THE BAHÁ'Í FAITH

EXCERPTS FROM THE WRITINGS OF SHOGHI EFFENDI

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 indeed is 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 neighbour . . . 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 savours 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 counselled the Bahá'ís from the early beginnings of the American Bahá'í community not to discuss political affairs.

. . . *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.*[3]

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

[1] *Gleanings from the Writings of Bahá'u'lláh*, p. 250.

[2] ibid., pp. 303–305.

[3] *Bahá'í World Faith*, p. 407.

administrative institutions Shoghi Effendi has reiterated the importance of the non-political character of the Bahá'í teachings in a letter written 21 March 1932, to the Bahá'ís of the United States and Canada:

'I feel it, therefore, incumbent upon me to stress, now that the time is ripe, the importance of an instruction which, at the present stage of the evolution of our Faith, should be increasingly emphasized, irrespective of its application to the East or to the West. And this principle is no other than that which involves the non-participation by the adherents of the Faith of Bahá'u'lláh, whether in their individual capacities or collectively as Local or National Assemblies, in any form of activity that might be interpreted, either directly or indirectly, as an interference in the political affairs of any particular government. Whether it be in the publications which they initiate and supervise; or in their official and public deliberations; or in the posts they occupy and the services they render; or in the communications they address to their fellow-disciples; or in their dealings with men of eminence and authority; or in their affiliations with kindred societies and organizations, it is, I am firmly convinced, their first and sacred obligation to abstain from any word or deed that might be construed as a violation of this vital principle. Theirs is the duty to demonstrate, on one hand, their unqualified loyalty and obedience to whatever is the considered judgement 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 programmes 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 worldwide Fellowship which it is their aim to guard and foster. Let them beware lest they allow themselves to become the tools of unscrupulous politicians, or to be entrapped by the treacherous devices of the plotters and the perfidious among their countrymen. Let them so shape their lives and regulate their conduct that no charge of secrecy, of fraud, of bribery, or of intimidation may, however ill-founded, be brought against them. Let them rise above all particularism and partisanship, above the vain disputes, the petty calculations, the transient passions that agitate the face, and engage the attention, of a changing world. It is their duty to strive to distinguish, as clearly as they possibly can, and if needed with the aid of their elected representatives, such posts and functions as are either diplomatic or political from those that are purely administrative in character, and which under no circumstances are affected by the changes and chances that political activities and party government, in every land, must necessarily involve. Let them affirm their unyielding determination to stand, firmly and unreservedly, for the way of Bahá'u'lláh, to avoid the entanglements and bickerings inseparable from the pursuits of the politician, and to become worthy agencies of that Divine Polity which incarnates God's immutable Purpose for all men.

'It should be made unmistakably clear that such an attitude implies neither the slightest indifference to the cause and interests of their own country, nor involves any insubordination on their part to the authority of recognized and established governments. Nor does it constitute a repudiation 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 compro-

mise with their essential principles, or to sacrifice, in return for any material advantage which their institutions may derive, the integrity of their spiritual ideals. Let them proclaim that in whatever country they reside, and however advanced their institutions, or profound their desire to enforce the laws, and apply the principles, enunciated by Bahá'u'lláh, they will, unhesitatingly, subordinate the operation of such laws and the application of such principles to the requirements and legal enactments of their respective governments. Theirs is not the purpose, while 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.

'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 labour 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 themselves to be involved, whether as individuals or in their collective capacities, in matters that would entail the slightest departure from the fundamental verities and ideals of their Faith. Neither the charges which the uninformed and the malicious may be led to bring against them, nor the allurements of honours 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.'[1]

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 the 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 high-mindedness of its avowed adherents. This is the general and vital principle; it is for the National representatives to apply it with fidelity and vigour.'[2]

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 26 January 1933:

'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 programme 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

[1] *The World Order of Bahá'u'lláh*, pp. 64–67.
[2] U.S. *Bahá'í News*, December 1932.

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 programme 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 programme of no political party is completely harmonious.'[1]

In a letter dated 16 March 1933, the Guardian sent these further details:

'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 judgement. 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.'[2]

That this principle, as do all Bahá'í principles, has world-wide application is made clear by Shoghi Effendi in a letter dated 11 March 1936.

'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, supranational 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 sub-

[1] U.S. *Bahá'í News*, April 1933.
[2] ibid., January 1934.

ordinates, 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.'[1]

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:

'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 . . .'[2]

In the *Will and Testament* of 'Abdu'l-Bahá the Bahá'ís are instructed to *obey and be the well-wishers of the governments of the land, regard disloyalty unto a just king as disloyalty to God Himself and wishing evil to the government a transgression of the Cause of God.*[3] In explanation of this statement the Guardian wrote, in a letter dated 3 July 1948:

'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.'[4]

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 that, 'as a general policy subject to the Guardian's specific direction in special cases, Bahá'ís and their administrative institutions should not feel obligated to adopt a "Bahá'í" attitude or course of action on matters of civil legislation. Our teachings and basic principles speak for themselves. These we can always declare and set forth with all possible energy whenever occasions arise. But a truth which is sundered from its sustaining spiritual Source, lifted out of its organic relationship to the Bahá'í community, broken off from the other truths, and made subject to the storm and stress of secular controversy, is no longer a truth with which we can usefully have concern. It has become an enactment to be carried out by institutions and groups committed to other enactments, other aims and purposes and methods not in conformity with the "Divine Polity" entrusted to those alone who give full loyalty to Bahá'u'lláh. Far better for us to strive to mirror forth radiantly the individual and community virtues of a new era than to hope that others than

[1] *The World Order of Bahá'u'lláh*, pp. 197–198.
[2] U.S. *Bahá'í News*, April 1949.
[3] *Bahá'í Administration* (1960 ed.), p. 4.
[4] U.S. *Bahá'í News*, January 1949.

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.'[1]

Shoghi Effendi 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 judgement 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 honour 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.[2]

'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.*'[3]

[1] *The Bahá'í World,* vol. X, pp. 278–279.

[2] *Bahá'í Administration* (1960 ed.), p. 162.

[3] *The World Order of Bahá'u'lláh*, p. 198.

VII

RELATIONSHIP TO GOVERNMENT

1. LOYALTY TO GOVERNMENT

WHEN a great social crisis sweeps through a civilization, moral values become impaired and moral issues confused. In the crisis of our time, members of the Bahá'í Faith go on record as firmly upholding the principle of loyalty to government.

Bahá'u'lláh, the Founder of the Bahá'í Faith, laid upon His followers this sacred obligation: '*In every country where any of this people* (Bahá'ís) *reside, they must behave towards the government of that country with loyalty, honesty and truthfulness.*'[1] The Bahá'í Writings state further, '*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*'[2] Should a Bahá'í act contrary to the laws of the government his conduct would be considered reprehensible before God, for members of this community '*should at all times manifest . . . truthfulness and sincerity*' and '*be constant in . . . faithfulness and trustworthiness.*'[3]

In elucidation of this cardinal spiritual and social principle 'Abdu'l-Bahá, the authorized Interpreter of the Faith, has written: '*According to the direct and sacred command of God we* (the Bahá'ís) *are forbidden to utter slander, are commanded to show forth peace and amity, are exhorted to rectitude of conduct, straightforwardness and harmony with all the kindreds and peoples of the world. We must obey and be the well-wishers of the governments of the land . . .*'[4]

The followers of Bahá'u'lláh are exhorted to be 'good citizens'.[5] The Bahá'í teachings foster in the individual adherent an appreciation of authority and an intelligent and balanced patriotism. The Bahá'í is encouraged 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.'[6]

Allegiance to government, far from being a concept to which the Bahá'í gives lip service, is a spiritual obligation reinforced by and inseparable from those teachings of Bahá'u'lláh's on which His followers pattern their individual spiritual development. '*Let integrity and uprightness distinguish all thine acts,*'[7] Bahá'u'lláh enjoins.

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 part in subversive political and social movements.

[1] Bahá'u'lláh: Bishárát, *Tablets of Bahá'u'lláh revealed after the Kitáb-i-Aqdas*, p. 22–23.
[2] 'Abdu'l-Bahá: *The Promulgation of Universal Peace*, p. 233.
[3] 'Abdu'l-Bahá: *Selections from the Writings of 'Abdu'l-Bahá*, p. 294.
[4] 'Abdu'l-Bahá: *The Will and Testament of Abdu'l-Bahá* p. 8.
[5] 'Abdu'l-Bahá: *Selections from the Writings of 'Abdu'l-Bahá*, p. 319.
[6] Shoghi Effendi: *The World Order of Bahá'u'lláh*, p. 65.
[7] Bahá'u'lláh: *Gleanings from the Writings of Bahá'u'lláh*, p. 285.

2. THE BAHÁ'Í VIEW OF PACIFISM

IN a letter published in U.S. *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. Noncooperation 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.'

3. SUMMARY OF THE GUARDIAN'S INSTRUCTIONS ON THE OBLIGATIONS OF BAHÁ'ÍS IN CONNECTION WITH MILITARY SERVICE

IMMEDIATELY prior to 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 non-combatant status when this is possible under the laws of their country, were clearly stated by the Guardian of the Faith. On 27 November 1938 he instructed his secretary to write to the National Spiritual Assembly of the British Isles: 'He has noted your Assembly's request for his advice as to what forms of national service the friends may volunteer for in times of emergency. While the believers, he feels, should exert every effort to obtain from the authorities a permit exempting them from active military service in a combatant capacity, it is their duty at the same time, as loyal and devoted citizens, to offer their services to their country in any field of national service which is not specifically aggressive or directly military. Such forms of national work as air raid precaution service, ambulance corps, and other humanitarian work or activity of a non-combatant nature, are the most suitable types of service the friends can render, and which they should gladly volunteer for, since in addition to the fact that they do not involve any violation of the spirit or principle of the Teachings they constitute a form of social and humanitarian service which the Cause holds sacred and emphatically enjoins.'

A further query from that National Spiritual Assembly dated 9 May 1939 evoked the following reply on 4 June 1939, in amplification of the above principles:

'His instructions on this matter, conveyed in a letter addressed to your Assembly during last

November, were not intended for that particular occasion, but were meant for present conditions, and for any such emergencies as may arise in the immediate future.

'It is still his firm conviction that the believers, while expressing their readiness to unreservedly obey any directions that the authorities may issue concerning national service in time of war, should also, and while there is yet no outbreak of hostilities, appeal to the government for exemption from active military service in a combatant capacity, stressing the fact that in doing so they are not prompted by any selfish considerations, but by the sole and supreme motive of upholding the Teachings of their Faith, which make it a moral obligation for them to desist from any act that would involve them in direct warfare with their fellow-humans of any other race or nation.

'The Bahá'í Teachings, indeed, condemn, emphatically and unequivocally, any form of physical violence, and warfare in the battlefield is obviously a form, and perhaps the worst form which such violence can assume.

'There are many other avenues through which the believers can assist in times of war by enlisting in services of a non-combatant nature—services that do not involve the direct shedding of blood—such as ambulance work, anti-air raid precaution service, office and administrative works, and it is for such types of national service that they should volunteer.

'It is immaterial whether such activities would still expose them to dangers, either at home or in the front, since their desire is not to protect their lives, but to desist from any acts of wilful murder.

'The friends should consider it their conscientious duty, as loyal members of the Faith, to apply for such exemption, even though there may be slight prospect of their obtaining the consent and approval of the authorities to their petition.'

After the war, on 20 July 1946, the National Spiritual Assembly of the United States enquired of the Guardian whether the existence of the United Nations in its present form changed the attitude of the Bahá'ís toward military duties which might require the taking of human life. The Guardian's reply, written by his secretary, was:

'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 duty that necessitates the taking of life. There is no justification for any change of attitude on our part at the present time.'

The Guardian therefore has made it clear that it is obligatory and not an optional matter for all Bahá'ís to apply for and maintain a non-combatant status if this is possible under the law. Where such a law exists, Bahá'ís cannot voluntarily enlist in any branch of the armed forces in which they would be subject to orders to engage in the taking of human life.

The Universal House of Justice amplified this later statement:

'There is no objection to a Bahá'í enlisting voluntarily in the armed forces of a country in order to obtain a training in some trade or profession, provided that he can do so without making himself liable to undertake combatant service.

'There is likewise no objection to a Bahá'í seeking or continuing a career in the armed forces, provided that he can do so without making himself liable to undertake combatant service.'

VIII

BAHÁ'Í CALENDAR, FESTIVALS AND DATES OF HISTORICAL SIGNIFICANCE

1. FOREWORD

Excerpt from Bahá'u'lláh and the New Era *by Dr. J. E. Esslemont*

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 (21 March), 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.

2. BAHÁ'Í FEASTS, ANNIVERSARIES AND DAYS OF FASTING

Feast of Riḍván (Declaration of Bahá'u'lláh), 21 April–2 May 1863.
Feast of Naw-Rúz (New Year), 21 March.
Declaration of the Báb, 23 May 1844.
The Day of the Covenant, 26 November.
Birth of Bahá'u'lláh, 12 November 1817.
Birth of the Báb, 20 October 1819.
Birth of 'Abdu'l-Bahá, 23 May 1844.
Ascension of Bahá'u'lláh, 29 May 1892.
Martyrdom of the Báb, 9 July 1850.
Ascension of 'Abdu'l-Bahá, 28 November 1921.
Fasting season lasts 19 days beginning with the first day of the month of 'Alá', 2 March—the Feast of Naw-Rúz follows immediately after.

3. 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.

4. ADDITIONAL MATERIAL GLEANED FROM NABÍL'S NARRATIVE 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.[1] (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

[1] (i.e., 1260 A.H.)

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	Splendour	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	Honour	December 31
17th	Sulṭán	Sovereignty	January 19
18th	Mulk	Dominion	February 7
19th	'Alá'	Loftiness	March 2

Ayyám-i-Há (Intercalary Days) 26 February to 1 March 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 'Alà', 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	Splendour.
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'.'

5. HISTORICAL DATA GLEANED FROM NABÍL'S NARRATIVE REGARDING BAHÁ'U'LLÁH

	Works Revealed During This Period	*Houses Occupied During This Period*
A. BAGHDÁD Arrival latter part Jamádiyu'th-Thání, 1269 A.H. 12 March–10 April 1853 A.D. Departure for Sulaymániyyih on Wednesday, 10 April 1854 A.D.—Rajab 12, 1270 A.H.	Kullu'ṭ-Ṭa'ám	House of Ḥájí 'Alí-Madad (in old Baghdád) House of Sulaymán-i-Ghannám
B. SULAYMÁNÍYYIH Before reaching Sulaymániyyih, He lived for a time on the Sar-Galú mountain. During His absence from Baghdád His family transferred their residence from House of Ḥájí 'Alí-Madad to that of Sulaymán-i-Ghannám. Nabíl arrived at Baghdád 6 months after Bahá'u'lláh's departure for Sulaymániyyih.	Prayers Qaṣídiy-i-Varqá'íyyih Sáqí-Az-Ghayb-i-Baqá	
C. BAGHDÁD Arrived from Sulaymániyyih on Wednesday, 19 March 1856 A.D.—Rajab 12, 1272 A.H. Departure from Baghdád for Constantinople, Wednesday afternoon (first day of Riḍván), 22 April 1863 A.D.—Dhi'l-Qa'dih 3, 1279 A.H. Short stay in Mazra'iy-i-Vashsháash during above period to celebrate Naw-Rúz ended with departure on Thursday, 26 March 1863 A.D.—Shavvál 5, 1279 A.H.	Tafsír-i-Ḥurúfát-i-Muqaṭṭa'ih Ṣaḥífiy-i-Shaṭṭíyyih Haft-Vádí (Seven Valleys) Tafsír-i-Hú Lawḥ-i-Ḥúríyyih Kitáb-i-Íqán Kalimát-i-Maknúnih (Hidden Words) Subḥána-Rabbíya'l-A'lá Shikkar-Shikan-Shavand Ḥúr-i-'Ujáb Halih-Halih-Yá Bishárat Ghulámu'l-Khuld Az-Bágh-i-Iláhí Báz-Áv-u-Bidih-Jámí Malláḥu'l-Quds (Holy Mariner)	

C. BAGHDÁD—*continued*	*Works Revealed During This Period*	*Houses Occupied During This Period*
Arrival at Garden of Najíbíyyih (Garden of Riḍván), 22 April 1863 A.D.—Dhi'l-Qa'dih 3, 1279 A.H.	Súriy-i-Ṣabr revealed on first day of Riḍván	
Arrival of Bahá'u'lláh's Family at Garden of Riḍván on eighth day after first of Riḍván.		
Departure from Garden of Riḍván for Constantinople last day of Riḍván at noon on Sunday, 3 May 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 (arrived early afternoon—stayed seven days) arrived on Sunday, 3 May 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 2 nights),
Dúst-Khurmátú,
Táwuq,
Karkúk (stayed 2 days),
Irbíl,
Záb River,
Barṭallih,
Mosul (stayed 3 days),
Zákhú,
Jazírih,
Nuṣaybín
Ḥasan-Áqá,
Márdin,
Díyár-Bakr,
Ma'dan-Mis,
Kharpút (stayed 2 or 3 days),
Ma'dan-Nuqrih,
Dilík-Tásh,
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, 16 August 1863 A.D.—Rabí'u'l-Avval 1, 1280 A.H.	Subḥánáka-Yá-Hú Lawḥ-i-'Abdu'l-'Azíz Va-Vukalá	House of Shamsí Big (near the mosque of Khirqiy-i-Sharíf	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. Length of journey from Constantinople to Adrianople: 12 days.		House of Vísí Páshá (3-storey, near Sulṭán Muḥammad Mosque)	3 months

1. Kúchik-Chakmachih (3 hours from Constantinople—spent one night)
2. Búyúk-Chakmachih (arrived about noon)
3. Salvarí 4. Birkás 5. Bábá-Iskí

E. ADRIANOPLE	*Works Revealed During This Period*	*Houses Occupied During This Period*	*Duration*
Arrival on Saturday, 12 December 1863 A.D.—Rajab 1, 1280 A.H.	Súriy-i-Aṣḥáb Lawḥ-i-Ḥajj I	1. Khán-i-'Aráb (caravanserai, two-storey, near house of 'Izzat-Áqá)	3 nights
Length of stay: 4 years, 8 months, 22 days.	Lawḥ-i-Ḥajj 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, 12 August 1868 A.D.—Rabí'u'th-Thání 22, 1285 A.H.	Súriy-i-Amr Súriy-i-Damm Alváḥ-i-Laylatu'l-Quds Munájátháy-i-Ṣiyám (Prayers for Fasting)	3. House in Murádíyyih quarter, near house 2 4. Khániy-i-Amru'lláh (several storeys, near Sulṭán-Salím Mosque)	6 months
	Lawḥ-i-Sayyáh Lawḥ-i-Nápulyún I (First Tablet to Napoleon III)	5. House of Riḍá Big 6. House of Amru'lláh (3-storey, north of Sulṭán-Salím Mosque)	1 year 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. Káshánih (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, 31 August 1868 A.D.—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, 23 June 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 29 May 1892 A.D.	Lawḥ-i-Páp (Tablet to the Pope)	7. Qaṣr (Mansion, where He passed away)	

6. DATES OF HISTORICAL SIGNIFICANCE IN THE RISE OF THE BAHÁ'Í FAITH

Birth of Bahá'u'lláh .....12 November 1817
Birth of the Báb .....20 October 1819
Declaration of the Mission of the Báb in Shíráz .....23 May 1844
Birth of 'Abdu'l-Bahá .....23 May 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 .....9 July 1850
Attempt on the life of Náṣiri'd-Dín Sháh ... .15 August 1852
Imprisonment of Bahá'u'lláh in the Síyáh-Chál of Ṭihrán .....August 1852
Banishment of Bahá'u'lláh to Baghdád ....12 January 1853
Withdrawal of Bahá'u'lláh to Kurdistán ....10 April 1854
Return of Bahá'u'lláh from Kurdistán ....19 March 1856
Declaration of the Mission of Bahá'u'lláh ... .22 April 1863
Arrival of Bahá'u'lláh in Constantinople ....16 August 1863
Arrival of Bahá'u'lláh in Adrianople ....12 December 1863
Departure of Bahá'u'lláh from Adrianople .. ..12 August 1868
Arrival of Bahá'u'lláh in 'Akká ....31 August 1868
Death of the Purest Branch ...23 June 1870
Ascension of Bahá'u'lláh .....29 May 1892
First public reference to the Faith in America ..... 23 September 1893
Establishment of the first Bahá'í centre in the West .....February 1894
Arrival of the first group of Western pilgrims in 'Akká .....10 December 1898
Arrival of the Báb's remains in the Holy Land ..... 31 January 1899
Reincarceration of 'Abdu'l-Bahá in 'Akká ..... 20 August 1901
Commencement of the construction of the Mashriqu'l-Adhkár of 'Ishqábád ....28 November 1902
Release of 'Abdul-Bahá from His incarceration .....September 1908
Interment of the Báb's remains on Mt. Carmel ..... 21 March 1909
Opening of the first American Bahá'í Convention .....21 March 1909
'Abdu'l-Bahá's departure from Egypt ....September 1910
'Abdu'l-Bahá's arrival in London ....4 September 1911
'Abdu'l-Bahá's arrival in America ....11 April 1912
Laying of the corner-stone of the Mashriqu'l-Adhkár in Wilmette, Ill., by 'Abdu'l-Bahá ..... 1 May 1912
Second visit of 'Abdu'l-Bahá to Europe and tour through the United Kingdom, France, Germany, Hungary and Austria ....December 1912 to June 1913
'Abdu'l-Bahá's return to the Holy Land ....5 December 1913
Unveiling of the Tablets of the Divine Plan ..... April 1919
Passing of 'Abdu'l-Bahá 28 November 1921
Verdict of the Islamic Court in Egypt pronouncing the Faith to be an independent religion .....10 May 1925
Martha Root's first interview with Queen Marie of Romania .....30 January 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 .....4 March 1929
Passing of the Greatest Holy Leaf July 1932
Inception of the First American Seven-Year Plan .....April 1937
Celebration of the Centenary of the Declaration of the Báb .....23 May 1944
Inception of the Second American Seven-Year Plan .....April 1946
Centenary of the Martyrdom of the Báb ....9 July 1950
Completion of the Arcade and Parapet of the Shrine of the Báb on Mt. Carmel ....9 July 1950
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 ....12–18 February 1953

Inauguration of the Ten-Year International Bahá'í Teaching and Consolidation Plan .. ..Riḍván 1953

Bahá'í dedication of the Mashriqu'l-Adhkár in Wilmette, Illinois .....1 May 1953

Public dedication .....2 May 1953

All-American Bahá'í Intercontinental Teaching Conference, Chicago ...3–6 May 1953

Third Bahá'í Intercontinental Teaching Conference, Stockholm, Sweden ....21–26 July 1953

Fourth Bahá'í Intercontinental Teaching Conference, New Delhi, India ....7–15 October 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 4 November 1957

The 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 .....14 January 1961

Dedication of the Mother Temple of the Antipodes, Sydney, Australia ....16 September 1961

Completion of the Ten Year Crusade ....Riḍván 1963

Election of the Universal House of Justice .. ..21 April 1963

Celebration of the Most Great Jubilee, in London .....April 1963

Launching of the Nine Year Plan ....April 1964

Dedication of the Mother Temple of Europe, near Frankfurt, Germany .....4 July 1964

Celebration of the Centenary of the Revelation of the *Súriy-i-Mulúk* ....September/October 1967

Opening of period of proclamation of the Cause, inaugurated by the presentation by the Universal House of Justice to 140 Heads of State of a special edition of *The Proclamation of Bahá'u'lláh* .....October 1967

The holding of six Intercontinental Conferences ..... October 1967

His Highness Malietoa Tanumafili II, of Western Samoa, embraced the Faith ....19 February 1968

Establishment by the Universal House of Justice of the Continental Boards of Counsellors ..... 21 June 1968

First Oceanic Conference, Palermo, Sicily ..... 23–25 August 1968

Commemoration of 100th anniversary of arrival of Bahá'u'lláh in the Holy Land ... .31 August 1968

The Bahá'í International Community accredited with consultative status to the United Nations Economic and Social Council ....27 May 1970

Commemoration of 100th anniversary of the death of Mírzá Mihdí, 'The Purest Branch' ..... 23 June 1970

The holding of eight Oceanic and Continental Conferences ....14 August 1970–5 September 1971

Commemoration of 50th anniversary of the passing of 'Abdu'l-Bahá ....26–28 November 1971

Completion of erection of Obelisk, Mt. Carmel ..... 19 December 1971

Dedication of the Mother Temple of Latin America, Panama .....29 April 1972

Adoption by the Universal House of Justice of its Constitution .....26 November 1972

Publication by the Universal House of Justice of *A Synopsis and Codification of the Laws and Ordinances of the Kitáb-i-Aqdas* ....Riḍván 1973

Establishment by the Universal House of Justice of the International Teaching Centre . .....5 June 1973

Extension and development of the gardens at Bahjí surrounding the Most Holy Shrine 1963–1979

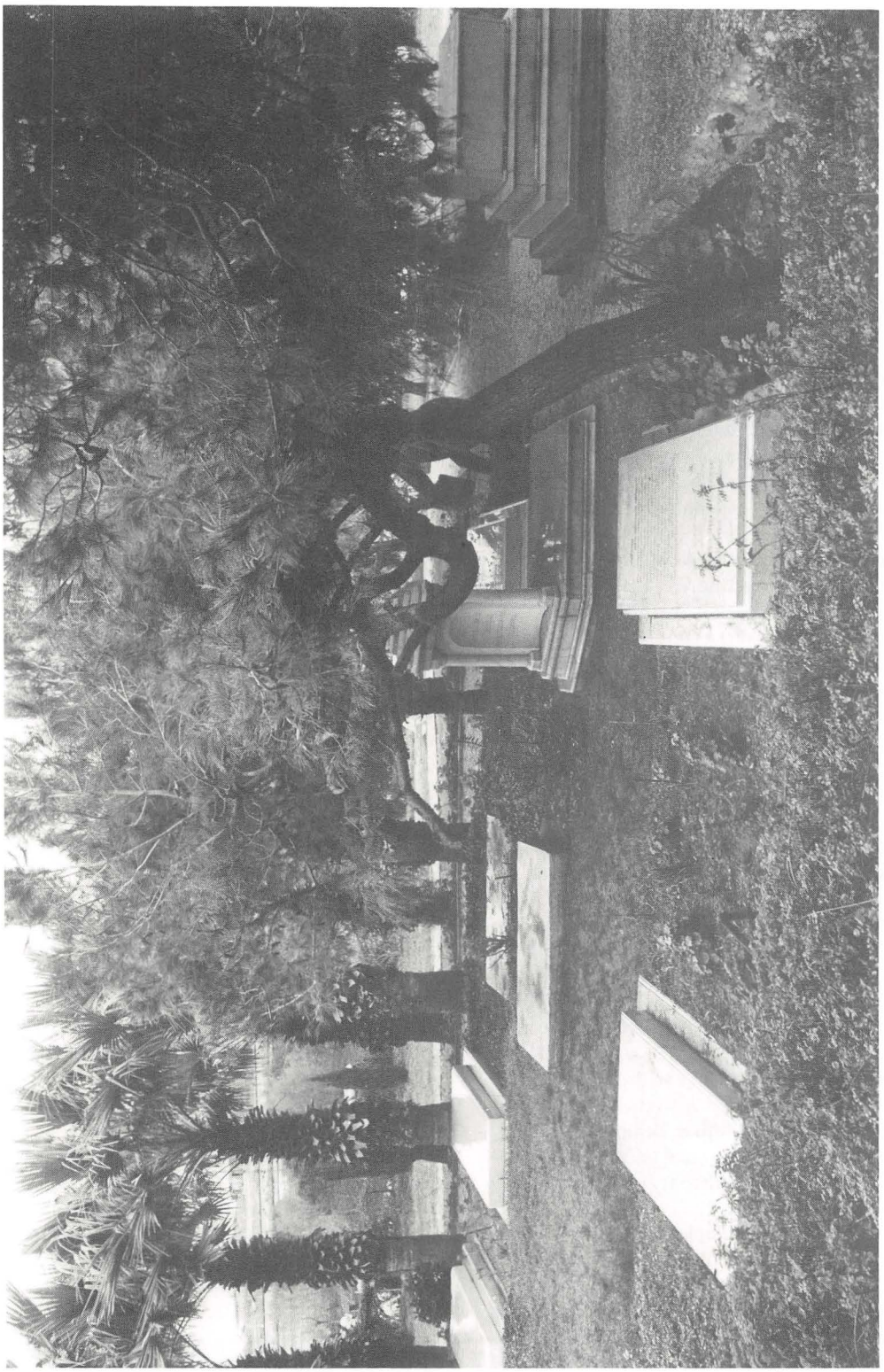
His Highness Malietoa Tanumafili II of Western Samoa, visits the resting place of Shoghi Effendi .....12 September 1976

The holding of eight Intercontinental Conferences between July 1976 and January 1977

Commemoration of the Centenary of the termination of Bahá'u'lláh's Confinement in the prison-city of 'Akká .... June 1977

Laying of the foundation stone of the Mother Temple of the Indian sub-continent ....17 October 1977

Laying of the foundation stone of the first Mashriqu'l-Adhkár of the Pacific Islands .. ..27 January 1979



Partial view of the Bahá'í cemetery, Mount Carmel, Haifa, Israel.

PART FIVE

IN MEMORIAM

IN MEMORIAM

RAMONA ALLEN BRAY BROWN
1889–1975

Ramona Allen Brown was one of that special company of American Bahá'ís who had the privilege of welcoming 'Abdu'l-Bahá when He visited the United States. Several of her family were distinguished Bahá'ís. She was a cousin of George Orr Latimer,[1] a prominent believer who was a member of the National Spiritual Assembly of the United States, and her mother, Frances Orr Allen, was author of an account of 'Abdu'l-Bahá's California sojourn,[2] valuable for its details of the Master's meeting with the Japanese of Oakland. Ramona's father, Dr. Woodson Hargis Allen, was a pioneer physician in northern California. Ramona was born in Boulder Creek, California on 10 August 1889. Later the family moved to Berkeley.

In 1905 Ramona and her mother, as guests of Georgia Ralston, attended a tea at the Oakland home of Helen S. Goodall. Kanichi Yamamoto, who later became the first Japanese Bahá'í, ushered them into the gathering. Hearing the Bahá'í message for the first time from Mrs. Goodall's daughter, Ella Goodall Cooper, Ramona instantly accepted the Faith that afternoon. She was sixteen years old at the time. She was one of the small circle of young women known as 'the Peaches' who were invited to attend Mrs. Cooper's Bahá'í gatherings; these young ladies affectionately called Ella Cooper 'Mother Peach'. Ramona was blonde and beautiful and although a constant sufferer from asthma she retained her beauty and elegance throughout her life.

Ramona unceasingly shared her accounts of visits with 'Abdu'l-Bahá while He was in the San Francisco Bay area, and has left a written record of those days. She described how the Master would look at her and His eyes would twinkle and He would laugh; no doubt her light-heartedness would have been recognized by Him. He praised her perceptivity, telling her that this intuitive faculty was like 'the tinkling of bells' and that people could develop this quality in themselves. She always treasured a special volume of *Tablets of 'Abdu'l-Bahá*, took it with her when she travelled, and would open it for guidance. Ramona took the best-known photographs of the Master in Oakland and Berkley: one with University of California students from India and one of the Master walking alone.[3] She also photographed the Master after He gave His historic address on 8 October 1912 at Leland Stanford Junior University near Palo Alto.

In 1916 Ramona married Joseph Grandin Bray[4] who was to become a much-loved Bahá'í teacher. The couple had two children: J. Allen Bray, well known in the San Francisco Bay area for his support of youth, ecology and the arts; and Barbara Bray West of Rancho Palos Verdes, an ardent teacher of the Faith. At her death, Ramona was the widow of Arthur Merrill Brown, a prominent San Francisco businessman who died in 1950. Ramona had seven grandchildren and eight great-grandchildren; several members of her family have become members of the Bahá'í Faith. In the spring of 1954 Ramona made a pilgrimage to the Holy Land and was planning to return in 1957 when the Guardian suddenly died.

Throughout her life Ramona travelled widely in service to the Faith. As a young woman she spent a year (1934) in Honolulu where she held Bahá'í classes with Agnes Alexander and Katherine Baldwin. She visited Turkey, pioneered for one year (1956) with Jean and Tova Deleuran in Palma de Mallorca, and accompanied the Hand of the Cause Agnes Alexander to Rome. At the Guardian's direction she visited Bahá'í pioneers throughout the islands of the Mediterranean. Early in 1957 she joined Carl and Lili Olitski Hermann and Harold and Marzieh Gail in Salzburg, Austria and in April of that year became a member of that city's first Spiritual Assembly and, later, its chairman. She also taught in the surrounding villages. In her written account of

[1] See 'In Memoriam', *The Bahá'í World*, vol. XI, p. 511.

[2] See 'Abdu'l-Bahá in San Francisco', *Star of the West*, vol. III, no. 12, 16 October 1912, p. 9; vol. III, no. 13, 4 November 1912, p. 11; (vol. 2, George Ronald edition 1978).

[3] See *Star of the West*, vol. IV, no. 12, 16 October 1912, p. 202, p. 204; (vol. 2, George Ronald edition 1978).

[4] See 'In Memoriam', *The Bahá'í World*, vol. VIII, p. 672.



Ramona Allen Bray Brown

her experiences in Austria she stated: 'In August (1957) I was receiving treatment from a young Austrian woman who became curious to know why I was there (Salzburg) alone, ill and so far from home. I told her about the Faith. She became interested and we had daily chats about the Teachings . . . In October 1957 she, Editha Wehrle, declared her faith, the first Austrian Bahá'í in Salzburg under the Ten Year Plan.' In June the following year, Ramona records, Fritzi Klap, another Austrian, accepted the Faith. In December 1963 ill health forced Ramona to return to California where she settled in La Jolla, near the border of Mexico. The climate there, it was hoped would foster her return to health. The community, site of the University of California, offered great opportunities for Bahá'í service. Ramona took up residence at La Jolla's Colonial Inn, teaching constantly, visiting many centres in southern California and receiving in ever-increasing numbers the young Bahá'ís and their friends who flocked to meet her, listening to her talks and asking questions for hours at a time.

Ramona's great gift was her power to attract and confirm individuals in the Faith, in whatever country or circumstance she found herself. Her wide-ranging influence can scarcely be estimated at this time. She never missed an opportunity to teach. Once, from her sick-bed, she sent a copy of *Bahá'u'lláh and the New Era* to a scientist stationed at the North Pole, the son of a woman she had met while a patient in the hospital. Her ease of communication was such that once, although knowing no Greek, she 'conversed' by gestures with women inhabitants she met on the island of Rhodes. Although her life was not without its stretches of difficulty and sorrow, there was a constant air of festivity, hospitality, elegance and grace about her. In spite of almost continual illness she would readily, albeit with great effort, leave her sick-bed to attend a party or Bahá'í gathering. Her light-heartedness, good taste and dignity appealed especially to younger friends. One of her characteristic sayings when selecting a restaurant in an unfamiliar city was '. . . and let's pay a dollar for the atmosphere!' While a patient in a Salzburg hospital she said to a visitor, 'I wake up in the night and find my heart has stopped; so I shake myself and start it going again!'

On 23 February 1975, after a short illness, Ramona passed into the Abhá Kingdom. Many expressions of tribute and condolence reached her family. In appreciation of her long and distinguished Bahá'í career the National Spiritual Assembly of the United States cabled:

> DEEPLY GRIEVED LOSS RAMONA ALLEN BRAY BROWN STALWART MEMBER AMERICAN BAHAI COMMUNITY WHOSE LONG LIFE EXTRAORDINARY SERVICE TO CAUSE BAHAULLAH WAS MADE DISTINCTIVE BY HER ATTAINMENT TO PRESENCE MASTER ABDULBAHA STOP HER NOBLE EXAMPLE UNSTINTING DEVOTION AND AUTHORSHIP IN HER WANING YEARS OF MANUSCRIPT HER MEMORIES BELOVED MASTER WILL DOUBTLESS SHED LIGHT UPON PATH EVOKE GRATITUDE GENERATIONS TO COME STOP WE PRAY THAT HER SOUL WILL RECEIVE ABUNDANT REWARD IN ABHA KINGDOM.

From the Universal House of Justice came this memorial of her historic life:

> INFORMED PASSING 17 MULK STEADFAST SERVANT CAUSE RAMONA BROWN WHOSE DEVOTED HIGHLY MERITORIOUS SERVICES DURING FORMATIVE AND HEROIC AGES FAITH INCLUDING PIONEERING ACTIVITIES EUROPE AND MEDITERRANEAN AREA LOVINGLY REMEMBERED STOP

OFFERING ARDENT PRAYERS HOLY THRESHOLD PROGRESS HER SOUL ABHA KINGDOM CONVEY BARBARA WEST FAMILY LOVING CONDOLENCES.

(Adapted from a memoir by Marzieh Gail and Barbara West.)

MARK TOBEY
1890–1976

Mark Tobey occupies a unique position in the history of art: a painter of genius who also was deeply inspired through most of his productive life by the dynamic of a new religious impulse, the renewal of God's Word through Bahá'u'lláh. As a result, he has produced a body of work which has stirred controversy, been extraordinarily praised and grossly misunderstood, had a strong influence on trends in art which is still not fully grasped, and has helped a substantial number of people to become aware of the meaning and significance of the Bahá'í Faith.

His childhood years were much in the spirit of Tom Sawyer. He was born in Centerville, Wisconsin, on 11 December 1890. When he was four years of age the family moved to Trempealeau, Wisconsin, a village of 600 on the banks of the Mississippi, where Mark spent the next twelve years as a typical mid-western 'barefoot boy'. He studied and enjoyed nature avidly, attended school and the Congregational Church, and aspired in turn to be a minister, a taxidermist, a storekeeper and a trader. There is evidence that he showed aptitude for art early. However, the only formal art training he was to receive was at Saturday classes in watercolours and oils at the Chicago Art Institute and after two years Mark had to drop out of high school and seek work because of the illness of his father.

From 1909 to 1911, after the family moved to Chicago, Mark changed jobs frequently. While working as a blueprint boy in a steel mill he studied mechanical drawing and spent his free time copying magazine covers. Several jobs later he was an errand boy for a fashion studio, when it was discovered he had a talent for drawing and he was engaged to draw the faces for catalogue illustrations, at a substantial boost in salary. He clipped and studied the



Mark Tobey

work of famous illustrators and portrait painters, and eventually discovered Rembrandt and Michelangelo, first from prints, then the originals in the Chicago Art Institute. By 1911 his confidence had grown to the point where he settled in Greenwich Village, New York, determined to make good as a fashion illustrator. Indeed, he obtained a good job in this field with *McCall's Magazine* and continued comparable work both in Chicago and New York for the next six years.

During this period his skill as a charcoal portraitist became recognized. He did portraits of many famous people, including Mary Garden, the opera star (his partroness for a while), Muriel Draper, Anthony Drexel Biddle and Governor Bell of New York, which were exhibited in a modern gallery run by Marie Sterner at M. Knoedler and Co. A year later Mrs. Sterner was to change the course of his life. She invited him to dinner, where he sat next to Juliet Thompson who introduced him to the Bahá'í Faith. He became a Bahá'í in 1918 and made a deep and continuous study of the Teachings. William C. Seitz, whose essay in the catalog for the Museum of Modern Art exhibition is the most profound analysis yet published of the impact of the Bahá'í Faith on Tobey's art, said: 'Without doubt, this (accep-

tance of the Bahá'í Faith) was the crucial spiritual redirection of Tobey's life and of his development as an artist.'[1] In 1919 he spent some time in Mexico City, a centre to which 'Abdu'l-Bahá had directed the attention of the Bahá'ís in 1916 in His Divine Plan Tablets. Later he returned to New York. A ferment was taking place in Tobey's approach to his art, particularly a reaction against 'the Renaissance sense of space and order.' He was also storing up experiences that would surface later in many of his important paintings. The day World War I ended he walked the streets of New York with his friend Janet Flanner who in future years was to write the famous Letter from Paris under the name of Genet in *The New Yorker*, and who first wrote in a major article of Mark's dedication to the Bahá'í Faith.[2] This period was a montage of 'sirens, dynamic lights, brilliant parades and returning heroes. An age of confusion and stepped-up rhythms.'[3]

In the early 1920s Mark Tobey became known for his caricatures of theatrical people, some of which were published in the *New York Times*, and for his drawings of burlesque and vaudeville personalities. A brief, unhappy marriage in 1922 and growing social demands caused him to want to get away from New York. A friend was returning home to Seattle and offered to share train space and a bag of oranges, so a new home was found. Seattle did not have the intellectual and cultural stimulation of New York, but it did offer spaciousness, great natural beauty, a slower, more relaxed pace, a diffuse light that has been likened to that of Paris, and some devoted, often discerning, friendships.[4] It also enabled Tobey to find a new activity that was to be a meaningful part of his artistic life for the next three decades: teaching. He was offered a post at the Cornish School and evolved a unique method of teaching, concentrating more on stimulating the imagination of the student, encouraging a love for art and overcoming the barrier of lack of confidence than following structured procedures and principles. Many of his students from both the Cornish School and his private classes have testified that he was a masterful teacher. Mark claimed that it was a reciprocal process and that his own artistic development evolved in the process.

In 1923 Tobey became close friends with Teng Kuei, a young Chinese artist studying at the University of Washington, and learned from him both the technique and philosophy of Chinese calligraphy. This influence, as Seitz correctly remarks, Tobey applied later as 'a means of opening solid form, giving tangibility to empty space, and of breathing life into static Western realism.'[5]

In 1925 Tobey went to Europe, settling for several months in Paris. Then, in 1926, he accompanied friends to Spain, Greece, Turkey and Lebanon, and later took advantage of the chance to make his first visit to the Bahá'í Shrines and World Centre at Haifa. After visiting the Shrine of Bahá'u'lláh he spent an hour with Shoghi Effendi: 'His grace when I first saw him is never to be forgotten, nor did he change when, years later, I had the opportunity to see him for a longer time . . . Of course, in Haifa many things happen and yet all seems to melt in time which is no time. You are there—that's enough. Just to sit down in a chair seems as important as going to town. You are released from yourself.'[6]

In 1930 Mr. and Mrs. Leonard Elmhurst offered Mark a six-month appointment as head of the painting department at Dartington Hall, a progressive school of the arts in Devonshire, about 200 miles from London. Tobey stayed eight years. Here he associated with such intellectual leaders as Aldous Huxley, Rabindranath Tagore, Arthur Waley, Pearl Buck, and dancers Shankar and the Jooss Ballet. He also formed a firm friendship with potter Bernard Leach, which in time led to Leach's acceptance of the Bahá'í Faith. In 1932 further travels in Europe were made possible, and a second pilgrimage to the Bahá'í World Centre. Two years later he accompanied Bernard Leach to the orient, spending time in Shanghai with his friend, Teng Kuei, and then visiting Japan where he entered a Zen monastery for a month to study calligraphy and painting, and to

[1] William C. Seitz, *Mark Tobey*, New York, The Museum of Modern Art, 1962; p. 43.
[2] Janet Flanner, 'Tobey, mystique errant', *L'Oeil*, 15 June 1955. Reprinted in English in *Selective Eye*, New York, Random House, 1955.
[3] Seitz, *ibid.* p. 45.
[4] Betty Bowen, *The Story of a Collection*, exhibition catalogue, *Tobey's 80: A Retrospective*, Seattle Art Museum, University of Washington Press, 1970.
[5] Seitz, *ibid.* p. 47
[6] Recorded interview of Mark Tobey by Arthur L. Dahl, 21 September 1963.

write poetry and meditate.

The paintings he did in 1935 or 1936, after he had returned to Dartington Hall, represented the birth of his mature style and the discovery of a new language in art. These included *Broadway Norm, Broadway* and *Welcome Hero* and in them he made use of the Chinese calligraphic impulse and a vision of the energy of the city—the result was occidental and was, in fact, New York. He was forty-four when he painted them. The next significant move, and the beginning of his life as a mature artist, came in 1938 when he returned to the United States and settled again in Seattle. Here began the massive outpouring of vitally original paintings incorporating the new 'white writing' technique on which his early fame rests.

Fame and financial success came slowly to Mark Tobey, and late in his life. He was fortunate in his dealers. In 1939 he was introduced to Marian Willard (now Marian Willard Johnson) of the Willard Gallery in New York, who bought his significant painting *Broadway*. The Willard Gallery presented its first Tobey exhibition in 1944 and offered them frequently in subsequent years. He was first represented in the United States section of the Venice Biennale in 1948. In 1952 a twenty-minute film, *Mark Tobey*, highly subjective, experimental and sensitive, directed by Robert Gardner and with Tobey reading his poetry on the sound track, replete with Bahá'í concepts of oneness, was shown at the film festivals of Venice and Edinburgh. Tobey's first one-man exhibition was held in Seattle in 1954 at the gallery of Otto Seligman, a close friend and the subject of one of his paintings. His international reputation began in 1955 with his first showing at the Galerie Jeanne Bucher in Paris, and was further extended when he was represented by the Galerie Beyeler in Basel. In recent years the Foster-White Gallery has represented Mark in Seattle. The high regard with which he was held in Europe in the late 1950s was demonstrated by the award to him of the first prize for painting at the Venice Biennale in 1958. He was the first American to win it since Whistler in 1895.

In 1960 Tobey made a change he had been contemplating for a long time, moving with his close friend, Pehr Hallsten, and his secretary, Mark Ritter, from Seattle to Basel where he settled in a charming and spacious 500 year old house in the old section of this Swiss community, which afforded an atmosphere conducive to his work and refuge from the invasion of privacy which fame brought him.

In 1961 the Musée des Arts Décoratifs, the modern wing of the Paris Louvre, offered a monumental one-man Tobey exhibition containing almost 300 works. Mark was the first living artist who was not French ever to be so honored, and for the occasion the museum made major alterations in the huge rooms to accommodate the small, intimate scope of Tobey's paintings. The opening-day reception was attended by André Malraux, representing the French government, and Ambassador James Gavin represented the United States. That evening the Ambassador gave a brilliant reception in his home in Tobey's honor.

The crowning moment, however, was the exhibition in 1974 at the National Collection of Fine Arts, a branch of the Smithsonian Institution, Washington, D.C., called 'Tribute to Mark Tobey'. Consisting of seventy works, more than half painted within fifteen years of the exhibit—or after Tobey was sixty-seven years of age—it was an amazing testimony to Mark's creativity and stamina at an advanced age.

During the years of productivity Mark was continually faced with the problem of how to divide his time and energy between his art and direct service to the Bahá'í Faith. While he lived in England at Dartington Hall he served on the British National Spiritual Assembly. In the years at Seattle he served on the Local Spiritual Assembly and once moved briefly to Victoria, British Columbia, in neighbouring Canada, to save the Local Assembly there. While in Switzerland he was chairman of the Local Spiritual Assembly of Basel for sixteen years. At both locations he gave numerous lectures and firesides, and took advantage of special opportunites to talk about the Faith, such as on an ocean voyage (he feared airplanes and took alternative means of transportation wherever possible). During his years in Seattle he frequently attended the Geyserville Bahá'í School, which he loved, and talked both formally and informally, but always eloquently, making art come alive and giving many their first glimpse of the meaning and purpose of abstract art. He published three articles in *World Order*: 'The One Spirit'

(August 1935); 'Art and Community' (April 1939); and 'The Dot and the Circle' (March 1949). He contributed generously to the Funds of the Faith.

Possibly his largest service was the indirect one of being so much in the public eye in his later years and being identified as a Bahá'í. After 1955 almost every article, interview or book about him (some of which are in reference works that will be used for decades) mentioned the Faith and usually outlined those Bahá'í principles which had specific application to his art.

Numerous honors flowed to Mark after he reached his mid-sixties. In 1956 he was elected to the National Institute of Arts and Letters, and won the United States National Prize in the Guggenheim International Award. In 1957 he was awarded the American Institute of Architects' Fine Arts Medal. In 1958, in addition to the top prize at the Venice Biennale, he won the first 'Art in America' award. In 1960 he was elected a member of the American Academy of Arts and Sciences, but did not accept the election. In 1961, at the time of the Louvre exhibition, he won first prize at the Carnegie Institute's 'Pittsburgh International Exhibition of Contemporary Painting and Sculpture.'

Tobey had a strong, memorable personality and made a legion of devoted friends both within the Bahá'í Faith and in the world at large. He was a brilliant conversationalist and with his acute powers of observation he could find meaning and beauty in the most commonplace objects. An unforgettable memory of the writer is that of standing with Tobey in one of the great redwood forests of Northern California, sensing his response to the cathedral majesty of the great trees with the sun filtering through their massive trunks. He also had an encyclopaedic knowledge of Western art, and was a superb companion in a museum. He loved people from all walks of life and had the capacity of forming deep and long-lasting friendships. His creativity extended to the other arts. He wrote a considerable amount of sensitive and spiritually intuitive poetry, enjoyed playing the piano, and composed several works for it and other instruments.

Mark Tobey's long and productive life was an unending search to find and understand his inner self, and to reconcile the spiritual and the material. He could appreciate and respond to the physical beauties of the world to an extraordinary degree, yet he was always aware that there was much more than this, and his painting stretched to discover new means and dimensions of expression and vision, offering special insight into man's eternal quest to grasp the nature of reality. Tobey once said: 'Mankind has preoccupied itself too much with the outer, the objective, at the expense of the inner world wherein the true roundness lies.'

Mark Tobey died in his sleep at 1.15 p.m. on 24 April 1976 at his home in Basel. The funeral was held at St. Alban's Church, not far away, with about 150 in attendance. It included two musical works composed by Mark; biographical remarks by Dr. Ott, professor of theology at the University of Basel; an address by Amin S. Khamsi for the Swiss Bahá'í community; comments about Tobey's place in art by Ernest Beyeler; and some personal observations by Virginia Barnett, a close friend from Seattle and wife of Mark's attorney. She said in part: 'He could be both teacher and student. He could both give and receive friendship. He was generous in money and time and encouragement to young and old, while also sharply discriminating in terms of character and values . . . He was touchingly human, vulnerable, tender, proud, irascible, forgiving—and, in my view, a ranking creative genius of this century.'

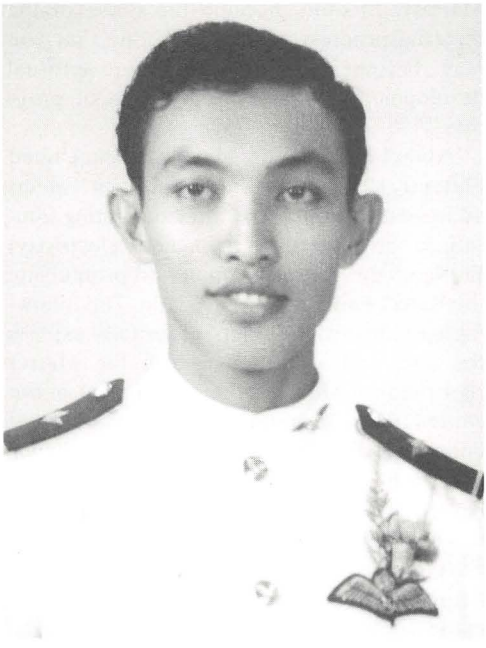
On 26 April 1976 the Universal House of Justice cabled:

> DEEPLY GRIEVED ANNOUNCE PASSING DISTINGUISHED DEDICATED SERVANT BAHAULLAH MARK TOBEY STOP EVER REMEMBERED HIS CONSTANT SUPPORT BAHAI COMMUNITY PARTICIPATION ACTIVITIES DEVOTED SERVICES ENGLAND JAPAN SWITZERLAND UNITED STATES UNSTINTING TESTIMONY INSPIRATION FAITH AS HIS FAME INCREASED STOP ARDENT PRAYERS OFFERED SACRED THRESHOLD PROGRESS HIS SOUL ABHA KINGDOM.

ARTHUR L. DAHL

CHOO YEOK BOON
1945–1976

On 26 April 1976 a helicopter of the Royal Malaysian Air Force crashed at the northern border of the Malay Peninsula in the course



Choo Yeok Boon

of an official mission. All eleven passengers in the craft lost their lives including Air Captain Choo Yeok Boon. At the time of his death he was a member of the National Spiritual Assembly of Malaysia, one of the youngest members of the Malaysian Bahá'í community ever to have served on that body. He was universally loved by the friends in Malaysia to whom he was affectionately known as 'Boon' and from the time of his acceptance of the Faith in the early 1960s he served it with the utmost devotion in various capacities.

Yeok Boon was a youth from Alor Star in the State of Kedah. Although he knew about the Bahá'í Faith for some time and encouraged his friends to investigate it, he postponed officially affiliating with the Bahá'í community through loyalty to his mother who had vowed that he would shave his head and serve as a monk for one month at the Buddhist temple. When one of the Bahá'ís assured him that there was no conflict arising from his obligation to his mother and his service to the Bahá'í community he immediately declared his acceptance of the Faith of Bahá'u'lláh and with unshakeable conviction and ceaseless energy arose in its service. His mother did not press him to discharge the obligation.

By nature Yeok Boon was irrepressible and joyous, generous and buoyant, yet he possessed a striking simplicity, humility and dignity, He was, in every aspect of his life, an admirable example of what a Bahá'í should be. Although his position with the Air Force would have permitted him to live on a grand scale, he and his wife, Grace, created a home in which all felt welcome. 'I want my home to be a place of refuge, not of retreat,' were the words of this friend who was lost to us in the prime of his life. At the peak of his career he did not forget his humble origin. He would visit Naka, the little village in Kedah where his less fortunate relatives lived, and would bring them to his home in Butterworth for joyful reunions. His material success did not cause him to forget his dearly-loved mother who had toiled and suffered to raise him, nor his only sister who early in life had sacrificed her chances of an education to help her mother produce and sell cakes so that her young brother could go to school.

Although Boon experienced his share of misfortune he did not allow the trials and vicissitudes of life to dampen his radiant spirit. The happiness he exuded increased the joy of any gathering. One always felt better for being in his presence. He had a boundless enthusiasm for the Faith and always had stirring and uplifting stories to share. His service as a pilot took him to various parts of the country and wherever he travelled, whether to city, village or jungle outpost, he always took the time to visit the friends, bringing them news and encouragement.

Boon was the first Sino-Thai of Malaysia to have accepted the Faith of the Ancient Beauty and was one of those beloved early youth of Alor Star whose services made it a thriving centre of teaching activity. The roles he played in establishing at the Technical College the first Bahá'í campus society in Malaysia, as a valued member of the National Spiritual Assembly and as the sole link between that body and the Asli believers in the remote jungles give those who came to love him better than their own kinsmen the proof and evidence of the greatness of his spirit, the degree of his devotion to Bahá'u'lláh and the magnitude of his love for all who crossed his path. He died in the course of duty to his country having served the government with the loyalty and faithfulness which Bahá'u'lláh enjoins upon His followers.

We grieve with his mother and his wife and sorrow for ourselves at Boon's untimely death, our solace being drawn from the assurance of Bahá'u'lláh that the heart which was faithful until the moment of death ascends to God and knows no sadness.

SPIRITUAL ASSEMBLY OF THE
BAHÁ'ÍS OF MALAYSIA

SAICHIRO FUJITA
1886–1976

On 7 May 1976 Saichiro Fujita passed to the Abhá Kingdom in his ninety-first year, in Haifa, after a brief illness and heart attack. The news of his passing spread quickly around the Bahá'í world for Fujita, as he was affectionately called, was known and deeply loved by the friends in every land who had felt the warmth of his love and the radiance of his spirit when they were on pilgrimage in the Holy Land. To each it brought the sense of loss of a precious and loving friend. As one expressed it: 'A small person has left our midst. He has left behind a great legacy.'

Fujita was born in Yanai, Japan on 15 April 1886 and emigrated to the United States at the age of seventeen in search of the best educational advantages. From the time of his arrival in California the events of his life seemed to unfold as though predetermined by the destiny that was in store for him. That he chose Oakland as the place in California in which to settle seems more than merely fortuitous for in that city there existed one of the few groups of Bahá'ís in that part of the country at that time. Mrs. Kathryn Frankland[1] was teaching the Faith to a group of young Japanese students one of whom, Kanichi Yamamoto,[2] had accepted the Faith in Hawaii in 1902, thus becoming the first Japanese Bahá'í in the world; in 1905 Fujita became the second.

The declaration of these two young men brought unusual joy to the beloved Master Who, in a Tablet addressed to Mrs. Isabella D. Brittingham,[3] dated 8 October 1907 wrote: 'Announce greetings on my behalf to the two young Japanese and say: "His Imperial Majesty, Mikado, became the cause of the material progress of Japan. I hope that you may become the cause of her spiritual development. This is the principle of progress."'

'Abdu'l-Bahá, before His visit to the United States in 1912, expressed His hope in Tablets addressed to Fujita that after perfecting himself in his profession (practical electricity) Fujita might return to Japan and promulgate the Bahá'í Faith in his native land. The following passages from Tablets beautifully express the love and aspirations which the Master cherished for him:[4] 'O thou fresh plant in the garden of the Love of God! . . . Consider what bounty God has manifested for thee, whence thou art and from whence are we. Yet, nevertheless, such a candle of love is burning in the hearts that its light is radiating from the East to the West and from the West extending to the East. Rest assured thy name is registered in the Book of God . . . If thou art confirmed as thou oughtest to be, thou wilt certainly establish an eternal kingdom. This kingdom is greater than that of Mikado, for the sovereignty of the Emperor of Japan is for numbered days, but this sovereignty is lasting and will stand unto the Eternity of Eternities . . .' And again: 'Look thou not upon thine own capability, the Invisible Divine Confirmations are great, and the Protection and Providence of the Beauty of Abhá is the helper and the assistant. When a drop draws help from the ocean, it is an ocean itself . . . Therefore do not consider thy capacity and merit, but rely upon the infinite Bounty and trust to His Highness the Almighty . . .'

Fujita was working in Cleveland, Ohio when 'Abdu'l-Bahá came to America. He unfortunately missed seeing the Master Who made a short stop-over in Cleveland on His return to New York from His first visit to Chicago. Shortly thereafter 'Abdu'l-Bahá again visited Chicago and Fujita arranged to be at the railway station in that city to greet his beloved Master upon His arrival there. Lost in the large crowd of Bahá'ís who had gathered at the station, and unable to see over their heads, Fujita climbed up a conveniently-placed lamp post in order to get a glimpse of 'Abdu'l-Bahá. As the Master entered the car that was to transport

[1] See 'In Memoriam', *The Bahá'í World*, vol. XIV, p. 337.
[2] See 'In Memoriam', *The Bahá'í World*, vol. XIII, p. 931.
[3] See 'In Memoriam', *Star of the West*, vol. 14, no. 12, p. 376.
[4] The full text of the Tablets, dated 10 November 1906 and 29 May 1907 respectively, appears in *Japan Will Turn Ablaze*, Bahá'í Publishing Trust of Japan (1974).

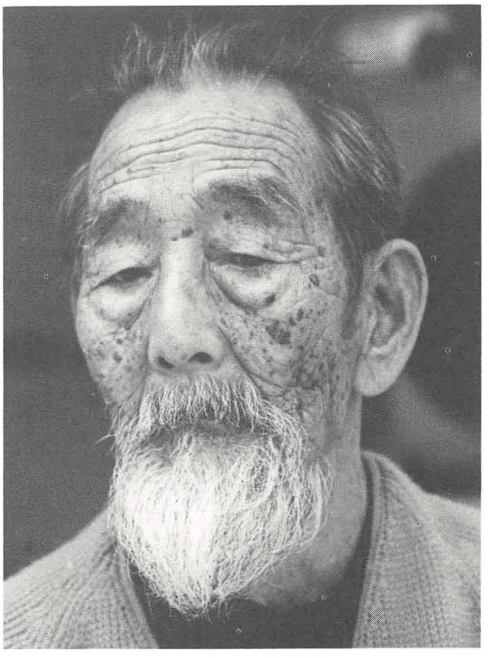
Him to the home of Corinne True[1] where a reception in His honour was to be held, He saw Fujita in his high perch and called him to come down. He then embraced Fujita and asked him to follow Him to Mrs. True's. Fujita was invited to join the dinner party and after the first course, when he noticed that a number of people were longing to talk with the Master, he offered his place at the table to Mrs. Elizabeth Greenleaf.

The next morning Fujita went with the Master to Kenosha, Wisconsin. It was during this visit that 'Abdu'l-Bahá invited him to accompany Him and His party on their visit to California, which Fujita accepted without hesitation. Throughout these travels it was Fujita's great privilege to serve the Master in many ways which contributed to His physical comfort, health and amusement during those days and nights of arduous and demanding activities. Fujita did not speak often in detail about those experiences, but on one evening at the dinner table during his last visit to Wilmette in 1971, he seemed inspired to recall those wonderful days of serving his beloved Master. Both his manner and tone of voice expressed the depth of their meaning to him and his longing to have been able to serve 'Abdu'l-Bahá for many, many years. His services to his blessed Master were unique indeed and indicated his own spiritual worthiness of such great blessings.

During 'Abdu'l-Bahá's visit in America Fujita expressed his great desire to return to Haifa with Him and to devote the remainder of his life to serving Him. The Master accepted this touching offer and promised to send for him when circumstances would permit. Mrs Corinne True invited Fujita to stay in her home while he prepared himself for the kinds of service the Master would require of him, and for the next seven years Fujita lived with the Trues as a welcomed and much loved member of the family. During this time he was carefully guided, through Tablets the Master addressed to him, in the studies and the work he should pursue.

The outbreak of the First World War delayed Fujita's departure but finally, in 1919, came the long-anticipated invitation to proceed to the Holy Land. Government regulations were still restrictive and travel was

[1] See 'In Memoriam', *The Bahá'í World*, vol. XIII, p. 846.



Saichiro Fujita

exceedingly difficult, particularly in the Middle East. Fujita proceeded to Italy where he planned to obtain the special permit that was required to pass through Egypt but was unable to obtain it. This resulted in a long delay at this point in his journey with no reply being received from Cairo to the cables sent almost daily on his behalf. Mrs. True and her daughter, Edna, were about to sail from Trieste to the Holy Land when they heard of Fujita's plight and they immediately changed plans and joined Fujita in Naples. Their reunion with Fujita was unforgettable; his distress was pathetic and his joy in seeing them deeply moving. Unable to solve the problem from Naples, the Trues embarked for Egypt and upon arrival in Cairo immediately applied to the authorities and were assured that the permit would be dispatched at once to Fujita in Naples. Fujita arrived in Haifa with Mr. and Mrs. William H. Randall[2] and Mr. George Latimer[3] whom he had met in Naples. To the delight of the Trues they were still in Haifa and could participate in welcoming Fujita.

With the exception of a three-month visit to

[2] See 'In Memoriam', *The Bahá'í World*, vol. III, p. 213; vol. XV, p. 463

[3] See 'In Memoriam', *The Bahá'í World*, vol. XI, p. 511.

Japan to see his family in 1936, Fujita remained continuously in Haifa until 1938, serving the beloved Master and later the beloved Guardian. His manifold services included his important assistance in installing and operating much needed electrical appliances, maintaining and driving the Master's automobile, beautifying the gardens and caring for the visiting pilgrims. In addition, he translated from Japanese many of the letters which were by then being sent from Japan and translated the replies to accompany the original messages from the Holy Land. His talents were many and varied. He designed and made gardens with the artistry unique to the Japanese. He was a skilled chef, serving with grace the Master, Shoghi Effendi, visiting dignitaries and countless pilgrims.

In 1938 the Guardian, in his concern about Fujita's safety because of the growing antagonism toward his countrymen, arranged for Fujita to return temporarily to Japan. There he remained for seventeen long years, filled with loneliness and yearning to return to what he felt to be his real home in Haifa. At last, in 1955, Shoghi Effendi was able to arrange for his return to the Holy Land where he continued many of his usual services. From this time, until his death, Fujita remained in Haifa, serving the Guardian and, after the passing of Shoghi Effendi, the Hands of the Cause of God and the Universal House of Justice. Always he was eager to do everything he could for the visiting pilgrims who will ever remember his thoughtfulness and kindness. Among the treasures which they took away with them from the Holy Land were the heart-warming memories of meeting Fujita and of feeling the tender love which filled his great heart. His love of Bahá'u'lláh, the Master, the Guardian and all the friends whom he met was inexpressible in words but was eloquently declared in his gracious and kindly manner and his evident concern and regard for everyone's welfare and happiness.

In the following passages from letters of the beloved Guardian we find expressed his love and esteem for Fujita and his appreciation of his services:

'. . . Fujita is with us: happy, active and extremely helpful. His presence is such a help and support to me in my work . . .'

(Letter to an individual believer, 27 January 1924)

'I wish to assure you personally of my genuine satisfaction in hearing about Mr. French's splendid idea to help towards the welfare and comfort of our dear Fujita. He fully deserves it and I have for him nothing but unqualified admiration. He is truly an exemplary assistant and servant to the Cause . . .'

(Letter to an individual believer, 10 April 1926)

No one could resist Fujita's radiant spirit, his gentle and delightful sense of humour. His particular heritage to posterity is his beauty of character and his complete dedication to the Faith he loved so well.

In a Tablet to him dated 15 May 1913, written from Paris on His return journey back to the Holy Land, 'Abdu'l-Bahá counselled Fujita about preparing himself for service in the Holy Land, emphasizing his attaining efficiency in his profession, and then He added: 'When thou shalt learn these things, then I will send for thee. Thou wilt be confirmed to render a great service and this will become the cause of thy everlasting glory.' How true was his beloved Master's vision of the spiritual journey through life of this man of small stature but of such greatness of heart and spirit.

The following cablegram dated 9 May 1976 from the Universal House of Justice announced the passing of this beloved friend from the earthly plane of existence:

> DEARLY LOVED TIRELESS STEADFAST SAICHIRO FUJITA PASSED TO ABHA KINGDOM AFTER LONG YEARS SERVICE SACRED THRESHOLD STOP HIS RANK IN VANGUARD FIRST JAPANESE BELIEVERS HIS LABOURS WORLD CENTRE HIS DEDICATION HUMILITY SINCERITY LOVE WILL FOR EVER BE REMEMBERED AND PROVIDE SHINING EXAMPLE TO RISING GENERATIONS JAPANESE BAHAIS WHO WILL VIEW WITH PRIDE DISTINCTION CONFERRED UPON HIM STOP PRAYING HOLY SHRINES PROGRESS HIS RADIANT SOUL UNDER LOVING GRACE HIS MASTER AND GUARDIAN BOTH OF WHOM HE SERVED SO WELL ADVISE HOLD BEFITTING MEMORIAL GATHERINGS JAPAN.
>
> EDNA TRUE

AMELIA BOWMAN
1897–1976



Amelia Bowman

The hearts of the believers throughout Scandinavia were saddened at the news of the passing of Amelia Bowman on 8 May 1976. She was born in Montana, U.S.A. in 1897 and became a Bahá'í in 1933. Twenty-nine years of her life of Bahá'í service were devoted to pioneering in Europe, and twenty-three of those were spent in Norway. She was an ardent teacher and in the first years of her Bahá'í life attracted a number of people to the Faith including most of her family. In a letter written on behalf of the beloved Guardian by his secretary on 30 July 1935 we read: 'I wish to express, in particular, his genuine appreciation of your labours with the Teaching Committee of the Eliot (Maine) Assembly, and also to express the hope that through your efforts and those of your distinguished and able collaborator, Mrs. Elizabeth Greenleaf, you may be able to bring the Message to all the main towns in the vicinity of Eliot . . .'. Penned in the Guardian's own hand were the words: 'I am delighted to hear of your work and to note the devotion and zeal with which you are labouring for so great a Cause. I wish to assure you in person of my prayers for your success and spiritual advancement. May the Beloved guide, cheer and sustain you in your high and constant endeavours.' In this period she worked with Florence Morton and Martha Root to extend the Faith in New Hampshire. For five years she acted as hostess at the Ole Bull Cottage at Green Acre Bahá'í School. She entertained women's clubs and other organizations at teas or evening meetings. For a number of years, and extending to 1947, she performed a major service as a member of the United States Bahá'í National Teaching Committee which directed pioneering and teaching activities of the first Seven Year Plan. She then arose as a pioneer herself.

In October 1947 she arrived in Sweden with Nancy Gates; they were the thirty-fifth and thirty-sixth pioneers of the second Seven Year Plan to settle in Europe. When Dorothy Baker visited Stockholm in the spring of 1948 she reported finding 'large and flourishing classes' and mentioned that among the newly-found believers was Mr. Eskil Ljungberg. After the formation of the Stockholm Spiritual Assembly in 1948, Amelia proceeded to Götheborg. Soon after the arrival there of two other pioneers she was asked by the European Teaching Committee, in the autumn of 1949, to settle in Oslo, Norway. Amelia was active in various organizations including the Esperantists, the International Friendship League, the United Nations and various clubs, all the while giving full attention to the work of the Bahá'í community on the local level and in the field of extension teaching. In 1952 she moved to Bergen and was instrumental in the establishment, in 1955, of the Local Assembly. In addition to her various teaching activities throughout Scandinavia she served as a news correspondent for the United States *Bahá'í News*.

Her pilgrimage to the Holy Land in March 1953, during which she heard from the lips of Shoghi Effendi an outline of the goals of the Ten Year Crusade and was encouraged by him to speak to the friends of the significance of this world-encircling teaching plan, prepared her even more fully for her role in the teaching field in Europe. She participated in the Convention in Stockholm in 1957 which witnessed the birth of the regional National Assembly of Scandinavia and Finland. Later that year she was requested to serve in France for two years.

Here she was a valued member of the National Teaching Committee of the newly-established French National Assembly. She returned to Norway in 1959 and assisted in establishing the first Local Spiritual Assembly of Stavanger and, later, that of Hetland, and from the time of its formation in 1962, until 1967, she was elected a member of the National Spiritual Assembly of Norway.

With the exception of the year or so she spent in Lofoten to maintain the strength of the Local Assembly, Amelia lived the remainder of her life in Stavanger where the milder climate was beneficial to her health. She had a frail constitution, a heart condition and suffered from a persistent bronchial ailment. All who crossed her path were given the Message of Bahá'u'lláh. Amelia's manner of presentation was scholarly, dignified and warmhearted. She was compassionate by nature and serene and regal in her bearing. She had inexhaustible patience and was hospitable toward all without discrimination. Steadfastness and perseverance were the hallmarks of her character.

In 1975 Amelia's strength began to fail, although the fire in her soul still shone in her eyes which radiated love, devotion and the spirit of prayer. She went to her last rest on 8 May 1976, honoured and mourned throughout Scandinavia. The funeral service was attended by many friends, Bahá'í and non-Bahá'í. A beautiful memento comprising a printed booklet with excerpts from the teachings and a picture of the Shrine of the Báb was given to all who were present. Her grave in Stavanger is surrounded by green, peaceful woodland.

An early believer, Winnie Ringstad of Oslo, wrote in a eulogy: 'We are all greatly indebted to Amelia, but still have much to learn from her. Let us bear this in mind when commemorating the thirty-fifth member of the Battalion of Bahá'u'lláh in Europe.'

The National Spiritual Assembly of the United States cabled the friends in Norway:

> HEARTS SADDENED BY PASSING STEADFAST AMELIA BOWMAN WHO AROSE WITH DEDICATION TO ANSWER CALL FOR PIONEERS FROM HER BELOVED GUARDIAN STOP PRAYING AT HOLIEST HOUSE WORSHIP THAT HER SOUL WILL RECEIVE RICH HEAVENLY REWARD FOR DEVOTED SERVICES FAITH.

Great comfort was found in the cablegram of the Universal House of Justice:

> GRIEVED PASSING SERENE DEVOTED MAIDSERVANT BAHAULLAH AMELIA BOWMAN HER SERVICES PIONEERING FIELD SCANDINAVIA SINCE OPENING YEARS SECOND SEVEN YEAR PLAN UNFORGETTABLE PRAYING HOLY SHRINES PROGRESS HER RADIANT SOUL ABHA KINGDOM ADVISE HOLD BEFITTING MEMORIAL GATHERINGS THROUGHOUT NORWAY.

GERD STRAND

DORIS RICHARDSON
1901–1976
Knight of Bahá'u'lláh

Doris Richardson was born into a family that was both highly individualistic and deeply committed to Canada. Her mother was the first white child born on Manitoulin Island in Georgian Bay; her daughter, Helen Charters, is a Bahá'í who lives on the Island of Grand Manan, New Brunswick, which was opened to the Bahá'í Faith in 1953 through the pioneering efforts of Doris herself, a service for which she was named a Knight of Bahá'u'lláh. Doris had an openness and freshness of mind which qualified her to mingle in ease with people of many schools of thought, and a purity of heart which enabled her to recognize immediately the truth of the Cause of Bahá'u'lláh. She became a Bahá'í in 1939 through the teaching efforts of Howard and Riḍváníyyih (Mabel) Ives and from that time, until her death on 13 May 1976, she dedicated her life to the Blessed Beauty. Her home, in the words of Mrs. Charters, was 'the refuge of seekers of all races, religions and schools of thought—blacks, Indians, Asians, Rosicrucians and clairvoyants. Bahá'í visitors and travelling teachers mixed harmoniously with the boarders and friends and neighbours came and went, warmly and graciously received, and always superbly fed.' She cared for all those who came in contact with the Faith with a sweet and personal love, kept in touch with them and fostered their interest. She spoke with an eloquence and simplicity that was unforgettable. She settled in Scarborough, Ontario and became a member of the first Spiritual Assembly there. Her Saturday firesides became the focal point of the teaching efforts in the region. As a member of the first teaching committee of the Province of



Doris Richardson

Ontario she travelled frequently in the 1940s to the few communities that existed at that time. In 1948 she was elected to the first National Spiritual Assembly of Canada.

She read with the sensitivity of both experience and understanding the appeals of Shoghi Effendi in which he admonished the believers to disperse from the major cities and immediately responded, in 1951, by pioneering to the Maritime region of Canada. She assisted in the formation of the Spiritual Assembly of Moncton, New Brunswick and, in 1953, when the Guardian launched the Ten Year Crusade, she arose to settle in Grand Manan where she remained to see the first Assembly formed.

Throughout her life she was a tireless and active person, not only as a teacher of the Cause which she loved greatly but in other undertakings as well. At one time she was a women's commentator for a radio station and wrote all her own scripts; at another, she travelled all round the Maritimes selling biscuits. On Grand Manan Island, from 1953 until 1974, she managed a summer hotel which was popular for its atmosphere of hospitality and warm courtesy. Later, to augment her income, she became matron of a girls' school.

In the last months of her life Doris faced death from cancer but she remained, as always, radiant and content. Her physical beauty attested an inner harmony and beauty of spirit that was unforgettable. 'The effect of her spirit remains strong in Grand Manan,' writes Mrs. Charters. 'Her influence upon the islanders, the members of her family and her many friends here will long continue in the memories, in the hearts.'

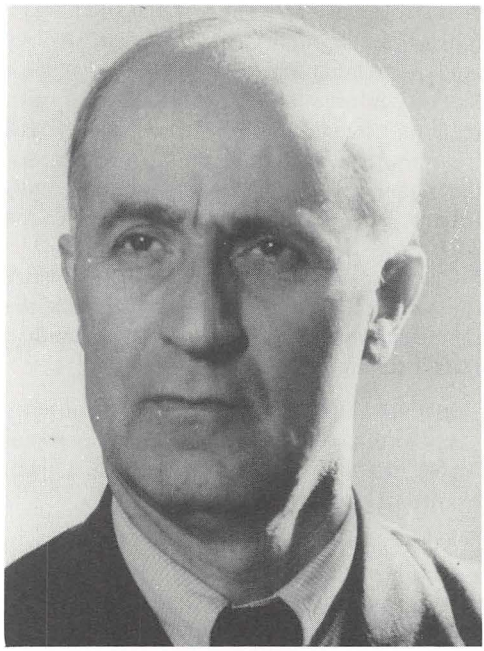
The words of the Universal House of Justice summarize both the quality of her spirit and the significance of her services to the Canadian Bahá'í community:

> ASSURE PRAYERS SHRINES PROGRESS SOUL ABHA KINGDOM KNIGHT BAHAULLAH DORIS RICHARDSON HER DEVOTED SERVICES CAUSE ENRICH ANNALS FAITH CANADA.

AḤMAD ṢAMÍMÍ
1893–1976

Aḥmad Ṣamímí was born in Hamadán, Írán in 1893. His father, Muḥammad-Ḥasan, was an early follower of Bahá'u'lláh who suffered trials and persecution as a result of his acceptance of the Blessed Beauty. Plundered of his possessions again and again, he was finally forced to quit his home town and, with his wife, Khávar Khánum, their three daughters and son, Aḥmad Ṣamímí, aged four, to settle in Ṭihrán. Muḥammad-Ḥasan died a year later and his widow, who was a Bahá'í of great courage and determination, resolved to give her children a Bahá'í upbringing and education, no matter what the cost and sacrifice. The attributes of persistence and perseverance, of diligence and integrity, which she instilled into her children characterized Aḥmad Ṣamímí's activities throughout his life and were the cause of his progress in his undertakings.

Aḥmad Ṣamímí was educated at the Bahá'í Tarbíyat School and at the age of sixteen he entered the postal service, operated by the Belgians at that time under a concession, and his honesty and attention to his duties won their commendation. Eventually he was promoted to the post of deputy-chief of the Department of Supplies. He married Khujastih, the granddaughter of Nizámu'l-Mulk, and, in 1919, secured employment in the British



Aḥmad Ṣamímí

Embassy where he rose to be Secretary, a post he held until his retirement in 1947. He was awarded the Order of the British Empire in recognition of his faithful service. He also received an Insignia from the late king of Írán, Riḍá Sháh-i-Pahlaví.

His affability, courtesy and willingness to help won Aḥmad Ṣamímí the respect and affection of all with whom he came into contact. His patience and single-mindedness enabled him to deal with the voluminous work referred to him by innumerable callers and, no matter how great the stress of his official duties, he never failed to respond with advice and guidance whenever the machinery to carry some potential Bahá'í pioneer to his post was to be set in motion. He was fluent in French, English and Arabic and conversant with German, Russian and Turkish. Active in various Bahá'í spheres, he will be most remembered for his long membership and valuable service on the Committee for Unity of the East and West. He received many Tablets from 'Abdu'l-Bahá and letters from the Guardian. Introductions and connections secured through his occupation were turned to good account in expounding the teachings of the Faith to people of note. His home was a rendezvous for prominent Persians and foreigners. In 1943, at the request of Shoghi Effendi, he arranged a meeting in his home of the members of the National Spiritual Assembly with Sir Ronald Storrs, Oriental Secretary of the British Agency, who had great respect for 'Abdu'l-Bahá whom he had met in Palestine in 1909.

Aḥmad Ṣamímí went three times on pilgrimage to the Holy Land, twice during the Guardian's lifetime. In 1938, on his second visit, he received Shoghi Effendi's permission to attend the American Convention and visit various Bahá'í centres in the United States. In 1945 the Guardian advised him to teach in India which he did for a period of three months, visiting the Bahá'ís from coast to coast; and later pioneered there for five years beginning in 1947. He was elected to serve on the National Spiritual Assembly of that country and was its chairman for a period. He pioneered to Indonesia for five years beginning in 1956 and was secretary of the National Spiritual Assembly of South-East Asia for a time. On the advice of the Hands of the Cause resident in the Holy Land, Aḥmad Ṣamímí in 1961 accompanied the Hand of the Cause Ṭarázu'lláh Samandarí during his travels in West and East Pakistan, India, Sri Lanka and Singapore. He then pioneered to Salzburg, Austria and returned to Ṭihrán in 1964. He ascended to the Abhá kingdom in July 1976 at the age of eighty-three.

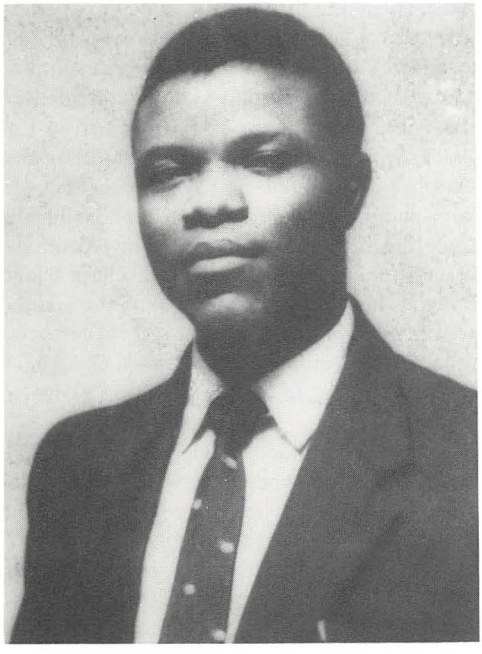
To the cable from the Persian National Spiritual Assembly announcing his death, the Universal House of Justice replied:

> SADDENED PASSING FAITHFUL DEVOTED SERVANT CAUSE AHMAD SAMIMI STOP SUPPLICATE DIVINE THRESHOLD HIS LONG YEARS SERVICE BE RICHLY REWARDED ABHA KINGDOM STOP ASSURE FAMILY FRIENDS DEEP SYMPATHY.

(Adapted from a report prepared by the National Spiritual Assembly of the Bahá'ís of Persia and translated by Rustom Sabit.)

JOSEPH ENONGENE
1931–1976

Jospeh Enongene was born in Nninong, Cameroon in 1931 and became ardently attracted to the Bahá'í Faith in 1953 through



Joseph Enongene

Mr. Enoch Olinga, the Knight of Bahá'u'lláh for that country. Joseph was a lover of music. He enjoyed singing and took part in the concerts held in Victoria Botanical Gardens. When he embraced the Faith he organized and trained a choir and began composing songs with Bahá'í themes, many of which are sung by the Bahá'ís of Cameroon to this day. He was a staunch defender of the Covenant and utterly devoted to the Guardian and the Universal House of Justice. After the passing of Shoghi Effendi he accompanied the Hand of the Cause Enoch Olinga on his tour to help the Bahá'ís in their understanding of the Covenant. Joseph composed a special song for this tour and taught it to the friends in the communities they visited.

When the call came for pioneers for Equatorial Guinea, Joseph was one of the first to volunteer. In Fernando Po where he settled he suffered persecution and was imprisoned for weeks. Although he was finally forced to leave, his spirit remained undaunted and the natural gaiety of his disposition unclouded. He settled in Tiko in 1971 and helped to build a strong, active community with successful and lively children's classes. His wife, Olga, and his mother, both accepted the Faith and his children became enthusiastic students of classes for young people. Enongene, his eldest son, in turn became a teacher of children's classes at Tiko and Tombel.

In September 1975 he underwent surgery in Tiko hospital but it was not successful, the disease being far graver than was thought at first. Visitors found him gay and confident. He was then transferred to Yaounde hospital where he taught the Faith to the patients in various wards. When a visitor told him he was 'pioneering' to the hospital and was now doing 'extension teaching', Joseph was delighted. Although he knew he was seriously ill he remained buoyant in spirit.

His last four months were spent in his home village where, from his sick-bed, he continued to teach and encourage the friends; largely through his efforts a new Spiritual Assembly was formed in Ebonemin at Riḍván 1976.

Joseph passed away on 17 July 1976. A memorial meeting was held in Tiko in the presence of the Hand of the Cause Enoch Olinga and his wife, Elizabeth. Although the meeting began on a solemn note it gradually became joyous as the friends listened to Mr. Olinga recount the story of Joseph's life and his great dedication to the Faith of Bahá'u'lláh. Later, all joined in singing some of the songs Joseph had composed. That his death should have brought the friends together in love and harmony, with songs and inspiration and even laughter, seemed to be the most fitting tribute to pay this devoted soul.

URSULA SAMANDARÍ

LETICIA FRANCHINO
1916–1976

Leticia Franchino was born on 23 November 1916 in Quillota, Chile; she was the youngest in a family of six children. Leticia studied to be a biology and chemistry teacher. On a study tour with her fellow students to the extreme south of Chile she met the North American Bahá'í pioneer, Artemus Lamb. She did not become a Bahá'í immediately but when she accepted the Faith in 1947 she did so wholeheartedly, expressing her love for Bahá'u'lláh through courageous and indefatigable



Leticia Franchino

service to the Chilean Bahá'í community.

It is not common in Chile to leave the capital for the provinces. Leticia, however, left her job as a biology teacher in Santiago to go to the north of the country, first to the town of Antofagasta and then to La Serena, always actively teaching the Faith. In 1961, when the South American countries elected their first individual National Spiritual Assemblies, Leticia was elected to serve on the first National Assembly of Chile. She served on it, as well, in subsequent periods.

Leticia went north again in 1965, this time to Iquique, where she established the foundations for the future Local Spiritual Assembly. Returning to Santiago two years later was difficult for her as she did not feel well living in this large city. She overcame this frustration by settling in Villa Alemana, a little town in Valparaiso, where she served on the Local Spiritual Assembly and constantly stimulated the community to action.

When the Universal House of Justice launched the Five Year Plan in 1974, Leticia immediately arose to assist achieving the goals assigned to Chile. She was appointed to the Regional Teaching Committee and used her free time to travel extensively. With characteristic perseverance she succeeded in opening several provinces to the Faith, always returning to encourage the new Bahá'ís while simultaneously seeking new places to plant the seeds of the Faith. She was on a teaching trip in Los Andes when she died. At a meeting there two people had accepted the Faith and Leticia was very happy and content. She was leaving the town the next morning and feeling tired she rested on a bench in the plaza while a friend bought her bus ticket; when the friend returned minutes later Leticia was dead of heart failure. It was difficult to accept—she had been so cheerful and full of life, making plans for further teaching.

Leticia exemplified strongly the qualities of detachment and generosity. She settled in outlying communities to serve the Faith and devoted her vacations and weekends to spreading the Bahá'í teachings in remote places. Many times, when the needs of the Bahá'í fund were outlined at Bahá'í gatherings, she was seen asking the treasurer quietly how much was needed, and on one occasion, to help meet a financial emergency described at the National Convention, she contributed the money she had saved toward her pilgrimage. She was frank, open-handed and endowed with a delightful sense of humour. Those who had the privilege of knowing Leticia remember her with love and admiration.

When it was informed of her passing on 21 July 1976, the Universal House of Justice sent the following cable to the National Spiritual Assembly of Chile:

> GRIEVED LEARN PASSING LETICIA FRANCHINO DEVOTED MAIDSERVANT BAHAULLAH VALIANT TEACHER CAUSE MEMBER FIRST NATIONAL ASSEMBLY CHILE STOP OFFERING ARDENT PRAYERS DIVINE THRESHOLD PROGRESS HER RADIANT SOUL ABHA KINGDOM.

SERGIO AND KATE APARICIO

EMMA WAYENECE
1927–1976

Therefore it is the hope of 'Abdu'l-Bahá that . . . ye may carry the fame of the Cause of God to . . . the three great island groups of the Pacific Ocean—Polynesia, Micronesia and Melanesia, and the islands attached to these groups . . . with

hearts overflowing with the love of God, with tongues commemorating the mention of God, with eyes turned to the Kingdom of God . . .
'Abdu'l-Bahá
Tablets of the Divine Plan[1]

Emma Wayenece had the distinction of being the first Melanesian woman of New Caledonia and the Loyalty Islands to accept the Faith of Bahá'u'lláh. From the day of her conversion, Emma served the Cause with an exemplary courage and humility. Her dedicated efforts, together with those of her husband Georges, formed a solid foundation for the Caledonian community in its early, formative years.

The circumstances in which Georges and Emma encountered the Faith are quite extraordinary. The Wayeneces were from the island of Maré in the Loyalties (Emma's village was Wakuarory); and Maré was one of the first islands in the territory to be evangelized around the early 1840s, near the beginning of the Bahá'í era. The Wayenece clan had been one of the first to accept the Christian Faith and subsequently assisted to establish it throughout the rest of the territory. Following in the footsteps of their ancestors, Georges and Emma were the prime movers in the construction of their tribe's first church, in the late 1950s and early 1960s. They were never to set foot in it. While they were in the capital, Nouméa, working to pay for furnishings for the newly-built church, they came into contact with Margaret Rowling, the dedicated spiritual mother of the New Caledonian community. Miss Rowling had just begun a study of French and the Wayeneces did not know English; nevertheless they investigated independently the few Writings that were available in French at that period. They were quickly convinced of the truth of Bahá'u'lláh's mission and declared their belief on 8 July 1961. Thus their clan was again honoured, this time as being the first to accept God's Universal Manifestation, through the Wayeneces.

From the moment of her acceptance of the Faith, Emma actively served. She was elected to the first Local Spiritual Assembly of Nouméa, in 1962, and persuasively presented the Cause to her family, relatives, fellow Mareans, and all those with whom she came into contact. The fruits of her labours are impressive. All her brothers and sisters became Bahá'ís, one brother serving for many years on the National Spiritual Assembly of the South West Pacific Ocean. Other close relatives whom she had taught served on the Local Spiritual Assembly of Maré, the first all-Melanesian Local Assembly. Emma raised her nine children in the spirit of the Faith with the Bahá'í principles and laws and all are active in its service. It was a special joy for her to have her oldest son elected to the National Spiritual Assembly of the South West Pacific Ocean just before her passing. Emma made many teaching trips to goal areas all over the main island, as well as frequent tours of the Loyalty Islands, especially Maré. She made two trips to Bahá'í functions in the New Hebrides and was a member of the New Caledonian delegation which attended the Oceanic Conference in Suva, Fiji in 1971. She and Georges pioneered to Yahoué, a suburb of Nouméa, and helped form the first Local Spiritual Assembly there.



Emma Wayenece

Emma was truly one of those candles which 'Abdu'l-Bahá so vividly described as weeping its life away, 'drop by drop in order to give forth its flame of light.'[2] In spite of frail health

[1] Tablet dated 11 April 1916.

[2] *An Early Pilgrimage*, May Maxwell, p. 42.

she laboured tirelessly for her family and the Faith. Although visibly worn by the care and struggle to educate her large family, which often included nieces, nephews and other relatives in addition to her own children, she always mustered energy to teach the Faith with enthusiasm, and warmly received a never-ending stream of Bahá'í guests and other visitors. For the reception of guests from overseas she always offered as a gesture of friendship and love a delicious earth-baked local dish, *bougna*, which demands great effort in preparation. None could fail to be touched by the way she gave of herself. Her heartfelt wish was to go on pilgrimage to the Holy Land and she was to have done so with Georges in 1977, but on 1 August 1976, in her forty-ninth year, she passed away as a result of a lung disease which had long troubled her and caused great suffering. The Universal House of Justice cabled this tribute.:

SADDENED NEWS PASSING EMMA WAYENECE FIRST MELANESIAN WOMAN BELIEVER NEW CALEDONIA LOYALTIES ASSURE FAMILY FRIENDS LOVING PRAYERS HOLY SHRINES PROGRESS HER SOUL ABHA KINGDOM.

JOHN AND SIMONE KENDALL



Gulbánú Safrang

GULBÁNÚ SAFRANG
1904–1976

Dispossessed in all save God
The pioneers endure
To gain the wealth another world
Shall lavish on the pure.

James West

Mrs. Gulbánú Safrang ascended to the Abhá Paradise on 20 September 1976. Her mortal remains were laid to rest alongside those of her husband, Khudádád, in the community of Wai, Maharashtra, India to which they had pioneered.

Gulbánú was born in Yazd, Írán in 1904. She moved to Bombay with her Zoroastrian family and at a young age married Khudádád Safrang, also a Zoroastrian. Through contact with the strong Bahá'í community which existed from the early years in Bombay Khudádád declared his acceptance of the Bahá'í Faith. Gulbánú, too, soon recognized Bahá'u'lláh as the promised Sháh Bahrám of the ancient Zoroastrian religion.

In 1946, under one of the teaching plans of the National Spiritual Assembly of India, Mr. and Mrs. Safrang settled in Wai, a small rural community in the interior approximately twelve kilometres from Panchgani, and here they remained as staunch pioneers until the end of their lives. They soon won acceptance by the Hindu, Christian and Muslim residents of Wai by being living examples of the teachings of Bahá'u'lláh. At first they maintained themselves by managing a restaurant. After her husband became ill, Gulbánú eked out a meagre living by accepting lodgers and by the sale of sweets and bread to the townspeople. Although they had no children of their own they raised a niece, Fírúzih Yigánigí, who was named a Knight of Bahá'u'lláh for her pioneering services in Goa.

After the death of her husband in 1961 Gulbánú, who was affectionately known as 'Golbai', was encouraged to move to a more comfortable and less isolated area but she adamantly refused saying that it was her wish to continue her service in her pioneering post

and to be buried alongside her husband when the time came. Through her simplicity of manner and sincerity of heart she attracted many people to the Faith. Her home was a centre of warm fellowship and friendly discussion where gathered the rich and poor, literate and unlearned, Hindu and Muslim and Christian. All were welcomed and found in her a friend. She befriended the local priest and some of the staff of the mission hospital in Wai and was ever ready to help those who came to the hospital by offering them accommodation at no cost and by visiting and praying for the patients. Her life was dedicated to the Cause of Bahá'u'lláh. In addition to serving in her own community she would support activities in Panchgani and assist the newly-formed New Era School through contributions from her limited income. Through her unstinting efforts the Bahá'í community of Wai began to flourish and the Local Spiritual Assembly was formed. The Assembly was registered in 1975, just one year before her death, a crowning tribute to her dedicated life's work.

A memorial meeting was held in Wai to mark her passing attended by many people of various religious persuasions who offered prayers for the spiritual progress of her soul. The love and unity which was demonstrated by the diverse participants epitomized the teachings of Bahá'u'lláh which Gulbánú had in life so clearly exemplified.

On 25 September 1976 the following cable was received from the Universal House of Justice:

SADDENED PASSING STEADFAST COURAGEOUS PIONEER GOLBANU SAFRANG STOP HER EXEMPLARY DEVOTION PERSEVERANCE SERVICES CAUSE WORTHY HIGH PRAISE ASSURE RELATIVES FRIENDS ARDENT PRAYERS HOLY SHRINES.

SPIRITUAL ASSEMBLY OF THE
BAHÁ'ÍS OF PANCHGANI

ANGELA ANNETTE ANDERSON
1926–1976

DEEPLY GRIEVED PASSING ANGELA ANDERSON DEDICATED PIONEER AFRICA ASSURE PRAYERS PROGRESS HER SOUL EXTEND SYMPATHY FAMILY FRIENDS.

Universal House of Justice



Angela Annette Anderson

Angela Anderson was born into a wealthy family, with servants and 'nannies', and led a sheltered life during childhood. In her late teens she experienced the first glimmering of the possibility that life could be regarded from points of view quite different from those she had acquired in her cultured world of material comfort. When she entered the business world at eighteen she began to meet people from other social backgrounds. She was later to write in her book *The Valley of Search* that 'there was something in me that yearned for *ordinariness*.'

In her twenties she was confined to bed with a grave illness for four years during which she had time to read and think. She examined her life and began her quest for the meaning of existence. Hers was a long and difficult search. After investigating many religious movements, philosophies and value systems she found her spiritual home in the Bahá'í Faith in 1959, in Edinburgh, and in it found complete fulfilment. Although reserved and quiet by nature she at once made every effort to give the message of Bahá'u'lláh to her friends and associates. She pioneered from Edinburgh to Inverness and served on the first Local Spiritual Assembly of the latter at Riḍván

1961. While there she wrote the greater part of her book describing the search that led her to the Bahá'í Faith. The book was, she felt, her 'child', in one sense, and she hoped it would assist others who were in spiritual need.

Later she moved to Bolton and in the late 1960s pioneered to Plymouth, Devon where she worked unceasingly to lay the foundations for the future growth of the Faith in the west of England. Once, overcoming her shyness, she spoke about the Faith from the pulpit of the Unitarian Church.

In her private life she tried to live by the Bahá'í teachings in absolute detail. Although she had private means she always earned her living by office work. She lived very simply, as far as her health would allow. She wanted to be responsible for the education of a Bahá'í child and arranged to pay the tuition fees of a small girl. The child benefited from this early training; she was awarded scholarships and successfully completed a college course.

Another phase of Angela's life began when she arrived in Kenya in 1971 as a pioneer. She threw herself wholeheartedly into the life of the Bahá'í community in this new field of service, serving as secretary of the National Teaching Committee and the National Literature Committee and as assistant to a member of the Auxiliary Board. She undertook many travelling teaching trips and wherever she went was deeply loved by the African believers. She carried out all her duties with a loving spirit and great humility. For many years she had believed that nothing had any significance except that which was done from the motive of love. She gave steadfast and untiring service, inspiring a fellow pioneer to say of her, 'Her life in the service of the Cause is an example worthy of emulation.' She visited Tanzania as a travelling teacher; studied Swahili to help in teaching and correspondence and in the hope of preparing simple Bahá'í pamphlets; and wrote a small book about the Faith for translation into the vernacular languages. In Africa, Angela led a life of extreme simplicity and great personal economy, although she had no need to. She taught secretarial subjects in a business college and, when she pioneered to Luanda in south-western Kenya, she started her own school, overcoming many difficulties to do so. Because many Bahá'ís live in this area, Angela hoped to serve the educational needs of the youth there.

After a few months, however, her health began to deteriorate. Although she had to stop earning her living, she concealed knowledge of her illness and continued tirelessly serving the Cause for another year, devoting her time to committee work, teaching projects and the work of the Auxiliary Board. Early in 1976 she accepted the fact that she could not go on and was admitted to hospital. A month later she was flown to hospital in England. She was greatly missed by all her friends in Africa who were much in her thoughts. She wrote offering suggestions for the International Teaching Conference to be held in Nairobi in October 1976 and made plans to return as a pioneer to Tanzania. This was not to be. Some months later it was recognized that she was suffering from a brain tumour. By then her life had become a burden and a veiled existence. She was released from her suffering on 1 October, just days before the Nairobi conference.

In Kenya it was said 'Tears are falling from the eyes of those Bahá'ís who have heard this news.' 'She served our beloved Faith diligently and well as a pioneer', wrote the National Assembly of Kenya.

The memorial stone marking Angela Anderson's resting place in the Dorking Municipal Cemetery, Surrey is inscribed with these Words of Bahá'u'lláh:

> *O Son of Man! Ascend unto My heaven, that thou mayest obtain the joy of reunion, and from the chalice of imperishable glory quaff the peerless wine.*

BARBARA LEWIS

ADELAIDE SHARP
1896–1976

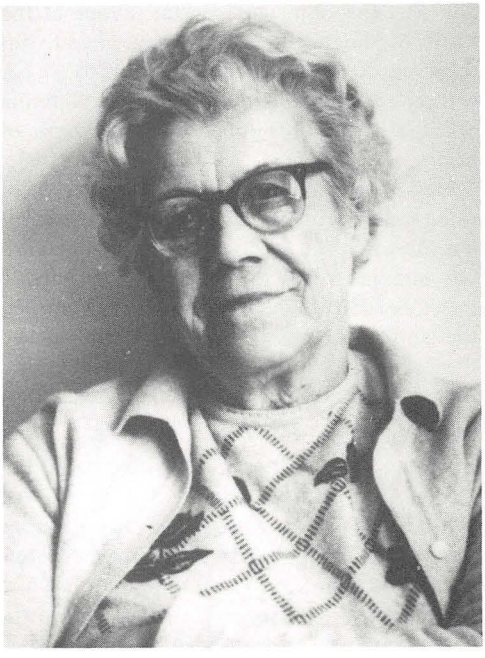
Born in Texas in 1896, Miss Adelaide Sharp spent her childhood in Mexico, moved in company of her mother to California to pursue her studies, and after graduation from college took up teaching work in the Italian quarter of San Francisco. Her father, Horace M. Sharp, who died during Adelaide's infancy, was a Christian but Adelaide, when still young, received the Message of Bahá'u'lláh from her mother, Clara Sharp—a devoted Bahá'í—and accepted it.

In 1929, when the distinguished Bahá'í, Dr. Susan I. Moody,[1] who was then seventy-seven years of age, undertook to emigrate to Persia a second time at the Guardian's request, she received his permission and hearty approval to take Adelaide along with her to serve at the Tarbíyat School in the capital.

The two pioneers covered the first stretch of their journey by ship to the Holy Land where the glory of pilgrimage to the Holy Shrines for twelve precious days was heightened by the guidance and spiritual strength received from the beloved Guardian, a bounty that would be their mainstay during the long and difficult years ahead. Proceeding thence by the overland route to Ṭihrán, Miss Sharp settled in her post as the school's principal on arrival and discharged her duties with exemplary diligence until the school was closed down. Rúḥangíz Fatḥ-'Aẓam[2] and Ishráqíyyih Dhabíḥ[3] collaborated with her in this arduous task and were her unfailing support throughout this period. After some two years' stay in Ṭihrán, Miss Sharp asked the Guardian if she might invite her mother over, too. Shoghi Effendi assented readily and graciously cabled instructions to America for Mrs. Sharp's travel to Ṭihrán, and so it was that Clara Sharp found herself working in the cradle of the Faith beside her daughter in the field of Bahá'í education.

When the school was closed down, Miss Sharp stayed on in Persia on the Guardian's advice and gradually organized classes for boys as well as girls to study writings in English such as *Bahá'í Administration, The Promised Day is Come, The World Order of Bahá'u'lláh* and other superb works from the Guardian's inspired pen. Many young Bahá'ís from these classes have since risen to eminence in service to God's Faith within and without Persia's borders.

Supervising and teaching at the Tarbíyat School were not the sole outlets for Miss Sharp's unflagging energy. At one time or another she was active on various committees including the international committee which gathered material for *The Bahá'í World* volumes, the Children's Service Committee, the Reviewing Committee, Unity of the East and the West and the committee charged with the translation of Bahá'í Scriptures into English.



Adelaide Sharp

On the occasion of her second visit to the Holy Land in 1937, Miss Sharp was again the recipient of the loving kindness of the Guardian. In 1954 when he ruled that women could from then on serve on Bahá'í administrative bodies in Persia, she was the first woman to be elected to the National Spiritual Assembly, serving in this role for fourteen years. Almost to the last she acted as foreign correspondent of the National Assembly and was also assigned the responsibility of issuing credentials to Persian Bahá'ís who were going abroad. She attended the Intercontinental Conference in the United States (it was during this period that her mother passed away), the World Congress held in London during Riḍván of 1963 to celebrate the Most Great Jubilee and participated in the election in the Holy Land of the Universal House of Justice at both the first and second International Conventions.

Miss Sharp never married. Starting at an early age and extending almost to the very end, her talents and energy were dedicated to the service of the Cause and its servants in the land of its birth. This single-minded devotion won her warm tributes both from the beloved Guardian and the Universal House of Justice.

[1] See 'In Memoriam', *The Bahá'í World*, vol. VI, p. 483.
[2] See 'In Memoriam', p. 467.
[3] See 'In Memoriam', *The Bahá'í World,* vol. XVI, p. 517.

She was the object of special favour at the hands of Shoghi Effendi. In his missives to her the Guardian addressed her as his 'dear co-worker' and enjoined the Persian National Spiritual Assembly to take the greatest care of her.

Her physical strength and powers deteriorated sadly during the last two or three years of her life when she was confined to bed by various ailments from which death released her on 5 October 1976. When informed of her passing, the Universal House of Justice, in a message to the Persian National Assembly, recognized her long and laborious services in these gracious terms:

> DEEPLY GRIEVED PASSING DEDICATED STEADFAST PROMOTER CAUSE DEARLY LOVED ADELAIDE SHARP WHOSE SELFLESS LABOURS NEARLY FIVE DECADES COMMUNITY CRADLE FAITH IN EDUCATING ITS CHILDREN INSPIRING ENRICHING SPIRITUAL LIFE ITS YOUTH RESEARCHING TRANSLATING WRITINGS CONSOLIDATING ITS ADMINISTRATIVE INSTITUTIONS AND AS FIRST WOMAN MEMBER ITS NATIONAL SPIRITUAL ASSEMBLY WILL ALWAYS BE LOVINGLY REMEMBERED STOP HER DEVOTED SERVICES WON HER PRAISE BELOVED GUARDIAN REINFORCED TIES BINDING AMERICAN BAHAI COMMUNITY TO FRIENDS BAHAULLAHS NATIVE LAND STOP FERVENTLY PRAYING HOLY SHRINES CONTINUOUS PROGRESS HER SOUL ABHA KINGDOM STOP ADVISE HOLD BEFITTING MEMORIAL GATHERINGS HONOUR HER NAME STOP NATIONAL SPIRITUAL ASSEMBLY UNITED STATES HOLDING MEMORIAL GATHERING MASHRIQUL ADHKAR.

The International Teaching Centre, too, as well as the American National Spiritual Assembly cabled messages expressing their grief at Miss Sharp's passing and their appreciation of the spirit of selfless devotion that had marked her work for the Cause in Bahá'u'lláh's native land for a period of almost half a century. Hundreds of sorrowful mourners from among the Bahá'ís of Ṭihrán paid their respects at the last resting-place of their Bahá'í sister; and hundreds of other believers throughout the country attended memorial meetings held in her memory, demonstrating by this act the great love and esteem with which they regarded her. An account of her life was published in the Bahá'í news organ of Persia, while the magazine *Áhang-i-Badí'* carried articles written by some of her closest friends bearing upon incidents in her unbroken record of service which disclosed intimate glimpses of her sterling worth.

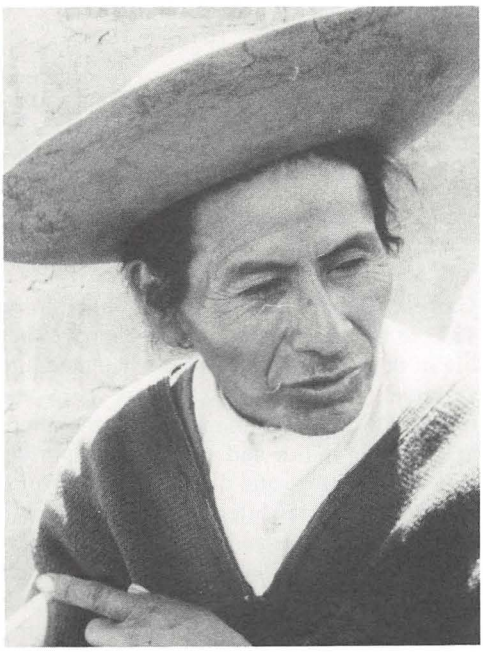
If asked to single out one or two distinctive traits from among the many characteristics that endeared Miss Sharp to her numerous friends, we would point to her unflinching loyalty and deep attachment to our beloved Guardian which provided the strength and solace with which she met the tests and difficulties attendant upon her service. May Bahá'u'lláh's blessings be showered upon her in rich abundance!

(Adapted from a report prepared by the National Spiritual Assembly of the Bahá'ís of Persia and translated by Rustom Sabit).

ANGUEL MARÍA SALAZAR
?–1976

Anguel María Salazar, a Quechua Indian of Tunibamba, Canton Cotacachí, in the Province of Imbabura, Ecuador accepted the Bahá'í Faith in 1967 through the teaching efforts of Raúl Pavón and Rufino Gualavisí. Mr. Salazar became a very dedicated and firm follower of Bahá'u'lláh and although illiterate he learned the Bahá'í prayers, teachings and songs by heart. On the first visit of the Hand of the Cause Amatu'l-Bahá Rúḥíyyih Khánum to Ecuador in the spring of 1968, Mr. Salazar had the honour of receiving this distinguished guest and the members of her party in his humble home and subsequently he accompanied her party when she visited Bahá'ís in other Indian communities.

With his family, Mr. Salazar steadfastly attended meetings at the National Teaching Institute to deepen in the knowledge of the Faith. He was a potter by profession and in spite of his frugal circumstances each time he attended the Institute he brought an object he had made as a contribution to the fund. In 1968 he was elected as a delegate to the National Convention and, throughout his Bahá'í life, assisted the work of the Local Spiritual Assembly in his community, constantly opened his home for Bahá'í meetings and offered hospitality to travelling teachers.



Anguel María Salazar

Until his passing on 15 October 1976, Mr. Salazar remained firm of faith, radiant of heart and deep in his love for Bahá'u'lláh, transmitting his conviction with force and eloquence to other indigenous believers.

NATIONAL SPIRITUAL ASSEMBLY
OF THE BAHÁ'ÍS OF ECUADOR

HUGH K. BLUNDELL
1884–1976

DEEPLY GRIEVED LEARN PASSING DEVOTED LONGTIME SERVANT FAITH HUGH BLUNDELL FIRST AUXILIARY BOARD MEMBER IN NEW ZEALAND PRAYING SACRED THRESHOLD PROGRESS HIS SOUL ABHA KINGDOM.

Universal House of Justice

Hugh Blundell was born in England on 21 October 1884, the youngest of seven children. The Blundell family immigrated to New Zealand when Hugh was two years old, and he received all his education in New Zealand schools.

His father died in 1923. His mother, Sarah,[1] a non-conformist free thinker and a member of the Higher Thought Temple, had learned of 'Abdu'l-Bahá's visit to London in 1911 and, attracted by what she read of His life and teachings, sent for literature about the Bahá'í Fiath. When the Hands of the Cause Clara and Hyde Dunn visited New Zealand in 1923 they were invited to the Blundell home in Remuera, Auckland. This was the first Bahá'í meeting in New Zealand.

Through contact with Mother Dunn, Mrs. Blundell and Hugh's older sister, Ethel, became Bahá'ís. In 1925 Hugh accompanied them in the first party of Australasians to go on pilgrimage to the Holy Land. Although not a Bahá'í, Hugh was deeply impressed by Shoghi Effendi and in July the following year he declared his belief in Bahá'u'lláh as the Manifestation of God for this age. Thus began a lifetime of devoted service to the Bahá'í Cause. He served on the Local Spiritual Assembly of Auckland from 1927 onwards, often as treasurer, and for a number of years was a member of the National Spiritual Assembly of Australia and New Zealand. He was a member of numerous committees, both national and regional, and travelled widely throughout New Zealand and the Pacific Islands in service to the Faith.

New Zealand's first independent National Assembly was elected in April 1957 and in October a letter came to Hugh from the Hands of the Cause Mother Dunn and Collis Featherstone confirming the cable Hugh had received: ADVISE YOUR APPOINTMENT MEMBER ADDITIONAL AUXILIARY BOARD DEAREST LOVE PRAYERS YOUR GUIDANCE. Hugh was overwhelmed and replied: 'The latter part of your cable is tremendous consolation and a brilliant light in a very dark world. With sincerest appreciation of your faith and trust in my humble ability and with a prayer from my heart that I will be worthy of your confidence . . .' He wrote this the day the beloved Guardian died, and being both a member of the Auxiliary Board and one of the few New Zealand Bahá'ís to have met Shoghi Effendi, he was able to be a tower of strength to the saddened community, and to inspire them to fulfil the goals of the Ten Year Crusade.

He served as a Board member with selfless

[1] See 'In Memoriam', *The Bahá'í World*, vol. VI, p. 496.



Hugh K. Blundell

tenacity for eleven years. In his quiet, polite, gentlemanly way 'Uncle Hugh', as he became known, gave of his time, effort and self generously. He travelled regularly throughout the country visiting and encouraging the friends. In 1959 the Hands of the Cause in the Holy Land wrote: 'Please convey to our dear brother, Auxiliary Board member Hugh Blundell, our heartfelt appreciation of the wonderful teaching trips he is undertaking in these days when the New Zealand community needs it most.' He extended hospitality to all visiting Bahá'ís and accompanied the Hands of the Cause on many of their visits including the historic visit Enoch Olinga made to the Maori people in 1959.

As age began to take its toll, Hugh found it increasingly difficult to travel and in September 1968 he offered his resignation as Auxiliary Board member. He felt the future of the Faith lay in the hands of the young Bahá'ís and he continued to guide and love these youth until his death on 16 October 1976.

His warm, gentlemanly presence at summer schools and conventions will be a cherished memory to those of the New Zealand community who were fortunate enough to have known Hugh Blundell.

GARRETA H. BUSEY
1893–1976

GRIEVED PASSING GARRETA BUSEY SELFSACRIFICING FOLLOWER BAHAULLAH STOP HER SERVICES FIELD BAHAI PUBLICATIONS IN THE UNITED STATES LOVINGLY REMEMBERED PRAYING HOLY SHRINES PROGRESS HER SOUL.

Universal House of Justice

Garreta Helen Busey was born on 1 March 1893 in Urbana, Illinois and lived most of her life in that community. She was talented and versatile, yet unassuming. Before 1918 she travelled through Illinois making advance preparations for rallies and meetings supporting Women's Suffrage and during the First World War served with the International Red Cross in France and Switzerland. She worked for several years on the *New York Herald-Tribune*'s Book Review section. Her novel *The Windbreak* was published in 1938. Her father helped establish the Commercial Bank of Champaign and she was on its Board of Directors for thirty-five years, attending meetings until just a month before her death, and was on the faculty of the University of Illinois.

Her Bahá'í activities were manifold. She first attended Bahá'í meetings because she felt sorry for her mother who was always having to go to them alone, but gradually came to consider herself a Bahá'í, and about 1934 she fully identified herself with the Faith. During her sabbatical leaves from the university she served the European Teaching Committee, spending one year in the Netherlands. She was a member of the Urbana Spiritual Assembly for forty years; her contributions to consultation were wise, compassionate and practical. At the request of the National Spiritual Assembly she helped with the development of Spiritual Assemblies in Indiana, Kentucky and Ohio. Her writing and editorial skills were placed at the service of the Faith. She served on the editorial staffs of *World Order* magazine, *Bahá'í News* and *The Bahá'í World* and on the National Literature Reviewing Committee. Her beautiful old home was opened to the friends and was a focal point of activities for many years. With the consent of her family it was bequeathed to the Spiritual Assembly of Urbana.

From 1936 until 1974 Garreta was the



Garreta H. Busey

faculty advisor of the University of Illinois Bahá'í Club, one of the first college clubs in the United States. She had special love for youth and offered them understanding and encouragement. One Bahá'í, recollecting the college club meetings, wrote: 'I felt that Garreta saw everything—all our weaknesses, follies, even our unwillingness to accept aspects of the teachings—but she was patient and would wait lovingly for us to grow up. Hundreds of times at those Friday evening firesides I saw her sit quietly as we uttered our vain fancies—even our blasphemies—never arguing, never pushing a point. When we'd all worn ourselves out with hair-splitting, she'd say, "Well, you know, it seems to me . . ." and then she'd quote exactly the passage to answer every dilemma! She was truly a masterful teacher.'

Once when she was in her eighties and, as usual, trying to serve beyond her strength in many areas at once, she laughingly said, 'Bahá'ís are not promised rest from their labours, but a service in both worlds.'

Bahá'u'lláh's words *'The light of a good character surpasses the light of the sun'* were on the printed programme of the memorial service held for Miss Busey who died on 21 October 1976. All those who gathered to celebrate her life felt them to be appropriate.

ELEANOR HUTCHENS

CHARLOTTE M. LINFOOT
1895–1976

Charlotte May Linfoot, a leading figure in the growth and development of the Bahá'í Faith in the United States for almost half a century, died on 30 October 1976 in Wilmette. The National Spiritual Assembly of the United States cabled the Universal House of Justice:

> LOYAL DUTIFUL INDEFATIGABLE CHARLOTTE LINFOOT WINGED HER FLIGHT TO ABHA REALM TODAY LEAVING BEHIND IN HER BELOVED AMERICAN COMMUNITY WHICH SHE SERVED SO ILLUSTRIOUSLY A TRAIL OF GRATEFUL BUT BROKEN HEARTS.

In reply the House of Justice advised the holding of a befitting memorial service in the Temple and said, in part:

> SHARE GRIEF PASSING DEARLY LOVED CHARLOTTE LINFOOT STOP HER TIRELESS SELFLESS SERVICE WHOLEHEARTED COMMITMENT TEACHINGS AND ADMINISTRATION OF CAUSE SHE EMBRACED NEARLY FIFTY YEARS AGO INDELIBLY INSCRIBED ANNALS AMERICAN BAHAI COMMUNITY . . .

For twenty-two years, until she suffered a disabling stroke in December 1975, Miss Linfoot served as assistant secretary of the National Spiritual Assembly. The assembly, in its annual report for 1976, paid tribute to her 'constant, heroic service' and lamented the 'staggering blow' dealt the American community through her death.

She was born in North Dakota on 30 May 1895, attended high school in Saskatchewan, Canada and received degrees from Saskatoon Teachers' College and Saskatoon Business College. After graduation she taught elementary school and during summer vacations worked as a reporter and as editor of the women's section of a local newspaper.

In the early 1930s Miss Linfoot moved to California to work for the American Red Cross, soon becoming assistant director of the



Charlotte M. Linfoot

Junior Red Cross for the Pacific area. Her main activity was the developing of international programmes with school systems. During this period she also travelled extensively in Europe to advise Red Cross Societies on that continent.

Miss Linfoot first heard of the Bahá'í Faith in Oakland, California and soon became active in the work of the administrative order. She was appointed to the first National Teaching Committee in 1934, serving as its Western secretary, and throughout the subsequent years was a member of one or more national committees. Those who were privileged to work with her during those years speak with admiration of her undaunted faith, unswerving loyalty, selfless devotion and tireless vigour, and praise the inestimable magnitude of her gifts of mind and spirit which she poured out unstintingly in service to the Cause of Bahá'u'lláh. The Hand of the Cause Leroy Ioas wrote to her from the Holy Land congratulating her on her election to the National Assembly in the autumn of 1953 and remarking: 'Your long hours of work in the Teaching Committee, and other Committees, was always an example to me, and I often think, when I am tied up for especially long hours of work, how faithfully, quietly and efficiently you carried on for so long.'

Her appointment as assistant secretary almost immediately after her election to the National Assembly caused her to transfer her residence from Piedmont, California to Wilmette. She served as secretary of the Asia Teaching Committee in the Ten Year Crusade until the American community's goals in the Pacific areas were accomplished, in about 1961; simultaneously she worked on the editorial committees for *Bahá'í News* and *The Bahá'í World*. In 1961 she participated in the election of the International Bahá'í Council and in the first election of the Universal House of Justice in Haifa at Riḍván 1963 and attended the Bahá'í World Congress in London immediately thereafter; she also participated in the subsequent elections of the Universal House of Justice in 1968 and 1973. On various occasions she represented the United States National Spiritual Assembly at international conferences.

'She had a quick and telling wit and a never-failing sense of fun,' one friend recalls. 'A few years before I came to Wilmette in 1969 she had fallen on the ice one dark night and sustained an injury to her hip which left her with the occasional need to use a cane for the rest of her life. I remember with affection her curious blend of gallantry, determination and vulnerability as she tapped her way from the office to her home in treacherous and inclement weather. She took great delight in collecting music rolls for an old player piano she had in her home; she also kept pet birds on which she lavished attention. I shall always remember the day we spent in the country buying a barrel of new apples; she brought a sense of adventure and zest and happiness to simple pleasures of this kind. She was always youthfully trim, impeccably groomed and smartly attired, her appearance thus reflecting her alertness of mind, her imposing organizational skills.'

Miss Linfoot's demanding services as assistant secretary to the National Assembly included the guidance of Local Assemblies and individuals in their application of Bahá'í standards to individual lives. Each day her desk was piled high with letters appealing to the National Assembly for guidance in a limitless range of human struggles and needs. The balance of integrity, firmness and deep compassion which she exemplified qualified her to become a finely-tuned instrument through

which the Assembly could effectively respond to the needs of the community. But such work takes its toll of those who give it. Her record of service is an illustration of the degree of 'administrative heroism' which the beloved Guardian told us the advancement of the Cause requires.

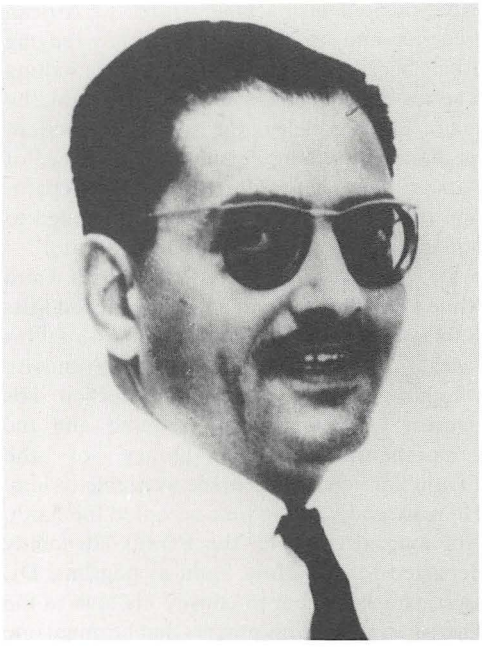
Shoghi Effendi's appreciation of Miss Linfoot is found in a letter written on his behalf on 6 September 1957 and serves as a befitting conclusion to this memoir: 'The Guardian has instructed me to inform you of how much he appreciates and values your devoted and sacrificial services to the Cause of God. You have served the Faith diligently, efficiently, and well over a long period of time, in outstanding and historic fields of service: as secretary of the National Teaching Committee during the first Seven Year Plan, the success of which was, in no small measure, due to your ceaseless labours, and since that time, on teaching committees bringing the Faith to numerous parts of the world. Now you are combining teaching and administrative service, in your outstanding services on the National Assembly. The Master will richly reward you for your indefatigable services in the Kingdom.'

On 11 December 1976 a memorial service was held for Charlotte Linfoot in the House of Worship in Wilmette within the shadow of which she had performed many of those feats which cause her memory to be 'indelibly inscribed' in the annals of the American Bahá'í community.

SIYYID MUḤAMMAD 'AZZÁVÍ
1920–1976

The entire Bahá'í world, but the Egyptian community in particular, suffered a grievous loss in the untimely passing of Dr. Siyyid Muḥammad 'Azzáví. His endeavours as an educator bring to mind the words attributed to Muḥammad, the Messenger: 'The ink of the scholar is more precious than the blood of the martyr.'

Dr. 'Azzáví was born in Egypt on 1 April 1920 and received his education there. From 1942 to 1950 he was a teacher of education and psychology at the Men's Teacher Training College in 'Iráq. He returned to Egypt in 1950 and



Siyyid Muḥammad 'Azzáví

obtained his Master of Arts degree from the University of Cairo. Religious prejudice thwarted his efforts to obtain the degree of Doctor of Philosophy but he qualified for this with distinction in 1969.

His professional pursuits after his return from 'Iráq included serving as Director of the Office of Translation of the Vice-President of the Republic, acting as assistant to the Director-General for Statistics, assisting the ministry concerned with the management of municipal affairs and serving as Director-General of the Centre of Information for the Presidency. He contributed to the modernization of the curriculum of the thousand-year-old Al-Azhar University and was co-author with Muḥammad Khayrí Harb of *History of Education and Teaching in the Twentieth Century*. He was a gifted translator from English into Arabic of literary and educational works, combining extraordinary speed with great accuracy. His efforts in this area included the translation of documents for UNESCO and association with the Franklin Library project for rendering a thousand standard English works in Arabic. Methods of language teaching interested him greatly. He prepared television programmes designed to combat illiteracy,

experimented in teaching Arabic to African students and to persons of widely-ranging ethnic backgrounds and participated in writing a series of textbooks on teaching Arabic by radio. He was delegated to present modern methods of teaching Persian at the College of Arts at 'Ayn Shams University. The preparation of a children's encyclopedia appealed to him in his dual role of father and educator.

Dr. 'Azzáví encountered the Bahá'í Faith while living in 'Iráq when he approached Miss Bahia (Bahá'íyyih) Faraju'lláh, a fellow teacher of Iranian background, to enquire whether she would teach him Persian. His interest was immediately aroused and the comprehensive Bahá'í library of the Faraju'lláh family was made available to him. He read avidly and in time accepted the Faith. Not long after, when the Faraju'lláh family departed for the Holy Land as pilgrims, Dr. 'Azzáví asked them to convey his love to the Guardian and beg his prayers that he might one day be of service to the Cause. In response, Shoghi Effendi requested Dr. 'Azzáví to translate into Arabic a selection of passages from *God Passes By*, the Guardian's own incomparable history of the Faith. Dr. 'Azzáví set to work with great enthusiasm, postponing completion of his studies for his degree in order to devote full time to this task. He also translated a number of other works including the Persian *Hidden Words of Bahá'u'lláh*, the talks of 'Abdu'l-Bahá in Europe, *The Dispensation of Bahá'u'lláh, The Promised Day is Come* and other letters of the Guardian. Some time later when Dr. 'Azzáví made a pilgrimage to the Holy Land the beloved Guardian referred to him as 'my excellent translator.'

After serving in 'Iráq for eight years, Dr. 'Azzáví returned to Cairo and about a year later married Miss Ḥúríyyah Jalál. Shortly thereafter he accepted a teaching post in the Sudan where he served as chairman of the Spiritual Assembly of Khartoum and was helpful in obtaining official registration of the Bahá'í burial ground. He then returned to Egypt where he served on the National Spiritual Assembly of North East Africa, the Local Spiritual Assembly of Cairo and the National Translation and Publication Committee until the dissolution of Bahá'í institutions in Egypt in 1960.

He was a man of commanding presence, with a keen sense of humour and a gift for story-telling. He showered love and devotion on his five beautiful children—ornaments of a remarkable marriage—and with affection and expertise guided their education, an activity promoted by his own exemplary zeal for learning. Animated by a spirit of self-sacrifice for the Faith he suffered discrimination in terms of position, salary and promotion, and ultimately was incarcerated for his beliefs. His Egyptian roots made it imperative for him to remain in his native land rather than to seek an easier and more luxurious life in countries of greater freedom and prosperity. One midnight, in 1965, there came a knock at the door of his home. The police entered and seized every Bahá'í book they could find, and Dr. 'Azzáví and other Bahá'ís were cast into prison. The authorities interrogated him at odd hours to break his rest and brought Islamic divines to dispute with him, but their arguments were swept away like leaves in the autumn wind.

Eventually he was freed. He started a publishing house which he hoped might develop into an important instrument of service of the new world order. He revised his translation of *God Passes By*, remarking that his understanding of the text had changed profoundly in the course of his experience of twenty-five years as a Bahá'í.

In 1976, Dr. 'Azzáví accepted an invitation to lecture at the Bahá'í Summer School in Írán where the friends derived great benefit from his knowledge of the Qur'án and Bahá'í literature. He visited the House of Bahá'u'lláh in Ṭihrán and the House where the Báb declared His mission in Shíráz. This journey, so abounding in confirmations, marked the culmination of a distinguished career of service to the Cause of Bahá'u'lláh. Notified of Dr. 'Azzáví's death on 14 November 1976, the Universal House of Justice cabled:

> DEEPLY GRIEVED PASSING MUHAMMAD AZZAVI HIS DEDICATION CAUSE HIS STEADFASTNESS HIS SCHOLARLY WORK UNFORGETTABLE STOP FERVENTLY PRAYING SHRINES PROGRESS HIS SOUL ABHA KINGDOM ASSURE HIS WIFE CHILDREN FRIENDS DEEP LOVING SYMPATHY.
>
> BAHIA FARAJU'LLÁH GULICK

'ABDU'L-ḤAMÍD EL KHEMÍRÍ
1906–1976

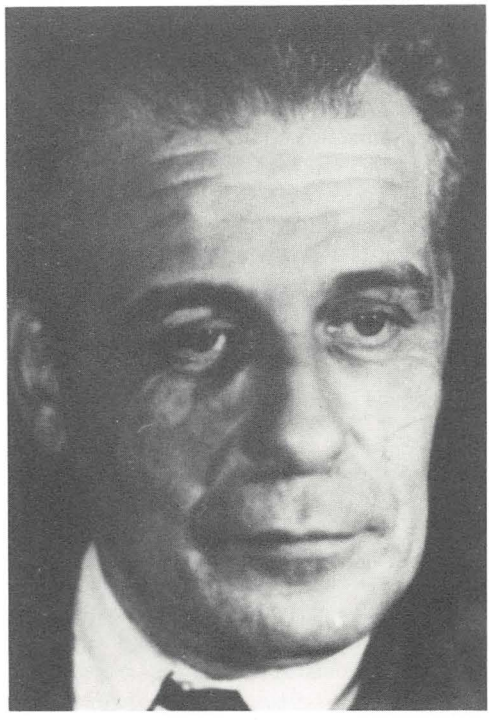
Mr. 'Abdu'l-Ḥamíd el Khemírí was born in Tunis during the year 1906, his family being members of the Berber community. He was raised in a strict Muslim community and his childhood was similar to that of others of his generation.

In 1921, when he was only fifteen, 'Abdu'l-Ḥamíd and his friend, Muḥammad Vahbí Kasráví, encountered and accepted the Bahá'í Faith. One afternoon, on the main boulevard of Tunis, the two youths noticed a middle-aged gentleman of respectable and distinguished appearance whom they recognized as being a Shaykh from the renowned Azhar University of Cairo and, acting on an impulse, the young men asked to speak to him. The gentleman was Muḥyí'd-Dín Sabrí Kurdí Kanimeshkání who had accepted the Faith during the early years of its establishment in Egypt, and whom 'Abdu'l-Bahá had singled out to open Tunis to the Faith. The young men were very impressed by the wisdom and kindness of Shaykh Muḥyí'd-Dín. They attended regularly the meetings he held with inquirers every evening and soon 'Abdu'l-Ḥamíd, with his friend Kasráví, became the first Tunisian Bahá'ís.

In 1928 'Abdu'l-Ḥamíd made a pilgrimage to the Holy Land and was blessed by his meeting with the beloved Guardian. The experience of pilgrimage transformed him. He travelled to Egypt and Syria where he met with the believers and had the joy of reunion with his boyhood friend, Kasráví, who had settled in Syria.

Upon returning to Tunis 'Abdu'l-Ḥamíd joined his efforts with those of Mustapha Bouchoucha[1] (Muṣṭafá Búshúshá), a fellow Tunisian Bahá'í, in propagating the Faith among their countrymen. 'Abdu'l-Ḥamíd's shop at 175 rue de la Kasbah became a landmark for visiting Bahá'ís. Evening after evening, 'Abdu'l-Ḥamíd would visit Mr. Bouchoucha's home for meetings with Bahá'ís and their friends. With the launching of the Guardian's Ten Year Crusade in 1953 and the arrival of pioneers in Tunisia, young Tunisians started to enter the Faith. They found comfort and inspiration through their visits to 'Abdu'l-Ḥamíd's little shop in the old town

[1] See 'In Memoriam', *The Bahá'í World*, vol. XV, p. 463.



'Abdu'l-Ḥamíd el Khemírí

(the Medina) where he counselled and guided them as an older and more experienced brother would.

'Abdu'l-Ḥamíd served on the Spiritual Assembly of Tunis from the time of its inception in the 1930s until his home area became an independent civil unit in 1970. In 1956 when the beloved Guardian called for the formation of the Regional Spiritual Assembly of North West Africa 'Abdu'l-Ḥamíd el Khemírí was elected to that body and remained a member for four consecutive years. He visited many Bahá'í centres in Morocco in 1956 and, in later years, he attended Bahá'í summer schools in France and Switzerland to bring back to the Tunisian Bahá'ís the spirit and news of the friends in Europe.

The last two years of his life he devoted to visiting the Bahá'ís and receiving them at his home. Increasingly, severe arthritis confined him to his bed and armchair. He sold his shop and contributed the entire proceeds to the Fund. As he felt the end drawing near he distributed among the friends the Bahá'í literature, magazines, reviews and articles he had in his possession. Each time we visited him we

were offered some literature or relics of the Faith. Until the last moment of his earthly existence on 5 December 1976 the greeting 'Alláh-u-Abhá!', which he upheld for over fifty-five years, was on his lips.

'The services of Mr. Khemírí will always be remembered for he was not only among the early believers in Tunisia, but served the Faith for one-half a century in that land with faithfulness, devotion and dedication,' wrote the Universal House of Justice on 9 January 1977 in memory of that dear believer.

R. MUSTAPHA

ELSE JÖRGENSEN
1907–1977

GRIEVED NEWS PASSING ELSE JORGENSEN DEVOTED MAIDSERVANT BAHAULLAH STOP SUPPLICATING SACRED THRESHOLD PROGRESS HER SOUL ALL WORLDS GOD.

Universal House of Justice



Else Jörgensen

Else Jörgensen was born in Trondheim, Norway on 28 December 1907. She was working as a hairdresser in Guayaquil, Ecuador in February 1945 when she first heard about the Bahá'í Faith from Virginia Orbison, a resident pioneer. The Spiritual Assembly of Guayaquil was to be formed at Riḍván if one additional adult believer could be found. Virginia arranged an appointment for April 17th ostensibly to have Else give her a permanent wave, and Else accepted the Faith before the end of the day. On April 20th the Spiritual Assembly was formed with Else as a member.

By 1948 Else had returned to Norway and at Riḍván became a member of the first Spiritual Assembly of Oslo. With a view to pioneering in Spain Else, who was already fluent in Spanish, took secretarial training, and in November 1949 she settled in Madrid where she assisted in consolidating the efforts of the Spiritual Assembly. In April of the next year she moved to Barcelona to assist that struggling young community. With her aid the Spiritual Assembly grew in strength and other Local Assemblies were established in nearby areas in addition to groups being formed and new localities opened. Words cannot describe the meritorious work done by Else for the Cause in Spain at a time when the utmost wisdom and discretion were necessary and the risk of imprisonment was considerable. She introduced the teachings by giving language lessons and with admirable foresight organized, in collaboration with the Spiritual Assembly of Barcelona, a committee for the protection of the Faith. Significantly, a few years later, she was appointed to the Auxiliary Board for the protection of the Faith in Latin America. Throughout the time she spent in Spain Else had no holidays, no visits to her family and not one moment of rest.

In July 1953 Else returned to Norway and married Roberto Cazcarra. At the Intercontinental Teaching Conference held in Stockholm that month the couple offered themselves as pioneers to Spitzbergen but were not able to meet the requirements governing residence in those islands. Accompanied by Mildred Clark[1] who in August of that year had become the Knight of Bahá'u'lláh for the Lofoten Islands, Else travelled by ship to Spitzbergen to investigate the possibility of settling there but this and all subsequent efforts failed.

At the request of the European Teaching Committee she remained as a pioneer in Oslo until November 1954 when she was asked to

[1] See 'In Memoriam', *The Bahá'í World*, vol. XIV, p. 303.

assist with the teaching and consolidation work in Portugal where she laboured intensively for the strengthening of the community and the opening of new centres. Her efforts met with success despite her inability to obtain a permanent residence visa and the mischievous activities of a few disaffected Bahá'ís who attempted to undermine all that she did, threatened to denounce her to the authorities, and continually harassed her and menaced her.

With the approval of Shoghi Effendi she left Portugal in October 1956 to join her husband who was under contract to a Swiss firm in Uruguay and within two weeks of arriving in Montevideo, and despite the intended private nature of her visit, Else was elected to the Spiritual Assembly and later was asked to serve on the National Teaching Committee of the Regional National Spiritual Assembly of South America. At Riḍván 1957 she and her husband were elected to the National Spiritual Assembly of Argentina, Chile, Uruguay, Paraguay and Bolivia. At the request of that institution Else undertook a five-month tour of the five countries, visiting each Local Spiritual Assembly, giving public addresses, obtaining radio and press interviews. She returned to Uruguay to find awaiting her a letter announcing her appointment to the Auxiliary Board for the protection of the Faith and a pressing request to meet with the National Assembly for consultation. She had not even unpacked her bags. Thus began a lengthy series of travels throughout which she did not fail to maintain an extensive correspondence frequently averaging eighteen letters a day.

Exhausted and ill, Else returned to Barcelona in June 1962 and the following year settled again in Norway. Although her last years were blighted by an incurable illness she participated to the extent she could in Bahá'í community life until her soul was released from its physical prison, in Trondheim, on 27 January 1977.

'With the deepest sorrow I received the sad news of the passing of our dear Else Jörgensen,' wrote the Hand of the Cause Dr. 'Alí-Muḥammad Varqá to the National Spiritual Assembly of Norway. 'She was a wonderful soul, dedicating her life to the service of the Faith of God. I pray from the bottom of my heart for the progress of her brilliant soul in the Abhá Kingdom . . .'

Else was the first pioneer from Norway and her saintly life won the respect of the friends who met her. She was an example of patience and endurance, living frugally, sharing whatever she had with those who were in need. At the time of her passing a devoted friend wrote in tribute to her services, 'Else embodied the high standards of the Norwegian people and in particular the quality of dignity. Present and future Bahá'í friends in your country should be proud of having a Norwegian in the galaxy of heroes and heroines of the Faith of Bahá'u'lláh.'

The mortal remains of this beloved friend were laid to rest beside those of the Knight of Bahá'u'lláh Loyce Lawrence[1] in Trondheim's Tilfredshet cemetery.

GERD STRAND

MARION LORD MAXWELL
1889–1977

Marion Lord Maxwell was the first Jamaican to embrace the Bahá'í Faith in Jamaica. Her acceptance of the Faith, in October 1942, resulted from the teaching efforts of Dr. Malcolm King[2] who pioneered there in the First Seven Year Plan. Miss Maxwell was elected as a member of the first Spiritual Assembly of Kingston at Riḍván 1943 and became its first treasurer. Thereafter, she served the Cause faithfully, remaining steadfast in the Covenant to her last breath.

Born on 26 January 1889 in the capital, Kingston, Marion was the youngest of six children. She used her boundless energy in teaching Sunday school classes and in active service to the Y.W.C.A. and the Shamrock Social Organization. In 1907 she joined the General Post Office staff as a money order clerk and in this capacity served her community for forty-two years, gaining the respect of both her fellow workers and the public. She retired in 1949.

Marion was known as 'Miss Mac' to her close acquaintances and was a mainstay to her family on all occasions, whether happy or sad. In 1929 she became the guardian of her sister's three

[1] See 'In Memoriam', *The Bahá'í World*, vol. XV, p. 446.
[2] See 'In Memoriam', *The Bahá'í World,* vol. XIV, p. 316.



Marion Lord Maxwell

children; and to her two nephews and nieces, whose parents were in Costa Rica, she became more than an 'Aunt'.

A Jehovah's Witness before accepting the Bahá'í Faith, Marion never forced her belief on any member of her family nor on her friends, but quietly attended meetings and participated in Bahá'í community life. She was recognized as a dependable and giving person and it was through the example of her life that she was known as a Bahá'í. In her later years, although handicapped by deafness, she was at the centre of every happy gathering, regaling the guests with stories from her storehouse of memory, often clapping her hands in spontaneous joy. In the nursing home where she spent her last three years, Marion was ever mindful of her fellow patients to whom she offered assistance and comfort. She eagerly received her Bahá'í visitors, often exclaiming, 'I am so happy to be a Bahá'í!' Bahá'u'lláh's name was frequently on her lips. She passed away peacefully in her sleep, having lived a full eighty-seven years.

On 27 January 1977, the Universal House of Justice cabled:

> SADDENED PASSING MARION MAXWELL CONVEY FRIENDS RELATIVES ASSURANCES PRAYERS SHRINES PROGRESS SOUL ABHA KINGDOM.

EDMUND MIESSLER
1902–1977

'He is in my heart.' These were the tearful, half-whispered words of one who knew Edmund Miessler well, when informed of his passing. Others, in tribute to his memory, dedicated a month of sacrificial teaching. Two who had been separated from Bahá'í activity, remembering his influence upon their lives, pledged renewal of service to the Cause of Bahá'u'lláh. And in a flood of telegrams, letters and personal messages the sentiment was expressed: he was so dedicated, so loving and understanding, and so very humble.

Edmund Miessler was born in Chicago on 13 March 1902 and was reared in a very strict, religious-minded family of Lutherans, his father being a pastor and his mother the daughter of Lutheran missionaries. His first wife, Elma, came from a similar background. The couple keenly desired spiritual knowledge and made an intensive study of the Bible. While living in Lima, Ohio the home community of Dorothy Baker,[1] they learned of the Bahá'í Faith from her and after a year's study became confirmed and devoted Bahá'ís. Almost immediately, they were publicly excommunicated from their church as incorrigible sinners. They became active members of the Lima Bahá'í community and with their three children, Bob, Margot and Carol, held fireside meetings. Elma's death in the eleventh year of her marriage left the young father and the three children in difficult circumstances.

Three years later Edmund married Muriel Auble who also became a fervent Bahá'í. The family had moved to their first pioneering post in Columbus Grove, not far from Lima, and there they continued with their local Bahá'í work in addition to serving on the Louhelen (Davison) Bahá'í Summer School Committee and the Regional Teaching Committee of Ohio, Indiana and Kentucky.

Following the death of Carol in 1945 the family realized their long-held dream of pioneering abroad. With Carol as the family's 'guardian angel', as it were, and in close consultation with their intimate friend, Mrs. Dorothy Baker, who was then chairman of the National

[1] Appointed a Hand of the Cause by Shoghi Effendi on 24 December 1951. See 'In Memoriam', *The Bahá'í World*, vol. XII, p. 670.



Edmund Miessler

Spiritual Assembly of the United States and Canada, it was decided that they should settle in São Paulo, Brazil. When they arrived the following year following some months of preparation and a brief stay in Rio de Janeiro, their hearts were rejoiced by the awaiting telegram from the beloved Guardian in which he stated that he was praying for them at the Holy Shrines that they might realize all their earnest desires in the Path of Bahá'u'lláh.

In São Paulo they began to teach the Faith vigorously, assisted by two young new Bahá'ís who had accepted the Faith through a travelling teacher, and by a third who had accompanied them from Rio de Janeiro. At Riḍván 1947 the first Local Spiritual Assembly of São Paulo was formed. The community grew in size and in time became one of the strongest and most active in South America.

Edmund served constantly as a member of the institutions of the growing administrative order. He was elected to the first regional National Spiritual Assembly of South America and to those assemblies which succeeded it including, finally, Brazil which formed its own National Spiritual Assembly in 1961. In addition, he was appointed a member of the Auxiliary Board for the protection of the Faith having as his responsibility, at first, several countries of South America and, at the time of his passing, a large region comprising several states of Brazil as well as the Falkland Islands.

Edmund loved his work for the Faith and was devoted to his many Bahá'í friends. He tried to visit each community in his territory at least once a year and more accessible areas oftener, and he carried on a voluminous correspondence, advising, inspiring, praising, admonishing—always quoting suitable passages from the Writings. Copies of his letters written during the period of his service on the Auxiliary Board fill five large file drawers. He did not teach from his own viewpoint but rather with words from the Writings which he recorded in a small notebook and carried with him, available at the moment it was needed; and to illustrate the points he wished to emphasize he would recount telling stories.

In 1963, as a member of the National Spiritual Assembly of Brazil, Edmund was a delegate to the first International Bahá'í Convention for the election of the Universal House of Justice and he lavished upon this new divinely-ordained institution the great love and loyalty he had felt for the beloved Guardian. A similar devotion was expended upon the institutions of the Hands of the Cause and the Continental Board of Counsellors, under both of which he had worked. Love was the touchstone of Edmund's life. His heart was filled with love for the Cause and for all humanity and he was, in turn, much loved by the many friends he led to the Faith and others who knew him. It is felt that the beautiful thoughts expressed in the cablegram received from the Universal House of Justice when advised of Edmund's passing on 7 February 1977 aptly describe this noble soul:

> DEEPLY GRIEVED PASSING BELOVED DEVOTED SERVANT BAHAULLAH EDMUND MIESSLER WHOSE DISTINGUISHED DEDICATED SERVICES SOUTH AMERICA SPANNING PERIOD THIRTY YEARS SET NOBLE EXAMPLE FOLLOWERS BLESSED BEAUTY STOP CONVEY FAMILY OUR LOVING CONDOLENCES AND ASSURE FERVENT PRAYERS DIVINE THRESHOLD PROGRESS HIS SOUL.
>
> MURIEL MIESSLER

ANTÓNIO FRANCISCO EBO
?–1977

António Francisco Ebo, the first Angolan Bahá'í, was born near Malange some sixty years ago and was a member of the KiMbundu tribe which inhabit the area around the capital, Luanda, and the territory stretching beyond Malange in the east. Angola was a Portuguese colony so he grew up speaking both his native language and Portuguese. Not much is known of Mr. Ebo's life as a child and young man but it is known that as an adult he moved to Luanda in order to find a better economic climate for his family. He was head of a large 'extended' family which, in African tradition, embraces—in addition to brothers and sisters—cousins, nieces, nephews and other kin.

In January 1956 Mr. Ebo who was a member of the Evangelical Church in Luanda heard Rodolfo Duna, a Bahá'í from Moçambique, speak to the congregation about the Bahá'í principles at the invitation of the minister. Intrigued, Mr. Ebo and his nephew, José Avelino, followed Mr. Duna to the place where he was staying and requested to hear more about this new message. It was there that Mr. Ebo heard for the first time the name of Bahá'u'lláh. Night after night he returned to hear more, each time becoming increasingly convinced that this was indeed a message from God, one that he wished to share with his remarkable uncle, Sampaio, whose spiritual quest had strongly influenced Mr. Ebo's nature. Sampaio, who was considered a mystic and spiritual guide to his friends and family and whose wisdom, love and counsel won him great respect, had refused to affiliate with a formal system of belief, having declared that when truth appeared he would recognize it. To this uncle Mr. Ebo wrote a brief explanation of the Revelation of Bahá'u'lláh. In his reply, Sampaio asked three simple questions about the origin of the Faith, the location of its World Centre and the central teaching of its Founder. Upon being informed that the mission of Bahá'u'lláh is the unification of all mankind Sampaio wrote: 'This is the Faith that I have been waiting for!'

Mr. Ebo, radiantly happy over the acceptance of the Faith by Sampaio, began vigorous teaching activities and enrolled most of his family in the Faith. At Riḍván 1956, with the assistance of Mr. Duna and his wife, Angelica, the first Spiritual Assembly of Luanda was formed and shortly afterward a pioneer couple arrived from Portugal to help in consolidating the knowledge of the new believers. Mr. Ebo and Mr. Duna joined Sampaio in his teaching efforts in Malange where a great receptivity to the Faith developed. At Riḍván 1957, with Mr. Ebo's assistance, the first Spiritual Assembly was formed there. Mr. Ebo was appointed to the teaching committee and yearned to pioneer to the south to establish the Faith in Nova Lisboa. In 1961, before these plans could get under way, Angola was swept up in a maelstrom of political unrest and although the Bahá'ís had followed strictly Bahá'u'lláh's teaching about non-participation in all subversive and political movements, they too fell victims of the suspicion and chaos that engulfed the country. Incited by the clergy who had joined forces in accusing the Bahá'ís of subversive activity the police obtained a decree outlawing the Faith and began seizing and interrogating the Bahá'ís. The pioneers were expelled, leaving the young community on its own. The police came to Sampaio's home in the dead of night, arrested him, threatened his wife never to have any meetings again nor even permit anyone to



António Francisco Ebo

stay at her house, and took Sampaio away to an unknown destination. He was never seen again.

In October 1963 Mr. Ebo was arrested, his home searched, and he was imprisoned with three other Bahá'ís from Luanda. When speaking of that period at a later time Mr. Ebo would smile sadly and say, 'We were not treated very well,' but he uttered not a further word of complaint. Eventually Mr. Ebo and the other prisoners were transferred to the prison island of Baia dos Tigres off the coast of southern Angola where they rejoiced at meeting, among their fellow prisoners, six Bahá'ís from Malange. During the six years they remained there they would gather together to pray, to discuss what they could remember of the Bahá'í teachings and to sing and compose new songs in praise of Bahá'u'lláh. While in prison Mr. Ebo grew in faith and dedication. He no longer needed to look to Sampaio for strength but drew on his own spiritual powers. The other Bahá'í prisoners looked to him as their 'father'; he remained optimistic and assured them that one day they would be free and pioneers would come and help them spread the Faith.

Indeed, pioneers had arrived in the interval and were brought into contact with the African believers after Mr. Ebo's release from prison. It was a radiant and tearful reunion. A new period began in the history of the Faith in Angola during which Mr. Ebo emerged as the 'father' of the community. He served on the re-formed Spiritual Assembly of Luanda and was a member of the National Teaching Committee. It was Mr. Ebo who was ever ready to take a teaching trip to nearby villages, who encouraged and stimulated the other believers, who composed a number of songs with Bahá'í themes, who was at the centre of all joyous meetings and spiritual gatherings. He revived the Malange community, giving strength and hope to the believers there, and again laid plans to pioneer to Nova Lisboa.

Another crisis struck the Angolan community with the outbreak of the tragic civil war in 1974. As the situation worsened the pioneers were required to leave and soon the Angolan believers were again left alone. Their love for the pioneers was so great that they offered to adopt them into their families in order that they might remain, and offered them food, refuge and comfort. The last pioneer left in October 1975 without being able to say goodbye to the Angolan friends because communication, even within Luanda, had become almost impossible.

Mr. Ebo continued to correspond with friends outside Angola, speaking of the teaching efforts, the holding of Nineteen Day Feasts, the efforts to establish a Bahá'í Centre and to seek from the government official recognition of the Faith. In one of his last letters he wrote that he was still firm in his conviction to spread the teachings and that his goal was to enrol five hundred believers so that recognition could be granted to the Bahá'ís.

Mr. Ebo departed from this earthly life on 17 April 1977 following a brief illness. His spirit and strong faith have influenced the other Bahá'ís in their efforts to carry on his work and to live the Bahá'í life. They reported that Mr. Ebo was given a beautiful Bahá'í funeral in accordance with the Writings and that they are hopeful of eventually obtaining official recognition for the community.

Upon hearing of his passing the Universal House of Justice wrote on 7 June 1977, expressing the hope that his life might prove to be an inspiration to the friends in Angola.

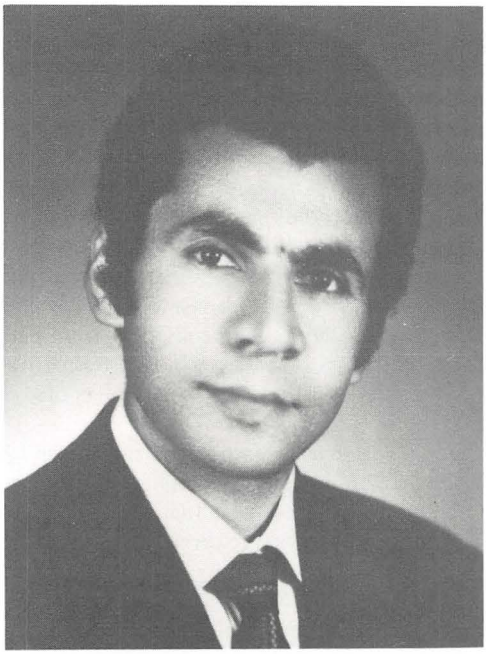
From the Abhá Kingdom, Mr. Ebo's radiant spirit will support the supplications of his fellow believers in his native land that the healing message of Bahá'u'lláh may be carried to every city and village of Angola and that the call of 'Yá Bahá'u'l-Abhá' may be heard in all its regions.

MARVEL GRAY

RÚḤ'U'LLÁH TAYMÚRÍ-MUQADAM
Martyr of Fáḍil Ábád
1940–1977

If these companions be not the true strivers after God, who else could be called by this name?
Bahá'u'lláh

Rúḥ'u'lláh Taymúrí-Muqadam was born on 18 August 1940 in the village of Ásyábán, near Bírjand, in the province of Khurásan, Írán, a member of a devoted Bahá'í family who had responded to the call of Bahá'u'lláh in its early stages. The trials and difficulties which beset



Rúḥ'u'lláh Taymúrí-Muqadam

his grandfathers on both sides of the family, and which they bore with admirable steadfastness, foreshadowed the persecutions that befell subsequent generations in their service to the Cause, culminating in the martyrdom of Rúḥ'u'lláh at the hands of misguided assassins. It is ironic that Rúḥ'u'lláh's maternal grandfather was the recipient of a Tablet from Bahá'u'lláh in which the Blessed Beauty stated, in effect, that He addressed the populace in the language of the people in order that all might comprehend the purpose of their creation and be admonished by recalling the afflictions which befell the loved ones of God in times past at the hands of those who were prevented by their idle fancies and vain imaginings from recognizing the Promised One.

As a three year old child, Rúḥ'u'lláh shared, in the path of God, the calamities which befell his family when the Bahá'ís of Ásyábán were persecuted, abused, injured and their belongings plundered. Their very houses were pulled down and their trees uprooted. Following this upheaval, Rúḥ'u'lláh's father was imprisoned in Bírjand.

In 1953, after completing his studies as a junior, Rúḥ'u'lláh went to live with his uncle in Mashhad where he continued his education. Three years later he and his uncle pioneered to Fáḍil Ábád in the province of Gurgán. When his uncle left the area in 1962, Rúḥ'u'lláh remained alone in his pioneering post and faced many difficulties. He served the Cause there for twenty-one years and was a member of the Local Spiritual Assembly, frequently acting as treasurer. He was married and had two children. He gained the love and respect of people around him and was known for his honesty, integrity and trustworthiness.

On the evening of Saturday, 14 May 1977, some members of a fanatical element in the area who, aroused by jealousy and enmity, had been plotting against the Bahá'ís, scaled a wall and entered the home of Rúḥ'u'lláh Taymúrí-Muqadam. Paying no heed to the tearful pleas of his mother they struck and injured her. When his sister, Parvín, came forward holding in her upraised hand a copy of the holy Qur'án and bidding them to leave in peace, without respect even for their own sacred book, they struck her on the head with an axe, threw her half dead to the ground and rushed towards Rúḥ'u'lláh cleaving his head with savage blows of the hatchet. Soon his soul took its flight to the eternal realm. At the age of thirty-seven he became yet another martyr of the Cause of Bahá'u'lláh in the land of its birth. His sister, although seriously wounded, eventually recovered and later made her pilgrimage to the Holy Land.

The family of Rúḥ'u'lláh Taymúrí-Muqadam were honoured by receiving the following cable from the Universal House of Justice sent to them on 16 May 1977:

> SADDENED TRAGIC NEWS EXPRESS OUR SYMPATHY FAMILY RUHULLAH TAYMURI ASSURE RELATIVES FRIENDS ARDENT PRAYERS SHRINE BESEECHING PROGRESS SOUL STOP PRAYING BEHALF TAYMURI'S SISTER AWAITING NEWS.

(Translated and adapted from various reports by Gloria Momen)

DOROTHY KEDIBONE SENNE
1931–1977

She stood in the doorway of the small school in Alexandra, Johannesburg—a friendly, spark-

ling person. The three pioneers who were helping to teach handcrafts in the school paused to say goodbye. 'Wait,' Dorothy said, 'I have a question. There's something *different* about you; what is it that you have?' Helen Miller spoke for the other two, Doris Ballard and Bahiyyih Ford. 'We're Bahá'ís,' she said. That was the beginning.

Dorothy was born in Alexandra Township in February 1931, the fifth daughter in a family of six children. She was of the well-known Sebolao family of Thaba'nchu in the Orange Free State, the ancestral home of the Tswana people. She attended Holy Cross Mission School, Moroka High School, and Ohlange College in Natal. She taught in several places and in 1972 became principal of Mokoena Community School. She had decided when she was a child that she wanted to become a teacher.

In 1953, Dorothy and Ephens Nti Senne were married at Kgale in Phokeng, Rustenburg, Transvaal. On the wedding day, Ephens introduced her to a guest as 'one of my best friends.' This was a touching and significant compliment and Dorothy remembered it all her life. Four daughters and a son were born to the Sennes.

Dorothy became interested in the Bahá'í Faith from the time she asked her first question. Early in her study, she spoke of her husband living at Rustenburg, wishing that she could share with him what she was learning. The pioneers delightedly arranged to take Dorothy to Rustenburg. Arriving at Dorothy's home early in the morning, the pioneers were introduced to a fine-looking man, Dorothy's brother-in-law, William Masehla (now a member of the Continental Board of Counsellors in the Southern African zone) who was to chaperon her because she was venturing out alone with strangers.

It was a happy day with singing and laughter on the way. The pioneers met Mr. Senne and other members of his family. At noon the picnic basket was unpacked and typical American picnic fare was spread out—cold ham, potato salad and apple pie. The pioneers did not realize that such food was strange to their guests but the unfailing courtesy of the African people prevailed and the lunch seemed to be eaten with relish. Ever since, the Sennes have said that in South Africa it was not tea, like in the days of the Báb, that captured hearts,[1] but ham and potato salad!



Dorothy Kedibone Senne

On the journey back to Johannesburg, Mr. Masehla joined Dorothy in asking questions about the Faith. The little car sped along carrying two souls who were to become the earliest pillars of the Faith in Southern Africa.

Dorothy became a Bahá'í in January 1955, the first African woman in South Africa to embrace its truth. She began at once to teach the Faith and many hearts were attracted. She was deeply sincere, clear-thinking and honest in her approach to life and desired to build her life on truth. When she found the answer to her seeking, her enthusiasm knew no bounds. Her gay, outgoing spirit drew people to her; she taught with conviction and love. Dorothy had a superlative capacity to adjust herself to people of all walks of life; she was comfortable and happy with those who could not read and write as well as with the educated. The Faith grew. Bahá'í communities in and around Rustenburg were born. In addition, through her efforts and those of Bula Stewart who had settled in Pretoria as a pioneer, more than forty-five people embraced the Faith.

[1] See E. G. Browne, *A Traveller's Narrative*, (Introduction) p. 38.

As the years passed, Dorothy's favourite study became the Covenant. Her last talk, at the national teaching conference in 1976, dealt with this subject which is at the heart of commitment to the Cause of Bahá'u'lláh. She passed from this life on 8 June 1977. Her funeral was as she would have wanted it to be, a means of teaching the Faith. Over one thousand people, including many non-Bahá'ís, gathered to pay tribute to one who had been a source of happiness, spiritual rebirth and love. Voices were raised on all sides: 'Our mother has left us.' Her husband, now a member of the Auxiliary Board, movingly paid tribute: 'Up to the time of her death, Dorothy remained loyal, devoted, dedicated, God-loving and God-fearing in rendering service to the divine Cause of God.'

The following cable dated 9 June 1977 was received from the Universal House of Justice:

> GRIEVED PASSING DOROTHY SENNE FIRST AFRICAN WOMAN BELIEVER SOUTH AFRICA STOP KINDLY EXTEND OUR WARMEST SYMPATHY HER FAMILY AND FRIENDS STOP PRAYING HOLY SHRINES PROGRESS HER SOUL ABHA KINGDOM.

'Abdu'l-Bahá, in the Divine Plan Tablets,[1] has written: *It is said that in South Africa, a diamond mine is discovered. Although the mine is most valuable, yet after all it is stone. Perchance, God willing, the mine of humanity may be discovered and the brilliant pearls of the Kingdom be found.*



Wilma Thomas

WILMA THOMAS
1913–1977

Bahá'u'lláh has written: *O Son of the Supreme! I have made death a messenger of joy to thee. Wherefore dost thou grieve?*[2] Wilma Thomas believed in these words. She was in this life—and how much more so in the realms of light!—a happy and noble being, sincere in her faith, radiant and content, spiritually consecrated, and dedicated to serving others.

She was born on 3 June 1913, and was an only child. Her father died when she was a young girl and she enjoyed a very close relationship with her mother who was an outstanding elementary school teacher. Wilma spent her childhood and youth in a small town in Michigan, U.S.A. and later lived in Upslandia and Detroit. She attended Wayne State University, but her studies were interrupted by her first marriage. Her two sons, Tom and Robert Ridley, were born prior to her return to university from which she graduated in sociology. She began her spiritual search early and made a study of different religions. While taking a university course in comparative religions she encountered and embraced the Bahá'í Faith. Later she married Irving Thomas.

Wilma served the Faith as a pioneer in Ecuador, Peru, Colombia and Venezuela, thus furthering the Divine Plan during the Ten Year Crusade from 1955 to 1963, the Nine Year Plan from 1969 to 1972, and the present Five Year Plan, until her passing on 10 June 1977. Before the establishment of the National Spiritual Assembly of Colombia in 1961, Wilma was the secretary of the National Teaching Committee which had the responsibility for winning the goals and preparing that national community for its election. She was a member of that first National Assembly in 1961 and attended the first international convention in

[1] Tablet dated 11 April 1916.
[2] *The Hidden Words of Bahá'u'lláh* (Arabic) No. 32.

Haifa, Israel in 1963 to elect the Universal House of Justice.

When Wilma came to Venezuela in June 1969 she spent her first months in Cabimas, later transferring to Barquisimeto where she taught English at the University of Lara and came to be loved not only by the Bahá'ís but by the university faculty and students. In 1973 she was appointed a member of the Auxiliary Board for propagation of the Faith in Venezuela and in 1976 was appointed to the protection board, a service for which she was especially well qualified for she was perceptive, spiritually radiant and compassionate. She was exemplary in her firmness in the Covenant, and outstanding in her loyalty to Bahá'u'lláh and His institutions.

Toward the end of her life Wilma suffered from a heart condition and although she was aware that she might not live much longer she declined to return to the United States for surgery because the cardiologist had made it clear that she might not be able to return to Venezuela after the operation. Death found her at her pioneer post, faithful and active to the end. The International Teaching Centre wrote on 12 July 1977: 'It is a blessing that her dedicated work in the Cause of Bahá'u'lláh continued to the very end of her earthly life.' Tribute was also paid by the Universal House of Justice in its cable of 13 June:

> GRIEVED LEARN PASSING DEVOTED DEDICATED MAIDSERVANT BAHAULLAH WILMA THOMAS MEMBER AUXILIARY BOARD PIONEER SOUTH AMERICAN NINE YEAR PLAN STOP ARDENT PRAYERS PROGRESS HER SOUL OFFERED AT SACRED THRESHOLD STOP CONVEY LOVING SYMPATHY HER FAMILY.

DONALD R. WITZEL
DOROTHY WHALEN

MARIA T. IRIZARRY
1903–1977

On 27 July 1977 the Bahá'í community of Puerto Rico was saddened by the loss of its first and much loved Bahá'í, Doña María T. (Teté) Irizarry. Doña Teté was born María Teressa Martín Quiñones in San Germán, Puerto Rico, on 9 September 1903. At a young age she



Maria T. Irizarry

married Martín López and moved to Santo Domingo, Dominican Republic, where she accepted the Bahá'í Faith as a result of the teaching efforts of the German believer, Margaret Lentz,[1] in the opening phase of the first Seven Year Plan (1937–1944) under which the Teachings of Bahá'u'lláh were to be carried to 'every state within American Republic and every Republic in American continent.'[2] Thus Doña Teté became the first person to accept the Faith in the Dominican Republic as well as the first native born Puerto Rican believer.

She returned to Puerto Rico in the early 1940s and was the only Bahá'í on the island for a time. Shortly thereafter some pioneers arrived from the United States. In approximately 1947, Dr. Edris Rice-Wray, an American pioneer, settled in Puerto Rico and lived in the home of Doña Teté. Regular meetings were held in her home during this period and a number of the earliest Puerto Rican believers accepted the message of Bahá'u'lláh as a result of those gatherings.

Being extremely timid by nature, Doña Teté left her home but infrequently. However, she

[1] See 'In Memoriam', *The Bahá'í World*, vol. XIV, p. 354; *'The Seven Year Plan'*, *The Bahá'í World*, vol. IX, p. 192.
[2] Shoghi Effendi, message to United States convention, 1936, *The Bahá'í World*, vol. IX, p. 187.

served the Faith well not only by teaching it to all those with whom she came in contact but as a member of the Spiritual Assembly of the Bahá'ís of San Juan for many years, by serving on several committees and through opening her home for countless meetings. All who knew her speak of the atmosphere of peace and ease she created. She was the personification of tolerance and patience and literally could not bear the thought of hurting another person. She always spoke in a kindly and positive way. When asked whether she did not get lonely she would respond, 'No, 'Abdu'l-Bahá is always with me.' One would always be treated to a meal in her home since it was her charming custom to prepare a portion for 'Abdu'l-Bahá' which would be shared with unexpected visitors.

Doña Teté was married a second time, to Mr. José C. Irizarry. She is survived by her only child, an adopted daughter, Sara María Irizarry.

Informed of her passing, the Universal House of Justice cabled on 1 August 1977:

> DEEPLY GRIEVED PASSING DEVOTED BELIEVER MARIA IRIZARRY FIRST PUERTO RICAN BAHAI STOP ASSURE FRIENDS RELATIVES PRAYERS HOLY SHRINES PROGRESS HER SOUL ABHA KINGDOM.

AḤMAD YAZDÁNÍ (MÍRZÁ AḤMAD KHÁN YAZDÁNÍ KASRAWÍ) 1891–1977

> GRIEVED PASSING AHMAD YAZDANI HIS MANY YEARS SERVICE CAUSE CLOSING PHASE HEROIC AGE HIS DEVOTED UNREMITTING LABOURS BOTH TEACHING ADMINISTRATIVE SPHERES BAHAI ACTIVITIES HIS ERUDITION AND ASSIDUOUS SCHOLARLY WORK WILL ALWAYS BE REMEMBERED BY FRIENDS CRADLE FAITH STOP ASSURE SYMPATHY BEREAVED FAMILY FERVENT PRAYERS PROGRESS HIS SOUL ABHA KINGDOM.
>
> *Universal House of Justice*

Aḥmad Yazdání was born in Ṭihrán on 24 April 1891 into a devout Muslim family. His father, Mírzá Ḥasan Khán Mu'ín-Díván, was Auditor-in-Chief during a period of the Qájáríyyih era. His mother's name was



Aḥmad Yazdání

Fáṭimih. Following the customary trend, Aḥmad Yazdání learned to read and write and gained a knowledge of the Qur'án. He studied at the newly-established schools for elementary and secondary education and following that enrolled in an engineering course conducted by French tutors.

Hearing of the Bahá'í Faith from a pedlar in Níshápúr, Aḥmad Yazdání sought further information from the Hand of the Cause Ibn-i-Abhar and from the renowned teacher, Akhaván-i'ṣ-Ṣafá. After eight months of intense investigation and study of the Bahá'í Holy Writings he accepted the Faith at the age of twenty-two. From then until his death on 5 July 1977, his thoughts and actions were constantly channelled in the path of service to the Faith. He served with distinction on the Local Spiritual Assembly of Ṭihrán in the early years.

When he was twenty-three years of age, Aḥmad Yazdání married Miftáḥu'l-Malakút Miftáḥ, a member of an aristocratic family. His wife was a Muslim but some years later she, too, embraced the Cause. The letters she received from the Guardian attest the zeal with which she served the Faith. Mr. and Mrs. Yazdání had three daughters and two sons.

In 1915 a group of people in Holland, exploring paths to peace, constituted them-

selves into a body known as the Central Organization for a Durable Peace with its Executive Committee based in the Hague. Their constitution was published by the press the world over. Aḥmad Yazdání, in consultation with two other Bahá'ís, prepared in French a paper embodying the Bahá'í principles and sent it to that organization with the suggestion that their search for ways to a permanent peace would be facilitated if they sought guidance on the subject from 'Abdu'l-Bahá. The organization responded by submitting through Aḥmad Yazdání a letter to the Master. The letter, however, did not reach 'Abdu'l-Bahá until after World War I was over. In 1919 the Master summoned the Hand of the Cause Ibn-i-Aṣdaq and Aḥmad Yazdání to the Holy Land and delegated them to take a Tablet,[1] with its English translation, to the organizers of the peace movement. Taking a boat from Egypt, they arrived in Holland to learn that the original organization had disbanded on termination of the war and a new one had taken its place. They met its president and secretary, presented the Master's Tablet and took their reply back to Him. 'Abdu'l-Bahá sent them another Tablet which reached them duly.

During his stay in Holland, Aḥmad Yazdání established contact with the Esperantists as he knew their language well and was a member of their branch in Ṭihrán. He attended their meetings in Holland and gave stirring talks on the Faith. Having completed his assignment, he returned to the Holy Land whence, after a month and a half, he returned home by way of Turkey.

In Írán Aḥmad Yazdání secured employment in government offices and discharged his duties with exemplary zeal and probity. He could not, however, curb his passion to teach the Faith and thus was openly identified as a Bahá'í. His indiscretion triggered off the hostility of enemies of the Faith who made allegations against him which, though false, still resulted in his being imprisoned. Confined for several months, but irrepressible as ever, he told his fellow-prisoners about the Faith. Eventually his innocence was established and he was set free. Arriving home, he was overjoyed to receive a letter from the Guardian highly commending him and his family on the steadfastness of their faith in their recent trials and sufferings.

When he retired from government service in 1949, Aḥmad Yazdání was able to realize his long-cherished desire of devoting all his time and energy to the Faith. He engaged in teaching activities, assumed various responsibilities as an educator of the youth and children, was frequently in demand as a speaker and, in addition to his Bahá'í activities, was active in the promotion and spread of Esperanto. He travelled for the Faith over a wide area of Írán and in 1950, with the permission of Shoghi Effendi, he accepted the invitation of the National Spiritual Assembly of the Bahá'ís of India and Pakistan to visit those countries where he spent eight months presenting the Faith at colleges and other educational institutions.

When Aḥmad Yazdání returned home, the Guardian asked him to go to Kuwait, Bahrain, Qatar and Dubai and cheer the hearts of the pioneers with the latest news of the Faith and with a message of loving greetings and encouragement from Shoghi Effendi and an expression of his admiration of their services. From there, Aḥmad Yazdání was sent on a similar mission to 'Iráq and Ḥijáz.

The next task entrusted to him by the beloved Guardian took him to Turkey. Apart from visiting the friends, establishing Bahá'í study classes, teaching the Faith and stimulating public interest in it through press articles, he assisted in the formation of three Local Spiritual Assemblies in Turkey before returning to Írán. The Guardian called on him next to go to Afghánistán, where he stayed for some time.

In 1922, Aḥmad Yazdání was invited by the Persian National Spiritual Assembly, to edit the Bahá'í News of Írán. This journal is currently published under the title *Akhbár-i-Amrí*. He served as its editor-in-chief for twelve years and wrote an article regularly in every issue on the aims, objectives and principles of the Cause. He was associated with most Bahá'í publications in Persia and was one of the founders of, and a contributor to, the *Tarániy-i-Umíd*, (Bahá'í Women's Journal). He also contributed articles to *Áhang-i-Badí'* (Bahá'í Youth Magazine) and the Year Book of the Íránian Bahá'í youth.

In addition to his vast literary output the outstanding achievements of Aḥmad Yazdání

[1] See *Tablet to the Central Organization for a Durable Peace, the Hague; The Bahá'í World*, vol. XV, pp. 29–37.

include his invaluable work over the years on the National Spiritual Assembly, the Local Spiritual Assembly of Ṭihrán and the National Teaching Committee; his great contribution to the education and progress of women; his review of Bahá'í publications over a period of no less than half a century and his prodigious labours in collating and classifying extracts from several thousand Tablets of Bahá'u'lláh and 'Abdu'l-Bahá and of numberless letters of the Guardian. His faithful service drew many gracious comments from the Universal House of Justice. We conclude with a free translation of an extract from one of the letters written to him on its behalf:

'That precious friend is happy and privileged to dedicate his time fully to the service of God's Cause. He does so in a spirit of noble and self-sacrificial endeavour, immersing himself in the ocean of the Sacred Writings to discover pearls of wisdom. That dear, spiritual brother can rest assured that he is lovingly remembered in our supplications at the Holy Shrines and that our prayers are offered at the Sacred Thresholds for the descent of still greater blessings on his efforts.'

THE NATIONAL SPIRITUAL ASSEMBLY OF THE BAHÁ'ÍS OF ÍRÁN
(Translated by Rustom Sabit)

ELSA MARIA GROSSMANN
1896–1977
Knight of Bahá'u'lláh

Elsa Maria Grossmann was born into a German family on 19 July 1896 in Rosario, Argentina. She and her brothers spent a happy childhood there and throughout her entire life she loved her Argentine homeland. In 1909 her family moved to Germany, settling first in Hamburg and later in Neckargemünd. Elsa Maria's character was deeply moulded by the warm, receptive and inquiring atmosphere of her parental home, and by the world-oriented mentality of Argentina which knew no prejudice of race or religion. She was also strongly influenced by her maternal grandmother, a pious woman, and by her maternal grandfather who, during the last epidemic of yellow fever in Argentina, voluntarily committed himself to caring for indigent victims and in the course of his Samaritan service caught the disease himself and died. It was these influences perhaps which prepared her for her acceptance of the Bahá'í Faith which she first encountered in 1919 or 1920.



Elsa Maria Grossmann

Her brother, Hermann,[1] had spontaneously embraced the Faith during a lecture given in Leipzig by an American Bahá'í couple, Harlan and Grace Ober,[2] who were returning to the United States after being on pilgrimage in the Holy Land where they had visited 'Abdu'l-Bahá. Hermann returned to Hamburg and was met at the railway station by Elsa to whom he related his deep conviction of the truth of the Bahá'í Faith. From this point onward, love for Bahá'u'lláh and His Message became the centre of her life. She rendered many services to the Faith in Hamburg; on her various travels for the Cause; in the Bahá'í International Bureau in Geneva; and as a Bahá'í delegate to Esperanto Congresses, through which she gained the close friendship of Lydia Zamenhof. During the 1920s an active correspondence linked her to the Guardian of the

[1] Appointed a Hand of the Cause in 1951; see 'In Memoriam', *The Bahá'í World*, vol. XV, p. 416.
[2] See 'In Memoriam', *The Bahá'í World*, vol. VIII, p. 656; vol. XIII, p. 866.

Faith whom the Grossmanns much admired. On their pilgrimage to the Holy Land in 1937, shortly before Himmler's ordinance outlawed the Bahá'í Faith in the Third Reich, Elsa and Hermann and his wife, Anna, had the incomparable privilege of meeting Shoghi Effendi.

In the course of the difficulties caused by the Gestapo in northern Baden, Elsa Maria was imprisoned for nine days in Heidelberg because of her Bahá'í convictions. She was freed through the intervention of her brother who made representations to the Gestapo headquarters in Karlsruhe.

At the Stockholm conference in 1953 she responded to the call of Shoghi Effendi for pioneers to unopened areas in the Ten Year Crusade. Elsa moved to Westerland, one of the Frisian Islands, a service for which she was named a Knight of Bahá'u'lláh. She held her lonely, storm-swept pioneering post for eleven years until a serious illness forced her to return to the mainland. She was highly talented: in addition to translating from English into German *Gleanings from the Writings of Bahá'u'lláh*, as well as the compilation of Bahá'í prayers most widely used in Germany (and, in collaboration with her brother, *The Proclamation of Bahá'u'lláh* and a new translation of *Paris Talks*), she painted and composed verse. She remained interested in scientific progress and world affairs to the end of her life.

With the years her inner harmony and spiritual joy grew; she radiated these attributes in her surroundings and profoundly affected young people. She remained active to the end and was happy to be able to teach the Faith to four people at the nursing home, among them the Catholic priest of the home. On 6 August 1977, near midday, her soul took its flight to another world. The Universal House of Justice paid tribute in these words:

DEEPLY GRIEVED PASSING KNIGHT BAHAULLAH ELSA MARIA GROSSMANN STOP HIGH COMMENDATION, EXPRESSED BY BELOVED GUARDIAN HER DISTINGUISHED SERVICE TRANSLATION GLEANINGS AND ABOVE ALL HER SINGLE HEARTED DEVOTION HISTORIC WORK PIONEER FRISIAN ISLANDS ENSURE HER HIGH RANK GERMAN BAHAI HISTORY AND PROVIDE SHINING EXAMPLE SUCCEEDING GENERATIONS STOP KINDLY EXTEND LOVING SYMPATHY RELATIVES ASSURANCE ARDENT PRAYERS SACRED THRESHOLD PROGRESS HER SOUL ABHA KINGDOM.

Let Elsa's spirit speak to those who would follow her example in these words from a report she wrote from the Frisian Islands,[1] described by Shoghi Effendi in his 1954 convention message as 'wind-swept' and 'inhospitable':

'It may happen to you that, being—perhaps in autumn—quite alone on the solitary, endless dunes and perceiving nothing but this primary landscape with its infinite sky and sea, you suddenly feel that tremendous, almost annihilating loneliness as it might have been experienced by a first man in a first creation. The story of the opening of the Frisian Islands to the Cause of God is, as yet experienced, not a very crimson-coloured one, when compared with many others from more radiant pioneer places. This was for a long time a heavy load on us here, but only the fact that our beloved Guardian was fully aware of the situation and often transmitted to us his inspiration and loving comfort, lightened its weight.

'We think of the little white lighthouses everywhere on these islands, looking over the sea calmly and firmly, and fully indifferent to the storms and tempests around them, just showing the seeking sailor the right route. This exactly is our way: to be like lighthouses of His Cause for whomsoever seeks His Path. And this finally, if God be willing, may lead to His spiritual victory.'

LUISA MAPA GOMEZ
1892–1977

GRIEVED LEARN PASSING DEVOTED MAIDSERVANT LUISA MAPA GOMEZ STOP PRAYING SHRINES PROGRESS HER SOUL ABHA KINGDOM.
Universal House of Justice.

Luisa Mapa (Mrs. Jose Virto Gomez) was born into a prominent family in Talisay, Occidental Negros, Philippines in 1892. She was graduated from the University of the Philippines (College of Education) and, adopting as her motto 'Knowledge does not occupy space' she encouraged every youth she met to obtain an education. Her children were urged to study languages so they might communicate with more people of the world. Her outlook was truly universal and she had a great capacity for

[1] *Bahá'í News* (U.S.A.), August 1958.



Luisa Mapa Gomez

understanding the needs of people. Because of her love of humanity and her sense of fairness, relatives and friends sought her counsel. Hers was a happy home and when her seven children came together beneath its roof the rafters rang with laughter. She was open-handed and hospitable and the home was often filled with guests including foreign students, refugees, armed services personnel and tourists, all of whom were befriended by her and many of whom became lifelong correspondents and friends.

Luisa had an independent and inquiring mind and investigated many schools of religious thought. Through contact with Mrs. Nina Nadler and Mrs. Hazel Mori in 1953 she began to think of herself as a Bahá'í and made her first written declaration of acceptance on a hospital admission card where she described herself as a Bahá'í in the space provided for religious designation. Her daughter was much chagrined by this, thinking that her mother, at age sixty-one, was venturing into unknown waters without sufficient investigation, and considerable curiosity was aroused among the hospital staff who thought that a local religion had been born because '*bahay*' in the Tagalog language means 'house'. In 1954 Luisa went abroad for medical treatment and visited a number of Bahá'í centres in America and Europe; her acceptance of the Faith was confirmed. Although she had lived, as it were, within the spirit of the Bahá'í teachings all her life, her search for a religion with which to identify had now ended.

After she became a Bahá'í her home became the focal point of Bahá'í activities until the purchase of the national Ḥaẓíratu'l-Quds. The frequent visits of the Hands of the Cause Agnes Alexander and Raḥmatu'lláh Muhájir brought her much pleasure and she enjoyed cooking for Miss Alexander dishes reminiscent of Hawaii. Luisa was an active teacher and a mother to the pioneers from Írán and the United States. One American pioneer wrote in Luisa's guest book, 'To come pioneering to the Philippines is to join the family beneath this roof. You are a *Mamsu* to all of us.'

Mrs. Gomez served on the National Spiritual Assembly from its inception in 1964 until 1975 and was often its treasurer. The first endowment received by the National Assembly, a tract of land in Quezon City, 400 square metres in area, was given by her.

In 1962, when Luisa was near death and was rushed to the hospital for a serious emergency operation, she called her children together and asked them to be always united. One daughter, Neva Gomez Dulay, who provided the information for this memoir and who is now a member of the National Spiritual Assembly of the Philippines, declared at that time her acceptance of Bahá'u'lláh. She writes: 'I was intellectually convinced of the principles enunciated by Bahá'u'lláh but a spiritual bar born of years of agnosticism clouded my heart. Seeing mother close to death, the veil lifted and I was able to tell her that I would become a Bahá'í. I announced my intention realizing that I might be making her happy for the very last time. Mother answered very weakly, "Good. There is plenty of work to be done."'

Death came on 23 September 1977. People from all strata of society attended the funeral. Although she was known to be a Bahá'í it was only during the readings and prayers that many were able to appreciate the depth and beauty of the Faith; thus even in death she taught.

During his visit to the Philippines at Naw-Rúz 1977 the Hand of the Cause Raḥmatu'lláh Muhájir presented Mrs. Gomez with a copy of *Selections from the Writings of the Báb* which gave much joy to her heart. Inscribed within

were the words, 'To dearest *Mamsu*—My greatest love and humble respect.'

In the life of Luisa Gomez was seen exemplification of the words of 'Abdu'l-Bahá: *Do not be content with showing friendship in words alone; let your heart burn with loving kindness for all who may cross your path . . . Let it be seen that you are filled with universal love.*

KATHLEEN, LADY HORNELL
1890–1977

Kathleen, Lady Hornell, was born in Sussex, England on 1 July 1890, the daughter of Dr. Augustus Hayter Walker and Annie Louisa Walker. In a brief outline of her Bahá'í life and service written in 1966, Lady Hornell states: 'I was fortunate enough to have been allowed great freedom of thought and no prejudices were encouraged. I was never a member of any religious organization until I met the Bahá'í Faith on 16 October 1922 in London. My spiritual mother was Elizabeth Herrick, author of *Unity Triumphant.*[1] I was accepted as a believer at Riḍván 1923 and became a voting member of the Faith. There were no formal declarations in those days. Ever since embracing the Cause my faith has grown stronger, enabling me to serve the Cause both administratively and in teaching. I have had the truly glorious experience of two pilgrimages to the Holy Land, the first in 1954 when Shoghi Effendi was my host and the second in 1966.

'From 1936 until 1954 I was a member of the National Spiritual Assembly of the British Isles and served as treasurer and assistant secretary. I was also treasurer of the British Publishing Trust Committee and, for a short time, secretary of the National Teaching Committee and a member of the Summer School Committee.

'As a member of the London community I served on the Local Spiritual Assembly from 1932 until 1945 except for a period of one and a half years when I was in Torquay, Devonshire, during World War II, where I served on the Local Spiritual Assembly. In Otober 1945 I pioneered to Nottingham, a goal of the British Six Year Plan, remaining there until the passing of Sir William on 22 September 1950.'

[1] London: Kegan Paul Trench Trubner and Company, 1923.



Kathleen, Lady Hornell

Early in 1951 Lady Hornell travelled to Edinburgh and Glasgow as a public speaker and in November of that year visited the young and struggling Bahá'ís in Belfast where she also spoke at a public meeting. She relates that her address brought strong opposition from some members of the audience who were of Christian background and notes that ironically it was a Buddhist who arose to defend her. In May 1953 she settled in Belfast as a pioneer and, when that community had grown in strength, she pioneered to Bangor where she remained until a Spiritual Assembly was formed at Riḍván 1959, the first homefront goal to be won for the British National Assembly in the Ten Year Crusade. 'All were Bangor citizens except myself,' she wrote, 'and I stayed another year so that the friends might experience the work of a Local Assembly.'

When the Bahá'í community of the United Kingdom was called upon to aid the believers in Europe in achieving the goals of the Ten Year Crusade, Lady Hornell immediately responded. In July 1960 she settled in Venice where she remained until 1965 at which time she pioneered to Cagliari, Sardinia a goal assigned to the Italian believers in the Nine Year Plan. Her last years were spent in London where she passed away on 24 September 1977.

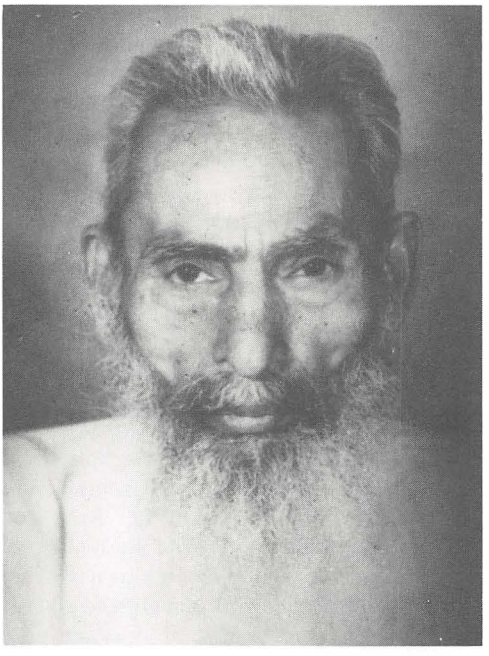
In the cable sent at the time of her passing the Universal House of Justice paid tribute to this distinguished early believer:

> PASSING LADY HORNELL ROBS BRITISH COMMUNITY ONE OF FEW REMAINING LINKS EARLY DAYS FAITH. HER UNWAVERING FAITH CONSTANT DEDICATED SERVICES PIONEER TEACHING ADMINISTRATIVE FIELDS OVER SO MANY YEARS ASSURE HER HIGH STATION ANNALS CAUSE PROVIDE SHINING EXAMPLE PRESENT FUTURE GENERATIONS. ADVISE HOLD BEFITTING MEMORIAL MEETING. ASSURE ARDENT PRAYERS SACRED THRESHOLD PROGRESS HER LOVING SOUL ABHA KINGDOM.

Not long after, at a teaching conference held in Alexandra Palace, North London, the British community commemorated her memory. Present was her daughter, Mrs. Hasan Balyuzi, and approximately 1,800 other Bahá'í friends. Mr. Philip Hainsworth, on behalf of the National Spiritual Assembly, recalled her life of indefatigable dedication and service. 'She is an outstanding example for the British Bahá'ís,' he said. 'She recognized the Faith at once, immediately arose to serve it and continued to do so uninterruptedly, to the best of her ability, for more than half a century.'

NATHULAL GUPTA
1890–1977

Mr. Nathulal Gupta was born into a family of orthodox Sanatani Hindus in 1890 at Barai, near Gwalior, India and received his education in Hindi and Sanskrit, as was the custom of the time. Later he grew dissatisfied with the Sanatani policy which he felt discriminated against those of lower caste and became a member of the Arya Samaj. He delved deeply into the ancient Vedic, Puranic (Hindu mythological) and philosophical literature of India and authored two scholarly books in defence of Arya Samaj ideology. A zealous Arya Samajist, Mr. Gupta was intolerant of other religions. Yet, it is a measure of his pure-heartedness that in 1956, when he heard an exposition of the Bahá'í Faith by Mr. M. H. Ilmi at the Gwalior Arya Samaj Hall, he was greatly attracted and began meeting regularly the local Bahá'ís and studying Bahá'í literature in Hindi. He became



Nathulal Gupta

convinced by the irrefutable logic of the Bahá'í teachings and accepted the Faith with great fervour.

Mr. Gupta's open declaration of faith and fearless exposition of the teachings of Bahá'u'lláh led to his receiving letters threatening his life. His family, consisting of the widow and children of his adopted son, were antagonistic towards the Faith. In spite of his meagre financial resources he once sold a village home he owned so that he could donate money for the purchase of printing machinery for the Faith. The National Spiritual Assembly of India returned with appreciation his offer of the house in which he lived since the rent from it supported his dependents.

From sources he had known as scholar-devotee of the Arya Samaj, Mr. Gupta developed the conviction that the Persian scholar, whose acquaintance led Rishi (Saint) Dayanand to formulate the principles of Arya Samaj, was actually Jamál Effendi,[1] the teacher sent to India by Bahá'u'lláh, with whom Rishi Dayanand had come in contact in

[1] See 'A Short Historical Sketch of the Bahá'í Movement in India and Burma', by Muṣṭafá Rúmí, Bahá'í Magazine, vol. 22. No. 3, June 1931 (and subsequent vols.); Maṣábíḥ-Hidáyat by 'Azizu'lláh Sulaymání, vol. VIII, p. 125; and 'In Memoriam', Muṣṭafá Rúmí, *The Bahá'í World*, vol. X, p. 517.

Bombay at the time of Queen Victoria's coronation as Empress, a suggestion which perhaps will be the subject of study by future Bahá'í scholars. His zeal and erudition are reflected in the Hindi-language Bahá'í magazine *Abhá* which he launched in the early 1960s with the approval of the National Spiritual Assembly. He served as editor until failing health forced him to relinquish this activity in 1973. His extensive knowledge and his familiarity with Hindu scripture were reflected in his writing which was a source of confirmation to those of Hindu background.

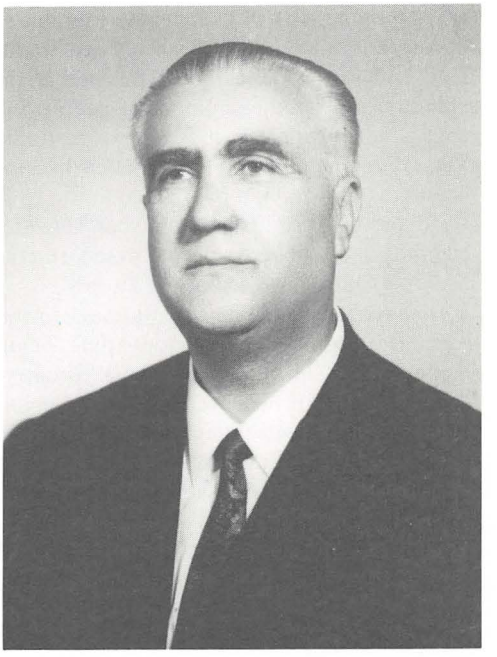
The memory of this frail old man who, for example, walked three miles so that he might teach the inmates of the local jail, and his strength of spirit and depth of knowledge, are not forgotten by local citizens.

On 9 December 1977 the Universal House of Justice cabled:

> GRIEVED PASSING DEDICATED SERVANT BAHAULLAH NATHULAL GUPTA STOP HIS CONTRIBUTIONS SPREADING MESSAGE GOD PARTICULARLY THROUGH ABHA MAGAZINE UNFORGETTABLE ASSURE RELATIVES FRIENDS ARDENT PRAYERS HOLY SHRINES PROGRESS HIS SOUL.

MUZAFFER GÜNEY
1910–1977

Muzaffer Güney was born in the town of Fila which was then situated within the territory of the Ottoman empire and is now part of Yugoslavia. His father was a military officer and the family moved to Istanbul when Muzaffer was four years old. He was raised in a family atmosphere which was pious without being overzealous. When he had reached the age of twelve, Muzaffer was already recognized for the beauty of his voice and the depth of his religious beliefs, as a result of which he was from time to time entrusted with chanting the adhán, the Muslim call to prayer, from the minaret of the Fáṭiḥ mosque, an experience which filled him with bliss and won him admiration. At age thirteen he became spiritually devoted to Mawláná (Rúmí) and for a year attended the ceremonies of worship at the Mawláví Lodge as a whirling dervish. Meanwhile, he continued his education and, following



Muzaffer Güney

his graduation from military school, entered the army as a lieutenant.

In spite of hindrances arising from his profession Muzaffer strove constantly to observe the tenets of Islám. The fact that sometimes the conditions under which he lived prevented him from carrying out his religious duties induced him to reflect upon this discrepancy between the spiritual and the material worlds and he began to search for an answer to this dilemma.

When he was transferred to Sivas, Turkey in 1955 he befriended Maḥmúd 'Aṭṭár and his family, Bahá'ís who had pioneered from Írán. Although his days were filled with the demanding activities of his profession, his evenings were devoted to long conversations with Maḥmúd 'Aṭṭár and reflections upon certain statements in the Qur'án and other religious texts. This led to Muzaffer Güney's acceptance of the divine call of the Faith of Bahá'u'lláh. His entire family embraced the Cause with him and were welcomed into the Bahá'í community. From that time forward he endeavoured to familiarize with the divine teachings all those with whom he came into contact some of whom accepted the Faith or showed tolerance toward it and some of whom warned and threatened him. The grace of God protected him from harm. In 1960, when he had retired from the

army with the rank of Colonel, he was able to devote himself completely to service to the Faith and was thus able to bring the Faith to the attention of a greater number of people and engage in teaching activities without restraint. The Güney family in February 1964 had the happiness of making a pilgrimage to the Holy Land and in April of the same year Muzaffer had the honour of being elected to serve on the National Spiritual Assembly of Turkey.

That year also saw his appointment to the Auxiliary Board, his activities thus being expanded to include the whole country. Through the years he travelled to every region of Turkey, never retreating even in the face of severe circumstances. Always he returned home filled with the inner peace that the fulfilment of duty induces. He also travelled abroad several times to carry out Bahá'í missions, visiting India once and Írán twice. His faith was invincible, his love for Bahá'u'lláh wholehearted, and his obedience and devotion exemplary. It was his habit to rise each day before dawn for prayers and although he was quiet by nature and enjoyed meditating in the evening hours he took the greatest pleasure in discussing the Faith with others and considered a day wasted if no inspirational conversation took place. He undertook all activities to the utmost of his capacity and was committed with his whole being to spreading the Bahá'í teachings. Even a month after his passing, acquaintances were still calling at his house to borrow books or telephoning for interviews.

Muzaffer Güney was instrumental in guiding many souls to the Cause of God and being extremely modest was never satisfied with his level of activity and always sought to increase it. May God's mercy and grace be upon him and may his work on this earthly plane be favoured with divine acceptance in the worlds beyond. When informed that he had passed away on 14 December 1977, the Universal House of Justice cabled:

> GRIEVED PASSING DEVOTED SERVANT CAUSE GOD MUZAFFER GUNEY STOP HIS SERVICES UNFORGETTABLE ADVISE HOLD MEMORIAL GATHERINGS ASSURE RELATIVES FRIENDS ARDENT PRAYERS HOLY SHRINES PROGRESS SOUL ABHA KINGDOM.
>
> AYDIN MUZAFFER

SIYYID MAḤFÚẒU'L-ḤAQ 'ILMÍ
1894–1978

Siyyid Maḥfúẓu'l-Ḥaq 'Ilmí (Mehfoozulhuz Ilmi) was born into a devout and educated Muslim family in 1894 in the village of Satbaria, district of Chittagong, Bangladesh. He was an excellent student and with the encouragement of one of his teachers who recognized the youth's capacity he pursued ardently a study of Arabic and resolved to become a teacher. In 1920 he obtained his degree from Punjab University. He taught at Shamsu'l 'Ulúm Theological College in Badaun, province of Uttar Pradesh, India for several years and went on to become a lecturer in Iláhíyyát Theological College in Kanpur. Here he met the outstanding educator Mawláná 'Abdu'l-Qádir, respected for his saintly character, who had met Bahá'ís in Bombay; he favoured the teaching methods of the Bahá'ís and encouraged his students to follow them.

'Ilmí was a good writer and while still a student had won an award for one of his articles which was published in an Urdu newspaper in Lahore. He later won fame as a poet, his poems in Urdu winning him an appreciative audience throughout the Indo-Pakistan subcontinent. His poems were often on themes of love, justice and the fulfilment of spiritual prophecies and he used to give addresses in which he recited passages from his verse. He worked as a freelance journalist for a time.

While living in Qádíyán where he had become a prominent and active member of the Aḥmadiyya (or Qádíyání) sect, 'Ilmí learned about the Bahá'í Faith and was confirmed in his acceptance of it through Mírzá Maḥmúd-i-Zarqání who was then visiting Qádíyán. He immediately arose to proclaim the truth of the Bahá'í Revelation and continued to make an exhaustive study of its scripture, a process facilitated by his command of Persian and Arabic. Very soon he launched a monthly Bahá'í magazine, *Kawkab-i-Hind*, the first issue appearing in May 1924, published in Agra, India. This edition carried a scholarly article written by him in which he set forth the principles of the Bahá'í Cause, explained the station of Bahá'u'lláh and challenged the members of the Aḥmadiyya group to investigate with open minds the claim of Bahá'u'lláh. His outpouring of writings, his moving and



Siyyid Maḥfúẓu'l-Ḥaq 'Ilmí

cogent addresses, his visits to leading figures in many walks of life in both India and Pakistan, to whom he presented Bahá'í literature, attracted many eminent people to investigate and accept the Faith. Those of Muslim background are rarely well accepted by Hindus and it is a measure of 'Ilmí's success as a Bahá'í teacher that he was instrumental in drawing to the Faith numerous Hindus among whom were some prominent pundits of the orthodox Arya Samaj sect. 'Ilmí's wife, Zaynab Bagum, also embraced the Bahá'í Faith and lent him every assistance.

One of the most important services rendered by 'Ilmí was the translation into Urdu of many Bahá'í books thus meeting an urgent need of the Bahá'í community. He is appreciated, as well, for the many pamphlets he wrote, and for his poems, the collection published under the title *Ṣur-i-Isráfíl* being particularly well known and valued by the Bahá'ís. He was an effective public speaker and frequently addressed prestigious gatherings of educated people who were much affected by the simplicity of his nature and the compelling force of his remarks. In Pakistan he served as a member of the Auxiliary Board. Despite the difficulties of misunderstanding or rejection by friends and relatives and the reduced financial circumstances which are the inevitable accompaniment of a life dedicated, as was 'Ilmí's, to service to spiritual principles, he was happy and continued to write prolifically.

On 8 February 1978, after more than a half century of uninterrupted service, 'Ilmí passed away and was buried in the Bahá'í cemetery at Lahore. The Universal House of Justice in its cable of 12 February honoured this pillar of the Cause in Pakistan:

> GRIEVED PASSING MEHFOOZULHUQ ILMI LIFELONG DEVOTED EXEMPLARY SERVICES FAITH SCHOLARLY ACHIEVEMENT UNFORGETTABLE ASSURE RELATIVES FRIENDS ARDENT PRAYERS SACRED THRESHOLD PROGRESS HIS SOUL ADVISE HOLD BEFITTING MEMORIAL GATHERING.

(Adapted from a memoir written by Anisur Rehman Dehlavi, Editor, *Bahá'í Magazine*, Karachi.)

MARTHA 'NAKIYA' NOYAKUK TRIGG
1944–1978

Should you display an effort, so that the fragrances of God be diffused amongst the Eskimos, its effect will be very great and far-reaching.

'Abdu'l-Bahá
Tablets of the Divine Plan[1]

Martha Trigg's Eskimo name, Nakiya, is highly significant. It means 'a point for guidance'. When native hunters or travellers were out in their skin boats, a familiar landmark could mean the difference between life and death. Perhaps because Martha's early life had been difficult and filled with hardship she was often a point of guidance for others to whom she offered assurance, new hope and gentle but sound advice.

She was born in Mary's Igloo, Alaska on 18 January 1944. Most of her childhood years were spent with her grandparents, John and Alice Kakaruk, from whom she learned to value her Eskimo heritage. She studied the dances, songs and legends of her people. Her great-grandfather had been a shaman—a

[1] Tablet dated 5 April 1916.



Martha 'Nakiya' Noyakuk Trigg

medicine man, or holy man—who had seen the good in Chrisitianity and encouraged his people to embrace it.

In her thirteenth year, while living in Nome on the Bering Sea, Martha encountered the Bahá'í Faith through Warren and Kathy Rodgers who had pioneered to the area. Many of her friends were frightened by this new teaching and turned away but Martha developed a deep interest and introduced her grandmother to the Bahá'í teachings. Although warned by the clergy that the Bahá'í Faith was from the devil and that association with the Bahá'ís would result in her being consigned to hell, a bond of love grew up between Martha and her new friends. About three years later, Martha became a live-in baby-sitter in our home in the Anchorage area, learning more about the Cause as she helped with the household tasks. She was whimsically attached to *san*, the Oriental term of endearment, and was known in our home as Martha-san. She called me Papa-san and my wife, Beverly, Mama-san.

In February 1961 Martha became a Bahá'í. She loved the Writings and history of the Faith deeply. 'Mount your steeds, O heroes of God!'—the cry of Mullá Ḥusayn which was taken up by the besieged Bábís at Fort Ṭabarsí—touched her profoundly and became a watchword which would move her to action throughout her life.

In January 1963 Martha married Jerome Trigg, Jr. The couple and their four children Valerie, Pamela, Jerome III (Koodook) and Sara (Suki) were much loved wherever they went. They lived at various times in the Bahá'í communities of Anchorage, Nome, Soldotna, Haines, Bethel and Kotzebue. In each place, from school authorities and neighbours, would be heard: 'What a nice family; they are always welcome back.' It was one of Martha's greatest joys that members of her family including her beloved grandmother, two sisters, an uncle and the four Trigg children accepted the Faith. When her husband, Jerome, became a Bahá'í during the visit of the Hand of the Cause John Robarts at Riḍván 1967, the Triggs became the first Eskimo Bahá'í couple in the world.

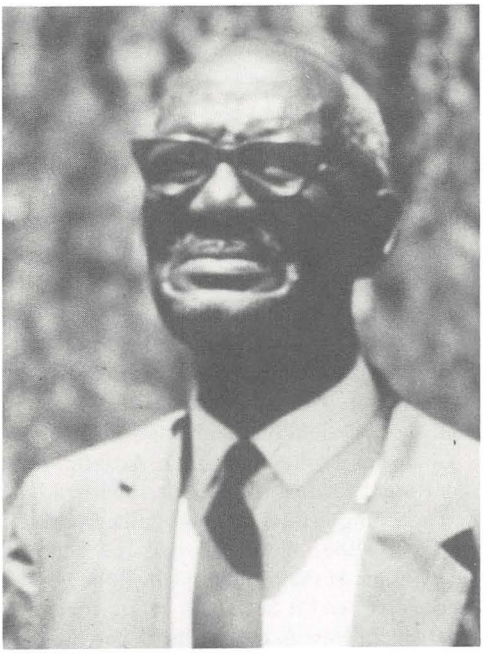
Martha was one of the first to realize that particular efforts must be made to reach the native people and was frequently consulted about means of bringing Bahá'u'lláh's message to her people. She participated in a panel during the national convention of Alaska in 1969. As a result of these deliberations and the ensuing activity a major break-through occurred in teaching among the Eskimos. She and Jerome were in the vanguard of the proclamation programmes launched in the early 1970s. With pride and dignity, Martha would don her beautiful fur traditonal dancing parka, handmade by her grandmother and decorated with unique designs, and perform the ancient Eskimo dances; she would speak of the old ways of her people and explain about the coming of Bahá'u'lláh. In the north, the west, the Aleutian chain, Kodiak Islands and in cities and villages throughout south-east Alaska she danced and told her audiences about the Blessed Beauty.

On 9 February 1978 the house in which Martha was temporarily staying in Nome caught fire. Four people, including Martha, died in the blaze; no other members of her family were present. Her well-worn prayer book which survived the fire was used at her burial service. Her casket was surrounded by the roses she loved so well and which to her symbolized the many blessings of Bahá'u'lláh's Revelation. Tributes were received from several Hands of the Cause and from other Bahá'í friends. I read during the service the words

Martha had penned inside the front cover of her prayer book: 'O God! Thou Who art adored! I am from Thee and unto Thee I come.'
(Adapted from a memoir by John Kolstoe, *Alaska Bahá'í News*, November 1978)

CHADWICK MOHAPI
1888–1978

MARY MOHAPI
?–1968



Chadwick Mohapi

Chadwick Mohapi and his wife, Mary, were the first to accept the Faith in Lesotho (formerly Basutoland) as a result of the teaching efforts of Fred and Beth Laws[1] who were named Knights of Bahá'u'lláh upon their arrival, in October 1953, in that tiny mountainous country in Southern Africa. The teaching trips taken by Mr. and Mrs. Laws on the old roads out of Maseru, the capital, led them past the beautiful tree-shaded home of the Mohapis. A friendship developed between the two couples and the Mohapis became the first Basotho to embrace the Faith of Bahá'u'lláh in their home country. Mr. Mohapi has left an account of their first meeting:

'One day in the afternoon of a day in 1954, my wife and I were sitting outside in the sun when we saw a strange car . . . people of European descent came from the car. We then sent our first son, Selai, to find out where they came from: he came to us with them . . . they asked us if they could be permitted to have the use of one wall over which they could put a canvas for the day (for shelter). We asked them who they were, where they had come from . . . we wanted to know their intentions. They told us they had come from a far-off land, that they were looking for people to whom they could teach the Word of God. Clowningly, I said "You can come and live with us in this *rondoval* (round hut) over here!" They said they would be grateful to do that. We asked them, "How are you going to live with black people? Don't you know that we do not love white people? We have never stayed with white people before." They said that did not matter to them, they could live with us. I said to my wife, "Let us try this out and see whether these people are genuine." The Laws returned to Maseru to pick up their luggage and returned in the evening. "We were puzzled because we had been joking and they had, in innocence, taken us seriously. We were now surprised and also frightened,"' Mr. Mohapi recalled.

'That very evening they invited us to dinner in the *rondoval* with them. We were afraid of going in there with them, but we saw what beautiful faces they had . . . they served us with meals instead of us serving them with meals. The following morning they invited us for breakfast and through the great love they showed they made friends with our young children by the end of the second day. We still asked ourselves what these Europeans wanted living amongst us. The eve of the third day they invited us not for a meal, but for prayers. We were greatly surprised. It appeared to us that we had come by a bone that had very nice marrow in it. Then they stayed and they became our real friends. We gave them new names—the man, *Lerato* (Love), and the lady, *Malerato* (Mother of Love).'

The Mohapis still had many moments in which they wondered about their unusual guests but they enjoyed being with them for

[1] Elizabeth Laws, see 'In Memoriam', p. 459.

prayers and discussion of Bible prophecies—Mrs. Mohapi had always had a keen interest in Bible subjects. The Laws gradually introduced the Bahá'í teachings to them. Mr. Mohapi recalled, 'Then they told us the Message they had brought and we then understood.' But it was the example of their lives which spoke loudest: 'They fed us like their own children. One day my wife and I fell sick at the same time; they took our children and lived with them and they assisted us and helped us heal. The fears we had entertained gradually disappeared until we really realized . . . they were like our own brother and sister. Now we really accepted their statements.'

Chadwick Mohapi was then sixty-six years old. But he and his wife were to spearhead the first teaching efforts to reach other parts of Lesotho. Other Bahá'ís visited the peaceful shady home of the Mohapis, which they called 'Seqonaka', and it became a centre for meetings which drew in people from surrounding villages. Many were curious to see 'Europeans' (the term used by many Africans for all white people) and Africans living together.

Chadwick Mohapi was born in 1888 into a distinguished family in the Berea area. His family was of the Bakoena clan, the royal clan of Lesotho, descendants of Moshoeshoe I, the father of the Basuto nation. As a body, Chadwick herded cattle for his father who showed him favour; he was the only son to go to school and one of the first young men in Lesotho to study mechanics at Lerotholi Technical Institute in Maseru. Maseru grew from a small village to a busy town and Chadwick was involved in repairing cars, installing water facilities, repairing mills. From 1916 to 1918 he served in the armed forces and travelled to France and Britain. He said to a friend, prophetically, 'We are blazing paths for our children to travel across the seas.' In recent times three of his sons and several grandchildren have gone abroad for study and work.

Mr. Mohapi was deeply impressed by the number of trees he saw in Europe and resolved to plant trees when he returned to his own country which had been stripped of trees years earlier. In 1918 he married; his wife, Mary, was of the Bataung clan, a direct descendant of the famous chieftain, Moletsane. They had six sons and two daughters. The Mohapis set up their home at 'Seqonaka' in 1922 and here Chadwick began planting seedlings. He served his country in many ways: as road party foreman for the construction of new roads, as chauffeur to the Resident Commissioner, as driver for the guardian of the young king; and was honoured by being made a gazetted headman of the mountain village of Rapoleboea. He retired to 'Seqonaka' where he later met the Laws and accepted the Faith and became involved immediately in plans 'to go outside and reach other people.'

They went first to Mary's home area, Sephapos, which became Lesotho's second Bahá'í community. Many of Mary's family accepted the Faith including Chief Jacob and Armstrong Sephapo and their wives. 'My wife was really the leader,' said Chadwick, 'she really had the potential.' They carried the Faith to the mountainous area of Qacha's Nek where their son, Alfred, and a nurse at the local hospital became Bahá'ís, and to the royal village of Matsieng where they informed the Paramount Chief about the Bahá'í teachings. They turned their attention to the north and east, teaching in Butha Buthe, Leribe and even the Orange Free State in South Africa; and on another visit to the mountains where their married daughter lived, she and her husband, the chief of the area, became Bahá'ís, as did many others. Meanwhile the work at Seqonaka continued, resulting in the formation of several active communities.

After Mary's passing in 1968 Chadwick reflected: 'We used to sing Bahá'í songs and say prayers with our children . . . now my health is not good and I cannot go on teaching trips, I am now tired . . . I am very grateful that I now see Bahá'ís calling on me. If you plant a little flower, eventually it makes many beautiful big flowers—this gratifies you. I am very grateful to see the success of the Faith in Lesotho. I liken my position to that of Moshoeshoe I who accepted the first (Christian) missionaries and brought his people a great deal of knowledge.' Chadwick participated in Bahá'í activities until the time of his passing. During the Five Year Plan, at the dedication of a site for a regional centre at Ha Rampa, he planted two seedling trees, carried in his hands from 'Seqonaka'. In his remarks at the dedication ceremony he employed an analogy very suited to Lesotho which has many diamonds. He likened the discovery of the



Mary Mohapi

Faith to finding a diamond and said, 'At first the stone might look like all the others, but when it has been cut and polished it has the power to make a man wealthy for the rest of his life.' And addressing a Unity Conference at the National Bahá'í Centre he paid tribute to the Laws, cautioning the Bahá'ís: 'Be kind to visitors, friends—you never know who the important ones may be.'

Chadwick Mohapi was honoured by the Bahá'ís of Lesotho in early 1975, marking the twentieth anniversary of the establishment of the Faith in that country. Nearly one hundred friends gathered at 'Seqonaka' for speeches, feasting, and the presentation to Mr. Mohapi of a photograph of the Shrine of the Báb. He responded by saying, 'Extol me by extolling my Faith.' He gave a beautiful tree-shaded portion of his land to the Bahá'ís, marking the corners with white-painted stones. He hoped that a prayer house, similar to the Laws' old *rondoval* could be built so that the Bahá'ís could come, enjoy the trees, and pray. In 1976 the Hand of the Cause John Robarts and his wife, Audrey,[1] had a joyful visit with Mr. Mohapi reminiscing about the early days of the Cause in Lesotho.

[1] Mr. and Mrs. Robarts and their son, Patrick, are Knights of Bahá'u'lláh for Bechuanaland (now Botswana).

Some months before his passing the Lesotho Bahá'ís erected a bronze plaque on this spot which had been given to the Faith. The inscription, in Sesotho and English, reads in part: 'This site is dedicated as a Bahá'í meeting place in honour of Morena Chadwick Mohapi and Mary Mohapi—First Basotho in Lesotho to recognize Bahá'u'lláh as God's Messenger for today.'

Chadwick Mohapi passed away on 4 April 1978. His funeral was attended by approximately 800 mourners including the Queen of Lesotho, several government ministers and officials, principal chiefs and leaders of the business and professional community. A statement read during the programme made reference to the Bahá'í concept of death and described Mr. Mohapi's position as the first believer in Lesotho: 'Mr. Mohapi will always occupy a special place in the hearts of the Bahá'ís all over the world because he was the first Basotho Bahá'í in Lesotho, having become a Bahá'í in 1954. By this simple act of faith, by this simple declaration in Bahá'u'lláh as the Prophet for today, Mr. Mohapi unknowingly assured his place in the annals of Bahá'í history.'

The cablegram received from the Universal House of Justice was read at the service:

> GRIEVED PASSING CHADWICK MOHAPI LONGTIME STEADFAST DEVOTED BELIEVER LESOTHO ASSURE FAMILY FRIENDS PRAYERS HOLY SHRINES PROGRESS HIS SOUL ABHA KINGDOM.

Also read was the tribute cabled by the Continental Board of Counsellors in Southern Africa:

> DEEPLY SADDENED DEPARTURE DEARLY LOVED CHADWICK MOHAPI HIS DISTINGUISHED STATUS FIRST BELIEVER LESOTHO MANY SERVICES CAUSE ASSISTANCE EARLY PIONEERS AND BELIEVERS SURELY ATTRACTS CONFIRMATION BLESSED BEAUTY ASSURE RELATIVES FRIENDS OUR FERVENT PRAYERS PROGRESS SOUL STOP HIS RADIANT SPIRIT WILL ALWAYS BE REMEMBERED.

He was a man ahead of his time. Through his foresight in planting trees at 'Seqonaka', today the friends enjoy their shade. Similarly, through his planting the spiritual seeds of the Bahá'í Faith in Lesotho, the tree of the Cause has grown strong and extends its benefits to the people of that land. He was blessed not only

with an adored wife, many children, grandchildren and great-grandchildren, a number of whom have recognized the Faith, but was further blessed with spiritual children in Lesotho—those who have become Bahá'ís and those unnumbered who will recognize the truth of Bahá'u'lláh's teachings and who will remember with grateful hearts the place of Chadwick and Mary Mohapi in the Bahá'í history of Lesotho.

CAROLE J. ALLEN

ELLSWORTH BLACKWELL
1902–1978

Ellsworth Blackwell was born in Greenville, Mississippi on 1 August 1902 to Philip and Mary Blackwell of that city. He attended the University of Iowa and was a member of the Kappa Alpha Psi fraternity. In 1937 he married Ruth Browne, a member of the Chicago Bahá'í community, and from that union was born a son, Philip Ellsworth, who died in infancy.

Ellsworth became a Bahá'í in 1934 in Chicago, having studied the Faith at the fireside classes of Mr. and Mrs. Edgar Edwards, and from that time forward ardently participated in all phases of the teaching and administrative work of the Cause of Bahá'u'lláh. He served on the Spiritual Assembly of Chicago and was, for a time, a member of the National Spiritual Assembly of the Bahá'ís of the United States. His pioneering activity spanned almost a quarter of a century beginning in 1940 under the first Seven Year Plan of Shoghi Effendi when Ellsworth and his wife settled in Haiti, an area where Mr. and Mrs. Louis G. Gregory had spent six months in 1934,[1] and came to an end when he passed away at his post in Kananga, Zaïre during the course of the present Five Year Plan of the Universal House of Justice. The Blackwells spent the years 1940 to 1943 in Haiti; returned there for a second period beginning in 1950, under the second Seven Year Plan; and went there again in 1960, remaining until 1975. The first Spiritual Assembly of Haiti was formed in the capital, Port-au-Prince, in 1942, and in 1961 the first National Spiritual Assembly was

[1] See *'The Bahá'í Centenary: 1844–1944'*, p. 197.



Ellsworth Blackwell

elected; Ellsworth was the first chairman of these institutions. He later became Haiti's first Auxiliary Board member, serving in that capacity until 1970 when he returned to the administrative service of the Faith in Haiti on the national level.

During their long years in Haiti the Blackwells were strengthened and encouraged by letters from Shoghi Effendi with whom they were in frequent correspondence. In his own hand the Guardian wrote on 15 April 1941, shortly after they arrived as the first pioneers in Haiti: 'The work you have done, the sacrifices you have made, the historic mission you have initiated, are highly praiseworthy, meritorious and unforgettable. I will specially pray for you both that in whatever field you may labour in the days to come, Bahá'u'lláh may reinforce, guide and bless you and aid you to enrich the record of your pioneer services.' On 21 December 1941 Shoghi Effendi wrote: 'I wish to assure you in person of my deepest and abiding appreciation of your devoted and indeed historic services. Perseverance will crown your labours with imperishable glory. Rest assured, and never relax in your efforts which the rising generation will extol and admire. You are often in my thoughts and

prayers. I will always be glad to hear from you, and will pray that your dearest hopes may be speedily and completely realized.'

In October 1975 the Blackwells pioneered to the Malagasy Republic on the island of Madagascar where Ellsworth served on the National Spiritual Assembly in 1976–1977. Finally, in 1977, they were assigned to the Republic of Zaïre in Central Africa. Ellsworth ascended to the Abhá Kingdom on 17 April 1978 after a short illness, the first pioneer to lay down his life in that African nation. A gleaming white monument marks his resting place which overlooks the rolling green countryside near Kananga.

Ellsworth Blackwell was also active in Rotary International in Haiti, Madagascar and Zaïre. His funeral was attended by a representative of the Rotary Club of Kananga who offered a graveside eulogy.

Ellsworth was a Bahá'í speaker and teacher of great renown and his voice was heard in many far corners of the world; he was highly regarded by all who knew him and worked with him in our beloved Faith.

On 20 April 1978 the Universal House of Justice cabled the following tribute:

> GRIEVED PASSING VALIANT LONGTIME SERVANT CAUSE BAHAULLAH ELLSWORTH BLACKWELL STOP OUTSTANDING ENDEAVOURS PIONEERING TEACHING ADMINISTRATIVE SERVICES MANY LANDS EVIDENCE HIS DEVOTION DEDICATION FAITH HE DEARLY LOVED STOP ASSURE WIFE FAMILY FRIENDS PRAYERS HOLY SHRINES PROGRESS HIS SOUL ABHA KINGDOM.

RUTH BLACKWELL

'INÁYATU'LLÁH FANÁNÁPADHÍR
1919–1978

'Ináyatu'lláh Fanánápadhír (Fananapazir) was born into a devout Bahá'í family in Iṣfahán, in 1919. His father, Faḍlu'lláh Núrí, was a Bahá'í teacher and calligraphist of distinction; exquisite examples of the transcriptions he made of numerous sacred Writings of the Faith may be found even today in Bahá'í homes in Iṣfahán and environs.

'Ináyatu'lláh completed his secondary education in his home town and received from his



'Ináyatu'lláh Fanánápadhír

father a grounding in the teachings and principles of the Faith. 'Ináyatu'lláh, too, was a fine penman and was blessed with a keen mind and a prodigious memory. When only fourteen years of age, he studied the *Kitáb-i-Aqdas*; the Iṣfahán Spiritual Assembly assigned him the task of teaching the Bahá'í youth of Najaf-Ábád. As a result of a meeting with the Hand of the Cause Ṭarázu'lláh Samandarí and witnessing the consecration and zeal that characterized his services to the Cause, 'Ináyatu'lláh vowed to dedicate his life to the Faith in a similar manner and by his subsequent services proved right to the very end his fidelity to his pledge.

At the request of the Persian National Spiritual Assembly, 'Ináyatu'lláh settled in Ṭihrán and conducted training institutes until the inception of the forty-five month Plan in October 1946 when the National Spiritual Assembly accepted his request to proceed as a pioneer to 'Iráq. For some two years he resided at Baghdád and Karbilá and Kázimayn conveying the message to the people in those areas until the day when most of the friends were constrained to return home. 'Ináyatu'lláh was among this number and at the instance of the National Spiritual Assembly he went to

Khuzistán to teach the Faith and animate the believers. Later he was assigned similar work in Kirmán where, in the following year, he married 'Ishrat Khánum Ghaybí (Rabbání). Two sons and one daughter, the issue of that union, are all qualified physicians today and worthy servants in God's Vineyard. 'Ináyatu'lláh's teaching efforts in Kirmán bore a goodly harvest. He moved thereafter to Bam, Záhidán, Khásh, Saráván and Írán-Shahr, carrying on the teaching and consolidation work. Then came a short break in his full-time Bahá'í service. Turning his hand to trade for a time and bringing to bear upon it the full force of his intelligence and initiative, he soon achieved substantial success in the material field.

In 1954 while on pilgrimage to the Holy Land the beloved Guardian advised him to devote his full time and thought to Bahá'í work. On his return home, acting on the instructions of the National Spiritual Assembly, he visited a number of centres in Írán to stimulate Bahá'í pioneering activity and, in 1957, with the encouragement of Shoghi Effendi, he arose and, surmounting the many obstacles that beset his path, went as a pioneer to Africa. He was resident in the Gambia, his first post, for four years when illness forced him to leave for Marrakesh. Regaining health, he attended the Jubilee celebrations in London after which he returned to Marrakesh. Under instructions from the Universal House of Justice, he then went to Kenya where he stayed fifteen years. During this period he visited other centres in Africa, teaching non-Bahá'ís and stimulating Bahá'ís to still greater effort. Among the countries he visited were Tanzania, Uganda, Ethiopia, Zambia, Rhodesia, Malawi, Botswana, Somali and Sudan, and finally, in accordance with directions from the World Centre, he proceeded to visit Mali, Sénégal, the Gambia, Ghana and the Ivory Coast.

On this journey he fell ill and was forced to return to Kenya. Following a period in hospital he returned to Írán to visit relatives and friends. The warmth and affection of the welcome accorded him attested the esteem in which he was held by the Bahá'ís. Full advantage was taken of his presence and full use made of his talents, especially in the fields of teacher-training and of delivering the message to students in the higher grades. His strenuous labours in these various fields won him the hearty appreciation of the National Spiritual Assembly of Persia and the Local Spiritual Assembly of Ṭihrán alike. He continued in service thus until 19 April 1978 when he suddenly passed away.

Among the published and unpublished works of 'Ináyatu'lláh Fanánápadhír are *Manáhiju'l-Hidáyat, Dururu'l-Akhbár* and *Aḥsanu'l-Tafásírih*. In addition he wrote pamphlets for senior Bahá'í students and articles for publication in the Bahá'í journal of Persia.

In tribute to his services, the Universal House of Justice cabled:

> DEEPLY GRIEVED PASSING DEVOTED SERVANT FAITH INAYATULLAH FANANAPAZIR WHOSE SERVICES TEACHING WORK CRADLE FAITH PIONEERING FIELDS AFRICA WILL ALWAYS BE LOVINGLY REMEMBERED STOP ASSURE FAMILY PROFOUND SYMPATHY FERVENT PRAYERS SHRINES PROGRESS HIS SOUL ABHA KINGDOM.

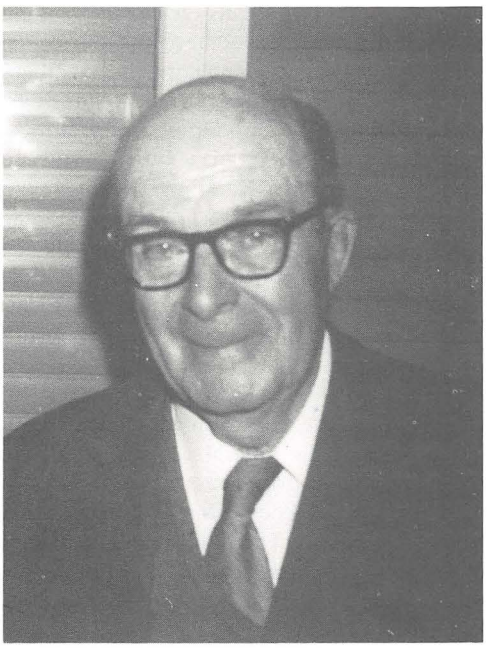
(Memorial compiled by Dr. Máshá'alláh Mushrif-Zádih at the request of the National Spiritual Assembly of Persia. Translated and edited by Rustom Sabit.)

ERNEST GREGORY
1899–1978

It is difficult for me to write about my dear husband and beloved companion in Bahá'í service. There is little I can add to the wonderful tributes paid to his outstanding qualities and devoted service to the Cause he loved so sincerely.

On his passing the Universal House of Justice cabled the National Spiritual Assembly of the United Kingdom:

> ANNOUNCE PASSING TO ABHA KINGDOM MORNING OF FIRST DAY OF RIDVAN DISTINGUISHED SERVANT BAHAULLAH ERNEST GREGORY STOP HIS OUTSTANDING CONTRIBUTION GROWTH BRITISH BAHAI COMMUNITY AS MEMBER MANY YEARS NATIONAL SPIRITUAL ASSEMBLY AND LATER MEMBER AUXILIARY BOARD ENSURES HIM HIGH PLACE THAT COMMUNITYS ANNALS STOP HIS STERLING QUALITIES ENDEARED HIM TO ALL AT WORLD CENTRE FAITH WHERE HIS LOSS KEENLY FELT STOP ADVISE BRITISH COMMUNITY JOIN PRAYERS THANKSGIVING HIS LIFE PROGRESS HIS SOUL.



Ernest Gregory

Ernest was the third local resident to accept the Bahá'í Faith in Sheffield, England in 1951. He was at that time a widower with one son. He was very actively associated with, and had achieved a high position in, Freemasonry. With much sacrifice he severed himself from this association and, in this connection, a letter dated 5 August 1955 was received by the National Spiritual Assembly of the British Isles (as it was then known) from the beloved Guardian through his secretary containing the following message: 'He wishes you to thank Mr. Gregory on his behalf for the spirit of devotion to the Faith which he has shown in connection with this matter . . . The older Bahá'ís, through their example in such matters, form rallying points around which the younger Bahá'ís not so steady yet on their spiritual legs, so to speak, can cluster.'

Ernest served on the British National Spiritual Assembly from 1954 to 1963. During these years he was also chairman of the National Teaching Committee and when he was without family responsibilities he devoted every hour, beyond the requirements of his profession, to these services; it was as though he had become the father of all the small and new Local Spiritual Assemblies up and down the British Isles. Ernest and I married in 1959 and served together on the National Teaching Committee, until my appointment to the Auxiliary Protection Board in 1960.

In 1963 he accepted appointment to the Auxiliary Board for Propagation, serving on this Board until 1974. His area of Auxiliary Board service covered the north and midlands of England, the western and northern isles of Scotland, Iceland and Faroes. He had a great love for the islands and visited the pioneers and local believers there frequently. As a teacher he was single-minded, indefatigable and dedicated. Bahá'ís young in the Faith have spoken of the inspiration they received from his frankness and directness. During the closing years of his life he had periods of intense suffering but even at these times he maintained always that sense of humour which characterized his life and endeared him to so many friends.

From 1974 until the time of his death on the first day of Riḍván 1978, we both served at the World Centre. When at one time I asked him what had drawn him towards the Faith he replied: 'The administrative order–the World Order of Bahá'u'lláh.' Of this, Amatu'l-Bahá Rúḥíyyih Khánum said to me, 'Moreover, he understood it.'

Through the bounty of Bahá'u'lláh he rests now on God's Holy Mountain so near to where the arc of the administration–the physical expression of that World Order–is presently taking shape.

JOAN GREGORY

JAVAN GUTOS
1916–1978

Javan Gutos, known as 'Gutosi', was born in Tome Village in South Bugisu District, Uganda. His family were members of the Buta sub-clan. Javan was the third of ten children born to his parents, Mr. and Mrs. Wamai, and early in his life he evinced praiseworthy characteristics. As a child he assisted in caring for his younger brothers and when he grew older served as his father's goat-herd. He attended Nabumali Intermediary School and then King's College Budo, from 1936 through 1937, but was unable to go on to university. When his schooling was completed he joined



Javan Gutos

the East African Railways and Harbours in Nairobi, retiring in 1947 from his position as station master. For the next ten years he worked as an overseer for the Bugisu Coffee Union in Uganda and later as a salesman for Mr. 'Azíz Yazdí's Nairobi-based company, International Products. In 1962 he began farming in Uganda. He was appointed Parish Chief for the territory under the jurisdiction of the Mbale Municipal Council near his home in Busamaga, and served with distinction until his retirement in 1977.

Mr. Gutos was a devout Christian. His early spiritual training disposed him to accept the Bahá'í Faith when he encountered it in Mbale in 1953 where a Bahá'í community had been established a year previous to this as a result of a spontaneous visit made by Mr. Enoch Olinga and Mr. 'Alí Nakhjavání *en route* to their intended destination in the Teso District. He became a member of the first Local Spiritual Assembly of Mbale in 1953 when he had been a Bahá'í but three months and served on local and national committees with exemplary devotion. He greatly loved the Faith and until 1974 rendered remarkable services on behalf of the Regional National Spiritual Assembly of Central and East Africa,[1] his own home being a focal point of activities of the Cause in Uganda. In 1974 he was appointed to the Auxiliary Board for protection in Central and East Africa and, until the appointment of additional members to the Board, his territory embraced the whole of Eastern, Karamoja, Northern and Nile Provinces in Uganda. In spite of failing health in the last few months of his life, he insisted on accompanying the members of the Board of Counsellors on a major tour of his area during the difficult period when the Faith was under proscription.

He passed away peacefully on 7 May 1978. The Hand of the Cause Enoch Olinga was in attendance at his funeral with Mrs. Olinga. Also present were two members of the Continental Board of Counsellors and many other Bahá'ís, members of his family and a number of prominent government officials. Informed of his passing the Universal House of Justice cabled on 11 May:

> . . . HEARTS FILLED SORROW NEWS PASSING DEVOTED PROMOTER FAITH JAVAN GUTOSI CONVEY LOVING SYMPATHY HIS BEREAVED FAMILY PRAYING HOLY SHRINES PROGRESS HIS SOUL.

KOLONARIO OULE

GORDON LAITE
1925–1978

Striving for excellence was characteristic of Gordon Laite in all his endeavours. He excelled in his profession as a painter and illustrator of children's books, achieving national acclaim for published work. His paintings hang in private collections scattered about the globe. Exhibits of his work have served to proclaim the teachings of Bahá'u'lláh, and his illustrations have graced the pages of Bahá'í publications. Drawing upon his scholarly knowledge of history, art, architecture and costume, he incorporated accurate details, fine draftsmanship and boundless imagination into a unique expression, reaching the highest level in those paintings which explored the realms of spirit and expressed concepts of the new age.

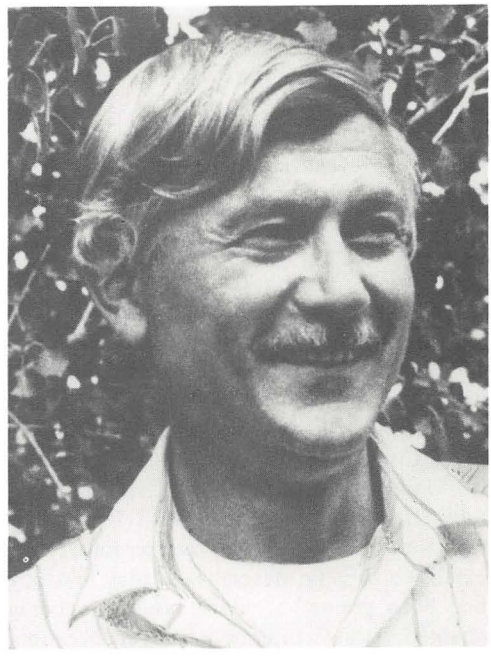
[1] This regional assembly existed from 1956 until 1964 when it was subdivided into three bodies, the National Spiritual Assemblies of Tanzania, of Kenya, and of Uganda and Central Africa.

The same grasp of history and attention to detail helped Gordon develop as a teacher and administrator within the Bahá'í community. He served on several Local Spiritual Assemblies in the United States and in pioneer posts in Latin America; as a delegate to the national conventions of the United States, Honduras and Puerto Rico; and as a member of the Spiritual Assembly of the Bahá'ís of Puerto Rico which, until 1972, was under the jurisdiction of the United States National Assembly. His presentations of the Revelation of Bahá'u'lláh in fireside discussions, public talks, classes at Bahá'í schools and conferences were enhanced by direct quotations from the Writings, usually from memory, and often by delightful visual aids created for the occasion.

Gordon also excelled in his passage through the tests and trials of this earthly plane. His hearty laugh, his vigorous stride as he walked about the city or countryside always seeking those souls who hungered for spiritual knowledge, his desire to create beauty whether in arranging flowers, in decorating a room, in painting an impression of spirit or in helping to draw forth the inherent beauty of an insecure or unhappy person, his sympathetic and strong counsel centred in the Sacred Texts—these qualities dominated in even the most difficult and discouraging times. Perhaps more than in any other way, he excelled in the transition from his earthly life, meeting the pain of terminal illness with calm, joyous and truly radiant acquiescence, going eagerly to meet his Lord in the longed-for realms of light.

The journey of Gordon's soul began in New York city where he was born on 11 July 1925. His mother, Blanche Fisher Laite, an illustrator of children's books, took him to live for a time in Paris; French was his first language. As a young man he studied at the Chicago Art Institute in which building the Bahá'í Faith was first mentioned in the West during the Congress of Religions as part of the Columbian Exposition of 1893.[1] A fellow art student, Jeanne Sánchez Marshall, later became his wife.

Gordon visited the Bahá'í House of Worship in Wilmette, Illinois and the Bahá'í exhibit at the New York World's Fair. He first investigated the Bahá'í teachings when his wife's mother, Jean Marshall Ball, embraced the Faith. Through that introduction, followed by the loving and dedicated teaching efforts of Dr. and Mrs. David Ruhe, the Laites entered the Cause of God on 11 November 1955 in Kansas City, Missouri. A quiet, almost reclusive life at once changed quite dramatically. The Laite home became a centre of Bahá'í activity, a condition which remained constant throughout Gordon's life. As the ocean of divine knowledge was entered, Gordon's work underwent significant changes too. An influx of spirit was experienced, emerging in a totally new expression. He became established as an illustrator, a development which enabled the Laites to move, with their son, Winter, and daughter, Gina, to Gallup, New Mexico, to help offer the healing message of Bahá'u'lláh to the Indian people. They remained in New Mexico for eleven years, finding it an enriching experience and developing cherished friendships among the Navajo, Zuni, Hopi, Taos and other of the south-west tribes. Gordon was given the Zuni name *ChahBah* (Grasshopper) and the Navajo name *Hosteen BahaZhonie* (Happy Man); he often signed his paintings with these honorifics.



Gordon Laite

[1] See 'The Bahá'í Faith Comes to America', *The Bahá'í Centenary 1844–1944*, p. 78. The Congress met in the Hall of Columbus, a part of the Memorial Art Palace, now the Chicago Art Institute.

They later pioneered to Honduras and Puerto Rico where Gordon, with typical enthusiasm, embraced a new culture and language. The Laites served on a vigorous Local Spiritual Assembly and lived for five years in the Bahá'í Centre in Mayaguez, Puerto Rico. Those years brought many bounties including pilgrimage to the Holy Land and attendance at the International Conference held in Mérida, Yucatán in February 1977 where the warm and gracious welcome by the Mayan Indian people provided a spirit-lifting view of the future Bahá'í World Commonwealth enhanced by the special qualities of the indigenous peoples.

Attendance as delegates to the 1978 International Convention in Haifa for the election of the Universal House of Justice had been joyfully anticipated by Gordon and Jeanne but was not possible because Gordon underwent extensive surgery; nevertheless they felt they had been granted a divine bounty in being enabled, during a brief period of recuperation, to pray together and to cast their ballots by mail.

Following Gordon's release to the next world on 26 May 1978 the Universal House of Justice, on 30 May, cabled:

> SHARE SORROW AT PASSING GORDON LAITE DEVOTED ZEALOUS SERVANT BLESSED BEAUTY WHO HAS TIRELESSLY JOYOUSLY EXPENDED HIS TALENTS FOR CAUSE STOP ASSURE WIFE FAMILY PRAYERS OFFERED HOLY SHRINES PROGRESS HIS SOUL ABHA KINGDOM.
>
> JEANNE SÁNCHEZ DE LAITE

MARIAN STEFFES
1900–1978

Marian Steffes was born on 14 June 1900 in Oneida, Wisconsin where she lived with her family on a large farm. Her parents were Oneida Indians, one of the six American Indian tribes belonging to the Iroquois Nation. It was during her early years with her parents that she learned the Iroquois culture which strongly influenced her life. At age thirty-five, while living in Milwaukee, Wisconsin with her husband and children, she became interested in the Bahá'í Faith which to her represented a rediscovery and rebirth of the spiritual principles inherent in the true Indian way of life. She was among the first American Indians to accept the Cause of Bahá'u'lláh and for over forty years, until her health failed, she devoted herself to teaching the Faith to members of various Indian tribes throughout the United States, using her own funds to cover her travelling expenses. One of her first teachers was the beloved Bahá'í, 'Auntie' Victoria Bedikian,[1] who accompanied her on some of her travels. Together they travelled through the State of Wisconsin introducing the Faith for the first time to the Indian people there. Of particular interest to Marian were the Bahá'í concepts of social justice, respect for human rights, the need for developing spiritual faculties and maintaining sound health of mind and body, and the emphasis on peace among the nations in which she saw hope for harmony among all Indian tribes.



Marian Steffes

Marian was known and loved by many people for her kindness, gentleness and warmheartedness, and dedicated herself to passing on good values to her children and grandchildren. She passed on to the Abhá Kingdom on 14 June 1978. On her headstone is inscribed

[1] See 'In Memoriam', *The Bahá'í World*, vol. XIII, p. 884.

'She walks in beauty'—an adage of the Navajo culture as well as a phrase from Byron's poem. On 19 June a cablegram came from the Universal House of Justice:

> GRIEVED LOSS STAUNCH OUTSTANDING NATIVE AMERICAN TEACHER CAUSE MARIAN STEFFES STOP KINDLY CONVEY FAMILY OUR LOVING SYMPATHY AND ASSURANCE PRAYERS FOR THE PROGRESS OF HER SOUL IN THE KINGDOMS OF GOD.

ELIZABETH S. LAWS
1888–1977
Knight of Bahá'u'lláh



Elizabeth S. Laws

Elizabeth S. Laws, 'Beth', was born in St. Louis, Missouri on 20 September 1888. When she was still a small child her family moved to Spokane, Washington. It was from there that most of her childhood memories and stories came. When Beth was just thirteen years old her mother became very ill and died. After a short time the family was broken apart and Beth was sent to live with her grandparents in Grand Rapids, Michigan. Grandfather Adams, a graduate of Dartmouth, was a Christian minister and although strict, seemingly to the point of cruelty, he nevertheless cared for her. She was able to complete her formal education and ultimately to earn her teaching certificate. While Beth was teaching in a little one-room school in Indiana she met Walter Ware. They married in 1910 and had four children: John Walter, born in 1912; James Albert, in 1914; Imogene Frances, in 1917; and Lewis Adams, in 1921.

The Ware family moved to Seattle, Washington in 1923. Beth, always a keen Bible student, became very active in the Presbyterian church and her children were given the training that such an association had to offer. Eventually the marriage ended in divorce and Beth remained in Seattle with the children. She became interested in Esperanto and while attending classes taught by Lauren Jackson, a Bahá'í, she found both the Bahá'í Faith and a young man named Frederick Laws. Frederick was younger than she but they became loving friends and shared a devotion which took them through many years and many places throughout the world. They were married in 1939 and soon thereafter moved to San Diego, California to help rebuild the Spiritual Assembly. Some years later they returned to the Pacific Northwest where Frederick attended Oregon State University.

In response to the call of the Guardian, Beth and Frederick Laws decided to pioneer to Africa. On 23 January 1953 they loaded their belongings in their little car and trailer and headed for New York, sailing aboard *The African Sun* to their pioneering post in Nairobi, Kenya. After a long trip across the Atlantic, down the west coast of Africa, around the Cape of Good Hope and back up the east coast, they arrived only to find that they were not needed in Nairobi as the goal had already been met and the Faith appeared to be flourishing. Shoghi Effendi had called upon Bahá'í communities with more than fifteen believers to send pioneers to virgin areas. As Beth said, 'He dangled a carrot before us.' In his cablegram of 28 May 1953[1] the Guardian called for 'the dispersal, immediate, determined, sustained and universal, throughout the unopened territories of the planet,' describing it as 'the paramount issue challenging the spirit and resources of the privileged prosecutors of the

[1] *Messages to the Bahá'í World*, p. 48.

Ten Year Plan' and announcing his plan 'to inscribe, in chronological order, the names of the spiritual conquerors on an illuminated Roll of Honour, to be deposited at the entrance door of the inner Sanctuary of the Tomb of Bahá'u'lláh, as a permanent memorial' and to make 'periodic announcements of the names of the valiant knights upon their arrival at their posts to discharge their historic missions.'

Frederick built a 'little house' on the chassis of their utility trailer and the couple headed south traversing 3,000 miles of difficult roads to reach their new-chosen destination, the little country then called Basutoland (now Lesotho). They arrived on 13 October 1953 just three days before the end of the Holy Year.[1] In his cablegram sent on 14 October 1953 to the Intercontinental Teaching Conference held in New Delhi, the Guardian announced thirteen additions to the Roll of Honour including Frederick and Elizabeth Laws, Knights of Bahá'u'lláh for Basutoland.

The Laws lived in Basutoland for about thirty months, setting up housekeeping in a little round house owned by Mary and Chadwick Mohapi.[2] Beth loved the people very much and through simple acts of kindness won love in response. In time Beth was given an African name which translated from Basuto meant 'Mother of Love'. Despite difficulties with the language the Cause grew. Reflecting on her experiences Beth wrote some years later: '. . . the Cause moves forward. Our mighty Lord takes our inadequate words, our puny efforts, and causes them to bring great results. Those who hear go out to tell many others—the chain is endless to eternity.'

It was time to move on. The Laws went south to Johannesburg where they spent about six weeks with William and Marguerite Sears; then, after consultation with the Hands of the Cause Músá Banání and Paul Haney, they proceeded to Gambia and Liberia. In Liberia Frederick worked for an engineering firm building roads in rural areas where he and Beth were able to live and work once again with the African people, always teaching.

In December 1957 Beth and Frederick returned to the northwestern United States. Then in August 1958 Beth returned to Liberia for a short time where she taught in the school at Bombi Hills. However, she found herself incomplete without her partner and returned to America.

After Frederick's retirement they once again decided to return to Africa to help fulfil the goals of the Five Year Plan. On 8 April 1976 they left for a new post in Tanzania. Their stay there was very short, only eight months. They were unable to obtain permanent visas to remain in the country and by this time Beth was beginning to feel a loss of physical stamina. Their parting gesture was to make a generous contribution to the cost of constructing Bahá'í Centres in Tanzania.

In the spring of 1977 Beth and Frederick moved to Wapato, Washington on the Yakima Indian Reservation where their help was needed to maintain the Local Spiritual Assembly. It was here that Beth passed on to the Abhá Kingdom on 24 June 1978. As the end neared, I recall her taking her pencil and pad and writing, 'I'm dying— thank God—Abhá Kingdom.'

On 18 July the Universal House of Justice cabled the National Spiritual Assembly of the United States:

> INFORM FREDERICK LAWS WAPATO WASHINGTON GRIEVED NEWS PASSING KNIGHT BAHAULLAH DEAR BETH WHOSE PIONEERING TEACHING SERVICES LOVINGLY REMEMBERED ASSURE HIM FERVENT PRAYERS PROGRESS HER SOUL.

LEWIS A. WARE

GHULÁM-'ALÍ IBRÁHÍMJÍ KACHWALA (KURLAWALA)
1896–1978
Knight of Bahá'u'lláh

Ghulám-'Alí Kachwala (known as Ghulamali Kurlawala) was born in 1896 into a family descended from the ancient Hindu Rajput princes who were known for their exploits on the battlefield and it was perhaps from them that he inherited his indomitable courage, fiery nature and quick temper. He heard of the Bahá'í Cause in 1926 from the well-known Bahá'í teacher, Dr. M. E. Luqmání, and for one full

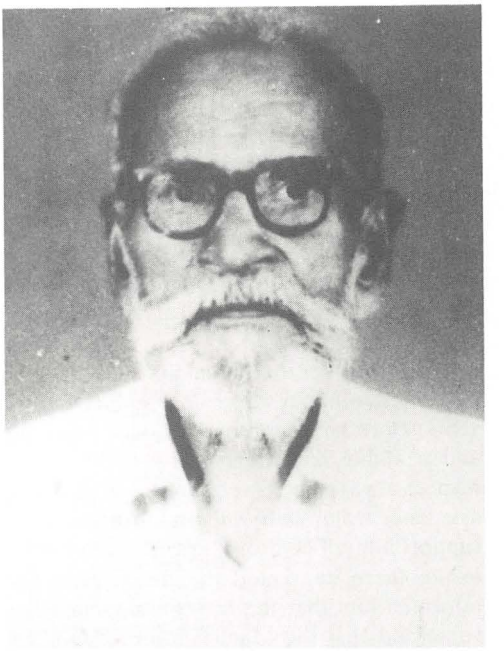
[1] The 'Year Nine', marking the centenary of the year 1269 A.H. The centenary of the birth of the mission of Bahá'u'lláh was observed throughout the Bahá'í world during the year mid-October 1952 and mid-October 1953. See *The Bahá'í World*, vol. XII, p. 25.

[2] See 'In Memoriam', p. 449.

year resisted it with all his might, arguing that divine revelation ended with Islám. Dr. Luqmání being well versed in Islamic scripture was able to adduce quotations to prove his point and as a result Ghulám-'Alí's inner eye was opened and he accepted the Faith. Then began Ghulám-'Alí's transformation as he struggled to curb his temper. Such was his success that one observer remarked, 'He was a lion and he has become a lamb. This is a miracle of the Bahá'í Faith!'

Although he had attended primary school for only two years and could write only a broken and elementary Gujarati, he made efforts to improve his situation after he embraced the Cause. Bahá'í literature in Urdu was available; he learned the language and read and re-read the Bahá'í books. He was a plumber by occupation and also repaired sewing machines and stoves; he could manufacture replacement parts for machines of any description. He was extremely industrious and honest and therefore popular among his customers. But he did not submerge himself in his work. His love for the Faith was so great that if he did not find an opportunity to present the message to one or more persons during the day he could not sleep at night. He lacked urbanity and finesse and taught in a direct manner, coming to the subject without any preface. He would discuss the religions of the past and the prophecies in the holy books referring to the advent of the Promised One and then would speak of the fulfilment of these prophecies through the coming of Bahá'u'lláh. He was no less frank in rejecting the financial inducement offered to him by a Muslim high priest who sought to entice him back to Islám. Divine truth, he said in effect, cannot be bought or sold, and he invited the priest to investigate the claim of Bahá'u'lláh. He was summarily dismissed and considered a 'lost soul'.

Although his family name was Kachwala, meaning a dealer in glass and glassware, Ghulám-Alí was known in the Bahá'í community as Kurlawala because he resided in Kurla, a suburb of Bombay. He was proud that 'Alí was part of his name, and would often smile and say: 'I am the slave of 'Alí. 'Alí is the first part of the name of the Báb ('Alí Muḥammad) and the last part of the name of Bahá'u'lláh (Ḥusayn 'Alí); therefore I must always be faithful to both my glorious Masters. If I do not



Ghulám-'Alí Kurlawala

serve Them wholeheartedly and with devotion, I will be dismissed.' And serve he did, faithfully, indefatigably and fearlessly. There are at least 20,000 Muslims living in one locality in Kurla and to one and all he gave the message. Some responded with scorn, some called him mad, some abused and ridiculed him. He received at least ten beatings to my knowledge, but he was unaffected and continued to teach the Cause, his talks centring around Bahá'u'lláh and His World Order.

He served as vice-chairman of the Spiritual Assembly of Andheri, a suburb of Bombay, from 1937 until Andheri was incorporated into the municipality of Bombay, and then in 1942 he pioneered to Bhopal where his non-stop teaching activities set fire to the dovecots of the mullás. At that time Bhopal was a native state ruled by a Muslim nawab (governor) who was under the influence of the mullás. Offended by Ghulám-'Alí's assertion that the days of efficacy of Islám had come to an end, they rose up with full force against him. He telegraphed the scholarly Siyyid Maḥfúẓu'l-Ḥaq 'Ilmí[1] who came to his assistance accompanied by Mrs. Shirin Boman. For one month they met with the Muslim priests without avail although one

[1] See 'In Memoriam', p. 446.

of the Muslim scholars, Maulavi Sondagar, conceded that the language of the Writings of Bahá'u'lláh was as inspired as that of the Qur'án. The mullás of that citadel of Islám, having seen the stuff Ghulám-'Alí was made of and being apprehensive of his further teaching efforts, brought pressure to bear on the nawab and secured an order expelling him from Bhopal state where he had stayed but six months. Undeterred, he then spent some months assisting Mrs. Boman at her pioneering post in Ujjain.

In 1949, under the Indian Six Year Plan, he pioneered to Jaipur where he remained for two years. Here he established a Local Assembly and a stable community. His sense of self respect always prevented him from accepting assistance from the friends and institutions; to support himself he drove a rickshaw in Jaipur. While there he visited the head priest and informed him that the Day of Judgment had come and that the Manifestation of God for this age, Bahá'u'lláh, had announced His World Order. The mullá, much incensed, asked him to leave his house at once and never to pass by that road thereafter.

In 1953 Ghulám-'Alí was named a Knight of Bahá'u'lláh[1] for his service in pioneering to Daman, Portuguese Goa, where he remained for approximately two years. Teaching the Faith was extremely difficult because prohibition was in force in India and many people from nearby Indian areas came to Daman to buy foreign goods and liquor. The local people brewed liquor in their homes and nearly all, young and old, men and women, drank heavily. I once asked him how he could have hoped to find listeners in such a discouraging environment and was told, 'Two things prompted me to make ceaseless efforts in giving the Message, the need of the people to be brought from the path of negativity to the path of God, and my desire to please our beloved Guardian.' His efforts were blessed and found fruition in the formation of a Spiritual Assembly with members of various backgrounds.

During his time in Daman word reached the National Spiritual Assembly of India that Ghulám-'Alí was in ill health and at the request of the assembly Mr. G. A. Amreliwala, then a member of that body, and I, visited Daman and found him in bed. We summoned a doctor, bathed and nursed him and cleaned his house, and soon he recovered. We also met the Bahá'í community. Not long after this his teaching activities resulted in some elements of the Muslim community lodging a complaint against him. A police inquiry ensued the finding of which was that he was a peace-loving, law-abiding citizen who adhered to and taught an independent religion advocating international peace. Stricter security measures were enforced so that he could teach more effectively.

After he returned to Bombay he pursued his occupation and continued his service to the Cause of God. Although his neighbours and fellow-workers continued to act prejudicially toward him he was undaunted in his teaching efforts.

On one occasion in this period he learned that a Shí'ite mullá was delivering in the Mughúl Masjid in Bombay Muḥarram sermons in which he misrepresented the Bahá'í teachings, so he hastened to attend. More than a thousand people had gathered to hear the sermon during the course of which the mullá heaped abuse on the Bahá'ís and inquired whether anyone would like to know more. Ghulám-'Alí raised his hand and said, in effect, that if the Bahá'ís were as they had been described—unscrupulous liars and adulterers—how could it be that the Bahá'í Faith was growing so rapidly? I have many friends who are Bahá'ís, he continued, and I find them honest, conscientious and of excellent moral character. The priest denounced him as a Bahá'í and the congregation set upon him beating him about the head and leaving him unconscious. His clothing had been torn and his wrist watch and purse stolen. He was taken to a hospital and after a night's treatment was sent home. So great was the impact upon the mullá that he ceased from that point on abusing the Bahá'ís. Ghulám-'Alí remained as fearless and brave as ever in presenting the Faith to all who would listen.

In 1970 he sustained an injury as the result of an explosion and after a long period of time recovered, although from that time forward he had only partial use of one arm. When he returned to work he was not the same man. He had had a strong build and lived an active life, often under hardships, and was accustomed to

[1] *Messages to the Bahá'í World,* Shoghi Effendi, cablegram 20 September 1953, pp. 50–52.

carrying heavy loads in his trade as a plumber. By this time he had spent more than forty years in service to the Cause, travelling from place to place, pioneering from city to city. Now he began to show signs of fatigue. He changed his *modus operandi*, remaining in his shop, so that all who wished to see him had to come there. It is praiseworthy that even at this stage he did not reduce the tempo of teaching. His energy had ebbed, his temper had sobered, but his spiritual enthusiasm and his love for Bahá'u'lláh appeared to increase. Despite the uncertainties of transportation, the lengthy delays and the distances he was required to walk, he regularly attended all Bahá'í gatherings. His eyesight failed three years before his death so he could only sit in his shop and talk of the Blessed Beauty. He was confined to bed for the last month of his life and on 3 July 1978 he left this transitory world.

Although he was neither educated nor wealthy, Ghulám-'Alí was a spiritual king. He was generous of heart and delighted in serving everyone. He loved the Bahá'ís and wholeheartedly associated with them. He spent more than half a century in the service of the Cause and under its banner he was always active, eager to do anything to serve it. When he joined the Faith there were only a few hundred Bahá'ís in India. He lived to see it strike deep roots in our soil and produce a flourishing community now numbering more than half a million. He played his part valiantly and well.

In its letter of 28 September 1978 the Universal House of Justice wrote: 'Mr. Ghulám-'Alí Kurlawala's devoted services to the Faith are surely rewarded by the Blessed Beauty and his name as a Knight of Bahá'u'lláh has become immortal in the history of the Formative Age of the Cause.'

(Adapted from a memoir written by Prof. Dipchand Khianra).

RUTH J. MOFFETT
1880–1978

Ruth Moffett was an indomitable spirit whose valiant efforts on behalf of the Cause of Bahá'u'lláh extended over a period in excess of half a century. When this noted Bahá'í lecturer, teacher and writer passed away, the entire Bahá'í world lost one of those shining examples of courage and sacrifice that lights the way for others. On learning of her passing, the Universal House of Justice in a cablegram dated 6 July 1978 addressed to the National Spiritual Assembly of the United States, lauded her services in these words:



Ruth J. Moffett

> DEEPLY GRIEVED NEWS PASSING DEVOTED MAIDSERVANT BAHAULLAH RUTH MOFFETT. HER INDIVIDUAL TEACHING EFFORTS SPANNING HALF CENTURY UNFORGETTABLE OFFERING ARDENT PRAYERS HOLY SHRINES PROGRESS HER SOUL ABHA KINGDOM.

Born Ruth J. Ellis on 19 January 1880 in Eau Claire, Wisconsin, she grew up in a traditional Baptist home. On 8 June 1910 she married Robert Lee Moffett and had two children by him, both of whom died in their childhood years.

In 1912 she began an ardent search for 'Abdu'l-Bahá Whom she saw briefly from a train platform in Chicago. She recalled that moment: 'He looked up at me, smiled and raised His hand.' Finally, having attended one of 'Abdu'l-Bahá's lectures, Ruth became an active Bahá'í in 1919 and began her unceasing

and concentrated efforts toward promoting the Message of Bahá'u'lláh.

She was a special delegate to the League of Nations in Geneva and was sent by Washington University of St. Louis, Missouri as an accredited observer to the birth of the United Nations in San Francisco. She also attended and reported on nine World Congresses in Europe.

Mrs. Moffett attended Oberlin College and the Universities of Chicago, Wisconsin and Northwestern, in the United States, and Université de Genève, in Switzerland. With her husband, she conducted a Training School and Educational Forum in Chicago for fifteen years; she also taught at George Williams College, Chicago, for seven years.

Ruth was a champion teacher for the Cause of God. Her early teaching efforts, preceding and during the first Seven Year Plan (1937–1944), were instrumental in helping establish the Bahá'í Faith in the United States. She travelled extensively, lecturing in universities, colleges and high schools and speaking on radio and television. Her activities took her through Europe, the Near East, Asia, Egypt and Canada as well as the United States. She maintained, until his death, a frequent correspondence with the Guardian, reporting on her activities, seeking guidance, asking questions the answers to which would aid her in her teaching. The following excerpts are gleaned from letters she received from Shoghi Effendi penned in his own hand:

'. . . I am deeply gratified to learn of the constant and exemplary services you are rendering to the Cause of God. You are surely a pillar of His Faith in that land, and your magnificent pioneer service will live and adorn the annals of God's immortal Cause. Persevere in your efforts, and rest assured that my prayers will continue to be offered in your behalf at the Shrine of Bahá'u'lláh.' (20 November 1931)

'The magnificent and unforgettable services you have recently rendered the Cause of Bahá'u'lláh will enrich and ennoble the annals of our immortal Faith. They have greatly inspired, cheered, and heartened me in my strenuous labours. Persevere in your noble task and rest assured that my fervent prayers will continue to be offered in your behalf at the sacred Threshold. Yours is a unique and priceless opportunity. I am confident you will seize and utilize it for the glory and triumph of our sacred Faith.' (15 March 1932)

'I wish to assure you in person of my deep and abiding sense of appreciation of the historic services you are rendering the Cause of God in these days of unprecedented suffering and turmoil. The part you have played, and the share you are still contributing for the promotion of the Faith, future generations will extol and remember with gratitude and pride . . .' (11 May 1933)

At the suggestion of the Guardian, Ruth kept a record of her activities and eventually compiled them into a rather extensive collection. More recently, her teaching work took her to the deep South of the United States where she participated in the first efforts to reach the masses. Ruth also served on various national committees and was often seen guiding at the House of Worship in Wilmette.

Ruth's dedication and loving personality attracted others, particularly the youth, with whom she had a special rapport. She often told them, 'I am just a youth myself.' Despite failing health, Ruth remained a potent example to others until she passed away in her ninety-eighth year. Until her last days she continued to teach, holding classes for friends and seekers, serving the Cause which she loved so dearly.

She adopted and used the name 'Rúḥáníyyih' (or Rawḥáníyyih) which was given her by the Greatest Holy Leaf. The name connotes spirituality, joy and beauty; and certainly Ruth had a spiritual beauty which enriched the lives of many and progressed the Cause of Bahá'u'lláh. The loss of this gallant soldier will be felt most by the community she served so steadfastly, as is acknowledged by the cable sent by the National Spiritual Assembly of the United States when it learned of her passing on 5 July 1978:

MOURN LOSS DEARLY LOVED RUHANIYYIH RUTH MOFFETT CHAMPION TEACHER CAUSE BAHAULLAH ONE MOST OUTSTANDING MEMBERS AMERICAN BAHAI COMMUNITY STOP RANGE AND VARIETY HER SERVICES IN TEACHING FIELD HERE AND ABROAD FOR OVER HALF CENTURY BEYOND RECKONING BOUND TO EXERT DEEP INFLUENCE ON PROGRESS COMMUNITY FOR GENERATIONS TO COME STOP ESPECIALLY RECALL HER INDEFATIGABLE EFFORTS WHICH SWEPT LIKE FLAME

OF FIRE FROM PLACE TO PLACE IN AS YET DARK DAYS OF FAITHS OBSCURITY DURING SECOND QUARTER THIS CENTURY STOP HER SPIRIT MUST DOUBTLESS BE REJOICING AT STEADY WORLD-WIDE EMERGENCE CAUSE FOR WHICH SHE GAVE FULL STRENGTH HER UNBOUNDED ENERGIES STOP FERVENTLY PRAYING PROGRESS HER SOUL THROUGHOUT DIVINE WORLDS.

PAMELA DEROZHINSKY
1922–1978



Pamela Derozhinsky

Pamela was always a seeker and non-conformist. After she arrived in Fiji in 1967 with her husband, Dmitri, she became interested in the Bahá'í Faith through Mrs. Bobbie Leedham (now McLaren). After many hours of talking with Mrs. Leedham and then with the Hand of the Cause Abu'l-Qásim Faizi, Pamela became confirmed in her belief in Bahá'u'lláh, in 1969. Through her example, Dmitri also accepted the Faith.

With acceptance of Bahá'u'lláh came involvement in many Bahá'í activities. Pamela became secretary of the Suva Local Assembly, a member of the National Spiritual Assembly of the Fiji Islands, and served on many committees. Her marked capacity for dealing with people as individuals drew many to study and embrace the Faith. Her love and respect for young people was warmly reciprocated by them; she was friend and adviser to many. When answering the questions of inquirers at fireside meetings, Pamela always referred to the Writings and read answers from the Bahá'í books. She was concerned to foster an increased understanding of Bahá'í administration and to create a balanced community of the kind that results from recognition that teaching and administration, progress and consolidation, go hand in hand.

After her pilgrimage to the Holy Land, she became even more active in proclaiming the Faith to government leaders, civil servants and members of the business community. She demonstrated the Faith in her life through her integrity in business and through her attitude toward her work. She was instrumental in briefing Bahá'í delegations and proclamation teams and on behalf of the National Assembly conducted the delicate negotiations for purchase of new Ḥaẓíratu'l-Quds.

In 1974 Pamela and Dmitri went to live in Bangladesh. As a pioneer on behalf of the National Spiritual Assembly of India, she made a considerable impression on the local community through her understanding, humour, love, humility, common sense and example, and her many activities received the constant support and encouragement of her husband. Those in distress often turned to Pamela for comfort and advice.

During a critical period for the Faith in Bangladesh when the National Bahá'í Centre in Dacca was in danger of being expropriated, Pamela accompanied Counsellor Shirin Boman in calling daily for two weeks on leading government figures until they were successful in having the order rescinded.

One of Pamela's joys was keeping up a correspondence with Bahá'ís in different parts of the world. In this way she also deepened her knowledge of the Faith. The booklet she prepared for the use of local teachers of the Faith in Bangladesh has been translated into Bengali and two thousand copies have been distributed to officials and dignitaries.

In 1977 Pamela underwent surgery for

cancer of the oesophagus in London but was able to return to Bangladesh for a short time. Meanwhile, Dmitri's work had taken him to Chittagong where Pamela, although weak and handicapped, again began teaching the Faith. After several months she had to return to London for further treatment. In spite of pain and discomfort and the certain knowledge that she was dying, she was, through her cheerfulness and her faith in Bahá'u'lláh, an inspiration to patients and hospital staff and visitors. Doctors and nurses sat by her bed and discussed the teachings of the Faith, amazed at her serenity, joyousness and sense of peace. Her favourite prayer was the Tablet of Visitation revealed by the Master.

In the early hours of 21 June 1978, with her husband at her side, Pamela ascended to the Abhá Kingdom. She now lies in the Great Northern London Cemetery, New Southgate, close to the resting place of the beloved Guardian. Advised of her passing, the Universal House of Justice on 21 August cabled the National Spiritual Assembly of Bangladesh:

> DEEPLY GRIEVED NEWS UNTIMELY PASSING DEVOTED HANDMAIDEN BAHAULLAH PAMELA DEROZHINSKY PRAYING SHRINES PROGRESS HER SOUL ABHA KINGDOM KINDLY CONVEY LOVING SYMPATHY HER HUSBAND.

VERN HUFFMAN
1906–1974

EVELYN HUFFMAN
1911–1978

There are two ways in which devotion to Bahá'u'lláh can be shown; by what one does and by the kind of person one becomes. In both achievement and character Evelyn Huffman and her husband, Vern, excelled; their names are virtually synonymous with the early growth and development of the Bahá'í Faith in Alaska. Their lives were an example of the spirit of service and selfless devotion—it would be impossible to count the number of people who have enjoyed their unstinting hospitality.

In 1940 Evelyn and her two children, Jack and Mary Sue, joined Vern in Alaska where he worked for what is now the Federal Aviation Administration. Their first post was in Talkeetna—a small, cold, remote mining community on the Susitna River, nestled in the Talkeetna mountains. The main link with the outside world was the slow and meandering Alaska Railroad with its somewhat irregular schedules. The one-room log cabin they lived in had no plumbing and the heat was supplied by a wood-burning stove. Jack had to use a dog-sled to go to school. It was a far cry from the life the Huffmans had known in Kansas, and at first Evelyn hated it. But soon the friendliness and spirit of the frontier captured her heart and she came to love Alaska.

When the Aleutian Islands were invaded during World War II, the authorities insisted that dependants be evacuated. In order to rejoin her husband, Evelyn developed a skill considered necessary for the war effort. By becoming a radio operator she was able to be with Vern in the extreme northwest area of Alaska. After the war they settled in Anchorage where they learned of the Faith through Vern's interest in radio. In February 1945 Evelyn became a Bahá'í, and Vern in December of that year. They were part of the Anchorage community—the only one in Alaska at that time—until they secured a property about ten miles from town and began homesteading. Soon they became part of the nucleus of believers who formed Alaska's second Local Spiritual Assembly. They served that community for more than twenty years, Vern usually as treasurer and Evelyn often as chairman. Twice Evelyn was elected as the delegate from Alaska to the annual convention of the National Spiritual Assembly of the United States and in 1957, with the formation of the Alaskan National Assembly, Evelyn found herself in rapid succession secretary of the convention, a member of the newly-formed National Spiritual Assembly and then its secretary, a post she filled for seven of her ten-and-a-half years on that body. As secretary, much of the responsibility of incorporation and other details fell upon her capable shoulders. Vern, in his quiet unassuming way, did much to assist Evelyn in her duties.

One of the goals of the new National Spiritual Assembly was to acquire a Temple site. The Huffmans donated three acres of their homestead property—half the present Temple site. The present Ḥaẓíratu'l-Quds of Alaska



Evelyn and Vern Huffman

was built on the Huffman homestead land because of an exchange made possible by gifts of endowment property. The last remaining portion of the homestead, the 1.3 acres where the well-known house was located, was bequeathed to the Faith by Evelyn on her death. In 1963 Evelyn was an Alaskan delegate to the first International Convention for the election of the Universal House of Justice. Under the Nine Year Plan, in 1965, despite Vern's having had open heart surgery but two years earlier, the Huffmans pioneered to Prince of Wales Island, one of the five virgin goals assigned to Alaska. Vern quickly became 'Mr. Fixit', repairing an endless variety of broken radios and small appliances. The couple were dearly loved by the Tlingit Indians of the island. Vern's deteriorating health made it necessary for them to leave their goal, but they left behind two confirmed Bahá'ís and a secure foundation for further development of the Faith on the island. Vern's death in 1974 ended a decade-long battle with heart problems and general ill health. While his death was a grievious blow and loss for Evelyn, she continued to serve the Cause she loved so well, crowning her distinguished service by working at the World Centre of the Faith in Haifa from April 1976 to March 1977.

Shortly after returning to Alaska, Evelyn suffered a stroke which slowed her down but did not stop her. A week before her death of a heart attack at the age of sixty-seven in July of 1978, Evelyn had been on a teaching trip among the Eskimos in Kotzebue and was making plans to pioneer to Japan.

All dedicated Bahá'ís dream of serving the Faith to their very last breath. The Huffmans succeeded. Little wonder that the Universal House of Justice would immortalize them with these cables upon learning of their deaths:

On 15 January 1974:

ASSURE PRAYERS SHRINES PROGRESS SOUL ABHA KINGDOM VERN HUFFMAN VETERAN ALASKAN PIONEER STALWART SUPPORTER FAITH STOP EXPRESS CONDOLENCES DEVOTED WIFE FAMILY ADVISE HOLD MEMORIAL SERVICES.

And on 27 July 1978:

GRIEVED LEARN PASSING DEVOTED SERVANT CAUSE EVELYN HUFFMAN STOP HER YEARS OF SERVICE AS MEMBER NATIONAL SPIRITUAL ASSEMBLY ITS EARLIEST YEARS AND WITH HUSBAND AS PIONEER PRINCE OF WALES ISLAND AND DONOR KEY NATIONAL PROPERTIES WILL BE ALWAYS REMEMBERED AS MERITORIOUS CONTRIBUTIONS ANNALS FAITH ALASKA STOP CONVEY CONDOLENCES FAMILY ASSURANCE PRAYERS HOLY SHRINES PROGRESS HER SOUL ABHA KINGDOM STOP ADVISE HOLD MEMORIAL SERVICE.

JOHN KOLSTOE

RÚḤANGÍZ FATḤ-'AẒAM
1898–1978

DEEPLY GRIEVED PASSING DEVOTED HANDMAID DEDICATED PROMOTER CAUSE RUHANGIZ FATHEAZAM HER LIFELONG SERVICES IN MANIFOLD CAPACITIES BOTH CRADLE FAITH FOREIGN PIONEERING FIELD ADD LUSTRE TO ACCOMPLISHMENTS MEMBERS HER DISTINGUISHED FAMILY PRAYING HOLY SHRINES PROGRESS HER RADIANT SOUL CONVEY SYMPATHY RELATIVES FRIENDS.

Universal House of Justice

Miss Rúḥangíz Fatḥ-'Aẓam (Fatheazam) was a prominent maidservant of Bahá'u'lláh in Írán whose life from her earliest youth was dedicated to the service of God and man. Born in the village of Ardistán, Írán in 1898, she was one of the very few women in the entire country to receive a good education, at a time when almost all Persian women were illiterate. As a result of the encouragement of 'Abdu'l-Bahá, she and a few other Bahá'í girls were given an opportunity to study English, although very few Persians, men or women, in that period knew the language.

She was born into a family whose members had the bounty of being among the first to recognize the twin Manifestations of God and to declare allegiance to the new Revelation from its inception.

Her maternal grandfather, Mullá 'Alí-Akbar-i-Ardistání,[1] and Quddús and Mullá Ṣádiq-i-Muqaddas, were the first three believers to be persecuted in Shíráz where they suffered punishment and indignities. After being severely beaten a hole was bored in the nose of each through which a string was passed by which they were led through the streets. An account of their suffering was published in the London *Times* of 19 November 1845.

Mírzá Fatḥ-'Alí,[2] her paternal grandfather, was one of the few Bábís who recognized the station of Bahá'u'lláh before His declaration, when he met Him in Baghdád. Bahá'u'lláh honoured him with the surname Fatḥ-i-A'ẓam (the Most Great Victory) and said of him that 'all the way from Baghdád to Constantinople, he was with Him in spirit, though not corporeally.'[3]

Shortly after Rúḥangíz's birth her father, Áqá Siyyid Shaháb, had to leave Ardistán to be spared the persecution instigated by Shaykh Muḥammad Taqíy-i-Najafí, surnamed by Bahá'u'lláh 'the Son of the Wolf'. Abandoning their land and possessions the family established themselves in Ṭihrán where Rúḥangíz obtained her education. When still only in her teens she was employed by the Ministry of Education as a teacher in one of the few school for girls which had recently been established in Persia. When the Tarbíyat School for girls was established by the Bahá'ís Rúḥangíz, still a young woman, served as a teacher and later became its administrator working in close collaboration with Miss Adelaide Sharp,[4] the principal. So efficiently did they administer the affairs of the school that its fame spread throughout the country attracting as students large numbers of the daughters of prominent non-Bahá'í families. Through her devoted and capable services 'Rúḥangíz Khánum', as she was known to Bahá'ís and non-Bahá'ís alike, gained the admiration, respect and affection of the hundreds of students who passed through the school, as well as the love and esteem of their families.

When the Iranian government closed Tarbíyat School, Rúḥangíz took employment as an officer in the National Bank of Írán, one of the few women in the country to be appointed to a position of this type at that time.

From her earliest years Rúḥangíz dedicated her life to service to the Cause. Hardly a day went by when she was not engaged in promoting the Faith and building up its institutions. For many years she was a member of the Local Spiritual Assembly of Ṭihrán, in some years serving as its secretary, which gave full play to her executive skills in co-ordinating the activities of almost 60,000 Bahá'ís. She also served on a number of important national committees including those relating to the education of Bahá'í children, the progress of Bahá'í women and the relations between believers of the East and West.

In the winter of 1965, when she was sixty-seven years of age, she responded to the call of the Universal House of Justice in the Nine Year Plan for pioneers to open new territories. Leaving her home, friends and comfort she settled on the island of Capri in the Bay of Naples where there were no Bahá'ís. She was unaccompanied and knew neither Italian nor the local dialect. Although a popular place for tourists in the summer months, Capri offers a lonely and isolated existence in the winter and few of the residents speak English. On arrival in the winter, she was unable to find accommodation in a private residence. Hotels refuse to accept guests in the off season because their doing so would require paying taxes to the government. Exhausted and weary she went from hotel to hotel but was refused admission. Evening was drawing on when she applied for

[1] *The Báb*, H. M. Balyuzi, pp. 76–78.
[2] *Bahá'u'lláh, the King of Glory*, H. M. Balyuzi, p. 47.
[3] *ibid.* p. 261.
[4] See 'In Memoriam', p. 418.



Rúḥangíz Faṭḥ-'Aẓam

accommodation at the last hotel on her list and was again rejected. A passerby noting her distress and the tears of discouragement in her eyes directed her to the outlying village of Anacapri where she found a room in a hotel managed by a kindly man who spoke some English. Alone in her room she offered prayers of gratitude. An early riser, she would waken at dawn and stroll along the seashore and then devote her time to rereading Nabíl's narrative, drawing inspiration from the lives of the early dawn-breakers of the Faith. She purchased a 'teach yourself' book and began to study Italian.

On one of her morning visits to the seashore she was befriended by a woman and her daughter who had watched her daily visits with interest. Although she knew only a few words of Italian by that time a friendship developed between them culminating in an invitation to have Rúḥangíz tutor the daughter in English in exchange for Italian lessons. The girl's father was the head of the postal and telegraph service on the island and the family extended assistance in many ways.

At a later time she received permission to attend a school run by nuns where she took lessons with a class of small children. Her purpose was not only to improve and perfect her command of Italian but also to succeed in winning warm friendships among the nuns, the children and their parents. She had loved children all her life and devoted herself to their training and she soon commanded the love of her classmates. Arriving at class a few minutes late on one occasion she was surprised when the children applauded as she took her seat. When she asked about it one child explained: 'It is customary when a student is late for the teacher to require him to sit in a corner as punishment—we are so glad the teacher didn't make you do that!' Although handicapped by a still elementary knowledge of Italian she enjoyed the respect of the nuns and was gratified some years later to meet one of them, no longer wearing a habit, at a Bahá'í summer school in Italy.

Ostensibly to improve her knowledge of Italian, Rúḥangíz offered free English lessons to the people of the island, thus increasing her circle of friends and contacts through the magnetism of her personality and the genuine love she radiated. From her students there gradually developed a circle of close friends and admirers of the teachings of the Faith. She began teaching openly only after having won the respect, confidence and trust of the population and in 1972, in the seventh year of her stay, the first Local Spiritual Assembly was formed. Its establishment had been hampered by the fact that many who were drawn to the Faith eventually had to leave the island to find employment abroad. The eighth and ninth believers who made formation of the Assembly possible were a young married couple. The man had attended firesides regularly and arriving late at the meeting one evening was lovingly chided by Rúḥangíz. He apologized by explaining that this was the eve of his wedding. Not long after this Rúḥangíz spent an entire night in prayer imploring the Blessed Beauty to lead one more soul to the Faith in order that the Assembly could be elected. Early the next morning a young woman presented herself at Rúḥangíz's door and declared her belief in Bahá'u'lláh—it was the bride who had just returned from her honeymoon. Not knowing the girl well, Rúḥangíz inquired why she had been prompted to make her decision. Pointing to a photograph of 'Abdu'l-Bahá in Rúḥangíz's room the girl explained: 'I dreamed of the Mas-

ter last night—he told me I must do this.'

Selflessness and generosity were among Rúḥangíz's outstanding qualities. Although she lavished hospitality and gifts upon others she lived modestly, ate simple food and dressed in dignified, practical and plain clothes. When her relatives from Europe lovingly scolded her for giving away the presents they would make of clothing and other things she replied, 'If I dress as you would have me do the people would not be comfortable in coming to visit me; they accept me dressed as I am in simple taste.'

She rented the ground floor of a house situated at the apex of two main streets of Anacapri and although the noise level was high she chose it because it was convenient for passersby to drop in. Her door was literally open the whole day and it led directly into the drawing room which she had decorated in the manner of a Bahá'í Centre with appropriate photographs and ample supplies of Bahá'í literature. Although she had a constant stream of guests—travelling teachers and inquirers—she would allow no one to deprive her of the privilege of serving them. During the summer when the water supply of Capri is often interrupted and water must be drawn in buckets from a common well, Rúḥangíz, then past seventy and rather frail, would arise long before her guests and with great difficulty bring buckets of water to the house. She became a familiar figure in Anacapri and after seven years there was literally no one who did not know her, respect her, and who had not heard of the Faith from her. 'I did not begin teaching at once,' she said. 'When I had won the trust of the people I felt that they would listen closely when it came time to speak of the Faith.' So great was her popularity that she was called upon to act as Godmother of some of the children of her Catholic friends on the island. On one of these occasions she explained to the Catholic Priest that she was not a Christian. 'But you believe in Jesus Christ?' he asked. 'All Bahá'ís accept Jesus Christ as one of the Manifestations of God,' she told him. 'That's enough, then,' the Priest said.

In April 1975 after ten years of dedicated service she suffered a stroke. Her disability caused great distress to both the Bahá'ís and non-Bahá'ís of Anacapri. Immediately her concerned friends telephoned her relatives abroad. But Rúḥangíz's concern was even greater: there were only eight other Bahá'ís on the island. Would the Local Assembly be lost?

When her family arrived they found that Rúḥangíz was paralyzed and had lost the power of speech, although she remained very alert. She knew, for instance, that the Local Assembly was to be formed the next day. Restricted to communicating by motions of her head and muffled grunts she nonetheless made apparent to the secretary of the Assembly her distress at the prospect of the Assembly being lost. The secretary assured her that a ninth person had just accepted the Faith and the Assembly was secure. Fearing that the secretary had said this merely to comfort her, Rúḥangíz demanded that she recite the names of the nine which, with the slight motion possible to her, she ticked off on her fingers. Still unconvinced and fearing that the friends might be humouring her she then insisted that the new believer be brought into her presence! Meeting him she burst into tears of relief. Such was her determination that the Assembly be safeguarded.

It was the saddest moment of her life when the doctor advised that she might be incapacitated for years. Not wishing to be a burden on the friends of Capri, Rúḥangíz reluctantly consented to leave the island for hospital treatment. Two years after leaving her pioneering post she passed away on 27 September 1978 in Ṭihrán. In her room in the hospital there was a picture of 'Abdu'l-Bahá and photographs of the Spiritual Assembly of Capri.

JEANNETTE HILDA BATTRICK
1922–1978

Jeannette was born on 2 March 1922 in Scarborough, Yorkshire, England of hard-working Christian parents who were animated by a pioneering spirit. She had an enquiring mind and from an early age was encouraged by her father to investigate questions that interested her. After the death of her first husband Jeannette, who was still in her early twenties, went to Switzerland with her infant daughter, Ilona,

to learn the hotel business. While there she met a fellow student, Owen Battrick, whom she married in 1948. For a time they operated a hotel in North Wales and in 1951 they moved to Reading, Berkshire where they started two food catering businesses. The businesses prospered and the young couple led a life of material comfort but they grew increasingly more dissatisfied with the conventional round of empty social activities. Their concern about what they felt to be a growing spiritual lethargy and their interest in finding solutions to pressing social questions led them to seek diligently for truth. They investigated various groups and sects and, their search seeming fruitless, grew dispirited and sought refuge in their own home, praying for an answer.

In books taken from the public library they found reference to the Bahá'í Faith and hastened to obtain other Bahá'í books from a local bookshop. They were not then aware that their 'discovery' had coincided with the arrival in Reading of Beryl de Gruchy, a Bahá'í pioneer to the area, who several weeks later advertised the holding of a Bahá'í public meeting in the George Hotel. Jeannette exhorted Owen to attend and find out more. 'You must get there early,' she said, 'as there will be thousands of people in attendance.' In fact, there were only four people present, including Beryl, and all were Bahá'ís. The outcome of the meeting, however, was the acceptance of the Faith by the Battricks.

Those were the early days of the Ten Year Crusade. Jeannette immediately threw herself into the service of Bahá'u'lláh in both the teaching and administrative fields with a devotion that was to characterize her entire Bahá'í life. Her pilgrimage to the Holy Land in 1957, and her meeting with Shoghi Effendi, further galvanized her and charged her activities with a vitality that did not dim with the years. Pioneering became part of her everyday life. In April 1957 with her son, Richard, then only six, she went to Edinburgh for six months to help re-establish the Local Assembly. She next pioneered to Luxembourg in 1960 with her three-year old daughter, Sarah, and stayed for approximately ten months before returning to England to devote the remainder of the Ten Year Crusade, as the Guardian had suggested, to teaching in the pivotal centres of Edinburgh, Cardiff, Belfast, Dublin, London and in the



Jeannette Hilda Battrick

islands of the North Sea—the Shetlands, Orkneys and Faroes. To all of these the Battricks travelled excepting the Faroes to which their daughter, Ilona, pioneered in 1972. In addition, throughout the Crusade, Jeannette served on many committees including, in the final year of the Ten Year Plan, the National Teaching Committee. The Guardian had approved their moving to the South Pacific when circumstances permitted. In 1967, following full family consultation, the Battricks moved to the southern hemisphere fulfilling a long cherished desire to pioneer to the Pacific region. Only three months before their departure in August of that year it was learned that Jeannette had breast cancer; she underwent surgery and subsequent treatment but she did not allow this setback to prevent her pioneering.

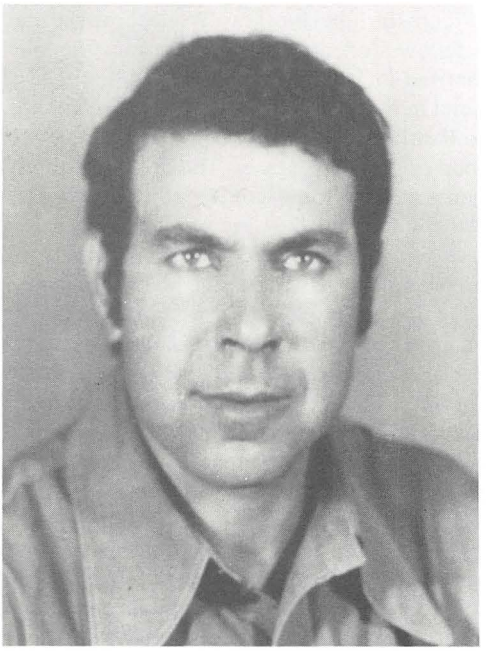
Jeannette, with her two youngest children, sailed for New Zealand whilst Owen flew to the Solomon Islands for a six-month period to assist the Blums. From here he gained a foothold in New Caledonia, their pioneering post, and prepared the way for the family to join him. Meanwhile, Jeannette was elected secretary of the National Spiritual Assembly of New Zealand at Riḍván 1968. Her services in that country endeared her to Bahá'ís throughout

the land. She travelled extensively throughout the North Island and was especially conscious of the need to teach the Maori people. Although she was re-elected in 1969 she left New Zealand in May to settle in New Caledonia. Here, and later in the Loyalty Islands, Jeannette attained the pinnacle of her services. Tireless in her devotion, self-sacrificing of her time, health and material means, and patient in her love of the indigenous people, she burned herself out. Often her husband or children would find her asleep over her typewriter and would urge her to go to bed for proper rest. Stirring herself, she would say 'I've only a few more lines to type and then I've finished,' and on she would go.

Jeannette was secretary of the National Spiritual Assembly of the South West Pacific when it moved its seat to Noumea, New Caledonia in 1971 and served in this capacity until she and her husband left to pioneer to Ouvea, Loyalty Islands. She remained on that National Assembly until she was forced by illness to settle in Auckland, New Zealand in 1975. Those eighteen months spent in Ouvea were probably some of the happiest of her life; she was sustained by the memory of that period during the last three years of her life as the cancer took its toll. In March 1976 Owen was appointed to the Continental Board of Counsellors and made his base in New Zealand. Jeannette served as his secretary whilst undergoing rigorous chemotherapy. Her indomitable courage during this time became an example to all who knew her. She never allowed the disease to overwhelm her and to the very end she served the Cause of Bahá'u'lláh as best she could, spending long hours praying for the friends in the Cook Islands and elsewhere whom she could no longer visit.

On her passing on 6 October 1978, the Universal House of Justice cabled the National Spiritual Assembly of New Zealand:

> HEARTS GRIEVED UNTIMELY PASSING HEROIC SELFSACRIFICING MAIDSERVANT BAHAULLAH JEANNETTE BATTRICK HER UNTIRING SERVICES CAUSE BRITAIN EUROPE AND PACIFIC AREA INSPIRING EXAMPLE RISING GENERATION BAHAI PIONEERS PRAYING HOLY SHRINES PROGRESS HER RADIANT SOUL.



Ismail Hiwari Meymoun

ISMAIL HIWARI MEYMOUN (ISMÁ'ÍL HUVÁRÍ MAYMÚN 'UMAR) 1938–1978

Ismá'íl Huvárí Maymún 'Umar was born in Nádor, Morocco in 1938 and was educated in Nádor and Teṭuán. He accepted the Bahá'í Faith in 1958 after hearing about it through a devoted pioneer, Mr. Fawzí Zanyu'l-'Ábidin,[1] and in 1960 when the first Spiritual Assembly of Nádor was established he was one of its members. At the time the persecution and imprisonment of Bahá'ís began in Nádor[2] in 1962, Ismá'íl was living in Casablanca. He served as liaison between the families of the Bahá'í prisoners and the Administrative Committee which had been established for the protection and welfare of the Bahá'í community. He travelled far and wide to render any service he could to the friends and paid visits to Bahá'ís who had been imprisoned in Kenitra and Meknes.

In 1966 Ismá'íl obtained leave of absence from his job and devoted a year to travel teaching in the countries of north-western Africa, bearing all the expenses despite his

[1] See 'In Memoriam', *The Bahá'í World*, vol. XVI, p. 545.
[2] See *The Bahá'í World*, vol. XIII, p. 288.

modest circumstances. Upon returning to Morocco he participated with great enthusiasm in various Bahá'í activities on the local, regional and national levels. He was elected to serve on the National Spiritual Assembly for several years and was at various times a member of the Spiritual Assemblies of Teṭuán, Nádor, Casablanca and Újdá. In 1969 he arranged a transfer in his employment and was appointed Director of the Post Office in Tarjist thus satisfying his desire to pioneer to a goal area. His marriage in that same year to a devoted Bahá'í was the first between Moroccan believers to be solemnized in full accord with the Bahá'í teachings without an additional ceremony.

Salient among the distinguishing characteristics of this dear friend were his faithfulness, his generosity and his indefatigable efforts to serve others. He cherished the companionship of the Bahá'í friends and braving all dangers would travel long distances to be with them. Within and without the Bahá'í community, all who knew him will long remember this radiant and tender youth whose constant pleasure was to be of service.

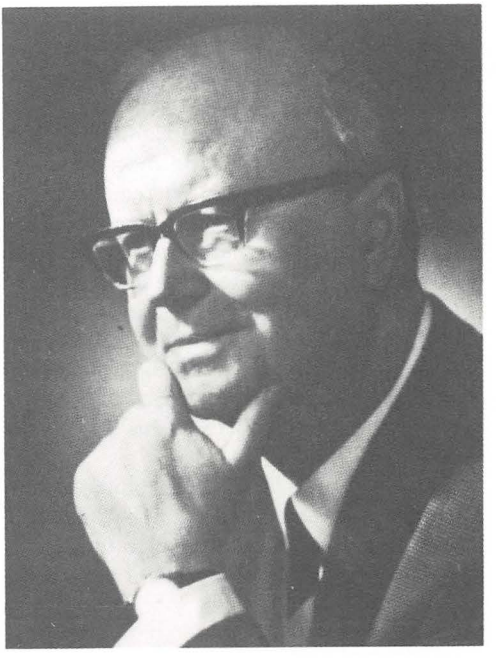
Ismá'íl's death occurred on 2 November 1978 in tragic and mysterious circumstances; his burnt body was found inside his automobile along the highway approximately six kilometres from Tarjist. Informed of his death, the Universal House of Justice cabled:

> . . . GRIEVED NEWS PASSING ISMAIL HIWARI MEYMOUN ASSURE RELATIVES FRIENDS ARDENT PRAYERS SACRED THRESHOLD PROGRESS SOUL KINGDOM GOD.

OTTO HÄFNER
1908–1978

Otto Häfner was called to the heavenly realm on 3 November 1978 after a brief illness. All who knew him had a sincere affection for him, since his cheerful, sociable and loving nature was the basis for joyous companionship. The Universal House of Justice cabled on 7 November:

> GRIEVED NEWS PASSING DEVOTED VETERAN BELIEVER OTTO HAFNER EXTEND LOVING SYMPATHY BEREAVED FAMILY PRAYING PROGRESS HIS SOUL ABHA KINGDOM.



Otto Häfner

Mr. Häfner's early childhood already bore the imprint of deep spirituality through the firm belief of his parents in the Revelation of Bahá'u'lláh. An event in his childhood which only few were privileged to experience—that of meeting the Master—illumined his path through life. At the age of three in Paris in 1911 and again at the age of five in Esslingen in 1913[1] he was privileged, together with his parents, to be in the presence of 'Abdu'l-Bahá on several occasions. Photographs of that time show 'Abdu'l-Bahá embracing him. In Fellback, where he grew up, the hospitable home of his parents was for a long time the meeting place of the Bahá'í friends for deepening in the new Revelation and for happy fellowship.

After completing his education, Mr. Häfner turned to the study of mathematics and ended his professional career about five years ago after working for many years as director of a large insurance company.

He served the Cause of Bahá'u'lláh with loyal devotion. For over two decades he was a member of the National Spiritual Assembly of Germany, undertaking the responsible office of treasurer. Often the volume of work con-

[1] See 'In Memoriam', Anna Koestlin, *The Bahá'í World*, vol. XV, p. 511.

nected with this post taxed his strength, but out of love for 'Abdu'l-Bahá he carried out the duties assigned him. He continued to serve as a member of the Local Spiritual Assembly of Esslingen to the end of his life and threw himself wholeheartedly into the project of rebuilding the Bahá'í home there. We remember with gratitude his services as a member of the National Finance Committee and the valuable assistance he rendered toward the construction of the House of Worship in Langenhain. His last years were spent in a suburb of Esslingen; thus the place where 'Abdu'l-Bahá stayed and where Mr. Häfner was privileged to be in His presence as a child became his last resting place.

The German Bahá'ís remain bound to Otto Häfner across the borders of this earthly life by ties of deep love and profound gratitude.

DR. EUGEN SCHMIDT

CLARENCE JOHN IVERSON
1909–1979

Mr. Clarence John Iverson, a man with an unswerving desire to serve the Faith of Bahá'u'lláh, arose at the International Oceanic Conference held in Palermo, Sicily in August 1968, to volunteer as a pioneer in Bastia, Corsica, an island belonging to France. He received his assignment from the National Spiritual Assembly of France on 19 November 1968, and was informed by the National Spiritual Assembly of the Bahá'ís of the United States on 21 May 1969 that he would be included in a new United States quota of pioneers for France, thereby fulfilling one of the goals of the Nine Year Plan.

Clarence Iverson was born on 7 February 1909 in Wahoo, Nebraska. He enrolled in the Bahá'í Faith in 1930 and pioneered to El Salvador, Central America, from 1939 to 1946. As a result of his studies he had received a B.A. in Arts and Sciences, and earned his living as a piano teacher while pioneering. He spoke Spanish and French fluently.

Clarence died in the Bastia Hospital on 17 February 1979, following an automobile accident on a highway near his home in Bastia. He is buried in the cemetery of Bastia, close to the tomb of Mlle. Tabrízí, the first Bahá'í pioneer to Corsica.

During the last years of his life Clarence Iverson's physical condition was extremely feeble. He will be remembered as a person who overcame physical and financial difficulties over a period of ten years in order to remain at his pioneer post. He also will be remembered as one who exemplified the Bahá'í ideals, and as a dear friend to all.

EMMA MARGARET TIJSSEN-HARTMANN
1888–1979

Margaret Tijssen was born on 15 March 1888 and passed away in Stuttgart at Naw-Rúz 1979 in her ninety-first year. Margaret's father was part of the academic life of Stuttgart where he taught history and the history of art and under his guidance his daughter entered a world rich in cultural opportunities—concerts, theatre, music and painting. She studied art herself and became a drawing teacher at a school for girls. In 1921, together with her husband who was a contemporary and friend of Dr. Adelbert



Emma Margaret Tijssen-Hartmann

Mühlschlegel, she accepted the Bahá'í Faith. Mr. Tijssen passed away in 1955.

In 1937 the family came to the Netherlands and settled in the Hague. One of their two sons, Walter Frank, and his wife Dora, also accepted the Faith. The older Bahá'ís of the community of the Netherlands and especially those from the area of the Hague maintain a memory of Margaret as a radiantly contented being. Although her life was not free of tragedy she had the gift of a happy nature and the capacity to look upon the positive aspects of any situation. Even when confined to a nursing home toward the end of her life she expressed happiness with her lot. In her great simplicity and modesty, and with her deep faith, she felt herself united in sympathy and love with all forms of God's creation, and she expressed this through her devoted service to others. At whatever time she was needed, and in whatever capacity, Margaret would be found at the Bahá'í Centre in the Hague. After visiting the Ḥaẓíratu'l-Quds in 1971 the Hand of the Cause Abu'l-Qásim Faizi wrote: 'The special and loving services of this dearly loved "invisible" lady who hides herself in the kitchen are of great importance and are a source of happiness and inspire gratitude in everyone who has the chance to meet her. She is a treasure!'

Margaret expressed her love for flowers in very delicate drawings. One of these has been left to the Bahá'í community and is preserved at the Bahá'í Centre.



Georgette VanSombeek

GEORGETTE STRAUB-VAN BLEYSWIJK SOMBEEK
1906–1979

Georgette 'Jetty' Straub was one of the first Bahá'ís of the Netherlands. Her sister, Miss Rita Van Sombeek, had spent the years of World War II in America and in 1946 embraced the Bahá'í Faith. In a letter dated 5 March 1946 written on behalf of Shoghi Effendi by his secretary, the Guardian welcomed Miss Van Sombeek 'as a co-worker' and expressed his intention to accede to her request by praying 'that your sister may also accept the Faith'. Jetty was visiting her sister in America at the time. A strong bond of affection had always existed between the girls, and it was natural that Jetty should express an interest in the Cause which her sister had embraced so wholeheartedly. However, Jetty did not immediately become a Bahá'í.

In 1946 the Guardian launched the second Seven Year Plan which had as one of its purposes the secure establishment of the Faith in ten goal countries of Europe including Holland.[1] The sisters returned that year to the Netherlands—Rita's activities already being harnessed to the needs of the Cause—and on 2 February 1947 the Guardian's secretary was instructed to write a letter addressed jointly to Miss Rita Van Sombeek and Mrs. Jetty Straub: 'He was so happy to see that your sister has embraced the Faith and arisen to serve it with you with so much devotion and enthusiasm . . . The work in Holland is very promising, and he feels sure you both, with Mr. van Ogtrop, will soon see tangible results of your devoted labours.' The offer the women had made to immediately begin translating the literature of the Faith from English into Dutch was warmly

[1] See *The Bahá'í World*, vol. XVI, p. 81: Portugal, Spain, Italy, Switzerland, Luxemburg, Belguim, the Netherlands, Denmark, Norway and Sweden. Finland added later.

commended. In his own hand the Guardian wrote: 'The work on which you and your dear sister have embarked is historic, meritorious, and rich in possibilities. Future generations will extol your labours and derive inspiration from the example you have set. I am deeply grateful to you both, admire your spirit, will pray for your success, and am eager to receive the report of your activities. Never lose heart, be assured, happy and grateful.'

In a tribute written at the time of Jetty's passing in 1979 the National Spiritual Assembly acknowledged its debt of gratitude for the earliest translations of Dutch literature including the first prayer book, *The Hidden Words of Bahá'u'lláh* and *Bahá'u'lláh and the New Era*. 'Jetty gave all her strength to this labour of love and without her this would not have been achieved,' the National Assembly stated. 'The Bahá'í community of the Netherlands is deeply grateful to Jetty and her sister, Rita, and that handful of friends who in those early days laboured for the Faith in Europe, guided from Geneva by the European Teaching Committee. The name of Jetty Straub—like that of her sister—remains inseparably linked with the history of the Faith in the Netherlands. She passed away in Zeist on 7 April 1979. On 16 April the Universal House of Justice cabled:

> GRIEVED NEWS PASSING JETTY STRAUB VANSOMBEEK WHOSE DEVOTED SERVICES CAUSE BAHAULLAH HAVE ENDOWED NETHERLANDS BAHAI COMMUNITY WITH IMPERISHABLE BENEFITS STOP CONVEY LOVING SYMPATHY HER SISTER MEMBERS HER FAMILY STOP PRAYING HOLY SHRINES PROGRESS HER SOUL ABHA KINGDOM.



One of the ornamental urns which grace the gardens surrounding the Shrine of the Báb.

PART SIX

DIRECTORY, BIBLIOGRAPHY, GLOSSARY

I

BAHÁ'Í DIRECTORY 1976–1979

133–135 OF THE BAHÁ'Í ERA

1. THE UNIVERSAL HOUSE OF JUSTICE

Address: 10 Haparsim Street, 35 055 Haifa, Israel (P.O. Box 155, 31 001 Haifa)

2. THE HANDS OF THE CAUSE

Address: 7 Haparsim Street, 35 055 Haifa, Israel (P.O. Box 155, 31 001 Haifa)

THE HANDS OF THE CAUSE RESIDING IN THE HOLY LAND

Amatu'l-Bahá Rúḥíyyih Khánum
'Ali-Akbar Furútan
Abu'l-Qásim Faizi
Paul E. Haney

CONTINENTAL HANDS OF THE CAUSE

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H. Collis Featherstone
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Jalál Kházeh
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5. BAHÁ'Í INTERNATIONAL COMMUNITY

Dr. Victor de Araujo,
345 East 46th Street, Room 809,
New York, New York 10017,
U.S.A.

6. NATIONAL SPIRITUAL ASSEMBLIES

At Riḍván 1976 there were 117 Bahá'í National Spiritual Assemblies throughout the world, and at Riḍván 1979 there were 130—37 in Africa, 33 in the Americas, 31 in Asia, 10 in Australasia and 19 in Europe. Current addresses are available from the Bahá'í World Centre, P.O. Box 155, 31 001 Haifa, Israel.

7. BAHÁ'Í PUBLISHING TRUSTS

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England.

UNITED STATES
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415 Linden Avenue,
Wilmette, Illinois 60091,
U.S.A.

* Address communications to Bahá'í World Centre, P.O. Box 155, 31 000 Haifa, Israel

II

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Báz-Áv-u-Bidih-Jámí.
Bishárát (Glad Tidings).
Chihár-Vádí (Four Valleys).
Haft-Vádí (Seven Valleys).
Halih-Halih-Yá-Bishárát.
Ḥúr-i-'Ujáb.
Ḥurúfát-i-'Állín.
Ishráqát (Splendours).
Kalimát-i-Firdawsíyyih (Words of Paradise).
Kalimát-i-Maknúnih (Hidden Words).
Kitáb-i-'Ahd (Book of Covenant).
Kitáb-i-Aqdas (Most Holy Book).
Kitáb-i-Badí'.
Kitáb-i-Íqán (Book of Certitude).
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Lawḥ-i-Aqdas.
Lawḥ-i-Ashraf.
Lawḥ-i-'Áshiq-va-Ma'shúq.
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Lawḥ-i-Bahá.
Lawḥ-i-Baqá.
Lawḥ-i-Basíṭatu'l-Ḥaqíqih.
Lawḥ-i-Bismilih.
Lawḥ-i-Bulbulu'l-Firáq.
Lawḥ-i-Burhán.
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Madínatu't-Tawḥíd.
Mathnaví.
Munájátháy-i-Ṣíyám.
Qad-Iḥtaraqua'l-Mukhliṣún.
Qaṣídy-i-Varqá'íyyih.
Rashḥ-i-'Amá.
Riḍvánu'l-'Adl.
Riḍvánu'l-Iqrár.
Ṣaḥífiy-i-Shaṭṭíyyih.
Ṣalát-i-Mayyit (Prayer for the Dead).
Sáqí-Az-Ghayb-i-Baqá.
Shikkar-Shikan-Shavand.
Subḥána-Rabbíya'l-A'lá.
Subḥánaka-Yá-Hú.
Súratu'lláh.
Súriy-i-Aḥzán.
Súriy-i-Amín.
Súriy-i-Amr.
Súriy-i-A'ráb.
Súriy-i-Aṣḥáb.
Súriy-i-Asmá'.
Súriy-i-Bayán.
Súriy-i-Damm.
Súriy-i-Dhabíḥ.
Súriy-i-Dhibḥ.
Súriy-i-Dhikr.
Súriy-i-Faḍl.
Súriy-i-Fatḥ.
Súriy-i-Fu'ád.
Súriy-i-Ghuṣn (Tablet of the Branch).
Súriy-i-Ḥajj I.
Súriy-i-Ḥajj II.
Súriy-i-Haykal.
Súriy-i-Ḥifẓ.
Súriy-i-Hijr.
Súriy-i-'Ibád.
Súriy-i-Ism.
Súriy-i-Ismuna'l-Mursil.
Súriy-i-Javád.
Súriy-i-Khiṭáb.
Súriy-i-Ma'ání.
Súriy-i-Man'.
Súriy-i-Mulúk.
Súriy-i-Nidá.
Súriy-i-Nuṣḥ.
Súriy-i-Qadír.
Súriy-i-Qahír.
Súriy-i-Qalam.
Súriy-i-Qamíṣ.
Súriy-i-Ṣabr.
Súriy-i-Sulṭán.
Súriy-i-Vafá.
Súriy-i-Zíyárih.
Súriy-i-Zabur.
Súriy-i-Ẓuhúr.
Tafsír-i-Hú.
Tafsír-i-Ḥurúfát-i-Muqaṭṭa'ih.
Tafsír-i-Súriy-i-Va'sh-Shams.
Tajallíyát (Effulgences).
Ṭarázát (Ornaments).
Zíyárat-Námih (The Tablet of Visitation).
Zíyárat-Námiy-i-Awlíyá.
Zíyárat-Námiy-i-Bábu'l-Báb va Quddús.
Zíyárat-Námiy-i-Bayt.
Zíyárat-Námiy-i-Maryam.
Zíyárat-Námiy-i-Siyyidu'sh-Shuhadá.

(*Note*: the works of Bahá'u'lláh, translated into English by Shoghi Effendi, are listed on p. 488. under the subheading, 'Translations'.)

COMPILATIONS IN ENGLISH

Tablets of Bahá'u'lláh revealed after the Kitáb-i-Aqdas

2. THE BÁB'S BEST-KNOWN WORKS

The Arabic Bayán.
Commentary on the Súrih of Kawthar.
Commentary on the Súrih of Va'l-'Aṣr.
Dalá'il-i-Sab'ih.
Epistles to Muḥammad Sháh and Ḥájí Mírzá Áqásí.
Khasá'il-i-Sab'ih.
Kitáb-i-Asmá'.
Kitáb-i-Panj-Sha'n.
Kitábu'r-Rúḥ.
Lawḥ-i-Ḥurúfát.
The Persian Bayán.

Qayyúmu'l-Asmá'.
Risáliy-i-'Adlíyyih.
Risáliy-i-Dhahabíyyih.
Risáliy-i-Fiqhíyyih.
Risáliy-i-Furú'-i-'Adlíyyih.
Ṣaḥífatu'l-Ḥaramayn.
Ṣaḥífy-i-Ja'faríyyih.
Ṣaḥífiy-i-Makhzúnih.
Ṣaḥífiy-i-Raḍavíyyih.
Súriy-i-Tawḥíd.
Tafsír-i-Nubuvvat-i-Kháṣṣih.
Zíyárat-i-Sháh-'Abdu'l-'Aẓím.

(*Note*: The Báb Himself states in one passage of the Persian Bayán that His writings *comprise no less than 500,000 verses.*)

COMPILATIONS IN ENGLISH

Selections from the Writings of the Báb

3. 'ABDU'L-BAHÁ'S BEST-KNOWN WORKS

IN PERSIAN AND ARABIC

Ad'íyyih va Munáját.
Alváḥ-i-Tablíghí-i-Imríká.
Alváḥ-i-Vaṣáyá.
Khitábát dar Urúpá va Imríká.
Lawḥ-i-Aflákíyyih.
Lawḥ-i-'Ahd va Mithág (Imríká).
Lawḥ-i-'Ammih.
Lawḥ-i-Áyát.
Lawḥ-i-Du-Nidáy-i-Faláḥ va Najáḥ.
Lawḥ-i-Dr. Forel.
Lawḥ-i-Haft Sham'.
Lawḥ-i-Hizár Baytí.
Lawḥ-i-Khurásán.
Lawḥ-i-Láhih.
Law-i-Maḥfil-i-Shawr.
Lawḥ-i-Muḥabbat.
Lawḥ-i-Tanzíh va Taqdís.
Lawḥ-i-Tarbíyat.
Madaníyyih.
Makátíb-i-'Abdu'l-Bahá.
Maqáliy-i-Sayyáḥ.
Mufávaḍát.
Sharḥ-i-Faṣṣ-i-Nigín-i-Ism-i-A'ẓam.
Sharh-i-Shuhadáy-i-Yazd va Iṣfahán.
Síyásíyyih.
Tadhkiratu'l-Vafá.
Tafsír-i-Bismi'lláhi'r-Raḥmáni'r-Raḥím.
Tafsír-i-Kuntu Kanzan Makhfíyyan.
Zíyárat Námih.

IN ENGLISH

The Secret of Divine Civilization. Bahá'í Publishing Trust, Wilmette Illinois, 1957. Originally published by Cope & Fenwick, London, 1910, under the title *The Mysterious Forces of Civilization.* Subsequently published by Bahá'í Publishing Society, Chicago, 1918.

Some Answered Questions. First printed by Kegan, Paul, Trench, Trubner and Co. Ltd., London, 1908. Subsequently published by Bahá'í Publishing Society, Chicago, 1918, and other Bahá'í Publishing Trusts.

Tablet to the Central Organization for a Durable Peace, the Hague. Bahá'í Publishing Committee, New York, 1930.

Tablet to Dr. Forel. Bahá'í Publishing Committee, New York, 1930.

Tablets of the Divine Plan. Bahá'í Publishing Trust, Wilmette, Illinois, 1959.

A Traveller's Narrative. Translated into English by Edward Granville Browne under the title *A Traveller's Narrative written to illustrate The Episode of the Báb.* Cambridge University Press, 1891. Bahá'í Publishing Committee, New York, 1930.

Will and Testament. Bahá'í Publishing Committee, New York, 1925, 1935. Bahá'í Publishing Trust, Wilmette, Illinois, 1944, 1968, and other Bahá'í Publishing Trusts.

Memorials of the Faithful. Translated from the original Persian and annotated by Marzieh Gail. Bahá'í Publishing Trust, Wilmette, Illinois, 1971.

COMPILATIONS IN ENGLISH

Foundations of World Unity; a selection of letters and public addresses. Bahá'í Publishing Trust, Wilmette, Illinois, 1945.

Paris Talks; a compilation of His addresses in Paris. G. Bell and Son Ltd., London, 1923. Subsequently published by Bahá'í Publishing Trust, London, 10th edition 1961; and in the United States under the title *The Wisdom of 'Abdu'l-Bahá*; Brentano's, New York, 1924.

The Promulgation of Universal Peace, vols. I, II; a compilation of His addresses in Canada and the United States in 1912. Bahá'í Publishing Society, Chicago, 1922 and 1925.

Selections from the Writings of 'Abdu'l-Bahá; compiled from His correspondence with individual believers, groups and Assemblies of the East and West. World Centre Publications, 1978.

Tablets of 'Abdu'l-Bahá, vols. I, II, III; a compilation of His letters to individual believers in America. Bahá'í Publishing Society, Chicago, 1909, 1915, 1916.

4. SOME COMPILATIONS FROM THE WRITINGS OF BAHÁ'U'LLÁH, THE BÁB AND 'ABDU'L-BAHÁ

The Bahá'í Revelation. Bahá'í Publishing Trust, London, 1955.

Bahá'í World Faith. Bahá'í Publishing Committee, Wilmette, Illinois, 1943, 1956.

The Covenant of Bahá'u'lláh. Bahá'í Publishing Trust, London, 1950; revised, 1963.

The Divine Art of Living. Bahá'í Publishing Committee, Wilmette, Illinois, 1944; revised, 1960.

Gleanings from the Writings of Bahá'u'lláh. Bahá'í Publishing Committee, Wilmette, Illinois, 1939, 1952, and other Bahá'í Publishing Trusts.

Prayers and Meditations by Bahá'u'lláh. Bahá'í Publishing Committee, Wilmette, Illinois, 1938, 1954, and other Bahá'í Publishing Trusts.

The Reality of Man. Bahá'í Publishing Committee, Wilmette, Illinois, 1931; revised, 1962.

Selections from the Writings of the Báb. World Centre Publications, 1976.

Tablets of Bahá'u'lláh revealed after the Kitáb-i-Aqdas. World Centre Publications; 1978.

(*Note*: A large number of Prayer Books compiled of prayers revealed by Bahá'u'lláh, the Báb and 'Abdu'l-Bahá has been published by Bahá'í Publishing Trusts and National Spiritual Assemblies throughout the world.)

5. SHOGHI EFFENDI'S BEST-KNOWN WORKS

The World Order of Bahá'u'lláh. February, 1929.

The World Order of Bahá'u'lláh, Further Considerations. March, 1930.

The Goal of a New World Order. November, 1931.

The Golden Age of the Cause of Bahá'u'lláh. March, 1932.

America and the Most Great Peace. April, 1933.

The Dispensation of Bahá'u'lláh. February, 1934.

The Unfoldment of World Civilization. March, 1936.

(*Note*: The above seven essays have been published in one volume entitled *The World Order of Bahá'u'lláh.* Bahá'í Publishing Trust, Wilmette, Illinois, 1938. Revised edition, 1955; second printing, 1965.)

The Advent of Divine Justice. Bahá'í Publishing Trust, Wilmette, Illinois, 1939.

The Promised Day is Come. Bahá'í Publishing Trust, Wilmette, Illinois, 1941.

God Passes By. Bahá'í Publishing Trust, Wilmette, Illinois, 1944.

TRANSLATIONS (see note p. 485).

The Dawn-Breakers, by Muḥammad-i-Zarandí, surnamed Nabíl-i-A'ẓam. Bahá'í Publishing Committee, New York, 1932, and other Bahá'í Publishing Trusts.

Epistle to the Son of the Wolf, by Bahá'u'lláh. Bahá'í Publishing Trust, Wilmette, Illinois, 1941, 1953, and other Bahá'í Publishing Trusts.

Gleanings from the Writings of Bahá'u'lláh. Bahá'í Publishing Trust, Wilmette, Illinois, 1939, 1952, and other Bahá'í Publishing Trusts.

The Hidden Words of Bahá'u'lláh (Arabic and Persian). Bahá'í Publishing Committee, New York, 1924. Bahá'í Publishing Committee, London, 1932, and other Bahá'í Publishing Trusts.

Kitáb-i-Íqán, by Bahá'u'lláh. Bahá'í Publishing Trust, Wilmette, Illinois, 1931, 1950, and other Bahá'í Publishing Trusts.

Prayers and Meditations by Bahá'u'lláh. Bahá'í Publishing Trust, Wilmette, Illinois, 1938, 1962, and other Bahá'í Publishing Trusts.

Tablet to the Central Organization for a Durable Peace, The Hague, by 'Abdu'l-Bahá, dated December 17, 1919. Published as a leaflet by Bahá'í Publishing Trust, London.

Tablet to Dr. Forel, by 'Abdu'l-Bahá. Published in *Star of the West*, vol. XIV, no. 4, July 1923, p. 101. Subsequently published as a leaflet by various Bahá'í Publishing Trusts.

Tablet of the Holy Mariner, by Bahá'u'lláh. Published in *Star of the West*, vol. XIII, no. 4, May 1922, p. 75. Subsequently published in Prayer Books and other compilations.

The Will and Testament of 'Abdu'l-Bahá. Bahá'í Publishing Committee, New York, 1925, 1935. Bahá'í Publishing Trust, Wilmette, Illinois, 1944, 1968, and other Bahá'í Publishing Trusts.

SOME COMPILATIONS FROM HIS WRITINGS

Bahá'í Administration. Bahá'í Publishing Committee, Wilmette, Illinois, 1928, 1960.

Messages to America (1932–1946). Bahá'í Publishing Trust, Wilmette, Illinois, 1947.

Messages to the Bahá'í World (1950–1957). Bahá'í Publishing Trust, Wilmette, Illinois, 1958.

Principles of Bahá'í Administration. Bahá'í Publishing Trust, England, 1950.

Guidance for Today and Tomorrow. Bahá'í Publishing Trust, London, 1953.

Citadel of Faith (Messages to America 1947–1957). Bahá'í Publishing Trust, Wilmette, Illinois, 1965.

Messages to Canada. National Spiritual Assembly of the Bahá'ís of Canada, 1965.

Letters from the Guardian to Australia and New Zealand (1923–1957). National Spiritual Assembly of Australia, 1970.

Dawn of a New Day—Messages to India (1923–1957). Bahá'í Publishing Trust, New Delhi, 1970.

Directives from the Guardian. Bahá'í Publishing Trust, New Delhi, 1970.

High Endeavours: Messages to Alaska. National Spiritual Assembly of the Bahá'ís of Alaska, 1976.

Call to the Nations. World Centre Publications, 1977.

6. LANGUAGE AND LITERATURE ACHIEVEMENTS OF THE FIVE YEAR PLAN

Riḍván 1974–Riḍván 1979

PREVIOUS volumes of *The Bahá'í World* list more than 550 languages, major dialects and scripts into which the Sacred Writings and other literature of the Bahá'í Faith have been translated. The promotion of such translations has been an important objective of the international teaching plans conducted by the Bahá'í world community over the years, with the purpose of making available to the believers in many lands the Scriptures of their faith in their own tongues. Information about the languages in which Bahá'í literature is currently available may be obtained from the Bahá'í World Centre, P.O. Box 155, 31 001 Haifa, Israel.

Listed below, by continent, are the languages and dialects into which translations of Bahá'í literature were first made, and those in which literature has been added, during the period between Riḍvàn 1974 and Riḍván 1979. These accomplishments include translations, publications and recordings on tape, although not all have been achieved in each of the languages listed.

The usage and spelling chosen for primary listings and indication of dialect relationships follow, where possible, C. F. and F. M. Voegelin, *Classification and Index of the World's Languages.*[1] It is recognized by the compilers of this list that these designations sometimes do not reflect the name by which a particular language or dialect is best known, or the designation preferred by its speakers. Some variant names and spellings, including variants previously reported, appear in parentheses.

The major countries, islands or territories where the languages are spoken are shown in italics. Where no such entry is given, the places where the language is spoken are so numerous and so widely scattered that to list them would be unwieldy; many of these languages are found world-wide.

A. AFRICA

Newly Translated:

1. Anyi: Baule (Baoulé) dialect (*Ivory Coast*)
2. Asu (Pare; Kipare) (*Tanzania*)
3. Awing (*Cameroons*)
4. Bambara (*Mali; Sénégal; Upper Volta*)
5. Bamoun (*Cameroons*)
6. Bargu (Bargou; Bariba) (*Benin; Togo; Nigeria*)
7. Bassa (Gbasa) (*Liberia*)
8. †e-Beembe (Kibembe) (*Zaïre*)
9. Berba (*Benin*)
10. Bete (*Ivory Coast*)
11. Bini (Edo) (*Nigeria*)
12. †Bulu (Boulou) (*Cameroons or Gabon*)
13. Busoong (Kuba; Bakuba; Bushong) (*Zaïre*)
14. Chiripon-Lete-Anum (Cherepong; Guan) (*Ghana*)
15. Dan (Gio; Guere; Yacouba) (*Ivory Coast; Liberia*)
16. Diola: Kasa (Casa) dialect (*The Gambia*)
17. Ewe: Watyi (Ouatchi; Waci) dialect (*Benin; Togo*)
18. Frafra (*Ghana*)
19. Gurma (Gourma; Gourmantche) (*Togo; Upper Volta*)
20. Herero (*Namibia/South West Africa*)
21. Ịjọ (Ijaw) (*Nigeria*)
22. Kaba (Sara Kaba) (*Central African Empire; Chad*)
23. Kasem (Kassème; Kasena; Kassena) (*Ghana; Upper Volta*)
24. Kefa (Kaffa; Kaffigna) (*Ethiopia*)
25. ra-Kpa (Bafia) (*Cameroons*)
26. Krio (*West Africa*)
27. Kusal (Kusaal) (*Ghana; Upper Volta*)
28. Kwakum (Bakoum) (*Cameroons*)
29. Kweni (Gouro) (*Ivory Coast*)
30. Maka (Makaa) (*Cameroons*)

[1] Foundations of Linguistics Series; Elsevier, New York and Amsterdam; 1977.
†Efforts to obtain exact identification continue.

31. Mano (*Guinea; Liberia*)
32. Moba (*Ghana; Togo; Upper Volta*)
33. Nankanse (Nankani) (*Ghana; Upper Volta*)
34. Riff (Tarifit) (*Algeria; Morocco*)
35. Sara: Sara-Majingai dialect (*Central African Empire; Chad*)
36. Somba: Niende (Gniandé) dialect (*Benin; Togo*)
37. Songhai (Sonrai): Dendi dialect (*Upper West Africa*)
38. Songhai (Sonrai): Songhai dialect (*Upper West Africa*)
39. Tamazight (*Algeria; Libya; Mali; Morocco; Nigeria*)
40. Tiv (*Nigeria*)
41. † Tobote (Busari; Bassar) (*Ghana; Togo*)
42. ci-Tonga, Malawian (Kitonga; Siska) (*Malawi*)
43. Tupuri (Toupouri) (*Cameroons; Chad*)
44. Wescos (Cameroonian Pidgin) (*West Africa*)

Insufficient Information (Further identification is needed to determine whether the following represent new accomplishments or enrichment of existing literature):

1. † Batua (Lutua-Bambote) (*Reported from Zaïre*)
2. Mende: Kpa dialect (*Sierra Leone*)
3. † Yaouré (Yahore) (*Reported from Ivory Coast*)

Literature Enriched:

1. Adangme (*Ghana*)
2. Afrikaans (*South Africa*)
3. Akan: Asante (Ashanti) dialect (*Ghana*)
4. Akan: Fante (Fanti) dialect (*Ghana*)
5. Akan: Twi (Akwapem) dialect (*Ghana*)
6. Akoli (Acholi) (*Sudan; Uganda*)
7. Amharic (Amarigna) (*Ethiopia*)
8. Bassa (Koko; Mvele) (*Cameroons*)
9. ici-Bemba (Wemba) (*Zaïre; Zambia*)
10. Creole, Indian Ocean (Mauritian Creole) (*Mauritius; Réunion; Seychelles*)
11. Dagbani (Dagbane) (*Ghana; Togo*)
12. † Dinka (*Sudan*)
13. Diola (Jola) (*Upper West Africa*)
14. Diola (Jola): Fogny (Jóola Fóoñi) dialect (*The Gambia; Guinea; Sénégal*)
15. Duala (Douala) (*Cameroons*)
16. Efik (*Cameroons; Nigeria*)
17. Ekoi; Ejagham dialect (*Cameroons; Nigeria*)
18. Ewe (*Benin; Ghana; Togo*)
19. Ewe: Adja dialect (*Benin*)
20. Ewe: Gẽ (Mina) dialect (*Benin; Niger; Togo*)
21. Ewe: Gũ (Goun) dialect (*Benin; Ghana; Togo*)
22. Fõ (Fon; Dahoméen) (*Benin*)
23. Ful (Fula; Fulani; Peulh; Toucouleur) (*West Africa*)
24. Gã (Ga) (*Ghana*)
25. Gambai (Sara-Gambai; Ngambaye; Gombaye) (*Chad*)
26. olu-Ganda (Luganda) (*Uganda*)
27. Gbaya (Baya) (*Central African Empire; Cameroons; Congo*)
28. eke-Gusii (Kisii) (*Kenya*)
29. Hausa (Haoussa) (*West Central Africa*)
30. Igbo (Ibo; Igho) (*Nigeria*)
31. ke-Kamba (Kikamba) (*Kenya*)
32. Kanuri (*Chad; Niger; Nigeria*)
33. Kikuyu (*Kenya*)
34. Kongo (Kikongo) (*Angola; Cabinda; Congo; Zaïre*)
35. Kongo: Laadi (Lari; Balari; Kilari) dialect (*Gabon; Congo*)
36. Kpelle (*Guinea; Liberia*)
37. Logooli (Luragoli; Maragoli; Ragoli) (*Kenya*)
38. Losengo: Mangala (Lingala) dialect (*Zaïre*)
39. si-Lozi (*Zambia*)
40. ki-Luba-Katanga (Shaba) (*Zaïre*)
41. Luba-Lulua (Tshiluba; Ciluba) (*Zaïre*)
42. Luba-Lulua: Luba-Kasai dialect (Tshiluba of Kasai) (*Zaïre*)
43. Luhya: lu-Tiriki dialect (*Kenya*)

† Efforts to obtain exact identification continue.

44. ci-Lunda (*Angola; Zaïre; Zambia*)
45. ci-Lunda: Ndembo dialect (*Zaïre*)
46. Luo (*Kenya; Tanzania*)
47. Lwo (*Uganda*)
48. ci-Makonde (Shimakonde) (*Mozambique; Tanzania*)
49. Malagasy (*Madagascar*)
50. Masa (Massa) (*Chad; Cameroons*)
51. Masaba: ulu-Bukusu (Lubukusu) dialect (*Kenya; Uganda*)
52. Mashi (*Zaïre; Zambia*)
53. ke-Mero (Kimeru; Meru) (*Kenya*)
54. More (Mossi) (*Ghana; Togo; Upper Volta*)
55. isi-Ndebele (Sindebele) (*Zimbabwe-Rhodesia*)
56. Nguni: isi-Swati (SiSwati; Swazi) dialect (*Swaziland; South Africa*)
57. Nguni: isi-Xhosa (!Xhosa; Kaffir) dialect (*Botswana; Transkei, South Africa*)
58. Nguni: Zulu dialect (*South Africa*)
59. eke-Nyakyusa: Ngonde (Konde) dialect (*Malawi; Tanzania*)
60. ki-Nyamwesi (Nyamwezi) (*Tanzania*)
61. Nyang (Kenyang) (*Cameroons*)
62. ci-Nyanja (*Malawi; Zambia*)
63. ci-Nyanja: ci-Cewa (Chichewa) dialect (*Malawi; Zambia*)
64. olu-Nyole (Lunyore; Lunyole) (*Kenya*)
65. oru-Nyoro (Runyoro-Rutoro) (*Uganda*)
66. Oromigna (Galla; Galligna) (*Ethiopia; Kenya*)
67. shi-Ronga (Shironga) (*Mozambique; South Africa*)
68. Ruanda (Kinyarwanda; Runyarwanda) (*Rwanda*)
69. iki-Rundi (Kirundi) (*Burundi*)
70. Sango (*Central African Empire; Chad; Congo*)
71. Sara: Sara Ngama dialect (*Central African Empire; Chad*)
72. Serer (Serère) (*The Gambia; Sénégal*)
73. Shilha (*Algeria; Morocco*)
74. Shilluk (Sholuk) (*Ethiopia; Sudan*)
75. Shona (*Mozambique; Zimbabwe-Rhodesia*)
76. Sidamo (Sidamigna) (*Ethiopia*)
77. lu-Songe (Kisonge) (*Zaïre*)
78. Songhai: Zarma (Djerma) dialect (*Niger; Nigeria*)
79. Sotho, Southern (se-Sotho; Sesotho) (*Lesotho; South Africa*)
80. Swahili (Kiswahili) (*East Central Africa*)
81. Temen (Themne, Temne) (*Sierra Leone*)
82. Teso (Ateso) (*Kenya; Uganda*)
83. Tigrinya (*Ethiopia*)
84. ci-Tonga, Zambian (Plateau Tonga) (*Zambia*)
85. se-Tswana (*Botswana; Zimbabwe-Rhodesia; South Africa*)
86. Tumbuka (ci-Tumbuka; Timbuka) (*Malawi; Tanzania; Zambia*)
87. Wolof (Jolof; Oulof) (*The Gambia; Mauritania; Sénégal*)
88. ci-Yao (Chiyao) (*Malawi; Mozambique; Tanzania*)
89. Yoruba (*Benin; Nigeria*)
90. olu-Ziba (olu-Haya) (*Tanzania*)

B. THE AMERICAS

Newly Translated:

1. Alacaluf (*Chile*)
2. Amuesha (*Peru*)
3. Campa (*Peru*)
4. † Catio (*Colombia; Panama*)
5. † Chinantec: Chinalteco de Tuxlepec (*Mexico*)
6. † Chinantec: Chinalteco de la Sierra (*Mexico*)
7. † Chiquitano (*Bolivia*)
8. Conibo: Shipibo dialect (*Peru*)
9. Cubeo (*Brazil; Colombia*)
10. Lokono (Arawak, Continental) (*French Guiana; Guyana; Surinam*)
11. † Macu (Maco) (*Venezuela*)
12. Masco: Huachipairi (Amaracaeri) dialect (*Peru*)
13. Mascoy: Lengua dialect (*Paraguay*)
14. Maya: Mopan dialect (*Belize; Guatemala*)
15. Mazatec (*Mexico*)
16. Mbaya-Guaicurú: Payaguá (Lengua) dialect (Toba Lengua) (*Paraguay, Bolivia, Brazil*)

† Efforts to obtain exact identification continue.

17. Menomini (*United States*)
18. Mixtec (*Mexico*)
19. Ojibwa (Chippewa): Mississagi dialect (*Canada*)
20. Paez (*Colombia*)
21. Piaroa (*Venezuela*)
22. Piro (*Peru*)
23. Tanaina: Kenai dialect (*Alaska*)
24. Tucuna (Ticuna) (*Brazil; Colombia; Peru*)
25. Tupi: Guarayú dialect (*Bolivia*)
26. Tzeltal (*Mexico*)
27. Uapichana (Wapishanna) (*Brazil; Guyana*)
28. Yagua (*Brazil; Colombia; Peru*)
29. Yupik, Central Alaskan: Yuk dialect (*Alaska*)
30. † Zamucoan, Northern (Ayoré, Ayoréo) (*Bolivia; Paraguay*)

Insufficient Information (Further identification is needed to determine which of the following represent new accomplishments and which enrichment of existing literature):

1. Zapotec: Zapoteco del Istmo (*Mexico*)
2. † Zapotec: Zapoteco de la Sierra (*Mexico*)

Literature Enriched:

1. Aleut (*Aleutian & Pribiloff Islands; Alaska; U.S.S.R.*)
2. Ashushlay (Chulupi; Tapiete) (*Paraguay*)
3. Aymará (*Bolivia; Peru*)
4. Blackfoot (*Canada; United States*)
5. Bribri (*Costa Rica; Panama*)
6. Cakchiquel (*Guatemala*)
7. Carib (*Brazil; Guyana; French Guiana; Surinam*)
8. Carib: Galibi (Cariña; Karinja) dialect (*Brazil; French Guiana; Guyana; Surinam; Venezuela*)
9. Carib, Island (Garifuna) (*Belize; Guatemala; Honduras*)
10. Cayapa (*Ecuador*)
11. Creole, Haitian (*Haiti*)
12. Cuna (Kuna) (*Colombia; San Blas Islands, Panama*)
13. Dakota (Sioux) (*Canada; United States*)
14. Epera, Northern (Chocoe; Embera) (*Colombia; Panama*)
15. Goajiro (Guajiro) (*Colombia; Venezuela*)
16. Guahibo (*Colombia; Venezuela*)
17. Guaymi (*Panama*)
18. Haida (*Alaska; Canada*)
19. Inuit (Inupiaq): Kobuk (Kotzebue) dialect (*Alaska*)
20. Jicaque (Xicaque) (*Honduras*)
21. Kekchi (Ketchi) (*Belize; Guatemala*)
22. Koyukon (*Alaska*)
23. Kuchin (Kutchin; Fort Yukon; Loucheux) (*Alaska; Canada*)
24. Machiguenga (*Peru*)
25. Mapuche (Araucanian) (*Argentina; Chile*)
26. Mataco (*Argentina; Bolivia; Paraguay*)
27. Maya (*Belize; Guatemala; Mexico*)
28. Miskito (*Honduras; Nicaragua*)
29. Otomi (*Mexico*)
30. Paiute, Southern: Ute dialect (*United States*)
31. Papiamento (*Aruba; Bonaire; Curaçao*)
32. † Quechua (*Argentina; Bolivia; Chile; Colombia; Ecuador; Peru*)
33. Quiché (*Guatemala; Mexico*)
34. Shuara (Jivaro) (*Ecuador; Peru*)
35. Shuara (Jivaro): Aguaruna dialect (*Ecuador; Peru*)
36. Sranan (Sranan Tongo; Surinamese; Taki-Taki) (*Surinam*)
37. Sumo (*Honduras; Nicaragua*)
38. Tanana: Tanacross dialect (*Alaska*)
39. Tlingit (*Alaska; Canada*)
40. Toba (*Argentina*)
41. Tupi: Guarani dialect (*Argentina; Brazil; Paraguay*)
42. Yaqui (*Mexico; United States*)
43. Yaruro (*Venezuela*)
44. Yukpa (*Colombia; Venezuela*)

† Efforts to obtain exact identification continue.

C. ASIA

Newly Translated:

1. Azerbaijani (Ádhirbáyjání; Azeri) (*Írán; Soviet Ádhirbáyján*)
2. Bisaya (*Sarawak; Borneo; Brunei*)
3. † Dangi (*India*)
4. Dayak, Land (Bidayuh): Jagoi (Biratak) dialect (*Borneo; Sarawak*)
5. Japanese, Katakana script (new script)
6. Kazakh: Cyrillic script (*Kazakh S.S.R.; China*)
7. Kazakh: Latin script (*Kazakh S.S.R.; China*)
8. Maldivian (Divehi Bas): Divehi script (*Maldives; Minicoy Island*)
9. Maldivian (Divehi Bas): Latin script (*Maldives; Minicoy Island*)
10. Melanau: Oya/Dalat dialect (*Sarawak*)
11. Palawanon (*Philippine Islands*)
12. Rajasthani: Gujuri (Gujari) dialect (*India; Pakistan*)
13. Sanskrit

Insufficient Information (Further identification is needed to determine whether the following represent new accomplishments or enrichment of existing literature):

1. † Agta (*Philippine Islands*)
2. Murut, Sarawak (*Malaysia, Indonesia*)
3. 'Dialect of the Montagnards' (*Vietnam*)

Literature Enriched:

1. Arabic
2. Armenian
3. Balochi (Baluchi) (*Afghanistan; Arabian Peninsula; India; Írán; Pakistan; Turkmen S.S.R.*)
4. Bengali (*Bangladesh; India*)
5. Bengali: Assamese dialect (*Northeastern India*)
6. Bengali: Tripuri (Kok-Borok) dialect (*India*)
7. Bikol (Bicol) (*Philippine Islands*)
8. Burmese (*Burma; Bangladesh*)
9. Chinese
10. Dayak, Land (Bidayuh): Bukar Sadong (Tebakang) dialect (*Borneo; Sarawak*)
11. Dayak, Sea (Iban) (*Borneo; Sarawak*)
12. Gondi (*India*)
13. Gujarati (*India*)
14. Hanunóo (*Philippine Islands*)
15. Hindi (*India; Africa; Fiji Islands; Guianas; Surinam*)
16. Ilocano (*Philippine Islands*)
17. Ilonggo (Hiligaynon) (*Philippine Islands*)
18. Japanese
19. Kannada (Kanarese) (*India*)
20. Kashmiri (*India; Pakistan*)
21. Khmer (Cambodian) (*Kampuchea; Thailand; Vietnam*)
22. Korean (*Korea; China; Japan*)
23. Kurdish (*Afghanistan; Armenian S.S.R.; Írán; 'Iráq; Syria; Turkey*)
24. Lao (Laotian) (*Laos; Thailand*)
25. Malayalam (*India, including Laccadive Islands*)
26. Marathi (*India*)
27. Melanau: Mukah dialect (*Sarawak*)
28. Nepali (Nepalese) (*Nepal*)
29. Oriya (Orija) (*India*)
30. Oriya: Halbi (Halabi) dialect (*India*)
31. Pangasinan (*Philippine Islands*)
32. Panjabi (Punjabi) (*India; Pakistan*)
33. Persian (Farsi)
34. Sebuano (Cebuano) (*Philippine Islands*)
35. Sindhi (*India; Pakistan*)
36. Sinhalese (*Sri Lanka*)
37. Tagalog (Filipino) (*Philippine Islands*)
38. Tamil
39. Telugu (*India*)
40. Thai (*Thailand*)
41. Tibetan, Central (Bhōṭiā): Lhasa (Dbus) dialect (*India, Tibet*)
42. Turkish
43. Turkmen (Turkoman) (*Turkmen S.S.R.; Írán; Afghanistan*)
44. Urdu (*India; Pakistan*)
45. Vietnamese (*Vietnam; Kampuchea; Laos; Thailand*)
46. Waray (Waraywaray; Samar-Leyte; Samareño) (*Philippine Islands*)

† Efforts to obtain exact identification continue.

D. AUSTRALASIA AND THE PACIFIC ISLANDS

Newly Translated:

1. Akei (Navaka) (*New Hebrides*)
2. Carolinean (*Caroline Islands; Saipan*)
3. 'Fiji Hindi' (*Fiji Islands*)
4. Gao (*Solomon Islands*)
5. Kara (*Papua New Guinea*)
6. † Kombe (*Papua New Guinea*)
7. Mele: Fila dialect (*Fila & Efate Islands, New Hebrides*)
8. Rennellese: Bellona dialect (*Solomon Islands*)
9. Tanna: Lenakel dialect (*New Hebrides*)

Literature Enriched:

1. Areare (*Solomon Islands*)
2. Baining (*New Britain Island, Papua New Guinea*)
3. Bogutu (*Solomon Islands*)
4. Chamorro (*Guam and other Mariana Islands*)
5. Easter Island (Pascuense) (*Easter Island*)
6. Efate (Efatese) (*New Hebrides*)
7. Efate: Erakor dialect (*New Hebrides*)
8. Fijian (*Fiji Islands*)
9. Gilbertese (*Kiribati; Nauru; Ocean Island*)
10. Hawaiian (*Hawaiian Islands*)
11. Kosraean (Kusaiean) (*Caroline Islands*)
12. Kwara'ae (*Solomon Islands*)
13. Langalanga (*Solomon Islands*)
14. Lau (*Solomon Islands*)
15. Lifu (Lifouan) (*Loyalty Islands*)
16. Maori, Cook Islands (Rarotongan) (*Cook Islands*)
17. Maori, New Zealand (*New Zealand*)
18. Marshallese (*Marshall Islands*)
19. Motu, Hiri (*Papua New Guinea*)
20. Nengone (Maréen) (*Loyalty Islands*)
21. Palauan (Palau) (*Caroline Islands; Guam*)
22. Pidgin, Fijian (*Fiji Islands*)
23. Pidgin, New Hebrides (Bislama) (*New Hebrides*)
24. Pidgin, Papuan (Neo-Melanesian) (*Papua New Guinea, including Admiralty Islands*)
25. Pidgin, Solomon Islands (*Solomon Islands*)
26. Ponapean (*Eastern Caroline Islands*)
27. Roviana (*Solomon Islands*)
28. Samoan (*Samoa; New Zealand; United States*)
29. Tahitian (*Society Islands; Tuamotu Archipelago; Marquesas Islands; Gambier & Austral Islands*)
30. Tongan (*Tonga Islands; Uvéa (Wallis) Island, Loyalty Islands*)
31. Trukese (*Caroline Islands*)
32. Tuvaluan (Ellicean) (*Tuvalu; Nauru; Tokelau Islands; New Zealand; Hawaiian Islands; Swain's Island, Samoa*)
33. Yapese (*Caroline Islands*)

E. EUROPE

Newly Translated:

1. Breton (*Northwestern France*)
2. Italian: Logodurese dialect (*Sardinia*)
3. Ladin (*Italian & Swiss Tyrol*)
4. Latin
5. Romany: Sinto dialect (*Northern Italy*)

† Efforts to obtain exact identification continue.

Literature Enriched:

1. Albanian (*Albania; Bulgaria; Italy; Greece; United States; Turkey; Yugoslavia*)
2. Arabic: Maltese dialect (*Malta*)
3. Basque (*France, Spain, North America*)
4. Bielorussian (White Russian) (*Bielorussian S.S.R.; Poland; Lithuania*)
5. Bulgarian (*Bulgaria; Greece; Rumania; U.S.S.R.; Yugoslavia*)
6. Croatian (Serbocroatian, Latin script) (*Yugoslavia; Austria; Czechoslovakia; Hungary; Italy; Rumania*)
7. Czech (*Czechoslovakia; Poland; United States*)
8. Danish (*Denmark; Germany; United States*)
9. Dutch
10. English
11. Estonian
12. Faroese (*Faroe Islands*)
13. Finnish (*Finland; Estonia; Sweden; United States, U.S.S.R.*)
14. French
15. Frisian (*Frisian Islands; Germany; The Netherlands*)
16. Gaelic, Irish (Erse; Irish) (*Ireland; United Kingdom*)
17. German
18. German: Luxembourgian dialect (*Luxembourg*)
19. Greek, Modern (*Greece; Cyprus; Egypt; Italy; Balkans; Western Europe; Africa; North & South America; Australia; Turkey*)
20. Hungarian
21. Icelandic (*Iceland, United States*)
22. Italian
23. Lettish (Latvian) (*Latvia*)
24. Lithuanian
25. Norwegian: Riksmål (Bokmål) (*Norway, United States*)
26. Polish (*Poland; Czechoslovakia; Canada; Germany; Rumania; United States; U.S.S.R.*)
27. Portuguese
28. Romansch: Sursilvan dialect (*Switzerland*)
29. Rumanian (*Rumania; Albania; Balkans; Canada; United States; U.S.S.R.*)
30. Russian
31. Serbian (Serbocroatian, Cyrillic script) (*Yugoslavia; Austria; Czechoslovakia; Hungary; Italy; Rumania*)
32. Slovak (*Czechoslovakia; Hungary; Yugoslavia*)
33. Slovene (*Yugoslavia; Austria; Italy; Hungary; United States*)
34. Spanish (*Spain; Africa; Caribbean; Central America; Philippine Islands; South America; United States*)
35. Swedish (*Sweden; Canada; Estonia; Finland; United States*)

F. INVENTED LANGUAGES

1. Esperanto

G. TOTAL BY CONTINENTS

	Newly Translated	*Needing Further Identification*	*Literature Enriched*
Africa	44	3	90
The Americas	30	2	44
Asia	13	3	46
Australasia and the Pacific Islands	9	—	33
Europe	5	—	35
Invented languages	—	—	1
	—	—	—
	101	8	249

7. THE SHORT OBLIGATORY PRAYER IN 391 LANGUAGES, DIALECTS OR SCRIPTS



Short Daily Obligatory Prayer in Arabic and English.

ABOVE is the original Arabic and its translation into English of one of the prayers revealed by Bahá'u'lláh and prescribed for fulfilment of the daily obligatory prayer. It is known as the Short Obligatory Prayer, and when used is recited once in twenty-four hours, at noon.

Following are translations of this prayer in 389 additional languages, dialects or scripts listed according to the continents to which those languages are indigenous. Included are some recent translations which are not reflected in the preceding statistical listing.

The usage and spelling chosen for primary listings, and indication of dialect relationships, follow, where possible, C. F. and F. M. Voegelin, *Classification and Index of the World's Languages*. It is recognized by the compilers of this list that these designations, therefore, sometimes do not reflect the name by which a particular language or dialect is best known, or the designation preferred by those who speak it. Some variant names and spellings, including variants previously reported, appear in parentheses.

Exceptions to Voegelin & Voegelin's usage have been made in a few cases: where the name of a language has been officially changed in the country in which it is spoken; where Voegelin & Voegelin's primary listing is known to be considered pejorative by speakers of the language or dialect; and in a few other instances. Also, certain of the European dialects of Scandinavian and Netherlandic-German have been listed as separate languages, on the basis of their long separate histories as literary languages.

Where identification in terms of this standard reference has not yet been completed, the nomenclature reported to the World Centre by the National Spiritual Assembly responsible for the accomplishment has been used, and such translations are indicated by a dagger. An asterisk denotes an improved translation made available for this volume in a language which has appeared in earlier volumes.

The major countries, islands or territories where the languages are spoken are shown in italics; where no such entry is given, the places where the language is spoken are so numerous and so widely scattered that to list them would be unwieldy: many of these languages are found worldwide.

Totals for each continent are: Africa, 129; the Americas, 89; Asia, 90; Australasia and the Pacific Islands, 31; Europe, 49; Invented languages, 2; Braille, 1. The total number of translations and transliterations is 391.

A. AFRICA

* Denotes revised translations. † Efforts to obtain exact identification continue.

ADANGME (*Ghana*)

Oo Tsaatsɛ Mawu i yeɔ he odase kaa O bɔ mi konɛ ma le Mo nɛ ma ja Mo. Piɔ hu i ngɛ he odase yee kaa i be he wami ko; Moji he wamitsɛ, ohiafo ji mi se Mo Lɛɛ niatsɛ ji Mo Ngɛ Ose ɔ Mawu ko be hu. Moji wa yemi kɛ bualɔ ngɛ haomi mi nɛ haa wɔ wami.

AFRIKAANS* (*South Africa*)

Ek getuig, O my God, dat U my geskape het om U te ken en U te aanbid. Ek betuig op hierdie oomblik my magteloosheid en U mag, my armoede en U rykdom.

Daar is geen ander God buiten U nie, die Hulp in Gevaar, die Self-Bestaande.

AKAN: Asante (Ashanti) dialect (*Ghana*)

O me Nyame, medi adanseɛ sɛ Woabɔ me sɛ menhu Wo na mensom Wo. Medi adanseɛ seesei sɛ menni ahoɔden biara na Wo deɛ Woyɛ Otumfoɔ, medi hia buroburo na Woyɛ ɔdefoɔ.

Onyame foforɔ biara nni hɔ ka Wo ho, ɔhaw mu Boafoɔ, Wo na wote Wo ho ne W'ase.

AKAN: Fante dialect (*Ghana*)

O, m'Ewuradze, midzi dase dɛ ɔwo abɔ me dɛ munhu Wo na monsom Wo. Midzi dase sesei dɛ mennyi ahoɔdzen biara na Ɔwodze Eyɛ Otumfo, midzi hia neminemi na Ɔwo Eyɛ ɔdzefo.

Ewuradze, obiara nnyi hɔ kã wo ho, ɔhaw mu Ɔboafo, Ɔwo a Ɔwoara Etse W'ase.

AKAN: Twi (Akwapem) dialect (*Ghana*)

O me Nyankopɔn, Midi Adanse sɛ Wo na Woabɔ me sɛ min hu Wo na mensom Wo. Midi adanse wɔsaa dɔn yi mu sɛ me de memfra na wo na Wowɔ tumi, meyɛ ohiani na Wo na Wo yɛ Ɔdefo.

O Nyame bi nni baabi sɛ Wo nkutoo Korɛ Ahohia mu Boafo ne Onyame aƆnnan obi.

AMHARIC (AMARIGNA: AMARINYA) (*Ethiopia*)

አምላኬ ሆይ! አንተን እንዳውቅና እሰግድልህም ዘንድ እንደ ፈጠርከኝ እመሰክራለሁ ካንተ ጋር በምኒገገርባት በዚህች ጊዜ የኔን ደካማነትና ያንተን ኃያልነት ፤ የኔን ምስኪንነትና ያንተን ሃብታምነት አረጋግጣለሁ ። ካንተ ባያጋ ጊዜ ረዳት ከምትሆነውና በገዛ ራስህም ከምትኖረው ዓምላክ በስተቀር ሌላ ዓምላክ የለም!

AWING (*Cameroon Republic*)

Mbi Nsi-meh pah-aneh tsunkene me ngeh ngonke-yeh.

Nji yanengeh mangleh nwu te meteneh, Nsih peh nchi ne metiem eh chemeh, mangleh nfomeh, nsi peh mbeh tsu yi mbe chiki nfoh.

Nsi yi tsih langna yoh koh tchipo le tsoyoh mbo-oh kwalemeh mbo ngeh, mbo-oh wa me-meh.

BAMBARA (*Mali, Sénégal, Upper Volta*)

Mbi shereya, E Alla, ka don ko e de ye nda ko nki'don, ki'batu. N'tikèra'ka ka'don ko se tè ne ye, setiki de ye e ye, fèn ntè ne fè, fèn tiki de ye e ye.

Alla wèrè shi'tè fo ekelen, E min bè se ka mògò dèmèn ka bò gèlèyala, E min ma da fèn fê.

BAMOUN (*Cameroon Republic*)

O nyinyia me na kuot nta mi U ka puoma mi njiU mbe kùepehU. Nji na mi Upua' Fosskù mbe fùeke't, mbuà mbùre u pe Fon yamyum.

Mo' Nyinyi ndi' a li na vou, U puà nga yi ngamii tù ngùe', U pira' Nkake.

BASSA (GBASA) (*Liberia*)

Ḿ Nyu Zàse O Ní Gèdèpóò ka bɛ́ m̀ mɛ ḿ bɛ́ ḿ ké m̀ dyi dyuò ɔ kè bɛ́ ḿ ké m̀ biè kɛ. Ḿ Zàà Wɔ̃ɔɛ́ bo kààn dé Ní kpéɛ dyi hwɛ̀ hwɛ̀, ɔ kè dé Nì kpé bédé bédé muɛ. dé Nigà dyé dyé mu ɔ kè dé Nì bɑ̃ bɑ̃ muɛ. Gèdèpóò kà ko dò se ni ɔ sè m̀ dòòn mò mòà Nyɔ̀n gbo kpá Nyɔ dé dɛ séén muɛ, ké m̀ sèàgbo kpá Nyò mò kɛ.

BATUA (LUTUA-BAMBOTE)† (*submitted from Zaïre*)

MAKUYIMBANGA WOBE NTSHAMBE WAMI WANGUANGILA BUA MEME KUKUYIBA MA KUKUNEMEKELA MIYIBANGA DIOMBANTSHI. BUNTALADI BUAMI NGOLOSHABE, MUTANDA WAMI KUDIYI BUABE. KAKU TSHAMBE WIKA YELELE MULIOBE MUKUIDIDI WAMBANA MUENGU ULI OBENKE.

ici-BEMBA (WEMBA) (*Zaïre, Zambia*)

Ndesininkisha, Mwe Lesa wandi, ukuti Nimwe Mwa nengele uku Mwishaba ku Mpuepa. Nde sumina, pa kashita aka, kulubulwa amaka yandi nakubukulu Bwenu, kubupabi bwandi naku bukankala Bwenu.

Takuli Lesa umbi kanofye Imwe, Kafwa mu Buchushi, Mwe Baikalila Mweka.

BERBA (Benin)

N'fare natwagɔm alahɛ̃n tiyomptu adwosé bɔnaars mma mantɛ m'mafaa. Swamswam n'nyé n'yaŋɔsi nem pwatɔm n'nwam a bigɔ. Tuwo kpa be katawé, a we bégaw a pwase hirbe a nwan hira ntinwé hira n'fusu u hiim.

BULU† (BOULOU) (*submitted from Cameroon Republic*)

Me ne nga a Zambe wom, na Ônga té ma na yeme Wo a kań fe Wo. Ma mem éyoń ji na, Ngul jam éno momo ve enjoé nje éné, na me ne azoé ve Wo Ône Kum; Zambe mfe anji bo ve Wo étam, Nyô a volô éyon ya njuk, Nyô a vee be emien.

BUSOONG (KUBA, BAKUBA, BUSHONG) (*Zaïre*)

NANAYEPE NTSHIAMIEME, WAMPUANGIDI ADIOYO DIAYEPE A DIA TSHINI. NANAYEPE A ITENIKUYI, BUOLO BUEME, BUKUOKOYO BUAWA, NTANA MUEME, A BUDIYI BUAWA. KUA NTSHIAMA YEKE A MUNA WENE, ANAMANA BAMUENGU, OLOKATUONO WENE MIETE.

CHIRIPON-LETE-ANUM (CHEREPONG, GUAN) (*Ghana*)

O! Me Onyankopɔn; megyi adanse sɛ Wo ɔbɔ me sɛ me bɛbɛ hu Wo ne me si Wo. Megyi adanse kaake mɔ sɛ me mmɛ ayule akoa ne wole Wo de ayule mmɔodahwɛ. Megyi ehia buburo ne woleɛ Wo de sika mmɔodahwɛ.

Onyankopɔn akoa bɛtɛ ka Wo so. Wo ne Wo hu ɛne mmɔbɔ bo ɛne amanehunu tɛ. Wo ne Wo ɛfɛ yi Wo yo so.

CIOKWE (CHOKWE) (*Angola, Zaïre*)

Yami nguli chela che, O Yihova, Zambi yami wangutangile mumu ngukuningike ni ngukuhalise. Ngunatawiza ha shimbu line, kulela chami ni tachije, ushwale wami ni upichi we. Kushi Zambi mukwongwe yene, Yoze wa kupulula atu mu lamba lia ufwe, ni Yoze uli ni mwono wa mutolo muli iye mwene.

CREOLE, INDIAN OCEAN (*Mauritius Island, Reunion, Seychelles*)

Mo témoigné, Bon Dié, qui to fine creé moi pour conne toi et adore toi. Mo confessé maintenant mo impuissance divan to puissance et mo pauvreté divan to richesse.

Na péna ène lote Bon Dié qui toi, celui qui aide dans danger et existé par li même.

DAGBANI (DAGBANE) (*Ghana, Togo*)

Nti, ti Duma Nawuni yeda, kaman nyini n Nam ma, ni n mi Nawuni, ka dzemdi nuni Na titam lana. N ti yeda punpno, kaman Naa n kani n pahi nuni Na ti tam lana; nun tiri nira fara ni buni.

Sheli kam n kani n pahi la nuni Nawuni Nati tam lana; nuni yihiri mira fukunsi ni, kao nam saxinrla o ko.

DIOLA (JOLA) (*Upper West Africa*)

Fetan fet, aw Atty Jamet, mate aw tepan min emanji de pop ne kobe. Kabajati oum sembe ku fetanfet nyemi momay, de sambaye yourley yamakaye, kabajatiyoum waff de fu bajafoley famakafu.

Bajut Atty Jamet ake a wujumi aw, aranbay nawu de bu gall aw akum fange.

DIOLA (JOLA): Fogny (Jóola Fóoñi) dialect (*The Gambia, Guinea, Sénegal*)

Fiitanfiit, Jamit I Mati aw u tuukaam man i manji, ni saafi. Tan emmi iŋje let waaf, aw u ŋoolenum wanoosan, ni maŋmaŋ mati ínje asúkateen, aw u kaanum erímbaan.

Bajut emit yaakeen leejaataw, apakenem di katákasak, aw awbom di fukói.

DUALA (DOUALA) (*Cameroon Republic*)

Ne mboń, a loba lam na o weki mba o bia oa na o sesa oa. Na dubę tatan bǫbǫ lam ngińangǫ, tue lam mbwań mǫngǫ.

Loba dipępę di titi buka tę oa męnę mǫ mongwanedi o ndutu nu nye na mǫmęnę.

EFIK: Ibibio dialect (*Nigeria*)

Ami medi ntiense O! Abasi mi, nte ke Afo okobot mi, man ndiono Fi, nyun nkpono Fi. Ami metin iko ntiense kemi ndiwut unana odudu mi, ye odudu Fo, nyun nwut nko ubuene mi ye inyene Fo.

Abasi efen iduhe ke ebede Fi, Andinyana kini nanenyin, Akama idem ikpon.

EKOI: Ejagham dialect (*Cameroon Republic, Nigeria*)

Njimé ntiesé Atta Obasi, bré Wéh oturéme sé nding Wah na nyubé Wah.

Méh nwoh otti kah njgimé nyih, kah ogong ohomé na kah ikonm Effah, kah okpagk ohomé nah kah effonome Obah.

Kpeh Obasi ettat chang bréh Wéh, nyoh anyangané Kpekpe nah Nfonéh arringeh Bejih Ebéh.

EMBUN† (*submitted from Zaïre*)

Mwenzem, me lengyuy: Nze oweng me ongir eyu, ongir eboyi, Lalé owu kapah, me ngy eyu obets onze, ngol anze, ompur ome, obwel onze.

Nze mur kabé fan, kadzé Nzem asa né Nze, Nze okolume bar engots, Nze oye kabewang.

EWE* (*Benin, Ghana, Togo*)

Meɖi ɖase, O nye Mawu, be Ewɔm be manya Wò eye masubɔ wò. Meɖi ɖase le ɣeyiɣi sia me le nye ŋusẽmanɔŋu kple Wò gãnyenye ŋuti, le nye hĩa kple wò kesinɔnuwo ŋuti.

Mawua ɖeke megali wu Wò o, Kpeɖeŋutɔ le Xaxame. Amesi le agbe le edokui si.

EWE: Gẽ (Mina) dialect (*Benin, Togo*)

Mougni dassé, o gné Mawu, odom bé mad-jessigné eyé massomonyé. Mougnan Ouélébè kéa apé housin mado. Coudo apo hounsin dodo apé aya coudo opo tchikpokpo.

Noudékpé mougbadé ouwo, amé ké hona na améo be afocoumé amékélé édokesia.

EWE: Watyi (Ouatchi, Waci) dialect (*Benin, Togo*)

Me ɖu ɖase, o Mawuyen, be ye ɖówun né má jesiye eye né má sumɔye. Le gayame a, me yán wunsenmaɖoyen ku wunsenɖoɖoo, ayayen kú ɖɔkuo. Mawu ɖokpo me gba lei tóvo neo, kpeɖeamewuntitɔ le Xaxame, Ame ke su eɖokoi jí a.

FÕ (FON, DAHOMÉEN) (*Benin*)

Ijeri nǫ Mahu ché, dǫ yèwè dami do gbèmè bǫ wa tu.

Mahu ché unt dô té nou houé dô houi wê sê mi dô bê mê bô ni na dô tun houé bô na non sin houé. Unt dô gbé gni nou troué wê dô hon lonhon lon ché sô nou dé a gna ché kpo do dokou mi ton kpo.

Nou dé bou so dé bo hou houègna houi mê dé é non houin lin gbê gan bô ka non sous sous hoyé nou mê houin dé sous non.

FUL (FULA, FULANI, FULFULDE, PEUL, TOUCOULEUR) (*West Africa*)

Mohal berde di labbinta ha dir berde an Allah an, a kesuna kala ku mi wadata dir herde an, wala wadowo bo sai an mo hisintammi. Der berde ma di labbinde a usatan ko dume ha berde am, ya an mo yidiyam hedi labbinde mangol ma, a holliyam gidol ma, de ni an on timitorde ku'a yidi. Defte warol ma di vonnatako waddi beldum ha dir berde an, an mo timminta be bo yokkowo do yukkol.

FUL: Torado dialect (*Sénégal*)

Mi sedi, Ala, a'tagi lang mi andu mi julane. Mijabi heh wasude dole ang de heh mountinare ma, heh wasude am heh kebal ma ang.

Wode Ala godo sina mada, walo wo fowu darani do hore mung. (O'do julde foti halade nyarol ma wo nyarolma.)

GÃ: Accra dialect (*Ghana, Togo*)

Miiye odase, Oo mi-Nyɔŋmɔ, akɛ Obɔ mi ni male Bo ni madza O. Miyeɔ he odase ŋmɛlɛtswaa nɛɛ. Miiye migbɔdzɔmɔ lɛ kɛ Ohewalɛ lɛ, mihia kɛ Oninamɔ lɛ he odase.

Nyɔŋmɔ kroko ko bɛ Osɛɛ Dza Bo. Bualɔ yɛ fimɔ beiaŋ kɛ mɔ ni yɛ ha Lɛ-diɛntsɛ ehe.

GAMBAI (NGAMBAI, NGAMBAYE) (*Chad*)

Ei Allah lem, mam'too jee naige tarée, I ya ram kam geri lem mba kam mosso kul noin'g lem.

Mayan missi noin'g basiné, ma m'to nje rem I too jé singa mon'g, ma m'to njé ndoo I too njé né kinga.

Allah I ya ge kari ba, I ya too jé la ge dojé lo g toobel g I ya too deou doroi.

olu-GANDA (LUGANDA) (*Uganda*)

Nina obujjulizi, Ai Katonda wange, nti wantonda okukumanya n'okukusinza. Nkakkasa mu kiseera kino obutesobola bwange, n'olwobuyinza bwo, mu bwaavu bwange, ne mu bugagga bwo.

Tewali Katonda mulala okugyako, Ggwe, Omuyambi mu kabi, Eyemalirira.

GBAYA (BAYA) (*Central African Empire, Cameroon Republic, Congo*)

Mi ne sadako, i Sô ko'm, Me dée am ha'm me ding-Me in me gasi Me. Mi to kinii gaa ko'm in ngai ko-Me, talaka ko'm in pkamo ko-Me.

Ma Sô bona, Kaa ne Me, Wan ne gbak mo, sai fio, Wan ne duk ne te-A ne te-A.

GOUN† (*Benin*)

Yin wê yi kpajjlè, oklu non ton, dé da na dọ yon in bọ na dọ sin. Yin wlé tọ wénin nou dō ma dō gan tché kpọ houhlon tọ we kpọ wa mon non gni gni tché pọ adō koun tọ wé kpọ.

Yê dô kpọ non wê gni ji wé yê wê, yê mê non dé mê son ahou fièssa mê, yê dé kọ gni nou da họ na dé wé.

GURMA (GOURMA, GOURMANTCHE) (*Togolese translation*)

N'tié Sééda O ntiénou, kaata gume, Ke min banda Ke ya dôna—m'band molané m'bame yén ayabam, N'tan larem yén aya piam. Fum bare n'ba yaka tién Kiyé Kébé guna tipo ti tuo mbire. Wan yé bin loucoul.

GURMA (GOURMA, GOURMANTCHE) (*Upper Volta translation*)

n tie siedi, oo n tienu, k'a tagin ni ke min band'a, gi go ya jand'a

n tuo moala moala ne ke n bani ke n tadi gaa pia paalu, gi go tuo ke n bani k'a pia upaalu, gi go tuo ke n luo, k'a pia

Tien to gii ye kaa tie fin bebe yua n fa bidi gi nyandi fala ciamun ni.

yua n fidii ye o yuli po.

HAUSA (Nigerian dialect)† (*Chad, Niger, Nigeria*)

Na shaida, Ya Allah na cewa ka halicce ne domin in yi maka sujada. Ina furci a wannan lokacin cewa ni mara iko ne ta wajen ikon ka domin patara ta ta wurin yalwarka. Babu wani Allah sai kai domin ka yi taimako cikin wahala. Kai da kake mai riko.

HERERO (*Namibia/South West Africa*)

Ami meri hatoi Jehova kutja ove uendji utira odu kutjiua noku ku kumbira. Ami moruveze nekui meyeta okuhinomasa kuandje

momasa uoye, ousyona uandje momautumbe uoye.

Kapena Mukuru uarue pendje naove omuvatere uo momauzeu nomurikuramene.

HÒÃ† (*Botswana*)

Mã cě, `àm šĩ ||Gǎma bè, `ú č`ěõ `á mã n |nè mã cĩ `á `ú kě n |nè šĩ čě`õ-šú `ú. Mã qháĩ`cě, kì |hè`e hã kì, kì `àm šĩ kĩ- |gò`oa kì `àu-šĩ kě `ú šĩ kĩ-||`ó, kì `àm šĩ kí- |gò`oa kì ||kà`a qã kě `ú šĩ kĩ-jùa.

Yà |gò`oa ||Gǎma Okùi hã yà n |hõõ kã ð `ú, Kí- |nùi OX`òẽ, ||`Ã́ kì |`Éẽ.

HUA (!XŌ)† (*Botswana*)

Ṇ| e Ku-ǂe, ma ||'ha ka g||kqon |i te: |nga ṇdi |nga i- |ga. Ṃa ||'ha cen kona ||'a: te: |nga ih ||'ha ka kona |i te: |nga, ṃ ||'hâ cen |a t'hani |ui te: |nga ih ||'ha ka |a t'hani ||'ali te: |nga.

Ku-ǂe te'e ṇ||'a ka |e !'an ti, ah'a: kaṇ |gʉbi uhi:, ah'a: !ngoa ka tam.

IGBO (IBO, IGHO) (*Nigeria*)

A bum onye aka-ebe, O Chinekem na ikerem kam mara Gi n'etokwa Gi. E kwuputawo kwe m, n'oge dị ugbua, adịghị ike m ma Gị Onwe Gị dị ike; A dị m ogbeye ma Gi Onwe Gị bara uba Odighi Chineke ọzọ ma ewezuga Gi. Onye iye aka na mgbe nmekpa aru, Onye Nwe Onwe ya.

KABA (SARA KABA) (*Central African Empire, Chad*)

Alama! Ma mi-gi ta kundoy ma, ta ki gi m-ai, ta koso ma kur kajama nuí. Ta yo ton, m-ob han ma ma te togon ngè, bi I a te togon bo, ma ma te ndon, bi I a te nan ndeyn.

Ala nge kumboi ndete. I ba i nge kajadé, I ba i nge ngom roí te njoí.

KANURI (*Chad, Niger, Nigeria*)

Wuye shadangęna, Ya Ala, nyiga notęga abattęga garo wuga alakkamro. Wuye sa allan tabatkęskęna nem duno banyiga duno nęmgaro nęm denyiga nęm qwowa nęm garo.

Nyilan nguron Ala gade ba, banama yim banna'be, kęndęga kęla nęmbelan kargam.

KASEM (KASSÈME, KASENA, KASSENA) (*Ghana, Upper Volta*)

A yi kashetu, o a ko wɛ, ni mʊ mʊ yi teru, mʊn kia a mʊ, si a ta she mʊ.

Lele kʊn tʊ a ye a bwənə, mʊ yi dan mama tu an yi yinigə tu, mi yi ŋoo mama tu.

Wɛ di don da terə, kʊ na da mʊ, wɛ din di joŋ tim, wɛ dim di kati wurə tim.

e-KELE (LOKELE) (*Zaïre*)

O Mungu wami, isoɛnɛ mbo okelimi eoka iluweke la iinelek'Aɛ. Iswimela nda eye mbileye bowandu wami la bofoka w'Aɛ; iuw'ami la lifoka liaɛ.

Angoɛnɛ Mungu wasi sakoloko Aɛ, oyo atosungaka nda mbile ya tale, oyo ayali laya laya.

KIKUYU (GIKUYU) (*Kenya*)

Ndi muira Ngai ati niwanyumbire niguo ngumenye na ngugocage wee Mwathani Ngai. Ninjui kahinda-ini gaka ni wa unini wakwa hari Wee na uthini wakwa ni undu wa utonga waku.

Gutiri Ngai ungi thengia Niwe hari uteithio waku mathina-ini na Uhoti Waku.

KIMPIN (KIPINDI)† (*Zaïre*)

Kierek, â Nzēm ami, Nze le mandoen umuin mukukuyebanga ti mukukufukiminanga. Tan alià, ekis bumol ba mi ti bungol ba Nze, busui ba mi ti bunvam ba Nze. Kukitene, lo kufuyini ti Nzèm ambēn, kaka Nze mbwes Nzèm, u useresa band mu bigonz, u uzing a mumpil e nzièn mbwes.

KONGO (KIKONGO): ki-Tuba (Kituba) dialect (*Angola, Congo Republic, Zaïre*)

Ngienina mbangi, o Nzambi ame, vo wanvanga mu kuzaya ye mu kufukamena. Yisungamena mu ntangu yayi kiwayi kiame ye kimfumu kiaku, ki sukami kiame ye kimvuama kiaku.

Ngeye mosi kaka i Nzambi, Ngeye wusadisanga muna sumbula, Ngeye wuzinganga muna Ngeye masi.

KONGO: Kimanianga dialect† (*Zaïre*)

Ntele kimbangi, ô Nzambi ami, i Ngeye wa mvanga mpasi vo yakuzaya ye kuzitisanga mpe. Ye buabu, ngieti zaya vo lebakana kuami i lulendo luaku, bumputu buami i kimvuama kiaku.

Kakuena Nzambi ya nkaka ko, ye mu ntangu a mpasi Ngeye wusadisanga, kadi Ngeye wena mu Ngeye kibeni.

KONGO: ki-Ntaandu (Kintandu) dialect (*Zaïre*)

O Nzambi ame, ngina mbangi bonso unganga mu kuzaya ye mu kuzitisa. Yi kuzeyi bungangi mu ngolo zaku ye bumolo bumunu, mu kimvuama kiaku ye kimputu kiamu. Ga nkatu Mfumu nkaka bonso Ngeye, Yu ukunkatula mu kigonsa, Mfumu yani mosi ukiganga.

KONGO: ki-Zombo (Kizombo) dialect (*Angola, Zaïre*)

E Nzambi 'ama, nsidi 'e kimbangi vo Ngeye wa mpanga mukuzaya ye kukunda. Ewau ntambuluidi 'e nbovok 'ama ye ngolo zaku, kimputu kiama ye kimvuama kiaku.

Kavena Nzambi 'e nkaka ko vo ka Ngeye ko, Ona unanga usadisi muna sumbula, Ona unanga muna Yani kibeni.

KPELLE (*Guinea, Liberia*)

ŋa I maa seri faa kɛ, O ŋa Γalai, a gɛɛ yà gbɛtɛ́ ŋa kɔlɔŋ ŋà I fɛli. ŋa faa ma kpɔnɔ ŋi ŋa fii kpɛɛ su da I wala laa da kolo laa da I tɔɔ laai, Γala da kpɔni fe na fɛɛ nɔ yâ tɔnɔ, I kpɔŋ maai kukula mɛni kpulu su, I kɛtɛi I kpiŋ kponôi.

KRIO (*West Africa*)

God, ah know say you make me for know you, en pray to you. Ah day tell you new wit all me heart say ah can't do nattin without you becoss you power pass all, en nar you han all tin day. Nor order God nor day pass you: nar you day ep way trouble can en day keep life together.

KUSAL (KUSAAL) (*Ghana, Upper Volta*)

Mam niŋ Fu kaseta, O mam Winam, ye Fu mal mam ye mbaŋi Fu ka dol-li Fu. Mam niŋ yada nanna nɛ mam nɛ bu mɔt paŋa nɛ Fu nɛ mɔt paŋ; nɛ mam nɛ mɔt nɔŋ nɛ Fu nɛ mɔt naam.

Winam kɛi gaŋ Fu; Fu sɔn it kyɛ bɛene; Fu paŋ kyɛi bɛene.

KWAKUM (BAKOUM) (*Cameroon Republic*)

Ndji mo chenle o Chamboû wâmbô, gwé chi mê kwà mbê, n'na mben chenlo. Nyi nko tchimio nyi nkâche tchîng nôné, nyi mbêk ne koul ne koul mô Gwô, ne loukô mô gwâmbo, ne ikoum mo Gwô.

Chê fetê ne Chamboû fôkou chimiô, Mô kamlchê o bôcho, Mô ndônch nyoutchê djé tchitché.

oci-KWANYAMA (KUANJAMA, KUANYAMA) (*Angola, Namibia/South West Africa*)

Ondi sisi, Kalunga kange, no ku tia ove ua sitange ndi ku sive, ndi ku linjongamene. Oha ndi, hokolola, pe fimbo eli, mo ku hena enono kuange ndelene mo lu enono Doje, moluhepo lange no mo luo upuna Uoje.

Kapena nande Okalunga va mue ndelene Ove, Omukuafi, uopoupatekedi, Ou mu Ove Muene.

!KWI† (*Botswana*)

Tse xo sa khe khoa ǁha, ǁKama kha khi di be, kha tsae qxo khe a ts'ao ta tsa a kha, ta tsa tsaoama kha. Khe khoa d‡kum n|ngi |kam, khi kha tsaa sa tsa kha khedi se he, khi kha |xo m xa tas kha khobe se he.

ǁKama hka |kú be ha be tsa |kwi'e, xwe kxam tsa se'ua, qx'oe kha tsa |kwidi s kha.

LOGO (LOGOTI) (*Sudan, Zaïre*)

O Djuka, miba ta ma ami nizo mpe amiakumbamelizo. Andro konidi, mali mivo amitada ma ngufwa yo, ami ngufu lavu lavu ama tiza mpe ami mosoro.

Djuka azia yo paka mi, api mondia alunguli ta mabi a, api adrile ise.

LOSENGO: Mangala (Lingala) dialect (*Zaïre*)

Nazali nzeneneke, o Nzambe wa ngai, 'ta okeli ngai mpo nayeba Yo mpe natondo Yo; nakondima bebe na bolembo bwa ngai mpe bokasi bwa Yo, na bobola bwa ngai mpe bokumi bwa Yo.

Nzambe mosusu lokola Yo azali te, ozali oyo akosalisa otango ya mpasi, oyo akotikala se Ye moko.

si-LOZI (*Zambia*)

Kina paki mulena mulimu waka, uni bupezi kuli ni kuzibe hape ni ku lapele. Na lumela ka nako ye kuli niya fokola wena ki wena ya mata, na mi shebile we na ufumile. Akuma mulimu usili kwanda ahao, kiwena mutusi mwamanyando aluna, upila katato yahao.

ki-LUBA-KATANGA (KILUBA) (*Zaïre*)

Nakwabija, ô Leza wani, wampangile mwanda wa kukuyuka ne kukutota. Pa kifuko kino, nâsama kyakanwa kyami, kukulombola bunkomo-nkomo bobe, kulandapala kwami, ne buipeta bobe.

I Kutupu Leza mukwabo enka abe, witabanga mu bya malwa, kudi yewa ukulupie mudi aye mwine.

LUBA-LULUA (TSHILUBA, CILUBA) (*Zaïre*)

Ndi njadika, Wewe Mvidi-Mukulu wanyi, ne wakamfuta bua kukumanya ne bua kukutendelela. Ndi njadika mu tshitupa tshihi emu, bufuba buanyi ne bukole Buebe, bupele buanyi ne bubanji Buebe.

Kakuena Muidi-Mukulu mukuabo bu Wewe, M-Muambuluishi wa mu Dikenga, Nyeye udi wikalaku anu Yeye-Nkayende.

ci-LUNDA (*Angola, Zaïre, Zambia*)

Eyi Nzambi yami, eyi inkeni wankeñeli kulonda nikiwluki kulonda nikulombeleli. Nacheseki, hampinji yinu, ha kubula inovu jami, mukulema kweyi muwuzweni wami muku heta kweyi.

Kosi Nzambi ji Kwawu ja cheñiku china eyi hohu. Eyi inkwashi inhembi wayuma yejima.

ci-LUNDA: Ndembo dialect (*Zaïre*)

Nidi kanbaji keyi O Nzambi yami, netu yeyi wanleñeli muloña wakukwiluka ni kuku hameka. Nashimuni chalala lelu dinu kuzeya kwami ni ñovu jeyi, uzweñi wami ni kùheta kweyi.

Kosi Nzambi mukwau china yeyi hohu, ona wakulaña mu malwa, ona wahaya nyaka kudi eyi aweni.

LUO (*Kenya, Tanzania*)

An Janeno Nyasacha ni ichweya mondo ang'eyi kendo apaki. Awacho sani kuom nyawona kendo kuom ekoni kuom dhier na kendo kuo mmwanduni. Onge Nyasaye machielo ngang' mak mana in, Jakony e ndalo mag chandruok, Nyasaye manyalo duto.

ki-LUUWA (KILUWA) (*Zaïre*)

Nakumbula ha mesu matshu akhima eni ayi Nzambi wonguhangidi mu sambu die kukwizika ni kukufukimina. Kikitsudi eki, nezika eni ami nidiku ni ngolu, Ayi Nzambi Pungu, ami nidi musuyi, Ayi mvwama.

Nzambi Pungu mweka kadiku, Ayi wokutsusadisanga mu yigonsa, Ayi Fumu wodifuka.

LWO (*Uganda*)

Ai Lubanga, aye ni In icweya me ngeno In ki me woro In. Anyutu kombedi ni tekona pe ento diti tye, ni an lacan In lalonyo.

Pe tye dok Lubanga mukene kono In, Lakony ican, dok Ikwo giri keni.

ci-MAKONDE (SHIMAKONDE) (*Mozambique, Tanzania*)

Ninkukupa utestamunya, wako Nnungu wangu, kuchi doni Wako uningumba nangu mwaha nikumanya na nikujugwe. Ninkulyaula, mu yola ai Kupola kwangu na dimongo dyako, umachikini wangu na utajuli Wako.

Pachanya Pakoapali Nnungu unji, Wakupochela mu chijoidyo, ulikuluysila wako.

i-MAKUA (MAKHUWA)† (*Mozambique, Malawi*)

Kinniwerelani namona, Kho Mulukwaka, wera wi Nyuwo Mokipatusha wi miyo Nyuwo Kosuweleni ni wokokhorani Kinnilapa mwa chuhu yela ethu yohiwereya mene ikuru sanyu, muthonyero aka ni muhakhwanya.

Khavovo Muluku Mukina opwaha Nyuwo, okikhunela mu sawopiha yowo onikhala Mwa yowo Mekhaiye.

MALAGASY (*Malagasy Republic*)

Toviko, Andriamanitro ô, fa Ianao no namorona ahy, mba hahalàla Anao sy ho tia Anao. Tsaroako amin' izao fotoana izao ny fahalemeko miolotra amin'ny herinao, sy ny fahantrako manoloana ny harenao. Tsy misy Andriamanitra afa-tsy Ianao, dia Ilay miaro amin'ny loza, Ilay misy tokoa amin'ny maha-Andriamanitra Azy.

MANDINKA (MANDINGO) (*Upper West Africa*)

N'sedeya, n'mari ko I'ye n'da le ke I'long aning ka I'batu.

N'sonta n'na sembeng tang ya la aning I'te la bungba ya, N'fua re ya anina I'la bana ya. Ala koteng mang soto fo I'te, I'dembari la, I'meng ye I'fang tarandi.

MASA (MASSA) (*Chad, Cameroon Republic*)

Nan wi touanou nan sama souloukna Launa vanou nang la nou, â nan wangou grivangou.

Wili ni nan wala toutga vanou ti denota vangou, haouta vanou nan tia tangou.

Lau mara meidi kouta kan nangou samara ma soua meidi.

MASABA: ulu-Bukusu (Lubukusu) dialect (*Kenya, Uganda*)

Esendi ne bung'ali, O, Wele wase, sikila Ewe wanonga khumanye ne khu khusikamila Ewe. Nga ndola luno luri, khu mani kase kamakekhe khu bunyali Bwowo, khu butambi bwase, khu buhinda Bwowo.

Saliho Wele okundi nokhali Ewe, Omuyeti mubutinyu, Oliyo yeng'ene.

MASHI (*Zaïre, Zambia*)

Neci Yagirwa Nnamahanga, manyirire oku wandemire mpu nkumanye na nkuharamye. Bunola nyemire obuzamba bwani n'Obuhashe bwawe, obukenyi bwani n'Obugale bwawe. Wêne Nnamahanga nta wundi, we burhabale omu mbaka, we Nnamubaho.

ki-MBUNDU (KIMBUNDU)† (*Angola*)

Ngabana umbangi uami u Nzambi iami, mukonda eiê ua ngi bange pala ku kuijia ni kukubeza.

Ngadifisala mu kitangana kiki o kubuila kuami ne kutena kuê, uadiama uami ni unvuama uê. Kanaku Nzambi iengi kikale Eie ngó, u Mubuludi bu i bidi, u Lenda-diâ lenda.

MENDE: Kpa dialect (*Liberia, Sierra Leone*)

Selimɔ lɔ a nge. O nya Yewɔi kɛ Bia mia Bi nya gbatɛni kɔɔ ngi Bi gɔɔ ngi yaa a hɛɛ Bi ma. Nyaa gayema kiahuna, kɛ kpaya gbi ii nya wɛ, kɛ leke Bia kpaya Maha Wai a Bie; nya vɛɛlingɔe, kɛ leke Bia Kpatɛi gbi i Bi yeya.

Ngewɔ weka gbi ii na aa wie kia Bi na.

Bia mia Ba gbɔ mu ma kpundɛ gbi hu. Bia yakpe mia Ndɛvui i Bi hu kunafɔ va.

MORÉ (MOSSI) (*Ghana, Togo, Upper Volta*)

Mam yaa kaset soaba, O mam Wênnam, ti yâmb nâana ma ti m bânge la waoge Yâmba.

Mam wilga Yâmba mam pân-komsem morsâ, la Yamb pânga; mam naôngo la Yâmb aezegse.

Wênnam ato ka lebê n bee, kal Yâmb bala, Yâmb yaa asoaba ninga sʼn fângda sê n data fângere, Yâmb yaa asoaba ninga sê n bee nè a meng pânga.

NAMA: Damara dialect (*Namibia/South West Africa*)

TI TA GE RA ǂGOM !KHŪB !NĀ, TSÌ ǁÌB A GURU AO !KAI SA ǁÌ BA TA NI ǂAN TSÌ IGORE ǀI SE. TI ǂKAWU-SA SIB TSI ǁIB IGAIB, TI IGĀSA SIB TSI ǁIB !KHUSUB, !KHU I XARE I HĀ TAMA HĀ ǁÌB OSE, HUIB TSŪ !GĀB DIB, TSÌ ǂOBAN HOAN !NĀ.

oru-NDANDI (KINANDE) (*Zaïre*)

Indi kyimisho, O Nyamuhanga waghe Ngoko wanyihangika okwikuminya n'okwikwanza n'olwanzo lunene Ngaminya okondambi'eno ovolo vwaghe n'ovutoki vwaghe Ovusama vwaghe n'ovungi vwaghu.

Sihali wundi Nyamuhanga oyuti'iwe Oyukasavula omonavi, oyuliho okwiye musa.

isi-NDEBELE (SINDEBELE) (*Zimbabwe-Rhodesia*)

Ngiyafakasa, O Nkulunkuly wami, ukuthi wangidala ukuthi ngikwazi, njalo ngikukhonze. Ngiyufakaza kathesinje, ngingelamandla kuwe OMkhulu, ebumpofini bami lekunothemi kwakho.

Akakho omunye UNkulunkulu ngaphandle kwakho. UnguMgcini eziNgozini Ungo Ncedayo.

ci-NDONDE (KIMAWANDA, KONDE)† (*Tanzania*)

Nilikumanya, wako Nungu wangu, doni undingumba nikumanye nikupambedye Wako. Niku-kumanyia kwa wakati hau, kudidimanga kwangu na chakulula Chako, na umasikini wangu na uhumu Wako.

Apali Nungu junji ni Wako, Wakupwazela Mu-mauvilo Muwikala Umwene wa uti.

oci-NDONGA (AMBO, OCHINDONGA) (*Namibia/South West Africa*)

Gena okutumbulwa lumwe mootundi Omilongo mbali na ne, Omutenya.

Ongame otandi hempulula Kalunga Kandje, kutya ongoye wa shiti ndje ndi ku tseye ngame ndi ku longele nokukugalikana. Otandi hempulula mpaka uunjengwi wandje moonkondo

dhoye noluhepo lwandje mUuyamba woye. Kakuna Kalunga gulwe ponto yoye, Ongoy Omukwathi mUudhigu, Ongoye Omuyapuki.

NGUNI: isi-Swati (SiSwati, Swazi) dialect (*Swaziland, South Africa*)

Ngiyafakaza, Maye Nkulunkulu Wami, kutsi ungidalele kwekuba ngikwati ngikukhonte. Ngiyafakaza, manje, kutsi anginawo emandla Wena unemandla lesabekako, ngimphofu Wena ucebile.

Akekho lomunye Nkulunkulu nguWe kuphela, uMsiti etiNgotini, Wena lotiPhilela ngeKwakho.

NGUNI: isi-Xhosa (!Xhosa, Kaffir) dialect (*Botswana, Transkei, South Africa*)

Ndiyangqina O Thixo wan ukuba undidalele ukuba ndikwazi ndikunqule. Ngako oko ndiyangqinisisa ngalo eli thuba ngokungabinamandla kwam, nobungangamsha Bakho, ngobuglwenpu bam, nangobutyebi Bakho. Akukho Thixo ngaphandle kwakho Oluncedo emngciphekweni Ozimele ngokukokwakhe.

NGUNI: Zulu dialect (*South Africa*)

Ngi yafakaza, Nkulunkulu wami ukuthi ungidalele ukuba ngi kwazi nokuba ngi Ku konze. Ngi ya qinisa, kulo mzuzu, ukuthi angi namandla wena u namandla onke, nokuthi ngimpofu mina u cebile Wena.

Amukho omnye u Nkulunkulu ngaphandle Kwakho, U wu Msizi e ngozini, U zimele ngo Kwakho.

eke-NYAKYUSA: Ngonde (Konde) dialect (*Malawi, Tanzania*)

Nguyagha nketi wako, E! Kyala wangu, ukuti walimbelile une ukuti ngumanye, nukukwiputa yuyuwe. Ngwitikisya akabililo aka, nensita maka, kangi Mmaka ghako amakulumba, mbutolwe bwangu na mbukabi Bwako.

Akayako Kyala uyungi loli yuyuwe popapo, We ntuli mbutolwe, Uliko kubumi wi Mwene.

ki-NYAMWESI (NYAMWEZI) (*Tanzania*)

Ndisanizya, Guku Mulungu wane ati wambumba kigele nkumanye na kukwisenga B'eb'e. Ndizumilizya, henaha ku vugayiwa nguzu kwane na kuvusondo wako, kubapina wane na kuvusavi wako.

Kuduhu Mulungu ungi sumbwa B'eb'e wakisa mumaluduko na wa kuhola kuhanya.

NYANG (KENYANG) (*Cameroon Republic*)

Ntei ntisé o ta Mandem, be me kewoke Wò, ndu beringe Wo ne besepti Wo, ntei ntisé tete ne, ndu bepab ebah ne betang Ebe, bdu nchep eya ne kefor Eke, Mandem achek apu ane acha Wo, Mpeme ndu esongeri ane atei chi ndu metyi.

ci-NYANJA (CHINYANJA) (*Malawi, Zambia*)

Ndicitila umboni, O Ambuye, Mulungu wanga, kuti munandilenga kuziwa Inu ndi kukondani Inu. Ndibvomela panthawi ino kulefuka kwanga ndi kukula kwa mphamvu zanu, kusauka kwanga ndi kulemela kwanu.

Kulibenso Mulungu wina koma Inu nokha Muchinjilizi, Mwini zonse.

ci-NYANJA: ci-Cewa (Chichewa) dialect (*Malawi, Zambia*)

Ndicitira umboni, O! Mulungu wanga, kuti munandirenga ine kuti ndikudziweni ndi kukupembedzani. Nditsimikiza pa nthawi ino, kufooka kwanga ndi kukula kwa mphamvu Zanu, kusauka kwanga ndi kulemera Kwanu.

Palibe Mulungu wina koma Inu nokha, Wothandiza pa tsoka, Wodzithandiza Nokha.

oru-NYORO (RUNYORO-RUTORO) (*Uganda*)

Nimpayo obukaiso, Ai Ruhanga wange, ngu niwe wampangire nkuramye kandi nkumanye, nindanga omukasumi kanu, mu bugara bwange kandi mu buguuda bwawe.

Busaho Ruhanga ondi, Kwihaho iwe wenka, Omukonyezi omukabi, Anyakwomeera.

OROMIGNA (GALLA, GALLIGNA, GALLINYA) (*Ethiopia, Kenya*)

ያዋቃኮ አካንሲቡኩፊ አካንሲሰገዱፊ ናኡሙኬ ተኡሳ ናንመሰከራ ።
የሮ ከነቲ አኒ ዳጳባተኡኮ አቲ ኡልፋታ ተኡኬ አከሂዮመኮ ፡ አከሶሩመኬሲ
ነንሃማ ።
አቲ ባራ ረኪና ኡማ ገርጋርሳ ጕፍታ ኦፊንቡላ ፡ ሲመሌሞ ኡማን ገረቢራ
አከንጂራ ነንቤካ ።

PHIKAHNI† (*submitted from Mozambique*)

Ndzi maha a fakazi, oh Xikuembu xa mina. Leŝuaku hambi leŝui u ndzi Wumbeke aku ku tiva ni kuku khizamela. Ndzi maha fakazi hi xikhati xai ŝuoŝui. Agomeni la mina, mintanwini ya Wena. Aussiwanini la mina awumpfundzini la wena.

Akuna Xikuembu xinwana handlhe ka wena mumpfuni wa tinkarhato ni nwinhi Wamintamu.

RIFF (TARIFIT) (*Algeria, Morocco*)

شَهْذَغْ يَا سِذَ رَبّ أَقَّ ثْخَرْ قَذَي حُمَ أَشَسْنَغْ حُمَ
أَشْعَبْذَغْ . أُشَهْذَغْ عَوَذْ ذِشَعَّتَّ سَرْخُ يْنُ
ذَجَّهْذْ اَنَّشْ . رَبَدَ ذَيِ رَازْ ، شَكْ رَبْدَ
ثْجِّوْنَذْ ، نَشْ وَغَرِ بُثْزَمَّ ، شَكْ رَبْدَ غَاكْ ثِزَمَّ
وَرْيَلِّ بُرَبِّ غَاشَكْ ثْحَطِّ ضَنَغْ أُشَنَذْ مَرَّ مِنْخَدَّمْ
أُذْ مِنْ غَنَخْذَمْ أُذْمَشْحَرَ غَانَغَ غَيرِ نَرْزَقْ أُذْمَشْحَرْ غَنَرَّ

shi-RONGA (SHIRONGA) (*Mozambique, South Africa*)

Ni hamba bumboni Oh! Šikwembu šanga. Leŝaku nambi leŝi uni bumbiki akuku tiba niku ku nkhinsamela, ni yentša bumboni hi nkama wa ŝoŝi agomeni danga ami ntanwini yaku, abusiwanini bya nga abu pfundini byaku.

Akuna Šikwembu šimbe handle kwaku, mupfuni wa ntikarato nwinyi wa mintamu.

RUANDA (KINYARWANDA, RUNYARWANDA) (*Rwanda*)

Ndemera Mungu wanjye, ko wandemeye kukumenya no kugusenga. Muli aka kanya, nemeye amagara make yanjye n'ubushobozi Bwawe, ubukene bwanjye n'ubukungu Bwawe. Ntayind'Imana ibaho itali wowe, Umufasha mu byago, Ubaho kubwe wenyine.

iki-RUNDI (KIRUNDI) (*Burundi*)

Ndi icabone, Ô Mana yanje, ko Wandemye ngo nkumenye kandi ngo nkusenge. Ndemeje murak' akanya ubuto bwanje n'ubushobozi bwawe, ubworo bwanje n'itunga ryawe.

Ntayind'Imana iriho atari Wewe, Utabara mungorane, Uwibeshejeho.

SANGO (SANGHO) (*Central African Empire, Chad, Congo Republic*)

Mbi yékè témoin, O Nzapa ti mbi, biani Mo sala mbi, si mbi lingbi ti hinga Mo, ti vuro Mo, mbi fa sioni ti mbi na ngoï so na gbèlè Mo, passi ti mbi na ndoyé ti Mo.

Mbèni Nzapa ndé ayékè pépé, gui Mo oko Mo Jo ti bata ajo na ya ti ngangou, Mo yékè lakouè lakouè.

SARA: Sara-Majingai (Madingaye) dialect (*Central African Empire, Chad*)

M'Guergo Nuba yam, kade oubum, m'Gueri o, m'ndoï o. M'Guer rokum, ngolan'to Togum goto, yi Tog yaï, Rondo yam ke yân kinga yaï.

Nuba ke rang ke toï goto, ngue kordje kem yam ke madjalgue te, ngue tog.

SARA: Sara Ngama dialect (*Central African Empire, Chad*)

Me guer go Allah yam, Kad yi râm Kad m'guério m'doi o. M'guer go rotam, tam ri wa togoum goto ngang Yai o, ndô yam o i yan kingué Yai.

Allah krang ki toi goto, Yi ngué korjiko kem yah ki madjal guetio, Yi kba tel roi yi Allah.

SHONA (*Mozambique, Zimbabwe-Rhodesia*)

Ndinopupura, O Mwari wangu, kuti makandisika kuti ndimuzivei nokukunamatai. Ndine umboo panguva ino, mukushaya simba kwangu nesimba Renyu, kuurombo hwangu nekuupfumi Hwenyu.

Hakuna mumwe Mwari kunze Kwenyu Muhatsiri mumatambudziko, Uyo asingade rubatsiro.

SHONA: Kalanga dialect† (*Botswana, Zimbabwe-Rhodesia*)

Ndo pa malebeswa, mu Ndizmu, kuti makandi eta kuti ndi mu zibe ne ku Mu shingila. Ndo tendeka mu tjibaka i tjetji, kuti shaya masimba kwangu ne simba Lenyu, Bushayi gwangu ne fumwa Yenyu. A kuna mwe Ndzimu kuzhe Kwenyu. Ntjidzi mu magwadzi, ntjili muli Moga.

SHUA (SHUAKHWE) (*Botswana*)

Tse hu se re o ké ta kõ, tî Tôra to, tsa ta 'a se nya aha, ti tsa 'a 'ă na tsa 'a hyaã ma tia. Ta ke ẽ |kam a n ||'áu, ta ci o |hoa tsa kári |hoa ta ye o |hoa tsa ||'ai |hoa.

Tôra ka ny:e h :ă tsàm se, Thõ ke hu 'a kwára kwe, |kûi se hk'òẽ kwe.

SIDAMO (SIDAMIGNA, SIDAMINYA) (*Ethiopia*)

ማጋኖያ አቴ ኤጌኔሞና ሳጋዴሞሄ ጌዴ ባሳቆቶኤሁኒራ ማሳካሬሞ ።
አቴ ሌዶ ጮይራሜሞ ወይቴ ጣ ቴ ያና አኔ ዎልቂዊሊማና አቴ
ጀባቲማ ፣ አኔ ቡጢቺማና አቴ ዱሪማ ኩሌሞ ።
አቴ ቡሻ ያና ካላአንቾ ኢኮቶሁኒና ሜሲኪኒ ሄራቶ ማጋኒ ቤሎ ዎሉ
ማጋኒ ዲኖ ።

SOMALI (*Somalia, Djibouti, Kenya, Ethiopia*)

Waxaan marag ka ahay, Eebbow, inaad ii abuurtay aqoonsigaaga iyo caabudidaada. Waxaan hadderba marag ka ahay tabardarridayda iyo karitaankaaga, cayrnimadayda iyo hodanimadaada.

Eebbow, Ilaah kale majiro adiga mooyee, dhibkabixiye, weligijire.

lu-SONGE (KISONGE) (*Zaïre*)

Nankumina shi, Obe Yaya Efile Mukulu ngi bampangile bua kukuiuka na kukuuma. Kano kapindji nambuela bobofule buande na bukome buobe, bulanda buande na bulolo buobe.

Takui mungi Efile bu Obe ni nya, anka Obe apasana ku masaku, Obe namene shi mukitshibue na mungi.

SONGHAI: Zarma (Djerma) dialect (*Niger, Nigeria*)

Aï Koy-Béro! Aï ga saïda ni naï taka aï mi ni bay-sé, aï mi ni bérey di mo.

Aï tabatandi aï hinabana-ga dini gabo-ga, aï tabatandi-mo aï djang-a dini dura-ga.

Koy-si kan nin daru, nin kan tchi faba-ko, nin kan nini bon taka.

SOTHO, NORTHERN (se-PEDI) (*South Africa*)

Xore e rapelwe xa tee ka moraxo za masome a mabedi le mentso e mene ya di Iri, Xoba mosexare o moxolo.

Ke nea bohlatse, O Modimo waka, xobane O mpopile xore ke xo tsebe, Ke xo o khunamele. Ke ineela mo nakong e, bofokodi byaka maatleng a Xaxo, bohumanexing byaka Khumong ya Xaxo. Xaxo Modimo e mong xa e se Wena. Mothusi melekong, Wena E o tiileng.

SOTHO, SOUTHERN (se-SOTHO, SESOTHO) (*Lesotho, South Africa*)

Ke paki, U Molimo oa ka, Uena U mpopetseng hore ke be le tseho ea Hau, 'me ke U khumamele.

Kea itlhatlhoba, motsotsong ona, ho hlokeng matla hoaka ho Ea matla 'ohle, bofumeng ba ka ho ea ruileng tsohle.

Ha ho Molimo o mong hape haese Uena, Mothusi litlokotsing, Ea iphelisang—ka—Boeena.

ki-SUKUMA (*Tanzania*)

Nalinzunya, Bebe Mulugu wane, giki ukanisumba nakumane Bebe na kukulemilija. Dmzunya ung'wi ikanza ili, ubusunduhazu bone na kunzu jako, mubihabi bone na usabi boko Bebe.

Hatiho Mulugu ugi hambunu Bebe Nduhu Ng'wambilija wa Mayaga, Uyokikalaga Muweyi Ng'wenikili.

SWAHILI (*Central and East Africa*)

Nashuhudia, Ewe Mungu Wangu, kwamba Wewe Umeniumba mimi kukujua Wewe na kukuabudu Wewe. Nahakikisha, katika wakati huu, juu ya unyonge wangu na uwezo Wako, juu ya umasikini wangu na utajiri Wako.

Hakuna Mungu mwingine ila Wewe, Msaada katika Mashaka, Aliyepo-Mwenyewe.

SWAHILI: Mashingoli dialect† (*Somalia*)

NA SHAHIDHI MNUNGU YUANGU KAMA WEYE KUNUMBA NI KUMAGNE NA IBADHA YAKO NA SH AHIDHI KAMA JERO KUA UZIVU NA NGUVUZAKO NA BILLA NGUVU NA GUDURA YAKO NA UFAGHIRI UANGU NA UTAGIRI UAKO HAKUNA MNUNGU MTUHU ILLA NI UEYE NA HUKUMU YAKO UEYE.

TEMEN (TEMNE, THEMNE): Northern (Sanda) dialect (*Guinea, Sierra Leone*)

I sɔŋ məseri OKuru kami, munɔŋ po bɛmpa mi tək tara mu; yi kəbatho mu rəmə lompi. I lanɛ ka alɔkɔ aŋe. I teba ayɛthɛ mi ka munɔŋ kaba afɔsɔ: ka amɔnɛ mami yi munɔŋ ka rayola ramu. Ukuru ulɔm ɔyi yɛsɔ thambe munɔŋ. Ka mar mi ka masibo, munɔŋ I yi gbora təkbatho.

TESO (ATESO) (*Kenya, Uganda*)

Arai eog ikajenan, Wu Ekadeke, ebe Ijo ibu kosub eog aijen Ijo kakukonokin Ijo. Etogogogit kapak kana, akalogwau ka agogong Kon, ikabakor ka amio Kon.

Emamei bobo Edeke ece dimarai Ijo, Ekesigalikinan kotoma Amudiaro, elopet-Aijar.

TIGRINYA (*Eritrea*)

ቃ አምላቨይ!ከፈልጠኳን ኩምልቨኳን፡
ከምዝፈጠርኳኒ አምስከር አሎኹ ።
አብዛ አቀገ'ዚአ ከአ፡ ስንፍናይን ሓይል
ቫን፡ ስአነተይን ሃብትቫን ኤረጋገጽ ።
ብጊዜ ጸበባ ረዳኢ፡ ብገዛአ ርአስቫ አት
ነብር፡ ብዊኳቫ ኳልአ አምላቨ ዩሎን ።

TIV* (*Nigeria*)

Mo mngugh shiada, Aondo wam, mfa U gbam wer mfaugh man shi mchivir We. Me fatyo u oron hen shighen ne mer, mo yo mngn a agee ga kpaa ka We tseegh u lu a Tahav ye, shi mngu a kwagh mom mom ga kpaa ka We tseegh u lu a hanma kwagh ye.

Ma Aondo ugen je ngu ga saa We, We u lu Iwasen yam hen sghighen u kwagh atserem kpaa ye, man ka we stsegh u lu Ityongh you mtswen ye.

TOBOTE (BUSARI, BASSAR)† (*Ghana, Togo*)

N'sah sédah danh, ô N'botou, yi Ahsah woun' naméh yi m'bésseh kn'gnonkisseh.

N'dakah n'yountinéh n'wofíyi ah ponhou n'sori ah gadjatih.

N'botih oubo catibi ki kouti Apouh, Oun'djoh im' koumnéh, Oune'dibih Oubahpouéh.

ci-TONGA, MALAWIAN (KITONGA, SISKA) (*Malawi*)

Ndichitiya ukaboni, O Chiuta wango, kuti mukundilenga kuti ndikuziweni ndikumusopani Imwe. Ndikhozga, panyengu yinu, kufowka kwangu ndikukuwa kwanthazi zinu, kusawuka kwangu ndikulemera kwinu. Palivi Chiuta munyaki kweni Imwi-pe, wakovya pasoka, wambura kusowa kanthu.

ci-TONGA, ZAMBIAN (PLATEAU TONGA) (*Zambia*)

Ndime kamboni mwami Leza wangu, kuti wakandilengela kuti nkuzibe alimwi nkukombe. Ndazumina cino ciindi kuti ndimuteteete webo ndiwe singuzu, mebo ndimucete pele webo ulimuvubi.

Kunyina umbi Leza zunze kwako ndiwe mugwasyi mumapenzi esu, ulapona mukuyanda kwako.

se-TSWANA (CHUANA) (*Botswana, South Africa, Zimbabwe-Rhodesia*)

Ke supa bopaki, O MOdimo wa me, gore ke Wena yo O ntlhodileng go Go itse le go Go direla. Ke paka, mo motsotsong o', bokowa ba me go matleng a Gago, khumanego ya me go khumong ya Gago.

Ga gona ope o mongwe Modimo ga ese Wena, Mothusi mo Botlhokong. Motshidi ka Esi ba Gagwe.

TUMBUKA (TIMBUKA, CHITUMBUKA) (*Malawi, Tanzania, Zambia*)

Nkucita wukaboni, A! Ciuta wane, kuti muli kundilenga ine kuti ndimumanyani imwe, na kumusopani imwe. Nkupanikizga panyengo iyi, kwambula nkongono kwane na kwa nkongono zinu zikuru, ku wukavu wane na kuwusambazi Winu.

Kulive Ciuta munyakhe kweni ndinwe pera, Muvwiri muvisuzgo, Muliko bamoyo Mwekha.

WOLOF* (JOLOF, OULOF) (*The Gambia, Mauritania, Sénégal*)

Seedenaa ne, yow suma yála ne dangama sos ngir ma xam la, jaamu la, Seedenaa ci jamano ci suma ñák katan ak ci sa mágaay, ci suma mbaadola ak sa am-am.

Beneen yále amul ku moy yow, ndimbal gi ci musiba, ki dul daanu.

ci-YAO (CHIYAO) (*Malawi, Mozambique, Tanzania*)

Nguwichila umboni O Mlungu jwangu! Kuti Mwanenjile une, kuti nim'manyilile nikumpopela. Ngwitichisya pa-je ndawi jino, kulembuka kwangu niukulu wa machili Genu, kulaga kwangu nikupuka Kwenu.

Pangali Mlungu jwine akawe M'mwe Jikape, Wakamusya muyakogoya.

YAOURÉ (YAHORE)† (*supplied from Ivory Coast*)

Bie na yé. E Bali, Bie man gnain ambolah, Biandrè yémitô gnenmipan. Bian pah lah nah goo.

Bié plehble le main pleublé. Kah é kiand ahngna ya leh tehzan, gnien bré ki fè yezan Bali péh kah lénah blé. Ouizoude oui péhnon yéh qui guir re yahe evleeah.

YORUBA (*Benin, Nigeria*)

Mo ṣe ijẹrii si i, Iwọ Ọlọrun mi, pe Iwọ da mi lati mọ Ọ ati lati sin Ọ Mo jẹwọ ni akoko yi niti ailagbara mi, atiniti agbara Rẹ, niti aini ati niti Ọla Rẹ.

Ko si Ọlọrun miran bi ko ṣe Iwọ Oluranlọwọ nigba iṣoro, Ẹni ti ki i ku, Ẹni ti o le da duro.

ZANDE (*Central African Empire, Congo Republic, Sudan, Zaïre*)

Mi ni gamu bolo, ai Mboli, wa ma vungule tipa hinolo, tipa hilisolo. Mi idi, ti ku logobo le gimi nangala na gamu ngulu, gimi lungo na gamu hiliso.

Meinongo kula Mboli balo 'te, Kuko na hundo a bolo lo lungo yo, Kuko nala na a gala nitiko.

olu-ZIBA (olu-HAYA) (*Tanzania*)

Ninjuliza Iwe Katonda wange, okwo Niwe wantonzile Inye kukumanya kandi noukuabudu Iwe. Ninjuliza akanya aka, ombujege bwange kandi nomumani Gawe, no omubunaku bwange kandi nomubutungi Bwawe.

Taliyo Katonda ondijo shana Iwe, Omujuni omunaku, Nyakubaho.

B. THE AMERICAS

*Denotes revised translation. †Efforts to obtain exact identification continue.

ALACALUF (*Chile*)

Chao quijéna, O Arka K'séles chewe.
Chao illatana chi quijena, chi afsaksta.
Chao quijena laf, che keáp.
Chao chechal-eché, che keáp, chao akiai.
Chao tarso ak'senes, chao ala'ai. Che asár.
Chao ak'senes.

ALEUT: Eastern dialect (Cyrillic characters) (*Alaska, Aleutian Islands, Siberia*)

И́минъ аӈдахтихъ акꙋ_
кӣнъ А̑гꙋгꙋнъ аганъ тинъ
агинах акꙋхтхинъ, тинъ
акаталихъ каюхъ иминъ
камгакӣнъ, ꙋанъ гасамъ и_
ланъ санахъ тӈꙋнагасанаӈ_
ꙋлꙋхъ акатакꙋкинъ каюхъ
кадимиӈъ аӈꙋнахъ ананъ
нꙋнъ киӈꙋг̂итасакꙋкинъ
каюхъ тꙋкꙋсананъ.

Ꙋгла́кимӣнъ А̑гꙋгꙋ̂хъ
алакахъ ꙋгла́кимӣнъ аӈ_
атамъ ама малга́кананꙋ_
лахъ иланъ тиминъ си_
смикꙋхъ алакахъ.

AMUESHA (*Peru*)

NA' PA NECHMETENEP' NEPARESTSS YOS PACA NEYECHCATE.

AÑEQUEP OCH NECHMETAP ÑAMA OCH NESHERWIAP.

AMACH, ES'NE'PIO, T̄ARAÑA PEHÜAMEN NAÑA AMA ES NE'CHENO. PA ATAR PE' CHEQÜEM AMA' EÑALLE POPOÑ YOMPOR EÑE P̄IA NET̄ YEYENPUENE ERA P̄IAREN YE'SEN NET̄ EÑALLETETSA ÑOT̄.

APACHE: Mescalero dialect (*United States*)

Bik'eguindan ne na sha; Bik'eguindan nibika' nshinƶtį, negusįį, ashi ni ch'į itedishdɬii binka. Dakugu adishdi, shi shin dziɬeyaedį. Ndi ni dzilegulį, shi te'nsįįne, aku ndi yat'a diyį dik'e niƶ shi jash. Na'shi duhan kat'ô bik'egu dahindada, dandina nik'egu dahinda, naich'udanne. Ha'a duguzhuda a agut'egu dandi nik'eguinda.

ARAUCAN† (*submitted from Panama*)

Testigo nankue
Nas Kakaravíco,
Manan hizana
Yuesanguasi nagasanangūasi.
Iva testigo name maguasiri avinaskaví mare nómasina guneri,
Ayua Zakaravico cuni maimani.
Be maseingunamase gacaca
Bema nenán avuankin.

ARHUACO† (*Colombia*)

Matuni gukui naji Ghalaghwasha ma naghwamalé má natunanamighzeja (y adorarte) matuni gukwa ghaika gwásu nituku, má ghamamekwa yá daznada nashi dazna gháwia,

ayzc nadaki yá Ghalaghwasha yónagholija niashi yónghwapa.

AYMARÁ (*Bolivia, Peru*)

Nayajja uñjtwa Dius Tatay, jumawa lurista nayaru jumaru uñt'añataki, yupaychañataki, nayajja uñjtwa anchhicha uruna jani ch'amanita ukama; juma ch'amanitama, nayajja uñjaraktwa anchhicha uruna jani kunanita ukama, juma taqe kunanitama, janiwa yaqha Dius Awkijja utjkiti. Juma spakitawa, jumawa yanapt'iritajja taqe jan walinakansa, jumawa utjta juma pachapata.

BAURÉ (*Bolivia*)

Di reshitóu, to vekiyir, piti kem shokóvi kesko vichipti ash vekiyichip. Di reshiróu nerekike, doka nasé rejën ash piti asérokon, di pohour ash piti kótirón.

Do kat kapónpóu ponshohué piti. Piti as inkoróbi ash chapchóvi doka kansérpou tikuer ti.

BRIBRI (*Costa Rica, Panama*)

YERUR BEBIKETSU BERO YE SIBU ECUEKY BETUYEYU EDIRIRSU EBIKETSU YE WASCHEN Y YERURETA YE QUE DIRIRCHETA, BERCHE TAIE YE SIORARA BE BURU TAIE ER KIO QUE SIBU SCATU BE IMEKE YISCATU YEI SKIMENE ISURUETA IERBI IBUBRABA IEBUSCO IBUBRABA.

CAKCHIQUEL (*Guatemala*)

Yin nibij riyeht, nu Dios, yin aquiytisan ri chi nuguatamaj aguach y gantiguajó.

Yin nibij ri jun ti rato ré ri nu ban y riyalan ri aguachuka, ri nu mebahil y ri abellomal.

Majun chik jun Dios mas que regui riyet, ri gatohon cheré ru queyebal, ri xa ban riret mismo.

CAMPA (*Peru*)

Naka cantacotiriri, nashi nowabani abirotaqui ovettzikaquena, oncantcha niyotantaiymiri nancanenpi. Nocantaco timpi iroñaca te noshinttzitage pishinttzincaqui Noca nashinonca. Abiroka pashararo. Tekattzi pashini pawa. Abiroka pamitacotana ocavencati, abiroka añincari.

CARIB: Galibi (Cariña, Karinja) dialect (*Brazil, French Guiana, Guyana, Surinam, Venezuela*)

AOU SOUGOUCA TAMOUCHI, TWUE GASSER O OIR OIR A YOU OUCOUTOMER MENGAR O SE OIRTIOMER.

AOU SOUGOUCA ET LOU MELO, AOU PALIPEOIR A YOU ABOROT MENGAR QUADAMADOR A YOU OIR BOROT RICHEMINS.

A MOEIR OUR TE LA PASMENT TAMOUCHI A OIR LA NO COLAT DANDER DA A YOU PANPAMANOLANT, MANCOLOT COMOMINPOENT OA ASSEQUERO.

CARIB: Moreno dialect† (*submitted from Honduras*)

Au pu'uneauwa. O Lloso kuru, amoro puascanenpo amoro mana adupu'ustoome érome óseguachoome. Au pu'uneauwa co'ollene éropo, au piorésmaba érome amoro tu paripiín, au poreauwa érome amoro tu caballero.

Lla'aba Lloso amu batuman abiñoscopore, abapune ḷlapiopunta adasta, amántoto aseque tu cugüentarumue.

CARIB, ISLAND (CARIBE)† (*submitted from Honduras*)

Lun nasñaneyaa lidaa ven gaadeirei daan lidas dimii amiidi lan maniguaty munilla vaanibey bo ubabey.

! Bungui neigeichy. Búgiellaa agúreajaavadinaa.

Sun nazúbú dirúnibieú. Sun biciendeiu: nugulaa bobabey lindao danlee luagu beere suma billariañaa.

Luguli luma Birizi.

Uvaaty amú Búngiú.

Bubedigisa le Hidajabey lidaan Hinavariny Luagu. Burigúana ru.

CATÍO† (*Colombia*)

Bútru mua asia Búra caira cawabamanea Búra zhi biara jaraita. Mũa jaraya jõmaũa Bú ne ẽaba mũa o be ẽa. Búra wãrinu obeya. Mùra zhi supuriata Búra shi wai bua bara buta.

Búra Caragabia tewara ne ẽa. Shi dai ne cazhirua cawade ni mi buru ewate Bú tru careba bua Búra to aba bua tewara waĩ ẽa bu ẽa.

CHEROKEE (*United States*)

ᏓᏓᏁᏤᎾ ᎫᏓᏙᎵᏍᏗᏉᏁ

ᏍᎩᎳ ᏓᏓᏁᏤᎾ ᎠᏓᏙᎵᏍᏗᏉᏁ ᏱᏣ ᎢᏀᏀᎪᏁ ᎠᏓᏙᎵᏍᏗᏉᏁ ᏏᏕ ᏐᎡᎢ. ᎢᏕ ᎠᏣᎢᏀᎯᏧᎢ.

ᎠᏴ ᏥᏕᎳᏔ, ᏥᏃᏃ, ᏂᎯ ᏍᎩᏁᎳᎳᏅᎯ, ᏍᏉᏈᏫ ᎠᏴ ᏂᎯ ᎬᏂᏢᎽ ᎢᏀᏢᏍᏗᏉᏁᏓᏊ, ᎠᎴ ᏂᎯ ᎬᏍᏓᏙᎵᏢᏍᏓᏁᏁᏓᏊ.

ᎠᏴ ᎬᏂᏐᏒ ᏂᎬᏁ, ᏥᏃᏃ, ᎯᎯ ᎠᏢᏢᎡᎢ. ᎠᏴ ᎾᏆᎯᏂᎬᎬᎾ ᏐᎡᎢ, ᏂᎯ ᏣᎯᏂᎬᎬ ᎾᏂᎬᏓᏓ. ᎠᎴ ᎠᎽᎾᎥᎢ ᏂᎯ ᏉᎾᎢᏀ ᏐᎡ ᎾᏂᎬᏓᏓ.

ᎥᎯᏃ ᎸᏓᎴ ᎤᏁᎳᎳᎯ ᏓᎽ, ᏂᎯ ᏣᎡᎯᏀ ᏍᎽᎯᏍᎦᏍᎽ ᎠᎴ ᏍᎽᏀᏓᎴᏍᎽ ᏂᏚᎥᎢ ᎠᎴ ᏂᎯᎯᎸᎢ.

ᏂᎯ ᏣᏬ ᎠᎦᏍᎦᏍᎽ.

CHIPAYA (PUKINA) (*Bolivia*)

Wertre Yooz distike amchuaweke pachamke paj zapa, amkin Mayziz zapa, anzchiruktra tee urake, wuer am azizaricha, wer anachullchica, amke thapa chulltakchichmcha, mazek yakha Yooz zallzzie, yanapt'icha anawalinakista, amzestra personkistra.

CHIQUITANO† (*Bolivia*)

Y quiococa hoy baistuparrá tagú na hay samuté para suputaru y anauno. Chusa quisrı napanaucu chacusivica taya acheca. Chanapú tiatarrs bacher un tañá naqui baiytuparrs bayurá iño untañas ugge chusá quirrs

CHOCÓ, COLOMBIAN† (*Colombia*)

Mi marchi, en berá, ma criabuá ma criamá tachi afuni. Mi marchi empera muena, quema quinupineabua mu truá, paratani quinú empera patabarabia. Tachi sese audubua, care facia pea bodota tachi sese ituba bua.

CHOCÓ, PANAMANIAN† (*Panama*)

Müira testigua tayhí Ancoré bedea devena büía odávera injásita büi cavavai carea y büi carea triabaya.

Müira testigua nahua enda fuerza nee büímina y büira necua büímina, pobre büímina y büira nejomá iri büímina, Dayhí Ancorera abábüiri büi úmera neea, Tayhi care bávarira porque büiábira pueábirí jomá mana büibera.

CONIBO: Shipibo dialect (*Peru*)

Enra mia onanque nocon Dios, min ca jonia iqui mia onanti itan rabite, Enra ohuiquen ramabicon yosma betan min coshi, ea jahuequioma itan mia jahuequiya

Yamaraque huetsa Dios mia quesca, jan noa aquinti onsanconia, mia iqui minbish ja.

CREOLE, HAITIAN (*Haiti*)

Moin temoin, O mon Dieu, que ou cree um pou moin reconnait ou, pou moin Adore ou, moin gin conscience ya de impuissance moin avec pouvoir, grandeur ou et richesse ou tou.

Pa gin lot bon Dieu cancou ou, ce ou qui secouri nan tout mauvais moment ce Ou qui fort passe tout.

CUṆA (KUNA) (*Colombia, Panama*)

Be nuga an nudakedi, Be an Baba, Pe pinsadí anudakégala. Pe purba anualicágwa, perguínanmala an bendake. Pe purba anse ogüaegala, neitirpimákar abdaibugua. Pe do di napiraguad tule tumad, percuable per carmadi.

DAKOTA (SIOUX): Lakota dialect (*Canada, United States*)

Wakan Tonka mitawa slol ceye na ceyo onihau kta ca maya gage.

Mahon ke sni na neye ni waski, onma si he na naye nejinca, lel owape hin el epin kte.

Okokipe na ni som onyanki yapi, Wakan Tonka ni some towa wi sin.

DIEGUEÑO (KUM-YÍY) (*Mexico, United States*)

Nēă măt-ē-kĕnŏp, O Mÿhă, Nēă-pŏw wē-ŏw Whēē ăch-pĭe Whēē. Nēă măt-ē-kĕnŏp nēă-pēēl spĭr-máuw Mÿhă quăw-tíe, tī-pŭĺl Shĭn nēă wū quēēn-ă-wĭ́tch quăw-tíe.

Nēă mă-eye nēă mĭ́tch tă-pă măuw Mÿhă Shĭn, Mÿhă nū-ĭ́k Nĭ́ŭmbē nēă wū Mă-líe mē-tŏy-yŭm, Yike nă Mĭ́tch-păshŏw.

GOAJIRO (GUAJIRO) (*Colombia, Venezuela*)

Tatuja auch, piá Maléiwaa, piain ainjin taya zupúla terrájuin piá ma aijachin tapula piá Tatuja auch jolucho, marchin tayá ma piainja katchin, mulieshtayá pumá piainja washirin.

Nójoish wané maléiwa makaika piá, ja makai jumúin ekai mojúin mukuwaipa, chi ekai numúinwa.

GUAHIBO (GUAJIBO) (*Colombia, Venezuela*)

Jjánʉ tánʉjʉ, Oh tája Dios, nejjáname cayapʉtajitsiétsi pinijiyómʉ. Jjánʉ tánʉjʉ ajéna conojjáe tánʉjʉ paepáinajn, jjámʉ asaʉbéjemʉ; jjánʉ bijyóbʉnʉ y jjámʉ acábecobʉyeimʉ.

Apoejanáimʉ itsá Dios pecatojjéntsinʉ, bajará-ponʉ́ necayayénena piayái-cujíro, ecarápejʉ ponʉ́ piyesáutja.

GUAYMÍ (*Panama*)

Ti es gáde, Oh Nŭbŭ tígüe! Mägués ti mígá ni tŭbá Mädrugaí gáde tí-e. Bŭtá tigüé es m̈átaréde. Ti-e gáde ménguáre. Ti tŭ braí m̈átŭ críbidä. Ti täbre riqueza mähüé bŭtá.

Nŭbŭ mŭdá ñácarr.

Mäbe ítibé mä ára dé migága mä ára ni nobá bidíga.

HAIDA (*Alaska, Canada*)

Hlaa, weiyat suus uu dii dung Tl'aahlaany; eihl uu saa dungeng dii guudengaan. Uhl giisluu wy'aat tlii dii xaagaas k'an uu, is siis dii k'ungisgdygaas k'ang tlii dung iitlaa gadaas. Dung squun nuueitl dung klaaiidunggung. Dung kil Eihl ging gets sqwaagu saang.

INUIT (INUPIAQ): Barren Grounds dialect (*Canada*)

Uvanga qauyititsivunga tapsuma Gutip sanala ursimamanga imminik qauyimaqupluni tugsiavigiqublunilu. Tukisititsivungalu manamit pitguniqanginimnik tapsuma pitguniqaninganut, akslunimnutlu aksluinirnut.

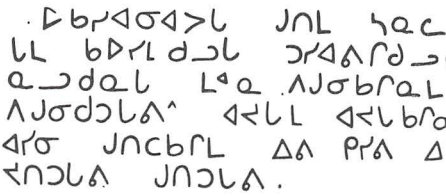
Asingnik Gutitaqangilaq igvit kisiuit, ikayuqtauyargiaqaniptinit ilingnit ayugaqangitumit.

INUIT (INUPIAQ): Barrow (North Slope) dialect (*Alaska*)

Iḷisimarauruŋa Godiiŋ, Iliŋnun savaŋatilaamnik Iḷisimatquvlutin suli nanġaquvlutin. Quliaqtuaġigiga akkupak suaŋŋataiññiġa suli ilvich suaŋŋatiqpaiñ, uvaŋa iḷiappauniġa suli ilvich umialguniġiñ.

Allamik Godaitchuq ilvich avatikkun, ikayuiḷḷarutin siġġaġniuġnami suli ilimik aŋalatchumiñaiqḷuni iḷiruni.

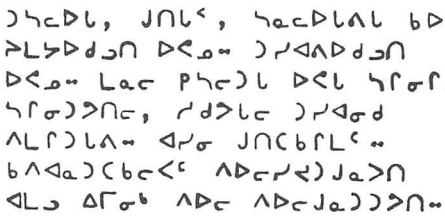
INUIT (INUPIAQ): Keewatin dialect (*Canada*)



INUIT (INUPIAQ): Kobuk (Kotzebue) dialect (*Alaska*)

Ookauheieah, aungayootmang, eilvich einiktaheima eilichoheilotin sooli pikhaheitcoplotin. Ookauheieach ahkoovuk syaktoiliah sungeepnune; nohleiliah oomalholiknune. Autlamik aungayotachuke ahvatipcoon, ekahyokti nuvaynami, engmik pityi.

INUIT (INUPIAQ): South Baffin Island dialect (Eastern Arctic Syllabics) (*Canada*)



JICAQUE (XICAQUE) (*Honduras*)

¡O Dios Mand! An timnon ni na mayá, si suanda was ten iga. Po qui noi es sun. Dios, te qua la ti way, na polra monse sa a ti qui Dios pa ha li cum. Pan u hay Dios, in oy le Dios, un ving baten Dios.

KALISPEL (SALISH): Flathead dialect (*United States*)

Quin Kolinstuten, lu til Anawee U ko kolintwhu lu que ks soohum U que ks putenem. Ku yes konkonstinum yetilwha lu ye til eas s.hopt U jasyoyit, U ye til eas konquint U jas s.koyoleewhu.

Tat suewet wes olkosheetums oopen es olkosheetwhu lu es yapastenee. Lu ta epl chinaks Kolinstuten, e.chimish Anawee.

KOYUKON* (*Alaska*)

Ego ninh nit'odeetaaghatɬt'aa' ts'a nits'a hadeenaaghasdaak ts'a haghanee go ninh kkokk'a neeseeneenɬtaanh ts'a isee hʉyiɬ asiniyh. Sinh nitɬ'il eent'aanh dahoon see haɬ

eelsłʔilaa. Doyonh eenlaanh dahoon saahaa k'its'ohudeełʔaa ts'a eesee koon huyiʔ asinihy.

Ninh yaan' adit'o deenlit'aa ts'a ninh yaan' Dinaahuto' eenlaanh.

KUCHIN (KUTCHIN) (*Alaska*)

Nawandak shi'įį, shiVit'eegwijyaahcy'aa shǫǫhtsąįį naahashandaii ts'a' nats'a' khagihihjyaa geenjit. Juk geegwaldak shat'aii kwaa, nat'aii nitsii shigehdan t'oonchy'aa nidehtee gwintsii.

Neeghaii ɬaa K'eegwaadhat gwanlįį kwaa gogwąąjat dąį' gwits'iinyaa. Khik gwandaii gini'įį.

KUCHIN (KUTCHIN): Fort Yukon dialect (*Alaska*)

Osi vittekueichanchyo, netitinihsha, Nit tsut. Kititihchya tenitenitutula Kenjit, kuikit sidhatsei choog. Tzut-nikueinidhut. Sut tei, Kkuea ei tzut. Sinersitkwichachyo, nitsi, nichile Kitinichi. Nekhe, vittekwichanchyo Koolikkua, nunrzi, kookontrhi. Tei, kwutsut thitihndul. Kokwadhun.

KUCHIN: Loucheux dialect (*Canada*)

Sit ve tte kwut cha chyoo nya le sen dei ako nit tsut ki le ti chya choog. Kwe tha zit te let ti nja. Sit tei kkwa, kwit zit nun nit chi tei, sit ne rsil kwit cha chyoo kwi zit. Ako nit kwit chilee chi zyoo kkwa nun zi.

Vitte kwit cha chyoo kouko nyoo, kwut tsut tri chi ili.

LOKONO (CONTINENTAL ARAWAK) (*Guyana, French Guiana, Surinam*)

A baa bekotoi gia ka de Wathinathie bie wa maritana da de dei thien bia be goe nang da sika da-ka-ke-wa gowe babong. Tataa-go damong ka sjoko dja rong, bee wa tataa abona, matho damoeneka dja ko mahto baboewa djako. Abathie go sabona, Adajaali bie rong kie, bie rong kie boeroewata na ma da de damoeneka loko de bie rong kie.

MACHIGUENGA (*Peru*)

Naro noncamantaquetería, Aparioshi, camictitaqería Viro pitomidákena narunocama táqueri narotáqui noneaquitémbira y nungamagitaquémbira Viro. Pineaquénari oca maicca teranagábe pagabeáquena teranonsanmaíte Viro pashe.

Mameri pashiniacparióshi payoyabisaquiviro irírori ymectacutáqueri notsaroganáque, iriori ictímira por ririrori.

MAPUCHE (ARAUCANIAN) (*Argentina, Chile*)

Ng illatun raŋiñ antü men.

Iñche wəldəŋun, Eimi Ngənechen, Eimi tremümen tami kimafiel tañiŋillatuael. Iñche wəldəŋun feula tami neweŋen, iñche yafüŋelán; tami ülmenŋen, iñche weshacheŋen. *Ng*elai ka Ngənechen Eimi məten, kellukelu kuñín men, kishu moŋelnieulu.

MAPUCHE: Chilean dialect† (*Chile*)

Feipiael, ülkantuael, rañi antüle zeuma.

Wül zuñun ta inche, Awem Ñünechen, eimi mi tremumol, tami kimafiel, tami poienael. Mupiñ, feula tañi wezakonañen, ka tami newen ñen, tañi kuñifall ñen ka tami ulmen ñen. Eka ñelai Ñünechen Eimi müten, Kellukelu ta kuñiu meo, Kizu Moñen ñelu.

MASCO: Huachipairi (Amaracaeri) dialect (*Peru*)

Do a Waadic apagapi, pecuite Diosta wacnopunwate, yadpaunwate wanopunwate wabuanda wayoro queri paida iue un dicnanda inupuene catembet iene nunda apag ewe ue ununin wambachiwapuere, dacue eete joaeri.

MASCOY: Lengua dialect (*Paraguay*)

Acyasamco coo Dios Sivaninquiscama alhta lhip yuyan oyicpilcojo quinjan opayicsojo. Acyasamco coo Dios janjay apyimatemlhip acma apquilatam paj poc Dios apasmom najan ayasomquilha avanquilhip Dios emyoc.

MATACO (*Argentina, Bolivia, Paraguay*)

Ohap okalethtayajwo, oka Dios, Ta Am ta enekno yamlek otajwueth amej wet ochaame. Ohap okelethtayajwo hapet atana ta tek okajñayaj ihi wet Am akajnayaj, hap opathtseyaj wet Am aniyatyaj.

Tsi tek iche eth Dios thamet Am, o-eth ta lchote ta owitay ihinya, o-eth Tek latunjwuaihi.

MAYA (*Belize, Guatemala, Mexico*)

Ten ilé, oh, in Jajal-Dios, tech dzaen yolal in kajoltquech yolal kulquech. Ten iláe tí junzutáj, minaan in muk, teché yan à muk, otzilen; teche ayiklech yetel yacunail. Minaan u laak Jajal-Dios, chen tech, tech ca antaj can anac baal kaz, cu cuxtal chen letí.

MICMAC (*Canada*)

Oeligtjitjito, O NISGAM, Gil gisiitepotjit gisi nenolin a gepmitelmolim. Oelnimito, enge asma, nin mnagôtim ag Gil migignôtim, nineolegeagnin ag Gil milsotim. Mo eimog piloei Nisgam pasig Gil tan Apognimasoti metoegigtog ag Gil Iaptjoei.

MISKITO (MOSKITO) (*Honduras, Nicaragua*)

Yang witnisna O God man yangra paskatma man kaikaia bara man mayunaia. Yang nan witnisna naha pyua sip apia kapri bara man karnikamra; yang umpira lakasna bara man ailalka.

Bahara God apusa bamansma. Help Patra, ba mita witin Selp rayasa.

MOHAWK (*Canada, United States*)

Wa-geh-ni-wha-gwa-risi, Ook Niyo, Neh Ihse dá-ká-dis-son ne á-gon-yen-dé-rih-hok ta-non dá-gon-non-wha-ra-don-sek. wá-geh-ri-wha-ni-rot, nook-non-wa. ji-niah-teh-geh-suts-teh ta-non Ihse, ji-ni-seh-sots-tens-seh-ro-waneh, ji-ni-wá-ki-den ta-non ji-ni-sah-gwe-nya-tsa-ro-wa-nen. Ihya-gonega oya ne niyo néok Ihse, ne-gah-yeh-na-wa-tsérá neh-yo-da-ri-hok, ne-ihse sa-ri-wha-gwa-noh.

MOTILON (*Venezuela*)

Aue cutr̲é Papachí yupune, amo sanuta tacomena céntopo yopone, aue cutr̲é amicha yarsna i muquepe, aue camisique i amo apenyóntaca. Guáneque conipa Papachí, cumar̲co Papachí agüéyabo a'n'tace anípape guáneque yóntaca.

MOXO: Trinitarios dialect (*Bolivia, Brazil, Paraguay*)

Núti néchoyóre, oh Viy̲a, píti pepy̲aknó'í tay̲é'é nimotvíravíy̲re éne nj̲iruchvíy̲re. N̲echovóy̲re té fuíti naripu tahína ntumayvina. Ene píti túmevíj̲ch'á, núti póvréno éne píti rícoví'i.

Nahína ponéna Víy̲a pkévoríchu píti, p'áyudachvokówi té' to vy̲átahibóno, éma maké-voríchu kj̲ówrikówri.

NAVAJO (*United States*)

Diyin Shitaa' Nínílíṇi shíł beehozin éí ałhínáhodiilzi̤i̤h biniighé áshí̤i̤nlaa áádóó Niji' sodiizin do. T'áá k'ad bee haszíí', háálá shich'i̤' nahwii'ná áádóó Ni t'éiyá Nidziil, té'é'í shidaah ndahkai áádóó Ni t'éiyá t'áá ałtsoní Ni holọ́.

T'áá Ni t'éiyá Aláadi Diyin nilí̤ háálá nihich'i' nahwiiłná'ígíí t'ạạ' íínínsin, Hool'áágóó Honilọ́.

OJIBWA (CHIPPEWA): Mississagi dialect (*Canada*)

Gi windimon, Nimin Dom geget Geen ogee ozhi yun odji kenmin nan gaie odji Anamie ton Nan.

N windima gae nongoom, ezhi bedjee wee yan Geen dush epeecheeweeyun, Nigidimagiziwin pee dush Geen gwandiziwin. Kawin waia bikan Manido Geen eta, Widokazwin Sinagaziwining, Mindjimnaman Bimadziwin.

OJIBWA (CHIPPEWA): Salteaux (Saulteaux) dialect (*Canada, United States*)

Gee Kayne dah mah zon, Ke shay Manito, che ke kayn ne me nan, Shegwah che mah wim we to nan, Che mean e go e ze yan. Che ke kayne ne me nan ke kaye da ma zon ke zong e ze win she quah neen aye pee chee nay sou e ze yan, shegwa ka a pe chee we note e ze yun. She gwah neen apee chee ke tee mak e ze anne.

Keen aye ta go ka Manito win, ka we che tas so win, Apee saig e ze an, kah ke kay kah ah ya yin.

OJIBWA (CHIPPEWA): Woodlands dialect (*Canada, United States*)

Neen dibaindaun kikaindamowin O neend Gitche Manitou, tchi keen ge gezhetod neend tchiway kikaindjigay keen gahyay tchiway aunamiaytahwah keen, Neen megiway debaudjimowin, tchigayi mahndan ningopassangwaubiwin, tchiway neen kawween gashkiyaywisiwin gahyay tchiway ke mashkauwisiwin, tchiway neend kitimaugisiwin gahyay tchiway ke dauniwin. Eemahgay kauwsen bahkaun Gitche Manitou, anishaydask keen, widokaugaywin pindje bapinisiwaugan, tebinahway aupidanisiwin yegibimadis.

OTOMÍ (*Mexico*)

Ji testígueska, oh juchiti tatá diosɨ, eskarini t'u kueraska parakini mítini ka k'eri ambé arhinguini. Ji testígueska ia iasi, juchiti jukapárhakueri ka chiti uiŋápikueri para iámindu ambé uni, juchiti komu jáŋgueri ka no ma jatsíkuarhikueri ka chiti kánikua jakapárhakueri jimbokari iámindu ambé jatsiska.

No jarhasti máteru tatá diosɨ eŋga sánderu k'erika eska cha, emaŋga jarhóajpka eŋga kánikua uétarhijka, emaŋga jarhajka mentku isɨ nájkiru no nemá jarhóataka.

PAPIAMENTO (*Aruba, Bonaire, Curaçao*)

Mi ta doena testimonio, o mi Dios, coe Bo a cria mi pa mi conoce Bo y pa mi adora Bo. Mi ta testigo na e momento aki di mi flaqueza y di Bo poder, di mi pobreza y di Bo rikeza.

No tin ningun otro Dios, sino Bo, e auxilio den Peliger, Esun coe ta subsisti di su mes.

PIRO (*Peru*)

Gita testigo goyakalo pixa gira uturu petashatanru nunanu gita gi ixchcota gika gike wanciru, pixa waneru ponikolu maleshnu satu goyakalu. Pixa satu pupxakan nukyo wikolni pixa pagoone tengogne

QUECHUA: Bolivian dialect† (*Bolivia*)

Noqa rikuni, Aa Apu Yaya Diusniy, Qan rikhurichiwasqaykita rejsisunaypaj, yupaychasunaypaj. Cheqamanta yachani kunanpacha mana atiyniyoj kasqayta, Qan Manchay Jatun atiyniyoj kasqaykita, mana imayoj kasqayta jinataj Qan Qhapaj̃ Kasqaykita. Mana Waj Apu Yaya Dius kanchu Qanmanta astawan, Pichus mana allimpi yanapakuj, Pichus Kaj Payllamanta.

QUECHUA: Cuzqueño dialect (*Peru*)

Noqan yachani, Diosniy, qampaq kanawaskayquita recsinaypaq, yupaychanaypac. Yachanitaqui kunan pachapi, nana atiyniyoq qqaskayta, qampaq jatun atiyniyoq kaskayta, waqcha kaskayt, kcapaq cayniquita.

Manan joc Diosniy kanchu qanmanta astawan nana allinkunamanta yanapaqniykun, qqanllan Diosniy kausanqui qqanllamanta.

QUECHUA: Ecuadorian dialect† (*Ecuador*)

Ñuca dius tistigu cani ñucaman viñachiscangui Canman sirvingapa alabaringapa. Tistigu cani cay ratuta ñuca, mana ushay cani, Canmi tucuy ushay Cangui, ñuca pubri cani Quiquin chari cangui Mana Tianpash shug Dius ashta yali hurmana huraspi yanapangui Canmandallatami causangui.

QUICHÉ (*Mexico, Guatemala*)

In xin wiló, oh nu Dios, chi ri at xinaq'uisaj rech quin weta'maj awach y quin lok'ok'ej awach Weta'am quin ri camic ri' na c'o ta ri nu chok'ab y ru, nimal ak'ij ri at, ri nu meba'li in ri ak'inomal ri at.

Maj jun chi Dios xew ri at, at ri cat tob pa ri jun c'ax, y ri ca c'aslic chi rilic rib.

SALISH, PUGET SOUND (*United States*)

ʔəstəɬildxʷ čəd, <u>šəq</u> <u>siʔab</u>, də<u>bad</u> dxʷʔal kʷi t(u)<u>ads</u>huyuc dxʷʔal kʷi gʷədsəs(h)aydu<u>bicid</u>. gʷəl ʔəskʷəd̓icut kʷi gʷədst̓iwiɬ dxʷʔal <u>dəgʷiʔ</u>. ləcut čəd ʔal tiʔəʔ ʔal ti xʷiʔ gʷədsqʷiq̓ʷ ʔi t(i) <u>ads</u>gʷaʔ <u>ads</u>qʷiq̓ʷ, dxʷʔal tiʔə(ʔ) dsəsʔušəbabdxʷil ʔi t(i) <u>ads</u>gʷaʔ ʔiɬqah. xʷiʔ kʷi bələliʔ <u>šəq</u> <u>siʔab</u> dxʷʔal <u>dəgʷiʔ</u>, <u>dxʷs</u>kʷaxʷəxʷ ʔal sx̌ax̓il, kʷi ʔa ck̓ʷaqid ʔəsʔistə.

SHOSHONI (SHOSHONE) (*United States*)

NEE OO-KOO TI SOOM BĀDUGH UPEH SOOK DA-MEH UH NŬ-MEH NĪP-H ŬMEH DA-MEH SOOM BA-DO-H KHANDO-H ŬMEH DA-MEH OIYOS NA-NEH SHOON-DĪ KHAN-DOH. NEH UGH SOOKA DĀ-GWATS, NEH WI-H GĀ HEENA MA-BA-NĪ-WĪ-H ŬNEH WI-H DA-MEH GOO-PANDH, WI-HU DA-MEH DIH TIH HAUNC ŬMEH WI-HU DA-MEH OYOI-DEH-WHUP. ŬNEH WI-HU DA-MEH UPEH GĀ-DEAS OO-AH NEESH DA-MEH UPEH BĪ-H ŬNEH WI-DU DA-MEH BOONIH UPEH, DA-MEH DEH-MA-ZI-DH DIH TIH DA-MEH NA KHANC OIYO-GOOS HE-INH GOO-PAS NANA-SOO-WOO ḠINDH.

SHUARA (JIVARO): Aguaruna dialect (*Peru*)

WIRJAÍ ETSEGNUNUK, MINA APUJU, EMEMÁTJITI WAITUKTUSAM NAJATUAWAITAN DUWI.

WÍTJAI CHICHÁGKAGTINUK YA BAISHKAM, AME SENCHIJUM SUGUSBAWA DUWI YABAIK ÁGKAN PUJÁJAI.

TIKICHIK AMEA IBAUK ATSAWAI, ISHAMAINUMVAIJÁTMAINUK, AMEKETNIE PUJUT SUKAGTINMEX.

SIRIONÓ (*Bolivia*)

EBii aba chéé dau chéé. Sá dau abatu chéé, ima-chéé chiian Sande imachéé chian Sande. Yasu tata a. De-aygue de-quiran cuantuchii mbia chii. Tendam ñandeiiti taua de-aygue chéé chaura nyebe eirachéé rache-equia déjera deningue Dios-ra.

De-aygeu chéé dea-catura.

SRANAN (SRANAN-TONGO, SURINAMESE, TAKI-TAKI) (*Surinam*)

Mie e kotoigie—o mie Gado—datie Joe mekie mie foe sabie en aanbedjie Joe. Mie e kotoigie na tapoe na momenti diesie, mie zwatjie en Joe maktie, mie potiefasie en Joe goedoe. No wang tra Gado no de lekie Joe, na Helpiemang ini notoe, na Wang-Die-De-Na-Hing-Srevie.

SUMO: Musawas dialect† (*Honduras, Nicaragua*)

Yang witninis yang Papahnki yang yamus naman yang matilik man kul makulnini. Akaminit yang witninis yang sip awas sai yangki man paun makaupak sipki, yang minikun yangkat man yankli mankat.

Papahn ukdiska man waliki, patkaupa ilk maiatáman, witin silp sanka litki.

SUMO: Twahka dialect (*Nicaragua*)

Yang witnis yang, yang Godki Man yabinaman Man ma talyang anik. Yang warakat laik yultayang yang paraski Man parasnikira Man. God has lapki, Man Kamank ki, ya paras taman dutni Man Kau, A las Sawonki.

TACANA† (*Bolivia, Peru*)

He marda mi que testigó, oh mia dada Diushú, mia dada ve peitia Diushú eshenapa pují. He marda mi que testigó ye orashú mi que poder mi que impotencia, que ma purí que ma mi que riqueza. Hay ma ve pia Diushú, mi dabai ejejeña, mi dabai Diushú ejejeña.

TANANA (*Alaska*)

Senoghłk'okhoodelet, see Bet'odeełt'a, see dheełtseen naɬ esdeney, nek'okhoochedhet. Senoghełk'okhoodelet, k'odeeyeet, seteeya' kula, eentl'eth. Tajoo nosoditlt'a, doyon eenlan.

Nen yan' Bet'odeełt'a eenlan. Soghun neeneenneek, dek'onadheelton.

TANANA: Tanacross dialect (*Alaska*)

Maghhihhey, Sht'oxt'iht'eh, shihtsį, me'ishdaey, paghhexnuhdeɬ. Maghnihhey, k'ah du' t'ey, sht'aey kol, Nt'eay xuntlęh. Shelzaz' kol, Nelzaz' zuntlęh.

Wut'oxt'iht'eh wukaedh kol. Ts'axunt'eh neghanitandaek. Wut'oxt'iht'eh k'aa nits'axandaeg'.

TEWA: Santa Clara Pueblo dialect (*United States*)

Naa o toh ne (Nave Taa jo sii) (HaY ti) UU Ti Te PAA Na wi TAAE UU He-ta wi Jo sii a mi tee (naa o TUUNI) (Naa bo) Navi Ka bi ni gati He ta UUVE (Kaa-in ga ta) Nave CHE Biin in gata He ta uuvi CHE IN GATA wiaa wi na aan pi wi Taa jo sii UUTAH; KHA GA TE Di Khun WO DA TE Wi boh gi moi.

TLINGIT (*Alaska, Canada*)

XAT YEEKAXNEEK AX DIKEE ANKOW YOO XATYEEKLEEYETK EE KASAKOOWOO EE YA SCHKAKAWK. XAT YEEKAXNEEK YA YEEDAT KLETH XAT OOTSEEN KA YEE KLITHSEENA, KA XAT KANISHKEEDEI, KA YEE ANKAW.

WE EE CHEEKLEINAK DIKEE ANKAW YEE SITEE KA YEE YEDASHEE, KA CHEEWEAH-SKEEDANEEK.

TOBA (*Argentina*)

Aỹem naq'taxananeq, oh ỹalamxat' Dios, ye 'am aỹem ad'onataq savotaique da 'am savat'ton qataq' shioqhen. Saq'taxan vetoigui nagui da iqalaxa qataq' da ad'añxaq', ỹachoqyic qataq' da ad'sallxá.

Qaica ca lỹa Dios napacaleq' 'am, Ñimaye detaunaxan da souqapoigui ca lchic, Ñimaye qaica ca iben'a.

TUCUNA (TICUNA) (*Brazil, Colombia, Peru*)

Llumaen pora tocuchigan
Choma curi guhen, Cuma pa chori tupana tacufa choun cu na goen ñima na cha cuhan ñi ná cugo na charí inin.
Ehohin na curi guhen ñomar gunengo chori tura y curi pora, chori tahunma curi guhinma.
Tauma a nay a tupana, curin poraqui, toin ri guhenqui ñima chienfa, ñima por aqui nichatahan.

TUPI: Chiriguano (Chahuanco) dialect (*Argentina, Bolivia*)

Che aicuá ma che Tumpa, de che apoaba rocua baera jare romboete baera. Che aicua ma aña ve che chepueréa coba jaré depuere, che cheparabete jare. De denbaeyecou Baetij imru Tumpa ma De güi ba, Poromborij icabibaepeba, jare iyeu guiño oicoba.

TUPI: Guarani dialect (*Argentina, Brazil, Paraguay*)

She aikua'a she Tupá, Nde japó hagüe, roikua'a hagüa, haró Tupa'itu hagüa.
Aikua'a aveí koaĝa, la she kangy ha, ha Nde, Nde mbaretéha, Ha she Mboriahú, ha Nd, Nde riko ha.
Ndai pori ambu'éishagüa, Ñandejara, Nde ñoite pytyvohára roimé va'í javé, Nde ñoite reikó Nde jehevé.

TUPI: Guarayú dialect (*Bolivia*)

Ché deÿ vÿindar cherû tumpá, de cheápo heve de cuagüa deú. Ché yeroyÿ augüa añencua vehÿ deú có corintein deú ché vaé causá de recó pirantaza veinó ché paraizusaveinó de recó yemboeteisá veinó dipoiri ambuaé tumpa de noité hore pÿtÿinbÿin vaé, vaé yabaeté vaé sui. Deahé ere yeupivaé de recocuer pÿpe.

YAGUA (*Brazil, Colombia, Peru*)

Rá andiatene, unindano sun, dejano ún rá andiante, ragita huantanani Ungé Ragitá daterá Ungé tunshondá ne andietané datera ne tratén i criquitin.
Tie qui sauchera Unge uirti qui saucherá urindenó Sunú chera unicho sansquitá unichera ninda.

YAQUÍ (*Mexico, United States*)

Inapooné testicó in Dios, enpooné yóturiac paquéne enchitallane. Paqueté enchiwatane. Inapone téstico en lautipo, caemo beki jume in uteám caen utean bequi impovea poovetana emporítoorico. Cabe intok Dios, jú lleaniame, enpo jibapó be chiibo jiapsá.

YARURO (*Venezuela*)

Dadémene koné. Dadémene koné kodé uní optéa. Mené cua ja no rē dērrēr dabáicreine. Dabáicreine cua jámene dērrēr. Dáicre udércre uchércre. Guardemércre guamérene chereguámerenene. Aéme véi optáedi kanémedi optáedi. Optáedi da jua di chi cua.
Optáedi da diu di que juing.

YUKPA (*Colombia, Venezuela*)

Aunene, ol Cúmoco, ouncat auyune óope oyénepe, áapera ayampo auyá tócshinco. Aunene, juarketáu, yóitpai auvía, amorcotipshin, aumeréjera'yá amori mavare jaapera ma.
Óloco mak amóroco ólmak, Cumoco tócshinco, ólok oyémerúcané cupétuócoyo, toápanoperám.

YUPIK, CENTRAL ALASKAN: Kuskokwim dialect (*Alaska*)

Nallrunitua, Agayutma Piliaqellruavnga Nallunricesqelluten Ciktarvikesqelluten-llu. Watua, Nallrunritua Pingailucimnun Pingirpanun-llu, Arrsaucimnun tukuutevnun-llu.
Allamek agayucetaituq Taugaam elliirek, Ikayulaavkut Aarnarqellramek, Camek elpet Piunrilavet.

YUPIK, CENTRAL ALASKAN: Yuk dialect (*Alaska*)

Kahnaryahan aungakaka, Agaeutma. Doyooha billyakelrhuavoonga, nahtlooskifkanuk, chale ookfakishkatlootin. Waneheuha nahtlunrehkaw chaywelujekah etlpet dowghan gahaywavit. Chale ahrsowlowa etlpet dowghken chut dummyetah bektlooghe. Awtlamiktloo owahten Agaeutchetdownnuneh, cheyunahrbootloo nawtloovghahrngownakoo awhrnahgegunn. Keevitloo ahnehrtooreshtengoolootin.

ZAMUCOAN, NORTHERN (AYORÉ, AYORÉO)† (*Bolivia, Paraguay*)

Urepiseyu, Dupadea, uje je vapesute yu, ujetiga yiraja uato ega ujetiga yisi vabay. Yígome ua uje que yó bajopire gotique, uje mataqueyu jeque cuchapeua, que Dupade uñeque cusego gusuuá. Ua ú uje barate yoque, ome cucha gajnaregone, uje je ua ú cuchadejnese.

ZAPOTEC† (*Mexico*)

NAQUE TESTIGU SHIOSE, YEB LU BAS LA NAHRE TE GUMBE, CHANE LAZ SE YEBLU. NAKQUE TESTIGU NAH SHTEN YEL GU, BIH'N, SHTEN YEL NAZAK.

Ruti steh dad loh yeb lu, ni rak ne nu re che cayac nadzin, ni nabahn shteb tis.

c. ASIA

* Denotes revised translation. † Efforts to obtain exact identification continue.

AGTA† (*Philippine Islands*)

SAKSI AKO, O KANA KONG DIYOS, NA MINA AKO, KANIMONG LINALANG TANGANING MA MIDBID TAKA SAKA SAMBAHON KA. SUMASAKSI AKO SA ORAS NA ADIE SAKANI MONG PAG KAODA KAN KUSOG SAKA KANIMONG KAPANGYARIHAN, SA KANAKONG KADUKHAAN SAKA SA KANIMONG KAYAMANAN.

ODA IBANG DIOS KUNDE IKA SANA, NAGTATABANG SA PELIGRO, ANA KANIMO BA SA KANYANG SADIRI.

AGUSANON (AGUSAN)† (*Philippine Islands*)

Ako motindog nga saksi, oh akong Dios, nga Ɨkaw nagbuhat kaniko para magkila kanimo hasta magsimba kanimo. Ako mosaksi ini doon, sa ako pagka wa do-oy gahum, sa akong pagkapobre, hasta sa ako bahandi. Wi nay lain iban Dios kondi Ɨkaw, ang panabang sa kalisud, ang nagkaugalingon nangabuhi.

AKLANON (*Philippine Islands*)

May pagtestigo aco, O Guino-o, nga Ɨcao ro nag himo cacon para magquilala kimo cag mag ampo sa atubang mo. Nagtestigo aco sa sining momento, sa acon buya cag sa imong ng ca cusog, sa acon ca pobrehon cag imong mangad.

Owa lon it ibang imong Dios con indi Ɨcao, mananabang sa tanan capiligrohan cag ang mainantuson.

APAYAO† (*Philippine Islands*)

Apo Kabunian, inuman ko un Sika din nangwa kan Sakon tan matagammuak kan mapadayawak Sika. Testigoak sinsaton, maid kabkaboolak kan Sika, kamas dan! Bilongno, kinakapus ko kan kina Babalin no.

Maid udom si apowok no adi Sika, Katulungan di makasapul, Sika din Mannakabalin.

ARABIC

See p. 496.

ARMENIAN

"Ով Տէր, իմ Աստուածս, կը վկայեմ որ Դուն դիս սահմանած ես Քեզ ճանչնալու և Քեզ պաշտելու համար։ Այս վայրկեանիս կը խոստովանիմ ակարութիւնս և Քու զօրութիւնդ, իմ ագքատութիւնս և Քու հարստութիւնդ։ Քեզմէ զատ Աստուած չկայ, Պաշտպանող և Ինքնագոյ"։

AZERBAIJANI (ÁDHIRBÁYJÁNÍ, AZERI) (*Írán, Soviet Azerbaijan*)

ای منم اللهیم شهادت ویریرم بونا که منی خلق ایله -
بیب سن سنی تانییام و سنه عبادت ایلهیم ایندی
شهادت ویریرم ئوز عاجزلیغیما و سنین قوتلی اولماغیوا
ئوز ضعیفلیگمه سنین قدرتلی اولماغیوا ئوز فقیرلیگمه
سنین غنی لیگیوه یوقدور سنن سوای همیشه لیك
حفظ ایله ین الله .

BAGOBO: Gianga (Guianga) dialect (*Philippine Islands*)

Monna O nama ko, ngo poggali no ogo para kohaddon asta nikko. Mallo-o kloni mismo ngo hago lomilomit nikko keng kollos, ngo ogo keng kaayo-ayo, hikko keng malikoddo anda ottad ngo nama, hikko na eng kotawang neng hirap eng boy-yottow neng naw-wo mo.

BAJAU (BADJAO) (*Borneo, Celebes, Sulu Archipelago*)

Aku makasaksi, Ya Tuha ku, dah bay hinang aku ni katoo-nan maka ni duwaahan. Aku nulay ma kadjapan iti ni kalunaan maka ni kamiskinan ku maka dayan.

Mahananiya saddi Tuhan suga siga nabang ma kalaatan Kaulluman.

BENGALI (*Bangladesh*)

হে আমার ঈশ্বর, তুমি আমাকে সৃষ্টি করিয়াছ তোমাকেই জানিবার জন্য এবং তোমারই অর্চনা করিবার জন্য, সেই সাক্ষাই আমি বহন করিতেছি। প্রতি মুহূর্তে আমি আমার শক্তিহীনতা এবং তোমার অসীম শক্তি ও আমার দারিদ্র্য এবং তোমার ঐশ্বর্যের প্রমাণ পাইতেছি।

তুমি ছাড়া আর কোনো ঈশ্বর নাই, বিপদকালে তুমিই পরিত্রাতা, চিরস্থায়ী।

BENGALI: Assamese dialect (*Northeast India*)

হে প্রভু, মোৰ ঈশ্বৰ! মই জানোঁ যে তোমাক জানিবলৈ আৰু পূজা কৰিবলৈ তুমি মোক সৃষ্টি কৰিছা। এই মুহূৰ্ত্তত মই স্বীকাৰ কৰোঁ যে মই দুৰ্ব্বল, তুমি

সবল, মই গৰীব তুমি সম্ৰাট, তুমি ত্ৰাণকৰ্ত্তা, স্বয়ংপূৰ্ণ; তোমাত বাহিৰে আৰু অন্য দেৱতা নাই।

BENGALI: Tripuri (Kok-Borok) † dialect (*India*)

* আঙ ছৌরাই ছৌরাই মুগ, অ মতাই, তামনি হিনবা, ন-ন ছিনিনা বাগয় তাই পুঁজি-না বাগয় মুঙ আন আচাইরিজাগা। আঙ ফান-কুরুই, মুঙ ফান-গানাঙ, আঙ বিগ্রা-খাগ্রা, মুঙ রাঙ খরিনি ইরাফাঙ,—তাবুক আঙ আবরগ-ন আমঙগয় ছাঅই মানথা।'

'মতাই-ন কারাই অ ওয়াছার বিরমান নাঙফুক চুগাচু-রিনাই, মাথাঙগয় তন-নাই তে কেব কুরুই।

BIHARI: Bhojpuri dialect (*India*)

हे ईश्वर हम गोआही देत बानी कि तोहरा के चिन्हे आ तोहरे पूजा करे खातिर तू हमरा के पैदा कइले बाड़। हम एह घरी कबूल करत बानी कि हम वेसकति बानी आ तू सब सकती से भरल बाड़ हम दलिदर बानी आ तू सब सकति से भरल पूरल बाड़ हम तुच्छ बानी आ तू सब सामरथी बाड़।

तोहरा के छोड़ के दोसर केहू परमात्मा नइखे। तूही हव भयावन संकटन से तारनहार आ स्वनिभंर

BIKOL (BICOL) (*Philippine Islands*)

Nagpapatotoo ako, O Dios ko, na linalang Mo ako na mamidbid Ika asin sambahon Ika. Nagpapatotoo ako, sa oras na ini, sa pagka dai ko nin kapangyarihan asin sa Saimong Kusog, sa sakuyang kadukhaan asin sa Saimong kayamanan.

Dai nin ibang Dios kundi Ika, an Tabang sa Peligro, an Mismong Nagdadanay.

BILAAN (*Philippine Islands*)

Fnanglut go O Duwata na ge i ftabo deg na mimo deg agmade ge na mangamfo de ge. Gade go de kagkahon ani de klande gnagan go, dee de akgaganam de kablasok go na dee de kalgadom. Lande dame Duwata ko la loghe de lande sen kafyem na tabongam di kat sato de gami.

BISAYA (*Sarawak, Borneo, Brunei*)

Aku jadie saksi, O Tuhan ku, Ikau nganjadie di jaie supaya aku ngatuie di Ijun, sarata nyambah di Ijun, Tito no aku mara, karana sangaie-ngaie no di jaie kurang, sangaie-ngaie no Ikau Yang Bakudarat, sarata ombo saja ontob alap ku, aku akan mamanau perintah Mu.

Onjop aro lagie Tuhan Yang lain, melainkan Ikau nga no Tuhan, Yang nulung musim suat susah, Yang Panakuara.

BUKIDNON (*Philippine Islands*)

Testigosan ko, O Magbabaya ko, ha iyan ka nigtul-tul kanak ho pagkilala imo daw pag-simba imo. Matun-an ko ha laus taini ha gutlo-a ha hura ko agkabaloy daw sa gahum no, sa ka pobre ko da sa Bahandi no.

Hura un lain ha Magbabaya; kodi Ynaka, magbubulig ho Katalagman; nagkinaugalin-gun-ho Pagpanginabuhi.

BURMESE (*Burma, Bangladesh*)

အိုအသွင်ထာဝရဘုရား သခင်၊ အသွင့်ကိုသိနှား လည်လျက်၊ အသွင့်ကိုပူဇော်က တော့ရန် တပြည့်တော်အား ဖန်ဆင်း တော်မူသည်ကို ယုံကြည်ပါသည်။ ယခု လောလော ဆယ်မှာ တပြည့်တော်၏ ချီးမွမ်းခြင်း နှင့် အသွင့်၏ တံခိုး တော်ကိုငင်း ၊ တပြည့်တော်၏ ဆင်း ရဲနွမ်း ပါး ခြင်း နှင့် အသွင်၏ ကြွယ်ဝ ပေါများ ခြင်း ကိုငင်း ၊ ဝန်ခံ ပါ သည်၊ စောင့်ရှောက် တော်မူသော ထာဝရ တည် နေ တော်မူသော အသွင်မှတပါး ၊ အခြား မည်သည့်ဘုရားမျှ မရှိပါ

CHINESE

啊我的上帝，我可以宣稱我的生命是你賦予的，因而使我認識你而尊敬你，我現在證實，我是懦弱的，你是全能的者，我是貧困的，你是富裕的。除你之外沒有上帝，你是保護者，你是自生自在的。

CUYUNON (*Philippine Islands*)

Naga testigo aco Dios co nga icao ang may buat canaquen, nga kilala ta cao ig ing gueguegman. Naga testigo aco sa mga oras nga dia Dios co nga inde sarang macacomparar ang aqueng keseg sa canimo ig ang aqueng calised sa imong manggad. Icaco lamang ang Dios, ig icao lamang ang sarang macabawi canamen sa tanang cacorian.

DANGI† (*India*)

મા સાક્ષી દેહ્લાકાય, હે માના ઇશ્વર કાય તુલા ઓળખુસાઠી અન તુનીજ પુજા કરૂસાઠી તુય માલા પૈદા કરાહ્લા. મા એ વેળા માની દુબ'ળતા અન તુની અનંત સામર્થ્ય'ની, માની ગરીબીની તથા તુની સઘળી સંપન્નતાની સાક્ષી પુરાહ્લા.

તુને સિવાય દૂસરા કોનીજ ઇશ્વર નાહીં. તુજ અહ્લા ભયાનક મુશીબતમાહૂન તારનાર તથા ક્વનિ'હાર.

DAYAK, LAND (BIDAYUH): Bau dialect (*Sarawak*)

Oku mo ogi menyaksi, O Topa ku, nang Ingan mo ogi nai oku dah puan dup Ingan duch nyomah Ingan. Oku mo pikirien tarah adin itis dengan doii kuasa ku nudu kuasa Ingan de ayuh manah duoh dengan penyusah ku nudu pongipaguh Ingan.

Doii loh Topa de bokun pakeh Ingan de jagin Penulung daang penyusah duoh de Pingidip.

DAYAK, LAND (BIDAYUH): Bukar Sadong (Tebakang) dialect (*Sarawak, Borneo*)

Aku jaji saksi ndug tanpa aku, akam mbuh ngundah supaya aku empuan akam serta lalu nyembah akam. Aku besaksi ndug iti seh, minan semoa pengurang kuasa aku ndug semoa pengagah akam, serta dingan pinyiranta aku dengan pingiraja akam.

Anyap tanpa da bekun masu akam, pinulung masa susah, pinulung adup.

DAYAK, SEA (IBAN) (*Sarawak, Borneo*)

Aku nyadi saksi ka Petara Aku, Nuan udah ngaga awak ka aku nemu Nuan sereta lalu nyembah Nuan. Aku besaksi ka diatu, ngena samoa pengurang kuasa aku, ka samoa pengering Nuan, sereta enggau penyeranta aku enggau pengeraja Nuan.

Nadai bisi Petara kalimpah ari Nuan, Penulong leboh Tusah, Penulong Diri.

GADDANG (GADDUNG) (*Philippine Islands*)

Pacuruhuan co, O Dios co, se pinaratunac ta quesi maamuan ta Ca e idayadayo ta Ca. Taddanggan cu, sitoya ya quinacafec e ya pacapanguam, ya diyariyat co e ya quinamayamannu.

Awan a corhuan a Dios nu baccan a Icca, na Acquisesalacan si Quetaggacan, na Acquitaronan.

GARHWALI (*India*)

हे भगवान मि यी बातक गवाह छइ कि तिथइ जगाना खुणी और तेरी ही पूजा करणा खुणी प्यारू हवाइ । मि वीं बात थइ मनदू छऊ कि तू सबले भल्दया ताकतवर छइ, मि गरीब छउ और तू ताकत, मि छोटू छऊं और बीम सब कुछ छन ।

त्यारू अलावा कुइ भी भगवान मीचा । त्वीही केवल बड़ा कष्टों म पार करागा वलू छइ तथा त्वीही सहायता करणा वलू छइ ।

GONDI: Bethul dialect (*India*)

हे भगवान-नवा इद मेन्दूल इद पोल्लोदा यवाइ आन्द कि नीकुन समझे मायलाहक अन पूजा कोलाहक इन्जोर पन्डतीन । नना इजेक कमजोर आतान अन निमा खूबे लाव बितान मन्तोन, अन नियामा धन हुडूकायो मन्ता अन ननी गरीब आतान ।

निकून तासीन दूसरा भगवान हिले, निमाती खुदे ईता आन्दी, अन निमाय सत्यानाश कीसहोयातोन !

GUJARATI (*India, Pakistan*)

'હું સાક્ષી આપું છું, હે મારા ઈશ્વર, કે તને ઓળખવા તથા તારી જ પૂજા કરવા તેં મને સર્જ્યો છે. આ ક્ષણે હું મારી તુચ્છતા અને તારી સર્વ-શક્તિમાનપણાની, મારી દરિદ્રતા અને તારી સર્વસંપન્નતાની તથા મારી અશક્તિ અને તારા પરમસામર્થ્યની સાક્ષી આપું છું.'

HANTIK (ANTIQUEÑO) (*Philippine Islands*)

May pag testigo aco, O Guino-o co, nga-Icao ang nag himo canacon para mag quilala canimo, cag mag ampo sa atubang mo. Nag testigo aco sa sining momento, sa acon caluya cag sa imong ca cusog, sa acon ca pobrehon cag sa imong manggad.

Wara ron it iba nga Dios con indi-Icao, mananabang sa tanan capilogrohan cag ang mainantoson.

HEBREW

אעידה לפניך, אלוהי,
כי אתה בראתני לדעת דרכך ולעבדך בלבב שלם.
מודה אני היום כי לך הגבורה ואני חסר אונים,
דל אני ואביון ואתה מושל בכל.
אין אלוה מבלעדיך, עונה בעת צרה, אלהֵי העולמים.

HINDI (*India*)

हे ईश्वर ! मैं साक्षी देता हूँ कि तुझे पहचानने और तेरी ही पूजा करने के लिए तूने मुझे उत्पन्न किया है। मैं इस क्षण स्वीकार करता हूँ कि मैं अशक्त हूँ और तू सर्वशक्तिमान है, मैं दरिद्र हूँ और तू धनाढ्य है, मैं तुच्छ हूँ और तू सर्वसमर्थ है ।

तेरे अतिरिक्त अन्य कोई परमात्मा नहीं है । तू ही संकटमोचन, सर्वव्यापी है ।

HINDI, EASTERN: Chhattisgarhi dialect (*India, Nepal*)

ये मोर भगवान, तहिच्च मोर गवाही हस कि तहिच्च मोला बनाये हस तोला पहिचाने खातिर अउर तोर पूजा करे खातिर । मैं ये बखत ये बात मानत हौव कि मोर मा कुछु शकती नइ हे तहिच्च हा सर्वशक्तीमान हावस । मै बहुलेच गरीब हौव तैहा सबो परकार ले धनी हस । तोर सिवाय कोनों दूसर भगवान नइ हे । तहिच्च हावस जवन दुख मा मोर सहायता कर सकत हावस अउर तहिच्च अपन उपर निरभर हावस ।

ILOCANO (*Philippine Islands*)

Ipanecnecco, O Dios ko, a Sica ti namarsua caniac nga umammo Kenca ken mangidaydayaw Kenca. Panecnecac, iti daytoy a canito, ti kinacapuyco ken awan bilegco ken ti kinabilegmo, ti kinapanglawco ken ti kinabacnangmo.

Awan ti sabali a Dios no di Sica laeng, ti Catulong iti tiempo ti peggad, ti puon ken gubbuayan dagiti isu-amin.

ILONGGO (HILIGAYNON) (*Philippine Islands*)

Nagasaksi ako, O Guino-o ko, nga guinahimo Mo ako agud makakilala Icao cag makahalad sa Imo. Naga pamatu-od ako sa subong nga ti-on sang akon kakabus cag sa Imo gahum, ang akon kapobre, cag sa Imo nga mangaranon.

Wala iban nga Guino-o kondi Icao ang bulig sa katalagman ang mabinuhaton.

JAHAI (*Malaysia, Thailand*)

Yek tanggongkan ley sa-bagai saksi, Mei Tuhan yek, Pai yei manjadik-kan yek ney gelong yek kenel Pai dan bersembahyang Pai. Yek luek saksi bahawa peryam ta'ah, ok lemeh yek dan ok et et Pai maken basat yek dan Kayak Pai.

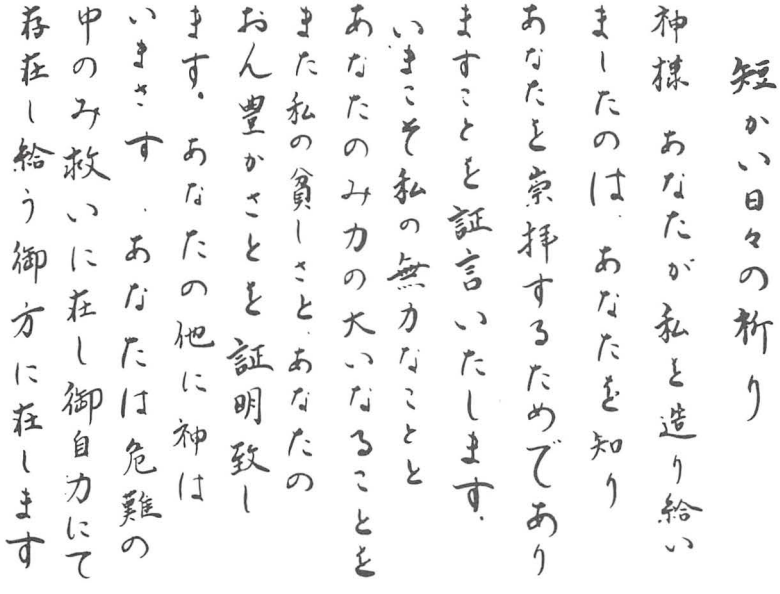
Berak Tuhan peu chan lebah Pai, Tulung keleng Bahayak, yang Henjan Belak.

JAKUN (*Malaysia*)

H'ma mĕna-ngongkan dirik sabagai saksi, O Tuhan h'ma, bahawak Ajeh tĕlah mĕnjadikan h'ma ontok mĕngĕnoo Ajeh dan sĕmayang Ajeh. H'ma naik saksi, pada masa ka, akan kĕlĕhoman h'ma dan kudrat Ajeh, padah kĕpapaan h'ma dan kĕkayaan Ajeh.

Hĕmpak Tuhan lain daripada Ajeh, Mĕnulung dalam Chĕlaka, Yang Bĕrdirik Sĕndirik.

JAPANESE



KALINGA (KALINGGA) (*Philippine Islands*)

Sacan y testigo O Diosco nga Sicaw y namaravvu ta niacan tape nu ammuattaca anna dayawattaca. Testguaccu ta sangaw y cawaccu tu awa-awayya anna y dacal nga pacawayyam; to quinapobre anna ta quinaricum.

Awatta tanacuan nga Dios nu ari laman Sicsicaw; y Cabbag ta tiempo na ziga anna Mangyawa ta ngamin nga mawmawag.

KANNADA (KANARESE) (*India*)

ದೇವಾ, ನನ್ನೊಡೆಯಾ! ನೀನೇ ಸಾಕ್ಷಿ, ನಿನ್ನನ್ನು ಅರಿಯಲು ಮತ್ತು ನಿನ್ನನ್ನು ಆರಾಧಿಸಲು ನೀನು ನನ್ನನ್ನು ಸೃಷ್ಟಿಸಿದೆಯೆ; ನಾನು ಬಲಹೀನ, ನೀನು ಬಲಶಾಲಿ; ನಾನು ಬಡವ, ನೀನು ಶ್ರೀಮಂತ. ಇದನ್ನು ನಾನೀಗ ಸಾಂ ದೀಳುತ್ತೇನೆ. ನಿನ್ನ ದೂರತು ಮತ್ತಾವ ದೇವರೂ ಇಲ್ಲ. ನೀನೇ ಜಗದ್ರಕ್ಷಕ, ಸ್ವಯಂ ಪರಿಪೂರ್ಣ!

KASHMIRI (*India, Pakistan*)

"اے میانہ پروردگارہ! بُو چھُوس یمیہ کنہ ہنز گواہی دِوان
زہ بُو کرتھ تہ اوٗ خیطرہ پیدہ زہ بُو کرہ چیانُ زان تہ چیانُ بندگی
بُو چھُوس یمیہ وُقتہ پَنہ عاجزی ہُند تہ چانہ طاقتوٗکُ، پَنہ فقیری ہُند
تہ چانہ غنی اَسنکُ اقرارکران۔ یِز پاٹُ چھُونہ چانہ وَرائے بیے کانھ
خُدا۔ ژُئی چھوٗکھ حفاظت کرُوون۔ نگرانی کرُوون اے میانہ خُدا یہ!"

KAYAN (*Borneo, Sarawak*)

AKUI NAH ITUNG TAKSI KA', O TUHAN, TENANGAN KUI, IKA' ALENG UH NYELUNG AKUI NAI JADI' JAM IKA' DAHIN NYEPIDA IKA'. KERAI NIH AKUI BARA LEMA KUI KATYAHA DAHIN KUASA KA', KETAH KUI DAHIN KAYA' KA'. USI'TE' KET ALENG HA BEH DENG SENG AK KATALAU LA'AN MEH UH TENANGAN BIH IKA'TUA, ALENG NYEKANG AKUI, ALENG TE' MURIP NYELIMAN.

KHALKHA (MONGOLIAN) (*Mongolia, China, Tibet, U.S.S.R.*)

Тэнгэр Та! Та намайг бий болгосон нь би таныг мэдэх ба хүндэтгэхийн төлөө юм гэдгийг би гэрчлэье. Би одоо л миний чадалгүйг, таны чадалтайг ба үгийгүүг минь, баялгыг чинь гэрчлэье.

Танаас өөр Тэнгэр байхгүй, Та бэрх зовлонгийн дотор дандаа аврал тус байна даа. Та өөрөө амь зуугч Тэнгэр юм.

KHMER (CAMBODIAN) (*Kampuchea, Thailand, Vietnam*)

បពិត្រព្រះជាម្ចាស់ ខ្ញុំសូមទទួលស្គាល់ថា ព្រះអង្គបានមង្កើតខ្ញុំ ដើម្បីឲ្យ
ស្គាល់ព្រះអង្គនិងគោរពព្រះអង្គ ។ ក្នុងពេលនេះសូមមញ្ជាក់ការទន់ខ្សោយរបស់ខ្ញុំនឹង
បារមីដ៏បវរបស់ព្រះអង្គ ការក្រលំបាករបស់ខ្ញុំ និងការមានសម្បត្តិដ៏ធំរបស់ព្រះអង្គ ។
ក្រៅពីព្រះអង្គចេញ ក្មានព្រះជាម្ចាស់ពីការមួយយកមកប្រៀបផ្ទឹមបានឡើយ។
ព្រះអង្គជាអ្នកជួយរំដោះពុកក័យរបស់សត្វ ព្រះរៈង្គកង់ទេវជានិច្ច ។

KOREAN (*China, Japan, Korea*)

오 저의 하느님, 제가 증언하옵나니, 당신이 저를 창조하시어 당신을 알고 당신을 경배하도록 하셨사옵나이다. 지금 이 순간에도 저의 무력함과 당신의 강력하심을, 그리고 저의 가난함과 당신의 부하심을 제가 입증하옵나이다.

위난에서 도와주시고 스스로의 힘으로 계시는 당신 이외에 다른 하느님이 없사옵나이다.

KUI (KHONDI) (*India*)

ଅଘେନୁ ! ଇନୁ ଯେ, ନାଂଗେ, ନାଂଗେ ପୁନୁମ୍ଭା ଜାଂଗି ଏଂଗା ଜଲା ଜାଂଗି ଜାଡ଼ି ଗିଆଞ୍ଜାଡ଼ ଏସୁ ବଜା ଡ଼ାଙ୍ଗ ପକ, ବେସିଇ । ଆନୁ ଇଦେ ଜଜାସୁ ଡ଼ାଃ। ଜାସୁ ଏଂଗା ନାଇ ଡ଼ାଃ। ସିଡ଼ାନାସୁ, ଜଜା ପାନୁମ୍ଭା ଏଂଗା ନାଜା ସିଡ଼ା ନାସୁ ଜୁଣ୍ଡୁ। ବେସି ।

ନାଂଗି ଜୁଡ଼ାନା ଅଙ୍କେ ଏମ୍ଭା ଇ ବେଏ ଘେନୁ ସିଡ଼େ । ଇନୁ ଆଡ଼ା ଜମ୍ଭାନା ସ.ନ ତେଷ୍ଟଜା ଆଜାନୁ-ଜାପାଜାଣ ବାନା ବାନ୍ଧ ଏଂଜାବ ।

KUMAUNI (KOUMANI, KUMAONI) (*India, Nepal*)

हे ईश्वर, लील आपुँरि जारमना-पदारमका लिजी, आपुणि पुजा लिजी मेरि रचना करी, मैं येक साच्ची हूं । मैं एषत आपुंण दलिद्दर और तेरि समरिद्धि में, आपुंणि आपुंणि असर्थ और तेरि सामर्थ मे परमाणित कारमहैं ।

हे संकट- मोचन , स्वजीवी यां तुकँ क्वाड़ि सौ क्वे ईश्वर न्हातिन ।

KURDISH (*Afghanistan, Armenian S.S.R., Írán, 'Iráq, Syria, Turkey*)

شهادت ئەدەم بەمەتی خودا کە دەستەت
کرد بۆ ناسین وە بەندەگی خوت .
لەم کاتە شهادت ئەدەم بە ناتوانی
خۆم وە توانایی تۆ ، پچوکی خۆم وە
گەورەیی وە (توانایی) تۆ . نەداری من
وە دارایی تۆ بە ڕاستی خودایی
نیە جگە لە تۆ بەزادەروە مایەی ژین
وە ژیان

LAMBADI† (*India*)

మారోయీ దేవ్: ఈదేవ్, తార్ సేవా కరేవాళేన దలే నా ఏక్ కర్నో వజ్జీ తూంకా యింకజ్ గోవాత్ వన్నతై తూన్‌కో జకోవాత్ వజ్జీ హకమ్‌లీ దో జూన్ ఈ దేవ్: తో ఓర్‌కా మే మనయీ కారమ్ వేఁజూ తో తార్ సేవా కరేక్‌తో శక్తి మనదే. ఈ దేవ్: ఉననా ఛోడేజూం తారదలేమా చాలాంతర్ దివేమా చలాపురు. తార్ ప్రేమాతీ ఓర్ దలేనా దీవేర్ జూంయి కర్నూ. సానితూ మాలిక్ ఛీ, వజ్జీ సాయీ కారమ్ కర్నూ మన్నే.

LAO (LAOTIAN) (*Laos, Thailand*)

ໂອ ພຣະຜູ້ເປັນເຈົ້າ ຂ້ານ້ອຍ ເປັນພະຍານວ່າ ພະຜູ້ເປັນເຈົ້າໄດ້ສ້າງ ຂ້ານ້ອຍ ແລະ ຂ້ານ້ອຍ ຮ່ວມ ຂ້ານ້ອຍ ແລະ ເຄົ້າ ບຸ ຂ້ານ້ອຍ ເປັນຜູ້ ບໍ່ ສຸດ ດ້ວຍ ຄວາມ ລ ອ ງ ຂ ອ ງ ຂ້ານ້ອຍ ແລະ ຕ ່ ຄວາມ ຜູ້ ງ ເດ ຊ ານຸ ພາບ ຂ ອ ງ ພຣະ ອ ົ ງ ດ ် ແລະ ຕ ່ ຄວາມ ສ ຸ ກ ສ ົ ມ ບ ຸ ນ ຂ ອ ງ ພຣ ະ ອ ົ ງ ດ ်

ບ ໍ ມ ີ ພ ຣ ະ ຜ ູ ້ ເ ປ ັ ນ ເ ຈ ົ ້ າ ອ ົ ງ ອ ື ່ ນ ໃ ດ ນ ອ ກ ຈ າ ກ ພ ຣ ະ ຜ ູ ້ ເ ປ ັ ນ ເ ຈ ົ ້ າ ພ ຣ ະ ອ ົ ງ ດ ກ ຮ ຈ ຜ ູ ້ ງ ໃ ຫ ້ ຄ ວ າ ມ ຊ ່ ວ ຍ ເ ຫ ລ ື ອ ໃ ນ ເ ມ ື ່ ອ ຢ ູ ່ ໃ ນ ຍ ່ າ ງ ອ ັ ນ ຕ ຣ າ ຍ , ຜ ູ ້ ງ ໃ ຫ ້ ຄ ວ າ ມ ເ ປ ັ ນ ຢ ູ ່ ຄ ື ຊ ີ ວ ິ ດ

MALAY (*Malaysia, Indonesia*)

Saya mĕnanggongkan diri sa-bagai saksi, Ya Tuhan saya, bahawa Kamu tĕlah mĕnjadikan saya untok mĕngĕnal Kamu dan bĕrsĕmbahyang Kamu. Saya naik saksi, pada bĕntar ini, akan kĕlĕmahan saya dan kudrat Kamu, kapada kĕmiskinan saya dan kĕkayaan Kamu.

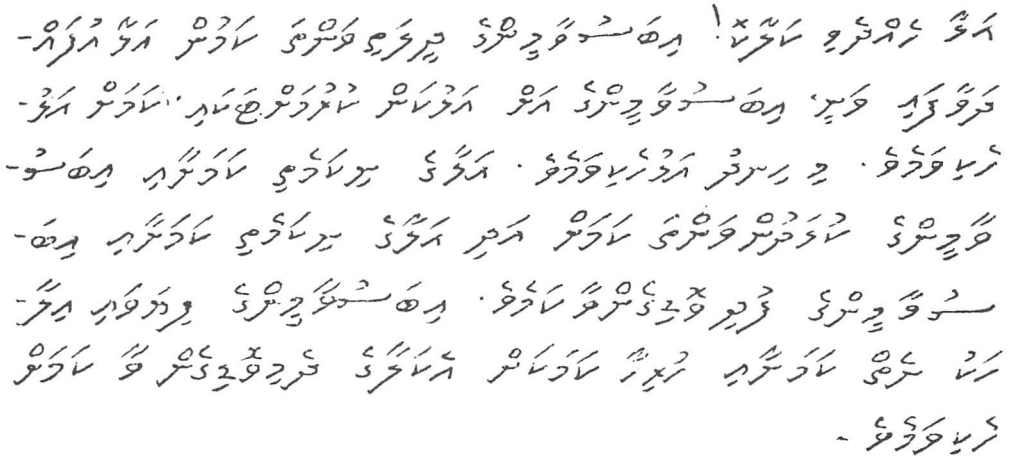
Tiada Tuhan lain daripada Kamu, Pĕnolong dalam Bahaya, Yang Bĕrdir Sĕndiri.

MALAYALAM (*India, including Laccadive Islands*)

ദൈവമേ, അങ്ങ് എന്നെ സൃഷ്ടിച്ചു. അങ്ങെ എനിക്ക് മനസ്സിലാക്കാനും, അങ്ങേ എനിക്ക് പൂജിക്കാനുംവേണ്ടി. ഇതു് സത്യം. ഈ നിമിഷത്തിൽ എന്റെ ശക്തിയില്ലായ്മയും, അങ്ങയുടെ ശക്തിയും, എന്റെ ദാരിദ്ര്യവും, അങ്ങയുടെ സമ്പത്തും ഞാൻ അറിയുന്നു. ഇതും സത്യം.

അങ്ങല്ലാതെ മറെറാരു ദൈവവുമില്ല—വിവദി രക്ഷകാ, ആത്മജീവധനൂാ.

MALDIVIAN (DIVEHI BAS) Divehi character (*Maldive Islands, Minicoy Island*)



MALDIVIAN (DIVEHI BAS) Latin character (*Maldive Islands, Minicoy Island*)

Alhaa hedhdhevi kalakko!

Hasuvaameenge dheelathi vaatha kamua alhaa ufadhdhavaa fai vanee Hasuvaameenge ah alhukan kusumahttakai kamah alhu hekivameve. Mihin'dhu alhu hehivameve. Alhaa ge mikamethi kamashaai Hasuvaameenge kulhadhun vantha kamah adhi alhaa ge mikamethi kamashaai Hasuvaameenge fudhi—vodigen vaa kameve. Hasuvaameenge fiyavai Haahaku neiy kamashaai hunihaa kamakah ekalaange dhemivodigen vaa kamah hekivaaieve.

MANOBO† (*Philippine Islands*)

Bannalan ko no kaddin nad Langagan na id baballan do siak amid killa kikaw owayd simba kikaw. Kaddin nad pangintowan kaungkay edda kaddin wara sadda tat kikawn katussan oway edda kikawn katussan tat kaddin kapobrian oway tat kikawn kayamanan.

Warad as-san manama gawas kikaw, eddad tabang ta kahimpan, oway naantay ta salili rin.

MARATHI (*India*)

हे माझ्या ईश्वरा ! तुला जाणावे नि पूजावे या साठी तू मला निर्मिलेस याची मला जाणीव आहे. मी निर्बल आहे तर तू सर्वशक्तिमान आहेस, मी निर्धन आहे तर तू सर्वसंपन्न आहेस ! असे मी या क्षणी स्वीकारतो.

संकटात साह्य करणारा स्वयंभू असा तूच एकमेव परमेश्वर आहेस.

MELANAU: Mukah dialect (*Sarawak*)

Akou menyaksi, O Tuhan kou, wak Ka'au menyadin akou itou bei-lah bak mena'au Ka'au jegum bak menyembah Ka'au. Ajau itou kawak akou menyader ji-wak lemah akou jegum ji-wak kuasa nyat Ka'au, kawak ji-wak miskin akou jegum ji-wak kaya raya Ka'au.

Nda bei Tuhan ke keman Ka'au, un wak kena bak Menuluong akou Lian Susah, jegum Lian Lubieng Siksa.

MELANAU: Oya/Dalat dialect (*Sarawak*)

Ako menyaksi, O Tuhan ko ien Kaau nga manamangun ako ba ta-au Kaau jegum ba menyebah Kaau. Ako pasadei jaka ito, ji ako nda bei kekuasa jad jegum Kaau a-kuasa temegah, ji ga ko a-sase jegum ga Kaau a-kaya berkuasa. Ien lah nda bei Tuhan ke kida Kaau, a Menyapul Mara-bahaya Udipan Kakal.

NEPALI (NEPALESE) (*Nepal, Sikkim*)

हे मेरा ईश्वर ! म साक्षी दिन्छु कि तिमी लाई चिन्न, जान्न अनि तिम्रै पूजा अर्चना गर्न तिमी ले मलाई उत्पन्न गन्यौ । म अहिले यो स्वीकार गर्दछु कि म अशक्त छु, तर तिमी सर्व-शक्तिमान छौ, म दरिद्र छु, तिमी सर्व सम्पन्न छौ, तथा म तुच्छ छु, तिमी सर्व समर्थ छौ ।

तिम्रा अतिरिक्त अन्य कुनै परमात्मा छन । तिमी नै हौ भयानक संकटमा तारण हारा एवं आत्म निर्भर ।

ORIYA (*India*)

ଆପଣଙ୍କୁ ଜାଣିବା ପାଇଁ ଓ ଆପଣଙ୍କର ଉପାସନା ପାଇଁ ମୋତେ ସୃଷ୍ଟି କରିଛନ୍ତି; ପ୍ରଭୁ ହେ ! ମୁଁ ପ୍ରମାଣ ଦେଉଛି, ଏଇ ମୁହୂର୍ତ୍ତରେ, ମୁଁ ମୋର ଶକ୍ତିହୀନତା ଓ ଆପଣଙ୍କର ଶକ୍ତିମତ୍ତା, ମୋର ଦୈନ୍ୟ ଓ ଆପଣଙ୍କର ସମ୍ପଦର ପ୍ରମାଣ ଦେଉଛି ।

ଏପଦରେ ସଦାସ୍ୱ ଓ ଅମୃ-ଜୀବନ ଧାରଣ ପାଇଁ ଆପଣଙ୍କ ଛଡ଼ା ଅନ୍ୟ କେହି ଦେବତା ନାହାନ୍ତି ।'

ORIYA: Halbi (Halabi) dialect (*India*)

हे मोचो भगवान । मोचो ए देह ए गोठ चो सबूत कि तुमी मुके तुमके जानतोर संमझतोर काजे आउर तुमचो पूजा करबा काजे बनाय ला आस । मोके ए गोठ सत लोगेसे कि मोचो लगे बल खिण्डिक बले निहाय, आउर तुमचो लगे कतक बल आसे तुमी कतक बलवान आस, मोचो ने कतक गरिबी आसे, आउर तुमचो धन कतक संमुद जयन आसे । तुमके छांड़ून आउर कोनी भगवान नूहान, तुमी निज ने चे आस, तुमी सब-खरतो-बेरा सहायक आस ।

PANGASINAN* (*Philippine Islands*)

SAMBAAN KO, O DIOS KO, YA SIKAY AMALSA ED SIAK PIAN KABATEN TAKA, TAN GALANGEN TAKA. TESTIGUAN KO ED SAYAN BEKTA SO KAKAPOYAN KO TAN SAY PAKAPANYARIM, SAY KAPOBRIYAN KO TAN SAY INKAYAMAN MO.

ANGGAPOY AROM A DIOS NO AGSAY SIKA, MANANULONG ED KAIRAPAN, ONTALINDEG -ED-KABUKBUKORAN.

PALAWANON (*Philippine Islands*)

SAKSI AKO O DAKEN AMPO NA BLUAL MO AKO AMPANG KUMILALA DIMO AT SUMIOM SA DIMO. SUMASAKSI AKO SA DAKEN KAYANG BASAG AT SA DIMONG BASAG, SA DAKEN KALYUTAN AT KODYONG KAKAYAHAN.

KAYA IBA PANG AMPO LIBAN DIMO ANG TABANG SA MAGKAKLAS, ANG SARIRING HANGALO.

PANJABI (PUNJABI): Gurmukhi character (*India, Pakistan*)

ਹੇ ਮੇਰੇ ਸੁਆਮੀ ਮੇਰੇ ਈਸ਼ਵਰ ! ਮੈਂ ਇਸ ਗੱਲ ਦੀ ਗਵਾਹੀ ਦੇਂਦਾ ਹਾਂ ਕਿ ਤੂੰ ਮੈਨੂੰ ਇਸ ਲਈ ਉਤਪਨ ਕੀਤਾ ਹੈ ਕਿ ਮੈਂ ਤੈਨੂੰ ਪਛਾਣਾਂ ਅਤੇ ਤੇਰੀ ਪੂਜਾ ਕਰਾਂ । ਮੈਂ ਇਸ ਸਮੇਂ ਸਵੀਕਾਰ ਕਰਦਾ ਹਾਂ ਕਿ ਮੈਂ ਨਿਰਬੱਲ ਅਤੇ ਤੂੰ ਸਰਬ ਸਮਰਥ ਹੈਂ, ਮੈਂ ਦਰਿਦਰੀ ਅਤੇ ਤੂੰ ਧਨੀ ਹੈਂ । ਤੇਰੇ ਬਿਨਾਂ ਦੂਸਰਾ ਕੋਈ ਈਸ਼ਵਰ ਨਹੀਂ । ਤੂੰ ਹੀ ਰਖਸ਼ਕ ਅਤੇ ਸਰਬ ਸਿਧ ਹੈਂ ।

PANJABI (PUNJABI): Persian character (*India, Pakistan*)

ہے میرے خدا تے مالک! میں ایس گل دی گواہی دیندا ہاں کہ
توں مینوں اپنی پہچان واسطے پیدا کیتا اے تے اپنی عبادت واسطے
پیدا کیتا اے۔ میں ایس ویلے اپنی کمزوری دا اقرار کرناں تے تیری
طاقت دا اقراری ہاں۔ میں غریب ہاں تے توں امیر۔ تیرے سوا ہور
کوئی خدا نہیں جیہڑا ساڈی حفاظت کرے۔ توں ہی توں ایں۔

PULA (MANGYANPULA) (*Philippine Islands*)

Kangko patuhuyan gid, O kangko Panginoong Dios, ako gid kanmo binu' at hampay kawo ay kilalanon kag sambahon. Kangko patuhuyan inda pag udas sa kanme on man may kapangyarihan kag sa kanmo pakusog sa kangko pagkurian kag sa kanmo pag mangarangon.

On man may Panginoong Dios no kontay kawo lamang ti umawat sa tanan nga palad kag sa on man may katabuha.

PORTUGUESE, MALACCA CREOLE (PAPIA KRISTANG) (*Malaysia*)

Jenti ja beng, you-să Deyu, pra fala Bos ja faze ku yo supayă yo mesti sabe dan reza ku Bos. Agoră-agoră yo ta testifika yo mulyadu dan Bos forti; yo pobri dan Bos riku.

Nte utu Deyu, teng Bos nsong, keng ta juda ku nu na tempu di mal fortuna, Bos keng nggere utu jenti pra juda ku Bos.

RAJASTHANI (*India, Pakistan*)

हे म्हारा परमात्मा मैं साख देऊं हूं के थाने पेछाणेरे वास्ते, थारी पूजा करणरे वास्ते ही तू मने जनम दियो है। इण पल मैं म्हारी नवलता ने थारी सबलता, माणी. दुबलता ने थारी ऐश्वर्यता ने परमाणित करूं हूं। थारे विना और कोई भगवान का नी है। ने तू संकट दूर करण वाळो ने सग जग तू हज है।

RAJASTHANI: Gujuri dialect (*India, Pakistan*)

ہئوں گواہی دیہوں اے میریا معبودا
کہ تیں منّاں اپنی واقفی تے اپنی عبادت
واسطے پیدا کیوا ے۔ ہئوں اس ویلے
اپنی عاجزی تے تیری طاقت۔ اتے
اپنی غریبی تے تری بادشاہی اتے اپنی
کمزوری تے تیرا اقتدار کی گواہی دے
رہیو ہوں۔ کوئے ہور خدا نیہہ پرتوں
جیڑو ہر شے ناں سنبھالن کھلدن آلوا ے

RAJASTHANI: Marwari dialect (*India, Pakistan*)

हे ईशवर ! मैं साथी देवूं सूं.....पिछान ने ताई तथा तेरी पूजा करने ताई, तें मना पैदा कियो सः। मं ए बखत मंजूर करूँ सूं कि मैं निर्बल सूं और तू सर्वशक्तिमान सः मं गरीब सूं और तू बहुत धनी सः तथा मं तुच्छ सूं तथा तू सामरथ सः।

तेरे अलावा और कोई परमात्मा कोनी तू ही भयानक संकट मं तारणां हार और सामरथ सः।

SAMAL (SAMAL BAHASA) (*Philippine Islands*)

Adu makasaksi, Ya Tuhan ku, dah bay hinang aku ni katoonan maka ni duwaahan. Aku nulay ma kadjapan iti ni kalunaan maka ni kamiskinan ku maka dayah Mahananiya sakki Tuhan Suga Siga nabang ma kalaatan kaulluman.

SANSKRIT

अहं साक्षी अस्मि। हे मम प्रभो। त्वां परिज्ञातु पूजयितुं च त्वयाहं उत्पादितः। इदानीमहं आत्म दुर्बलतायाः, तव शक्ति मत्तायाः स्वदरिद्रतायाः तव सर्ग सम्पन्नतायाः साक्षी भवामि।

संकट सहायकः, आत्मनिर्भरः, त्वां बिना, कोऽप्यन्यः परमात्मा नास्ति।

SEBUANO (CEBUANO, VISAYAN) (*Philippine Islands*)

Saksihan ko, O Diyos ko, nga Ikaw mao ang naglalang kanako sa pag-ila Kanimo ug pag-simba Kanimo. Matud-an ko niining gutloa, sa akong kawalay mahimo ug sa Imong gahom, sa akong kakabus ug sa Imong bahandi.

Wala nay laing Diyos kondili Ikaw, ang tabang sa katalagman, ang Nagkinaugaling-ong—Pagkinabuhi.

SENOI: SEMAI (CENTRAL SAKAI): (*Malaysia, Indonesia*)

Eng mĕnanggonkan bĕrok ng sabagai saksi, Ya Tuhan eng, ajeh-lah Jun tĕlah pĕrjadikan ha eng untok ha pannei ha-Jun ru ha sĕm-bahyang ha—Jun. Eng pĕrhut saksi, ku-ma sĕadeh, ha kĕlĕmahan eng ru ha kĕkuasaan Jun, ru ha nahajap eng ru ha kĕnayak Jun.

Walah Tuhan asik ju padĕr Jun, Jun Pĕnolok kate Bahaya, yang dĕr Chukup Jun Sĕndiri.

SENOI: TEMIAR (NORTHERN SAKAI) (*Malaysia*)

Yeeq menanggongkan diri yeeq-deh re saksi, O Tuhan yeeq, naq Haaq-top menteqel-kan yeeq untok neh-neh Haaq wab bersem-bahyang Haaq, Yeeq naik saksi, ma-mentar-deh, akan teq bersil yeeq wab bersil Haaq, kapada kemiskinan yeeq wab kekayaan Haaq.

Hoi Tuhan yang moi num Haaq, Pembeseh dallam Bahaya, yang Ehtet tet tenaq.

SINDHI (*India, Pakistan*)

هي منهنجا پرڀو، مان ساکي ٿو ڏيان ته تو مونکي
پنهنجي سڃاڻڻ ۽ پنهنجي ئي اُپاسنا ڪرڻ لاءِ پيدا ڪيو
آهي. هن کن مان پنهنجي دربلتا ۽ تنهنجي شڪتيءَ،
پنهنجي هيڻائيءَ ۽ تنهنجي طاقت ۽ پنهنجي ولهائي ۽
تنهنجي ونهيائي سويڪار ڪريان ٿو. توکان سواءِ ڪو به
ايشور ڪونه آهي. تون ئي خطري ۾ مددگار آهين ۽
پنهنجي قوت ڪرائيءَ سان بيٺل آهين.

SINHALESE (SINHALA) (*Sri Lanka*)

මාගේ දෙවියනි, ඔබ වහන්සේ අවබෝධ කර ගැනීමටත්, ඔබ වහන්සේට
නමස්කාර කිරීමත් සඳහා ඔබ වහන්සේ මා මැවූ බවට මම සාක්ෂි වෙමි. මා ගේ
දුර්වලත්වය සහ ඔබගේ ශක්තියත්, මාගේ අසරණකම සහ ඔබගේ සෞභාග්‍යයත්
පිළිබඳව, මේ මොහොතෙහිදී මම සාක්ෂාත් වෙමි.

උපද්‍රවයේදී ආධාර කරන්නාවූත් සවයංජීවීවූත්, ඔබ වහන්සේ හැර වෙන
දෙවි කෙනෙක් නැත.

TAGALOG (FILIPINO) (*Philippine Islands*)

Ako ay sumasaksi, O Diyos ko, na ako ay Iyong nilikha upang Ikaw ay kilalanin at sam-bahin. Aking pinatutunayan, sa mga sandaling ito, and aking kawalan ng kapangyarihan at ang Iyong lakas, sa aking karukhaan at and Iyong kayamanan.

Walang ibang Panginoong Diyos maliban sa Iyo, ang Siyang Tumutulong sa lahat ng pan-ganib at ang Walang Kawakasan.

TAGBANUA (*Philippine Islands*)

Taksi ako O Dios ko nga pianak manan mo ako nga sumonod Kanimo baw ikaw e nag buat kanaum. Natandaan ko kayte nga yon kiarotan ko nga sabap, kanimo baw kat Kakorongan ko daasi kat ka doonan ko baw yan Kadoonan mo.

Uga nay bakun ng Dios ekaw lamang, nga mananabang et Kakorean baw Ka gayonan et usa baw usa.

TAMIL (*India, Malaysia, Sri Lanka*)

என் கடவுளே, தங்களே அறிந்து வழி படுவதற் கெனவே என்னைப் படைத்திருக் கிறீர் என்பதற்கு நானே சாட்சி. இத் தருணம், என் பலவீனத்திற்கும் உந்தன் வல்லமைக்கும், என் வறுமைக்கும் உந்தன் செல்வாக்கிற்கும் சாட்சியம் கூறுகிறேன்.

ஆபத்தில் சகாயன், சுய உருவமான தாங்களன்றி வேறு யாருமில்லை.

TAW SUG (JOLOANO SULU) (*Philippine Islands, Borneo*)

Aku, in saksi, O Allah, ikaw in nagpapanjari kaku, umingat kaimu iban magsumba kaimu. Sapahan ku ha way kung ku iban ha gaus mu ha ka miskin ku iban ha daya mu.

Wayruun dugaing Tuhan hambuùk-buuk da ikaw, tabang ha kasusahan, in way nagpapanjari.

TELUGU (*India*)

ఓ నా దేవా, నువ్వు నన్ను నీ గురించి తెలుసుకోడానికి నిన్ను పూజించడానికి సృష్టించావని చెప్పడానికి నేను సాక్ష్యమిస్తు డను. నా ఆశక్తతను నీ శక్తిని నా వేద రికాన్ని నీ సంపదను ఈ క్షణంలో నేనంగీక రిస్తున్నాను.

కాధలలో సహాకారిగ ఆత్మ సంయ మన పరునిగవుండే దైవం నువ్వు తప్ప ఇంకెవరూ లేరు.

TEMUAN† (*Malaysia*)

Akuk menanggongkan dighik sabagai saksi, Yak Tuhan-Kuk, bahawak—lah Ong, telah menjadikan akuk untok mengenal dan memujik Onǵ. Akuk nait saksi, padak waketu nin, akan kelemah akuk dan kekuasak Ong, kemiskinan akuk dan kekayak Ong.

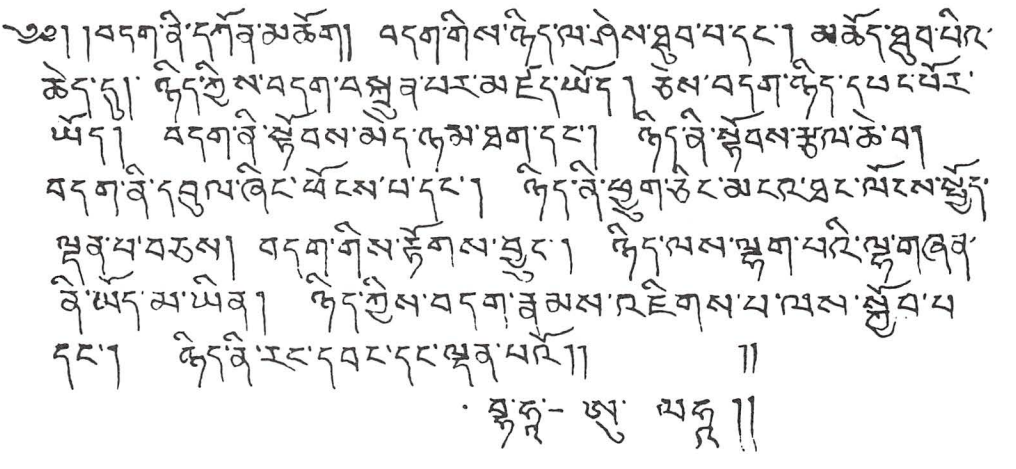
Nyap adak Tuhan melainkan Ong, Pelindong dalam Bahaya, yang Bedighik Sendighik.

THAI (*Thailand*)

โอ ข้าแต่พระผู้เป็นเจ้า ข้าพเจ้าขอเป็นพยานที พระองค์ ได้ทรงสร้างให้ข้าพเจ้าได้รู้จักพระองค์ และได้ สรรเสริญพระองค์ ในขณะนี้ข้าพเจ้าได้เป็นประจักษ์พยาน แล้วต่อการไร้กำลัง อำนาจของข้าพเจ้าต่อฤทธิ์เดชของ พระองค์ ต่อความขัดสนของข้าพเจ้าและต่อความมั่งคั่ง ของพระองค์

ไม่มีพระเจ้าอื่นใดนอกจากพระองค์ พระองค์ผู้ ทรงช่วยในภยันตราย และพระองค์ผู้ทรงดำรงอยู่โดยลำพัง

TIBETAN, CENTRAL (BHÖṬIĀ): Lhasa (Dbus) dialect (*Tibet, India*)



TIRURAY (*Philippine Islands*)

Ge-tindego ko Tulus si be-em me'y le-me-nimbag ge begen inok ge-tuwa ku be-em brab ge-datu-o ko be-em. Ge-safa-a ku bene'y enda e ke-ataga ku brab ati'y barakat Mu-we, e ke-meskina ku-we brab keungangen mu-we.

Enda e se-giyo Tulus we-e Be-em sa-en, e Temabang ngo enok u-wen ni kamarasayan, e Turun.

TULU† (*India*)

ದೇವೆರೆ ! ಈರೆನ್ ತೆರಿಯರೆ ಗಾಡ್. ಈರೆನ್ ಪೂಜೆ ಮಲ್ಪರೆ ಗಾದ ಈರ್‌ಯನನ್ ಸೃಷ್ಟಿ ಮಲ್ತುರ್. ಯಾನ್ ಶಕ್ತಿ ದಾಂತಿನಾಯೆ ? ಈರ್ ಶಕ್ತಿವಂತೆ, ಯಾನ್ ಬಡವೆ. ಈರ್ ಶ್ರೀಮಂತೆ.

ಈರ್ ಒರಿಯೇ ನೀವೆರ್. ಈರ್ ಕಷ್ಟೊಡ್ ಸಹಾಯ ಮಲ್ಪುನಾರ್. ತಾನೇ ತಾನಾದ ಉಪ್ಪುನಾರ್‌ದಾ ಈರೇ, ಓ ದೇವೆರೆ

TURKISH

Ilâhi! Senin, beni, Seni tanimak ve Sana tapmak için yaratmiş olduğuna şahadet ederim. Şu anda kendi acżime ve Senin Kuvvetine; kendi żaafima ve Senin iktidarina ve kendi fakirliğime ve senin żenginliğine taniklik ediyorum. Müheymin ve Kayyum Ilâh ancak Sen sin.

TURKMEN (TURKOMAN) (*Afghanistan, Írán, Turkmen S.S.R.*)

گواهلق بریارین ای منینگ خدایم سن منی یاراتدینگ اوزینگی
تانا تمق وعبادت اتمک اوچین ، شهادت بریارین شو حالده، اوز
یارامز لقمه وسن نینگ قوّت لقنگا واوز سوگل لکه وسن نینگ
اقتدارلقنگا واوز یوق سیزلقمه وسن نینگ بای لقنگا ،
یوق سندن باشقا خدا قدرتلی ایام سنبک

VIETNAMESE (*Indochina*)

Lạy Thượng-Đế của con, con xin chứng nhận rằng NGƯỜI, đã tạo con để hiểu biết NGƯỜI, để tôn thờ NGƯỜI. Con xin thú-nhận ngay lúc này con thật là bất-lực trước uy-lực của NGƯỜI và nghèo-nàn trước sự phong-phú của NGƯỜI.

Không có ai ngoài NGƯỜI là Thượng Đế, NGƯỜI là Đấng Cứu-khổ Cứu-nạn Đấng Tự-Tồn Tự-Tại.

WARAY (SAMAR-LEYTE, SAMAREÑO, WARAYWARAY) (*Philippine Islands*)

Testigos ako Nimo, Dios namon, nga Ikaw an naghimo ha acon para kilal-on ka ngan tuuron. Natuod ako hini yana nga oras nga waray aco gahom ug ha imo gahom, ha acon kawarayan ug ha imo caricohan.

Waray na iba nga Dios con diri Ikaw, ma naracop han maka-luluoy, ug mga waray na paglaom.

D. AUSTRALASIA AND THE PACIFIC ISLANDS

* Denotes revised translation

† Efforts to obtain exact identification continue.

BAINING (*New Britain Island, Papua New Guinea*)

Ngo tes nas, aingo gu Kalau. Sa na rong na nge ivengo taram inge dilotu. Ai langit ingo koir kunga kurot dap ai nge di di kurot. Aingo di ama ralak ka na ngo dap a inge di ama hurong bara ka na nge. Ai re Varivat ki di koir a nga Kalau dokop sokop nge. Katat naramut na mara ma guvengirong, kosaki koir memar varung dokop sokop e Lalau.

CHAMORRO (*Guam and other Mariana Islands*)

Mandeklara yo', si Us'us-hu, na un fatinos yo' ya para bai bu tungo' Hao yan para bai hu adora Hao. Tumestitigu yo' pago' na Momento, ni tai nina' sina-hu yan ma acompara gi fuetsa-mu, i pobla-hu yan i Abundasia-mu Taya mas ke guaiya na Yu'us i a'ayuda gi pelegro i todo i tiempo layana na Yu'us.

EASTER ISLAND (PASCUENSE) (*Easter Island*)

Au testigo, o tooku Atúa, a au ianga i iaau memahani i atu i a koe. Hanga rahi i te horo nei taaku mee hanga rahi tamee itau tetahi mee i tau ono.

Ina tetahi Atúa ko koe noma, tangata moaina ite ati, tangata mohapao ia ia tangata riva riva.

EFATE (EFATESE)† (*New Hebrides*)

A noa pae nalomauana Supe anginau, O! Nanga ningo ku dawonaki nau nanga anga ataeko po do lotu kingo. Doko rangi waia a noa pae nalomauana nanga kinau a manainai ngo a dika nakasuana ma ningo ku peani nakasuana waina e parua liu; a pei tea tika sa ma ningo kupei tea songolapa ki sara naleo.

Ningo ku masikiña pei Supe, ku silae doko rangi ni nariesokiana ngo ku mariatae duñaña doko pae nakasuana aningo masikiña.

FIJIAN (*Fiji Islands*)

Au sa qai kila, O i Kemuni na noqu Kalou, ni sa i Kemuni ga Koni a vakatuburi au mai me'u kilai Kemuni ka dau masu vei Kemuni. Au sa kila tu e na gauna oqo ni'u sa ka malumalumu wale Koni sa kaukauwa Ko i Kemuni, ni'u sa ligalala Koni sa vutuniyau Ko i Kemuni.

Sa sega tale ni dua na Kalou au kila sa i Kemuni duadua ga, O i Kemuni Koni sa Dauveivukei e na Guana ni Leqa, O i Kemuni na Kalou Bula Vakai Koya ga.

FUTUNA (*Futuna (Hoorn) Islands*)

Ekau tui maoki loku Atua, na ke faka tupu au ke kau iloa ma atolasio ki lou agai.

Ekau tui maoki ile temi nei, iloku gaegae ki lou puleaga, loku mativa ki lou kalasia.

Tie kau tui fuai kile Atua etasi, kole pule taualuga mo mafimafi.

Eina saofaki tatou mei le fakasala, mo tuutamaki kesekese ole malama.

GILBERTESE (*Kiribati, Nauru, Ocean Island*)

Atuau, I kaotia ma te koaua ba Ko a tia ni karikai ba N na ataiko, N na tangiriko ao N na noboiko. Ao I kaotia n te tai aei ba boni moan te m'aaka Ngkoe ao ngai boni moan te mangori. Moan te korakora Ngkoe ao ngai boni moan te kainnano. Bon akea te Atua temanna ba ti Ngkoo ae Ko maiu i bon Iroum ao te Tia Buokiira.

HAWAIIAN (*Hawaiian Islands*)

KE HI'I NEI AU I KA'U HOIKE, E KUU AKUA, UA HANA MAI OE IA'U E IKE IA OE A E HOOMANA IA OE. KE HOIKE NEI AU, I KEIA MANAWA, I KO'U PALUPALU A I KOU IKAIKA I KO'U ILIHUNE A I KOU WAIWAI. AOLE HE AKUA E A'E O OE WALE NO, KE KOKUA I KA MANAWA POINNO, KE KOKUA O KEIA KINO NOU NA POMAIKA'I.

KOSRAEAN (KUSAIEAN) (*Eastern Caroline Islands*)

Nga fwakak, O God luk Kom oreyula nga in ete kom a in alu nu Sum, Nga fwakak ingena ke munas luk a ke ku Lom, nu ke sukasrup luk a ke kasrup Lom.

Mangin God Sayom, mwe kasre kut in pal in fosrgna, a ma ku in sifwana.

LAU (*Solomon Islands*)

Nau ku fa mamana oe, a God nau, na o, haungai nau, uria kua haitamamu, ma kua foa hatamu. Nau ku fitoomu asi kada na, kua alua makeso la nau gi, i fafo na rigita la oe, na siofa la nau i fafo na initooa oe, e langi lau ta God, teeni oe na, na fufa kada ana ta'a la, ma a toto firi.

LIFU (LIFOUAN) (*Loyalty Islands*)

Akötesie ti fe, nyipici koi ni laka Cilie la Atre xupi ni matre troni a adraië Cilie. Ini a öhne hnyawa enehila laka Atre ka kucakuca ni, nge thei Cilie la egöcatr. Atre ka pë mo ni, nge Cilie la trenamo.

Nyipici, pëkö ketre Akötesie hui Enëtilai, Joxu, la Atre i xatua ngöne la ijine hace, la Atre ka cilehuti epinëti palua.

MAORI, COOK ISLANDS (RAROTONGAN) (*Cook Islands*)

Ko au te kite E taku Atua e Naau au i anga mai kia kite ia Koe e kia akamori ia Koe. Te akapapu nei au i teia nei i toku puapingakore e i Toou ririnui, ki toku putaua e ki Toou ki e manganui. Kare atu e Atua ke mari ra ko Koe anake, te Tauturu i roto i te tuatau o te kino, te Tauturu o te oraanga.

MAORI, NEW ZEALAND* (*New Zealand*)

E meinga ana e au, E toku Atua, Náu au i hanga kia mohio ki a Koe a kia koropiko ki a Koe. E whaka puaki ana au, i tenei wa, ki toku ngoikore a ki Tóu kaha, ki toku pohara a ki Tou oranga.

Kahore he Atua i tua atu ko Koe anake, te Awhina i roto i te Mate, te Mana noho Motuhake.

MARSHALLESE (*Marshall Islands*)

Ij, kamol, O ao Anij, bwe Kwoar komanmon io bwe in jela kin Yuk. Ij kwalok, kio, kin mwojno ko ao, nae Kajur eo Am, kin jeramol eo ao, nae maron eo Am. Ejelok bar Anij ijelokim, Dri jiban ilo ien ban, Dri binmur ilo ien otemjij.

MELE: Fila dialect (*Fila and Efate Islands, New Hebrides*)

Feuia foki akoe Atua akoe gani konia auau sirtaea akoe, go akoe gani komaro. Tmaramararaga niau iaro maramana poulapa, kit teulia go mujia miefa geia tmouriraga. Go kainugia foki akoe geia nekekela gani mafitlakena toturu akoe Atua.

MOTU, HIRI (*Papua New Guinea*)

Lau hereva momokani, lauegu Dirava e, Oi ese lau karaia Oi diba bona Oi tomadiho henia gwauraia. Lau gwauraia, harihari, lauegu manoka bona Oiemu goada dekenai, lauegu ogogami bona Oiemu kohu dekenai.

Dirava ta be lasi, Oi sibona, Durua-Dika-Dekenai, Sibona-Noho Diravana.

NENGONE (MARÉEN) (*Loyalty Islands*)

Kolo ca Madrarungo, uni ci asesekoni, ko hnei Buango hna puli nu thu bane carajewe du Buango, ne ahmani Buango, inu ci waamilu du Buango ri gula hawa ome, wenore kogo ke inu ri tadawaien 'ore nene ni Buango, ka deko ace ke inu ri tadawaien 'ore aca ace ni Buango, ka deko se Makaze, ka Buango so 'ore thu thakui nu ri tadan 'ore tango, ne Buango 'ore ci wien kani Buango ko.

PALAUAN (*Western Caroline Islands, Guam*)

Akmui el medengei, O Dios erngak, el kmo kau a milebak el mome dengelkau e mengull er Kau. Makuuchais er chelechal time el kirel a elitechetuk ma klisichem, ma elebulek, ma chiltetem.

Ngdiak a ngodech el Dios ngkmal di kau el tang. El mesiou ra chelebuul edingar el mo cherechar.

PIDGIN, NEW HEBRIDES (BISLAMA, BICHELAMARE) (*New Hebrides*)

Mi talem stret O God blong mi se yu mekem mi blong save yu mo prei long yu. Long smol taem ia mi save talem tru long wik paoa blong mi mo long strong paoa blong yu; mo mi talem se mi kat nating be yu yu kat planti samting. I no kat nara fala God be yu: yu yu help long taem blong trabol mo yu yu save stap oltaem yu wan no mo.

PIDGIN, PAPUAN (NEO-MELANESIAN) (*Papua New Guinea*)

O God bilong mi. Mi tokaut nau long Yu yet i bin wokim mi baimbai mi nap long save long Yu na mi nap long preia long Yu. Nau tasol mi tokaut, olsem mi no strong na Yu i strong moa. Na mi tokaut tu olsem mi rabis pinis na Yu i holim olgeta samting.

I no gat narapela God. Yu tasol i stap. Na Yu i halivim ol long taim bagarap i laik kisim ol na Yu tasol i lukautim Yu yet.

PONAPEAN (*Eastern Caroline Islands*)

I wia kadehdeh, Oh ai Koht, me Komwi me ketin kapikiedahr en esei Komwi oh en kaundok ohng Komwi. I patohwanehr, ni ansou kiset, me ngehi me leut oh Komwi me manaman, oh sohte ahi mehkot ah Omwi te mehkaros.

Sohte pil emen Koht pwe Komwih te, me Sawasepen ansoun apwal, oh Koamoaur Poatpapoat.

ROTUMAN (*Rotuma Island*)

Gou aier'ạk 'otou 'Ạitu, ne 'Ae ta fup'ạkim gou la 'inea 'Àe. Gou aier'àk 'e ao pạu hete'is, ne gou 'af'af ka 'Àe ne'ne', gou keiạ ka 'Àe'es koroa.

Kat 'es 'Ạit hoi'ạkit ra, 'Àe 'esea Gagaja, ne asoa gou 'e ao noanoā. 'Ạit se 'es ā'ofige.

SAMOAN (*Samoa, New Zealand*)

Lo'u Atua e, ou te molimau atu, na faie, e Lau Afio a'u ina ia ou iloa Oe ma tapuai atu ia te Oe. Ou te tautino atu i lenei itula, lo'u augavale ma Lou malosi, o lo'u mativa i le ma Lou tamaoaiga.

E leai lava se tasi Atua na o Oe, o le Fesoasoani i Puapuaga, o le Puna-o-le-Ola.

TAHITIAN (*Society Islands, Tuamotus, Marquesas Islands, Gambier and Austral Islands*)

Te ite nei au e ta 'u Atua e ua hamani Oe ia'u Note iteraa ia e te haamuriraa atu hoi ia Oe.

Te ite nei hoi au na roto i teie nei taime i to'u nei paruparu I mua i to Oe na Puai Hope, e, to'u nei veve i mua i te rahi O ta Oe na Tao'a.

Aore roa e Atua ê atu maori râ o Oe ana'e, Oia tei hi'o aroha mai i tae i te mau taime ati, Oia tei tupu mai mai toro mai ia'Na iho.

TANNA: Nupuanmen (Weasisi, Whitesands) dialect (*Tanna Island, New Hebrides*)

Iau iakani nuparian, o rahak Iarumanig, in namol iau iakarun ik iakafaki kamik. Iau iakani nuparian u roaiu o rahak napauian, ik iatam askasik iau iatos takaku.

Iarumanig katimun tika matou ik pusin ama, ik nakasiru ia nian raha narahain, ik pusin ama.

TONGAN (*Tonga Islands*)

Lotu Ho'ata. Ko e fakamo'oni au 'e hoku 'Otua, kuo Ke ngaohi au, ke u 'ilo koe mo u hu kiate koe, 'Oku ou faka-mo'oni'i 'i he momeniti ni ki hoku vaivaí pea ki Ho'o Málohi, ki hoku masivá pea ki Ho'o Koloa 'ia. 'Oku 'ikai ha toe 'Otua kehe ka ko Koe, ko e tokoni 'i he tu'utámakí, ko e mo' ui pé íate Koe.

TRUKESE (*Eastern Caroline Islands*)

Ua puaratta, O ai Kot, pun En ka fori inisi pun upwe sile En o fel ngeni En. Ua puer nganuk non ei atun pun ngang use fakkun tufich nge En ka atufichi ai, ua osupuang nge En ka apiseki ai.

Ese wor eman Kot pun En chok. Ewe Tufich lon feiengau, O Ewe-unusan Anuwor.

URIPIV (*Malekula Island, New Hebrides*)

Inu nurai weritun, o Atua suk, ga nik kuloli inu re borong wosi nik ko re bosrove nik.

Inu nurai weritun leligen wolik re inu sete nu teter ko teterin som, re jorok ejki ko re jorom elep.

Atua san ejki ko nik, ku metmet kem re nanu ga marsej, nik ga kumaur tetajer.

UVEA, WEST (OUVÉAN) (*Uvea Island, Loyalty Islands*)

Oge me haihnathuu, Khong lö, ujë up nya me oge méhé ka oganöu. Me hai hnathuu ogé mé haiö monu hnyi traém ang hnyi hnyimäkan hnäm hna hu, me änyam hnathu me anyik thedruöc me hnäm hna tren.

Ebë ke Khong aé ücü möu, at aé hana jé ünyi hia, mé hé ka hum öta hnyi hwetr aé gan, uthibi at aé tibentenge.

VAHO† (*New Caledonia*)

Gotchogn 'héré némé Gn'hon Yova. Gn'hon ro wéra mé gorowé atché wé Gn'hon. Gn'hon tai go mé noué ka Gn'hon. Arégn'h wéhn gn'hin gn'hré gn'hiri, ka, iken, mon wéhn gn'hi i go mé oumo wéhn: go tchogn'héré némé Gn'hon venvürü ton ra. Gn'hon bo tonhenran nohu ta vi patou, mon na ta ko'hen mé vinniré.

Gn'hon tai, Gn'hon Yova, aya kon, tdha mon ari koa.

YAPESE (*Western Caroline Islands*)

A Got kemichu wun'ug
Ni kam sunmiyeg
Ni ngug mathange—luwol.
Nigem mug liyor ngom.
Gum nang ni gage dariy
Rogog ma gure gab fala—ab.
Dariy rebe Got ni taareb
Rogon ngom mi wod
Fanam mathange luwol.

E. EUROPE

* Denotes revised translation.

†Efforts to obtain exact identification continue.

ALBANIAN

Deshmoj a Zot, i em Perëndi! që ti më ke krijue mue për me të njoftun tyë dhe për me të adhurue tyë. Deshmoj këtë çeshtje në dobsinën t'ime dhe në fuqinë tate, në vobeksinë t'eme dhe në pasuninë Tate, S'ka tjetër Perëndi për vec se teje, Mbrues, i vet-gjendun!

ARABIC: Maltese dialect

Nagħti xhieda, O Alla tiegħi, li Int ħlaqtni biex nagħarfek u nagħtik qima. Nistqarr f'dan il-waqt kemm jien bla ħila u kemm Int setgħani; nistqarr il-faqar tiegħi wil-għana tiegħek. M'hemmx Alla ieħor għajrek, il-Għajnuna fit-Tiġrib, Inti li Tgħix fik Innifsek.

BASQUE† (*France*)

Seguratzendut oi néré Jainkoa égin na zula zu ezagutuzeko éta adoratuzeko. Seguratzendut orai néré ahalgabétasuna éta zuré podéria néré béhartasuna éta zuré ontasuna.

Esta bertze Jainkok zu bésik, bera iraun dena Guré lagintza galbitdetan.

BASQUE† (*Spain*)

Ene Jainko hori, Zu ezagutzeko eta adoratzeko egin nauzula sinesten dut. Une honetan banaiz neure botererik ezaren lekuko, zure ahalmenarena, bai eta neure pobrezia eta zure aberastasunarena.

Ez dago Zu baino beste jainkorik, arriskuan laguntzen duena, bere baitan bizi dena.

BIELORUSSIAN (BYELORUSSIAN, WHITE RUSSIAN) (*U.S.S.R., Poland, Lithuania*)

Я сьведчу, О Божа, што Ты мяне стварыў, каб я пазнаў Цябе і Цябе славіў. Я сьцьвярджаю ў гэтую хвіліну маю бездапаможнасьць і Тваю моц, маю ўбогасьць і Тваю веліч.

Няма іншага Бога, апрача Цябе, Дапаможца ў бядзе, Самаіснуючы.

BRETON (*Northwestern France*)

Test on, o ma Doue, ac'h eus krouet ac'haron evit da anaverout hag azeulin. Anzar a ran d'ar c'houlz-man ma dic'halloud ha da galloudegezh ma faourantez ha da binvidigezh.

N'eus Doue all Eset egedout, an hini a sikour e-barzh an danjer, an hini a zo drezhàn e-unan.

CATALÁN (*Andorra, Balearic Islands, France, Sardinia, Spain*)

Sóc testimoni, ¡oh Déu meu! que tu m'has creat per a conèixer-te i adorar-te. Sóc testimoni en aquest moment, de la meva impotencia i del Teu poder, de la meva pobresa i de la Teva riquesa.

No existeix altre Déu, més que Tu, el que Ajuda en el Perill, el que substitueix per Sí Mateix.

CROATIAN (SERBOCROATIAN, Latin character) (*Austria, Czechoslovakia, Hungary, Italy, Romania, Yugoslavia*)

Ispovedam se, o Gospode, Bože moj! Ti si stvorio mene da spoznam i obožavam Tebe. Ispovedam u trenutku ovom slabost moju a moć Tvoju, siromaštvo moje a bogatstvo Tvoje. Nema drugog Boga sem Tebe, Svespašavajući Samopostojeći!

CZECH*

Dosvědčuji, ó můj Bože, že jsi mě stvořil, abych Tě poznal(a) a vzýval(a) Tě.

Doznávám v tomto okamžiku svou bezmocnost a Tvoji moc, svou chudobu a Tvé bohatství.

Není jiného Boha kromě Tebe, Pomocníka v Nebezpečí, Sama v Sobě Existujícího.

DANISH

Jeg bevidner, o min Gud, at du har skabt mig, for at jeg skal kende og tilbede dig. Jeg vidner i denne stund om min afmagt og din styrke, om min armod og din rigdom.

Der er ingen anden Gud end dig, hjælpen i farens stund, deń enerådende.

DUTCH

Ik getuig, o mijn God, dat Gij mij hebt geschapen om U te kennen en te aanbidden. Ik betuig op dit ogenblik mijn machteloosheid en Uw macht, mijn armoede en Uw rijkdom.

Er is geen ander God dan Gij, de Helper in nood, de Bij-Zich-Bestaande.

ENGLISH

See p. 496.

ESTONIAN

Tunnistan, oh my Jumal, et Sa oled mind loonud Sind tundma ja teenima. Sel hetkel tunnistan oma jõuetust ja Sinu Vägevust, minu vaesust ja Sinu rikkust.

Pole muud Jumalat kui Sina, Abi hädas, Iseolev.

FAROESE (*Faroe Islands*)

Eg asánni, Gud mín, at tú skapaði meg til at kenna teg og tilbidja teg.

Sanneliga kenni eg, í hesu løtu, mítt hjálparloysi og tína megi, mítt fatækdømi og títt veldi.

Eingin annar Gud er til uttan tú, bert tú hjálpur í vanda, bert tú ert um alt annað fer.

FINNISH

Todistan, oi Jumalani, että olet luonut minut tuntemaan sinut ja palvelemaan sinua. Tuon julki tällä hetkellä oman voimattomuuteni ja sinun voimasi, oman köyhyyteni ja sinun rikkautesi. Ei ole mitään nuuta Jumalaa kuin sinä, apu hädässä, itsestään oleva.

FRENCH

Je suis témoin, ô mon Dieu, que Tu m'as créé pour Te connaître et pour T'adorer. J'atteste en cet instant mon impuissance et Ton pouvoir, ma pauvreté et Ta richesse.

Il n'est pas d'autre Dieu que Toi, Celui qui secourt dans le péril, Celui qui subsiste par Lui-même.

FRISIAN* (*Frisian Islands, Germany, The Netherlands*)

Ik tsjûgje, o myn God, dat Jo my skepen hawwe om Jo te kennen en te oanbidden. Ik betsjûgje op dit pas myn machteleazens en Jo macht, myn earmoede en Jo rykdom.

Der is gjin oare God as Jo, de Helper yn need, de Troch-Himsels-Besteande.

GAELIC, IRISH (ERSE, IRISH)

Tugaim fianaise, a Dhia, gur chruthaigh tú mé chun thú a aithint agus a adhradh. Dearbhaím san am seo mo neamhéifeacht agus do Neart, mo bhochtaineacht agus do Shaibhreas.

Nil Dia ar bith eile ann ach tú, an Cúntóir i mBaol, an FéinChothaitheach.

GAELIC, SCOTTISH

Tha mi toirt fianuis, O mo Thighearna, gun do chruthaich Thu mi gu eòlas a chur ort agus gu aoradh a dheanamh Dhuit. Tha mi ag aideachadh, aig an àm seo, mo laigse fhìn agus Do chumhachdsa, mo ainnis agus T'ionmhaissa.

Chan' eil Dia eile ann ach Thu, ar Còmhnuidh ri àm gàbhaidh, an Uile-bheò.

GERMAN

Ich bezeuge, o mein Gott: Du hast mich erschaffen, Dich zu erkennen und Dich anzubeten. Ich bezeuge in diesem Augenblick meine Ohnmacht und Deine Macht, meine Armut und Deinen Reichtum.

Es ist kein anderer Gott ausser Dir, dem Helfer in Gefahr, dem Selbstbestehenden.

GERMAN: Alsatian dialect (*France*)

Isch bezeï, o min Gott, dass dü mish erschafft häsh, disch ze erkenne un anzebette.

Isch bezeï én dem Aüebleck mini Schwäsche un dini Macht, mini Ärmut un din Rischdum.

Es gét ken Gott üsser dér, dem Beschétzer. dem ewich seïende.

GERMAN: Luxembourgian dialect (*Luxembourg*)

Esh bezeien, O mei' God, dass Dû mêch erschaffen heust Dech ze erkennen an Dech unzeibeden. Esh bezeien an dessem Ableck meng Schwâchhêt an Deng Macht, meng Armut an Dein Reichtom.

Et gèt ken anere God ausser Dier, dem Hëllefer a Gefohr, den dûrch sech selwer beste't.

GREEK

Μαρτυρῶ, ὦ Θεέ μου, ὅτι μὲ δημιούργησες γιὰ νὰ Σὲ ἀναγνωρίξω χαὶ νὰ Σὲ λατρεύω. 'Επιβεβαιώνω αὐτὴν τὴν στιγμὴν τὴν ἀδυναμίαν μου μπρὸς στὴν ἰσχύν Σου, τὴν πενίαν μου μπρὸς στὸν πλοῦτον Σου. Δὲν ὑπάρχει ἄλλος Θεὸς ἐχτὸς ἀπὸ Σένα, τὸν βοηθὸ στὸν χίνδυνον, τὸν Αὐτοσυντήοητο.

HUNGARIAN

Oh Uram, oh Istenem! Tanusága vagyok annak, hogy Te teremtettél engem, hogy megismerjelek és imádjalak. Beismerem a jelen pillanatban gyengeségemet és a Te Hatalmadat, szegénységemet és a Te Gazdagságodat. Rajtad kivül nincs más Isten csak Te, a Védelmező, az Önmagában Létező.

ICELANDIC

Ég ber þess vitni, Ó Guð minn, að Þú hefir skapað mig til þess að þekkja Þig og tilbiðja Þig. Ég staðfesti á þessu augnabliki, vanmátt minn og mátt Þinn, fàtækt mína og auðlegð Þína.

Enginn er Guð nema Þú, Hjálpin í Nauðum, hinn Eilífi.

INUIT (INUPIAQ): Greenlandic dialect (*Denmark, Greenland*)

Upernarsauvunga, Gûtiga â, Ivdlit píngortíkangma ilisariniásagavkit patldorfiginiásagavkitdlo.

Mânakorpiaĸ navsuerpunga pigínaunikiningnut ivdlitdlo píssauneĸarnernut, pîtsûningnut ivdlitdlo pissûjunernut.

Avdlamik Gutiĸángilaĸ Ivdlit kisivit, navianartune ikiorteĸ, tamanut sapigaĸángitsok.

ITALIAN

Io faccio testimonianza, o mio Dio, che Tu mi hai creato per conoscer Ti e adorar Ti.

Io attesto in questo momento la mia debolezza e la Tua potenza, la mia povertà e la Tua ricchezza.

Non v'è altro Dio all'infuori di Te, l'Aiuto nel pericolo, Colui che Esiste da Sè.

ITALIAN: Corsican dialect (*Corsica, Italy*)

So testimone, u me Diu, chi mi hai fattu per conocedi e per amarti Digu, da stu momentu a me debuleza e a to forza, a me poereza e a to richeza.

Un ce altro Diu chi tu, l'auido in u periculu, quellu chi è per ellu stessu.

ITALIAN: Piedmontese dialect (*Northwestern Italy*)

Mi faso testimoniansa, ò Nósgnor, che Ti 'T l'has creame për conòss Te e adore Te. Mi diciaro ant cóst móment mia debólëssa e Tóa pótensa, mia póvertà e Tóa richëssa.

A j'e gnun àutr Signor che Ti, l'Agiut ant ël perícol, Col ch'a esist daspërchièl.

ITALIAN: Sardinian dialect (*Sardinia, Italy*)

Deo fatto distimonìa, Deus meu, chi Tue mi has fattu omine/femina, pro Ti connoscher e pro Ti adorare.

In custu momentu, deo attesto sa debilesa mia e i-sa potenzia Tua, sa poberesa mia e i-sa ricchesa Tua.

Non b'hat atteru Deus a in foras de a Tie, Azudu in su perigulu, Cussu chi est solu dae Se.

NORWEGIAN: Nynorsk (Landsmål)

Eg vitnar, o min Gud, at Du har skapa meg så at eg kan kjenna Deg og tilbe Deg. Eg vitnar i denne stund om mi maktesløyse og Din styrke, om min fattigdom og Din rikdom.

Der er ingen annan Gud enn Deg, Hjelparen i fare, den Evig Sjølvståande.

NORWEGIAN: Riksmål (Bokmål)

Jeg bevitner, o min Gud, at Du har skapt meg for at jeg kan kjenne Deg og tilbe Deg. Jeg vitner i denne stund om min maktesløshet og Din styrke, om min fattigdom og Din rikdom.

Der er ingen annen Gud enn Deg, Hjelperen i fare, den Selvbestående.

POLISH

Swiadczę, O Panie, Boże mój, iżeś mnie stworzył, ażebym znał Cię i wielbil. Swiadczę w tej chwili mojej slabości a Twojej mocy, memu ubóstwu a Twemu bogactwu. Nie ma Boga prócz Ciebie, Obrońcy, Samoistnego.

PORTUGUESE

Dou testemunho, ó meu Deus, de que Tu me criaste para eu Te conhecer e adorar.

Confesso nêste momento, minha incapacidade e Teu poder, minha pobreza e tua riqueza.

Não há outro Deus além de Tí, o amparo no perigo, o que existe por sí próprio.

ROMANIAN

Stau mărturie. O Stăpâne, pentru a Te cunoaşte şi a Te slăvi. Mărturisesc în clipa aceasta slăbiciunea mea şi Puterea Ta, sărăcia mea şi Imbelşugarea Ta. Nu e alt Dumnezeu decât Tine, Cel Ocrotitor, Cel de Sine Stătător!

ROMANSCH: Upper Engadine (Puter) dialect (*Switzerland*)

Eau fatsch testimoniaunza, o mieu Dieu, cha Tü am hest creó per At recugnuoscher e per At adorer.

Eau attest in quaist momaint mia deblezza e Tia potenza, mia poverted e Tia richezza.

I nu do üngün Dieu oter co Te, quel chi güda nel prievel, quel chi exista in Se stess.

ROMANY

Penáu, Devla, ke Tute sas ka kerdyán ma te žanáu Tut, hai te rudžív Tuke. Penáu akana, ke me süm slábo 'ai Tu san zoraló; ke me süm čoró 'ai Tu san barwaló. Nai kavér Devél, feri Tu hínka; o ažutimós and'e prikáza. Tu kai kórkoro ažutís Tu, či trubúl Tuke avrén.

ROMANY: Anglo-Romany dialect (*Canada, United Kingdom, United States*)

Mandy's acai te sikka as it 'uz Tooty as caired mandy te jin Tooty, ta te del cooshty borra lavs to Tooty sasky Tooty's morra Divvel. Ocknaw mandy's rokkarin trustel mandy's bee-roozlo ta Tooty's tacherly roozlo, ta mandy's chorro and Tooty's barvallo. There's kakkava Divvel ner Tooty, morra haskipen canna mendy's dray waffody cherras, Tooty con kakka coms chommany te ge along.

ROMANY: Sinto dialect (*Northern Italy*)

Me crava zaiga, o Mur Devel, che Tu kerdal man Ti pingiarap tut unt camap tut. Me ginava in cava ziro miri schwacha unt tiri zor, miri elenta unt tiri barvapen. Na hì vavrò Devel har Tu vrì Tuter, holfa an u ferlocho, cova cai hì peske.

RUSSIAN

Я свидетельствую, о мой Боже, что Ты сотворил меня, чтобы я познал Тебя и поклонялся Тебе. Я подтверждаю в эту минуту свое бессилие и Твою мощь, свою скудность и Твое обилие.

Нет Бога, кроме Тебя, помощника в опасности, Творителя самосущего.

SAME (LAPP): LULESAMISKA (LULE LAPP) (*Swedish Arctic*)

Mån vattau vihtenastemau, Jupmelam, tan pirra, aht Tån läh sjiunjetam mu, vai mån tåptåu Tu ja råhkåtalau Tunji. Mån tåptåstau talle ietjam famotisvuotau ja Tu famov, mu hädjovuotau ja Tu påntavuotau.

I läh ietja Jupmel kå Tån, viehkke vata aiken kuhti läh ietjanat.

SAME (LAPP): NORDSAMISKA (NORTHERN LAPP) (*Scandinavian Arctic*)

Mån addán duođaštusa, Ibmilan, dan ala, atte Dån læt siv'dnidan mu, vai mån dåvdan Du ja gåbmirdan Du. Mån duođaštan dál ieč̆čan haeddjovuođa ja Du fámo, ieč̆čan gefudaga ja Du rig'gudaga.

Ii læt ieža Ibmil gå Dån, væk'ki hæđi áigis, gutte læt ieš-aldád.

SAME (LAPP): SYDSAMISKA (SOUTHERN LAPP) (*Norway, Sweden*)

Manne vitt'enusteb, O muv Jubméele, dan bijre, atte Dadne manneb leäh šugniedamme, juktie manne dabdeb Dadneb jih rukkedalleb Dadneb. Manne dabdesteb dálie jež'ene vieŝiesvuodeb jih Duv fámoub, jež'ene giehviesvuodeb jih Duv boådnaavuodeb.

Ij leäh jeäžáh Jubméele guh Dadne, gutt'e leäh viekkie várán ájgien, gutt'e leäh jež'esisnie årruomienie.

SLOVAK (*Hungary, Slovakia, Yugoslavia*)

Svedčim ó môj Bože: Tyvsi ma stvoril, aby som Ťa spoznal(a) a Teba vzýval(a). V tomto okamihu dosvedčujem svoju bezmocnosť a Tvoju moc, svoju chudobu a Tvoje bohatstvo.

Niet žiadneho Boha okrem Teba, Pomáhajúceho v nebezpečenstve, Samobytného.

SLOVENE (*Austria, Hungary, Italy, Yugoslavia*)

Priznavam, o moj Bog, da si me ustvaril, da Te spoznavam in molim. Prinznavam v tem trenutku svojo šibkost in Tvojo moč, svojo revščino in Tvoje bogastvo.

Ni Boga razen Tebe, Zaščitnika, Večnobivajočega.

SPANISH

Soy testigo, oh mi Dios, de que Tú me has creado para conocerte y adorarte. Atestiguo en este momento mi impotencia y Tu poder, mi pobreza y Tu riqueza.

No hay otro Dios más que Tú, el Que Ayuda en el Peligro, el Que Subsiste por Sí Mismo.

SWEDISH

Jag bär vittnesbörd om, O, min Gud, att Du har skapat mig för att lära känna Dig och för att tillbedja Dig. Jag betygar i detta ögonblick min svaghet och Din styrka, min fattigdom och Din rikedom.

Det finnes ingen annan Gud utom Du, Hjälpen i farans stund, den i sig själv Varande.

UKRAINIAN

Я є свідком, о мій Боже, що Ти мене сотворив на те, щоб я пізнав(ла) Тебе і покланявся(лась) Тобі. Я свідчу в цій хвилині про мою слабість і Твою силу, про мою вбогість і Твоє багатство.

Нема іншого Бога, лише Ти, Помічник в нещастю, Самобутний.

WELSH (CYMRAEG)

Tystiaf, O fy Nuw, mai Ti a'm creaist i'th adnabod ac i'th addoli. Tystiaf, y funud hon, i'm gwendid fy hun ac i'th nerth Dithau, i'm tlodi i ac i'th gyfoeth Di. Nid oes Dduw arall ond Tydi, y Cynorthwywr mewn Perygl, yr Hunanfodolwr.

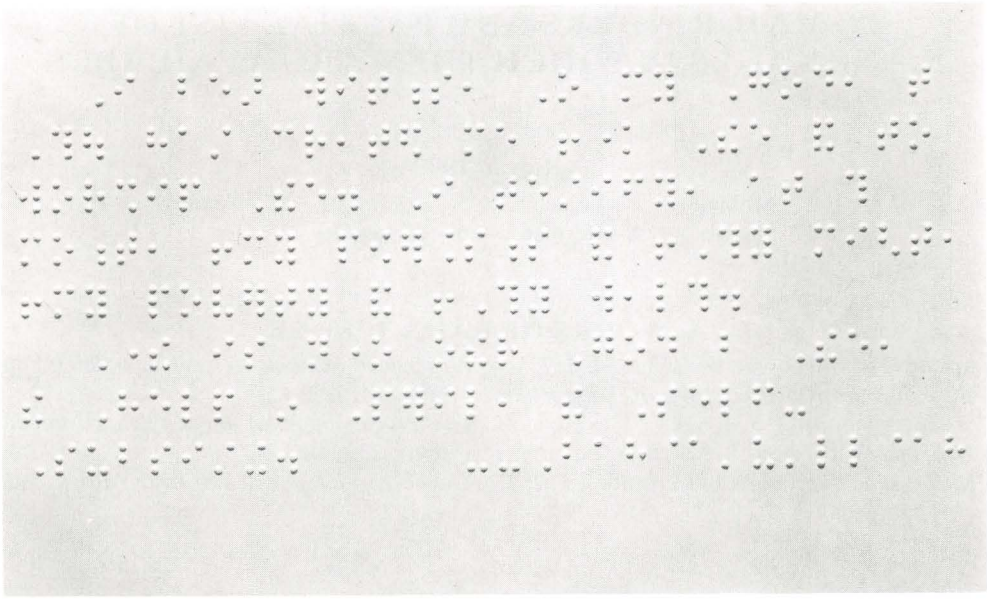
F. INVENTED LANGUAGES

ESPERANTO

Mi atestas, ho Sinjoro, mia Dio, ke Vi kreis min, por ke mi konu kaj adoru Vin. Mi atestas ĉimomente pri mia senforteco kaj pri Via Potenco, pri mia malriĉeco kaj pri Via Riĉeco. Ne ekzistas alia Dio krom Vi, la Defendanto, la Mem-Ekzistanto.

INTERLINGUA

Io testimonia, o mie Deo, que tu me ha create, pro Te cognoscer e adorar. Io testimonia in iste instante a mie debilitate e a Tie potentia, a mie paupertate e a Tie ricchessa. No existe áltere Deo salvo Tu, le adjutor en perículo, le in se mesmoexistente.



Facsimile of the Short Obligatory Prayer in Braille (English), Grade II, courtesy of Bahá'í Service for the Blind, a committee of the National Spiritual Assembly of the Bahá'ís of the United States.



Bahá'í literature display sponsored by the Bahá'í Publishing Trust of Taiwan during a nation-wide book exhibition held from 17 December 1977 to 8 January 1978 at International House in Taipei.

8. MAJOR WORKS AND PARTIAL LIST OF LANGUAGES IN WHICH THEY ARE AVAILABLE

Riḍván 1979

1 – Arabic 3 – French 5 – Persian 7 – Spanish
2 – English 4 – German 6 – Portuguese

A. WORKS OF BAHÁ'U'LLÁH

Epistle to the Son of the Wolf: 2, 3, 4, 5, 7
Gleanings from the Writings of Bahá'u'lláh (Compilation): 2, 3, 4, 6, 7
The Hidden Words: 1, 2, 3, 4, 5, 6, 7
Kitáb-i-Íqán (The Book of Certitude): 1, 2, 3, 4, 5, 6, 7
Prayers and Meditations by Bahá'u'lláh (Compilation): 1, 2, 4, 5
The Proclamation of Bahá'u'lláh (Compilation): 2, 3, 4, 6, 7
The Seven Valleys and *The Four Valleys*: 2, 3, 4, 5, 7

B. WORKS OF THE BÁB

Selections from the Writings of the Báb: 2, 6

C. WORKS OF 'ABDU'L-BAHÁ

Foundations of World Unity: 2, 7
Paris Talks: 1, 2, 3, 4, 5, 6, 7
The Secret of Divine Civilization: 2, 3, 4, 5
Some Answered Questions: 1, 2, 3, 4, 5, 6, 7
Tablet to the Central Organization for a Durable Peace, The Hague: 1, 2, 4, 5
Tablets of the Divine Plan: 1, 2, 3, 4, 5, 7
The Talks of 'Abdu'l-Bahá in America and Europe, vols. I, II: 1, 5
A Traveller's Narrative: 1, 2, 5
Will and Testament: 1, 2, 3, 4, 5, 6, 7
Memorials of the Faithful: 2, 5

D. WORKS COMPILED FROM THE WRITINGS OF BAHÁ'U'LLÁH, THE BÁB AND 'ABDU'L-BAHÁ

Bahá'í Prayers: 1, 2, 3, 4, 5, 6, 7
The Bahá'í Revelation: 2, 6
Bahá'í World Faith: 2, 3
The Divine Art of Living: 2, 3, 4, 7
A New Way of Life (*What it means to be a Bahá'í Youth*): 2, 6
The Pattern of Bahá'í Life: 2, 3, 4, 6
The Reality of Man: 2, 7

E. WORKS OF SHOGHI EFFENDI

The Advent of Divine Justice: 2, 3, 4, 6, 7
The Dispensation of Bahá'u'lláh: 1, 2, 3, 4, 5, 6, 7
God Passes By: 2, 3, 4, 5, 6, 7
The Promised Day is Come: 2, 3, 4, 5, 6, 7

Some Compilations from his Writings

Bahá'í Holy Places at the World Centre: 2, 5
Principles of Bahá'í Administration: (U.K.): 2, 3, 4, 6, 7
The World Order of Bahá'u'lláh: 2, 4

9. A SELECTION OF INTRODUCTORY AND EXPOSITORY WORKS AND PARTIAL LIST OF LANGUAGES IN WHICH THEY ARE AVAILABLE

Riḍván 1979

1 – Arabic 3 – French 5 – Persian 7 – Spanish
2 – English 4 – German 6 – Portuguese

A. GENERAL

BALYUZI, H. M.
Bahá'u'lláh: 2, 6
Bahá'u'lláh: The King of Glory: 2
The Báb: 2
'Abdu'l-Bahá: 2
Muḥammad and the Course of Islám: 2
Edward Granville Browne and the Bahá'í Faith: 2

BLOMFIELD, LADY
The Chosen Highway: 2

BRAUN, EUNICE
From Strength to Strength: 2, 3, 7

BROWN, RAMONA ALLEN
Memories of 'Abdu'l-Bahá: 2

BRUGIROUX, ANDRÉ
La terre n'est qu'un seul pays: 3

COBB, STANWOOD
Security for a Failing World: 2, 3, 5, 6

COY, GENEVIEVE
Counsels of Perfection: 2

ESSLEMONT, J. E.
Bahá'u'lláh and the New Era: 1, 2, 3, 4, 5, 6, 7

FAḌL, MÍRZÁ ABU'L
Bahá'í Proofs: 1, 2

FAIZI, GLORIA
The Bahá'í Faith: 2, 4, 7
Fire on the Mountain Top: 2

FATHEAZAM, HUSHMAND
The New Garden: 2, 3, 6, 7

FERRABY, JOHN
All Things Made New (rev. ed.): 2

FOZDAR, JAMSHED
Buddha Maitrya-Amitabha Has Appeared: 2

GAIL, MARZIEH
Dawn Over Mt. Hira, and other essays: 2
The Sheltering Branch: 2

GIACHERY, UGO
Shoghi Effendi—Recollections: 2

GROSSMANN, HERMANN
Der Bahá'í und die Bahá'í-Gemeinschaft: 4

HOFMAN, DAVID
Commentary on the Will and Testament of 'Abdu'l-Bahá: 2
The Renewal of Civilization: 2, 3, 6, 7

HOLLEY, HORACE
Religion for Mankind: 2

HUDDLESTON, JOHN
The Earth is But One Country: 2

IVES, HOWARD COLBY
Portals to Freedom: 2, 3, 4, 5, 7

MARTINEZ, EMILIO EGEA
La Gran Promesa: 7

MAXWELL, MAY
An Early Pilgrimage: 2, 7

MEHRABKHANI, R.
Transcendencia del Kitáb-i-Íqán: 7
La Aurora del Dia Prometido: 7
Noches Navidenas: 7

MIGETTE, LUCIENNE
Le Cycle de l'Unité: 3

MOFFETT, RUTH
New Keys to the Book of Revelation: 2

NAKHJAVÁNÍ, BAHÍYYIH
When We Grow Up: 2

NAKHJAVÁNÍ, VIOLETTE
Amatu'l-Bahá Visits India: 2

PAVÓN, RAÚL
La Voz de Dios: 7

RABBÁNÍ, RÚḤÍYYIH
The Good Message: 2
Prescription for Living: 2, 4, 6, 7
The Priceless Pearl: 2, 3, 5, 7

ROST, H. T. D.
The Brilliant Stars: 2

SABET, HUSCHMAND
Der Gespaltene Himmel: 2, 4, 7

SCHAEFER, UDO
Der Bahá'í in der modernen Welt: 4
The Light Shineth in Darkness: 2

SEARS, WILLIAM
Release the Sun: 2, 6

Thief in the Night: 2, 3, 4, 6, 7
The Wine of Astonishment: 2, 3
The Flame: 2
(with Robert Quigley)
The Prisoner and the Kings: 2
SHOOK, GLENN
Mysticism, Science and Revelation: 2
TAHERZADETH, ADIB
The Revelation of Bahá'u'lláh, vol. I: 2; *Vol. II*: 2
TOWNSHEND, GEORGE
Christ and Bahá'u'lláh: 2, 3, 4, 6, 7
The Glad Tidings of Bahá'u'lláh: (A compilation of Bahá'í Writings with notes and introduction by George Townshend): 2
The Heart of the Gospel: 2, 3
The Mission of Bahá'u'lláh and Other Literary Pieces: 2, 7
The Promise of All Ages: 1, 2, 3
WARD, ALLAN L.
239 Days: 2
WHITE, ROGER
Another Song, Another Season: 2
WHITEHEAD, O. Z.
Some Early Bahá'ís of the West: 2
WOOLSON, GAYLE
Divina Sinfonia: 2, 7
Rumbo Hacia el Futuro: 7
ZARANDÍ, NABÍL-I-
The Dawn-Breakers (Translated by Shoghi Effendi): 1, 2, 3, 4, 5, 7

(*Note*: Bahá'í Publishing Trusts and National Spiritual Assemblies throughout the world constantly issue pamphlets and leaflets on various aspects of the Teachings.)

B. FOR CHILDREN

CHRISTIAN, ROBERTA K.
A Bahá'í Child's ABC: 2, 3, 4
HOFMAN, DAVID
God and His Messengers: 2, 3, 4, 7
LEE, ANTHONY A.
The Black Rose: 2
The Cornerstone: 2
The Proud Helper: 2
The Unfriendly Governor: 2
LINDSTROM, JANET
The Kingdoms of God: 2, 3, 4
MEHRABI, JACQUELINE
Stories for Children: 2, 3
Nine Holy Days: 2
MEYER, ZOE
Stories from 'The Dawn-Breakers': 1, 2, 3, 4, 7
REED, BETTY
Stories of Bahá'u'lláh as told by Pokka: 2
TRUE, MARGUERITE
Living Today for Tomorrow's World: 2, 3
Bahá'í Prayers for Children (Compilation): 2, 4, 6, 7
WALCOTT, CYNTHIA K.
The Gift: 2, 7
Compilation: *O God Guide Me* (Prayers): 2, 7
Let Thy Breeze Refresh Them: Prayers and Tablets for Children: 2
Prayers and Tablets for Children: 2, 4

C. PERIODICALS

Bahá'í Studies: Monograph Series: 2
Published by the Canadian Association for Studies on the Bahá'í Faith.
Editorial Office: 224 Fourth Ave.,
Ottawa, Ontario K1S 2L8,
Canada.

Opinioni Bahá'í: Italian
Published by the National Spiritual Assembly of the Bahá'ís of Italy.
Editorial Office: c/o Centro Bahá'í
Via A Stoppani, 10
00197 Roma
Italia

World Citizen (Youth Magazine):
Published by the National Bahá'í Youth Committee of the United States.
Editorial Office: 10110 Margate Drive
Houston, Texas 77099
U.S.A.

Child's Way: 2
Published by the National Spiritual Assembly of the Bahá'ís of the United States.
Editorial Office: 6446 Ridge Lake Rd.
Hixson, Tn.37343
U.S.A.

Glory (Youth Magazine)
Published by the National Bahá'í Youth Committee of India.
Editorial Office: P.O. Box 19,
Panchgani 412805,
Maharashtra, India.

La Pensée Bahá'íe: 3
Published by the National Spiritual Assembly of the Bahá'ís of Switzerland.
Editorial Office: P.O. Box 175
1260 Nyon, Switzerland

World Order Magazine: 2
Published by the National Spiritual Assembly of the Bahá'ís of the United States.
Editorial Office: 2011 Yale Station
New Haven, Connecticut
06520, U. S. A

(*Note*: There are, in addition, numbers of domestic organs, issued by National Spiritual Assemblies or their Committees, for use by the Bahá'í communities.)

D. INTERNATIONAL RECORD

The Bahá'í World, vols. I–XVII (1925–1979): 2



Some current Bahá'í periodicals. Clockwise, from bottom: Puthia Oli *(Malaysia, in Tamil);* Bahá'í Family Life *(New Zealand);* Bahá'í Vizier *(Netherlands, in Dutch);* Opinioni Bahá'í *(Italy, in Italian);* Child's Way *(United States);* World Order *(United States);* Glory, Bahá'í Youth Magazine *(India);* La Pensée Bahá'íe *(Switzerland, in French).*

10. THE PUBLICATION AND DISSEMINATION OF BAHÁ'Í LITERATURE IN ENGLISH

WILLIAM P. COLLINS

I testify that no sooner had the First Word proceeded, through the potency of Thy will and purpose, out of His mouth . . . than the whole creation was revolutionized, and all that are in the heavens and all that are on earth were stirred to the depths. Through that Word the realities of all created things were shaken, were divided, separated, scattered, combined and reunited, disclosing in both the contingent world and the heavenly kingdom, entities of a new creation. . . .[1]

THE descent of the eternal Word of God, the Logos, and its expression in a perfect Being and a Revelation, are the central facts of each of the divinely-appointed religious Dispensations. Moses and the Torah, Krishna and the Gītā, Zoroaster and the Avesta, Jesus and the Gospels, Muḥammad and the Qur'án—these are the dual manifestations of God's timeless Utterance, inexorably wedded and intertwined. One is the living Mouthpiece of the divine will; the other, a perspicuous Book, a witness to all nations that God speaks and will not be silent. In our own time, the Creator has vouchsafed to the world a fresh measure of His inexhaustible Word through the Twin Messengers for this era of human history—the Báb and Bahá'u'lláh, and through the Scriptures revealed by Their untiring pens.

In conjunction with the manifestation of the Logos in the towering Figures of the Báb and Bahá'u'lláh and in Their incomparable Writings, God has willed that His holy Speech be protected, preserved and interpreted. The strong and binding Covenant ordained by Bahá'u'lláh established 'Abdu'l-Bahá as the Interpreter and Perfect Exemplar of Bahá'í Teachings. 'Abdu'l-Bahá was followed by Shoghi Effendi, Guardian of the Cause of God. The continued expression of that part of God's good-pleasure not expressly recorded in the Bahá'í Holy Texts is assured by Bahá'u'lláh's pen through the powers granted to the Universal House of Justice to legislate upon all matters not dealt with in those Texts.

The Bahá'í religion has been founded upon nearly forty-six years of divine Revelation and sixty-five years of authentic interpretation of the God-given message. The Will of God for this age has been stated; it is the turn of humanity to respond. This blessed Word, through which *'the whole creation was revolutionized'*, must by its very nature exercise a transforming power over all mankind, individually and collectively. It is to this goal of bringing the healing Message of Bahá'u'lláh and the fruits of spiritual progress to every soul on the planet that Bahá'í publication is dedicated.

[1] Bahá'u'lláh. *Prayers and Meditations by Bahá'u'lláh* (Wilmette: Bahá'í Publishing Trusts, 1969), p. 295.

1. Early Bahá'í literature in England and America.

Although there existed hand-copied manuscripts in the original Persian and Arabic, and isolated publications in those languages were made in India during the late nineteenth century, the earliest established agencies for the official dissemination of Bahá'í literature were located in the West.

During the final decade of the nineteenth century, Edward Granville Browne, the British orientalist, published translations of two early Bábí-Bahá'í works—'Abdu'l-Bahá's *A Traveller's Narrative Written to Illustrate the Episode of the Báb* (Cambridge University Press, 1891) and Mírzá Ḥusayn of Hamadán's *Táríkh-i-Jadíd* (1893).

Dr. Ibráhím Khayru'lláh, a Syrian convert to the Bahá'í Faith, who settled in America in 1892, was the first Bahá'í to reach its shores and begin a systematic teaching of the precepts of the Faith. The first publication in the United States attempting to expound Bahá'í principles was Khayru'lláh's *Za-ti-et Al-lah: the Identity and Personality of God* (Chicago: Grant's Printery, 1896), later enlarged into a book entitled *Bab-ed-din: the Door of True Religion . . . Revelation from the East* (Chicago: Charles H. Kerr & Co., 1897). Although of interest as the first books by a Bahá'í in English, Khayru'lláh's works were by no means an

authoritative statement of Bahá'í beliefs. It was rather through the prayers and Tablets received from 'Abdu'l-Bahá that the early Western believers received their deepest education in the verities of the Bahá'í Cause. These few early believers exchanged typewritten copies of communications received from 'Abdu'l-Bahá, treasuring each new message as a special gift from their beloved Master.

By 1900–1901 two major centres of Bahá'í publishing emerged in the United States—New York and Chicago. The 'Bahai Board of Counsel' in New York, and the 'Bahais Supply and Publishing Board' (later the Bahá'í Publishing Society') in Chicago became the first official agencies for the publication and dissemination of literature about the new Revelation. The founding of these two publishing ventures, as well as support from individual Bahá'ís and commercial publishers in England, made it possible for English-speaking Bahá'ís to receive a greater measure of Bahá'u'lláh's inspired Works. Within less than a decade, several basic Bahá'í Texts were available, including the *Suratu'l-Haykal, The Hidden Words of Bahá'u'lláh, Tablets of Bahá'u'lláh*, and the *Kitáb-i-Iqán*.

2. Talks and Writings of 'Abdu'l-Bahá, Pilgrim Reports

The first contingent of Western Bahá'í pilgrims to visit 'Abdu'l-Bahá arrived in 'Akká in 1898. From that time until the Ascension of 'Abdu'l-Bahá in 1921, a steady stream of pilgrims from the Occident attained His presence, some of whom later shared the experiences and impressions of the Master in published accounts. Among the most significant and moving is May Maxwell's *An Early Pilgrimage* (Chicago: Bahai Publishing Society, 1917)[1] which recounts the spirit of the original party of Western believers to reach the spiritual centre of their Faith. Thornton Chase's *In Galilee* (1908), Helen S. Goodall and Ella G. Cooper's *Daily Lessons Received at 'Akká* (1908), Julia M. Grundy's *Ten Days in the Light of 'Akká* (1910), and Lady Blomfield's *The Chosen Highway* (1940) also provided the early Bahá'ís with insight into the life of 'Abdu'l-Bahá.

[1] George Ronald, revised edition 1953; reprinted 1969 with new Foreword.

Most pilgrims' notes record statements and talks by 'Abdu'l-Bahá. Such records of the Master's conversations, though edifying to the believers in that early period of the Faith's development in the West, do not constitute authentic or exact reports of His words. A major exception to this, however, is *Some Answered Questions*, a book unique in the history of religions. It is a compilation of the responses given by 'Abdu'l-Bahá to certain questions posed by Laura Clifford Barney during 1904–1906. The Master's replies were recorded in Persian with the assistance of His secretaries, and were later reviewed, corrected and approved by Him. *Some Answered Questions* was translated by Laura Barney and published in London in 1908. The answers to Miss Barney's questions, given by 'Abdu'l-Bahá in His 'tired moments', contain a wealth of insight into the nature of God, the Manifestations and man; the powers of soul, mind and spirit; and various Christian doctrines.

In 1911–1912 the Master undertook His epic missionary tour of Europe and America. During that journey He gave dozens of talks in churches, universities and philosophical societies. Three major anthologies of His addresses appeared in the 1920s—*The Wisdom of 'Abdu'l-Bahá* (now known as *Paris Talks*), *'Abdu'l-Bahá in London*, and *The Promulgation of Universal Peace*. These reveal the facility and power with which He spoke on a wide range of topics.

During the course of World War I, 'Abdu'l-Bahá revealed a series of letters to the American Bahá'í community. These *Tablets of the Divine Plan* are the charter for the worldwide spread of the Bahá'í Faith under the mandate given to the Bahá'ís of North America. The international teaching plans launched under the aegis of the Guardian and the Universal House of Justice all derive their inspiration from the guidance given by 'Abdu'l-Bahá in these Tablets.

As mentioned earlier, the Western Bahá'ís received their best knowledge of the Faith during the early twentieth century through letters from 'Abdu'l-Bahá. A large number of such letters to Spiritual Assemblies and individual believers was brought together and published in three volumes known as *Tablets of Abdul Baha Abbas* (Chicago: Bahai Publishing Society, 1909–1916).

The Mysterious Forces of Civilization, 'Abdu'l-Bahá's appeal for the spiritual transformation of Persia's people and government, was first published in 1918 in a translation by Yuhanná Dáwúd. In 1957 this remarkable treatise on true civilization was republished in a translation by Marzieh Gail entitled *The Secret of Divine Civilization*. Marzieh Gail, a distinguished and erudite Bahá'í, and an accomplished poet, essayist and translator, also supplied the Bahá'ís with a touching rendition into English of 'Abdu'l-Bahá's *Memorials of the Faithful* (Wilmette: Bahá'í Publishing Trust, 1971). It is a compendium of 'Abdu'l-Bahá's memories of more than seventy of the early believers.

The Will and Testament of 'Abdu'l-Bahá is the crowning touch to His many years of guidance to the Bahá'í world. Though a short document, Shoghi Effendi describes the Will as 'supplementary' to the *Kitáb-i-Aqdas*, and 'the Charter of a future world civilization'. In it, 'Abdu'l-Bahá establishes the Guardianship, the Hands of the Cause of God, the National or Secondary House of Justice, the principles of Bahá'í administration, and defines the method of election of the Universal House of Justice.

3. *Writings and Translations of Shoghi Effendi*

Shoghi Effendi, the Guardian of the Bahá'í Faith from 1921 to 1957, was a master of the English language, with which he sought to interpret for the West, in luminous prose, the basic truths and social programme of the Bahá'í movement. In a succession of cogent letters, Shoghi Effendi expanded the vision of the believers and clearly defined for them the nature of their weighty responsibilities under 'Abdu'l-Bahá's divine plan.

Shoghi Effendi's early letters to the western Bahá'ís awakened them to the newly-emerging administrative institutions of the Faith. In 1928, a collection of the Guardian's letters was published in the United States under the title *Bahá'í Administration*. The series of letters penned by the Guardian between 1929 and 1936, published separately, and then collectively under the title of *The World Order of Bahá'u'lláh*, provide a treatise on the processes shaping the Bahá'í community, a mandate for the role of the American believers in raising Bahá'u'lláh's World Commonwealth, and a vision of that Golden Age of the Bahá'í Revelation destined to emerge from its chrysalis in the fullness of time. *The Advent of Divine Justice* (1939) and *The Promised Day Is Come* (1941) define the spiritual prerequisites for the American Bahá'í community in the prosecution of its tasks, and describe the significance of world-wide cataclysms and wars for the building up of the new World Order proclaimed by Bahá'u'lláh. Other compilations of the Guardian's letters have been made under the titles of *Messages to America 1932–1946, Citadel of Faith, Messages to the Bahá'í World, Messages to Canada, Messages to Australia and New Zealand,* and *High Endeavors: Messages to Alaska.*[1]

In addition to Shoghi Effendi's analysis of the world situation, his contributions to Bahá'í historical scholarship are astounding. The only actual book the Guardian wrote was *God Passes By*, the history of the first century of the Faith. It is such a distillation of Bahá'í history—both factual and interpretative—that hundreds of other historical works may be inspired by it in the future. Furthermore, Shoghi Effendi edited, translated, and supplemented the first part of Nabíl's narrative *The Dawn-Breakers*, one of the most important and meticulously-recorded sources on the time of the Báb.

Shoghi Effendi's major contribution to Bahá'í literature, and the greatest testimony to his brilliant knowledge of Arabic, Persian and English, are his unequalled renditions of Bahá'u'lláh's Writings into English. Between his accession to the Guardianship in 1921 and the beginning of World War II Shoghi Effendi translated *The Hidden Words of Bahá'u'lláh, The Kitáb-i-Iqán*, and *The Epistle to the Son of the Wolf*, and compiled *Gleanings from the Writings of Bahá'u'lláh* and *Prayers and Meditations by Bahá'u'lláh*. The translations of Shoghi Effendi are not only models of beauty, but also provide a standard with which subsequent translations of Bahá'í Scriptures in English can be compared.

4. *Introductory Texts*

A number of Bahá'í authors have given a systematic exposition of the history and fun-

[1] At time of writing the National Spiritual Assembly of the United Kingdom has in preparation a compilation entitled *The Unfolding Destiny of the British Bahá'í Community*. A full list of compilations appears on page 488.

damental precepts of the Bahá'í Revelation. The most outstanding example is John E. Esslemont in his *Bahá'u'lláh and the New Era*, first published in 1923 in Great Britain. This book had, by 1944, been published in thirty-seven languages, and is now available in dozens more in its fourth revised edition. Its enduring value as the major introductory Bahá'í textbook and its place in the vanguard of Bahá'í literature, is attested by Shoghi Effendi in his message at the time of Esslemont's death: 'His book, however—an abiding monument to his pure intention—will, alone, inspire generations yet unborn to tread the path of truth and service as steadfastly and unostentatiously as was trodden by its beloved author.'[1]

The foremost expounder of Bahá'u'lláh's teachings to the Christian world was George Townshend, sometime Canon of St. Patrick's Cathedral Dublin, and Archdeacon of Clonfert. His introduction to *God Passes By*, and his three volumes—*The Promise of All Ages, The Heart of the Gospel, and Christ and Bahá'u'lláh*—are an abiding witness to the power of the eternal Word, as revealed in Bahá'u'lláh, to seize upon the heart of this ecclesiastical figure and enable him to use his extraordinary powers of expression in the advancement of God's Cause.

Since its appearance in 1957 John Ferraby's *All Things Made New* has established itself as another classic of Bahá'í expository writing. Unlike *Bahá'u'lláh and the New Era*, this work gives a lengthier and more comprehensive picture of the history of the Faith and its Administrative Order, while preserving a universal and timeless appeal. A revised edition with updated information was published by the Bahá'í Publishing Trust of the United Kingdom in 1975.

Those who, for various reasons, may find the aforementioned introductory texts too difficult or lengthy to read, have three other works on the Bahá'í teachings which they may consult. Rúḥíyyih Rabbani's *Prescription for Living*, Hushmand Fathea'zam's *The New Garden* and Gloria Faizi's *The Bahá'í Faith: an Introduction* are relatively short and simplified accounts of the Bahá'í teachings and have been translated into many languages.

[1] Shoghi Effendi. *Bahá'í Administration.* (Wilmette: Bahá'í Publishing Trusts, 1968), p. 97.

5. *Children's Literature*

In the Five Year Plan, specific goals were set for activities relating to children. Several of the earliest attempts to produce quality Bahá'í children's books were made in the 1950s and 1960s: Janet Lindstrom's *The Kingdoms of God*, David Hofman's *God and His Messengers* and Zoe Meyer's *Stories from the Dawn-Breakers* deal with the realms of existence, progressive revelation, and Bábí saints and martyrs. Children's prayer books have been published to introduce young Bahá'ís to the Sacred Texts of their Faith; colouring books, puzzles and games have been developed; and several books, including the very successful *The Gift* by Cynthia Walcott, have been published along with cassette narration of the stories.

6. *Scholarly Works, Biographies, Translations*

From the time of the appearance of Mírzá Abu'l-Faḍl's *Hujaju'l-Beheyyeh: The Behai Proofs* in 1902, until recently, scholarly Bahá'í books have appeared at irregular intervals. In the current decade, however, the results of much fine scholarly research have been published. The British publisher, George Ronald, has been a major source of this type of work. Particularly noteworthy has been the prodigious output of H. M. Balyuzi, whose *Edward Granville Browne and the Bahá'í Faith* (1970) and *Muḥammad and the Course of Islám* (1976) have provided a wealth of historical material and analysis on topics of Bahá'í interest. Mr. Balyuzi is currently working on the final parts of his trilogy on the Central Figures of the Bahá'í Faith. His *The Báb: The Herald of the Day of Days* and *'Abdu'l-Bahá: the Centre of the Covenant of Bahá'u'lláh* have already appeared, and in a short time his final work on the life of Bahá'u'lláh is expected to be completed.

Rúḥíyyih Rabbani's *The Priceless Pearl* (London: Bahá'í Publishing Trust, 1969) and Ugo Giachery's *Shoghi Effendi: Recollections* (Oxford: George Ronald, 1973) have afforded the English-speaking Bahá'ís the first coherent tableau of their Guardian and the many aspects of his dynamic personality.

Adib Taherzadeh, a member of the Continental Board of Counsellors for Europe, has

embarked on a four-volume survey of the Writings of Bahá'u'lláh and some of the events associated with their revelation. Two volumes of *The Revelation of Bahá'u'lláh* appeared in 1974 and 1977, covering the Baghdád and Adrianople periods respectively, and unveiling to the Western believers a glimmer of the scope and magnitude of Bahá'u'lláh's abundant outpouring of divine Utterance.

One of the goals of the Five Year Plan was to 'cultivate opportunities for courses on the Faith in Canadian institutions of higher learning'. This goal led to the establishment of the Canadian Association for Studies on the Bahá'í Faith,[1] which has produced three issues of its journal *Bahá'í Studies*, and is engaged in the preparation of French and English editions of a textbook on the Bahá'í Faith to be used in comparative religion courses throughout Canada.

Jamshed Fozdar has been the Bahá'í Faith's foremost scholar on Buddhism. After finishing a book on the concept of God in Buddhism (*The God of Buddha*. New York: Asia Publishing House, 1973), he embarked on his monumental and important work to interpret Buddhism and the Bahá'í Faith to each other. *Buddha Maitrya-Amitabha Has Appeared* was published in 1976 by the Bahá'í Publishing Trust of India. Its scope reflects a thorough knowledge of Hinduism, Buddhism and the Bahá'í Faith, which Mr. Fozdar compares and relates doctrine for doctrine.

One of the Bahá'í Faith's most talented writers and essayists was Horace Holley, a Hand of the Cause and for many years secretary of the National Spiritual Assembly of the Bahá'ís of the United States. Among his writings are *The Modern Social Religion* (London: Sidgwick & Jackson, 1913), *Bahá'í, the Spirit of the Age* (New York: Brentano, 1921), and a selection of essays, *Religion for Mankind* (George Ronald, 1956).

There have also been several translations into English of scholarly Bahá'í works originally published in other languages. *The Heavens Are Cleft Asunder* by Huschmand Sabet reached high into theological circles in Germany under its original title *Der Gespaltene Himmel* where it provoked much discussion of the significance of Bahá'u'lláh's claims for the Christian church. *The Light Shineth In Darkness* is a collection of essays by Udo Schaefer on the Bahá'í Faith and Islám, and on refutations of orthodox Christian criticisms of the Bahá'í Faith.

7. *Periodicals*

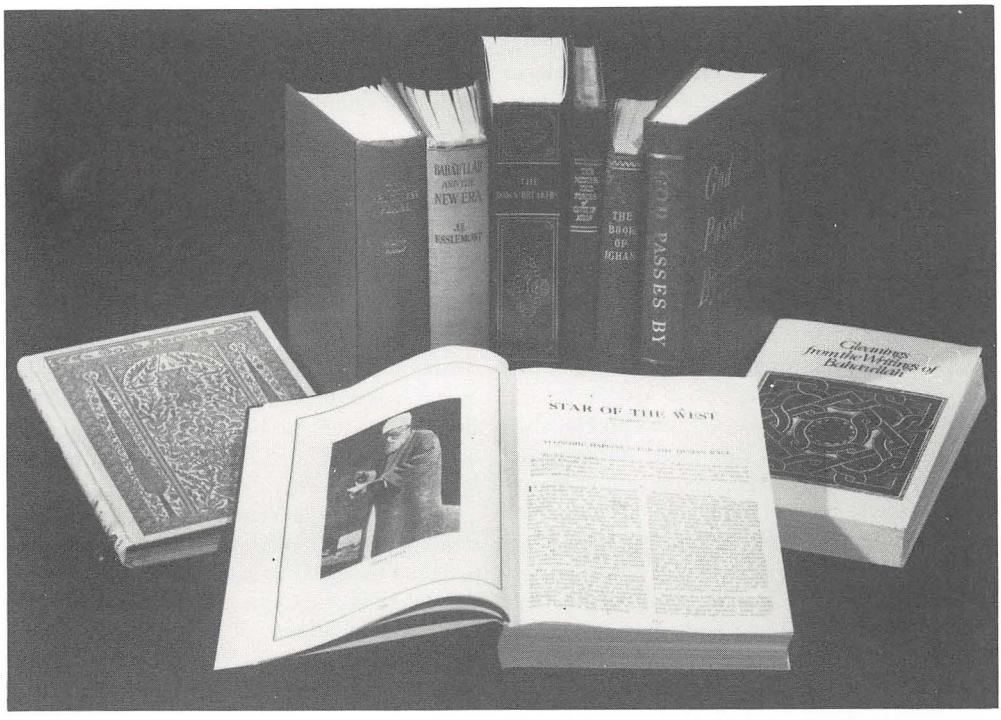
The first Bahá'í magazine in English was *Star of the West*,[2] issued in Chicago from 1910 through 1935. In its presentation of first-hand reports about people and events connected with the early development of the Faith, it is an unparalleled source of historical information. Of special importance was its publication of Tablets from 'Abdu'l-Bahá and its coverage of 'Abdu'l-Bahá's trip to Europe and America. The first fourteen years of this periodical were reprinted in 1978 by George Ronald publisher. In Australia, *Herald of the South* published news of Australasia's Bahá'ís between 1926 and 1960, and in a new series in 1965–1970 and 1974–1975. *World Order* magazine, the successor to *Star of the West*, was published in the period 1935–1949 and in a new series since 1966. It publishes essays on Bahá'í philosophy and beliefs in their relation to contemporary problems. Several other magazines under Bahá'í auspices are directed to specific audiences, such as *Child's Way* from the United States and *Glory: Bahá'í Youth Magazine* from India. Some 130 National Spiritual Assemblies now exist, each of which publishes its own internal newsletter; a large number of these is in English.

8. *The Bahá'í World*

No discussion of Bahá'í literature in English would be complete without mention of the multi-volume survey of the activities of the international Bahá'í community, *The Bahá'í World*. Now in its seventeenth volume, and spanning over half a century, it is a source book for information on current activities, growth and development of the Bahá'í administrative order, biographies of deceased Bahá'ís, poetry and articles. The contents of this one publication bear witness that the Bahá'í Faith is a well-established, international and independent religion, steadily growing and developing new institutions and powers.

[1] A report of its activites in the period 1975–1979 appears on p. 197.

[2] Published in its first year under the title *Bahá'í News*.



Examples of Bahá'í literature in English. Clockwise from bottom: Star of the West, *Reprint (1978);* God's Heroes *by Laura Barney (1910);* The Priceless Pearl *by Rúḥíyyih Rabbani (1969);* Bahá'u'lláh and the New Era *by J. E. Esslemont (1923);* The Dawn-breakers *by Nabíl (1976 printing);* The Mysterious Forces of Civilization *by 'Abdu'l-Bahá (1918);* The Book of Ighan *by Bahá'u'lláh (1915);* God Passes By *by Shoghi Effendi (1965 printing);* Gleanings from the Writings of Bahá'u'lláh, *2nd rev. ed. (1976).*

9. *Audio-Visual Materials*

Technological innovations in the twentieth century have led the Bahá'ís to develop a fascinating array of films, filmstrips, slides, cassette tapes, posters and exhibit materials. The official impetus for the full-scale production of such materials came from the Universal House of Justice in 1967 with the establishment of the International Bahá'í Audio-Visual Centre in Victor, New York, U.S.A.[1] The Bahá'í Publishing Trust of the United States also became an important source of audio-visual production.

Since the midpoint of the last decade, over two dozen filmstrip programmes have been produced on such topics as Bahá'í history, administration, general introductions to the Faith, and international Bahá'í conferences. The production and broadcasting of a general film on the Bahá'í Faith, *And His Name Shall Be One*, by the American television network C.B.S., sparked the making of films among the Bahá'ís. *A New Wind* by the Canadian documentary film producer George C. Stoney, was commissioned by the National Spiritual Assembly of the United States to show the world-wide diversity of the Bahá'í community. A number of Bahá'í film companies have since produced a diverse selection of films featuring youth conferences, interviews with Hands of the Cause of God, and dedications of Bahá'í Houses of Worship. Perhaps the most ambitious was the two-hour film of *The Green Light Expedition.*[2] It is a priceless glimpse into the spiritually-rich lives of South American Indians, accompanied by Rúḥíyyih Khánum's characteristic insights into the meaning of pioneering.

[1] *The Bahá'í World*, vol. XIV, 1963–1968, pp. 91–92.

[2] *The Bahá'í World,* vol. XVI, 1973–1976. pp. 419–448.

10. *Sources of Publications*

Of the sources of Bahá'í publications in English, the New York Bahai Board of Counsel and Chicago's Bahai Publishing Society have already been mentioned. Since the time of the establishment of these two publishing institutions in 1900, the Bahá'í world has expanded to such a degree that there are now over twenty Bahá'í Publishing Trusts. A significant number of these publish in English, including the United Kingdom, Australia, the United States and India. Even the Bahá'í Publishing Trust of Japan has issued landmark Bahá'í books in English. Of the 130 National Spiritual Assemblies and their subordinate committees, nearly all issue publications in various formats; many of them are in English. Not only are Bahá'í works issued by Publishing Trusts and National Assemblies, but one other publisher, George Ronald in England, has issued only Bahá'í books in the past few years. The Bahá'í World Centre has also produced a series of outstanding publications: *The Proclamation of Bahá'u'lláh, Bahá'í Holy Places at the World Centre, The Constitution of the Universal House of Justice, A Synopsis and Codification of the Laws and Ordinances of the Kitáb-i-Aqdas*, and the three compilations of Scripture called for in the Five Year Plan.[1]

11. *The Five Year Plan and Publishing in English*

As in previous international teaching plans of the Guardian and the Universal House of Justice, the Five Year Plan had a sizeable number of goals devoted to the production and dissemination of literature in many languages. Seven new Publishing Trusts were called for; Bahá'í literature has been translated into many new languages, and enriched in many more, including English.

The major Five Year Plan goal for publication of Bahá'í literature in English was assigned by the Universal House of Justice to the Bahá'í World Centre. The goal—to publish three compilations of Sacred Scripture—significantly increased the range of Bahá'í Holy Writings in English. In 1976 the first of

[1] See section 11 of this article.



Bahá'í literature display featuring literature produced by Editora Bahá'í Brasil *exhibited during the annual Street Book Fair held in Belo Horizonte, Brazil; October 1977.*

the three volumes, *Selections from the Writings of the Báb*, appeared, releasing for the first time to the Bahá'ís of the West the mighty torrent of the Báb's utterance. *Tablets of Bahá'u'lláh Revealed After the Kitáb-i-Aqdas* was released approximately eighteen months later. Included in this anthology were retranslations of several Tablets which had been translated in the days of the Master, as well as much material previously unavailable in English. In late 1978, *Selections from the Writings of 'Abdu'l-Bahá* completed the trilogy of newly-translated Sacred Texts. The dynamic spirit infused into the Bahá'í community by the appearance of these volumes has contributed significantly to the stimulation of the herculean efforts exerted to achieve the assigned tasks of the Five Year Plan.

A supplementary achievement of the World Centre was the publication in 1977 of excerpts from various letters of the Guardian under the title *Call to the Nations*. Extracts from the four books just named appear elsewhere in this volume.

At the request of the Universal House of Justice, the Research Department of the World Centre has from time to time compiled appropriate passages from the Bahá'í Writings on various subjects. These compilations have brought together previously-translated and newly-translated excerpts from the corpus of Bahá'í Scripture and interpretation on such topics as teaching, education, youth, children, opposition to the Faith, and consultation.

This review has not attempted to give a definitive survey of Bahá'í literature in English; it has, rather, indicated the broad categories of Bahá'í publication. Nevertheless, the importance of the publication and dissemination of Bahá'í literature in English cannot be over-emphasized. Not only is English a language rich in expression, but it is currently one of the most widely spoken. It is also the tongue in which a significant portion of Shoghi Effendi's writing was composed, and the language into which his authentic translations of Bahá'u'lláh's Writings were made. It is not from the original Persian and Arabic, but rather from the authorized English editions of Bahá'í Holy Texts, that nearly all translations into other languages of the West are made.

The Word of God for this era of the earth's spiritual history has appeared as the sun in the East in exalted verses of Arabic and Persian; it has been focused clearly and unambiguously for the West in unmatched English prose, from which, as light through a prism, its rich texture and colour reach the whole of mankind in a myriad tongues.

11. BIBLIOGRAPHIES

A. A BIBLIOGRAPHY OF BAHÁ'Í BOOKS AND BOOKLETS IN THE ENGLISH LANGUAGE

Compiled by Robert E. Cadwalader

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Abbreviations

NSA—National Spiritual Assembly
LSA—Local Spiritual Assembly
BPS—Bahá'í Publishing Society (1902–1922)
BPT—Bahá'í Publishing Trust
BPC—Bahá'í Publishing Committee

1. *Blessed is the Spot.* n.p. n.d. National Teaching Committee. paper.
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71. *Will and Testament of 'Abdu'l-Bahá, The.* Wilmette: NSA of the USA and Canada, 1942. Wilmette: BPC, 1944. Wilmette: BPT, 1968, 1971 and n.d. London: BPT, 1950. paper.
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73. *Wisdom of Abdul Baha, The.* comp. Beatrice Marion Platt, Mary Esther Blomfield, Rose Ellinor Cecilia Blomfield and Lady Sara Louisa Blomfield. New York: BPC, 1924. Wilmette: BPC, n.d. cardboard and cloth. see #35 and 63.
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(iv) WORKS COMPILED FROM THE WRITINGS OF BAHÁ'U'LLÁH AND 'ABDU'L-BAHÁ

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2. *Bahá'í Answers: A Compilation.* comp. Olivia Kelsey. Independence, Mo.: Lambert Moon Printers and Publishers, 1947 and 1947 rev. cardboard and cloth.
3. *Bahá'í Community, The.* Wilmette: BPC, 1947 and 1954. Wilmette: BPT, 1963. New Delhi: BPT, 1964. paper.
4. *Bahá'í Education: A Compilation.* Wilmette: BPT, 1977. paper.
5. *Bahá'í Institutions: A Compilation.* New Delhi: BPT, 1973. paper.
6. *Bahá'í Meetings, The Nineteen Day Feast.* comp. the Universal House of Justice. Wilmette: BPT, 1976. paper.
7. *Bahá'í Prayers.* comp. NSA of USA and Canada. New York: BPC, 1929 and 1929 (1936 with newer translations). cloth.
8. *Bahá'í Prayers.* comp. NSA of USA and Canada. New York: BPC, 1935 and 1937. paper.
9. *Bahá'í Prayers.* comp. NSA of USA and Canada. Wilmette: BPC, 1941, 1942, 1944, 1945, 1947, 1949 and 1952. paper and cloth.
10. *Bahá'í Prayers.* comp. NSA of USA. Wilmette: BPC, 1954. Wilmette: BPT, 1954, 1957, 1962, 1967, 1969 1970, 1973, 1975 and 1978. cloth and paper.
11. *Bahá'í Prayers.* comp. NSA of USA. Wilmette: BPC, 1954. Wilmette: BPT 1954 and 1970. cloth. (the 'White' Prayer book which includes only the first section of #10).
12. *Bahá'í Prayers.* comp. NSA of Malaysia. (Kuala Lumpur): BPT, 1970. paper.
13. *Bahá'í Prayers: A Selection.* comp. NSA of the British Isles. London: 1951. cloth.
14. *Bahá'í Prayers: A Selection.* comp. NSA of the British Isles. London: BPT, 1945 and 1951. cloth. (this edition contains only the first section of #13).
15. *Bahá'í Prayers: A Selection.* comp. NSA of the British Isles. London: BPT, 1967 and 1975. cloth.
16. *Bahá'í Prayers and Meditations—The Báb, Bahá'u'lláh, 'Abdu'l-Bahá.* paper. (contains two pictures of the Louhelen Bahá'í School). n.p. n.d.
17. *Bahá'í Prayers: An Introductory Selection.* comp. NSA of Malaysia. (Kuala Lumpur): BPT, 1973. paper.
18 *Bahá'í Prayers for Special Occasions.* London: BPT, 1945. cloth.
19. *Bahá'í Revelation.* comp. NSA of the Brit-

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20. *Bahá'í Scriptures.* comp. Horace Holley. New York: Brentano's, 1923. New York: BPC, 1928. cloth.
21. *Bahá'í World Faith.* comp. NSA of USA and Canada. Wilmette: BPC, 1943 and 1943 (the second 1943 edition was bound in red leather and inscribed in gold 1844–1944 as a special centennial souvenir—only 500 copies). Wilmette: BPT, 1956, 1966, 1969, 1971 and 1976. cloth, fabrikoid and leather.
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23. *Book of Prayers.* n.p. n.d. paper and leather.
24. *Chalice of Immortality, The.* comp. Hushidar Mutlagh. New Delhi: BPT, (1979).
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26. *Compilation No. 9 Concerning the Most Great Peace.* Boston: The Tudor Press, 1918. paper.
27. *Compilation of the Holy Utterances of Baha'o'llah and Abdul Baha Concerning the Most Great Peace, War and Duty of the Bahais Toward Their Government.* n.p. 1918 and 1918 rev. paper.
28. *Covenant of Bahá'u'lláh, The.* Manchester, Eng.: BPT, 1950. London: BPT, 1963. cloth and fabrikoid.
29. *Daily Prayers—Bahá'u'lláh, Báb, 'Abdu'l-Bahá.* New York: BPC, n.d. paper.
30. *Daily Prayers—Prayers and Meditations.* New York: BPC, 1931. paper.
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32. *Divine Art of living, The.* comp. Mabel Hyde Paine. Wilmette: BPC, 1944, 1946, 1949 and 1953. Wilmette: BPT, 1956, 1960, 1965, 1970, 1972, 1973 and 1974. cloth and fabrikoid.
33. *Divine Pearls.* comp. Victoria Bedikian. n.p. n.d. paper.
34. *Divine Wisdom of Bahá'u'lláh and 'Abdu'l-Bahá.* comp. NSA of the British Isles. Manchester: BPT, 1946. paper.
35. *Glad Tidings of Bahá'u'lláh, The.* comp. George Townshend. London: John Murray, Wisdom of the East Series, 1949 and 1956. Oxford: George Ronald, 1975. paper and cloth.
36. *God and His Manifestations.* comp. Maye Harvey Gift. New York: BPC, 1925. paper.
37. *Holy Utterances Revealed by Baha'Ullah and the Master, Abdul Baha Regarding the Necessity for Steadfastness and Effort in the Present Time, That Thereby the Believers May Be Strengthened and Made Ready Under All Conditions, to Stand Firm in the Covenant. Compiled 1905.* n.p. paper.
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39. *Life After Death.* comp. Barbara Mason. Honolulu: Hawaii Baha'i Press, 1976. paper.
40. *Mighty River, A.* comp. Audrie Reynolds. Wilmette: BPT, 1977. paper.
41. *New Day: Prophecies and Precepts from the Utterances of Baha'o'llah and Abdul Baha.* comp. Isabel F. Chamberlain. New York: The Fellowship Press Service, 191–. paper.
42. *Pattern of Bahá'í Life, The.* comp. NSA of the British Isles. Manchester: BPT, 1948. London: BPT, 1953, 1963, 1968 and 1970. paper.
43. *Peace: A Divine Creation.* n.p. 1943. paper.
44. *Power of the Covenant, The.* comp. NSA of USA. Wilmette: BPT, 1956 and 1972. paper.
45. *Power of the Covenant Part One, Bahá'u'lláh's Covenant With Mankind, The.* comp. Dr. Jane Faily et al. n.p. NSA of Canada, February, 1976. paper.
46. *Power of the Covenant Part Two, The Problem of Covenant-Breaking, The.* comp. Dr. Jane Faily et al. n.p. NSA of Canada, October, 1976. paper.
47. *Power the Covenant Part Three, The Face of Opposition, The.* comp. Dr. Jane Faily et al. n.p. NSA of Canada, April, 1977. paper.
48. *Prayer of Bahá'u'lláh and Prayers and Tablets of 'Abdu'l-Bahá.* trans. Shoghi Effendi. Boston: 1923. paper.
49. *Prayers Revealed by Bahá'u'lláh, The Báb, and 'Abdu'l-Bahá.* trans. Shoghi Effendi. New York: BPC, 1939. paper.
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55. *Selections from the Holy Utterances on the Subject of Unity from Bahá'u'lláh and 'Abdu'l-Bahá.* n.p. n.d. paper.
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59. *Splendour of God, The.* comp. Eric Hammond. New York: E. P. Dutton, 1910. London: John Murray, The Wisdom of the East Series, 1909 and 1910. cloth.
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61. *Tablets Revealed in Honor of the Greatest Holy Leaf.* New York: J. J. Little and Ives Company, 1933. paper.
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3. *Bahá'í Administration.* New York: BPC, 1928, 1933 and 1936. Wilmette: BPC, 1941, 1945 and 1953. Wilmette: BPT, 1960, 1968 and 1974. paper and cloth.
4. *Bahá'í Faith, Statistical Information 1844–1944, The.* Wilmette: BPC, 1944. paper.
5. *Bahá'í Faith, Statistical Information 1844–1950, The.* Wilmette: BPC, 1950. paper.
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10. *Challenging Requirements of the Present Hour, The.* Wilmette: NSA of USA and Canada, 1947. paper.
11. *Citadel of Faith.* Wilmette: BPT, 1965 and 1970. cloth.
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13. *Continental Boards of Counsellors.* comp. the Universal House of Justice. NSA of Canada, (1970). London: BPT, n.d. paper.
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20. *Earth is God's, The.* London: BPT, 1947. paper.
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24. *God Given Mandate, A.* Wilmette: BPC, 1946. paper.
25. *God Passes By.* Wilmette: BPC, 1944, 1945 and 1950. Wilmette: BPT, 1957, 1965, 1970 and 1974. paper and cloth.
26. *Golden Age of the Cause of Bahá'u'lláh, The.* New York: BPC, 1932. paper.
27. *Guidance for Today and Tomorrow.* comp. NSA of the British Isles. London: BPT, 1953 and 1973. cloth and paper.
28. *Generation of the Half-Light: A Compilation for Bahá'í Youth.* comp. Arjun Rastogi. New Delhi: BPT, 1974. paper.
29. *Guidance for Youth.* comp. NSA of the United Kingdom. London: BPT, 1969. paper.
30. *Guidelines for Local Spiritual Assemblies.* comp. NSA of USA. Wilmette: BPT, 1975 and 1976. paper.
31. *Importance of Teaching Indigenous People, The.* comp. the Universal House of Justice. NSA of Canada, 1968. paper.
32. *Letters from Shoghi Effendi.* New York: BPC, 1925. paper.
33. *Letters from the Guardian to Australia and New Zealand 1923–1957.* Melbourne: NSA of Australia and New Zealand, 1970 and 1971. cloth.
34. *Lifeblood of the Cause.* comp. the Universal House of Justice. London: BPT, (1970). paper.
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36. *Local Spiritual Assembly, The.* comp. the Universal House of Justice. Wilmette: BPT, 1970. London: BPT, n.d. paper.
37. *Messages from the Guardian 1932–1940.* New York: BPC, 1940. paper.
38. *Messages to America 1932–1946.* Wilmette: BPC, 1947. fabrikoid.
39. *Messages to Canada.* NSA of Canada, 1965. cloth.
40. *Messages to the Bahá'í World 1950–1957.* Wilmette: BPT, 1958 and 1971. cloth.
41. *National Spiritual Assembly, The.* comp. the Universal House of Justice. Wilmette: BPT, 1972. paper.
42. *Passing of Abdul Baha, The.* co-author Lady Blomfield. Haifa: Rosenfeld Brothers, 1922. London: BPT, n.d. paper.
43. *Pattern for Future Society, A.* Wilmette: BPC, 1940, 1946 and 1948. paper.
44. *Principles of Bahá'í Administration.* London: BPT, 1950, 1963 and 1973. paper and cloth.
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48. *Rising World Commonwealth, The.* London: BPT, 1945. paper.
49. *Selected Writings of Shoghi Effendi.* Wilmette: BPC, 1942. Wilmette: BPT, 1975. paper.
50. *Special Measure of Love, A.* Wilmette: BPT, 1974. paper.
51. *Spiritual Potencies of that Consecrated Spot.* n.p. 1939. paper.
52. *Unfoldment of World Civilization, The.* New York: BPC, 1936. Wilmette: BPC, 1945. paper.
53. *World Government and Collective Security.* New Delhi: NSA of India, Pakistan and Burma, 1953. paper.
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5. *Constitution of the Universal House of Justice, The.* Haifa: The Universal House of Justice, 1972. paper.
6. *Five Year Plan, The.* Wilmette: BPT, 1974. paper.
7. *Five Year Plan, 1974–1979: Statistical Report, Ridvan 1978, The.* Haifa: Bahá'í World Centre, 1978. paper.
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(vii) WRITINGS ON THE BAHÁ'Í FAITH

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3. *'Abdu'l-Bahá the Center of the Covenant.* Juliet Thompson. Wilmette: BPC, 1948. paper.
4. *'Abdu'l-Bahá the Centre of the Covenant of Bahá'u'lláh.* Hasan M. Balyuzi. London: George Ronald, 1971 and 1972. paper and cloth.
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6. *Addresses.* Abdel Karim Effendi Teherani. trans. Anton F. Haddad. Chicago: Behais Supply and Publishing Board, 1900. paper.
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8. *All Things Made New.* John Ferraby. London: George Allen & Unwin, 1957 and 1960. New York: Macmillan Co., 1958. Wilmette: BPT, 1960 and 1963. London: BPT, 1975. paper and cloth.
9. *Amatu'l-Bahá Visits India.* Violette Nakhjavání. New Delhi: BPT, n.d. paper.
10. *Appreciations of the Bahá'í Faith.* Wilmette: BPC, 1941, 1947, and 1948. paper.
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13. *Auguste Forel and the Bahá'í Faith with Commentary by Peter Mühlschlegel.* Oxford: George Ronald, 1978. paper.
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23. *Bahá'í Faith by a Methodist Layman, The.* A. J. Truesdell. New York: BPC, 1925. paper.
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26. *Bahá'í Follower of the Light.* Ray Meyer. NSA of Australia, 1972. Wilmette: BPT. paper.
27. *Bahá'í Glossary.* Marzieh Gail. Wilmette: BPT, 1955 and 1969. paper.
28. *Bahá'í Group, The.* comp. NSA of USA. Wilmette: BPT, 1958. paper.
29. *Bahai House of Worship, Description of the Temple with Illustrations, The.* Charles Mason Remey. Chicago: BPS, 1917. paper.
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32. *Bahai Indexes.* Charles Mason Remey. Newport, R.I.: 1923. paper.
33. *Bahai Library Committee.* Charles Mason Remey. Firenze, Italy: 1925. paper.
34. *Bahai Library of Constructive Religion, The Peace of the World, The.* Charles Mason Remey. Chicago: BPS, 1919. cloth. (same as #204).
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36. *Bahai Martyrdoms in Persia in the Year 1903 A.D.* Haji Mirza Haydar Ali. trans. Dr. Youness Khan. Chicago: BPS, 1904 and 1917 rev. paper.
37. *Bahai Message, The.* comp. Horace Holley. Chicago: BPS, 1920. paper.
38. *Bahai Movement, A Series of Nineteen Papers Upon the Bahai Movement, The.* Charles Mason Remey. Washington: J. D. Milans and Sons, 1912 and 1912 (actually printed several years later). cloth.
39. *Bahai Movement for Universal Religion, Brotherhood, and Peace, A Sketch of Its History and Teachings, The.* Charles Mason Remey. Washington: Persian-American Bulletin, 1912. paper.
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42. *Bahai Movement—Its Spiritual Dynamic, The.* Albert R. Vail. n.p. n.d. paper.
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56. *Bahá'í World Volume III (1928–1930), The.* New York: BPC, 1930. cloth.
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58. *Bahá'í World Volume V (1932–1934), The.* New York: BPC, 1936. cloth.
59. *Bahá'í World Volume VI (1934–1936), The.* New York: BPC, 1937. cloth.
60. *Bahá'í World Volume VII (1936–1938), The.* New York: BPC, 1939. cloth.
61. *Bahá'í World Volume VIII (1938–1940), The.* Wilmette: BPC, 1942. cloth.
62. *Bahá'í World Volume IX (1940–1944), The.* Wilmette: BPC, 1945. cloth.
63. *Bahá'í World Volume X (1944–1946), The.* Wilmette: BPC, 1949. cloth.
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67. *Bahá'í World Volume XIV (1963–1968), The.* Haifa: The Bahá'í World Centre, 1975. cloth.
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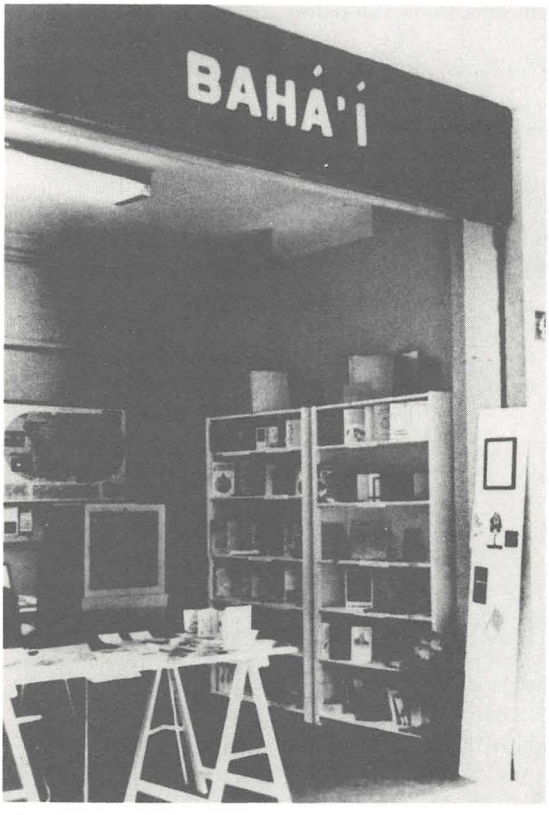

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B. AN ALPHABETICAL LISTING OF AUTHORS, COMPILERS AND TRANSLATORS OF BAHÁ'Í BOOKS AND BOOKLETS IN THE ENGLISH LANGUAGE

Compiled by Robert E. Cadwalader

Abbreviations

A — 'Abdu'l-Bahá
B — Bahá'u'lláh
C — Compilations of the Writings of the Central Figures of the Faith
S — Shoghi Effendi
W — Writings on the Bahá'í Faith

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III

ORIENTAL TERMS

1. 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
Abu'l-Faḍl
'Adasíyyih
Adhán
Ádhirbáyján
Afnán
Aghṣán
'Ahd
Aḥmad
Aḥsá'í
Ahváz
Akbar
'Akká
'Alá'
'Alí
'Alí-Muḥammad
Alláh-u-Abhá
Alváḥ
Alváḥ-i-Salátín
Amatu'l-Bahá
Amín
Amír
Amír-Nizám
Amru'lláh
Ámul
Anzalí
Áqá
Aqdas
'Arabistán
Asmá'
Astarábád
'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
Báṭúm
Bayán
Bayt
Big
Bírjand
Bishárát
Bismi'lláh
Bukhárá
Burújird
Búshihr
Bushrú'í
Bushrúyih

Chihríq

Dalá'il-i-Sab'ih
Dárúghih
Dawlat-Ábád
Dhabíḥ
Duzdáb

Fará'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
Hawdaj
Ḥaydar-'Alí
Haykal
Ḥaẓíratu'l-Quds
Ḥijáz
Hijrat
Himmat-Ábád
Ḥujjat
Ḥusayn

Ibráhím
Íl
'Ilm
Imám
Imám-Jum'ih
Imám-Zádih
Íqán
Írán
'Iráq
'Iráqí
'Iráq-i-'Ajam
Iṣfahán
'Ishqábád
Ishráqát
Ishtihárd
Islám
Ismá'ílíyyih
'Izzat

Jalál
Jamádíyu'l-Avval
Jamál
Jamál-i-Mubárak
Jamál-i-Qidam
Jásb
Jubbih

Ka'bih
Kad-Khudá
Kalántar
Kalimát
Kamál
Karand
Karbilá
Káshán
Kashkúl
Kawmu'ṣ-Ṣa'áyidih
Kawthar
Káẓim
Káẓimayn
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

Rafsanján
Raḥím
Raḥmán
Raḥmat
Ra'ís
Ramaḍán
Rasht
Rawḥání
Riḍván
Rúhu'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'ah (Shí'ih)
Shíráz
Shúshtar
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
Táshkand
Tawḥíd
Thurayyá
Ṭihrán
Túmán
Turkistán

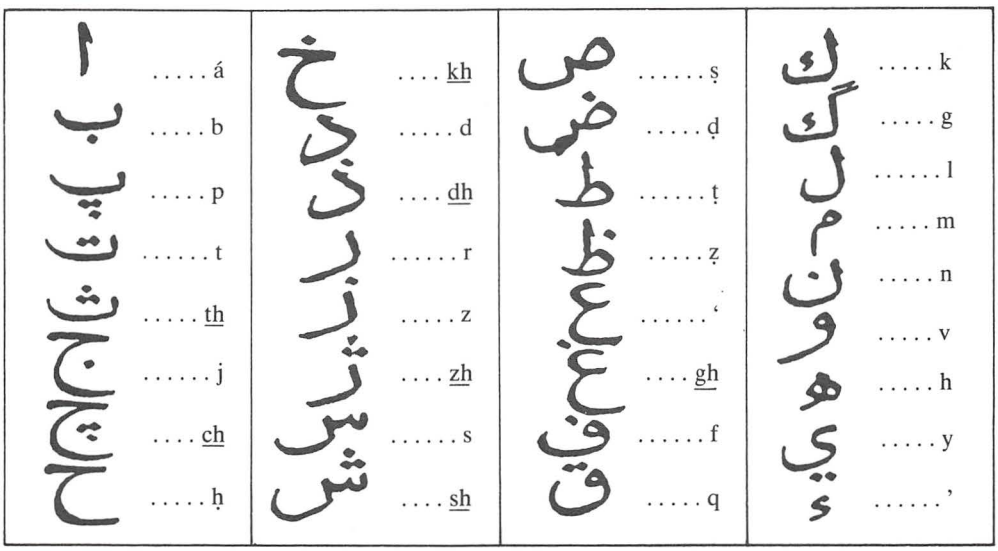
'Ulamá
Urúmíyyih
'Uthmán

Vaḥíd
Valí
Valí-'Ahd
Varqá
Vazír (also Vizír)

Yá-Bahá'u'l-Abhá
Yaḥyá
Yazd

Zanján
Zarand
Zaynu'l-Muqarrabín

2. 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.

3. 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 *Tab*ríz or Ṭa*barsí*; 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 account, 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 word hurry—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’ like ‘oo’ in moon, the following would be pronounced:

Quddús—Qod-dooss; Bárfurúsh—Bár-foroosh.

Pronounce 'aw' to rhyme with low, 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 often experience difficulty pronouncing 'gh' and 'q'; a guttural French 'r' will serve here; otherwise use hard 'g' as in good.

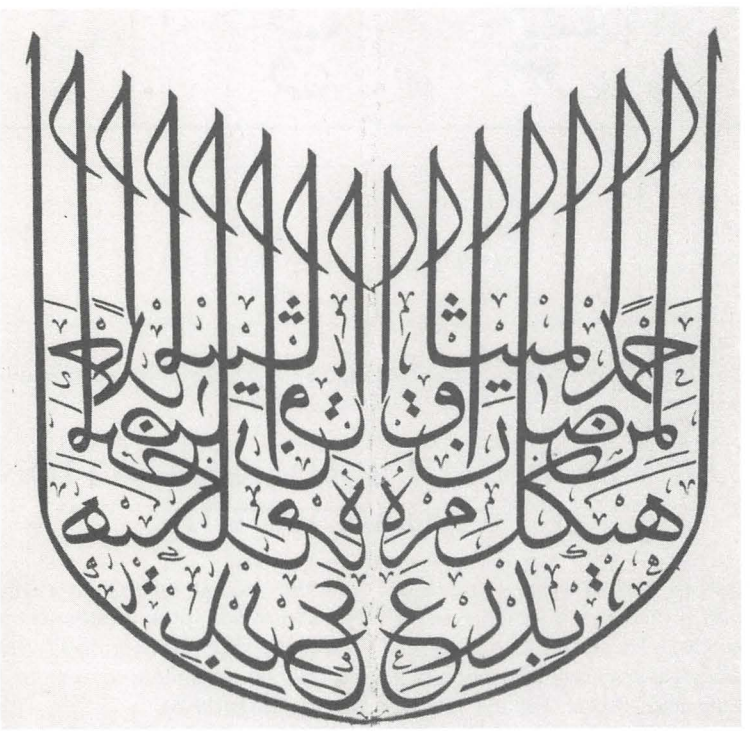
H and ḥ, approximately like the English aspirate 'h', should never be dropped. Ṭihrán is Teh-ron; madrisih is mad-res-seh; Miḥráb is Meh-rob.

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 hall; ('), 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.



Calligraphic arrangement of part of the opening sentence of the Will and Testament of 'Abdu'l-Bahá: 'All Praise to Him Who, by the Shield of His Covenant, hath guarded the Temple of His Cause.'

4. DEFINITIONS OF SOME OF THE ORIENTAL TERMS USED IN BAHÁ'Í LITERATURE

Ab: Father.

Abá, Abú, Abí: Father of.

'Abá: Cloak or mantle.

'Abdu'l-Bahá: Servant of Bahá.

Abhá: Most Glorious.

Adhán: Muslim call to prayer.

Adíb: literally 'the learned'.

Afnán: literally 'twigs'. Denotes the relations of the Báb.

Aghṣán: literally 'branches'. Denotes sons and male descendants of Bahá'u'lláh.

A.H.: 'Anno Hejirae'. Year of Muḥammad's migration from Mecca to Medina, and the beginning of the Muslim era.

'Ahd: Covenant.

Aḥsanu'l-Qiṣaṣ: One of the commentaries on the Qur'án revealed by the Báb, on the Súrih of Joseph, translated by Ṭáhirih.

Akbar: 'Greater', 'greatest'. (See 'Kabír'.)

A'lá: 'The Most Exalted One', a title of the Báb.

'Alá': 'Loftiness'. Nineteenth month of the Badí' calendar.

'Alí: The first Imám, the rightful successor of Muḥammad; also the fourth Caliph.

Alláh: 'God'.

Alláh-u-Abhá: 'God is All-Glorious'. The Greatest Name, adopted during the period of Bahá'u'lláh's exile in Adrianople as a greeting among Bahá'ís.[1]

Alláh-u-Akbar: 'God is the Most Great'. Superseded by 'Alláh-u-Abhá' during the Adrianople period.[2]

Al-Madínah: The city to which Muḥammad migrated. (See 'A.H.')

Amín: literally 'the trusted'. Trustee.

Amír: 'Prince', 'ruler', 'commander', 'governor'.

Áqá: 'Master'. Title given by Bahá'u'lláh to 'Abdu'l-Bahá. Also 'Mister' when preceding a name.

Aqdas: 'The Most Holy'.

Asmá: 'Names'. Ninth month of the Badí' calendar.

Ayyám: (See Há).

A'ẓam: 'The greatest'.

'Aẓamat: 'Grandeur'. Fourth month of the Badí' calendar.

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.

Bábu'l-Báb: 'The Gate of the Gate'. Title of Mullá Ḥusayn, the first Letter of the Living.

Badí': literally 'the wonderful'.

Bahá: 'Glory', 'splendour', 'light'. Title by which Bahá'u'lláh (Mírzá Ḥusayn-'Alí) is designated. First month of the Badí' calendar.

Bahá'í: Follower of Bahá'u'lláh.

Bahá'u'l-Abhá: 'The Glory of the Most Glorious'.

Bahá'u'lláh: 'The Glory of God'. Title of Mírzá Ḥusayn-'Alí; born Ṭihrán, Persia, 12 Nov. 1817; ascended Bahjí, Palestine (now Israel), 29 May 1892.

Bahjí: literally 'delight'. Denotes that part of the Plain of 'Akká (Israel) where the Shrine and the Mansion of Bahá'u'lláh are situated.

Baní-Háshim: The family from which Muḥammad was 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, and to two of His Writings, one in Persian the other in Arabic.

Baytu'l-'Adl-i-A'ẓam: The Universal House of Justice.

Big: Honorary title; lower title than Khán.

Bishárát: literally 'Glad tidings'. Title of one of the Tablets of Bahá'u'lláh.

Caravansary (also 'caravanserai', 'caravansera'): An inn for caravans.

Dárúghih: 'High constable'.

Dawlih: 'State', 'government'.

Dhi'b: 'The Wolf', an appellation applied by Bahá'u'lláh to Shaykh Muḥammad-Báqir.

Dhikr: 'Remembrance', 'commemoration', 'mention'; praise or glorification of God; recital of His Names; religious exercise or ceremony; (plural adhkár).

El-Abhá: Properly, al-Abhá, 'The Most Glorious'.

Farmán: 'Order', 'command', 'royal decree'.

Farrásh: 'Footman', 'lictor', 'attendant'.

[1] *God Passes By*, p. 176.

[2] ibid., p. 18.

Farrásh-Báshí: The head-farrásh.

Farsakh: Unit of measurement. Approximately three miles or five kilometres.

Fatvá: Sentence or judgement by Muslim muftí.

Ghuṣan: 'Branch'. Son or male descendant of Bahá'u'lláh.

Há, (Days of): Ayyám-i-Há. The Intercalary Days, so named by Bahá'u'lláh in the *Kitáb-i-Aqdas*, where He also ordained that they should immediately precede the month of 'Alá', i.e. the month of fasting which closes the Bahá'í year. Every fourth year the number of the Intercalary Days is raised from four to five.

Ḥadíth: Tradition. The whole body of the sacred tradition of the Muslims is called the ḥadíth. (Plural aḥádíth.)

Ḥaḍrat: literally 'threshold'. Courtesy title sometimes translated as 'His Holiness'.

Ḥájí: A Muslim who has performed the pilgrimage to Mecca.

Ḥaram-i-Aqdas: The Most Holy Sanctuary, a designation given by the Guardian to the north-western quadrant of the garden surrounding the Shrine of Bahá'u'lláh.

Hawdaj (Howdah): A litter carried by a camel, mule, horse or elephant for travelling purposes.

Ḥaẓíratu'l-Quds: 'The Sacred Fold', official title designating headquarters of Bahá'í administrative activity.

Hijrat (also 'Hijra', 'Hegira'.): literally 'Migration'. The basis of Islamic chronology. The date of Muḥammad's migration from Mecca to Medina.

Ḥuqúqu'lláh: 'Right of God'; payment by believers instituted in the *Kitáb-i-Aqdas*.

Ḥusayníyyih: Place where martyrdom of Ḥusayn is mourned, or where Muslim passion plays may be presented. Designation given by Shí'ahs to Bahá'u'lláh's Most Great House in Baghdád, forcibly occupied by them.

Ibn: 'Son'.

Íl: 'Clan'.

'Ílm: 'Knowledge'. Twelfth month of the Badí' calendar.

Imám: Title of the twelve Shí'ah successors of Muḥammad. Also applied to Muslim religious leaders.

Imám-Jum'ih: Chief of the mullás, who recites the Friday prayers for the sovereign.

Imám-Zádih: Descendant of an Imám or his shrine.

Inshá'alláh: 'If God wills it'.

Íqán: literally 'certitude'. The title of Bahá'u'lláh's Epistle to one of the uncles 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 Judgement.

'Izzat: 'Might'. Tenth month of the Badí' calendar.

Jáhilíyyih: The dark age of ignorance among the Arabs before the appearance of Muḥammad.

Jalál: 'Glory'. Second month of the Badí' calendar.

Jamál: 'Beauty'. Third month of the Badí' calendar.

Jamál-i-Mubárak: literally 'the Blessed Beauty', applied to Bahá'u'lláh.

Jamál-i-Qidam: literally 'the Ancient Beauty', applied to Bahá'u'lláh.

Jihád: Holy war, as specified in Qur'án.

Jináb: Courtesy title sometimes translated 'His Honour'.

Jubbih: An outer coat.

Ka'bih: Ancient shrine at Mecca. Now recognized as the most holy shrine of Islám.

Kabír: literally 'great'. (See 'Akbar'.)

Kad-khudá: Chief of a ward or parish in a town; headman of a village.

Kalántar: 'Mayor'.

Kalím: 'One who discourses'.

Kalímu'lláh: 'One Who converses with God'. Title given to Moses in the Islamic dispensation.

Kalimát: 'Words'. Seventh month of the Badí' calendar.

Kamál: 'Perfection'. Eight month of the Badí' calendar.

Karbilá'í: A Muslim who has performed the pilgrimage to Karbilá.

Kawthar: A river in Paradise, whence all the other rivers derive their source.

Khádimu'lláh: 'Servant of God'. Title of Mírzá Áqá Ján.[1]

Khán: 'Prince', 'lord', 'nobleman', 'chieftain'.

Khán: similar to a caravansary.

Khiḍr: literally 'The Green One'. Said to have lived at the time of Abraham, drank from the

[1] *God Passes By*, p. 115.

fountain of life, and is called its custodian. He is also said to symbolize the true guide. His name does not occur in the Qur'án, but some commentators identify him with the mysterious personage referred to in Qur'án 18:59–81.

Khuṭbih: Sermon delivered on Fridays at noon in Islamic religion.

Kitáb: 'Book'.

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: 'Seminary', 'school', 'religious college'.

Man-Yuẓhiruhu'lláh: 'He Whom God will make manifest'. The title given by the Báb to the Promised One.

Marḥabá: 'Bravo! Well done!'

Masá'il: 'Questions'. Fifteenth month of the Badí' calendar.

Mashhadí: A Muslim who has performed the pilgrimage to Mashhad.

Mashíyyat: 'Will'. Eleventh month of the Badí' calendar.

Mashriqu'l-Adhkár: literally 'the dawning place of the praise of God'. Title designating Bahá'í Houses of Worship.

Masjid: Mosque; Muslim place of worship.

Maydán: A square or open place.

Mihdí: Title of the Manifestation expected by Muslims.

Miḥráb: The principal place in a mosque where the Imám prays with his face turned towards Mecca.

Mi'ráj: 'Ascent'. Used with reference 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 mister.

Mishkín-Qalam: literally 'the musk-scented pen'. Title applied to a famed Bahá'í calligraphist.

Mu'adhdhin: The one who sounds the Adhán, the Muslim call to prayer.

Muftí: Expounder of Muslim law; gives a fatvá or sentence on a point of religious jurisprudence.

Muḥarram: First month of the Muslim year, the first ten days of which are observed by Shí'ahs as part of their mourning period for the Imáms. The tenth day, 'Áshúrá', is the day of the martyrdom of Ḥusayn.

Mulk: 'Dominion'. Eighteenth month of the Badí' calendar.

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.

Mutiṣarrif: 'Governor'.

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'.

Núr: 'Light'. Fifth month of the Badí' calendar.

Pahlaván: 'Athlete', 'champion'; term applied to brave and muscular men.

Páshá: Honorary title formerly given to officers of high rank in Turkey.

Píshkish: 'Present', 'tip', 'douceur'.

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.

Qawl: 'Speech'. Fourteenth month of the Badí' calendar.

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'.[1]

Qurbán: 'Sacrifice'.

Qudrat: 'Power'. Thirteenth month of the Badí' calendar.

Qur'án: 'The Reading'; 'that which ought to be read'. The Book revealed to Muḥammad.

Rabbi-i-A'lá: 'Exalted Lord'. One of the designations of the Báb.

Raḥmat: 'Mercy'. Sixth month of the Badí' calendar.

Ra'ís: 'President', 'head'. Lawḥ-i-Ra'ís, a Tablet addressed to the Prime Minister of Turkey by Bahá'u'lláh.

Riḍván: 'Paradise'; also the name of the custodian of Paradise. The holiest and most significant of all Bahá'í festivals commemorating Bahá'u'lláh's Declaration of

[1] *God Passes By*, pp. 110, 277.

His Mission to His companions in 1863, a twelve-day period beginning on 21 April and celebrated annually.

Sadratu'l-Muntahá: The Divine Lote Tree; the Tree beyond which there is no passing.

Ṣadr-i-A'ẓam: 'Prime Minister'.

Ṣáḥibu'z-Zamán: 'Lord of the Age'; one of the titles of the promised Qá'im.

Salám: 'Peace', 'salutation'. Muslim greeting. Word used to end a thesis.

Salsabíl: A fountain of Paradise.

Samandar: literally 'the phoenix'.

Sarkár-Áqá: literally 'The Honourable Master', applied to 'Abdu'l-Bahá.

Sháh: 'King', especially of Persia.

Sháh-Bahrám: World Saviour and Promised One of the Zoroastrians. Fulfilled by Bahá'u'lláh.

Shahíd: 'Martyr'. Plural of martyr is 'Shuhadá'.

Sharaf: 'Honour'. Sixteenth month of the Badí' calendar.

Sharí'ah, Sharí'at: Muslim canonical law. The law.

Shaykh: Venerable old man; man of authority; elder, chief, professor, superior of a dervish order, etc.

Shaykhí: School founded by Shaykh-Aḥmad-i-Aḥsá'í. Among his doctrines, in addition to the imminent dual Advent, was that the Prophet Muḥammad's material body did not ascend on the night of the Mí'ráj.

Shaykhu'l-Islám: Head of religious court, appointed to every large city by the Sháh.

Shí'ah, Shí'ih, Shi'ite: Party (of 'Alí). Partisan of 'Alí and of his descendants as the sole lawful 'Vicars of the Prophet', The Shí'ahs reject the first three Caliphs, believing that the successorship in Islám belonged rightfully to 'Alí (first Imám and fourth Caliph) and to his descendants by divine right. Originally, the successorship was the vital point of difference, and Islám was divided because Muḥammad's (albeit verbal) appointment of 'Alí was disregarded.

Ṣirát: literally 'bridge' or 'path'; denotes the religion of God.

Síyáh-Chál: Black Pit in Ṭihrán where, in August 1852, Bahá'u'lláh was chained in the darkness three flights of stairs underground, with some 150 thieves and assassins. Here He received the first intimations of His world Mission. Holiest place in Persia's capital.

Siyyid: Descendant of the Prophet Muḥammad.

Ṣúfí: Mystics or mystical doctrine in Islám.

Sulṭán: 'Sovereignty'. Seventeenth month of the Badí' calendar.

Sunní, Sunnite: From 'Sunna' (the Way or Practice of the Prophet, as reported in the ḥadíth.) By far the largest sect of Islám, this includes the four so-called orthodox sects: Hanbalites, Hanafites, Malikites, Shafiites.

Súrih: Name of the chapters of the Qur'án.

Súriy-i-Mulúk: 'Súrih of Kings'; Tablet revealed by Bahá'u'lláh in Adrianople.

Ṭá: Letter 'Ṭ' standing for Ṭihrán.

Táj: literally 'crown'; tall felt headdress adopted by Bahá'u'lláh in 1863, on the day of His departure from His Most Holy House.

Tajallíyát: literally 'effulgences'. Title of one of the Tablets of Bahá'u'lláh.

Takyih: Religious establishment; usual place of observance of the martyrdom of Imám Ḥusayn.

Ṭarázát: literally 'ornaments'. Title of one of the Tablets of Bahá'u'lláh.

Túmán: Unit of Iranian currency.

'Ulamá: Plural of 'one who knows'; 'learned', 'a scholar'.

'Urvatu'l-Vuthqá: literally 'the strongest handle'; symbolic of the Faith of God.

Váḥid: 1. A 'unity' or section of the Bayán. The Persian Bayán consists of nine Váḥids of nineteen chapters each, except the last, which has only ten chapters. 2. The eighteen Letters of the Living (constituting the Báb's first disciples) and the Báb Himself. 3. Each cycle of nineteen years in the Badí' calendar. The word, signifying unity, symbolizes the unity of God. The numerical values of the letters of this word total nineteen.

Vaḥíd: 'Unique'.

Válí: 'Governor'.

Valí: 'Guardian'.

Valí-'Ahd: 'heir to the throne'.

Varaqiy-i-'Ulyá: literally 'the Most Exalted Leaf', applied to Bahá'íyyih (Bahíyyih) Khánum, sister of 'Abdu'l-Bahá.[1]

Varqá: literally 'the dove'.

Vazír (Vizir, Vizier): Minister of State. Grand Vazír; Prime Minister.

Viláyat: 'Guardianship'.

[1] *The Bahá'í World*, Vol. V, p. 205; 'Genealogy of Bahá'u'lláh'.

Waqf: Muslim endowments; in Persia, the landed property of the expected Imám.

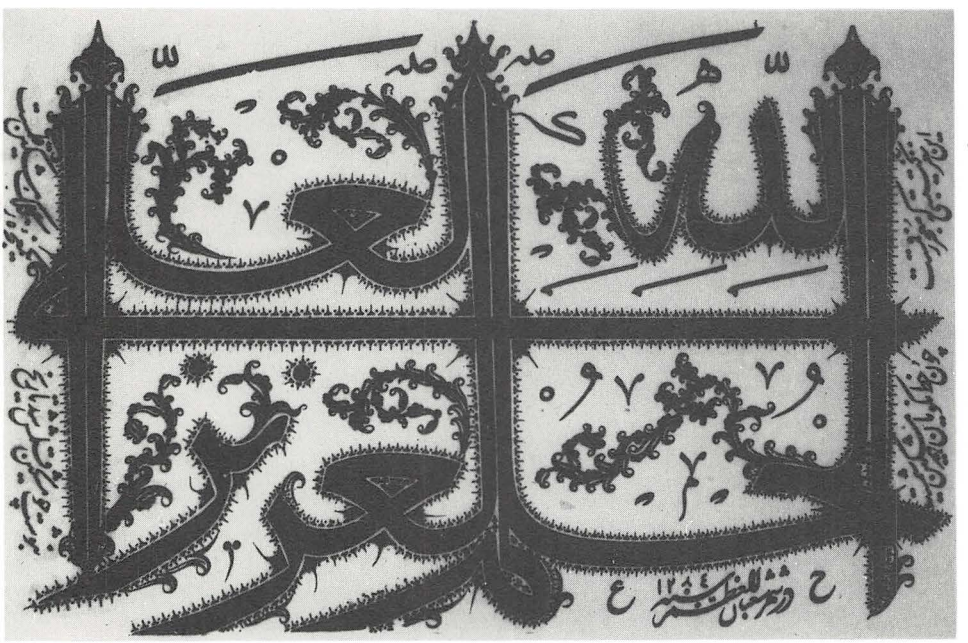
Yá: 'O'—e.g., Yá Bahá'u'l-Abhá (O Thou the Glory of the Most Glorious!)

Zádih: 'Son'.

Zawrá': A term signifying Baghdád.

Zaynu'l-Muqarrabín: literally 'the Ornament of the favoured'.

Zamzam: Sacred well within the precincts of the Great Mosque at Mecca. Though salty, its water is much esteemed for pious uses, such as ablutions, and drinking after a fast.



Calligraphic arrangement by Mishkín-Qalam of the invocation: 'Praise be to God, the Exalted, the Beloved!'

PART SEVEN

LITERARY AND MUSICAL WORKS

I

ESSAYS AND REVIEWS

1. THE UNITY OF RELIGION AND SCIENCE

WILLIAM S. HATCHER

OF all the conflicts which exist in contemporary society none is more destructive both for individual and social life than the conflict between religion and science. For the individual, religion is the expression of a need for self-transcendence, a need to feel a purpose which is God-given and not self-created. For society, religion represents the need for unity, love, harmony, and co-operation. Science, by contrast, represents the need to know, to understand, to gain mastery over ourselves and our environment. This is true both for the individual who needs knowledge in order to function in his own life and for society which needs organized knowledge in order to progress.

Returning for the moment to the individual's viewpoint, we might say that the religious urge is an urge *to be encompassed.* It is an urge to feel oneself a part of something greater. The scientific urge is an urge *to encompass.* It is an urge to manipulate, control, direct, and dominate. There is no contradiction in these two urges since it is clearly possible for us to be in control on one level of our functioning while, at the same time, being controlled or encompassed on another level. Indeed, since our knowledge is always relative, we are in fact constantly in the position of having a relative mastery over part of our environment (including the self) while being encompassed by that part which we do not know. Moreover, the further we make progress in knowledge, the more we realize just how great our ignorance is. There is an increasing realization of being encompassed by the unknown which accompanies the extension of the boundaries of the known, for new knowledge also reveals the existence of hitherto unsuspected unknowns. Greater knowledge gives greater mastery and, at the same time, greater humility before the ever-increasing vastness of the unknown which lies before us.

Basically, then, the religious urge and the scientific urge are complementary, as each reinforces the other.

Of course, the thrill of first mastery which the adolescent experiences gives him a sense of omnipotence and an exaggerated pride in his knowledge. Some people never outgrow this immature response to knowledge and, therefore, become blind or insensitive to the vastness of their ignorance. This is the state of an individual or a society in which the scientific urge prevails while the religious urge is excluded.

In such a case people have a sense of being in absolute control when, in reality, their control is very limited and relative. This is the situation which largely characterizes modern Western technological society. Western man has given in almost totally to the scientific urge, the urge to dominate, manipulate, control, and direct. Because he has lost his humility before his ignorance, he has gradually overproduced, overdirected, and overcontrolled. The results of this immoderation are to be seen everywhere. It has led to pollution and destruction of the natural cycle, as we begin to discover, perhaps too late, just how much damage we may have unwittingly done. It has led to manipulation of the public through mass media. It has produced engines of war of unimaginable destructive power.

On the personal level, the use of the social science of psychology, without the counterbalance of religion, has resulted in a painful self-

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consciousness for the individual as he enters an increasingly vicious circle of self-analysis and introspection in a futile attempt to encompass himself with his own mind.

We might say, then, that modern society is *adolescent* in that it is characterized by the false sense of omnipotence that comes from having abandoned itself to the scientific urge to the exclusion of the religious urge. Let anyone who feels that science alone can provide the basis for human progress ask himself whether, at this moment, the future of society stands in greater danger from science and its fruits or from religion and its fruits.

What happens when society abandons itself to the religious urge to the exclusion of the scientific urge? Since there will be a common feeling of humility before the unknown, there will be a strong sense of unity within such a society. People will be drawn together by the shared awareness of being encompassed by and submitted to unknown (generally non-human) forces. The *feeling* or *sense* of unity will be strong, but if the scientific urge is neglected, the concrete realization of that sense of unity will be very limited.

For example, without the means of organization, education, communication, and transportation, which come only from a certain mastery of the environment, the gathering of large groups of people will be difficult as will be the communication between the physically separate groups. It will, therefore, be difficult for people to share ideas, languages, history, and the like. Society will remain organized in small villages, each with its particular expression of the intuitively-perceived unity and with its particular history. There will be many different dialects and religious experiences. Because of the relative lack of mastery of the environment, inhabitants of different villages will be limited in the degree to which they can share their experiences. This will make it difficult for them to go beyond superficial differences and realize the basic similarity underlying various types of experience.

The dominant feature of such a society will be its *dependence* on the unknown forces. We might say, then, that such a society is *childlike* because the lack of mastery, the dependence, and the passivity with respect to the environment are all characteristics of the stage of development in the life of an individual which we call childhood.

Maturity or adulthood in the life of the individual comes with the integration and balance of these two urges. It does not come by remaining continually adolescent. The adolescent, because he is unsure of himself, needs, in his typical Western manifestation, continually to prove his independence by rebellious and exaggerated gestures. The adult, however, knows how to accept a mature and conscious dependence. The adult knows, for example, that he is dependent on society, and so he obeys its laws. The extreme form of adolescent independence is lawlessness.

To be sure, the dependence of the adult is no longer the absolute dependence of childhood. It is a dependence based on the relative mastery of the adolescent. It is a dependence which is conscious because the adult is aware of his limitations as well as of his mastery. He thus abandons his adolescent sense of omnipotence for a more realistic give and take. The giving results from the degree of mastery, and the taking from an intelligent realization of need. It is the foolish person who thinks that, because he is adult, he has no genuine needs and, therefore, does not have to take. It is the immature adult who remains in a childish state of exaggerated dependence and crippled mastery.

The Bahá'í principle of the unity of religion and science applies this same principle of complementarity, so clearly true for individuals, to human society as a whole. 'Abdu'l-Bahá has said:

> *Religion and science are the two wings upon which man's intelligence can soar into the heights, with which the human soul can progress. It is not possible to fly with one wing alone! Should a man try to fly with the wing of religion alone he would quickly fall into the quagmire of superstition, whilst on the other hand, with the wing of science alone he would also make no progress, but fall into the despairing slough of materialism.*[1]

Concerning the state of religion without science, 'Abdu'l-Bahá has further stated:

> *Any religion that contradicts science or that is opposed to it, is only ignorance—for ignorance is the opposite of knowledge.*

[1] 'Abdu'l-Bahá, *Paris Talks: Addresses Given by 'Abdu'l-Bahá in Paris in 1911–1912*, 11th ed. (London: Bahá'í Publishing Trust, 1969), p. 143.

Religion which consists only of rites and ceremonies of prejudice is not the truth.[1]

And again:

All religions of the present day have fallen into superstitious practices out of harmony alike with the true principles of the teaching they represent and with the scientific discoveries of the time.[2]

Concerning the positive effects of the unity of religion and science, He says:

When religion, shorn of its superstitions, traditions, and unintelligent dogmas, shows its conformity with science, then will there be a great unifying, cleansing force in the world which will sweep before it all wars, disagreements, discords and struggles—and then will mankind be united in the power of the Love of God.[3]

Concerning the result of science without religion, Bahá'u'lláh has written:

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.[4]

Concerning the attempt of man to find happiness through purely material pursuits, He has also written:

Say: O people! Let not this life and its deceits deceive you, for the world and all that is therein is held firmly in the grasp of His Will . . . Are ye rejoicing in the things which, according to the estimate of God, are contemptible and worthless, things wherewith He proveth the hearts of the doubtful?[5]

In another passage He states flatly:

Your sciences shall not profit you in this day, nor your arts, nor your treasure, nor your glory. Cast them all behind your backs, and set your faces towards the Most Sublime Word through which the Scriptures and the Books and this lucid Tablet have been distinctly set forth.[6]

Since it is the adolescent excess of the scientific urge that characterizes the modern world, the move to maturity can only come by the rebirth of religion on a mature, adult level. Man must acquire again a genuine humility and deep respect for God, the creative force of the universe. He must realize that it is only by this force, and this force alone, that all of his discoveries and technological advances have been made. In this regard, Bahá'u'lláh says:

Every word that proceedeth out of the mouth of God is endowed with such potency as can instil new life into every human frame, if ye be of them that comprehend this truth. All the wondrous works ye behold in this world have been manifested through the operation of His supreme and most exalted Will, His wondrous and inflexible Purpose.[7]

Obstacles to the Unity of Science and Religion

A half century ago, the prime obstacle to the unity of science and religion was probably religion. In 1911, 'Abdu'l-Bahá affirmed as much when He described the results of prevailing religious dissension and discord:

The outcome of all this dissension is the belief of many cultured men that religion and science are contradictory terms, that religion needs no powers of reflection, and should in no wise be regulated by science, but must of necessity be opposed, the one to the other. The unfortunate effect of this is that science has drifted apart from religion, and religion has become a mere blind and more or less apathetic following of the precepts of certain religious teachers, who insist on their own favourite dogmas being accepted even when they are contrary to science.[8]

Thus it was the outmoded and narrow views of religionists which initially created the opposition between religion and science.

This opposition has, if anything, worsened in

[1] ibid., pp. 130–131.
[2] ibid., p. 143.
[3] ibid., p. 146.
[4] Bahá'u'lláh, *Gleanings from the Writings of Bahá'u'lláh*. trans. Shoghi Effendi, rev. ed. (Wilmette, Ill.: Bahá'í Publishing Trust, 1952), pp. 342–343.
[5] ibid., p. 209.
[6] Bahá'u'lláh, *Epistle to the Son of the Wolf*, trans, Shoghi Effendi, rev. ed. (Wilmette, Ill.: Bahá'í Publishing Trust, 1953), pp. 97–98.
[7] Bahá'u'lláh, *Gleanings*, p. 141.
[8] 'Abdu'l-Bahá, *Paris Talks*, pp. 143–144.

the years since 'Abdu'l-Bahá made the above statement. Religious dogmatism and dissension have continued, giving rise to open religious conflict in such places as the Middle East, India, and Northern Ireland. Each of the traditional religious orthodoxies has continued to press, harder and harder, its claims to possess an absolute or final truth, excluding the possibility of reconciliation with other orthodoxies. Even such a movement as Christian Ecumenism is severely limited in that its goal is only an institutional unity of certain Christian denominations rather than a genuine move towards universal religious reconciliation.

Moreover, to the voices of traditional orthodoxy have been added a host of newer movements, each with its own claim to possess a unique or absolute path to the truth. Various cults, various forms of meditation, of spiritual and physical discipline have been put forth as the answer to man's religious quest. At the same time, a rebirth of interest in astrology, in occultism, in satanism, in witchcraft, and in other forms of supernatural experience has taken place.

Since it is clearly impossible to reconcile the absolute and exclusive claim of each of the various sects, movements, and orthodoxies in the world today, what is the rational seeker after religious truth to do? One common-sense answer, and one which many individuals have undoubtedly adopted as a solution, is to consider that there is some truth in each of these movements and that their basic fault lies precisely in the arrogant attempt of each one to erect a partial and relative vision of truth into an absolute. The historian and religious thinker Arnold Toynbee has described poignantly his own reaction to this dilemma:

> It is, of course, impossible that each of the higher religions can be right in believing that it has a monopoly of truth and salvation, but it is not impossible that all of them should have found alternative roads to salvation and should have seen truth, 'through a glass, darkly', in one or other of truth's different facets . . . A belief in the relative truth and relative saving-power of all the higher religions alike will seem tantamount to unbelief in the eyes of an orthodox believer in any one of them.
>
> . . . It lies with the orthodox, not with me, to decide whether, in their eyes, I am within their pale or am beyond it. But it lies with me, not with them, to feel the feelings I, too, feel towards those sublime figures that are revered and adored by me as well as by their orthodox followers or worshippers. No human writ of excommunication can come between those saviours and me.[1]

One senses a strong integrity in a position such as that taken by Toynbee. Yet such a position, though helpful for the individual himself, does not solve the *social* problems resulting from the religion-science opposition. For there is no identifiable community of the various individuals who may have arrived at a view like Toynbee's. Indeed, Toynbee himself makes a similar remark in a footnote to the above-quoted passage:

> In any case, whatever light my critics may or may not have thrown on my position, they have thrown much light, I should say, on a far more interesting point. They have brought out the truth that, at the present time, the Western World is a house divided against itself on the fundamental issue of religious attitude and belief.[2]

We may summarize, then, by saying that the first major obstacle to the unity of science and religion is the widespread feeling that there is no religious voice which recognizes the relativity of religious truth and which, at the same time, speaks with deep wisdom and authority on the spiritual questions of life which every man sooner or later must face and ask himself. There is widespread confusion in the realm of religion, and this confusion has been made worse, rather than being helped, by the multiplication of claims to absolute authority and absolute truth which are now heard from all directions.

Another major obstacle to the unity of religion and science derives from the fact that a complex of science and technology, divorced from all moral and ethical influence, has now become the dominant force in society. This all-pervasiveness of science and technology has led many to a feeling of hopelessness. People often feel that science has shown religion to be a farce, and yet they recognize that science and

[1] Arnold Toynbee, *A Study of History: Reconsiderations* (London: Oxford Univ. Press, 1961), XII, 99–100, 102.
[2] ibid., XII, 101*n*.

technology have not made us deeply happy. In fact, widespread unhappiness—unhappiness on a scale never before seen—is one of the most striking features of the contemporary scene.

In spite of this dissatisfaction with the sterility of modern technological existence, many still feel that they cannot turn with integrity to religion since, they believe, science has proved that God does not exist and that religious experience is a sham. Because religious experience is much more intensely subjective than technology, people are led to mistrust their own deepest emotions and their profoundest religious and spiritual longings. In this way does the misguided belief about technology lead to a certain self-alienation—people are led to deny the validity of their own truest needs and deepest longings. These longings are relegated to the domain of childish and immature emotions (perhaps to be 'cured' by psychoanalysis).

This second major obstacle to the unity of religion and science is, then, the feeling that science has somehow proved the non-existence of God or at least invalidated spiritual and religious experience and longings.

We now want to discuss certain aspects of some of these obstacles.

The Obstacle of Scientistic Materialism

The characteristic feature of science, and the basis of its unity, is scientific method. Scientific method consists in the systematic and organized use of our various mental faculties in an effort to arrive at a coherent understanding of whatever phenomenon is being investigated.

Of course, every human being on earth knows things and uses his mental faculties in order to attain this knowledge. What distinguishes the method of science is the systematic, organized, and conscious nature of the process. Science is self-conscious common sense. Instead of relying on chance experiences, one systematically invokes certain types of experiences. This is experimentation (the conscious use of experience). Instead of relying on common-sense reasoning, one formalizes hypotheses explicitly and formalizes the reasoning leading from hypothesis to conclusion. This is mathematics and logic (the conscious use of reason). Instead of relying on occasional flashes of insight, one systematically meditates on problems. This is reflection (the conscious use of intuition).[1]

The practice of this method is not linked to the study of any particular phenomenon. It can be applied to the study of unseen forces and mysterious phenomena as well as everyday, common occurrences. Failure to appreciate this universality of scientific method has led many people to feel that science is really only the study of matter and purely material phenomena. This narrow philosophical outlook, plus the historical fact that physics was the first science to develop a high degree of mathematical objectivity, has led to a common misconception that scientific knowledge is inherently limited only to physical reality and material phenomena.[2] Such a misconception naturally retards the unity of science and religion since religion definitely claims to have knowledge of nonmaterial aspects of reality. Once we see that the basis of science is its method and not any particular object of study, we can discard this misconception.

Physics and chemistry result when we turn scientific method to the study of the phenomena of nonliving matter. But if, keeping the same method, we turn to the study of living matter, the result is biology. If we turn to human beings as the objects of our study, we obtain psychology, sociology, and the other 'human sciences'. Bahá'u'lláh has referred to religion as the *'science of the love of God.'*[3] Thus religion results when we turn scientific method to the study of the unseen creative force of the universe which we call God.

It might be objected by some that the unity of science lies not in its method but in its goal, which is to know. However, there are other disciplines such as magic and occultism, both contemporary and historical, which claim knowledge as their objective. Yet these disciplines are not compatible with science and are

[1] For a more detailed and exhaustive discussion of the scientific method, see my essay 'Science and Religion' first printed in *World Order*, Spring 1969, and subsequently in revised form in *Baha'i Studies*, vol. 2, September 1977.

[2] This is why we have used the neologism 'scientistic' in the title of this section. The current materialism is scientistic in that it is generally attributed to science, but it is not *scientific* since it is not really in harmony with the principles of science. We might say that this materialism is the result of an unscientific use of the results of science.

[3] Bahá'u'lláh, *The Seven Valleys and the Four Valleys*, trans. 'Alí-Kuli Khan and Marzieh Gail, rev. ed. (Wilmette, Ill.: Bahá'í Publishing Trust, 1952), p. 49.

rejected by science because their method is unscientific. Thus to be scientific it is not sufficient to desire knowledge or to proclaim knowledge as one's goal.

Another feature of scientific knowledge is its *relativity*. Because science is the self-conscious use of our faculties, we become aware that man has no absolute measure of truth. The conclusions of scientific investigations are always more or less probable. They are never absolute proofs. Of course, if a conclusion is highly probable and its negation highly improbable, we may feel very confident in the results, especially if we have been very thorough in our investigation. But realization and acceptance of this essential uncertainty and relativity of our knowledge is important, for the exigencies of human existence are often such that we are forced to act in some instances before we have had time to make such a thorough investigation. It therefore behooves us to remain constantly alert to the possibility that we may, in fact, be wrong.

Such a realization is also important for the unity of science and religion, for there are many who take the materialistic personal philosophy of some scientists as indication that science has proved that God does not exist. There are even some scientists who claim that science has proved that God does not exist. Such claims are foolish and ridiculous in the light of the universally recognized relativity of scientific conclusions, and especially as no scientist or scientific discipline has ever claimed to have undertaken a systematic, scientific study of the question of God's existence and come up with the carefully validated conclusion that there is no God.

We should not be overly surprised at such contradictions in behaviour, however, since scientists are human and are subject to some of the same disastrous prejudices which afflict the generality of mankind.

There are, in fact, those who have consciously attempted to use science as a 'cover' or support to buttress some particular social or philosophical prejudice, or to justify some desired (but not necessarily justifiable) course of action. We must be constantly on our guard against such false uses of science; for they corrupt science, and they block effective attempts to establish the unity of science and religion. Such false uses of science are comparable to false uses of religion, as for example when religious institutions in the past have lent support to oppressive and immoral persecution of minorities.

It is heartening to note that, in recent years, increasing numbers of scientists have become sensitive to such false uses of science and have begun to raise their voices in public to point them out. Over the years there has been a small but persistent intellectual tradition of intelligent criticism of the false uses of science. The writings of Lewis Mumford are a strong contemporary example of this tradition. The closing paragraphs of his cogent *The Pentagon of Power* are virtually poetic in their appeal:

> Reformers who would treat the campaign against environmental and human degradation solely in terms of improved technological facilities, like the reduction of gasoline exhaust in motor cars, see only a small part of the problem. Nothing less than a profound re-orientation of our vaunted technological 'way of life' will save this planet from becoming a lifeless desert . . . For its effective salvation mankind will need to undergo something like a spontaneous religious conversion: one that will replace the mechanical world picture with an organic world picture, and give to the human personality, as the highest known manifestation of life, the precedence it now gives to its machines and computers . . . Of only one thing we may be confident. If mankind is to escape its programmed self-extinction the God who saves us will not descend from the machine: he will rise up again in the human soul.[1]

Toynbee states a similar conclusion in more general terms:

> Religion is Man's attempt to get into touch with an absolute spiritual Reality behind the phenomena of the Universe, and, having made contact with It, to live in harmony with It. This activity is all-pervading. It comprehends all the others. Moreover, it is Man's lifeline. When once a creature has acquired, as Man has, a conscious intellect and a free will, this creature must either seek and find God or destroy itself.[2]

[1] Lewis Mumford, *The Pentagon of Power: The Myth of the Machine* (New York: Harcourt, 1970), p. 413.
[2] Toynbee, *Study of History*, XII, 663.

Scientistic Atheism

Even though science has not disproved the existence of God, there still persists a feeling that the success of science and technology, independent of any religious orientation, has undermined the credibility of such belief. Belief in God is often seen as a hangover from primitivism. Primitive man saw God, the unseen creative force, in everything. He was in awe of the forces of nature. This sense of awe of primitive man is commonly attributed to his ignorance of the basis of natural phenomena. To many, our modern scientific understanding of these phenomena seems to have taken all the 'mystery' out of reality. Modern man feels guilty or childish about such feelings of awe—about his need to be encompassed. Science seems to have gradually reduced the possible domain of God's existence to a vanishing point. Physics has removed God from nature, and psychology has removed Him from the human heart.

Again, further analysis reveals such an attitude as a misconception. For science has revealed to man not only 'facts' and 'things' but also a fascinating world of energy and unseen forces. Consider, for example, the view of matter and the material world which physics soberly presents to us for our consideration as the rational explanation for natural phenomena. The astonishing diversity of matter which we daily encounter is really due, we are told, only to different combinations of a small number of basic elements. Moreover, these elemental substances are themselves just different configurations of certain basic elementary particles which, in themselves, have no individuality. Furthermore, these basic particles are really just relatively stable forms of energy, and each of them is convertible, under suitable conditions, into energy. Thus all the stuff of everyday experience is ultimately just different configurations of energy.

And what, we ask, is energy? We may be successful in describing some of the ways energy works—some of the effects it produces. But when we ask what energy *is*, we come up against a mystery. And if we are humble enough, we realize that this is the same mystery primitive man intuitively perceived. Our science has served only to render our ultimate ignorance more explicit by showing how truly universal is this mysterious force, for now we see everything as a configuration of this one force.

The most striking feature of this energy, this ultimate mysterious force whose existence has been so strongly confirmed by science, is its ability to organize itself in ever more subtle forms and configurations. It is easy, for example, to characterize the *direction* of biological evolution. Biological evolution represents the organization of matter (thus energy) in ever more complex units, involving greater and greater complexity and specialization, and greater interdependence among the component parts. Man is 'higher' than other mammals precisely because of his relatively greater complexity of physiological organization.

Let us compare man with, say, a colony of one-celled organisms of comparable size. On the one hand, there is man with his cells specialized to form tissues which combine to make organs which combine to form systems which combine to form the human organism. This hierarchical structure enables man to function in an incredibly multifaceted way. Moreover, the continued, moment-to-moment existence of man is dependent on a host of favourable conditions. On the other hand, we have the colony of, let us say, bacteria which are capable of functioning only individually on the crudest level, each individual being virtually immortal (some bacteria can remain dormant for centuries without dying).

In particular, the human brain is the most complex physical structure known to us in the universe. Even the galaxies of stars and the movements of the planets cannot begin to compare in complexity to the subtle and highly organized human brain. The most complex computers invented to date are roughly equivalent to the brain of an ant when compared with the structure and complexity of the human brain.

Now, one well-known feature of the human organism is its self-awareness. Furthermore, scientific investigation has confirmed what man has always suspected: he did not create himself. It is not man who has organized himself in this subtle and complex way. Rather man awoke to his self-awareness and his subjectivity which he owes rather to the energy of which he is but a configuration.

We can thus pose the following clear question: Is it more reasonable to assume that a

force capable of producing an effect (man) which is endowed with subjectivity and intelligence has also such characteristics, or is it more reasonable to assume that this force is deprived of such features? It is clearly more reasonable to suppose that such a force is at least as subtle as the effect it has produced. In fact, we *know* that energy is capable of subjectivity and intelligence because *we* have self-awareness and intelligence and we *are* configurations of this energy. Moreover, this force has produced other effects which man cannot produce (namely, it has produced man as well as the universe). Man has discovered himself and the universe, but he has not produced these phenomena. Thus we are inevitably led to hypothesize that this force is, in fact, even *more* subtle than himself. Following a long-established tradition, we call this force God.

Thus an unprejudiced application of scientific method to the facts of human existence leads to the probable conclusion that God exists and that He has consciousness and intelligence. Notice, however, that although reasoning and logic can lead us to the existence of God, they cannot give to us the *experience* of God. This is the role of religion, of which more will be said later on.

It is as if we had arrived at the conclusion, by scientific investigation, that there must be humanoid creatures on a planet which we lacked the technical means of visiting. The knowledge of the existence of these creatures would not in itself give us the intersubjective experience of their personalities.

There are several objections which are often raised against the otherwise clear conclusions we have drawn in the preceding. It is often objected that the process which has produced man is due to chance and not to any force. Let us examine briefly this contention.

In scientific observation, a phenomenon is said to be due to chance when all logical possibilites occur with equal relative frequency. When such is not the case, and more especially when such deviations occur in some consistent way, we infer the existence of a force which is said to 'cause' the deviation from random behaviour. For example, it is logically possible for a dropped object to move in any direction (or not to move at all). But we observe that dropped objects do not move at random. They all move perversely in a downward direction. We infer the existence of an unseen force, called gravity, which produces this effect. The effect is, in a word, a consistent deviation from presumed equiprobability. We do not call gravity God because the effect produced by this force (the downward falling of objects) is not so marvelous as the effect we call man. Notice also that in space, when one is outside the reaches of the earth's gravity, randomly dropped objects do move in a random direction.

In scientific investigations of phenomena it therefore becomes important to decide what events are probable and what events are improbable. In this way we can have some idea when a phenomenon is due to an unseen force and when it is due to chance. Science has discovered such a principle. It is called *the second law of thermodynamics* or *Carnot's principle.* This principle says, simply stated, that *order* is improbable and *disorder* is probable. This is so because order represents a limited number of stable configurations whereas any possible configuration represents disorder.

Let us compare, for example, a brick house and a pile of bricks. I can transform a brick house into a pile of bricks by moving the bricks one by one *in any possible sequence.* I am free to take a top brick or a bottom brick or a middle brick first. But to build the house, it is *physically impossible* to put in a top brick before putting in any bottom brick. Only a certain limited number of possible sequences will produce the house. The house represents order, and the pile of bricks disorder (relative to each other).

Thus Carnot's principle is nothing more than a precise statement of what we all intuitively feel about chance phenomena. The non-scientist would be just as shocked as the scientist to find that the wind or a thunderstorm had transformed a pile of bricks into a well-built house (even if we had left the pile of bricks to itself for many years). But we are not at all shocked if such a storm transforms a house into a pile of bricks.

Now we have earlier on remarked that man, in particular man's brain, is the most highly ordered structure in the universe. Thus, by Carnot's principle, it is also the least probable. It is, therefore, the least likely to have been produced by a purely random process.

Biologists point out that the fundamental

mechanisms of evolution are mutation, by which is meant spontaneous genetic change, and natural selection, by which is meant the superior survival rate over successive generations, and within a given population, of those genotypes whose phenotypical (physically observable or behavioural) characteristics better suit them to function within the natural milieu in question.[1] Natural selection eliminates forms and organisms which are less well adapted, and thus tends to decrease variation (diversity) within a population. Mutation, however, has the opposite effect, that of increasing the genetic diversity. Evolution is a process of moving from lower (less complex) to higher (more complex) forms. Such a process necessarily involves periodic (though not necessarily regular) significant increases in variation and thus cannot depend on natural selection alone. In other words, the contribution of natural selection to the evolutionary process depends ultimately on the occurrence of mutations since if there are no mutations there will ultimately be an insufficient diversity of forms from which nature can select. But since, as we have already stressed, the direction of evolution is precisely from lower (that is, less ordered and thus more probable) to higher (that is, more ordered and thus less probable) forms, it is unreasonable to suppose that the occurrence in the evolutionary process of mutations favourable to an increase in complexity was wholly or primarily due to chance. We cannot reason from the *fact* of mutation to the conclusion that the *cause* of mutations in evolution is chance alone. We must be careful to distinguish between the known facts of the evolutionary process and the possible theoretical models used to explain and interpret the facts.

Moreover, what is needed to explain biological evolution is not just an occasional favourable mutation (almost all observed mutations are unfavourable) but a consistent sequence of favourable mutations in the right place and at the right time intervals (if the first one happens in Australia and the next one in Europe there cannot be any *process* of evolution). Nor did evolution take place in an 'unlimited' amount of time. Rather, the whole process occurred in a period of no greater than three billion years, and the major part of it (from small, primitive animals to man) in about one-half billion years. Thus there was not time for an 'infinite' or unlimited 'experimentation' to take place.

In other words, the phenomenon of biological evolution presents us precisely with a clear, consistent deviation from randomness of the sort discussed above. We must therefore conclude the existence of a force which is the cause of biological evolution. Anyone for whom this conclusion is unacceptable must decide for himself why he feels such an inference to be unacceptable here while being generally and universally acceptable elsewhere in science.

It is obviously impossible in a short article such as this to enter into extended detailed discussion of these points on which scores of books have been written. The reader who is interested in pursuing the technical side of the question can do so on his own.

In closing this discussion, let us treat one last point, however. Recent advances in biology have led to speculation that man may one day be able to reproduce life in a test tube. Such knowledge or control over the vital process would, it is sometimes said, show that God does not exist after all because man would have discovered the secret of life. But no such conclusion is logically forthcoming. After all, man already knows how to reproduce life. Babies are born every day. What man clearly did not create is the *process* by which life is reproduced. Thus, even if the human brain finally succeeds in discovering the secret of life, this will not change the *fact* that man did not create the vital process which he would then understand. Moreover, man's brain which does the understanding would itself owe its existence to this vital process which it did not create. *Discovery is not creation.*

Indeed, no discoveries that man can ever make in the future can change the eternal fact that man is not responsible for bringing into being the process which has produced his brain and its understanding. Man is not responsible for his own existence; and he depends, therefore, on something other than himself to which he owes his existence.

[1] The somewhat technical, though nonetheless important, point is that the genetic configuration of an organism is determined at conception and does not interact directly with the environment. It is rather the physical and behavioural characteristics of the organism which interact directly with the environment. Thus, natural selection can only operate on the phenotypic level, but this affects genetic diversity indirectly to the degree that such physical and behavioural characteristics are genetically based.

A Solution to Religious Dissension

False concepts and false uses of science are only one-half of the problem. For even if one is quite willing and desires to turn to religion, the question remains: where to turn? For the author of this article, and for many others on this planet, the answer to this question has turned out to be: the Bahá'í Faith. Rather than engaging in any abstract dissertation on the details of Bahá'í doctrine—which are already adequately available in other sources—we have thought better to describe in a straightforward manner those features of the Bahá'í experience which have led so many to feel that it furnishes a deeply satisfying answer to their religious quest.

First, and most important, the Bahá'í Faith renders accessible to the individual that experience of self-transcendence and mystic communion with the Spirit of God which is the heart of religion. We have previously remarked that logic and reason can prove to us the existence of God but cannot give us the experience of communion with God. Concerning proofs of the existence of God, 'Abdu'l-Bahá has said:

> *. . . apply thyself to rational and authoritative arguments. For arguments are a guide to the path and by this the heart will be turned unto the Sun of Truth. And when the heart is turned unto the Sun, then the eye will be opened and will recognize the Sun through the Sun itself. Then (man) will be in no need of arguments (or proofs), for the Sun is altogether independent, . . .*[1]

In other words, the reality of the experience of communion with God carries with it a deeper conviction and sense of the reality of God than the purely intellectual acknowledgement of God's existence which comes from logic and reasoning.

How, we might well ask, is this communion obtained? How does God reveal to us something of His personal and subjective nature in a way that is accessible to us? Since, as we have already observed, man is the most highly ordered and refined phenomenon accessible to us, it would be only logical that God might choose precisely this instrument for his Self-Revelation. It is clearly impossible for God to reveal His most personal and subjective attributes to man through an instrument such as a rock or a tree which does not itself possess consciousness. Bahá'ís believe that this act of Self-Revelation through a chosen human instrument has occurred periodically in history (our collective experience). This is clearly necessary if the intersubjective knowledge of God is to remain constantly accessible to us, for with the passage of time the immediacy and force of such a revelation tends to be lost and dissipated.

Bahá'ís call these chosen human instruments Manifestations of God. The Manifestations are none other than the great religious founders of history, some of whose names we know: Abraham, Moses, Jesus, Muḥammad, Buddha, Zoroaster, and most recently Bahá'u'lláh, the Founder of the Bahá'í Faith. Concerning the revelation of God through these Manifestations, Bahá'u'lláh has said:

> *. . . all things, in their inmost reality, testify to the revelation of the names and attributes of God within them . . . Man, the noblest and most perfect of all created things, excelleth them all in the intensity of this revelation, and is a fuller expression of its glory. And of all men, the most accomplished, the most distinguished, and the most excellent are the Manifestations of the Sun of Truth. Nay, all else besides these Manifestations, live by the operation of their Will, and move and have their being through the outpourings of their grace.*[2]

It is, therefore, as a result of the comings of these Manifestations that man has the possibility of communion with God. 'Abdu'l-Bahá puts it simply:

> *The knowledge of the Reality of the Divinity is impossible and unattainable, but the knowledge of the Manifestations of God is the knowledge of God, for the bounties, splendours, and divine attributes are apparent in them. Therefore if man attains to the knowledge of the Manifestations of God, he will attain to the knowledge of God; and if he be neglectful of the knowledge of the Holy Manifestation, he will be bereft of the knowledge of God.*[3]

[1] 'Abdu'l-Bahá, *Tablets of 'Abdu'l-Bahá 'Abbas*, 3 vols. (New York: Bahá'í Publishing Society, 1909–1916), I, 168.

[2] Bahá'u'lláh, *Gleanings*, pp. 178–179.

[3] 'Abdu'l-Bahá, *Some Answered Questions*, comp. and trans. Laura Clifford Barney, rev. ed. (Wilmette, Ill.: Bahá'í Publishing Trust, 1964), pp. 257–258.

The primary key to maintaining this communion of consciousness with God is the daily discipline of prayer and meditation on the words of the Manifestation. Bahá'u'lláh states:

> *Say: The first and foremost testimony establishing His truth is His own Self. Next to this testimony is His Revelation. For whoso faileth to recognize either the one or the other He hath established the words He hath revealed as proof of His reality and truth. This is, verily, an evidence of His tender mercy unto men. He hath endowed every soul with the capacity to recognize the signs of God. How could He, otherwise, have fulfilled His testimony unto men . . .*[1]

These words are the instrument which creates the consciousness of the presence of God; for meditation, to be successful, must have some object or focus.

Although the experience of communion with God is an individual, subjective one, there are two things in the Bahá'í experience which tend to give it a sense of universality and objectivity. First, it is repeatable for the individual. If one had only an occasional 'flash' of mystic feeling, one could well doubt whether such experience was valid and was not, rather, some form of autosuggestion. But Bahá'ís find that when they practice the daily discipline of prayer and meditation on the words of Bahá'u'lláh, the experience of communion is constantly renewed, accessible, and repeatable.

In a striking statement, Bahá'u'lláh boldly promises that the experience of communion with God will always be accessible through this discipline:

> *Intone, O My servant, the verses of God that have been received by thee, as intoned by them who have drawn nigh unto Him, that the sweetness of thy melody may kindle thine own soul, and attract the hearts of all men. Whoso reciteth, in the privacy of his chamber, the verses revealed by God, the scattering angels of the Almighty shall scatter abroad the fragrance of the words uttered by his mouth, and shall cause the heart of every righteous man to throb. Though he may, at first, remain unaware of its effect, yet the virtue of the grace vouchsafed unto him must needs sooner or later exercise its influence upon his soul.*[2]

Second, the experience is general or universal. It is not reserved for some elite and withheld from others. It is not vague or uncommunicable. All Bahá'ís experience it and find that they can discuss it and share it with others with the same feeling of clarity and coherence that one naturally has about any other multi-subjective experience such as seeing a red object or eating a delicious meal.

Another important feature of Bahá'í experience is the explicit acceptance by the Bahá'í Faith of the principle of the relativity of religious truth. Shoghi Effendi has said:

> The Revelation proclaimed by Bahá'u'lláh, His followers believe, is divine in origin, all-embracing in scope, broad in its outlook, scientific in its method, humanitarian in its principles and dynamic in the influence it exerts on the hearts and minds of men. The mission of the Founder of their Faith, they conceive it to be to proclaim that religious truth is not absolute but relative, that Divine Revelation is continuous and progressive . . .[3]

Such total and explicit recognition of the principle of the relativity of religious truth is a hallmark of the Bahá'í Faith and an important element in permitting its followers to reconcile scientific method with religious and spiritual needs.

The Bahá'í Faith is not exclusive and creates unity rather than dissension. This aspect of Bahá'í experience naturally derives from the fundamental principle of the relativity and progressive nature of truth mentioned above. Bahá'u'lláh has said that the fundamental purpose of religion is to create love and unity and that whenever it happens that a religion ceases to perform this function and creates division and opposition, then it is better for such a religion not to exist.

Some people who are otherwise attracted to Bahá'í teachings and principles sometimes hesitate to identify themselves with the movement for fear that such identification will somehow cut them off from other people.

[1] Bahá'u'lláh, *Gleanings*, pp. 105–106.

[2] ibid., p. 295.

[3] Shoghi Effendi, *The World Order of Bahá'u'lláh* (New York: Bahá'í Publishing Committee, 1938), p. xi.

Because the Bahá'í Faith is numerically smaller than some other religious groups, or because the Bahá'í Faith is new and therefore sometimes unknown to or misinterpreted by the public, individuals perhaps fear that identification with it will subject them to similar attitudes of mistrust on the part of others.

However apparently reasonable such fears may seem, this is not the experience which Bahá'ís have. Genuine human relations are based on truth, honesty, love, and the ability to communicate deeply with others. Bahá'ís find that their Faith gives them new inner resources and tools which permit them to approach human relationships in the light of these principles. Rather than feeling 'cut off', Bahá'ís experience a feeling of vastly increased ability to communicate and indeed commune with others, be they Bahá'í or non-Bahá'í. These new personal resources compensate a hundredfold for any superficial and ignorant criticism which may, from time to time, be forthcoming. Moreover, both psychologists and philosophers have pointed out that the crowd togetherness and superficial conformities of modern life are only a poor substitute for genuine human relationships. Such genuine relationships are seen to be largely absent from modern life due to the 'self-alienation' created in part by the illusion of easy togetherness which leads the individual to suppose that satisfying human relationships can be attained without a strong and conscious effort of will on his part. Once the individual pierces the veil of this illusion and accepts the fact that effort and suffering are necessary to attain deep friendship and lasting love, he will naturally seek that which will give him the resources necessary for the task. It is the experience of Bahá'ís that their Faith gives them these resources.

Moreover, because the Bahá'í Faith is a living community, and not just an abstract idea, the striving for love and unity can take place in a new context not otherwise available. It is the context of a community in which each individual member has a similar commitment to this new quality of human relationship based on communion with God, Who is the ultimate source of man's ability to love in the first place.

The Bahá'í Faith illuminates our history and our personal experience. The inclusiveness of the Bahá'í Faith is not just a passive principle of tolerance. It is experienced by Bahá'ís rather as a clarifying and ordering force which enables them to 'see' the truth in other movements, perhaps even truths which orthodox followers of these movements may have missed. In talking about their Faith, Bahá'ís often find themselves in the position of defending or explaining the validity of certain teachings of past Prophets which the followers themselves have abandoned or rejected. The dedication which Bahá'ís feel to such founders of religions as Christ, Muḥammad, Moses, and Buddha, is very real. It often surprises and amazes the followers of these religions, for it has even happened that Bahá'ís have vigorously defended the rights and doctrines of religious communities who have actively persecuted the Bahá'ís themselves.

Another important aspect of Bahá'í experience is that it does not tend to extremes in any form. At the basis of the Bahá'í Faith is a principle of moderation. This principle means that the individual feels continually pulled towards greater balance, calm, and integration in his life. He does not feel torn between extreme desires or called upon to become fanatical or unbalanced in his dealings with others or with himself. This sense of moderation does not imply a static or passive state or an indifference. It means rather the integration and balance among the deep emotions one feels.

A final and extremely important aspect of the Bahá'í experience is its focus on society and its goal of establishing world unity. We have seen religion as an answer to man's need to be encompassed by something greater than himself. Quite clearly the individual is already encompassed by society as a whole. Therefore, there can be no ultimate answer to man's religious quest and his religious needs unless and until society itself is spiritualized. The individual cells of a body cannot long remain healthy if the body itself is sick. Society's influence on the individual is too great and too pervasive to be neglected. Indeed, the focus on the social aspects of religion and the goal of establishing world unity constitute the most fundamental contribution of the Bahá'í Faith to man's collective religious consciousness. Shoghi Effendi states:

> Unification of the whole of mankind is the hallmark 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. . . .

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.[1]

Moreover, this consummation of human society can only be accomplished on the basis of religion:

> 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.[2]

The Writings of Bahá'u'lláh contain a veritable blueprint for the establishment of this new planetary society, involving, among others, such principles as the establishment of a universal auxiliary language, a world court, a world legislature, a world police force, and universal education. The Bahá'í community is viewed as, in some sense, the spiritual embryo of this future society. Thus the common goal of working to achieve unity gives a sense of purpose to the life of each individual in the Bahá'í community, while the experience within the community itself furnishes practical opportunities for growth and for the practice of this oneness.

To anyone seriously seeking a solution to the current disunity and opposition between religion and science, the answer given by the Bahá'í Faith merits deep investigation.

> Who, contemplating the helplessness, the fears and miseries of humanity in this day, can any longer question the necessity for a fresh revelation of the quickening power of God's redemptive love and guidance? Who, witnessing on one hand the stupendous advance achieved in the realm of human knowledge, of power, of skill and inventiveness, and viewing on the other the unprecedented character of the sufferings that afflict, and the dangers that beset, present-day society, can be so blind as to doubt that the hour has at last struck for the advent of a new Revelation, for a re-statement of the Divine Purpose, and for the consequent revival of those spiritual forces that have, at fixed intervals, rehabilitated the fortunes of human society? Does not the very operation of the world-unifying forces that are at work in this age necessitate that He Who is the Bearer of the Message of God in this day should not only reaffirm that self-same exalted standard of individual conduct inculcated by the Prophets gone before Him, but embody in His appeal, to all governments and peoples, the essentials of that social code, that Divine Economy, which must guide humanity's concerted efforts in establishing that all-embracing federation which is to signalize the advent of the Kingdom of God on this earth?[3]

[1] Shoghi Effendi, *The World Order of Bahá'u'lláh: Selected Letters*, 2d rev. ed. (Wilmette, Ill.: Bahá'í Publishing Trust, 1974), pp. 202–203.

[2] ibid., p. 43.

[3] ibid., pp. 60–61.

2. CAN THERE BE A BAHÁ'Í POETRY?[1]

GEOFFREY P. NASH

THE high station ascribed in Bahá'í scripture to art has led a number of Bahá'í artists to predicate and even to seek Bahá'í forms and artistic conventions. Shoghi Effendi, Guardian of the Bahá'í Faith, made the following comments on this:

> Music, as one of the arts, is a natural cultural development, and the Guardian does not feel that there should be any cultivation of 'Bahá'í Music' any more than we are trying to develop a Bahá'í school of painting or writing. The believers are free to paint, write and compose as their talents may guide them . . . As long as they have music for its own sake it is all right, but they should not consider it *Bahá'í* music.[2]

This is augmented by the following statement:

> As regards producing a book of Bahá'í songs, your understanding that there is no cultural expression which could be called Bahá'í at this time (distinctive music, literature, art, architecture, etc., being the flower of the civilization and not coming at the beginning of a new Revelation), is correct. However, that does not mean that we haven't Bahá'í songs, in other words, songs written by Bahá'ís on Bahá'í subjects.[3]

In considering poetry, the divinest of the arts, it is essential to differentiate between the true poet and the mere versifier. A true poet must have poetic vision, be attuned to great themes and ultimate mysteries, be impelled by his Muse to express his perceptions in poetic form. Such a soul can be born into any age. But the above intimations from the Guardian are unmistakable in their import. Great art is the flower of civilization, and its development in the Bahá'í community, natural and inevitable. We are as yet in the early Springtime of the new World Order when the golden harvest of Bahá'í civilization is but a vision, though an assured one, of the future. Bahá'ís anticipate—it is a hallmark of their faith—a great world civilization in the fullness of time. At present, consonant with the metaphor of natural cycles so ubiquitously used in the Bahá'í Holy Writings, Bahá'ís recognize the barrenness of the times we live in as symptomatic of the season for planting the seeds. Hastening the advent of the oneness of mankind is the surest way to expedite the appearance of a world civilization unparalleled in recorded annals.

Must we then neglect the arts now, as of secondary importance at this stage of our history? I incline to believe such a course would prove unsupportable for Bahá'ís. I believe great enterprises have never proceeded without a sense of poetry on the part of their executors. If empires are built upon valour, upon physical prowess, do they not require exertion of an energetic, even an imaginative will? Much more must this be so for the promotion and establishment of the great religions. Indeed the present activities of the Bahá'ís are saturated with poetry; their past equally, if not more so. Does not Bahá'í Holy Writing—the Word of God we believe—exude poetry? The writings of Shoghi Effendi abound in evocative turns of phrase. Presumably Bahá'ís respond to this beauty. Can it be that they will continue to do so but half consciously? If they do, it will be against the experience of the early years of the Bahá'í movement.

We recall how so many of the Bábí martyrs died with poetry on their lips, be it a couplet or more from Ḥáfiẓ or verses of their own composition, for many were themselves poets. One of the greatest jewels of the Bábí dispensation was that eloquent, ethereal poetess Ṭáhirih—a woman renowned in the East for her poetry as for her unique stature among women. Bahá'u'lláh, the Author of Arabic and Persian odes which are held to be so exquisitely beautiful as to be untranslatable, liked to have about Him believers who, at His bidding,

[1] This essay appears here in its original form. At the request of the Canadian Association for Studies on the Bahá'í Faith it was subsequently revised for inclusion in vol. 7 of *Bahá'í Studies*. See also 'The Heroic Soul and the Ordinary Self—a Study in the Religious Poetry of Roger White,' by Geoffrey Nash.

[2] The Universal House of Justice, compilation 'Bahá'í Writings on Music', Bahá'í Publishing Trust, Oakham, England, p. II.

[3] ibid.

would recite to Him their poetry. Nabíl-i-A'ẓam, companion of Bahá'u'lláh and respected historian of the early years of the Bábí and Bahá'í Faiths, was an inspired poet. 'Abdu'l-Bahá would have Bahá'í poets recite their works in the Holy Shrines.

If we consider the lovers of 'Abdu'l-Bahá who came from the Occident, we find that Lua Getsinger wrote verses imploring His favour. And thanks to a living Bahá'í poet, Roger White, the prose poetry of Juliet Thompson's diaries has emerged in blank verse that tunes once again the strings of the proverbial Aeolian harp. George Townshend wrote devotional poetry and meditations of high quality. Shall not the Bahá'ís go on? Assuredly, they will continue to be inspired by Bahá'í ideals to write poetry of Bahá'í character.

But it is true as well that what Yeats once called 'The Muses' sterner laws' require of the poet a single-minded devotion which is perhaps at present incompatible with the time required to be spent on the active establishment of the Bahá'í Faith in the world. Moreover, a great poet works within a tradition, and the tradition of great poetry has declined if not virtually died out.

In the modern world the poet is perforce an embittered outsider. By 1850, it was beginning to become apparent that the poet, the sensitive man, felt himself adrift in an alien world. The nineteenth century helped to fix the alienation of the poet in modern times, and also fixed in the minds of men in general an erroneous conception of poets as bizarre, extravagant individuals, invariably at war with received values. The century which had begun with Shelley's claim that poets were the 'unacknowledged legislators of the world' and Carlyle's prediction that Literature would become the new, green branch of religion, ended with Nietzsche declaring that the man of genius was outside of, and must necessarily contemn, established social values. The claim of the poets, if it had grown more shrill and unbalanced, had done so because society had turned away from noble values. The best poets have always dealt with intangibles, with spiritual values. The modern age is grossly materialistic and utilitarian, and above all atheistic; poets, if the evidence of the last century's poetry is to be trusted, cannot do without God. Baudelaire, the arch-defiant among nineteenth century poets in their alienation from society, could not live without believing in supernatural agencies.

We have to remember this situation because no poetry of lasting significance is written independently of civilization and tradition. The poet is individual and subjective, but he is mankind's conscience. Mystically initiated to the divine order of things, he registers man's departure from his nobler nature and his higher ideals. As Schiller said, the poet keeps alive in man aims that are higher than the material. No wonder he has no place in a world given over to the most vulgar technological hunger, the crudest behaviouristic philosophies, and the most soulless social engineering.

The dependence of the poet, in spite of his subjective nature, is very real. He requires not only an audience but a ground-work of shared values with those among whom he dwells. Cut off from this audience, above all cut off from a sustaining adherence to a generally-held social vision, the poet has no mooring and floats adrift in an amorphous, frightening ocean. Matthew Arnold expressed the dilemma of the detached nineteenth century poet:

> Still bent to make some port he knows not where,
> Still standing for some false, impossible shore.

The Anglo-Saxon poet who composed *Beowulf* never knew such alienation when he sang before the assembled warriors the limited philosophy of valour and heroic death. The poet was in his place. So, one must suppose, was Petrarch in his medieval world and Tasso in his renaissance one. Neither did Shakespeare lack a patron or Milton a livelihood. Goethe too was esteemed at Weimar, and if Byron was a self-exile he still felt a link with the tradition of Pope, and Keats with that of Spenser. Arnold's desolation in isolation presaged the tragic ends of the poets of the *fin de siècle*, of whom Yeats wrote:

> What portion in the world can the poet have
> Who has awakened from the common dream
> But dissipation and despair.

There is thus a Church for the poet, as for the composer of music, and an apostolic succession

of great ones to whom he feels indebted. And great epochs might consist of a handful of major talents: Marlowe, Jonson, Shakespeare, Webster, Fletcher and Middleton; Goethe, Schiller, Hölderlin, Novalis, Heine; Haydn, Mozart, Beethoven, Schubert, Schumann, Mendelssohn and Brahms. But in a barren age we can scarce name one master, let alone a succession of heirs.

Must the Bahá'í poet be disconsolate then, along with other contemporary poets? Certainly he will make no idle claims, knowing the low cultural standards of his time. But Bahá'ís perhaps may partially escape the sense of vacuum most artists now feel. Bahá'ís live with that, but also maintain a transcendental vision. They are truly the heirs of the Romantic artists who sensed the dawning of the new age around 1800. They know what Richter was speaking of when he proclaimed:

> Infinite Providence, Thou wilt cause the day to dawn.

We are aware that the sun has risen, yet still know ourselves to be 'children of the half-light'. Such a vision, though circumscribed, still looks to a future (a glorious one!) and, being transcendental, bears witness to an eternity. Bahá'ís once more have found man's place in endless time, regaining the organic awareness of the succession of epochs which Herder knew of. Moreover, whereas Herder and Fichte had caught a glimpse of God in the ever-unfolding revelation of history, Bahá'ís believe they are party to a knowledge of the Greater Revelation, the key to the whole progression. Bahá'u'lláh, the Greater Revelation, the Manifestation of God for this age, confirmed this knowledge of man's destiny when He said: *All men have been created to carry forward an ever-advancing civilization*.

The transcendentalist sees across time and into eternity; for him the present is part of the whole. A Bahá'í poet may write poetry today knowing that it will be far surpassed by great Bahá'í poets to come, poets supported by a fully-developed philosophy and a world civilization rooted in a religious culture. But he who writes today, writing in humility, may still know he contributed his part to keeping the vision of poetry alive. If what he writes comes from an inspired heart it may still be of human value, and highly regarded by later generations, though its pure poetic value fail to match that of the great practitioners. For the poetic impulse, coming from the soul of men, is of universal interest to all men for all time. It is thus that we may still read today fragments from ancient poets and know that the pulse of poetry was yet alive in those times.

We can therefore best advise the Bahá'í poet of today to hold to the great themes. The eternal themes in poetry pertain to the perpetual themes of life. Above all, the greatest is Love: Love for God, as it is to be found in, for example, Indian literature, and in Ṣúfí poetry; Love for nature, and Love between human beings—how ubiquitous are these themes in the world's poetry.

By keeping poetry alive, we bear witness to the divine impulse within and also enrich society by increasing other men's perception. Poetry is akin to the revealed Word, albeit infinitely lower in rank, being as all else dependent upon that; yet the poet also testifies that in the beginning was the Word, that man's speech is also a mark of his divine descent, and poetry the utterance of his deepest nature. Little wonder that poetry is so closely associated with religion, and that the Word of God is often sublime poetry.

Surely, therefore, in the Bahá'í community, poetry shall be accorded a very high place of distinction, far above any mean assessment of utility. Even in this era of committees, the province of the poet remains individual and inviolate. There shall be no danger of official demands for realism, or even quasi-romanticism. Plato's antagonism and the Prophet Muḥammad's qualified consent that there was some truth in poetry are to be forgotten in the age of man's maturity. The Bahá'í poet is freed from restraint by virtue of the ideals to which his Faith calls him to aspire. Borne up by the moral vision of the Bahá'í Faith, we will not need to look for an evident didacticism, conscious moralizing or theologizing. There need be no pressure for adherence to the puritanical strain. For it remains true, in Yeats's words '. . . that life is greater than the cause . . . and we artists . . . are the servants not of any cause but of mere naked life, and above all of that life in its nobler forms, where joy and sorrow are one . . .'[1] We do not associate the

[1] W. B. Yeats, *Essays and Introductions*, New York, 1961 p. 260.

'cause' referred to with God's Cause, the Bahá'í Cause, but perhaps only that cause with a small 'c' that men may make out of the Bahá'í Faith. Causes, movements of ideas, have in the past not infrequently become sterile in their adherence to abstractions; that is, ideas not lived and experienced. Ideas and beliefs are not worthy until they become part of life itself. Life in its mere naked form is what human beings actually experience, and poetry addresses itself essentially to personal experience. If the poet is to sing of life in its nobler forms he must have experienced or compassed imaginatively such realities. He must know the joy and suffering that are one, through his own sorrows. It is as though he is articulating the spiritual battles of Everyman. In these matters there can be no abstraction, no dogma. It was Milton who insisted that poets who wished to write heroic poems should first make of their lives heroic poems. Bahá'ís, following the advice of 'Abdu'l-Bahá, do not merely recite verses but strive to make their lives beautiful prayers. Poets must express what they believe not in theory but in the way they themselves, and others, have actually lived such belief.

Belief is in continual need of revitalization through the influx of spiritual sensibility and the infusion of real experience touched by imagination. The poet is one who can advance this aim, alongside the efforts of others, and thus we reiterate his importance to the Bahá'í community. For fully accepted and approved, in this role he does become servant of the cause, which is life itself, the higher life that is to be, which man must have more abundantly.

Profane imagery has been handled by the greatest poets, including Ḥáfiẓ and Goethe; it has influenced the sacred, as in the case of the medieval lyric. The two English Puritan poets, Spenser and Milton, the most serious of poets both, were alive to the sensuous. Hatred of the world is not the poet's way; he must have water and clay as well as nightingales and roses. The Qur'anic paradise and the beloved's hair are natural images that the most Sacred of Voices have not disdained to use.

At present then, the Bahá'í who writes poetry may find solace in the golden mines which have been worked by the great poets of the past. Like most literate poets he will read widely. His particular advantage is the inspiration of the themes, symbols and images to be found in the tradition of his Faith. He has both a tradition which is yet a new one, and a vision which is faced to the future. He may recall the potent influence of religion on previous literatures. In Hebrew literature poetry and religious inspiration are synonymous; the Indian languages have contributed a vital and varied literature to Hindu culture; and perhaps the most powerful example of religion wedded to literature is Islám and Arabic, which in turn fertilized the fields of Persian, Turkish and Urdu literature.

These thoughts only underline the inevitability of an unimaginably resplendent range of literature in the mature Bahá'í civilization. What an inheritance does the Bahá'í poet share! We may be present at the beginning, but the prospect is vast. Here is not the place to prophesy as to the possible images future poets will invoke, poets who have immersed themselves in the ocean of the Bahá'í Writings. But lest it seem that I am content only with generalization, I would like to quote briefly from a living Bahá'í poet whose work possesses, in my estimation, a distinctive character.

Roger White's poetry contains, as far as I can tell, many echoes from the tradition of English literature. He moves from the meditative, sometimes self-dissecting introspection of the seventeenth century Metaphysicals, through the light-hearted *jeux d'esprits* of the eighteenth, to the apparent disenchantment of the modern mind.

We have a modern echo of John Donne:

> Come, let me fête you, beloved foe,
> for I tire of this old-born war.

In stark contrast, we find the completely secular voice of the japing eighteenth century poet ostensibly berating a gourmand mistress:

> My deeper need you blithely slight,
> Love—not food—my appetite.

And yet another volte-face reveals the sceptical conscience of the modern:

> When you heard that God had died, you wondered
> whether it was from sheer boredom—
> all that joyless music and our impudent prayers.

I find in Roger White's variety of styles, moods and themes the unity of a distinctive

poetic mind. His use of secular image and idiom is unabashed and unrepentant:

Named by her past suitors 'Akká, Ptolemais,
St. Jean d'Acre,
she is no beauty, this aged courtesan, meanly
rouged by sun.

Why did you do it, Keith?
And you a looker.

Freddie, you walked in
with eyes as open as your heart,
knew it to be the deal beyond compromise;
survived the imagery
accommodated to nightingales and roses.

Here is the use of colloquial phrase and the profane conceit, but not merely for effect. We sense there is an ulterior purpose behind the use of bawdy image, accusatory line and worldly wit. This sense of controlling wisdom behind the open technical facility is in fact the secret to the appreciation of Roger White's intention as poet. His is a deeply human eye; hiding beneath the layers of burlesque and modernist world-weariness is a sorrowful and joyous delicacy of feeling. The heart of the quintessential pioneer—the grey-haired Bahá'í lady inveigling an innocent 'contact' into her Faith through her kindness and conviction—is penetrated. She would:

. . . have shielded the hapless
of Nagasaki, Warsaw, Buchenwald,
with her own body, if she could.
Long ago she wept and worked for causes
not then named.

But if he can celebrate the unknown Bahá'í, he can also give a jolting insight into the predicament of known saints. The much-loved Fujita, renowned Japanese Bahá'í, loving and devoted servant of 'Abdu'l-Bahá, emerges as a vulnerable, isolated man as opposed to the walking institution or sentimental relic:

Acquitted of triviality by a pain and loneliness that might instruct us,
rescued a halo's-breadth from isolating
sainthood by an exonerating intolerance
and his need for us,
but still a holy man.

That these lines suggest so much about ourselves as well as Fujita, as well as the poet's seeing, sensitive eye, is perhaps a mark of Roger White's range. On the surface eschewing didacticism like a plague, this poetry has 'much to say' because it requires the reader to look into himself. Do we confine to cruel isolation those we ostensibly canonize as living saints? Roger White sees the predicament of the real man but his poet's lens also captures in a flash something of his subject's character:

mikado of mirth,
the Servant's servant.

This is real poetry then. It is not accommodating; it is often sardonic, questioning, not easily satisfied. But it carries a note of wisdom and acceptance too. We see a practising poet writing, not as a single-minded poet-laureate for the Bahá'í Cause, but a sensitized human being.

But at a more obvious 'Bahá'í' level, Roger White's poetry suggests further points of departure. The heroes, heroines and history of the Bahá'í Faith are not invoked simplistically or meretriciously, nor do quotations from Scripture do the poet's work for him. When there is a quotation (he loves to borrow Shoghi Effendi's or the Universal House of Justice's epithets to crown remembered Bahá'í figures) it is to build an aura of pageant:

Brilliant Keith! immortal Lua! steadfast Thornton!
courageous Marion! incomparable Martha! constant Juliet!

What is the purpose in this?

I fashion a paean; to vanquish dread, invoke the victors.

It is an answer, then, to personal need, as well as to celebrate past souls and the spirit that moved them. Roger White's poetry, while retaining the poet's individuality, yet leads us to hope for a Bahá'í tradition of poetry.

3. HIGHLIGHTS IN THE LIFE OF MÍRZÁ ABU'L-FAḌL

(BASED ON AN ARTICLE BY R. MEHRABKHANI)

. . . learned apologist . . . (one of the) *successive messengers despatched by 'Abdu'l-Bahá* (who) *succeeded in rapidly dispelling the doubts, and in deepening the understanding of the believers, in holding the community together, and in forming the nucleus of those administrative insitutions which, two decades later, were to be formally inaugurated through the explicit provisions of 'Abdu'l-Bahá's Will and Testament.*

Shoghi Effendi[1]

Mírzá Abu'l-Faḍl was born in Gulpáygán, Írán in 1844 into a family distinguished for its scholarship. His father, Mírzá Riḍá, was a noted Shí'ih cleric. Even as a youth, Mírzá Abu'l-Faḍl displayed remarkable intelligence and had a phenomenal memory. He received his education in various centres in Írán including Iṣfahán and also studied in 'Iráq, mastering all branches of Islamic theology, Persian and Arabic literature, and philosophy. Upon completion of his studies in October 1873 he accepted appointment as a lecturer at Ḥakím Háshim, an important and long-established theological college in Ṭihrán. Far from being a narrow-minded priest, he had a broad outlook and an inquisitive mind and established contact with Zoroastrians, Jews, Christians and even the few Buddhists who could then be found in Írán. In 1875 he became acquainted with a merchant of good character, Áqá 'Abdu'l-Karím, who had embraced the Bahá'í Faith. Although Áqá 'Abdu'l-Karím had no schooling, he possessed a shrewd, acute mind. He introduced Mírzá Abu'l-Faḍl to the Bahá'í teachings and arranged interviews for him with learned Bahá'ís including Áqá Muḥammad-i-Qá'iní (Nabíl-i-Akbar)[2] who was known as 'the Learned One of Qá'in', Ḥájí Muḥammad-Ismá'íl of Káshán (surnamed Dhabíh 'sacrificed'),[3] Ḥájí Mírzá Ḥaydar-'Alí of Ardistán,[4] and others. For many months Mírzá Abu'l-Faḍl debated with the Bahá'ís contemptuously and eventually finding himself, to his astonishment, unable to refute the proofs they adduced, became a convert in September 1876. His first letter to Bahá'u'lláh was only a few lines from the Qur'án: 'O our Lord! we have indeed heard the voice of one that called. He called us to the faith—"Believe ye on your Lord"—and we have believed. O our Lord! forgive us then our sin, and hide away from us our evil deeds, and cause us to die with the righteous.'[5]

He immediately began, in his straightforward way, to propound the teachings of Bahá'u'lláh in his classroom. This provided an opportunity to his jealous enemies who denounced him to the clergy and prominent public figures in Ṭihrán. In December 1876 he was dismissed from his teaching post and imprisoned by order of the Prince Regent, Kámrán-Mírzá, the Governor of Ṭihrán, a son of Náṣiri'd-Dín Sháh. This imprisonment lasted about five months during which time Mírzá Abu'l-Faḍl's brothers seized the property which he had inherited from his father, valued at more than one million túmáns; one of them even robbed him of the few furnishings he had in his room. It was as though through these hardships God was preparing Mírzá Abu'l-Faḍl for the life of dedicated service he was to lead and remoulding his heart, mind and spirit. 'Abdu'l-Bahá was to refer to him later as 'an angel of heaven' and encouraged the friends to 'follow his example'. Mírzá Abu'l-Faḍl gave himself wholeheartedly to the Faith. Years later when the friends would ask him to tell something about his life he was wont to answer: 'What can I say? Before becoming a believer I was a dead man and the dead have no story to tell. And after becoming a believer, one is like a shadow which has no existence in the light of the Faith.'

[1] *God Passes By*, p. 195, 260.
[2] *Memorials of the Faithful*, p. 1; A. Taherzadeh, *The Revelation of Bahá'u'lláh*, vol. II, p. 42, 341.
[3] ibid., p. 137, 411–413.
[4] ibid., pp. 68–73, *passim*.
[5] Qur'án 3: 190–192.

After his release from prison the clergy of Ṭihrán attempted to persuade him to continue to verbally acknowledge allegiance to Islám and not to openly uphold the truth of the Bahá'í Cause but he would not accede to their request. He then devoted himself to writing as a means of earning a livelihood and laboured diligently in spreading the Bahá'í teachings.

By 1882 the Faith had won a considerable number of converts throughout Írán and the Caucasus, among whom were many prominent citizens. In Ṭihrán, Rasht and Mázindarán the clergy and civil authorities were again inflamed with envy and hatred. In the wave of persecution that broke out Mírzá Abu'l-Faḍl and a number of other believers were accused of sedition and plotting against the government and were imprisoned for twenty-two months. They suffered rigorous distress and hardship and during most of this time no one was allowed to visit them. Twenty-four of the prisoners, including Mírzá Abu'l-Faḍl, were for fourteen days chained together with long, heavy chains and confined in a dark underground dungeon. He related that for about six months they received daily news of the plots and intrigues of their enemies and expected death at any moment. The falseness of the accusations was eventually proven to the Sháh who commanded that the prisoners should be set free.

Mírzá Abu'l-Faḍl then took up residence in the village of Qulhak, a delightful summer resort of Ṭihrán, where he remained about seven months, engaged in lecturing and writing. He was imprisoned again—this time for about six months—and released on 5 February 1886. In that year he received a Tablet addressed to him by Bahá'u'lláh in which he was instructed to travel for the purpose of spreading the Bahá'í message. Thus began his journeys which over the course of thirty years took him northward through Persia, Turkey, the Caucasus and as far as Moscow; eastward as far as China and Kashgaria (Chinese Turkistan); to Syria and Egypt; and to Western Europe and America. In his travels he held discussions with learned men of various religions, nationalities and schools of thought. In addition to inspiring them with his own particular gift for explaining subtle philosophical points—a skill which in the view of many of his contemporaries amounted to genius and one which he felt he had received as a result of a prayer Bahá'u'lláh revealed for him in a Tablet[1]—he also broadened his own knowledge in a way that would not have been possible without undertaking those extensive and frequently arduous journeys. He was an exemplary travelling teacher. On his trips in Írán he lived modestly and subsisted on a simple diet. His clothing, too, was very simple. In order not to inconvenience the Bahá'í friends he would stay at inexpensive caravansaries rather than accept hospitality from the believers. He earned enough to cover his few expenses by copying books for the friends. He continued travelling and teaching the Faith in Írán for some years, and despite the uncertain health from which he suffered all his life, he knew neither rest nor leisure.



Mírzá Abu'l-Faḍl
1844–1914

In 1887, encouraged by the renowned Bahá'í teacher and poet (later martyred) Mírzá 'Alí-Muḥammad, surnamed Varqá ('Dove') by Bahá'u'lláh, Mírzá Abu'l-Faḍl began to write for the Cause. He had felt it was an impertinence in the Day of God for the believers to

[1] Tablet to Ḥájí Muḥammad Káẓim of Iṣfahán; see *The Bahá'í Proofs*, introductory matter to 2nd ed., p. 12.

take up their pens when the Supreme Pen was in motion. However, Mírzá 'Alí-Muḥammad who had attained the presence of Bahá'u'lláh in 'Akká, relayed the command of the Blessed Beauty that the believers should write books demonstrating the truth of the Cause. 'When I heard this statement from Varqá,' Mírzá Abu'l-Faḍl records, 'I ventured to undertake writing.Other believers from all parts were urging me both verbally and by letters to write books of explanation and proofs.'[1] There streamed from his pen, from 1888 until the time of his death, a flood of treatises and books. Two of his works have been translated into English, *The Bahá'í Proofs*[2] and *The Brilliant Proof*[3]. The former was written in America, originally in Arabic, with the purpose of its being translated into English for the use of the friends and was not completed when he left America. A first edition was published in 1902; a second was published shortly after his death in 1914 and contained an account of his life and tributes and eulogies by 'Abdu'l-Bahá. *The Brilliant Proof* is a small book written during Mírzá Abu'l-Faḍl's stay in Beirut in December 1911 at the request of 'Abdu'l-Bahá in refutation of a critical article of Peter Z. Easton, a Protestant missionary, in which he misrepresented the aims and purposes of the Faith. 'Abdu'l-Bahá Himself, while in America in 1912, directed that *The Brilliant Proof* be published and in one of His discourses in Washington said of it: 'Each one of you should have a copy. Read, memorize and reflect upon it. Then when accusations and criticisms are advanced by those unfavourable to the Cause, you will be well armed.'[4]

Mírzá Abu'l-Faḍl's *Fará'id*, a work of more than 700 pages written in refutation of a mullá's attack on Bahá'u'lláh's *Kitáb-i-Íqán*, is perhaps his best-known book in the East and an outstanding example of the logic and power of his argument.

The passing of Bahá'u'lláh in 1892 had an almost paralyzing effect upon Mírzá Abu'l-Faḍl whose devotion to the Blessed Beauty was boundless. Such was his humility that he never felt worthy of addressing Bahá'u'lláh directly but wrote many letters and asked many questions through His amanuensis or sons. At the beginning of these letters he wrote long fervent prayers and supplications expressing his love. The receipt by Mírzá Abu'l-Faḍl of a Tablet from 'Abdu'l-Bahá asking him to arise and serve the Covenant vivified his grieving heart and in 1894, at the invitation of the Master, he visited the Holy Land where he remained for several months, basking in the presence of 'Abdu'l-Bahá and deepening in knowledge of the Faith. His humility before the Master and his obedience to Him were of a degree unknown. Some of his distinguished contemporaries have stated that they had never seen any Bahá'í more conscious of the greatness of the Covenant and more humble before the Centre of the Covenant. The loving manner in which 'Abdu'l-Bahá treated him only increased his humility and his desire to obey. His services springing from his understanding of the Covenant constitute a brilliant chapter in the early history of the Faith.

At the request of 'Abdu'l-Bahá he visited Egypt, an important centre of Islamic studies where he was soon acclaimed by a number of theologians for his depth of knowledge. Indeed, some thirty advanced students of Al-Azhar, the greatest university of the Islamic world, expressed their belief in Bahá'u'lláh. Some of the divines and professors of Al-Azhar then turned against Mírzá Abu'l-Faḍl and forbade their students to visit him or read his books. He was then confined to his house, writing books and answering questions brought to him from Bahá'ís and inquirers.

Much could be said of the effect of his teaching among the friends of the West, who were deprived of Bahá'í literature, and some of whom had but a slight knowledge of the significance of the Cause which had attracted their hearts. Of his visit to Paris in 1901 it was written: 'What a bounty to receive in 1901 the extended visit of Mírzá Abu'l-Faḍl, sent by the Master to strengthen His Western children. For perhaps a month he taught them almost daily, through the translations of Anton Ḥaddád and 'Alí-Kuli Khán. Of those memorable hours Agnes Alexander has written: "An atmosphere of pure light pervaded the Paris meetings, so much so that one was transported, as it were, from the

[1] *The Bahá'í Proofs*, introductory matter to 2nd ed., p. 14.
[2] Trans. by Mírzá 'Alí-Kuli Khán; New York: J. W. Pratt Co., 1902. Chicago: Bahá'í Publishing Society, 1914. New York, Bahá'í Publishing Committee, 1929.
[3] Chicago: Bahá'í News Service, 1912. Wilmette, Bahá'í Publishing Committee, 1949.
[4] 'Abdu'l-Bahá, *The Promulgation of Universal Peace*, p. 425.

world of man to that of God;" to which Juliet Thompson's testimony is added: "That Paris group was so deeply united in love and faith; May, Lua, Laura[1] and Khán, these four especially so inspired, so carried away, so intoxicated with love for the beloved Master; our great teacher, Mírzá Abu'l-Faḍl, so heavenly wise—that those days were the days of miracle, of all but incredible confirmations."'[2] To this may be added the tribute of May Maxwell: 'We must first touch the heart to awaken it; if it opens and responds we must sow the priceless seed . . . Prepare the soil with the warmth of your love just as the sun prepares the soil in the spring or the seed will not grow. Remove the stones and weeds . . that is to say, in a kind way try to remove prejudices . . Uproot narrow superstitions by suggesting broader, deeper ideas. Never oppose people's ideas and statements, but give them a little nobler way of seeing life. Such words and thoughts will take effect because they come from a Bahá'í whose life flows from the source of all life on earth today . . . My great and wise teacher, Mírzá Abu'l-Faḍl, laid down these divine principles of teaching in my soul . . and they have changed all my attitude. He showed me that it is the Spirit of God that is doing the work; we must wait upon the Spirit and do Its bidding only.'[3]

The American Bahá'í community's appreciation of the visit of Mírzá Abu'l-Faḍl is recorded in *The Bahá'í Centenary: 1844–1944*[4] in an article entitled 'Teachers Sent to America by 'Abdu'l-Bahá': 'Also 'Abdu'l-Bahá sent to America in 1902 the revered Mírzá Abu'l-Faḍl . . . He was accompanied by Mírzá 'Alí-Kuli Khán, later an attaché of the Persian Embassy in Washington, D.C., who acted as his interpreter and translator. The Bahá'ís had already rented a house . . . for a headquarters where the activities of the Cause were carried on. Here Ḥájí Mírzá Ḥasan and party, Mírzá Abu'l-Faḍl and all the translators lived at the same time. This was a glorious experience for the friends who gathered there to receive the teachings from these marvelous teachers. Every Sunday they gave public lectures in halls rented by the believers for Sunday meetings only, as all other activities were held at the headquarters.

'Mírzá Abu'l-Faḍl spent much time in New York, Green Acre, and Washington, returning there after his visit in Chicago. His explanations of the Bible were wonderful, giving from Genesis to Revelation the most voluminous and the most explicit interpretations we have ever received.'

The transcription of the stenographic record made of his talks and lectures, the account concludes, has been 'carefully preserved' and this, together with a large number of his letters to believers and inquirers served 'as a basis for giving the Message, especially to Christians.'

On 29 November 1904 Mírzá Abu'l-Faḍl took leave of the American friends. He was now old and his health, never robust, was deteriorating. The climate, the food, the demands on his time, had not benefitted him. After returning to the East he spent his time in Haifa, Beirut, Alexandria and Cairo. The Master took special care of him and he lived some years more, devoting much time to his writing. On 21 January 1914, in Cairo, his earthly life ended. His attending nurse said that as he expired she heard him exclaim: 'God! God!'[5]

An eyewitness has left this account of the effect upon 'Abdu'l-Bahá of the news of the passing of Mírzá Abu'l-Faḍl:

'The telegram arrived last night (21 January 1914); it was delivered this morning, and the heart-breaking news conveyed to 'Abdu'l-Bahá just as He sat down to partake of His lunch. The news saddened and grieved Him. He did not say a word, but arose from His seat without eating. He remained alone in His room till late in the afternoon. Then He went with Mírzá Hádí to the telegraph office to send a message of consolation to the friends in Cairo. The Pilgrims' House was a house of mourning; many eyes were weeping and many hearts burdened with sorrow.

'In the evening all the believers gathered in 'Abdu'l-Bahá's house. Under breath everyone was discussing the death of our venerable teacher, when Mírzá Hádí brought us the word that 'Abdu'l-Bahá would receive us. We all ascended to the upper floor, and after a few minutes He came in. At first He was silent, then while His eyes were shut He started to speak.

[1] May (Bolles) Maxwell, Lua Getsinger, Laura (Clifford) Dreyfus-Barney.
[2] May Maxwell, 'In Memoriam'. *The Bahá'í World,* vol. VIII, p. 634.
[3] ibid., p. 636.
[4] Bahá'í Publishing Committee, Wilmette, Ill., 1944.
[5] *Star of the West,* No. 19, vol. IV.

He would speak a few phrases, then a flood of emotions sweeping over Him, He would stop a few seconds and continue.'[1]

In a series of moving eulogies the Master paid tribute to one who He said was, from every standpoint, 'peerless':

'. . . he was in a state of the utmost severance, and adorned with the highest virtues of firmness and steadfastness. He was absolutely detached from everything. From the day that he became a believer up to the last moment of his life, he was occupied in the service of the Cause of God; either he conveyed the Message or wrote books proving the validity of the Cause. He had not the slightest attachment to this mortal world.

'How erudite and learned he was! . . . He . . . was a standard-bearer of the oneness of the world of humanity. In the servitude of the Holy Threshold of Bahá'u'lláh he was my partner and associate. During the hours of grief he was the source of my consolation. From every standpoint I trusted him, and had in him the greatest amount of confidence. Whenever anyone wrote books and articles against this Cause, I referred them to him for irrefutable answer.

'How humble and meek he was! We tried our best to persuade him to keep a servant, but he would always gently decline. He desired to serve the believers personally . . .

'During all the days of his life I never heard from him the use of the word "I"—"I said so," or "I wrote so and so." . . . He never made a display of his knowledge, nor wished to impress upon the mind of any person that he knew such and such a subject. He was evanescent and lived in the station of nothingness . . . No one inhaled from him the odor of superiority . . .

'Were one to read all his writings and works, he does not find "I-ness" and "egoism" stalking between the lines, nor does he observe any pedantic expressions or circumlocution—in order to bear upon the mind of the reader the whole weight of his learning and scholarship . . .

'How learned was he! How wise was he! How well informed was he! His understanding was marvellous and his wisdom beyond comparison . . . All the learned men and scholars of the Islamic world, especially those who reside in Egypt, and had conversed with Mírzá Abu'l-Faḍl, have testified that he was a genius, a truly wise man. Notwithstanding this, his character was never tinged with any vanity or self-conceit.'[2]

In words such as these 'Abdu'l-Bahá honoured a servant whose passing He said was 'an irretrievable loss for the people of Bahá".[3]

Perhaps we glimpse in some small measure the personal loss experienced by the Master when we read: 'While I was living in Ramleh, whenever I felt depressed or sad, I called on him, and soon afterwards I was in a happier frame of mind.'[4]

Now, on the Mediterranean coast of Spain, my memory goes back to a period twenty-eight years ago when I was putting the last touches on my work on the life of Mírzá Abu'l-Faḍl[5] written during years of eager investigation, having travelled to Gulpáygán, his birthplace, to get my last inspiration for it. I walked for hours and hours along the streets gazing at the one-storey sun-dried brick buildings, the orchards of fruit trees, the fields of wheat and barley with clumps of tall willow and poplar here and there. In this unprepossessing setting was born a man of a kind of whom an Arab proverb says 'he could count for a thousand men'. And, I thought, in the case of Mírzá Abu'l-Faḍl, whose name means literally 'the father of learning', for many more!

[1] *The Bahá'í Proofs*, introductory matter to 2nd ed., p. 19.

[2] ibid., pp. 19–27.

[3] ibid., p. 23.

[4] ibid., p. 21.

[5] Published in Persian; 1975.

4. A PORTION OF RADIANCE: A REMINISCENCE[1]

BERTHALIN ALLIEN

I first heard of the Bahá'í Cause a little before 1900, while I was in school in Paris. There I met a small group of people, a few American students, like myself, who seemed to be involved in a new religion stemming from Persia. I can't say that I was especially impressed by what they said. Rather I was attracted by these people as unusual people—one in particular, a very beautiful girl who seemed to radiate a special magnetic charm. I was completely captivated by her and not understanding what she was saying, I just silently sat in wonder, somehow feeling her special station. Her name was May Bolles,[2] who later became the mother of Ruḥíyyih Khánum.

I was leaving for home, New York City, and before leaving May gave me a letter to a friend who she said would explain things to me. . . . I found her to be a beautiful woman, beautiful and on fire with the religion she had embraced. Her name was Elfrida Martin. With her was a Persian, Anton Haddad,[3] who I found out later was the translator of the famous Súratu'l-Haykal.[4] 'Abdu'l-Bahá had sent him to America to teach and it was listening to him that I caught the first impact of something far greater than I could grasp at the moment. It all seemed too big, too incomprehensible for my understanding, too fantastic for my mind to grasp, but my heart seemed to know what my mind was unable to take in.

Anton's theme was that the Spirit of Christ was on earth again to bring the people back to God. This thrilled me as ever since childhood I had in my heart a love for Jesus. I longed for Him always. Now was that divine Spirit here again? It must be so, I wanted it to be so. It flooded my heart with hope until I came to believe even before I knew anything about what I was to learn later, the greatness, the majesty of Bahá'u'lláh. So it was that Mrs. Martin and I were the first Bahá'ís at that time in New York. In her apartment, where Anton Haddad gave the lessons of the Cause, the wonder of it, the holy words, entranced me. The holy words, life-giving fountains, revealing, ever new, to this very day since 1900. I believe I am thus the oldest living Bahá'í, who was living in New York City at that time.

Soon after that I returned to school in Paris and joined that first Bahá'í group of Europe.[5] The Guardian many years later wrote telling me how blessed I was to have been a member of that group. A small group but there was radiance, the spirit of Bahá'u'lláh so strong, a tightly united group; it made me speechless; all I wanted was to be with them; my whole life was changed. There were no books . . . the teachings of the Manifestation of God were spread by word of mouth and from heart to heart! How powerful the Spirit that radiated from this group, out into the far-reaching corners of this earth, until from that small beginning the radiance of the Cause of God is now felt by people, remote and far away.

There were no books, just a few words brought back to us from pilgrims who had gone to 'Akká to see the prisoner, 'Abdu'l-Bahá. They had seen Him, they had felt the magnetic power of the 'Servant of God,' the only title He wanted; they told us about Him and brought back the first teachings, His love, His hopes for those who believed in Him.

In those days we in Paris wrote to 'Abdu'l-Bahá to confirm our love and devotion to Him and those letters were always answered by Him. After my schooling I returned to New York City having lived in Paris four years. The Tablets I received, thirteen of them, made a strange impact upon me. I was unable to 'digest' them—that's not the best word—it was simply I could not believe that they were addressed to me. It was as if I should look over my shoulder to see the person for whom they were meant. To this day this one sentence still makes me stop short: 'Praise be to God, thou hast been accepted at the threshold of the

[1] Published under the title 'The Luminous Hour' in *Bahá'í News*, February 1965; © the National Spiritual Assembly of the Bahá'ís of the United States.

[2] Later Mrs. William Sutherland Maxwell.

[3] Antún Haddád.

[4] Súrih of the Temple, an important Tablet revealed by Bahá'u'lláh in 'Akká.

[5] A photograph of the first Bahá'í group of Europe appears on p. 132.

Almighty and are mentioned in the Supreme Concourse!' These Tablets are now safe in the Archives. I no longer remember dates, years, what happened in such and such a year. My life was a simple one, sometimes hard, many heartbreaks, but over the long span of life since 1900, now 1964 and close to ninety, I at last have made the words in the Tablets my own—everything 'Abdu'l-Bahá had predicted for me has come true.

Year 1905: 'O thou who art advanced to God!
Be assured and content with the great bounty and generosity of God, and be cheerful because all that which is absolutely good will become possible for thee. In this day all that which is conducive to the eternal happiness is attainable by thee. Be not grieved at all—neither sit down dispirited. Every difficulty will be changed to enlargement, and every affliction will be transformed to the mercy of omnipotence.'

'Upon thee be greeting and praise.'
(signed) 'Abdu'l-Bahá 'Abbás

Years passed with just living until, unexpectedly, I had a chance to go to Haifa. Years before 'Abdu'l-Bahá had given me permission in one of His Tablets, but I had to wait all those years and by then 'Abdu'l-Bahá had passed, in 1921. Four unforgettable weeks were spent in the Holy Places, surrounded by so much love, the hours spent in the shrines, in prayer and meditation, the precious time spent with the Greatest Holy Leaf—a pure spirit—as well as several visits with the Guardian . . . by his bedside, as he was ailing and depressed. The burden of responsibility thrust upon him so suddenly almost crushed him. Looking back now, since he has passed away, I have felt that he too was a martyr, for the responsibilities became ever more heavy. However, under it all he gained in strength and spirituality which helped him to become a brilliant leader. . . .

Much time has passed since 1900 when I first caught a glimpse of what was to come, but to me the year to be remembered is 1817—November 12, when at the hour of dawn a child was born in the city of Ṭihrán. To me that hour must have stirred the very atoms of the earth, making the earth tremble with joy, for on it would walk the spirit of God and in another city a little known disciple[1] of Aḥmad-i-Ahsá'í[2] (the forerunner of the Báb) bowed to the ground in an act of wonderment, testifying that 'At this hour the light of the Promised One has broken and is shedding illumination upon the whole world.' How shining was that hour! And as the believers multiply, their army marching into the far-off countries of the earth, exiles from home and kin, they carry the torch held high to tell the people of that luminous hour—November 12, 1817.

As to the moment of my actual meeting 'Abdu'l-Bahá this was at the house of Ed Kinney.[3] As He entered the room there was a strange stillness; we were awed by His presence; majestic yet very human, He looked at us with compassion. He strode about the room, some of us were sitting on the floor and every time He passed me I touched His garment. He spoke at length and each sentence was translated but what these words were I have no idea, for I like others was completely engulfed in an exalted consciousness in which the mind had no place. I don't believe those words were taken down at that time, tape recording was still half a century away. Many of those present have described this scene and it can be found in several books. For me the words were lost—we were all caught up in an intensely vibrant atmosphere. As we gazed at the beautiful face of 'Abdu'l-Bahá, we were not in this world. A few who were there then are still alive, carrying the spirit of that moment out into the far-reaching corners of the earth and all who hear them too are given a portion of radiance emanating from 'Abdu'l-Bahá.

[1] Mírzá Maḥmúd-i-Qamṣarí; see Nabíl-i-A'ẓam. (Mullá Muḥammad-i-Zarandí), *The Dawn Breakers* pp. 8–9.
[2] Shaykh Aḥmad-i-Aḥsá'í, (1743–1826) founder of the Shaykhí school.
[3] Edward B. Kinney (Ṣafá), see 'In Memoriam', *The Bahá'í World,* vol. XII. p. 677.

5. FRAGMENTS FROM A DIARY

JONATHAN RISHWORTH

(Impressions of a Bahá'í youth of his visit to Kenya as a travelling teacher)
10 December 1978–25 January 1979

Haifa
10 February 1979

SOME days have passed since my return from the beautiful country of Kenya. During a brief six-week sojourn I was privileged to travel with friends into the Central Province as well as to the Coast Province. In both places, precious hearts abide, waiting for people to bring the Message of Bahá'u'lláh into their lives.

To have time to give our Lord, however short the days must be, however inadequate we each must feel, is such a wondrous gift, that as I look back over the days spent teaching in Kenya the gratitude in my heart knows no way of true expression; save to bend a little more each day to try, to strive, to take up the responsibility given each of us to serve the world of humanity for the sake of the Blessed Perfection.

A pleasant flight from Israel, a brief delay in customs, then, immediate contrast when I stepped through the outer door and was greeted by a welcoming group of Bahá'ís from Nairobi. A drive to the National Centre which was to be my base. Staying there also were some travelling teachers awaiting further instructions from the National Spiritual Assembly before journeying to various parts of the country to teach the village people, so many of whose hearts are yearning to hear the Message of God. Among those at the Centre was Jenabe Caldwell, an Alaskan, who was organizing teaching institutes throughout the Kenyan Provinces. After talking with him and some National Spiritual Assembly members I decided to travel to one of the institutes prior to any teaching activity.

Before attending the institute I felt slightly perturbed as to how I could ensure that my time in Kenya would not be frittered away on spasmodic, ineffectual teaching caused by my possible inability to seize and promote to the fullest, any God-given opportunity. I wanted desperately to be as a fine instrument, freed from the impediments of self, so His Spirit would flow swiftly and deeply into the hearts of the people.

The institute took place on the Coast, in Kilifi, and over the eight days the experiences shared by the twenty-five or more Bahá'ís present will always remain deeply deposited within each person, as gems ready to be brought forth and given to others when the opportunity presents itself to speak forth Bahá'u'lláh's Teachings.

The days were spent in an atmosphere of love and learning, prayer filling our souls, Holy Words stirring hearts and laughter releasing a spirit of joy that touched all in the warm glow of His Presence. Any previous doubts fled from my mind, now instilled with greater insight into the myriad possibilities open to each of us when prayer is offered up and the teaching of His Message is carried out in accordance with the directions given us in the Writings.

After: the return to Nairobi, waiting for friends as they prepared for the days ahead, then the exciting moment of departure. Mehraz, Samuel, Ernie and myself drove into the Central Province, and held a rendezvous with James, Moriuki and Mwangi. The joy of those moments is beyond my power of description. Prayers were offered by us all that our hearts be emptied, our spirits become magnets of the love of God, and our feet be directed unfailingly to souls who might be receptive to the Message of Bahá'u'lláh that would enrich their lives both in this world and in the spiritual worlds beyond.

The sequence of days, the innumerable individual events that occurred are not relevant to this sketch, but the freedom of those moments might be thus described:

Dawn hours found us praying together; later, as individual entities, our hearts, minds and souls turn to the Creator supplicating strength, guidance, love, wisdom; praising Him, magnifying His Name, invoking His aid in recognizing the divine reality in the hearts and minds of all we might meet.

Suns rise, suns set, and a green-robed river valley witnesses a small band of the followers

of the Blessed Beauty being welcomed by children running onto a wide, open grass field, bright shining faces, each child calling *Alláh-u-Abhá!* Those days will be remembered: the many waiting hearts, the precious individuals, one of the teachers smiling radiantly with God's love shining in him, the quiet David who spoke such sweet words. Miracles seemed to happen daily, and all are remembered: those who listened, those who accepted, the smiles, the prayers, the election as we witnessed the birth of an Assembly.

Leaving that valley paradise, with two of our new-found family remaining behind, we journeyed to a flat green countryside where tea plantations lined the dust roads. There in one small village we sat for two evenings: women, men and children relaxed on the grass listening as God's Message was offered. (*Please, touch their hearts, dear Lord!*) Another Assembly was formed and thus was spun the unseen mystical web that binds and draws together, in ways too subtle to ever comprehend, those who respond to His call. Circumstances called us away. Those who are able to return promise to do so; we hold them in our hearts and prayers, supplicating that those who have been deeply touched by the Cause of God will talk often with their Lord and lead all they meet to new spiritual insights.

Again we reached the river valley, returning with a 'family' diminished in number because some were required to attend to other matters, each of us regretting the separation. There we see our brothers and sisters, so new to the Faith of Bahá'u'lláh, forging spiritual awareness into daily reality as they teach those they encounter; in a brief time another Assembly is formed, cemented with love. That valley of red dust roads and verdant, fertile banks where He has raised up loving souls eager to participate in the greatest challenge ever given by God to man, the unification of mankind—that valley is blessed.

With the arrival of a friend who suggested that we must travel onwards, events changed swiftly and my course was altered. A familiar destination awaited me: perhaps I owed it something. A telephone conversation with a member of the National Spiritual Assembly, a trip to Nairobi by motorbike, preparation for a flight to the coast and, God willing, an opportunity to offer assistance to the Province in which the teaching institute had been held. A short respite with friends in town—time to reflect on the days that have passed. One realization is overpowering: that it is Bahá'u'lláh Who knows what *is* to take place, what *does* take place, and the *reality* of what took place.

On the road once more. Goda, Mwombegu and myself were left in Malindi where a warm-hearted Bahá'í family welcomed us into their home inviting us to make it our home during our visit. The days merged together. Goda, Samuel, Godona, Mwombegu, Patrick and I travelled to Pendukiani, Mijomboni, walking over shadowed sand paths which wound past the homes of many people who, yet so physically close to western influence, seem remote from that world. The land is still an integral part of their lives. As we travelled from one village to another, the potentialities of the area became increasingly apparent; our minds staggered under the weight and beauty of the concept.

We envisioned many Assemblies being formed, the Message being quickly spread among and accepted by great numbers of people. All too quickly my brief sojourn there ended. Leaving the others behind teaching the receptive villagers I returned to Mombasa, lost in reminiscences of those pure-hearted villagers who declared their belief, praying that other teachers would soon arise and visit these people, teaching them, explaining in detail the significance of the Revelation of Bahá'u'lláh—for the possibilities are limitless. (*Please, God, we will achieve it!*)

Nairobi once again, and a last glance at those hearts I had come to know so well. Wonderful news! Many people are accepting His Message in the area surrounding that first magical valley where He directed that pitifully small band of followers.

At home, enriched by memories of my visit to Kenya, I experience a wave of gratitude and tender love toward all those I met in Nairobi, Tambaya, Mombasa, Kilifi, Malindi, Pendukiani, Mijomboni—and for all the people of Kenya. Innumerable opportunities lie ahead for those who take up their lives and cast them at the feet of the Beloved: 'To assist Me, is to teach My Cause.' (*Bahá'u'lláh*)

How many prayers will be spoken from the heart? What lessons will be given? How often will we listen?

'O God, my God, my Beloved, my heart's Desire.' (*The Báb*)

6. REGINALD TURVEY: AN APPRECIATION OF THE MAN AND HIS ART[1]

LOWELL JOHNSON

REGINALD Ernest George Turvey was born in 1882 in Ladybrand, South Africa on the border of the little country known today as Lesotho. His family descended from pioneer Englishmen who came to South Africa in the first wave of settlers in 1820. His great-grandfather, Edward Ford Turvey, also an artist, had headed one of the parties in the settlement. Life was difficult for these pioneers, but by the time of Reg's birth, the Turvey brothers owned many of the farms encircling Ladybrand and the central square block of the town itself where his father ran a trading store and collected rents.

Reg's first contact with art was the aboriginal Bushman paintings discovered while playing in caves in the foothills around Ladybrand and the Drakensberg mountains of Lesotho. He never completed his schooling because his teacher discovered his talent for drawing and convinced his father to send him abroad to art school. Reg entered the Slade School of Art in London in 1903 with the grudging support of his family who felt that he would do better to pursue a more lucrative profession.

On the first day of school he met fellow student Bernard Leach, in from another colony (Hong Kong), and they became lifelong friends. Leach says that he does not think he had any influence upon Turvey as an artist. 'I was interested in line,' he said, 'and Reggie in colour texture. He loved painting in itself and was a born colourist. What we used to call "tone" in our student days was almost always clearly to be found in his strong brushwork. Touch sang to touch, tone to tone, tension to tension.' In the sphere of their personal lives, however, they influenced each other greatly.

One year after entering Slade where he studied under Henry Tonks and won the W. Steer prize for portrait painting, Reg moved to the London School of Art where he spent four years becoming essentially a landscape painter. He painted a number of portraits, including one of Sir Thomas Fuller, but he excelled in landscapes. The secret of his skill was his intimacy with the landscape; he *was* the landscape. He virtually walked into the painting which came to represent his feelings as he stood on Yorkshire downs or the banks of the canals of Amsterdam, Ghent or Bruges, or the shores and mountains of the Italian Riviera and southern Africa. Much of his early work was inspired by Constable and Cezanne whose paintings he greatly admired.

We have very few clues to Turvey's thinking in this period except those to be found in a few letters written to Bernard Leach between 1909 and 1920 when Reg was in England and Africa and Leach was in Japan. The letters reveal a lonely man. He loved England but close companionship meant more to him, so with a gift from his father, he joined Leach in Japan in 1910. He had hoped to give art lessons there but the Eastern way of life and the Japanese weather did not agree with him and reluctantly he agreed to return to his family in South Africa to assist on the farm. A letter written to his family at this time survives: '. . . but I shall, of course, in such spare time as I may have, try to keep up my art—of course, not interfering with the farm work. But, still you must never be sorry that your son is somewhat of an artist and has the true feeling for art, for it is not a thing to be ashamed of. People may scorn it as they will. I shall always be proud of having done what I have done, though it is little. My work has given pleasure to some few . . . it would be rather hard for me to lose touch with everything that has concerned my life in the pursuit of art, so while I am farming I would like just now and then to smell a paint brush.'

The letter contains all the seeds of Turvey's future frustrations: his family of farmers and businessmen did not understand him, and art made little impression in the South Africa of that day. Also, his father who moved to Kenya and established a farm there with Reg as his trainee, died within a year of the move leaving his bereft son in sole charge of the farm.

[1] Excerpted from a forthcoming biography by Lowell Johnson.

The outbreak of war in 1914 deeply affected Reg's sensitive nature. In a letter written on 8 November 1915 from Nakuru, Kenya he reveals his abhorrence of war, intuitively reflecting the teachings of the Bahá'í Faith which he had not yet encountered: 'Oh, when will this wretched war be over? It is truly a barbarous thing: the worst thing that could have happened in this supposed-to-be civilized era. Real civilization has not touched the souls of many; yet this war is the indication of an evil thing which must be rooted out forever if possible. The cry of civilization is Peace, or ought to be. But when will real civilization be so universal and ingrained as to make such a thing as war impossible? If wars are to continue on into the ages and science continues to make the vast progress that it has within the last sixty years or so, then, ultimately the destruction of life will be so great that there will be plenty of room on the earth for the devil to walk to and fro in . . . Tell me, what is the finest aim in life, and why?'

Twice Reg tried to enlist in the army, once in Kenya and a second time after selling the farm and returning to South Africa, but on both occasions was told he had a weak heart, a fact proven not long after when he suddenly collapsed in pain while climbing a hill on the Natal coast to do some painting. He spent a year recovering during which he lived at sea level; slowly he began to paint again.

His letters to Bernard Leach during this period reveal his questing nature. After his heart attack, he wrote: 'I did fight for life anyway, and the mind is a tremendous force when no adverse suggestion comes to bother it. I tried to impress this from the very first upon the few people around me. What a mystery life is! And yet sometimes, like you, I feel I understand things. Anyway, as far as they matter to us. The rest we leave to God . . . I think if one's mind goes off searching in the right direction it does eventually take one into a calm placid region. I am vague, but as I say, I do sometimes feel things rightly without having much actual knowledge. Metaphysics, and all the rest of it; I haven't the mind to go floundering about amongst all the thoughts of all the philosophies. But to reach this calm region from which to regard life, to be "at-one-with" nature in its calm evolutionary progress seems to me the greatest attainment.' Here are clues to the calm placidity of Turvey's landscape paintings and his at-one-ment with nature from which they sprang. A few months later he wrote to Leach saying that he had been reading Theosophical books, deriving satisfaction from the writings of those 'able to see the inner truth of things.'

In 1924 Reg married Frances Waddell Gunn in Ladybrand and not long after returned to England with his wife. Rejoining his friend, Leach, he set up a studio in St. Ives, Cornwall and later built a house and studio opposite Leach's home. The next sixteen years were fulfilling for Reg. He had companionship, painted full-time, and had a relatively happy family life although his first son died of diphtheria. When Leach moved to Dartington as resident potter the Turveys followed. Although Reg was not on the staff he lived close to Dartington Hall and here entered into a new phase of art education. The bulk of his work in this period which had been stored in a shed was destroyed by mischance after he returned to South Africa in 1940.

In 1932 Turvey met the American Bahá'í painter Mark Tobey who taught the artist to work less from the mind than the heart and broadened Turvey's outlook on contemporary art. Tobey's approach to painting was not immediately reflected in Turvey's work, but the ideas that Mark expressed about a gradual withdrawal from direct observational painting of nature and a movement toward abstraction influenced the paintings Turvey produced toward the end of his life. Bernard Leach, too, was attracted to Tobey's teaching. He guided both men into the many developments of modern painting and introduced them to the Bahá'í Faith. Within three years Reg became a Bahá'í; Leach followed five years later.

The effect of the Bahá'í Faith on Reg's life was not immediately manifested. He was to return to South Africa to his roots, experiencing occasional poverty and the pain and loneliness of divorce before the universal teachings of the Faith of Bahá'u'lláh brought him the peace he had always sought.

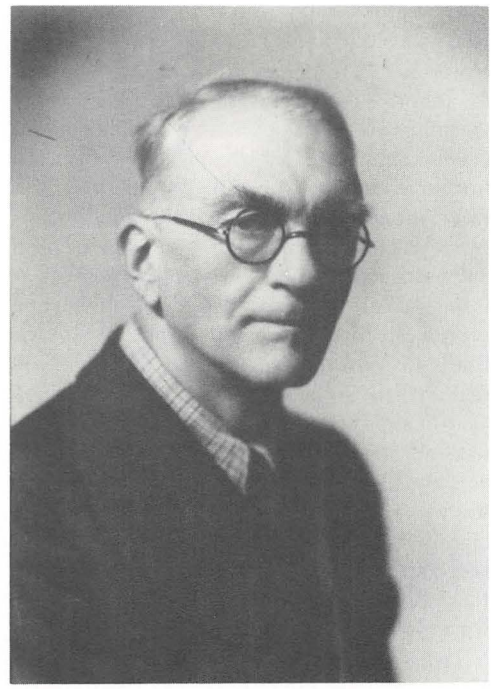
Soon after his return to South Africa a critic lauded Turvey's paintings for their echo of 'the suggestion of movement and the perfection of line seen in many of the magnificent rock paintings at Modderpoort and in the exposed caves of the mountains of Ladybrand and Basutoland . . . He has developed a personal tech-

nique which in the result is very original.' As early as 1937 when he exhibited at the Bloomsbury Galleries, London, his work was praised for 'its qualities rooted in ancient art.' In 1961, when Reg was seventy-nine, a perceptive reviewer wrote: 'Reginald Turvey is a painter who has evolved a style, through his long years of devotion to his art, which refuses to be classified under any arty "ism". His malleable talent has continued to expand and renew itself at a stage when most painters have become set in their habits.'

Reg never entered the realm of pure abstraction. His work generally evolved toward a simplification in which images from nature, birds and animals, were recognizable but imaginatively transformed. He drew closer to the world of pure imagination, and spoke from within of the life he had experienced through his senses, now reflected from a mature perspective.

A restrospective exhibition in 1966 drew this comment: 'You need not to have known Reg Turvey to realize that this is an exhibition in a class by itself . . . Turvey himself, courteous, gentle and serene, has always firmly followed his own path (illuminated for him by certain masters) and this path can be traced again by the beholder at this retrospective exhibition. There are some touchingly lovely landscapes from this (earlier) phase of the artist's career. His "Drakensberg", painted with reverence and awe, makes one forget all the purple-and-green travesties of the same subject. Here . . . can be found the transition from mere know-how to the spiritual perception . . . Throughout his almost unacclaimed career, Turvey's painting was slowly approaching a new mysticism as well as a mastery of a technique he had made his own, resulting finally in those elusive and imaginative canvasses in which silvery tones meet and dissolve in closely-woven brushstrokes . . . At eighty-three, with his brushes stacked away, Reg Turvey has at last become a "collector's painter".'

This last sentence was wishful thinking on the reviewer's part. To the end, Reg was admired by fellow artists and informed critics, but he was not recognized by the general public. Many critics have tried to analyze the reasons: 'Somehow, during his lifetime, Reg Turvey failed to receive the recognition which his work deserved. Perhaps it was because of an extraordinarily retiring nature and an almost indifferent attitude to success. Perhaps it was that self-denial was a feature of the mystic Oriental religion he embraced.' Another commented: 'This lack of recognition would not have worried this most modest and lovable of painters, but . . . it is only right that those who neglected him should be able to go and worship at his shrine before it is too late.'



Reginald Turvey
1882–1968

Those who knew Reg well in his later years found him to be totally devoted to his painting and his faith. He often combined the two interests by transporting African Bahá'ís to an area where they could teach. Having performed this simple service Reg would then take out his brushes and paint until they returned from their mission. He spoke about the Bahá'í Faith only when someone showed a keen interest. A friend and benefactor relates: 'He explained what his religion stands for, how he believes, what he believes, what it meant to him. It was personal. He was so excited about his pilgrimage. He was in his seventies. He was happy. It gave him a new lease on life. In our family he was always classified as a saint who didn't expect anything from the world; we always compared him with the *tsadik* of the Jewish



Untitled painting by Reginald Turvey

religion, one of the thirty-six righteous men in each generation whose holiness and humble blameless lives merit for the world the divine grace that prevents its destruction.' And again: 'Reg is the nearest to a saintly man I have ever known. The only two saintly men I remember in my life are Reg and my father. When you told me that he is called the Father of the Bahá'ís of South Africa,[1] I wouldn't have thought of such a thing, but it sums it up absolutely, a spiritual father.'

On several occasions I asked Reg what influence the Bahá'í Faith had on his life. He said it gave him contentment. His paintings reflect it.

Turvey's works are not sentimental and he almost never painted Bahá'í themes. He was not strongly attached to his paintings and rarely gave them titles, leaving it to those who exhibited them. For example, the painting in oils inspired by the story of Táhirih was entitled by the exhibitor 'Rima' and thereafter Reg always referred to the picture by that name. Only in rare cases did he date his paintings and then usually at the request of the owner or buyer. It is from his few paintings that bear dates that we are able to estimate the dates of other works. Many of his paintings are unsigned. An even greater number would bear no signature had I not, towards the end of his life, urged him to sign them. Reg was without ego. He was like the unknown craftsman written of by Soetsu Yanagi, the philosopher-leader of the Japanese craft movement: 'Where does beauty lie if not in these qualities?—the plain and unagitated, the uncalculated, the harmless, the straightforward, the natural, the innocent, the humble, the modest, the meek, the austere, the unornate; they are the natural characteristics that gain man's affection and respect.' Turvey had these virtues.

[1] An appellation given to him by Shoghi Effendi during Reginald Turvey's pilgrimage to the Holy Land in 1956; see 'In Memoriam', *The Bahá'í World*, vol. XIV, pp. 385–387.

Even in physical pain Reg never complained. When his painting hand was afflicted with arthritis he did not mention it. When his first finger would no longer function he held the brush between his thumb and second finger; later, his second finger and thumb also gave out. His last works, semi-abstract with their thin silvery mosaic lines, were done with this disability. But he did not finally give up until his eyesight failed. When he could no longer paint or drive his car to provide transportation for Bahá'í teaching work he lost interest in life and entered a nursing home. His former wife, members of the Bahá'í community and other friends visited him as he faded gradually into the next world. He died on 2 March 1968 in Durban.

His sales to art galleries during his lifetime were few: one to the Durban gallery in 1928 and two to the National Gallery in Cape Town in 1964. Since his death all the major galleries in South Africa have acquired his paintings. A recent definitive history of art in South Africa devotes two full pages and two plates to him. The National Council for Human Sciences Research, which publishes the *Dictionary of South African Biography*, the South African *Who's Who*, has since 1978 included a two-page summary of his life.

Turvey's paintings do not reflect the time in which he lived. Although he was fully aware of the problems of society he did not use them as themes. The closest he came to social commentary was in a painting depicting a black and a white horse and an African family looking into a typical South African veld landscape anticipating a better tomorrow.[1]

Turvey's versatility and technical facility are much acclaimed. Increasingly it is recognized that in his work extending over a period of approximately six decades he forged a significant link between South African and international art. In 1977 a professor of art at Witwatersrand University, Johannesburg analyzed Turvey's retrospective exhibition at the Gertrude Posel Gallery and hinted at the permanent importance of his work.

But the words of his oldest friend, Bernard Leach, who knew him best, should close this tribute to Reginald Turvey:

'All his life Reg went on trusting people. He never lost integrity, and bitterness never showed in his face. Sadness, yes. That a man, so persistent an artist and so honest a painter, should be neglected until the last chapter of his life when his painting years were over, has been a sorrow to me. It is hard to wait sixty years for the assurance from the informed and perceptive that all those years of search were not meaningless. It implies great modesty and steadfast loyalty to an inner vocation.'[2]

[1] Owned by Phillip Hinton, Sydney, Australia.

[2] *Beyond East and West,* Bernard Leach, Faber and Faber, London and Boston, p. 291.

II

VERSE

LINES FROM PERSIAN POETS

By Marzieh Gail

From ***Náṣir-i-Khusraw***

The mischief's thine, if I may have my say,
And only terror hushes my lament.
Thou criest to the hunted deer, 'Away!'
Then loosest the swift hound upon his scent.
And why hast Thou—I ask it by Thy leave—
A woman's lips and teeth such beauty lent?
If Thou, O Lord, hadst nothing up Thy sleeve,
By fashioning the Devil what was meant?

Náṣir was showing
Of reason no sign;
Straying and drunken
(Not like drinkers of wine)—
And he came to a graveyard
Beside a latrine,
And he shouted: 'Ye people
Who gaze on this scene,
See the feasts of this world,
And the people that dine!
Here: the feasts of this world,
Here: the guests come to dine!'

From ***Shaykh 'Abdu'lláh Anṣárí***

Canst thou on water walk, against the law?
So can a straw.
Canst rise up in the air so high?
So can a fly.
If thou wouldst play a real man's part,
Subdue thy heart.

From ***Bábá Ṭáhir***

Let me quit this abode.
Let me rise, let me go
Past the Antipode,
Past Indo-China, where the ways extend;
And let me ask the pilgrims on the road:
Is my way farther, or is this the end?

I here appeal
Against both heart and eyes,
For what the eye doth see
The heart doth prize.
Thus it seems good to me
To make a dagger with a tip of steel—
And with it blind my eyes,
And set my sad heart free.

From ***Saná'í***

If to the fool my lore you'd bring,
Or think my secrets can be told
To him who is not wise—
Then to the deaf go harp and sing,
Or stand before the blind and hold
A mirror to his eyes.

How can feeble reason encompass the Qur'án,
Or the spider snare a phoenix in his web?
Wouldst thou that the mind should not entrap thee?
Teach it the science of the love of God!

From ***Sa'dí***

It is all one, if it be a throne
Or the bare ground under the open sky,
Where the pure soul lays him
Down to die.

The *Gulistán*, 'On the Conduct of Kings'

I do as bidden, and I bring the message,
Whether it give thee counsel or offense.

Tell us not the tale of Laylí or of Majnún's[1] woe—
Thy love hath made the world forget the loves of long ago.
When once Thy name was on the tongue, the lovers caught it
And it set the speakers and the hearers dancing to and fro.

The story of Thy beauty reached the hermit's dell;
Crazed, he sought the Tavern where the wine they buy and sell.
The love of Thee hath leveled down the fort of patience,
The pain of Thee hath firmly barred the gate of hope as well.

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*From **Jalálu'd-Dín-i-Rúmí***

At one time, Bahá'u'lláh had written down an ode of Rúmí's for him (Ustád Ismá'íl) and had told him to turn his face toward the Báb and sing the words, set to a melody: (See *Memorials of the Faithful*, by 'Abdu'l-Bahá, p. 29)

I am lost, O Love, possessed and dazed,
Love's fool am I, in all the earth.
They call me first among the crazed,
Though I once came first for wit and worth.

O Love, who sellest me this wine,[2]
O Love, for whom I burn and bleed,
Love, for whom I cry and pine—
Thou the Piper, I the reed.

If Thou wishest me to live,
Through me blow Thy holy breath.
The touch of Jesus Thou wilt give
To me, who've lain an age in death.

Thou, both End and Origin,
Thou without and Thou within—
From every eye Thou hidest well,
And yet in every eye dost dwell.

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[1] Literally, Majnún means 'insane'. This is the title of the celebrated lover of ancient Persian and Arabian lore, whose beloved was Laylí, daughter of an Arabian prince. Symbolizing true human love bordering on the divine, the story has been made the theme of many Persian romantic poems.

[2] This wine, Rúmí says elsewhere, comes from the jar of 'Yea verily.' That is, it symbolizes the Primal Covenant established between God and man on the day of 'Am I not your Lord?' On that day, the Creator summoned posterity out of the loins of Adam and said to the generations unborn, 'Am I not your Lord?' Whereupon they answered, 'Yea, verily, Thou art.' Cf. Qur'án 7:171.

Since God Himself is never to be seen,
These Messengers are but His go-between.
Nay—I misspoke,
For He Who's deputized
Is one with Him that sent Him,
If we be well apprised.

Our desert has no end, our heart no bed.
World within world is with Form's image sealed;
Which of the images to us is wed?
If on the road ye see a severed head,
Rolling along its way to our wide field,
Ask it, O ask it what we never said,
And hear from it the secret we concealed.

The flower-faced may sulk or play the flirt,
The cruel fair may bridle and coquet;
But coyness in the ugly is ill-met,
And pain in a blind eye's a double hurt.

The *Mathnaví, I, 1906–7.*

Thou, brother, art thy thought alone,
The rest is only thew and bone.
A garden close, if that thought be a rose
But if it be a thorn, then only fit to burn.

The *Mathnaví, II, 2:277*

The Sage of Ghazna[3] told the mystic story
To his veiled hearers, in an allegory:
If those who err see naught in the Qur'án
But only words, it's not to wonder on;
Of all the sun's fire, lighting up the sky
Only the warmth can reach a blind man's eye.

The *Mathnaví, III, 4229–31.*

In thy soul of love build thou a fire
And burn all thoughts and words entire.

If I speak forth, many a mind will shatter,
And if I write, many a pen will break

---

[3] The poet Saná'í.

From Ḥáfiẓ

There'll be no end to longing till I find my heart's desire
Either I'll win my own Heart's Life or lose my life entire.
But this I know, though I be dead, my body will burn on:
Open my grave when I am gone
And see my shroud on fire.

To our King though we bow the knee,
We are lords of the morning star.
No changeable colors have we—
Red lions, black dragons we are!

Come let us scatter these roses,
Let us pour out this wine,
Let us split the roof of Heaven
And draw a new design.

How shall a curtain part the lover and the loved one?
Not Alexander's wall can separate them!

From Ṭáhirih

If mine eyes could ever see Thee,
Light on brow and lips and cheek,
I would tell Thee of my yearning—
Of love's longing I would speak.

From house to house, and door to door
Lonely as the wind I go,
Past every lane and every turning,
Ever do Thy presence seek.

Never think it's tears I'm shedding
Since our separation—no,
Like a raging river burning,
Lifeblood's slipping down my cheek.

Of Thy love my sad heart weaves
My soul's fabric, to and fro.
Through the warp and weft returning,
Shuttled strands this love bespeak.

Within her soul gazed Ṭáhirih,
The chambers of her heart to know;
Through every membrane Thee discerning,
None other in the world could seek.

Notes on the poets

Náṣir-i-Khusraw

Náṣir-i-Khusraw was a celebrated poet, traveller and Ismá'ílí missionary. A native of Khurásán, he was born in 1003–04 and died in 1088. He was called by his fellow-religionists Ḥujjat (The Proof).

Shaykh 'Abdu'lláh Anṣárí

Shaykh 'Abdu'lláh Anṣárí of Harát was born at Kuhandiz on 4 May 1005 and died on 8 March 1089. His biographers are unanimous in praising his piety and the breadth of his knowledge in all branches of the religious sciences. He expressed his devotion in the *Munáját* (prayers or supplications, highly stylized and epigrammatic) and other writings in *saj'* (rhymed prose) as well as in verse which are considered to be among the masterpieces of Persian literature.

Bábá Ṭáhir

Bábá Ṭáhir, called 'Uryán (The Naked), saintly dialect poet of Hamadán, was a famed writer of quatrains. Little is known of his life but the name 'Uryán suggests that he was a wandering dervish; he apparently still flourished in 1055–58. He is most famous for his double distichs, exhibiting in melodious and flowing language a sincerity and spirituality with profound philosophical overtones.

Saná'í

Saná'í was the pen name of Abu'l-Majd Majdúd who was born *circa* 1050 in Ghazní, now a province of Afghanistan; he died in 1131. He is considered by some to be the author of the first great mystical poem in the Persian language and his verse has greatly influenced Persian literature. As a young man

he was poet at the court of the Ghaznavid sultans but at some point he underwent a spiritual conversion and, abandoning the court, retired to pursue a contemplative life. *The Enclosed Garden of Truth*, one of his best known works, is composed of 10,000 couplets in ten separate sections.

Sa'dí

Sa'dí, also known as Muṣliḥu'd-Dín Sa'dí, was born in Shíráz *circa* 1213 and died in that city on 9 December 1292. Following the Mongol invasion of Persia he wandered abroad through Anatolia, Syria, Egypt and 'Iráq. One of the greatest figures in classical Persian literature, the peculiar blend of human kindness and cynicism, humour and resignation displayed in his work make him, to many, the most typical and lovable writer in the world of Iranian culture.

Rúmí

Jalálu'd-Dín-i-Rúmí lived much of his life in Rúm (Asia Minor). Persia's greatest Ṣúfí mystic poet, his *Mathnaví* (rhymed couplets on spiritual themes) has been called 'the Persian Qur'án.' His spiritual director was the poet Shams-i-Tabrízí (d. 1246) in whose memory he wrote some 30,000 verses expressing deep love for his master. Born at Balkh, in the autumn of 1207, Rúmí died in 1273 and was buried at Qonya.

Ḥáfiẓ

Muḥammad-Shamsu'd-Dín Ḥáfiẓ (born 1325–26, died 1389–90), is the most eminent and famous of Persian lyric poets. His principal verse form, one that he brought to a perfection never achieved before, was the ghazal, a lyric poem of six to fifteen couplets linked by unity of subject and symbolism rather than by a logical sequence of ideas. His achievement was to give existing poetic conventions and motifs a freshness and subtlety free from artificial virtuosity. His poetry is above all characterized by love of humanity, contempt for hypocrisy and mediocrity, and an ability to universalise everyday experience and to relate it to the mystic's unending search for union with God.

Ṭáhirih

Ṭáhirih, impassioned follower of the Báb and Bahá'u'lláh, was the daughter of a leading mujtahid of Qazvín, and was called by her mentor, Siyyid Káẓim, 'Solace of the Eyes' (Qurratu'l-'Ayn). She was the only woman among the Báb's first disciples, the Eighteen Letters of the Living. Famed for her beauty, poetic gifts and scholarship, she attracted many souls to Persia's new Faith. A fearless advocate of sex equality, she was put to death in Ṭihrán at the age of thirty-six, and became the first woman suffrage martyr (August 1852).

Roger White

Sources: E. G. Browne, *A Literary History of Persia*, II, s.v.; *Encyclopaedia Britannica; Encyclopaedia of Islám;* Nabíl-i-A'ẓam, *The Dawn-Breakers;* Shoghi Effendi, *God Passes By*.

Farewell

(To 'Abdu'l-Bahá)

by Lua Getsinger[1]

Accompany me in this journey, O my Lord,
that my impatient heart may not be shattered by sorrow.

I have left the world for the sake of Thy good-pleasure;
if Thou accepteth my life as a sacrifice,
it will be my honour.

I tread this path by myself,
yet I yearn to behold Thee at my side.

In this world, the realm of sin and the feast of sorrow,
I have no refuge save Thee.

O faithful Friend, do not forsake me:
behold how my days pass in solitude!

In leaving Thee, I leave my heart and soul;
Thou art my purpose and Thy remembrance is my solace.

Thy Word has ever been the living water and the source of all mercy
for this bewildered heart of mine.

Do not stay afar from this servant of Thy Threshold.
This is my plea; fulfil it, O my Lord!

I am not deserving of Thy bestowals;
nevertheless, I am Thy servant and Thou art my Lord.

Look Thou upon me with the eyes of Thy mercy
and witness with compassion my waywardness and helplessness.

Hear Thou with the ears of Thy favour, O my Lord,
this supplication, this imploring of my morns and eves.

Thou art my refuge and my succourer wherever I may go
In my solitude,
in my loneliness,
in my distress.

(*Translation by Mahnáz Afṭátúní*)

[1] Re-translated from the Persian of Dr. Yúnis Khán. The original English text is not available. See *'Abdu'l-Bahá* by H. M. Balyuzi, pp. 96–97 (*passim*); and *The Flame—The Story of Lua* by William Sears and Robert Quigley; publications of George Ronald (Oxford).

Le Signe de Dieu

Il était un jeune homme
Qui parlait d'amour, de justice.
Il était beau, et son regard
Avait le feu qui brûle l'âme.

Le signe de Dieu, disaient les uns,
Il faut qu'il meure, disaient les autres.

C'était un beau jeune homme.

Il aimait tant ses frères
Qu'il partit leur donner
La parole de Dieu
Qui les rendrait heureux.

Le Signe de Dieu, disaient les uns,
Il faut qu'il meure, disaient les autres.

C'était un beau jeune homme.

Partout sur son passage
Jaillissaient l'amour et la haine
Mais Báb était un sage
Il connaissait déjà sa peine

Le signe de Dieu, disaient les uns.
Il faut qu'il meure, disaient les autres.

Il accomplissait son destin
D'éveiller le coeur des hommes
Aux rayons de l'astre divin:
C'était un beau jeune homme.

Il allait dans la lumière
Annoncer le jour nouveau,
Il portait haut la bannière
Qui le conduisait au tombeau.

Le signe de Dieu, disaient les uns,
Il faut qu'il meure, disaient les autres

Et les autres furent les plus forts,
Mais les uns surent qu'à jamais
Il vivait pour l'éternité
Dans le coeur de tous les hommes.

C'était un beau jeune homme.

M. Lafaille (Belgium)

Tourne les yeux vers le Soleil

O toi qui cherches et qui appelles
Toi qui as soif de Vérité,
Tourne les yeux vers le Soleil
Et va sans te retourner.

Laisse la poussière de ton vêtement
Loin derrière toi, aux ignorants,
Tourne les yeux vers le Soleil
Sans te lasser va de l'avant.

Toi qui attends qu'Il te fasse signe,
Regarde où le Soleil se lève
Il te fera le rencontrer
Celui qui dit la Vérité.

Aux portes de la liberté
C'est Lui qui brisera les chaînes
Qui te retiennent prisonnier
De ton enfance, de ton passé.

Tourne les yeux vers le Soleil
C'est à l'est qu'Il se lève,
En Elam, comme il est dit
Dans les Livres du Paradis.

M. Lafaille (Belgium)

1
De gens de toutes humeurs
Se retrouvent dans la noirceur
du contact et de la connaissance.
Chacun venant du droit chemin,
leur but devient la bienfaisance.

2
Cherchant à trouver la Vérité
ils font recours à leur parole
puis, harmonisant leurs destins
ils développent enfin l'amitié.

3
La nuit devient jour,
la joie circule autour.
Chacun tend la main
remplie de Bonheur
puis le porte à un autre coeur.

4
Le soleil se lève
en ces nouveaux visages
puis, en ce nouvel instant
l'hiver cède place au printemps.

Patrick Gorman (Canada)

1
Devant moi
repose ce visage
jouissant de toutes joies
formant ce fameux paysage.

2
L'harmonie de sa voix
balladant au gré du vent
éclaire mon chez-moi
en cette approche du printemps.

3
L'amitié par sa présence
le sourire de son apparence
stimule mes pensées
en ces moments si gais.

4
Le chagrin en mes soupirs
lors de ses adieux
l'éclat de ses yeux
en formera mon souvenir.

Patrick Gorman (Canada)

—La personne humaine veut s'épanouir et épanouir les autres, il faut en prendre soin et bien la traiter.

—L'amitié des humains en forme leurs épanouissements. Aidons ceux dans la misère et dans la pauvreté. Bâtissons un nouveau monde.

—Une personne humaine est cent mille fois plus belle qu'une rose. Si nous adorons les roses, pourquoi détruisons-nous la personne.

Patrick Gorman (Canada)

Bjælker I Brødres Øjne[1]

Der findes venskaber i verden,
og hvilke venskaber!
De bygger på hjerternes fælles rytme.
Kommer der kludder i rytmen,
såh——!

Der findes venskaber i partier,
og hvilke venskaber!
De har samklang i et mål.
Vi skal vinde vor kamp!

Men når kampen er vundet
eller måske—tabt,
såh——!

Der findes venskaber i familier,
og hvilke venskaber!
De bygger på kærlighed,
men dens væsen er flygtigt
og behøver en omsorgsfuld pleje.
Hvis plejen også er flygtig,
såh——!

Der findes venskaber i verden,
og hvilke venskaber!
De er det pureste som findes,
fordi—

De bygger på hjerternes fælles rytme!

De har samklang i et altomfattende mål!

De bygger på kærligheden!

Men størst af alt—
sammen renses og vederkvæges vi
i Bahá'u'lláhs Ords Ocean.

Men, besmittes dette vand
af stolthedens, selvretfærdighedens og egoets gift,
såh——så smertes Den Velsignede Skønne
og Hans Sag forbløder
mens vi med balsam i hånd uvirksomme ser på.

Der findes et venskab i verdnerne,
og hvilket venskab!

'Abdu'l-Bahás!

Er du svigtet, forrådt og såret?
Hans eksempel er Guds helbredende kraft.

Steffen Rasmussen, Denmark

[1] Reprinted from *Bahá'í Nyhedsbrev*, No. 12, Nov. 1978.

Einer kan
den eure Blicke
nicht sahen
in der Dämmerung
des ersten Tages

E R kam
von nirgendwo
und immer
und gab euch
seine Worte
in die Hand

Später ging er
wissend
um Verstandnis
mancher

I h r mußt jetzt

erheben eure
Stimmen
und öffnen
die Fäuste
eurer Herzen

Gerald Jatzek, Germany

So rinnt die Zeit
den Strom hinab.
Der Quell ist weit
und nah das Grab,
doch näher Er, der alles lenkt
und in uns lebt und liebt und denkt.

Das ist der Sinn
der Erdenzeit:
von Traumbeginn
zu Ewigkeit.
Ein Atemzug voll Leid und Glück
—und so durch Ihn zu Ihm zurück.

Ein Atemzug
allhier zu zwein
zugleich der Flug
zu neuem Sein.
Was hier sich eint in Geist und Tat,
bleibt ewig eins, mein Kamerad.

Adelbert Mühlschlegel, Greece

Il canto degli inconsapevoli

La terra dice della
tua esistenza
il sole splende
la tua luce d'oro
le stelle cantan
tutte in armonia
e il mare danza
di ora in ora.
E l'uomo?
L'uomo ti ignora!

Maria Cervani (Italy)

Le héraut

Gloire et majesté,
Grandeur et Sainteté,
Tel est le Héraut de l'Ere Nouvelle,
Tel est notre Héraut solennel.

Grandeur incomparable,
Courage inlassable,
Tel est le Héraut de l'Ere Nouvelle,
Tel est notre Héraut solennel.

Où est sa grandeur?
Où est sa gloire?
Parmi nous pour voir
Et dans un coin du coeur.

Précurseur de la Foi Bahá'íe,
Martyre désiré pour le Promis,
Porte de la Bonne Nouvelle,
Votre Grandeur est immortelle.

Chiráz, ville Bénie par Sa naissance,
Tabríz, ville Bénie par Son martyre,
Tout l'Írán en souffrance
Fut sauvé quand il vint dire:

Je suis le Précurseur, écoutez-moi,
Priez Dieu et ayez foi.
Que de souffrance après Sa déclaration,
Et tout l'Írán fut en révolution.

Ses pas ont béni l'Írán,
Que de baisers donnèrent,
Que de pleurs versèrent
Les Lettres du Vivant.

Quel martyre ! Quel malheur !
Quelle action sans honneur !
Arrêtez malheureux, arrêtez,
Ne tirez pas sans penser.

Le peuple parlait avec emphase.
Qui osait prononcer cette phrase?
Qui pouvait murmurer cette pensée?
Aucun n'avait de liberté,

Personne ne pouvait arrêter
Les balles de Tabríz
Sans être prise.
Personne ne pouvait gémir
Devant un disciple martyrisé.
Tous allaient mourir.

Mahboubeh Hielscher-Maher (Switzerland)

Epopée tragique du XIXe siècle (extrait)

Il quitta Baghdád, la ville merveille
qui vit l'aurore du numen célestial
s'ouvrir sur le Temps des temps,
de nouveau l'exil du Rossignol en flammes
à peine avait-il commencé à entonner
oh! l'extraordinaire Mélodie Divine,
(pardonne *Parole* enchanteresse que Son nom
musical tu ne peux transcrire,
aucune cithare ni de Rúmí) ni de Ḥáfiz
jamais ne réussiront la note inconcevable!))))
et le Centre du monde se mit en marche
de par le désert, la caravane, sur le Cheval blanc,
de par les montagnes turquoises . . .
que de pleurs derrière quelle douleur le monde
le Tigre enfanta ce désastre et le cri
les roses fanèrent parfum déchu pour toujours
(Hommes hommes vous comprendrez plus tard,
retenez: la Sainte Beauté Bénie Universelle
passa si près, sur ces rives, si près et parla!)
Parmi les dunes dorées se parsemèrent les pas
de Gloire d'où révolutionnaient les siècles des siècles
terre consacrée espace éternisé temps immortalisé!

Jean-Christophe Casu (*Zaïre*)

Vision[1]

Are you then one to whom I dare relate
The great white dreams that beat upon my sight?
Have you been lifted high above the night
With its dim stars, to the fair shining gate
Of dawn; beheld the sombre face of Fate
In its eternal beauty; and been free
From the world's long heartache and its misery
Of fear, despair, of weariness, and hate?
You answer not, and all unheeding go
Along the highway. I may never know
If you have ridden on the wings of light—
But as you pass, your face is very bright,
As if, in the clear mirrors of your eyes
Were caught some straying gleams of paradise.

Garreta H. Busey (*U.S.A.*)

African Temple

Set high upon Kikaaya Hill
You'll find a queen;
Her skirts adorned with diverse flowers,
Her crown of green
Is visible for many miles around.

The beauty of her grace and form,
The luminous sheen
Of moonlight shining on her head
Is like a dream—
A sacred vision hallowing the ground.

This stately temple, rightly held
In high esteem
By all of those who come to view
The tranquil scene—
Untouched by cares with which the earth abounds--

Is dedicated to a Cause,
A heavenly scheme
To bring mankind into one Faith,
Where reigns supreme
The Lord of all, and King of worlds renowned.

Adrienne Morgan (*Chad*)

The Síyáh-Chál

O dreaded place! Shame and ignominy be thy lot!
The cries of anguished men have filled thine ears;
Their curses burned thy name in dying tears
On History's shield—a blood-scarred spot!

Thy filthy walls and fetid breath,
Knew not the Glory in their midst;
Thou didst not see the heavenly gleam
Shine through thy stygian mist;
Nor did the chain and collar rude
Restrain His glory midst thy brood.

Those chains stayed not the mighty flood
Of truth which filled that dungeon hold,
As men heard not from Calvary's Cross
The sacred love foretold!
But by His Self and by His Pen
Has He regained the hearts of men.

O hateful place! Shame and defeat shall be thy lot!
While joyous sounds shall Carmel raise!
Kings bow down and chant Her Praise,
And Victory wipe away thy blot.

Eric S. C Bowes (*Australia*)

I saw ideal beauty once.
You didn't have to paste it together
From gnarled trees and nimbus skies
Forged out of image and mood.
Nature is wild and untutored
And delivers secrets of the divine
In variant degrees of perfection

Only this was perfect.
As blue as you could have wished,
As many coloured and irridescent
As you had a right to expect.
Ideal because the Spirit of God
Breathed into the mind
Of one who knew the beauty of the Ages,
And he bodied beauty forth,
Pure and restrained,
Calm and at peace, balm to the eye
And bounteous help to the half-believing heart,

[1] Reprinted from *Star of the West*, vol. 13, No. 7, Oct. 1922.

Saying: 'You asked for a proof:
Here is Beauty, around it
The still great ocean Truth—
Blessed are those who never come
But still believe.'

Geoffrey P. Nash (United Kingdom)

Too long have I asked
The merchant of rubies
About the price of straw,
With my eyes about my feet so long
And the stubble breaking my sandal.
There is no law
Against waiting at the blue archway
And asking all I wish.
I will price the pale ruby
And the red, and more—for He who knows
This subtle stone will know
The leap of light in others,
Their sizes, settings, circlets,
New-fashioned and old;
Their studded Mali faces,
Yemenite-gold;
Cold-ivoried inlay; tusked ebony,
Sandal-sweet linings for the senses;
Diamond-brow for testing true detachment;
Vein-pearled purity. He knows it.
Such a merchant knows well
The price of straw, feathers,
Things that fall easily to earth,
All births, the costs of living,
The taste of the sweet cup taken from our lips,
The cost of giving of a ruby,
And the cost of giving
a Book of Law.

Audrie Reynolds (Unalakleet, Alaska)

The Broken Dark[1]

Sleepless, I stare
from the dark hospital room
at shadows of a flower and its leaves
the nightlight fixes like a blotto
on the corridor wall. Shadow-plays
of Bali—demons move to the left,
gods, in their frangipani crowns
and gold, to the right.
Ah and my life
in the shadow of God's laser light—
shadow of deformed homunculus?
A fool's errand given by fools.
Son, go fetch a pint of pigeon's milk
from the drugstore and be quick.
Demons on the left. Death on either side,
the Rabbi said, the way of life between.
That groaning. Man with his belly slashed,
two-timing lover. Dying?
The nightnurse rustles by.
Struggles in the pit. I have come back
to tell thee of struggles in the pit.
Perhaps is dying.
Free of pain, my own death still
a theorem to be proved.
Alláh'u'Abhá. O Healing Spirit,
Thy nearness our forgiving cure.

Robert Hayden (U.S.A.)

[1] 'The Broken Dark' is reprinted from *Angle of Ascent*, New and Selected Poems, by Robert Hayden, with the permission of Liveright Publishing Corporation. Copyright © 1975, 1972, 1970, 1966, by Robert Hayden.

The Year of the Child[1]

(for my grandson)

And you have come,
Michael Ahmán, to share
your life with us.
We have given you
an archangel's name—
and a great poet's;
we honor too
Abyssinian Ahmán,
hero of peace.

May these names
be talismans;
May they invoke divine
magic to protect
you, as we cannot,
in a world that is
no place for a child—

that had no shelter
for the children in Guyana
slain by hands
they trusted; no succor
for the Biafran
child with swollen belly
and empty begging-bowl;
no refuge for the child
of the Warsaw ghetto.

What we yearned
but were powerless to do
for them, oh we
will dare, Michael, for you,
knowing our need
of unearned increments
of grace.

I look into your
brilliant eyes, whose gaze
renews, transforms
each common thing, and hope
that inner vision
will intensify
their seeing. I am

[1] Reprinted from *World Order*, Vol. 13, No. 4, Spring 1979. Copyright © 1980 by the National Spiritual Assembly of the Bahá'ís of the United States.

content meanwhile to have
you glance at me
sometimes, as though, if you
could talk, you'd let
us in on a subtle joke.

May Huck and Jim
attend you. May you walk
with beauty before you,
beauty behind you, all
around you and
The Most Great Beauty keep
you His concern.

Robert Hayden (U.S.A.)

The Covenant-Keepers

(A Vesper Song)

When all is gone but an awesome light
That shows the sun was here,
Who lights the lanterns in the night
To ward away the fear?
Who chased the fire while the timid hid
And wished the warmth was gone?
To eyes accursed with heavy lids
The embers tell of dawn.

R. Gregory Shaw (Puerto Rico)

Ninth Morning

It was the ninth morning
since he'd left the city,
each day realizing
there was something
more than gentle
in the splendorous beauty
of a dying autumn,
dying so peacefully,
so gracefully
in a natural way,
decaying and restoring
what was taken from the earth—
for autumn seldom came to city slums.
Woke then to the cold clean morning
with frost among the seeding grasses,
lit no fire, having fasted
all the previous day,
left his pack against the logs
walking uphill all the way
along the rising gorge
to greet the looming sun.

There was a time when he was young
his father's father stood upon the rocks
above the plunging falls,
called to the Spirit God for help.
His people, travelling far
had always known this place
as one of peace and named it
in their Cree, '*The point of dawn*'.

Now he, returning after many years
stands on the massive stones
with pale mist swirling
and sounds of the northern river
continuously falling
in the pure air,
cries out the Name he'd newly learned,
Bahá'u'lláh! Bahá'u'lláh!
hearing his echoing voice
repeated in the deep ravine,
Bahá'u'lláh—
Bahá'u'lláh . . .

Larry Rowdon (Canada)
No. 5 in the series, 'Other Faces.'

SONG CYCLE

i

By our very living, we praise
Your handiwork, and circle
In Your dance,

For at Your behest buds part
Their infant fists, trees surge through
The fountaining earth and rest;

Doves nest close
And fledglings gape with confidence;
Skin slides, fur hackling

Over shoulder-blade,
Muscles contract and stretch,
Unthinking skill places each step;

As blood or dust we chant a descant
To Your song, and with every caress of created things
Prayer touches prayer, by blessing, blessed.

ii

In spite of evidence
In creation manifest
I have forgotten Your remembrance

And have no remedy.
Becalmed, how can I move,
And seek a wind to save me?

Then I must
Risk a tempest
Which would whip the sea

Until, enraged, rending my sails, it swallows
Me, and spues me from its mouth. More tongueless
Than stones, my throat so thirsty

I cannot ask for drink, I am a wilderness
And need Your cry in me, lest I perish
In the midst of prayer, unblest!

iii

So, beat against faithlessness,
Die in a tantrum
As a fly against a windowpane

Beats without perceiving.
A foetus, folded
Pink and private in the womb

Dares more upheaval,
Breaks forth like Jonah
To embrace the sea—

I'll sunder fears
Spread sails, quickening,
To grasp the hem of Your robe—

Your power's manifest, so's my deserving.
I'll trust Your mercy, then,
And, as I trust, be blessed.

Shirin Podger (Australia)

Best Provision

I will take the Master with me where I go,
Robed and sweet and shining.
I will go where He bids me go
And wear a silver lining.

I will take the Master with me where I go
And love where hatred's burning.
I will let His loving flow
And kindle holy yearning.

I will take the Master with me where I go
And go where He bids me go.

I will take the Master with me where I go
And go with armies marching
To where the blood runs thick and slow,
And kindle holy searching.

I will take the Master with me where I go,
Stern and sweet and daring,
And learn what He bids me know
Of my brothers' saddened faring.

I will take the Master with me where I go
And go where He bids me go.

I will take the Master with me where I go
For I have no way of seeing
And I have no way to know
Without my Master's Being.

I will take the Master with me where I go
And go where He bids me go.

To His love I am fleeing.

Bret Breneman (Japan)

Thoughts on seeing a vision of 'Abdu'l-Bahá[1]

Beyond the consciousness of dreams, I slept,
A human body, coffined by fatigue,
Away from heartbeat, and the circling blood,
Deeply alone with myself, and yet I went beyond
The touch of friendly hands,
And saw no mortal face.
But as I stretched to wake
it was as though
My whole self breathed celestial verities.
I found no depth that was not deeper still,
No height that could be called the peak of time,
No width that was not wider than the wide.
Where had I drifted in the where of space?
Whose love had brought me certainty again?
Through the tight wrappings of the days' swift pass—
Then crystal clear—I *knew!*
My Lord had seen my need—no chiding word!
The total love of Bahá'u'lláh for all the world!
He took—and shared with me.
For one bright flash, unknowingly, yet known
I had ascended with Him into Light.

Florence Altass (United Kingdom)

Divine Alchemy

May we be willing to receive
His Spirit's chastening fire,
Exalting, quickening all within
To spiritual desire.

The mind's great wealth of attributes
In His alembic cast
That they, refined and pure, may know
True lowliness at last.

The heart's emotions must pass through
God's crucible within
Till they emerge as burnished gold
Through love's own discipline.

Yet such distilled quintessence needs
Re-transmutation still
That we, thus willing and empowered
May do His holy will.

Florence Altass (United Kingdom)

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[1] Miss Altass met 'Abdu'l-Bahá in Edinburgh in 1913. Writing of this in 1978 she said, 'I felt so unworthy and could never reach the heights expected of me as a Bahá'í. The gentle voice of 'Abdu'l-Bahá still rings in my ears and His lovely blues eyes have followed me all my long life—now in my 95th year. Pardon this reference to myself—it is not to my credit!'

La Huerta, Cochimi Indian Village[1]

with the gentle
face of love
your land receives us,
lays a path
beneath its tender skin
to catch our steps in,
draws our breath
into its cool sweet air
and washes out
the syllables of self
then gives it back
into our mouths
to utter marvels:
you are the orchard
of the joy of God,
your blossoms
are the fragrant signs
and your fruit is filled
with the treasured wine,
the praise of ancient psalms
springs from your crystal tongue
fresh and bold
as the kiss of dawn.

Ken Haley (Mexico)

Prayer is a globe of light
in the night.
Praise be to God! He is
my moment, and my love.

Daniel Augur Reed (aged 5)
St. John's, Antigua

An Irish Air[2]

'Twas not some woman's yellow hair
Did carefree hearts of lads impair
As she might ease were they to kiss.
A Beauty passed exceeding this.

'Twas not the envy of a lass
Which drew each woman from her glass
To test her worth by suitor's whim.
A Lover passed. They followed Him.

'Twas not a young girl's laughing air
Which stopped the husband on the stair
To curse time's theft and death's rank haste.
A Cup was passed. He paused to taste.

'Twas not swords glinting in the sun
Which maddened every mother's son
To prove the valorous blood engaged.
They looked within where Battle raged.

'Twas not a minstrel's tinkling air
Which called the children from the fair
To caper gleefully in the street
That Life and Song should be so sweet.

'Twas not spring's leaf-scent on the breeze
Which drew the old priest from his knees
To wonder Whose light footfall brings
Such glad renewal to all things.

Through the half-light, towards the Dawn,
Whose gleaming sandal leads us on?
'Twas not some woman's yellow hair
Did lilting Irish hearts ensnare!

Roger White

Pilgrim Song

Swift would I be, Lord, swift; on dancing feet
Hastening would come, if called, nor brook delay,
Gleefully come—though lone the perilous way
And stern and starless—still would my step be fleet;
And singing would come and, with song, entreat
Angels to chart my path. Though Thou might slay
Me, still would I come and rejoicing stay
Quick or faint or slain at Thy welcoming feet.
Gifts would I bring—choice, my gifts, and many—
Laden with gifts, and laughing, would I come;
Or pauperized come—hands cupped, bereft of any
But hoarded hot tears—to stand before Thee, dumb.
Swift would I be, Lord, if Thou wouldst but call—
My aim, my hope, my home, my love, my all.

Roger White

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[1] One of the indigenous Local Spiritual Assemblies in Mexico, located forty-five miles northeast of Ensenada. The name means 'orchard'.

[2] The poem pays tribute to the Hand of the Cause George Townshend who at the invitation of Shoghi Effendi gave *God Passes By* its title. Some will recognize the salute to two lines from 'September 1913' by W. B. Yeats.

No

The incident described occurred in 1979 when a hostile mob entered the home of an old shepherd and his wife, Bahá'ís of a small village in Írán, demanding under threat of death by fire that they recant their faith. The poem is based on the husband's reply which turned the mob away. On 19 May 1980 the old shepherd was found dead, having been stoned to death while tending his flock. To reveal the names at this time might further endanger lives.

I

You may have our lives. It is no great feat
To slay us, we are simply flesh and bone.
Here is my wife, my children, our home;
Here too the kindling, there the ready flame.
With your contempt to feed and fan the heat
We will quickly fall to ash and our name
Soon vanish from the village. But to buy breath
With denial would be shabbier death.
Strike the match, then, if that is your desire.
What shall we fear who know Undying Fire?

II

Make room in some slim volume
for his rustic words which
unlike the politician's pious exhortations
did not grace
the headlines of our tabloid day.
No: it is little enough to say
but literature and legends will grow
from this and our true, our other history
give it place.
Salute the mystery:
his *No*—empowered to dismay—
dissolves our reservations
to reserve us heaven,
survives to erase
the impudent smirk from Death's
irrelevant face.

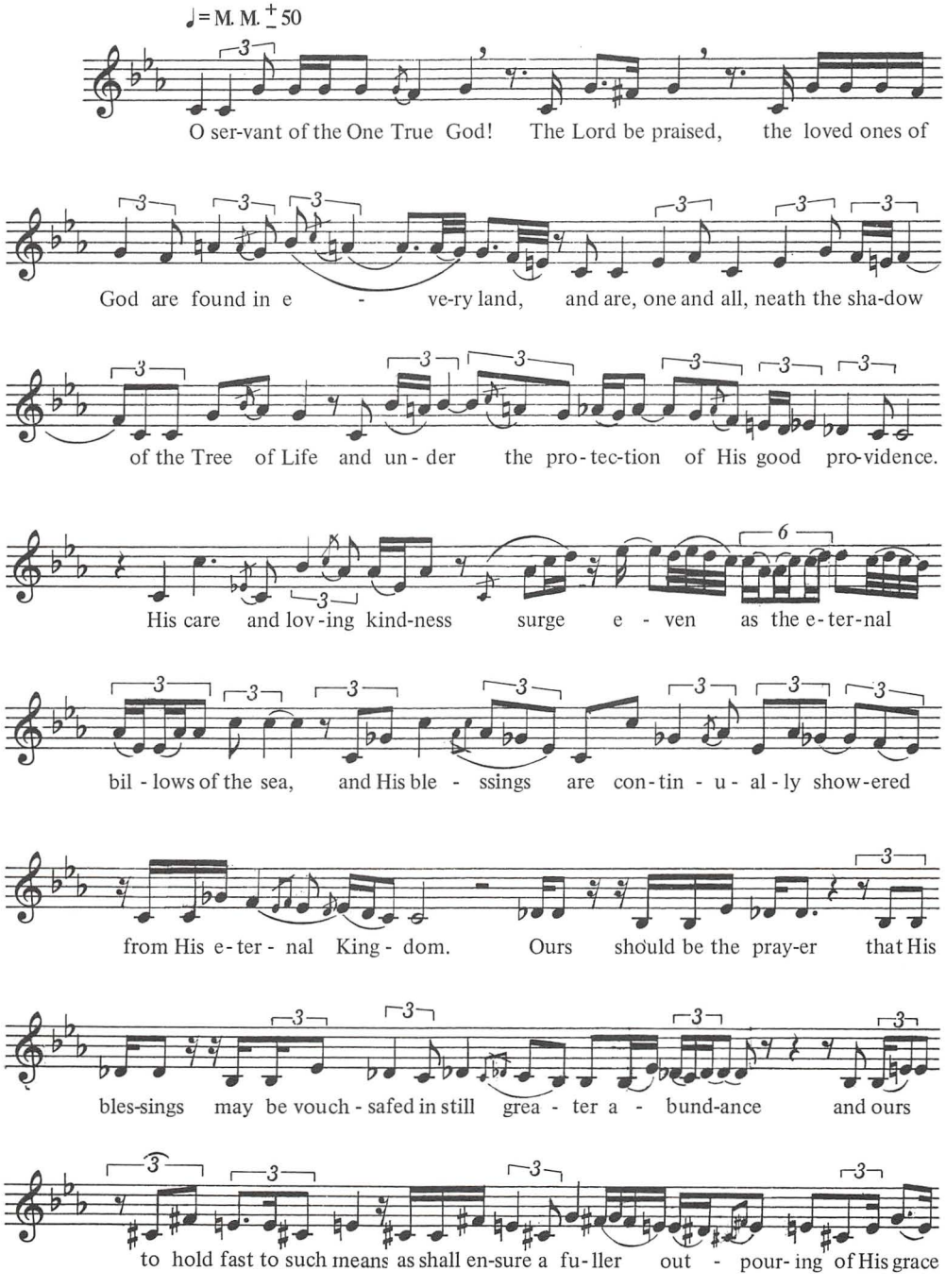
Roger White

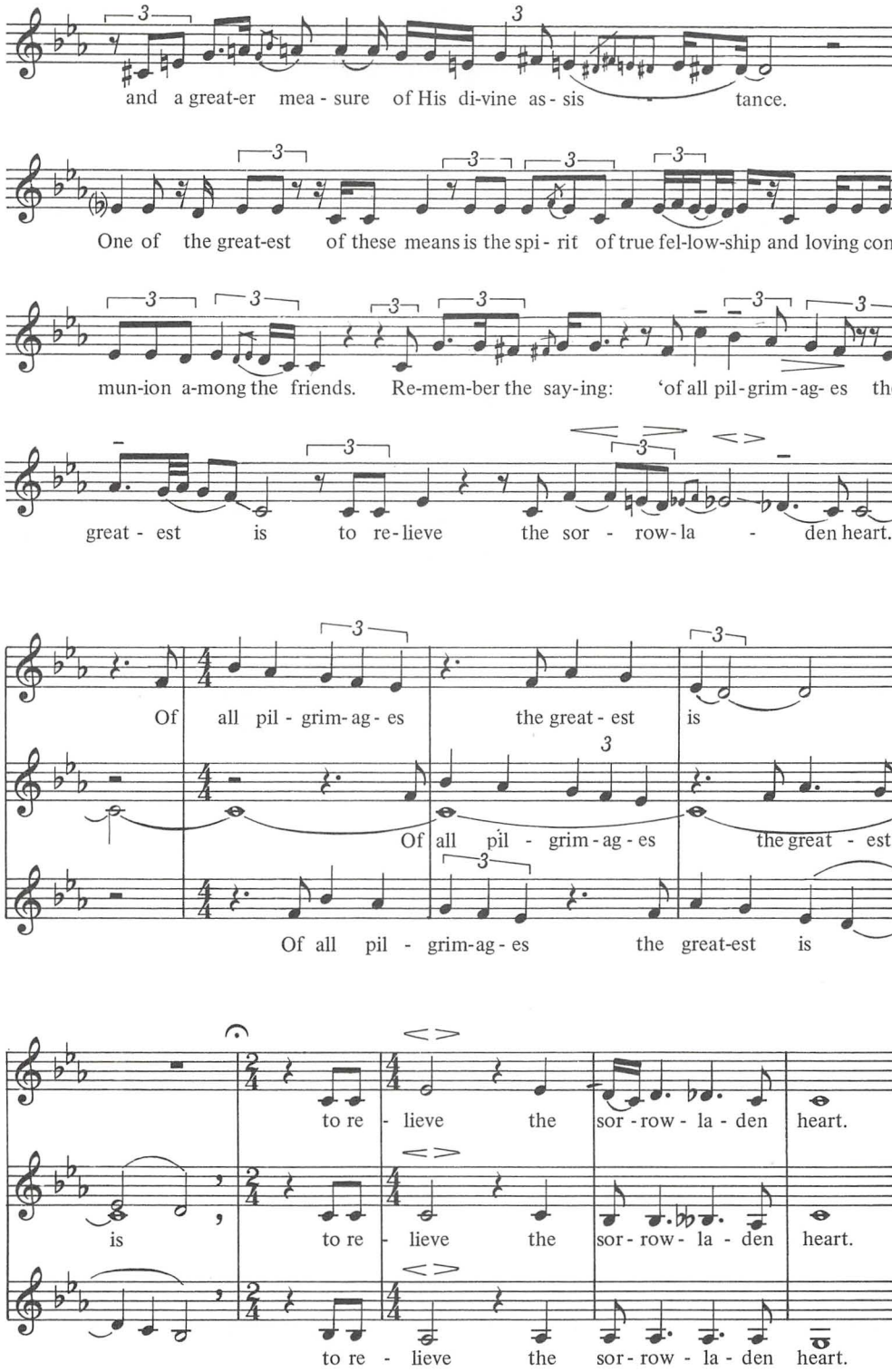
TABLET OF 'ABDU'L - BAHÁ

Selections from the writings of 'Abdu 'l - Bahá, no. 52

NORWAY

Lasse Thoresen





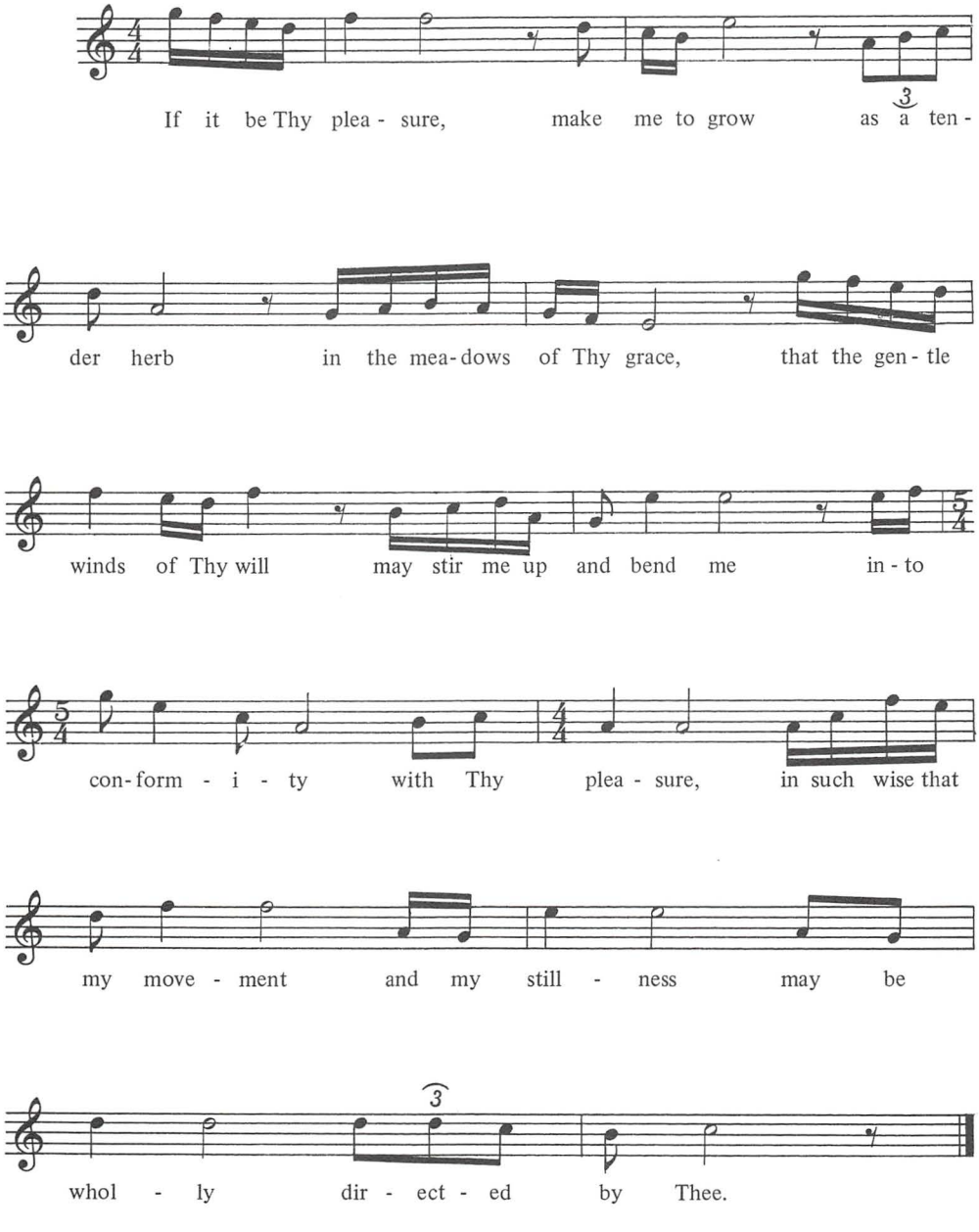
(The choir section is optional)

IF IT BE THY PLEASURE

Prayers and Meditations of Bahá'u'lláh

UNITED STATES

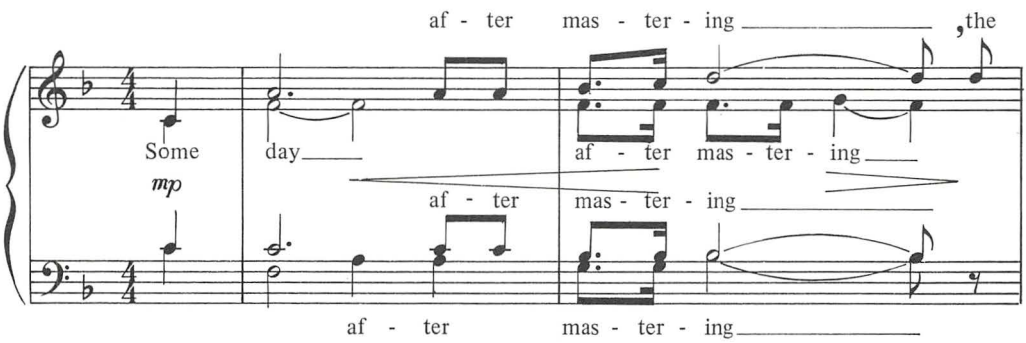
Abe Tobis

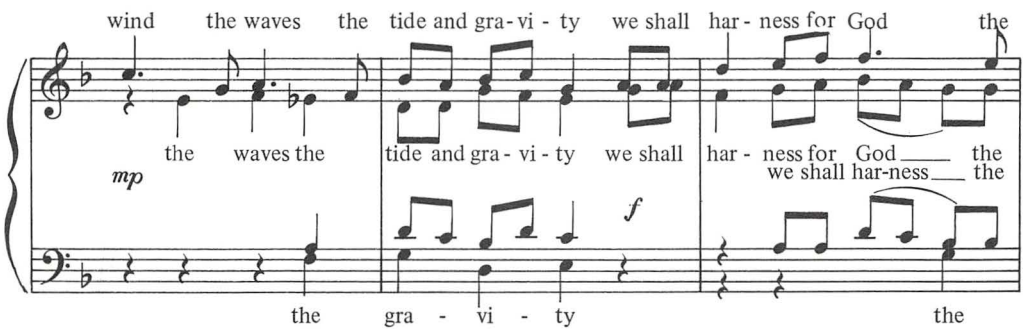


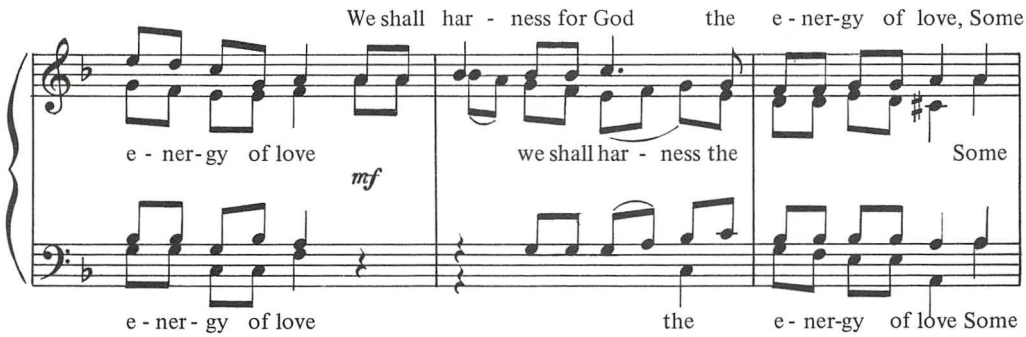
SOME DAY

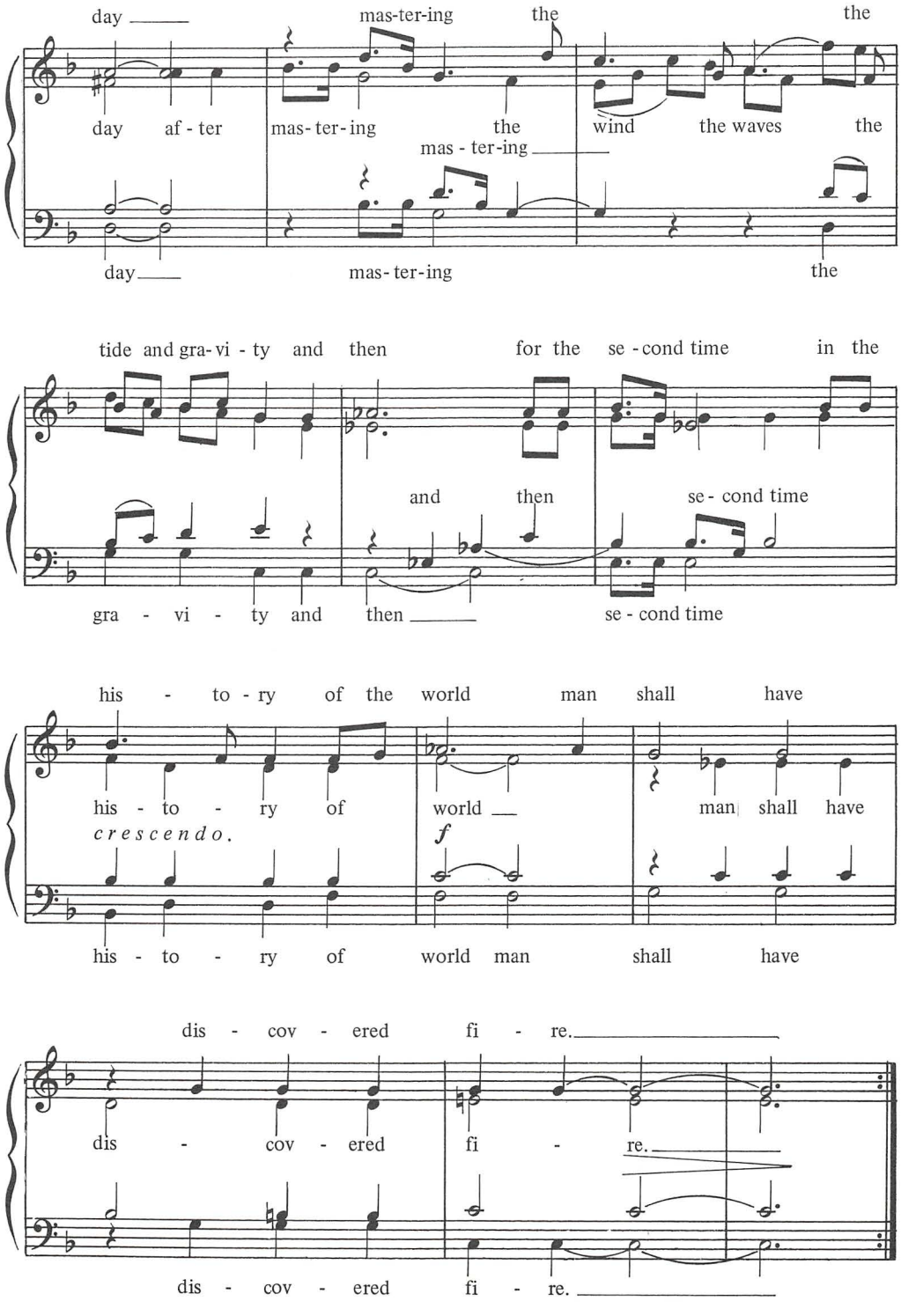
FINLAND

Music by Yrjö Mikkonen
to words of
Teilhard de Chardin
© Editions du Seuil







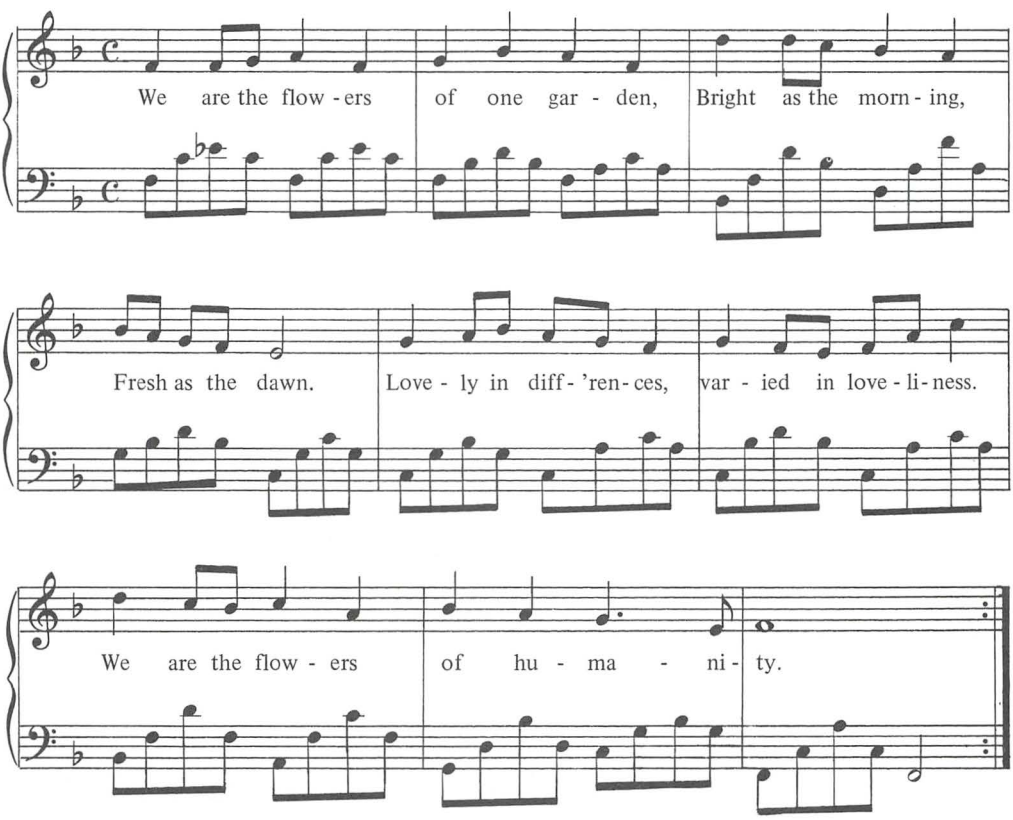

day ___
mas-ter-ing
the
the
day af - ter
mas - ter - ing
the
wind
the waves
the
mas - ter - ing ___
day ___
mas - ter - ing
the
tide and gra - vi - ty and then
for the se - cond time
in the
and
then
se - cond time
gra - vi - ty and
then ___
se - cond time
his - to - ry of the world
man shall have
his - to - ry of
world ___
man shall have
crescendo.
f
his - to - ry of
world man
shall have
dis - cov - ered fi - re. ___
dis - cov - ered
fi - re. ___
dis - cov - ered
fi - re. ___

FLOWERS OF THE GARDEN

Submitted to UNICEF by the Bahá'í International Community, this song was included in the UNICEF Universal Children's Day kit for 1977

UNITED STATES

Mrs. Jerald Day



2. I am a black rose, dark, exotic,
   Poignant in beauty, fragrant as the night.
   God has entrusted me with joy and mystery.
   We are the flowers of humanity.
   (All together)

3. I am a red rose, sweet and lovely,
   Gay as a bird on a bright summer day,
   Singing the song of God, where'er I wander.
   We are the flowers of humanity.

4. My color's golden, bright as sunshine
   Gilding the ocean and the morning sky,
   Soft as a summer mist, sweet in the valley.
   We are the flowers of humanity.

5. I am a white rose, gleaming, shining,
   Sparkling like snow on the mountainside,
   Restless as whitecaps flung by the ocean's breeze.
   We are the flowers of humanity.

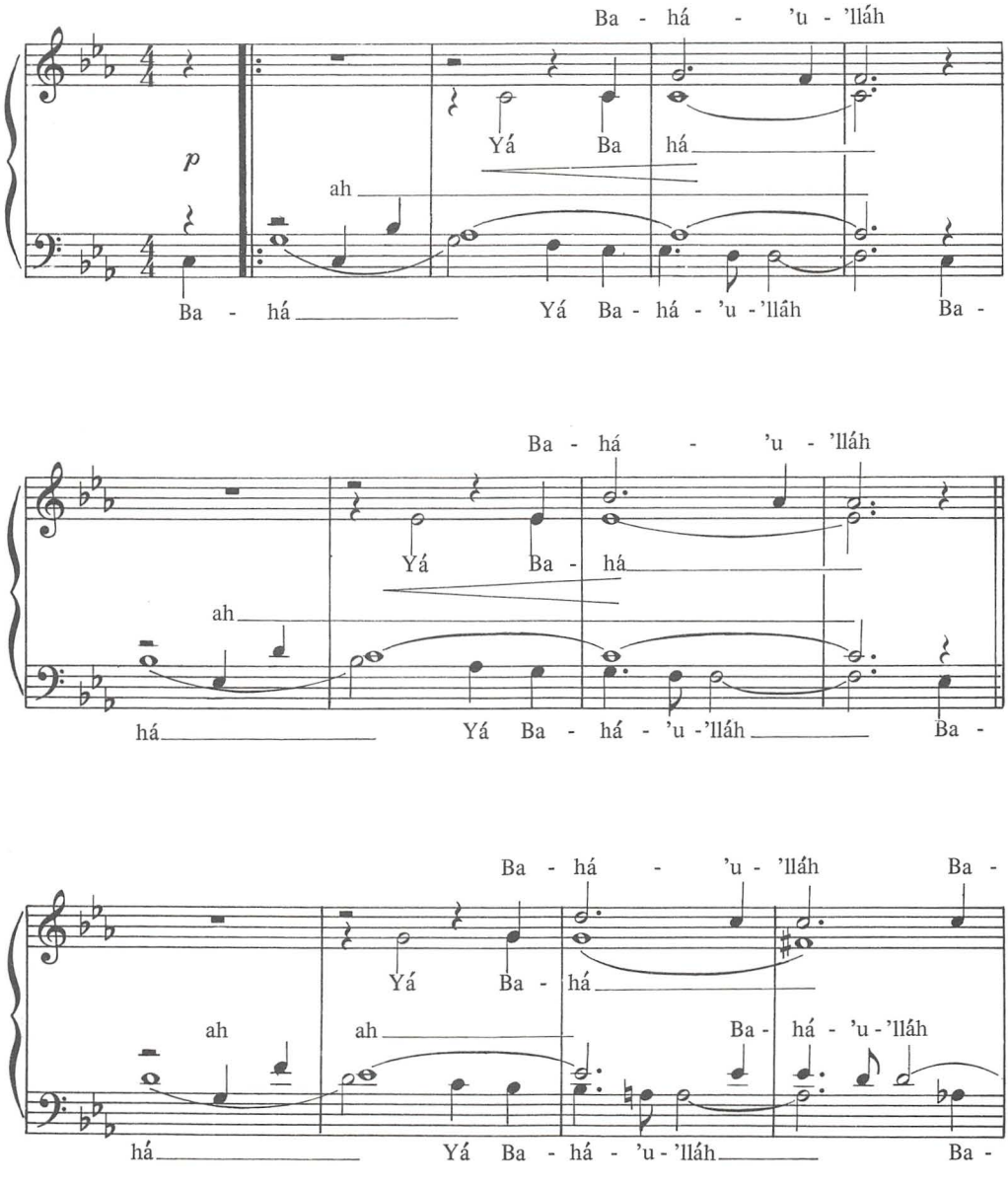
6. Brown is my color, rich and glowing,
   Full of the warmth of God's sweet love,
   Heir to all nations, grandeur my destiny.
   We are the flowers of humanity.

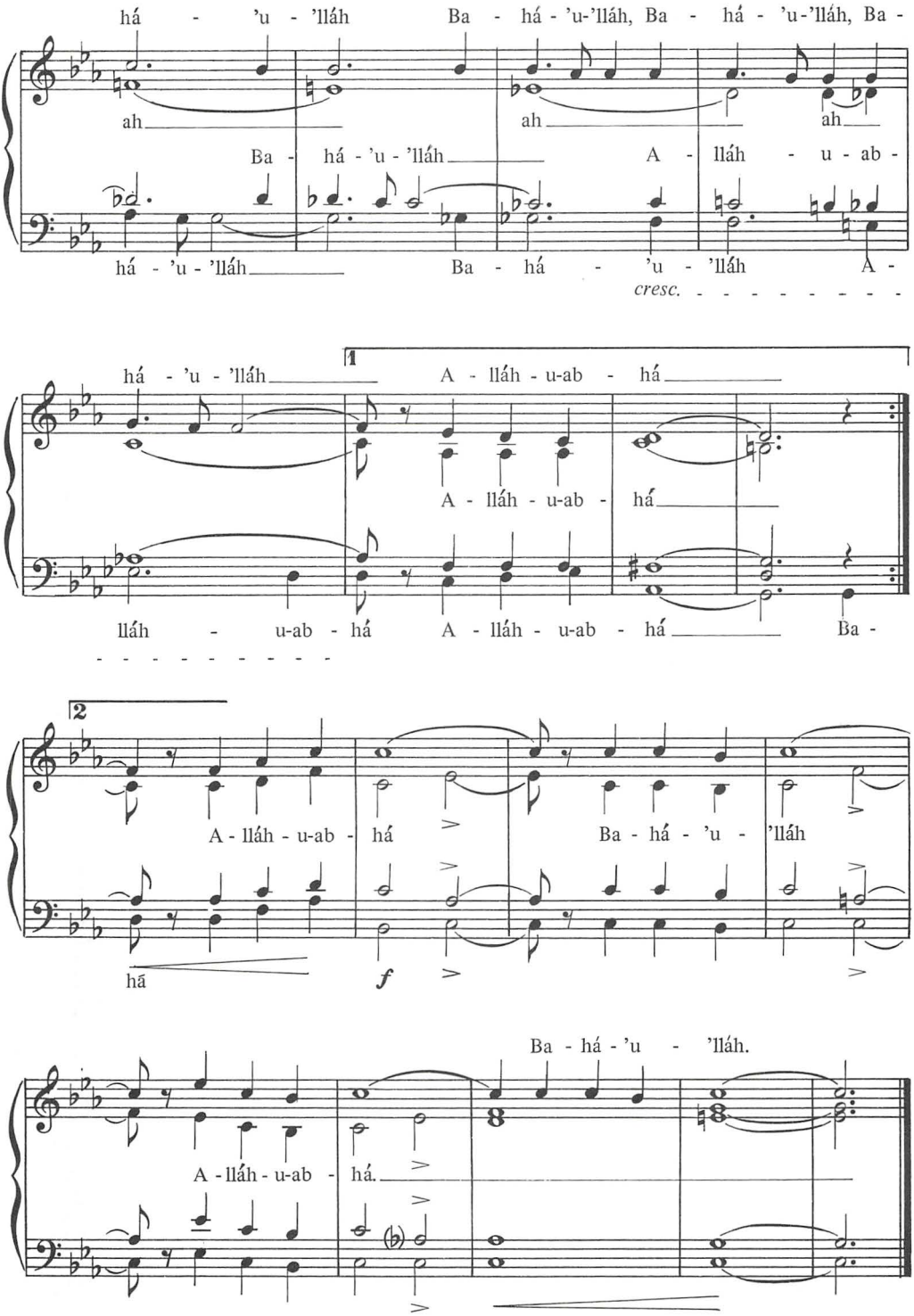
7. We are the flowers of God's garden
   Bright as the morning, fresh as the dawn,
   Lovely in differences, varied in loveliness.
   We are the flowers of humanity.

BAHÁ'U'LLÁH

UNITED STATES

Russell Garcia




há - 'u - 'lláh Ba - há - 'u-'lláh, Ba - há - 'u-'lláh, Ba -
ah ah ah
Ba - há - 'u - 'lláh A - lláh - u - ab -
há - 'u - 'lláh Ba - há - 'u - 'lláh A -
cresc.
há - 'u - 'lláh 1 A - lláh - u-ab - há
A - lláh - u-ab - há
lláh - u-ab - há A - lláh - u-ab - há Ba -
2
A - lláh - u-ab - há Ba - há - 'u - 'lláh
hā
f
Ba - há - 'u - 'lláh.
A - lláh - u-ab - há.