The Baha'i World: Volume 20 (1986-1992)

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THE BAHA'f WORLD
VOLUME XX

142- 148 OF TH E BAHA'i ERA
21 APRIL 1986- 20 APR fL 1992 A.O.
Th e Mashriqu 'l-Adhkar in New Delhi, India.
THE BAHA'i WORLD
AN INTERNATIONAL RECORD

Prepared under the supervision
of the Universal House ofJustice

VOLUME XX

142-148 OF THE BAHA'i ERA
21 APRIL 1986-20 APRIL 1992 A.D.

BAHA'i WORLD CENTRE
HAIFA
1998
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NOTE: The spelling of the Oriental words and proper names used in this volume of Th e Baha'i 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 Baha 'i World have come to be anticipated by Baha'is 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 the Faith during its fo rmative age.
For librarians and students The Baha 'i World represents a source of authentic inf01mation
about the aims, tenets, history, activities, organization and growth of a world religion that is
attracting ever-increasing public interes t. The editors therefore seek to preserve an even
balance between the presentation of material of supreme interest to believers and of a fai r
and objective picture to enquirers. In this they are guided by the policy of Shoghi Effendi,
Guardian of the Baha'i Fa ith, who directed the compilation of the successive volumes from
I to XII covering the years 1925 to 1954. The first volume, known as Baha 'i Year Book, was
in fact a one-year survey ; the next seven volumes were biennial, terminating in 1940;
vo lume 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 supervision of the
Guardian of the Baha ' i Faith and the aegis of the National Spiritual Assembly. Volume XIII,
which recorded the passing of the Guardian and the course and completion of his Ten Year
Crusade, covered the entire period from 19 54 to 1963 and was produced under the guidance
of the U niversal House of Justice, which thenceforth assumed responsibility for publication.

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XXXll
INTRODUCTION

AIMS AND PURPOSES OF THE BAHA'i FAITH

DAVID H OFMAN

RELIGION has two objectives, the re- which a harassed humanity is striving.
generation of men and the advancement of Nation-building has come to an end. The
mankind. All men have been. created to anarchy inherent in state sovereignty is
cany forward an ever advancing civilization moving towards a climax. A world, growing
proclaims Baha 'u ' llah, and Th e purpose of to maturity, must abandon this
fetish, recogthe one true God, exalted be His glo1y , in. nize the oneness and whol eness of human
revealing Himself unto men is to lay bare relationships, and establish once and for all
those gems that lie hidden within the mine of the machinery that can best incarnate this
their true and inmost selves. fundamental principle of its life.' 1

These aims of religion, universal and Religion sees the course of history as
eternal, nevertheless have been conditioned an organic process, moving towards the full
to the capacities of each age or dispensation realization of all the potentialities implanted
and the great religions of the past have in man. The vicissitudes, the great advances,
developed their social orders within gener- the hiatuses it regards as the
natural w1foldally definable times and areas. Judaism, for ment of that process just as the succession of
instance, attained its peak under Solomon bud, leaf, flower and frnit is the natural
and was confined, before the dispers ion, unfoldment in the life of a háee; or infancy,
to the Near East; Zoroastriani sm remained childhood, youth and maturity in that of a
Persian until the Arab conquest and the man. Indeed, Baha' i scripture explains, the
settlement of a renmant in Western India; process is the same. The sun is the effective
Christianity became the religion of Euro- agent in the organic life of the earth; religion
pean civilization; the building of the nation in that of humanity. Th e Sun of Truth is the
state undertaken by Islam remained a Muslim Word of God upon which depends the
eduexperiment until feudal Europe learned the cation of those who are endowed with the
lesson and its city states gave way to and power of understanding and of utteran.ce. 2
adopted the more advanced order. It has The creative Word, revealed in each stage of
remained for the Baha ' i religion to declare human progress by a Manifestation of God,
and promote the cause of world order- the and conditioned to the requirements of the
sine quo non of its existence- and to time, is the effective agent in the long, single
disc lose the concomitant unities of religion, process of humanity 's development from
of mank ind and of historical purpose. 'Unity
of fa mily, of lTibe, of city-state, and nation
I Shoghi Effendi, Guardi an o f the Ba ha ' i Faith, The
have been successively attempted and full y Unfold111e11t of World Civilization .
established. World unity is the goal towards 2 Baha'u ' llah ,
Dniyiry-i-Dlr11i0_.

infancy to World Order. This truth is embodies that divine energy in an adminisenshrined in all revealed religion although it trative order capable of bringing within its needs the illumination ofBaha'u'llah's reve- shade all the diversified ethnic groups and lation to enable men to perceive it. myriad types of the human race, who may

'The first picture presented in the Bible find within its wide embrace a full, happy is that of human unity in its simplest form; and purposeful life. Baha'i activity therefore that of a single family. The last picture is that is directed not only, as in the past, to the of a unity manifold and universal in which spreading of the Word, but to the establishall kindreds and tongues and peoples and ment of the fabric of that Order which, nations are gathered into one and unified enshrined within the creative Word itself, in the enjoyment of a common worship, a becomes the chief instrument for the further common happiness, a common glory. diffusion and social application of the

'The great problem which, according to Divine Message. This World Order, which the Bible, confronts the human race in its the Baha'i Faith exists to establish, is none progress is that of advancing from the bar- other than that long-promised Kingdom in est, baldest unity through a long experience which peace, justice and brotherhood shall of multiplying diversities till ultimately a prevail universally and 'the earth shall be balance between the two principles is struck, filled with the knowledge of the glory of the poise is gained and the two forces of variety Lord, as the waters cover the sea'. 3 The and unity are blended in a multiple, highly establishment of this World Order is dependeveloped world fellowship, the perfection dent upon the regeneration of mankind of whose union was hardly suggested in the which must tum again to God and recognize prinlitive simplicity of early man.' 1 His purpose. The two aims of religion are,

This spiritual view of evolution is the therefore, interacting and interdependent.

constant theme of religion. Each revelation refers to the past, looks forward to the future and concentiáates upon the immediate need for spiritual regeneration and enlightenment. The Prophet evokes in human hearts a sacrific ial 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, its vision and promoting a greater order be rolled up, and a new one spread out in its stead.

'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 Baha 'i revelation releases not only the creative Word necessary to the renewal of spiritual vitality in the human spirit, but attested by the unification of mankind and the federation of the world in a single, all-embracing world society the Covenantof human brotherhood. But great objectives are reached by dedicated pursuit of the

Such a world-shaking transformation ca1mot be brought about by any movement ofrefom1, however disinterested, nor by any unaided human effort. Modem 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 Baha 'u' llah's prophetic view of our day, will the presentuplifting its vision and promoting a greater 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 prevailof mankind. From this all other activities of ing order appears to be lamentably defective. The current aim of religion, embodied in the aims and purposes of the Baha'i 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

'Abdu'l-Baha, the Centre of its monuments and gardens, and of its 'worldare

I George Townshend , The Heart of the Gospel, 1939.
2 ibi d. 3 Habakkuk 2: 14.

shaking, world-embracing, world-directing 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 Baha'i world community- the completion within specified times of specified goals. These teaching plans to which the Baha 'is eagerly devote their lives do far more than simply increase the size and consolidation of that world conununity. 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 conununity'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 entire comdiversification of the ethnic, religious and social backgrounds of its increasing mem- in named geobership and developing new resources for the next step fo1ward.

It should be noted that none of these plans

administrative institutions' .1

The Will and Testament of 'Abdu'l-Baha 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 communiwhich the Baha cated 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-a-vis the Covenant. It has been well called the 'Charter of the New World Order of Baha'u'llah'.

The Tablets of the Divine Plan , a series of fourteen letters written by 'Abdu'l-Baha to the believers of the United States and Canada, some addressed to the pany of believers in the North American continent and others to those graphical areas of the continent, constitute the charter for teaching the Faith throughout the world. 'Abdu'l-Baha names the places,

is isolated in aim or conception but all are directed towards the implementation of three great charters, enshrined in Balla' i 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 Baha'i 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 chatters for the implementation of this eternal command.

Baha'u'llah's Tablet of Carmel is the charter for the development of the Baba ' i World Centre in the twin cities of 'Akka and Haifa, the site of its most sacred Shrines- the tombs of the twin Prophets and of

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-impo1tant 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 Baha'u'llah 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-Baha ' i world

I Shoghi Effendi, Messages to America.

2 Shoghi Effend i, Th e Dispensation of Bahn 'u 'l/tih.

becomes an important consideration once the community emerges from obscurity, and has the controlling prinled to public relations programmes and the development of closer association with the

of the Baha'i conummity.' 3 'A chaste and holy life must be made ciple in the behaviour and conduct of all Baha'is, both in their social relationships

United Nations . The Baha'i 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 Baha'i life which become more and more important as the Faith grows and engages greater and greater public attention. They affect Baha'i individuals, conununities and institutions alike. TI1ese objectives fall into two groups-those concerned specifically with standards of conduct and those which relate to special Baha'i practices .

The &tandards of conduct enjoined by the first objecthe Prophet are invariably different from and sometimes diametTically opposed to the generally accepted ones of His day. High standards of conduct are, throughout Baha'i scripture, constantly upheld and urged upon the believers, but the Guardian of the Faith

with the members of their own conununity, and in their contacts with the world at large. ' 4 'It requires total abstinence from all alcoholic drinks, from opium, and from similar habit-forming drugs. It condel1Uls the prostitution of art and of literature, the practices of nudism and of companionate marriage, infidelity in marital relationships, and all maimer of promiscuity, of easy familiarity, and of sexual vices. ' 5 ' 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 Balla ' i conununity [of that country] at the present stage of its evolution. ' 6

The regeneration of mentive of religion mentioned in this essay- is therefore seen as the prime objective of the Baha'i Faith. Membership in the Faith is drawn from that society which permits and indulges itself in all those conupt, inrn1oral and prejudiced activities

which Baha' is are
in an essay written in 193 8 addressed to the required to renounce, and since the Faith is
believers in the United States and Canada steadily but persistently growing in numbers
laid great stress upon the 'spiritual prerequi- there is reason to hope that slowly but surely
sites. . . which constitute the bedrock on a regeneration will take place.
which ... all teaching plans ... must ultimately Further, these Baha'i
standards of conrest ... 1 He writes of ' .. . a high sense of duct are not for individuals alone. They must
moral rectitude in their social and administra- be the hallmark of Baha'i institutions and
tive activities, absolute chastity in their conununities. 'Such a rectitude of conduct,'
individual lives, and complete freedom from wrote the Guardian, ' must manifest itself,
prejudice in their dealings with peoples of a with ever-increasing potency, in every
different race, class, creed or colourá.2 In verdict which the elected representatives of
his expansion of this theme he declared that the Baha'i collIDmnity, in whatever capacity
'This rectitude of conduct, with its implica- they may find themselves, may be called
tions of justice, equity, truthfulness , honesty, upon to pronounce. It must be constantly
fairn1indedness, reliability, and trustworth i- reflected in the busi ness dealings of all its
ness, must distinguish every phase of the life

3 Shoghi EITendi , The Adve111 of Divine Justice .
4 ibid.
1 Shoghi Effendi, The Advent of Divin e Justice. 5 ibid.
2 ibid. 6 ibid.

members, in their domestic lives, in all man- Order which 'may well be regarded as the
ner of employment, and in any service they brightest emanation ' 3 of His mind and is
may, in the future, render their government none other than the long hoped for, Christor people." 'It must be made the hallmark promised Kingdom of God on earth. To
of that numerically small , yet intensely prepare men for the gifts of that Kingdomdynamic and highly responsible body of the peace, brotherhood, spirituality- and to raise

elected national representatives of every world, are the immedi-
Baha ' i community, which constitutes the ate and long-time objectives of the Baha'i
sustaining pillar, and the sole instrument for Faith.
the election in every community, of that The energies of the
Ba ha ' is therefore, in
Universal House whose very name and title, pursuance of these aims, flow in three major
as ordained by Baha ' u ' llah, symbolizes the channels: individual spiritual development,
rectitude of conduct which is its highest conveying the message of
Bah a 'u ' llah to
mission to safeguard and enforce. ' 2 others , and developing the pattern of world
The attitudes deriving from such stan- society embodied in the Baha
' i administradards, and from all the varied teachings tive order.
All these activities derive from
of Baha ' u' llah, must pervade all Baha'i the sacred text and it is the unique feature of
communities and imbue them with distinc- the Baha ' i revelation that whereas the first
tive characteristics which can be recognized, two are common to all revealed religions
amid the welter of opposing or mutually it is only Baha ' u'llah
Who creates the instiuninterested groups and factions into which
tutions and reveals the laws , delineates the
modern society is disintegrating, as easily as social order and establishes the principles
the features of an individual in a crowd. of the civilization to which His revelation
Those special Baha ' i practices which will will give rise. Neither Moses nor Christ,
inevitably characterize the Baha'i commu- Mul~ammad, Buddha, Zoroaster or Krishna
nity, are the regular observances of its Holy did this, although They all foretold that it
Days and Festivals, the abstention from would be done by Him Who would take the
work on nine such days during the year, the government upon Hi s shoulders and establish
observances by all members of the commu- the Kingdom in peace and righteousness.
nity of the annual fast, of the laws governing None of the traditional motives operates
marri age and di vorce, of dail y prayer, of the to create the Baha' i community, neither

invariable practice of consultation in all political or economic affairs of life, and particularly by the regular ing. Only the recognition and love of Baha ' u' llah 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 Baha'u ' llah the old crystallized forms of human divisiveness to which they formerl y belonged, whether of class, race, religion , occupation, temperament or degree of civis lization lose their rigidity and eventually disintegrate. The growing Baha ' i community on the other hand is essentially based on

I Shoghi Effendi, Th e Adve111 of Divine Juslice.

2 ibid. 3 Shoghi Effendi , God Passes By, p. 2 13.

former associations, identity of interest, racial or patriotic groupobservance of the Nineteen Day Feast.

The habitual practice of such laws and ordinances is an objective pursued by all Baha'is and Baha ' i families.

It is seen that the aims and purposes of the Baha ' i 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 Baha ' u' llah, dedicated to the building of that New World Baha ' i community

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 fo1mer chauvinist of his country.

Within such .a community the sun of Baha'u'llah's revelation can evoke new

the needs and adjust the relationships of all races and peoples. A world executive, backed by an international Force, will carry out the decisions atTived at, and apply the laws enacted by, this world legislature, and will safeguard the organic unity of the whole commonwealth. A world tribunal will adju-dicate and deliver its

compulsory and final
morals , new attitudes , new conventions, new verdict in all and any disputes that may arise
hopes and visions, all enshrined within the between the various elements constituting
text of the revelation itself and which pro- this universal system. A mechanism of world
vide the spiritual atmosphere and distinctive inter-communication will be devised, embracculture of the new day . Such a community, ing the whole planet, freed from national
as it grows, becomes more and more a true hindrances and resháictions, and functioning
social order, providing a soil to human life, a with marvellous swiftness and perfect regularclimate for its best development, an arena ity. A world meháopolis will act as the nerve
for the practice of its highest aspirations, and centre of a world civilization, the focus
a beacon light to attract and guide the disil- towards which the unifying forces of life
lusioned, spiritually impoveri shed, frenetic will converge and from which its energizing
and frustrated peoples of the earth. influence will radiate . A world language will
The energies of this new culture, guided either be invented or chosen from amo ng
and conserved to the service of human wel- the existing languages and will be taught in
fare by the agencies of Baha'u ' llah's World the schools of all the federated nations as an
Order, will result in the proliferation of new auxiliary to their mother tongue. A world
arts and sciences, new social and economic script, a world literature, a uniforn1 and
relationships, new educational methods and a universal system of currency, of weights and
general accession of well-being and felicity. measures, will simplify and facilitate inter-
The vision of the Baha ' i Faith, though glori- course and understanding among the nations
ous, is a practical one, and the number 'Jf its and races of mankind. In such a world society,
dedicated promoters grows with increasing science and religion, the two most potent
speed. It is summarized in the fo llowing words forces in human life, will be reconciled, will
by the Guardian of the Baha' i Faith, in his co-operate, and will harmoniously develop.

essay The Unfoldment of World Civilization : The press will, under such a system, while
'The unity of the hun1an race, as envisaged giving full scope to the expression of the
by Baha'u'llah, implies the establishment of divers ified views and
convictions of mana world commonwealth in which all nations, kind, cease to be mischievously manipulated
races, creeds and classes are closely and per- by vested interests, whether private or public,
manently united, and in which the autonomy and will be liberated from the influence of
of its state members and the personal contending governments and peoples . The
freedom and initiative of the individuals that economic resources of the world will be
compose : ..:mare definitely and completely organized, its sources of raw materials will
safeguarded. This commonwealth must, as be tapped and fully utilized, its markets cofar as we can visualize it, consist of a world
ordinated and developed, and the disháibution
legislature, whose members will, as the of its products will be equitably regulated.
hustees of the whole of mankind, ultimately 'National riva lries, hatred, and inháigues
control the entire resources of all the compo- will cease, and racial animosity and prejunent nations , and will enact such laws as dice will be replaced by racial amity,
shall be required to regulate the life, satisfy understanding and co-operation. The causes

of religious strife will be permanently any other agency that can stimulate the intelremoved, economic baniers and restrictions lectual,
the moral, and spiritual life of the
will be completely abolished, and the inordi- human race.
nate distinction between classes will be 'A world federal system, rnling the whole
obliterated. Destitution on the one hand, and earth and exercising unchallengeable authorgross accumulation of ownership on the ity over its unimaginably vast resources,
other, will disappear. The enormous energy blending and embodying the ideals of both
dissipated and wasted on war, whether eco- the East and the West, liberated from the
nomic or political, will be consecrated to curse of war and its miseries, and bent on
such ends as will extend the range of human the exploitation of all the available sources

inventions and technical development, to the of energy on the surface of the planet, a
increase of the productivity of mankind, to system in which Force is made the servant
the extennination of disease, to the extension of Justice, whose life is sustained t y its
of scientific research, to the raising of the universal recognition of one God and by its
standard of physical health, to the sharpening allegiance to one common Revelation-such
and refinement of the human brain, to the is the goal towards which humanity, impelled
exploitation of the unused and unsuspected by the unifying forces of life, is moving.'
resources of the planet, to the prolongation

PART ONE

THE BAHA'i REVELATION

An ornamental eagle infront of an entrance to the courtyard of the Mansion of Bahri 'u 'llrih
at Ball}i.

I

EXCERPTS FROM THE BAHA'i SACRED WRITINGS

1. BAHA'U'LLAH

I

EXTRACTS FROM THE KrTAB-I-AQDAS

37 Whoso layeth claim to a Revelation you through the power of truth. We are truly
direct from God, ere the expiration of a full almighty. Whoso hath recognized Me will
thousand years, such a man is assuredly a arise and serve Me with such dete1mination
lying impostor. We pray God that He may that the powers of earth and heaven shall be
graciously assist him to retract and repudiate unable to defeat his purpose.
such claim. Should he repent, God will, no
doubt, forgive him. If, however, he per- 53 Should differences arise amongst you
sisteth in his error, God will, assuredly, send over any matter, refer it to God while the
down one who will deal mercilessly with Sun still shineth above the horizon of this

him. Terrible, indeed, is God in punishing! Heaven and, when it hath set, refer ye to
Whosoever interpreteth this verse otherwise whatsoever hath been sent down by Him.
than its obvious meaning is deprived of the This, verily, is sufficient unto the peoples of
Spirit of God and of His mercy which the world. Say: Let not
your hearts be perencompasseth all created things . Fear God, turbed, 0 people, when the glory of My
and follow not your idle fancies . Nay, rather, Presence is withdrawn, and the ocean of My
follow the bidding of your Lord, the Al- utterance is stilled. In My presence amongst
mighty, the All-Wise. Erelong shall clamorous you there is a wisdom, and in My absence
voices be raised in most lands. Shun them, 0 there is yet another, inscrutable to all but
My people, and follow not the iniquitous God, the Incomparable, the All-Knowing.
and evil-hearted. This is that of which We Verily, We behold you from Our realm of
gave you forewarning when We were dwell- glory, and shall aid whosoever will arise for
ing in ' Iraq, then later while in the Land of the triumph of Our Cause with the hosts of
Mystery, and now from this Resplendent the Concourse on high and a company of
Spot. Our favoured angels.

38 Be not dismayed, 0 peoples of the world, 58 Beware lest the desires of the flesh and
when the day-star of My beauty is set, and of a corrupt inclination provoke divisions
the heaven of My tabernacle is concealed among you. Be ye as the fingers of one hand,
from your eyes. Arise to further My Cause, the members of one body. Thus counselleth
and to exalt My Word amongst men. We are you the Pen of Revelation, if ye be of them
with you at all times, and shall strengthen that believe.

105 W hoso interpreteth what hath been sent times, been regarded as lawful, to none is
down fro m the heaven of Revelation, and given the right to question His authority.
altereth its evident meaning, he, verily, is of Whoso will hesitate, though it be for less

them that have perverted the Sublime Word
of God, and is of the lost ones in the Lucid
Book.
163 Whoso hath not recognized this sublime
121 When the ocean of My presence hath
ebbed and the Book of My Revelation is
ended, tum your faces toward Him Whom
God hath purposed, Who hath branched
from this Ancient Root.
than a moment, should be regarded as a
transgressor.
and fundamental verity, and hath failed to
attain this most exalted station, the winds of
doubt will agitate him, and the sayings of the
infidels will distract his soul. He that hath
acknowl edged this principl e
wi ll be endowed with the most perfect constancy.
132 0 peoples of the world! Give ear unto
the ca ll of Him Who is the Lord of Names,
Who proclaimeth unto you fro m His habita-
tion in the Most Great Prison: " Verily, no
God is there but Me, the Powerful, the
Mighty, the All-S ubduing, the Most Exalted,
to attain unto salthe Omniscient, the All-W ise ." In tn1th,
there is no God but Him, the Onmipotent
Ever-Forgiving, the Most
Ruler of the wo rlds. Were it His Will, He
would, tluáough but a single word proceeding
from His presence, lay hold on all mankind.
Beware lest ye hesitate in your acceptance of
this Cause-a Cause before which the Concourse on high and the dwellers of the
Cities
174 0 people of the world' When the Mystic
of Names have bowed down . Fear God, and
be not of those who are shut out as by a veil.
Burn ye away the veils with the fire of My
refer ye whatsolove, and dispel ye the mi sts of vain imagin-
ings by the power of thi s Name through
All honour to thi s all-glorious station, the
remembrance of which ado rneth every
exalted Tablet. Such is the
God bestoweth on you, a teaching that will
deliver you from all manner of doubt and
perplexity, and enabl e you
vat ion in both this world and the next. He,
verily, is the Bountiful. He it is Who hath sent forth the
Messengers, and sent down the Books to
proclaim "There is none other God but Me,
the Almighty, the A ll-Wise".
Dove will have winged its fli ght from its
Sanctuary of Praise and sought its far-off
goa l, its hidden habitation,
ever ye understand not in the Book to
H im Who hath branched from

this mighty
which We have subdued the entire creation. Stock.

161 B lessed is the man that hath acknowl- 175 0 Pen of the Most High! Move Thou
edged his belief in God and in His signs, and upon the Tablet at the bidding of Thy Lord,
recognized that "He shall not be asked of the Creator of the Heavens, and tell of the
His doings". Such a recognition hath been time when He Who is the Dayspring of
made by God the ornament of every belief Divine U nity purposed to direct His steps
and its very foundation. U pon it must towards the School of
Transcendent Onedepend the acceptance of every goodl y deed. ness; haply the pure in heart may gain
Fasten your eyes upon it, that hapl y the thereby a glimpse, be it as small as a
whi sperings of the rebe llious may not cause needle's eye, of the mysteries of Thy Lord,
yo u to slip . the A lmighty, the
Onmiscient, that lie concealed behind the veils. Say: We, indeed, set
162 Were He to decree as lawful the thing foot within the School of inner meaning and
which fro m time immemorial had been for- explanation when all created things were
bidd en, and forb id that whi ch had, at all unaware. We saw the word s sent down by

The doorway into the courtyard of the Mansion of Baha 'u 'llah at Mazra 'ih.

Him Who is the All-Merciful , and We 176 0 people of the Bayan! We, veri ly,
accepted the verses of God, the Help in set foot within the School of God when ye
Peril, the Self-Subsisting, which He 1 pre- lay slumbering; and We perused the Tablet
sented unto Us, and hearkened unto that while ye were fast as leep. By the one true
which He had so lemnly affirmed in the Tab- God! We read the Tabl et ere it was revealed,
let. This We ass ured ly did beho ld . And We while ye were unaware, and We had perfect
assented to His wish through Our behest, for knowledge of the Book when ye were yet
truly We are potent to command. unborn. These words are to your meas ure,

not to God's. To this testifieth that which is
I The Bab. enshrined within His know
ledge, if ye be of

them that comprehend; and to this the the Kingdom, We would say:
"In tn1th, God
tongue of the Almighty doth bear witness, if created that School ere He
created heaven
ye be of those who understand. I swear by and earth, and We entered
it before the
God, were We to lift the veil, ye would be letters B and E were
joined and knit
dumbfounded. together." Such is the
language of Our servants in Our Kingdom; consider what the
177 Take heed that ye dispute not idly tongue of the dwellers of
Our exalted
concerning the Almighty and His Cause, for Dominion would utter, for
We have taught
lo! He hath appeared amongst you invested them Our knowledge and
have revealed to
with a Revelation so great as to encompass them whatever had lain
hidden in God's
all things, whether of the past or of the wisdom. Imagine then what
the Tongue of
future . Were We to address Our theme by Might and Grandeur would
utter in His Allspeaking in the language of the inmates of Glorious
Abode!

II

EXCERPT FROM THE LA WI:I-I-RA ' IS, TRANSLATED FROM THE PERSIAN

WHEN I was still a child and had not yet and cummerbunds after the
Persian fashion,
attained the age of maturity, My father the second wielding
battle-axes, and the third
decided to make arrangements in Tihran for comprising a number of
sergeants-at-am1s
the marriage of a grown-up brother of Mine; and executioners bearing
clubs and canes.
and as is customary in that city, the wedding Finally a splendid figure
, arrayed in regal
festivities lasted for seven days and nights. majesty, wearing a kingly
diadem upon his
On the last day it was announced that a spe- head, and bearing himself
with the utmost
cial entertai1m1ent named after Shah Sul~an haughtiness and grandeur-
now advancing,

Salim would be presented on that same day . now pausing in his progress- came strutting
A large number of princes, dignitaries, and onto the scene and, with unparalleled solemprominent people of the capital were present nity, gravity, and sedateness, proceeded to
for the occasion, and I ascended to one of seat himself upon a throne, whereupon a volthe upper rooms of the building where I sat ley of shots was fired, a fanfare of tmmpets
down to observe the scene. Presently a tent was sounded, and the king and tent were
was pitched in the courtyard, and before enveloped in a pall of smoke.
long some small figures in human form, When the smoke had cleared, the king
each of which seemed no more than about a was seen to be ensconced upon his throne and
handspan in height, came out of the tent, and surrounded by a suite of ministers, princes,
raised the call "The Sultan is coming! Set and dignitaries of state who, having taken
out the chairs!" Other figures then emerged, their places, were standing at attention in his
some of whom were seen to be engaged in presence. At this moment a captured thief
sweeping, others in sprinkling water, and was brought before the king, who gave the
thereafter another character, who was pro- order that the offender should be beheaded.
nounced to be the chief herald, raised up his Without a moment's delay
the chief execuvoice and bade the people assemble for an tioner proceeded to execute upon him the
audience with the king. Next, three groups royal sentence, whereupon a red-coloured
of figures made their appearance and took liquid resembling blood came trickling from
their places, the first group attired in hats his headless torso. This done, the king fell

into conversation with those in attendance, eyes of this You th akin to
that same specand while he was thus engaged, intelligence tacle. They have never been, nor will ever
arrived that rebellion had broken out on such be, possessed of any we ight, though it be to
and such a frontier. Thereupon the king the extent of a grain of mustard seed. How
reviewed his troops and despatched several greatly I used to marvel that men would

regiments supported by units of artillery to quell the uprising. A few minutes later cannons were heard booming from behind the tent, and it was announced that the king's troops were at that moment engaged in battle with the insurgents.

I was greatly perplexed and bewildered to conceive the nature of this spectacle. When the show was over, the curtain of the tent was drawn. Then, after some twenty minutes, a man emerged from behind the tent carrying a box under his arm.

"What is this box?" I asked him, "and what was the nature of this display?"

"All these lavish trappings," he replied, "the king, the princes, and the ministers , everything you saw, are all now conta ined within this box."

I swear by My Lord Who hath brought into being all things through a single word from Him that, ever since that day, all the trappings of the world have seemed in the

pride themselves upon such vanities, whilst those possessed of insight, ere they witness any evidence of human glory, perceive with certainty the inevitability of its waning.

"Never have I looked upon any thing save that I have seen extinction before it; and God, verily, is a sufficient witness ."

It behoveth eve1yone to traverse this brief span of life with sincerity and fairness. Should one fai l to attain unto the recognition of Him Who is the Eternal Truth, let him at least comport himself with reason and justice. Erelong these outward trappings, these heaped-up treasures, these earthly van ities, these amassed battalions, this gorgeous finery, these proud and overweening soulstheir pomp and glory, their might and power, all shall pass into the confines of the grave, as though into that box. In the eyes of those possessed of insight, all this conflict, dissension and vainglory hath been, and will ever be, like unto the sport of children. Take thou good heed, and be not of those who see and yet deny.

Th e wes tern doorway into the Shrin e of the Bab.

2. THE BAB

I
EXCERPTS FROM TH E QAYYUMU'L-ASMA'
(SELECT!ONS FROM Tf-IE WRITINGS OF Tf-IE BAB)

0 PEOPLES of the world ! Whatsoever sanctified above the praise of all men. He is
ye have offered up in the way of the One veril y independent of the whole of creation .
True God, ye shall indeed find preserved (Chapter XXlll.)
by God, the Preserver, intact at God's Holy
Gate . 0 peopl es of the earthl Bear ye alle- ISSUE forth fro m your cities, 0 peoples of
giance unto this resplendent light wherewith the West and aid God ere the Day when the
God hath graciously invested Me tluáough Lord of mercy shall come down unto you in
the power of infa llible Truth, and walk not the shadow of the clouds with the angels
in the footsteps of the Evil One. 1 inasmuch circl ing around H im,5 exalting His praise
as he prompteth you to disbelieve in God, and seeking forgiveness for such as have
your Lord, and verily God will not forgive truly believed in Our signs. Veril y His
disbelief in Himself, though He will forgive decree hath been issued, and the conm1and
other sins to whomsoever He pleaseth. 2 of God, as given in the Mother Book, hath
Indeed His knowledge embraceth all things .. . indeed been revealed ...
(Chapter XVII.) Become as true brethren in the one and
indivisible religion of God, free from dis-
0 PEOPLES of the East and the West! Be tinction, for verily God desireth that your
ye fea rfu l of God concerning the Cause of hea1ts should become minors unto your
the true Joseph and barter Him not fo r a bretluáen in
the Faith, so that ye find yourpaltry price 3 established by yourselves, or selves reflected in them, and the y in you.
for a trifle of yo ur ea rthly possess ions, that This is the true Path of God, the Almighty,
ye may, in very truth , be praised by Him as and He is

indeed watchful over your actions .
those who are reckoned among the pious (Chapter X L VI.)
who stand nigh unto this Gate. (Chapter XX!.)
BE Thou patient, 0 Qurratu '1- 'Ayn, for God
0 QURRATU 'L-'AYN!4 We have, verily, hath indeed
pledged to establish Thy soverdilated Th ine heart in thi s Revelation , which
eignty throughout all countries and over the
stands truly unique from all created things, people that
dwell therein. He is God and verily
and have exa lted Thy name through the He is powerful
over all things. (Chapter Lf!J.)
manifestation of the Bab, so that men may
become awa re of Our transcendent powe r, THIS divinely-
inspired Book hath firmly esand recognize that God is inm1easurably
tablished His Proof for all those who are in
the East and in the West, hence beware lest
cf. Qur'an 2:204.
ye utter aught but the truth regarding God,
er. ibid . 4:5 1.
ct". ib id. 12:20.
for I swear by your Lord that this supreme
In these passages of the Qayyt'.1mu' l-Asma' the name Proof of Mine
beareth witness tmto all things ...
Qu1Tatu'l-'Ayn (Solace of the Eyes) refers to the Bab
Himself. 5
cf. Q ur'an 2:206.

0 servants of God! Be ye patient, for, do it not, Our secret wi ll never
be made
God grant, He Who is the sovereign Truth known to the people,6 wh ile
the purpose of
wi ll suddenly appear amongst you, invested God in creating man is but
for him to know
with the power of the mighty Word , and ye H im . Indeed God hath
knowledge of all
sha ll then be confounded by the Truth itself, things and is self-sufficient
above the need
and ye shall have no power to ward it off, 1 of all mankind . (Chapter
LX!!.)
and verily I am a witness over all mankind.
(Chapter LIX) WHENEVER the faithfu l hear
the verses
of this Book being recited, their eyes will
THE infidels of a truth , seek to separate God overflow with tears and the
ir hearts wi ll be

from His Remembrance, 2 but God hath deeply touched by Him Who is the Most
determined to perfect H is Light3 through His Great Remembrance for the love they cher-
Remembrance, and indeed He is potent over ish for God, the A ll-Praised. He is God, the
all things .. . (Chapter LX/.) A ll-Knowing, the Eternal. They are indeed
the inmates of the all-highest Paradise
0 PEOPLES of the earth! Verily the wherein they will abide for ever. Verily they
resplendent Light of God hath appeared will see naught therein save that which hath
in your midst, invested with this unerring proceeded from God, nothing that will li e
Book, that ye may be guided aright to the beyond the compass of their understanding.
ways of peace and, by the leave of God, step There they will meet the
believers in Paraout of the darkness into the light and onto dise, who will address them with the words
this far-extended Path ofTruth 4 ... ' Peace, Peace ' lingering on their lips ...
God hath, out of sheer nothingness and 0 concourse of the faithful! Incline your ears
through the potency of His command, created to My Voice, proclaimed by this Remembrance
the heavens and the earth and whatever lieth of God. Verily God hath revealed unto Me that
between them. He is single and peerless in the Path of the Remembrance which is set fmih
His eternal unity with none to join partner by Me is, in very truth , the straight Path of
with His holy Essence, nor is there any sou l, God, and that whoever
professeth any reliexcept His Own Self, who can befittingly gion other than this upright Faith , will, when
comprehend Him ... called to acco unt on the Day of Judgement,
0 peoples of the earth! Verily His discover that as recorded in the Book no bene-
Remembrance is come to you from God fit hath he reaped out of God ' s Rel igion ...
after an interval during which there were no Fear ye God, 0 concourse of kings, lest ye
Messengers,5 that He may purge and purify remain afar from Him Who is
His Rememyo u from uncleanliness in anti cipation of the brance [the Bab] , after the Truth hath come
Day of the One true God ; therefore seek ye unto yo u w ith a Book and

signs from God,
whole-heartedly divine blessings from Him, as spoken through the wondrous tongue of
inasmuoh as We have, in truth, chosen Him Him Who is His Remembrance. Seek ye
to be the W itness and the Source of wisdom grace from God, for God hath ordained for
unto all that dwell on earth .. . yo u, after ye have believed in Him, a Garden
0 Qurratu ' l-'Ayn! Proc laim that which the vastness of which is as the vastness of
hath been sent down unto Thee as a token of the who le of Paradise. Therein ye shall find
the grace of the merciful Lord , for if Thou naught save the gifts and favours which the
Alm ighty hath graciously bestowed by vircf. Qur'an 21 :40.
tue of thi s momentous Cause, as decreed in
2 cf. ibid. 4: 149.
3 cf. ibid. 9:32.
the Mother Book. (Chapter LXJJJ.)
4 cf.ibid.5:15-1 8.
5 6
cf. ibid. 5:22 . cf. ibid . 5:7 1.

Detail of one of th e columns along th e arcade of the Shrine of the Bab.

SAY, 0 peoples of the world! Do ye dispute with Me abo ut God by vi1iue of the names whi ch ye and your fathers have adopted for Him at the promptings of the Evi l One? 1 God hath indeed sent down this Book unto Me with truth that ye may be enab led to rec- ognize the true names of God, inasmuch as ye have strayed in error fa r from the Trnth. Verily We have taken a covenant from every created thing upon its co ming into being concerning th e Remembrance of God, and they shall be re warded with a sure stance in the presence of their Lord? He indeed beareth witness unto all things .. . When the verses of thi s Book are recited to the infidels they say: 'G ive us a book like the Qur' an and make changes in the verses. ' Say: ' God hath not given Me that I should change them at My pleasure. ' I fo llow only what is revealed unto Me. Verily, I shall fea r My Lord on the Day of Separation, whose advent He hath, in very

hi.1th, irrevocably
there shall be none to avert the binding co m- ordained. 2 (Chapter LX.Xf.)
mand of God fo r the purification of mankind ,
as orda ined in the Book whi ch is writt en by 0 PEOPLES of the ea1th' Verily the hi.1e
the hand of the Bab. (Chapter LXVff !) God ca lleth saying: He Who is the Remembrance is indeed the sovereign T ruth fro m
DOTH it seem sháange to the people that We God, and naught remaineth beyond háuth but
should have revealed the Book to a man error,3 and naught is there beyond en-or save
from among themselves in order to purge fire, irrevocably ordained ...
them and give them the good tidings that
2 er Qur' an I 0: 16.
I e f. Qur 'an 7: 69; 12:40. 3
er ibid. 10: 33 .

0 Qurratu ' l- 'Ayn! Point to Thy trnthful 0 YE peoples of the earth! By
the righteousbreast through the power of truth and ness of God, the True One, the testimony
excla im: I swear by the One true God, herein shown forth by His Remembrance is like
lieth the vicegerency of God; I am indeed unto a sun which the hand of the merciful
the One Who is regarded as the Best Lord hath raised high in the midmost heart
Reward 1 and I am indeed He Who is the of the heaven, wherefrom it shineth in the
Most Excellent Abode. (Chapter LXX!f.) plenitude of its meridian splendour ...
With each and every Prophet Whom We
0 YE concourse of the believers ! Utter not have sent down in the past,
We have estabwords of denial against Me once the Truth is lished a separate Covenant concerning the
made manifest, for indeed the mandate of Remembrance of God and His
Day. Manithe Bab hath befittingly been proclaimed fest, in the realm of glory and through the
unto you in the Qur'an aforetime. I swear by power of truth, are the Remembrance of God
your Lord, this Book is verily the same and His Day before the eyes of the angels
Qur 'an which was sent down in the past. that circle His mercy-seat.
(Chapter XCI)
(Chapter LXXXI.)

0 HOUR of the Dawn! Ere the resplendent
HAD it been Our wish, We would have glory of the divine Luminary sheddeth its
brought all men into one fold round Our radiance from the Dayspring of this Gate, call
Remembrance, yet they will not cease to thou to mind that the appointed Day of God
differ, 2 unless God accomplish what He wil- will indeed be at hand in less than a twinkling
leth through the power of truth. In the of an eye. Thus hath the decree of God been
estimation of the Remembrance this command- issued in the Mother Book. (Chapter XC! V.)
ment hath, in very truth, been irrevocably
ordained ... GOD had, in truth , proposed
Our Mission
God hath indeed chosen Thee to warn the unto the heavens and the earth and the
people, to guide the believers aright and to mountains, but they refused to bear it and
elucidate the secrets of the Book. (Chapter were afraid thereof. However, Man, this
LXXXV.) 'Ali, Who is none other but the Great
Remembrance of God, undertook to bear it.
SHOULD it be Our wish, it is in Our power Hence God, the All-Encompass ing, hath
to compel, through the agency of but one let- referred to Hirn in His Preserved Book as the
ter of Our Revelation, the world and all that ' Wronged One ', and by reason of His being
is therein to recognize, in less than the twin- undistinguished before the eyes of men, He
kling of an eye, the truth of Our Cause .. .. hath, according to the judgement of the
Truly other apostles have been laughed to Book, been entitled 'the Unknown ' ... 5
scorn before Thee, 3 and Thou art none other Erelong We will, in very truth, tonnent
but the Servant of God, sustained by the such as waged war against I:Iusayn [Imam
power of Truth. Ere long We shall prolong I:Iusayn], in the Land of the Eupluates, with
the days of such as have rejected the Truth the most afflictive torment, and the most dire
by reason of that which their hands have and exemplary punishment. ...
wrought,4 and verily God will not deal God knoweth well the

heart of I~Iu say n ,
unjustly with anyone, even to the extent of a thirst and His longspeck on a date-stone. (Chapter LXXXV!f.)
cf. Q ur' an 18:42.
cf. ibid. 11: 120.
cf ibid. 6: I 0.
4
cf. ibid. 3 172.
THE BAHA ' i REVELATION
THIS Book which We have sent down is indeed abounding in blessings 1 and beareth wih1ess to the Truth, so that the people may an infinitesirealize that the conclusive Proof of God in favour of His Remembrance is similar to the one wherewith Mul)ammad, the Seal of the Prophets, was invested, and verily great is the Cause as ordained in the Mother Book. (Chapter LXVI.)
WE have in truth sent Thee forth unto all men, by the leave of God, invested with Our signs and reinforced by Our unsurpassed sovereignty. He is indeed the appointed Bearer of the Trust of God ...
0 Qurratu'l-'Ayn! Persevere steadfastly as Thou art bidden and let not the faith less amongst men nor their utterances grieve Thee, since Thy Lord shall, by the righteousness of God, the Most Great, pass judgement upon them on the Day of Resurrection, and surely believers! Do ye har-
INDEED We conversed with Moses by the leave of God from the midst of the Burning Bush in the Sinai and revealed Thy Light upon the Mystic Mount and its dwellers, whereupon the Mount shook to its foundations and was crushed into dust. ..
0 peoples of the earth! I swear by your Lord! Ye shall act as fmmer generations have acted . Warn ye, then, yourselves of the terrible, the most grievous vengeance of God. For God is, verily, potent over all things. (Chapter LIII.)
0 QURRA TU ' L- 'A YN! I recognize in Thee none other except the ' Great Announcement' -the Announcement voiced by the Concomse on high. By this name, I bear witness, they that circle the Throne of Glory have ever known Thee.
0 concourse of the
5
cf. Qur'an 33 :72.
21

God wih1esseth all things. (Chapter LXXXIV)

THIS Religion is indeed, in the sight of God, the essence of the Faith of Mu~ammad; haste ye then to attain the celestial Paradise and the all-highest Garden of His good-pleasure in the presence of the One True God, could ye but be patient and thankful before the evidences of the signs of God. (Chapter XL VIII.)

bour any doubt as to that whereunto the Remembrance of God doth summon you? By the righteousness of the One true God, He is none other than the sovereign Truth Who hath been made manifest tluáough the power of Truth. Are ye in doubt concerning the Bab? Verily He is the One Who holdeth, by Our leave, the kingdoms of earth and heaven in His grasp, and the Lord is in h-uth fully aware of what ye are doing ...

Indeed I am but a man like unto you .

0 MY servants! This is God's appointed Day which the merciful Lord hath promised you in His Book; wherefore, in very truth, glorify ye abundantly the name of God while treading the Path of the Most Great Remembrance .. .

However, God bestoweth upon Me whatever favours He willeth as He pleaseth, and that which your Lord hath decreed in the Mother Book is unbounded. (Chapter LXXXVIII.)

Verily God hath granted leave to His Remembrance to say whatsoever He willeth in whatever manner He pleaseth. Indeed whatsoever He chooseth is none other than what is chosen by Us. TI1e Lord, in truth, wih1esseth all things . (Chapter LCCCV!f.)

0 QURRATU ' L-' AYN' Say: Verily I am the One Who is hailed in the Mother Book as the ' Great Announcement' . Say: TI1e people have grievously differed over Me, whereas in truth there is no difference between Me and the Bab; and God, the Eternal Truth, is sufficient wimess . (Chapter LXXVII.)

c f. Qur 'an 6:93 .

Th e House of 'Abdu 'l-Baha in 'A kka, known as the House of 'A bdu 'llah Pasha.

3. 'ABDU'L-BAHA

DEARLY loved friends of ' Abdu' 1-Baha, Your letter bearing the happy news of the election of the Spiritual Assembly hath an-ived, affording great pleas ure in the knowledge that-praise be to God!-the friends in your area have conducted the elec- tion in a spirit of the utmost fellowship, concord and amity, and have been successf-t.il in electing consecrated souls and well- favoured servants of His heavenl y Threshold whose firmness in the Covenant is acknowl- vants of the Kingdom, and who stand ready to lay down th eir lives in the way of the devotion, attracted by the fragrances of God and the confirmations of the Holy Spirit, the members of this newly elected Assembly must devote themselves to service; and, in their efforts to raise on high the Word of God, to shed abroad His holy fragrances, to educate the soul s of men, and to promulgate the Most Great Peace, they must become standard-bearers of guidance, and ensigns of the Concourse on high. Truly, those who have been elected are blessed, holy souls.

When I read their names , my heart was immediately filled w ith joy, joy at the tidings that- praise be unto God!-souls have been raised up in that land who are seredged by the genera lity of th e believers.

Now, with all radiance, joy and heartfelt devotion, attracted by the fragrances of God and the confirmations of the Holy Spirit, the members of this newly elected Assembly must devote themselves to service; and, in to lay down th eir lives in the way of the Peerless King.

From a Tablet dated 29 May 1907 to the Assemb ly of Chi cago.

II

SOON will the Western regions become as radiant as the horizons of the East, and the Sun of Truth shine forth with a refulgence that will cause the darkness of error to fade away and vanish. Great is the multitude who will rise up to oppose you, who will oppress aims will become unmi syo u, heap blame upon you, rejo ice at yo ur cruelties and injuries, but rather regard them as the wanton acts of children. For ultimately the radiance of the Kingdom w ill overwhelm the darkness of the world of being, and the holy, exalted character of yo ur

takably apparent. Nothing shall remain
misfortunes, account yo u people to be concealed: the oli ve
oil , though stored
shunned, and visit injury upon you; yet shall within the deepest
vault, shall one day burn
yo ur heavenl y Father confer upon you such in brightness from the
lamp atop the beacon .
spiritual illumination that ye shall become The small shall be
made great, and the poweven as the rays of the sun which, as they
erless shall be given strength; they that are
chase away the sombre clouds , break forth of tender age shall
become the children of
to flood the surface of the earth with li ght. It the Kingdom , and
those that have gone
is incumbent upon you, whensoever these astray shall be guided
to their heavenly
tests may overtake you, to stand firm , and to home.
be patient and enduring. Instead of repaying
li ke with li ke, ye should requite oppos ition From a Tab let dated
14 November 1909 to an ind ividal,
with the utmost benevolence and lovi ng- publi shed in Crisis
and Vic101y (London: Baha' i Pubkindness, and on no account attach
li shin g Trust, 1988), p. 24.

III

ERELONG the wicked-doers in that the hol y
Manifestations, the people acted in
land will arise to heap denunciations upon just this manner; and
now, in these days,
the true believers, and vent their spite upon it is inevitable that
they will repeat such
the company of the faithful. Each day they actions, nay, act with
greater perversity than
will inflict a galling wound, each hour a before . .. Hence it is
certain that thou wilt be
stunning blow. Rebuking the friends for afflicted with
adversities, tests and injuries
the love they bear Baha ' u'llah and 'Abdu ' l- for the sake of the
Blessed Beauty; yet these
Baha, they will consider justified their afflictions shall be
the purest bounties and
denunciations, their scorn and malice, and bestowals, and a token
of thy acceptance at
spare no effort to do the friends whatever the Divine Threshold.
injury it lieth within their power to inflict.
Such conduct is at one with the modes and

practices of the people aforetime: in bygone centuries, in the days of the appearance of

Fro m an undated Tablet to an indi vidual , published in Crisis and Victo1y (London: 1988), p. 6.

IV

0 THOU Pure and Omnipotent God! 0 Thou my kind Lord! Grant us such power as to enable us to withstand the peril s of the entire world , and give us such mi ght as to cause the waves of our endeavours, like unto indi vidual.

the Pacific Ocean, to reach the shores of both East and West.

From a Tablet to an

v

0 YE denizens of the Kingdom! How many are those who devote their lifetime to pious worship and to asceticism, cherishing the ardent desire for admission into the Kingdo m. Yet they all failed. How- ever, ye have achieved this goal and entered the Kingdom without any toil or hardship even as, in the days of Christ, the Pharisees and the priests were denied access to the Kingdom while Peter, John and Andrew attained thereto though they were neither fanatical worshippers nor ascetics. Therefore render ye thanks unto God, Who hath crowned you with this diadem of eternal g lory and vouchsafed these endless favours

unto you. It is high time that ye should, in recognition of these manifold bounties, set your hearts firmly upon Him, draw nearer unto His court and become so captivated and inflamed that the music of the hymns ye sing in praise of the Desired One may ascend unto the Celestial Concourse, that each one of you may, even as a nightingale, warble melodies in glorification of the Lord of Hosts and be enabled to foster the education of all mankind .

From a Tablet to the friends in Switze rland and Germany.

Detail of the Hous e of 'Abdu 'llah Pasha, in 'Akka.

VI

. .. THOU shouldst initially adopt that demeanour, thy fervour, thy chaste and lucid

course of prudence that the Faith enjoins. In utterance, thou shalt
have succeeded in winthe early stages, thou shouldst seek out the
ning the affection of one and all , then shall
company of the eminent members of the the porta ls of heavenly
guidance be opened
populace and, turning thyself in utter lowli- wide; then shall the
bounteous cup be borne
ness to the unseen realm of Glory, thou around and all the souls
that drink therefrom
shouldst pray for succour and protection be inebriated with the
wine of holy mysterso that the Holy Spirit may, through the ies
and truths.
outpourings of its grace, grant thee its assistance. When, by thy godly conduct
and From a Tablet to a n indi vidu a l.

VII

YE should strive to widen the circle of are of the finest, yet they do not
realize that
those with whom ye enjoy friendly relations, all the powers of the earth
are impotent
and to establish the closest contact with either to establish
universal peace or to prothose benevolent souls whose only thought
mote the oneness of the human world.
is to do good, who are labouring in the cause Nothing short of the power
of the Word of
of universal peace, and who cherish no God and the breaths of the
Holy Spirit can
desire but to wih1ess the unification of the ever succeed.
world of humanity. Ye should seek out the
company of such people as these, that ye
may imbue them with an awareness of the From a Tablet dated 13 Jul y
1912 to the Assembly of
heavenly Kingdom, for albeit their motives New York.

VITT

0 THOU who art turning W1to theKingdom sweet music of their voices
is causing the
of God! rea l essence of all things
to move and
Thy Jetter hath been received and perused. quiver.
It affo rded us joy and pleasure, gave us good 0 my spiritual friend!
Dost thou know
news and is a token of the wealth of thy from what airs emanate the
notes sung by
love. This period of time is the Promised those birds? They are from
the melodies of

Age, the assembling of the human race to peace and reconciliation, of love and unity,
the Resurrection Day and now is the great of justice and security, of concord and har-
Day of Judgement. Soon the whole world, as mony. In a short time this heavenly singing
in springtime, will change its garb. The turn- will intoxicate all humanity; the foundations
ing and falling of the autumn leaves is past; of enmity shall be destroyed; unity and
the bleakness of the wintertime is over. The affection shall be wimessed
in every assemnew year hath appeared and the spiritual bly; and the splendours of the love of God
springtime is at hand. The black earth is will shine forth in these great fest ivals.
becoming a verdant garden; the deserts and Therefore, contemplate what a spirit of
mountains are teeming with red flowers; life God hath given that the body of the
from the borders of the wilderness the tall whole earth may attain life everlasting ! The
grasses are standing like advance guards Abha Paradise will soon spread a pavilion in
before the cypress and jessamine háees; the midmost heart of the world , under whose
while the birds are singing among the rose shelter the beloved shall rejoice and the pure
branches like the angels in the hi ghest heav- hearts shall repose in peace.
ens, announcing the glad-tidings of the
approach of that spiritual spring, and the From a Tablet dated 1903 to an indi vid ual.

lX

Q FRIENDS ofGod! Boundless treasure is in the hand of the
Do ye know in what cycle ye are created King of Kings! Lift the hem of thy gam1ent
and in what age ye exist? This is the age of to receive it.
the Blessed Perfection and this is the time of This is the time for growing; the season
the Greatest Name! This is the century of the for joyous gathering! Take the cup of the
Manifestation, the age of the Sun of all hori- Testament in thy hand; leap and dance with
zons and the beautiful springtime of the ecstasy in the triumphal

procession of the
Eternal One!
The earth is in motion and growth; the
mountains, hills and prairies are green and
pleasant; bounty is overflowing; mercy uni-
versal; rain is descending from the clouds of
compassion; the brilliant sun is shining; the
full moon adometh the ethereal horizon;
the great ocean-tide is flooding every little
stream; gifts and favours follow one upon
the other and a refreshing breeze is blowing,
wafting the fragrant perfume of the
blossoms.
Ifwe are not happy and joyous at this sea-
for what other time shall we look?

x

0 YE beloved friends of God and hand-
worlds, and of salmaids of the Merciful!
unto such as have gone astray . Today
Call ye to mind the blessed Name of our
peerless Beloved, the Abha Beauty, in an
uplifting spirit of unbounded ecstasy and
delight, then unloose your tongues in His
praise in such wise that the realm of the
heart may be purged from the woes and sor-
rows of the world of water and clay, that the
great heights of spiritual perception may be
unveiled before your eyes, that the glorious

Covenant! Place your
confidence in the
everlasting bounty, turn to
the presence of
the generous God; ask
assistance from the
kingdom of Abha ; seek
confirmation from
the Supreme World; tum thy
vision to the
horizon of eternal wealth;
and pray for help
from the Source of Mercy!
Soon shall ye see the
friends attaining
their longed-for
destination and pitching
their tents, while we are
but in the first day
of our journey.

To the Asse mbl y in
Samarkand , Russ ia. New translason, for what other season shall we wait and
tion of a Tablet published earli er in Tablets of Abdu/-
Bnha Abbas, p. 641.

source of life in both
vation
this hallowed Name serveth as
a shield for
all mankind, and as a
veritable refuge for the
children of men. It is the
wondrous accent of
the Lord of Mercy, and His
celestial melody.
Wherefore, 0 faithful
friends, raise ye the
triumphal cry of Ya-Baha '
u' l-Abha! 0 ye
who yearn after the Beauty
of the Almighty!
Lift up your faces toward
the Supreme Horizon. Rest

not, even for a moment. Breathe
signs of His Divine Unity may shine not a single breath save
in remembrance of
resplendent, a fresh outpouring of His grace His love and in
recognition of His grace, in
may stream forth, and a liberal effusion of the promulgation of His
Utterances and the
celestial confirmations may be vouchsafed vindication of His
Testimonies.
unto you. Verily, this is the
Magnet of divine con-
His Name is indeed the healing medicine firmations . This is the
mighty Force which
for every illness, and imparteth warmth unto will surely attrnct
heavenly assistance.
those starving with cold. It is the sovereign
remedy and the supreme talisman. It is the From a Tablet to a group
of believers.

Th e Seat of the Universal Hous e of Justice, on Mount Carmel in Haifa, Tsrael.

II

EXCERPTS FROM THE WRITINGS OF SHOGHI EFFENDI

FROM CALL TO THE NATIO NS

HUMAN1TY, whether viewed in the the political and economic
unification of the
light of man's individual conduct or in the world-a principle that has
been increasexisting relationships between organized ingly advocated
in recent times-provide in
communities and nations, has, alas, strayed itself the antidote against
the poison that
too far and suffered too great a decline to be is steadily undermining the
vigour of orgaredeemed through the unaided efforts of the nized peoples
and nations.
best among its recognized rulers and states- What else, might we not
confidently
men-however disinterested their motives, affirn1, but the unreserved
acceptance of the
however concerted their action, however Divine Programme enunciated,
with such
unsparing in their zeal and devotion to its simplicity and force as far
back as sixty
cause. No scheme which the calculations years ago, 1 by Baha 'u'llah,
embodying in its
of the highest statesmanship may yet devise; essentials God's

divinely-appointed scheme
no docháine which the most distinguished fo r the unification of mankind in this age,
exponents of economic theory may hope to coupled with an indomitable conviction in
advance; no principle which the most ardent the unfailing efficacy of each and all of its
of moralists may strive to inculcate, can pro- provisions, is eventually
capable of withvide, in the last resort, adequate foundations standing the forces of internal disintegration
upon which the future of a distracted world which, if unchecked, must needs continue to
can be built. eat into the vitals of a
despairing society.
No appeal for mutual tolerance which the It is towards this goal- the goal of a new
worldly-wise might raise, however compel- World Order, Divine in
origin, all-emling and insistent, can calm its passions or bracing in scope, equitable in principle,
help restore its vigour. Nor would any gen- challenging in its fea
tures-that a harassed
era l scheme of mere organized international humanity must strive.
cooperation, in whatever sphere of human To claim to have grasped
all the impliactivity, however ingenious in conception, cations of Baha'u'llah's prodigimis scheme
or extensive in scope, succeed in removing fo r world-wide human solidarity, or to have
the root cause of the evil that has so rudely fathomed its import, would be presumptuous
upset the equilibrium of present-day society. on the part of even the declared supporters
Not even, I venture to assert, would the very
act of dev ising the machinery required for 1
Written in I 93 1.

of His Faith . To attempt to visualize it in all that are implicit in Baha'u ' llah 's supreme
its poss ibilities, to estimate its future bene- declaration of the Oneness of Mankind- the
fits , to picture its glory, would be premature chief and distinguishing fea ture of the Faith
at even so advanced a stage in the evolution He proclain1ed? For the principle of the
of mankind. Oneness of Mankind,
the corner-stone of
All we can reasonably venture to attempt Baha'u'llah's wo

rld-embracing dominion,
is to strive to obtain a glimpse of the first implies nothing more
or less than the enforcestreaks of the promised Dawn that must, in
ment of His scheme for the unification of the
the fullness of time, chase away the gloom world- the scheme to
which we have already
that has encircled humanity. All we can do is refen-ed. "Jn eve1y
Dispensation," writes
to point out, in their broadest outlines, what 'Abdu ' l-Baba, "the
light of Divine Guidance
appears to us to be the gu iding principles has been focused
upon one central theme ...
underlying the World Order ofBaha' u ' llah ... . In this wondrous
Revelation, this glorious
That the umest and suffe ring afflicting centwy , the foundation
of the Faith of God
the mass of mankind are in no small measure and the
distinguishing f eature of His Law is
the direct consequences of the World War 1 the consciousness of
the Oneness of
and are attributable to the unwisdom and Mankind. "
sho rt-sightedness of the fra mers of the Peace How pathetic
indeed are the efforts of
Treaties only a biased mind can refuse to those lea ders of
human institutions who ,
admit. . .. It would be idle, however, to con- in utter disregard
of the spirit of the age,
tend that the war, with all the losses it are striving to
adjust national processes,
involved, the passions it aro used and the suited to the
ancient days of self-contained
grievances it left behind, has sole ly been nations, to an age
which must either achi eve
responsible for the unprecedented confusion the unity of the
world, as adumbrated by
into which almost every section of the Baha' u ' llah, or
perish. At so critical an hour
civilized world is plunged at present. Is it in the hist01y of
civilization it behoves the
not a fact- and thi s is the centra l idea I leaders of all the
nations of the world, great
desire to emphasize- that the fundamental and small, whether
in the Eas t or in the
cause of this world unrest is attributable, not West, whether
victors or vanquished, to give
so much to the consequences of what must heed to the clarion
call of Baha 'u' ll ah and,

sooner or later come to be regarded as a transitory dislocation in the affairs of a continually changing world, but rather to the fai lure of those into whose hands the immediate 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 lamentab le 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 res hape the machinery of their respective governments according to those standards

Written in 193 1 and refers to the first Worl d War.

the principle of federalism underlying the government ofyour own countly to the relationships now existing between the peoples and nations of the world."

In The Secret of Divine Civilization, 'Abdu'l-Baha's outstanding contribution to

thoroughly imbued with a sense of world solidarity, the sine qua non of loyalty to His Cause, arise manfully to cany out in its entirety the one remedia l scheme He, the Divine Physician, has prescribed for an ailing humanity. Let them discard, once for all, every preconce ived idea, every national prejudice, and give heed to the sublime counsel of 'Abdu' l-B aha, the authorized Expounder of His teachings. "You can best serve your country ", was 'Abdu ' l-Baha's rejoinder to a high official in the service of the federa l government of the United States of America, who had questioned Him as to the best manner in which he could promote the interests of hi s government and people, "il you strive, in your capacity as a citizen of the world, to assist in the eventual application of the principle of federalism underlying the nay the human race as a whole should resolve, with eve1y power at its disposal, to destroy that govern ment. est of all remedies be applied to the sick body of the world, it will assuredly recover fiwn its ills and will remain eternally safe

the future reorganization of the world, we read the following:

"True civilization will unfurl its banner in the midmost heart of the world whenever a certain number of its distinguished and high-minded sovereigns-the shining exemplars of devotion and determination-shall, for the good and happiness of all mankind, arise, with firm resolve and clear vision, to establish the Cause of Universal Peace. They must make the Cause of Peace the object of general consultation, and seek by every means in their power to establish a Union of the nations of the world. They must conclude a binding treaty and establish a covenant, the provisions of which shall be sound, inviolable and definite. They must proclaim it to all the world and obtain for it the sanction of all the human race. This supreme and noble undertaking- the real source of the peace and well-being of all advancement, the wellthe world-should be regarded as sacred by and th e success of all humanity-be all that dwell on earth. All th e forces of humanity must be mobilized to ensure the stability and permanence of this Most Great

and secure."

"A few ," He further adds, "unaware of the power latent in human endeavour, consider this matter as highly impracticable, nay even beyond the scope of man's utmost efforts.

Such is not the case, however. On the contrary, thanks to the unfailing grace of God, the loving-kindness of His favoured ones, the unrivalled endeavours of wise and capable souls, and the thoughts and ideas of the peerless leaders of this age, nothing whatsoever can be regarded as unattainable.

Endeavour, ceaseless and indomitable determination can possibly achieve it. Many a cause which past ages have regarded as purely visionmy, yet in this day has become most easy and practicable. Why should this most great and lofty cause-the day-star of the firmament of true civilization and the cause of the glory, the being regarded as sacred by regarded as impossible of achievement?

Surely the day will come when its beauteous light shall shed illumination upon the

Covenant. In this all-embracing Pact the limits and ji-ontiers of each and every nation should be clearly fixed, the principles underlying the relations of governments towards one another definitely laid down, and all international agreements and obligations ascertained. In like manner, the size of the armaments of evety government should be strictly limited, for if the preparations for war and the militmy forces of any nation should be allowed to increase, they will arouse the suspicion of others. The intercourse, underfundamental principle underly ing this solemn Pact should be so fixed that if any government later violate any one of its provisions, all the governments on earth should arise to reduce it to utter submission,

assemblage of man."

In one of His Tablets 'Abdu ' l-Baha, elucidating further His noble theme, reveals the following:

"In cycles gone by, though harmony was established, yet, owing to the absence of means, the unity of all mankind could not have been achieved. Continents remained widely divided, nay even among the peoples of one and the same continent association and interchange of thought were well-nigh impossible. Consequently standing and unity amongst all the peoples and kindreds of the earth were unattainable.

In this day, however, means of communicaits tion have multiplied, and the jive continents of the earth have virtually merged into one ....

Jn like manner all the members of the human family, whether peoples or governments, cities or villages, have become increasing ly interdependent. For none is self-sufficiency any longer possible, inasmuch as political ties unite all peoples and nations, and the bonds of trade and industry, of agriculture and education, are being strengthened every day. Hence the unity of all mankind can

"the concourse of the rulers of the earth",

" Take ye counsel together, and let your concern be only for that which profiteth and bettereth the condition thereof .. . Regard the world as the human body, which, though created whole and pe1fect, has been afflicted, through divers in causes, with grave ills and

maladies. Not for
this day be achieved. Verily this is none one day did it rest, nay its
sicknesses waxed
other but one of the wonders of this won- more severe, as it f ell under the
treatment of
drous age, this glorious century. Of this past unskilled physicians who have
spurred on
ages have been deprived, for this century- the steed of their worldly desires
and have
the centwy of light- has been endowed with erred grievously. And if at one
time, through
unique and unprecedented glo1y, power and the care of an able physician, a
member of
illumination. Hence the miraculous unfold- that body was healed, the rest
remained
ing of a fi'esh marvel eve1y day. Eventually it afflicted as before." . ..
will be seen how bright its candles will burn In a further passage
Baha'u'llah adds
in the assemblage of man. these words:
"Behold how its light is now dawning "We see you adding every year
unto your
upon the world's darkened horizon. The first expenditures and lay ing the
burden th ereof
candle is unity in the political realm, the on the people whom ye rule; this
verily is
early glimmerings of which can now be naught but grievous injustice. Fear the
sighs
discerned. The second candle is unity of and tears of this Wronged One, and
burden
thought in world undertakings, the consum- not your peoples beyond that which
they can
mation of which will ere long be witnessed. . endure .... Be reconciled among
yourselves,
Th e third candle is unity in freedom which that ye may need armaments no more
save in
will surely come to pass. The fourth candle is a measure to safeguard your
territories and
unity in religion which is the corner-stone dominions. Be united, 0 concourse
of the
of the foundation itself, and which, by the sovereigns of the world, for
thereby will the
power of God, will be revealed in all its tempest of discord be stilled amongst
you
splendour. Th e fifth candle is the unity of and your peoples find rest .. ..
Should any one
nations-a unity which in this century will be among you take up arms against
another,

securely established, causing all the peoples rise ye all against him, for this is naught but
of the world to regard themselves as citizens manifestjustice."
of one common fatherland. The sixth candle What else could these weighty words
is unity of races, making of all that dwell on signify if they did not point to the inevitable
earth peoples and kindreds of one race. The curtailment of unfettered national
soverseventh candle is unity of language, i.e. the eignty as an indispensable preliminary to the
choice of a universal tongue in which all formation of the future Commonwealth of
peoples will be instructed and converse. Each all the nations of the world? Some form of a
and every one of these will inevitably come to world super-state must needs be evolved, in
pass, inasmuch as the power of the Kingdom whose favour all the nations of the world
of God will aid and assist in their realization." will have willingly ceded every claim to
Over sixty years ago, 1 in His Tablet make war, certain rights to impose taxation
to Queen Victori a, Baha'u ' llah , addressing and all rights to maintain armaments, except
for purposes of maintaining internal order
Now we ll over a cen tury; the Tablet to Q ueen within their respective dominions. Such a
Victoria was written about 1870.

state wil l have to include within its orb it an institutions in a manner consonant w ith the
International Executi ve adequate to enforce needs of an ever-changing world. It can
supreme and unchallengeable authority on conflict with no legitimate allegiances, nor
every recalcitrant member of the common- can it unde1111ine essentia l loyalties. Its
wealth ; a World Parliament whose members purpose is neither to stifl e the flame of a sane
shall be elected by the people in thei r and intelligent patriotism in men's hearts, nor
respective countries and whose election to abolish the system of national autonomy
shall be co nfi rmed by their respective gov- so essential if the evi
ls of excess ive centralernments; and a Supreme Tribunal whose ization are to be avoided. It does not ignore,
judgement will have a binding effect even nor does it attempt to

suppress, the diversity
in such cases where the parties concerned of ethnical origins, of climate, of history, of
did not vo luntarily agree to submit their case language and tradition, of thought and habit,
to its co nsideration . A world communi ty that differentiate the peoples and nations of
in which all economi c barriers wi ll have the world. It calls for a w ider loyalty, for a
been permanently demolished and the inter- larger aspiration than any that has animated
dependence of Capital and Labour definitely the human race. It insists upon the subordinarecogni zed; in which the clamour of
tion of national impulses and interests to the
religious fa naticism and strife wi ll have been imperative claims of a unified world. It repuforever stilled; in which the fl ame of racial
diates excessive centra li zation on one hand,
animosity wi ll have been finall y exti nguished; and di sclaims all attempts at uniformity on
in wh ich a single code of international law- the other. Its watchword is unity in diversity
the product of the considered judgement of such as' Abd u' l-Baha H imself has explained:
the world's federated representatives-shal l "Consider the flowers of a garden.
have as its sanction the instant and coercive Though differing in kind, colour, form and
intervention of the combined fo rces of the shape, yet, inasmuch as they are refreshed
federated units; and finally a world commu- by the waters of one spring, revived by the
nity in which the fury of a capricious and breath of one wind, invigorated by the rays
militant nationalism will have been trans- of one sun, this diversity increaseth their
muted in to an abid ing consc iousness of charm. and addeth unto their beauty. How
world citizenship-such indeed ap pears, in unpleasing to the eye if all the flowers and
its broadest outl in e, the Order anticipated plants, the leaves and blossoms, the fruit, the
by Baha' u' ll ah, an Order that shall come to branches and the trees of that garden were
be regarded as the fairest fruit of a slowly all of the same shape and colour! Diversity
maturing age. of hues, form and shape
enricheth and ador-

"Th e Tabernacle of Unity," Baha ' u' llah 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 of one bough the leaves .... Th e world is but one count1y 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 misgi vin gs as to the animating purpose of the world-wide Law of Baha ' u' llah. Far from aiming at the subversion of the ex isting foundat ions of soc iety, it seeks to broaden its basis, to remould its fundamentally ished 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

neth the garden, and heighteneth the effect thereof Jn like manner, when divers shades of thought, temperament and character, are brought together under the power and influand of one bough the leaves .... Th e world is ence of one central agency, the beauty and glory of human p e1fection will be revealed and made manifest. Naught but the celestial potency of the Word of God, which ruleth and transcendeth the realities of all things, is capable of harmonizing the divergent thoughts, sentiments, ideas and convictions of the children of men. " T he ca ll of Baha ' u ' ll ah is primarily d irected against all fo rms of provincialism,

all insularities and prejudices. If long-cher- 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
of change and decay, be exempt from the characteristics of its federated units.
deterioration that must needs overtake every It represents the consummation of human
human institution? For legal standards, politi- evolution- an evolution that has had its earcal and economic theories are solely designed lies t beginnings in the birth of fa mily life, its
to safeguard the interests of humanity as a subsequent development in the achievement
whole, and not humanity to be crncified for of tribal solidarity, leading in turn to the
the preservation of the integrity of any constitution of the city-state, and expanding
particular law or doctrine. later into the institution of independent and
Let there be no mistake. The principle of sovereign nations.
the Oneness of Mankind- the pivot round The principle of the Oneness of Mankind,
which all the teachings of Baha ' u'llah as proclaimed by Balla 'u ' llah, carries with it
revolve- is no mere outburst of ignorant no more and no less than a solemn assertion
emotionalism or an expression of vague and that attainment to this final stage in this
pious hope. Its appeal is not to be merely stupendous evolution is not only necessary
identified with a reawakening of the spirit but inevitable, that its realization is fast
of brotherhood and good-will among men, approaching, and that nothing short of a
nor does it aim solely at the fostering of power that is born of God can succeed in
harn1onious co-operation among individual establishing it. ...
peoples and nations. Its implications are Who knows that for so
exalted a concepdeeper, its claims greater than any which the tion to take shape a suffering more intense
Prophets of old were allowed to advance. than any it has yet experienced will have to
Its message is applicable not only to the be inflicted upon humanity? Could anything
individual, but concerns itself primarily with less than the fire of a civil war with all its
the nature of those essential relationships violence and vicissitudes-a war that nearly
that must bind all the states and nations as rent the great American Republic- have

members of one human family . It does not welded the states, not only into a Union
constitute merely the enunciation of an ideal, of independent units, but into a Nation, in
but stands inseparably associated with an spite of all the ethnic differences that charinstitution adequate to embody its truth, acterized its component parts? That so
demonstrate its validity, and perpetuate its fundamental a revolution, involving such
influence. It implies an organic change in the far-reaching changes in the
strncture of sostructure of present-day society, a change ciety, can be achieved through the ordinaty
such as the world has not yet experienced. processes of diplomacy and education seems
It constitutes a challenge, at once bold and highly improbable. We have but to turn our
universal, to outworn shibboleths of nationa l gaze to humanity ' s blood-stained hist01y to
creeds- creeds that have had their day and realize that nothing short of intense mental
which must, in the ordinary course of events as well as physical agony has been able to
as shaped and controlled by Providence, precipitate those epoch-making changes that

constitute the greatest landmarks in the hands . It implies at once a warning and a
history of human civilization. promise-a warning that in it lies the sole
Great and far-reaching as have been those means for the salvation of a greatly suffering
changes in the past, they cannot but appear, world, a promise that its realization is at
when viewed in their proper perspective, hand.
except as subsidiary adjustments prelu ding Uttered at a time when its possibility had
that transformation of unparalleled majesty not yet been seriously envisaged in any part
and scope which humanity is in this age of the world, it has, by virtue of that celestial
bound to undergo. That the forces of a world potency which the Spirit of Baha'u'llah has
catastrophe can alone precipitate such a new breathed into it, come at last to be regarded,
phase of human thought is, alas, becoming by an increasing number of thoughtful men,
increasingly apparent. That nothing shoti of not only as an approaching

possibility, but
the fire of a severe ordeal, unparalleled in
its intensity, can fuse and weld the discordant entities that constitute the elements
contracted and transof 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 ofBaha'u'llah warning, in the concluding passages of Th e
Hidden Words, the peoples of the world that
an unforeseen calamity is following them
and that grievous retribution awaiteth them
tlrrows indeed a lurid light upon the immediate fotiunes of sorrowing humanity. Nothing
but a fiery ordeal, out of which humanity
will emerge, chastened and prepared, can
succeed in implanting that sense ofresponsibility which the leaders of a new-born age
must arise to shoulder.

I would again direct your attention to
those ominous words of Baha'u'llah 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." . ..

as the necessary outcome of
the forces now
operating in the world.

Surely the world,
fmmed
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
snuggling, 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
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
tluáoughout 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

One word more in conclusion. The proclamation of the Oneness of Mankind- the head corner-stone of Baha'u'llah'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 powerfu l Oriental potentates of His day- while Himself an exile and prisoner in their consciousness of those who are in authority, few indeed can doubt. That its modest begimtings have already taken shape in the world-wide Administration with which the adherents of the Faith of Baha 'u ' llah stand associated only those whose hearts are tainted by prejudice can fail to perceive ....

Excerpts from Th e Goal of a New World Order, in Call to the Nations (Hai fa: Baha'i World Centre, 1977).

C hapter II.

FEW will fail to recognize that the Spirit breathed by Baha'u'llah upon the world, and which is manifesting itself with varying degrees of intensity through the efforts consciously displayed by His avowed supporters enshrined in His teachand indirectly through certain humanitarian ings, is slowly and imperceptibly rising organizations, can never permeate and exercise an abiding influence upon mankind unless and until it incarnates itself in a visible Order, which would bear His name, wholly identify itself with His principles, and ents of the Faith are building up tluáoughout function in conforniity with His laws. That lie embedded in the Baha'u'llah in His Book of Aqdas, and later 'Abdu'l-Baha in His Will- a document which dismay the bankruptcy of their ideas, and the disintegration of their handiwork, would do well to him their gaze to the Revelation of Baha'u'llah, and to meditate upon the World Order which, lying amid the welter and chaos of present-day civilization. They need have no doubt or anxiety regarding the nature, the origin, or validity of the institutions which the adheri- the world. For these teachings themselves , unadulterated and unobscured by

unwarrantable inferences, or
confirms, supplements, and correlates the unauthorized
interpretations of His Word . . ..
provisions of the Aqdas- have set forth in
their entirety those essential elements for the THE omushing forces so miraculously
constitution of the world Baha ' i Common- released through the
agency of two indepenwealth, no one who has read them will deny.
dent and swiftly successive Manifestations are
According to these divinely-ordained adniin- now under our very eyes and tluáough the care
istrative principles, the Dispensation of of the chosen
stewards of a far-flung Faith
Baha'u'llah- the Ark of human salvation- being gradually mustered and disciplined.
must needs be modelled. From them, all They are slowly crystallizing into institutions
future blessings must flow, and upon them that will come to be regarded as the hallmark
its inviolable auth01ity must ultimately rest. and glory of the age we are called upon to
For Baha'u 'llah, we should readily recog- establish and by our deeds i1m11ortalize ....
nize, has not only imbued mankind with It would be utterly misleading to attempt
a new and regenerating Spirit. He has not a comparison between this unique, this
merely enunciated certain universal princi- divinely-conceived Order and any of the
ples, or propounded a particular philosophy, diverse systems which the minds of men, at
however potent, sound and universal these various periods of their history, have contrived
may be. In addition to these He, as well as for the government of human institutions.
' Abdu ' l-Baha after Him, has, unlike the Such an attempt would in itself betray a lack
Dispensations of the past, clearly and specif- of complete appreciation of the excellence
ically laid down a set of Laws , established of the handiwork of its great Author. How
definite institutions, and provided for the could it be otherwise when we remember
essentials of a Divine Economy. These are that this Order constih1tes the very pattern of
destined to be a pattern for fuh1re society, that divine civilization which the almighty

a supreme instrument for the establishment of the Most Great Peace, and the one agency for the unification of the world, and the proclamation of the reign of righteousness and justice upon the earth ....

Leaders of religion, exponents of political the01ies, governors of human institutions, who at present are witnessing with perplexity and

Law of Baha ' u' llah is designed to establish upon earth? The divers and ever-shifting systems of human polity, whether past or present, whether originating in the East or in the West, offer no adequate criterion where-with to estimate the potency of its hidden virtues or to appraise the solidity of its foundations.

Details of the pillars and gardens surrounding the Seat of the Universal Hous e of Justice.

The Baha'i Commonwealth of the future, of which this vast Administrative Order is the so le framework, is, both in theory and practice, not only unique in the entire history of secular govof political institutions, but can find no parallel in the aru1als of any of the world 's recognized religious systems. No form of democratic government; no system of autocracy or of dictatorship, whether monarchical or republican; no intermediary scheme of a purely aristocratic order; nor even any of the recognized types of theocracy, whether it be the Hebrew Commonwealth, or the various Christian ecclesiastical organizations, or the Imamate or the Caliphate in Islam- none of

This new-born Administrative Order incorporates with in its structure certain elements which are to be found in each of the tluáee recognized forms of ernment, without being in any sense a mere replica of any one of them, and without introducing within its machinery any of the objectionable features which they inherently possess. It blends and harmonizes, as no govermnent fashioned by mortal hands has as yet accomplished , the salutary h-uths which each of these systems undoubtedly contains without vitiating the integrity of those God-given verities on which it is ultimately fo unded.

these can be identified or be said to conform with the Administrative Order which the master-hand of its perfect Architect has fashioned.

The Adminisháative Order of the Faith of Baha 'u ' llah must in no wise be regarded as purely democratic in character inasmuch as the basic assumption wh ich requires all

democracies to depend fundamentally upon laws requiring the election by universal sufgetting their mandate from the people is frage of all local, national, and international altogether lacking in this Dispensation. In Houses of Justice, the total absence of episthe conduct of the administrative affairs of copal authority with its attendant privileges, the Faith, in the enactment of the legislation corruptions and bureaucratic tendencies, necessary to supplement the laws of the are further evidences of the non-autocratic Kitab-i-Aqdas, the members of the Univer- character of the Baha'i Administrative Order sal House of Justice, it should be borne in and of its inclination to democratic methods mind, are not, as Baha 'u ' llah's utterances in the administration of its affairs. clearly imply, responsible to those whom they represent, nor are they allowed to ofbe 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 themse lves with the conditions prevailing among the community, must weigh dispassionately in their minds the merits of

Nor is this Order identified with the name Baha'u'llah to be confused with any sysem of purely aristocratic government in view of the fact that it upholds, on the one hand, the hereditary principle and entrusts the Guardian of the Faith with the obligation of interpreting its teachings, and provides, on the other, for the free and direct election from among the mass of the faithful of the body that constitutes its highest legislative organ .

Whereas this Administrative Order cannot

any case presented for their consideration, be said to have been modelled after any of
but must reserve for themselves the right these recognized systems of government, it
of an unfettered decision. "God will verily nevertheless embodies, reconciles
and assiminspire them with whatsoever He willeth," ilates within its framework such wholesome
is Baha'u' llah's incontrovetiible assurance. elements as are to be found in each one of
They, and not the body of those who either them. The hereditary authority which the
directly or indirectly elect them, have thus Guardian is called upon to exercise, the vital
been made the recipients of the divine and essential functions which the Universal
guidance which is at once the life-blood and House of Justice discharges, the specific
ultimate safeguard of this Revelation . ... provisions requiring its democratic election
Nor can the Baha'i Administrative Order by the representatives of the fa ithful- these
be dismissed as a hard and rigid system of combine to demonstrate the trnth that this
unmitigated autocracy or as an idle imitation divinely revealed Order, wh ich can never
of any form of absolutistic ecclesiastical be identified with any of the standard types
government, whether it be the Papacy, the of government referred to by Aristotl e i.n
Imamate or any other similar institution, for his works, embodies and blends with the
the obvious reason that upon the international spiritual verities on which it is based the
elected representatives of the followers of beneficent elements which are to be found
Baha'u ' llah has been conferred the exclusive in each one of them. The admitted evil s
right of legislating on matters not expressly inherent in each of these systems
being rigrevea led in the Baha'i writings. Neither the idly and permanently excluded, this unique
Guardian of the Faith nor any institution Order, however long it may endure and
apati from the International House of Justice however extensive its ramifications, cannot
can ever usurp this vital and essential power ever degenerate into any form of despotism,
or encroach upon that sacred right. The abo- of oligarchy, or of demagogy which must

lition of professional priesthood with its sooner or later corrupt the machinery of all
accompanying sacraments of baptism, of man-made and essentially defective political
communion and of confession of sins, the institutions ....

Significant as are the origins of this disillusioned and sadly shaken society can
mighty administrative strncture, and how- ill afford to ignore.
ever unique its features , the happenings that Compare these splendid manifestations of
may be said to have heralded its birth and the spirit animating this vibrant body of the
signalized the initial stage of its evolution Faith of Baha'u'llah with the cries and
seem no less remarkable. How striking, how agony, the follies and vanities, the bitterness
edifying the contrast between the process of and prejudices, the wickedness and divisions
slow and steady consolidation that charac- of an ailing and chaotic world. Witness the
terizes the growth of its infant strength and fear that torn1ents its leaders and paralyses
the devastating onrush of the forces of the action of its blind and bewildered statesdisintegration that are assailing the outworn men. How fierce the hatreds, how false the
institutions, both religious and secular, of ambitions, how petty the pursuits, how deeppresent-day society! rooted the suspicions of its peoples! How
The vitality which the organic institutions disquieting the lawlessness, the conuption,
of this great, this ever-expanding Order so the unbelief that are eating into the vitals of
strongly exhibit; the obstacles which the a tottering civilization!
high courage, the undaunted resolution of Might not this process of steady deterioits administrators have already surmounted; ration which is insidiously invading so many
the fire of an unquenchable enthusiasm that departments of human activity and thought
glows with undiminished fervour in the be regarded as a n ~cessary accompanin1ent
hearts of its itinerant teachers; the heights to the rise of !his almighty Arm of
of self-sacrifice which its champion-builders Baha'u'llah? Might we not look upon the
are now attaining; the breadth of vision, the momentous happenings which . . . have so

confident hope, the creative joy, the inward peace, the uncompromising integrity, the exempl ary discipline, the unyielding unity and solidarity which its stalwart defenders World Ordermanifest; the degree to which its Spirit hath shown itself capable of assimilating the diversified elements within its pale, of cleansing them of all forms of prejudice and of fusing them with its own shucture- these are evidences of a power which a

deeply agitated every continent of the earth as ominous signs simultaneously proclaiming the agonies of a disintegrating civilization and the birth-pangs of that moving that Ark of human salvation- that must needs arise upon its rnins?

Excerpts from The World Order of Bahn "u 'I/ah: Furth er Considerations and 771e Dispensation of Bah a '11 'I/ah, 111 Call to the Nations. Chapter Ill .

III

THE contrast between the accumulating equilibrium", He explains, "hath been upset evidences of steady consolidation that through the vibrating influence of this accompany the rise of the Administrative Most Great, this new World Order. Man- Order of the Faith of God, and the forces of kind 's ordered life hath been revolutionized disintegration which batter at the fabric of through the agency of this unique, this a travailing society, is as clear as it is wondrous System, the like of which mortal arresting. Both within and outside the Baha' i eyes have never witnessed." "The signs world the signs and tokens which, in a of impending convulsions and chaos," He mysterious manner, are heralding the birth warns the peoples of the world, "can now be of that World Order, the establishment of discerned, inasmuch as the prevailing Order which must signalize the Golden Age of the appeareth to be lamentably defective." ...

Cause of God, are growing and multiplying of the standay by day. No fair-minded observer can dard inculcated by the Baha'i Revelation, any longer fail to discern them. He cannot be and at variance with the sublime pattern misled by the painful slowness characteriz- ordained in His teachings, which the collecing the unfoldment of the civilization which tive efforts of mankind may yet devise can the followers of Baha'u'llah are labouring ever hope to achieve anything above

No machinery falling short

or
to establish. Nor can he be deluded by beyond that "Lesser Peace" to which the
the ephemeral manifestations of returning Author of our Faith has Himself alluded in
prosperity which at times appear to be capa- His writings. "Now that ye have refi1sed the
ble of checking the disruptive influence of Most Great Peace," He, admonishing the
the chronic ills afflicting the institutions of kings and rulers of the earth, has written,
a decaying age. The signs of the times are "hold ye fast unto this the Lesser Peace, that
too numerous and compelling to allow him haply ye may in some degree better your
to mistake their character or to belittle their own condition and that ofyour dependents."
significance. He can, if he be fair in his Expatiating on this Lesser Peace, He thus
judgement, recognize in the chain of events addresses in that same Tablet the rulers of
which proclaim on the one hand the irre- the earth: "Be reconciled among yourselves,
sistible march of the institutions directly that ye may need no more armaments save in
associated with the Revelation ofBaha ' u' llah a measure to safeguard your territories and
and foreshadow on the other the downfall dominions ... Be united, 0 kings of the earth,
of those powers and principalities that for thereby will the tempest of discord be
have either ignored or opposed it- he can stilled amongst you, and your peoples find
recogni ze in them all ev idences of the rest, if ye be of them that comprehend.
operation of God's all-pervasive Will, the Should any one among you take up arms
shaping of His perfectly ordered and world- against another, rise ye all against him, for
embracing Plan. this is naught but manifest justice."
"Soon," Baha'u'llah's own words pro- The Most Great Peace, on the other hand ,
claim it, "will the present-day Order be as conceived by Baha'u'llah-a peace that
rolled up, and a new one spread out in its must inevitably follow as the
practical constead. Verily, thy Lord speaketh the truth sequence of the
spiritualization of the world

and is the Knower of things unseen. " "By and the fusion of all its races, creeds, classes
Myself," He solemnly asserts, "the day is and nations-can rest on no other basis, and
approaching when We will have rolled up can be preserved through no other agency,
the world and all that is therein, and spread except the divinely appointed ordinances
out a new Order in its stead. He, verily, that are implicit in the World Order that
is powerful over all things." "The world's stands associated with His holy name. In His

Tablet, revea led almost seventy 1 years ago That mystic, all-pervasive, yet indefinable
to Queen Victoria, Baha'u'llah, alluding to change, which we associate with the stage
this Most Great Peace, has declared: "That of maturity inevitable in the life of the
which the Lord hath ordained as the sover- individual and the development of the fruit,
eign remedy and mightiest instrument for the must, if we would correctly apprehend the
healing of all the world is the union of all its utterances of
Baha'u'llah, have its counterpeoples in one universal Cause, one common pari in the evo lution of the organization of
Faith. This can in no wise be achieved human society. A similar stage must sooner
except through the power of a skilled, an or later be attained in the collective life of
all-powe1fu l and inspired Physician. This, mankind, producing an even more striking
verily, is the truth, and all else naught but phenomenon in world relations , and enerror" ... "ft beseemeth all men in this
dowing the whole human race with such
Day", He, in another Tablet, asserts, "to take potentialities of well-being as shall provide,
.firm hold on the Most Great Name, and to tluáoughout the succeeding ages, the chief
establish the unity of all mankind. There is incentive required for the eventual fulfilno place to fl ee to, no refitge that any one
ment of its high destiny ....
can seek, except Him. " Only those who are willing to associate
The Revelation of Baha 'u ' llah, whose the Reve lation proclaimed by Baha 'u ' llah

supreme miss ion is none other but the with the consununation of so stupendous an
achievement of this organic and spiritual evolution in the collective life of the whole
unity of the whole body of nations, should, human race can grasp the significance of the
if we be faithful to its implications, be words which He, while alluding to the glories
regarded as signalizing tluáough its advent of this promised Day and to the duration of
the coming of age of the entire human race. the Baha'i Era, has deemed fit to utter. "This
It should be viewed not merely as yet is the King of Days," He exclaims, "the Day
anotl1er spiritual revival in the ever-changing that hath seen the coming of the Bestfortunes of mankind, not only as a further
Beloved, Him Who, through all eternity,
stage in a chain of progress ive Revelations , hath been acclaimed the Des ire of the
nor even as the cu lmination of one of a World." "The Scriptures of past Dispensaseries of recurrent prophetic cyc les, but
tions ," He further asserts, "celebrate th e
rather as marking the last and highest stage great jubilee that must needs greet this
in the stupendous evolution of man 's collec- most great Day of God. Well is it with him
ti ve life on this planet. The emergence of a that hath lived to see this Day and hath
world conununity, the consciousness of recognized its station ." ...
world citizenship, the founding of a world Though the Revelation ofBaha ' u ' llah has
civiliza tion and culture-all of which must been delivered, the World Order which such
syncluonize with the initial stages in the a Revelation must needs beget is as yet
unfoldment of the Golden Age of tl1e Baha ' i unborn. Though the Heroic Age of His Faith
Era-should, by their very nature, be is passed, the creative energies which that
regarded, as far as this planetary life is Age has released have not as yet crystallized
concerned, as the furthermost limits in the into that world society whi ch, in the fullness
organization of human soc iety, though man, of time, is to mirror fo rth the brightness of
as an individual, wi ll, nay must indeed as His glory. Though the

framework of His
a result of such a consununation, continue Administrative Order
has been erected, and
indefinitely to progress and develop. the Formative Period
of the Baha' i Era
has begun, yet the promised Kingdom into
W ritten in 1936. Now more than a hundred. (The
which the seed of His institutions must ripen
Tabl e t to Queen Victoria was written about 1870.) remains as yet
uninaugurated. Though His

Detail of a column and window of the Seat of the Universal House of Justice.

Voice has been raised, and the ensigns of such moral and social
gloom as can alone
His Faith have been lifted up in no less than prepare an unrepented
humanity for the prize
fo1ty countries 1 of both the East and the she is destined to
inherit.
West, yet the wholeness of the human race is Into such a period
we are now steadi ly
as yet unrecognized, its unity unproclaimed, and irresistibly
moving. Amidst the shadows
and the standard of its Most Great Peace which are increasi
ngly gathering about us
unhoisted .... we can faintly
discern the glimmerings of
For the reve lation of so great a favo ur a Baha' u ' llah's
unearthly sovereignty appea rperiod of intense tmmoil and widespread
ing fitfully on the horizon of history. To us,
suffering would seem to be indispensable. the "generation of
the half-light", living at a
Resplendent as has been the Age that has time which may be
designated as the period
witnessed the inception of the Mission with of the incubation of
the World Commonwhich Baha'u' llah has been entrusted, the
wealth envisaged by Baha'u ' llah, has been
interval which must elapse ere that Age assigned a task whose
high privilege we can
yields its choicest fruit must, it is becoming never sufficiently
appreciate, and the arduincreasingly apparent, be overshadowed by
ousness of whi ch we can as yet but dimly
recognize. We may well believe, we who are
Written in 1936, since when the number has called upon to
experience the operation of
increased to 235 , compri sin g 190 independent coun - the dark forces
destined to unloose a flood

tri es and 45 dependent territori es .

of agonizmg afflictions, that the darkest hour that must precede the dawn of the Golden Age of our Faith has not yet struck. Deep as is the gloom that already encircles the world, the afflictive ordeals which that world is to suffer are still in preparation, nor anican their blackness be as yet imagined. We stand on the threshold of an age whose convulsions proclaim alike the death-pangs of the old order and the birth-pangs of the new. Through the generating influence of the Faith announced by Baha'u ' llah this New World Order may be said to have been conceived . We can, at the present moment, experience its stirrings in the womb of a travailing age-an age waiting for the appointed hour at which it can cast its burden and yield its fairest fruit.

"The whole earth," writes Baha'u ' llah, "is now in a state of pregnancy . The day is approaching when it will have yielded its noblest ji-uits, when fi'om it will have sprung forth the loftiest trees, the most enchanting blossoms, the most heavenly blessings .. .."

"A new life," Baha' u' llah proclaims, "is, in this age, stirring within all the peoples of the earth; and yet none hath discovered its cause, or perceived its motive." "O ye children of men," He thus addresses His generation, "the fimdamental purpose of God and His Religion is to safeguard the interests and promote the unity of the human race .. . 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."

"The well-being of mankind," He declares, "its p eace and security are unattainable unless and until its unity is firmly estabblished." "So powerful is the light of unity," is His further testimony, "that it can illuminate the whole earth. Th e one true God, He Who knoweth all things, Hims elf testifieth to the truth of these words... This goal excelleth eve1y other goal, and this aspiration is the monarch of all aspirations."

"He Who is
"The Call of God," 'Abdu'l-Baha has your Lord, the All-Merciful," He, moreover,
written, "when raised, breath ed a new life has written, "cherisheth in His heart the
into the body of mankind, and infi1sed a new desire of beholding the entire human race as
spirit into the whole creation. ft is for this one soul and one body. Haste ye to win your
reason that the world hath been moved to its share of God 's good grace and mercy in this
depths, and the hearts and consciences of Day that eclipseth all other created days."
men been quickened. Ere long the evidences The unity of the human race, as envisaged
of this regeneration will be revealed, and the by Baha'u' llah, implies the establishment of
fast asleep will be awakened." ... a world commonwealth in which all nations,
Unification of the whole of mankind is races, creeds and classes are closely and
the hallmark of the stage which human pe1rnanently united, and in
which the autonsociety is now approaching. Unity of family, omy of its state members and the persona l
of tráibe, of city-state and nation have been freedom and initiative of the individuals that
successively attempted and fully established. compose them are definitely and completely
World unity is the goal towards which safeguarded. This commonwealth must, as
a harassed humanity is striving. Nation- far as we can visualize it, consist of a world
building has come to an end. The anarchy legislature, whose members will, as the
inherent in state sovereignty is moving hi.1stees of the whole of mankind, ultimately
towards a climax. A world, growing to control the entire resources
of all the compomaturity, must abandon this fetish, recog- nent nations, and wi ll enact such laws as
nize the oneness and wholeness of human shall be required to regulate the life, satisfy
relationships, and establish once for all the the needs and adjust the relationships of all
machinery that can best incarnate this funda- races and peoples. A world executive,
mental principle of its life. 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
comm onwea lth. A world háibunal will adju-
nate distinction between classes will be
verdict in all and any disputes that may arise
between the various elements constituting
this universa l system. A mechanism of
world intercommunication will be devised,
embraci ng 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 civiliza-
tion, the focus towards which the unifyi ng
raising of the stanforces of life will converge and from which
its energizing influences will radiate. A
world lang uage will either be invented or
chosen from among the existing languages
and will be taught in the school s of all the
federated nations as an auxiliary to their
stimulate the intellecmother tongues . A world script, a world
li terature, a uniform and universal system
of currency, of weights and measures, will
simplify and facilitate intercourse and

understanding and co-operation. The causes of religious sháife will be pennanently removed, economic barri ers and restrictions will be completely abolished, and the inordidicate and deliver its compulsory and final 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 exte1111ination of disease, to the extension of scientific research, to the dard 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 tual, the moral, and sp iritu al life of the entire human race.

A world federal system, ruling the whole earth and exercising

unchallengeable authorunde rstanding among the nations and races ity over its unimaginably vast resources,
of mankind. In such a world society, science blending and embodying the ideals of both
and religion, the two most potent forces the East and the West, liberated from the
in human life, wi ll be reconciled, will co- curse of war and its miseries, and bent on the
operate, and w ill harmoniously develop. The exploitation of all the available sources of
press will, under such a system, while giving energy on the surface of the planet, a system
full scope to the express ion of the diversified in which Force is made the
servant of Jusviews and convictions of mank ind, cease tice, whose li fe is sustained by its universal
to be mischi evously manipulated by vested recognition of one God and by its allegiance
interests , whether private or public, and will to one conm1on Revelation- such is the goal
be liberated from the influence of contend- towards which humanity, impelled by the
ing governments and peoples. The economic unifying forces of life, is moving .
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 Exce1vts from The Unfold111ent of World Civilizntion , in
its products will be equitably regu lated. Call to the Nations, Chapter
IV.

National rivalries , hatreds, and intrigues
will cease, and racial animosity and prejudice w ill be replaced by racial amity,

IV

As we gaze in retrospect beyond the dwell in one common fatherland, which is
immediate past, and survey, in however the planet itself."
cursory a manner, the vici ssitudes afflicting What we witness at the present time,
an increasingl y tormented soc iety, and recall during "this gravest crisis in the hi story of
the strains and stresses to which the fabric civilization," recalling such times in which
of a dying Order has been increas ingly " reli gion s have peri shed and are born," is

subjected, we cannot but marvel at the sharp contrast presented, on the one han d, by the accumulated evidences of the orderly unfoldment, and the uninterrupted multiplication of the agencies, of an Admini strati ve Order designed to be the harbinger of a world civilization, and, on the other, by the ominous manifestations of ac ute political conflict, of social unrest, of rac ial animosity, irreligion, proclaiming, in no uncertain terms, the co1Tuption and obso lescence of the institutions of a bankrupt Order. .. .

"The winds of despa ir," writes Baha'u ' ll ah, as He surveys the immed iate destinies of mankind, "are, alas, blowing fro m eve1y direction, and the strife that divides and afflicts the human race is da ily increasing .... " "Such shall be its plight," He, in another corn1ection, has dec lared, "that to disclose it now would not be meet and seemly." "These fruitless strifes," He, on the other hand, contemplating the future of mankind, has emphatically prophesied, in the undisturbed, a universal ,

the ado lescent stage in the evolution of humanity, preparatory to the attainment of the stage of manhood, the stage of maturity, the promise of which is embedded in the teachings, and enshrined in the prophecies ofBaha'u ' ll ah. The tumult of this age of tra nsition is characteristi c of the impetuos ity and irrational instincts of youth, its follies, its prodigali ty, its pride, its selfof class antago nism, of immorality and of assura nce, its rebelli ousn ess, and contempt of di scipline.

The ages of its infancy and childhood are past, never agai n to return , while the Great Age, the consummation of all ages, which must signalize the coming of age of the entire human race, is yet to come. The convulsions of this transiti onal and most turbulent period in the annals of humanity are the essential prerequisites, and herald of the inevitable approach, of that Age of Ages, "the time of the end," in whi ch the folly and tumult of strife that has, since the daw n of history, blackened the ann als of mankind, wi ll have been finally transmuted into the wisdom and the tranquillity of an

course of His memorabl e interview w ith the Persian orientalist, Edward G. Browne, "these ruinous wars shall pass away, and the 'Most Great Peace' shall come .... These strifes and this bloodshed and discord must cease, and all men be as one kindred and one family. " .. .

"All nations and kindreds," 'Abdu ' l-Bahi likewise has written , " ... will become a single nation. Religious and sectarian antagonism, the hostility of races and peoples, and differences among nations, will be eliminated. All men will adhere to one religion, will have one common faith, will be blended into one race, and become a single people. All will

and lasting peace, in which the di scord and separati on of the children of men w ill have given way to the worldwide reconciliation, and the complete unification of the di vers elements that constitute human society. This will indeed be the fitting climax of that process of integration which , startin g with the family , the small est uni t in the scale of human organization, must, after having called success ively into being the tribe, the city-state, and the nation, continue to operate until it culmin ates in the unification of the whole world, the final object and the crown - ing glory of human evol uti on on this planet. It is this stage whi ch humanity, w illingly or

unwillingly, is res istless ly approaching. lt is in th e human kingdom man reaches his for this. stage that this vast, this fiery ordeal maturity when the light of his intelligence which humani ty is experiencing is mysteri- attains its greatest power and development .... ously paving the way . It is with this stage Similarly there are periods and stages in that the fo rtunes and the purpose of the Faith the collective life of humanity. At one time it of Baha'u ' llah are indisso lubl y linked. It is was passing through its stage of childhood, the creative energies which His Revelation at another its period ofyouth, but now it has has released... that have instilled into entered its long-predicted phase of

maturity,
humanity the capacity to attain this final the evidences of which are eve1y
where apparstage in its organic and co llective evolution. ent. . . . That
which was applicable to human
It is with the Golden Age of His Dispensa- needs during the early history of
the race
tion that the consummation of this process can neither meet nor satisfy the
demands of
will be forever associated. It is the structure this day, this period of
newness and consumof H is New World Order, now stirring in the mation. Humanity
has emerged ji-om its
womb of the administrative institutions He form er state of limitation and
preliminmy
Himself has created, that will serve both as a training. Man must now become
imbued
pattern and a nucleus of that world common- with new virtues and powers, new
moral
wealth which is the sme, the inevitable standards, new capacities. New
bounties,
destiny of the peoples and nations of the pe1f ect bestowals, are awaiting and
already
earth. descending upon him. Th e
gifts and bless-
Just as the organic evolution of mankind ings of the period of youth,
although timely
has been slow and gradual, and invo lved and sufficient during the
adolescence of
successively the unification of the family, mankind, are now incapable of
meeting the
the tribe, the city-state, and the nation, so requirements of its maturity."
...
has the light vouchsafed by the Revelation This is the stage which
the world is now
of God, at various stages in the evo lution approaching, the stage of
world unity, which,
of religion, and reflected in the successive as ' Abdu'l-Baha
assures us, will, in this
Dispensations of the past, been slow and centmy , be secmely established. " The
Tongue
progressive. Indeed the measure of Divine of Grandeur," Baha'u'llah Himself
affirms,
Revelation, in evety age, has been adapted "hath . .. in the Day of His
Manifestation proto, and commensurate with, the degree of claimed: 'ft is not
his to boast who loveth his
soc ial progress achieved in that age by a country, but it is his who loveth
the world.'"
constantly-evolving humanity. " Through the power," He

adds , "released by
" ft hath been decreed by Us," explains these exalted words He hath lent a fresh
Baha ' u ' llah, "that the Word of God, and all impulse, and set a new direction, to the birds
the potentialities thereof; shall be manifested of men's hearts, and hath obliterated eve1y
unto men in strict conformity with such trace of restriction and limitation from
conditions as have been fore-ordained by God's Holy Book."
Him Who is the All-Knowing, the All-Wise ... A word of warning should, however, be
Should the Word be allowed to release uttered in this connection. The love of one's
suddenly all the energies latent within it, no country, instilled and
sttáessed by the teachman could sustain the weight of so mighty a ing of Islam, as "an element of the Faith of
Revelation." "All created things," ' Abdu' l- God," has not, through this declaration, this
Baha, elucidating this truth, has affirmed, clarion-call of Ba ha 'u ' llah, been either con-
"have their degree or stage of maturity. The demned or disparaged. It should not, indeed
period of maturity in the life of a tree is the it cannot, be construed as a repudiation, or
time of its ji-uit-bearing .. .. The animal attains regarded in the light of a censure pronounced
a stage offu ll growth and completeness, and against a sane and intelligent pattáiotism , nor

does it seek to undermine the allegiance and destruction, must needs convulse the nations,
loyalty of any individual to his country, nor stir the conscience of the world, disillusion
does it conflict with the legitimate aspira- the masses, precipitate a radical change in
tions, rights, and duties of any individual the very conception of society, and coalesce
state or nation. All it does imply and ultimately the disjointed, the bleeding limbs
proclaim is the insufficiency of patriotism, of mankind into one body,
single, organiin view of the fundamental changes effected cally united, and indivisible.
in the economic life of society and the To the general character, the implications
interdependence of the nations, and as the and features of this world

commonwealth,
consequence of the contraction of the world, destined to emerge, sooner or later, out of
through the revolution in the means of the carnage, agony, and havoc of this great
transportation and conununication- condi- world convulsion, I have already referred in
tions that did not and could not exist either my previous conummications. Suffice it to
in the days of Jesus Cluáist or ofMuhanm1ad. say that this consummation will, by its very
It calls for a wider loyalty, which should not, nature, be a gradual process, and must,
and indeed does not, conflict with lesser loy- as Baha'u'llah has Himself anticipated, lead
alties. It instills a love which, in view of its at first to the establishment of that Lesser
scope, must include and not exclude the love Peace which the nations of the earth, as yet
of one's own counh-y. It lays, tluáough this unconscious of His Revelation and yet
loyalty which it inspires, and this love which unwittingly enforcing the general principles
it infuses, the only foundation on which the which He has enunciated, will themselves
concept of world citizenship can thrive, and establish. This momentous and historic step,
the sh-ucture of world unification can rest. It involving the reconstruction of mankind, as
does insist, however, on the subordination of the result of the universal recognition of its
national considerations and particularistic oneness and wholeness, will bring in its
interests to the imperative and paramount wake the spiritualization of
the masses, conclaims of humanity as a whole, inasmuch as sequent to the recognition of the character,
in a world of interdependent nations and and the acknowledgment of the claims,
peoples the advantage of the paii is best to of the Faith of Baha'u'llah- the essential
be reached by the advantage of the whole. condition to that ultimate fusion of all races ,
The world is, in truth, moving on towards creeds, classes, and nations which must
its destiny. The interdependence of the signalize the emergence of His New World
peoples and nations of the earth, whatever Order.

the leaders of the divisive forces of the world may say or do, is already an accomplished fact. Its unity in the economic sphere is now understood and recognized. The welfare of the part means the welfare of the whole, and the distress of the part brings disháess to the whole. The Revelation of Baha'u'llah has, in His own words , "lent a fi'esh impulse and set a new direction" to this vast process now operating in the world. The fires lit by this great ordeal are the consequences of men's failure to recognize it. They are, moreover, hastening its consummation . Adversity, prolonged, world-wide, and universal will the Everlastafflictive, allied to chaos

Then will the coming of age of the entire human race be proclaimed and celebrated by all the peoples and nations of the earth. Then will the ba1mer of the Most Great Peace be hoi sted Then wi ll the worldwide sovereignty of Baha ' u' ll ah- the Estab lisher of the Kingdom of the Father foretold by the Son, and anticipated by the Prophets of God before Him and after Him- be recognized, acclaimed, and firmly established. Then will a world civilization be born, flourish, and perpetuate itself, a civilization with a fullnes s of life such as the world has never seen nor can as yet conceive. Then will the Everlasting Covenant be fu lfilled in its completeness.

Then will the promise enshrined in all the Books of God be redeemed, and all the prophecies uttered by the Prophets of old come to pass, and the v ision of seers and poets be realized. Then will the planet, galvanized through the universal belief of its mind has endwellers in one God, and their allegiance to one common Revelation, mirror, within the limitations imposed upon it, the effulgent

moment, and however dark the misery that enshrouds the world, the ability of Baha ' u' llah to fo rge, with the hanu11er of His Will, and tluáough the fire of tTibulation, upon the anvil of this háavailing age, and in the particular shape His visioned, these scattered and mutually deshi.1ctive fragments into which a perverse world has fallen, into one single unit, solid

glories of the sovereignty of Baha 'u ' llah, and indivisible, able to execute His design
shining in the plenitude of its splendor in the for the children of men.
Abha Paradise, and be made the footstool of Ours rather the duty, however confused
His Tluáone on high, and acclaimed as the the scene, however di smal
the present outearthly heaven, capable of fulfilling that look, however circumscribed the resources
ineffable destiny fixed for it, from time we dispose of, to labour serenely, confidently,
immemorial, by the love and wisdom of its and unremittingly to lend our share of assis-
Creator. tance, in whichever way circumstances may
Not ours, puny mortals that we are, to enable us, to the operation of the forces which,
attempt, at so critical a stage in the long as marshall ed and directed by Baha'u' llah,
and checkered hi story of mankind, to arrive are leading humani ty out of the valley of
at a precise and satisfactory understanding misery and shame to the loftiest Sutlli11its of
of the steps which must successive ly lead a power and glory.
bleeding humanity, wretchedly oblivious of
its God, and careless ofBaha 'u ' llah, from its
ca lvary to its ultimate resurrection. Not ours, Excerpts from Messages to the Bahná; World and
the living witnesses of the all-subduing The Promised Day is Come in Call to the Nations,
potency of His Faith, to ques tion, for a Chapter V.
Tl-IE BAl-IA'i REVELAT ION 49

Th e Resting Place ofShoghi Effendi, in the Great No rth ern Cemete1y, London, England.

PART TWO

THE COMMEMORATION OF HISTORIC ANNIVERSARIES

'A bdu 'l-Baha- th e Master- in New York City; June 1912.

I

THE SEVENTY-FIFTH ANNIVERSARY OF 'ABDU'L-BAHA's VISIT TO THE WEST

1. THE VISIT OF 'ABDU'L -B AHA TO THE WEST

SH ERNA D EA MER

IN September 1910, 'Abdu ' l-Baha- the and Cairo. On 11 August 1911 He sailed
Head of the Baha ' i Faith-left His home in with a party of
four to Marseilles, and prothe Holy Land and traveled first to Egypt,
ceeded, after brief stays at Thonon-les-Bains
and then to the West, visiting England and and Geneva, to
London , w here He arrived
Scotland, France, Germany, Hungary, Aus- on 4 September.
A follower of Baha 'u ' llah
tria and Switzerland, and the United States - Sara Louisa,
Lady Blomfield, whom
of Ameri ca and Canada. His journey lasted 'Abdu ' 1-Baha
called Sitarih Khan um-put
for three years, and everywhere He went her apartment
at 97 Cadogan Gardens at His
He proclaimed the Teachings of Baha ' u ' llah disposa l. "He
arrived, and who shall picture
through word and through deed. Him?" she asks.
"'Abdu'l-Baha was at this time broken in A silence as
of love and awe overcame
health", His grandson, Shoghi Effendi, tells us. us, as we
looked at H im; the gracious
He suffered from several maladies figure , clothed in
a simpl e white garment,
brought on by the strains and stresses of a over which was a
li ght-co loured Persian
tragic life spent almost wholl y in exile ' aba; on His
head He wore a lowand impri sonment. He was on the thresh-
crowned taj , ro und which was fo lded a
old of three-score years and ten. Yet as sma ll ,
fine-linen turban of purest white ;
soon as He was released from His forty-year His hair and
short beard were of that
long captivity ... He arose with sublime snowy whiteness
which had once been
courage, confidence and resolution to con- black; His eyes
were large, blue-grey with
secrate what little strength remained to long, black
lashes and well-marked eye-
Him, in the evening of His life, to a service brows; His face
was a beautiful oval w ith
of such heroic proportions that no parallel warm,
ivory-coloured skin, a straight,
to it is to be found in the anna ls of the finely-modelled
nose, and firm, kind
first Baha'i century. 1 mouth. These
are merely outside details
He spent almost a year in Egypt, first in by which an

attempt is made to convey
Port Said, and then in a residence in Ramleh, an idea of
His arresting personality. His
a suburb of Alexandria, later visiting Zayrun figure was
of such perfect symmetry, and
so full of dignity and grace, that the
Shoghi Effendi , God Passes By (Wi lm ette : Baha ' i
first impression was that of cons iderable
Publishing Tru st, 1987), p. 2 79. height. He
seemed an incarnation of loving

understanding, of compassion and power, classes. You are
loosed from ancient
of wisdom and authority, of strength, and superstitions
which have kept men igof a buoyant youthfulness, which some-
norant, destroying the foundation of true
how defied the burden of His years; and humanity. The
gift of God to this enlightsuch years! One saw, as in a clear vision,
ened age is the knowledge of the oneness
that He had so wrought all good and of mankind and of
the fundamental
mercy that the inner grace of Him had oneness of
religion . War shall cease
grown greater than all outer sign, and the between nations,
and by the will of God
radiance of this inner glory shone in the Most Great
Peace shall come; the
every glance, and word, and movement as world will be
seen as a new world, and all
He came with hands outstretched. ' I am men will live as
brothers. 2
very much pleased with you all. Your This was a
powerful call to the West to
love has drawn me to London. I waited recognize the new
Light from the East and
forty years in prison to bring the Message He expanded His
theme when addressing
to you. Are you pleased to receive such a the congregation of
St. John the Divine, at
guest?" Westminster, at the
request of the Venerable
'Abdu'l-Bah:i gave the Message of the Archdeacon
Wilberforce. He spoke to the
Baha'i Faith, in eloquent and unequivocal Theosophical
Society at their headquarters,
terms, in a number of public talks during His at the express

request of their president, and
stay in England. The first was from the pulpit also to a meeting at the Higher Thought
of the City Temple in Holborn on 10 Septem- Centre in London.
ber 1911, at the invitation of the Reveiáend R. From the point of view of His hostess,
J. Campbell. "Oh Noble friends; seekers afte r however, "The history of 'Abdu'l-Bah:i 's
God!", He began: stay in our house lies in the relating of vari-
Praise be to God! Today the li ght of ous incidents, connected with individuals,
Truth is shining upon the world in its who stand out from amongst the crowd
abundance; the breezes of the heavenly of those persons who eagerly sought His
garden are blowing throughout all Presence" .
regions; the call of the Kingdom is heard Oh , these pilgrims, these guests, these
in all lands, and the breath of the Holy visitors!
Remembering those days, our
Spirit is felt in all hearts that are faithful... ears are filled with the sound of their
The sea of the unity of mankind is lifting footsteps-as they came from every
up its waves with joy, for there is real country in the world! Every day, all day
communication between the hearts and long, a constant stream. An interminable
minds of men . The banner of the Holy procession!
Ministers and missionaries,
Spirit is uplifted, and men see it, and are Oriental scholars and occult students,
assured with the knowledge that this is a practical men of affairs and mystics,
new day. This is a new cycle of human
Anglican-Catholics and Nonconformists,
power. All the horizons of the world are Theosophists and
Hindus, Christian Sciluminous, and the world will become
entists and doctors of medicine, Muslims,
indeed as a garden and a paradise. It is the Buddhists, and Zoroastrians. There also
hour of unity of the sons of men and of called:
politicians, Salvation Army solthe drawing together of all races and all
diers, and other workers for human good,
women suffragists, journalists, writers,
Blomfield, Lady, The Chosen Highway (Wilmette:

Baha'i Publi sh in g Trust, 1967) , pp. 149- 150. For
2 'Abdu '/-Baha in London; Addresses and Notes of
editorial consistency, the personal pronouns related to
'Abdu '1-Baha in this and other old texts quoted in the Con versations
(London: Baha'i Publishing Trust,
article have all been capitalized. 1982), pp. 19-20.

poets and healers, dressmakers and great and women discussing
Education, Socialladies, artists and artisans, poor workless ism , the
first Reform Bill, and the relation
people and prosperous merchants, mem- of submarines and wireless
telegraphy to
bers of the dramatic and musical world, the new era on which man is
entering.3
these all came; and none were too lowly, One day after a meeting
when, as usual,
nor too great, to receive the sympathetic many people had crowded
round Him,
consideration of this holy Messenger, who ' Abdu ' 1-Baha arrived
home very tired .
was ever giving His life for others' good. 1 We were sad at heart that
He should be so
"He rose very early, chanted prayers, took fatigued, and bewailed the
many steps to
tea, wrote Tablets, and dictated others," be ascended to the
flat. Suddenly, to our
Lady Blomfield tells us. "He then received amazement, the Master
ran up the stairs
those who flocked to see Him, some arriving to the top very quickly
without stopping.
soon after dawn, patiently waiting on the He looked down at us as
we walked
doorsteps until the door would be opened for up after Him, saying
with a bright smile,
their entrance." These visitors were received from which all traces
of fatigue had
indi vidually, or by twos or threes. "Then, vanished: ' You are all
very old! I am very
about nine o ' clock, He would come into the young!' Seeing me full
of wonder,
dining room whilst we were at breakfast to 'Abdu ' l-Baha said:
'Through the power
greet us. 'Are you well? Did you sleep well?'" of Bah a 'u ' llah all
things can be done. I
Certain of those who thronged to see have just used that power.'
That was the
the Master, having travelled from far only time we had ever seen

Him use that
countries, were naturally anxious to power for Himself, and I feel that He did
spend every possible moment with Him .. . so then to cheer and comfort us, as we
Therefore it came about that day after were really sad concerning His fatigue.
day, whilst the Master was teaching, the Might it not also have been to show us an
luncheon gong would sound, and those example of the great Reserve of Divine
who remained would be invited to sit at Force always available for those of us
food with Him. We grew to expect that who are working in various ways in the
there would be nineteen guests at table, so 'Path of the Love of God and of Mankind.'
often did this number recur. These were A celestial strength which reinforces us
much-prized times; 'Abdu ' l-Baha would when our human strength fails. 4
continue the interrupted di scourse, or tell Another lesson was given to the friends
some anecdote, often humorous, mean- as they walked with 'Abdu ' l-Baha in
while frequently serving the guests with His Richmond Park "as the evening light was
own hands, offering sweets, or choosing wan ing. Rows of shining lamps beneath the
various fruits to distribute to the friends. 2 trees, stretching as far as our eyes could see
At the invitation of the Lord Mayor of into the distance, made that part of London
London, 'Abdu'l-Baha breakfasted with him into a glowing fairyland ."
at the Mansion House. On another occasion, ' I am very much pleased with this
He sat in the bow window in the after- scene. Light is good, most good. There
noon sunshine, His arm round a very was much darkness in the prison at
ragged but very happy little boy who had 'Akka,' said the Master.
come to ask for sixpence for his money Our hearts were sad as we thought on
box and for hi s invalid mother, whilst those sombre years within
that dismal forround Him in the room were gathered men tress ...
When we said 'We are glad ... that

1 Th e Chosen Highway, pp. 150- 15
2 ibid . p. 161.
3 1. God Passes By, p. 285.
4 Th e Chosen Highway, p. 169.

'A bdu 'l-Baha in Passmore Edwards Settlement Hall, London, England; 29 September 1911.

you are free ', He said: 'Freedom is not a matter of place, but of condition. I was happy in that prison, for those days were passed in the path of service. To me prison was freedom. Troubles are a rest to me. Death is life. To be despised is honour. Therefore was I full of happiness all through that prison time. When one is released from the pri son of self, that is indeed freedom! For self is the greatest representaprison. When this release takes place, one can never be imprisoned. Unless one accepts dire vicissitudes, not with dull resignation, but with radiant acquiescence, one cannot attain this freedom. ' 1

Lady Blomfield recorded a number of stories such as these, but, she wrote, "There is a note in 'Abdu'l-Baha's character that has not been emphasized, and without which no idea of Him is complete. The impressive dignity which distinguishes His presence and bearing is occasionally lighted by a delicate and tactful humour, which is as unaffected as it is infectious and delightful."

She continued:

On His last afternoon in London , a reporter called to ask Him of His future plans ... When, in answer to this query, 'Abdu ' l-Baha told in perfect English of His intention to visit Paris and go from there to Alexandria, the press tive evinced surprise at His faultless pronunciation. Thereupon 'Abdu'l-Baha proceeded to march with a free stride up and down the flower-scented drawing room, His Oriental garb contrasting strangely with His modern surroundings; and, to the amusement of the assembly, uttered a string of elaborate English words, [including 'hippopotamus', H.M. Balyuzi tells us on p.155 of his book about' Abdu'lBaha2]

laughingly ending, 'Very difficult
English words I speak! '
The Chosen Highway, p. 166.
THE COMMEMORATION OF HISTOR IC ANNIVERSARIES
57
On 3 October 'Abdu'l-Baha was sched- The visit of one man made a profound
uled to leave for Paris. The secretaries and impression upon us: 'O 'Abdu ' l-Baha, I
friends were ready to start for the train, but have come from the French Congo, where
'Abdu ' l-Baha sat cal mly writing. W hen I have been engaged in mitigating the
rem inded that it was time to leave, He looked hardships of some of the natives. For sixup, saying: "There are things of more impor- teen years I have worked in that country.'
tance than trains," and He continued to write. 'It was a great comfort to me in the dark-
Suddenly in breathless haste a man ness of my prison to know the work which
came in, carrying in his hand a beautiful you were doing. '2
garland of fragrant white flowers. Bow- Horace Holley, who was an eyewitness,
ing low before the Master, he said : 'In the was quoted as saying that "As London
name of the disciples of Zoroaster, The emphas ized the social and spiritual as pects
Pure One, I hail Thee as the "Promised of Bahaism, so Paris reveal ed its intellectual
Shah Bahram"! ' Then the man, for a sign, content and unparalleled
power of defigarlanded 'Abdu' l-Baha, and proceeded nition ."3 One reality 'Abd u' l-Baha clearly
to anoint each and all of the amazed defined is that man- the true man- is soul ,
friends who were present with precious oil , not body. For example, on 17 November
which had the odo ur of fresh roses . This 'Abdu ' l-Baha told the frie nds:
brief but impressive ceremony concluded, T here are in the world of humanity
'Abdu ' I-Baba, having carefully divested three degrees; those of the body, the soul ,
Himself of the garland, departed for the and spirit. The body is the physical or
train . We had witnessed a so lemn act in the animal degree of man. From the bodily
Mysterious Sacred Drama of the World. point of view man is a

sharer of the
'Abdu' l-Baha's sojourn in London was animal kingdom .... unlike the animal, man
ended. We stood bereft of His presence. 1 has a rationa l soul , the human intelli-
In Paris, an apartment was fo und for gence. This intelligence of man is the
'Abdu ' l-Baha by H ippolyte and Laura intermediary between hi s body and his
Dreyfus-Barney at 4 avenue de Camoens, sp irit. . .. Illumined by the spirit through
adjacent to the Trocadero Gardens where the the instrumentality of the soul, man ' s radi-
Master often took so litary, restful walks. As ant intelligence makes him the crowningin London , every morning, point of Creation. But on the other hand,
the Master expounded the principles of when man does not open his mind and
the Teaching ofBaha' u' llah to those who heart to the blessing of the spirit, but
gathered round Him , the learned and the turns his sou l towards the material side,
unlearned, eager and respectfu l. They towards the bodily part of hi s natu re, then
were of all nationalities and creeds, fro m he is fa llen from his high place and he
the East and from the West, in cluding becomes infer ior to the inhabitants of the
Theosophists, agnostics, materialists, spiritu- lower animal kingdom .4
alists, Christian Scientists, social reformers, As events brought closer the outbreak
Hindus, Sufis, Muslims, Buddhists, Zoro- of the first World War, 'Abdu' l-Baha also
astrians, and many others. Often came described the causes of war in no uncertain
workers in various humanitarian societies, terms. For example, on 21
October, 'Abdu'lwho were strivi ng to reduce the miseries of Baha told the friends that "The news of the
the poor. These received special sympathy Battle of Benghazi grieves my heart. I wonder
and blessing ...
Th e Chosen Highway, p. 18 1.
2 3
Ba lyuz i, H.M. , 'Abdu "/-Baha (Oxford: Geo rge 'Abdu"/-Baha, p. 159.
Ronald, 1987), p. 155. 4
' Abdu ' l- Baha, Paris Talks (London: Baha 'i Publ ish-
The Chosen Highway, pp. 173- 174. ing Trust, 1972), pp.

at the human savagery that stil l exists in the world! " He continued:

How is it possible for men to fight from morning until evening, killing each other, shedding the blood of their fel lowmen: And for what object? To ga in possession of a part of the earth!. . . However great the conqueror, however many countries he may reduce to slavery, he is unable to retain any part of these devastated lands but one tiny portion-his tomb! .. . But war is made for the satisfaction of men's ambition; for the sake of worldly gain to the few, terrible misery is brought to numberless homes, breaking the hearts of later experihundreds of men and women! How many widows mourn their husbands, how many stories of savage cruelty do we hear! How many little orphaned children are crying for their dead fathers , how many women are weeping for their slain sons! There is nothing so heart-breaking and terrible as an outburst of human savagery!

Speaking of religion and science, the two great wings with which the bird of humankind is able to soar, He said: 'Scientific discoveries have increased material civilization. There is in existence a stupendous force, as yet, happily, undiscovered by man. Let us supp licate God, the Beloved, that this force be not discovered by science until spiritual civilization shall dominate the human mind. In the hands of men of lower material nature, this power would be able to destroy the whole earth. ' 2

This is a very prescient and profound statement considering Japan's ence in the second World War.

But 'Abdu'l-Baha did not dwell on the ills of the world around Him. Rather, He focussed His audiences on the prescription for remedying those ills. "A ll true healing comes from God!" He told His aud ience on 19 October. "There are two causes for sickness, one is material, the other spiritua l. If

savagery! 1 the sickness is of the body, a material
The Japanese Ambassador to Madrid, remedy is needed, if of the soul, a spiritual
Viscount Arawaka, and hi s wife were in remedy." 3 Baha'u ' ll ah had come to bring
Paris at the same time as 'Abdu ' 1-Baha and the spiritual remedy that humanity needs for
were told of His presence. They were this Day.
anxious to meet Him , but the wife of the During His last public talk in England, to
Ambassador had a severe cold and could not the Theosophical Society, on 30 September,
go out. Upon hearing this, 'Abdu'l-Baha He had for the first time made a systematic
offered to call upon them . Accordingly, they presentation of some of the basic principles
met in the Tapestry Room of the Hotel of the Faith of His Father;
in Paris He pred 'Jena. sented them
again and again . Shoghi Effendi
'Abdu ' l-Baha talked with the Ambas- summarized these as follows :
sador and his wife of conditions in Japan, The independent search after truth,
of the great international importance of unfettered by superstition or tradition ; the
that country, of the vast service to oneness of the entire human
race, the pivmankind, of the work for the abolition of otal principle and fundamental doctrine of
war, of the need for improving conditions the Faith; the basic unity of all religions;
of li fe for the worker, of the necess ity of the condemnation of all
forms of prejueducating girls and boys equally. ' The dice, whether religious, racial, class or
religious ideal is the soul of all plans national; the harmony which must exist
for the good of mankind. Religion must between religion and science; the equality
never be used as a tool by party politi- of men and women, the two wings on
cians. God ' s politics are mighty, man's

2 Th e Chosen Highway, pp. 183- 184.
3 Paris Talks, p. 19.
I ibid. pp. 28- 29.

which the bird of human kind is able to of night is past, the Sun has risen.' 'But,

soar; the introduction of compulsory education; the adoption of a universal auxiliary language; the abolition of the extremes of wealth and poverty; the institution of a world tribunal for the adjud ication of disputes between nations; the exaltation of work, performed in the spirit of service, to the rank of worship; the glorification of justice as the ruling principle in human society, and of religion as a bulwark for the protection of all peoples and nations ; and the establishment of a permanent and universa l peace as the supreme goal of all mankind .. . I "The words of 'Abdu'l-Baha can be put on to paper," Lady Blomfield wrote, "but how to describe the smile, the earnest pleading, the loving-kindness, the radiant vitality, and at times the awe-inspiring authority of His spoken words? The vibrations of His voice seemed to enfold the listeners in an atmosphere of the Spirit, and to penetrate to the very core of being. We were experiencing the transforming radiance of the Sun of Truth; henceforth, material aims and

Master, how shall it be with the blinded eyes that cannot see the Sun's splendour? And what of the deaf ears that cannot hear those who praise its beauty?' 'I will pray that the blind eyes may be opened, that the deaf ears may be unstopped, and that the hearts may have grace to understand.' As 'Abdu ' l-Baha spoke, the troubled mien of the artist gave place to a look of relief, satisfied understanding, joyous emotion. 3

"It was of great interest", Lady Blomfield wrote, "to notice the effect the presence of 'Abdu'l-Baha had upon some children. One little girl whispered, 'Look, that is Jesus when He was old.' Perhaps their unstained nature sensed the breath of holiness which was always with Him, and caused these little ones to liken Him to the most Holy One of Whom they were conscious." 4

This effect was dramatically displayed two days before the close of' Abdu'l-Baha's vis it in Paris, when a woman came hurencing riedly into the gathering at the avenue de Camoens:

unworthy ambitions shrank away into their trivial, obscure retreats." 2

In fornrnl talks in Paris, 'Abdu'l-Baha continued to use the " unparalleled power of definition" of the Baha' i Faith to explain the human mind, body, sp irit, and soul, the Holy Spirit, God, and the relationship between all of these. With individuals He went from the general to the specific, such as the evening an artist was presented to Him in the home of Monsieur and Madame Dreyfus-Barney: ' Thou art very welcome. I am happy to see thee. All true art is a gift of the Holy Spirit. ' 'What is the Holy Spirit?' ' It is the Sun of Truth, 0 Artist.' 'Where, where, is the Sun of Truth?' 'The Sun of Truth is everywhere, It is shining on the whole world.' ' What of the dark night, when the Sun is not shining?' 'The darkness

Oh, how glad I am to be in time! I must tell you the amazing reason of my hurried journey from America. One day, my little girl astonished me by saying: 'Mummy, if dear Lord Jesus was in the world now, what would you do?' ... ' I wou ld feel like getting on to the first train and going to Him as fast as I could.' 'Well , Mummy, He is in the world .' ... 'What do you mean, my precious? How do yo u know?' I said. ' He told me Himself, so of course He is in the world.' Full of wonder, I thought: Is this a sacred message which is being given to me out of the mouth of my babe? And I prayed that it might be made clear to me. The next day she said, insis- tently and as though she could not understand: 'Mummy, darlin ', why isn 't you gone to see Lord Jesus? He's told me

God Passes By, pp. 28 1-28 2.
2 Th e Chosen Highway, p. 181.
3 ibid. p. 182.
4 ibid. p. 186.

'Abdu 'l-Baha with Baha 'i friends in Lincoln Park, Chicago, Illinois, on3Ma y /912.

two times that He is really here, in the

In the course of His several visits to

world.' ' Tiny love, Mummy doesn ' t know where He is , how could she find Him ?' ... I was naturally perturbed. The same afternoon, being out for a walk with my child, she suddenly stood still and cried out, 'There He is! There He is!' She was trembling with excitement and pointing at the windows of a magazine store where there was a picture of 'Abdu'l-Baha. I bought the paper, found this address, caught a boat that same night, and here I am. 1

"The reader will understand that it is impossible to find fitting words for the thoughts and feelings which were with us in those Paris days", Lady Blomfield concludes. 2

From France, ' Abdu ' l-Baha returned to Egypt in December 1911 where He again took up His residence in Ramleh.

Egypt He had more than one interview with the Khedive, ' Abbas I:Iilmi Pasha II, was introduced to Lord Kitchener, met the Mufti, Shaykh Mu~ammad Bakhit, as well as the Khedive's Imam, Shaykh Mu~ammad Rashid, and associated with several 'ulamas, pashas, Persian notables, members of the Turkish Parliament, editors of leading newspapers in Cairo and Alexandria, and other leaders and representatives of well-known institutions, both religious and secular. 3

'Abdu'l-Baha embarked on His second journey to the West on the steamship Cedric, setting out on 25 March 1912 and sailing via Naples direct to New York. He arrived in America on 11 April. He comes on a mission of international peace, to attend and address the Peace Conference at Lake Mohonk the latter part of thi s month , and to address various

I ibid . pp. 185- 186.

2 3 Cod Passes By, p. 283.

ibid. p. 187.

peace meetings , educational societies, attain to

perfection except thro ugh the religious organizations, etc.' , wrote Wendell Phillips Dodge, a reporter for the New York City News Association, who boarded the Cedric at quarantine and interviewed 'Abdu ' l-Baha coming up the bay. The story was given to all of the New York newspapers and, through the Associated Press, was sent to newspapers throughout the world. 1

Indeed, 'Abdu ' 1-Baha spoke of world peace during His first public add ress in America, given on ly three days after His arrival to the congregation of the Church of the Ascension in New York City.

Today . the world of humanity is in difficulty to whom 'Abdu' l-Baha need of internation al unity and concilia- tion. To estab lish these great fund amental principles a propelling power is needed . It is self-evident that the unity of the human world and the Most Great Peace cannot be accompli shed through material means.

They cannot be establi shed through layin g with Hi s own hands, of political power, for the political interests dedication stone of the Mashriqu '1-

uplift of spiritual civ ili zation .2

' Abdu 'l-Baha proclaimed the message of universal peace from the Atlantic to the Pacific coast of North Ameri ca and back aga in. For eight months He traveled, often having as His hostess Grace Robarts, a teacher of domestic science in a college in Canada. He would ask her to go ahead and secure an apartment for Him and prepare it for His arrival. Then she wo uld serve as housekeeper and hostess. "S he kept the home imm aculate," we are told, "and always ready for the constant stream of guests from morning to ni ght, Baba' is and enquirers and soul s in difficulty to whom 'Abdu' l-Baha was always the loving Father." 3

Volumes have and wi ll continue to be written about the activities of ' Abdu ' 1-Baha in America, but in God Passes By Shoghi Effendi selects seven which he states fully demonstrate the importance of that visit:

The layin g with Hi s own hands, of the dedication stone of the Mashriqu '1-

of nations are various and the policies of peoples are divergent and conflicting. They cannot be fo unded thro ugh racial or patriotic power, for these are human powers, selfish and weak. The very nature of racial differences and patriotic prejudices prevents the realization of this unity and the moving ceremony in agreement. Therefore, it is evidenced that Cali forn ia, marking His spethe promotion of the oneness of the king-dom of humanity, which is the essence of the teachings of all the Manifestations of God, is impossible except through the divine power and breaths of the Holy Spirit. Other powers are too weak and are gathering of His disciples assemincapable of accomplishing this. bled in the open air .. . at West Englewood, For man two w ings are necessary. One the blessing He bestowed wing is physical power and material on the Open Forum at Green Acre, in civ ili zation; the other is spiritual power Maine .. . which was to evolve into one of and divine civil ization . With one wing the first Bah a ' [summer schools of the on ly, flight is impossible. Two wings are Western Hemisphere ... His address to an essential. Therefore, no matter how much material civilizati on advances, it cann ot ' Abdu ' l-Baha, Th e Pro111u/gatio11 of Un iversal Peace (Wilmette: Baha' i Pub li shing Trust, 1982), pp. 11 - 12.

T/i e Bafia á; World, vo l. VII I (Wilm ette: Baha ' i Pub-
Star of tlie West, vo l. 111 , no. 3, p. I (28 April 19 12). li shin g Committee, 1942), p. 658.

Adhkar, by the shore of Lake Michigan . .. the dynamic affirmation by H im of the implications of the Covenant instituted by Ba ha ' u ' ll ah, fo ll owi ng the reading of the new ly translated Tablet of the Branch, in a general assemb ly of His fo llowers in New York ... Inglewood, Cali forn ia, marking His spe- cial pilgrimage to the grave of Thornton Chase, the ' first American believer,' and indeed the first to emb race the Cause of Baha'u'llah in the Western world; the symbolic Feast He Himself offered to a large gathering of His disciples assembled in the open air .. . at West Englewood, in New Jersey; the blessing He bestowed on the Open Forum at Green Acre, in Maine .. . the first Bah a ' [summer schools of the Western Hemisphere ... His address to an ' Abdu ' l-Baha, Th e Pro111u/gatio11 of Un iversal Peace (Wilmette: Baha' i Pub li shing Trust, 1982), pp. 11 - 12.

'Abdu 'l-Baha in Brooklyn, New York, in June I 9 I 2 with His secretary, Mirza Ma~mud-i-
Zarqani, His translators A~mad Sohrab and Amin 'ullah Farid, and His companions 'Ali-Akbar Nal5J!javani, Valiyu 'llah Varqa and Siyyid Asadu 'llah Qumi.

audience of several hundred attending the last session of the newly-founded Baha'i Temple Unity held in Chicago; and, last but not least, the exemplary act He performed by uniting in wedlock two of His followers of different nationalities, one of the white, the other of the Negro race. 1

'Abdu'l-Baha laid the cornerstone of the first Baha'i House of Worship of the West on 1May1912, in Wilmette, lllinois.

For the doing of the first work a golden Sadratu 'ltrowel was presented ... 'Abdu'l-Baha next called for the implements necessitated by the gravelly nature of the soil, and in response there was brought to Him first an axe and then a shovel. With these tools of the everyday life of the workers of the world 'Abdu'l-Baha and friends from every race present, excavated a resting place for a stone which had been brought to the spot

as a loving contribution ... It was truly a symbolic seed sowing for countless of thousands of similar loving contributions ... 2

The second act highlighted by Shoghi Effendi- the affirmation by 'Abdu'l-Baha of the implications of the Covenant instituted by Baha' u'llah-took place in New York City. The Tablet of the Branch revealed by Baha'u'llah in Adrianople, had recently been translated, and read, in part:

There hath branched from the Muntaha this sacred and glorious Being, this Branch of Holiness; well is it with him that hath sought His shelter and abideth beneath His shadow. Verily the Limb of the Law of God hath sprung forth from this Root which God hath firmly implanted in the Ground ofHis Will, and Whose Branch hath been so uplifted as to encompass the whole of creation... Render thanks unto

1 God Passes By, p. 288.

2 Star of the West, vol. III , no. 4, p. 6 (17 May 1912).

'Abdu 'l-Baha in Oakland, California, at a meeting with the friends at the home of
Helen S. Goodall, 12 October 1912.

God, 0 people, for His appearance; for the Blessed Beauty among its distinctions
verily He is the most great Favor unto you, is that He did not leave people in perthe most peifect bounty upon you; and
plexity. He entered into a Covenant and
through Him every mouldering bone is Testament with the people. He appointed a
quickened. Whoso turneth towards Him CENTER OF THE COVENANT. He wrote with
hath turned towards God, and whoso tur- His own pen and
revealed it in the Kitabneth away from Him hath turned away from i-Aqdas, the Book of Laws, and Kitab-i-
My Beauty, hath repudiated My Proof, and 'Ahd, the Book of
the Covenant, appointtransgressed against Me. He is the Trust of ing Him ('Abdu ' l-Baha) the Ex- pounder
God amongst you, His charge within you, of the Book . ..
This is an explicit text of
His manifestation unto you and His appear- the Blessed Beauty.
So there is no excuse
ance among His favored servants ... 1 left for anybody. 2
When this Tablet was read to the assem- 'Abdu'l-Baha had already traveled to the
blage on 19 June, 'Abdu ' l-Baha declared His West when He heard that Thornton Chase
own station: the Center of the Covenant. had passed away on
30 September. He jour-
In fom1er cycles no distinct Covenant neyed from San Francisco to Los Angeles
was made in writing by the Supreme Pen; especially to visit the grave of the "first
no distinct personage was appointed to American believer", and on 19 October He,
be the Standard differentiating falsehood with about twenty-five of the friends, took
from truth ... But in this Dispensation of the streetcar to the cemetery in Inglewood

1 2
Shoghi Effendi , Th e World Orde1' of Ba ha 'u 'I/ah Star of the West , vol. 111 , no. 14, p. 9 (23 November
(Wilmette: Baha ' i Publi shing Trust, 1982), p. 135. 1912).

where He scattered flowers over Chase's resting place. Then, still facing the grave, He turned in the direction of ' Akkci and chanted the Tablet of Visitation- the Tablet which is read in the Shrines of the Bab and Baha'u'llah. Following that, He chanted a prayer for Thornton Chase and spoke of the services which that dedicated man had rendered to the Faith .... At the conclusion of His visit, 'Abdu ' l-Baha knelt on the ground and kissed the grave of Thornton Chase. 1

He asked the friends to visit the site every year on His behalf.

'Abdu'l-Baha gave a unity feast in West Englewood, New Jersey, on Saturday 29 June for the Baha'is of New York City and the vicinity. About three hundred attended. There in the fragrant pine grove, on a inevitably directed towards counbrightJune day, 'Abdu'l-Baha, Himself the host, smiling joyously and radiating the disseminated by various pseudospirit of good wi ll, welcomed the happy friends .... He talked to them from the platform provided there. On one center of a large circle around which the

How many blessed souls have longed for this radiant century, their utmost hopes and desires centered upon 'the happiness and joy of one such day as this ... ' 3

On 16 August 1912 'Abdu'l-Baha traveled to Green Acre, an estate of nearly two hundred acres on the banks of the Piscataqua River in Eliot, Maine. It was owned by Sarah Farmer, who had opened it in 1894 as a conference and liberal center for people of advanced views. Two years later she had embraced the Baha'i Faith, and while on pilgrimage to ' Akka she had offered the facilities to 'Abdu ' l-Baha, thus making Green Acre one of the earliest Baha'i endowments in America.

'Abdu'l-Baha spent one week at Green Acre. Some of His efforts, I:Iasan Balylizi wrote, ... were tering the effects of the eccentric ideas being mystics and cranks who were attracted to the free occasion He

was seen distributing sweets
tab les were arranged. He said [in paii]: 2 to a group
of people, telling them that
' This is a delightful gathering; you have they ought to
eat and enjoy their food ...
come here with sincere intentions, and the
Spirituality, He said, had nothing to do
purpose of all present is the attainment with
abstaining from food, with the
of the virtues of God. The motive is
mortification of the flesh. On another
attraction to the divine Kingdom. Since occasion He
spoke about the rigorous
the desire of all is unity and agreement, disciplines
of the ascetics, and the harm
it is certain that this meeting will be pro- ensuing
from them. He cited superstitions
ductive of great results ... Such gatherings to be found
in India. He also had to face
as this have no equal or likeness in the
fortune-tellers and palmists whom He
world of mankind, where people are treated
with great ki ndliness. 4
drawn together by physical motives or in On 20
August Fred Mortensen arrived at
furtherance of material interests, for this Green Acre to
see 'Abdu'l-Baha. "In my
meeting is a prototype of that inner and youth", he
wrote later, "my environment
complete spiritual association in the eter- was not of the
best and being around boys of
nal world of being. True Baha'i meetings hard character
I guess I determined to be as
are the mirrors of the Kingdom wherein tough as any,
which I very easily did ... " He
images of the Supreme Concourse are had gotten into
trouble with the law, and
reflected . In them the lights of the most Albert Hall, a
Baha'i, had helped to get him
great guidance are visible ... Rejoice ... out of prison
and had told him about the

1 Promulgatio11, pp. 213-214.
2 Star of the West, vo l. Ill , no. 8, p. 16 (I August 19 12).
3 'Abdu á1-Baha, pp . 309-310.
4 'Abdu

'/-Baha , pp. 240-241.

Baha'i Faith. Mr. Mortensen, in Minneapolis, Minnesota, wanted to meet 'Abdu'l-Baha. When he heard a rumor that He might not travel to the West he determined to go to see Him. "As my finances were low I of necessity [lay on the rods between the wheels of trains] to Green Acre." There, ' Abdu'l-Baha greeted him warmly and asked if he had had a pleasant journey.

I explained to Him how I rode on the trains, after which He kissed both my cheeks, gave me much fruit, and kissed the dirty hat I wore, which had become soiled on my trip to see Him. 1

Shoghi Effendi included ' Abdu ' l-Baha's address to an audience attending the public session of the Baha' i Temple Unity as having special significance. This took place on 30 April in the Masonic Temple in Chicago.

The Baha' i Temple Unity was a national organization created in March 1909 at a convention called under 'Abdu'l-Baha' s direc-

this temple was founded for the unification of mankind, the law preceding and creating it came forth in the manifest Word .. .. That is why Baha' u'llah has conunanded Him that a place of worship be built. .. 2

" ... and, last but not least," Shoghi Effendi wrote of'Abdu ' l-Baha's activities in America, was "the exemplary act He performed by uniting in wedlock two of His followers of different nationalities, one of the white, the other of the Negro race ... " The two Baha'is were Louisa Mathew and Louis Gregory, and their union apparently came about in the following way.

Miss Mathew and Mr. Gregory had met each other as Baha'i pilgrims visiting 'Abdu ' l-Baha in Ramleh, and in the Holy Land, " . .. and although greatly attracted to each other not even dimly realized its future bearing." In America, ' Abdu '1-Baha gave Miss Mathew a white rose to give to Mr. Gregory, and in other ways conveyed

tion to carry out the construction of the first Baha'i House of Worship in the West. It was incorporated in the State of Illinois and invested with full authority to hold title to the Temple property and to provide ways and means for its construction. The fourth annual convention of Baha'i Temple Unity was being held while ' Abdu ' l-Baha was in Chicago.

Among the institutes of the Holy Books is that of the foundation of places of wor- ship. That is to say, an edifice or temple is to be built in order that humanity might find a place of meeting, and this is to be conducive to unity and fellowship among them. The real temple is the very Word of God; for to it all humanity must tum, and it is the center of unity for all mankind ... Temples are the symbols of the divine uniting force so that when the people gather there in the House of God they may recall the fact that the law has been & need not be obeyed,

. .rev...ealed _for J:b.em _and J:hat-1.h.e Jaw .J.s J:o .but _i.t w..o.uld .gi v_e ..me Jllll.Cb ple.asur.e if unite them. They will realize that just as were to marry.'

that He wished her to marry Mr. Gregory.

Curiously enough after this love began to grow in my heart & the desire for the marriage whereas before I only liked Mr. Gregory as a friend . Later ' Abdu'lmeans Baha said before Dr. Getsinger, Fareed & others in the train to Chicago to me, 'How are you & Mr. Gregory getting along?'

Startled I answered, ' What do you mean, we are good friends? ' To which He replied emphatically & with His face wreathed in mischievous smiles, ' You must be very good friends .. . Later. .. He told Louis it would give Him much pleasure if he & I would marry, which came as an utter surprise to Louis who had no thoughts of marriage.

'Abdu'l-Baha said, 'What is the matter? Don ' t you love her?' 'Yes as a friend ' Louis said.

'Well think of it' said 'Abdu'l-Baha, ' &let me know; ... marriage is not an ordinance

1924). 2
Promulgation , p. 65.

'Abdu 'l-Baha at a banquet held in His honor at the Great Northern Hotel in New York
on 23 November 1912.

The wedding took place at noon on 27 September 1912 in the parsonage of an Episcopal church in New York City. 'Abdu'l-Baha was on a train headed westward from Denver at the time, but His encouragement 'contributed to the Baha' i atmosphere of the wedding' . 1

' Abdu ' l-Baha 's activities with the American Bah a' is were designed to " .. .pave the way for the erection of their central House of Worship, to fortify them against the tests they soon to endure, to cement their unity, and to bless the beginnings of that Administrative Order which they were soon to initiate and champion", wrote Shoghi Effendi .

No less remarkable were 'Abdu'l-Baha's public activities in the course of His association with the multitude of people with whom He came in contact during His tour across a continent. A full account of these diversified activities which crowded His days during no less than eight months, would be beyond the scope of this survey. Suffice it to say that in the city of New York alone He delivered public addresses in, and made formal visits to, no less than fifty-five different places ....

Secretaries of State, Ambassadors, Congressmen, distinguished rabbis and churchmen, and other people of eminence attained His presence, among whom were such figures as Dr. D.S. Jordan, President of Leland Stanford University, Prof. Jackson of Columbia University, Prof. Jack of Oxford University, Rabbi Stephen Wise of New York ... Alexander Graham Bell, Rabindra Nath Tagore, Hon. Franklin K. Lane, Mrs. William Jennings Bryan, Andrew Carnegie, Hon . Franklin Mac Veagh, Secretary of the United States Treasury, Lee McClung, Mr. Roosevelt, Admiral Wain Wright, Admiral Peary, the British, Dutch and Swiss Ministers in

Washington .. . 2
Morrison. Gay le. To Move the World (Wilmette:
Baha ' i Publi shing Trust, 198 2), pp. 66-68. God Passes By , pp.
288-290.

... pictures from the tragic past ... must have many a time overpowered Him with feelings of mingled gratitude and sorrow, as He witnessed the many marks of respect, of esteem, and honor now shown Hirn and the Faith which He represented.

"O Baha 'u 'llah! What hast Thou done?" He, as reported by the chronicler of His travels, was heard to exclaim one evening as He was being swiftly driven to fulfil His third engagement of the day in Washington, "O Baha 'u '!!ah! May my life be sacrificed for Thee! 0 Baha 'u '!!ah! May you an appointmy soul be offered up for Thy sake! Ho w full were Thy days with trials and tribulations! How severe the ordeals Thou didst endure! How solid the foundation Thou cannot be dishast finally laid, and how glorious the banner Thou didst hoist! " 1

' Abdu ' l-Baha bade farewell to the American Baha'is and sailed for Europe on board the S.S. Celtic on 5 December, arriving at Liverpool on 13 December 1912. He stayed

There is no other reality of meaning to the different religions . Their purpose is one, the teaching is one. 2

'Abdu'l-Baha moved on to London on 16 December. Lady Blornfield again put her residence in Cadogan Gardens at the disposal of the Master, and it seemed that His first visit to the British capital was being reenacted . There was, as before, a stream of visitors from every walk of life at all hours of the day and into the night.

One day a woman asked to be permitted to see the Master. 'Have ment? ' ' I am sorry,' answered the over-zealous friend who met her in the hall, 'but He is occupied now with most important people, and turbed.' The woman turned away, feeling too humble to persist in her appeal, but, oh! so bitterly disappointed. Before she had reached the foot of the stairway, she was overtaken by a breathless messenger from 'Abdu'l-Baha. 'He

wishes to see you,
in that port city for two days, speaking to the Theosophical Society on 14 December, and at Pembroke Chapel, a Baptist Church, on 15 December. "When I was in America, I has been hurt. Hasten, had many opportunities of addressing the Theosophical Society there", He began His first talk.

The Theosophists are very dear to me, for they have abandoned all prejudice .... All the religions of the world are submerged in prejudice. A Jew is a Jew because his father was before him. A Christian is such for the same reason, and it is the same with a Musselman. All follow the precepts of their fathers, refusing to go forth and seek for themselves ... All the different religions of God that have risen on the face of the earth have one purpose: to educate man and to inform him of the spiritual, the luminous, the divine, so that he may partake of heavenly spirit and find eternal life, show forth the virtues of mankind, and from a world of darkness enter a world of light.

come back! He has told me to bring you to Him.' We had heard His voice from the door of His audience room speaking with authority: ' A heart hasten, bring her to me!'

Another day, whilst several personages were talking with 'Abdu'l-Baha, a man 's voice was heard at the hall door. ' Is the lady of this house within?' ... After a while the poor fellow began his pitiful story: 'I was not always as you see me now, a disreputable, hopeless object. My father is a country rector, and I had the advantage of being at a public school. Of the various causes which led to my arrival at the Thames embankment as my only home, I _need not speak to you. Last evening I had decided to put an end to my futile, hateful life, useless to God and man! Whilst taking what I had intended should be my last walk, I saw "a Face" in the window of a newspaper shop. I stood looking at the face as if rooted to the spot. He seemed to

2 Star of the West, vo l. Ill , no. 17, p. 3 (19 January

I ibid . p. 293 . 19 13).

speak to me, and call me to Him! 'Let me see that paper, please,' I asked. It was the face of 'Abdu'l-Baha. I read that He is here, in this house. I said to myself, 'If there is in existence on earth that person- age, I shall take up again the burden of my life. I set off on my quest. I have come need I? Farehere to find Him. Tell me, is He here? Will He see me? Even me?' Of course He will see you. Come to Him. In answer to the knock, 'Abdu ' l-Baha Himself opened the door, extending His hands, as though to a dear friend , whom He was expecting. ' Welcome! Most welcome! I am very much pleased that thou hast come. Be seated.' The pathetic man trembled and sank on to a low chair by the Master's feet, as though unable to utter a word . The other guests, meanwhile, looked on wonderingly to see the attention transferred to the strange-looking new arrival, who seemed to be so overburdened with hopeless misery. 'Be happy! Be happy! ' said

in the fields. I can earn what I need for my simple wants. When I have saved enough I shall take a little bit of land, build a tiny hut upon it in which to live, then I shall grow violets for the market. As He says 'Poverty is unimportant, work is worship .' I need not say "thank you," well. ' The man had gone. 1

During ' Abdu'l-Baha's first visit to Britain the only city He had stayed in beside London was Bristol. During the nearly six weeks of His second visit He not only revisited Bristol, but also trav- eled to Edinburgh and Oxford. Every place He went He was welcomed by dis- tinguished leaders of thought. However, when it was suggested that a meeting might be arranged between King George V and 'Abdu ' l-Baha, 'Abdu ' l-Baha advised against it. He had come to the West to meet the poor, He said, not monarchs and noblemen. He would meet any seeker with affection, but had no

particular wish
'Abdu ' l-Baha, holding one of the poor hands, stroking tenderly the dishevelled, bowed head. Smiling that wonderful smile of loving compassion, the Master continued: 'Do not be filled with grief when humiliation overtaketh thee. The bounty and power of God is without limit for each and every soul in the world. Seek for spiritual joy and knowledge, then , though thou walk upon this earth, thou wilt be dwelling within the divine realm . Though thou be poor, thou mayest be rich in the Kingdom of God. ' These and other words of comfort, of strength, and of healing were spoken to the man, whose failing to recogcloud of misery seemed to melt away in the warmth of the Master' s loving presence. As the strange visitor rose to leave Him Whom he had sought and found, a new look was upon his face , a new erectness in his carriage, a firm purpose in his steps. 'Please write down for me His words. I have attained all I expected, and even more.' 'And now what are you going to do?' I asked. 'I'm going to work

to meet the rulers. Moreover, He noted, such moves could be misunderstood and misconstrued, and might create alarm. 2

On 22 December 'Abdu ' l-Baha attended a performance of Eager Heart, a play prewhen humiliation overtaketh thee. The sented at Church House, Westminster.

This was a memorable occasion, as it was the first time He had ever witnessed a dramatic performance. The Master wept during the scene in which the Holy Child and His parents, overcome with fatigue, and suffering from hunger, were met by the hesitation of Eager Heart to admit them to the haven of rest which she had prepared, she, of course, nize the sacred visitors. The Master afterwards joined the group of players. It was an arresting scene. In the Eastern setting the Messenger, in His Eastern robes, speaking to them in beautiful Eastern words of the Divine significance of the events which had been portrayed.3

1
Th e Chosen Highway , pp. 159-161.

2 'Abdu "/-Balui, p. 370.

On Christmas night, 'Abdu'l-Baha visited the poor of the Salvation Army Shelter, Westminster, where each year a Christmas dinner is provided for those who have no homes and no friends, and but for the shelter would have no lodgings. There were about 1,000 present on this occasion. It was a most impressive scene-the dinner for the homeless and the Master from the East delivering Christ's message to the poor. As a true test of attention, many of the hungry men forgot to eat and listened intently ...

'I feel tonight great joy and happiness to be in this place, because my meetings and callings have ever been mostly with the poor, and I call myself one of them . My lot has ever been with those who have not the goods of this world. When we look at the poor of humanity, we behold a world of brothers. All are sheep of God; God is the real shepherd .. . Consider His Holiness Christ: He appeared in the world as one of the poor. He was born of a

When He reached Cadogan Gardens that night, it was apparent that the condition of the unfortunate had distressed Him.

As always, He did not dwell on the problem. True help for the poor in this Day could only be found in His Father's Teachings, and the most useful immediate action that one could take would be to spread the Message.

During a discussion of Spiritual Assemblies held on 16 January He said:

All the deliberations, all consultation, all the talks and addresses must revolve around one focal center and that is:

TEACH THE CAUSE! TEACH! TEACH!

Convey the Message! Awaken the souls!

Now is the time of laying the foundation .

Now must we gather brick, stone, wood, iron, and other building materials! Now is not the time of decoration. We must strive day and night and think and work. What can I say that may become effective?

What can I do that may bring results?

What can I write that may bring forth fruits? Nothing

else will be useful, today.
lowly family; all the apostles of Christ The interests of such a Glorious Cause
were of humble birth and His followers will not advance without undivided attenwere of the very poorest of the com-
tion. While we are carrying this load we
munity. This is what Christ states in the cannot carry any other load! 2
Gospels . "It is easier for a camel to go On 21 January 1913 , ' Abdu'l-Baha left
through the eye of a needle than for a rich London for Paris, where He stayed at 30 rue
man to enter into the Kingdom of God." ... St. Didier. This second visit to the French
Sorrow not, grieve not. Be not unhappy capital, which lasted two months,
because you are not wealthy. You are the assumed certain characteristics of its
brothers of Jesus Christ. Christ was poor; own ... numbers of Baha' is had arrived
Baha'u'llah was poor. For forty years from the East for the specific purpose of
He was imprisoned in poverty . .. .Be ever attaining His presence ... Moreover, vicishappy ... Trust in God .. .' I
situdes of fortune had brought to Paris a
At the close of His talk, ' Abdu'l-Baha multitude of emigres from iran and the
made a contribution to the Shelter so that Ottoman Empire. These men were from
the poor might have a similar dinner on New the ranks both of reactionaries-supporters
Year's night. He was shown all around the of the old regime-and of liberals and
hostel, and at the door he said to the attendant constitutionalists. Many of them sought
in charge, "May God prosper you . May you ' Abdu'l-Baha and requested to meet Him.
all be under the protection of the Almighty!" To them , too, He gave of His time
impartially. 3

3 Th e Chosen Highway, pp. I54-I 55.

1 Star of the West, vol. III , no. I8, pp. 8-9 (7 February I9I3).

2 Star of the West, vol.IV, no. I, p. I6 (2 I March I9 I3).

3 'Abdu '1-Bahci, p. 372.

I:Iaji Amin, who was the trustee of the Miss Edith Sanderson's, were also venues
I:Iuquq, had brought seven hundred pounds for these gatherings which 'Abdu ' l-Baha
to present to ' Abdu ' l-Baha. In a humorous addressed from time to time. 3
mood, 'Abdu' l-Baha said that the I:Iaji had On 17 February, ' Abdu'l-Baha accepted
brought seven hundred pounds, but had an invitation to speak at Pasteur Monnier's
already obtained a thousand pounds from Theological Seminary in Paris. The audience
Him for this and that. Zarqani comments was composed of professors, clergy, and
that one indeed marvelled at the way theological students, and they had prepared
'Abdu'l-Baha administered His finances. a list of questions: "Who was Christ, and
He spent freely to uphold the dignity of what was He? What is your belief about
the Faith, and gave generously to relieve Him"; "What is the similarity between the
distress and poverty, and to aid the sick. Cause of Christ and that of Baha'u'llah?
But He Himself did not possess a good And what relation do they hold towards each
winter coat. His attendants had to beg other?"; "What is the relation of Christ and
again and again to obtain His permission Baha'u'llah with God?"; and,
"Is the unificato order a new coat to be made for Him. 1 tion of religion possible? If so, w hen and how
Lady Blomfield wrote: and through what channel will it be realized?"
One striking fact was that 'Abdu'l- 'Abdu' l-Baha answered each question
Baha never asked for donations, and even clearly and reasonably, explaining the Faith's
refused to accept money or any costly gifts teachings on progressive revelation as He
that were offered to Him. One day in my had to audiences all during His travelspresence a lady said to Him: ' I have here Christi an, Jew, and Muslim. "In short", He
a cheque from a friend, who begs its ac- concluded,
ceptance to buy a good motor-car for your ... misunderstanding between the religions
work in England and Europe.' The Master is conducive to differences . When these

replied: 'I accept with grateful thanks the gift of your friend. ' He took the cheque into both His hands, as though blessing it, and said 'I return it to be used for gifts to the poor. ' 'We have never seen the like before. Surely such deeds are very rare' , it was whispered amongst the friends .2

A number of Iranian students visited 'Abdu' l-Baha on January 31st. He spoke to them about agriculture and industry and commerce and told them that Iran needed iron-smelting plants, because industry and agriculture alike depended on found-ries. In the evening of that day a meeting was held at the home of Monsieur and Mme Dreyfus-Barney. These weekly meet-ings of the Baha'is, to which seekers and enquirers came as well , were a regular feahire of the life of the Paris community.

Other homes, M . and Mme Scott's and

misunderstandings and blind imitations are forgotten then the unification of the religions will become a reality.

... there have been wars and rumors of war amongst the people of the world for many thousand years; much innocent blood has been shed, many kingdoms and empires have been laid waste. Now it is enough! Religion must be the means of good fellowship and love. It must upraise the standard of harmony and solidarity.

If religion is conducive to hatred and enmity, irreligion is better, because such pseudo-religion gives no result, nay rather its existence is harmfu l to the welfare of the body-politic.

Pasteur Monnier asked, "Is your aim to found a new religion?"

'Abdu' l-B aha answered: "Our aim is to free the foundations of the religion of God from dogmas, for the Sun of Reality

1 'Abdu '/-Bahri , pp. 373-374.

2 The Chosen Highway, p. 157.

3 'Abdu '/-Balza, p. 376.

'Abdu 'l-Bahci with Bahci 'i friends in Esslingen, Germany, on 4 April 1913.

is prevented from shining forth by black

By the end of March 'Abdu'l-Baha felt

impenetrable clouds. We desire to dispel these clouds, so that the regions of the world may be flooded and illumined with its luminous rays, so that these foul clouds may never return. The rays of the Sun of Reality may encircle all countries, for this Sun has no beginning and no ending." 1

The strain of His continual travels began to trouble 'Abdu ' l-Baha in Paris. He did not sleep well and occasionally had a fever. The food at His hotel did not agree with Him, and by 26 February He had succumbed to a severe cold. Meanwhile, the Baha'is of Germany were pleading with Him to visit their country, and He received a letter from Mr. and Mrs. Stark inviting Him to visit Hungary. During the first week of March, a group ofBaha'is from Germany arrived with their pioneer teacher, Miss Alma Knobloch. They once again begged for the bounty of receiving Him. 2

strong enough to make another journey, so took the train from Paris to Stuttgart, arriving during the evening of 1 April. He stayed in the Hotel Marquardt and soon established His routine of meeting with the friends in His hotel in the mornings, and going out to meetings at their homes or elsewhere in the afternoons and evenings. One day He remarked that the hotelier might leave his hotel and seek refuge elsewhere, because of such numbers pouring in. Indeed the staff of the hotel were shaken and astonished to see so many of their countrymen pay such attention and respect to an Easterner who, as it seemed, had come from nowhere." 3

On 2 April He went to the home of Herr Wilhelm and Frau Marie Herrigel, where a great number of people had gathered. "How are you all?", He asked, and addressed them in Persian which was translated into English by Mirza AJ:.imad Sohrab, and then rendered into German by Herr Herrigel.

Star of the West, vol. IV, no. 3, pp. 54-5 (28 April 1913).

2 'Abdu 'I-Balza , p. 379.

3 ibid. p. 380.

'Abdu 'l-Bahti
visited Budapest
and Vienna after
His travels in
North America.
This photograph
was taken in April
191 3, during His
one-month stay in
the Austro-
Hungarian Empire.

Praise be to God! because your faces are radiant with the light of the G lory of God; yo ur hearts are attracted to the Kingdom of Abha ... .Your hearts are illuminated, your inner vision clear. ... You must live in accordance with the Teachings of Baha'u'llah. Be loving to all mankind. Consort with all religions in amity and fragrance. You must be the cause of the education of the world of humanity. At present the world is still very dark. From one side there threatens the darkness of ignorance; from another side black enmity is visible; from the other side we hear of war and rumors of war. We must, like a candle, shine with the light ofBaha ' u'llah, in order that through your efforts this darkness may be dispelled. 1

Meetings were held in the homes of other Baha'is including Herr Eckstein, Consul Albert and Frau Alice Schwarz, and Herr Friedrich and Frau Annemarie Schweizer.

During the evening of3 April, ' Abdu ' l-Baha addressed a large audience in the upper hall of the City (Burger) Museum, on 5 April spoke to the Esperanto Society, and on 6 Apri l gave a well-attended public talk at the Obere Museum. "We have had some wonderful meetings", Alma Knoblock wrote to her sister Pauline (Mrs . Joseph Hannen), but "the one in Esslingen surpassed them all."

It was the children's meeting, last Friday, April 4th, 1913 , in the afternoon. They had secured a very pretty hall , which was most beautifully decorated with greens, plants and

flowers, with large and
small tables near the walls and round
1 tables in the
center. About fifty children
Star of the West, vol. IV, no. 4, p. 67 (17 May 1913).

and eighty adu lts were present. In a smaller
room adjoining the hall the children had
been assembled holding flowers in their
hands, forming two lines for 'Abdu' l-Baha
to pass through. It looked most beautiful as
'Abdu' l-Baha came upstairs. He passed
through a short hall and looked so pleased
and delighted to see the dear children. 1
'Abdu ' I-Baba intended to leave for
Budapest on April 7th, but was persuaded
by Consu l Schwarz to visit Bad Mergen-
to the Theosotheim, approximate ly sixty miles distant
from Stuttgart, where the Consul owned
the hotel and the mineral bath. ' Abdu'l-
Baha said at Bad Mergentheim that since
He had left Persia He had never until then
heard so many nightingales singing in
such beautiful sutToundings. However, He
would not stay for more than one night. 2
On 8 Apri l, ' Abdu'l-Baha reh1rned to
Stuttgart and then caught the 8:00 p.m. train
to form the first
nucleus. Baha' i friends
all over the world are
requested to help
by sending good advice
and propaganda
literature. 3
From Budapest, 'Abdu '
l-Baha went to
Vienna on 19 April, where
He took residence
in the Grand Hotel. His
first courtesy call in
that city was to the
Turkish Ambassador in
Vienna, who was so impressed
by this visit
that he insisted on
keeping ' Abdu ' l-Baha for
luncheon. The Master spoke
phists of
Vienna on three occasions , was
visited by Iranian
residents of the Austrian
capital, and was the guest
of the Persian
Minister. Before 'Abdu '
l-Baha left Vienna
Frau Tyler called to
express her newly-found
devotion, and He also
received among others
Baroness von Suttner, a
well-known worker
for the cause of peace.
"As you may know," Wi
lhelm Herrige l
wrote to the Star of
the West at a later date,

for Budapest which He visited "at the invita-
dear Master, ' Abdu'ltion of the Hungarian Peace, Esperanto and
Baha, to accompany Him from Stuttgart to
Feminist societies, and of the Oriental Com-
Budapest and Vienna.
While in Vienna He
mercial Academy... He spoke to a great
permitted a sculptor to
mode l Him, and this
public gathering arranged by these institu-
sculptor asked me to
spread copies of this
tions and besides, on three evenings, to the
statuette ia all Baha'i
centers of the world.
Theosophical Society, to the Star of the East
Therefore, I am sending
one to yo u for
members and the Turanian Society. About
reproduction in the
Star of the West. This
800 peop le listened to His address ....
statuette can be
ordered through me ..." 4
During 'Abdu ' l-Baha's sojourn in Bu-
'Abdu'l-Baha left Vienna
and traveled back
dapest He received many distinguished
to Stuttgart, where He
arrived on 25 Apri l
visitors, among others the celebrated
and took rooms again in
the Hote l Mar-
Hungarian Orientalists, Prof. Vambery
quardt. During this second
visit to Stuttgart,
and Prof. Goldzieher. Prof. Robert Nadler,
which also lasted a week,
He was not well.
a Hungarian painter of great renown,
A co ld contracted in
Budapest had persisted
made a portrait sketch of 'Abdu ' l-Baha.
and was now affecting His
chest.
More important than the outward hon-
The Baha 'is of
Stuttgart had arranged
ors given to Him is that His words and
and advertised a
meeting for the evening
personality gave a new start to the Baha' i
of the 25th at the
Burger Museum. In the
Cause in Hungary, which is on the border
afternoon the condition
of His chest worsof the East and the West... 'Abdu'l-Baha
ened,
causing great concern. Physicians
honored Mr. Leopold Stark, whose ad-
to ld Him that He
should not go out... His
dress is II Nyulucta 5, by charging him to
health was for the
purpose of serving the
unite all those in Budapest who are likely
Faith ['Abdu'l-Baha
said]. While Wilhelm

1 S1ar o/1he Wes!, vol. IV, no. 9, p. 155 (20 A ugust 1913).
3 Siar of !he Wes!, vol. IV, no. 5, p. 86 (5 June 19 13).
4 Siar of the West, vol. IV , no. 9, p. 158 (20 August 19 13).
'A bdu '1-Bahci , p. 383.

Herrigel was giving a talk in His stead, it was the anniversary of the birth of
He walked into the hall, to the utmost ' Abdu'l-Baha, but He told them that the
delight and surprise of the audience, and day should be considered and celebrated
using His full voice delivered a discourse only as the anniversary of the Declaration
on the need of world peace and the power of the Bab. That was why it was a blessed
that guarantees it. 1 Day. It was incidental that
He had been
On the morning of May 1st 'Abdu ' l- born on the same date. The Feast was
Baha met the Baha'is of Stuttgart in groups . celebrated in the evening at the home of
He spoke very tenderly to them. To one Laura and Hippolyte Dreyfus-Barney ...
group He said that He wished to converse May 30th witnessed a noteworthy gathwith them, but His chest was not helpful ; ering at the home of the Dreyfus-Barneys,
He would always anticipate their good when diverse nationalities were represented .
news. To another, He spoke of the two Consul Schwarz had come from Germany
ways in which people say farewell ; for and spoke at the meeting. In His talk,
some, memories gradually fade away, but ' Abdu ' l-Baha underlined the true import
others keep their memories ever fresh .. . of that harmonious and loving association
To a third group He said that, although of people of so many origins, brought about
His time in Stuttgart was limited, He by the power ofBaha' u ' llah .. ..
hoped that the harvest would prove limit- On June 12th at 8 a.m. 'Abdu' l-Baha left
less. Then He left for Paris. His hotel for the station. There He spoke
On this third visit to Paris, 'Abdu'l- with the Baha'is who had come

to say
Baha resided at Hotel Baltimore, in ave- farewell, urging them to be united at all
nue Kleber... His physical strength had times. At noon His train left for Marseilles,
suffered greatly and He was unable, on which it reached twelve hours later. He
several occasions, to go to the meetings stayed the night at a hotel next to the
held in the homes of the Baha' is. But He station, and boarded the P. & 0. steamer,
was always receiving visitors at the hotel , Himalaya, at 9 a.m. the next morning.
giving a talk whenever they gathered in 'Abdu' l-Baha's historic tour of the West
numbers. He also kept, as far as possible, was over. 3
His daily habit of a walk out of doors . Shoghi Effendi puts the journey into this
[On I 0 May] He spoke of the Cove- perspective:
nant, that its purpose was to safeguard the A most significant scene in a centurystrength and the power of the Cause; old drama had been enacted. A glorious
without it the circle of Baha'is would chapter in the history of the first Baha' i
have broken up completely. ' Some peo- century had been written. Seeds of
ple have imagined,' He said, 'that the undreamt-of potentialities had, with the
Blessed Perfection had taken relations hand of the Center of the Covenant Himbetween father and son into account. self, been sown in some of the fertile
They do not know that He has instituted fie lds of the Western world. Never in the
the power of the Covenant for the propa- entire range of religious history had any
gation of the Cause of God and for the Figure of comparab le stature arisen to
victory of His Word.' 2 perform a labor of such magnitude and
On May 23rd, Baha'is came with bou- imperishable worth.4
quets of flowers throughout the day, as

1 3
'Abdu '1-Bahii, p. 389. ibid., pp. 394-395.
2 ibid ., pp. 390-392. 4
God Passes By, p. 294.

2. COMMEMORATIONS OF 'ABDU'L-BAHA's VISIT TO THE WEST

FROM August 1911 to December 1913 , 'Abdu' l-Baha traveled through North America and Europe writing, what Shoghi Effendi calls in God Passes By, a "glorious chapter in the history of the first Baha' i century." "Never in the entire range of religious history had any Figure of comparable stature arisen to perform a labor of such magnitude and imperishable worth," he continued. Celebrations of the seventy-fifth anniversary of those travels were held by Baha'is in those countries which 'Abdu ' l-Baha visited.

THE UNITED STATES

A moving event was held in the Baha'i Temple in Wilmette, Illinois, on 1 May 1987, where friends gathered to commemorate the laying of its foundation stone by 'Abdu'l-Baha. Twelve believers who had met the Center of the Covenant shared some of their recollections of Him. On the following day, a formal commemorative program in the House of Worship was attended by a number

During the weekend of 26 and 27 June 1987, approximately 1,500 picnics were held across the United States to celebrate the Unity Feast 'Abdu ' l-Baha had hosted in West Englewood, New Jersey, on 29 June 1912. The Hand of the Cause of God William Sears, Counsellors Wilma Brady and Robert Harris, and members of the National Spiritual Assembly attended the special picnic held on the site in New Jersey hallowed by the presence of the Master.

In New York City, on 8 July 1987, a copy of The Promise of World Peace was presented to William F. Gibson, the chaimrnn of the National Association for the Advancement of Colored People. The presentation was made by the Secretary of the National Spiritual Assembly of the Baha'is of the United States, whose remarks included statements made by 'Abdu'l-Baha when He addressed the fourth annual convention of the NAACP in Chicago on 30 April 1912.

The presentation was made during the

of civic leaders.

Meetings held in Chicago between 1 and 5 May included commemorations of the Master's talk in All Souls Church, and His address to the National Association for the Advancement of Colored People.

Near Boston, Massachusetts, Dr. Firuz Kazemzadeh spoke about 'Abdu'l-Baha's life, and the significance of His visit to America, during a meeting held on 5 June at the Massachusetts Institute of Technology in Cambridge. The following day, Boston's Baha'i community held a ceremony to honor and to supplethe couple who founded Freedom House, an organization dedicated to bettering the lives of minority youth by enabling many to go to college. Following the presentation, Baha'is and their friends walked along the path taken by the Master during His visit to Boston .

annual convention of the NAACP, and was given an enthusiastic reception by the audience.

CANADA

The Hand of the Cause of God William Sears visited all ten provinces of Canada and two territories from 30 August to 9 September 1987-the period corresponding to 'Abdu'l-Baha's sojourn in that country. Baha'is all over the country held special teaching projects during the same period, both in support of Mr. Sears' efforts ment them.

In Montreal, firesides were held in French and English, during which Mr. Sears shook the hand of each child present and gave each one a souvenir. Nightly firesides were held by the friends for the eleven days in Halifax

and throughout Nova Scotia. In Winnipeg, a new Baha'i Center was opened and, in Calgary, a Baha'i meeting was attended by more than 1,000 friends . During a meeting in Vancouver, the friends were urged to become more heroic, more saintly, and to appreciate their station as Baha'is.

At the end of 1987, 210 Baha' is from France and Switzerland met for a winter school held at Sevrier. The high point of the schoo l was the evening commemorating the seventy-fifth anniversary of ' Abdu'l-Baha's visit to the West through lectures and audiovisual

aides.

horse, Baha'i children presented the Hand of the Cause with their impressions of ' Abdu' 1-Baha in prose and poetry. In the Northwest Territori es, a two-day conference was held for the fr iends. In Toronto, two people embraced the Faith during Mr. Sears' visit.

A Peace Train paralleling 'Abdu ' l-Bah a's journey from Montreal to Niagara Falls v ia Toronto carried 127 Baha'is on 6 and 7 September 1987. Five hundred other friends greeted the travellers at stops along the route. Hundreds of copies of Th e Prom.ise of World Peace were de li vered by the train England pretravellers, and the Baha ' i message was given to scores of people, including the Mayor of Niagara who expressed interest in learning about the Faith.

GERMANY

FRANCE AND SWITZERLAND

The Hand of the Cause of God Amatu' l-Baha Rul?iyyih Khanu m joined approximate ly 1,200 friends gathered in Stuttgart on 9 April 1988 for a conference held during the festivto participate in some of the activities held to commemorate the Master's visits on that continent.

In France, the Hand of the Cause took part in a National Teaching Conference held

UNITED KINGDOM

In late February or early March 1988, members of the Bristol Baha'i community celebrated the seventy-fifth anniversary of the visit of 'Abdu'l-Baha to Bristol in 1913 .

The event was held in the Holiday Inn with about 260 people attending, including 50 guests of Baha'is. One special guest was the resident at 17 Royal York Crescent, where ' Abdu'l-Baha had stayed while in Bristol.

The program included music, a slide show of 'Abdu'l-Baha's visit to England sented by Counsellor Adam Thorne, and a reading of"The Seven Cand les of Unity" by some of the Baha'i children.

The Hand of the Cause of God Amatu ' l-Baha Rul?iyyih Khanu m joined approximate ly 1,200 friends gathered in Stuttgart on 9 April 1988 for a conference held during the festivities related to the seventy-fifth anniversary of the Master's visit to that country. A lso present at the conference were member of the International Teaching Center Anneliese Bopp, Counsellor Ursula

Milhlschlegel, and
in Paris on 28 and 29 November 1987 which members of the National Spiritual Assemb ly.
was attended by about 500 friends. In adc Amatu'l-Baha Ru!;iiyyih Khanum addressed
dition to talks given by Amatu ' l-Baha, the conference in the German language.
Counsellor Agnes Ghaznavi and members of On 10 April, the Hand of the Cause was
the French National Spiritual Assembly the specia l guest at a festive event held
addressed the gathering, stressing the needs in the historic Kurhaus in Bad Cannstatt,
of the Six Year Plan. Stuttgart, to commemorate the seventy-fifth
Following the Conference, the Local anniversary of the visit of 'Abdu'l-Baha to
Spiritual Assembly of Pari s entertained Germany. The Mayor of Stuttgart, Dr. Man-
Ru!;iiyyih Khanum at lunch, then conm1emo- fred Rommel, gave the welcoming address
rated her visit by going to the Eiffel Tower to the nearly 900 friends and guests who
to have a photograph taken in the same place had gathered for the event.
fn her ceremonial
where the beloved Master had been photo- address, Amatu' l-Baha Ru!;iiyyih Khanum
graphed seventy-five years earl ier. fondly recalled her time in Germany in 1936

and 193 7, and spoke of the early followers UNITED KINGDOM
of Baha'u'llah in that land. Counsellor On 30 June 1988, the first Human Rights
Anneliese Bopp, Dr. Massoud Berdjis and Award presentations in the United Kingdom
Werner Gollmer spoke of the li fe, teachings were made at St. John 's Church, Westminster,
and travels of 'Abdu'l-Baha, and selections London, commemorating the Master's visit
fro m His Writings were read. Press confer- to London in 1911. The six recipients were:
ences were attended by representatives of Dr. Edward Carpenter, awarded for his work
major newspapers and broadcast services. in the field ofreligious unity; the Right Reverend Bishop Trevor Hudd leston, honored

HUNGARY for hi s work to promote racial uni ty; the late

On 9, 10 and 17 April 1988 the Baha ' is of Budapest held celebrations to mark the an ni- versary of 'Abdu' l-Baha's visit to that city, w ith the Austrian musical group The Dawn- Breakers participating. The main event took place in the home of Barbara Maennig, with about twenty friends from Hungary and Austria attending. The program consisted of a spiritual portion w ith music, and a social potiion with refreshments.

AUSTRIA

On 16 April 1988, the Hand of the Cause of God Amatu'l-Baha RuJ:iiyyih Khanum joined the Baha ' [communi ty in celebrating the anniversary of 'Abdu'l-Baha's visit to Vienna. The event was held in the Ingeni eur und Architektenverein, and people of capac- ity in Austrian society had been sent special letters of invitation. Counsellors Ursula Milhlschlegel and Leo Niederreiter also attended the ceremony, as did friends from many parts of Europe. In honor of the occa- sion, the Local Spiritual Assembly produced a German publication entitled, 'A bdu 'l-Baha im Wien, and a committee of the National

Richard St. Barbe Baker, whose award was received on his behalf by the Chairman of the Men of the Trees; the late Bernard Leach, whose awa rd was received on his behalf by his wife, Janet Leach; Bob Geldof, for his work to aid the famine victims in Ethiop ia, the awa rd being received on his behalf by Dr. Gessess, Director of Band Aid; and Bertha Bradby, for her work for women's rights. An article about the ceremony was published in the Church Times, the official newspaper of the Church of England.

FRANCE

Acti vities celebrating 'Abdu' l-Baha's jow11ey through Marseilles led to extens ive procla- mation of the Fa ith in March 1989. After an official ceremony held in the Pala is du Faro, a public meeting was held in the Odeon Theatre. Announcements of the event were broadcast on radio and television, printed in newspapers, and distributed throughout the city on 11 ,000 posters of different sizes. The theme of the program was peace, and about 160 people attended. A variety of music and a slide sho w were presented,

foll owed by a
Spiritual Assembly published a booklet, also concert by an American Baha'i piani st, Marc
m German, entitled, 'A bdu 'l-Baha im Ochu , who accompanied his performance
Budapest. with comments on the Peace Statement.

II

THE FIFTIETH ANNIVERSARY OF THE FIRST SEVEN YEAR PLAN IN THE AMERICAS

1. THE FIRST SEVEN YEAR PLAN OF THE BAHA'is OF THE UNITED STATES AND CANADA

Sl-IERNA D EA MER

"'T'
1 RAVEL ye to the East and to the West unto the ancient inhabitants of the
of the world and summon the people to the Arabian Peninsula, who, prior to the Rev-
Kingdom of God," 'Abdu'l-Baha wrote to elation of Mu~1ammad, were like savages.
the Baha'is in the United States and Canada When the Mu~iammadan Light shone
only three-and-a-half years after His historic forth in their midst, they became so enkinvisit to America in 1912. In a series of Tab- dled that they shed illumination upon the
lets that have come to be known collectively world. Likewise, should these Indians
as the Tablets of the Divine Plan, ' Abdu'l- be educated and properly guided, there
Baha exhorted the American Baha'is to can be no doubt that through the Divine
spread the Faith. " ... do ye not think it per- teachings they will become
so enlightmissible to leave [any] region deprived of ened that the whole earth will be
the breezes of the Morn of Guidance. " illumined.
In a Tablet revealed on 8 April 1916 in All the above countries have importhe garden outside the Sllfine ofBaha'u'llah, tance, but especially the Republic of
'Abdu ' l-Baha specifically told the North Panama, wherein the Atlantic and Pacific
American friends to carry the Faith through- Oceans come together
through the Panout the Hemisphere: ama Canal.
It is a center for travel and
Alaska is a vast counliy ... yet the call passage from America to other continents

of the Kingdom of God is not yet raised of the world, and in the fitture it will gain
through that spacious territory. most great importance.
Likewise the Republic of Mexico is Likewise the islands of the West Indies,
ve1y important .. . such as Cuba, Haiti, Puerto Rico,
Similarly, the six Central American Jamaica, the islands of the Lesser Anti-
Republics, situated south of Mexico-- lles, Bahama Islands, even the small
Guatemala, Honduras, Salvador, Nicara- Watlings Island, have great importance;
gua, Costa Rica, Panama and the seventh especially the two black republics, Haiti
country Belize or British Honduras ... and Santo Domingo, situated in the clus-
You must attach great importance to ter of the Greater Antilles. Likewise the
the Indians, the original inhabitants of cluster of the islands of Bermuda in the
America. For these souls may be likened Atlantic Ocean have importance.

Mrs. Vivian Lismore, seated second from left, pioneered to Havana, Cuba, during the Seven
Year Plan. She is shown in her home in 1943, surrounded by Cuban Baha 'is.

Jn a similar way, the republics of the that your heads shall be crowned with the
continent of South America-Colombia, diadem of everlasting so vereignty, and at
Ecuador, Peru, Brazil, British Guiana, the threshold of oneness you will become
Dutch Guiana, French Guiana, Bolivia, the favored and accepted servants. 1
Chile, Argentina, Uruguay, Paraguay, A few individuals and local communities
Venezuela; also the islands to the north, responded immediately to the Master's call.
east and west of South America, such as Martha Root took her first journey around
Falkland Islands, the Galapagos, Juan South America in 19 19, and in February
Fernandez, Tobago and Trinidad. Like- 1921 Leonora Holsapple became the first

wise the city of Bahia, situated on the eastern shore of Brazil. Because it is some time that it has become known by this name, its efficacy will be most potent.

.. .send to those parts fluent speakers, who are detached from aught else save God, attracted with the fragrances of God, and sanctified and purified from all slowly, painsdesires and temptations. Th eir sustenance and food must consist of the teachings of God. First they must themselves live in accordance with those principles, then guide the people ... Should you be aided to render such a service, rest ye assured [1]

this undertaking only a matter of estab lishing Assemblies and committees. The Guardian had to help the community to move beyond the subjective and personal elements of faith in the gradual unfoldto a world of action . There needed to be a transition from the idea of teaching as an individual achievement to an understanding when these separate efforts were gu ided and universal impotence, of evercoordinated.

In a letter written to the North American Baha' is dated 2 1 April 1933, the Guardian providential and its sighelped the friends understand the develop-

Baha' i to live in Latin America when she moved from the United States to Bahia, Brazil, to teach the Faith. But in the main, 'Abdu'l-Baha's mission went unfulfilled because no institutions existed capable of arousing unified action. It was left to Shoghi Effendi, after the passing of 'Abdu'l-Baha, to slowly, painstakingly, raise up the Administrative Order, first in the United States and Canada, and then elsewhere around the world. Nor was

1 ' Abdu ' l-Baha, Tablets a/the Divine Plan (Wilmette: Baha ' i Publi shing Trust, 1977), pp . 3 1- 34.

American believers dated 10 January 1936, he directed the friends towards a more active teaching program. This new stage ment of the Formative Period of our Faith into which we have just entered-the phase of concentrated teaching activitythat the greatest results for the Faith came synchronizes with a period of deepening gloom, of increasing destitution and widespread dis- illusionment in the fortunes of a declining age. This is truly

nificance and the opportunities it offers us
ment of the Faith during its first forty years should be fully
apprehended and utilized. 2
in America: In his message to
the 1936 Convention of
The first of these four decades (1893- the Baha'is of the U nited
States and Canada,
1903), characterized by a process of slow the Guardian moved from
the general to the
and steady fermentation, may be said to specific in terms of
teaching goals:
have culminated in the historic pilgrimages WOULD TO GOD EVERY
STATE WITHIN AMER I-
undertaken by 'Abdu'l-Baha's American CAN REPUBLIC AND
EVERY REPUBLIC IN
disciples to the shrine ofBaha'u'llah. The AMERICAN CONTINENT
MIGHT ERE TERMINA-
ten years which followed (1903- 1913), TION THIS GLORIOUS
[FIRST BAHA'i) CENTURY
so full of the tests and trials which EMBRACE LIGHT FA ITH
BAHA'U ' LLAH AND
agitated, cleansed and energized the body ESTABLISH STRUCTURAL
BASIS HIS WORLD
of the earli est pioneers of the Faith in that ORDER. 3
land, had as their happy climax 'Abdu'l-
"The Convention was electrified", wrote
Baha's memorable vis it to America. The
Garreta Busey in an article entitled "Unitthird period (1913-1923), a period of
quiet
ing the Americas". "Tardily aware of the
and uninterrupted consolidation, had as its
instructions given so long ago by the Master,
inevitable result the birth of that divinelyonly half comprehending their
implications,
appointed Administration, the foundations
slow to believe in their own ability to pursue
of which the Will of a departed Master
a teaching program so much more extensive
had unmistakably estabL ished. The remainthan that of the present time, the
American
ing ten years (1923- 1933), distingui shed
Baha'is were at first dazed and then galvathroughout by further internal
developnized into action by the sweeping demands
ment, as well as by a notable expansion
of the message." 4
of the international activities of a growing
Between Ric;lvan 1936 and 1937 Baha'i

community, witnessed the completion of
groups or individual believers were estabthe superstructure of the Mashriqu '
llished in five of the twelve unopened States
Adhkar-the Administration's mighty bu lor Provinces-Nebraska, Wyoming,
Oklawark, the symbol of its strength and the
homa, North Dakota, and North Carolinasign of its future glory . 1
and the Faith had been carried to forty-two
The first stage of the fonnative period
came to end in 1935, Shoghi Effendi
announced, and in a letter to the North Shoghi Effendi,
Messages to America (Wilmette:
Baha'i Publi shing Committee, 1947) , p. 6.
3 ibid. p. 6.
1 4
Shoghi Effend i, The World Order of Bahci '11 '//ah The Bahci á;World,
vol. IX (Wi lmette : Baha ' i Pub-
(W ilmette: Baha'i Publishing Trust, 1974), p. 80. li shing Committee,
1945), p. 187.

new cities in North America. But the work aid all the fa ith, the
determination and
in Latin America was largely untouched. energies of which it is
capable, and set
Garreta Busey stated: out, single-minded and
undaunted, to
To most of the people in the United attain still greater heights in
its mighty
States, the countries in South and Central exertions for the Cause of
Baha 'u ' llah. 2
America, thus opened up before us, were In his message to the
Convention of 1937,
unknown , romantic lands much more Shoghi Effendi first called the
teaching inidistant than the continent of Europe soon tiative the Seven
Year Plan, adding to the
to be closed to us completely. Teaching in goals before the American
believers that of
the United States and Canada seemed completing the exterior
ornamentation on
already to tax to the utmost our spiritual the House of Worship in Wilmette:
energies. How then could we succeed in DUAL GIFT PROVIDENTIALLY
CONFERRE D
establishing the Cause in every republic AMERJCAN BAHA'i COMMUNITY
INVESTS RE-
of the southern continent? The time for CIPI ENTS WITH DUAL RES
PONSIB ILITY FULFIL
the unfoldment of that particular phase of HISTORJC MISS ION. FIRST

PROSECUTE UNrN-
the Divine Plan had, however, come, and TERRUPTEDL Y TEACHING
CAMPAIGN INAUGU-
on May 19 the Guardian cabled his call for RATED LAST CONVENTION rN
ACCORDANCE
pioneers permanently to reside in Central DIVINE PLAN. SECOND RESUME
WITH INFLEX I-
and South America, and gave £3 00 as the BLE DETERMrNATION EXTERJOR
ORNAMENTA-
nucleus of a fund for the new teaching TION ENTIRE STRUCTURE TEMPLE
.... ADV ISE
work. The action of the National Spiritual PROLONGATION CONVENTION SESS
IONS EN-
Assembly in response to these messages ABLE DELEGATES CONSU LT
NATIONAL AS-
was the estab li shment of a special teach- SEMBLY TO FORMULATE .FEASIBLE
SEVEN
ing fund of $30,000 in the national budget YEAR PLAN TO ASSURE SUCCESS
... NO SACRI-
and the appointment of the first Inter- FICE TOO GREAT FOR COMMUNITY
SO ABUN-
American Committee. 1 DANTLY BLESSED REPEATEDLY
HONORED.3
Shoghi Effendi was pleased with the ini- "At the beginning of the Seven
Year
tial response, but on 30 May 1936 he wrote to Plan," Leroy Joas reported in
an article
the Baha' is of the United States and Canada: entitl ed "Teaching in North
America", "after
A systematic, carefully conceived, and the Fa ith had existed in this
country for 43
well-established plan should be devised, years, there were 72 Spiritual
Assemblies
rigorously pursued and continuously in 26 States and Provinces, with
24 Baha'i
extended. Initiated by the National repre- Groups and 246 Isolated Believers
with
sentati ves of the American believers, the the Fa ith established in 303
cities. In the
vanguard and standard-bearers of the remaining seven years of the
first Baha'i
radiant army of Baha' u' llah, this plan century, the American Baha'is
were called
should receive the whole-hearted, the upon .to establish .the Faith in
34 new States
sustained and ever-increasing support, and Provinces, 10 of .which did
not have

both moral and financial, of the entire body of His followers in that continent. .. The fi e ld is immense, the task gigantic, the privilege immeasurably precious. Time is short, and the obligation sacred, paramount and urgent. The American community must muster all its force , concentrate its reso urces, sum mon to its

even one Baha ' i. Furthermore, these areas were found to be among the most backward, not only from the standpoint of religious intolerance, but also in the way of educational development, cultural achievements, and economic welfare." 4

2 Messages ta America, p. 7.
ibid. p. 9.
ibid. p. 187.
4 I Th e Balui 'i World. vol. IX, p. 202.

Th e first Local Spiritual Assembly of San Jose, Costa Rica, organized on 21 April 1941, was also the first Local Assembly in Central America. Pioneer Gay le Woolson stands back center.

The challenge of bringing the Faith to Latin America was even more daunting as in that vast area there was only Leonora Holsapple, still at her post in Bahia, Brazil; and one or two other resident Baha' is. The task would have been insurmountable without the constant love, encouragement, and vision offered by the Guardian. For example, on 25 November 1937 he wrote:

... As I lift up my gaze beyond the go

its undoubted sovereignty, are receiving fresh luster every day and its manifold institutions are driving their roots deeper and deeper into its soil. Blest and honored as none among its sister communities has been in recent years, preserved through the inscrutable dispensations of Divine Providence for a destiny which no mind can as yet imagine, such a community cannot for a moment afford to be content with or rest on the laurels it has so deservedly won. It must go on, continually

strains and stresses which a struggling on, exploring fresh fi e lds, scaling nobler
Faith must necessarily experience, and view heights, laying firmer
foundations, shedthe wider scene which the indomitable ding added splendor and achieving added
will of the American Baha'i community renown in the service and for the glory
is steadily unfolding, I can not but marvel of the Cause of Baha'u'llah. The seven
at the range which the driving force of year plan which it has sponsored and with
their ceaseless labors has acquired and which its destiny is so closely interwoven,
the heights which the sublimity of their must at all costs be prosecuted with
faith has attained. The outposts of a Faith, increas ing force and added consecration.
already persecuted in both Europe and All should arise and participate. Upon the
Asia, are in the American continent measure of such a participation will no
steadily advancing, the visible symbols of doubt depend the welfare and progress of

Pioneer Louise Caswell visits some Baha '£friends in the Parque La Concordia in
Tegucigalpa, Honduras, in October 1941.

those distant communities which are now and nations of the Old World, invest the
battling for their emancipation. To such a Seven Year Plan, now operating in both
priceless privilege the inheritors of the the northern and southern
American conshining grace ofBaha ' u' llah cannot surely tinents, with a significance and urgency
be indifferent. The American believers that cannot be overestimated. 2
must gird up the loins of endeavor and The Seven Year Plan can be divided into
step into the arena of service with such four periods: (I) from Ricfyan 1937 to 1939;
heroism as shall astound the entire Baha'i (2) from Ri<;lvan 1939 to mid-point in the
world. Let them be assured that my Plan; (3) from October 1940 to Ri<;lvan
prayers will continue to be offered on 1942; and (4) the final two years .

their behalf. 1 The first phase was characterized by
And on I 0 September 1938: friends traveling to teach. Mr. and Mrs. Louis
I feel tru ly exhilarated as I witness the Gregory spent several months in Haiti, and
ever-recurrent manifestations of unbroken left a number of serious students of the
solidarity and unquenchable enthusiasm teachings. Mrs . Nellie French sailed by ship
that distinguish every stage in the pro- around South America and had particular
gressive development of the nation-wide success in Bahia, where she met up with
enterprise which is being so unflinchingly Leonora Holsapple, and in Lima, where she
pursued by the whole American Baha'i worked with Isabel Dodge. Mrs. Frances
community. The marked deterioration in Stewart attended the People's Conference at
world affairs, the steadily deepening gloom Buenos Aires in November 1937, and found
that envelops the storm-tossed peoples interest among the Latin American delegates.

Messages to America, pp. I 0-11 . 2 ibid. p. 14.

Beatrice Irwin devoted some six months to teaching in Mexico City and other Mexican towns during 1937, lecturing, holding study groups and supplying literature to people of influence and capacity. Mrs. Stewart also went to Mexico City and found it possible to instruct a group who, on 21 April 1938, pro- ceeded to establish the first Local Spiritual Assembly in the Americas outside of the United States and Canada.

STEP PROGRESSIVE, SYSTEMATIC PENETRA- TION LA TIN AMERICA. UPSURGE BAHA'U- 'LLAH'S IMP ELLING SP IRIT CAN NOT, WILL NOT, BE STEMMED IMPEDED. METHODICAL ADVANCE ALONG LINE TRACED PEN 'ABDU ' L- BAHA IRRESISTIBLE. GUATEMALA, HONDU- RAS , SALVADOR, NICARAGUA, COSTA RICA, PANAMA , CUBA, DOMINICA, HAITI IMMEDIATE OBJECTIVES. THOUGH POLITI CALLY UNSET- TLED , RELIGIOUSLY INTOLERANT, SOCIALLY

The National Spiritual Assembly of the United States and Canada invited a representative of the new Local Spiritual Assembly of the Baha'is of Mexico City to participate in the National Convention held in April 1939.

Four Mexican Baha'is accepted the hospitality, including Sra. Maria del Refugio Ochoa, recorded as the first Mexican Baha ' i. "The occasion was one of great rejoicing," told by Garreta Busey, "inspiring both to the older community and to the new believers, who on their return to Mexico City, incorporated their assembly, began issuing a News Letter, and plunged into the work of translating the Writings into Spanish." 1

The Guardian sent a cable to the Convention, praising the American Baha' is on the victories they had won, and setting out the new work to be accomplished:

BRILLIANT CONCLUSION SECOND YEAR SEVEN YEAR PLAN EVOKES UNIVERSAL ADM IRATION

BAHA'i WORLD, DEEPENS SP IRITUAL CONSC IO USNESS MITIGATES HARDSHIPS ITS INCREAS INGLY HARASSED COMMUNITIES.

BACKWARD CLIMAT ICALLY INHOSP ITABLE, THESE UNEXPLORED TERRITORIES HOLD FORTH INESTIMABLE PRIZES AUDACIOUS ADVENTURES PATH BAHA'i SERVICE. 2

That same year, the Guardian's inspiring and challenging message "To the beloved of the throughout the United States and Canada", Advent ofDivine Justice, was published.

"Be unrestrained as the wind, " is Baha'u' llah's counsel to every would-be teacher of His Cause, "while carrying the Him Who hath caused the dawn of Divine Guidance to break. Consider how the wind, faithful to that which God hath ordained, bloweth upon all regions of the earth, be they inhabited or desolate. Neither the sight of desolation, nor the evidences of prosperity, can either pain or please it. It bloweth in eve1y direction, as bidden by its Creator."

"And when he determineth to leave his home, for the sake of the Cause of his Lord, "

Baha' u' llah, in another passage, referring to

CLOS ING PHASE TEMPLE ORNAMENTATION
ALREADY ENTERED. INITIAL STAGE INTER-
CONTINENTAL TEACHfNG CAMPA IGN SUC-
CESSFULLY TERMINATED. FIRM ANCHORAGE
IN STITUTIONS ADMINISTRATIVE ORDER
PERMANENTLY ESTABLISHED EVERY STATE
PROVfNCE NORTH AMERI CAN CONTINENT.
MEXICO, LYING FOREFRONT SOUTHWARD
MARCHING ARMY , RECENTLY ENLISTED.
PEDRO ESP INOSA 'S AUSP ICIOUS ATTENDANCE
CONVENT ION WELCOME EVIDENCE. SETTLE-
MENT CENTRAL AMERICAN REPUBLICS NEXT

2 Messages to America, p. 20.

3 Shoghi Effendi, Th e Advent of Divine Justice (Wil-
Th e Bahri "i World, vol. IX, p. 190.
mette: Baha'i Publishing
Trust, rev. ed. 1984), p. 50.

descenants of the dawn-breakers of an
heroic Age, who by their death pro-
claimed the birth of that Faith-must, in
turn, usher in, not by their death but
through living sacrifice, that promised
World Order, the shell ordained to
enshrine that priceless jewel, the world
civi lization, of which the Faith itself is
the sole begetter. 1

By now the response was too great to

such a teacher, has revealed, "let him put his
whole trust in God, as the best provision for
his journey, and array himself with the robe
of virtue .... If he be kindled with the fire of
His love, if he forgoeth all created things,
the words he uttereth shall set on fire them
that hear him. "3

The community of the organized
promoters of the Faith of Baha ' u' llah
in the American continent- the spirititual

Another North American Baha'i who
gave his life to spread the Faith was Mathew
Kaszab, who had been a student at the
Un iversity of New York when he met
Mrs. Louise Talbot and learned about
Baha'u' llah. "From that moment, Mathew's
real life began", wrote Loulie Mathews.
"The heroic age of the Bab and the martyrs
absorbed his mind and The Dawn-Breakers
became his constant companion .. . "

chronicle with individual's names, specific locations, and exact dates. But at least two North American dawn-breakers did sacrifice their very lives to spread the Faith during the Seven Year Plan.

"Departure South America by wish of beloved Guardian!" May Ellis Maxwell had cabled before departing from New York on 24 January 1940 on the steamship Brazil. "She was able to teach 'one lovely woman on the boat, the wife of a distinguished arn1y man"', Marion Holley wrote about the trip.

In Rio de Janeiro, with the aid of Leonora Holsapple who had come from Bahia, she arranged two teas at her hotel, the Gloria, one for nineteen guests, while a third meeting was held at the home of Mr. and Mrs. Lee Worley. She spoke also to the president of the Homeopathic College. Yet despite these two weeks of exhilarating success, she was eager to reach Buenos Aires ...

They arrived [May Maxwell and her niece, Jeanne Bolles] on February 27th,

"When Shoghi Effendi's Advent of Divine Justice was published in February, 1939 ... [its] dynamic utterances carried Mathew away, and without delay he set out for Panama." The Inter-America Committee asked him to go on to Nicaragua, and, "the good so ldier of Baha'u ' llah that he was, he accepted our suggestion ... " 3

He went to work in the gold mines of Blue Fields. He described the deplorable conditions of poverty and vice and was so appalled by the ignorance of the miners' chi ldren, that he took a night shift and taught school in the day time. When I remonstrated with him because he was giving himself no time for sleep, he replied that his time was so short he could not afford to sleep! All his efforts at betterment in Blue Fields having failed, he returned to Managua.

Sudden ly, while walking on the street, he was arrested. The reason given was that he uttered words in criticism of the Nicaraguan government. This may have been the reason or not- the

cause is very
after one-day stops in Santos and Mon- obscure. He remained in prison from
tevideo .. . On the night of February 29th March 1st to 23rd. As sudden ly as he was
they dined alone in her room at City interned, he was liberated.
Hotel ... her mood was radiant. But the He determined to leave Nicaragua,
next morning a terrible pain came high in sensing danger, and began to make prepa
her breast, and though the doctor reas- rations for his departure. When they were
sured them both, by afternoon 'the Wi ll complete, he came to say goodbye to our
of God took her from our midst'. first native believer, who was teaching
"Priceless honor (of a) martyr's death!" school nearby. He was loved by the
Shoghi Effendi included in his tribute to
May Maxwelt. 2 2
Th e Baha'i World. vol. VIII (Wi lmette: Baha'i Publi sh in g Committee, 1942), pp. 631 - 642.
ibid. p. 7. 3
I Th e Baha'i World. vol. IX , pp. 614- 615.

Pioneers Gladys Stuart and Cora Oliver, sitting on the left side of the stairs, visit a group of
believers in Belize, British Honduras, during the Seven Year Plan.

children of the school, who gathered around Aires, and groups in Havana, Tegucigalpa,
him and sang their songs for him ... Guatemala, Montevideo, and Panama. As
When he reached the airport, an officer early as April, Shoghi Effendi cabled to the
stepped forward and presented a warrant Convention his joy that the believers had
for his arrest. The day was September 28th outstripped the goal set for 1939-1940. By
of 1942. It was some time before his friends April 1942 the number of assemblies was
.learned the sad news. On November first nine: Mexico City, Puebla, Buenos Aires,
Mathew was attacked by an illness the Montevideo, Tegucigalpa, San Salvador,
nature of which was never learned, hi s San Jose, Puntarenos, and Havana.

condition was so grave that he was moved
from the dungeon to the guard's hospital....
At that time death seemed imminent
but his strength slowly returned and he was
sent back to the prison. On December 28
the authorities announced that he was
free, but must leave the country. Silently
and alone, he took a plane to Mexico C ity
and there reembarked for Brownsville,
Texas, where he di ed January 13th, 1943. 1

By mid-point in the Seven Year Plan, in
October 1940, assemblies had been estab-

lished in Mexico City, Bahia, and Buenos

JUSTI CE ISSUE D SEVENTY YEARS AGO JN
1

BOOK. BROAD OUTLINES
The Baha 'i World, vol. IX, pp. 6 15- 6 16.

'A BDU ' L-BAHA'S MATCHLESS DESIGN CON-
CE IV ED TWENTYF IV E YEARS AGO BENEFIT
NORTH AMERICAN BELIEVERS TRANSMITTED
POSTERITY TABLETS DIVINE PLAN. SEVEN
YEAR ENTERPRISE REGARDED INITIAL STAGE
EXECUTION WORLD MISSION ALREA DY
LAUNCHED. GIGANTIC TEMPLE UNDERTAK-
ING CONSTITUTING MAJOR OBLIGATION THIS

In his message to the
National Convention of
the Baha' is of the United States and
Canada sent on 26 April
1942, Shoghi
Effendi wrote:
... FIRST BAHA' I
CENTURY FAST RUNNING OUT.
AGON IES TRAVAILI NG
AGE INEXORABLY
CULM INATING . BAB ' S
STIRRING UN IQUE IN-
JUNCTION DIRECTING
PEOPLES WEST LEA VE
THEIR C ITI ES ENSURE
TRIUMPH DIVINE CAUSE
RECORDED CENTURY AGO
QA YYDMU'L-ASMA'.

BAHA'U'LLAH ' S S
IGNIF ICANT SUMMONS
CAL LI NG UPON ALL
PRESIDENTS REPUBLICS

WESTERN HEM
ISPHERE C HAMP IO N CAUSE

HI S MOST HOLY

THE COMM EMOR AT IO N OF HISTORI C ANN IVERSAR I ES
87

evolves. Threads of
friendly human con-
tacts weave back and
forth, bringing out
in ever elaborated
beauty the Divine Plan
of World Unity.' As
individuals became
more active, the
communities as units
began also to take on
more responsibilities,
demonstrating their
growing maturity
under the
Administrative Order. One sign

ENTERPRIS E, VIRTUALLY CONSU MM ATE D. of their development was the recognition
VAST INTERCONTINENTAL TEACHING CA M- of the Costa Rican assemblies and that of
PAIGN VISIBLY YIELDING FIRST FRUITS EVERY Montevideo by their respective govern-
REPUBLI C LATIN AMERICA. UPON CRUCIAL ments. The Assembly of Buenos Aires now
YEAR AHEAD HI NG E FORTUNES HI STOR IC accepted the responsibility of publishing
CRUSADE ... MYS ELF DEPRIVED PERSONAL PAR- and disseminating Baha ' i books in Latin
TICIPATION TASK ALLOTTE D PROSECUTO RS America. The Mexican assemblies were
EPOCH MAKING PLAN IMP ELLED DEPUTI ZE carrying on extension work in various
FIVE MEMBERS AMERICAN BAHA'i COM MUN I- parts of their country. San Salvador had
TY HELP FULFILL MY BEHALF WHATEVER PIO- begun teaching in Santa Ana, the second
NEER FIELD MOST VITAL ITS URGENT largest city of El Salvador. Youth groups
REQU IREMENTS . PLEDG ING FIV E THOUSAN D and children's classes were organized ... 2
DOLLARS ACCOM PLISHMENT THIS PURPOSE. 1 Nor was the work in North America
In "Uniting the Americas", Garreta Busey neglected. " ... on March 28 , 1944, we find
reported: 136 Spiritual Assemblies, 197 Baha'i
... the most noticeable characteristic of Groups, and the Faith vigorously functioning
this last period of the Seven Year Plan in over 1,300 cities on the North American
was the work undertaken by the local continent;-the Faith of Baha' u'llah shining
believers. Many of them were engaged in in resplendent glory from the vast expanses
translating Baha' i literature. The Mexican of Alaska to the Keys of Florida; from the
believers .. . had begun that great task. It isolation of Prince Edward Island to the
was continued by the Baha'is of Buenos sunny shores of California." 3
Aires, and in Uruguay three believers, In addition, the exterior ornamentation of
having finished the "Thirty-Six Lessons", the Baha 'i House of

Worship was completed
embarked upon the gigantic task of trans- in 1943.
lating "The Dawn-Breakers" .. . Shoghi Effendi cab led
to the friends
Latin American teachers arose. gathered for the All-American
Centennial
Sr. Tormo went, with Wilfred Barton, to Convention on 13 April
1944:
Paraguay. Sr. Ulloa went from Costa Rica The greatest
collective enterprise ever
to Panama to assist the pioneers there. launched by the Western
fo llowers of
Study groups in three cities of Argentina Baha' u' llah and
indeed ever undertaken
were taught by believers from Buenos by any Baha'i community
in the course of
Aires. The Baha'is of Santiago were car- an entire century, has
been gloriously
rying the Faith into other parts of Chile. consummated. A victory
of undying fame
As time went on the visits between has marked the
culmination of the fifty
communities were more frequent until in year long labors of the
American Baha'i
1941 the Inter America Committees community in the
service of Baha' u' llah
wrote: 'Thus the Divine Plan continually

2. The Baha 'i World, vo l. IX, pp. 197- I98.
Messages to America, p. 55. J ibid. p. 202.

Pioneers Honor Kempton, Helen Robenson and Dagmar Dole shown in Anchorage, Alaska,
in Januaiy 1944.

and has shed imperishab le lustre on the To the band of pioneers,
whether settlers
immortal records of His Faith during the or itinerant teachers, who have
forsaken
first hundred years of its existence. The their homes, who have scattered
far and
exploits that have marked the progress of wide, who have willingly
sacrificed their
this prodigious, this three-fold enterprise, comfort, their hea lth and even
their lives
covering a field stretching from Alaska for the prosecution of this
Plan; to the
in the North to the extremity of Chile in several committees and their

auxiliary
the south, affecting the destinies of so agencies that have been entrusted with
great a variety of peoples and nations, special and direct responsibility for its
involving such a tremendous expenditure efficient and orderly development and
of treasure and effort, calling forth so who have discharged their high
responsiremarkable a spirit of heroism and self- bilities with exemplary vigor, courage
sacrifice, and undertaken notwithstanding and fidelity ; to the national representatives
the vicious assaults and incessant machi- of the community itself, who
have viginations of the breakers of ' Abdu ' l-Baha' s lantly and tirelessly supervised, directed
Covenant, and despite the perils, the trials and coordinated the unfolding processes
and restrictions of a desolating war of of this vast undertaking ever since its
unexampled severity, augur well for the inception; to all those who, though not in
successful prosecution, and indeed assure the forefront of battle, have through their
the ultimate victory, of the remaining financial assistance and
through the instrustages of the Plan conceived, a quarter of mentality of their deputies, contributed to
a century ago, by 'Abdu ' l-Baha for the the expansion and consolidation of the
followers of Baha'u 'llah in the North Plan, I myself, as well as the entire Baha'i
American continent. world, owe a debt of gratitude that no one

can measure or describe. To the sacrifices my own behalf, as well as in the name
they have made, to the courage they of all Baha'i communities sharing with
have so consistently shown, to the fidelity them, at this great turning-point in the
they have so remarkably displayed, to history of our Faith, the joys and triumphs
the resourcefulness, the discipline, the of this solemn hour, feel moved to convey
constancy and devotion they have so the expression of our loving admiration,
abundantly demonstrated, future genera- our joy and our

gratitude for the brilliant
tions viewing the magnitude of their conc lusion of what
posterity wi ll no
labors in their proper perspective, will no doubt acclaim as one
of the most stirring
doubt pay adequate tribute- a tribute no episodes in the
history of the Formative
less ardent and well-deserved than the Age of the Faith of
Baha' u'llah, as well
recognition extended by the present-day as one of the most
momentous enterprises
builders of the World Order ofBaha'u'llah undertaken during the
entire course of the
to the Dawn-Breakers, whose shining first Century of the
Baha'i Era. 1
deeds have signa lized the birth of the
Heroic Age of His Faith .
. . . to all the privileged attendants of
such an epoch-making Convention , I, on Messages In America,
pp. 69- 7 1.

'

_ _..._á _j_ '

Celebration of the fiftieth anniversaiy of the Local Spiritual Assembly of
Salvador, Bahia,
Brazil- the oldest Assembly in South America.
Mrs. Margot Worley, seated center, served on the first Local Assembly.

2. FIFTIETH ANNIVERSARY OF THE FAITH IN LATIN AMERICA CELEBRATED

FROM Ric;Ivan 1937 to Ric;!van 1944, the While in Argentina,
Amatu'l-Baha, ac-
Baha'is of the United States and Canada companied by Mr. Monadjem and
a member
engaged in the first Seven Year Plan in of the National Spiritual
Assembly, had an
response to the call from the Guardian: interview with the President
of Argentina,
WOULD TO GOD EVERY STATE WITHIN AM ERI- Carlos Menem , and two Cabinet
members.
CAN REPUBLIC AND EVERY REPUBLIC IN The Hand of the Cause also called
on the
AMERI CAN CONTINENT MIGHT ERE TERMI NA- Mayor of Buenos Aires and
presented him
TION THIS GLORIOUS [IST BAHA'I] CENTURY with a copy of the pamphlet "A
Pattern for

EMBRACE LIGHT FAITH BAHA'U ' LLAH AND ESTABLISH STRU CTURAL BASIS HIS WORLD ORDER.

By the end of the Plan, the Faith had been established from Alaska to Chile. No state in the United States, province in Canada, or country in Latin America was without a group of believers. Celebrations of the 50th anniversaries of these victories were held throughout Latin America.

ARGENTINA

The Hand of the Cause of God Amatu'l-Baha Ru~iyyih Khanum attended the "Uniting the Americas" conference held in Buenos Aires from 27 February to 1 March 1990 to celebrate the fiftieth anniversary of the Faith in Argentina.

The conference also honored the memory of May Bolles Maxwell, the mother of Rul~fyyih Khanum, whose flame-like love for the Cause led her, at the age of seventy and in ill health, to voyage to Buenos Aires and, in the words of Shoghi Effendi, "lay down her life in such a spirit of consecration and self-sacrifice as to merit the crown of martyrdom".

About 1,250 attended the conference including Counsellors Eloy Anello, Isabel de Calderon, and Shapoor Monadjem. As Future Society", which consists of an extract from the writings of Shoghi Effendi on the coming world civilization.

Media coverage of the conference was excellent. There were items on both radio and television, and articles in several newspapers including one with two full pages, one of which was in color.

BOLIVIA

About 150 Baha'is and their friends attended a public meeting held in the salon of the National Library in Bogota on 12 December 1991 to celebrate the fiftieth anniversary of the Faith in Bolivia. Rosario de Moazes presented a short summary of the Baha' i activities during the Faith' s half-century in the country, and Roberto Nothaft gave a talk on the Baha ' i Faith and the new World Order.

A story about the celebration was broadcast on the television news that evening.

BRAZIL

The Local Spiritual Assembly of Salvador, in the state of Bahia, Brazil, is the oldest Assembly on the Continent. Established in 1940, it is the "Mother Assembly" of South America.

On 16 October 1990, the

Local Spiritual
many as 400 of the participants were not Assembly held a reception to celebrate its
Baha'is and, during the course of the three fiftieth anniversary. About two hundred
days, twelve people enrolled in the Faith. people attended, including Margot Worley,

one of the first Baha' is of South America enriched by the music performed by a choir
and a member of the first Local Spiritual called "Heredia Canta."
Assembly. Also attending was Rolf van
Czekus, a member of the Continental Board CUBA
of Counsellors in the Americas. On 2 December 1989, the Baha'is of Cuba
The Assembly received messages of filled the National Center in Havana to
congratulations from the Governor-elect, celebrate the fiftieth anniversary of the
Antonio Carlos Magalhaes, the commanding establishment of the Faith in their country.
officer of the consular corps of Bahia, and Songs and dances were
performed and, folmany other non-Baha ' is. Commendations lowing a lavish luncheon , a commemorative
were also received from the National cake was served.
Spiritual Assembly of Brazil , the National Perfecto Rerez Toledo, the first Cuban to
Spiritual Assembly of the United States, and recognize Baha' u ' llah, spoke to the Baha'is
a large number of Local Spiritual Assem- and their guests. Evoking those early days
blies in Brazil. of 1939, he paid tribute
to the Baha'is who
As part of the anniversary events, two helped to found and develop the Cuban
special prayer sessions were held at the Baha'i community: Philip
and Laily Marangraveside of Leonora Stirling Armstrong, gella,
Josephine Kruka, Jean Silver, William
"the spiritual mother of the Baha' is of Brazil", de Forge, Emogene Hoagg, Gayle Woolson,
with many local Baha'is attending. and Ruth Moffett. He also mentioned
A photographic exhibit of the first fifty the Hands of the Cause of God Zikrullah
years of Baha' i activities in Bahia was Khadem [Dhikru'llah

Khac:Iim], Dr. Ugo
assembled and displayed, and a video docu- Giachery, and "the unforgettable Dorothy
mentary of the history of the Cause in Bahia Baker."
was launched. An article about the development of the Faith in Bahia was published in EL SALVADOR
A Tarde, the widest circulated newspaper in On 12 November 1989, the Baha' i community
the state. of El Salvador celebrated
the Anniversary of
the Birth ofBaha ' u ' llah and the fiftieth anni-
COSTA RICA versary of the arrival of the Faith's first
The fiftieth anniversary of the election of the pioneer to their country, John Eichenauer.
first Local Spiritual Assembly of San Jose, Mr. Eichenauer was able to be present for
Costa Rica, was held on 21 April 1991 in the the occasion.
auditorium of the Federal College of Engi- The program was held in the Instituto
neers and Architects in San Jose. The event Baha' i Jamaliyyih, about 35 kilometres from
was attended by the head of the national the capital, with more than 200 people
Social Security system, a representative of attending. One of the friends talked about
the Governor of the Province of San Jose, the year 1920, when the Hand of the Cause
the President of the San Jose City Council, of God Amelia Collins had walked the
and the Rector of the University of Costa streets of old San Salvador saying the Great-
Rica. est Name, and Mr. Eichenauer told of how,
Special guest for the celebration was hearing of this, he was inspired to go to
Mrs. Gayle Woolson, one of the first two El Salvador to pioneer.
pioneers to Costa Rica and a member of the The Faith enjoyed extensive television
first Local Assembly. The other special exposure during the weeks preceding the
guest was also a member of the first Assem- celebration. During one interview, the
bly, Mrs. Consuelo Miranda Yda . de Araya . Baha' is were able to speak for two hours on
The beautiful commemorative program was the Baha'i approach to peace in response to

The first pioneer to El Salvador, Mr. John Eichenauer (seated center with the Greatest Name plaque), returned to celebrate the Baha 'i community 's fiftieth anniversary. The event was held at Jamaliyy ih Baha'i Institute on 12 November 1989.

generally helpful and friendly questions from the moderator and the television audience.

national theater. A local newspaper published an article about the commemoration.

PARAGUAY

A memorial service for the first Baha'i of Paraguay, Sr. Roque Centurion Miranda, was held on 30 January 1990 to commemorate the thirtieth anniversary of his passing on that date. A floral offering was carried to the Baha' i Cemetery in Lambare, and under the pine trees by his gravesite prayers were read and Sr. Centurion Miranda's two daughters shared anecdotes about their father.

During the evening of 30 January, a program was held at the National Baha'i Center in Asuncion to celebrate the fiftieth anniversary of the Baha'i Faith in Paraguay. The Director of the Performing Art School of the Municipality of Asuncion participated, was a presentaas did Mercedes Janet, a noted actress. A young student gave a reading of the biography of Sr. Roque Centurion Miranda as a Paraguayan citizen, and as a lover of the

URUGUAY

A series of events called "Days of Peace on the Fiftieth Anniversary of the Baha ' i Faith in Uruguay", organized by the Maldonado community and held from 18 to 20 November 1988, was given extensive media coverage in the area.

Activities began with a slide show of the Baha'i Holy Places and a presentation of statistical information about the Faith in Uruguay. On the second day members of the Baha' i community visited a home for the aged and the Children's Council, and held a youth gathering. On the third day, a program for chi ldren was held with clowns and acting. The final activity was a presentation about women and peace.

A display of books and photographs about the Baha'i Faith was exhibited at the Baha' i Centre for the three "Days of

Peace".

III

THE TEN YEAR CRUSADE AND THE KNIGHTS OF BAHA'U'LLAH

Adapted from a talk gi ven by
MR. ' ALf NAKHJAVANi
to the Baha' i World Centre staff in April 1992

MANY of us are working here and abroad di ffus ion of that same light over one hunto prepare for the events of the coming Holy dred and thirty-one additional territories Year-the Centenary of the Ascension of and islands in both the Eastern and West- Baha'u' llah. Among the events whi ch will ern Hemi spheres, through the operation be held in the Holy Land will be a reception of a decade-long world spiritual crusade for the Knights of Baha' u'll ah. These pre- whose termination will, God willing, cious souls had a unique part to play in an coincide with the Most Great Jubilee extremely important period of Baha' i his- commemorating the centenary of the dectory, the Ten Year Crusade. As we look back laration ofBaha'u' llah in Ba~dad. 1 over the development of the Faith during the The tenth part is everything we will be one hundred years since the passing of the doing till the end of the Dispensation of Blessed Beauty, it is appropriate to take the Baha'u'llah. Shoghi Effendi continues: time to review a subject which engaged the And finally the tenth part of this mighty entire Baha' i world during the latter years of process must be the penetration of that the ministry of Shoghi Effendi. light, in the course of numerous crusades

The signifi cance of the Ten Year Crusade and of successive epochs of both the Forwas described by Shoghi Effend i in a mative and Go lden Ages of the Faith, into message he sent to the Intercontinental Con- all the remain ing territories of the globe ference in America on 4 May 1953. It was through the erection of the enti re machina long message, read to the assemb ly by ery ofBaha'u'llah's Admin istrative Order Amatu' l-Baha Rt'.tl~iyyih Khanum, towards in all terri tories, both East and West, the the end of which he reviewed the entire stage at whi ch the light

of God 's triumspiritual evolution of humanity. He sa id that phant Faith shining in all its power and
this process-this stupendous vast process- glory will have suffused and enveloped
consists of ten parts. Part one consisted of the entire planet. 2
all of the Prophets of God before the Bab. Of the entire range of the Baha' i Dispen-
Part two began with the Bab, and then fol - sation , we are in the tenth part. The ninth
lowed five parts rep resenting major phases part-only ten years-was the Ten Year
of the Faith up to 192 1. The eighth part was
hi s own ministry up to 1953.
1 Messages to rhe Baha 'i World, A compi lat ion of
Then he wrote:
letters from Shogh i Effend i (Wilmette: Baha' i
The ninth part of this process-the Publi shing Tru st, 195 8), pp.
154- 155.
stage we are no w entering- is the further 2
ibid. p. 155 .

Crusade. And in the entire range of the uni- Seven Year Plan there would be a Ten Year
versal process of spiritual evo lution of Plan, not only for the United
States and Canhumanity this stage stands out. This is an ada, but for the entire Baha' i world.
indication of the importance of the topic. Therefore, that third Seven Year Plan was
cancelled, and was superseded by the Ten
TEACHING PLANS Year Plan. The first Plan with world-wide
From 1844 to 193 7 there were no Baha'i international collaboration was the Ten Year
Teaching Plans. The friends knew about Crusade.
teaching, about traveling to teach, and about At the mid-way point of the Ten Year
martyrdom. 'Abdu'l-Baha had encouraged Plan, Shoghi Effendi passed away. The
the friends to form local assemblies and to Hands of the Cause of God
took over custoset up funds and associations, and He had dianship of the Faith and the Spiritual
given the American believers the Tablets of Crusade was completed. The Universal House
the Divine Plan but there was no Adminis- of Justice came into existence and it took
trative Order to prosecute this vision. one year to review the situation before it

During the first years of his ministry, developed, after consultation with the Hands
Shoghi Effendi began to create the structures of the Cause, the Nine Year Plan, from 1964
that we know today. He named the United to 1973 . Following Shoghi Effendi's style,
States as the crad le of the Administrative the House of Justice gave a year of respite
Order as there was one National Spiritual from Ric;lvan 1973 to 1974, then gave the
Assembly there as well as for Canada, and friends the Five Year Plan to carry out from
they had been the recipients of the Tablets of 1974 to 1979, followed by the Seven Year
the Divine Plan. Everything in terms of the Plan, 1979 to 1986, and the Six Year Plan,
formal inauguration of the Administrative 1986 to 1992. Now we have the Holy Year,
Order began with the North American Baba'i Ric;lvan 1992 to 1993 , then we are to have
community. For 16 years, from 1921 to the Three Year Plan, 1993 to 1996. What will
1937, he said he built up the Administrative happen after that, only Baha'u'llah knows.
Order in the United States and Canada.
Then, at Ric;lvan 193 7, he gave them the first MESSAGES LEADING UP TO THE
Seven Year Plan. Although it was a national TEN YEAR CRUSADE
plan, the messages were shared with the The Guardian used the word "Crusade" as
Baha'i world collectively. far back as 1939. Of course, this word has
At the end of the first Seven Year Plan, historical connotations in connection with
in 1944, the Guardian gave the American the military expeditions of the European
friends a two-year respite. Then he gave them Christians who went to the Holy Land to libthe second Seven Year Plan, from Ric;lvan erate Jerusalem from Muslim rule. In 1939,
1946 to 1953. During the second Seven Year two years after the inauguration of the first
Plan of the United States, he urged the other Seven Year Plan of the American believers,
ten National Spiritual Assemblies to have he began to use the term "Crusade" instead
Plans, too. Consequently, the second Plan was of "Plan." In his Persian writings he used
paralleled by other Plans in Asia, Africa, the word "Jihad," which is

"Holy War." He
Europe and Australasia. subsequently used "Crusade"
for the second
In letters from the Guardian, there was Seven Year Plan, and then for the
Ten Year
reference to a third Seven Year Plan to take Plan so that the latter
became known as
place after three years of respite. However, the Ten Year Crusade, even
more than the
he changed his mind and decided that imme- Ten Year Plan. He sometimes
referred to the
diately upon the completion of the second pioneers as "crusaders ."

Shoghi Effendi did not give the Baha'i National Assembly. In
this letter he stated
world any indication of this Crusade in the that at the end of
the Two Year Plan,
earlier years of his Guardianship. However, the Baha'i world
was to have undertakings
in 1951 , six years before he passed away, which would involve
and engage all National
when he began to build up the World Centre Assemblies, and
there were eleven at that
by inviting outstanding believers to come to time.
the Holy Land to serve on the International In this letter
he also gave the Baha'i world
Baha' i Council or to come as Hands of the a foreshadowing of
two stages: one period
Cause of God, he started referring to some- with undertakings
involving all National
thing very great that was going to happen. Spiritual
Assemblies, that is, the Ten Year
For example, on 25 February 1951 , in Crusade; to be
followed throughout the
a letter to the British National Spiritual Epochs of the
Formative Age by enterprises
Assembly (and almost on the same date he which would be
launched by the Universal
sent a cable to the American National Spiri- House of Justice. I
remember the discustual Assembly repeating virtually word for
sions in Tihran by the scholars of the Faith
word what he had told the British Baha ' is), about why Shoghi
Effendi had said that
he instructed the British Baha'i community those enterprises
would be embarked upon

to have a Two Year Plan, beginning in 1951 and ending in 1953, to recruit pioneers to Africa.

On the success of this enterprise, [the Two Year Plan] unprecedented in its scope, unique in its character and immense in its spiritual potentialities, must depend the initiation, at a later period in the Formative Age of the Faith, of undertakings embracing within their range all National Assemblies functioning throughout the Baha' i World, undertakings constituting in themselves a prelude to the launching of world-wide enterprises destined to be embarked upon, in future epochs of that same Age [the Formative Age] , by the Universal House of Justice , that will symbolise the unity and coordinate and unify the activities of these National Assemb lies. 1

This was the first hint Shoghi Effendi gave of the Ten Year Crusade. Under the Two Year Plan, he had instructed only five National Assemblies to work together to open Africa south of the Sahara and he put

by the Universal House of Justice. Why didn ' t he say under the aegis of the Guardianship?

In this one short paragraph, Shoghi Effendi told the friends about the future in two ways. First something great was going to happen, then major enterprises were to occur under the aegis of the Universal House of Justice.

Nine months later, on 30 November 1951, the Guardian sent a message in which he said that the Baha'i World would hold intercontinental conferences for the first time. There had always been local and national conferences. Now, he said, the Faith was entering a new phase.

Forthcoming celebrations must be signalized through inauguration long anticipated intercontinental stage in administrative evolution of Faith marking its gradual development through succesgave of the sive phases of local , regional, national, international Baha' i activity. Initiation this highly significant measure further cementing Baha' i National Assemblies in

these National Assemblies under the auspices and coordination of the British counterpart to consolidation Faith at its World Centre through recent formation International Baha'i Council in Holy Land. 2

Unfo lding Destiny : Th e Messages fro m the Guardian of the Baha 'i Faith to the Baha 'i Community of the British ls/es (London: Baha ' i Publi s hing Tru st, I 98 I), p. 261.

2 Messages, p. I 7.

five continents of globe will be acclaimed by posterity as

This was another hint that the Baha'is were to engage in collaboration involving all National Spiritual Assemblies very soon.

At Naw-Ruz 1952, Shoghi Effendi announced that the eleven National Spiritual Assemblies of the Baha'i world were to be joined by a twelfth, the Halo-Swiss National Assembly. He praised the work of Dr. Ugo Giachery in that cable, and said how important it was that at the beginning of this new international phase we had a new National Spiritual Assembly.

Anticipate entrusting to the youngest among the twelve National Assemblies of the Baha' i World a specific plan enabling it, in conjunction with its sister National Spiritual Assemblies of the Baha'i World, world the Cruto promote in the course of the ten years separating the second from the Most Great Jubilee the Global Crusade designed to

nigh, to resolve never to flinch, never to hesitate, never to relax, until each and every objective in the Plans to be pro-

claimed, at a later date, has been full y consummated.2

That shook the Baha'i world. The friends reali zed that while there was a wonderful thing happening- there would also be national Plans; each of these twelve National Spiritant Assemblies was going to have its own Plan, just as the Halo-Swiss was to have its own Plan- and that there would be some rough times ahead.

Then came the auspicious moment, on 8 October 1952, when Shoghi Effendi announced the summary of the Ten Year Crusade. He gave the Baha'i sades ' s objectives, and the preamble of the message read as follows:

Feel hour propitious to

proclaim to the
hoist the standard of Baha' u' llah in the entire Baha'i world the projected launching
remaining states, dependencies and islands on the occasion of the convocation of the
of the whole planet. 1 approaching Intercontinental Conferences
Here it was : the first intimation of the Ten on the four continents of the globe the fate-
Year Crusade. laden, soul-stirring, decade-long, world-
The next message I want to quote was embracing Spiritual Crusade involving the
written in June 1952 and was heartrending: simultaneous initiation of twelve national
No matter how long the period that Ten Year Plans and the concerted
particiseparates them from ultimate victory; pation of all National Spirih1al Assemblies
however arduous the task; however formi- of the Baha ' i world aiming
at the immedidable the exertions demanded of them; .. . ate extension of Baha'u' llah's spiritual
however grievous the ordeal of temporary dominion as well as the
eventual establishseparation from the heart and nerve-center ment of the struchire of His administrative
of their Faith which future unforeseeable order in all remaining Sovereign States,
disturbances may impose upon them, I Principal Dependencies
comprising Princiadjure them, by the precious blood that palities, Sultanates, Emirates Shaykhdoms,
flowed in such great profusion, by the Protectorates, Trust Territories, and Crown
lives of the unnumbered saints and heroes Colonies scattered over the surface of the
who were immolated, by the supreme, the entire planet. The entire body of the
glorious sacrifice of the Prophet-Herald avowed supporters of Baha' u
'llah's allof our Faith, by the tribulations which its conquering Faith are now summoned to
Founder, Himself, willingly underwent, achieve in a single decade feats eclipsing
so that His Cause might live, His Order in totality the achievements which in the
might redeem a shattered world and its course of the eleven preceding decades
glory might suffuse the entire planet- I illuminated the annals ofBaha'i pioneering.3
adjure them, as this solemn hour draws

ibid., pp. 38- 39.

1 3

Messages, p. 23. ibid., p. 41.

He went on giving a summary of these immediately after its rise
goals. This message had an electrifying surroundings obscured its
effect on the friends.

By May 1953, Shoghi Effendi had already announced not only the summary but the immediate
details of the Ten Year Plan. Intercontinental conferences were held. To each one he sent a special message enumerating all the goals pertaining to that continent. He sent Hands of the Cause to be present at the Conferences, with a designated Hand representing him personally. All of this happened during that Holy Year.

HOLY YEARS

The Guardian first used the term "Holy Year" in a letter written on his behalf by his secretary to the American Baha'i community in November 1951. He explained in that letter that the Holy Year was to mark the Year Nine, a reference to the Bab's prophecy that in the Year Nine-that is nine years after 1844, His own Declaration-the Promised

the clouds which splendor. It was destined to mount to its zenith in the far-away city of Adrianople, and ultimately to set in the immediate vicinity of the fortress-town of' Akka. 1

In these three short sentences, Shoghi Effendi described the process of the Revelation of Baha'u'llah. What happened during the period of the Bab should be considered as the period of the dawn. As the rim of the orb of the Sun appeared-sunrise-that moduring that Holy Year. ment was the birth of the Baha' i Revelation in the Siyah-Chal in Tihran. That began the first Holy Year. The Morning Sun was seen in Baghdad, the Declaration by Baha'u'llah of His Mission. The process reached its zenith in Adrianople, when Baha'u'llah wrote His letters to the Kings, the Proclamation of His Faith: That "Sun" proceeded on its predestined path and then set in the city of' Akka, at Bahji, in 1892. As to the second Holy Year:

> sunrise fixed the time for the first Holy Year, and sunset will fix the time for the

One would come and the new Revelation would be born.

The Year Nine began from the time when Baha'u'llah received the intimation of His Revelation in the Siyah-Chal in Tihran. He entered the Siyah-Chal in August of 1852, and stayed in that Black Pit for four months . Shoghi Effendi explained that this intimation- this dream or mystic experience that Baha'u'llah wrote about-occurred at the mid-way point of this period of four months. Baba ' u 'llah entered the Siyah-Chal approximately on 15 August, so Shoghi Effendi took 15 October as the beginning of the Holy Year.

To better understand the Holy Years, I refer you to this passage from God Passes By:

> The first dawnings of that Light of peerless splendor had . .. broken in the city of Shiraz. The rim of that Orb had now appeared above the horizon of the Siyah-Chal of Tihran. Its rays were to burst forth, a decade later, in Baghdad, piercing

The first Holy Year, announced by Shogh i Effendi, stretched from 15 October 1952 to 15 October 1953, and during this time the first four Intercontinental Conferences were held. The second Holy Year, announced by the Universal House of Justice, is to begin at Ric;lvan 1992 and end at Ric;!van 1993 with commemorative events to be held in the Holy Land in May 1992, and the second Baha' i World Congress in New York in November 1992.

CENTENARIES

Another subject which might be helpful as background is the centenaries we have had so far during the Formative Age. The first was the Centenary of the Declaration of the Bab, the First Jubilee, in May 1944, the

1 Shoghi Effendi , God Passes By (Wilmette: Baha'i Publishing Trust, 2nd ed. , 1987), pp. I 02- 103.

Friends from Australia and New Zealand gathered in Sydney for the Dedication of the National Ifazirat 'ul-Quds and the Commemoration of the Centenary of the Declaration of the Bab, 20 May 1944.

highlights of which were celebrations held Conferences convened by the

Universal
all over the Baha'i world. The second was House ofJustice. Hands of the Cause of God
the Centenary of the "Martyrdom of the Bab went to all of these
Intercontinental Conferin July 1950, for which Shoghi Effendi called ences. Six of the Hands first visited the
on the entire Baha'i world to hold commem- House of Baha' u ' llah in Adrianople before
orative events. Next was the Birth of the scattering, carrying with them a copy of the
Revelation of Baha' u ' llah, the intimation of portrait ofBaM'u'llah taken in Adrianople,
His Mission, referred to by the Guardian as which the friends at these conferences were
the Second Jubilee, or sometimes the Great privileged to view. The Centenary of the
Jubilee. This was the beginning of the first Ascension ofBaha'u'llah is ahead of us, and
Holy Year, as described above, and its high- the beginning of the Holy Year, Ric;lvan
lights were the first four Intercontinental 1992 to Ric;ivan 1993 . The highlights will be
Conferences. the events here and in New York.

The fourth centenary was the Centenary
of Baha' u' llah's Declaration in April 1963. THE TEN YEAR CRUSADE
This was the Third Jubilee, or, as Shoghi
Effendi called it in other writings, the Most Shoghi Effendi sent his manuscript of the
Great Jubilee. The highlights were worldwide Ten Year Plan to two National Spiritual
celebrations, particularly culminating in the Assemblies, the United States ahd the British
first Baha'i World Congress held in London . Isles, asking each of them t6 publish it. It
Next was the Centenary of the Revelation of is called, The Bahti 'i Faith 1844 to 1952,
the Suriy-i-Muluk in Adrianople where, Information Statistical and
á Comparative,
Shoghi Effendi said, the Sun "had reached and it is in two parts. The first part consists
its zenith." This was in September 1967, and of statistics of the Baha' i world as of 1953.
the highlights were the six Intercontinental The second part is called,
"Supplement: Ten

The Hand of the Cause of God Leroy Joas greeting the friends on behalf of the Guardian
during the first Baha'i Intercontinental Conference, held in Kampala, Uganda, from 12 to 18February1953.

Year International Baha'i Teaching and Consolidation Plan 1953-1963." The bottom of the cover reads: "Compiled by Shoghi Effendi, Guardian of the Baha' i Faith." From pages 50 to 74 are the details of the Ten Year Crusade as laid out by the Guardian in full detail and in full splendor.

The first goal was, "Adoption of prelimi- nary measures for the construction of Baha'u'llah' s Sepulchre in the Holy Land."

Some of the friends asked if Shoghi Effendi was plaiming to build a superstructure for the Shrine ofBaha'u'llah. He answered that what he had in mind was to cleanse the sun-oundings of the Shrine and to create the I:Iaram-i-Aqdas. This was accomplished.

The second goal was the opening of one hundred and thirty-one virgin territories, whose names he specified. At that time roughly the same number of territories had already been opened, so opening one hun- dred and thirty-one new territories was equal to doubling the number of "countries within Africa, thirty countries in Europe, twenty-seven countries in the Americas. However, during the evolution of the Plan, one new territory was added raising the total to one hundred and thirty-two, as will be explained later.

The next goal was the translation and publication of Baha'i literature into ninetynary measures for the construction of one additional languages, the names of which Shoghi Effendi specified. There were to be forty in Asia, thirty-one in Africa, ten in Europe, ten in the Americas, and he assigned responsibility for translating and publishing these books and publications to designated National Spiritual Assemblies.

The fourth goal concerned the construction of two Mashriqu ' l-Adhkars, one in Tihran and one in Frankfurt. Circumstances in Iran did not pennit the construction of the Temple in Tihran so, at a later date, he announced that the Kampala Temple in Uganda would replace the Temple in Tihran as a goal. A few months later he added

Sydney, Australia,
the pale of the Faith." There were forty-one so two Houses of Worship were erected
countries in Asia, thirty-three countries in instead of the one in Tihran.

Next was the acquisition of a site for the of religious courts, and indeed a reduction of
Temple on Mount Carmel. Mrs. Amelia Collins the power and authority of religious courts.
provided the funds, and Shoghi Effendi was This was studied very carefully by the
able to purchase that very precious and impor- Hands of the Cause, who
produced docutant property which had been blessed by the ments expla ining why this goal was not
footsteps of Baha 'u' llah Himself at the time feasib le under current circumstances.
He revealed the Tablet of Carmel. The next goal was the codification of the
Another goal completed was the erection Laws and Ordinances of the Kitab-i-Aqdas.
of the first dependency of the Temple in Shoghi Effendi himself worked on this, and
Wilmette, the Home for the Aged. a large package of his notes was passed to
Next was the purchase of Temple sites in the Universal House of Justice when it was
eleven countries, which he named-three on elected. These form the basis of the present
the American continent, three in Africa, two in Synopsis and Codification of the Kitab-i-
Asia, two in Europe and one in Australasia. Aqdas that was published, almost ninety-five
The eighth goal was, "Development of the per cent of which was the work of Shoghi
functions of the institution of the Hands of Effendi. The Universal House of Justice
the Cause". That became very important as completed and published the book.
the years went by. During the years that he Next was the estab li shment of six Baha' i
was alive after launching the Ten Year Plan, courts in chief cities of the Middle East. He
Shoghi Effendi added more Hands to the named them: Tihran, Cairo, Baggdad, New
number he had already appointed, then called Delhi, Karachi, Kabul. None of these were

on them all to appoint Auxiliary Boards of nine for each continent. Later he said that there should be two Auxiliary Boards instead of one-one for protection and one for teaching the Faith. Towards the end of his life he added more Hands of the Cause, and described them as the Chief Stewards of the Embryonic World Commonwealth. As can be seen , the institution of the Hands developed very rapidly during those four-and-on e-half years.

The ninth goal was the establishment of a Baha ' i Court in the Holy Land. Shoghi Effendi did not intend for there to be a court which would supervise and oversee the judicial decisions of National Spiritual Assemblies, since the Head of the Faith was supervising and coordinating the work of the National Assemb lies. The intention was something different. Just as other religions in Israel had certain rights according to the civil and religious laws of the land and had the right to have religious courts, so too should the Baba' i Faith have a right to a religious court in Israel. But that court never

possible, some for the same reason that a court could not be established in Israel, and others because in those countries they were ultra-orthodox in their attitudes. The friends tried and were able, for example in Pakistan, to have the Baha' i marriage certificate recognised, which is part of the work of a Baha'i court, so some aspects of the goal were achieved . Likewise in New Delhi it was possible to obtain official recognition of the Baha' i marriage certificate.

The twelfth goal was the extension of the international Baha' i endowments in the Holy Land. Shoghi Effendi acquired many parcels of property both in Bahji and in Haifa during the four years he was ali ve at the beginning of the Plan. Had he not acquired these properties on Mount Carmel we would not be ab le to work on the Arc and Terraces as we are now.

Construction of the International Baha' i Archives Building was a goal which caused tremendous problems. Shoghi Effendi had the design made by Mason Remey, under his own supervision, and had it

erected but could
materialized because there occurred a trend not complete it. During the last few years of
in Israe l towards referral to secular instead the Plan, after the passing of Shoghi Effendi,

the building was completed under the direc- related to the goal above. As was explained,
tion of the Hands of the Cause in the Holy some of these National Assemb lies could
Land and all the archives that had been kept not be incorporated.
in the three rooms to the south of the Shrine The twenty-first goal was
the establishof the Bab were transferred to the new ment of six national Publishing Trusts. All of
location. these were established-two
in the Americas,
It was a goal to construct a Tomb for the two in Asia, one in Africa and one in Europe.
Wife of the Bab in Shiraz. The National Spiri- Next, "Participation by
the women of Pertual Assembly of Iran did its best, but until sia in the membership of National and Local
today it has not been possible to achieve this Assembl ies," was accomplished with flying
important goal of the Ten Year P lan. colors. The first year that this permission
The next goal was the transfer of the was made effective two Baha'i women were
remains of the Father ofBaha'u ' llah and the elected to the Nationa l Spiritual Assemb ly
Mother and the Cousin of the Bab to the Baha'i off ran. (Incidentally, Shoghi Effendi gave
cemetery in Baghdad. The remains of the the same instruction to the National Spiritual
Father ofBaha'u'llah were actually transferred Assembly of Egypt and Sudan, one year after
and they are now in the Baha'i cemetery. Persia.)
But the remains of the Mother and the Cousin The next goal was the establi shment of
of the Bab have sti ll not been identified. seven Israeli branches of National Sp iritual
These are among the last wishes of Shoghi Assemblies. This was ve1y interesting. Shoghi
Effendi that wil l have to be carried out in Effendi established under Israeli law what
future years. are today called "friendly societies." Instead

The sixteenth goal was the acquisition of four Baha'i Holy Places in iran and 'Iraq. Circumstances did not permit any progress in realizing the goal in 'Iraq. In Iran , however, although it was possible to acquire two of the properties, these were subsequently confiscated by the authorities after the Revo lution.

The seventeenth goal was the establishment of forty-eight new National Spiritual Assemblies. All of these were estab lished during the Ten Year Crusade.

The next goal was met with the acquisition of forty-nine new I:Ia?'.iratu' 1-Quds. The acqui sition of forty-nine national endowments and the framing of national Baha' i constitutions for each of the new National Spiritual Assembl ies was the next goal. Unfortunately in some countries, such as Iran , it was not possible to incorporate the National Assembly. However, national constitutions were drawn up and the National Assemb lies operated within the terms of these documents.

of ca lling them, let us say, "Baha'i Holding Societies," he had each one named after a National Assembly operating at that time: for example, the National Spiritual Assembly of the Baha'is of the United States- Israel Branch. One of the wonderful things that he did was to incorporate one of these "friendly societies" in the name of the National Spiritual Assembly of the Baha' is of Iran- Israel branch. Shoghi Effendi used to say that in Iran the authorities did not recognize us but in Israel the National Spiritual Assembly of Iran had been incorporated. He transferred property in the names of these various legal entities. On Panorama Road, above the Shrine of the Bab, there is still a piece of land recorded in the land registry in the name of the National Spiritual Assembly of the Baha' is of Iran-Israel branch.

The twenty-fourth goal was the establishment of a national Baha'i Printing Press in Tihran. This was with the understanding that the National Assembly of iran would be incorporated and have its own printing press.

Next was the incorporation of fifty-one National Spiritual Assemb lies, which is an informal publishing house which published Baha'i books without actually owning a printing press. The books were typed, mimeographed, bound and distributed. Many books in our Baha ' i library today are those published during that period of the Ten Year Crusade. It was not official, but it was on the path to the fulfilment of this goal fonnulated by the Guardian .

Baha'is had ties with the United Nations, have the Conbut Shoghi Effendi made it a goal to reinforce them. Two years before he passed away, the persecutions in Iran allowed the friends to develop much closer connections with various UN agencies such as the Security Council, the Human Rights Commission and other agencies in New York. The Guardian seemed to have anticipated this development, point of his Spiriand urged the friends to build on those relationships. This process has continued, and now we have an efficient office in New York, another in Geneva, yet another in the Pacific, and so on.

This was not possib le. However, the National Assembly of iran succeeded in estab li shing

he named them. It was subsequently learned that there were Baha'is in some of these areas, whose presence had not been reported to him . A few territories were opened by traveling teachers. We will discuss these matters later.

The last goal, the twenty-seventh goal, was the convocation of the Baha' i World Congress áin 1963 in Bag!:!dad. As events unfolded, it was not possible to gress in Bag!:!dad and it was held in London .

In retrospect it seems so appropriate that it was held in London because that was where Shoghi Effendi had passed away. Many Baha'is went to that first Congress, on the one hand to pay their respects to their Guardian who had passed away while labouring for the Cause at the mid-way tual Crusade, and on the other to celebrate the one hundredth anniversary ration ofBaha'u ' llah.

After giving the friends the objectives of the Ten Year Crusade,

Shoghi Effendi

For the purposes of the Ten Year Crusade explained that it was to have four phases.

Shoghi Effendi treated the Soviet Union as The first phase was the opening of the virgin

two parts, the European section which he territories, to occur over

the first year. Durcounted as part of Europe, and the Asian ing the year he named the Knights as they

republics which he regarded as part of Asia. arrived at their pioneer posts. Second was

According to his reports, there were thirteen the acquisition of national I:Ia~iratu'l-Qudses

unopened republics in the Soviet Union and and endowments, over a period of two years.

There was a tremendous effort by the Baha'is all over the world to win these goals. Third, the multiplication of Baha' i localities and the formation of sixteen new National Spiritual Assemblies over a period of two years. This was done. And then, just before his passing, he said the fourth phase was to witness a vast increase in the number of believers and localities and the erection of the Temples of Africa, Australasia and Europe. The Hands of the Cause of God continued working on this fourth phase for the rest of the ten years.

Charles Dunning, the Knight of Baha 'u 'llah THE KNIGHTS OF BAHA'U'LLAH

for the Orkney Islands, The word translated as "knights" was used by

with Brigitte Hasselblatt, the Knight of Baha'u'llah in His Writings. 'Abdu'l-Baha

Bahci 'u 'llahfor the Shetland Islands, also used the word, as well as the word

c. 1954. "horsemen." By knights they meant heroes:

pioneers who would go to these unconquered regions. This caught the imagination ofBaha'is all over the world.

About a month later, Shoghi Effendi explained what he had in mind. In letters written on his behalf, he gave many explanations, two of which I will quote from:

There are no objections to more than one pioneer settling in these areas [meaning these virgin areas]. If the original one to whom the territory has been assigned [meaning the NSA] cannot proceed at this

moment, they will still be reaching their goal even though someone else might reach that point sooner than they. All who proceed to these points at this time will be designated as Knights ofBaha'u'llah and their names be carried on the Roll of Knights ofBaha 'u 'llah Alvin and Gertrude Honor to be deposited permanently in the Blum at their post in the Solomon Islands with Shrine of Baha'u ' llah.
their daughter, Keithie (front) , John Mills All pioneers reaching virgin areas at
(left) and the Head ofthe Bamu Tribe in 1954. this time are carried on the honor roll as
they used the word as translated by Shoghi Knights of Baha'u'llah. In other words,
Effendi with a lower case "k." Shoghi Effendi there may be four or five Knights of
took this word and used it as an accolade. It Baha' u 'llah for one country. The Guardbecame a title, with a capital "K." After ian has been considering how long this
annow1cing the goals of the Ten Year Crusade, period of settlement by the Knights of
Shoghi Effendi made this announcement on Baha'u'llah should continue, but has not
28 May 1953: yet set the date. Up until that time, every
Planning inscribe, chronological order, individual settling in a virgin area will be
names spiritual conquerors illuminated carried on the honor roll.
Roll of Honor, to be deposited entrance door inner Sanctuary Tomb ofBaha' u'llah, as permanent memorial contribution champions His Faith victorious conclusion opening campaign Global Crusade . . . 1
This was the first time he had used the words "Roll of Honor." It was a new term for the Baha'is, as were "Holy Year" and "Crusade," and of course, "Knights" as a title. As we just saw, Shoghi Effendi wanted one hundred and thirty-one countries and territories of the world opened to the Faith during one year. To encourage the friends to arise, he said he would open a list upon
Feroza Yaganegi (left), one of the Knights of which he would inscribe the names of those
Baha 'u 'llah for Goa, with Gulnar Aftabi,

wife of the other Knight of BahQ 'u 'llahfor Goa in 1953.

Messages , p. 49.

Shoghi Effendi had named 131 territories to be opened, including Anticosti Island in the Gulf of St. Lawrence, Canada. The National Assembly wrote to Shoghi Effendi to state that no pioneer could go to Anticosti as it was owned and entirely controlled by a paper company. Only people employed by that company could go there, and Baba' is had been unsuccessful in obtaining jobs. Two further possibilities were for hunters or for people related to the islanders to go there, but neither of these were opened to Baha'is. Shoghi Effendi wrote back to tell them to choose another island. They consulted and chose the Gulflslands, which Shoghi Effendi approved.

The Knights of Baha 'u 'llah for French Togo/and, David Tanyi (second from left) and Vivian Wesson (second from right), with new believers in Accra in 1956.

In the end, the National Assembly was able to open Anticosti Island, as originally envisaged. Shoghi Effendi named a Knight for Anticosti and it is on the Roll of Honor.

Because the Gulf Islands had already won the honor of being a virgin territory which produced a Knight, the Baha'i world ended with 132 virgin territories instead of the original 131.

One may note that 122 territories opened by Knights of Baha'u ' llah do not equal the 132 virgin territories named by Shoghi

Friends started rushing : they longed to be on the Roll of Honor and among the Knights of Baha'u'llah. When you examine the Roll of Honor today you will see that some of the difficult countries only have one solitary Knight, and some of the easier countries have five, six, seven Knights.

Then, in May 1954, came this ominous announcement:

The Roll of Honor, after the lapse of one year since the launching of the World Crusade, is now closed, with the exception of pioneers who have already left

for
their destination, as well as those first
arriving in the few remaining virgin
territories ... 1
When Mr. Abbas and Mrs. Rezvanieh
Katirai went to the Sakhalin Islands in 1990,
they became Knights since it was the last
unopened territory left from the Ten Year
Crusade. They set the seal on the Knights of
Baha' u'llah.
The total number of territories opened by
Knights was 122, with a footnote which reads,
"Including the Gulf Islands, supplementing
the Anticosti Islands, both in Canada." The
story of this footnote is as follows. Edythe MacArthur, who moved to the Queen
Charlotte Islands of Canada in 1953 and
Messages, p. 69.
was named a Knight of Baha 'u 'llah.

Effendi. This is because 10 were opened by Shoghi Effendi had planned to deposit it
other means. There were some countries where because when he sent a picture of the new
there were Baha' is about whom Shoghi door to the Shrine (the present door to the
Effendi had never received reports. When he Shrine) to the American National Assembly
learned of these he announced in one of his he asked them to pub lish the picture and
Ri9van messages that he now considered describe it and to add that immediately
these countries a lready opened. As the behind this door the Roll of Honor would be
Baha'is there had gone before the opening of deposited.
the Ten Year Crusade they could not be A map has also been made. It is in the
named Knights. In other cases, countries style of the maps of Shoghi Effendi, and
were opened by traveling teachers who shows the 132 territories. From each country
could not reside there-Baha ' is who went there is a line on which the name of each
back and forth- and through them people Knight is written, and like an arrow the line
enrolled in the Faith. Usually it was not just pierces the country. It is in

color, and will
one person, but a whole group of people also be displayed. A copy will, of course, be
who went at different times. Together there made available to the friends .
were JO territories in these categories which explains the 122.
The total number of Knights was 257:
131 men; 126 women . The total number of Knights still alive is 159. The total number still living at pioneering posts is 14. The number settled during the lifetime of Shoghi Effendi and still at their post is 10- God bless them. The number of Knights intending to be present at the Centenary events in
the Holy Land is 108.

THE ROLL OF HONOR

The Roll of Honor is on a parchment that Shoghi Effendi himself ordered. He also
found the artist who would put the names on Th e Knights of Baha 'u 'llah to the Canary
the Roll. It has spaces, like cartouches, for Islands, Gertrude Eisenberg (right) and
each country, in four columns. If there was George and Marguerite True, with the
more than one Knight of Baha' u' llah for a True 's son Barry in 1953.
country their names were written in smaller letters, and if there was just one name, that name enjoyed the full space of the cartouche.
This Roll of Honor wi II be displayed when the Knights of Baha ' u' llah come to the World
Centre. The next day, it will be placed in a [Reprints of the Roll of Honor as well as the
special sealed box and then laid by Amatu'l- map showing the 132 territories drawn by
Baha Rlil)iyyih Khanum at the entrance to Shoghi Effendi , are enclosed in the cover
the Shrine of Baha'u' llah. We know where pockets of this volume of The Baha 'i World.]

THE KNIGHTS OF BAHA'U'LLAH

LISTED BY VIRGIN TERRITORIES AND DATES OF SETTLEMENT 1953-1990

ADMIRAL TY ISLANDS BALEARlC ISLANDS

Violet Hoehnke VII 1954 Virginia Orbison VIII 1953
Jean Deleuran XII 1953
ALBANIA Tove Deleuran XII 1953
Found to be already open Charles Ioas I 1954

ALEUTIAN ISLANDS BARANOF ISLAND
Elaine Caldwell VIII 1953 Grace Bahovec
Jenabe Caldwell VIII 1953 Helen Robinson IX 1953
Elinore Putney V 1954 Gai l Avery II 1954

ANDAMAN ISLANDS BASUTOLAND
Khodadad M. Fozdar XI 1953 Elizabeth Laws X 1953
Frederick Laws X 1953
ANDORRA
William Danjon X 1953 BECHUANALAND
Audrey Robarts II 1954
ANTICOSTI ISLAND John Robarts II 1954
Mary Zabolotny IV 1956 Patrick Robarts II 1954

Supplemented by: BHUTAN
GULF ISLANDS Ardeshir Faroodi VI 1954
Catherine Huxtable IX 1959 Shapoor Rowhani VI 1954
Clifford Huxtable IX 1959
BRITISH CAMEROONS
ASHANTI PROTECTORATE Enoch Olinga X 1953
Benedict Eballa IV 1954
BRITISH GUIANA
AZORES Malcolm King X 1953
Lois Nolen X 1953
Richard Nolen X 1953 BRlTISH HONDURAS
Cora Oliver IX 1953
BAHAMA ISLANDS Shirley Warde X 1953
V. Gail Curwin X 1953
Gerald Curwin X 1953 BRlTISH TOGOLAND
Ethel Holmes X 1953 Albert Buapiah IV 1954
Maurice Holmes X 1953 Edward Tabe IV 1954
Andrew Matthisen I 1954
Nina Matthisen I 1954

BRUNEI CYPRUS
Harry Clark II 1954 Abbas Vakil VIII 1953
Charles Duncan II 1954 R. Hugh McKinley IX 1953
John Fozdar IV 1954 Violet McKinley XI 1953
Samira Vakil XI 1953
CANARY ISLANDS
Gertrude Eisenberg X 1953 DAMAN
George True X 1953 Ghulam Ali Kurlawala VI 1953
Marguerite True X 1953

Shoghi Riaz Ruhany VI 1954 DIU
Gulnar Aftabi XII 1953
CAPE BRETON ISLAND Kaykhusraw Dehmobedi XII
Frederick Allen X 1953 1953
Jean Allen X 1953 Bahiya Rowhani XII 1953
Grace Geary X 1953
Irving Geary X 1953 DUTCH GUIANA
Elinor WolffX 1953
CAPE VERDE ISLANDS Robert WolffX 1953
Howard Menking I 1954
Joanne Menking I 1954 DUTCH NEW GUINEA
Elly Becking X 1953
CAROLINE ISLANDS Lex Meerburg IV 1954
Virginia Breaks XI 1953
DUTCH WEST INDIES
CHAGOS ARCHIPELAGO Matthew Bullock XI 1953
Puva Murday V 1957 John Kellberg IV 1954
Marjorie Kellberg IV 1954
CHANNEL ISLANDS
Ziaoullah Asgarzadeh IX 1953 ESTONIA
Evelyn Baxter IX 1953 Opened by traveling teachers

CHILOE ISLAND FALKLAND lSLANDS
Zunilda de Palacios X 1953 John Leonard II 1954
Louise Groger VI 1954
FAROE ISLANDS
COCOS ISLANDS Eskil Ljungberg VIII 1953
Frank Wyss VI 1955
FINNO-KARELIA
COMORO ISLANDS Opened by traveling teachers
Mehraban Sohaili VIII 1954
FRANKLIN
COOK ISLANDS K. Gale Bond IX 1953
Edith Danielsen X 1953 J. Jameson Bond IX 1953
Dulcie Dive I 1954
FRENCH CAMEROONS
CRETE Meherangiz Munsiff IV 1954
Rolf Haug X 1953 Samuel Njiki IV 1954

FRENCH EQUATORIAL GREECE
AFRICA Am in Banani VIII 1953
Max Kanyerezi IX 1953 Sheila Banani VIII 1953
Carole A llen IX 1953
FRENCH GUIANA Dwight A llen IX 1953
Eberhard Friedland X 1953
HADHRAMAUT
FRENCH SOMALILAND Adib Baghdadi XII 1953

Fred Schechter VIII 1953
Fahimah El ias V 1954
Sabri E li as V 1954

HAIN AN

FRENCH TOGOLAND
David Tanyi IV 1954
Mavis Nymon V 1954
Vivian Wesson V 1954

FRENCH WEST AFRICA
Labib I~fahanf XI 1953
Habib I~fahani IV 1954
Ursu la Samandari XI 1953

FRISIAN ISLANDS
Elsa Grossmann IX 1953
Geertrui Ankersmit X 1953
Ursu la Yon Brunn X 1953

GALAPAGOS ISLANDS
Gayle Woolson IV 1954
Haik Kevorkian V 1954

GAMBIA
Feriborze Roozbehyan II 1954

GILBERT & ELLICE ISLANDS
Elena Fernie III 1954
Roy Fernie III 1954

GOA
Roshan Aftabi VII 1953
Feroza Yaganegi VII 1953

GRAND MANAN ISLAND
Doris Richardson IX 1953

KODIAK ISLAND
Jack Huffman VI 1953
Rose Perkal VII 1953
Bernard Guluáke II 1954

KURJA-MURJA ISLANDS
Munir Vakil I 1954
Khodarahm Mojgani III 1954

LABRADOR
Howard Gilliland IV 1954
Bmce Matthew IV 1954
Una Townshend X 1953

LATVIA

John Z.T. Chang VIII 1959

HEBRIDES
Gerald ine Craney X 1953

lT ALIAN SOMALILAND
Sohei l Samandari III 195 3
Mehd i Samandari XI 1953

JUAN FERNANDEZ ISLAND
Adela I. de Tormo X 1953
Salvador Tormo X 1953

KARIKAL
Salisa Kermani VIII 1953
Shirin Noorani VIII 1953

KEEWATIN
Dick Stanton IX 1953

KEY WEST
Arthur Crane VII 1953
Ethel Crane VII 1953
Howard J. Snider IX 1953

KAZAKHSTAN
Found to be already open

KIRGIZIA
Found to be already open

MAHE
Lionel Peraji X 1953
Qudratollah Rowhani III 1954

MALTA

Olga Mills XI 1953

Found to be already open John Mitchell VII 1954

LEEWARD ISLANDS MARGARJTA ISLAND
Earle Render X 1953 R. Katharine Meyer X 1953
Ben Weeden X 1953
Gladys Weeden X 1953 MARJANA ISLANDS
Charles Dayton II 1954 Robert Powers Jr. V 1953
Mary Dayton II 1954 Cynthia Olson V 1954
David Schreiber II 1954
MARQUESAS ISLANDS
LIECHTENSTEIN Gretta Jankko III 1954
Amir Huschmand
Manutschehri VIII 1953 MARSHALL ISLANDS
Marcia Atwater VIII 1954
LITHUANIA
Opened by traveling teachers MAURITIUS
Ottilie Rhein XI 1953
LOFOTEN ISLANDS
Mildred Clark VIII 1953 MENTAW AI ISLANDS
Loyce Lawrence VIII 1953 Ral~matu 'llah Muhajir II 1954
Iran Muhajir II 1954
LOY AL TY ISLANDS
Daniel Haumont X 1955 ST. PIERRE AND
MIQUELON
MACAO Ola Pawlowska X 1953
Frances Heller X 1953
Carl Scherer XIJ 1953 MOLDAVIA
Loretta Scherer XII 1953 Annemarie Kriiger

MADEIRA MONACO
Ella Duffield IX 1953 Nellie French IX 1953
Elizabeth Hopper IX 1953 Azizullah Navidi II 1954
Sara Kenny IX 1953 Shamsi Navidi II 1954
Adah Schott IX 1953 Olivia Kelsey III 1954
Florence Ullrich III 1954
MAGDALEN ISLANDS
Kathleen Weston IX 1953 MONGOLIA
Kay Zinky IV 1954 Sean Hinton XII 1988

MOROCCO PORTUGUESE TIMOR
(INTERNATIONAL ZONE) Florence Fitzner VI 1954
Manoutchehr Hezari IX l 953 Haro ld Fitzner VI 1954
Hormoz Zendeh IX l 953 Jose Marques VII 1954
E lsie Austin X 1953
Mohammed Ali Ja lali X 1953 QUEEN CHARLOTTE
Hossein Rowhani Ardekani ISLANDS
XI 1953 Edythe MacArthur VIII 1953

Nosrat Rowhani Ardekani
XI 1953 REUNION
Ali Akbar Hassanzadeh Opal Jensen X 1953
Rafii-Rafsandjani XI l 953 Le land Jensen III 1954
Shayesteh Rafii-Rafsandjani
XI 1953 RHODES
Abbas Rafii Rafsandjani Elizabeth Bevan I 1954
XI 1953
Mary L. Suhm IV l 954 RIO DE ORO
Richard Suhm IV 1954 Amin Battah X 1953
Evelyn Walters IV l 954
Richard Walters IV 1954 ROMANIA
Fereidun Khazra i XI 1968
NEW HEBRIDES
Bertha Dobbins X l 953 RUANDA-URUNDI
Dunduzu Chisiza VI 1953
NICOBAR ISLANDS Mary Collison VI 1953
Margaret Bates VII l 957 Rex Collison VI 1953
Jeanne Frankel VII 1957
ST. HELENA
NORTHERN TERRITORIES Elizabeth Stamp V 1954
PROTECTORATE
Julius Edwards IX 1953 ST. THOMAS ISLAND
Martin Manga IV 1954 Elise Schreiber II 1954

ORKNEY ISLANDS SAKHALIN
Charl es Dunning X 1953 Abbas Katirai Ill 1990
Rezvanieh Katirai III 1990
PONDICHERRY
Saeed Nahvi VII 1953 SAMOA ISLANDS
Shyam Behari Lal VIII 1953 Li lian Wyss I 1954
Shokat Nahvi XI 1953
SAN MARINO
PORTUGUESE GUINEA Tabandeh Payman IX 1953
Hilda Rodrigues IX 1953 Sohrab Payman IV 1954
Jose Xavier Rodrigues IX 1953
SARDINIA
Mari e Ciocca XI 1953
THE COMMEMORATION OF HISTORIC ANNIVERSARIES 11 1

SEYCHELLES ISLANDS SPANISH MOROCCO
Kami! Abbas XI 1953 (continued)
Abdul Rahman Zarqani I 1954 Luella McKay X 1953
Bahia Zeinol-Abedin X 1953
SHETLAND ISLANDS Fawzi Zeinol-Abedin X 1953
Brigitte Hasselblatt IX 1953
SPANISH SAHARA
SICILY MuJ:iammad Mu~tafa X 1953

Carol Bagley X 1953
Florence Bagley X 1953 SPITS BERGEN
Gerrald Bagley X 1953 Paul Adams VI 1958
Stanley Bagley X 1953
Susan Bagley X 1953 SWAZILAND
Emma Rice X 1953 John Allen IV 1954
Valera Allen IV 1954
SIKKIM Bula Mott Stewart IV 1954
Udai Narain Singh VIII 1953
TADZHIKISTAN
SOCIETY ISLANDS Found to be already open
Gretta Lamprill X 1953
Gladys Parke X 1953 TIBET
Udai Narain Singh IX 1955
SOCOTRA ISLAND
Mirza Aqa Khan Kamali- TONGA ISLANDS
Sarvistani III 1955 Stanley Bolton Jr. I 1954
Dudley Blakely VII 1954
SOLOMON ISLANDS E lsa Blakely VII 1954
Alvin Blum III 1954
Gertrude Blum III 1954 TUAMOTU ARCHIPELAGO
Jean Sevin I 1954
SOUTH WEST AFRICA
Ted Cardell X 1953 UKRAINE
Found to be already open
SOUTHERN RHODESIA
'Izzatu'llah Zahra'i VI 1953 UZBEKISTAN
Claire Gung X 1953 Found to be already open
Eyneddin Alai XII 1953
Tahereh Alai XII 1953 WHITE RUSSIA
Kenneth Christian I 1954 Helmut Winkelbach XII 1978
Roberta Christian I 1954
WINDWARD ISLANDS
SPANISH GUINEA Esther Evans X 1953
Elise Schreiber V 1954 Lillian Middlemast X 1953

SPANISH MOROCCO YUKON
Earleta Fleming X 1953 Joan Anderson IX 1953
John Fleming X 1953 R. Ted Anderson IX 1953
Alyce Janssen X 1953
N

View of the interior of the Royal Albert Hall in London, England, as it looked when thousands of Saha 'is gathered for
the first Saha 'i World Congress, held from 28 April-2 May 1963.
PART THREE

INTERNATIONAL SURVEY

OF CURRENT BAHA'I ACTIVITIES

142-148 OF THE BAHA'i ERA
21 APRIL 1986-20 APRIL 1992

'-"" i

First page of the Kitab-i-Aqdas in the handwriting of 'Abdu 'l-Baha.
This Tablet belonged to Baha 'u '!!ah Himself.

I

THE SIX YEAR INTERNATIONAL TEACHING PLAN 1986- 1992

1. THE COMPLETION OF THE SIX YEAR INTERN A TI ON AL TEACHING PLAN

A. THE BAHA'f WORLD CENTRE

a. Publication of the Kitab-i-Aqdas in English

In its Ric:Ivan message of 1986, the Universal House of Justice announced that the time had come for the preparation of a copiously annotated English háanslation of the complete text of the Most Holy Book. The accomplislm1ent of this project was specified as a major goal of the Six Year Plan for the World Cenháe. Its publication was scheduled during the Holy Year.

Shoghi Effendi himself had already háanslated just over one-third of the text of the Aqdas. The basic task, then, was to provide suitable renderings of the remaining passages of the Book. This was initially assigned to a conmlittee ofháanslators at the World Cenháe. considered by the review committee and the draft was amended as needed. During the same period a companion work, Questions and Answers, was also translated from the Persian for inclusion in the volume; this work consists of questions put to Baha'u'llah regarding certain laws of the Aqdas, and His responses.

Parallel with this process, researchers began collecting pertinent passages from the Baha' i Sacred Writings, the Holy Books of the past, the interpretations of Shoghi Effendi and other materials needed in the preparation of the extensive annotations that were to accompany the text. A list of the items requiring notes was first prepared and approved. In composing

the notes, the focus
Their work was subsequently reviewed and of concentration was on those points about
revised a number of times until an accept- which the reader would need elucidation.
able version was approved. The standards The notes are not intended
to be a compreadopted to guide the translation were accu- hensive commentary on the text, which would
racy of meaning, beauty of language, and be a task beyond the capacity of present
conformity of style with that employed by resources.
Shoghi Effendi. The volume also
include_s a preface, an
During the course of the work, a well- inháoduction, Shoghi Effendi ' s description of
advanced draft was shared with a number of the contents of the Book, supplementary
knowledgeable Baha'is around the world who passages, a synopsis and codification of the
were asked for their comments and sugges- laws and ordinances of the Aqdas, a glossary
tions. The points they submitted were then and an extensive index.

Attendees of the Jfuququ 'llah Conference held at the Baha'i World Centre in Janumy I 987
From left to right, fiáont row: Mr. Hugh Chance, Dr. 'Ali-Muhammad Varqa, Mr. Salim
Nounou, Mr. Hadi Rahmani. Middle row: Mr. Jan Semple, Mr. 'Ali NaY!Javani,
Mr. Glenford Mitchell, Mr. Mas 'iid Khamsi, Mr. Hushmand Fath eazam, Dr. Amin Banani,
Mr. Charles Wolcott, Dr. Dmyush Haghighi. Back row: Mr. Parviz Hatami,
Mr. Khudarahm Payman, Dr. David Ruhe, Mr. Borrah Kave/in, and Mr. David Hofman.

b. Education of the Baha'i World in the Law of J.luququ'llah

The Universal House of Justice decided to initiate a program of education about the law of l:J.uququ'llah for Baba ' is throughout the world to explain the details and, above all, the spiritual significance of this law, and had a compilation of texts on l:J.uququ 'llah prepared.

The first compi lation was supplemented in due course by a study guide comprising a simple codification of the law, a brief history of the development of the institution of l:J.uququ 'llah, and the text of an informative address given at the International Baha' i Convention in 1988 by the Trustee of l:J.uququ'llah, the Hand of

the Cause of God
pared and sent to all national communities in Dr. 'Ali-Muhammad Varqa. These materials
1985. With these materials in hand, educa- were translated into many languages and
tion of the body of beli evers became a goal were further supplemented by the production
of the Six Year Plan. of many other educational items in different

parts of the world. To prepare for the world- Kitab-i-Aqdas, the
progress of the buildwide application of the law, the Universal
ing projects on Mount Carmel, the conclu-
House of Justice called the first }::Iuququ ' llah sion of the Six Year plan, the inception of
Conference in the Holy Land in 1987, the Holy Year-animates the expectations
attended by the Trnstee, five of his deputies, of the Baha' i world, sets the stage for
representatives of the International Teaching mightier endeavours than have already
Centre and the World Centre ' s Department been attempted, and points us all to the
of Finance. opening of a new phase of history. It
Of the many meetings and conferences seems fitting, then, that the sacred law
subsequently held on }::Iuququ'llah during which enables each one to express his or
the Plan, the gathering called by Dr. Yarqa her personal sense of devotion to God in
in conjunction with the 1988 International a profoundly private act of conscience
Convention and attended by over fifty depu- that promotes the common good, which
ties and representatives, including seven directly connects the individual believer
Continental Counsellors, deserves mention. with the Central Institution of the Faith,
This conference promoted increased cooper- and which, above all
, ensures to the obeation among the institutions of the Faith in
dient and the sincere the ineffable grace
the implementation of the goal and gave a and abundant blessings of Providence,
renewed impetus to the education of the should, at this favourable juncture, be

believers. embraced by all who profess their belief

One of the steps taken by the Trnstee in in the Supreme Manifestation of God.

preparation for the worldwide application of With humility before our sovereign Lord,

the law was to greatly increase the number we now anno1mce that as ofRi9van 1992,

of deputy háustees on all continents as well the beginning of the Holy Year, the Law

as the number of representatives selected by of I:Iuqugu ' llah,

the Right of God, will

these deputies to assist them in their work. become universally applicable. All are

N umerous activities for the education of the loving ly called to observe it.

friends were also undertaken by the Conti- In response to this am1ouncement Hand

nental Boards of Counsellors and the of the Cause of God Dr. 'Ali-Mul~ammad

National Spiritual Assemblies. Yarqa called another Internationa l }::Iuququ-

Perhaps the best indicator of the success ' llah Conference to prepare for the universal

of these efforts was the increase in the num- application of the law. This was held at

ber of believers observing this law. During Landegg Academy in Switzerland in August

the Six Year Plan the amount received by 199 1, and was attended by twenty-three

the I:Iuququ 'llah fund greatly increased. One deputy trustees from all over the world.

of the most gratifying aspects of this increase In November 1991,

following consultawas the number of payments received from tion with the Trustee, the Universal House

Western believers who, although not then of Justice announced the establishment of

obligated to fulfill the law, paid the I:Iuququ- a central office for I:Iuqi'.1qu' llah in the Holy

'llah eagerly because of their love for Land. One of the fruits of this new develop-

Baha'u' llah and their increased awareness of ment was the publication in January 1992 of

its importance. the first edition of a }::Iuququ'llah newsletter

In 1991 the Universal House of Justice designed to link the greatly

increased numannounced in its Ri9van message that the ber of deputy

trnstees and representatives
law of }::Iuququ 'llah would become, as of the around the world by exchanging news of
following Ri9van, universally applicab le: their activities and providing them with
Such an exceptional confluence of immi- helpful material for their rapidly expanding
nent achievements- the publication of the functions.

LIST OF COMPILATIONS ANO CODIFICATIONS OF ~IUQUQU'LLAH (BY LANGUAGE) HELO IN Tl-IE BAHA'I WORLD CENTRE LIBRARY

The Research Department of the Universal Huququ 'llah (June 1986); and, Development
House of Justice prepared: Compilation of of Huqilqu 'llah (March 1987). These have
l:fuqilqu 'llah (July 1985); Codification of been translated into the following languages:

Language	Title	Publisher	Year
Afrikaans	Hugt'.1gu'llah, die reg va n God - Abri dged	NSA of So uth Africa	1988
	Compilati on and Codificati on		
Amharic	Ye Hugt'.19u'llah hig ater):'.a le trazi - Abridged	NSA of Ethiop ia	199 1
	Compilation		
	Be):'.e ariestu sir l:'.e takafafelul:'.e Hugugu 'llah hig	NSA of Ethiopia	199 1
	Codification		
Ara bic	Huqugu'llah - Co mpil at ion	Ed itora Baha ' i, Brasil	1986
	Hugt'.1gu'llah - Compi latio n	NSA of Pakistan	1986?
Chinese	"Hu ku gu la" gu-gui	BPT of Malaysia	1987
Danish	Hugt'.1gu ' llah, Guds rel - Compi lation	NSA of Denmark	1989
Dutch	Hugugu ' llah, het recht van God - Compilation	NSA of the Netherlands	1988
English	Hugugu ' Jl ah - Compilation	NSA of New Zealand	1985
	HuqC1gu ' ll ah, the Ri ght of God - Compil at ion	BPT of Un ited Kingdom	1986
	Hugt'.1qu ' ll ah - Deve lopment and Codification	BPT of Malaysia	1987

and Abridged Compilation
l-lugt'.1gu ' Jl ah - Compi lation NSA of Malaysia 1985
The Law of Hugt'.19u'Jl ah - Codification and NSA ofTranskei 1987
Deve lopm ent and Abridged Com pil ation
l-lu9C1qu'Jl ah - Comp il at ion BPT of Indi a 1986
l-lugC1gu'Jlah, a Stud):'. Guide - Codification and BPT of United Kin gdo m 1989
Development, and The Right of God
(by Dr. Varga)
l-luqC1qu'Jl ah, the Ri1jht o f God - Comp ilation BPT of United Kingdom 1989
Huqugu'llah - Compilation Baha ' i Canada Publications 1989
Finnish Hugugu ' ll ah, Kokoelma - Abridged NSA of Finla nd 1991
Compilation
French Hugt'.1gu ' ll ah ou le droit de Di eu - Compil ation MEB of Belgium 1987
Hugugu ' Jlah , hi storigue et codification MEB of Belgium 1987
German Hu9C1gu'Jlah - Comp il ation NSA ofGennany 1987
Systematische Darstel lung des Hugugu'llah- NSA ofGennany 1987
Gesetzes - Codification
I ban Hugt1qu'Jl ah - Comp il ation State Baha ' i Co un cil of 1992
Sarawak, Ma laysia

Icelandic Login um Huqugu'llah - Abridged Compilation Icela nd 1992

Language Title Publisher Year
Ita li an Huq(1gu ' ll ah - Co mpilati on Casa Ed itrice Baha' i 1987
Korean Hugugu ' ll ah - Compi lation Seoul 1992
Norwegia n Lovem om Hugugu ' ll ah - Co mpi lation Baha' i Forlag 1990
Persian Hugugu ' llah - Compi lation Dr. Varga, Canada 1984
Spanish El Huqugu'llah):' los Fondos Baha' is Editorial Baha' i

de Espa na 199 1
Swedish Huguqu ' ll ah - Co mpil ati on Baha' i fo rlaget
1988
Tamil Hukukull a - Abridged Comp ilation BPT Committee of Ma
laysia 1987
Urd u Hugugu ' llah BPT of Pakistan
1986

A deepening in the law ofHuququ '!!ah at Menu Balui 'i Institute, Western Province of Keny a,
November l 990.

A luncheon held as part of the opening ceremonies of the north wing of the House of 'Abdu 'llah Pasha, 28 April 1990.

c. Restoration and Protection of Holy Places

The Office of Holy Places mobilized most of its resources and efforts during the Six Year Plan to accomplish two major tasks: the restoration of the north wing of the House of 'Abdu'llah Pasha; and completion of the urgently needed architectural, photographic, and inventory documentation of the Holy Places-sacred and priceless legacies that must be protected from environmental and political perils. In addition, several other major projects were completed.

The restoration of the north wing of the House of 'Abdu'llah Pasha began in 1987 and took three years to complete. The project-phase two of an overall plan for the section which

On 19 June 1990, the Universal House of Justice sent the following messages to all National Spiritual Assemblies:

REJOICE ANNOUNCE COMP LETION RESTORA-
TION NORT H WING OF HOUSE OF 'ABDU ' LLAH
PASHA IN 'AKKA PERMITTING FIRST VISIT
ADDITIONAL AREA THIS HOLY PLACE BY
CURRENT GROUP PILGRIMS ON SEVENTEENTH
JUNE. WING CONTA INS HALL JN WHICH
'ABDU'L-BA HA HELD FEASTS AND OTHER
GATHERINGS AND ALSO ROOM OCCUPIED
BY SHOGHI EFFEND I DURJNG BOYHOOD, BOTH
ROOMS BEFITTINGLY FURNISHED BY AMATU ' L-
BAHA RU~liYYIH KHANUM.

During this time, RuJ:iiyyih Khanum also personally undertook the furnishing of two additional rooms in the south

building-followed restoration of the south wing, which had been completed in 1983.

The restoration was based on the design work of architect Mr. Saeed Samadi, with the work supervised and managed by architect Mr. Fariburz $ahba.

In addition to the work on the House of 'Abdu'llah Pasha, architectural, as built, drawings of most of the Holy Places were completed, together with photo-documentation of the buildings and their contents.

Identification and description of items according to museum standards neared completion. The following major tasks were also accomplished during the Plan:

- The coordinates, both latitude and longitude on the Israeli Grid, of the resting place ofBaha'u'llah were finally established accurately, enabling the direction of the Qiblih to be ascertained from any point on the earth's surface.

were then opened to pilgrims, namely the biruni of 'Abdu'l-Baha and a room that was used for teaching children.

Several properties encroaching on the courtyard of the House or bordering the walls were also acquired, ensuring the future protection of the perimeter. The vaults and underground sections were surveyed.

- The ceiling of the colonnade of the Shrine of the Bab was plastered and refinished and the specially designed brass ornamental light fixtures were affixed, completing the design of the Hand of the Cause of God William Sutherland Maxwell for this part of the superstructure.

The superstructure of the Shrine was carefully washed, and the dome was repainted and protected against rain water seeping into the interior. A new scaffolding system for accessing the interior and exterior of the dome was erected.

- The Room in which Baha'u'llah passed away in the Mansion of Bahji was completely restored. Particular care was taken to replicate the beautiful pattern of the stencilled artwork both in this room and in the balcony area.
- Detailed research on the Prison Cell of Baha'u'llah was undertaken in preparation for its complete restoration. This was accomplished with the cooperative

efforts of the
Israeli Antiquities Authority. The plaster
layer covering the walls was removed to
expose the stones that were there at the time
ofBaha'u'llah.
- The Ri<;[van Garden fountain was carefully excavated after serious cracks developed
in the structure, and it was completely
restored. The Pump House erected by the
Guardian over the older structure that was in
place at the time of 'Abdu'l-Baha and which
had collapsed, was also restored. Extensive
restoration work also took place on the pebbled paths and the exterior of the building
housing the Room ofBaha'u'llah.
Using old photographs and photogrammetric measurement techniques, drawings
were made of the original bench of Baha'u-
'llah and the other benches used by pilgrims.
This was done in preparation for completely
rebuilding the benches.
A property within the Firdaws Garden
that was sometimes used by the Master was
Restoration of the stencilled artwork on the re-acquired.
balcony of the Mansion of Baha 'u 'llah at - The property of the Junein Garden,
Bahji, October 1987. which Baha'u'llah used at one time, was

acquired and restoration begun . It is located - All remains of Baha' is
still in the Musin Nahariyyih, close to Mazra'ih. lim cemetery
in Tiberias were transferred to
- Tiles on the roof of the International the Baha'i cemetery in En Gev
which houses
Archives Building were removed and protec- the remains ofBaha'u'llah's faithful brother
tive layers placed. The roof was completely Mirza Mul:iammad Quli and his family.
re-tiled. - The land for a Baha ' i
cemetery in
- The Monuments of the Greatest Holy Jerusalem was acquired, the Qiblih coordi-
Leaf, the Purest Branch, Navvab and Munirih nates established, and the perimeters for the
Khanum were carefully cleaned and restored. cemetery secured and built.
- At the Haifa Cemetery, following the - The property ofKhan-i-'Avamid, which
establishment of the Qiblih coordinates and does not belong to the Faith

but which is
the demolition of old structures that were ille- visited by pilgrims during the pilgrimage
gally occupied, work began to align graves program, was surveyed and documented for
and paths, erect new retaining walls, and future purposes.
complete landscaping.

The ceiling of the colonnade of the Shrine ofthe Bab was plastered and refinished, and
the specially designed brass ornamental light fixtures were affixed. 1991.
INT ERNATIO NA L SU RV EY OF CU RR EN T BAHA' I AC TI VITI ES
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d. Signing of the Status Agreement is the H ead of the Baha'
i Faith and its
Supreme Institution in accordance with its
Adapted from a letter from the Universal
Constitution.
House of Justice to the Baha 'is of the world
The Government of Israel recognizes
dated 30 April 1987.
that the holi est places of the Baha' i Faith,
On 22 April 1987, in a ceremony at Israel ' s in accordance with the
Baha ' i Sacred
Foreign Ministry, an Agreement comprising Scriptures, are located in
Israel , and conan exchange of letters was signed by firms that
the Universal House of Justice
Mr. Shimon Peres, Vice-Premier and Forei gn is the Trustee of the
Baha' i International
Minister, on behalf of the Government of Community over the Holy
Places of the
Israel and Mr. Donald Barrett, Secretary- Baha ' i Faith in Israel
and over the Baha ' i
General of the Baha' i International Community, endowments in Israel.
on behalf of the Baha' i World Centre. These friendl y relations
trace their foun-
Among the contents of this Agreement are dation to the inspired
initiatives of 'Abdu ' lthe following statements of recognition: Baha
Himself, particularly during the period
The Government of Israel recognizes following the Revolution of the
Young Turks
the members of the Baha' i Faith as a rec- in 1908 when a general amnesty
was effected
ognized religious community in Israel in for religious and political
prisoners held
accordance with Article 2 of the Palestine under the old regime. The
prestige acquired

Order in Council, 1922- 1947, and con- by the Faith through the dynamic force of
firms that the Baha'i World Centre is the the Master' s unique spirit was demonstrated
world spiritual and administrative centre after his release from imprisonment in the
of the Baha ' i world community and that actions He took to establish His residence in
the Universal House of Justice in Haifa Haifa at the foot of Mount Carmel, to inter

A Status Agreement was signed by His Excellency Shimon Peres, Vice-Premier and Minister
of Foreign Affairs (center) , and by Mr. Donald Barrett, Secretary-General of the Baha 'i
International Community (right) , on 22 April 1987. Minister Mosh e Shahal (left) looks on.

the sacred remains of the Bab in the mauso- action of the Government thus signals the
leum which had been erected by Him on the ripeness of the time to pursue the obligation
spot designated by Baha' u' ll ah Himself, and acutely fe lt by th e entire Baha ' i worl d to
to trave l extensively in the West. Subsequent bring to frnition, as soon as possible, the
to these travels, it was more conspicuously work begun by Shoghi Effendi in the
erecillustrated through the excell ent relations He tion of the Archives Building and carried
fo rged with high and low alike, the social forward in the completion fo ur years ago of
impact of His liberal min istrations to the the Seat of the Universal House of Justice.
needs of the people in the Holy Land, and The plans to be made and the material
the conferring of a knighthood upon Him by requirements fo r so extraordinary
an underthe Bri tish Crown. taking will , of course, be communicated to
This legacy of prestige was evident in the friends in due course.
the recognition accorded Shoghi Effendi
as Head of the Faith by the authori ties of e. The Arc and Terraces on Mount
the Bri tish Mandate. The extent of the Carmel
Guardian's energeti c exertions to achi eve In His soul- stirring Tabl et of Carmel,
recognition of the independent status of the Baha 'u ' ll ah glorified M ount Carmel and
Fa ith, whose permanent spiritual and admin- declared that God had made it "
the dawningistrative centres in the Holy Land, is beyond place of His signs and

the dayspring of the
the scope of this letter and must, in due time evidences of His Revelation. "
He also combe afforded fu ll háeatment in the work of municated to 'Abdu ' l-B aha His majestic
fu ture historians. Let it suffice to reaffim1 vision fo r the holy mountain.
here that what he was able to accomplish ' Abdu ' l-BaM undertook the great work
during the years of the Mandate, in securing of erecting a suitable resting place fo r the
custody of Baha ' i properties in obtain ing Sacred Remains of the Bab . He Himself
official protection of the Holy Pl aces, recog- consháucted the original mausoleum, and
nition of the Baha'i marriage certificate and in 1909 interred in it the Blessed Dust of
of the Baha' i Holy Days, and relief fro m the Bab. Soon after 'Abdu ' l-Baha 's pass ing,
certain taxes, combined to reflect a status for Shoghi Effendi added three additional
the Faith whi ch was accepted by the new rooms, and in 1953 compl eted the spl endid
Government when the State of Israe l was superstructure of th e Holy Shrine, designed
established in 1948. by Mr. Sutherland Maxwell. He also beauti-
Dear Friends, the Status Agreement now fied the holy spot with magnificent gardens,
achieved makes an indelible mark on the and took the first steps to shape the lower
Formative Age of our Fa ith, assuming a spe- nine terraces.
cia l place among the swiftly accum ulatin g With the Tablet of Carmel as his gu ide,
evidences of the divine confomations which the Guardian initiated consháuction of a series
have thus fa r distinguished the opening of buildings upon an arc on Mount Carmel
period of the fo urth epoch of that Age. that would constitute the adminisháative
One practical and spi ritually confirming center of the Baha' i world. Shortly before
effect of the signing of the Status Agreement his death in 1957 he oversaw the completion
is that it brings us within reach of the real- of the Archives building, the first of fi ve
ization of the beloved Guardian 's vision for buildings to rise in the immediate vicinity of
the Arc on God ' s Holy Mountain. For with the sacred resting pl aces of four

members of
the Agreement in hand formidable obstacles the Holy Family. After the passing of the
to the execution of the Arc Proj ect have been beloved Guardian, the challenging task of
removed. The conjunction of the completion erecting the remaining four buildings of the
of the architect's design and the favo urable Arc and of compl eting the terraces became
IN TERNAT IO NAL SU RV EY OF CURRENT BAHA'i ACTIVITIES
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Members of the Universal House of Jltstice with architects Husayn Amanat and Farfburz $ahb6 on the construction site, March l 988. From left to right: Dr. Peter Khan,
Mr. Glenford Mitchell, Dr. David Ruhe, Mr. David Hofman , Mr. 'Ali Na!E!Javani, Mr. Hugh
Chance, Mr. Amanat, Mr. Sahba, and Mr. Borrah Kave/in.

the responsibility of the Universal House of Justice.

In 1983, the Seat of the Universal House of Justice, designed by Mr. Hossein Amanat, was completed at the apex of the Arc. Then in 1986, as the Six Year Plan opened, the House of Justice announced its plan to commence rearing the remaining buildings on the Arc, employing designs by the same architect. It also appointed Mr. Fariburz $ahba, the architect of the Indian House of Worship, to design the terraces above and below the Shrine of the Bab, and to function as Project Manager for constrnction of the tenaces constiadditional buildings envisaged in the plan.

extension of the International Archives Building. A brief description of each of these will convey an impression of their significance for the Fa ith.

The Terraces of the Shrine of the Bab.

In His plans for the development of Mount Carmel, 'Abdu ' l-Baha envisaged nineteen monumental tenaces from the foot of the mountain to its crest, nine leading to the tenace on which the Shrine of the Bab itself stands, and nine above it.

These plans were often refetTed to by Shoghi Effendi, and he completed in preliminary form the nine tuting the approach to the Shrine fro m the

In a letter to the fo llowers of Baba 'u ' llah throughout the world, dated 31 August 1987, the Universal House of Justice wrote, in part:

Five closely related proj ects demand our attention: the erection of the three remaining buildings on the Arc and, added now to these, the conshuction of the terraces of the Shrine of the Bab and the

central avenue of the fom1er German Templer Colony.

The International Teaching Centre will be the seat of that institution which is specifically invested with the twin functions of the protection and propagation of the Cause of God. The institution itself, referred to by the beloved Guardian in his

Earthwork on the terraces below the Shrine of the Bab in October 1991.

Some historic features of the terraces, such as the water cistern and pool built during the Ministry of 'Abdu '1-Bahti, have been retained and incorporated into the new terrace design. Ninety percent of work on the main terrace had been completed by 15February1991.

Excavation of the site of the Centre for the Study of the Sacred Texts, between the Seat of the Universal House ofJustice and the International Archives Building, in February 1992.

writings, was established in June 1973, bringing to fruition the work of the Hands of the Cause of God residing in the Holy Land and providing for the extension into the future of functions with which that body has been endowed.

The Centre for the Study of the Texts. This bui lding will be the seat of an institution of Baha'i scholars, the efflorescence of the present Research Department of the World Centre, which will assist the Un iversal House of Justice in consulting the Sacred Writings, and will prepare translations of and commentaries on the consultants, contracauthoritative texts of the Faith.

The International Archives Building. We have decided to construct, westwards, lities to be conan extension to the basement of the present Archives Bui lding to provide accommodation for the central office of the evergrowing Archives at the World Centre. This institution is charged with responsibility for the preservation of the Sacred Texts and Relics and the historic documents of the Cause of God.

decades its functions must grow, it will serve as an active centre for knowledge in all fie lds, and it will become the kernel of great institutions of scientific investigation and discovery.

In August 1988, the Mount Carmel Projects Office was estab lished in Haifa to design the terraces of the Shrine of the Bab, to take charge of the project management and construction administration of all the projects, and to represent the Baha'i World Centre in all matters related to the projects and act as liaison between the Universal House of Justice and tors, and the different departments and offices of the Baha'i World Centre as eventual users of the buildings and faci structed. From its establishment to Ric;!van 1992 the office grew to include structural, mechanical , irrigation, and electronic engi - neers, architects, and experts in the area of management, design and supervision.

Throughout the Six Year Plan many chal - lenges were met in pursuing the vision of Baha'u ' llah, 'Abdu ' l-Baha, and Shoghi

The International Baha'i Library. Effendi. The House of Justice advised the
This Library is the central depository of Baha' i world that it must accumulate a fifty
all literature published on the Faith, and million dollar reserve before any construction
is an essential source of information for could begin, a goal achieved by February
the institutions of the World Centre on all 1991. Other challenges included meeting legal
subjects relating to the Cause of God and procedural requirements of the national
and the conditi ons of mankind. In future and municipal governments and their agencies.

With the problems came unexpected the Bab, the facing of its wall with stone and
bounties. The City of Haifa announced its reinforcement of its base, and the extension
hopes to renovate the harbor and to begin to of the te1nce gardens eastward over a new
restore the nineteenth-century German Tem- building that will house workshop service
pler Colony which lines Ben Gurion A venue areas for the gardens, thereby making the ternorthward from the foot of the terraces. race symmetrical on both sides of the Shrine.
Plans were made for a promenade at the In June 1991 phase two commenced:
crest of the mountain above the projected excavation for the Centre for the Study of the
nineteenth terrace. Through the efforts of the Texts and for the extension of the Archives
Mount Carmel Projects Office, these exter- building, an unusually massive excavation
nal, independent plans are being integrated for the nine levels of the new buildings, six
to the extent possible with the grand design of which will be below ground. The excess
for the World Centre properties. rock from the construction site was trans-
The official approval of the Town Plan- ported down the mountain to raise and shape
ning Scheme, essential for the initiation of the lower terraces, while a thirty-meter-high
the Projects, was given by the Local Town retaining wall, anchored by deep-seated

Planning Committee and Haifa City Council on 11 October 1989. District Commission approval to the proposed Scheme was given on 23 July 1990. In the course of mnnging for the Town Planning Scheme and the various building permits, much time was devoted to identifying and documenting the properties making up the Baha' i World Centre holdings on Mount Carmel.

On 24 May 1990, the Universal House of Justice sent the following message to all National Spiritual Assemblies:

With feeling of profound joy announce to followers of Baha'u ' llah in every land that on morning of twenty-third May, one hundred forty-six years after the Declaration of the Bab, work on extension terraces commenced. This historic occasion marked by visit His Shrine and Shrine of 'Abdu' l-Baha by Hands of the Cause of God Amatu'l-Baha Ru~iyyih Khanum and 'Ali-Akbar Furutan, the members of the Universal House of Justice and Counsellor members of the International Teaching Centre with Fariburz ~ahba, architect of the Terraces and manager of the Arc Project to pray for Divine confirmations enable uninterrupted prosecution this majestic enterprise.

The first phase of the Terraces Project was the lengthening and reinforcement of the main terrace on which stands the Shrine of

metal bars, stabi li zed the mountain behind the future buildings.

The Universal House of Justice wrote to the followers of Baha 'u ' llah throughout the world on 31 August 1987:

The great work of constructing the terraces, landscaping their surroundings, and erecting the remaining buildings of the Arc will bring into being a vastly augmented World Centre structure which will be capable of meeting the challenges of corning centuries and of the tremendous growth of the Baha' i community which the beloved Guardian has told us to expect... . Thi s is the time for which we must now prepare ourselves; this is the hour whose coming it is our task to hasten.

Model of buildings on the Arc as seen from the northeast.

Th e Hand of th e Cause of God Amatu 'l-Baha Riihiyyih Khanum greets the President oft he
Marshall Islands, Amata Kabua, during his visit to the Baha'i World Centre, 23 June l 990.

Th e Hand of the Ca use of God 'A li-Akbar Fun/tan greets well-known musician and Baha'i
Dizzy Gillespie during Mr. Gillespie's visit to the Baha'i World Centre on 17 July 199 l.

M embers of the
Universal House
of Justice at the
Mansion of Bahji
with the Honourable
Sir Thomas Davis,
Prime Minister of
the Cook Islands
(secondfiáom right,
Font), who vis ited the
Bahiz 'i World Centre
in August 1986.

The Hand of
the Cause of God
'A Ii-Akbar Funltan
accompaning the
Presiden t of Isra el,
Chaim Herzog (centre)
during his visit to the
Baha 'i World Centre
on. 25 May J989.
/

Above: The President of Honduras, His
Excellency Jose Azcona-Hoya, visiting the
Baha'i World Centre on. 30 May J98 7.

Right: The British Ambassador to Jsrael, His
Excellency Mark Elliot, and Mrs .Elliot (centre),
visiting the Baha'i World Centre 28 Jun e J989.

f. Broadening the Basis of International Relations of the Faith

In 1985, the Universal House of Justice addressed all of humanity about the central

As Islamic religious leaders increasingly assumed control of the Revolutionary Republic of Iran in the years following 1979, the country's government began to lend official support to a systematic, organized campaign to destroy eve1y trace of the Baha'i Faith in the land of its birth. "It is absolutely certain that in the Islamic Republic of Iran there is no place whatsoever for Baha'is and Baha'ism," the President of the Revolutiona1y Court in Shiraz announced.

Baha' is of the world tushed to the defence of their co-religionists. Guided by the Universal House of Justice, the Baha' i International Commmlity sought intervention by the United Nations Secretary-General and by United Nations specialists in human rights ; National Spiritual Assemblies sought swift and clear condemnation of the persecution from their governments and from other national leaders; and Loca l Spiritual Assemblies sought support for the Baha' is iran tluáough the media and tluáough their local govermnent representatives.

These actions coincided with a new stage issue facing the human race-global peace.

In a letter "To the Peoples of the World" entitled The Promise of World Peace, the Statement cha1is the one course that can lead humanity into the next century, and offers countless evidences that global peace is within our grasp. "If the Baha' i experience can conháibute in whatever measure to reinno forcing hope in the unity of the human race," the House of Justice stated in the concluding section, "we are happy to offer it as a model for study."

As soon as the Statement had received the signature of the Universal House of Justice, presentation copies were sent by courier to the waiting National Assemblies throughout the world who had already been asked to seek audiences with the Heads of State of their respective nations and territories. This fo1mal approach to the leaders of the world was the first stage in a program of dishibution designed eventually to enlist the pa1iicipation of every follower ofBaha 'u 'llah and to reach millions of human beings with the message of peace.

in the unfoldment of the World Order of Baha'u' llah- the introduction of social and economic development projects, an integral part of Baha ' i activity. After decades of energy concenháated on the establishment of groups at the loca l level across the entire planet, some critical mass had been reached which gave Baha ' is the human and material resources needed to apply the Teachings of Baha 'u' ll ah to solve the most practical of problems. Health, education, appropriate teclmology, enviro1m1ental studies ... individ- these eff01ts in exterual Baha ' is had always worked to help the conmmnity at large, but all Baha'is were enjoined to work toward "the ordering of human affairs in such a way as to bring in to being a world unified in all the essential aspects of its life. " (L etter from th e Univer- sal Hous e of Justice to the Baha 'is of th e World, dated 20 October l 983)

The combined effo1is of the Baha'is on behalf of their co-religionists in Iran, in supeport of social and economic development, and pursuant of world peace emergence of the Faith over the world at all levels of society people became aware of Baha 'u'llah and the followers of His Faith. Awareness brought curiosity; Baha ' is were asked for more information, and they strnve to provide it.

It became clear that coordination was needed to best cha1mel these eff01ts in exterual affairs and public relations. The Universal House of Justice created an Office of Public Information in 1985 as a specialized agency of the Baha'i International Conmmnity to systematize the handling of inf01rnation on the Cause at the international level. The report of its activities during the Six Year Plan can be found starting on page 537 of thi s volume.

The House of Justice also convened a planning meeting for all senior staff members meet with a memof Baha ' i International Community offices in Haifa, New York and Geneva who worked the United Kingdom, and the United States to send representatives to ber of the Universal House of Justice and with representatives of the United Nations

in external affairs and public relations. Held in New York City from 31 October to 7 November 1986, the meeting marked "a new, potent stage in the development of the external affairs of the worldwide Baha' i community," the House of Justice wrote to those gathered. "This stage .. . is characterized of the crossby the new, inescapable challenges immediately to be met as a direct result of the operation of the omushing processes through which are evolving the reconstructive influences ofBaha 'u ' llah 's World Order."

Representatives of the National Spiritual Assemblies of Canada and the United States were also asked to join in the deliberations to "pave the way for closer collaboration in fields United Nations and public information activities" and "further reinforce divinely ordained ties two leading Baha' i communities N01ih America."

One year later, the Universa l House of Justice called an International Conference on External Affairs, held from 27 to 29 November 1987 at Langenhain, Ge1many. Specifically, meetings: a Panthe Supreme Body invited the National Conference; and a meeting for

Office and the Office of Public Information of the Baha ' i International Community.

Presentations were made by National Spiritual Assembly representatives on the relationships they had established with their national governments. Next, the possibilities and dynamics were explored national sharing of human resources as a means of supporting the diplomatic or public information work. Reports were presented about the activities of the Baha' i Internaational Community's United Nations Offices in New York and Geneva, the Office of Public Inf01mation in Haifa and New York. Then, consultation was held on communication and coordination concerning external affairs between the Baha'i World Centre and National Spiritual Assemblies.

It was a "ground-breaking event," the member of the Universal House of Justice stated. "Foundations have been laid upon which we can build more 'stately mansions ' for the Cause of God." A proposal was put forward for follow-up European

Spiritual Assemblies of Austria, Belgium, Canada, Denmark, Finland, France, Genuany, the United King
the Republic of Ireland, the Netherlands, Nor- way, Portugal, Spain, Sweden, Switzerland,
mendation was sent to the House of Justice.

Participants in
the External Affairs
Conference held in
l angenhain,
Germany, fiwn
27 to 29 November
1987.

representatives of five National Assemblies (Canada, France, Germany, dom, and the United States). This recom-

INTERNATIONAL SURVEY OF CURRENT BAHA ' f ACTIVITIES
133

The Universal House of Justice called for a Pan-European Meeting in 1988. It was held from 25 to 28 December at Langenha in, Germany, and was attended by thirty-eight representatives from nineteen countries. Again reports were given of relevant activities, insights were shared from experience gained, and consul tation was held on proposals made.

One such proposal was that perhaps a Baha' i International Community office for European Affa irs cou ld be estab lished to contribute to the ongoing growth and unified actions of suggested the probaexternal affairs work and to help mobilize
bility of a concerted military effo1i to reverse
the energy of the European commun ities for the development of the Cause.

A meeting of senior officers of Baha'i International Community offices in Haifa,

WORLD-REDEEM ING MESSAGE VAST REGIONS ...
SOV IET UN ION AND EASTERN EUROPE. REJOICE
JN MOUNTING PRESTIGE CAUSE GOD WORLD-
WIDE. INVITE ALL FRIENDS JOIN IN OFFERJNG
PRAYERS THANKSGIVING BAHA ' U'LLAH FOR HIS
SUSTA INED ABUNDANT BLESSINGS."

g. Turmoil in the Middle East Enveloped the Holy Land

On 2 August 1990, the Government of Iraq invaded Kuwait. The international reaction which quickly followed crisis was a threat by Iraq that if it were attacked by any nation it would attack Israel in retaliation.

Consequentl y, the Israeli gov-
New York, and Geneva, and representatives ernment began a series
of civi l defence
of five National Sp iritual Assemblies (Can- measures, and the
Universal House of Justice
ada, France, Germany, the United Kingdom, began to review actions
that could be taken
and the United States) took p lace at the to protect the Baha'i
Holy Places and the
Baha'i World Centre from 30 December to staff of the Baha'i
World Centre.
1 January 1989. "FAR-REACHING DELIBERATIONS On 29 August, the
Universal House of
CENTRED ON INC REAS ED EXTERNAL ACTIV ITIES Justice appointed an
Emergency Prepared-
FAITH", the Universal House of Justice wrote ness Task Force to act
as li aison w ith the
to all National Spiritual Assemb li es on Israel Civi l Defence
officials and provide
5 January 1989. "MUCH ENCOURAGED EV I- the World Centre with
info rmation as
DENCES EVER CLOSER TIES COLLABORATION needed. On 30 September
the World Centre
WITH UN ITED NATIONS, ITS AGENCIES A D staff was advised that
emergency supplies of
NATIONAL GOVERNMENTS MANY LANDS, food wo ul d be
distributed the fo llowing
RESULTING EXPANDED SP HER E INFLUENCE week, and that 20-litre
j errycans of water
FA ITH FIELD INTERNAT IONAL INITI ATIV ES. should be fil led,
battery-operated radios and
HEARTENED BY REVIEW INDICATING fNCREAS - flas hli ghts checked,
and plastic tape for seal -
ING OPPORTUN ITIES SHARE BAHA ' U' LLAH 'S ing w indows should be
stored in a readily

Participants in the
External Affairs
Conference held at
the Baha'i World
Centre, Haifa, Israel
30 December 1988
to 1 January 1989.

accessible place. The staff received training has also been cancelled.
The House of
in use of the protective kits distributed by Justice hopes it will be

possible to conthe Israeli Government, and gas masks and vene such a conference at a later date.
kits were handed out on 5 November. The friends should not allow their con-
In each principal work place at the World cern about the situation in these regions
Cenháe, an emergency team was appointed to deter them from their efforts to proand a "safe room" assigned. The rooms mote the vital interests of the infinitely
were stocked with supplies of food, water, precious Faith of God.
and protective materials, and several air raid On 7 January 1991 , the Universal House
drills were held for emergency preparedness. of Justice wrote to all National Assemblies :
On 8 October 1990, a letter to National We are conscious that the friends
Spiritual Assemblies was written on behalf around the world are concerned by the
of the Universal House of Justice which read: unsettled conditions in the Middle East,
The Universal House of Justice has so we are writing to assure you that we
been following with close attention the have taken all steps that are necessa1y to
development of the situation in the Mid- safeguard the essential requirements of
dle East, and has decided to postpone all the Cause of God.
pilgrimages which have been scheduled In January 1981 we addressed a mesbetween the beginning of the pilgrimage sage to all Continental Boards of Counseason on 29 October and 31 December sellors through the International Teaching
1990. Messages to this effect are being Centre, and a copy of that message was
sent to all those who have been invited shared at that time with all National Spirifor that period. tual Assemblies. It confitmed that if at
The Baha'i World Centre itself will any time communication with the World
continue to function as usual, as it has Centre would be cut off, the Counsellors
during all the previous disturbances which would, both collectively and individually,
have tluáeatened or shaken the Holy Land. assist National Spiritual Assemblies to
Whatever háanspires, we can be confident ensure the unintem1pted continuation of
that it will be but one more step in the the normal administration of

t11e Faith by
mysterious unfoldment of God 's Major conununications
Plan for the unification of the world and the establishment of His Kingdom on the Continenearth.

On 3 December 1990, the following letter to National Sp iritual Assemblies was sent on behalf of the Universal House of Justice:

Further to our letter of 8 October 1990, in view of the continued unsettled conditions in the Middle East, the Universal House of Justice has decided that pilgrimages to the Holy Land up to the end of March 1991 should be cancelled. The individual pilgrims scheduled for this period are also being informed.

For the same reason, the conference for the Counsellors which was scheduled to be held in the Holy Land from 28 December 1990 tluáough 3 January 1991

these Assemblies until could be restored.

We rely now, as then, on tal Boards of Counsellors and the National Spiritual Assemblies to ensure that the all-important work of teaching the Faith and consolidating its institutions will continue with unabated zeal in every part of the world.

On a number of occasions in the history of the Faith the World Centre has been threatened by dangers of various kinds, and the knowledge of how the Almighty has preserved the vital interests of His Faith in the past will reinforce the certainty of all the believers that whatever occurs will but serve to carry forward the realization of His immutable purpose for mankind.

We shall remember you all at the Sacred Threshold and shall pray for the bounties of Baha' u ' llah to guide and sustain you in the execution of your vital responsibilities in the promotion of His Cause.

of governments had launched a massive aerial attack against Iraq, and that work was suspended for the day.

At about 0315 on 18 January staff members were awakened by the sounds of explosions, air raid sirens going off, and

Meanwhile, World Cenháe staff had been telephone calls fro m neighbors announcing
organized into "Neighborhood Groups," with that Iraq had started its retaliatory raids
"telephone trees" so that information could against Israel. Once again
work was susbe distributed systematically during non- pended for the day.
office hours. Additionally, a number of staff The Baha' i World Cenháe stayed on
members had been ttáained in first aid and "emergency footing" for the duration of the
cardiopulmonary resuscitation. War-from 17 January to 28 February 1991 .
On 15 January 1991 , the Universal House Work was suspended for four days , and
of Justice wrote to the friends at the Baha' i hours were shortened for eight days.
World Cenháe: During the "100 hours" of the Gulf War,
We have noted with waim appreciation a total of thirty-nine missiles were reported
the devoted sp irit in which, despite the to have been fired at Israel
during 18 sepaincreasingly tense situation in the Middle rate attacks. Of these, six landed in the
East, the friends are going about their Haifa/Akka area causing extensive property
usual business; and we wish to assure you damage but no injuries. There
was no damof our continued prayers that the Blessed age to any of the Baha ' i prope1iies.
Beauty will sunound the World Cenháe On 28 February 199 1, the President of the
with His protection now as in the past. United States, George Bush, announced that
Every practical step is being taken to the multinational fo rce was stopping all
attend to the needs of the World Cenháe as offensive action. At noon the Israeli Civi l
circumstances require. Defence authoriti es said the emergency was
The Emergency Preparedness Task over, and that people could pack their gas
Force w ill keep you info1med and advised masks in their original boxes and unseal
as necessary. The Task Force has our full their "safe" rooms. The Baha' i
World Cenconfidence, and we urge you to fo llow its tre went off "emergency footing". The Gulf
instructions in case of a real emergency War was over.

arising from the situation in the Gulf.
Our hea1is are now huned to the dear, steadfast friends in Iraq, Kuwait and adj acent counháies. We invite you to join us in praying on their behalf at this time when great danger bangs over them.
At midnight on 15 January 1991 Eastern Standard Time in the United States (0700 on 16 January in Israel), the United Nations' deadline fo r Iraq to withdraw from Kuwait passed. That day the World Cenháe staff members were adv ised to start carrying their gas masks with them at all times .
At approximately 0530 on 17 January, the staff was advised by way of the Ne ighbor- hood Group "telephone ttáees" that a coalition

World Centre staff help each other learn how to use gas masks in case of an attack.

Baha 'i youth ofAntsirabe, Madagascar, walking to a village five kilom eters away to teach the Faith on 2 I April I 988.

B. WORLD-WIDE OBJECTI VES

a. Carrying the Healing Message of Baha'u'llah to the Generality of Mankind

The Six Year Plan witnessed a further emer- gence of the Faith from obscurity as the fo llowers ofBaha 'u ' llah spread His message in new and creative ways to an increas ingly diverse audience throughout the world. The Universal House of Justice, in its message of Ric;lvan 1992, declared that the proclamation of the Faith "attained an entirely new stage" during this period. The emollment of at least ects into founone and a half million new Baha'is was one

communities witness the beginnings of that entry by troops promised by the beloved Master and which Shoghi Effendi said would lead on to mass conversion." In a summary report of the Plan the National Assembly of Brazil made a comment which could be echoed by many sister communities : "The preoccupation with teaching on a wide scale was a tonic in this Six Year Plan, and efforts were made to help the diverse regions to tum examples of successful proj tains of

enthusiasm to stimulate the whole consequence. country."

Although some form of large-scale en-

L ARGE- SCALE ENROLLMENT

rollment occurred on every continent, the most dramatic numbers of new believers entered the Faith in Asia. India launched approximately 300 teaching projects, more than doubling the number of Baha ' is from fewer than 1 million to more than 2.2 million.

In its Ric;lvan 1987 message the Universal House of Justice a1mounced that "the stage is set fo r universal, rapid and massive growth of the Cause of God." One year later it shared the news that "more and more national

The Baha'i population in Bangladesh increased from 9,000 to nearly 63,000 believers, al-most a sevenfold gain; during a single three-month period in 1988 alone, some 5,000 new souls embraced the Cause and 108 new Local Spiritual Assemblies were formed. By the end of the Plan the populations of nearly one hundred villages in Bangladesh were won over to the Faith. Two major projects in Taiwan resulted in a sevenfold increase in the community from fewer than 2,000 to more than 14,000 believers; during the early months of its Muhajir Project the National Assembly of Taiwan reported an average of ten to fifteen individuals enrolling per day. National communities doubled in Hong Kong, trebled in Pakistan, and, with at least

volunteered their serv ices, and fifteen local youth spent six months to one year each serving full-time on the teams.

In Brazil entry by troops was also purnew souls embraced the Cause and 108 new sued systematically, with the establislunent of a national Department for Teaching on a Wide Scale. Special materials were prepared and seminars regularly held, leading to such successes as 1,500 emollments in Pauda Lima and nine hundred in the southern conmmnity of Alvarado, where many of the new believmore than 14,000 believers; during the early ers had been made aware of the Faith months of its Muhajir Project the National through a Baha' i school in the town.

A year of teaching in Ecuador dedicated to the Hand of the Cause Dr. Rahmatu ' llah Muhajir brought some 2,300 people into the Faith during its first eight

months by targettwelve full-time mass teachers in the field ing five goal
areas and offering four weekeach year, the Philippines witnessed an in-
long teacher-training institutes. The work of
crease of some 37,000 believers. full-time teams from within
Ecuador was
India's Muhajir Project, which alone was supplemented by visiting teachers
from seven
responsible for bringing more than 14,000 countries, and forty-si x new
Baha ' is joined
souls into the Cause, demonstrated how the more experienced teachers
to make the
systematic efforts could bring about large- campaign a success.
sca le enrollment. Spanning a little over one Short-term mass teaching
projects also
year, the project consisted of three "move- achieved impressive results. A
month-long
ments": an initial teaching conference and project in Venezuela,
spearheaded by an
call for volunteers followed immediately by international travelling
teacher, welcomed
a week-long teaching campaign; the creation 400 believers into the Cause
and formed
of a local task force to organize permanent twenty-six new Local
Assemblies; another
teaching and community activities; and ap- series of projects in that
country, dedicated
pointment of assistants to Auxiliary Board to the Baha ' is of Iran and
called We Cannot
members to help the task force create strong Fail Them, resulted in more
than 1,000 en-
Local Spiritual Assemblies. rollments. A total of 548
Bolivians joined
The powerful effects of applying orga- the Faith in one week when ten
teams of
nized and concentrated teaching efforts to Baha'is, inspired by a two-day
conference
a particularly receptive area were also in Sucre on the theme of entry
by troops,
witnessed on the other side of the world set out for ten different
places to proclaim
in Guyana, where a tluáee-year pilot project Baha' u' llah's message. In
tota l nearly 2,000
launched in 1989 was instrnmental in new souls embraced the Faith
in the most
achieving the Plan 's final success of almost receptive areas.
36,000 new believers. The Resident Teacher Although ongoing campaigns
spanning

Project began with thi11een overseas believ- several years and invo lving
numerous teachers and sixteen local believers teaching full- ers contributed significantly to large-scale
time; within six months, 12,000 people had enrollment, focus and dedication were more
declared their faith in Baha'u ' llah. During important characteristics of teaching teams
this pilot project, forty-two local teachers than size . When a team of twelve teachers
and eighteen international participants from five different counháies spent nine

weeks among the Garifuna people of Belize, REACHING P EO PLE OF ALL BACKGROUNDS
more than 1,000 embraced the Faith. One When two pioneers settled in Sakhalin in
of the most dramatic teaching victories oc- 1990, the last remaining territorial goal
ctmed in Pem where 1,764 people became named by Shoghi Effendi in his Ten Year
Baha'is during five days of teaching follow- Global Plan was fulfilled.
After the miracuing a two-day mass teaching workshop in lous opening to the Faith of the Soviet Union
the Lake Titicaca region; at one high school and Eastern Europe and the successfu l
in the area, the principal, all teachers and prosecution of the subsidiary Two Year
students emailed. Teaching Plan in those areas, the Universal
In Trinidad and Tobago teaching projects House of Justice was able to state in its
with a few full-time, self-supporting teach- Ri~van 1992 message that "the Faith of
ers and one homefront pioneer who arose for Baha'u'llah is represented in every country
about nine months increased the number of on earth."
Baha'is by more than 5,000. In 1988, the Baha'i conmmnity's success
Although Asia and Latin America proved in the wide diffusion of
Baha'u'llah's mesthe most receptive to enháy by háoops, sage and settlement of its adherents was
focused teaching efforts achieved a fair mea- publicly recognized when the Encyclopaedia
sure of success on all continents. In Kenya a Britannica, in its Britannica Book of the
variety of short-term projects led to the en- Year, tem1ed the Faith the

second most
rollment of 17,950 people, and in Nigeria widely spread religion after Christianity.
802 members of the Yoruba háibe were The numerica l enrollment victories of the
brought into the Cause by six youth who Six Year Plan were possibly exceeded by
spent one week visiting five vi llages. In the achievements in increas ing both the diversity
Mariana Is lands a full-time teaching team of the populations with whom the message
serving on Saipan for three months in 1990 was shared and, more
impmiantly, the diverenro lled more than 1,000 believers. In Fiji sity of the Baha'i conummity itself. Ongoing
the Olinga Project, carried out between efforts to spread the Faith to all comers of
August 1989 and July 1991, brought into the the globe were expanded by campaigns to
Cause some 1,5 00 individuals, with almost share its teachings with a greater number of
equal propotiions from each of the islands' etlmic groups and to reach individuals from
major ethnic groups. all social sháata.
Even in Europe, where growth in numbers Within national borders the dissemination
remained relatively slow until the former of Baha'u ' Jlah ' s teachings to all areas
Eastern Bloc dramatically opened to the Faith, continued. Thus in South America Baha'is
the effects of pointed and consistent efforts established themselves in all the states of
were fully demonsháated. "The whole Italian Brazil; in Chile they created a "virtual chain
Baha'i community has been galvan ized by a of communities reaching from the far nmih
new spiritual atmosphere," reported that and extending to the far south" ; and in
cow1try's National Assembly after between Paraguay Local Assemblies were elected in
sixty and seventy people began attending almost every pati of the counh-y. Japan 's
each fireside in the goal town of Portici. One goal of having Baha'is in all the country ' s
of the main features of this project was the prefectures was accomplished during the
inunediate involvement of the newly enrolled Plan. In Taiwan 145 new localities, including

Baha' is in the consultative process and their ass umption of responsibility for specific activities. Within a year approximately 100 people had embraced the Faith and enro ll-ments continued at a fairly steady pace.

Norway reached its aim of opening all coun-ties to the Faith, in the process bringing the message to seven different islands, while Malawi achieved its objective of 1,500 localities.

In addition numerous minority groups were reached for the first time, from the Dhimal and Sherpa of Nepal to the Gypsies of Thailand and the Travelling People of Ireland. In the Philippines thirty-eight new háibal areas were opened to the Faith. Mali reported that all ethnic groups in the counháy could count at least one Baha ' i. In Taiwan tluáee entirely tribal Local Assemblies were formed.

Just as geographic representation was often widened by foc used teaching in partic-ular areas, so was greater ethnic diversity attained by concenháated efforts. In Spain

three previously lU1opened islands, claimed new adherents. In the Philippines 1,800 new localities were opened. Nations as diverse as No1way and Malawi were similar in their fulfillment of geographic distribution goals:

music dming gatherings. A substantial increase in declarations of faith among Carolinians and Chuukese on Saipan in the Mariana Islands occurred when, at the Baha'i Center, Chuukese believers shared Baha'i songs, along with island da nce and food , with their relatives.

The Guaymi Cultural Center in Panama, inaugurated in 1987, provides an outstanding exa mple of the Baha ' i community's efforts to help an indigenous people preserve its culreportedtural heritage and simultaneously strengthen the Faith. The Center became the focus of a Guaymi tutorial school network and cultural, health and agricultural activities, all support-ed by the broadcasts of Radio Baha'i Panama.

Effo1is were made in many countries to reach people from all social strata with an emphasis on people of

capacity . Courtesy
an international conference to analyze the calls on government officials
were made, inprocess of teaching and deepening Gypsies, terfaith prayer gatherings sponsored and
followed by three national consultative attended, and receptions held to inháoduce
meetings and a compilation on the subject Baha'i professionals to their colleagues.
issued by the National Assembly, resulted in Many government and religious leaders,
a considerable increase in Gypsy enrollments. professionals and academics who were made
In Ausháalia formation of the Aboriginal and aware of the Faith's central teachings re-
Islander Working Group in 1988 was fol- sponded favorably.
lowed by a surge in conversions among those In several countries consistent effo1is to
populations. Ausháia experienced group dec- inform government officials about the Faith
larations among Turkish workers when it were rewarded when they began attending
"concentrated on making their participation and even addressing Ba ha ' I-sponsored events.
in our community life possible" tluáough lan- Cabinet ministers and chiefs in Botswana
guage courses, specia l unity feasts and folk often attended Baha'i events, and the

In India, a bicycle
for two was made
to facilitate travel
teaching in Uttar
Pradesh. 1991.
Since women cannot
travel alone in this
area, th e cycle made
it possible for two
women or husband
and wife teams to
participate in the
teaching work.

counháy's Minister of External Affairs ad- of prominence, during the
Plan it was cardressed a reception held in honour of the ried to
peoples everywhere from all walks of
African Board of Counse llors. Five minis- life. Such were the
accomplishments in

ters in Bangladesh attended functions at the National Center, and in Hong Kong the Director of Environmental Protection and the Consuls-G eneral of Israel, Panama and Chile participated in a celebration of the Birthday ofBaha ' u' llah.

Two of the most significant signs of growing govenm1ent awareness of the Faith occurred at the end of the Plan. Brazil 's Federal Chamber of Deputies announced its intention to conu11emorate the Centenary of the Ascension of Ba ha' u' llah with a spe- repeated ly emphacial solenm session; and the Prime Minister of Guyana, the Honorable Hamilton Green, addressed the United States' National Con- vention at Ridvan 1992.

One activity which conháibuted very sig- the Chinificantly to the Faith's emergence from obscurity was the continuing disháibution of The Promise of World Peace. By Ri~van 1987 the statement had been presented to heads of state, a large number of the mem- bers of national governments, diplomats, teachers, háade unionists, leaders of religion, eminent members of the judiciary, the police, legal, medical and other professions, members of local governments, clubs and

bringing Baha'u'llah's healing message to people of all national, ethnic, economic and educational backgrounds that the Universal House of Justice affamed at Ridvan 1990 that: "a significant milestone in the fourth epoch" had been reached, and "the Adminis- trative Order now embraces a community of wider diversity than ever before."

CH INESE TEACHING

The House of Justice has sized the importance of teaching the Chinese people around the world. The establishment in March 1989 of the Baha'i International Community 's Office of Public Infotmation in Hong Kong, and the launching of nese edition of One Country in mid-1990, were two major steps taken to atháact the interest of the world's Chinese population.

Additionally, the appoinh11ent of the Baha'i Conmuttee for China by the House of Justice in June 1989 signalled the importance of careful planning and coordination of various efforts in this area.

Between 1988 and 1990, the Hand of the Cause of God Amatu '

associations, and thousands of individuals . While initial presentations had concentrated on national govenm1ent leaders and people

Jn the Solomon Islands, Auxiliary Board members have overcome the problem of transport between the many islands by using a motorized canoe to serve as a Maritime Baha'i Teaching Institute. J99 I.

people, particularly in Beijing and Dalian, showed slides of her trip to the Amazon entitled the Green Light Expedition to various distinguished guests, and addressed students and staff at Nanka i University in Tianjin, where both Martha Root and Agnes Alexander had also spoken during their visits to China. Her four visits included a one-month trip, in the summer of 1988, to Guangzhou (Canton), Urumqi, Beijing, Shanghai, Suzhou and Guilin, as well as a one-week trip to Tibet in 1990.

In the fa ll of 1989 she made a five-week trip to Taiwan, travelling over 2,000 kilometers and visiting some mass-teaching areas ,

Khanum, accompanied by Mrs. Violette Na1!!javani, visited mainland China four times. She met with numerous prominent

The Green Light Expedition videotape was broadcast in five segments i11 Guangzhou in November 1989, reaching approximately five million peopl e. The era crew from China National Te levision in Beijing visited Bahapur, India, to include the House of Worship in a documentary film about India.

The videotape Jewel in the lotus about the Temple in India was aired in Tianjin in two segments in January 1992, reaching more than 3.5 million viewers each time.

The nanation was dubbed in Mandarin, and encmmtering Baha' is in the area reported people who were deeply moved by the film.

as well as major cities. During this visit she presented a special copy of the Peace Statement in Chinese to the Minister for Foreign Affairs of Taiwan, was received by the Minister of the Interior and the Secreta1y-Genera l of the National House of Representatives, and had interviews with severa l maJOr newspapers.

While in the Far East A mah1 ' l-Baha also tluáoughattended a large forma l banquet organized by the Spirih1al Assembly of Hong Kong in honor of the passage, by the Legislative Council , of " the Baha'i Ordinance" Act, and visited U laan-Baatar in Mongolia for one week, in 1989.

The Hand of the Cause of God H . Co llis Featherstone and Mrs. Madge Featherstone travelled to China for the first time in September 1988. They visited Guangzhou, Lanzhou and Beijing before departing at the begi1ming of October. During a tour of Zhongshan University (Sun Yat-sen University) in Guangzhou, Mr. Featherstone was invited unexpectedly to speak to the sh1dents of the Department of Philosophy about the

A series of ten-minute radio programs produced by the Baha' i Office of the Environment of Taiwan, an agency of the National Spiritual Assembly of Taiwan, reached approximately three million primary school students. These weekly programs, which contained Baha'i spiritual principles and which mentioned the name of the Faith, were broadcast to primary schools out Taiwan for a ten-week period begi1ming in March 1992. The M inistry of Education sponsored and partially funded these education programs.

The Chief of the Beinan Tribe in Taiwan, Chen Wen-Sheng, adopted the Faith in August 1990. He was the first tribal chief of Taiwan (and greater China) to become a Baha'i. His son, Chen Chien-Hong, the next hereditary chief, also emailed at the same time. The Beinan Tribe (also known as the Puyuma Tribe) is the fifth most populous of the nine major aboriginal tribes in Taiwan.

Taiwan ' s Ministry of the Interior reported the total popul ation of the Beinan to be over 8,5 00 at the end of 1988.

Faith. Two days later he presented a lecture on "The Baha'i Fa ith: Its History, Teachings and World-wide Development. " The subjects covered included the oneness of mankind, the oneness of the Prophets, the relation of Baha' u ' llah to the Founders of the previous religions and the importance of strengthen their teacheliminating prejudices.

Efforts were made to share ideas about Chinese teaching among national conmmniand ties . The International Chinese Teaching Conunittee sponsored six highly successful international teaching conferences around the globe between 1988 and 199 1. In order to exchange ideas and ing program, members of the Taiwanese

Members of a teaching team enrolling a new believer in Macau in May 1989.

conmmnity visited twenty-o ne countries which had established Chinese Teachi ng Conm1ittees .

In some countries assoc iation with Chinese co11ill1tmity organizations fac ilitated Chinese teac hing, as in Hawaii, where interaction that image . Increaswith the Worldwide Farmers' Association opened the door to sponsorship of a China Peace and Friendship Tour in 1992. More than one hundred Chinese community leaders in Hawa ii were presented with the Peace Statement.

The quantity of Baha'i li terature in Chinese languages was greatly increased during the Plan. The Baha ' i committee for China and the International Chinese Teach-

MASS MEDIA

When the Six Year Plan began, the press was aware of the Baha'i Fa ith largely because of the persecutions in Iran. Wide distribution of the peace statement provided opportunities to broaden ingly, members of the media sought out Baha 'is fo r stories on their peace-related activities, and even the press which had been resistant to the Faith in some areas became more receptive. The shift in press interest from the persecuti ons in Iran to the teachings of Baha'u ' llah was exemplified in the United States, where the number of significant articles about the Baha ' i Cause increased from approximately 2,000 to 3,800 per year.

ing Conu11ittee jointly worked on trans lating
provided the .necesse lections from Gleanings
of Baha 'u '/Lah under the auspices of the
Baha ' i World Centre. Other translations were
more acceptmade of selected compilations produced at
the World Centre. A group of Baha ' is in
China translated a compilation of various
Writings and prayers which was subsequent-
became increasly published by the Spiritual Assembly of
Maca u.

This greater publicity
sary incentive for Baha' is to develop more
sophistication in dea ling with the media, and
encouraged them to produce able material for use in radio, television and newspapers.

Radio was widely used for proclamation,
and Baha' i radio operations ingly involved in teaching effmis . In addition to the progranuning on newly launched

Baha'i-owned radio stations in Chile and
Liberia, and the continuing broadcasts of
Baha'i stations in the United States, Ecuador,
Panama, Pem, and Bolivia, Baha'i programs
were aired on non-Baha ' i stations in very
many countries, including such places as
Guyana, Belize, Grenada, Hawaii, Puerto
Rico, Malaysia, Thailand, Spain, Chad and
Lesotho. In Rwanda, broadcast of a weekly
ten-minute radio program began in 1989 and
quickly attracted a large audience. The fol-
lowing year, when civil disturbances made
travelling extremely difficult, the program
became one of the few means still available
for teaching. The listeners were invited to

world market. Large-scale distribution of videotapes and audio-tapes has been steadily expanded by IBA VC from its bases in the United States and Venezuela, and the new Music Clearinghouse began a libraiy of music tapes by Baha ' i composers and perfom1ers developed for radio, Nineteen Day Feasts and other uses.

A number of regular television programs about the Faith were also aired. The Canadian-produced Bahci 'i Perspective was broadcast a total of sixty-six hours ; Baha' is in El Salvador produced fifty-four episodes of a weekly program; a thirty-minute program was shown twice monthly in Dominica;

send questions, and the subsequent correspondence led to an average of ten four awarddeclarations per day.

In El Salvador public service a1mouncements about peace were broadcast twenty times per day for one month, and in the Republic of Ireland feahire subjects on the Faith were transmitted on all but one of the newly legalized local stations. Radio stations throughout the length of Chile aired selec- a Baha'i chiltions from The Hidden Words on an hourly basis for over a month as a public service project; and Baha'i stations repeatedly presented the Writings.

The International Baha ' i Audio-Visual Centre (IBA VC), through its offices and representatives in several lands, continued to support Baha' i spot use of radio and television by providing materials and advice.

Over fifty workshops and training seminars in the production and use of audio-visual media were conducted by IBA VC in thirty-seven countries and in all continents of the g lobe. Ten different monographs were produced during the Plan, ranging from relating spirihiality to media subjects to highly

twelve shows on the Faith were screened in Kenya; and Alaska produced wim1ing, sixty-second public service announcements called Peace Talks.

Numerous single-episode programs were produced, such as half-hour shows screened tluáoughout the United Kingdom and Portugal, a panel discussion on peace with representatives of various religions in Lesotho, and the broadcast of a Baha'i children ' s program on Transkei television. In many countries television news coverage of Baha'i events included interviews with local Baha ' is, trave lling teachers and Counsellors.

Further significant programs included: the broadcast of the International Convention video in Bolivia, Saint Lucia, South Africa, Sri Lanka and Thailand; references made to the Faith on C-SPAN and CNN in the United States; and a seven-minute story on the Faith which aired nationwide in prime time in Australia.

Proclamation in newspapers increasingly included regular publication of selected Writings, press releases about Baha'i events, and feature a1iicles prepared

about the Faith
specific 'how-to ' papers, such as how to pre- and its followers.
pare radio spot announcements. IBA VC By the end of the Plan most National
distTibuted radio scripts and tapes in various Assemblies had a public relations office or
languages to countries throughout the world, committee to prepare and
review informaand adapted many films and videotapes, tion about the Faith. In most cases, the
including the Green light Expedition , to officer chiefly concerned with the work also
the various television standards used in the served as the national representative for the

global network created by the Baha' i the end oft11e Plan, Hawaii called its external
International Community's Office of Public affairs program an indispensable part of its
Info1mation, receiving news from this source. teaching work.
Many Local Assemblies also appointed
individuals or cmmnittees to monitor the THE ROLE OF THE ARTS
public relations activities of the conm1unity.
That day will the Cause spread like wildfire
The Office of Public Infmmation created a when its spirit and teachings are presented
manual to guide the work of these agencies, on the stage or in art and literature as a
distributing it tluáough its worldwide netwhole. Art can better awaken such noble
work. Some national conm1w1ities also held sentiments... especially among the mass of
training sessions, such as Brazil ' s "Latin the people.
American Baha ' i Seminar on Public Rela- (From a letter written on behalf of Shoghi
tions and External Affairs" in early 1992, Effendi dated 10 October 1932, Baha 'i News,
and Canada's public affairs training confer- 73 [May 1933] p. 7.)
ences held across the country. Training was
also held locally in Bangladesh, Ecuador, The truth of these words was increasingly
Mauritius, Norway, Thailand, Taiwan, demonstrated as a growing number of music,
Trinidad and Tobago, and Zimbabwe. drama and dance performances proclaimed

The majority of training in public relations occurred through practical experience, as the media increased their attention to Baha'i activities during the Plan. One prominent example of iliis was in Hawaii where specific issues such as the status of women and the state of the environment were identified from the Peace Statement, and an external affairs officer was made responsible for developing a portfolio on each issue. At both the content and spirit of the Baha'i teachings to ever-wider audiences. Most of the performing arts groups were composed of youth.

El Viento Canta (The Wind Sings), a group which formed while its members were serving at the Baha ' i World Centre, shared Latin American fo lk music as well as the principles of the Faith with audiences throughout Europe, Africa, the fo1mer Soviet

El Viento Canta pe1forming in Botswana in December J989 during the Bahiz 'i International Music Festival held in Gaborone.

Union, Mongolia and China. The group played to substantial audiences (for example, 3,000 attended one concert in Spain) and received extensive radio and television coverage which often included long interviews and led to many enrollments.

Another Latin American youth group, Planeta Paz (Planet Peace), began perfonning in Brazil in August 1991 and spearheaded a national proclamation effort in Argentina in December. Each show combined music with Baha ' i themes, folk music and slide shows , For example, Theatre Festival in Canada . Peace Child, a musical drama produced by a committee of the National Assembly of the Hawaiian Islands, was performed at the Kennedy Cenerage ter in Washington, D.C., and a documentary was made of it by a major television network. In Australia an Aboriginal theater group called The Storytellers was fo1med.

The power of dance to transcend language barriers and connect hea1is was demonsháat-ed by the enthusiastic responses of audiences to various performing groups.

opening with a tribute to Baha'u'llah and ending with invitations to embrace the Cause.

The National Assembly of Brazil attributes at least three hundred declarations of faith to their concerts in that country.

Other musical groups formed by youth numerous commuincluded Let It Be This Generation which completed a 150-concert tour of Canada; Light in the Darkness, a European group which attracted eighty new believers during one concert in Romania; and the Carmel Minstrels , six young Guyanese musicians who shared the Baha'i message throughout the Peace Statethe Caribbean in 1987. Travelling to other continents to perfom1 was not unusual: Malawi's Kwayera Mbee was invited to tour Europe; the Thailand performances of a group from New Zealand and Australia ca lled Wildfire led to hundreds of enrollments ; and New Zealand's Youth for One World taught the Faith in Hong Kong.

Music played a pa1iicularly impmiant role in Associain Africa, where numerous local choirs were formed and Baha' i songs composed. The International Music Festival in Botswana was described by the nation's Assembly as

dance groups called Youth Workshops formed throughout the United States and at Canada's Maxwell School; Youthquake toured in the United Kingdom; and a well-known Lakota Sioux Indian believer perfo1med a háaditional hoop dance in nities in Canada, the United States, Europe and elsewhere.

Baha'is also used other fine arts to spread the message. In Denmark an exhibit of artwork based on Baha'i quotations and accompanied by Baha'i books was displayed three times. Excerpts from ment formed the basis of an art exhibit in Belize. The organizers of a peace festival in Japan invited the Balla ' is to conháibute a display that blended photographs, háaditional floral arrangements, artwork on peace themes by local children , and Baha'i books.

Consultation on the use of arts in teaching was facilitated by the founding, in August 1986, of the International Baha ' i Youth Instiof the International Baha ' tion for Arts, by several forums held at Landegg Academy in Switzerland, and by tute in Costa Rica as a center for háaining

"one of the most significant achievements" to mankind. Conof its Plan, and Kenya 's Assembly reported that "many of our Baha'i communities have been kept alive because of music and thousands have become Baha'is because ofit."

The history and principles of the Faith were also widely shared through drama. The Sacred Writings were combined with music and dance to tell the story of the Bab when Badasht was performed at the International

youth to use arts in service sultation was followed by teaching projects having an explicitly artistic emphasis. The European Baha ' i Youth Council organized a project called Peace Through A1iistic Expression in Yugos lavia in 1990 during which hundreds attended special open-air concerts. In Belize a 1988 project which centered around the arts was reported to result in at least seventy-nine enrollments.

In 1991 the Music, Arts and Drama Committee of Czechoslovakia organized a one-week Art Forum in collaboration with the Baha'i Association For Arts chapter in Bratislava; Baha'i artists and musicians from more than fifteen countries, including republics of the former Soviet Union, shared ideas for proclaiming the Name of Baha'u'llah, and public performances were held daily. In 1988 approximately 1,000 people participated in Canada's first Festival of the Human Spirit, a four-day series of workshops, exhibits and performances on using the arts in teaching.

"many Baha'is have concrete personal goals."

In Brazil a Campaign oflndividual Teaching from Heart to Heart had 500 regular particithe Baha'i pants over a two-year period. Zimbabwe reported that a corps of travelling teachers, averaging between six and ten individuals, was in the field at any given time. The National Assembly of Switzerland estimated that some 2,000 teaching activities were ca1Tied out by 230 believers. India reported that the number of friends taking part in teaching activities increased tenfold.

Teacher training took a variety of forms, from orientation sessions

for travelling teachers and pioneers to seminars and institutes

E XPANDI NG THE TEA CHIN G FORCE

Efforts to encourage and support individual teaching, provide teacher training and establish permanent teaching teams all helped stimulate an increase in the number of dedicated souls actively spreading Baha' u' llah's Message. The Universal House of Justice reiterated the crucial importance of personal teaching in its Ric;!van l 988 message, saying:

"Every individual believer- man, woman, youth and child- is summoned to this field of action; for it is on the initiative, the resolute will of the individual to teach and to serve, that the success of the entire community depends."

National Assemblies encouraged individual initiative in a variety of ways. A series of Vision to Victory conferences in the United States ended with participants submitting personal pledges of teaching service. The National Assembly of the Eastern Caroline Islands sent a booklet called A Personal Teaching Campaign to all Local Assemblies to be shared with their communities. Numerous open to all believers. Several pennanent institutes provided ongoing training, such as the '!!mi Teaching Institute in Lahore, Pakistan, which in l 991 began to offer ten days of classes per month, and the Jamaliyyih Institute in EI Salvador which trained approximately I 00 teachers. Annual national and regional teaching conferences were held on all continents.

One paiiicular innovation which expanded the teaching force was the Universal House of Justice's call for sho1i-term pioneers. In September 1989 National Assemblies were assigned a number of short-term pioneering goals measured by months of service. Because the believers filling these goals did not intend to stay permanently (some stayed only three months) they were freed from the need to find employment, and thus more of the friends were able to participate.

The teaching work was also carried out by permanent teams in a number of countries. For example, the permanent teams of Guyana's Resident Teacher

Project inspired
ous National Assemblies sent circular letters similar teams in Belize,
Brazil, EI Salvador
to Local Assemblies and held local seminars and Honduras; and full-time
teams were
on the topic . formed in four states of
the United States
While evidence of increased individual near the end of the Plan. Also
in the United
personal teaching is not easily monitored, States, approximately 1,000
teaching institutes
National Assemblies on all continents made were formed, with members
committing
observations such as "a greater commitment themselves to teach a
particular segment of
to individual teaching"; "more involvement the population over a
period of at least five
and efforts in the field of teaching"; and years. Teaching institutes
were also tried in

five pilot areas of Turkey and then spread all from Costa Rica joined the
teaching proover the country. grams in Honduras.
A highlight of the teaching work was
the growing involvement and initiative of INTERNATIONAL
COLLABORATION
indigenous peoples. Fo llowing a seminar in With strong encouragement from
the Uni-
Bolivia in July 1989 on the development of versal House of Justice, many
steps were
the Faith among the Indian peoples of Latin taken to win the goals of
international col-
America, a one-week teaching project was laboration in the teaching
field . Conferences
held during which some 500 people emolled. on border teaching were held
in Europe and
The seminar had been attended by seventy Centra l America, and
successful exchanges
Balla ' is representing nine distinct indige- of teachers took place when
the Thai-Camnous groups from eight countries. In 1986 a bodian border
opened for trade in 1991.
gathering of all the sacred societies of the Major internationa l
collaboration among in-
Peigan Reserve in Albe1ia, Canada, was stitutions was achieved when
the Promise of
called by Elder Joe Crowshoe, a Balla' i, to World Peace Tour was
organized: sixty-two

exp lain the teachings and plan for further intersocietal gatherings .

Indigenous believers increasingly volunteered travel teaching services. Four Garifuna teachers from Belize and Honduras formed a team called Trail of Light and shared the Faith with the Carib descendants of their ancestors in Dominica. Mayan believers played a significant role in a 1989 project in Mexico which led to the enrollment of 220 people in the first week. Teams of Bri Bri

Balla'is from eight nations travelled to the Soviet Union in 1989 to disseminate the Peace Statement.

Probably the most dramatic examples of international collaboration occuned when the countries bordering Eastern Europe were given responsibility for quickly organizing teaching plans and sending teachers when the Eastern Bloc opened to the Faith. Myriad other international teaching projects were canied out collaboratively during the Plan.

!rish Baha'i youth walked ji-om Cork to Limerick, a distance of 64 miles, on behalfof World Peace in October 1987.

YOUTI-I

The Six Year Plan witnessed a widespread acceptance by Baha'i youth in many parts of the world of the concept of a period of service, undertaken generally as a temporary interruption to their formal educational program and devoted fully to the promotion of the teaching work. Youth in all continents were reported to be in the forefront of teaching activity. In its Ridvan 1992 message the Universal House of Justice affirmed that Youth activities took on a special character shaped by the idea of a youth year of service. The involvement of the youth

with a focus on reaching refugees from Mozambique. In the Netherlands the Youth Committee composed its own plan and invitof ed each youth to choose a personal goal toward its fulfillment.

HOUSES OF WORSHIP

Since the Mother Temple of the Indian subcontinent was dedicated to public worship in December 1986, more than thirteen million people have crossed its threshold, one day alone registering 143,635 visitors; it is now one of the most visited religious edifices in India. As the Temple's fame spread,

its visiin the Six Year Plan as short-te1m pio- tors ' log became a roster of dignitaries from
neers, travelling teachers and projecteers around the globe: heads of state, government
had a profound effect on the teaching ministers, ambassadors , scholars and
reliwork overall... gious leaders wrote of their admiration for
Youth dominated the teaching work in the unique strncture, and for the principles
Eastern Europe. Other examples of signifi- that inspired its singular and enthralling
cant youth activity include the four STAR beauty.
teaching projects carried out between 1987 The Houses of Worship on each of the
and 1990 in Botswana with international other continents continued to act as silent
participation, and the ongoing Sparks of teachers of the Cause. The national commu-
Peace project which brought youth together nities in Australia and Samoa took particular
every summer for an intensive campaign advantage of their Mashriqu'l-Adhkars to
throughout the English-speaking Caribbean. introduce prominent people to the Faith;
The United States reported that youth partic- special services held in conunemoration of
ipated in nearly every ongoing project and United Nations Days were well attended by
comprised most of the full-time teaching people of capacity from many professions.
teams. The initiative taken by youth to form Refurbishment of the Temple in Uganda
music, dance and drama groups to proclaim began, to make it once again East Africa 's
the Faith is yet another aspect of the promi- jewel. In Panama the national secretariat
nent role they played in the teaching work. was moved to the Temple grounds and a
The level of initiative and organization large auditorium consháucted for visitors. At
demonstrated by youth also rose, as exem- the Mother Temple of the West in Wilmette,
plified by the establishment by the House of U.S.A., a long process of rehabilitating the
Justice in October 1989 of a European Baha' i architectural concrete components began.
Youth Council charged with coordinating In 1991 Germany ' s House of Worship was

the various activities of the European Baha ' i classified as a Cultural Monument under
youth and representing them in dealings with the provisions of the Historical Monument
other youth groups and agencies. In Malawi Preservation Law. In all of the Houses of
a strong National Youth Committee planned Worship, many teaching programs
compleand canied out the Collis Featherstone Project mented the regular worship services.

b. Greater Involvement of the Faith in the Life of Human Society

When the Six Year Plan began, the Universal House of Justice had just offered, in The Promise of World Peace, the experience of the Baha'i community as a model for the peoples of the world to study. Throughout the six years the believers increasingly shared that experience through association with individuals and organizations working to solve the problems addressed by Baha'u'llah. By Ridvan 1992 Baha'i views and participation were actively sought by individuals and governments alike.

1987 the Kansas State House of Representatives in the United States also encouraged study of the peace statement. As government officials became increasingly aware of Baha'i teachings and activities related to peace and world order, Baha'i communities took bolder steps to assert to those in authority the indispensability of Baha'u'llah's principles. In countries undergoing constitutional revisions such as Brazil, Haiti, Paraguay, South Africa and Thailand, National Assemblies submitted documents offering suggestions for new national constitutions.

CONTACT WITH PROMINENT PEOPLE AND AUTHORITIES

The Promise of World Peace, which introduced people from all walks of life to the Baha'i Faith, led to unprecedented contacts various governmental organizations concerned

The President of the South African Law Commission, the judge acting on behalf of the government, commented that the Baba' is were the one group whose ideas had provided a "spiritual and moral foundation" for a constitution.

Baha'i views were also made known to

with prominent people and government with solving social problems. In May 1991
authorities. By the end of the Plan Baha'i the National Assembly of Barbados
submitviews on peace had been shared with gov- ted The West Indies in the 90's
and
ernment authorities in nearly every nation of Beyond-A Baha 'i Perspective to
the West
the world. Indian Commission Preparing the
West
A sample of the prominent people who Indies for the Future, a body established
to
were presented with the Peace Statement study the future of the Caribbean
community
includes: all 559 senators and congressmen and regional unification. A number
of presenundertaking to write Brazil's new constitution; tations were also made
to that Commission
delegates to the Chuuk State Constitutional on behalf of other National
Assemblies. In
Convention and the Federated States of Taiwan the Ministry of the Interior
arranged
Micronesia National Constitutional Conven- a special seminar called "Resolving
Social Ills
tion, both in the Eastern Caroline Islands; through the Teachings of the Baha'
i Faith."
and the presidents of seven South American Significant connections
were also made
nations attending an intergovernmental meet- with professionals of many
specialties. Seming in Uruguay. Presentations of the statement inars were held
to share Baha' i ideas with
to government and media officials in Cuba experts in various fields, receptions
for
were reported to have been warmly prominent Baha'i professionals brought
received. them together with colleagues
who were not
After the Baha 'is of Cambridge, Massa- Baha'is, and monographs providing a
Baha'i
chusetts, U.S.A., presented The Promise of perspective in special fields such
as educa-
World Peace to their city council, the council tion and the environment were
distributed .
unanimously passed a resolution encourag- Baha'is also helped form professional
assoing citizens to read and study the document ciations related to peace, such
as the
and paid tribute to the Baha'is for their lead- Association of Physicians for
Peace and the
ership in a range of peace-related issues. In Association of Educators for
Peace, both in

Counsellor
Beatrice Asare
presents a copy
of the Peace
Statement to
the Asantahene
of the Asante
State of Ghana
at his palace in
Kumasi in
September
1988.
-.;
'"

Counsellor Violette
Haake presents a copy
of the Peace Statement to the Deputy
Prime Minister of the
Cook Islands,
Mr. lnatio Akaruru, in
October J990.

Baha 'i representatives
present a copy of the
Peace Statement to
NA TO Base personnel
in Kejl.avik, Iceland,
in October J988.

Brazil. Baha'i involvement with social and economic development projects also brought the Faith to the attention of professionals in development-related fields, such as education and health care.

The presentation of awards sponsored by Baha'i communities to honor individuals for their service to humanity created many opportunities to meet and encourage community leaders. In Alaska the Honor Kempton Award for Service to Humanity, In 1988, Baha' is in Burkina Faso were the only members of a religious community in the country to take part in a commemoration of the UN's International Peace Day and Children's Day; and for the first time in that country, Baha'is were invited to participate in an official UN Day reception.

The National Assembly of Venezuela paropportunities to meet and encourage com- ticipated in a meeting of the UN Economic munity leaders. In Alaska the Honor and Social Council for Latin America which led to the Assembly's hosting

a meeting
which is named after the woman known to
Baha'is as the spiritual mother of Alaska and
Luxembourg, continued to be presented
Non-Governmental Orgaaimually; each year more than 100 guests,
including prominent figures , attended the
Agnes Baldwin Alexander Award for Ser-
vice to Humanity received substantial press
Baha' is; a significoverage. In 1988 the Baha' is of the United
Kingdom presented their first Human Rights
A wards as pati of their commemoration of
the 75th anniversary of 'Abdu'l-Baha's visit
to London.

LIKE-MINDED 0RGANIZA TIONS

Baha' is contributed their knowledge of
Baha'u'llah's Teachings and their time to
many of the organizations which promote
Baha'i ideals. Numerous individuals volun-
teered with local and international groups,
such as commissions working to prevent
occasionally addmg abuse. In addition, Baha' i communities
increased their support of United Nations'
activities and their involvement in interfaith
associations.

of non-govenm1ental
organization represen-
tatives; Baha' is subsequently
helped to form
the Association of
Non-Governmental Orgaaimually; each year more than 100 guests,
including prominent figures , attended the
Baha'is demonstrated their
belief in reliawards banquet. Presentation of the National
gious unity
tluáough closer association with
Assembly of the Hawaiian Islands' annual
other religions. The
Inter-Religious Under-
Agnes Baldwin Alexander Award for Ser-
standing Association was
formed by fifteen
vice to Humanity received substantial press
groups in India including
Baha' is; a significoverage. In 1988 the Baha' is of the United
cant
relationship was reported to have
Kingdom presented their first Human Rights
developed between the Baha'is
of Nepal and
A wards as pati of their commemoration of
the Asian Conference on
Religion and Peace;
the 75th anniversary of 'Abdu'l-Baha's visit
an "active and thriving link"
was established
to London.
between Baha'is and the
Interfaith Group
which represents most religions in Fiji; and

Guatemalan Baha'is participated in a
Con-
Baha' is contributed their knowledge of
gress for Peace with
representatives of all
Baha'u'llah's Teachings and their time to
the country 's religious
denominations. In
many of the organizations which promote
1990 the Baha ' i
International Community
Baha'i ideals. Numerous individuals volun-
formally associated itself
with the World
teered with local and international groups,
Conference on Religion and
Peace.
such as commissions working to prevent
The interfaith groups
occasionally addmg abuse. In addition, Baha' i communities
dressed a
pressing social need. In Zimbabwe
increased their support of United Nations'
members of an association of
religious
activities and their involvement in interfaith
groups collaborated with
UNICEF to help
associations.
alleviate the physical

sufferings of children in southern Africa. In Hawaii the Council of Churches co-sponsored the first Institute for the Healing of Racism in that state. The institute was formed by the Baha'is, modelled after similar institutes in North America.

Some of the most substantial collaboration with United Nations initiatives took place in the United States where the National Assembly, through its office at the United Nations , worked throughout all six years toward the ratification of various UN human rights Conventions, helped to commemorate the International Year of Peace and the International Year of Literacy, and became more actively involved in UN Association activities.

Baha' is often addressed envirom11ental issues by co-sponsoring fomms , seminars and exhibits in conjunction with other groups. For example, the National Assembly of the United States became a member of the Global Tomonow Coalition, an organization

of 150 groups involved in issues related to resources, the environment and sustainable development. That Assembly also became a member of the Advisory/Planning Board of the North American Environmental Sabbath Committee; a Baha'i symbol now appears on the newsletter masthead and Baha'i quotations were included in 10,000 kits distributed for a special event.

Rights Day have evolved into a government event in Berrnuda. Essay contests on peace, sponsored in a number of lands, draw the attention of youth to the teachings of the Faith.

Balla 'i organizations were foimed to promote Baha'i principles among specific audiences including the Baha'i Medical Association in France and Health for Humanity in the United States.

COMMUNITY ACTIVITIES

Increasingly, Baha'is not only participated in activities with like-minded organizations,

When renewed incidents of interracial violence erupted in the United States, the Baha'i community was already offering its

but also initiated their own events and organized groups dedicated to addressing problems facing society.

Numerous Baha'i seminars, conferences and public meetings were augmented by unique events such as Brazil 's International Exposition on Education for Peace, carried out with the collaboration of twenty-three embassies and educational institutions, and Singapore's Arts for Nature exhibit which earned favorable recognition from the Ministry of the Environment and the Council of Women's Organizations.

Several events initiated by Baha'is have gradually become a part of life in the greater community. Annual Race Unity celebrations in recogniare held in hundreds of United States cities. Observances of World Religion Day have become annual national events in Suriname.

The Baha'i commemorations of UN Human

healing perspective on the problem through distribution of the statement The Vision of Race Unity: America's Most Challenging Issue, and through the holding of a series of Institutes for the Healing of Racism.

S IGNS OF RECOGNITION

A growing number of prominent individuals and groups sought the support of Baha' is during the Plan. Invitations to participate in peace-related activities, public mention of Baha'i views by prominent people, and requests for advice all pointed to increasing recognition that the Faith offers solutions to the crises facing humanity.

Milestone changes occurred tion of the Faith by public officials. The Prime Minister of the Cook Islands , Sir Thomas Davis, accompanied by Lady Davis, visited the World Centre in August 1986 to

In Lesotho, Baha 'is were invited to the Royal Banquet Hall on 15 September 1987 to receive the United Nations' "Peace Messenger Award" for the • community's involvement in peace activities.

consult with the Universal House of Justice Martin Luther King Federal

Holiday Comabout world peace. Later that year the Presi-
dent of Dominica quoted from The Promise
of World Peace during a radio broadcast
on the International Day of Peace. In April
1990 President Amata Kabua of the Mar-
shall Islands, while officially visiting Israel,
came to Haifa with his secretary and his
ambassador to confer informally with mem-
bers of the Universal House of Justice on the
role of the Marshall Islands in establishing
Baha ' i views on issues related to social
justice were sought by the Central American
Institute for Business Administration during
its seminar on "Post-War National Recon-
struction in El Salvador"; the Vice-President
of Guyana requested a meeting with the
National Assembly of that country to discuss
Baha'i participation in the "Social Impact
Amelioration Program"; and the Macau
Basic Law Consultative Committee asked
the Macau Spiritual Assembly to send three
representatives to a joint meeting with the
Basic Law Drafting Committee from China
and various religious groups, after which the
Baha' is were asked to submit their views in

mission. In 1992 the Baha'i representative to
the King Center in Atlanta, Georgia, was
invited to a gathering of 500 religious leaders
convened by former President Jimmy Carter
to explore religious involvement in "Project
Atlanta," a social and economic development
project. The Baha 'i representative was then
elected to the project's six-member Advisory
Council.

Intensive Baha'i related activities led to requests for Baha'is to take greater leadership roles. Two members of Hawaii's National Assembly were the only religious representatives among sixty-two groups invited to participate in the Governor's statewide Eaiih Day planning session in 1990. A member of the United States National Assembly's staff became pa1i of a working group to draft suggestions for the United States government's Ea1ih Summit position paper m 1992.

Awareness of the Baha'i teachings on religious unity were demonstrated when a Baha' i became the only non-Buddhist speaker invited to address a public

meeting held in
a formal paper. conjunction with the "Asian
Buddhist Con-
In the United States Mrs. Coretta Scott ference for Peace" in Mongolia.
In Guyana
King, wife of the late civil rights leader, Baha'is were appointed to
the President's
the Reverend Dr. Martin Luther King, Jr., Advisory Committee on
Religious Affairs.
invited Baha'is to co-chair the National Baha'is were included in
panel discussions
Religious Involvement Committee of the on "Action Through Faith"
and "East Meets

Mr. Dexter King
(right) , son of Dr.
Martin Luther King,
Jr., was the keynote
speaker at a Bahiz 'i
Peace Conference
held in Oslo, Norway,
on 23 October 1986.
Here he is being interviewed by the press.

West" at the International People's College Mental Health in New
Zealand; and the
in Denmark. director of Ghana 's
Institute of Renewable
Baha'is in Hawaii were asked to serve in Natural Resources spoke to a
group from
a significant number of advisory groups: the Cameroon's International
Relations Institute
Governor's Permanent Commission for the on "Religion in a World in
Search of Peace
Commemoration of Dr. Martin Luther King, -A Baha'i Approach" and on
agroforestry,
Jr., Week; the Governor's Commission on noting that the Faith
offers solutions to glothe Status of Women; and the Governor's bal
environmental problems.
Task Force on AIDS. Also in Hawaii, the The Faith was also
directly presented to
chairman of a government task force chose the world of academia
during meetings with
the Baha'i submission on education refmm professors, presentations
of The Promise of
for broadcast on the radio. World Peace to university
faculties, and

conferences related to religious studies. A
ACADEMIC CIRCLES visiting professor at Belgium's University of
In 1990 in the United States the Baha'i Chair Antwerp taught a course on the Faith to the
for World Peace was established at the Uni- faculty of the Comparative Religion Departversity of Maryland's Center for International ment; a member of Portugal 's National
Development and Conflict Management. Pro- Assembly spoke at the Congress on Religious
posed by a non-Baha'i professor in response Studies held at the New University of
to the Peace Statement, the Chair was created Lisbon; and the National Assembly of Guyana
to conduct and publish research, design sent an overview of Baha'i community procourses and lead seminars in the fie ld of grams to 240 faculty members of the
Baha'i studies and world peace within an University of Guyana.
interdisciplinary context; to initiate public Awareness of the Baha'i Faith among
fornms for discussing the issues proposed in scholars increasingly led to its inclusion in
The Promise of World Peace; and to establish university courses. In some cases Baha'i
academic links with, and provide technical approaches were incorporated into the study
assistance to, Baha'i institutions in the fields of other issues , such as at the University
of peace education and international devel- of California, Santa Cruz, U.S.A., where the
opment. The creation of the Chair marked Baha' i Club helped to design a course called
the first initiative by a prestigious insti tution "The Economics of a World Commonof higher learning to fornmlate a serious pro- wealth." In Guatemala 300 student teachers
gram of Baha'i studies. Later that year Indore studied the booklet Education for Peace over
University and the National Assembly of a period of twenty sessions. In other cases
India signed a document establishing another the Faith itself became the subject of study:
Cha ir for Baha' i Studies with a similar range lectures were given in comparative religion
of functions to be developed. courses at Bermuda College, Malawi 's
Recognition of the Fa ith ~ s principles as Chancellor College and the University of

legitin1ate and irnportant subj ects of study pari of an extenwas cultivated when Baha'is delivered papers course on religious studies at Fij i's and lectures relating the teachings to current issues. A Baha ' i scholar presented his analysis of the Third World debt at the prestigious World Economic Forum in Davos, Switzerland; papers on refugee mental health and States National Assema case study on a Baha'i refugee settlement program were received with considerable interest at the World Conference on Refugee

Zimbabwe; the Faith was sion University of the South Pacific; and entire courses on the Faith were offered at Brazil's Federal University of Santa Catarina and the Univers ity of Hawaii ' s Hilo Campus. An office of the United bly drafted A Curriculum Guide to the Baha'i Faith to help college professors include the Faith in their courses.

INTERNATIONAL SURVEY OF CURRENT BAHA'I ACT I VITIES 155

Two institutions which contributed to the increasing respect afforded the Faith in scholarly circles were the Associations for Baha'i Studies, with their international coordinating centre in Canada, and Landegg Academy, founded in Switzerland in 1988. Baha'is also influenced the curriculum of public schools at the primary and secondary levels. In Australia, after a retired Baha'i teacher offered a multifaith religious education course to Queensland school officials, the Queensland Department of Education invited a Baha 'i representative to be present

should guide the nation, the Assembly of that country offered its Statement on the National Ideology, which recommended that consultation be applied to the whole decision-making process. Two pioneers at the University of Benin conducted a research project in which they used consultation with local farmers to demonstrate its value in rural development.

Increasingly, a variety of organizations recognized the value of this important Baha ' i principle, and requested advice and training.

In 1986, following a three-hour session on consultation led by Baha ' is, the Social and

at Curriculum Development Committee meetings, and the State Religious Education Advisory Committee voted to offer committee membership to officers of the Faith. In Peru high school teachers assigned research concerning the Faith as homework, referring to Radio Baha'i as a resource. British Columbia's Ministry of Education in Canada accepted The Hidden Words and The Seven Valleys as literature which could be studied in high schools.

ADVOCATING CONSULTATION

As Baha'is worked to improve the level of consultation within their communities (see also "Higher Levels of Consultation," p. 167), they simultaneously increased efforts to share this dynamic concept with the rest of the world.

Education about consultation took various forms. In Guyana members of the Women's Affa irs Task Force presented the principle to sixteen representatives of women 's groups; the Baha'i model was demonstrated in a graduate course at the University of Hawaii to overwhelmingly positive response; and Ethics Committee of the Canadian Nuclear Association requested that the Baha ' is facilitate discussion between the various factions in the nuclear energy debate. A mayor in New Zealand called the Local Assembly on behalfofhis city council to request a meeting on consultation; the council met with three Baha ' is who explained and demonstrated the concept.

PROMOTING EQUALITY OF THE SEXES

The believers initiated and supported numerous activities to promote the equality of men and women. In most cases this took the form of enhancing the status of women. Baha' is sponsored hundreds of conferences open to the public; formed Baha ' i women's groups which associated with other organizations pursuing similar aims; and participated in various commissions and projects dedicated to equality of the sexes. (See also "Women's Activities", p. 409.)

Local, regional and national conferences were hosted by Baha'is to address this issue in such diverse locations as Cape Verde, Chad, Grenada, Korea, Paraguay

and Spain.

Tonga ' s National Women's Greater Involvement in the Life of Human Society Committee sponsored a highly successful conference on consultation.

In different ways, Baha'is seized opportunities to educate decision-making bodies about the impo1iance of consultation. When the government of Singapore invited groups to submit their views on the core values that

The most noteworthy of these gatherings were: a 1988 international women's conference in the United States which provided a forum for more than 1,000 women from sixty-five countries to discuss their role in the global peace-making process; the Pacific Women's Conference spearheaded by Hawaii ' s South Hilo Local Assembly in 1991 and attended by seventy people from

seventeen nations; and a Caribbean Women's Conference held in the Leeward Islands in 1988 with pa1iicipants from twelve countries.

Baha'i groups forged links with non- and com-Baha' i associations working toward similar goals by registering with umbrella organizations, co-sponsoring events and speaking at meetings. The Baha ' i Women 's Committee of Singapore collaborated with the Singapore Council of Women's Organizations , which is composed of thirty-four groups; two Baha' is served as Executive Board members for a combined total of four years. In Nigeria the Baha'i Women's Development Board registered with the National Council of

contributions to food production in Africa and the importance of their involvement in all levels of decision-making.

A number of related projects and commissions benefited from the involvement of individual oelievers and Baha'i communities.

The Faith was represented by both women and men at meetings called by the UN Comof Singapore collaborated with the Sin- mission on the Status of Women, including global and regional conferences, seminars and workshops. During the Plan fifteen state-ments were presented to the Commiss ion on such topics as social and economic developthe Baha'i Women's Development Board ment, education and the status of girls. One direct result of this involvement was a joint

Women's Societies. Ireland's Baha'i National Committee for Fostering the Equality of the Sexes fom1ed strong ties with other community groups.

Since 1988 a representative of the Faith has served as convenor of "Advocates for African Food Security: Lessening the Burden of Women," a coalition of United Nations agencies with non-governmental and inter-governmental organizations. Participants educate policymakers about women's vital

project supported by the United Nations Development Fund for Women (UNIFEM) called "Traditional Media As Change Agent."

In cooperation with various Baha' i agencies, National Assemblies, and UNIFEM, Baha'is created a project using traditional means, such as music and dance, to stimulate discuss ions about women's and men's roles in society. The project commenced in localities in Bolivia, Brazil, Cameroon, Malaysia and Nigeria.

The President of France, His Excellency Franr;ois Mitterand, with Mrs. Peggy Maichoo, pioneer to Reunion (right), at a reception at the Elysee Palace in Paris, in commemoration of International Wom ens ' Day, 8 March 1990.

c. Increasing the Worldwide Availability and Use of Baha'i Literature

A worldwide increase in the translation, production, distribution and use of Baha'i literature was designated as a priority during the Six Year Plan with a view to proclaiming

has a permanent collection of 1,000 volumes and also sells Baha'i books. In addition, the Local Spiritual Assembly ofMoissala, noting the paucity of educational facilities available to villagers , started a mobile library in col

laboration with the Local Spiritual Assembly
the Faith and its principles to all sections of of Munich, Ge1many; it contains both
society and broadening the Baha'i commu- Baha 'i and general reference materials and
nity's understanding of Baba 'u' llah and His travels between villages, spending one day
Message. This objective was energetically in each place.
addressed throughout the Baha' i world in a
number of ways. PRO DUCTION AND TRANSLATION

Trans lations of Baha ' i literature were signifi-
AVAILABILITY cantly increased in a number of languages,
Efforts to present Baha' i literature to both covering a greater range of subj ect matter.
the general public and the Baha'i commu- Spiritual Assemblies strnve to enrich Baha' i
nity were intensified, taking m any fo1ms. literature in national and local languages .
The most widespread were the participation Many such efforts were acclaimed for their
of Baha'is in book fairs and exhibitions, the conháibution towards the
preservation of culdistribution of Baha' i literature to public ture and heritage. In Dominica, for example,
libraries, and the establishment of book the first háanslation of The Hidden Words
depots and lending libraries. It is not possi- into Creole was received with appreciation
ble to enumerate the achievements of every by a high-ranking government official and
community in this sphere of activity, but to was seen as advancing the culture of the
focus on the accomplishments of a few is island.
revealing. The National Spiritual Assembly of

In India the Baha'is participated in some Switzerland published a booklet in Ladin, a
thirty-eight book fairs, held nearly two main dialect of Romansch,
the fourth lanhundred book exhibitions and established as guage of Switzerland; the booklet was
many as 110 book depots an d 865 lending disháibuted to the media and to agencies
libraries. In one Indian state the Baha'is engaged in preserving the language. In the
received a request from the Director of Netherlands a national teaching conference
Public Libraries for 3,000 copies of Baha' i was organized by a Loca l

Assembly to celebooks to be distributed among the 1,500 brate the publication and to develop plans
public libraries throughout the state. In for the use of a compilation of the Writings
Argentina the Baha'is took part in the ammal of 'Abdu ' l-Baha in Frisian, a language of the
Buenos Aires Book Fair, one of the most Frisian Islands and the northern Netherlands.
important in Latin America, drawing nearly In Togo and Benin,
where selected Writa million people each year. At the Interna- ings were háanslated into the native tongues
tional Book Fair held in Yugos lavia and of villagers, a powerful effect on Baha' i
attended by nearly 400,000 people, the conmmnities was achieved.
Baha' i Book Distribution Service of Austria To encourage application of Baha'i teachings certain háibal
gave out some 2,800 items. Baha'i publish- chiefs also made recordings
of the obligaers attended three ammal International Book tory prayers so that illiterate villagers could
Fairs in Beijing, China. In Chad the Olinga listen to the Words of Baha ' u ' llah; other
Bookstore-Library was opened in Moissala audio recordings of the Writings amplified
in the presence of religious, civi l and military this mode of learning prayers and studying
leaders; the library, open to the public daily, the Creative Word.

In Papua New Guinea a booklet of prayers the publication of a number of bibliographies
from several of the world's major religions of Baha' i works and an English-language
was translated into Nalik, one of the local Baba 'i dictionary. Two more concordances
languages, the first book ever printed in that were added to the seven already available,
language; a written forn1 of Nalik had to be and the Sacred Writings in an electronic
created by Baha'is before this could occur. format became accessible for the first time
The booklet, entitled Saaule Nakmai, a tradi- through the publication of two software
tional Nalik call for assistance from God, programs.
was part of the Baha' i community's contri- With the overall enrichment of Baha'i
bution to the United Nations International literature throughout the

world, it became Literacy Year. A clear trend emerged and gained momentum during the Plan to produce more Baha'i literature on a broader range of subj ects. New Baha' i publications appeared on themes such as health and hea ling, marriage and family, decision-making and consultation, implications and applications of peace, and a range of social and economic development issues. Prior to the Plan only a handful of Baba ' i publications existed on the subject of literacy. By its close, the number of Baha'i publications related to literacy easily reached forty. Among the languages in which Baha' i literacy materials can now be found are: Hindi and Marathi for India; French and Creole for Haiti; Lunda for Zambia; Guaymi for Panama; and Spanish, Portuguese and Quechua for Latin America.

It is also interesting to note the marked upsurge in the publication of Baha'i reference materials. The Six Year Plan witnessed

necessary to ensure that the desire to create variety did not overshadow the need to make basic Baha' i literature available to the masses of humanity. Cognizant of this need, the International Teaching Centre fostered a program that is now known as the "core literature" program. Core literature refers to a selection of titles comprised of Holy Writings, works on the Life and Miss ion of Baha'u' llah, and introductory and deepening materials, which are printed in large numbers and made available to the friends at affordable prices. The list of titles chosen as core literature for a given language not only is unique to that language, but grows and changes as the community develops and as the general enrichment of literature progresses.

Nowhere did this approach prove more useful than in the former Eastern Bloc, where the sudden opening of the countries of the region to the rest of the world in late

An estimated 1,000,000 people visited the i nternational Book

Fa ir held in Buenos
A ires in April I 989.
Th is was th e sixth
year the Bahri 'i
Publishing Trust of
Argentina participated in the Fair and
its booth attracted
much attention.

1989, and the large-scale teaching efforts that followed, created an unprecedented demand for Baha'i literature. In languages spoken in those countries experiencing large-scale expansion, namely Albanian, Bulgarian, Romanian and Russian, a packet of basic core literature was printed in large quantities of Baha'i literato put essential items into the hands of the people. While the production and distribu- Baha'i Literation of core literature was vigorously pursued, parallel plans were developed to create a broad spectium of Baha'i literature in these languages. Both processes gradually gathered momentum during the last two years of the Plan and will continue for many years to seventeen councome.

However, it was not only in the former Eastern Bloc where this approach proved useful. Core literature programs were also developed for languages spoken in other regions of the world where large-scale expansion is taking place, including Hindi, Khmer,

systematize efforts in translation, publication and distribution on the various continents.

Likewise, the first International Chinese Baha'i Writers' Seminar was held in Malaysia in June 1991, which explored the need for suitable Baha'i materials in Chinese. In order to enhance the range ture available in Arabic, a committee known as the "Reviewing Board of ture in Arabic" was appointed by the House of Justice in September 1991, with its base in London. A Baha'i publishers' conference, held in England in February 1992, was attended by forty-four representatives of twenty-two publishers from tries. As an outgrowth of that conference, the International Association of Baha' i Publishers was formed with its base in the Netherlands.

DISSEM INATION

The capacity of the Baha'i

world to dissemi-
Lao, Vietnamese, Tagalog, Portuguese and nate literature on specific issues to thousands
several vernacular languages of Africa, such of people increased enormously. The release
as Bemba, Igbo, Yoruba and Sara. of The Promise of World Peace provided
the impetus for the development of this
COLLABORATION capacity.
Greater collaboration among Publishing Since the appearance of the Peace State-
Trusts and Baha'i publishers was brought ment, some National Spiritual Assemblies
about by technological advances in the field have published items
focusing on issues relof printing and the increase in organizational evant to their own countries and have called
capacity throughout the Baha 'i world. On an upon their national communities to use these
operational level, closer collaboration was publications extensively in their proclamawitnessed in the increasing number of Pub- tion and teaching efforts. The most outstanding
lishing Trusts sharing computer discs and/or example is the statement prepared by the
films of manuscripts to facilitate the printing National Spiritual Assembly of the United
of the same book in different locations, thus States in 1991 entitled The Vision of Race
avoiding the cost, difficulties and delays of Unity: America 's Most Challenging Issue.
transporting books over long distances and There is every indication that this newly
across borders. acquired capacity will be fully utilized in
On an organizational level, this collabora- the dissemination of the Statement on
tion was reflected in the number of international Baha'u'llah. Issued in
April 1991, the Stategatherings and consultative meetings about ment had already been translated into at least
literature which took place during the Plan. forty-eight languages by the close of the
In 1987, for example, Argentina held the Plan, and reports were received at the World
first Baha' i conference on the production of Centre of its presentation to many prominent
literature in Spanish to coordinate and figures in various lands.

d. Further Acceleration in the Process of the Maturation of Baha'i Communities

The Six Year Plan itself, its goals and the method used to fommlate them, reflected a new level of community maturity. In its letter of2 January 1986 the Universal House of Justice stated: "This new process ... signalizes the inauguration of a new stage in the unfoldment of the Administrative Order."

STRENGTHENING LOCAL SPIRITUAL ASSEMBLIES

In some areas of the world, most notably Eastern Europe, the former Soviet Union and East Asia, the number of Local Assemblies significantly increased, reaching and sometimes surpassing national goals. A milestone in Local Assembly formation occurred when the central authorities in Moscow approved the Baha'is' application to restore the long-lost Assembly of Ashkhabad ('Ishqabad) in 1989. Yet the primary emphasis during the Plan was on encouraging existing Local Assemblies to manifest their full potential.

An illustrated booklet outlining the major tasks of a Local Assembly was distributed at a national convention in Togo.

Seminars, workshops and regular visits provided the other major fom1 of education.

In the United States, Auxilia1y Board members, assistants, Counsellors and National Assembly representatives conducted a series of eighteen local conferences as part of the "Local Spiritual Assembly Development Program" launched in 1989. The sessions were based on training modules and on a new compilation prepared at the National Center called Developing Distinctive Bahti 'i Communities: Guidelines for Local Spiritual Assemblies.

Members of the various institutions working together in Spain established tl1e "Consolidation Project for Local Spiritual Assemblies." A similar National Conunittee for the Support of Local Spiritual Assemblies was created in the Netherlands.

In the Philippines a simplified Local Assembly manual translated into Tagalog was distributed during seminars run by the

National Assemblies created innovative and effective deepening programs for members of Local Assemblies, and Auxiliary Board members and their assistants worked tirelessly to nmture these vital institutions.

Local Assemblies took greater initiative in holding regular meetings, canying out their administrative functions, reformillg themselves without outside assistance, and conducting extension teaching projects.

A number of National Assemblies produced deepening materials for their local institutions. In Brazil a set of nine booklets called Forming Conscientious Local Spiritual Assemblies was shared with more than 200 Local Assemblies. Standards for organizing and conducting secretariat and treasury tasks were formulated by the National Assembly of the Eastern Caroline Islands and sent to all Local Assemblies. The National Assembly of Fiji taped and distributed materials related to Assembly development in Fijian, Hindi and English.

Area Teaching Committees' "Local Spiritual Assembly Development Project." A "Travel Deepeners' Program," created in Tanzania, worked with twenty Assemblies during the Plan, and the National Assembly of Ethiopia conducted mini-deepenings for members of its urban Assemblies.

The Assembly of Chad reported that individual Baha'is travelled thousands of kilometers per year by bicycle to regularly visit, encourage, deepen and deliver mail to Local Assemblies, greatly contributing to their development.

Similarly, in tl1e Central African Republic, the assistant secreta1y of the National Assembly rode some 1,200 kilometers by bicycle to hold institutes for thirteen Local Spiritual Assemblies in five locations, reaching nearly 300 individuals .

The effects of such efforts could be seen as local institutions began demonstrating more responsibility and initiative.

Local Assemblies increasingly handled their basic duties without undue reliance on

Counsellor Edith Senoga (second from left) visits Baha 'i communities in the remote western region of Uganda , near the Ruwenzori Mountains; Februmy 1990.

National Assemblies . For example, by the end of the Plan, incorporated Assemblies in Singapore and Hawaii were handling their own administrative work to maintain incorporation, and eight Assemblies in Taiwan fourteen were overhad assumed responsibility for their own functioning of bookstores and local centers. The minutes of Norway 's Local Assemblies showed these institutions to be increasingly advising individuals on their personal problems and on avenues for service to the Cause. Hawaii reported that the number of personal cases reaching the National Assembly radically decreased after the rolls of the Auxiliary Board members held deepenings with Local Assemblies on how they might handle this aspect of Assembly responsibility themselves.

Many Assemblies went beyond bas ic functioning and fully developed loca l activity plans. All Local Assemblies in the Netherlands composed their own arumal no numbers

Local Assemblies in Bolivia organized and locally financed regional conferences with between 200 and 600 participants each. Fifty Canadian Assemblies initiated their own deepening programs and seeing the functioning of bookstores and info1mation centers at the end of the Plan.

Eleven Local Assemblies in Transkei adopted and pursued twenty-four goals.

D EVELOPING LOCAL BAHA'I COMMUNITIES

"It is not enough to expand the rolls of Baha'i membership, vital as that is, " the Universal House of Justice reminded the believers of the world in its message of Ri~van 1989. "Souls must be transfmmed, communities thereby consolidated, new models of life thus attained."

It is difficult to measure the develc.pment of local communities, because

plans which were then confim1ed by the National Assembly. Thailand reported that four Assemblies created their own plans, became financially self-sufficient and supported surrounding communities. Italy's National Assembly dissolved its National Corrunittee for the Assistance of Local Assemblies because of the level of maturity that had been achieved.

Finally, more Assemblies developed sufficiently to begin initiating activities of benefit to the wider community. Several

can be applied to the spirit at a Holy Day celebration, to the level of cooperation among the friends on a daily basis, or to the creativity poured into preparation for a Nineteen Day Feast. However, as the National Assembly of the Cook Islands reported, " .. .if the spirit of enthusiasm and loving unity among the members of our community has anything to do with the maturity of the community, then we have made great strides over the past six years in this area. " The National Assembly of Nepal

similarly reported, "no doubt the greatest progress during the Six Year Plan has been of native Seneregistered in the area of the maturation of local communities."

The successes of large-scale enrollment in various parts of the world created an immediate and pressing need for community consolidation. India's "Muhajir Project" combined deepening with mass teaching, using a mobile deepening institute to help newly formed communities to hold Nineteen Day Feasts, Holy Day celebrations and to

of members of the Mura Tribe, was elected at Ri~van 1990. The number galese on the National Assembly of that country reached eight in the last year of the Plan; as the number of pioneers decreased, the Senegalese have "taken over, in the administration as in the teaching, and in so doing, have developed a greater sense of belonging to the Faith". The Pygmies of the Central African Republic fom1ed their first Local Assembly in 1987. Another sign of

maturation was the
perform administrative functions. Also in attention given to achieving greater equality
India, the Baha'i Academy in Panchgani between men and women within the Baha'i
significantly contributed to the process of community. Women's issues and the topic
consolidation through well-designed courses of equality were studied at numerous Baha'i
which were attended by Baha ' is from both schools, conferences, mini-courses and sem-
India and abroad, and conferences and semi- inars, and entire
conferences focusing on
nars for Auxiliary Board members and women were held in countries as diverse as
assistants. Puerto Rico, Korea, Austria, Mauritius and
In the Khulna area of Bangladesh, where Cape Verde.
the populations of approximately 100 vil- Baha'i groups were formed to provide
lages came close to becoming 100 percent support for women and to encourage com-
Baha'i, the Regional Teaching Committee munities to address the issue of equality.
designated a few as "model Baha'i villages" The Women's Association for Development
and focused efforts on making the difference of Peace and Unity in France consisted of
between Baha'i and other villages readily ninety members in four regional groups and
apparent. held deepenings at various Baha'i gather-
One outstanding sign of community ings. In Spain the National Committee for
growth was the greater participation of Women was created to provide articles,
native believers in activities and institutions. lectures and deepenings. A committee in the
As culh1ral expressions of indigenous people Eastern Caroline Islands, which was formed
were better incorporated into Baha'i com- to foster equality, developed a participatory
munity life and as Baha'is sought to preserve workshop on the topic.
the most positive aspects of native cultures, Women from rnral areas and indigenous
loca l people took greater responsibility for tribes also exhibited greater pariicipation in

their Baha'i communities. Zimbabwe, for example, reported that one of the highlights of the Six Year Plan was the transfom1ation of pioneer-dominated activities into collective efforts supported by local believers. The increased number of native believers elected to institutions reflected this greater participation. At the end of the Plan the majority of the members of twenty-two Local Assemblies in Guatemala were indigenous people. The first indigenous Local Assembly in the Amazonas State in Brazil, composed

community life. In Costa Rica in 1992, tluáee indigenous communities were represented by women at the National Convention for the first time. In India large numbers of women were reported to be taking responsibility for the affairs of the Faith in Rajasthan, and in November 1988 sixty-two Indian women from thirteen villages attended a deepening conference at the Malhousi Baha'i Center in Uttar Pradesh, a reported "miracle" for women to leave their homes to share their views with others.

STRENGTH EN ING NAT IONAL SPIRJTUAL ASSEMBLIES

Between 1986 and 1992, new National Spiritual Assemblies were formed or re-fo1med in Angola, the Congo Republic, Guinea, Guinea-B issau, Greenland, Macau, Niger, the West Leeward Islands, Zaire and throughout Eastern Europe and Central Asia. The twelve National Assemblies formed at Ria:van 1992 alone equalled the total number in the world Baha'i prinof forty years ago.

Overall, National Assemblies functioned consulmore effectively as secretariats improved; stating "members are

Baha'i elections, often carried out by the Counsellors, contributed to greater Assembly maturity and improved the quality of elections, so that they reflected an increasingly spiritual atmosphere. One recurring deepening program, which was developed in Hawaii for delegates, evolved into a national educational program on the electoral process.

Higher levels of cooperation and greater understanding of how to apply ciples were reported by Assembly members .

Kenya reported growth in planning, tation and organization,

elections more closely reflected the Baha'i more committed, more loving, more vigoridea; Assemblies delegated more tasks to ous, and they have been trying to play their strong committees or councils; and members rightful role as 'servants'." Togo's Assembly generally developed greater understanding reported becoming more understanding of of their roles. the importance of administering with justice Record-keeping and organization of the the affairs and property of the Faith. The administrative work of Assemblies improved National Assembly of the Hawaiian Islands with greater access to office technology. declared that its degree of growth "is Membership records were computerized reflected in the fundamental unity among in numerous places , including Dominica, its members, the increased reliance on the Taiwan, Sri Lanka, the Eastern Caroline power of divine assistance in decision- Islands and Zimbabwe; and many secretari- making, and the constant attempt to make ats tluáoughout the Baha ' i world acquired decisions based on principle and to arrive at word processors and fax machines to facili- consensus and wrnnimity ... " tate their correspondence work. In Canada In several communications to National comprehensive information on localities was Assemblies, the Universal House of Justice entered into a database and a history of Local recognized greater Assembly maturity by Assembly establishment was compiled. delegating more responsibility to these insti- The emphasis in some areas on educating tutions . In 1986 Assemblies were urged to convention delegates in the unique nature of develop their own national archives, and in

The Spiritual Assembly of the Baha 'is of French Guiana, with two A uxilimy Board members, in April 1987.

1990 the House of Justice encouraged and Assemblies in the Netherlands worked
National Assemblies to begin selecting pio- together to provide deepenings and children's
neers to be deputized and to match them with classes. In some cases Local Assembly
sponsors, thereby complementing the efforts collaboration was international: seventy
of the International Deputization Fund. believers from twenty-five localities in
Some National Assemblies, in turn, Belgium, France and the United Kingdom
moved to decentralize their activities as their met in 1988 to consult on ways they could
communities and workloads grew. Malay- join efforts to better teach in their local
sia's first State Baha'i Councils were communities.
established, and several oflndia's Councils, Regional consultations among National
created in 1986, developed sufficiently to Assemblies provided
additional opportuniinclude their own secretariats, committees, ties for exchange. In October 1990 the
Feast newsletters and journals. Encouraged Continental Board of Counsellors in the
by the Co unsellors to appoint stronger Americas organized a meeting in Guatemala
committees, Hawaii held its first two- for seven Central American
National Assemday National Committee Training Institute, blies.
Thirty-seven representatives of the
focused on making committees into effec- twelve National Assemblies of the Eastern
tive arms of the Assembly, with authority Caribbean met in Saint Lucia in 1987 to
to act without further approval except in foster collaboration among the participating
cases involving a principle, policy or major communities. That same year
representafunding . tives of the
Assemblies of Hong Kong,
Malaysia, Singapore and Taiwan began what
COLLABORATION AMONG INSTITUTIONS became annual joint meetings ; they were
As Baha'i institutions at all levels matured, joined by the new Assembly of Macau in
greater efforts were made toward sharing 1990. Representatives of the Assemblies of
ideas and encouraging collaboration in the Andaman and Nicobar
Islands, Bangcommon goals among Local Assemblies, ladesh, India,

Nepal, Sikkim and Sri Lanka
National Assemblies, and between the elected joint meetings
and appointed institutions.
At least twenty collaborative endeavors involving 105 Local Assemblies took place in Canada; forty-one Assemblies in Guyana participated in regional conferences in 1991 ; Counsellors in 1988 to

met in India in 1989. Several
and institutes have been held between the
Assemblies of Thailand and Laos.
In Africa members from the National
Spiritual Assemblies of Zimbabwe, Zambia
and Malawi met with

Participants in the
National Convention
of the Baha 'is in
Ciskei, April 1987.

Members ofthe National Spiritual Assembly of the Bahri 'is ofJamaica at the Interna-tional Convention in Haifa, Israel, 1988.

Counsellor Violette Haake (right) meeting with Auxiliary Board members in New Caledonia in November 1991.

discuss the goal of entry by troops on both institutions in Belgium. Several National

that continent. In Europe that year members of the National Assemblies of the United Kingdom and the Republic of Ireland met in Belfast with some 150 Baha'is from both countries to consult on winning border-characterized the two teaching goals. The Netherlands reported greater collaboration among the National Assemblies of Belgium, Gem1any, Luxembourg and the United Kingdom, including the regular exchange of teachers.

In June I 987 the Universal House of Justice assigned international collaboration goals to National Assemblies. National communities were encouraged to aid each other with teaching, contribute toward properties and needed equipment, share course materials and collaborate on literature translation projects. (See also "Increasing ... Baha' i Literature", p. 157.)

In May 1986 the House of Justice announced an expansion of the Boards of Counsellors and the Auxiliary Boards, and throughout the Plan these institutions forged conever-stronger relationships with National and Local Assemblies. A few examples of efforts

Assemblies made observations similar to Hawaii's: "Trust and confidence between the institutions and the collaborative spirit of learning from each other, growing and working together have arms of the administrative order. ... "

This spirit of cooperation manifested itself in gatherings of representatives of all the institutions. One conference held in Moscow in 1990 was sponsored by the National Assembly of Germany and attended by members of three Continental Boards of Counsellors and all Assemblies involved in teaching in the Soviet Union.

A national Six Year Plan conference in Canada brought together representatives from every institution, which then was followed by five meetings for large groupings of Local Assemblies and, finally, six smaller regional gatherings. Togo's National Assemably reported that a "big step forward in the process of maturity" took place when members of both institutions held two secutive meetings to discuss divergent points of view on the best time in the teaching

to increase consultation between Counsellors and Assemblies include joint regional and national conferences of the elected and appointed institutions held in Pakistan; annual meetings between the Assembly of Chad and its Auxiliary Board members; and annual weekend meetings with representatives of

process to elect Local Assemblies. The frank consultation "brought the participants to tum to the directives and advice of the Guardian and of the Universal House of Justice. This effort... has released an energy which has spurred our efforts during the last three months of the Plan."

Participants in a conference for Auxiliary Board members' assistants held at Swakopmund, Namibia in July 1988.

Counsellor member of the International Teaching Centre Magdalene Carney met NSAs of Sen egal and Gambia, May 1990.

COMMUNICATION AND DISSEMINATION OF NEWS

Baha'i news and ideas continued to be shared among the believers primarily through publications and radio, but communication was enhanced by increasing access to television, fax and electronic mail. When the Office of Public lnforn1ation at the Baha'i World CentTe a1mounced the creation of a Baha'i International Information Network to better coordinate effmts to proclaim the Cause and defend its interests, another step was taken toward increasing unity through improving forecommunication among Baha'is.

Newsletters for assistants to Auxiliary

Advanced technology- including fax machines, conference calls and electronic mail- enabled a worldwide network of Baba' i communication to be established. Electronic bulletin boards such as "Newsenwire" in the United States, and international and national computer networks such as "bahai-net," allowed individual believers in far-flung locations to exchange ideas and make contacts. The regular use of satellites to link believers in the Cook Islands, Hawaii, Western and American Samoa and the United States, beginning in 1986, shadowed a time when satellites would connect the whole Baha'i world.

Board members and regional bulletins published by Teaching Committees complemented national newsletters and Feast letters to form the backbone of information exchange.

Baha'i radio stations, which by the end of the Plan were broadcasting an average of thirteen hours per day each, seven days a week, year-round, also served to unite believers in their listening areas. Particularly in Africa, radio was used to announce Feasts, Holy Days and teaching campaign events; in India national public radio was available for announcements. Radio has served as a primary vehicle for communication in rural areas of South America, where a considerable amount of programming is done in native languages such as Guaynli, Quechua, Mapuche and Aymara.

In 1990 the Media Services Department of the United States National Center began regularly producing Baha'i Newsreel, a videotape highlighting Baha'i events around the world. Six editions of the newsreel were produced and sent to almost all National Spiritual Assemblies during the Plan. In the final year, tapes also became available in Spanish and French.

The importance of face-to-face communication was not lost in the midst of the new possibilities opened up by technology. The United States initiated two programs to foster greater unity among members of its geographically widespread community: the "Weekend Visits Program," begun in 1989, brought groups of fifteen to thirty Baha'is to the National Center to exchange thoughts

and concerns with the National Assembly; "families" for a demonstration of consultation in this context; the groups discussed and planned by the Treasurer's Office and the rights and responsibilities of each family member, family discipline and the elimination of prejudice.

members of the Auxiliary Boards, "fostered increasingly open and frank discussion with the community and has provided. .. vital information about many aspects of the community's life."

National Assemblies in Bolivia, Guyana, Mali and Norway reported reserving time during their meetings for

regular study of
In Taiwan the National Assembly and passages in the Baha'i Writings
on consultanational committees held meetings around tion.
the country to help members meet as many
individual believers as possible. In Zimbabwe SUPPORT OF THE FUND
the Regional Teaching Committee system The health of the Baha'i Fund is yet another
created a communication network using trav- indicator of the community's developing
eling teachers to deliver news and messages. maturity. Although there is
no way to measure the spirit of sacrifice and sense of duty
HIGHER LEVELS OF CONSULTATION behind voluntary contributions, effo1is by
A sign of growing maturity in Baha'i com- local believers to take more responsibility
munities was the importance given to better for the needs of national and international
practicing the art of consultation. The believ- funds indicate spiritual growth.
ers developed materials, organized classes In 1989 Landegg Academy held its first
and seminars, and began Assembly meetings study course on "Effective
Fund Managewith deepenings on this fine art. ment for the Development of the Faith,"
Among the materials created and distrib- which illustrated the importance of fostering
uted were Brazil ' s Baha'i Consultation and a spiritual basis for donations .
Consult to Decide Better; audio-visual aids In the United States the "Local Assembly
and a booklet were produced and dissemi- Goals Program for the National Fund"
nated in Bangladesh; a complete course was was launched in October 1990. Based on
prepared in Madagascar; and a document factors such as locality size and past record
was written for presentations during Baha' i of donations , the National Assembly made
hannattan schools in Togo. specific recommendations to a number of
Consultation was often studied in confer- Local Assemblies which reflected the level
ences, institutes and summer schools in of sacrifice felt to be
within the local commany countries. India organized an annual munity's power.
conference on it, and workshops were held In Canada the Loca l

Assembly of West
in Botswana, Burkina Faso, Denmark, El Vancouver, British Columbia, initiated what
Salvador, Luxembourg and Spain. became a national program to contribute in
The practice of consultation formed a specified units toward elimination of the
major portion of several courses. During a 1990- 91 National Fund deficit.
nine-day workshop in Australia, Baha'is from The number of regular contributors to the
three Aboriginal Reserves elected a mock National Fund of Thailand increased four-
Assembly and practiced consulting on hypo- teenfold after the national treasurer began
thetical issues; an Auxiliary Board member making personal visits to communities and
joined the process, thereby helping partici- sessions on the Fund were included in nearly
pants to gain insight into the role of that all schools and conferences.
institution. At a conference in the Western Local communities in several countries
Caroline Islands sponsored by a Regional regularly supported their National Funds by
Teaching Committee, participants formed planting crops to sell just for this purpose.

The Hand of the Cause of God Amatu 'l-Baha Ruhiyyih Khanum opening the local Baha'i Center in Sheung Shui, Hong Kong, in November J990.

Right: Counsellor Lucretia Warren with members of the National Spiritual Assembly of Mozambique in fiwit of their newly acquired National Baha'i Center, 1989.

Above: The new National Office of the National Spiritual Assembly of the Baha 'is of Kiribati

which was dedicated
in 1989.

Right: Friends
gathered at the Baha 'i
Center in Ndava,
Burundi, for the
inauguration held
22 October 1989.

Frnit grown on the national endowment property at Fam1ers, St. Thomas Parish, Barbados, was used to make jam to sell fo r the Fund. The Local Assembly ofNyiakungu, Kenya, grew and sold tomatoes to become the first Assembly to meet its contribution goal for the National Fund. The Local Assembly of Tshilaka, Zaire, harvested crops of coffee, com, manioc, beans and peanuts to benefit the Fund. Believers in Danane, Cote d'Ivoire, cultivated rice for three consecutive years to support their Local Fund.

BAHA'I PROPERTIES

As the Baha ' i community expanded, a greater number of localities were able to build, purchase or rent local, regional and national Baha'i centers. Efforts were also made to renovate existing properties, encouraged by the message from the House of Justice in October 1990 outlining standards for maintenance and absences of Baha'i students from public schools on Holy Days .

LEGAL RECOGNITION OF BAHA'i INSTITUTIONS

The Universa l House of Justice was able to call fo r the re-formation of the National Assemblies of the Congo Republic and Niger at Ri9van 1992 after the Faith had been legally recognized by the authorities in both countries. These significant events were part of a trend toward governments ' officially recognizing the Faith's independence. This facilitated the incorporation of its Assemtive blies, and acceptance of the legality of Baha'i

A milestone in legal recognition of the Faith occurred in Germany in February 1991 when the Federal Constitutional Court, the highest legal authority in the country, affirmed the legality of Assemb ly bylaws, upholding the constih1tional appeal made by the Local Spiritual Assembly

of Ti.ibingen
taining Baha 'i properties.
New national centers were acquired in
Ciskei, Macau, Mozambique, Romania and
Saint Lucia. In Botswana, Project "Buy a
Brick" was initiated in 1988 to accelerate
contributions for the new center. The great-
est number of new regional centers were
acquired in African countries such as
Burnndi, Cote d'Ivoire, Mali, Siena Leone
and Zimbabwe. More than 200 local centers
were opened throughout the world.
Two of the most significant achievements
in this area were the constmction of the
Mother Temple of the Indian subcontinent,
which was dedicated to public worship in
December 1986 (see pp. 731-740), and the
opening of the De Poort Conference Centre
in the Netherlands in June 1987. De Poort,
which means "the gate," is owned and oper-
ated by the Dutch Baha'i community and
hosts gatherings sponsored by members of
the European Baha ' i community and various
other organizations.
Renovation of a number of Baha'i proper-
ties also took place, the most extensive being

after a series of lower
courts had refused
incorporation. The lower courts
had based
their decision on the grounds
that the author-
ity granted to the National
Assembly in the
bylaws of the Local Assembly
violated the
legal principle requiring all
legally incorpo-
rated
associations to be autonomous . In a
decision with far-reaching
implications, the
Federal Court affi1med the
right of the
Baha'is to organize as a
hierarchically
shuctured legal community
according to the
revealed Law of God. Because the
decision
was based partially on the
constitutional
right to freedom of religious
practice, the
Court declared its
recognition of the Faith as
an independent religion,
stating, "the characater of
the Baha ' i Faith as a religion and the
Baha'i Community as a
religious community
is evident, in actual
everyday life, cultural
tiáadition, and in the
understanding of the
general public as well as of
the science of
comparative religion. " The
Court even took
the rare step of issuing a
statement to the
press explaining its decision.
In June 1988, the

Legislative Council of
the refurbishment of the Houses of Worship Hong Kong passed an ordinance giving the
in Kampala, Uganda, and in Wilmette, U.S.A. Baha ' i Assembly a new status which may

well afford the Faith further legal protection lifted. Chicago' s Board of Education in
in the years beyond 1997 when Hong Kong the United States, the Superintendent of
becomes a part of the People ' s Republic of Education for the Northern Mariana Islands,
China. The National Assembly of Saint Germany's Bavarian State Ministiáy for
Lucia was also incorporated, and the Ciskei Education and Culture, and the Cantonal
Assembly's constitution was approved by its authorities in Bern, Switzerland, all gave
Government. permission for Baha'is to be absent on Holy
Government documents acknowledging Days. In Zimbabwe the Holy Days are listed
the Faith were used in India, where the on government calendars. Authorities in
Director of the Census instlucted all enu- three counties of the Republic of Ireland
merators to record the Baha'i Faith as an have granted a holiday to all pupils for the
independent religion and list the believers Birthday of Baha 'u 'llah.
properly. In Turkey, some fifty believers
were able to change the religion section e. Promoting Universal Participation and
of their birth certificates from "Islam" to the Spiritual Enrichment of Individual
"Baha'i. " In Austria, Baha ' i credentials Believers
became accepted as valid documents for In its Ric;lvan message of 1988, the Universal
obtaining visas, and, in Saint Lucia, Baha ' i House of Justice wrote:
registration of births and deaths was ... it is on the initiative, the resolute will
recognized. of the individual to teach and to serve,
The National Spiritual Assembly of the that the success of the entire community
Hawaiian Islands was issued mailboxes in depends .... The ultimate tiáiumph of the

the State Senate and the House of Represen-
tatives to receive copies of all bills before
the legislature. Baha'i institutions received
tax exemptions in Equatorial Guinea, Guinea-
Bissau, New Caledonia and Loyalty Islands,
and Uruguay.

Advances were made in recognition of
Baha' i maniage. The Nigerian government
pern1itted Baha'i institutions to issue gov-
ernment maniage certificates; five additional
Local Assemblies in Uganda were authorized
to conduct legally valid marriage ceremo-
by using educanies; Baha'i marriages were recognized for
the first time in an additional nine National
Assembly areas; and Baha'i marriage offic-
ers were appointed in Grenada, Guyana,
Pakistan, Saint Lucia and Transkei.

Progress was also made toward excusing
more students and teachers from schools on
Baha'i Holy Days. In Ecuador permission
was granted for the Raul Pavon School to
close on Holy Days. In Uganda the Educa-
tion Department of Mbale granted students
exemption from classes on the nine Holy
Days, the first instance of Holy Day recogni-

Cause is assured by that
'one thing and
only one thing' so
poignantly emphasized
by Shoghi Effendi, namely,
'the extent to
which our own inner life
and private
character mirror forth in
their manifold
aspects the splendor of the
eternal princi-
ples proclaimed by Baba 'u
'llah'.

UNIVERSAL PARTI
CIPATION

Baha'i institutions nurtured
believers toward
higher levels of participation
in community
life and service to the Cause
tional methods
that reached the widest
possible Baha'i audience, and
by relating the
Teachings to the particular
backgrounds of
the individuals in the
community.

A wide Baha ' i audience
was reached
through ongoing study guides
published in
national newsletters, such as
the course on
the Kitab-i-Iqan that ran in
the October and
November 1989 issues of The
American
Bahiz 'i and was reproduced by
the National
Assembly of the Hawaiian
Islands and
mailed to all believers
through Local Assem-
blies. In addition, a study

guide on the
tion since the 1979 ban on the Faith was Epistle to the Son of the Wolf was published

in the Febrnary, March and April 1991 issues. Particular efforts were made to help
Other methods used to reach believers believers integrate their ethnic identities and
included an experimental program in India their Baha'i identities,
particularly for indigoffering insh-uction through television, and enous people entering the Faith. In New
increased use in Brazil of riverboats to carry Zealand a "Whare Wananga" (School of
Baha'is along the Amazon River and its trib- Leaming) was established in June 1987 to
utaries, providing deepening from village to provide twice-yearly intensive courses for
village. the Maori Baha'is on the teachings and
Correspondence courses were used to history of the Faith and the relationship
reach believers who might not otherwise between Maori culture and the teachings .
have access to regular deepenings or be able Also in New Zealand 107 Maori Baha' i
to attend Baha'i schools. During the Plan women, including National Assembly and
courses were developed in places such as National Teaching Committee members,
Canada, El Salvador, Bangladesh, Thailand, held their first National Women's "Hui", or
Burkina Faso and Tanzania, and previously traditional gathering, in Febrnary 1987. In
published lessons continued to be disháibuted May of that year the National Convention
in Saint Lucia, India , Botswana, Chad and of New Zealand was held for the first time at
Malawi. In Belize, Brazil and Bangladesh, a "marae" (háaditional Maori meeting place).
all of which experienced the challenges of The message from the Convention to the
consolidation fo llowing large-scale emoll- World Centre said the decision to hold the
ments, at least one correspondence course convention at a "marae" tapped the spiritual
was sent to each new believer. Zimbabwe reservoir of the indigenous culture.

reported that 4,5 00 believers participated in correspondence courses. Courses specifically for children were published in Taiwan and Malaysia.

New believers were helped to establish the foundations of their Baha'i identities in a variety of ways, the most common being the sending of Baha'i books, compilations of the Writings, or correspondence courses with welcome cards. In Guyana a "National Deepening Program" for new believers was launched in 1992, in which 1,000 have pa11icipated. In the Netherlands all new believers were invited to the National Center to meet the National Assembly and study the administration, and to a special weekend of study at De Po011 Conference Centre.

The National Assembly ofBurw1di regularly reserved one day of its program of classes fo r new Baha'is to ask questions. The National Assemb ly of Rwanda regularly corresponded with new believers , sending news, deepening courses and selections from the Holy Writings. In Puerto Rico several regional conferences for new believers were

In the United States in August 1988, Native American men and women representi-ng fifty tribes gathered under a giant tent surrounded by teepees near the sacred burial site of Chief Sitting Bull at Standing Rock Reservation in South Dakota to attend the Baha'i-sponsored "Fifth Continental Indigenous Council". Written pledges to serve the Cause and carry the Faith to Africa, Europe and South America were received by the National Assembly on the last night of the Council. In July 1989 Baha'is from eight countries joined seven Counsellors for a conference in Bolivia on the development of the Faith among the indigenous peoples of Latin America. Deepening conferences and training programs specifically for the Lunda people of Zambia also resulted in offers to háavel to teach and homefront pioneer. In Saint Lucia assistance was provided for indigenous believers to take part in overseas conferences and teaching projects.

Zimbabwe provides another example of success in encouraging the pai1icipation of native believers. The majority

of Regional
held. Teaching Committee members
were local

Baha'is, ninety percent of Convention dele- basics of Baha'i life by
producing two comgates were indigenous, deepening institute pilations,
Prayer and Meditation and Shining
teachers were indigenous and classes were Examples, and then launching
a National
conducted in vernacular languages. Teaching Conmlittee plan,
printed in booklet
Strengthening the Baha'i identities of fo1m, called Spiritualization in
Action. Meetnew believers was particularly crucial in ings on each
island conducted by National
areas where mass enrollment had occmTed. Assembly members began in
November
The method used by resident teaching teams 1991. The Spiritual
Enrichment Committee
in Guyana of immediately revisiting new produced a series ofleaflets
on the requisites
believers, providing deepening, and involv- for spiritual growth to be
used to stimulate
ing them in the teaching work right away, consultation during Nineteen
Day Feasts.
spread to other countries experiencing entry Material promoting
reflection on spiritual
by troops. For example, a 1988 teaching principles was also provided
to national
project in Bolivia began with a two-day conmmnities by the Universal
House of
spiritualization and training course at the Justice. A compilation on
tmstworthiness
Firdawsi Institute in Caracollo, resulted in prepared by the Research
Department of the
the enrollment of more than 1,000 new souls Baha' i World Centre was sent
to all National
and ended with deepening courses designed Assemblies in January 1987,
and extracts
to maintain the momentum of expansion and from the Writings concerning
the sanctity of
consolidation. Baha'i marriage, together
with a statement
on preserving Baha'i maniages, were sent
INDIVIDUAL SPIRITUAL ENRICHMENT in December 1990.
Regular deepenings sponsored by Baha'i
institutions or initiated by individual believ- LITERACY

ers, and armual summer, winter and spring schools held regionally or nationally contin- "further systemued to provide consistent opportunities for the Baha'is to develop their understanding of the Teachings and to experience the spiri- tual unity of these gatherings. The focus of study shifted more and more to the Life of Baha'u'llah as the Holy Year approached. In Alaska all believers were sent a copy of the Statement on Baha'u' llah.

The Assembly of Thailand reported greater enthusiasm and participation in Baha' i summer and winter schools when the programs were changed from lecture format to interactive learning.

The word "institute" was used to designate a variety of Baha'i educational entities, from comprehensive consolidation and spiritual enrichment programs, to permanent facilities offering regular courses, to one-time weekend workshops.

One example of a comprehensive program was Hawaii's Spiritualization Campaign, which focused the entire community on the

In its Ri<;lvan 1989 message the Universal House of Justice stated that atic attention needs to be given to the eventual elimination of illiteracy from the Baha'i community, an accomplishment which would, beyond anything else, make the Holy Word accessible to all the friends and thus reinforce their efforts to live the Baha'i life."

The importance of such a campaign was again emphasized when the House of Justice wrote a Jetter to all National Assemblies on 10 July 1989, calling on each to address itself to this objective. "Access to [the Holy Word]," the Jetter read, "constant study of it and daily use of it in our individual lives are vital to the inner personal háansformation towards which we sháive and whose ultimate outer manifestation will be the emergence of that divine civilization which is the promise of the World Order ofBaha'u'llah."

Baha'is responded to this call in various ways, participating in commemorations of the United Nations International Literacy

Year in 1990, joining local adult literacy society-building proprograms and creating their own programs.

BAHA'i SCHOLARSHIP

Notable advances were made in the development of Baha'i scholarship during the course of the Plan, such that an increasing number of believers were engaged in analyzing the problems of humanity and demonstrating the efficacy of the Baha ' i teachings in solving these problems.

The process of relating the Teachings to the cunent issues of concern to the people of the world was fostered by the activities of the Associations for Baha' i Sh1dies which are to be found now in every continental area, and which attract a growing number of people, both Baha'is and others, to their periodic meetings on such topics as racial unity, the equality of men and women, the development of world order, and the spiritual foundations of social development. (See also pp. 461-470)

A significant role is played by the Association for Baha'i Sh1dies in North America, organized by Landegg in which described the processes of the Baha'i community and the operation of the Administrative Order using the language and concepts of general evolution and systems theories, was ve1y well received. Contact with this society, later renamed the International Society for the Systems Sciences, was maintained through the presentation of papers with Baha'i conefficacy tent at each of its annual meetings. (See also "General Systems ... ", pp. 459-460)

In 1988 Switzerland 's Landegg Conference Center, a venue used for conferences, seminars and summer schools since being acquired by Baha ' is in 1983, became the home of Landegg Academy which offers seminars, symposia, conferences and fornms for Balla ' is, such as a conference for young professionals on "Reaching People of Capacity," and for the wider academic community, such as symposia on conflict resolution and the global environmental crisis. In September 1990 the historic first "International Dialogue on the Transition to a Global Society,"

which has published proceedings of some of its conferences in books such as Unity: The Creative Foundation of Peace; Racial Unity: An Imperative for Social Progress; The Bah6. 'i Faith and Islam; and Th e Baha 'i Faith and Marxism ..

The inauguration in 1988 of Th e Journal of Baha 'i Studies, a quarterly, trilingual journal that publishes articles by scholars of Baha ' i Writings, created a fornm open to all researchers .

Several Baha' is participated in a scientific conference organized by the International Society for General Systems Research in Budapest, Hungary, in 1987. Dr. Ervin Laszlo, a renowned scientist and member of the Club of Rome, had encouraged the Baha ' is to participate and requested that a paper on the Faith be presented. The Baha'i Community as a Model for Social Change,

cooperation with the Vienna Academy for the Srudy of the Furure and the University of Maryland, brought together eighty leaders of thought from around the world to present papers and discuss the changing world order.

In August 1989 Landegg launched the "Ce11ificate Programme in Baha ' i Srudies." Designed to foster systematic Baha ' i scholthe Baha'i arship as called for by Shoghi Effendi, the three-year independent srudy course requires pa11icipants to spend the month of August each year at Landegg and to submit a number of papers throughout the rest of the year.

The program began with twenty-eight srudents from eleven countries.

The establishment of Baha'i Chairs at universities in the United States and India also marked a significant step in the development of Baha'i scholarship.

f. Baha'i Education of Children and Youth and Baha'i Family Life

The education of chilc!Jen and youth and the nurturing of Baha'i families have been im-

traditions of child education had been established ten or twenty years earlier, previously weak Local Assemblies were beginning to function and new generations

of stalwart
p01iant components of several recent Plans . believers were arising .
However, the efforts required to open new Following this letter and
others in a simiareas to the Faith and to consolidate new lar vein, the
idea of placing emphasis on
communities often meant that few resources children and youth
increasingly became the
were available for this crucial concern. Dur- focus of the believers'
thinking, consultation
ing the Six Year Plan the institutions of the and planning. In Africa,
Latin America and
Faith, encouraged by the Counsellors, gave Asia, as a result of
large-scale enrollments
fresh attention to the needs of children and among the masses, many Baha'i
communiyouth. As the Plan drew to a close the training ties were particularly
obliged to take a new
of children 's teachers and the development look at the challenges of chi
ld education.
of children's materials were progressing In Colombia, beginning in
1990, háaditional
with increased vigor and resolve, often as campaigns of expansion and
consolidation
a major activity of the growing number of were altered to pay greater
attention to
permanent teaching institutes. children and junior youth
and, through them,
Renewed focus on the imp01iance of to their parents. In the
Caribbean also, it
educating children, youth and fa milies, and was found that where
organized children's
greater understanding of the requirements classes occurred, they
provided the greatest
for building successful programs, were major access to the people. In many
villages of the
achievements of the Plan in this area. world it was not only Baha '
i children but
also children and junior youth in the general
BAHA ' I C I-llLD REN ' S EDUCATION population who showed an ardent
desire to
A December 1988 letter from the Interna- receive Baha'i education. As
the Plan drew
tional Teaching Centre to all Continental to a close, more communities
were incorpo-
Counsellors shared a vision of the children rating the establishment of
children's classes
of the world as teachers of their own genera- into their plans of action
for large-scale

tion, and as agents for the deepening of others, placing pa1iicular emphasis on children aged ten to sixteen. The Counsellors had seen how in conmmnities where strong

Children in a Bahri 'i tutorial school in Ngoakiri 11, in the Central Aji-ican Republic, 1987.

permanent institutes. The International Teaching Centre, in a letter to all Counsellors in November 1992, foresaw the Six Year Plan setting the stage for the corning Three Year Plan, and stated that "the rapid multiplication of programs for the training of children's class teachers represents one of the most promising developments of institutes around the world".

The Ruhi Institute in Colombia continued to train youth as facilitators capable of stimulating other youth to educate themselves for the children in their communities. Ruhi materials are designed to help the believers learn to study the Sacred Writings on their own and to apply them in their daily lives, thus spurring them on to higher and higher collaboration goal

expansion.

Teachers of children's classes were trained during a number of seminars organized by national and local Baha'i institutions and by

children. Nicaragua 's first Children's Conference was held in Managua in 1990, with more than forty children from six communities participating in deepenings, singing, games and the breaking of a traditional "piiiata" filled with gifts. Two children's conferences were held in Japan in the last year of the Plan. The first "Children's Unity Camp" was organized in Malaysia.

CURRI CULA AND EDUCATIONAL MATERIALS

Efforts to create materials for use in chilin order to become effective Baha'i teachers dren's classes were carried out in a number of countries. The Children ' s Education Task Force in Australia developed a complete curriculum of Baha'i studies for children up to age fifteen and worked to fulfill its National Assembly's international

levels of service to the Cause. The materials were also used in other Latin American countries, several African nations and in India.

The National Assembly of India published one of the Ruhi Institute manuals in Hindi, and in June 1991 held an intensive course to prepare over forty individuals as trainers of children's class teachers. This effort formed part of a program to train hundreds of teachers in the Hindi-speaking states.

The New Era Development Institute in India and Nur University in Bolivia also prepared material for training teachers.

Special activities to complement classes added to the positive Baha'i experiences of

to produce and exchange materials with other National Assemblies in the Pacific.

The School of the Nations in Brazil and the Maxwell International School in Canada each began long-range projects of rewriting the curricula of their academic courses to reflect a spiritual approach to the subjects and to provide appropriate ethical content.

Curricular materials for Baha'i children's classes were developed in many communities , including Canada, Fiji, France, Gabon, Kenya, Norway, Singapore, Thailand and the United States.

A number of National Assemblies and Baha' i educational institutions developed

A Bahci 'i children 's class in Florida, southern Uruguay, poses for a happy photograph, November J988.

A Bahci 'i tutorial school in Chaco, Paraguay, in March 1989.

curricula for teaching comparative religion reserved for children. Chile published chiland the Baha'i Faith in public schools. A dren's letters and artwork in a quarterly particular milestone was the approval of a bulletin called Capullitos, and a publication

Baha'i curriculum for public schools in the for children called Light of the Lotus was
states of New South Wales and Queensland, produced in the Canary Islands.
in Australia. The Chilean Ministry of Education approved the inclusion of study programs YOUTH
about the Faith in the general high school cur- Throughout the Plan the Baha'i education of
riculum, and the National Assembly prepared youth took a variety of forms, including
teachers for this task. Courses on religion and national and international youth conferences
moral education prepared by Baha'is were á (often organized largely by the youth themused in Brazilian public schools, and efforts selves), deepening retreats, youth camps
were made to introduce courses on the and week-long study institutes. For example,
Faith in the educational systems of Bolivia, in the United States an international youth
Cameroon and Spain. conference organized in 1988 attracted some
Near the end of the Plan, Malawi's 8,000 participants. Youth schools, youth
Regional Education Officer in the Southern symposia and forums for young profession-
Region accepted a plan for Baha'is to present als, held at Landegg Academy in Switzerland,
the history and moral teachings of the Faith among other places, provided opportunities
in secondary schools . Also, a curriculum on for intensive study and international exthe Faith developed by the National Assem- change.
blies of Jamaica and of Trinidad and Tobago Education programs that focused on prewas submitted to the Caribbean Examina- paring youth for the teaching field proved
tions Council for use in the English-speaking particularly successful. In the summer of 1991 ,
Caribbean islands. following several intensive teacher háaining
Publications for children also helped to courses for youth that were sponsored by the
involve children in the rhythm of Baha'i National Teaching Committee in the United
community life. A one-page lesson in every States and included field experience, some
Feast letter in Zimbabwe was said to be in- sixty full-time teaching teams arose. Some
shumental in establishing children's classes of the youth became so excited by their
in rural areas; a separate Feast letter for chil- experiences that they decided

to postpone
dren was distributed in Brazil; and in Puerto their studies for one year to continue teach-
Rico a page of the national newsletter was ing full-time.

ASSISTING PARENTS

Parental guidance is central to the education of Baha'i youth and children, and a number of programs were devised to help parents prepare for their vital role. Efforts were made to ass ist African mothers who wished to supplement their education so that they would be better prepared to educate their children; the African women Counsellors in particular saw this as a worthy mission and undertook extensive travels to further this aim. The Baha'i Programme for Mothers, an expanding series of booklets published by the National Spiritual Assembly of Kenya, provided guidance on raising healthy children, teaching good character and creating a spiritual home environment. Translated into almost forty languages, the booklets are widely used by parents throughout Africa, and in 1987 a set was sent by the House of Justice to all National Assemblies.

The Baha 'i Education Network Committee in Canada collaborated with various Local and fifty children needing medical háeatment, were commended by the government.

In Papua New Guinea a National Women's Conference in October 1987 covered the háaining of children.

The Baha' i Mothers' Deepening Project of the Baha'i National Teaching Committee of the Philippines was designed to give Filipina Baha'i mothers and future mothers guidance on the care, education and training of chilmaintaining a Baha'i atmosphere in their homes; and on cultivating rapport with their husbands and fami lies. The intensive project began in February 1988 with the holding of twenty-one Mothers ' Deepening Classes in different parts of the counh-y, and culminated in seven large Family Life Conferences in March and April 1988. A meeting to explore the principle of the equality of women and men was held in Cote d'Ivoire in October 1990, in which the Baha'is were joined by a dozen other concerned parties to discuss the role of women as

the first educa-
Assemblies to sponsor more than thirty tors of their children, the importance of
workshops on helping parents teach values mutual support and common goals among
and virtues to children. The workshops were women, and ways to enhance understanding
attended by over 1,000 people, half of whom between mothers and daughters.
were not Baha'is. In Costa Rica a conference devoted to fami ly consultation
and BAHA'i MARRIAGE AND FAM ILY LIFE
parent-child relations was well attended. Various efforts were made throughout the
In July 1986 classes for women in Pakistan world to develop programs to
foster wholeon the basics of health care, hygiene and the some Baha'i family life, including deepenings,
feeding of infants, attended by fifty women conferences and special classes at summer

Th e wedding of two
Bahti 'i couples at the
l enakel Bahti 'i Centre
on Tanna island in
Vanuatu.
Janumy 1987.

and winter schools. Baha'i families were interest among the
participants, and invitaencouraged to become fully involved in tions to address the public followed. A
practicing the basic teachings of the Faith, National Women's Conference, held at the
with emphasis on prayer, maintenance of a Nakuru Baha'i Center, Kenya, in February
loving and humble attitude toward others, 1990, focused on the spiritual, intellectual
reading of the Writings, upholding family and material well-being of the Baha'i family;
unity through consultation and encouraging the National Women's Committee arranged
teaching of the Cause. television publicity and
invited women rep-
A conference was held in Cameroon in resentatives of the Government of Kenya to
June 1986 to discuss the development of take part. The Baha'i youth of the Andaman
women, marriage, family life and child edu- and Nicobar Islands joined other island youth
cation. Also in Cameroon, mothers and to form a discussion group on

Baha'i marfathers were invited to paiiicipate in regional riage in July 1990.
conferences on family life held periodically of Andhra Pradesh in India held a "Baha'i
during the Plan; topics discussed included Family Conference" in November 1990.
chastity, consultation in the family, the role In addition to studying the topic of family
of fathers, discipline without physical pun- life, communities worked to create Baha'i
ishment, and the effects on children of activities for families to enjoy together.
parents' words and deeds. Every year the House of Worship in Sydney,
The Baha'is of San Juan, Pue1io Rico, Australia, hosted a Children's
Day celebrasponsored weekly talks on "Marriage as a tion in which families participated in readings,
Fortress for Well-Being". The talks, pre- prayers and festivities. In Liberia a 400-acre
sented by a Baha'i psychiatrist under the fatm owned by the National Assembly was
auspices of the Auxiliary Board, attracted used early in the Plan as a center for the
media attention which led to five radio sta- education of families. In
Belize a nineteentions' broadcasting weekly announcements day program of readings and activities for
about the project, and one popular station' s families was distributed. The Assembly of
airing two-hour "call-in" shows for several Sri Lanka reported that its efforts to hold
months on topics related to healthy marriage. family conferences and deepenings and to
Elsewhere around the world, a prominent arrange individual visits to homes resulted
Baha'i psychiatrist conducted a one-week in an increase in the number of identifiable
seminar on marriage at the Landegg Academy Baha'i families.
in Switzerland in 1986, which participants Families were the focus of teaching
reported was practical, scholarly and cre- efforts in one city of El Salvador. A Local
ative. In September 1987 the National Baha'i Spiritual Assembly chose a middle-class
Women's Committee of Zaire held a Re- neighborhood where a Baha'i family lived
gional Women' s Conference in Kinshasa, in which to proclaim the Faith during March

Zaire, on marriage, family life and the education of children. A traveling teacher visited Singapore in August 1989 and conducted a workshop on "Marriage and Family Life", which focused on setting life goa ls, defining one's personality, determining what one has to offer the Faith, and examining one ' s expectations from a partner. A traveling teacher in Lesotho conducted a three-day International Deepening Institute on Marriage and Family Life; the issues provoked intense

1990. Of the 355 families visited by members of the Baha'i community, almost all accepted literature, and follow-up visits were made to thirty-six families. About fifty people from the neighborhood attended at least one evening event. By the end of four weeks ten people had embraced the Faith and there continued to be interest among people in at least ninety households. Classes in morality and virtues were established and offered to the children in the neighborhood.

INTERNATIONAL SURVEY OF CURRENT BAI-IA'i ACTIVITIES 179

g. Pursuing Social and Economic Development Activities in Well-Established Baha'i Communities

The dramatic worldwide expansion of Baha'i social and economic development activities since the October 1983 message by the Universal House of Justice contributed in small measure to the emergence of the Baha'i community from obscurity and constitutes one of the distinguishing characteristics of the development of the Cause of God in the past decade. The virtually exponential expansion achieved in the number of develsemblies . (See Appendix.)

strengthened existing programs to ensure that new ventures proceeded from a strong foundation. Baha'is worldwide now generally possess a much clearer understanding of the unique Baha 'i approach to development and have gained invaluable experience in developing the art of applying spiritual conno cepts to the practical challenges of daily life. At the conclusion of the Plan a reported 1,344 Baha'i development endeavors were functioning throughout the world under the jurisdiction of 137 National Spiritual As-

opment activities during the Seven Year Plan (1979- 1986) became more gradual during the Six Year Plan as Baha'i communities grew and Baha ' i institutions continued the

Baha'i programs established a reputation for honest management and altJ.uistic service.

Collaboration with other organizations gained momentum as support was received from organizations such as UNICEF, the United Nations Development Fund for Women (UNlFEM), and governments as widespread as Canada, India and Norway. Baha'i institutions began to be identified as important contJ.áibutors to international development, while the Baha'i administJ.áative network was seen as a potent force for coordinating development activities within a global framework. Many communities developed their consultative skills in order to more effectively identify feasible projects, formulate the necessary plans, and guide the resulting undertakings. The wisdom of starting small and ensuring that initial activities could be canied out successfully with local resources became increasingly evident. Assemblies became more adept at recognizing whether and how proposed development projects would contribute to the sttáengthening of the community. Many communities, especially those with permanent programs, began taking steps to ensure that effective development activities would continue even if external sources of supp01i were to be withdrawn. To an ever greater degree, National Spiritual Assemblies recognized the importance of increasing the local communities' awareness of needs and possibilities, and of guiding and coordinating the efforts resulting from such awareness.

Jn Guam, l 8 children from the Jnarajan Baha'i School planted 600 acacia seedlings on 2 l October l 990. A statement of appreciation was issued by the Forestry Division of Guam's Department of Agriculture.

Administtáative capabilities

objective was to supplement or improve the

process of building the organizational infrastructure needed to guide and nurture more complex programs. The diversity of Baha'i development undertakings also increased dramatically. A high proportion of these ventures, especially in basic education and vocational training, targeted women and youth.

Effective models for stimulating self-sustaining community development were fish ponds profo1mulated and refined during the Six Year Plan and, as Baha'i communities throughout the world began to address their development concerns, a remarkably diverse pattern of activities emerged. From modest cooperative agricultural projects which raise funds for construction of a local Baha'i center, to community health education programs which increase the prevention of endemic diseases; from ttáee-planting efforts to training seminars which combat racism; from programs which offer succor to orphaned children to those which confront the problems of mug abuse; Baha'i communities discovered myriad ways to express their faith through service to

local diet, while in other instances the friends contributed their labor to cultivate a communal field to raise money for a useful purpose, such as the Baha'i Fund, a Baha'i center or a tutorial school. For some communities agricultural self-sufficiency was the goal.

A highly successful fish culture program was implemented by the Baha 'is of Enteban Ulu in Malaysia. The seven ponds produced enough fish to meet the needs of the entire village of two hundred people.

The Community Development Program of the Rabbani School, Gwalior, India, achieved notable success with its model farm. The farm enabled this residential school to become almost self-sufficient in food production, while providing a real-world laboratory for the students to learn practical agricultural skills, and setting an outstanding example for area farmers. Technical assistance was offered to local agriculturists who wanted to introduce ecologically sound farming practices.

In Queensland, Australia, forty acres of

humanity. New ttáaining programs for teachers of Baha'i childiáen's classes emerged, based on an increasingly sophisticated understanding of the learning needs of prospective teachers who generally possessed limited educational backgrounds and teaching experience. Baha ' i educators began rewriting traditional academic curricula to reflect the spiritual perspective of the teachings. They also developed curricula for public schools, adult literacy programs, and for courses on the Faith or on human values. All these notable areas of progress either emerged or became more evident during the Six Year Plan, and are described in more detail below.

AGRICULTURE

Small-scale agricultural activities, including training courses for the improvement of fa1ming practices and productivity, were carried out by a number of Baha' i communities in developing counttáies. In some cases the bushland were donated by a Baha'i family to be used by Aboriginal people for growing bananas and other crops. It was dedicated in a ceremony attended by many Aborigines as well as the Hand of the Cause of God H. Collis Featherstone.

INTEGRATED COMMUNITY DEVELOPMENT

Certain Baha'i development programs have been conceived and designed with a conscious understanding that all social and spiritual needs are interrelated. This requires that social and spiritual change go hand in hand, progressing from simple to more complex unde1iakings. Activities of the Bayanda Project in Zaire and the New Era Development Institute in India are examples of this approach.

From the first contact of the Bayanda people (the Pygmies of northeastern Zaire) with the Faith, they received assistance and encouragement from the Baha 'i community.

An experimental p epper farm is a Bahci 'i economic development project in Sarawak, Malays ia. 1988.

Jn Bolivia, Baha 'is

use the Dorothy
Baker Center for
Environmental
Studies. 1987.

Jn Switzerland,
Bahci 'is participate
in the annual cleanup of the marshland
form ed where the
Rhone River flows
into Lake Geneva.
March 1992.

During the Plan agricultural activities enabled the Bayanda to improve their diet and to become relatively self-sufficient; classes were held for the children; many adults learned to read and write: and health education programs improved nutrition, sanitation and environmental educahygiene. The Bayanda developed greater confidence and a new vision for their future thus enabling them to interact more success- community refully with the wider community.

The Community Development Facilitator Program of India 's New Era Development Institute trained young people to stimulate and assist local communities to embark on the path of self-sustaining development. Dming the closing months of the Plan institute staff reported major success in implementing a new model for community development in which a group of highly unified trainees with

related to the environ- ment.

Community responsible for conducting the activities of the Faith

A compilation entitled Conservation of the Earth's Resources was subsequently issued by the World Centre.

Communities and schools sponsored environmental educaand action programs involving wetlands conservation, afforestation, pollution control, teclmological advancements, sources and energy efficiency. Outstanding environn1ental programs were canied forward in Taiwan and Bolivia.

During the final year of the Plan the Office of the Enviand the Baha'i community of Brazil diligently prepared for the Earth Summit to be held in Rio de Janeiro in June 1992.

Among other Earth Sunmlit activities, a major recognition award was to be bestowed upon the Baha'i Vocational Institute for

modest development-related skills spent four or five days in a village and conducted a training institute for the local youth. The program included moral education classes, tree-planting proj ects conununity service activities and training in a practical skill which could be learned quickly . The unity and spirit of service exemplified by the group of visitors, who would share in the life of the village for a relatively extended period of time, combined with integrated spiritual education and valued community service, had a profound impact. In one instance the entire village enrnlled in the Faith and appeared ready to introduce important changes in the organization of village life based on their growing understanding of the Baha ' i teachings. Subsequently, its wasteland reclamation effo11s, both at the school farm and in the surrounding villages, which had already reclaimed many acres of salt-affected soil, attracted widespread attenbility to protect the natural environment and tion from government authorities of Madhya preserve its ecological balance. Thus , in its 1989 Ric;lvan message the Universal House of Justice called on Baha ' is to increase their Development in Rural Women in Indore, India, for its guinea worm eradication project. During the concluding year of the Six Year Plan twenty-six Baha'i twenty-six other enviro1m1ental activities. Many of these activities were conducted in support of government-sponsored programs or to mark World Environn1ent Day and Earth Day. Some of the more notable initiatives during this period were those of the Anis Zunuzi Baha'i School in Haiti and the Rabbani School in India, where tree nurseries were established and many thousands of seedlings were planted in villages. In 1986 the Rabbani School received a national award for its afforestation activ ities.

CONSERVATION/ENVIRONMENT

Creation reflects the names and attributes of God, and mankind has a profound responsibility to protect the natural environment and preserve its ecological balance. Thus , in its project was conducted in collaboration with the Society for Promotion of Wasteland Development in Pradesh. This continuing

activities in support of environmental conservation, and in October it announced the establishment of the Office of the Environment as an agency of the Baha'i International

forces with a group called the Corporation to Defend the Bucaramanga Plateau and planted numerous trees. On the island of Guam, a group of eighteen Baha'is assisted a government foresháy agency in its tree-planting work.

A very successful environmental program was developed in Taiwan where the National Assembly's Baha'i Office of the Environment and the Taiwan Council of Agriculture collaborated in a "Nature Awareness Education Project." During 1990 thirty-six workshops on environmental education for more than 750 kindergarten and elementary school teachers were conducted. A second series of twenty-seven workshops was held in 1991. Public awareness of the Faith in Taiwan consequently rose and cordial relations with government authorities were promoted.

In Cochabamba, Bolivia, the Dorothy Baker Center for Environmental Studies, a private non-profit institution owned by New Delhi.

Among others, eff011s were conducted in Guam. In Colombia Baha'i youth joined

HEALTI-1

The importance of both preventive and curative health care is clearly stated in the Writings . When the Universal House of Justice released its message on social and economic development in 1983, there was only one modest Baha'i health care project in operation; by the end of the Six Year Plan, national communities around the world had undertaken fifty-six health projects of varying scopes. Baha'i community health education programs were conducted in Burkina Faso, Cameroon, Chad, Colombia, Ecuador, India, Kenya, Laos , Malawi, Malaysia, Swaziland, Tanzania, Thailand, Uganda, Zaire, Zambia and Zimbabwe. Generally speaking, consequently rose and cordial relations with organized to serve areas having a significant number of relatively well-established Baha'i communities . Participating communities nominated one or more mature and dedicated believers to receive háaining

Baha 'is, managed an environmental research which would prepare them to serve as voluncenter and an interactive educational fac ility. teer health educators. The initial course
The Center developed a unique approach to normally lasted approximately two weeks,
environmental studies integrating elements focusing on inununization, basic hygiene
of academic and environmental education, and sanitation, maternal and child health,
sustainable agriculture and health care. nutrition and first aid. The participants also
In Northern Ireland believers organized received intensive spiritual education based
an environmental education program to learn on the Baha'i teachings, such as learning
about community resources. Topics included prayers and passages on health from the
wind power, conversion of agricultural Writings . A further
development of the comwastes, small-scale water power, integrated munity health workers' program was the
education of children, tree planting, fish selection and training of
some of the experistocks in the area, willow biomass and fuel enced vo lunteers to serve as háainers for
from the wetlands. Similarly, the Associa- future participants.
tion for Baha' i Studies in Colombia and a The volunteers, working with their Local
socio-eco logical group of the United Nations Assemblies in a mutually supportive way,
organized an ecological fo1um entitled "Edu- were expected to offer at least several hours
cation has an Enviromnental Conscience." of service per week to their local communities,
In Brittany, France, Baha ' is joined members often working in tandem with govenm1ent
of a regional Society for the Study and Pro- health workers. In some cases, usually
tection of Nature to carry out a tluáee-week where funding had been obtained from an
conununity service project to beautify a international development agency, it was
nature reserve ; tasks included collecting possible to provide minimal
full- or patifirewood, clearing the land, making observa- time staff support to coordinate activities
tion lookouts for animal and bird watchers, and maintain contact with the volunteers.
and painting and repairing a house. Overall, dropout rates were very low and

Dr. Zeeba Faroughi
prescribing medicine
to a patient she has
examined during a
ji-ee medical camp
held on Bhit Island
near Karachi,
Pakistan. 1989.

indicators of community health status suggested that the programs were having a significant impact. The outstanding success of several of these programs attracted the attention of development agencies and governments at local, national and international levels.

For example, the Baha ' i Community Development Project on Health commenced operation in Sarh, Chad, in 1984 as a humanitarian relief project in response to the emergency situation which had resulted from civil war and widespread famine. The project expanded rapidly, and by the end of the Plan community health workers were providing health care services in almost sixty villages to more than 12,000 people. The project, which received support from international funding agencies, was praised by Chadian government officials. In 1991 a government official stated that the Baha'i medical assistance were also pursued in the Baha'i world. A few Baha'i communities and individuals constructed small rural hospitals or clinics to serve areas with limited access to medical care. In such areas the provision of curative care as well as preventive health measures contributed significantly to the level of health of the communities which they served.

The Bayan Project in Palacios, Honduras, composed of a small hospital with out-patient services, was established in 1985 by two doctors and their families who pioneered to . this remote area on the Caribbean coast. Before its establishment the nearest hospital was more than four hundred kilometers away and was only accessible by air or water transport. The new hospital provided medical consultation and surgical treatment, and its staff conducted health education in the local area. The hospital

received support
health program had been responsible for from various Baha'i and
non-Baha ' i sources.
blocking the spread of a cholera epidemic Baha'i communities in
several counháies,
into the district of Moyen-Chari, where the especially Bangladesh, India
and Pakistan,
project operated and the largest concentra- conducted medical camps in
areas where
tion of Baha'i communities in the country access to medical facilities
was limited,
was found. The health program also gave offering free consultations
and basic medirise to the development of a network of eigh- cines. Camps
specializing in eye and dental
teen tutorial schools serving over 1,300 care were particularly
effective.
children. One of the most
successful medical assis-
In addition to health educational programs, tance programs was conducted in
Guyana
a number of endeavors aimed at offering where a number of Baha'i
physicians from

other countries offered their professional substance abuse, orphans and
homeless peoservices to the health authorities on a short- ple, the elderly
and handicapped, persons
tem1 basis. Some physicians made repeated with marital difficulties,
refugees and victims
visits, providing specialty care and conduct- of disasters .
ing in-service seminars for medical staff. In Hawaii the Baha'i
Community Assis-
Following this initiative, arrangements were tance Program (B-CAP) was
established in
made to provide shipments of medical sup- 1987 to provide deepening and
counseling
plies to hospitals. Not only did the success on marriage and remarriage,
assistance for
of these activities foster wa1m relations family problems, a food bank
and an elders '
between the Guyanese authorities and the program. Three essential
characteristics of
National Assembly of Guyana, but it also B-CAP were its reliance on
Baha'i Writings
inspired the creation of a similar program in for approaches to personal
problems; refer-
Nicaragua. rals to professional agencies,
doctors or

social workers qualified to handle particular problems; and Local Assembly supervision of each program. B-CAP, as an arm of the National Assembly of the Hawaiian Islands, became a means by which the Baha'i commost vital and challenging issue" facing the munity could begin to take care of its own members, as well as train a cadre of volunteers.

In Brazil the Lar Linda Tanure Center for Social Well-Being, begun in 1986, offered shelter, aid and education to needy children who were referred by the Juvenile Justice Court in the Amazonas area. It had thirty resident children, with 150 children attending its preschool and youth programs. The Center fo1med part of the Association for the Coherent Development of the Amazon. Its activities for youth emphasized moral eduoperated programs offering compassionate cation and agricultural skills. The Center also provided courses for women in health,

RACE UNITY ACTIVITIES

Baha'i communities in the United States launched institutes for racial understanding and cooperation in response to this, "the American nation. In addition to many conferences and seminars, training sessions were conducted for members of several local police departments at their request. Within a framework emphasizing the oneness of humanity, police officers and cadets were encouraged to adopt positive attitudes and behavior in their interactions with minority groups.

SOCIAL SERVI CES

Tluáoughout the world Baha'i communities operated programs offering compassionate assistance to people in need: sufferers from

In auguration of a public well built for the community by the Local Spiritual Assembly of Bata, Equatorial Guinea. November 1988.

hygiene, nutrition and the prevention of disease.

A number of American and Canadian

program. It taught village women, most of whom came from extremely isolated tribal areas in Madhya Pradesh and many of whom

Baha'i communities assisted refugees and new immigrants to adapt to life in North America. Often the Baha'is conducted classes in English as a second language, helped the newcomers to find jobs, and oriented them to available social services.

Several Baha'i conununities assisted with disaster relief operations in the wake of devastating storms. Relying on prayer and consultation, Baha'i conununities drew upon the friends' sp irit of service to play an important role in quickly and calmly mobi- lizing the community during emergencies and in coping with the lingering effects of a disaster. As one examp le, in the aftem1ath of Hurricane Hugo in 1989, the Baha ' is of the Virgin Islands actively assisted with food distributions, counseling, provision of temporary roofing for homes of the elderly, management of a shelter, and opened a local Baha'i center to a homeless family-all this despite the fact that many of the Baha'is' own homes were damaged or destroyed.

Many Baha'i development act!Vlt1es fo-

had never been away from home before,
to read and write, and provided training in
practical skills which would enable them to
be self-supporting in their home conununities.
Moral education, personal hygiene, nutrition
and basic agricultural techniques were also
taught by a devoted staff which surrounded
the young women with loving-kindness and
personal attention. The consistent result was
a dramatic transformation in the characters
and competence of the participants, and the
women' s home communities shared in these
benefits upon their return.

Another project, involving Baha'i comdisaster. munities in Bolivia, Brazil, Cameroon, Malaysia and Nigeria, promoted the equality of men and women. During the programs men and women examined traditional gender roles based on the perspective of the Baba' i teachings. The facilitators strove to create a loving, supportive atmosphere to encourage participants to modify their behavior in appropriate ways. In Bolivia, Cameroon and Malaysia these activities were supported by WOM EN UNIFEM.

In Uganda the Baha'is

collaborated with
cused specifically on realizing the potential the Uganda Women ' s Finance and Credit
of women. The Baha ' i Vocationa l Training Trust and the Uganda Women Lawyers '
Institute for Rural Women in Indore, India, Association in a five-day gathering which
is the longest-running example of such a enhanced the participants' knowledge of

Participants in a
fence-making course
held by Bahri 'is in
Addis Ababa,
Ethiopia, as a rural
development project
in November 1988.

A geography lesson at the Baha'i School of the Nations in Arecibo,
Puerto Rico, in April I 99 2.

The children of the Mbabane Pre-School in Swaziland pose for the photographer while
singing one of their favorite songs; I 987.

financial management, marketing, book- These schools conducted simple village-level
keeping, legal issues and laws of marriage programs which provided basic education for
and succession. The workshop, which brought children with limited educational opportutogether nearly thirty leading women, had nities.
the overall aim of enabling these women to In many cases Baha'i tutorial school
become more effective in guiding their own teachers themselves possessed only modest
destinies and in contributing to the progress levels of education, but they often compenof their country. sated for their
lack of academic training
through their love for the children and the
YO UTH spirit of service which animated their work.
Youth around the world provided much of Likewise, the wholehearted support of the
the energy, enthusiasm and spirit of service sponsoring local Baha' i community contribanimating Baha' i development programs by uted to the success of such ventures. The
participating in a broad range of community teacher frequently functioned as a key

service activities, and especially as tutorial school or children's class teachers. A large number of proj.ects were also specifically aimiaimed at enhancing the social and spiritual development of these young people. Two such locally initiated programs in the United States, the Elbow Learning Lab and Fathers Incorporated, gained warm commendation and recognition for their services. The Elbow Learning Lab in Griffin, Georgia, helped to meet the remedial education needs of children and youth in a low-income area where illiteracy and other social problems were widespread. In July 1992 the project received recognition as a "Point of Light" from the President of the United States. Fathers Incorporated provided academic assistance and positive role models for inner-city youth in Detroit, Michigan, with the goal of improving academic competence and enhancing self-esteem. Activities included workshops and consultations on marriage and family life, interviewing and resume writing, dress, behavior, peer pressure and substance abuse. Knowledge of the program's success spread

believer who stimulated a wide variety of activities in the local Baha'i community, and the tutorial school became a center for addicational activities. During the Plan many Baha'i tutorial schools, even some of those which had commenced operating under a háee, evolved to t11e stage of offering a basic primary school education in accordance with the government-approved curriculum.

At the end of the Plan the most notable tutorial school programs were those oflndia, where Baha' is operated almost 200, and Zaire, where over ninety were functioning.

Other countries with major tutorial school programs included Bangladesh, Bolivia, Brazil, Chad, Colombia, Malawi, Panama and the Philippines.

In contrast to tutorial schools , Baha 'i academic schools are formally established institutions which have, or seek, official accreditation from government authorities . These schools employ full-time staff and usually offer academic subjects which are taught according to government standards.

During the Plan the number

of Baha ' i
in the wider communi ty, and outside finan- academic schools increased fro m forty-one
cial assistance was rece ived to help fund a to one hundred and seventy-eight largely due
summer project. to the evolution of many
tutorial schools. In
general, enrollments substantially increased,
BAI-IA' i S CHOOLS the range of subjects taught broadened, and
At the end of the Plan there were almost 500 physical faci lities were expanded or
Baha ' i tutorial schools se1ving an estimated upgraded. Major academic schools include
20,000 children in developing countries in the New Era, Rabbani and Tadong Schools
Africa, Asia, Latin America and the Pacific. in India; the New Day Schoo l in Pakistan;
INTERNATIONAL SURVEY OF CU RRENT BAHA'I ACTIVITIES
189
the Santitham School in Thailand; the Ruaha Masetlha Baha'i Institute in Zambia had per-
School in Tanzania; School of the Nations haps the most highly diversified programs.
in Brazil; the Anis Zumizi School in Haiti; Others effective in promoting development
Colegio Nill in Chile; the Raul Pavon School activities included the Vocational Institute
in Ecuador; and the Maxwell International for Rural Women in India, the Djalal Eghrari
School in Canada. Polytechnic Institute in the Amazon region
Baha'i schools increasingly distinguished of Brazil, the Ruhi Institute in Colombia, the
themselves through their academic achieve- Yukon Institute in Canada and, in the United
ments and the praiseworthy character of their States, the Native American Baha'i Institute,
students. The schools generally followed a the Louis Gregoty Institute, and Louhelen,
formal academic program, as established by Bosch and Green Acre Baha 'i Schools.
the educational authorities, complemented by
regular prayers, religious studies, commu- LITERACY
nity service and vocational training. Several Access to the transforming power of the
schools pioneered efforts to infuse Baha'i Word of God is an essential human right.

concepts into their entire academic curricula. In addition to schools operated by Baha'i institutions, a number of private educational establishments were founded by believers who strove to operate their programs in accordance with the basic principles, aims and objectives which vivify Baha'i development activities. Nill University in Bolivia and the School of the Nations in Macau are perhaps the best known of these institutions of learning.

TRAINING INSTITUTES

During the Six Year Plan several permanent Baha' i institutes emerged as major centers of the Faith's social and economic development activities. The New Era Development Institute in India and the William Mmutle

A Mobile Baha'i Institute in Cotonou, Benin, in January 1989.

educators specializing in literacy began to advocate an approach using "root" or "generative" words with spiritual meanings in order to teach vocabulary while evoking meaningful discussions on vital issues. Results have indicated the effectiveness of this approach for teaching literacy and, of equal

In July 1989 the Universal House of Justice called on all National Assemblies to aim at the elimination of illiteracy from the Baha'i community. In response to this call many Baha'i communities and the offices of the Baha'i International Community actively supported the United Nations International Literacy Year in 1990 and either instituted literacy programs or began to support existing ones.

During the Plan the number of reported Baha'i literacy programs, many of them short-term, rose from sixty-seven to 186. Their goal was to teach reading and writing to youth and adults who either had been deprived of a formal education or who had left school functionally illiterate. Baha' i

public schools. The Baha' is of Namibia were invited to participate in efforts to restructure the national education system, while the Baha'i community of Swaziland has been involved in a significant manner in the training of preschool teachers nationwide. Also in Swaziland two Baha ' i educators have been

importance, for stimulating personal growth and community development.

For example, in Panama, Guaymi Indian Baha'is collaborated with government literacy instructors to develop a literacy course in their native tongue focusing on the use of words having spiritual significance as part of a systematic effort to preserve and revive traditional culture.

The most ambitious literacy project was established by the National Assembly of India. Its goal was to eventually achieve universal literacy among the more than two million Baha'is in the subcontinent. Comprehensive teaching materials were developed for courses in the Hindi and Marathi languages, and initial tráaining sessions for prospective trainers of literacy instructors were conducted.

CURRICULUM D EVELOPMENT

A number of National Spiritual Assemblies and Baba' i educational institutions have developed curricula to teach comparative religion. Baha' is have also contributed to improving the overall curricula of some international curricula for environmental education based on the perspective of the teachings.

Ongoing teaching efforts in colleges and universities have resulted in a large number of short courses on the Baha'i Faith and its principles. The most notable achievements were the establishment of two university Chairs related to Baha ' i Studies: one at the University of Maryland in the United States in January 1990 and one at Indore University in India in April 1990.

The accomplishments of the Baha'i community in the area of social and economic development during the Six Year Plan reflect great audacity and cornn1itrnent to service.

The believers worked to apply spiritual principles to practical needs. The goodwill towards the Cause generated by these services has created countless opportunities for the future. The friends have seen that their endeavors in the path of service, no matter how modest, have set in motion processes which will long continue to produce beneficial effects.

APPENDIX

Bahn 'f lnlernationa/ Community Statement, Ninlh Meeting of !he Committee of Represen tatives of Governments
and Administralions, South Pacific Commission, 23rd lo 27th May 1988, Noumea, New Caledonia.

Health, Education and the Role of Women

The Ba ha' i International Community representing the Baha'i Communities of the Pacific Region wishes to express
its appreciation to the South Pacific Commission for the invitation to attend thi s meeting of the Committee of Governments and Administrations. Although we are keen ly in terested in the variety of concerns bein g discussed at this meeting, we would like to direct our comments to the areas of health and ed ucation. The dynamic relationship
between these two dimensions of human development is fu ndamental to the realization of all others.

Baha'is beli eve that health is more than the absence of disease or infirmity. In add ition to the three w idely recogn ised aspects of health-physical , mental and soc ial wel l-being- the spiritual dimension is likewise important and shou ld be manifested not on ly in the indi vidua l, but also in the life of the family and the community.

Consequently, Baha'i communities stri ve to address the needs of indi vidua ls, fam ili es, and the communi ty as a
whole in their activities. The role of education in the reali za tion of thi s harmonious ba lance between all aspects of
life cannot be overemphas ized and the ed ucation of wo men is of particul ar importance in thi s process.

Women, as the main agents of primary health care, play an essen tial role in mai nt aining fam il y and commun ity
hea lth. They are the ones who are most aware of sickness and su ffering in the communi ty because of their soc ial
ro le as nurturers and care-takers of the youn g, the old , the sick and the handi cap ped, and they exert an important
inn uence on health habits in the fam il y. Although it is o ften recogn ised that primary hea lth care has to respond to
the needs of people, and that women have the most extens ive awareness of these needs, their opinion is hard ly ever
so licited when hea lth care programmes are being formul ated.

In order fo r communities to benefit from the knowledge whi ch wo men possess, a renewed self-confide nce of
wo men has to be encouraged. Women have to learn to regard themselves as capable human beings with important
contributions to make on the basis of their life experience and their accumul ated wealth of knowledge. Furthermore
a conscious effort has to be made to enable women to organise and to vocalize the information they have acqu ired.

If thi s partic ipation is to become a real ity, women mu st penetrate all

levels and all areas of the hea lth care system. They have to be doctors, nurses, community deve lopment agents, educators, agricu ltural extens ion workers,
public health officials, pl anners, legis lators, politicians. At the same time , they have to enco urage the participation
o f people at the grass-roots, incl udin g women and women 's organizations, in th e decisions affectin g indi vidua l and
co mmuni ty hea lth . None o f these resu lts can be reali zed unl ess special efforts are made to organise education and
vocational and professiona l training in such a way that more girls and wo men can take advantage of them .
Investing reso urces in primary health care programmes which includes health education and the app lication of
health promoting activities based on simple but scientifica ll y so und measures in which women can participate at the
local level, is likely to prov ide more benefits than traditional efforts ded icated to the formation of highl y skilled
physicians who practice medicine in clinics and hospital s.
Primary health care activities should be fu ll y integrated w ith the activities of other sectors involved in community devel opment, agriculture, education, pub li c works, housing, and communication, and the local population shou ld be active ly involved in the formulation and impl ementation of these activities , so that health care can be
brought into lin e with loca l needs and prioriti es. These priorities will be based on decisions resulting from a continuo us d ialogue between the people and the se rvices.
The Baha' i In ternational Community is active ly involved in primary health care. In India, Ma lays ia, Tanzania,
Kenya, Zambia and many more countri es inc lu din g the Pacific region , Baha ' i vi ll ages are implementing health and
educat iona l programmes of many kinds and are hav ing much success. It is our view that these programmes are successful because the ove rall ed ucation of women is the key facto r and conseque ntl y they recogn ize their own va lue, thereby enab lin g them to participate more readily in decisions concerning their communitys' hea lth.
While the Baha'i International Community continues to work toward the improvement of li fe in our commun ities thro ugh these programmes we also welcome the opportunity to lend sup port to health programmes which req ui re loca l as we ll as profess iona l volunteers.

2. EXPANSION AND CONSOLIDATION OF THE BAHA'i FAITH

SUMMARY STATISTICS OF THE SIX YEAR PLAN 1986- 1992

WORLD TOTALS

21April1986 20 April 1992
National Spiritual Assemblies..... ....
.. 148 165
National I:Ia'.?iratu ' l-Quds ... .
.. .. 141 146
Baha'i Temples. ... .
.... 6 7
Sites for national Baha'i Temples. ....
... 124 127
Baha' i Publishing Trusts...
.....
25 28
Languages into which Baha'i literature has been translated.
802 NIA+
Baha'i schools ....
.... 599
666
Social and economic development projects ....
431 678 .
(other than schools)
Countries that exempt the Baha'i community
from payment of taxes on properties ....
61 77
Countries that recognize Baha'i Holy Days ... .
76 81
-.
Countries that recognize Baha ' i maITiage ....
60 70
Localities where Baha'is reside ....
.. .. 114,988 120,046
Isolated centres and groups ....
..... . 89,658 99,611
Local Spiritual Assemblies ... .
.... 25 ,33 0 20,435*

+ No information available.
* Between 1986 and l 988, a numerical dec rease of 11 ,000 Local Spiritual Asse
mblies and 6, I 00 loca liti es
occurred in India due to rev ised civil areas of jurisd iction. Similar changes
took place in some other countries.

I
AFRICA
2 l April I 986 20April 1992
National Spiritual Assemblies..... ....
.... 43 47
National I:Iaziratu '1-Quds ....
.... 41 42

Baha' i Temples..... ....
.... 1 1
Sites for national Baha'i Temples ....
.. 36 36
Baha'i Publishing Trusts. ....
..... 4 4
Languages into which Baha' i literature has been translated.
266 NIA
Bahc't' i schools .. ..
.. .. 143 166
Social and economic development projects ....
139 120
(other than schools)
Countries that exempt the Baha' i community
from payment of taxes on properties. ....
16 21
INTERNATIONAL SU RVEY OF CURRENT BAHA'I ACTIV ITIES
193

Countries that recognize Baha'i Holy Days .. ..
16 18
Countries that recognize Baha'i marriage ....
10 13
Localities where Baha' is reside .. ..
.... 36,145 33,270
Isolated centres and groups ... .
... . 29,878 27,366
Local Spiritual Assemblies ....
.... 6,267 5,904

AMERlCAS
21April 1986 20April 1992
National Spiritual Assemblies..... ....
... . 41 43
National I:Ia?'. iratu ' l-Quds ... ...
.. .. 40 41
Baha'i Temples .. ..
.. .. 2 2
Sites for national Baha'i Temples..... .. ..
.... 32 31
Baha'i Publishing Trusts..... ....
... 3 3
Languages into which Baha'i literature has been translated. .
172 NIA
Baha'i schools ....
.... 106 184
Social and economic development projects ... .
98 195

(other than schools)
Countries that exempt the Baha'i community
from payment of taxes on properties ....
18 23
Countráies that recognize Baha'i Holy Days .. ..
24 25
Countries that recognize Baha'i marriage ....
13 17
Localities where Baha' is reside ....
.... . . 26,514 27,470
Isolated centráes and groups ....
.... 20,303 22,079
Local Spiritual Assemblies ....
... ... 6,211 5,391

ASIA
21Aprill986 20April 1992
National Spiritual Assemblies ..... ~ ....
.... 27 29
N ational I:Ia?'. iratu ' l-Quds ....
.... 23 25
Baha'i Temples ....
.. .. 0
Sites for national Baha'i Temples ....
.. 22 24
Baha'i Publishing Trusts ....
..... . 8 9
Languages into which Baha' i literature has been tráanslated ..
174 NIA
Baha'i schools ... .
.... 342 300
Social and economic development projects ....
15 1 232
(other than schools)
Counháies that exempt the Baha'i conununity
from payment of taxes on properties ... .
11 13
Countráies that recognize Baha ' i Holy Days ....
.. 13 13
Countráies that recognize Baha ' i marriage ....
. . 12 12
Localities where Baha'is reside .. ..
.... 46,270 51 ,119
Isolated cenháes and groups ....
.... 34,976 43,700
Local Spiritual Assemblies ....
... . 11 ,294 7,419

AUSTRALASIA

	21 Aprill986	20April 1992
National Spiritual Assemblies	17	17
National I:Ia~iratu' 1-Quds	17	17
Baha' i Temples	2	2
Sites for national Baha' i Temples	15	16
Baha'i Publishing Trusts	2	2
Languages into which Baha'i literature has been translated	110	NIA
Baha'i schools	8	16
Social and economic development projects (other than schools)	20	101
Countries that exempt the Baha' i community from payment of taxes on properties	8	8
Countries that recognize Baha'i Holy Days	11	12
Countries that recognize Baha'i marriage	16	18
Localities where Baha' is reside	3,062	4,094
Isolated centres and groups	2,257	3,218
Local Spiritual Assemblies	805	876

EUROPE

	21Aprill986	20April 1992
National Spirih1al Assemblies	20	29
National I:Ia~iratu'l-Quds	20	21
Baha'i Temples		
Sites for national Baha' i Temples	19	20
Baha'i Publishing Trusts		
	8	10

Languages into which Baha' i literature has been translated..
80 NIA
Baha'i schools ... .
... . 0 0
Social and economic development projects ... .
23 30
(other than schools)
Countries that exempt the Baha'i community
from payment of taxes on properties ... ...
8 12
Countries that recognize Baha' i Holy Days .. ..
12 13
Countries that recognize Baha'i marriage ....
9 10
Localities where Baba' is reside ....
.. .. 2,997 4,093
Isolated centres and groups .. ..
.... 2,244 3,248
Local Spirih1al Assemblies ....
.... 753 845

II

THE Two Y EAR SUBSIDIARY PLAN 1990-1992

ON 8 Febrnary 1990, the Universal House of Justice sent the following cable to the followers ofBaha'u ' llah throughout the world:

FAR-REACHING EVENTS BEING ENACTED WORLD STAGE, PARTICULARLY JN EASTERN EUROPE AND SOV IET UN ION, ON THRESHOLD FINAL FATE-LADEN DECADE CENTURY OF LIGHT, PROVIDE FURTHER DRAMATIC EV IDENCE RES ISTLESS OPERAT ION OF GOD'S MAJOR PLAN FOR TRANSFORMATION OF HUMAN SOCIETY. RAPID UNFORESEEN DEVELOPMENTS NECESS ITATE CORRESPONDING

COUNTRIES AS POSSIBLE UP TO AND INCLUDING RTQV AN I992.

CALLING UPON THOSE NATIONAL ASSEMBLI ES EUROPE, AS IA AND AMER ICA WH ICH BEAR PRIMARY RESPONSIBILITY FOR IND IVIDUAL NATIONS INVOLVED, TO CONSULT WITH COUNSELLORS AND FORMULATE DETAILS INCORPORATING AND SUPPLEMENTING THOSE ALREADY ADOPTED AND IN PROCESS ACCOMPLISHMENT UNDER SIX YEAR PLAN. MOVED PAY TRIBUTE PRESENT HOUR REMARKABLE UNSUNG ACH IEVEMENTS

PARALLEL ACCELERATION IN LIFE-GIVING THOSE INSTITUTIONS A D INDIVIDUAL
ENTERPRISES BEING PURSUED BY INHERITO RS BELIEVERS PRESE TL Y LABOURING AD-
BAHA°U'LLAH'S RESPLENDENT REVELATION. VAN CEMENT CAUSE IN EASTERN EUROPE AND
REJOICE THEREFORE ANNOUNCE LAUNCHING SOVIET UN ION, ACHIEVEMENTS WH ICH HAVE
AT RIQVA. 1 OF SUBSID IARY TWO YEAR BLAZED TRAILS FOR COMING LARGE-SCALE
TEACH ING PLA N FOR VAST REMA IN ING IN ITIATIVE. CALL UPON BAHA'i WORLD AR ISE
REACHES EASTERN EUROPE AND AS IA. SUPPO RT DIFFUS ION WORLD-REDEEMING
MOMENTOUS STEP INVOLVES FURTHER SYS- MESSAGE FAITH GOAL AREAS THROUGH SET-
TEMATIC UNFOLDMENT PROVISIONS TABLETS TLEMENT PIONEERS AND THROUGH DISPATCH
MASTER-PLAN OF 'ABDU'L-BAHA ALREADY STEADY FLOW TRAYELLING TEACHERS, ESPE-
IN ADVANCED STAGE OF OPERATION OTHER CIALLY THOSE WITI-1 KNOWLEDGE LANGUAGES
AREAS PLANET. REG IONAL ENTERPRISE, CON- COUNTRIES AND REPUBLICS EASTERN BLOC.
CEIVED IN CONSU LTATION INTERNAT IONAL CONCOM ITANT TH ESE MEASURES, VITAL
TEACH ING CENTRE, DES IGNED SIG NIFI CANT- ONGOlNG PROCESS CHINESE TEAC HING RE-
LY RE INFORCE CURRENT SIX YEAR GLOBAL CEIVING FURTHER IMPETUS.
PLAN. OBJECTIVES INCLUDE ATTRACTION BROAD VISTAS NOW OPEN TO FA ITH GOD
NUMEROUS NEW SU PPORTERS FA ITH , GREAT PROVIDE UN PRECEDENTED OPPORTUN ITI ES
INCREASE TRANSLAT ION, PUB LICATION AND WIN FRESH VICTORIES AS WORTHY OFFERING
DISS EMINATION BAHA'i LITERATURE IN SACRED THRESHOLD BLESSED BEAUTY
REQUISITE LANGUAGES ENTIRE AREA, AND OCCAS ION COMMEMORATION FIRST CENTE-
EXTENSION BENEFICENT INFLUENCE DJVINEL Y NARY HIS ASCENS ION COMING HOLY YEAR.
APPOINTED ADMIN ISTRATIVE ORDER THROUGH fMPLORING ABUNDANT OUTPOURING DIVIN E
ERECTION FRAME-WORK LOCAL NAT IONAL CON FIRMATIONS PARTI CIPANTS ALL FACETS
BAHA'i INSTITUTIONS IN AS MANY EASTERN HISTORIC SIX YEAR CAMPAIGN.

1. HISTORICAL BACKGROUND

The countries included in what was known as the Eastern Bloc had witnessed significant developments in the spread of the Cause towards the end of the nineteenth century and in the early decades of the twentieth. In Baha'u ' llah 's lifetime, Baha'is were living in Azerbaijan, Armenia, Georgia, and Turkistan (now known as Central Asia) , the first Baba' is settling in the latter in 1882. A flourishing Baha ' i community developed in Ashkhabad ('lshqabad) and became a centre of Baha'i scholarship. In 1902, construction began in Ashkhabad of the first Mashriqu'l-Adhkar of the Baha'i world, an act characterized by Shoghi Effendi as "the first major undertaking launched through the concerted efforts of His followers in the Heroic Age of His Faith". Russia became the first country to extend full recognition, justice, and protection to the followers of the Baha'i religion. Strong Baha' i communities, with their own Local Spiritual Assemblies, were eventually established in Moscow, the pioneer from Budapest "might become a centre for the reunion of the East and West, and that from this city the light might emanate to other places". The first Local Spiritual Assembly in Budapest was elected in 1939.

The indomitable Martha Root visited Albania, Bulgaria, Czechoslovakia, Estonia, Hungary, Latvia, Lithuania, Poland, Romania and Yugoslavia during the 1920s and 1930s. Queen Marie of Romania penned her heartfelt tributes to Baha' u' llah and His Message, earning the immortal distinction of being the first among royalty to raise her voice in His praise. Small Baha' i communities grew in a number of these lands. Yuk Echtner, in Czechoslovakia, learned of the Faith in 1925 and later was imprisoned for being a Baha'i. Bulgaria was blessed from 1930 to 1954 by the selfless labours of Marion Jack, whom Shoghi Effendi called a "shining example to pioneers", and by the laying to rest in its soil of her and of Adam Benke, the pioneer from

Balm, and other centres in the Soviet Union; indeed in 1925 two National Spiritual Assemblies, that of the Caucasus, with its seat in Baku, and that of Turkistan, with its seat in Ashkhabad, came into being.

The Faith had also attracted the attention of prominent figures in Russia, such as Leo Tolstoy. A Russian translation of the Kitab-i-Aqdas had been made by Aleksandr Grigorevich Tumanskil and a compilation of the Writings of Baha'u'llah in Arabic was published in St. Petersburg in 1908. The poetess and dramatist Grinevskaya had written two dramas, one on the Bab and one on Baha'u'llah; they had been performed in St. Petersburg and other places, including in Germany after they had been translated by the poet Fielder.

In the countries of Eastern Europe outside the Soviet Union, the Faith had been introduced by various means . 'Abdu'l-Baha Himself visited Budapest in 1913 and aroused the interest of eminent Hungarians. The Soviet authorities confiscated documents, books, and a

Germany whom Shoghi Effendi designated as the first European Baba'i martyr.

Esperanto played an important role in the spread of the Faith in these regions, particularly in Hungary and Czechoslovakia, where believers continued to reside throughout the entire period. The earliest records of the Baha'i Faith in the Baltic States mention four persons in Lithuania in the early 1930s who were Esperanto correspondents of Dr. Hermann Grossmann and his wife, Anna. These men showed interest in the Baha'i teachings and were eventually visited by Martha Root in 1934. One of the earliest and most outstanding believers in Poland was Lidia Zamenhof, daughter of the creator of Esperanto.

With the consolidation of Communist rule in the Soviet Union, restrictions began to be imposed upon Baha'i communities, becoming more pronounced in 1928 and increasing during the next ten years.

The Saha 'is of Moscow celebrating a Nineteen Day

Feast for the first
time since the 1930s.
The event took place
in the Hainsworths'
home. 9 April 1989.

printing press, dissolved Baha'i committees, Romania and White Russia (Belarus) and
and took over Baha'i schools. Hundreds of for consolidating Bulgaria, Czechoslovakia,
Baha'is were imprisoned, some were Hungary, Poland, the Russian Soviet
sentenced to exile in Siberia and other penal Federated Socialist Republic (S.F.S.R.), and
settlements, and others were deported to Iran. Yugoslavia.
The National Assembly of Turkistan was The National Spiritual Assembly of the
dissolved. The Temple in Ashkhabad was Baha 'is of Iran was made responsible for
expropriated and turned into an art gallery. opening Kirgizia (later named Kyrgyzstan),
A small number of Baha'is continued to Mongolia, Tajikistan (Tadzhikistan) and
reside in the region, striving to keep the Uzbekistan, and for consolidating Azerbaijan,
flame of their faith alive in the face of inten- Am1enia, Georgia, and Turkmenistan.
sive atheist propaganda, the ever-present The National Spiritual Assembly of the
danger of renewed persecution, and the United States was responsible for opening
disability imposed by the prohibition of Kazakhstan, Sakhalin, and the Ukraine.
teaching religion to anyone under the age of Goals for the translation of
Baha'i literaeighteen. For these reasons, the flow of news ture into many of the languages of these
from the Baha 'is in the Soviet Union to their countries were also part of the Ten Year
fellow believers outside virtually ceased, á Crusade.
and only very gradually over the years did it The Guardian expressed all these goals as
become possible to re-open avenues of being subject to "circumstances pem1itting."
communication in a few instances. Nevertheless, activities were carried out
World War II and the subsequent advance with increasing efficacy through all the
of Communism in Eastern Europe left only succeeding decades. The Baha'is of Germany
tiny remnants of Baha'i communities. and Austria in particular were spurred on

by
Devoted individuals and families remained steadfast through many difficult years. De-
spite this situation, Shoghi Effendi included all these territories in his Ten Year Plan, unveiled in 195 3, as follows.
The National Spiritual Assembly of Ge1many and Austria was made responsible for opening Albania, Estonia, Finno-Karelia, Latvia, Lithuania, Moldavia (Moldova),
198 THE BAHA'I WORLD
.. .carry the fame of this community ... as far as the Eastern fringes of the Asiatic continent. (30 October 1951)
The administrative base from which it must spread out into Eastern and South-
ern Europe, and beyond these spheres into the heart of Northern Asia, as far as the China Sea, must first be thoroughly consolidated. (30 October 1951)
The beloved Guardian referred to these tasks as "the Mission envisaged for them by 'Abdu ' l-Baha, and now confirmed through the provisions of the Ten-Year Plan". (14 August 1957)
... a community that has achieved so much in the past for our Faith, that has been so dearly loved by 'Abdu'l-Baha, and is destined to spread, as He foretold, the light of God 's sacred Revelation not only in the heati of Europe but throughfor opening war-devastated spiritually famished continent. (22 November 1946)
The work continued patiently, and quietly, with relays of travelling teachers continually crossing and recrossing these lands, contact-
ing old believers, bringing new souls into the Faith, and fostering wann relationships with seekers. Such was the danger that little if any of this activity could be reported to the Baha'i world. Already during the latter years of the Guardian's lifetime it was found that there were Baha'is living in certain of the Central Asian republics which had previously been reported to be virgin territories. Later Firaydun Khazra' i settled in Romania and Helmut Winkelbach settled in White Russia

As the years passed and new National Assemblies came into existence, some of the goals originally allotted to the community of Germany and Austria were reassigned. The newly formed National Assembly of Austria was given responsibility for Czechoslovakia, Hungary, and Yugoslavia. The National Assembly of Finland was given responsibility for the goals in Estonia, a country whose language is akin to Finnish. TI1e National Assembly of Sweden was given responsibility for Latvia and Lithuania. Responsibility for Sakhalin was transferred from the National Assembly of the United States to that of North East Asia (later Japan). Fi1mo-Karelia ceased to be a separate Soviet Socialist Republic (S.S.R.) and became an Autonomous Soviet Socialist Republic (A.S.S.R.) of the Russian S.F.S .R.

When persecutions in the Cradle of the Faith made it no longer feasible for the Iranian Baha ' i community to pursue its goals in Central Asia, the Caucasus, and Mongolia, responsibility for these areas was transferred. Mongolia and the republics of

(Belarus), becoming Knights ofBaha'u ' llah.

Moldavia (Moldova) was opened to the Faith by a single believer, Annemarie Kri.iger, who through persistent visits and teaching brought the first native Moldavian into the Faith in Kishinev (Ch~ in~u); she was named a Knight of Baha'u'llah by the Universal House of Justice for this achievement.

In 1979, a Baha'i of Polish background, Alma Monadjem, pioneered with her family to Poland and settled on the farm of her ancestors.

During the 1980s, accounts were found in the International Archives of the pioneering work done in Albania by Mr. Refo <;:apari, a Baha'i of Albanian descent from New York who had anived in Tirana in 1931. He had stayed in Albania and died there alone and of starvation. Meanwhile, a flourishing Baba 'i community had been established which had conesponded with the Guardian. The records revealed that the conditions of World War II and its afte1math had dispersed these believers, and indicated that members of Mr. <;:apari's family might be living in Yugoslavia. The National Assembly of Austria

Centrnl Asia for which Iran had been therefore sent Baha ' is to look for them. The
responsible were given first to the National search was fruitful, and these faithful, long-
Assembly of India, then to Germany, while suffering believers put the Baha'i institutions
the Caucasian republics (Almenia, Azerbaijan, in touch with another member of their family
and Georgia) were transferred directly to who had been living as the only Baha'i in
Germany. The Central Asian republic of Albania for forty years, raising her children
Kazakhstan and the Ukraine remained under as firm believers in the Faith. Thus began
the jurisdiction of the National Assembly of the unprecedented efflorescence of the
the United States. Baha'i community of Albania.

The emergence of the policies of glasnost An example of the kind of painstaking,
and perestroika in the mid-1980s and the re- persistent work which helped make possible
forms launched in the Soviet Union aroused the open teaching projects of the Two Year
intense interest in the countries which were Plan, comes from an individual who saw a
responsible for the establishment of the need and arose to fill it. In October 1987,
Faith there. These new opportunities and the Lynda Godwin made her first journey to the
steps necessary to take advantage of them Soviet Union, travelling under the auspices
were major themes of the consultation at the of a programme called Citizen Diplomacy,
Counsellors' Conference held in the Holy which encouraged individuals to design pro-
Land at the end of 1986. Shortly thereafter jects of cultural exchange between Americans
the National Assembly of Germany held a and Soviets. She developed one project,
special conference, at the end of March 1987 called the Soviet/American Teachers Task
in Langenhain, for the representatives of Force, which brought American teachers to
the various responsible National Assemblies the Soviet Union to team teach in Soviet class
and committees to consult on the situation. rooms, and another called Birthday Friends

This was immediately followed by a "Great for Peace, which made pen pals out of Soviet
Eastern Conference" in Dieburg. At the re- and American children with common birth
quest of the National Assembly of Germany, dates. The projects were so successful that
which attached great importance to these she was invited back numerous times, making
conferences, the Universal House of Justice more friends each visit as she worked with
sent one of its members to represent it. At Soviet guides and translators and ananged
that time it was unclear whether the precious for visitors to stay in Soviet homes. Between
opportunities then available would remain October 1987 and April 1992, Lynda Godwin
for long. It was decided that, in either even- made at least twenty trips into what became
tuality, it was vital for the Baha'is to seize the forn1er Soviet Union, each
time intrntheir chance without delay. Two Counsellors ducing a new group to the region and finding
particularly stimulated and assisted the teach- different avenues for exchange.
ing work in Eastern countries: 'Abbas Katirai Two plans projected by the Universal
in Asian Russia and Sohrab Youssefian in House of Justice were the opening of Baha'i
Albania and Romania. Paul Semenoff was Inforn1ation Offices in Moscow and
Budanoteworthy for his work in European Russia pest. Documentation was prepared, a search
and the Ukraine. was begun for suitable premises in both
The fourteen believers who made up the cities, and a formal approach was made to
Hungarian community in 1987 were blessed the appropriate agency of the Soviet
Governto be visited by the Hand of the Cause of ment on behalf of the Baha'i International
God Amatu'l-Baha R!'.Il_iiyyih Khanum, who Community. However, events advanced so
inspired them with a vision of the future. rapidly that these initiatives were subse-
The Hand of the Cause also visited Mongolia quently superseded by the rapid spread of
in 1989, where she was invited to give lec- the Faith in both countries and the
establishtures about her travels and about world peace ment of Local and National Assemblies.
to students of English at a university. In some The accelerating growth of the Baha'i

cases, the Faith could be directly promoted, communities and the drastically changing
as in Poland where a Baha ' i booth was set conditions in the Soviet Union and
the Eastup at the World Esperanto Congress in 1987 ern Bloc impelled the Universal House of
and public events were held to proclaim the Justice to call for a subsidiary Two Year
Faith. But generally, teaching consisted of Teaching Plan to rnn from Ric;lvan 1990 to
making friends and preparing for a time when Ric;lvan 1992, with greatly increased goals
restrictions on religion would be lifted. for all these lands.

2. TRA YELLING TEACHERS AND PLONEERS

The laws concerning the practice and shar- Statement, holding fund-raisers , and giving
ing of religion in the Soviet Union had interviews about the project during the
begun to change in 1989, the same year that course of a year, sixty-two Bahi'is from
the Berlin Wall was breached. Restrictions eight nations entered the Soviet Union under
on bringing in literature were lifted and the the auspices of Youth
Ambassadors Internafirst open teaching event occurred when tional. They presented 3,000 copies of the
Baha' is from Scandinavia participated in the Peace Statement and proclaimed the Teach-
Murmansk Peace Festival organized by the ings of Baha ' u'llah from public platforms,
Red Army. In August 1989, an individual in schools and universities, and in Soviet
working in the region wrote: "This is a very homes. The man largely responsible for the
special moment in the history of the Russian first public presentation of the Statement in
nation and the Soviet peoples. It is a mo- Kazan later embraced the Faith, was elected
ment, I feel, as do most of those who are chairman of the first Spiritual Assembly
deeply involved in the work there, especially there, and eventually was elected to the first
created by God to facilitate the presentation National Spiritual Assembly of the Union of
of the Greatest Gift, the Message which the Soviet Socialist Republics at Ri~van 1991.
King of Glory has brought for all mankind. As laws and attitudes

changed, a hunger
There are mighty spiritual forces at work for information about the
Faith became evithroughout the length and breadth of that dent, and
Lynda Godwin found herself in the
land .. . forces which make possible the real- position to help meet this
need. She was able
ization of the most audacious of plans. All to draw on her experience
and contacts from
that is required is for the instruments of His leading projects sponsored
by non-Bahi'is
Faith, we the believers, to be present, to hT1st to organize explicitly Baha
' i endeavours. A
fully in and be willing to follow the clear company called Inter
National Soviet Redirection given by Bahi' u ' llah. " sources,
Inc. was formed to oversee the work.
In November 1989, The Promise of World Another group of Bahi ' is in
the United
Peace Tour became the largest group of States created the
Soviet-American Cooper-
Bahi ' is ever invited to enter the Soviet ative Society, and in Canada
NetEast was
Union with a specific Baha ' i purpose ap- established to assist
Canadian Bahi'is to unproved by Soviet officials: to disseminate
derstand the needs of the Faith in the Soviet
the Peace Statement. After studying the Union and how they could be
of service.

Th e Baha'i display at
the Murmansk Peace
and Environment
Festival, organized
by the Red Army in
July 1989. This was
~ the first open
teaching event in the
U.S.S.R.

Among the projects Lynda Godwin and Canta perform at its next
destination, as they
others organized were two international deeply missed being near the
spirit of the
women's forums which allowed Baha'is and group. One admirer journeyed
thirty-two
non-Baha'is from different backgrounds to hours .
share their ideas about the issues facing Another perforn1ing group
which had
women; two business seminars in the Ukraine formed at the Baha'i World

Centre and
to share the Baha'i principles related to eco- which greatly stimulated the teaching work
nomics and ethics; the Lesson in Peace in the Soviet Union was
Daystar. Twentyteaching trip; and tours of the musical per- three singers and dancers and a French mime
formers Red Grammer, El Viento Canta, and artiste spent July 1990 enchanting hearts,
Days tar. making friends, and sharing
Baha'u ' llah' s
In fact, Baha'i musicians and singing Message in the major cities of the Soviet
groups responding to the call of the Two Union. The group travelled with eight Soviet
Year Plan brought many people into contact guides and stayed in Russian
homes, learnwith the Baha'i Faith for the first time. A ing as much as they could about the culture
variety of talented performers drew large they were privileged to visit.
crowds in the streets, parks, schools, and Among the venues for
Daystar's welltheatres of the Eastern Bloc, as they demon- attended concerts were parks, a philharmonic
strated the unique beauty of art expressed in hall, a children's camp, and the dining car of
praise of God. When audience members the train from Leningrad to
Kiev. A presensought the source of the artists' special tation on the Faith, which included slides,
spirit, they found Baha'u'llah. was shown nightly in hotel lobbies. The
El Viento Canta, a group which had group's members had the honour of being
formed at the Baha'i World Centre and which the first Baha'is ever to visit Chernovtsy, in
had travelled throughout Western Europe the Ukraine, where they met children who
and Africa sharing traditional Latin Ameri- had never before seen anyone from outside
can music and teaching the Faith (see also Russia.
"Special Youth Projects", p.443), began a In the summer of 1991, six youth formed
three-month tour of the newly opening areas Daystar II as part of the "Youth Can Move
in January 1990. Their route took them from the World" project. The project drew on the
Yugoslavia to Hungary, Poland, Estonia, spirit and talents of Daystar, another music
Russia, the Ukraine, Siberia, and Mongolia. group called Bridges which played folk,

They played before audiences ranging from fifty to 1,000, and performed and were interviewed on television in Yugoslavia, Hungary, and in Leningrad and Moscow in Russia.

Following El Viento Canta's concerts, lively discussions of the Faith continued for hours around the stage and in coffee shops, hotel lobbies, and private homes . One night in Odessa, conversations about the Faith were in progress in four dormitory rooms at once, in English, German, Spanish, and Russian. It was not uncommon for people to stand in line for over half an hour after conce1is to register in a guest book for later contact and literature. More than once, audience members travelled many hours to see El Viento

bluegrass, contemporary, and country music from the United States, and thirty-eight other international participants. The group was divided into three teams, each assisted by four or five Russians who served as guides and translators. Through their efforts people were able to witness, some for the first time, living examples of the transforming power ofBaM 'u'llah.

Light in the Darkness, a music group which had formed in Italy in December 1988, spread the Faith in Yugoslavia, Poland, and Romania during the Plan. Audience members at their concerts heard the principles of the Faith explained between the singing of Baha ' i songs and popular songs about peace.

A music group spontaneously formed among participants in the Tahirih II Teaching Project in Neptune, Romania, in July J99 J. ft pe1formed in the streets, causing crowds to gather.

Travelling teachers ji-om Brazil sing for young Fiends in Poland in J990.

Members of El Viento Canta giving a radio interview in Zagreb, Yugoslavia, 1990.

Baha 'is attending the first National Baha 'i Conference to be held in the US.SR. in about 60 years. The event took place on 24-25February1990 near Moscow.

At the end of each concert, audience members were directly invited to join the Baha'i

Renowned violinist Bijan Khadem Missagh shared his

talents during one of the community. public concerts associated with the Ali Forum.

In summer 1991, Light in the Darkness performed at the first European Youth Conference in Neptune, Romania, and at other locations in the area. When the group took a break during one concert that had 1,000 spectators, people began lining up at a Baha'i information booth near the stage. Eighty of them declared their belief in Baha' u 'llah.

The world renowned jazz musician Dizzy Gillespie mentioned the Baha'i Faith from the stage during concerts in East Berlin, Moscow, and Prague in May 1990. The musical tour was organized by professional agencies in honour of a European event called One World Week. At each concert, about 2,000 people heard the announcement that the performance was a contribution of the Baha'i community to the special week and that it was dedicated to peace and global understanding. The East Berlin concert was attended by the President of the East Geiman Parliament, and portions of it were broadcast on East Gern1an television. In Moscow, the

Mr. Khadem-Missagh and singer Ahdieh Pakravan also brought the name of the Faith to many of the inhabitants of Dushanbe, Tajikistan, during concerts given in the autumn of 1991.

The European Baha' i Youth Council helped channel the energies of European youth into the work of the Two Year Plan by organising teaching projects in Czecho-slovakia, Hungary, Poland, Romania, and Yugoslavia during the summer of 1990. In addition, the George Adam Benke Project held in the autumn led to the forn1ation of the first Local Spiritual Assembly in Bulgaria since World War II. The Youth Council continued to contribute significantly to the teaching work during the remainder of the Plan. (See also "European Baha' i Youth Council", p.432.)

With the Tablets of the Divine Plan as their guide, a group of youth from the United States formed the Marion Jack Teaching Project in the summer of 1990 to bring

performance was held under the patronage of Mrs. Raisa Gorbacheva and was followed by a one-hour press conference attended by eighty international journalists. The President of the new Republic of Czechoslovakia, Vaclav Havel, and his wife attended the concert in Prague. Following a press conference with about one hundred reporters, Dizzy Gillespie and the Baha'i representatives were received privately by the President.

In July 1991, an International Baha'i Art Forum, held in Bratislava, Czechoslovakia, brought together approximately fifty aiiists from around Europe and the Soviet Union to exchange ideas, share their work, and discuss the contributions artists could make to the coming Baha'i Holy Year. An art gallery exhibited works by Baha'i artists, and every evening for a week, public performances were held. Two musicians embraced the Faith during the week.

Baha 'u'llah's Message to the Soviet Union.

Canying 10,000 copies of the Peace Stateby a one-hour press conference attended by ment and 2,000 copies of The Hidden Words in Russian, the youth travelled from the Ukraine to Siberia. When members of the team visited the village ofKolodnia, Siberia, the chief invited them to return to "our village and tell us how to become a Baha'i village". A second Marion Jack Project was organized for January 1991, and Marion Jack III took place that summer.

While members of the first Marion Jack Project were traversing the Soviet Union west to east, nineteen Baha'is from nine countries were sailing south down the Volga and Don Rivers from Petrozavodsk toward the Black Sea. A group of Soviet citizens had decided to build three Viking-style ships and sail them from the Soviet Union to the Holy Land. When Captain Alexander Dubovsky, who had become a Baha'i in the summer of

1989 at an Army-sponsored peace fair, heard of the plan for the Golden Age Mission, he recruited Baba'is for it. When none of the streets, in the houses of the friends where we were received with unforgettable hospitality, on the beach, in the hall of

the Albanian Parother passenger groups showed up for the liament, in hotels, in universities, and musical
journey, it became a mission for Bah a 'u 'llah. academies-and enrolments occurred every-
Down the rivers they sailed, going ashore where".
and teaching by setting up display stands In August 1991, thirteen Baha' is from six
with pictures and Baha'i literature in town European countries took part in teaching
after town. Conditions were extremely rug- projects in Tashkent, Uzbekistan, and in
ged, as the little ships (18 x 20 metres) had Bishkek, Kirgizia. The teams set up book
no cabins and were caught in storms several stalls in a busy square, in a town, and at a
times . Yet each member carried a copy of university; spoke about the
Faith to mema letter of encouragement from the Universal bers of a spiritual organization; and were
House of Justice, and they "huddled around interviewed for radio and television.
it during storms, shouted it in exaltation and On 1 January 1991, a French Baha'i
mutmured it in wonder and praise". In al- group, calling itself Caravan of Peace, was
most every port of call, one or more people able to present the Peace Statement to the
embraced the Faith, and eleven members of authorities of Sarajevo, Yugoslavia.
the ships' crews became believers. Although The collapse of the
Eastern Bloc's polititheBaha'is had to end their journey in the cal, economic, and social systems, coupled
Soviet Union, the ship called "Hope" arrived with the region's emergence from decades
in Haifa in September with twenty-four of isolation, created great demand for infor-
Russians aboard . The travellers spent three mation on a wide range of topics. Baha ' i
days meeting with members of the Baha' i experts in various fields travelled to the area
World Centre staff and visiting the Holy to share their professional experience and to
Shrines. explain how Baha'u'llah's principles speak
Many groups organized themselves dur- to the needs of the modem world.
ing this period to make short-term teaching The Hand of the Cause 'Ali-Akbar Furutan
trips. For one week in June 1991, fifteen was able to visit Russia in

1990 after
Baha' is from Austria and Italy travelled to more than sixty years away. He was invited
Albania and were able to enrol 150 people to speak to the
approximately 380 particiinto the Faith. "Teaching was carried out
pants of the "International Conference of
everywhere", a participant reported, "in the Young Psychologists" at
Moscow University.

A group of nineteen Baha 'is spent three weeks sailing down th e Volga and Don Rivers on this and two other Viking - style ships in the summer of 1990, teaching the Faith to both ship crews and dock-side visitors.

Mr. Furutan also gave a lecture on education at the Murmansk Institute of Pedagogy. Counsellors conducted seminars on moral education in Albania and Czechoslovakia, and possibilities for future cooperation and exchange were discussed. Also in Czechoslovakia, an environmental consultant was able to approach high-ranking government officials responsible for environmental issues.

In 1988, a presentation entitled "Participatory Radio for Rural Development: the Baha'i Experiments" was presented at the International Colloquium on Communication

sought information about life outside the Eastern Bloc. In addition to coverage of the events described above and fairly regular interviews of travelling teachers around the region, several films on the Faith were broadcast. Russian television aired a documentary on the Baha'i Faith called "A Temple on My Way" which was produced by the Russian company Rus-film. The video "Jewel in the Lotus", about the Baha'i House of Worship in India, was broadcast on national television in Bulgaria through the unified efforts of the Varna

Baha'i commuand Culture in Bled, Yugoslavia.

A number of Baha'i doctors were able to consult their Eastern European colleagues for the first time . In the spring of 1990, a doctor visiting Uzbekistan was able to share the Faith at a hospital in Tashkent. In every depa1tment, at least one doctor read the Peace Statement and discussed it with fellow physicians. In the autumn of 1991 , a Baha ' i teaching conferwas invited by the Institute of Preventative Medicine in Uzbekistan, to present two papers at a congress of genetics and molecular biology. The doctor was able to mention the Faith in his speech and during informal talks with doctors and scientists. He stressed the impo1tance of cooperation between the East and the West.

Three doctors from three different countries spent twelve days in August 1991 at the university town of Olomouc, Czechoslovakia, where they conducted an unprecedented combined course in medical English and "The Promise of World Peace" for a group of Czechoslovakian doctors. Also at the University of Olomouc, the Baha'is helped

nity and travelling teachers. Polish television aired a documentary about the Faith called "The Fold of the Ninth Prophet".

As the teaching work began to include more and more native believers, (see also section on "Numerous New Supporters attracted to the Faith", p. 207 .) teaching conferences were held to stimulate and coordinate these efforts. The first national teaching conference in Albania, held in Durres in November 1991 , drew 200 Albanian Baha'is from ten different localities and fifty travelling teachers. A journalist who attended all the sessions decided to spread the Faith through his newspaper. The teaching conference ended with a public meeting at a hall in the centre of the city. The first national teaching conferences of Bulga1ia, Czechoslovakia, Hungary, and Yugoslavia also occurred in 1991. In January 1992, the first teaching conference of Croatia and Slovenia took place in Kranj.

Approximately 400 believers performed "the prince of all goodly deeds" during the Two Year Plan, leaving their homes to reside in the Soviet Union or Eastern Europe.

organize a symposium called "Rational Faith and Blind Science?" which was addressed by a Baha'i physicist from Germany. Two Baha 'is were frequent visitors to Czechoslovakia, where they lectured on psychology at different universities and assisted with the Slovak hometeaching work.

Media coverage of many Baha'i-sponsored events was excellent, as journalists eagerly

The final two pioneering goals of the Ten Year Crusade were fulfilled when Sean Hinton settled in Mongolia and 'Abbas and Ric;lvaniyyih Katirai settled in Sakhalin. As the Plan progressed, native believers began arising to pioneer. The first front pioneers of Czechoslovakia moved to Jindrichuv Hradec in 1991. The first Ukraiinian pioneer settled in Minsk in early 1992.

Th e Hand of the Cause of God 'A li-Akbar Funitan in Samarkand (US.SR.) , visiting with some Baha 'i fiáiends on 1 April I 990.

Baha'is meeting with the President of Albania, His Excellency Ramiz Alia, in his offices in Durres, J November J99 I. Shown Ji-om left: Mrs. Luci Bylykbashi of the Local Assembly of Durres, President Alia, Counsellor member of the International Teaching Centre Farzam Arbab, Mrs. Laurie Arbab, and Mr. Gian-Franco Mazzoni of the National Assembly of Italy.

3. NUMEROUS NEW SUPPORTERS ATTRACTED TO THE FAITH

By the end of the Two Year Plan, more than 12,000 people in Eastern Europe, the former Soviet Union, and Mongolia had embraced the Cause of Baha' u'llah and thousands more had been exposed to His Message. Many who had not formally emolled in the community had expressed their deep appreciation for the teachings and helped make it heart from reading it in Baha 'u 'llah and the New Era.

Also in Albania, a young man approached some travelling teachers to ask them where they came from, and upon hearing of the Faith, said that a Faith like this can only be hue. He said the oneness of mankind is the highest aspiration of

today's man. After
possible for them to spread. emolling in the Faith
three days later, the
People from all backgrounds became Baha'is. man shared the teachings with a co-worker
The comments of one travelling teacher in who then requested a meeting with the trav-
Albania were very typical: "Many different elling teachers . After some discussion, this
kinds of people accepted the Faith-cultured man called on yet another friend and said, "I
people, artists, professionals, students, musi- have met some Italian friends who have
cians, actors, directors, judges, refugees and disclosed to me a religion that spiritualizes
the unemployed". A seventy-year-old nun, democracy and democratizes spirituality."
after forty-eight years of service to the Cath- Both men joined the Faith,
the latter returnolic Church, accepted the Baha' i Faith in ing to his home, waking up his wife and
Maribor, Yugoslavia. After reading Thief in seventeen-year-old son, and sharing the
the Night, she said, "I came to the clear Cause with them. Both accepted Baha'u'llah
understanding that I have to strive for com- that night.
plete integration into the Baha' i community." In Romania, 350 people in at least sixty
In the village ofKolindo in Sakhalin, a mayor different localities accepted the Faith during
and leaders of the indigenous minority were a three-week teaching campaign.
among more than 150 people who declared In the Soviet Union, it was more common
their allegiance to Baha'u'llah. for those first hearing about the Faith to ea-
A readiness to accept the Faith quite soon gerly begin an intense study and application
after first hearing about it was not unusual in of its teachings which could continue for a
Eastern Europe. In one case, a Baha'i was number of years before emolment in the
speaking to an Albanian lawyer regarding community. Travelling teachers were often
official recognition for the Faith when the amazed at the depth of tmderstanding and
lawyer said, "I have always believed in these commitment demonstrated by seekers and

teachings . Please register my name. I want to be a Baha'i." The Baha' i who had been speaking to her was surprised by her readiman was exness and asked for an opportunity to explain more. During the next fifteen minutes, she stopped him two or three more times, repeating her wish to emol. The next day, when contacted by one of the local believers, the lawyer said, "I have consulted all my friends ... . They all want to join [the Fa ith]". When she was visited later by her original teacher and was offered a wall hanging with three prayers on it, she said she already knew the short obligatory prayer almost by

new believers.

One of the numerous examples of this comes from the Ukraine. A posed to the Faith at a Baha'i business forum, and after the Baha'is left, he continued to think deeply about what he had learned. He began abstaining from the use of alcohol and then made the major decision to resign his membership in the Communist Party, a move that would cause him to lose his job as manager at a large plant. He formed the goal of creating his own business based on the principles learned at the Baha'i fornm. He also decided that although he would like his

family members to become Baha'is, and that according to tradition he could issue this decree, he would instead expose them to the teachings and let them reach their own conclusions. "My whole family will be Baha'i someday but it must be when they discover it in their hearts," he said.

For several years prior to 1990, four men from Leningrad University had studied the Faith without knowing that there were any Baha' is in their city or that there was litera-

One of the people to declare his faith in the Soviet Union just before the Two Year Plan was a sixteen-year-old boy who immediately taught his mother what he had learned. A few months later, she enrolled and set in motion the Russian film project about the Faith. She in tum taught her parents who brought nine residents of their Ukrainian village into the Faith.

Much of the teaching work was facilitated by the enthusiastic support

of non-Baha'is
ture in Russian. The situation came to light who appreciated Baha'i
prmciples and conwhen the men wrote a letter to the Associa- tributed
to their diffusion. One family, who
tion for Baha'i Studies in Canada. When a discovered the Baha ' i
Faith when they
pioneer later visited them, she found four offered to host a
travelling Baha'i in their
dedicated believers. home, called themselves
devout atheists, yet
When a travelling teacher asked a mem- they regularly talked late into
the night with
ber of a new Local Spiiitual Assembly about their guest about God,
religion, Christianity,
the election, the relatively new Baba 'i ex- and the Teachings
ofBaha'u'llah. Each day
plained in great detail the whole election they would share what they
had learned with
procedure, including rules for absentee votes co-workers. When Baha'is
returned to the
and tellers, and showed the ballot that had city for other teaching
projects, the family
been carefully prepared. The visitor stood in repeatedly allowed their
home to be used as
silence as the native believer demonstrated a central point of contact
for Baha 'is needhis clear understanding of the important pro- ing to
exchange messages. Another woman
cess of which he had become a part. who hosted a travelling
Baha'i made her
A fervent eagerness to share their new- modest flat available for
firesides, coming
found Faith with others was common among home from work each night
and preparing
new believers throughout the Eastern Bloc. food for twenty-five to
thirty-five people on
Speaking about some of the 126 people who a tiny two-burner stove.
enrolled in Bulgaria duriI1g December 1991 Following a Baha 'i
business seminar in
and January 1992, one travelling teacher the Soviet Union, one
company chief called
said, "Watching them teach and talk about all his employees together
to announce that
Baha'u ' llah made one wonder whether these the office would begin
applying some newlyare the ones who could cross the seven leamed
spiIáitual principles to its work. He
valleys in 'seven steps, nay rather in seven told the employees that
they would be using

breaths, nay rather in a single breath'". consultation so he could hear their cont1ibu-

Within a day or two of enrolling, some of tions and feedback. This was an entirely new

them took full responsibility for the teaching concept, and the employees were amazed.

efforts, translating talks and articles, distrib- In one of the Soviet cities where the music

uting leaflets, giving public talks, inviting group Daystar performed, the director of a

people to join the Faith and giving their philharmonic hall offered the facility and the

phone numbers as contact points. In Albania, staff at no charge. F ollowmg El Viento Cana travelling teacher found that "once they ta' s tour, university students in another city

heard about the Faith, they immedi ately be- instantly prepared the necessary documents

came active so as to make their contribution to make the visits of more Baha'i groups

to the establishment of the World Order of possible and offered to cover the expenses of

Baha'u'llah". the concert hall and accommodations.

One university student in the Ukraine, fact, the Ministry co-sponsored the event,

who was not a Baha'i, received the highest which was initiated by Baha'is and wellmark in his class for his presentation on the received by the 300 university professors,

Faith in a course called "Scientific Atheism". teachers, educational administrators, and

The student had discovered the teachings students who attended. The Ministry offiwhen he volunteered to help guide a group cials said the symposium had provided them

of travelling teachers. He read all the books with the impetus they needed to begin

he was given and prepared a thirty minute changing their educational system in a

oral presentation which won the praise of his fundamental way.

professor. After a successful public meeting in Sofia,

In Mongolia, the organizers of the eighth Bulgaria, a high government official asked

Asian Buddhist Conference for Peace invited the Baha'is to help draft legislation on relithe Baha'i International Community to send gious tolerance. In Tajikistan, a member of

representatives. The delegation received a the Supreme Soviet attended

quite a few warm response to its statement, "The Common Goal of Universal Peace in Buddhism and the Baha'i Faith", which was delivered by the only woman speaker at the gathering. A Baha'i International Community representative was the only non-Buddhist speaker to address a public meeting arranged for the conference's final day.

Other support for spread of the Faith came from the organizers of the centenary Universal Czech Exhibition. The Bahi'is were the only religion to have a special exhibit, because the organizers were attracted to the concept of the oneness of religions and felt the Baha'i Faith could represent all the faiths.

The Albanian Minister of Education attended the opening session of a national symposium called "A New Framework for Moral Education" held in Tirana in 1991. In Baha'i meetings and expressed several times her great respect and love for Tahirih and for the Baha ' i Faith in general. The forn1er President of Uzbekistan said he was deeply impressed and highly interested in the Faith after visiting the House of Worship in India and then meeting Baha'is back in Uzbekistan.

After the Minister of Foreign Affairs of the Republic of Croatia was visited and presentfrom with The Promise of World Peace, he said, "Your Peace Message has been studied in our Ministry and we support this initiative".

One of the prominent people who not only supported the Baha'is but joined the community was the first Deputy Minister of Culture of Tajikistan, who became a Baha' i along with twenty-four members of the Opera Choir in Dushanbe, after the concert of Bijan Khadem-Missagh in 1991.

' The delegation of the Baha 'i International Community, which was invited to attend the eighth Asian Buddhist Conference for Peace, held in Ulaan-Baatar,

Mongolia, in
September J990.

For both those who declared their belief realized that they are not alone in their strugin Baha'u'llah and those who chose to take gles. Even the West is going through hard more time to investigate, their encounters times and must change. We can encourage with the Faith often meant an end to many each other and share skills to implement upforms of isolation. Living in societies where to-date thinking as we jointly prepare for the ideas were tightly controlled, spiritual needs twenty-first century." A Soviet participant in were not acknowledged, and interaction the school said it was the first time she had with foreigners was extremely limited, the seen the eyes of the businessmen shine. people of these regions had been deprived of When the first Moscow Baha'i conference exposure to the world's growing acceptance took place in December 1990, it was a comof oneness. At one international women's pletely new experience for the Soviets to forum which the Baha'is organized in Len- openly gather for expressly spiritual reasons, ingrad, a participant commented that it was a to meet people from different areas without whole new thought for her to realize that she the need for suspicion, and to realize that was part of a global sisterhood. Similarly, a there was no hierarchy among them. Even Baha'i who travelled to the Soviet Union though they had known there were Baha 'is and participated in a Baha'i business forum scattered throughout their vast country, it observed: "The Soviets made a 180 degree was the first time they actually sat side by tum from the first day to the last. They side.

4. TRANSLATION, PUBLICATION, AND DISSEMINATION OF B AHA 'f LITERATURE IN REQUISITE LANGUAGES OF THE ENTIRE AREA

In the early years of the twentieth century, in Romanian included a prayer book printed a number of translations of Baha'i Sacred in 1982, Bah6 'u 'llah and the New Era in Writings and introductory materials about 1983, and The Hidden Words in 1984. The

the Faith were produced in the languages of the region that later became the Eastern Bloc. As already mentioned, a Russian translation of the Kitab-i-Aqdas was made, and a compilation of the Writings ofBaha'u ' llah was published in St. Petersburg in 1908. In addition, Paris Talks was printed in Polish in 1915. Literature printed in Albanian included Words of Wisdom in 1930, the Kitab-i-Iqan in 1932, and Baha 'u '!Lah and the New Era in 1933. A Bulgarian translation of The Hidden Words was printed in 1937.

During the decades that followed, a few other publications were also produced. An Introduction to the Bah6 'i Faith in Albanian came out in 1954. Paris Talks was printed in Estonian in 1968. A book of selections from Baha 'u '!Lah and the New Era in Hungarian was printed in 1979, followed by a selection of prayers in 1981 , and The Hidden Words in 1982. A Polish translation of The Hidden Words was produced in 1979. Publications of the Faith were produced in the languages of the region that later became the Eastern Bloc. As already mentioned, a Russian translation of the Kitab-i-Aqdas was made, and a compilation of the Writings ofBaha'u ' llah was published in St. Petersburg in 1908. In addition, Paris Talks was printed in Polish in 1915. Literature printed in Albanian included Words of Wisdom in 1930, the Kitab-i-Iqan in 1932, and Baha 'u '!Lah and the New Era in 1933. A Bulgarian translation of The Hidden Words was printed in 1937.

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Eastern Literature Committee in Germany was particularly active, preparing and publishing Baha'i literature in most of the languages of the countries for which the German community had responsibility. However, as manuscripts were not allowed into or out of the countries of the Eastern Bloc before the collapse of communism, the translations were often done by native speakers living in exile, many of whom did not speak the most current version of the language. In 1989, the laws restricting religious literature in the Soviet Union were lifted, and in 1990 the Spiritual Assembly of Moscow obtained government permission to have Baha' i books published in Russian.

Despite the obstacles that existed when the Six Year Plan began, nearly two dozen Baha'i books, booklets, and introductory pamphlets were translated and printed in Russian during this period. Also, 50,000 copies of a Russian edition of

the Hand of the Cause of God 'Ali Akbar cancellation in 1989. At the close of several

Furlitan's book Mothers, Fathers and Children were printed in 1992.

To serve the needs of the rapidly expanding Baha'i communities in Albania, Bulgaria, Romania, and Russia, particular effo1is were made to quickly print large quantities of"core literature" in the languages of these countries. (See p.158 for an explanation of the core literature programme.) In all the nations of the former Eastern Bloc, previous translations were revised, new translations made, and reprints of existing materials produced. The translations and publications are too numerous to list, but a few examples will provide a sense of the range of projects undertaken in such a short period of time.

During the Two Year Plan, prayer books were printed in Azeri, Croatian, Macedonian, and Slovene; the Kitab-i-Iqan was printed in Romanian; Selections from the Writings of Ba!ui 'u 'llah was printed in Hungarian; the Kitab-i- 'Ahd was printed in Polish; The Reality of Man was printed in Czech and Slovak; Paris Talks was printed in Serbian; The Promise of World Peace was translated

book fairs , Baha'i books were donated to the Lenin Library in Moscow which in tum distributed them to other libraries, including one of the main libraries in Leningrad.

An annual international book and video fair in Budapest, Hungary, first held in 1989, included Baha'i participation every year.

The Publishing Trust of the United Kingdom organized the Baha'i booth, which was visited by prominent people such as the Minister of Education, and drew the attention of the Hungarian National Television and Radio Company. Hundreds of items of literature were distributed each year.

The Baha'i Committee for Eastern Literature organized a very successful book fair in Belgrade, Yugoslavia, in 1989, at which 4,500 copies of the Perspective Series booklet The Bahci 'i Faith in Serbian were disháibuted. The following year, the Baha'i Book Distribution Service Austria participated in the thirty-fifth International Book Fair in Belgrade. Approximately 2,000 introductions to the Faith, 700 copies of The Promise of World Peace, and one hundred copies of

into Estonian, and printed in A1menian, Georgian, and Latvian; Baha 'u 'llah and the New Era was translated into Lithuanian; and Pathway to Peace was printed in Mongolian and Uzbek. The Hidden Words was published in Armenian in the prestigious bimonthly newspaper Punik in 1991.

Even before the Two Year Plan, book fairs in the Eastern Bloc had provided an important vehicle for bringing Baha'i literature to the attention of a wide audience, and they continued to serve this vital function .

The German Baha'i Publishing Trust, in collaboration with other Baha'i Publishing Trusts, began its successful biennial representation at the Moscow International Book Fair significantly before the Two Year Plan, and continued participation until the fair's

prayers were distributed.

A Baha'i Book Exhibition, held in Riga, Latvia, in October 1990 under the auspices of the Central Latvian State Library, attracted some 600 people. Following the exhibit a great number of the Baha 'i books were connewspaper tributed to the State Library.

It is difficult to convey the significance of the translation, production, and distribution work which intensified during the Two Year Plan. Perhaps its importance can be hinted at by recounting the story of a Russian believer, who, when she saw Baha 'u 'llah and the New Era in Russian for the first time, was "like a starving person who just found food" . She grabbed two copies, held them to her breast and cried, "Now my friends can see that I am telling the truth ... they can read these".

Knight ofBaha 'u 'llah
'Abbas Katirai (left)
arrived in Sakhalin
on 24 March 1990
with his wife,
Ri<f,vaniyyih, fulfilling the last remaining
pioneer goal of the
Ten Year Crusade.

5. DEVELOPMENT OF THE ADMINISTRATIVE ORDER

By the end of the Two Year Plan, 127 Local for the largest country of the world; reflected

Spiritual Assemblies had formed throughout on the high expectations of the Guardian
Eastern Europe, Mongolia, and the former concerning the progress of the Faith in the
Soviet Union. Baha'is were residing in more Soviet Union; and prepared the delegates for
than 700 localities. In a region of the world their heavy responsibility. Mr. Furutan also
where just a few short years earlier it had read, in Russian, the message from the
been illegal to openly teach the Faith, the ad- Universal House of Justice to the Baha' is of
ministrative order brought by Baha'u ' llah the U.S .S.R. for Rigvan 1991.
had taken root. When the time came for representatives
of other National Assemblies to present gifts
The Spiritual Assembly of the Union of to the new Assembly, the Soviet Baha'is
Soviet Socialist Republics also felt moved to proceed to the front of the
In March 1990 the Hand of the Cause of hall and make their contributions. Some
God 'Ali Akbar Furutan, who had lived in gave books, others funds ,
and others rethe Soviet Union from 1914 to 1930, study- counted the great difficulties they had faced
ing at Moscow University and serving the during the past decades and expressed their
Cause in Ashkhabad, returned to the U.S.S.R. utmost joy about the formation of the
and witnessed the re-election of the Local Assembly. For more than ninety minutes,
Spiritual Assembly of Moscow after a lapse Baha'is from throughout the Soviet Union
of some fifty years. Slightly more than one proceeded to the front to express their joy.
year later, at Rigvan 1991, he returned again, In March 1992, after the dissolution of
this time as a representative of the Universal the Soviet Union, the Spiritual Assembly of
House of Justice to attend the historic elec- the Union of Soviet Socialist Republics was
tion of the first Spiritual Assembly of the renamed the Regional Spiritual Assembly of
Union of Soviet Socialist Republics. the Commonwealth of Independent States,
In the three major addresses Mr. Furutan the Baltic States and Georgia.

At Rigvan 1992
gave to the Convention in the Russian lan- this Assembly was renamed the Regional
guage, he related some of his early experiences Spiritual Assembly of Russia, Georgia and
in Moscow; spoke about the spiritual impor- Armenia, and the territory under its jurisdictance of the election of a Spiritual Assembly tion was reduced. Four other National or

Regional Spiritual Assemblies were estab- 150 believers, the majority living in Baku.
lished to cover the territory of the former Furthermore, the Baku Assembly was offi-
U.S.S .R.: the National Spiritual Assembly of cially registered.
Azerbaijan; the Regional Spiritual Assembly Teaching and consolidation were carried
of the Baltic States; the Regional Spiritual out in the early stages of the Six Year Plan
Assembly of Central Asia; and the Regional by travelling teachers making contact with
Spiritual Assembly of the Ukraine, Belarus relatives in Azerbaijan. Many of the descenand Moldova. dants of the early believers had kept their
deep love for the Faith through all the years
The Regional Spiritual Assembly of of religious oppression. Later in the Plan
Russia, Georgia and Armenia radio and television interviews brought the
At the beginning of the Six Year Plan, there Faith to the attention of the public.
had been seven believers in Russia. Baba' is By the end of the Plan, four long-term
from various countries had been studying in pioneers had settled in Azerbaijan. Like the
the U.S.S.R., and a young couple from the travelling teachers, they played a crucial role
United Kingdom had settled in Moscow in in the development of the community, and
1982. After the beginning of the Six Year their effmis produced notable results .
Plan, other pioneers followed who greatly At Ri<;lvan 1992, the
National Spiritual Asassisted the teaching work which had been sembly of Azerbaijan, with its seat in Baku,
persistently pursued by relays of travelling was elected after a lapse of more than fifty
teachers for many years. years.
In 1990 'Abbas and Ri<;lvaniyyih Katirai

settled in Sakhalin, for which they were named Knights ofBaha'u ' llah, thereby completing the pioneering work called for by the Guardian at the opening of the Ten Year Crusade. At the end of the Six Year Plan, there were some forty pioneers in Russia.

By Ri<;lvan 1992 there were some thirty Local Assemblies in Russia, one in Armenia and one group in Georgia. Assemblies in Moscow, Ulan-Ude, Kazan, Yuzhno-Sakhalinsk and Kholmsk were registered, and a local centre had been purchased in Kazan. The Regional Spiritual Assembly of the Baha' is of Russia, Georgia and Armenia was overseeing the largest Baba 'i territorial area in the world, with a general population of over 15 5 million.

The National Spiritual Assembly of Azerbaijan

There is no accurate record of the number of believers in Azerbaijan at the beginning of the Six Year Plan. The goal of the Two Year Plan was to form two Local Assemblies. By Ri<;lvan 1992, Azerbaijan had three Local Assemblies, five groups and approximately

The Regional Spiritual Assembly of the Baltic States

The Baltic States of Estonia, Latvia and Lithuania were independent countries before being annexed by the Soviet Union in 1940. These republics became sovereign countries again in 1991.

At Ri<;lvan 1992 the first Regional Spiritual Assembly of the Baltic States was established with its seat in Tallinn, Estonia.

One hundred Baha' is from the Baltic States and ten other countries filled the hall to capacity for this historic firs t convention, at which the Hand of the Cause of God ' Ali Akbar Furutan represented the House of Justice. Mr. Furutan spoke in Russian when conveying the love and greetings of the House of Justice to the friends.

Estonia, whose population of nearly two million is eighty per cent Lutheran, had only three Baha ' is at the beginning of the Six Year Plan, including Brigitte Lundblade, who had returned to her country of birth in April 1989. Other pioneers joined her, and their dedicated efforts led to the formation of two Local Assemblies: one in

the capital city

Balui 'is in Tallinn, Estonia, US.S R. on 7 June J987. From left to right: Johannes Palu,
Raja Palu, Antonina Apollo, Vjaceslav Hromov.

Jn Riga, Latvia, pioneers Darrel and Sylvia Vice, with their children Tamara and Talis,
held theirfirst Nineteen Day Feast on 7 September 1989.

of Tallinn formed at Ric;lvan 1990, and one in Tartu, formed at Ric;lvan 1991.

Latvia, with a population of nearly three million people, has three primary religions: Lutheran, Roman Catholic and Russian 01ihodox. The first Local Spiritual Assembly of Riga, the Latvian capital, was formed in January 1991. By the end of the Plan, two Lithuania, with a population of nearly four million, is ninety per cent Roman Catholic.

The first Local Assembly of Vilnius, the Lithuanian capital, was formed in September 1990. In January 1992 Lithuania held its first large-scale teaching project called "Project Kaunas". It was sponsored by the International Goals Committee of Sweden Helmut Winkeland proved to be very successful. The Plan ended with four pioneers in Lithuania.

The Regional Spiritual Assembly of Central Asia

formulated a one-year teaching plan which was received by the assembled believers with joy and appreciation.

The Regional Spiritual Assembly of Ukraine, Belarus and Moldova

In the Ukraine, three Local Assemblies had been formed by 1990 as a result of the conpioneers resided in this country. solidation work of travelling teachers and a few pioneers. By Ric;lvan 1991 the commumillion had grown to six Local Assemblies and 200 believers; by the end of that year, eighteen long-te1m pioneers were settled in various parts of the country. The Plan ended with some 250 believers in the Ukraine.

Belarus (White Russia) had been opened by Knight of Baha'u'llah bach in 1978, who stayed for two years. He returned in 1986 with his wife, Olga, a native of that country. Their teaching efforts and the an-ival of one more pioneer produced a group of eight believers by Ric;lvan

The population of this region is approximately fifty million and includes the republics of Kazakhstan, Kyrgyzstan, Tajikistan, Turkmenistan and Uzbekistan. There is no accurate record of the number of believers in these republics at the beginning of the Six Year Plan; however, by the end of the Plan, there were approximately 500 Baha' is, and all the goals had been achieved, with eight Local Assemblies established or re-established. The historic re-establishment of the Local Spiritual Assembly of Ashkhabad had taken place at Ric;lvan 1989, and the Assembly had been registered the same year. The first Local Assembly in Tajikistan had been formed in Dushanbe at Ric;lvan 1990 and was recognized by the Ministry for Religious Affairs in November of that year. A local centre had been purchased in Samarkand, Uzbekistan.

At Ric;lvan 1992 the Regional Spiritual Assembly of Central Asia with its seat in Ashkhabad was re-formed, having previously existed fro m 1925 to 1939 as the National Spiritual Assembly ofTurkistan. lnspired and guided by the Counsellors at the Convention, 1991. By September that year a Local Assembly had been formed in Minsk. Other enrolments occun-ed after a enthusiastic travelling teachers came through from the United Kingdom. By the end of the Plan there were twenty-three adults, six youth and one Local Assembly in Belarus.

Moldova began the Six Year Plan with one believer. In May 1991 the first Local Assembly was formed in C hi§in~u (Kishinev), and a pioneer from the United States an-ived. At the end of the Plan there were approximately fifty believers in Moldova.

At Ric;lvan 1992 as a result of the teaching activity during the Two Year Plan, the Regional Spiritual Assembly of the Ukraine, Belarus and Moldova was formed with its seat in Kiev. The Hand of the Cause of God Dr. 'A li -Mul~ ammad Varqa represented the House of Justice at this Regional Convention.

By then there were six Local Assemblies in the Ukraine with two, Kiev and Odessa, officially registered; one Local Assembly in Belarus; and one in Moldova, all goals having been achieved. A local

centre had
the new National Assembly immediately been purchased in Chi§ in~u, Moldova.

Seventy-five Baha 'is from twelve cities and villages attending the National Teaching
Conference held in Plovdiv, Bulgaria from 25 to 27 October 1991.

Participants in the regional conference held in Odessa, Ukrain e,
fro m J4 to J6 Februmy, J992. "Fellowship, deepening, and rich artistic presentation filled
our hours, " according to the conference report.

Other Countries of the Former Sofia. By the end of the Six Year Plan, there
Eastern Bloc were 400 Baha'is residing in twenty-five
ALBANIA localities with ten Local Assemblies. The
The goal of the Two Year Plan for Albania first National Spiritual Assembly of Bulgaria
was to establish one group of nine adults and was elected at Ri9van 1992 in the presence
open three localities, but by the end of that of the Hand of the Cause of God Amatu '1-
Plan there were between 3,000 and 4,000 Baha Rul)iyyih Khanum, the representative
Baha 'is in Albania with eighteen Local Spir- of the Universal House ofJustice.
ihial Assemblies and fourteen groups. The Nearly 200 people from eighteen counnumber of travelling teachers and the subse- háies and twenty-one localities in Bulgaria
quent diffusion of the Faith had accelerated attended the Convention, which was held in
dramatically following the contacts made Sofia. "Bulgaria is bursting into a beautiful
with descendants of the <;apari family in and abundant spring which seems symbolic
1985 in Tirana. These áactivities had been of the wonderful, united, enthusiastic and
enthusiastically promoted by the National happy spirit animating the first Baha'i Con-
Assembly of Italy, which had been asked to vention held in this promising land," it was
lead this work, sharing the responsibility long reported. On the last day of the Convention,
held by the Baba 'is of Germany. the participants accompanied the Hand of the

The National Spiritual Assembly of Albania was elected at Ri9van 1992 at a Convention attended by over 180 Albanian Baha'is from all parts of the country. The news of this Convention and the announcement of the election of the Assembly was broadcast the following day by the national television during prime-time news.

Cause to the burial places of Adam Benke and Marion Jack in the central cemetery of Sofia. That evening, ninety per cent of the audience, carried away by sheer joy, optimism and exuberance about the significance of the convention, danced together holding hands, a snaking column winding around the aisles of the hall.

BULGARIA

The original Six Year Plan goal for Bulgaria was to establish one group of nine believers and open six localities. With the Two Year Plan the goal was expanded to establish two Loca l Spiritual Assemblies and open six localities to the Faith.

The first Local Spiritual Assembly was formformed in Plovdiv in January 1991. During the week of the election there were teaching activities in which thirty-one people embraced the Faith. In March 1991 the Local Spiritual Assembly of Sofia was re-formed, and by Ri9van there were 150 Baha'is in eight localities with three Local Assemblies. During that same year the first National Teaching Conference was held and the first

C ZECHOSLOVAKIA

At the begi1ming of the Six Year Plan there were fifteen believers in Czechoslovakia, and the initial goal was to form one group of nine adults and open five localities to the Faith. With the Two Year Plan this goal was raised to forming four Local Spiritual Assemblies, opening six localities and formaing a National Spiritual Assembly at Ri9van 1992. These goals were all surpassed. The first Local Assembly was elected in Prague in June 1990. Approximately forty-five per cent of the growth in the number of believers during the Six Year Plan occurred during the final year. By the end of the Plan, Czechoslovakia had five Local Spiritual Assemblies, seven groups and

approximately 170 believ-
National Teaching Committee appointed. ers, including forty-one pioneers.
The Faith was officially registered in The National Spiritual Assembly of
Bulgaria on 26 November 1991, and by that Czechoslovakia was elected at Ri9van 1991
date a small Baha'i centre had been rented in in the presence of the Hand of the Cause of

God Dr. 'Ali-Mul;ammad Varqa as repre- in that region was elected in March 1992 in
sentative of the Universal House of Justice. Erfurt. By the end of the Six Year Plan there
The Convention participants reported: "In- were approximately fifty
Baha'is in the eastdeed, a new and glorious chapter in the ern part of Germany, with two Local Spiritual
history of the Baba' i community of Czecho- Assemblies and twenty pioneers.
slovakia has opened. The future is truly
dazzling. We stand committed to face these HUNGARY
prospects united in service to our beloved The goals of the Six Year Plan for Hungary
Lord, ever mindful of the immeasurable sac- were to form two groups of nine adult
rifices made by those heroic souls whose Baha'is each and to open six localities. In
immortal services have brought us to where 1987 Amatu'l-Baha Ru~iyyih Khanum visitwe now stand." ed Budapest,
greatly encouraging the small
number of local friends and inspiring an
EAST GERMANY increase in the flow of travelling teachers.
Although the territories of both parts of By 1989 there were five pioneers residing
Germany had always been under the juris- in three localities. In that same year the first
diction of the National Spiritual Assembly of summer school was held, followed by one
Germany, that Assembly had experienced each subsequent year. By 1990 there were
great difficulty in making contact with the forty believers, including eight pioneers.
few Baha'is living in the East until the fall of The Local Assembly of Budapest
was rethe Berlin Wall in 1989 and the opening of fom1ed in the presence of a Counsellor, the
the frontier. members of the National Spiritual Assembly
In September 1990, just before the unifi- of Austria, and fifty Hungarian

believers and
cation of the two parts of Germany, the Austrian visitors, at what was called the most
National Spiritual Assembly obtained offi- joyous Ric;lvan since before World War IL
cial recognition from the Cabinet Council's The friends recalled the historic visit of the
Department of Religious Affairs as "The beloved Master to Budapest and His stay
Religious Community of the Baha'is in the only a few metres from the place the election
German Democratic Republic". This far- was being held.
sighted action by the National Assembly By 1991, after a number of teaching
ensured the recognition of the Faith in each projects and the formation of the
first Nationof the five new eastern states of the united al Teaching Committee, the community had
Federal Republic. The first Local Assembly grown to two Local Spiritual Assemblies

- Bah a'i youth from
several different
countries staffing
a display in
Bratislava, Czechoslovakia, on
27 August 1990.

and eight localities, and there were nineteen Council of Ministers, in
Warsaw, thus ensurresident pioneers. By the end of the Plan ing full legal status for existing and future
there were 130 believers, four Local Spiritual Assemblies. The National Assembly was
Assemblies, twenty-six localities and twenty- elected at Ri<)van 1992 in the presence of the
five pioneers scattered around the country. Hand of the Cause of God Amatu 'l-Baha
The first National Spiritual Assembly was Ru]:iiyyih Khanum, who served as
the repreelected at Ri<)van 1992, with the Hand of the sentative of the Universal House of Justice.
Cause of God 'Ali Akbar Furutan represent- Almost the entire Polish Baba 'i community
ing the Universal House of Justice. After the and guests from thirty-four
countries attenddevotional part of the Convention, the ap- ed the first National Convention, held in
proximately 160 participants from nineteen Warsaw. The Convention paid a
special tribcountráies were thrilled to witness the enrol- ute to Knight ofBaha'u'llah Ola Pavlovska,
ments of three more Hungarian friends into who after many years in the

pioneering field, the Faith. was able to return to her native Poland.

POLAND

Poland was opened to the Faith in 1926 by Martha Root, who visited again in 1932. After the seeds she planted lay dormant for many years, the Faith began to blossom in 1990 when Baha'is from many countries, particularly Germany, the United Kingdom and Ireland, responded to new teaching opportunities. In 1991, Ola Pavlovska returned to the land of her birth and settled in Warsaw. By the beginning of the Six Year Plan thirteen believers were reported to be in Poland; by the end of the Two Year Plan there were approximately eighty.

By April 1992, there were seven Local Assemblies in Poland, and the Baha'i Faith was officially registered and recognized by the Department of Religious Affairs of the

ROMANIA

After the communist takeover of Romania following World War II, the Baha'is were forbidden to teach the Faith. In 1989 government restraints relaxed, and the Faith began to spread with the support of travelling teachers from Austria and Germany. At the outset of the Six Year Plan the Romanian Baha'i community consisted of three students from Germany and one native believer.

By Ri<;lvan 1989 six localities had been opened to the Faith, and there were sixteen adult believers. Many music groups and travelling teachers continued to spread the Faith in different parts of the country, leading to the holding of the first National Baha'i Teaching Conference in 1990, at which forty people became Baha' is.

Five members of New Zealand 's Youth for One World, who travelled to East Germany in the summer of J990, then went on to Romania.

The Knight of Baha 'u 'llah for Mongolia, Sean Hinton (left) seated with the first native
Mongolian Baha 'i, Oyundelger; 1990.

By Ric}van 1991 the great receptivity of the Romanian people and the ardent services of the Baha ' is had raised the community to twelve Local Assemblies, twenty-eight groups and fifty-seven isolated centres, with some 1,000 believers in all. A firm foundation had been created for the election of the National Assembly that Ric}van, in the presence of the Hand of the Cause Amatu ' l-Baba Rul:iiyyih Khanum, representing the House of Justice.

The historic Convention was covered on a forty-minute-long national television programme which included an interview with Rul:iiyyih K.hanum. A dynamic press conference with twenty-four journalists was also held. During the Convention and closing public meeting, the 300 participants welcomed forty-four new believers into the Faith.

Following the Convention, Amatu'l-Baha Rul:iiyyih Khanum visited the grave of Queen Marie of Romania with Baha'i friends.

four Local Spi.J.itual Assemblies, increase the number of localities to thirteen and form the National Assembly . All of the goals were reached except the formation of the National Assembly, which could not be achieved due to the extreme political unrest in the counhy

The National Assembly of Austria con-ti.J.med to be responsible for the Faith in Yugoslavia throughout the period. After the political breakup of Yugoslavia in 1991 two Regional Teaching Committees were fom1ed to cover the geographical areas of the fom1er republic. They were named the Regional Teaching Committee of the Baha'is ofBosniaence Herzegovina, Macedonia, Montenegro and Serbia; and the Regional Teaching Commitlic meeting, the tee of the Baba'is of Croatia and Slovenia.

Despite the challenges of ethnic rivalries, political unrest and exháemely diverse cultures and languages, Baha'i travelling teachers, mainly from Austria, contributed greatly to the growth of the Faith in Yugoslavia.

YUGOSLAVI A

The goal of the Six Year Plan for Yugoslavia

Greater awareness of the Faith had been raised in 1988 when BaM' is

presented pawas to form two groups of nine adults and to pers on current issues at several conferences.
open eleven localities. The goal of the By the end of the Plan the former Yugosubsidiary Two Year Plan was to establish slavia had approximate ly 120 believers,

including twenty pioneers, and four Local of 1990, the music group El Viento Canta
Assemblies. In April 1992 the Faith was communicated the Baha'i spirit to nationofficially recognized in Slovenia. wide television and radio audiences, and the second and third Mongolians became Baha'is.

MONGOLIA

When Sean Hinton, a young Baha'i from translated the first Baha ' i prayers into
Australia, first entered Mongolia in December Mongolian.
1988 to do research, it was still a virgin terri- The goal of the Two Year Plan was to
tory and one of two remaining pioneer goals establish one group and to
open three localifrom the Ten Year Crusade. Mr. Hinton was ties.
named a Knight ofBaha'u'llah for being the Travelling teachers from Germany, Switzerland, Canada, the United States and
first Baha' i to settle in Mongolia. He spent Malaysia were among those who visited the
several prolonged periods in the country country, and two new pioneers, one from
studying Mongolian folk music, sometin1es Germany and one from the United States,
in very remote areas of the Altai Mountains. joined Mr. Hinton in settling there.
In 1989, the first Mongolian enrolled in the Toward the end of 1991 responsibility for
Faith. the Faith in Mongolia was transferred from
Amatu'l-Baha R1ll_iiyyih Khanum visited the National Spiritual Assembly of Germany
Mongolia for one week in May 1989. She to the Spiritual Assembly of Singapore. The
gave a series of lectures about her travels formation of the first
Mongolian Local Spirand about world peace to university students itual Assembly in Ulaan-Baatar was reported
studying English in Mongolia. In the spring at Ri~van 1992.

6. MAJOR ACHIEVEMENTS OF THE Two YEAR PLAN

There is no doubt that the day will come hitherto unmatched vigour, to atone for

when the very people who are now engaged in destroying the foundations of faith in God and promoting this baseless doctrine of materialism will arise and, by their own hand, snuff out the flame of this commotion .. ., the Guardian wrote in 1923, concerning the events then transpiring in Russia. They will sweep away the entire structure of their unrestrained godlessness and will arise with heart and soul, and with

their past failures. They will join the ranks of the followers of Baha 'u ' llah and arise to promote His Cause ... This time seems finally to have come. An indication of the extraordinary achievements made during the sho1t span of the Two Year Plan can be seen from the listing of the goals at the outset of the Six Year Plan, the goals established for the Two Year Plan, and the actual situation in each country at Ri~van 1992 when both plans came to an end.

GOALS AND ACHIEVEMENTS IN EASTERN EUROPE AND MONGOLIA

Territory	Six Year Plan Goals	Two Year Plan Goals	Achievements
Albania	Open to the Faith	One group of9 in Tirana Open 3 localities NSA formed and registered at Ri<;lvan 1992	18 LSAs 21 other localities
Bulgaria	Form 1 group of9 Open 6 localiti es NSA formed at Ri<;lvan 1992	Form 2 LSAs Open 6 localities	10 LSAs 25 localities
Czechoslovakia	Form 1 group of 9 Open 5 localiti es Establish NSA at Ri<;lvan 1992	Form 4 LSAs Open 6 localities NSA formed at Ri<;lvan 1991	5 LSAs 11 localities
Former East Germany	Form 4 groups of9 At least 12 groups	Form 6 LSAs Open 30 localities	2 LSAs 26 other localities

Hungary Form 2 groups of9á Form 5 LSAs 4 LSAs
Open 6 localities Open 13 localities 17 localities
Establish NSA at NSA formed at
Ri<;lvan 1992 Ri<;lvan 1992
Poland Form 4 groups of9 Form 6 LSAs 8LSAs
Establish NSA at 29 other localities
Ri<;lvan 1992 NSA formed at
Ri<;lvan 1992
Faith registered

Romania Open 6 local iti es Form 4 LSAs 25 LSAs
Open I 0 localities 485 localities
Establish NSA at NSA formed at
Ridvan 1992 Ridvan 1991

Yugoslavia Form 2 groups of9 Form 4 LSAs 4 LSAs
Open 11 localities Open 13 localities 20 other localities
Establish NSA at Political situation
Ri<;lvan 1992 did not allow NSA
to be formed

Mongolia Open to the Faith Establish 1 group I LSA in
Ulaan-
Open 3 localiti es Baa tar

GOALS AND ACHIEVEMENTS IN THE FORMER SOVIET UNION

Six Year Plan Two Year Plan
Territory Achievements
Goals Goals

Armenia Conso lidate LSA in Yerevan LSA Yerevan

Azerbaijan Consolidate Establish 2 LSAs 3 LSAs
5 other localities
NSA at Ri<;!van
1992

Belarus (Bielarus) Reopen to the Faith Form LSA in 1 LSA in
Minsk
Minsk

Estonia Form 1 group of9 Form 1 LS A 2 LSAs
Open 4 localities 3 other localities

Geo rgia Consolidate Form 1 LSA in 1 group in
Tbilisi
Tbilisi

Kazakhstan Consolidate Form ILSA 1 LSA
Form 1 group 1 loca lity

Kyrgyzstan Consolidate Form 1 LSA in 1 LSA in Bishkek
(Kirgizia) Bishkek (Frunze)

Latvia Form 1 group of9 Form 1 LSA 1 LSA
in Riga Open 3 localiti es 2 other localities

Lithuania Form 1 group of9 Form 1 LSA 1 LSA
in Vilnius Open 3 localiti es 2 other localities

Moldova Settle one pioneer Form 1 LSA in 1 LSA in Kishinev
(Moldavia) Kishinev (Chi~ in~ u)
(Chi~in~u)

R ussia Groups of 9 in Len- Form at least 7 25 LSAs
ingrad & Moscow LS As Mo re than 50 other
Open Petrosko i I LSA and 3 locali - localiti es
Open at least 6 ties in Sakhalin NSA formed at
local ities Establi sh NSA at Ri<;!van 1991
Ri<;lvan 1992

Tajikistan Consol idate LSA in Dushanbe 1 LSA in Dushanbe
(Tadzhikistan) 3 other
localities

Turkmenistan Consolidate Form 2 LSAs 3 LSAs
3 other localiti es

GOALS AND ACHIEVEMENTS I N TH E FORME R SOVIET UNION (CONTINUED)

Territory	Six Year Plan Goals	Two Year Plan Goals	Achievements
Ukra ine	Conso lidate	Form 4- 5 LSAs	7 LSAs More than l 0 other loca liti es
Uzbekistan	Consolidate	Form 2 LSAs in Tashkent and Samarkand	2 LSAs in Tashkent and Samarkand 2 other localities

Th e first issue of the
Russian Baha 'i newsletter, "The Express",
is done after friends
worked all night to
meet their selfimposed deadline.
December 1991 .

Th e first Local
Spiritual Assembly
of the Baha 'is of
Marv, Turkmenistan,
Russia. Formed on
23 September 1990.

III

INTERNATIONAL SURVEY OF CURRENT BAHA'i ACTIVITIES 1986-1992

1. THE OPENING OF THE FOURTH EPO CH OF THE FORMATIVE AGE

S HER NA DE AME R

The Reve lati on of Baha' u' llah, whose supreme mi ss ion is none other but the achi evement of [the] organi c and spi ri tual unity of the whole body of nati ons, should .. . be regarded as ... marking the last and highest stage in the stupendous evolu tio n of man' s collective li fe on this planet. 1

THE growth of the Baha ' i Faith could be charted, Shoghi Effendi wrote, in terms of th1ee major stages : the Heroic Age (1844-1921) associated with the Central Figures of the Fa ith; the Formative Age (1921-), during which the Administrative Order would be established; and the Golden Age, which wi ll see the emergence of the Kingdom of God on earth.

Within each Age, Shoghi Effendi described distinguishable periods. In the Formative Age he used the tenn "first epoch" for the period 1921-1 944/46, when the foundations of the Administrative Order were first erected-

the International Baha'i Council, in 1951, as the foremnner of the Universal House of Justice.

The third epoch encompassed 1963- 1986, when the influence of the Faith began extending into the world at large, and the Baha' i conmmnity began to demonstrate its potentialities.

The third epoch began with the inaugural election of the Universal House of Justice, and witnessed the writing of the constitution of that Supreme Body, the codification of the Kitab-i-Aqdas, and the fulfilment of Isaiah's prophecy when the Universal House

of Justice moved into its
the Local and National Spiritual Assemblies. pe1manent Seat
at the apex of the Arc on
The second epoch encompassed 1946-1963, Mount Carmel.
The institutions of the Conwhen the Faith spread, its administration
tinental Boards of Counsellors and the
matured, and its World Centre was consoli- International
Teaching Centre were created
dated. A notable fea ture of this epoch was and developed
during the third epoch.
the designation by Shoghi Effendi, beginning The opening
of the fourth epoch of the
in 1951 , of Hands of the Cause of God to F01mative Age of
the Faith was announced
ass ist him, and then, in 1954, of Auxiliary in a letter
dated 2 January 1986, written by
Boards to assist the Hands. He also created the Universal
House of Justice to the Baha'is
of the world. In that letter, a process was
Shoghi Effendi, Th e World Order of Balin '11 '/liili outlined whereby the
task of fommlating
(Wi lmette : Baha' i Publi shing Trust, 1974), p. 163. national goals would
devolve largely on the

National Spiritual Assemblies, in consultation period from 1979 to 1986. At
the end of this
with the Boards of Counsellors, rather than Plan, Baha'is were living in
116,707 localibeing specified by the Universal House of ties around the
world, representing about
Justice or the International Teaching Centre. 2, 100 ethnic groups with
members who had
Emphasizing the significance of this devel- embraced the Faith. One
hundred and fortyopment, the House of Justice stated that eight
National Spiritual Assemblies and 32,854
" ... we have no hesitation in recognizing that Local Spiritual Assemblies
were elected at
this new development in the maturation of Ri~van 1986, and thousands of
properties
Baha'i institutions marks the inception of enhanced the ability of the
Baha'is to carry
the fourth epoch of that Age". forward the work of the
Cause.
The concept of national goals had first The numerical growth in the
rolls of
been introduced by 'Abdu'l-Baha in a series believers reflected the
growing spiritual transofletters He had written to the Baha'is of the

formation of the lives of the believers. From the early days of the Cause Baha 'is had founded schools and hospitals, homes for the aged and charities for the poor. As Baha ' is developed the attitudes of service called for by their Faith, they found new abilities to translate its Teachings into action. By the end of the Seven Year Plan, an Office of Social and Economic Development had been established at the Baha' i World Centre to help coordinate the more than one thousand projects initiated by Baha'is in the fields of agriculture, community development, health, education, improvement of the status of women, environment, and other areas of activity.

United States and Canada between 1916 and 1917. Called the Tablets of the Divine Plan, they had offered a vision of the Faith spread around the world and encouraged the friends to act on that vision. Shoghi Effendi had used the Tablets of the Divine Plan as the charter for a series of Plans he designed to spread the Faith, and to provide an administrative order for the community. The Universal House of Justice had continued to develop Plans for the Baha'i world, in consultation with the International Teaching Centre after that institution was created in 1973.

The last Plan of the third epoch was the third Seven Year Plan, which covered the

Counsellor member of the International Teaching Centre Donald Rogers (center) facilitated community consultation on th e Six Year Plan held in Kingstown, St. Vincent, in May 1986.

The increasing numbers of Baha'is and the activities they sponsored demanded a corresponding maturation of the institutions of the Faith. Births were recorded, marriages conducted, and funerals organized. By the end of the Seven Year Plan, locally sponsored children's classes were held in 165

World Peace to the Heads of State of their respective nations and territories, and by Ri9van 1986 a total of 138 such presentaof the Faith had been made. Concunently, the Baha'i world community began to distribute The Promise of World Peace to other leaders of society as well as to their friends and

countries or territories, youth activities in 143, and special women's activities in 116 countries or territories. Funds were raised, newsletters were published, properties were acquired, and legal recognition of the Faith was attained.

In 1985, the development of the Faith took a dramatic new course with the release of The Promise of World Peace, a Jetter from the Universal House of Justice to the peoples of the world. This was the first time the House of Justice had ever addressed itself directly to the generality of human- kind, and it took up the central issue facing the human race in the closing years of the recrudescence of savtwentieth century. (For the full text of Th e Promise of World Peace see pp. 324-333 of The Baha 'i World, volume XIX.)

The Universal House of Justice asked the National Spiritual Assemblies around the mainspring of tráeglobe to present copies of international attention focussed

neighbours, so that within eighteen months of its release, more than a million copies, in some seventy languages, had been presented.

The law1ching of the Peace Message had an electráifying effect upon the Baha'is of the world, and evoked a new confidence in the elected administrators of the Faith. But the most dramatic development of the Faith's institutions during the third epoch was the result of forces outside of the control of the believers. In its 1986 Ri9van message to the Baha ' is of the world the Universal House of Justice wrote:

> The opening of [the Seven Year] Plan coincided with the age persecution of the Baha'i community in Iran, a deliberate effort to eliminate the Cause of God from the land of its birth.
>
> The heroic steadfasmess of the friends has been the mendous

Jn Thailand, Baha 'is in a refi1gee camp called "Site Two North Camp" were married during a ceremony held on 7 October 1987.

on the Cause, eventually bringing it to the agenda of the General Assembly of the

Each N ational Spiritual Assembly was also asked to meet with a member

of the
United Nations, and, together with world- Continental Board of Counsellors before
wide publicity in all the media, accom- Ric:lvan 1986, "so that from this
initial conplishing its emergence from the obscurity sultation a basis will be laid for consultation
which characterized and sheltered the on the goals at the National Conventions".
first period of its life. Delegates from throughout each country
The implications of the Faith's emer- gathered during Ric:lvan and shared their
gence from obscurity were discussed during thoughts and feelings about the proposed
the fifth Baha'i International Convention, goals, then took new ideas home
to be disheld in the Holy Land from 30 April to cussed at the grassroots level. Meanwhile, the
2 May 1983. Among the themes especially National Assembly members elected during
emphasized was the importance of the fol- the Conventions consulted with Counsellors
lowers of Baha'u'llah living up to the high about the ideas presented by the delegates
standards set by the Blessed Beauty, so that and drafted a set of goals for the Six Year
Baha'i institutions and community life can Plan to be considered at the Baha'i World
confidently welcome examination by the Centre.
peoples of the world. Each set of goals was evaluated by the
To ass ist National Spiritual Assemblies Universal House of Justice and the
Internadetermine their own levels of maturity, the tional Teaching Centre in relationship to the
Baha'i World Centre's Department of the country's strengths and weaknesses as
Secretariat sent a letter on behalf of the Uni- described by the National Assembly itself
versal House of Justice to each Assembly on and in relationship to the goals of other
25 November 19 84, asking it to evaluate its National Spiritual Assemblies. If the goals
community's strengths and weaknesses: seemed within the country's potential and
the broader direction of the Faith's develop-
1. Current Status and Specific Needs of ment, they were warmly endorsed. Where
the Baha'i Community. What distinctive further consideration was needed, they were

strengths and weaknesses do you see in your community? Are there any unusual features of the condition of the Faith in your community which must be taken into account in the fo1mulation of the next Plan?

2. Condition of the Nation. Do the social, political and economic trends indicate any unusual opportunities or difficulties for the development of the Baha'i community in the immediate years ahead?

The assessment of each country's strengths and weaknesses became "the pre- liminary steps in goa l-setting", the House of Justice wrote to all 1-fational Spir- itual Assemblies ill a letter dated 25 February 1986. They "will undoubtedly be of great assistance to each one of you as you enter the next stage of the process".

referred back to the Spiritual Assemblies concerned for consultation and revision. It was this involvement of the total community in setting goals through self- evaluation, consultation at all levels, and full cooperation between the appointed and elected arms of the Administrative Order that was a new feature of the development of the Faith, one that distinguishes the fourth epoch of its history.

Once the goals of the new Plan were set and published, the friends began working toward their fulfilment. As one result, by the end of the first six years of the fourth epoch, at least one and a half million new Baha'is had emolled in the Faith. The community's s~ccess in á the wide difflision of Baha 'u- 'llah's Message was publicly recogmzed when the Encyclopaedia Brita1mica, in its Britannica Book of the Year for 198 8,

described the Faith as the second most of the Baha ' is in Iran brought the Faith to a widely spread religion after Christianity. new level of recognition, and the increasing

In addition to the Six Year Plan goals set maturity of its life gives its experience great by the National Spiritual Assemblies for importance for the social and moral developthemselves, the Universal House of Justice ment of humanity generally. The views of assigned international collaboration goals Baha'is are being sought by people working

for National Assemblies. Communities who on problems at local, national, and internahad the advantage of bonds that crossed tional levels. Examples of this are replete in nationa l borders, such as commonality of the pages of this volume. language, racial background or cultural That the world sorely traditions, were asked to work together to needs an encouraging model support international projects including as it moves into the twenty-first teaching activities, the translation and distri- cenh1ry is made only too clear with any bi1tion of Baha'i literature, the development cursmy glance through a daily newspaper. of Baha ' i, educational material for children, and the production of audio-visual materials. In The World Order of Baha 'u '!!ah, Shoghi Effendi referred to the "two-fo ld process" which is "to bring to a climax the forces In many cases communities were asked to that are transforming the face of our planet". supply funds to support social and economic One process is destructive, development activities, or other work of the the other is condstrnctive. "The constructive process stands Faith in other lands. associated with the nascent Fa ith of Baha- The international collaboration goals were 'u' llah, and is the harbinger of the New World conveyed to all National Spiritual Assem- Order that Faith must erelong establish. " blies in a letter from the Universal House of In a world the Justice dated 5 June 1987. structure of whose political and social institutions is impaired, whose The goals are devised not only to ac hieve vision is befogged, whose co nscience is objectives, but to encourage mutual coop- bewildered, whose religious systems have eration and sharing of ideas between become anemic and lost their virtue, this National Spiritual Assemblies, processes healing Agency, this leavening Power, which will strengthen the Baha'i world this cementing Force, intensely alive and conununi ty and enable it to present to all-pervasive, has been taking shape, is mankind the pattern of a truly organic, crystallizing into institutions, is mobilizuniversal, diversified but united society. ing its forces, and is preparing for the

Both the change in the numbers of fol- sp iritual conquest and the complete
lowers of Baha'u'llah and the way in which redemption of mankind .[1]
they are working together are altering the
1 Th e Wo rld Order of Bnhri á11 'l/rih , p. 195.
public image of the Faith. The persecution

A. A LETTER FROM TI-IE UNIVERSAL HOU SE OF JUSTICE

2 January 1986 fac ing the Baha'i wo rld community, has, at
To the Baha ' is of the World the conclusion of their historic conference,
been transmuted into fee lings of deepest
Dearly-loved Friends , joy, gratitude and love.
The eager expectation with which we wel- Graced b y the presence of the Hands of
comed to the World Centre, on 27 December, the Cause Amatu'l-Baha RuJ:iiyyih Khanum,
sixty-four Cow1sellors from the five conti- Ugo Giachery, ' Ali-Akbar FurUtan, 'Alinents to discuss, with the International Teaching M u l~anunad Varqa and Collis Featherstone,
Centre, the challenges and opportunities the Conference was organized and managed

with admirable foresight and efficiency by by commemorations around the world and
the International Teaching Centre, whose the inauguration of His Covenant will be
individual members watched over and served celebrated, in the City of the Covenant, by
untiringly the needs of the participants and the holding of the second Baha' i World
the progress of the Conference itself. Congress.
Convened in the concourse of the Seat of The beloved Counsellors, strengthened
the Universal House of Justice as the Coun- and enriched by their experience in the Holy
sellors of the Baha'i world entered upon Land, will, as early as possible, consult with
their new five-year term of office, within all National Spiritual Assemblies on
meamonths of the te1mination of the Seven Year sures to conclude triumphantly the cmTent
Plan and the opening of the new Six Year Plan, and on preparations to launch the Six
Plan, its aura heightened by the spiritual Year Plan. In anticipation of those
consultapotencies of the Holy Shrines and the tions, National Spiritual Assemblies will

euphoric sense of victory and blessing now receive the full announcement of the aims
pervading the entire Baha'i world, the Con- and characteristics of that Plan, so that
ference attained such heights of consultative together with the Counsellors they may
exaltation, spirituality and power as only formulate the national plans which will, for
those serving the Blessed Beauty can enjoy. each community, establish its pursuit of the
The organic growth of the Cause of God, overall objectives.
indicated by recent significant developments This new process, whereby the national
in its life, becomes markedly apparent in the goals of the next Plan are to be largely
light of the main objectives and expectations formulated by National Spiritual Assemblies
of the Six Year Plan: a vast expansion of and Boards of Counsellors, signalizes the
the numerical and financial resources of the inauguration of a new stage in the unfold-
Cause; enlargement of its status in the world; ment of the Administrative Order. Our
a world-wide increase in the production, beloved Guardian anticipated a succession
distribution and use of Baha'i literature; a of epochs during the Formative Age of the
finner and world-wide demonstration of the Faith; we have no hesitation in recognizing
Baha'i way of life requiring special consider- that this new development in the maturation
ation of the Baha 'i education of children and of Baha'i institutions marks the inception of
youth, the strengthening of Baha 'i family the fourth epoch of that Age.
life and attention to universal participation Shoghi Effendi perceived in the organic
and the spiritual enrichment of individual life of the Cause a dialectic of victory and
life; further acceleration in the process of the crisis. The unprecedented
triumphs, genermaturation of local and national Baba 'i com- ated by the adamantine steadfastness of
munities and a dynamic consolidation of the the Iranian friends, will inevitably provoke
unity of the two arms of the Adminisháative opposition to test and increase our sháength.
Order; an extension of the involvement of the Let every Baha'i in the world be assured that

Baha'i world conununity in the needs of the whatever may befall this growing Faith of
world around it; and the pursuit of social and God is but incontrovertible evidence of the
economic development in well-established loving care with which the King of Glmy
Baha'i conununities. These are some of the and His martyred Herald, through the
features of the Six Year Plan which will open incomparable Cenháe of His Covenant and
on 21 April 1986 and tenninate on 20 April our beloved Guardian, are preparing His
1992. humble followers for ultimate and magnifi-
Ric;lvan 1992 will mark the inception of cent triumph. Our loving prayers are with
a Holy Year, during which the Centenary of you all.
the Ascension ofBaha'u' llah will be observed The Universal House of Justice
INTERNATIONAL SURVEY OF C URRENT BAHA ' i ACTIV ITI ES
231

B. STATEMENT BY THE RESEARCH D EPARTMENT ON THE EPOCHS OF THE FOR1\1A TIVE AGE

5 February 1986 In relation to the Heroic Age of our Faith,
To all National Spiritual Assemblies the Guardian, in a letter dated 5 June 194 7
to the American Baha' is, specified that this
Dear Baha'i Friends, Age consisted of three epochs and described
In the letter dated 2 January 1986 written the distinguishing features of each:
by the Universal House of Justice to the
... the Apostolic and Heroic Age of
Baha ' is of the world, reference was made
our Faith, fell into three distinct epochs,
to the inception of the fourth epoch of the
of nine, of thirty-nine and of twenty-nine
Formative Age. In response to questions
years' duration, associated respectively
subsequently put to the House of Justice
with the Babi Dispensation and the minisabout the periods related to the earlier epochs
tries ofBaha 'u ' llah and of 'Abdu'l-Baha.
of that Age, the Research Department was
This primitive Age of the Baha' i Era,
requested to prepare a statement on the subunapproached in spiritual fecundity by

ject. This has now been presented, and a
any period associated with the mission of
copy is enclosed.
the Founder of any previous Dispensation,
Kindly share this material of topical interwas impregnated, from its inception
to
est with the friends, as you deem fit, so that
its termination, with the creative energies
it may be studied in their deepening classes,
generated through the advent of two
summer schools, conferences and similar
independent Manifestations and the estabgatherings.
lishment of a Covenant unique in the
With loving Baha'i greetings ,
spiritual annals of mankind.7
For Department of the Secretariat
The Formative Age, in which we now
live and serve, 8 was ushered in with the
The Epochs of the Formative Age
passing of 'Abdu ' l-Baha. 9 Its major thrust is
Prepared by the Research Department ofthe
the shaping, development and consohdat10n
Universal House a/Justice
of the local, national and international insti-
INTRODUCTION tutions of the Faith. 10 It is clear from
the
In disclosing the panoramic vision of the enumeration of the tasks
associated with the
unfoldment of the Dispensation ofBaha'u 'llah, Fonnative Age that their
achievement will
Shoghi Effendi refers to three major evolu- require increas ingly
mature levels of functionary stages through which the Faith must
tioning of the Baha ' i community:
pass- the Apostolic or Heroic Age (1844-
During this Formative Age of the Faith,
1921) associated with the Cenháal Figures of
and in the course of present and succeedthe Faith; 1 the Formative or
Transitional Age
ing epochs, the last and crowning stage
(1921-),2 the "hall-mark" 3 of which is the rise
in the erection of the framework of the
and establishment of the Administrative Order,
Administrative Order of the Faith of
based on the execution of the provisions of
Baha' u' llah- the election of the Universal
'Abdu' l-Baha's Will and Testament; 4 and, the
House of Justice-wi ll have been com-

Golden Age which will represent the "conpleted, the Kitab-i-Aqdas, the Mothersunm1ation of this glorious Di spensation".5
Book of His Revelation, will have been
Close examination of the details of Baha ' i codified and its laws promulgated, the history reveals that the individual Ages are Lesser Peace will have been established, comprised of a number of periods- insepathe unity of mankind will have been rable parts of one integrated whole. 6

achieved and its maturity attained, the began in 193 7, with the inception of the First
Plan conceived by 'Abdu ' l-Baha will have Seven Year Plan of the North American
been executed, the emancipation of the Baha ' i community, and concluded with
Faith from the fetters of religious ortho- the successful completion of the Ten Year
doxy will have been effected, and its Crusade in 1963. 19 The second epoch of
independent religious status will have 'Abdu ' l-Baha 's Divine Plan commenced in
been universally recognized, .. . 11 1964 with the inauguration of the Nine Year
Plan of the Universal House of Justice.)

The epochs of the Formative Age mark The prin1ary focus of this statement is on
progressive stages in the evolution of the the epochs of the Formative
Age of the Disorganic Baha ' i community and signal the pensation ofBaha'u'llah.
maturation of its institutions, thus enabling
the Faith to operate at new levels and to THE F IRST EPOC H OF TH E FORMATIVE AG E
initiate new fimctions. The timing of each 1921-1944/46
epoch is designated by the Head of the Faith, The first epoch of this Age witnessed the
and given the organic nature of evolutionary "birth and the primary stages in the erection
development, the transition from one epoch of the framework of the Administrative Order
to another may not be abrupt, but may well of the Faith". 20 The epoch was characterized
occur over a period of time. This is the case, by concentration on the fom1ation of local
for example, in relation to both the inception and national institutions in

all five contiof the Formative Age and the end of its first nents, 21 thereby initiating the erection of the
epoch. In re lation to the former, the passing machinery necessary for future systematic
of 'Abdu ' l-Baha is the transitional event most teaching activities. This epoch was further
often identified with the close of the Heroic marked by the launching, at the instigation
Age and the beginning of the Formative of the Guardian, of the First Seven Year Plan
Age. 12 However, the Guardian also asserts (1937- 1944) by the American
Baha ' i comthat the Apostolic Age of the Faith con- munity. This Plan, drawing its inspiration from
cluded "more particularly with the passing the Tablets of the Divine Plan, represented
[in 1932] of His well-beloved and illustrious the first systematic teaching campaign of the
sister, the Most Exalted Leaf-the last survi- Baha'i community and
inaugurated the inivor of a glorious and heroic age". 13 With tial stage of the execution of'Abdu'l-Baha' s
regard to the termination of the first epoch Divine Plan in the Western Hemisphere.22
of the Formative Age, Shoghi Effendi has
placed this between the years 1944 14 and THE S ECOND EPOCH OF THE FORMA TTVE AG E
1946. 15 1946-1963
Before describing the individual epochs This epoch extended the developments of the
of the Formative Age, it is important to com- first epoch by calling for the "consummation
ment on the use of the term "epoch" in the of a laboriously constmcted Administrntive
writings of the Guardian. In a letter dated Order",23 and was to witness the formul ation
18 January 1953, written on his behalf to a of a succession of teaching plans designed to
National Spiritual Assembly, it is explained facilitate the development of the Faith beyond
that the term is used to apply both to the the confines of the Western Hemisphere and
stages in the Formative Age of the Faith, and the continent of Europe. 24 This epoch was
to the phases in the unfoldment of 'Abdu ' l- distinguished, in the first instance, by the
Baha's Divine Plan. 16 We are currently in sinmltaneous and often
spontaneous prosethe fourth epoch of the Fom1ative Age 17 and cution of Baha' i national plans in both the

the second epoch of 'Abdu' l-Baha's Divine Plan. 18 (The first epoch of the Divine Plan
the East, the beloved Guardian listed the specific plans tmdertaken by the United States,
British, Indian, Persian, Australian and New Zealand, and 'Iraqi National Spiritual Assemblies, and indicated that this concetied action signa lized the transition into the second epoch of the Formative Age. 26 The internal consolidation and the administrative experience gained by the National Assemblies was utilized and mobilized by the Guardian with the launching of the Ten Year Crusade 27- a crusade involving the simultaneous prosecution of twelve national plans. The plans
derived their direction from ' Abdu ' l-Baha's
Divine Plan, and the goals were ass igned
by Shoghi Effendi from the World Centre of
the Faith.28 A second distinguishing feature
of this epoch was the "RISE" 29 and " STEADY
CONSOLI DA TION" 30 of the World Centre of the
Faith.
The second epoch thus clearly demonstrated
the ft.niher maturation of the institutions of

the Guardian and proclaimed
the commencement of the Fmmative
Age, an epoch which called
the Baha ' is to a
yet more mature leve l of
administrative
functioning, consistent
with the expected
vast increase in the size
and diversity of the
community, its emergence as
a model to
mankind, and the extension
of the influence
of the Faith in the world
at large. The House
of Justice, in a letter
dated October 1963,
stated:

Beloved friends , the Cause of God,
guarded and nutiured since its inception
by God's Messengers, by the Cenháe of
His Covenant and by His Sign on earth,
now enters a new epoch, the third of the
Fom1ative Age. It must now grow rapidly
in size, increase its spiritual cohesion and
executive ability, develop its institutions
and extend its influence into all strata
of society. We, its members, must, by

East and the West. 25 For
example, in a letter
written at Naw-Ruz 105 to
the Baha'is in

constant study of the life-giving Word,
the Administrative Order. It witnessed the
and by dedicated setvice, deepen in spiriappointment of the Hands of the
Cause,31 the
tual understanding and show to the world
inháoduction of Auxiliary Boards, 32 and the
a mature, responsible, fundamentally asestablishment of the International Baha'
i
sured and happy way of life, far removed
Cotmcil.3 3 The culminating event of the epoch
from the passions, prejudices and disháacwas the election of the Universal
House of
tions of present day society.36
Justice in 1963 . It fmiher demonsháated the
more effective and co-ordinated use of the The period of the third
epoch encomadminisháative machinery to prosecute the passed tluáee
world plans, involving all
goa ls of the first global spiritual crusade, and National Spiritual Assemb
lies, under the
the emergence in ever sharper relief of the direction of the Universal
House of Justice,
World Centre of the Faith. namely, the Nine Year Plan
(1964- 1973), the
Five Year Plan (1974- 1979), and the Seven
TH E TH IRD EPOCH OF TH E FORMATIVE A GE Year Plan (1979- 1986).
This third epoch
1963- 1986 witnessed the emergence of the Faith from
In addressing the British National Sp iritual obscurity 37 and the
initiation of activities
Assembly in 195 1, the Guardian foreshad- designed to foster the
social and economic
owed "world-wide enterprises destined to be development of
commutlities. 38 The institution
embarked upon, in future epochs of that of the Continental Boards
of Counsellors
same [Formative] Age, by the Universa l was brought into
existence39 leading to the
House of Justice". 34 In announcing the Nine establishment of the
International Teaching
Year Plan, " the second of those world- Centre.40 Ass istants to
the Auxiliary Boards
encircling enterprises destined in the course were also introduced.4 1 At
the World Centre
of time to cany the Word of God to every of the Faith, the historic
construction and
human soul" ,35 the Universal House of Justice occupation of the Seat of
the U niversal

embarked upon the process anticipated by House of Justice was a crowning event. 42

TH E FOURTH EPOCH OF THE FORMATIVE AGE

1986-

In a letter dated 2 January 1986 written by the Universal House of Justice to the Baha' is anticipated a succession of epochs of the World, the Supreme Body announced Fmmative Age of the Faith; the inception of the fourth epoch of the Formative Age. It highlighted the significant developments that had taken place in the "organic growth of the Cause of God" 4 during the course of the recently completed third epoch, by assessing the readiness of the Baha'i community to begin to address the objectives of the new Six Year Plan scheduled to begin on 21 April 1986, and, outlined the general aims and characteristics of this new Plan. Whereas national plans had previously derived largely from the World Centre, in this new epoch the specific goals for each national community will be fommlated, within the framework of the overall objectives of the Plan, by means of consultation between the particular National Spiritual Assembly and the Continental Board of Counsellors. As the Universal House of Justice states:

This new process ... signalizes the inauguration of a new stage in the unfoldment of the Administrative Order. Our beloved Guardian during the during the course of the Formative Age are many and challenging. Additional epochs can be anticipated, each marking significant stages in the evolution of the Administrative Order and culminating in the Golden Age of the Faith. 45

The Golden Age, itself, will involve successive epochs" 46 leading ultimately to the establishment of the Most Great Peace, to the World Baha'i Commonwealth and to the "birth and efflorescence of a world

FUTURE EPOC HS

The tasks that remain to be accomplished during the course of the Formative Age are many and challenging. Additional epochs can be anticipated, each marking significant stages in the evolution of the Administrative Order and culminating in the Golden Age of the Faith. 45

The Golden Age, itself, will involve successive epochs" 46 leading ultimately to the establishment of the Most Great Peace, to the World Baha'i Commonwealth and to the "birth and efflorescence of a world

civilization". 47

NOTES

Shoghi Effendi , Citadel of Faith (Wil mette: Baha ' i Publishing Trust, 1980), pp. 4- 5. Letter dated 5 Jun e 1947 to the American Baha ' is.

2 Shoghi Effendi , Th e World Order of Ba hit '11 'llith (W ilmette: Baha ' i Publi shin g Trust, 1974), p. 98. Letter dated 8 February 1934.

3 Th e World Order of Ba hit 'u 'I/Ith , p. 156. Letter dated 8 February 1934.

4 Citadel of Faith , p . 5. Letter dated 5 June 1947 to the American Baha'is.

5 Th e World Order of Bahit '11 'I/Ith , p. 156. Letter dated 8 February 1934.

6 Shoghi Effend i, God Passes By (Wilmette : Baha 'i Publi shin g Trust, 1970) , p. xv.

7 Citadel of Faith, pp. 4- 5. Letter dated 5 June 1947 to the American Baha' is.

8 Th e World Order of Bahit '11 'I/Ith, p . 98. Letter dated 8 February 1934.

9 God Passes By, p. xiv.

10 ibid . p. 324.

11 Citadel. of Faith, p. 6. Letter da ted 5 June 1947 to the American Baha'is.

12 God Passes By, p. xiv .

13 The World Order of Bahit '11 'I/Ith, p. 98. Letter dated 8 February 1934 .

14 Citadel of Faith, p. 5. Letter dated 5 Jun e 1947 to the American Baha ' is.

15 Messagesto theBahit 'iWorld, 1950- 195 7 (Wilmette: Baha ' i Publishing Tru st, 197 1), p. 89.

16 Bahit 'i News, no. 265, March 1953, p. 4. Letter dated 18 January 1953 written on behalf of the United States (reference cited in no. 16 below).

17 Letter dated 2 Janu ary 1986 written by the Univer- sa l House of Justice to the Baha' is of the World.

18 Uni versa l House of Justice, Wellspring of Guid- ance (W il mette: Baha' i Publishing Trust, 1969), p.25. Letter dated Ric;lvan 1964 from the Universal

34 Shoghi Effendi, Unfolding Destiny (Lond on: Baha'i Publishing Trust, 1981), p. 261. Guardian's postscript to a

letter dated 25 February 195 1,
House of Justice to the Baha'is of the World.
19 Baha'i News, no. 265, p. 4. Letter dated 18 January 1953 wri tten on behalf of the Guardi an to the National Spiritua l Assembl y of the United States.
20 Citadel of Faith , p. 5. Letter dated 5 June 1947 to the Ameri can Ba ha'is.
2 1 Messages to th e Baha'i World, 1950- 1957, p. 19. Cablegram dated 24 December 195 1.
22 Citadel of Faith, p. 5. Letter dated 5 June 1947 to the American Baha'is.
23 Citadel of Faith, p. 6. Letter dated 5 June 1947 to the Ameri can Baha'is.
24 ibid. p. 6.
25 Messages to th e Bahii 'i World, 1950- 1957, p. 13. Cablegram dated 25 April 195 1.
26 Tawqi'at- i-M11barakih, 102- 109 8.E. (Ti lm\n: Baha' i Publish ing Trust, 125 B.E.), pp. 99- 188.
Letter dated Naw-Ruz 105 8.E. to the Baha' is in the East.
27 Citadel of Faith, p. 140. Letter dated 20 August 1955 to the American Baha' is.
28 Messages to the Baha'i World, 1950- 1957, pp. 151 - 153 . Letter dated 4 May 1953.
35 Wellspring of Guidance, p. 14. Letter dated Oc to- ber 1963 written by the Un iversal House of Justi ce to the Baha' is of the World.
36 Wellspring of Guidance, pp. 17- 18. Letter dated Oc tober 1963 written the Universa l House of Jus- tice to the Baha'is of the World.
37 Letter dated 19 May 1983 written by the Universal House of Justice to the Baha' is of the World.
38 Letter dated 20 October 1983 written by the Uni - versal House of Justice to the Baha'is of the World.
39 Wellspring of Guidance, p. 139. Cablegram dated 2 1 June 1968 fro m the Universa l House of Ju sti ce to the Ba ha'fs of the World.
40 Letter dated 8 June 1973 written by the Universal House of Justice to the Baha ' is of the World .
4 1 Letters dated 8 Ju ne 1973 written by the House of Justi ce to the Continental Board of Counse ll ors, and, 7 October 1973 to the Baha'is of the World .
42 Telex dated I February 1983 written by the Uni ver- sa l House of Justice to the Baha' is of the Worl d.
43 Letter dated, 2 January 1986 written by the Univer-

29 ibid., p. 13. Cablegram dated 25 April 1951. sal House of Justice to the Baha' is of the World.
30 Messages to the Baha'i World. 1950-1957, p. 13. 44 ibid.
Cablegra m dated 25 Apri l 195 1. 45 Citadel of Faith, p. 6. Letter dated 5 June 1947 to
31 ibid., pp. 18- 20. Cablegram dated 24 December the American Baha' fs.
195 1. 46 Messages to the Baha'i World, 1950- 1957, p. 155.
32 ibid., p. 44. Cablegram dated 8 Oc tober 1952. And , Letter dated 4 May 1953.
pp. 127- 128. Letter dated October 1957. 47 Citadel of Faith, p. 6. Letter dated 5 June 1947 to
33 ibid., pp. 7- 8. Cab legram dated 9 January 195 1. the Ameri can Baha' fs.

American Baha'i entertainers Leslie and Kelly (second and thirdfi'om left) in Taipei, Taiwan, during a news conference held in May J986.

C. INTERNATIONAL COLLABORATION GOALS

IN addition to the Six Year Plan goals set in June 1987. As the Plan progressed goals by National Spiritual Assemblies for them- were added, eliminated or modified.
selves, the Universal House of Justice This information is based on coITesponassigned international collaboration goals for dence and other material received by the
National Assemblies to support and assist Department of Statistics before the end of
each other in a variety of ways. These special 1992; only goals achieved by Ric;lvan 1992
goals were conveyed to National Assemblies are included.

Summary of Collaboration Achievements by National Baha'i Communities

AFRICA: 44
13 Provision of international travelling teachers
18 Cross-border teaching activities
Assistance with special teaching activity
4 Emichment and translation of Baha ' i literature and training material
8 Development and provision of Baha' i educational material for children

AMERICAS 154
78 Provision of international travelling teachers

25 Cross-border teaching activities
2 Assistance with special teaching activity
10 Emichment and translation of Baha' i literature and training material
29 Development and provision of Baha'i educational material for children
4 Development of audio-visual material
4 Contribution of funds to acquire/maintain property
2 Miscellaneous collaboration

A S IA 138
34 Provision of international háavelling teachers
3 Cross-border teaching activities
12 Enrichment and translation of Baha'i literature and training material
15 Development and provision of Baha' i educational material for children
8 Establishment or consolidation of national communities
38 Conháibution of funds to acquire or maintain property
7 Conháibution of funds to acquire or equip a mobile institute or vehicl e
3 Conháibution of funds to establish rnral schools
7 Contribution towards youth patticipation in Baha ' i schools
4 Support of twin-city projects
7 Miscellaneous collaboration

AUSTRALAS IA 41
25 Provision of international háavelling teachers
1 Assistance with special teaching activity
13 Development and provision of Baha'i educational material for children
Conháibution of funds to acquire/maintain property
Miscellaneous collaboration

EUROPE 98
33 Provision of international travelling teachers
37 Cross-border teaching activities
1 Assistance with special teaching activity
3 Enrichment and translation of Baha'i literature and training material
12 Development and provision of Baha'i educational material for children
2 Development of audio-visual material
5 Contribution of funds to acquire/maintain property
3 Contribution of funds to acquire/equip a mobile institute or vehicle
2 Miscellaneous collaboration

WORLD TOTAL 475
183 Provision of international travelling teachers
83 Cross-border teaching activities
5 Assistance with special teaching activity
29 Enrichment and translation of Baha'i literature and training material
77 Development and provision of Baha'i educational material for children
6 Development of audio-visual material
8 Establishment or consolidation of national communities
48 Contribution of funds to acquire/maintain property

10 Contribution of funds to acquire/equip a mobile institute or vehicle
3 Contribution of funds to establish rnral schools
7 Contribution towards youth participation in Baha' i schools
4 Support of twin-city proj ects
12 Miscellaneous collaboration

Two Bahit 'i youth fi'om the United States participate in a cross-border teaching project
which took place in Zacatacas, Mexico , in July 1987.

In St. Lucia, representatives of National Assemblies from thirteen eastern Caribbean countries and the International Baha 'i Audio-Visual Center gathered for a Planning Conference
heldfi'om 16- 18October1987.

Representatives offi ve National Assemblies and Bahiz 'i International Community offices in
New York and Geneva met in Februaiy 1988 to discuss external affairs work of the Faith .
Represented were: Canada, France, Germany, th e United Kingdom and the United States.

D. PUBLIC RECOGNITION OF THE TRUE CHARACTER OF THE BAHA 'f COMMUNITY

Of the myriad examples ofpublic recognition of the true character of the Bahti 'i community
mentioned throughout this volume, two have been chosen for reproduction: "World Religious Statistics," an article published in the 1988 Britannica Book of the Year; and "What
is the Baha'i Faith?", a leaflet published by the [Roman Catholic) Bishops' Conference of
England and Wales' Committee for Other Faiths .

a. World Religious Statistics
Reprinted from the 1988 Britannica Book of the Year

The 1987 table below gives details of the global spread of the world 's 16 largest faiths or
ideologies. It illustrates the articles on the various religions by showing each religion's continental statistics in the overall global context. It also demonstrates an extraordinary
religious development of the 20th century religious pluralism.
As the right-hand column demonstrates, over 14 major religious systems are each now
found in over 80 countries. C hristianity, Islam, and the Baha' i World Faith are the most global; agnosticism and atheism are also widespread. Hinduism has recently spread to 88

countries, Buddhism to 86.
This 20th-century spread has brought the religions into contact with each other as never
before. Thus we find Filipino Catholics and Korean Protestants in Saudi Arabia, Gujarati
Hindus in rural England, Tibetan Tantrists in Wales, Muslim mosques in every capital of
Western Europe including Rome. The long-term effects of this mass proximity are sure to be
profound. They are certainly resulting in unprecedented interest in other people's religions,
expressed in seminars, courses, discussion, dialogue, tolerance, and even acceptance.
(David B. Barrett)

NOTES :
C ontinents. UN demographic practice divides the world into e ight continental areas as shown below (see United
Nations, World Population Prospects , New York, 1986, with population of all countries covering the period 1950-
2025). Countries. The las t co lumn enumerates sovereign and nonsovereign countries in which each re ligion has a
s ignifi cant followin g. Rows. The li st of re li gion s is arranged by descending order of magnitude of global adherents
in 1987 (las t two columns but one). Adherents. As defin ed and enumerated for eac h o f the world 's countries in
World Christian Encyclopedia (1982) , projected to mid-1 987 C hristians. Followers of Jes us Christ a ffili ated to
churches (church me mbers, including ch il dren), plus persons pro fessi ng in census or poll s though not so affi li ated.
Other Christians. Catholics (non-Roman), marginal Protes tants, crypto-Chri sti ans, and adherents of Afri can,
As ian , Bl ack, and Latin-American indigenous churches, Muslims. 83% Sunni s, 16% Shi 'ahs, I% other schools.
Nonreligious. Persons professing no re ligion, non-believers, agnosti cs , free thinkers, dereligion ized sec ul ari sts
indifferent to all reli gion. Hindus. 70% Va\shnavites, 25 % Shaivi tes, 2% neo-Hindus and reform Hindus. Buddhists. 58% Mahayana, 38% Theravada, 6% Tantri sm. Atheists. Persons profess ing atheism, skepti cis m, disbeli e f,
or i1Teli gion, including anti reli gious (opposed to all reli gion). Chinese folk religionists. Followers of traditi onal
Chinese reli gion (local de ities, ancestor veneration, Confuci an ethics, Taoism, uni versism, di vin ation, some Buddhi st elements). New-Religionists. Foll owers of As iatic 20th-century New Reli gions , New Reli gious movements, rad ical new cri sis reli gions , and non-Christian syncreti sti c mass reli gions, all fo unded si nce 1800 and mostl y since
1945. Jews. 84% Ashkenazim , 10% Ori entals, 4% Sephardim Confucian s.

Non-Chinese fo ll owers o f Confucianism, mostl y Koreans in Korea. Other religionists. Inc ludin g 50 minor world reli gions and a large number o f spiritist reli gions, New Age reli gions , quasi re li gions, pseudoreli gions, parare li gions, religious systems, mystic systems,
reli gious and semireli gious brotherhoods of numerous varieti es. Total Population. UN med ium variant figures for
mid-1 987 , as give n in World Population Prospects (198 6) pages 72-77 .

ADHERENTS OF ALL RELIGIONS BY EIGHT CONTI ENTAL AREAS, 1987:

	A frica	East Asia	Europe	Latin A merica
Christians	27 1,035,700	78,100,000	4 13,920,700	395,554,500
- Roman Catholics	102,522,200	9,204,000	257, 155,000	37 1,863,600
- Protestants	71,883,000	32, I 00,000	76,652,000	13,960,000
- Orthodox	24,746,700	8 1,000	35,606, 100	570,000
- Anglicans	22,389,900	334,000	32,886,200	1,2 10,000
- Other Christians	49,493,900	36,38 1,000	11 ,62 1,400	7,950,900
Muslims	245, 1 I 0,500	23,795,000	8,90 1,500	645,000
Nonreligious	1,495 ,000	64 1,756,600	50,923,940	13,237,000
Hindus	1,4 10,000	10,100	590,000	660,000
Buddhists	12,800	154, 796,300	2 16,000	490,000
Atheists	240,000	I 36,886,000	I 7,803,000	2,53 8,000
Chin ese folk religionists	9,500	179, 103,100	49,000	60,000
New-Re ligionists	13,000	42 ,2 17,200	34,000	370,000
Tribal religionists	68 ,219,450	730,000	100	1,160,000

Jews	257,000	1,800	1,483,600	990,000			
Sikh s	26,000	1,000	215,000	6,000			
Shama nists	1,000	I 2,500,000	400	400			
Confucians	500	5,900,000	1,000	500			
Baha'is	1,265,000	48 ,400	70,500	570,000			
Jains	47,500	500	9,900	2,000			
Shintoists	50	3,400,000	360	800			
Other religionists	65,000	62,000	3 10,000	6,768,800			
Total Population	589,208,000	1,279,308,000	494,529,000	423,053,000			

Th is article updates the Ma cropcedia arti cles the B udd ha and BUDDHISM; CHRISTI AN ITY;
EASTERN ORTHODOXY; Mul:iamrnad and the Rel ig ion of !SLAM; JUDA ISM; PROTESTANTISM;
Th e Study and C lass ifi cation of RELIGIONS; ROMAN CATHOLIC ISM; and Micropcedia entries
on the vari ous denominations.

ADHERENTS OF ALL RELIGIONS (CONT.)

Northern America	Oceania	South Asia	U.S.S.R.	World	%	Coun-tries
232,048,400	2 1,287,100,	129,076,700	103,373,400	1,644,396,500	32.9	254
9 1,209,800	7,434,000	8 1,694, 100	5, 111 ,900	926,194,600	18.5	242
94,965,500	7,5 10,000	26, 142,100	8,803,800	332,016,400	6.6	230
5,910,000	507,400	3,200,000	89,442,300	160,063,500	3.2	98

7,5 11,000 5,350,000 290,000 400
69,971,500 1.4 148

32,452, 100 485,700 17,750, 500 15,000
156,150,500 3.1 110

2,682,600 96,000 547,350,500 3 1,807,200
860,388,300 17.2 172

21,047,700 2,884,400 20,65 1,100 84,332,030
836,327,770 16.7 220

8 10,000 295,000 65 1,9 18,900 1,200 655,695,200
13. 1 88

190,000 16,000 153,585,000 320,000 309,626,100
6.2 86

1,073,000 512 ,000 5,300 ,000 60,774,500 225,
126,500 4.5 130

110,000 16,000 8, 169,400 100 187,517,100
3.7 56

1,075 ,600 6, 100 66,990,000 200
110,706,100 2.2 25

60,000 8 1,000 24,508,200 0 94,758,750
1. 9 98

8,084,000 86,000 4,050,000 3,123 ,000
18,075,400 0.4 125

9,500 6,600 16,340,000 50 16,604,150
0.3 20

200'1..._ 200 10,000 250,000 12,762,200
0.2 IO

10,000 ' 200 2,000 200 5,914,400
0.1 3

310,000 59,000 2,300,000 5,000 4,627,900
0.1 205

2,000 900 3,400,000 20 3,462,820
0.1 10

1,000 500 200 100á 3,403,010
0. 1 3

750,000 25,000 230,000 6,000 8,216,800
0.2 170

268,264,000 25,372,000 1,633,882,000 283,993,000
4,997,609,000 100.0 254

l..

b. Getting to Know People of other Faiths
(A leaflet published by the [Roman Catholic] Bishops' Conference of England and Wales'
Committee for Other Faiths)

What is the
Baha'i Faith?

To a Baha'i there is no demarcation between religion and everyday life. The most
Introduction important prayer, Baha ' is say, is a person's
daily life. Religion, in other words, is an atti-
In the Vatican II ' Declaration on the rel a- tude towards God reflected in life.
tionship of the Church with Non-Christians'
we find that the Church speaks with warmth Today there are between 5 and 6 million
and openness and greets People. of Faith as Baha'is in the world, extending over more
partners in a single great enterprise. These than three hundred and forty
religions contain much that is good and holy countries, territories and
and provide ways of salvation for millions of island groups. In England there are 6,000 registered Baha'is (1989) with 180
people all over the world. Throughout the local Assemblies, resident in
over 400 localdocuments of Vatican II we find encourage-ities. At least 9 people are needed to fonn a
ment to respect, accept and meet as friends, local assemb ly. The Scriptures of the Baha' i
those who profess faiths different from our Faith consist of the writings of the founders
own. The Baha'i Faith will be introduced and are translated into over six hundred
here in this spirit. languages. The rapid growth they have
experienced puts them in the category of a
world religion, the youngest in the line of
Who are the Baha'is? the prophetic tradition.

The Baha ' i founders sprang from Islam ic
roots, but are seen by the Baha'is as found- Origins of the Baha'i Faith
ing a religion that fulfils all previous
religions . Today Baha'is are people who for- The Forerunner of the Baha'i Faith Was a
merly had different religious backgrounds. young Persian merchant known

as the Bab
They have been Christians, Jews, Muslims, (the Gate), who in 1844 proclaimed Him-
Hindus, Sikhs, Buddhists, Zoroastrians or self to be a Messenger of God and a herald
else they had no religion at all. They give of One greater than Himself-One who
equal homage to all the past prophets, but would inaugurate a new era in religion and
believe that religion progressively evolves, civilization. Like earlier Messengers of God,
and that Baha'u'llah is God's spokesman for the Bab was opposed and denounced. After
this age . Although Baha'is are from differ- six years of persecution He was publicly
ent religious, racial , national , economic and martyred at the age of 30 in Tabriz.
soc ial classes, the Baha'i teachings have
given them a higher loyalty- the loyalty to Its founder was Baha'u'llah (the Glory of
humanity. God), a Persian noblem an who in 1863

declared Himself to be the One whose com- the elimination of prejudice
of all kinds, uniing the Bab and all the previous Prophets versal education, elimination of extráemes of
had foretold. Like His predecessor, He wealth and poverty, the protection of culwas bitterly opposed and persecuted. During tural diversity. It also advocates individual
nearly forty years of exile and imprison- search after truth, the harmony of science
ment He cormnitted to writing the teachings and religion, use of an auxiliary universal
of His revelation, some of them in letters language and world government.
to the most important kings and leaders of religion, as well as teaching and training His
followers. His fourth and last place of ban- The Baha'i House of Worship
ishment, reached in 1865, was the prison city
of 'Akka (Acre), Palestine, where He passed A Baha' i house of worship is open to people
away in 1892 at the age of seventy-four. of all nations, races, classes and creeds. It is
a place of prayer and meditation for all, a
Its authorised interpreter and exemplar was gift from the Baha'is and a demonstration of
Abdu'l-Baha (the servant of the Glory), eldest their faith of the oneness of
God, the oneson of Baha'u'llah, who was appointed by ness of His

Prophets and the oneness of mankind.

There is one major Baha' i House of worship in each continent. For local regular gatherings the Bah a' is hold meetings in their homes or in hired halls. The community has neither a priesthood nor rituals. The Baha' is see their teachings as a ringing call to action. They see them as offering hope, courage and vision, in a world beset with universal problems .

Baha'i Administration

Consultation is the keynote of all Baha' i administration. There is no clergy and no ritual. The Scripture is in written fom1, preserved and authentic . Administrative bodies are called Spiritual Assemblies; they are local, national and international. All Assemblies meet in a spirit of prayer.

These spiritual Assemblies are elected by the people, but their responsibility is trust from God to whom alone they are answerable.

Proclaims:- The Oneness of God, the Oneness of Religion and of Mankind, and the equality of men and women. It encourages

There is no seeking for votes, no candiedates, no platfo1m promises, no parties.

his father as the Centre of His Covenant and the one to whom all must tum for instruction and guidance. Abdu'l-Baha was the close companion and constant helper of his father, whose sufferings he shared. He remained a prisoner until 1908, when the old regime in Turkey was overthrown and all religious and political prisoners throughout the Turkish Empire were liberated. Afterwards he tráavelled widely in Egypt, Europe and America, explaining and exemplifying the principles of the Faith and inspiring and directing the activities of its followers throughout the world. He passed away in Haifa in 1921 , mourned by people of all faiths. His life was and continues to be a shining example to all. In his will and testament, Abdu ' l-Baha appointed his grandson, Shoghi Effendi, to be the Guardian of the Faith, and the interpreter of its scripture. Under his guiding hand, the faith spread rapidly. He passed away in London in 1957.

Since 1963 the Faith has been under the guidance of the Universal House of Justice.

The Baha'i Faith ....

The Nineteen Day Feast is a community occasion, for the reading of prayers, discussion of affairs with the Local Spiritual Assembly, and material refreshment together.

The Universal House of Justice-an elected International body constituted by Baha'u' llah as the supreme legislative and governing body of the Faith-carries out its duties at the Baha' i World Centre in Haifa, Israel.

Only members of the Baha'i Faith may contribute to the Baha' i Fund.

Questions for discussion

1. Baha' is clearly place great emphasis on social teaching and the community of humankind. How do we as Christians respond to the social teaching of the Church?

2. In what areas would cooperation with people of Baha'i faith be most fruitful and possible?

Suggested further reading

' The Baha'i Faith' Leaflet published by the Baha'i publishing Trust, 6 Mount Pleasant, Oakham, Leicestershire.

' The Baha'i Faith' Booklet Ibid.

' Gleanings from the Writings of Baha'u' llah' .

'Paris Talks' by Abdu'l-Baha.

' Guidance for Today and Tomorrow' by Shoghi Effendi.

'Baha 'u'llah and the New Era' by Dr. J. E. Esslemont.

A complete catalogue of Baha ' i literature can be obtained by writing to: The Baha'i Pubhshing Trnst, 6 Mount Pleasant, Oakham, Leicestershire LE15 6HY.

This is part of the series of leaflets prepared for the Catholic community by the Committee for Other Faiths . Understanding andji-iendly relations with those who believe in God and live their lives with religious principles and purpose contribute to the harmony of society and the happiness of all. The series offers useful information to those who want to overcome the obstacle of ignorance and promote through dialogue, prayer and action the Catholic Church 's teaching of respect and love for all peoples.

The Committee is grateful to its member Sr. Elizabeth West YSCJ for this contribution

+ Charles Henderson
Chairman

COMM ITTEE FOR OTHER FAITHS PUBLICATIONS
"Getting to Know People of Other Faiths"- introduction to the seri es. "Ne ighbours and Neighbourhood- a Catholic introduction to liv in g with neighbours of other Faiths". "W hat is Islam?". "What is Buddhism?" . "Who was the Buddha?". "What is Hindui sm?". "The Mosq ue- th e Muslim Hou se of Prayer" . "What is the Baha ' i Faith?" . "Ou r
S ikh Ne ighbou rs". " Is God at work outs ide the Church?". "Chri stian Prayer and Eas tern Meditation" .

ORDERS may be sent to: C.F.O.F., 6a Cresswell Park, London SE3 9RD. Orders up to 25 lea fl ets will be c harged
at !Op per lea fl et plus 50p postage and pack in g. Orders in bundles to 50 of the same leaflet £3.00 post free (U.K.
onl y) . Pl ease make cheques payab le to: N.C.F. (Other Faiths). Postage increases should be added.

Further information and copies of these leaflets can also be obtained from:
The Multi-Faith Ce11tre, Harbome Hall, Old Church Road, Harbome, Bir111i11gham Bl7 OBE and The Westmiuster Interfaith Programme, 110 Thornbury Road, Osterley, Middlesex TW7 4NN.

COMMITTEE FOR OTHER FAITHS
Bishops' Conference of England and Wales

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Pope John Paul JI, and Franco Ceccherini (left) representing the Baha 'f International
Community, at a meeting between the International Council of the World Conference on
Religion and Peace held 4 July 1991.

Baha'i representatives presenting a copy of The Promise of World Peace to the Prime
Minister of the Bahamas, the Right Honourable Sir Lynden Pindling, on 3 February 1988.

It is said that in
South Africa, a
diamond mine is
discovered. Although

this min e 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.
- 'Abdu 'l-Baha

INTERNATIONAL SURVEY OF CURRENT BAHA'i ACTIVITIES

2. SURVEY BY CONTINENTS

A. AFRICA

BARA 'is in the approximately fifty diverse countries which made up the African continent in 1986 faced a daunting array of challenges. Few areas escaped the effects of political strife, extreme poverty, underdeveloped infrastructure, and the ravages of civil wars . Yet the believers, seeing these problems in the larger context of God's unfolding plan , ever kept in view the beauty, strength, and potential of Africa.

Faced with limited material means, the Baha'is continued to seek out and capitalize on the unique resources existing in their countries. In areas where illiteracy rates were high and televisions scarce, radio was widely and effectively used to share the Faith and to connect its adherents. Recogni zing the importance and pervasiveness of music in African culture, the believers shared their Faith through song and organized music festivals which gained the respect of governments and the peop le involved.

The perseverance of the African believers and pioneers brought the continent closer to its destiny, as illumined by the words written on behalf of the Guardian:

> Africa 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 civili zation . To the degree to which her people accept Baha'u'll ah, will they be blessed, strengthened, and protected. 1

Government Relations

Much of the political life of Africa in the late twentieth century was characterized by upheaval and violence, as many nations on the continent struggled to

establish new directivals to stimulate the development of this art forn1 . The warn1th and hospitality characteristic of much of African society and the enthusiasm and dedication of the African Baha'i youth created a recipe for continued teaching success.

At the same time, Baha' i communities strove to develop the resources they had identified as lacking when the Six Year Plan began. Noting the crucial need for meeting growing awareness led places, the believers found ways to stretch limited funds and build or acquire more local and regional centres than any other continent. Recognizing the importance of providing Baha' i literature in the many languages of Africa, the believers made great strides in the area of translation . Understanding the contributions which Baha'u'llah's Teachings make to the field of development, the believers established and expanded

tions following their independence. Yet Baha'i communities in Africa were able to remain politically neutral while gaining governmental permission and even support for their activities by following Baha' u'llah 's Teachings on loyalty to government and non-participation in partisan politics. The Baha'is worked to create opportunities for educating public officials about the Faith, and to new legal rights being granted.

Baha'i delegations met with Heads of State and high government officials in a number of African nations, presenting some with copies of The Promise of World Peace.

During the Plan, the Peace Statement was presented in person to the Presidents of

1

4 June I954 to the British Africa Committee, published in Unfolding Destiny, p. 330.

Chad, Equatorial Guinea, and South Africa; the King of Lesotho; and the House of Chiefs Immunizain Botswana, the nation 's highest traditional body. When the Baha'is of the Seychelles

ments . Extensive Baha'i participation in the Kenya Expanded Programme for tion (see subsection on Social and Economic Development, p. 179) over a period of five

met with the President of the Republic, France Albert Rene, in December 1991 , the delegation found that the questions he asked demonstrated he was already well-informed about the spread of the Faith in the Indian Ocean region.

A meeting with the President of Zaire, Mobutu Sese Seko, which took place in November 1990, resulted in the gradual emergence of the Faith from obscurity in that country; the National Spiritual Assem- bly received requests for Baha'i literature from other important government dignitar- ies, and then distributed books at all levels.

When the King of Lesotho, His Majesty King Letsie III, met with the Baha'is in April 1991 , he expressed his admiration for the Baha'i principles and his hope that they would spread across his country.

The Peace Statement was also distributed to the Chairman of the Counci l of State in Ciskei, several hundred administrative author- ities in Burkina Faso, Government ministers in Togo, countless Government officials in Transkei, and the Head of State of Rwanda through the Chief of Etiquette.

years helped to estab li sh a good working relationship between the Government and the Baha'is. Similarly, relations between the Malawi Government and the Baha'is were strengthened in 1990 when the Primary Health Care Programme began.

The establishment of Radio Baha'i Liberia in 1987 drew attention and praise from government officials. At the inauguration ceremony, the Assistant Minister for Posts and Telecommunications spoke of his admibly received requests for Baha'i literature ration for the Baha' is and their talent for maximizing materials and human resources .

He stated, "Radio Baha' i, in our view, is a significant achievement ... a turning point in our existence as a nation."

Some of the most significant fruits of the growing awareness of and respect for the work of the Baba' is came in the form of legal recognition of the Faith's institutions.

Five National Assemblies were formed or re-formed in Africa during the Plan, and three of these Assemblies received official recognition. In 1988, the Government of Guinea-Bissau signed a document recogni zthrough the Chief of Etiquette. ing the

National Spiritual Assembly, and in
In addition to meetings with officials, 1989 the Government Gazette published the
Baha'i involvement in development projects "Official Recognition and Statutes of the
brought the Faith to the attention of govern- National Spiritual Assembly";
in September

The President of the Seychelles, His Excellency Albert Rene (centre) met with a Bahir. 'i delegation in Victoria on 31December1991 . Counsellor Gilbert Robert (second from right) joined five representatives of National Assemblies of the Indian Ocean.

1991, the Government of the Congo acknowl- Yet another sign of good relations
edged the legal existence of the Baha' i between Baha' is and African governments
comm unity; and in December 1991, the was the increasing frequency with which
Government of Niger authorized Baha'i governments invited Baha'is to participate
institutions in that country to engage in the in official functions and to contribute their
activities of the Faith. ideas.
The National Spiritual of Assembly of When the Government of Uganda orga-
Zaire was re-formed in 1987; the National ni zed a National Seminar for Religious
Assembly of Guinea-Bissau was formed in Leaders in July 1989 to discuss ways the
1989; and the Assemblies of Angola, of the Government and religious institutions could
Congo Republic, and of Niger were estab- work together in harmony, the Baha'is were
lished in 1992. invited to send six representatives. The Pres-
Baha' i marriage was recognized by sev- ident of Uganda opened the seminar, urging

era l governments. In September 1988 the Baha' is of Nigeria were granted a marriage licence which authorized them to hold weddings at the National Teaching Institute in Oghara, Bendel State. The licence is a privilege granted only to some religions . In 1989 the federal government granted the Faith, as a religious institution , authori zation to issue marriage certificates.

In Uganda, additional Local Spiritual Assemb lies were empowered to conduct Baha'i marriages, extending the general recognition granted just prior to the beginning of the Plan. Baha' i marriage was also recognized in Guinea-Bissau.

In Zimbabwe, recognition of the Faith resulted in Baha ' i Holy Days being listed on government and pub lic school calendars to mark when teachers and students could be excused from class.

re ligious leaders to play their part in rehabilitating the moral conduct of society. He emphasized the importance of women in society and the role of science and technology in development. The Baha ' is responded to his challenges by preparing a written statement with quotations from the Writings on the equality of men and women, the harmony between science and religion , and work as worship . The statement was distributed to all seminar participants.

During the seminar, Uganda ' s Minister of State invited the Baha' is to meet with him later, which three members of the National Assembly did . During the meeting, the Minister asked questions about the origin of the Faith and its administrative structure, and the Baha'i delegation spoke about the relationship of the Faith to government and the Baha' i perspective on peace. The Minister

Baha 'is taking part in a parade in Bangui on the occasion of the twenty-eighth anniversaty of the proclamatio11 of Indep endence of the Central African

Republic.
1 December 1986.

was presented with the Peace Statement and a copy of The Earth is But One Country.

When the Rural Development Office of the Transkei Government began to plan an event for World Environment Day in 1990, members of the organizing committee met Baha'is who worked in the water department and, through them , became fully acquainted with the Baha'i Office of the Environment in Transkei. The two Baha'i water department officials, who shared Baha'i concepts related to the environment, were asked to help organize the event. The Baha'is were also requested to prepare a statement on behalf of the Chairman of the Military Council to Spiritual Assembe broadcast over the radio, and they were invited to participate in a radio panel discussion .

The Baha'is of Zambia reported that "significant progress towards the recognition of the Faith" took place in October 1990 when Baha'is received, for the first time, an invitation from the Cabinet to participate in the religion was allocated eight minutes in an evening programme which was performed in the presence of the Head of State, the Prime Minister, many other high officials, and an audience of more than 1,500 people. The Baha'i presentation was very well received .

The Head of State pointed out in his closing speech that what Zambia needs is unity in diversity; the master of ceremonies, a staff member of the State House, introduced the Baha'i group by saying, "they have a beautiful message to give"; and the audience applauded the message from the National Spiritual Assembly when it was delivered.

Members of the National bly of Kenya were routinely invited by the Office of the President to attend official functions. Baha'i representatives were also consistently invited to attend major events in Cape Verde, as the Faith is one of only four officially recognized religions in the country. In Botswana, cabinet ministers and chiefs often attended Baha'i

activities. The nation's independence anniversary. Each Baha'is of Togo were invited by the Chief of State to have a stand at an international commercial fair; the Baha'i exhibit was visited by thousands of people, including the Chief of State and his entourage.

Universities

Politicians were not the only leaders of thought to become more familiar with the Baha'i Faith. African academicians also expanded their knowledge of the Teachings, and the Faith was recognized as a topic worthy of serious study by a growing number of universities. The Faith was included in courses taught by both Baha'i and non-Baha' i professors.

By the end of the Six Year Plan, the Faith had been part of the curriculum at the University of Swaziland for more than four years. Baha'is taught the history, principles, and administration of the Faith to third year students. In 19'9 l, university officials asked During a teaching conference in Assomada, the Baha'is to develop a curriculum on spe-
Cape Verde, in 198 7, two youth present a cific Baha'i subjects in relation to African
theatrical piece about teaching in iran. customs and traditional religions.

Courses based on Baha'i principles and Kenya, the head of Christian
Religious Edutaught by Baha ' is were offered several times cation at Shanzu Teacher Training College
at Makerere University in Kampala, Uganda. in Mombasa invited three Baha ' i speakers to
In 1989, Dr. Tim Rost designed and taught address first-year sh1dents at the school. The
courses called "Peace and Justice" and "Reli- 420 students subjected the speakers to many
gion and Development" . This led members questions. The Faith was added
to the syllaof the Department of Religious Studies to bus of the College's religious education
visit the House of Worship in Kampala to section as a new topic of study.
familiarize themselves with the Faith and its Other African nations where the Baha'i

institutions. Faith was included in post-secondary courses

In 1991, Dr. Mark Perry was invited to join the Department at Makerere University to teach special courses on "Religion and Social and Economic Development' and "Research Methods". The course on development, which examined the contributions that religion can make to the transformation of Ugandan society, included a specific discussion on the Baha'i Faith. The course on research methods generated a great deal of interest in, and discussion of, fundamental spiritual principles .

When the Spiritual Assembly of Malawi responded to a request for information from the Head of the Department of Religious Sh1dies at the University of Zomba, the Baha 'is discovered that the professor had already been using Bahri 'u '!!ah and the New Era to teach the Faith in his classes. After meeting with some Baha ' is, he invited them to address his students, who responded enthusiastically to the presentation and asked many questions.

Talks on the Faith were also given at Malawi 's Chancellor University in a course of study included: South Africa, where it was part of the syllabus for a course called "Science and Philosophy of Religion" at the University of Westville, Durban, in Natal; Zimbabwe, where portions of the curriculum for comparative religious studies at the University of Zimbabwe and Gwem Teacher Training College included the Faith; and Sierra Leone, where a pioneer started a course on the Faith at Makeni Teachers College.

Social and Economic Development

In its message to the Baha ' is of the world at Ric:lvan 1990, the Universal House of Justice wrote, 'The affairs of mankind have reached a stage at which increasing calls will be made upon our community to assist, through advice and practical measures, in solving critical social problems". Development projects were one type of assistance offered to an ailing humanity. During the programm1es were expanded and new initiatives launched. The majority of the Baha'i social and economic development projects

on comparative religion. At the end of the Six Year Plan, the government approved a plan for the Baha'is to present the Faith, its history and moral teachings, in teacher háaining colleges around the country.

In Burkina Faso, the Higher School of Law of the University of Ouagadougou gave permission for two courses on "The Programme of Baha ' u ' llah for Peace" to be taught, fulfilling one of the National Assembl y's goals for the Six Year Plan. One of the Baha ' is of Burkina had already given two courses on the Baha'i Faith and peace. In in Africa related either to health care or education. In fact, Africa was the continent with the greatest number of health-related projects.

In accordance with a philosophy of development which emphasizes local self-reliance and self-determination, the Baha'i health professionals trained local believers to become leaders in health education. In Zaire, the Regional Social and Economic Conm1ittee of Kivu (CREDESE) prepared participants in its programmes to teach different health-related subjects using

Jn Burkina Faso, a training and reji-esher course for primm y health workers was held.fimn 4 to 7 May 1990 in Ko alio as part of an on-going sanitation and nutrition educational project sponsored by the National Baha'i Social and Economic Development Committee.

Jn Lome, Togo, children in the Rainbow International School and Kindergarten present their cultures during a Peace Festival held March 1990.

Jn th e Prefecture of
Ginkongozo- Rugazi,
Rwanda, children,
paren ts and tutors
can be seen during
a literacy co urse
held in J988.

simple teaching aids. This training was part of CREDESE's support for the activities of a number oflocal Baha'i Councils working to transforn1 their communities. In Zambia, instrnctors from the William Mmutle Masehla Baha'i Institute travelled to villages to give seminars on the causes of various illnesses and how they can be prevented.

The Masehla Institute also offered its first All-Women Training Programme for Community Primary Health Educators.

Throughout the Six Year Plan, Baha ' i volunteers assisted with the operation of the Kenya Expanded Progranune for Immulaboratory and a pharnization, helping to inocu late more than 7 ,500 children. In 1988, Balla 'i participation became more formalized under the name Kenya Baha'i Social Mobilization Proprogranm1e granu11e for Inununization, the first project Baha'is embarked upon in collaboration with the Canadian Public Health Association.

received support from international funding agencies. Training programmes for commu health workers were also conducted in Cameroon, Malawi, Tanzania, and Uganda.

Throughout the Plan, Canadian Baha'i Dr. Ethel Martens háained Baha'is in Kenya and Swaziland to become primary health care workers.

In several areas where access to hospitals was limited, Baha' is helped to provide maternity and emergency care. By 1991 , the Hakim Dispensary in Moissala, Chad, which opened in 1985, had a permanent staff of seven and operated a macy.

In Swaziland, the Piggs Peak Clinic, a private facility operated by a Baha ' i doctor, offered regular medical consultations and conducted a health ouháeach which included visits to outlying rural areas and the screening of school children for diseases.

Working with the Kenya Expanded Pro-
area of deve lopgranm1e for Inmmnization, the Baha'is
offered a series of seminars to train primary
health care workers to educate people about
the importance of inununization. Other sem-
inars brought together various members of
communities interested in health, such as
medical personnel, traditional healers, and
Baha'is in Swazilocal officials, to share info1mation and
ideas. The project was approved by Kenya's
Ministry of Health.

In September 1990, the Baha'i adminis-
trator of the inununization progranune was
invited by the Ministry of Health to attend a
the Ruaha Techseries of workshops on health care planning,
and he chaired one of the sessions. The Dis-
trict Conm1issioner of Bungoma, where the
workshops took place, conunended the
Baha'is, in both his opening and closing
statements, for their good work in the
Disháict.

Conummity health workers were also
trained in Burkina Faso, where members of
the Health and Nutrition Project taught basic
nutrition and sanitation and provided first
Baha'i chilaid care. In Chad, the Conmmnity Develop-
conducted institutes for the

Education was the other
ment which
received the most attention in
Africa. Zaire had one of the
most notable
progranunes of tutorial
schools in the Baha'i
world, with approximately
ninety operating
toward the end of the Plan.
By Ric;lvan 1992,
Baha ' i tutorial schools in
Chad were serving
more than 1,3 00 students.
land
operated tluáee preschools and one
primary school using a
cmriculum largely of
their own design. This
curriculum was
approved by the educational
authorities for
use in schools throughout
the country. In
Tanzania, the emolment of
nical
Secondary School grew from 160
students at its opening in
1986 to 400 by
Ric;lvan 1992.

A conunittee appointed by
the Universal
House of Justice worked
during the Plan to
promote the development of
educational
activities in Africa. The
Central and East
African Regional Development
Conmlittee
(known as READCO), which was
appointed
in November 1985, produced a
wide range
of educational materials for
dren's classes,

ment Project on Health expanded and háaining of children's class teachers, and

sponsored conferences and workshops on dedicate this regular programme to the
Baha'i education. African child. Baha'i Writings and United
Nations statistics on the plight of children
Radio were broadcast. Baha'i children also pre-
The first Baha'i radio station on the African pared a special forty-five-minute edition of
continent, Radio Baha'i of Liberia, was the radio programme, "Kids' Special", aimed
officially inaugurated on 21 March 1987 in a at presenting the Baha'i teachings.
ceremony attended by the Assistant Minister On a Sunday morning in September 1991 ,
of Telecommunications, the Deputy-Minister Radio Transkei aired the first
of nine fifteenof Information, a traditional chief, media minute programmes based on The Promise
representatives and several hundred Baha'is. of World Peace. Each segment consisted of
The event was covered on national news, music, an introduction, a reading from the
and several days of continuous announce- Peace Statement in the Xhosa language, and
ments over national radio followed. By the quotations from the Bible and the Writings
end of its first year, Radio Baha'i Liberia's of Baha'u'llah. A Baha'i prayer and music
broadcasts had already stimulated consider- closed each broadcast.
able growth in the Baha'i community. A Radio Lesotho gave the
Baha'is a fifteenreport from a station staff member in March minute time slot every Sunday evening for
1988 read, "We simply cannot keep enough one year. Beginning in September 1990,
Baha'i literature ... Some have walked miles "Tumelo Ke Thebe" ("Faith is a Stronghold")
to the station to get us to tell them more ... covered topics such as life after death, mar-
There have been enrolments at the station, riage and divorce, and The Promise of World
and demand from listeners for more Baha' i Peace. Each programme concluded with
programming." readings from the Sacred

Texts.

Regular radio programmes prepared by Baha'is were also aired on non-Baha ' i stations. The Local Assembly of Bamenda, Cameroon, produced a weekly programme called "Mothers, Fathers, and Children". When the Bamenda Baha'is joined other religious groups and government authorities to plan a week-long celebration of the African Day of the Child in 1991, they decided to

Weekly radio programmes were also produced in Burkina Faso, the Central African Republic, Chad, Ciskei, and Rwanda. In Madagascar, a Nineteen Day Feast tape produced by the Radio and Television Team of the National Assembly was regularly aired on National Malagasy Radio. News stories about Baha 'i events and interviews with travelling teachers were

broadcast on radio in Cameroon, Guinea-Bissau, Kenya, and Sierra Leone. The first such interview to be aired in Equatorial Guinea- with a travelling teacher and two National Spiritual Assembly members- occuned during the Plan.

In a number of African countries, includ-

two weeks, a total of2,500 people signed the guest book at the display, and during a public meeting on the exhibition 's last day, thirteen people enrolled in the Faith. In Transkei, a public meeting called "The Pre-Conditions of Peace in Southern Africa and the World" followed the second annual week-long book

Staff members at Radio Baha 'i Liberia (ELRB) in Monrovia in March 1987.

Jn Transkei, hundreds of people stopped at the Baha 'i booth to learn about the Faith during the Agricultural Show held in Um ta ta fi"om 9-12 October 1990.

ing Cape Verde, Togo, and Uganda, radio display in the Unitra Library, creating a sigwas used to announce Baha'i activities and nificant amount of interest in the Faith. In Holy Days. Zimbabwe, two displays were organized in libraries.

Book Exhibitions Agricultural fairs provided forums for the

Many Africans discovered the Creative Word display of Baha ' i literature in several southof Baha 'u ' llah for the first time when they ern African nations. In addition to regular came upon book exhibitions organized by displays at regional and national fa irs in Baha'is. Universities, libraries , and agricul- Zambia and Zimbabwe, a booth was orgatural fairs were the most common venues. nized at the Transkei Agricultural Show in

Book displays in the students' halls of Umtata in October 1990. Approximately residence at Nigeria's University of Benin dm- 400 people visited the booth, including the ing four evenings in January 1989 attracted Minister of the Department of Agriculture, approximately 1,400 students. The Peace and many Baha'i books in Xhosa and English Statement was the most popular document at were sold.

a book exhibition held at the University of The National Assemb ly of Burkina esti- Zambia in 1988, and another display was mated that 1,000 people visited Baha'i book organized in 1989. Hundreds of students vis- exhibitions held in Ouagadougou, Koudougou, ited a book exhibition at Kenya's Kenyatta and Dedougou Fada during 1987. Then in University near the end of the Plan. Two 1988, the Baha ' is mounted an exhibition of successful book displays were held at the books related to peace and chi ldren after University ofTranskei . being invited by the Government to play a

The municipal library of Atakpame, central role in the commemoration of Inter- Ogou, Togo, was the site of a Baha' i exposi- national Peace Day and Children 's Day. The tion in September 1990 which was visited by exhibit was officially opened by a represen- 300 people on the first day. In the following tative of the Head of State, who , with his

entourage of government officials and ambassadors of various countries, listened to an introduction to the Faith.

A week-long book exhibition was held at the Independence Hotel in Burkina Faso in 1989, and in 1991, the Baha'is of Ouagadougou organized three book and poster exhibitions with the assistance of the United Nations Infom1ation Centre and the Movement for Civil Rights of Burkina Faso. The exhibits were displayed during a one-week convention and included a stand at one of the entrances to the marketplace. Some of those who visited the display were invited to a fireside and later embraced the Faith.

Thousands also heard of the Faith at Togo Fair 2000, where the Baha' is displayed literature. Book and poster exhibits followed by public conferences were found to be successful in that country. Book displays in urban areas were used to proclaim the Faith in the Gambia, and in Rwanda, a public reading room was opened at the National Centre.

Music

... the Manifested Light, Bahli 'u 'llah, in this glorious p eriod has revealed in Holy Tablets that singing and music are the spiritual food of the hearts and souls. In this dispensation, music is one of the arts that is highly approved and is considered to be the cause of the exaltation of sad and desponding hearts.

Th erefore ... set to music the verses and the divine words so that they may be sung with soul-stirring melody in the Assemblies and gatherings, and that the hearts of the listeners may become tumultuous and rise towards the Kingdom of Abha in supplication and prayer. 2

On a continent where music has long played an exceptionally important role in conmmnity life, it was natural for those who embraced the Cause of Baha 'u 'l lah to express their love of the Blessed Beauty and share His principles through song. During the Six Year Plan, music festivals and competitions were sponsored, new Baha'i songs were composed, and a number of music

groups were formed both to spread the Cause and to emich the spirihial life of the believers.

The Continental Board of Counsellors organized three Inter-Regional Music Festivals in 1989. Held in Botswana, Liberia, and Kenya, these festivals encouraged and inspired musicians across the continent and gave birth to many other music-related activities .

Despite the political h11111oil in Zaire 111 late December 1991, the Baha'is managed to attract more than 1,8 00 people to the first Baha'i Youth Music Festival in Kaboke Nudu, Fizi. Eighteen choirs and youth clubs presented songs, plays, and poems on the theme of "The Life, the Mission, and the Sufferings of the Blessed Beauty". Ananged as a means of preparing the youth of the

'Abdu ' l-B aha , Bahlr 'f World Faith: Selected Writings of Bahlr '11 '//lrh and 'Abdu '/-Bahlr (Wilmette: Baha'i Publishing Trust, 1976), p. 378.

The Baha 'i International Music Fes tival in Gaborone, Botswana in December I 989.

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South Ki vu province for the Holy Year (1992-93), the festival generated much enthusiasm, with some groups composing and performing more than twenty songs.

The Baha'is of Transkei held a National Music Festival in 1989 in Umtata which was attended by about one 100 people from seven communities. The festival generated considerable publicity in the press and on radio. That same year, the National Music and Drama Committee of Zambia organized a competition on the use of the Faith's prin-

National Assemblies taking part in the bi-annual event. The awards ceremony was held before an audience of approximately 300 film-makers, writers, and journalists from three continents and was broadcast on radio and television.

~a~iratu'l-Quds

Africa stood out for the number ofI:Ia~iratu ' l-Quds which were acquired or built on the continent during the Plan. Particularly in areas where individual houses

were insufficiples in music. Arumal music and drama competitions were held in rural areas of Zimbabwe during the Plan, and the Spiritual Assembly of Botswana called its International Music Festival in Gaborone "one of the most significant achievements of the Plan".

In Mauritius, the Baha'is organized cultural activities for non-Baha'i guests to mark World Music Day.

At a cultural festival held in Uganda in August 1991, the Baha'is ofMbale came first in the competition for composed songs. The National Assembly noted that the festival provided a great opportunity for proclaiming the Faith, and opened new avenues of collaboration with rural women's organizations.

The festivals provided just one forum for groups to perform. Local singing groups were also active in teaching and community life in the Central African Republic, Chad, Mauritius, and Rwanda. In Kenya , eight choirs performed at a Holy Day celebration in 1988 attended by more than 900 people. The group Kwayera Mbee, which formed in Malawi, sang at youth conferences in Botswana and Zimbabwe and was invited regularly attended by prominent

cient for gatherings, I:I~iratu'l-Quds provided crucial meeting places for the believers.

Inauguration ceremonies for the local, regional, and national centres provided oppo1tunities to share the Faith with surmost significant achievements of the Plan". rounding communities.

Local centres were built or acquired or the land obtained in at least fifteen African countries, including the war-ravaged Angola, Liberia, and Mozambique. An estimated thi1ty-five local centres were established in Uganda. The believers in a Local Spiritual Assembly area of Burundi whose members were all Pygmies fmished building their own local centre by Ri<;ivan 1992. The Local Spiritual Assembly of Gamma Koni Koni in Guinea also constructed a local centre withlocal music groups to perform. Local singing out any outside assistance. Local initiative in Guinea-Bissau resulted in the purchase of a local centre. At the inauguration ceremony for the cenháe of Agboville, Cote d'Ivoire, tluáee dignitaries were presented with casbration in 1988 attended by more than 900 sette tapes of the Peace Statement in the local dialect.

Inauguration ceremonies fo r regional cenin Botswana and Zimbabwe and was invited tres were regularly attended by prominent

to tour in Europe. The Nationa l Assemblies of Equatorial Guinea and Siena Leone reported that a number of local songs were composed on Baha'i themes during the Plan.

A film about the role of music in bringing about racial integration was awarded a special prize by the National Spiritual Assembly of Burkina during the 12th Panafrican Film Festival in 1991. The National Assembly joined other African

people who praised the establishment of such institutions. The first regional Baha' i centre in Siena Leone was dedicated at Pujehun at a ceremony in January 1987 attended by the Paramount Chief, a member of Parliament, and the Inspector of Schools.

When the Regional Cenháe of Tabligbo, Togo, was inaugurated in June 1987, a repand Televis ion Festival in 1991. The resentative of the regional prefecture spoke hopefully about how the cenháe would serve

the interests of both the area and Togo in general. When a new regional I:Ia~iratu'l - Quds was opened at €urepipe, Mauritius, in November 1986, the Mayor of Curepipe, who was formerly Minister of Health of the Mauritian government, praised the Faith in a speech which concluded with the hope that the new centre would "dispel social and spiritual darkness in this region". His talk was heard on radio and television.

The first regional centre in Burundi was inaugurated in January 1989, on a road leading out of Bujumbura which is widely travelled by people bringing products to market. Regional centres were also established in places such as Cape Verde, Ghana, Mali, and Transkei.

In September 1987, Mauritius dedicated a new national I:Ia~iratu'l-Quds in Port Louis in a ceremony that included participation of the Governor-General of the nation, and was publicized in newspapers and on radio and television. In November 1987, the Baha'is of Mozambique acquired their first national cenháe, and in 1990, Ciskei opened its first national I:Ia~iratu'l-Quds. At Ri~van 1992, the National Cenháe of the Cenháal African Republic was inaugurated in Bangui.

Th e Baha 'is of
Manzini, Swaziland,
laying the cornerstone for their
Regional Bah6 'i
Centre during a
ceremony held on
15 October 1990.

Women

The emancipation of women, the achievement of full equality between the sexes, is one of the most important, though less acknowledged prerequisites of peace. The denial of such equality perpetrates an injustice against one half of the world's women participopulation and promotes in men harn1ful attitudes and habits that are carried from the family to the workplace, to political life, and ultimately to international relations. There are no grounds, moral, practical, or biological, upon which such denial can be justified. Only as women are welcomed into full partnership in all fields of human endeavour will the moral and psychological climate be created in which international peace can emerge. 3

The National Assemblies of a number of African countries noted that women participated in Baha' i activities to a greater degree than previously, and they used their creativity and energy to initiate projects which would lead to their further emancipation.

3
Universa l Ho use of Justice, Th e Promise of World Peace.

Left: Participants in
a Family Life Conference held in Limbe,
Cameroon, on
17Februmy 1991.

Below: Participants
in the National Baha 'i
Women's Conference
held at the Nakuru
Baha 'i Centre in
Kenya; February 1989.

Below: This group of Baha 'is walked 800
kilometres fi'om their village to attend a
Baha 'i conference held in th e Fizi Zone of
Zaire in July l 989.

Some of the new Baha 'is in Lwefeu, Senegal, who embraced the Faith during the Viera Teaching Project in 1988.

New national women's committees and family committees were born in various countries, and regular meetings among women were instituted, from the national to the vi llage level.

Conferences were the most common type of activity organized both by and for women. Regional and national gatherings were held in many countries. Among the most noteworthy were: the International Women's Conference held in Nigeria in November 1991 which was attended by more than 200 people coming from sixteen countries and representing 44 ethnic groups; the National Women 's Conference in Mauritius in August 1987 which drew members of seven National Assemblies and participants from Reunion, Madagascar, Cote d' Ivoire, and France; and the first Baha'i Women's Conference in the Wes tern Region of Ghana,

Baha' is in Cameroon and N igeria particicommittees were born in various countries, pated in the project 'Traditional Media as and regular meetings among women were Change Agent' supported by the United instituted, from the national to the vi llage Nations Development Fund for Women level. (UNIFEM). In cooperation with various Conferences were the most common type National Assemblies, Baha' i of activity organized both by and for women. sultants and UNIFEM, Baha'is used Regional and national gatherings were held traditional means, such as music and dance, in many countries. Among the most note- to stimulate discussions about worthy were: the International Women's men 's and women's roles in society. In Conference held in Nigeria in November Liberia, a Balla 'i woman was recognized by the Minis- 1991 which was attended by more than 200 try of Information, Culture and Tourism for people coming from sixteen countries and starting the first magazine in the country representing 44 ethnic groups; the National dedicated to advancing the status of women. Women 's Conference in Mauritius in August A Baha'i villager from Zaire organized the 1987 which drew members of seven Mothers' Committee of South Kivu with the National Assemblies and participants from goals of liberating women from the back- Reunion, Madagascar, Cote d' Ivoire, and breaking labour of grinding maize; teaching France; and the first Baha'i Women's Con- literacy; establishing creches for the care of fe rence in the Wes tern Region of Ghana, infants whose mothers work in the fields;

held in a mud-walled centre filled with bamboo benches aITanged for the 78 Baha' is attending.

Women comprised the majority of participants at three consecutive conferences in Za ire, each of which devoted a special session to women. Held in July 1989 in Fizi, Mwenga, and Bukavu, the conferences drew thousands of people, some of whom had to walk 800 kilometres to reach the gathering.

The final conference in Bukavu was covered by four radio and newspaper jomnalists and attended by the Regional Secretary for Women's Affairs.

Some of the conferences focused on development projects related to the advancement of women. Following one conference in Priin Cameroon in the summer of 1986, literacy classes were established for wo men in nine conununities. At Kenya 's amm al women 's conference in 1989, a presentation was made on income-generating proj ects, and participants visited a hospita l and heard a talk called "Spiritual Life, Immunization, and Nutrition" . An interview with a panel of Baha 'i women was recorded for broadcast

forming local stores for the sale of their products; and protecting pregnant women from hard field labour.

Baha'i involvement in development projects led to education of the public on the status of women in the Baha'i teachings.

Interaction with other women's groups and participation in special events also served this purpose. In Uganda, a written statement on the Baha'i perspective on women was presented to religious leaders during a national seminar organized by the government in July 1989. In December 1989, a discussion-debate on "The Rights of Women and Social Progress" was held in Cote d'Ivoire under the patronage of the Minister of Priin Cameroon and the President of the Federation of African Jurists. Baha'is fully pa1ticipated in activities marking National and International Women' s Days in Cameroon, Nigeria, and Uganda.

Youth

The endurance of youth under arduous conditions, their vita lity and vigour, and

on a telev ision prograrnune called "Women and Development".

their ability to adapt themselves to loca l situations, to meet new challenges, and to

impart their warmth and enthusiasm to those they visit, combined with the standard of conduct upheld by Baha ' i youth, make them potent instruments for the execution of the contemplated proj ects . Indeed, through these distinctive qualities they can become the spearhead of any enterprise and the driving force of any undertaking in which they participate, whether local or national. 4

The quotation above was reprinted in a compilation called Youth Can Move the World prepared by the National Youth Committee of Nigeria and published in 1991. By this time, the youth of Africa had already demonstrated the truth of these words by their actions during the Six Year Plan. Increasingly, they took the initiative to organize conferences, teaching campaigns, and children ' s classes, and accepted responsibility for their own Baha ' i education.

The youth of Botswana organized several international youth conferences which were well attended and received media coverage. The 1987 conference, which included partic- ipants from seventeen countries, was opened by a member of Parliament and closed by Chief Seepapitso IV. Eighteen countries were represented by the 130 youth attending the conference in 1988, and most of the sess ions were conducted by African youth.

During the 1989 conference, called "A New Spirit, A New Generation- Peace", eighteen

Baha 'i youth participating in the "Star 88" teaching project in Botswana; June 1988.

National and regional youth conferences were organized in Mauritius, Senegal, and Togo. "The Role of Baha'i Youth" was the theme of two regional conferences held in Ma lawi in 1990. A number of conferences took place at the Na ti onal Centre in Sierra Leone, and the

youth of Kenya held annual
indigenous youth accepted the Faith.
The international youth conference held
stimulated you th to increase
in neighbouring Z imbabwe in August 1991
to the Cause, and often this
was completely organized by youth between
of joining or creating teaching
the ages of thirteen and eighteen. More than
Following the success of the 1987
seventy youth from eleven countries studied
their role in the community, learned about
Botswana, which involved eleven
the Youth Year of Service, and prepared for
is from five countries who each
the coming Holy Year. In Gabon, youth pre-
least one month in the Kalahari
sented the entire programme of workshops
communities, a series of summer
and talks at a national youth conference in
ects was born. "S tar 88" began
December 1988.
two-week orientation programme at
the University of Botswana which acquainted
From a letter of the Uni versal House of Ju sti ce to al l
participants with aspects of
National Spiritual Assembl ies, 25 May 1975.
African cu lture and provided an

conferences.
Conferences
their service
took the forn1
proj ects .
European Youth
Third World Teaching
Project in
young Baha '
served at
Desert
teaching proj
with a
the international
traditional

opportunity to learn from experienced teach-
ers. The youth were also educated about
'u ' llah to refuhow to begin village development projects.
The Star projects continued throughout the
remainder of the Six Year Plan.
The National Spiritual Assembly of
Zambia reported that the youth of Lusaka
country's teaching plans. One example
to inspire the

the Collis Featherstone
Project which brought
the healing Message of Baha
gees from
Mozambique.
In February 1988, more
than two hundred
people attended a round-table
conference in
Cameroon called "The Challenge
to the
African Youth in the Modern
World". Orgaorganized themselves to participate in all the
nized by the
Yaounde University Baha'i
Club, the conference was held

comes from 1989, when the youth created a large book display at the Lusaka Public Library and placed banners and posters all over the town announcing the exhibit. Local radio and television stations broadcast interviews with the Baha ' is associated with the display, and newspapers can-ied stories on it.

As a result of the proclamation, at least eighteen people emolled in the Faith.

Zambian youth also played a major role in a proclamation project organized by the Baha'is of Ndola in November 1988. They helped distribute more than two thousand pamphlets to government offices, banks, schools, hospitals, shops, newspaper offices, and private industries, while inviting people to a public meeting. A report from the Local Spiritual Assemb ly of Ndola said, "The reception of the public was ovetwhelming", and the meeting was covered in the Times of Zambia.

The Spiritual Assemb ly of Malawi reported that the country ' s sttáong National Youth Committee planned and carried out Cameroon youth to higher ideals and to prolarge vide a sense of direction for all young people.

The programm1e included addresses by tluáee university lecturers from different departments. A thirty-minute interview with a Baha'i speaker was broadcast tluáee times by the national radio station.

In addition to helping Baha'i communities grow, African youth contributed to community development by organising deepenings, assisting with children's classes, and undertaking service projects. The youth of Mizpah, Zimbabwe, built a Baha ' i Youth Library out of ttáee branches, plastic sheets, fence wire, and thatch for the roof. A sevenand teen-year old girl was elected librarian. A youth library was also established by the Nationa l Youth Conunittee of Malawi, news of which was reported in the first issue of Malawi Saha 'i Youth Newsletter, published in July 1990.

The youth of Zimbabwe also produced their own publication, The Saha 'i Star, through which they encouraged their friends

Counsellor Lally Warren (standing on the far left) , visiting

with ji-iends in the
village of Kabwafi1,
Malawi, during
August I 990.

throughout the country. The National Spir-
itual Assembly commented at the end of the
Plan that "It has been very encouraging to
witness the involvement of Baha'i youth in
Project. Durthe work of teaching, adminisháation, trans-
lation of the Baha'i books in vernacular
projects were carlanguages ... "

Such initiative was also seen in the Sey-
chelles, where the Youth Task Force, born
in 1991, demonstrated its capacity to move
quickly on assignments. Representatives as-
sisted with deepening classes, visited the
Bougainville community to discuss mainte-
nance of the future regional I:Ia?'.iratu'l-Quds
of South Mahe, and visited the Takamak
community to discuss the formation of a for-
mal programme for the friends. The youth of
Gabon were rep01ted to be holding regular
deepening classes in four cities, and in South
Africa regional and local youth committees
were formed .

In March and April 1992, a six-week-
long development institute for youth was

raised up 353 new believers
. In the same
area in 1988, twenty-eight
Local Assemblies
and 643 enrolments were the
result of the
Olinga-Akwa lbom Teaching
ing the first
three years of the Plan, at least
five large-scale teaching
ried out in
Nigeria.

In December 1988, 414 new
believers,
including ten chiefs,
embraced the Faith and
ten new Assemblies were
formed during the
two-week Behin/Calabar-Mamfe
Road Teachsisting with deepening classes, visited the
ing Project. The
teachers involved were all
native believers. The Kay
Wilson Teaching
Project held in Nnewi,
Anambra State, and
the Elizabeth Gibson
Project, both held in
1989, together were
responsible for more
than 1,400 enrolments. The
projects in Nigeria
were can-ied out in a wide
variety of setdeepening classes in four cities, and in South
tings,
bringing the Faith to Christians,
Muslims, and traditional
village elders. Over
and over, success was
attributed to the unity
among the teachers.

Teaching projects led to
almost 18,000

held in Cote d'Ivoire. This was the first attempt in West Africa to give youth specific training, both practical and spiritual, to prepare them for a year of service in their countries.

Teaching

Forn1ally planned projects and individual efforts to attain personal goals complemented the teaching achieved through all the activities summarized in the previous sections.

The teaching projects held in Africa during the Plan-many dedicated to Hands of the Cause of God or outstanding teachers in Africa ' s history-are too numerous to count. However, a few examples drawn from the dramatic story of the Nigerian community ' s expansion illustrate the readiness of many Africans to accept the Message of Baha 'u'llah .

During the first week of the Enoch Olinga Project in Eket, Nigeria, in 1987, twenty individuals who dedidedicated themselves more to serve the Cause, teen new Local Assemblies into being and result of it all is

enrolments in Kenya and almost 16,000 in Chad.

National Assemblies reported noticeable increases in the number of individuals taking responsibility for the teaching work outside of projects organized by the institutions of the Faith. Greater awareness of the teaching needs and commitment to fulfil them were noted in Btfrkina Faso, Cote d'Ivoire, and Transkei. The National Assembly of Tanzathe activities summarized in the previous nia could only attribute approximately 35 per cent of the new believers to formally planned and funded projects, suggesting that much individual teaching took place. In Zimbabwe, a corps of travelling teachers was trained whose members were continurecount. However, a few examples drawn ous ly active ; an average of six to ten teachers were in the field at any given time.

The National Spiritual Assembly of Uganda wrote: "As evidenced by the increased communication between the Assembly and individual believers, there was quite an increased number of individuals who dedicated Nigerian teachers brought four- cated themselves more to serve the Cause, especially the youth. The result of it all is

Teaching institute held

at the William Masehla
Bahri 'i Institute in
Zambia; J986.

Participants in a deepening seminar
held in Gueckedou, Guinea, fi'om
2 6-3 J December J990, included
two members of the Auxilimy Board
and seven members of the
National Spiritual Assembly.

Bahri 'is working on the construction of
their new Teaching Institute at Titye,
Kasulu, Kigoma,Tanzania in 1990.

that there are now more workers for the
Cause than before."

With increasing public attention being
ga ined experience and infocused on the
creased their understanding of the institution,
imperative for Baha'i institutions to im-
prove their perforn1ance, through a closer
identification with the fundamental verities
of the Faith, thrnugh greater conformity
to the spirit and form of Baha'i adminis-
tration and through a keener reliance on
the beneficial effects of proper consulta-
tion, so that the communities they guide
will reflect a pattern of life that will offer
hope to the disillusioned members of
society.5

officer duties.
The Spiritual Assembly of
Bophuthatswana
organized a fruitful seminar in 1989 to generate ideas on maintaining
Local Spiritual Assemblies
Local Spiritual
Assemblies.
As Assemblies
of God, it becomes
they took more
initiative and responsibility,
sometimes
collaborating with neighbouring
Assemblies . One
example comes from
Burkina Faso, where
in 1989, about thirty
members of the
eight Loca l Assemblies of
the Zecco region
organized a teaching project
in the village
ofNibrogo. On the third visit to
the village, 100
people embraced the Faith
and a new Assembly
was formed. The same
group of Assemblies
later launched proj ects
in Ziou and
Affombissi.

In order to further educate members of
In 1990 and

1991 , the Local Assembly of
Local Spiritual Assemblies about their Nabou, Burkina
Faso, canied out two phases
duties and foster greater maturation of these of a successful
teaching campaign called 'El
crucia l institutions, a variety of methods Bab' which
opened fifteen localities, resulted
were used to overcome obstac les in Africa in the
forn1ation of ten new Local Assemsuch as the difficulty of travel, poor systems
blies, and emolled more than three hundred
of communication, and low leve ls of people.
literacy. In Transke
i, eleven Local Assemblies
In Chad, believers used bicycles to travel adopted twenty-four
extension teaching goals,
thousands of kilometres to visit, encourage, visiting the
areas at least once a month and
and deliver mail to Local Assemblies. In some as often
as weekly. The National
Tanzania, twenty Assemblies were reached Spiritual
Assembly wrote: "One of the
by the Travel Deepeners Programme. In Togo, encouraging
points about these campaigns is
an illustrated booklet on the major tasks of that they have
all been organized by the
the Local Assembly was published and dis- respective
Local Spiritual Assemb lies and
tributed to all the delegates at the National supported by
the whole nation".
Convention in 1988. One example
is the cooperation between
In Rwanda, some Local Assemblies were the Local
Assemblies of Umtata and Pelini
invited to send two representatives to a deep- to teach the
Faith in Mngamnye. Their conening institute and teaching project, which
tinuous collaboration to organize numerous
so stimulated participants that they helped to trips,
proclamation events, and deepenings
fonn fifteen new Assemblies and were able resulted in the
re-fo rmation of the Assembly
to elect their own Assemblies the follow ing ofMnganmye.
year without assistance. Of the many
new Local Spiritual Assem-
The National Assembly of Zimbabwe blies that were
formed in Africa during the
sent a letter to every member of a Loca l Plan, severa l
examples are noteworthy. In

Assembly along with deepening material, 1987, due to
the efforis of the Baha'is ofBataland distributed info1rnation on elections and
imo in the Central African Republic, that
countly fo1111ed its first Local Assembly made
From a letter of the Un ive rsal House of Just ice to the up of Pygmy
believers . Two members were
Baha ' is of th e World , Ric:l van 1990. later able to
attend the National Convention.

On the island of Rodriguez, in the Indian Ocean, some of the Baha 'is of La Ferme pose with Counsellor Gilbert Robert, shown fourth from left, and his wife, Daisy Robert, on far right, during the couple's visit to the island in October 1990.

Jn Sierra Leone, Baha 'is in Yikandor, Pujehun District, work together to make mud bricks for a new Baha 'i Primary School. Jn addition to labour, the friends contributed cash, wood, stones, and sand for the construction; 1987.

A Teaching Institute being held in Bamako, Mali, on 19 and 20 December 1987.

Liberian refugees held fast to the importance of the Baha'i Administrative Order, establishing a Local Assembly in a camp in Nigeria spiritual, social and material progress. Access to it, constant study of it and daily use of it in our individual

lives are vital to
and virtually transferring the membership of the inner personal transformation towards
three Assemblies from Liberia to Cote which we strive and whose ultimate outer
d 'Ivoire. There the community expanded to manifestation will be the emergence of
include twenty-five Local Assemblies and that divine civilization
which is the promnearly one thousand believers, both Liberians ise of the World Order ofBaha'u'llah.
and I vorians. During the Plan, efforts continued to be
The Baha ' is of Ethiopia rose to the chal- made to provide the greatest access to the
lenge of replacing the one Assembly of Addis Sacred Writings by háanslating the Holy
Ababa with twelve new ones when the gov- Word into as many languages as possible.
erm11ent sectored the city into districts, each Among the African languages into which the
with its own municipal seat. The National Writings were translated were: Kwangali in
Assemb ly considered the community 's re- Namibia, Kimndi in Bumndi, Kinyarwanda
sponse to this opportunity to be the single in Rwanda, Bambara in Mali, Tigrinya in
most important achievement of the Plan, as Ethiopia, and Fang in Equatorial Guinea.
it increased the base of the work-force in the Translations were made into multiple local
area. Deepening courses were provided for vernaculars in Burkina Faso, Cote d ' Ivoire,
the urban Assemblies, which in tum strength- South Africa, and Uganda.
ened the believers under their jurisdiction In order to bring the Creative Word to
who increased their participation in the illiterate seekers, the Writings were recorded
activities of the Faith. on audiotape in languages such
as Portuguese Creole in Guinea-Bissau and Santiago
Literature Translation Creole in Cape Verde.
In a letter to all National Spiritual Assemblies The Cenháal African Republic, Transkei,
dated 10 July 1989, the Universal House of Malawi, and Zambia reported great sháides
Justice wrnte: forward in the area of
háanslation, with the
The Holy Word has been extolled by the latter increasing its production by

using pro-
Prophets of God as the medium of celes- fessiona l translators whose work was then
tial power and the wellspring of all reviewed by Baha' is .

Dr. Bahman Sadegzadeh, an Auxiliary Board member, handing medicine to Liberian Baha 'i reji1gees in Cote d 'Ivoire during a conference held in March 1991 . He also addressed the fi'i ends on the subjects of hygiene and the use of natural remedies.

0 ye friends of God!
Exert ye with heart and
soul, so that association,
lo ve, unity and agreement be obtained
between the heart...
Should success crown
your enterprise, America
will assuredly evolve into
a center/ram which
waves of spiritual power
will emanate ...
- 'Abdu 'l-Baha

B. THE AMERICAS

MOST of the countries ofNorth and South Assemblies in their growing relations with
America share important commonalities in governmental and
non-governmental organirelation to the Faith, such as relative free-
zations and with the public in general'. Condom of worship and freedom to
teach. tacts with government officials and profes-
However, any summary of activities in the sional and conununity affairs organizations
vast area of the Americas must be read with were particularly notable in the Americas,
an awareness of the significant cultural, eco- where they continued to develop throughout
nomic, and political differences between the the Plan, increasingly leading to invitations

United States and Canada on the one hand and the region of Central America, South America, and the Caribbean on the other.

The Baha 'i communities in each area tended to capitalize on their strengths. Thus when it is reported that large numbers of individuals enrolled in the Faith in the Americas, many of them indigenous peoples who then arose themselves to share the Message, it is Latin America which provides this democracy which virnews. In this region, a general openness to religion, increasingly active native believers, and good relations with governments combined with severe economic crises to create an environment in which people searched contacts with govfor deeper solutions to their immediate problems and found them in the Baha'i Faith.

In the United States and Canada, where material and political conditions were much of the Asmore stable but where there are many groups working to solve social problems, the believers spread understanding of the Faith to a large extent through deepening their relationships with service organizations, high government officials, and the media. Using their resources in communications, the fine change transpired for Baha ' i participation and advice.

One of the most outstanding examples of this trend comes from Brazil, where the Baha'i conmmnity responded to the needs of its nation at a unique historical moment.

Possessing a strong national administration, a diverse conmmnity, and an ample amount of translated literature, the Baha ' is were ready to seize the opportunities presented by Brazil's transition to tually coincided with the begirming of the Six Year Plan. Before the Plan began, the Baba ' is reported that few prominent people were aware of the teachings of the Faith.

By the end of the Plan, enunent officials were so extensive and consistent that the country's Federal Chamber of Deputies had announced its intention to commemorate the Centenary cension ofBaha 'u ' llah with a special solenu1 session.

After twenty years of military rule, a civilian president took office in Brazil in April 1985, and in February 1987 a Constitutional Assembly was installed to draft a new constitution. This political

arts, and the academic realm, the Baha'i
conununities of the United States and Canada
generated more widespread awareness of the
Faith and greater respect for its activities
than ever before.

Greater Involvement with Society

In its Ric)van message of 1988, the Universal
House of Justice wrote that a new stage had
been reached in the external affairs of the
Cause. This stage was ' characterized by
a marked maturation of National Spiritual

amidst economic turmoil, including high foreign debt, more than two hundred per cent inflation and a steadily widening gap between the wealthy and the poor. In 1987 the National Spiritual Assembly presented twenty proposals concerning law, human rights, international relations, education, the economy, the rights of indigenous peoples, the rights of women, and other subjects to the 559 Congressmen writing the country's new constitution. Each Congressman also received a folder including The Promise of

World Peace, information on the Faith, and
Baha'i physia letter from the National Assembly stating
the basic contributions the Baha'i Faith
professioncould give to the new constitution . More
than one hundred cables and letters and
many telephone calls were received express-
ing gratitude for the suggestions provided.

In 1992 the Brazilian Government selected
the Baha'i report "Religions and Environ-
ment- A Specific Approach for the World
Ecological Crisis" to be included in its
report for the United Nations Conference

In August 1986 a group of cians established the Brazilian Society of Physicians for Peace to awaken als in medicine to the importance of their contributions to peace. The Society was also to serve as a forum for studies on scientific, ethical, psychoaffective, educational, social, and spiritual aspects of peace. A decision was taken by the Brazilian Society of Physicians for Peace to work for the elimination of prejudices of race, class, nationality, and belief, promoting unity among peoples, and

on the Environment and Development (also known as the "Earth Summit"), at the request of the Brazilian Forum of Spiritual Traditions and Environment. And then, just a few days following the close of the Six Year Plan, the President of Brazil ' s Federal Chamber of Deputies spoke to forty-five federal deputies about the magnitude of the health of the region. Hundreds of Personality and Teachings of Baha' u ' llah, came from phyquoting from His Writings on the establishment of a new world order.

Involvement of Brazilian Baha'is in the intersocial issues facing their country went beyond contact with government officials to include sponsorship of and support for organizations working toward Baha'i principles. Through these activiti es, the believers were able to simultaneously proclaim the Faith 's teachings, form relationships with like-minded people, and work toward social change.

to avoid any involvement in political or ideological disputes.

The Society's inaugural ceremony was attended by 120 doctors, the presidents of the Medical Association and the Medical Councils, professors of medicine in universities , and the most outstanding authorities in medicine and health of the region. Hundreds of cables and letters of support came from physicians and hospitals. These included special messages sent by the Brazilian Office of the United Nations Organization and national entity Physicians for Prevention of Nuclear War, whose founders , Drs. Lown and Chazov, were awarded the Nobel Prize for Peace.

The inauguration included lectures about the role and the influence of physicians in seecuring peace, preceded by the announcement that the initiative was launched by a group of Baha' i physicians. The Peace Message of the

Th e bronze plaque reads: "The earth is but one country and mankind its citizens. -Bahti 'u 'llah (1817-1892)." The group is shown with one of three such plaques presented, along with copies a/The Promise

of World Peace, to
the Brazilian Society
of Educators for
Peace. 1989.

Members of the
Raul Pavon Teaching
Project held in Peru
in 1989 are shown
with members of
the Moth ers ' Club
in Puno.

Universal House of Justice was presented in or approving new
constitutions. Presentaan audio-visual programme by a member of tions
were made on behalf of the National
the Auxi liary Board. Assemblies of Barbados and
Guyana to the
Later in the Plan, the Brazilian Society of West Indian Commission Preparing
the
Educators for Peace was formed which be- West Indies for the Future, a
body estabgan organizing seminars for teachers. Then lished to study the
future of the Caribbean
in 1990, the Brazilian National Assembly conununity and regional
unification. In
sponsored the first International Expos ition El Salvador, the Central
American Institute
on Education for Peace with the pariicipation for Business Adminisháation
invited Baha ' is
of twenty-three embassies and educational to participate in a seminar
on a Post-War
institutions. Displays featured the efforts of Reconstruction Plan.
various countries to reach peace tluáough In some counháies
authorities recognized
education. the importance of the Faith
by including
Permanent monuments to peace bearing Baha'is in official proceedings
or sending
quotations from Baba 'u 'llah were erected in officia ls to Baha ' i events
. In January 1987
1986 and 1991. The first stands near the spot the Bahit' is of Trinidad and
Tobago were the
where the borders of Argentina, Brazil, and first presenters during an
inter-faith service
Paraguay touch, in Foz do lguaya, and it is follow ing the formal opening
of Parliament.
inscribed with the symbol of the Greatest In Barbados, the Prime

Minister opened a
Name, the symbol of the UN International Caribbean Peace Conference sponsored by
Year of Peace, and the words, "The earth is Bahit'is in October 1986. In Guyana, the
but one count1y and mankind its citizens. Vice President requested a meeting with the
Baha 'u'llah (1817-1892)". The second National Assembly to discuss
Bahit 'i particimonument was erected in the city ofFlorian- pation in the "Social Impact Ameliorati on
opolis, Brazil, in December 1991, bearing Program". By the end of the Plan, Guyana 's
quotations related to the disintegration of the then-Prime Minister Hamilton Green had
old world and the emergence of the new. become so familiar with and respectful of
Baha ' i communities in other nations of the the Faith, that he addressed the National
Americas also contributed to their govern- Convention of the Baha'is of the United
ments' efforts to bring about positive socia l States at Ric;lvan 1992.
change. Written statements offering Baha' i Bahit'is also tried to contribute to the
perspectives were presented in Paraguay and conununities in which they lived by work-
Haiti to individuals responsible for writing ing with existing organizations concerned

with community affairs and organizing or after the Local Assembly of Saskatoon creco-sponsoring events of benefit to the wider ated an environment desk.
society. As their conháibutions came to be Racial unity was a major focus of the
known, Baha'is were increasingly invited to work undertaken by believers in the United
share their views and experiences. Baha'i States. The long-standing involvement of
perspectives on the topics of the environ- Baba ' is with commemorations honouring
ment, race unity, and world peace were Dr. Martin Luther King Jr. ,
continued to expa1iicularly sought out. pand. In 1988, Coretta Scott King invited the
The National Assembly of the United Baha'is to co-chair the National Religious
States co-sponsored two Global Structures Involvement Committee of the Ma1iin Luther

Convocations on Environment and Development, in 1989 and 1992. The Assembly also continued to conháibute to the work of the Global Tomonow Coalition, an organization of more than 150 members involved in issues related to resources, the environment, and sustainable development. Just prior to the end of the Plan, a member of the National Assembly's Washington, D.C., staff became part of a working group to draft suggestions for the United States Government's position paper to be presented at the Earth Summit. Baha'is in Mexico participated in a public fornm in Mexico City in March 1991 called "Preservation and Improvement of the Environment", joining representatives of several Latin American countries. The Latin American Council of Churches invited the Baha ' is of Ecuador to collaborate on a round table discussion called "The Churches and Ecology". Ba ha' is in Canada were invited by the Saskatchewan Environmental Society to help plan education programmes for schools Cenháal and

King Federal Holiday Conunission, and in 1992 a member of the National Assembly was invited to serve as co-grand marshall of Atlanta, Georgia's King Day Parade, speaking to a rally of one hundred thousand people. In June 1991, the National Assembly issued the statement Th e Vision of Race Unity-America's Most Challenging Issue, which by the end of the Plan had sold approximately two hundred thousand copies.

The Baha'is in the United States increasingly received requests for support and consultation from organizations wanting to improve race relations. As early as 1987, for example, a governor's aide in Kansas requested that the Baha'is help train local law enforcement officers in racial issues and collaborate with the state Boards of Education to develop local programmes dealing with racial problems in schools.

Baha ' is throughout the Americas conháibuted extensively to the promotion of world peace. The Presidents of seven

Jn the United States, Baha 'i singers Seals and Croft participate in the Martin Luther King Day Parade held in Atlanta, Georgia, on 21 Janumy 1991.

Th e Parade was
televised, and the
reporter spoke of the
Saha 'i principles of
race unity.

South American nations received The
Promise of World Peace during an intergovernmental meeting in Uruguay in October
1988. A milestone was reached in Cuba
when , in 1986, the Baba' is were ab le to
distribute the Peace Statement to a number
United States parof prominent people for the first time. The
same year, the President of Dominica, His
Excellency Sir C larence Seignoret, quoted
from the Statement during a radio message
he delivered on the International Day of
Peace.

In July 1987, five outstanding Baha'i
professionals visited Costa Rica to give presentations at a Seminar on Family Education
for Peace held at the University for Peace in
San Jose. During the Plan, Costa Rican
Baha'is were honoured by Peace Radio, of
the University for Peace, with a certificate of
thanks for support and collaboration; the beone year, the conlievers worked with the University in various
activities, including a large peace conference
and a series of forums on educating chi ldren

representatives of all the religions being practiced in the country.

Celebrations of United Nations Days and Years and public meetings held to discuss UN-related issues occurred regularly in a number of countries. In the United States, particularly, the National Assembly increased its support of United Nations initiatives such as the International Year of Peace and International Literacy Year-and worked to support ratification of UN human rights conventions on torture, the elimination of all forms of discrimination against women, and the rights of children.

Early in the Plan, an ad hoc group of organizations working for U.S. Congressional ratification of the United Nation Genocide Convention invited the Baha'is to participate, and the National Spiritual Assembly took a leading role; within one year, the convention was ratified . The National Spiritual Assembly's representative to the United Nations also became heavily involved in UN

for peace. In Venezuela, four believers spoke at the First International Encounter for Peace, Disarmament and Life, and an exposition of photographs and quotations was displayed at the site. A course based on the Peace Message was prepared for schools in Haiti, and annual peace fairs were held in Belize City, Belize. In both 1990 and 1991, the Baha'is of Guatemala participated in the Congress for Peace which involved Baluí'is of Havana, Cuba, welcome the visit of Mrs. Carmen de Burafato, member of the National Assembly of Mexico (seated centre), and Miss Teresa McGregor, a member of an Auxiliary Board in Mexico, (second from left) in November 1986.

Representatives in New York and later as a member of the Board of Governors of that body.

The UN International Year of Peace was celebrated in the United States with an International Peace Conference held in San Francisco in August 1986 and attended by 7,800 people. In Bolivia, the Ministry of Association activities, serving as Chair of the UNA-USA Executive Committee of the Conference of United Nations

In the United States, First Lady Barbara Bush welcomes the Baha'i International Community Representative, Daniel Wegener, to the White House during a reception held on 20 June 1990 for delegates to the United Nations' "World Conference on Education for All".

In Guadeloupe, ~RTS-Pl'P

Mr. Louis Luce
reads the Bahci 'i
~
statement
"Education for
Peace", while
Mr. Kamran, chairman of the World
Religion Day
activity, looks on;
18January1987.

In Trinidad and
Tobago, friends
gather to commemorate the United
Nations' Human
Rights Day on
I 0 December 1988
in Port of Spain.

Foreign Affairs and Religions invited the Baha'is to be part ofa commission responsible for the International Year of Peace activities. Baha ' is in Grenada supported the International Literacy Year, 1990, by hosting a Literacy Conference which included a panel of experts and was opened by the Governor General. Other support of United Nations activity included participation by the Venezuela Baha'is in a meeting of the UN Economic Commission for Latin America and the Caribbean, following which the National Assembly helped forn1 the Association of Non-Governmental Organizations. Canadian Baha'is worked with a team at the 1987 when he visited and spoke about computers and about world peace to professors, students, and prominent people. The creation of the Association for Baha 'i Studies in Chile led to interaction with experts in many fields.

Efforts to contribute to the fi eld of educaa tion included co-sponsorship by the Baha'i community of Bucaramanga, Colombia, and the Latin American Language Centre of a forum in October 1988 called "Excellence in Education", which attracted 70 people; tribution of the monograph Educaci6n Moral to educators in the Dominican Republic; and organization of a seminar on education by the Center for Baha'i Studies in

Ecuador, which
University of Ottawa's Human Rights was followed by Baha' i participation in
Research Centre over a two-year period to national consultation organi
zed by the Minismount a nationwide campaign of activities try of
Education. In March 1987 the Baha' is
for the 35th Anniversary of the Universal of Manizales, Colombia, held their first Peace
Declaration of Human Rights. Baha'is in Encounter with non-Baha ' is in the field of
Bermuda sponsored regular commemorations education. Paiiicipants analyzed issues such
of Human Rights Day, which eventually be- as the principles governing peace, the nature
came government-sponsored events. of man, and the dynamics of consultation,
Greater involvement in society also meant and worked to define their own attitudes and
that Baha' i professionals in the Americas decide on actions to take toward achieving
formed new relationships with colleagues peace.
and contributed to their fields by forming
associations and sponsoring seminars and Mass Media
conferences. In Guyana, for example, dinner The instruments of mass media were widely
receptions were held for visiting profession- used to foster awareness of the Faith in the
als to introduce them to their colleagues; Americas. As in other areas of the world,
visitors included artists, an ophthalmologist, oppotiunities greatly increased for Baha'is
and an expert in the area of drug abuse to share the principles of Baha'u'llah and
prevention who gave presentations to social to announce their events
through radio, teleworkers, health professionals, doctors, and vision, and newspapers, and media coverage
medical students during a seven-country tour of the Baha' i community's activities was
of Central and South America. unprecedented.
An Association for Baha'i Studies con- Radio was the medium through which the
ference on science and religion held in widest variety of people in the Americas
October 1987 in the United States provided heard about Baha' u'llah, given its unique
opportunities for Baha'is to make val uabl e abi lity to reach remote areas and transcend

connections with eminent members of the scientific community. A conference entitled "The Architecture of the Baha 'i Ed ifices" held in Uruguay in July 1988 attracted thirty weekly pronon-Baha ' i professionals. A Baha' i with expertise in computer science opened many doors to professional circl es in Colombia in

the barrier of illiteracy. In addition to the regular programming on Baha'i-owned radio stations in Chile, Bolivia, Ecuador, Panama, Peru, and the United States, grammes were aired in Belize, Dominica, Grenada, Guyana, Jamaica, Puerto Rico, and the West Leeward Islands.

Chile provides an example of the use of radio as a strong force for teaching and community development, particularly among the Mapuche Indians. Given the expense of travel relative to the income level of much of the population, limitations on travelling to teach in Chi le made the advantages of radio particularly welcome.

For five years preceding the launching of the Six Year Plan, Baha'is participated in a weekly programme reaching the entire country, creating the basis for a regular listening audience. And for a brief period in 1986, selections from The Hidden Words of Baba ' u ' llah were read every hour all day on twenty-eight stations. Then, having obtained approval for their own frequency a few months before the Plan, the Baba'is launched Radio Baha ' i de Chi le on 20 December 1986.

well-known media personality, created a radio programme háansmitted from 10 p.m. to midnight from Monday to F1iday, designed to create a meditative atmosphere each evening using se lected poems, stories, legends, and writings from different sacred scriptures, accompanied by specially selectparticularly welcome. ed music.

The popularity of the programme grew rapidly, and by early 1989 it was estimated that between 10,000 and 15,000 listeners in the metropolitan area of Santiago and nearby small towns were enjoying it each evening.

As phone calls and letters mTived, the owner of the station approached Mr. Amenabar, conunending him on his initiative and offerapproval for their own frequency a few ing to repeat the same programme on co-owned stations in three other centres.

Mr. Amenabar began making

increasing use
The station was establ ished in Labranza, of the Writings of, and literature about, the
Commune ofTemuco, in the heart ofMapu- Baha'i Faith, always mentioning the source
che Indian territory. Radio Baha'i Chile both of the work, creati ng a wide public awarecontributed to the preserva tion of Mapuche ness of the Faith. Many people appearing at
culture and welcomed the contributions of firesides and public talks first heard about
the native population to its mission. the Faith through this programme.
In July 1988, six Mapuches attended the Further tribute to the positive effects of
station ' s first institute held in part to train the progranune was accorded
by the Miniscommunity members to support the work try of Telecommunications when it awarded
of the station. Early in 1989, Radio Baha ' i the owner of the station a free frequency in
Chile was chosen by the Government as the the Va lparaiso area (where previously it was
prime vehicle for a development project in- impossible to obtain a
frequency), in recogvolving bilingual literacy classes in Spanish nition of the "special programme dedicated
and Mapuche. Two rural Mapuche Baha'i to peace and unity".
schools were among ten selected to serve as Special broadcasts in other parts of the
liaisons between the station and the students Americas also reached large audiences. In
for the project, for which the Regional June 1986, the official government shmtwave
Ministry of Education provided materials , in Cuba, Radio Havana, invited Baha'is to
scripts, and planning, and Radio Baha 'i taped be on a show called "Religion in Cuba". An
and transmitted broadcasts. The project, interview with the chairman of the National
according to the Nationa l Assembly, indicat- Assembly about the principles, history, and
ed the recognition accorded by the Ministry current development of the
Faith was broadof Education to the status and capacity of cast at intervals for a total of six hours
Radio Baha'i. in seven languages . In Ja
nuary 1987, the
The initiative of an individual believer in Baha'is of Guadeloupe received wide radio
Santiago, Chile, also resu lted in unprece- coverage of their

activities for World Relidented radio proclamation for the Faith and
gion Day. For the nine days smTotmding the
a positive conháibution towards peace and event, eight different
radio stations broadconununity health. Francisco Amenabar, a cast
various interviews and programmes,

and on the day itself, the most popular com- evident from the active
participation of inmercial station aired a two-hour phone-in digenous
friends , mostly youth, and greater
show with a prominent Baha ' i. In Peru, the participation by women.
Baha ' is produced an educational radio One of the exciting
developments in the
series, broadcast in Aymara and Spanish, use of television in the
Americas came in
which addressed subjects such as rural fami ly Puerto Rico in early
December 1989, when
life, prayer, consultation, and the value of the Baha 'is were asked by
the local televinative languages. During December 1991 , sion
station whether they wou ld produce a
public service announcements about peace ninety-minute holiday
special programme,
were aired twenty times a day on two sta- fea turing guests from
different religious
tions in El Salvador. backgrounds speaking on the
theme of peace.
In late 1991 , the Baha'i community of The station offered to pay fo
r the production
Argentina reported a great increase in its crew and to donate sh1dio
and air time, if the
opportunities to proclaim the Faith through Baha' is would build the
set, obtain the hosts
radio broadcasts and interviews. In Almirante and guests, and write the
script. The pro-
Brown, the five- to-ten minute slot originally gramme was táansmitted on
various cable
given to the Baha'is on the local FM radio services reaching fourteen
localities . It was
was increased to an hour-and-a-half every shown on six consecutive
days at various
Saturday dming which the diverse themes of times . Publicity for the
Baha' i-sponsored
the Cause could be discussed. In La Rioja, programme included radio
spots on two stathe Faith was proclaimed for fifteen minutes tions a
thirty-second television announcement
after the presenter of the programme "Can- shown frequently, street
banners at major

tares de! Litoral" ("Songs of the Littoral") and alleft the radio booth and handed the micro- phone to the Baha ' is to talk about the Faith and its principles . During an interview with the Baha'is by Radio Nacional in Mendoza which lasted one hour and fifteen minutes , the interviewer showed great enthusiasm and receptivity towards the Faith and Baba 'u ' llah. This programme prompted calls from listen- ers who expressed their happiness at hearing such a message of peace.

One sign of the movement toward more sophisticated use of radio was the holding of several Radio Baha' i Seminars in Latin America during the Plan. The second semi- nar, held in Lima, Pem, in 1988, was attended by more than fifty radio experts, six mem- bers of the Continental Board of Cow1sellors, all the members of the International Baha ' i Audio-Visual Centre, and representatives of seven Baha ' i radio stations (five of them indigenous peoples). Reporting on the fourth seminar, held in Cochabamba, Bolivia, in 1991 , the Latin American Radio Adv isory Committee commented that signs of increas- ing mat11rity within the radio fa mil y were evident in the enterpri ses to intersections and the most one thousand flyers handed out by the television station ' s pers01mel.

In 1988 the Baha' i fairs for the Greater M ilwaukee, Wisconsin, area in the United States was given the Conmmnity Access A ward for Religious Progranuning by Viacom, the cable televi- sion service for the Milwaukee suburban area. The Baha ' i Broadcast Media Task Force used "The Spiritual Revolution", a series consisting of thirteen half-hour intervie views with a number of knowledgeable Baha' is about the Faith, and adapted it for local use by adding an inháoduction and an ending which explained how viewers could obtain further info rmation about the Faith.

Another regular television programme aired in El Salvador: a weekly show of fifty- four episodes called "Journey Towards the Future". Also in El Salvador, fifty-two interindigenous peoples). Reporting on the fourth views used to promote public meetings were aired free of charge.

In 1987, the Public Information Office at the United States National Baha'i Center was asked by two television

Left: All of the resources of Radio -- Baha '£, Bolivia, - being used in a campaign to fight cholera in 1991.

Above: The staff of the Baha 'i radio station WLGI Hemingway, South Carolina, U.S.A. November 1987.
Left: A staff member at Radio Bahci 'i, Panama, in Boca de! Monte, preparing to broadcast music; 1987.

Exterior view of the Baha'i radio station in Labranza, Chile, in February 1988.

Below: Baha 'is teach the Faith during a radio interview held in Colima, Mexico, in l 987.

Above: A staffmember of Radio Balui 'i Ecuador (left) interviews a villager as part of the " Walking Together" project; J987.

Right. The first weekly Baha'i radio programme in the Guajiro language aired on 2 September J990 in Maracaibo, Venezuela.

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OCL
UGO TITIClICll
.... . ISOKHi
Leji: Exterior view of Radio Baha'i on Lake Titicaca, Peru; J988.
This, like all Baha'i
- ~á-.~áá' ..._,.

radio stations, is
- .... ~ t• ..,:,"}' community-based
.:. á..~~
~J;._-_.::-á.f~~á. ~ áá.$.~~:
and participatory.

supply Baha'i public service announcements for a cable channel to use on its satellite service to cable television systems throughout the United States, and for the Max Media organization to distribute to thousands of cable system operators for regular local use.

In 1988 the Global News Network also requested Baha' i public service announcements to be telecast over its new satellite and cable television channel.

In May 1988, the Baha' i community of Alaska received an award from the Interior Alaska Ecumenical Peace with Justice Council, in Fairbanks, for the "Peace Talks" television campaign. "Peace Talks", developed in 1987, comprises four sixty-second public service television and radio announcements , using ideas adopted from the Peace Statement. Each announcement focuses on a different aspect of the theme, "Peace is More Than Just an End to War", and conveys the overall concept that achieving real

teachings with television audiences. The International Convention video was broadcast in Bolivia and St. Lucia in 1988, and the Canadian music video "Mona" was shown nationwide in Paraguay in October 1986.

Newspaper coverage of the Faith increased and broadened its focus from the persecutions in Iran to Baha' u ' llah and His Teachings. The National Assembly of the United States reported that during the Plan the number of articles on the Faith increased from an average of 2,000 per year to 3,800.

Regular quotations from the Writings appeared in papers in Guyana and Haiti, and special features included a full page summaory of the Peace Statement in Ecuador and an eight-page supplement in El Salvador's Diario El Mundo , which was sold to 40,000 people.

The Public Relations Committee of the National Assembly of Guatemala achieved extensive press coverage of

the Faith in the
peace involves change in many areas of hu- first few months of 1987.
man interaction. At least 35,000 households In early January,
newspaper in the counin the Anchorage area and more than 240 the most widely read
villages in Alaska regularly received the an- try, Prensa Libre, published an article on
nouncements. They were also aired on radio the inauguration of the
the Committee arand television all across Canada in English, India. A few weeks later
French, and Inuktitut, as well as on local ranged a
television in the Arecibo region of Puerto press conference with Counsellor
Rico . Arturo Serrano of Mexico
during one of
his frequent visits to
Guatemala. In early
February two leading
newspapers interviewed
In Canada, at least 66 hours of the pro- Mr. Hassan Sabri, head of the
gramme "Baha' i Perspective" were broadcast Office of
on cable television during the Plan. In Feb- Social and Economic
ruary 1992, the new season began with a Development at the
thirty-minute talk about Baha'u ' llah based Baha ' i World Centre. All
on the Statement on Baha'u' llah, which had newspaper a1iicles
been prepared by the Office of Public Infor- included photographs, and
mation at the request of the Universal House the interviews
of Justice. According to the repo1i, "The often quoted the Baha ' is.
programme is not only excellent for Baha ' is In the Bahamas in 1988,
studying the Statement on Baha'u'llah, but it the National
also is perhaps the most complete half-hour Assembly answered charges
summary ofBaha ' u ' llah's life and teachings made against
that exists on video" . the Faith by delineating
Baha'i principles
and providing a
comprehensive history of
the Faith in a long letter
which appeared in
the Nassau Guardian.
An overall increase in
media coverage of
Baha'i activities was
reported in a number of
countries, including Chile
and the Dominican
Republic. The Baha' is of
Bermuda reported
that their Public Relations
and Communicaprovided another vehicle for sharing the tions

Committees were in regular contact

with representatives of all types of media, and it became commonplace for visiting prominent Baha'is to be interviewed. Friends travelling to teacher in St. Lucia were also suggesting peaceful activsubjects of television and radio interviews, and a reporter was sent to cover regional consu ltatio n between Caribbean National Spiritual Assemblies. Newspaper artic les about the Faith multiplied in Argentina, and at the end of the Plan the National Assembly said "the doors of radio stations are completely open ... " Proclamation via media was called a "strong suit" in Bel ize, where teaching teams often found people who were ready to become Baha'is after listening to weekly radio programmes. Television broadcasts featuring Baha'i travelling teachers also reached nationwide audiences in that coun try. The National Assembly of Suriname stated that because of the mass media, "the Name of Baha'u'llah is well-known to the population."

The Baha'is in the Arecibo region of

In an exchange of "war toys for peace toy", the children of Ensenada were invited to exchange their rifles, swords, toy soldiers, etc. for other toys ity. Most of the new toys were donated by the Baha' is of several communities near San Diego, California, in the United States. The public and media response to this particular event was extremely positive.

During the weeks preceding the El Salvador Baha ' i commun ity's celebration of the Anniversary of the Birth of Baha'u' llah and its own fiftieth anniversary in 1989, the Baha'is enjoyed extensive television exposure and excellent publicity in newspapers, including three major dailies, two of which contained full-page articles featuring verses of Baha'u'l lah. The Baha' is were able to speak for two hours on the Baha'i approach to peace during a special television interview, responding to generally helpful and friend ly questions from the moderator and the television audience. During a second

P uerto Rico establ ished such a friend ly rela- showing the following
Sunday, the moderationship with the local media that they began tor phoned one of the Baha'is to say that it
having difficulty keeping up with the publ ic- had been one of the most
significant proity opportunities presented to them. By early grammes he had ever produced. He asked
1990, the newspapers were regularly pub- whether the Baha'is, though removed from
lishing articles, photographs, and publicity political contention, could teach the spirit
for the twice-monthly Baha' i television pro- and methods of Baha'i consu ltation to the
gramme. One of the local radio stations adversaries in the nation 's confl ict.
invited the Baha'is for a two-hour interview
on the Faith. The interview was aired " live", The Arts
and also taped to be repeated in the future. T he arts were used to proclaim the principles
A wave of publicity for the Faith oc- of the Faith, to directly teach about the
curred in Mexico in early 1990 during the Cause, and to celebrate the diverse cu ltures
first phase of an intensive cross-border represented in the Baha'i community of the
teaching project, held in Ensenada, Baja Americas. The media used included music,
California. As a result of continuous contact drama, dance, slide shows, painting, video,
with the media, supplying key individuals and puppetry.
in television, newspapers, and radio with in- The Canad ian Baha'i community stands
formation on the Faith and regular news out for its use of virtually all these artistic
releases about the different activities of the media to proclaim the Faith. Finding itself, at
project, there were more than fifteen articles, the beginning of the Plan,
with good resourceleven radio interviews, numerous thirty- es in the arts, and noting a growing openness
second "spots" and several announcements to diverse forms of cultural expression in the
on the local evening television news country, the community particularly moved
programme. to fulfil its Six Year Plan
goal "to make use

of drama and singing m the teaching and provide opportunities for sharing the

Faith
deepening work". with different groups in the community.
In order to provide a forum for the Held in the city 's Centennial Theatre, the exchange of ideas on how best to achieve event included dance, theatre, readings, muthis goal, the Baha'i Arts Council, Canada, sic, and visual arts from different cultures
sponsored "Invitation 88: A Festival of the dedicated to the promotion of unity through
Human Spirit". Held at the University of diversity. More than seven hundred people
Western Ontario, London, Ontario, during attended the concert, including local authorithe summer of 1988, the festival attracted ties and representatives of the media.
approximately 1,000 participants at various In many regions of the Americas, music
times to its programme of workshops, exhib- was used for proclaiming the Message, either
its, and performances. through the songs themselves or through the
A report reads : "During the course of the musicians speaking of the Faith in between
festival we recognized in each other diverse numbers and during publicity interviews.
and previously undreamed of capacities for Reporting on the "Concert for Peace" given
creativity and expression of the Faith". The in July 1987 by Baha'i pianist Alfredo
festival impressed both Baha'is and the gen- Speranza at the Solis Theatre, Montevideo,
era l public with the excellent quality of Uruguay, the National Assembly called it
performances, talks, workshops, and displays "an important success which attracted almost
and reflected the words of the Universal a thousand spectators to ... the principal hall
House of Justice: "New prospects for teach- in the country". Invitations were sent around
ing the Cause at all level s of society have the country through Local Spiritual Assemunfolded". blies, schools and universities, and the
That same year the Canadian youth troupe media. The artist, an Italian citizen born in
Let It Be This Generation won the hearts of Uruguay, was interviewed by reporters from
youth in high schools, colleges, universities, television channels, radio stations, and newsand community centres across the country papers, with mention

made of his Baha' i
during a nationwide, ISO-performance, peace- beliefs and his worldwide service on behalf
promoting tour. The presentation, based on of the Faith. In addition, Maestro Speranza
the inevitability of peace and the steps to spoke at two public meetings at the National
attain a united global community, communi - Baha'i Centre on the subjects of music,
cated its ideas through dance, slide shows, unity, and the Baha' i Faith.
music, theatre, and movement. The troupe Starting in October 1986, the Louis G.
performed in high schools, jw1ior high schools, Gregory Baha 'i Institute in Hemingway,
elementary schools, and public places, and South Carolina, U.S.A., held annual
oneestimated that about 12,000 people saw the week Peace Feasts: four-day programmes of
show, aside from television audiences. The jazz, gospel, and contemporary music, dance,
team also gave away between six and eight and addresses by distinguished speakers.
thousand copies of the Peace Statement. In 1987, the Governor of South Carolina,
The Sacred Writings, along with music Carroll Campbell, Jr., issued a proclamation
and dance, were used to tell the story of the designating the week of 14-20 September as
spiritual and social revolution of the Faith of Peace Week in the State.
the Bab at an international theatre festival in In March 1987, the small Baha'i commu-
Canada in 1990. The production , named nity of the city of Araguari, Brazil,
"Badasht", drew audiences totalling nearly (population 30,000) organized a big public
450 people. musical show called "A Chance for Peace"
Baha'is in Vancouver, Canada, organized performed by Baha' i musicians from a
larga "Peace of Art" concert in May 199 l to er neighbouring community. The show
INTERNATIO N AL SURVEY OF CURRENT BAHA'i ACT I VIT I ES 283
attracted an audience of a tho usand and Atlanta Baha'i Youth Workshop to give a
received wide press and radio coverage. si ngle performance of a programme entitled
Hundreds of pamphlets were given to the "Barriers to Peace" in
October 1989, resultpublic. The same show was later sponsored ed in the
youth giving a number of repeat

by another small community, where five performances and remaining all day in the
hundred attended. school.
A singing group fro m Guyana called The During the week before the scheduled
Carmel M instrels performed throughout the performance, the high school had expericountry and completed a Caribbean tour in enced an increase in racial tension among the
1987. The group was included in several students. After consultation with a Baha' i
national and governmental events and per- yo uth attending the schoo l, the principal and
formed fund-raising concerts for social and the Board of Education decided to use the
economi c development projects. Atlanta Baha' i Youth Workshop as a tool to
In Puerto Rico, at least five concerts were help defuse the tensions. The Workshop's
presented to audiences of more than a hundred four performances of song and dance were
people. A ll of these included presentation of arranged with ninety-minute breaks in
the Faith and di stribution of literature. between to enable students to meet with
Theatre groups capitalized on the inherent members of the Workshop and to consult
drama of the Faith, presenting its history and about rac ism. Much of the discussion led to
principles on stage. In Brazil in 1988, a the- proposed so lutions from the Baba' i perspecatrical prod uction relating the life of Muna tive.
Enthusiasm about the programmes
Mal~mudnizhad , the youngest of the ten quickly spread. Students encouraged others
women martyred on 18 June 1983 in Shiraz, to participate and many students and teachers
Iran, rece ived official authorizatio1-;-after attended more than once.
government review, to be presented any- Slide shows were used in
several counwhere in the country. It marked the first time tries to present the main points of The
a production by Baha'is, using a cast of both Promise of World Peace. A slide show
Baha'is and non-Baha'is, received such based on excerpts fro m the Statement was
recognition. shown to about five thousand students and
Baha'is in Arequipa, Peru, formed a teachers in seventeen primary-secondary

group in 1986 ca lled Universal Peace The-
1986. The proatre which attracted favourab le notice fro m
the Director of UNESCO clubs in Arequipa.
After hearing a rad io interview with the
group, he invited the ir patiicipation in the
December ce lebration of H uman Rights Day
at the National Cu ltural Institute. They were
heard on radio stations and performed for
students in schoo ls of Arequipa "teaching
the concept of world citizenship in support
of the Internation al Year of Peace".
Baha'i Youth Workshops- youth groups
using dance and drama to convey the princi-
ples of the Faith-multiplied in the United
States, formi ng in dozens of cities. One ex-
amp le of their power comes from Georgia .
What began as an invitation by the Milton
High School in Alpharetta, Georgia, for the

schools of Co lomb ia in
gramme was first conceived as a deepening
tool for Baha' is, but its use as a teaching aid
was discovered when a group ofBaha'is in a
teaching campaign decided to present the
sl ide show in a school , and it was well
received. Baha' is were invited to return to
one of the schools until they had shown the
audio-visual presentation to nearly thousand
students.
Two other slide shows based on the Peace
Statement were shown wide ly throughout
Brazil. "From War to Peace" was directed
toward ad ult audiences and "The Peace
Pigeon" was aimed at children. fn 1989, the
Secretary for Education and Cul tural Mat-
ters of the State of Espirito Santo authorized
the Baha' is to give talks abo ut the Peace

Statement in all the public schools in the
state, opening the way for a great number of
students to see the slide shows.

the show, the performers would tell their
audience that Baha'u'llah is the Messenger
of God for our time, and they would invite
those who identified themse lves with His
Message to embrace the Cause. During the
first two months of its

the inspiration for an art exhibit sho wn for
six days in 1986 and co-sponsored by the

perfonnances, the
National Spiritua l Assembly of Belize and the country ' s National Arts Council. The "Peace Exhibit" was arranged around ex- time, 150 peocerpts from the Message and quotations from the Writings in beautifu l calligraphy by a Baha'i artist. The art gallery was filled with works in a variety of med ia- painting, drawing, graphics, scu lpture, need lework, and stained glass- all on the theme of peace. A poetry competition for children and youth from severa l schools and colleges was publici zed on radio, and winners were an- nounced at the exhibition, where gifts were awarded by the Committee.

At the opening ceremony for the exhibit, the Mayor of Belize City, who is himself an artist, spoke briefly, and then the wife of the President of Belize cut the ribbon starting the event. It is estimated that three hundred to four hundred people saw the exhibit and received pamphlets on peace.

In 1989, the video production "Peace ... the Promise" won an award as a finalist among more than three thousand entries from more than thi1ty countries at the International Film

group presented twelve shows in the Brazilian states of Sao Paulo, Parana, and Santa Catarina. During this ple embraced the Faith through the group 's presentation. In the four following months, Planeta Paz, ass isted and guided by the Auxiliary Board members in each counháy, perf01med in more than ten cities in Argentina, Brazil, Uruguay, and Paraguay.

A support group háavelled ahead of Planeta Paz and organized institutes to prepare local communities for mass teaching. Local youth were deeply involved in the consolidation of those who enrolled in the Faith as a result of the performances. Severa l papers, some radio and two telev ision interviews helped bring the musical group to the attention of the general public. The final result was more than 500 new believers and proclamation to thousands.

Carrying on a tradition of cultural ex- change among indigenous peoples from divergent paits of the Americas, begun by a group called Trail of Light in 1982, a fourthan person Garifuna (Carib) team from Honduras

and Television Festiva l in New York.
Some performing groups used a wide variety of artistic media to teach the Faith.
An idea put forward at the Baha ' i International Youth Conference in Brazil in 1991 became a reality: a performing arts group ca lling itself Planeta Paz (Peace Planet) was formed , with five members from Argentina, one from Uruguay, and four from Brazil.
The show consisted of music with Baha'i themes, folk music, dancing, and a slide show conveying the principles of the Faith.
A display about the Faith was also put up at each venue.
Each Planeta Paz concert began with a háibute to Baha'u'llah, stating that He gave His li fe for peace and unity. At the end of
"Play Jazz for Peace" was the name of a concert organized by a travelling teacher in June 1989 in Caracas, Venezuela. More than four hundred people attended the concert at which a group of professional musicians played tunes inspired by the . ideal of peace.
At the same time, the Baha'i community of attending. The show,
and Belize shared dances, music, and legends from their culture, as well as describing how the Baha'i teachings of unity and diversity have encouraged them to be proud of their heritage . Among the teaching activities of this new Tra il of Light was the presentation of cultural performances at five schools in St. Vincent and the Grenadines in 1988 . It was repo1ted that at one school a teacher became so enthusiastic about the team ' s prethemes, folk music, dancing, and a slide sentation that he closed the programme with a sunm1ary of the Faith ' s teachings on unity and diversity. The hi story of the Garifuna people is intimately linked with St. Vincent, wh ich, in their folklore, is the place of their origin and the most beloved of all places to them.

In January 1989, the Baha'is of Argentina reported that the Baba ' i Cultural Cenháe of Buenos Aires , named the May Maxwell Cenháe, was rmming a puppet show for the children of the disháict every fifteen da ys, and an average of fifteen children not from Baha'i families were

Caracas mounted an exposition of Sacred Writings and photographs related to the peace theme, which was viewed by several hundred people.

From June 1989 until the end of the Plan, Baha' is in El Salvador sponsored seven musical and art festivals in cooperation with other loca l organizations. Audiences ranged from sixty to three hundred people. An arts festiva l was also organized in Nicaragua by the National Baha ' i Youth Conm1ittee in 1989. About three hundred people attended the three-hour event which both proclaimed the Faith and raised funds for the pediaháics met with sucward of a hospital in the city of Jinotepe.

Puppetry also served as an effective vehicle for teaching. The People of Paradise Puppets of Barbados performed before hw1- dreds of children at Baha'i and non-Baha 'i function s, using puppettáy to address issues of social concern, such as the use of illegal drugs. In Guyana, about thirty-five believers took part in four puppet workshops in three regions of the country during 1991 , learning how to use this art to proclaim the Faith.

presented by El Retablo de! Mosquito (The Mosquito ' s Retable), a group made up of BaM' is and their friends, was also being taken to events arranged by other organizations.

Large-scale Enrolment Special focused teaching proj ects involving cooperation among various institutions, fullfrom sixty to three hundred people. An arts time teams , Baha'i radio broadcasts, and enthusiastic youth all played important roles in bringing about large-scale enrolment in Latin America and the Caribbean. A variety of projects- some with very few teachers and a short amount of time- cess, demonstrating the great receptivity of the souls in these areas.

The most outstanding example of large- scale enrolment came from Guyana, where during the first year of a three-year pil ot teaching proj ect, more than 20,000 enrolments were reported. This more than doubled the number of Baha'is from two to five per cent of the country 's population of 750,000.

The first 5,000 Baha ' is embraced the Faith during the project's initial six weeks.

A Garifuna Baha'i (right) travelled to

teach the Faith in
the Carib Territory
of Dominica during
f
Januwy and
Februwy J99 J.

Conceived at the Baha'i World Centre by the International Teaching Centre in consultation with the Universal House of Justice, the project was launched in October 1989 under the direction of the enthusiastic National Spiritual Assembly . It had two goals: large-scale expansion and conso lidation to help raise the number of Baha'is in Guyana to an appreciable percentage of the entire population, and the training of existing human resources and an ever-increasing number of new believers to become dedicated workers for the Faith.

Guyana was chosen for the project because of the success Baha ' is had had in teaching projects there, the continuous support given to teachers by the National Spiritual Assembly, the Baha'is' good relationship with the authorities, and the fact that the community had a significant number of deepened and dedicated youth. The size of the proj ect's second goal of consolidation: to raise up ten to fifteen per cent of the new believers as dedicated workers, primarily tluáough "good teaching" and a mature, systematic approach to deepening through the Institute Protion gramme.

The Institute Programme involved new Baba' is in basic deepening courses to help

Several of the teaching groups found that someone accepted the Fa ith in every home they visited, and sometimes whole families became Baha'is. One of the teams was based in the village of Crabwood Creek, which subsequently enrolled a thousand believers, or about twenty per cent of the village popuhelp raise the number of Baha'is in Guyana lation. The community held its Nineteen Day Feast in the park, as no house was large enough to accommodate all who arrived.

A visit in March 1990 by two Counsellors from the International Teaching Centre helped to clarify the impmiance of the proj ect's second goal of consolidation: to raise up ten to fifteen per cent of the new believers as dedicated workers, primarily tluáough "good teaching" and a mature, systematic approach to deepening through the Institute Protionship with the authorities, and the fact gramme.

The Institute Programme involved new Baba' is in basic deepening courses to help

of the community was also deemed suitable for a pilot project, and Guyana ' s racially di verse population seemed to be the most paths of service, conreceptive in South America.

Twelve experienced Baha'is from Brazil, Canada, Pern, the United States, and Venezuela were selected by the Continental Board of Counsellors to serve as resident teachers for the project. Selection was based on a number of spiritual and material considerations, but primarily on each individual' s capacity to be obedient to the institutions National Assemand to reach a unified vision with their fe llows. The overseas teachers were joined by twenty-six local Baha'is who gave from six to twelve months to the proj ect. Small full-time teaching teams spread over six different areas of Guyana, with a goal . of establishing teams in all regions of the country.

The teaching work was carried out using various methods: proclamation events, market displays, use of the media, presentations to schools, and service projects. Baha ' i Information Centres were established throughout eastern part of Guythe country to coordinate teaching activities arose to ca rry out conununity service

each develop a spiritual identity. Intensive study of the Creative Word was put into action tluáough various paths of service, foming the believers in their newly found Faith, and preparing them for more specialized Institute courses such as teacher training and children ' s education. More than a thousand new believers participated in the programm1e during the project's first year.

Children's classes were also held in all of the teaching areas, and deepening was pursued thrnugh radio ; the bly increased its radio time from tluáee programm1es per month to two per week and added a devotional programme every day.

In addition, the concept of revisi ting newly enrolled believers soon after their enrolment and providing deepening on prayer and teaching became part of the method used by the resident teams.

One consequence of this attention to simu ltaneous expansion and consolidation was the significant involvement of new believers in service and teaching. Hundreds of new believers in the ana

and make Baha' i literature available. proj ects developed at Feast consultations.

They worked in a spirit of cooperation and service to humanity to design and construct a children's playground, build a seventy-foot bridge to link two villages, and improve the condition of a local hospital. A series of literacy programmes was also developed in different parts of Guyana, and a three-day Baha'i Peace Festival sparked invitations for the Baha'is to speak to a community service group and make similar presentations to students in sixteen schools in the area.

When the National Assembly, in February 1990, called for an increase in the number of believers involved in teaching, the number quadrupled. This broader base of participation in the teaching field contributed to the success of the pilot project; at its conclusion, Guyana had approximately 36,000 new believers.

Teaching teams (see next subsection) also met with success in Ecuador, where a year of teaching dedicated to the memory of the Hand of the Cause Ral:unatu'llah Muhajir brought at least 2,300 people into the Faith.

A five-day teaching campaign in February 1992, which constituted one element of the ongoing Muhajir Project begun in September 1991 , also focused on areas reached by Radio Baha ' i broadcasts. During the five days, more than five hundred people recognized Baha' u ' llah, five new Local Spiritual Assemblies were formed, and thirty-eight localities were opened.

The important role played by youth in large-scale expansion also deserves special mention. Just one example comes from Colombia, where a team composed of an Auxiliary Board member and seven youth brought 1,245 new believers into the Baha'i community during the initial three-month phase of an ongoing proj ect.

During the period between September and December 1988, the team travelled to fifteen communities in the departments (states) of Atlantico, Bolivar, and Sucre. Each day began with prayer, study, and the memorization of the Holy Writings. A slide show based on the Peace Statement

was shown in
Begi1ming in January 1990, teachers from high schools and some public places, and a
seven countries supplemented the full-time conespondence course was offered to inter-
Ecuadorian teams in visiting each of the five ested people. The team then visited homes
goal areas targeted by the National Spiritual teaching the Faith directly, using the booklet
Assembly. Four week-long teacher-training l et 's Get to Know the Baha 'i Faith.
institutes were held as part of the project, as Two special aims of the project were the
well as several weekend training seminars. formation of youth groups and finding youth
The effectiveness of radio in preparing capable of carrying out regular children' s
large numbers of people to accept the Faith classes. Youth were also encouraged to focus
was demonstrated repeatedly in Bolivia. on service and develop community projects.
Following a two-day training course at the One teacher later returned to the community
Firdaws i Institute in November 1988, forty of Santa Catalina and found youth group
of the sixty patiicipants volunteered to visit members had already initiated a children ' s
communities in listeners' range of Radio class and were teaching a group of thirty stu-
Baha'i. During nine days , more than a thou- dents how to read, using the Baha ' i literacy
sand people embraced the Faith. The project, training booklet, God Illumines Us.
designed by the National Teaching Commit- While large-scale emolment was taking
tee in collaboration with a member of the place in South America, numbers were also
Continental Board of Counsellors and of the dramatica lly increasing in the Caribbean. A
National Assembly, continued, and by the report from the National Spiritual Assembly
end of February 1989, it had attracted and of Haiti in September 1988 relayed news of
confirmed more than 2,000 believers. In ad- the large-scale enrolments occurring in that
dition, fifty communities were opened to the country: It wrote: "Joyously inform results

Faith, some of which became entirely Baha' i. first phase Sununer Teaching Campaign.

[Two thousand, three hundred and seventy- with the teaching, deepening meetings were
one] adults, youth, children accepted organized and Baha ' i children's classes
Baha'u'llah. [National Teaching CommitteeJ formed. A large amount of Baha'i literature
planning second phase emphasis consolida- was distributed, along with
prayers and piction new believers. [Eight]-D ay Deepening tures of the Indian Baha'i Temple. During
Institute planned ... for new Baha'is." regular visits to the new believers, the project
In 1991 , 34 people took pmi in a teaching members showed films and
conducted deepinstitute held to prepare believers for entry ening sessions.
by troops in Haiti. As a result, two teaching Even very short-term projects brought
teams were formed and they visited Bainet, in hundreds or even thousands of believers,
Blockhaus, Lavalee, and Musac during July strikingly demonstrating the receptivity of
and August. The role of the teams was both souls in Latin America to the Teachings of
to teach and deepen new believers, and by Baba 'u' llah.
the end of the four-week campaign, more In just two days in Febrnary 1990, 228
than 3,300 people had embraced the Faith souls embraced the Cause in the Southern
and some 135 localities had been opened. Teaching Project in the town of Alvorada,
A three-week teaching activity in Trin- Brazil. The joint efforts of an Auxiliary
idad and Tobago in the beginning of 1989 Board member, four Local Spiritual Assembrought five hundred new believers under blies,
travelling teachers from three states,
the banner of the Cause of Baha'u' llah. The and pioneers resulted in
this exciting camactivity was part of the ongoing Covenant paign. For fifteen years Alvorada had had a
Project, carried out in memory of the es- Baha' i school, so many of the new Baha'is
teemed Mr. H. Bonah Kavelin, late member were long-time friends of the Faith and were
of the Universal House of Justice. In June already quite familiar with its teachings.

and July of that year, 850 new believers were enroll ed in Chaguanas in the central part of the country, after the visit of a special teaching team aided by tluáee members of the National Teaching Conm1ittee, two full-time teachers, one travelling teacher and a few other Baha'i friends.

An important pmi of the Covenant Project was the consolidation process; simultaneous project in which 1,764 new believers em- braced the Cause of the Blessed Beauty- component of large-scale teaching.

738 youth and 1,026 adults, almost half of whom were women.

A one-day sháike and demonsháations which blocked roads did not hinder the progress of the Baha'i teachers, who succeeded in their efforts. One historical highlight was the teaching carried out at a high school in Villa Quebrada, where the principal, all the teachers and students en- rolled in the Faith. The project culminated in

The unified efforts of a member of the International Teaching Centre, a member of the Board of Counsellors, four Auxiliary Board members, and members of the National Spiritual Assemblies of Peru and Bolivia rekindled the Lake Titicaca region of Peru in September 1988.

A two-day mass teaching workshop attended by sixty teachers was followed by a five-day teaching ers was followed to the consolidation by a relatively large Baha'i population and freedom to teach, but faced the challenge of developing strong Baha'i communities enrolment. Throughout the Plan, teams were used to continue proclaiming Baha'u'llah's Message to the large, receptive audiences while simultaneously working to establish the foundatio ns for self-sustaining communities.

One of the goals of the

Participants in the second Regional Youth Conference/or the Caribbean, held in Grenada Ji-om l 2 to 14 August 1988.

Plan for Honduras

a two-day conference where results were and the enevaluated and future directions suggested.

Ten vo lunteers offered to continue with consolidation work.

Teaching Teams

The large-scale enrolment experienced in Guyana was intimately linked with the use of teaching teams in that country. The work of teams , both full-time and pe1manent (long-te1m) also contributed to the rapid growth of the Baha ' i community in a number of other countries in the Americas. In addition to the advantages of concentrated resources and continuity provided by teams, such a method of organization allowed new believers to work with more experienced teachers and native believers to join with travelling teachers. This diversity demonstrated the principles being taught, and the variety of talents represented on the teams allowed

was "to ensure mass teaching trance of troops in the Garifuna areas". One step in accomplishing this goal was Project Muhajir, the first phase of which was the formation of a permanent team of five members in Janua1y 1989. The team visited Baha'i Garifuna conunw1ities for approximately seven days at a time to proclaim, teach, and deepen. They worked to enrol new Baha ' is, establish children's classes, ensure the celebration of the Nineteen Day Feasts, and train several key Baha'is to carry on these activities. An important aspect of the plan was to make return visits to each village to reinforce prev ious efforts and continue the consolidation process.

The team worked w1der very arduous physical conditions: all transportation was by foot or dugout canoe and food was critically scarce even for the indigenous population. However, in the first five months

Participants in a youth conference held in Barbados in August 1990.

On the island of Cayemite, off the coast of Haiti, a member of a teaching team (right) shares
the M essage of Baha 'u '!!ah in !h e village of Anse-a-Macon during a project held in
November 1989.

The Baha'i teachers who participated in a five-day orientation as preparation for the second
phase of the Mirza Mihdi Project in Belize fi-mn 15- 19 June 1990. As a result of this phase
of the Project, 32 7 people enrolled in the Faith.

of the project there were about a hundred new enrolments, and the team felt a firm foundation was being established for entry by troops. By the end of its first year, Project Muhajir reported more than 1,300 new believers, many from the Garifuna area.

On 1 January 1990, Project Olinga was launched in the same area, bringing into the community 1,419 new believers in the first eight weeks . During the rest of 1990, more than 7,000 men, women, and children were enrolled in the Faith in Honduras, largely due to the effoiis of teaching teams.

Under the inspired guidance of Counsellor Hidayatu'llah Al:imadiyyih, one team grew during a six-month period into five teaching teams composed of old and new Garifuna believers working in different areas of the level of service to the Cause, as well as to new enrolments, and the team felt a firm the team , was a continual source of inspiration for all", the National Spiritual Assembly reported. By the Institute's end, the local believers had committed themselves to hold four firesides every Baha'i month, and to establish and carry out at least seven study groups and four children's classes weekly.

From Santa Rosa, the team went to Flor de Campo, a neighbourhood of the nation 's capital , Tegucigalpa, to help that Assembly's teaching campaign. Over the next week another three hundred souls were enrolled in the Cause. Many of the earlier new Baha'is were visited in their homes, and meetings were held to inspire the new believers.

From Tegucigalpa the team journeyed to El Tular, a small town

in the south of the
coast developing weekly adult study groups country. After four days, more than 400
and children's classes. The project carried on more people joined the Faith, including two
following Counsellor Al:imadiyyih 's death in policemen, four school-teachers, the Post
August, and by November, nearly one hun- Office chief, and other prominent people in
dred weekly study classes involving more the community. Nightly meetings were well
than five hundred new Baha'is in twenty- attended, and hundreds of pamphlets, bookfive communities were being held, as well as lets, and prayer books were distributed.
some thirty children's classes. The work of teaching
teams in Honduras
Five-day training sessions were held on continued in 1991. On 24 June of that year,
five occasions to inspire more believers to a teaching team of nine youth and one adult,
participate in the work of the teams . More from Honduras, Canada, Iran and the United
than fifty Garifuna believers at one time or States, enrolled 99 people in Tegucigalpa.
another were involved in the teaching work. The National Spiritual Assembly reported
In December, under the guidance of the that the total number of enrolments in the
National Teaching Committee, a teaching capital in the preceding year had reached
team composed of three Garifunas, two one thousand.
Latin-Hondurans and one pioneer travelled The ninth pem1anent teaching team was
to three different areas of the country to formed in the State of Santa Barbara in
assist the mass teaching efforts. 1991. A member of the National Spiritual
In the first area, Santa Rosa de Copan, the Assembly who arose to serve full-time in
group attracted 254 men, women, and chil - the teaching work coordinated the team's
dren to the Faith during a five-day period. efforts. In the period between January and
Joined by youth and two pioneers in Santa July 1991 , five thousand people embraced
Rosa de Copan, the group also helped to the Faith in Honduras.
organize four evening meetings, and partici- Success with full-time

and permanent
pated in an Entry by Troops Institute teams was also experienced
in Belize during
sponsored by the National Teaching Com- 1988 and 1989, after which
the Mirza Mihdi
mittee. Teaching Project was
launched in February
"The spirit of love and fellowship among 1990 by a group of twelve
teachers from
the Santa Rosa believers and their outstanding Belize, Canada, Jamaica,
Mexico, and the

United States. The first nine-week phase of on 15 June 1990. More than
thirty teachers,
the project, which concentrated primarily on building on the successes of
phase one, enthe Garifi.ma people, resulted in more than a rolled 327 new
believers.
thousand souls being enrolled in the Faith. "We have received reports
full of joy
The town of Dangriga, in Stann Creek from the teaching field' ', began
an article
district, was chosen as the main base for the in a newsletter from the
National Spiritual
project. Two houses were rented- one for Assembly of the Dominican
Republic in
female and the other for male members of 1990. It referred to the
full-time work of
the team-with one of the homes being used five Balla' is teaching the
Faith in a special
also as a teaching centre for deepenings and project dedicated to the
memory of Dr.
evening programmes. For the first six weeks Abmadiyyih. Their efforts were
supported
the teachers stayed only in Dangriga, during by other Baha'is who were able
to serve for
which time 450 people embraced the Faith. varying lengths of time, from
one week to
Then for the last three weeks of the project more than a month.
the twelve teachers, plus a few Baha 'is who "The latest news is that
there are 46 new
were on spring vacations from schools, went believers in the province of
San Juan, and
to villages in the district and to Punta Gorda 36 new Baha'i adults plus 36
children in
in neighbouring Toledo district. Barahona. The key is to
instrnct and inte-

"One man in Punta Gorda knocked on the door of the Baha'is", it was reported. "He had come in from a village especially looking for them. He told them that he had heard about Baha'is on Radio Baha ' i Ecuador and he wanted to join the Faith. Several times, both in Dangriga and Punta Gorda, Baha'is were stopped in the street by receptive souls asking if they could join the Faith."

The project's successes, in addition to the team's original goal of bringing tluáee thousand Garifuna people under the baimer of Balla 'u 'llah, inspired a second phase of the Mirza Mihdi Project. Phase two of the project was held for nine weeks begim1ing to regularly teach a certain

grate these believers at once to achieve the transformation which is the purpose of the Faith of God. With this in mind, the project teams are incorporating the new believers in the teaching work, and deepening institutes are being planned."

The work of permanent teaching teams was also reported in El Salvador, where members participated in national teaching projects under the supervision of the National Teaching Conunittee and coordinated by the Regional Cormnittees . In the United States also, approximately one thou sand teaching teams were formed, with members committing themselves

Children pe1form traditional Guaymi dances as part of th e closing ceremony of the Bilingual Training Seminar, held on 21 April 1989 in the Baha 'i Guaymi Cultural Centre in Panama. The training was in Spanish and Guaymi literacy.

segment of the population for a period of at least five years. Several full-time teams composed of youth also met with success in listeners, included reports of lost animals, requests for transportation, announcements of classes, medical services available, and

that counhy other topics of general interest.

Also in 1989, the radio station sponsored

Indigenous Peoples the Sabanero Festival in Boca de Soloy,

A particular strength of the teaching work in attracting over two hundred participants .

the Americas was the attention given to Sabanero, the original language of the

sharing the Cause with indigenous peoples Guaymi, embodies and preserves both the

and incorporating the positive aspects of culture and the religion of the people. It has

their cultural traditions into Baha'i comnm- come to be spoken only by the older generanity life. Increasingly indigenous peoples tion. A special guest who had been invited to

from all parts of the continent arose to spread sing háaditional Sabanero songs and promote

the Faith themselves. Guaymi culture, commented that his partici-

The efforts made by the Baha'is of Panama pation in the Festival was due to the

to conháibute to the preservation of Guaymi sincerity of the Baha'is and their awareness

culture exemplify this háend. In Febrnary 1987, of the importance of preserving the Guaymi

the Guaymi Cultural Cenháe was inaugurated culture. He presented three gifts to the

in Boca de Soloy (Chlliqui Province), Panama, Baha'i Guaymi Cultural Cenháe.

to become the focus of a Guaymi tutorial That same year, the personnel at Radio

school network as well as cultural, health, Baha'i's háansmitter link in Soloy participatand agricultural activities. The inauguration ed in a bilingual (Spanish-Guaymi) seminar

was attended by well over two thousand on education and literacy held at the Cultural

people, including the general Chiefs of three Cenháe. Staff members also took an active

provinces, representatives of the national role in a teaching campaign in the Guaymi

government and members from nine indige- area of Tole and helped with elections of

nous tribes of six counháies. Local Spiritual Assemblies.

During the Plan, the Cenháe sponsored The work of the Faith in preserving

regular deepening institutes for groups of Guaymi culture was noted by

the director of twenty-five live-in students at a time. The institutes combined study with service, such as making recordings for Radio Baha'i Panama and preparing Cenháe land for the planting of beans and yucca. The Centre also hosted special events such as a Health Day in June 1988 which brought together twenty-two Guaymi women to study nuháition and preventive medicine in honour of the fortieth anniversary of the World Health Organization.

The work of the Cultural Cenháe included the work of Radio Baha' i Panama, also reestablished with the goal of cultural preservation and education. For example, in 1989 Radio Baha'i Panama began broadcasting public service messages six days a week to help provide a means of communication in the Guaymi area. The messages, sent in by a Guaymi dance group during its perforMance at the Twelfth National Craftsmanship Fair held at Atlapa Convention Centre in August 1989. The group of sixteen Guaymi Baha'is, who called their presentation "Trahditions of Guaymi Dances", came from Boca de Remedio, an indigenous community whose population is entirely Baha' i.

During a seminar on the development of the Faith among the Indian peoples of Latin America held in Bolivia in July 1989, the case of the Guaymi of Panama was cited as one example of a people who create their own culture in relationship to the Faith, drawing upon the Creative Word to strengthen their culture's positive characteristics. Some of these characteristics include religious devotion, courtesy, hospitality, cooperative work, education in traditional values, strong family life, and a love for nature.

The importance of our demonstrating appreciation for indigenous cultures was eloquently emphasized by the Hand of the Cause of God Amatu'l-Baha Rul:iiyyih Khanum.

three hundred were present from all parts of Canada, including some members of the Canad ian National Spiritual Assembly. The Naat owa'pii Centre in Brocket, Alberta-the heart of Blackfoot Indian area-was officially dedicated in a special ceremony.

Khanum in a telegram she sent from the heart of Canada's Blackfoot Indian area in 1986: "Feel very strongly world-wide community Baha'is especially pioneers, teachers, teaching plan was unmust learn show proper respect profound customs and spiritual associations indigenous peoples if we desire share bounti es Baha'u'llah's Message with them. All too often, alas, we neglect follow beloved Master's footsteps who showered deep love and understanding, sincere praise and respect on those of different backgrounds. Such loving reservation now has nineteen Local Assemblies, one of the essential if we intend pass healing cup this Revelation to other lips ."

Amatu' l-Baha's extensive travels in Canada and nonand the United States visiting with Native American leaders and participating in traditional gatherings powerfully demonstrated the truth of her words. In Montreal, she spent time on the Kahnawake Mohawk Reserve with Grand Chief Joseph Norton and Chief Eugene Montour, and in Regina, Saskatchewan, she had lunch with prominent Indian leaders, including a number of

At the end of her trip she crossed the border into the United States and visited the Pine Ridge Reservation in South Dakota where a concentrated derway.

"We slept at the Oglalla Community Co llege", Amatu'l-Baha wrote, "and held a large potlatch and powwow in this important centre in the heart of Sioux Indian territory. Sioux believers and others from as far away as Navajo Reservation [Arizona] ensured a most happy and memorable evening for us all. This impotiant respect other people 's way and deep feeling ones showering me with special gifts."

In August 1988, also in South Dakota, native men and women, Baha'i and Baha'i, representing fifty tribes, gathered under a giant red and white tent surrounded by tepees, near the sacred burial site of Chief Sitting Bull at Standing Rock Reservation, in Indian Memorial Park, Mobridge, to attend the Fifth Continental Indigenous Council. A telex describes the gathering: "We ... assembled beneath a canopy of unity, on a plain surrounded by the Missouri River, today

women. In Frobisher Bay, she attended part of Spirit North Council, a gathering of one hundred believers and guests, approximately sixty per cent native Eskimos and Indians. Amatu'l-Baha reported that a moving commemoration of the Martyrdom of the beloved Bab was "held outside on hill overlooking unbelievably beautiful Frobisher Bay full of scintillating pack ice, touched all heatis, and I was able share petals from Threshold Baha'u'llah's Shrine in Bahji with friends .... "

Amatu'l-Baha RuJ:iiyyih Khanum was also the special guest at a ceremony on the Peigan Reserve which was presided over by Chief Crowshoe, the only surviving chief of five chiefs who had given her the name Natuocist during her visit in 1960. Over

audaciously pledge our warrior peace-making spirits to win the foremost objective of the Six Year Plan-to carry the healing Message of Baha'u'llah to the generality of Mankind." Written pledges to serve the Cause and carry the Faith to Africa, Europe, and South America were received by the National Spiritual Assembly on the last night of the Council.

The Council was attended by distinguished visitors including a member of the Universal House of Justi ce, for whom an Honor Dance was performed; a Counsellor member of the International Teaching Centre; four Continental Counsellors; and members of the National Spiritual Assemblies of Alaska, Canada, and Mexico.

On the closing day the National Spiritual Assembly visited the Looking Horse family, keepers of the Sacred Pipe of the Lakota people. The Assembly presented the family with gifts including a framed photograph of 'Abdu ' l-Baha. The National Spiritual Assemb ly members then met with the institute

Gordon Tong, one of the original group that had worked to found the Institute.

In September 1986 it was announced that The Promise of World Peace had become available in summary form in the Navajo language on cassette tape. The publication was one result of a translation

Cheyenne River Sioux Tribal Council in Eagle Butte where they presented individual copies of the Peace Statement. The Council members also received copies of The Seven Valleys and the Four Valleys, this book having special significance as the numbers seven and four have great importance 111 their traditions.

"Native Americans and the Promise of Peace" was the theme of a Unity Council Fire held in August 1986 at the Native American Baha'i Institute in Arizona, U.S.A . Mr. Maynard Eakan, an Inuit Baha'i, had travelled to several Reservation communities to invite the Navajo, Hopi, and Pueblo friends, more than one hundred of whom attended.

Highlights of the Council Fire were a Saturday evening performance by the Pine Springs Singers, a group of children who had become popular performers of Navajo traditional songs and dances under the guidance of the Pine Springs Baha' i community; a talk explaining to the group the symbolism of the beautifully carved and decorated

which served the double purpose of producing new translations of the Creative Word and deepening the thirteen participants.

Throughout the Plan, the Native American Baha'i Institute addressed the educational needs of the local population, initiating a tutoring programme in conjunction with a nearby school and holding classes on Navajo culture.

The education of young Indians was also addressed by Baha'is in Brazil, where the Polytechnical Rural Institute Djalal Eghrari entered into an agreement with FUNAI (National Foundation of the Indian) to serve the Indians of the Amazonas region.

The significance of the teaching work among indigenous peoples was also featured at the International Indigenous Believers' Seminar held in Sucre, Bolivia, in July 1989.

Seventy Baba' is representing nine distinct indigenous groups from eight countries, seven Counsellors, eight Auxiliary Board members, members of the National Spiritual Assembly of Bolivia, and pioneers discussed

"talking stick" given to him in Alaska; and Saturday afternoon prayers at the grave of

the participation of indigenous peoples 111
building an ever-advancing civilization.

Friends gathered at the Peigan Balui 'i Institute in Alberta, Canada, in December 1989.

This seminar was followed by a National Teaching Conference attended by more than two hundred Baha'is. Following the conference, nineteen teams went out "in search of souls ready to accept the Faith". This one-week-long teaching project resulted in five hundred enrolments and the opening of ten new communities.

in order to participate in a teaching project in Paraguay and Argentina. It is also an old Toba custom for the women to chant a prayer for the dawn to wake the family in the morning; the chant is said to be "from the Maid of the Heavens". A substantial increase in enrolments took place among the Amerindian and Bushnegro populations of Suriname, and Guatemala finished the Plan with twenty-two Local Assemblies counting indi genous members in the majority. The first Local Spiritual Assembly of the Mura Tribe in Amazonas State, Brazil, was formed at Ri~van 1990 after a tráibal vi llage, located twelve hours by boat from the village of Bernri, was visited by some of the friends. The Mirza Mihdi Projects in Belize attracted an estimated 1,200--1,500 Garifuna people

The results of teaching work among the Toba people of northeastern Argentina over a period of more than fifteen years were demonstrated when the Toba inaugurated a District I:Ia~iratu ' l-Quds in May 1986 in Puerto Tirol, a small town near the provincial capital. At the time, the Tobas numbered 54,000, making them the second most numerous tribe in Argentina . The first teaching teams into the Toba region in 1970 had been headed by Hooper Dunbar (then a pioneer in

into the Cause.

Argentina), and fittingly, Mr. Dunbar was present for the inauguration of the Toba Distráict Centre. Sixteen years after the first contact, there were thi1ty-five localities and twelve Local Assemblies; three local centres had been acquired and a Baha'i tutorial school had begun operating.

Many Baha'i teachings were found to be compatible with Toba custom, including the importance of music and of dawn prayer. New Baha'is among the Toba began making songs from the Writings and even revived their old tribal songs again. Two members prepared their native instruments and songs

Teaching among the Garifuna people in Honduras (see also p. 284) also bore frnit. In 1989, the National Assembly reported the enrolment of more than 1,3 00 new believers in the Garifuna area, and between January and September 1990, a total of over seven thousand people accepted the Faith. One project, carried out by twenty-four women, men, youth, and children who organized meetings in thirteen different cornrnunities on the north coast of Honduras, resulted in new enrolments reaching I, 170 in their area.

In Ecuador, full-tin1e teams spent several months teaching the Quechua-speaking

A Toba Baha 'i woman jiáom the Chaco Region of northern Argentina; 1989.

Left: Students of violin at the School of the Nations in Brasilia, Brazil. The School was opened on 1 September 1980, and in December 1987 was officially inaugurated at its new permanent headquarters.

Above: The exterior of the Maxwell International Baha'i School near Vancouver, Canada; 1992.
Right: A Baha'i tutorial school in Colorado

in the Guajira region of Colombia, in 1987.

Right: Jn Nicaragua,
young Baha 'is meet
with Costa Rican
youth who offered
teacher training
classes in Januaiy
1992. The young
travellers are working with believers
who want to learn
how to give ch ildren 's classes in their
own communities.

Indians in Imbabura Province, their efforts in Dominica during September 1988. This
resulting in 250 enrolments during this peri- visit corresponded with the
ammal celebraod. Also in that counháy, the Peace Statement tion of Carib Week. The Carib Chief, Irvince
was presented to the Chief of the Saraguro Auguiste, whose council acted as host to the
Indians and the governor of the Colorado In- group during its stay,
received the group at
dians, both of whom then gave authorization the airport. On arrival at Bataka in the Carib
to teach among their people. Tenitory, a local television
team was wait-
A significant sign of the teaching work's ing, wishing to make a feature on the Carib
success came when greater numbers of language. The dance team was interviewed
indigenous believers arose to become teach- and an impressive five-minute feature was
ers of the Cause themselves. In Costa Rica, aired on cable television. The
group's activiindigenous believers were reported to have ties were also mentioned several times on
participated in large numbers of teaching the national radio station and in the weekly
projects. Interchanges took place between newspaper.
the Bribri and the Guaymis, including joint At the gala cultural show held for Carib
visits to the Baha'i Guaymi Cultural Cenháe Week, the group presented a twenty-minute
in Soloy, Panama, and to the International performance of drnnm1ing and

dancing to
Native Council in June 1991. Teams ofBri- the 500-strong audience, as special guests of
bri teachers actively collaborated in teaching the Carib Council. At the close of the proprojects in Honduras for a number of gramme the Carib Council presented gifts of
months. A teaching team which worked in baskets and carved calabashes to each team
four Garifuna villages of Honduras in 1990 member. This was reciprocated by a presenincluded two Belizean Garifunas, two Costa tation from the team to the Council. In
Rican Bribri, twelve Honduran Garifunas, addition, presentations of the Peace Stateone Misquito Indian, two Latin-Hondurans, ment were made to other officials and the
and others. This effort was dedicated to the Kitab-i-Iqan was presented to the Carib
late Counsellor AJ:imadiyyih, and resulted in Chief.
1,207 new souls embracing the Faith. During their stay the team members also
The first week of a teaching proj ect visited local craftspeople and elders to dislaunched on the eve of Naw-Ruz 1989 in cuss aspects of their culture, and further
Quintana Roo, Mexico, was significant for performances were given. A local historian
the leading role played by the Mayan believ- remarked that this was the first time a cultural
ers. The campaign resulted in ninety-four exchange of Garifuna-speaking people had
adults, forty-seven youth, and seventy-nine taken place in Dominica. children embracing the Faith.
In the summer of 1990, new Baha ' is con- Academic Circles
háibuted greatly to a teaching project on In its Ric:lvan 1990 message to the Baba' i
Canada's Peigan Reserve, being responsible world, the Universal House of Justice
for half the enrolments. By December of that praised efforts that had been made to reach
year, the total number of enrolments had such a wide variety of indigenous peoples,
reached eighty-five since the sunm1er effort stating "we have achieved a marvellous dibegan, and registration cards were coming versity in the large numbers of etlmic groups
into the National Cenháe from Peigan at the represented in the Faith ... " Then it called
rate of twelve or so eve1y week. on the believers to increase the conmmnity's
The four-perso n Carib (Garifuna) Baha'i diversity in yet another

direction, by sháiving
music and dance team Trail of Light from to share the Message with "people of capaci-
Belize and Honduras made a memorable ty, including persons of accomplishment and
one-week visit to their fellow Carib people prominence in the various fields of human

endeavour". One avenue of this pursuit led excellent opportunity for Baba 'i as well as
to the world of academia. non-Baha'i academics to discuss common
Efforts to relate the Baha 'i teachings to questions of scholarship and to engage in an
the thoughts and problems of the wider soci- in-depth discussion of the points raised in
ety led to greater interaction between the broad range of presentations.
Baha ' is and educators from the university to "Vast changes on the international scene
the primary school. As understanding of the have prompted talk of the emergence of a
principles of the Faith grew, so did inclusion 'New World Order', began the description
of the Faith in cunicula. of a course offered by the Faculty of Part-
In the United States, strong relationships time and Continuing Education at the
had been forged with members of the aca- University of Western Ontario, Canada, in
demic community before 1990, but in the spring of 1992. The subject had been
January of that year a milestone was reached suggested by the Association for Baha'i
when a Memorandum of Understanding was Studies Campus Club at the University.
signed to establish the Baha' i Chair for The course description in the Faculty's
World Peace at the University of Maryland's catalogue continued: "The phrase 'new world
Center for International Development and order ', coined by the Baha'i Faith in the
Conflict Management. Proposed by a non- 1800's, articulates a vision ofa new, unified
B aha ' i professor in response to the Peace world order, and its premises serve as a
Statement, the Chair was created to conduct point of departure for this

series of info1mal
and publish research, design courses and lead lectures and discussions on the world as it
seminars in the field of Baha' i studies and might be." The class topics were "Moral
world peace within an interdisciplinary con- Foundations of a New World Order", "The
text; to initiate public forums for discussing International Economy: New Disorder",
the issues proposed in The Promise of World "Political and Legal Dimensions of World
Peace; and to establish academic links with, Order", "Feminism: International Movements
and provide teclmical assistance to, Baha'i Towards Equity", "Environment: Globa l
institutions in the fields of peace education Directions in Education", and
"Racial Diand international development. The creation mensions of a New Social Order".
of the Chair marked the first initiative by a The Association for Baha'i Studies, with
prestigious institution of higher learning to its headquarters in Canada, continued to
fornrnlate a serious programme of Baha'i sponsor annual conferences on themes from
studies. the Writings , and published some of the
A variety of contacts between Baha' is proceedings, such as Unity: The Creative
and university professors had preceded Foundation of Peace; Racial Unity: An Imthis momentous event. For example, in perative for Social Progress; and Th e Balui 'i
December 1987, the New England Regiona l Faith and Marxism. In 1988, the quarterly,
Committee of the Association of Baha'i trilingual Journal of Bahri 'i Studies was
Studies in North America held a conference inaugurated to create a forum for all reon the relationship between the Baha ' i Faith searchers of the Baha ' i Writings. (See also
and Cluáistianity at Harvard Divinity School. sub-section on the Associations for Baha'i
A number of prominent non-Baba ' i speakers Studies, pp. 461-470.)
joined the Baha'i speakers to address many Other universities in the Americas also
current theological issues. offered opportunities to study the Faith. A
During the same month, a Baha'i seminar course on the Faith was established in

was held as part of the conference of the American Academy of Religion in Boston, Massachusetts. The Conference provided an

Brazil 's Federal University of Santa Catarina, and lectures were given in comparative religion courses at Bermuda College. In

Guatemala, the booklet Education for Peace was studied with a group of three hundred student teachers at a college for twenty periods of forty minutes each. In the United States, a document called "A Cuniculum Guide to the Baha'i Faith" was drafted to help college professors include the Faith in their courses. The National Assembly of Suriname reported that a number of non-Baha' i individuals had written theses related working in conto the Faith. The Baha'i Club at the University of California, Santa Crnz, helped design a course called "The Economics of a World Commonwealth" for an Elderhostel pro-gramme in 1988.

In 1991 , the Baha'i community of Joao Pessoa, in the State of Paraiba, Brazil, succeeded in having study of the Baha'i Faith included in the ctmiculum of the Ecumenical Institute of Theological Sciences. The Institute, which was founded in March 1990,

the Middle East, the history of the Faith, the Covenant, group dynamics, children's rights, race unity, prayers, the creative power of the Word of God, and the subject of peace.

In 1988, the National Spiritual Assembly of Jamaica was asked to prepare a detailed curriculum for a chapter on the Baha'i Faith in the first year compulsory Caribbean Examination Council Course on comparative religion. The Assembly, junction with the National Assembly of Trinidad and Tobago, submitted the material for consideration.

The Faith was also included in the curriculum of at least one government primary school in Bennuda. In Peru, high school teachers assigned research of the Faith, refening to Radio Baha'i as a resource.

In 1991 the Ministry for Education for British Columbia, Ca nada , approved study of The Hidden Words and The Seven Valleys

offers undergraduate studies in theology for high school teachers of religion.

The efforts of Baha'is to have the Faith included in primary and secondary curricula also bore fruit. Study programmes about the Baha'i Faith for basic general education in public schools in Chile were approved by the Ministry of Education in June 1989. In response to this, the National Spiritual Assembly's Department of Education held several training courses for teachers of the Faith. Topics of study included geography of and the Four Valleys as valid for meeting poetry requirements. At Maxwell International Baha'i School, students memorized an extract from The Hidden Words each week as part of their English literature program. On weekly work sheets they recorded their understanding of the metaphors and symbolism used, and they sometimes compared the metaphor or symbol with a previously studied extract. Teachers found that this exercise stimulated students' use of their reflective and contemplative powers.

Participants in a workshop that was part of the Saha 'i winter school held in Haiti in March l 98 7.

Leji: Jn Martiniqu e, the ninth National Convention was held at Fort-de-France; 1992.

Right: Jn Panama, members of a Balui 'i Regional Native Council taking a break from their meeting in Sa lay to visit the House of Worship on 27June1991 .

Left: Jn Bermuda, friends gathered for a winter school held

in Februa ry 1987.

How good it would be...
that through this going
and coming they [Baha 'i
travelling teachers] may
establish the oneness of
the world of humanity,
summon the people to the
Kingdom of God and
spread the teachings.
- 'A bdu 'l-Baha

C. ASIA

DURING the Six Year Plan, more than one million souls embraced the Cause in Asia. Although such large-scale enrolment in the Faith provided a special energy and excitement to the work on the continent, it was not new to the region, which boasted a number of devoted fourth-generation believers. Thus the believers were also able to focus their energies on the major challenge of cha1melling this widespread love and belief into knowledge and action that would transform conmmnities.

Several Baha'i principles, identified at the beginning of the Plan as needing attention if communities were to truly develop, were given particular focus . Extreme conditions of inequality between men and women, for

teachers found hundreds of thousands of people eager to embrace Baha'u ' llah ' s Teachings about the oneness of mankind.

In India, where the legal abolition of the caste system had not eliminated longstanding attitudes which support it, the Baha'i community more than doubled its membership, reaching well over two million believers. The State Baha ' i Councils, created in 1986, launched approximately three hundred teaching projects , and the number of believers participating in teaching and consolidation activities multiplied ten times.

Groups of Baha'i teachers followed in the footsteps of the late Hand of the Cause of God Dr. RaJ:imatu' llah Muhajir, often carrying out

their teaching in his name.

example, and lack of full participation by women in Baha' i activities were addressed with education and encouragement. Illiteracy among much of the mral population was confronted by ever-expanding development projects. Believers were trained for their women accountwork in the administtáative order with semi- nars and educational materials. Efforts were made to reach individuals with formal education and prominence so that their expertise could be called upon during this complex process of social change.

" It is not enough to expand the rolls of Baha ' i membership, vital as that is", wrote the Universal House of Justice in its Ri~van message of 1989 . "Souls must be ttáansformed, communities thereby consolidated, new models of life thus attained." The Baha'is of Asia reached out in a variety of directions to pursue this noble goal.

Large-scale Enrolment

Dramatic teaching campaigns that led to large-scale enrolment were certainly among the most striking of all the activities carried

In the state ofUttar Pradesh, an estimated 100,000 people enro lled dming one month of teaching organized by the State Baha'i Council. Three simultaneous projects held in June 1988 focussed on women, youth, and families. The percentage of enrolments was impressive compared to previous experience in India .

A variety of methods were used to pursue the enormous task of consolidation in Uttar Pradesh. Audio-cassettes with a talk in the Hindi language, the Words of God, Baha'i prayers, and Baha ' i Temple dedication music were prepared. On another audio-casthe Universal House of Justice in its Ri~van sette, information on the history of the Faith, the Covenant, the administration, and the principles were all woven into a folk song sung in typical village style which was taped by one of the village groups. In addition, typical village-style dramas using various Baha ' i subjects were being prepared for video-taping and mass distribution. A puppet show was also being developed.

Late in 1988, the State Baha' i Council of Uttar Pradesh arranged for

nine peopleout on the continent of Asia. In an area of members of the
Continental Board of Counthe world with firmly rooted traditions of
sellors, the Auxilia1y Board, the National
social separation based on religion, gender, Spiritual Assembly, and
development project
education, and cultural background, Baha ' i staff- to visit six villages.
The village of

Rajja-ka-Purwa of Panchayat Bamnouti-a was spent praying and
meditating upon
full Baha'i village- was holding regular the Word of God and attending
deepening
Local Spiritual Assembly meetings, Nine- classes . Following this, the
teachers were
teen Day Feasts, Fund collections, children's expected to maintain contact
with the new
classes, tutorial school sessions and socio- believers through visits and
conespondence.
economic development programmes. The The second movement
involved the cre-
Continental Board of Counsellors reported ation of a task force for
permanent teaching
that because of the visitors, "for the first activities. Members travelled
to the new
time, the village women dressed in their areas, conducted deepening
classes and
finery and sat on the same ground as the invited the more enthusiastic
new Baha'is
menfolk". In another village, "because of a to institutes at central
locations. In eve1y
large munber of women guests, the village village a teaching conunittee
was formed to
women came shyly forward to sit alongside organize Feasts, children's
classes and youth
the menfolk for the first time. Usually for activities, establish literacy
classes where
any video film they sit on the roofs so the possible, hold deepenings, and
communicate
men can't see them. At every village the with the State Baha'i Council.
The commitwomen were encouraged to respond and did tee also encouraged
as many believers as
so." possible to attend the
election of the Local
Teaching projects dedicated to the late Spiritual Assembly for the area.
Hand of the Cause Dr. Muhajir were canied The third movement was
intended to creout in the states of Tamil Nadu, Orissa and ate strong Local

Spiritual Assemblies from
Karnataka.

the very outset. Assistants to
the Auxilia1y

The success of the Muhajir Project in Board members were appointed in all areas
.

Tamil Nadu-more than 5,000 enrolled dur- The task force, along with the local
conuniting a six-month period- inspired a second tees and the assistants,
canied out local

phase which then outsháipped the first in teaching projects. Thus, teaching
campaigns,

its achievements. In a nine-week period, activities to strengthen local
communities,

14,000 people embraced the Teachings of and expansion at the local level were
all

Baha'u ' llah.

being canied out
simultaneously.

Near the closing of the first part of the The dynamic example of Dr.
Muhajir

project, a Counsellor, tluáee Auxiliary Board was also the inspiration for a
teaching and

members, three State Council members and consolidation project in Orissa held
from

about thirty-five of the teachers involved in May to November 1990. Earlier in
the Plan,

the proj ect gathered in high spirits to evalu- Orissa had experienced
large-scale emolment,

ate its success. It was determined at this including 2,600 declarations in
October

conference that the proj ect consisted of tluáee 1988, a number which rose to
5, 150 by early

movements.

December. The Muhajir Project
of 1990,

The first movement was a series of teach- which itself brought 1,75 0 people
into the

ing campaigns. The process consisted of a Faith, gave particular attention to
consolteaching conference, a call for volunteers fol- idation.

lowed by an institute for the volunteers , and Of the newly enrolled Baha
' is, 95 were

finally , the launching of the teaching cam- particularly encouraged to attend
Pe1manent

paign. During the campaign, five days were Teaching Institute courses, to work
with the

spent teaching and emolling new believers, Mobile Deepening Institute, to go to
local

and on the sixth day the teachers returned to conferences, and to participate
in Assembly

the areas where the teaching had taken place teaching activities. As a result

of this inuneand invited the new believers to a deepening diate involvement in the Faith, sixty of these
class in a nearby village. The seventh day new Baha 'is imn1ediately began assuming

responsibilities in their home communities Radio Pakistan, and the meeting was
by assisting in the conducting of Nineteen reported in six newspapers, mostly on their
Day Feasts, Holy Day programmes, and front pages. The National Assembly
children's classes. reported that following this event, "Every
One goal of this Muhajir Project was to day, both morning and evening, editors and
revisit the mountainous west of Orissa and reporters have been visiting to contact the
to deepen the many tribal people who had Baha'is in their houses! They
come to colaccepted the Faith out of love but whose lect information for their papers as well as
understanding of its teachings was relatively for themselves ."
limited. This goal was vigorously pursued In August 1986, the first Baha'i press
and resulted in a good number of believers conference in the history of Bangladesh
with deepened understanding and knowl- was organized by the Local Assembly of
edge of the Faith. Mymensingh, with all twenty-four invited
The Muhajir Project launched in Kama- .representatives of national and
local newstaka in July 1988 won the support of the papers attending. Focusing on the Interna-
District Assistant Commissioner and the tional Year of Peace, the presentation drew
Chairman of the town municipality and praise from the audience. When questions
brought wide media coverage. Five district- were invited from the members of the press ,
level newspapers reported all the Baha' i an editor said, "We have nothing to say
activities, and one paper agreed to publish except to appreciate the Baha 'i Faith, and
"Baha'i Views" as a regu lar weekly feature . these goals are our hearts' wishes ... please
The project attracted more than three hun- say what kind of help we can offer."
dred people from colleges and offices to Positive public relations

and intensive
embrace the Faith. teaching activity caused the total number of
Professionals and more formally educated Baha'is in Bangladesh to almost double
people became Baha' is in other regions of between September 1988 and September
India as well. A significant percentage of the 1989. Much of the activity took place in
20,000 people who joined the Cause in the Khulna. The Quddus Project, which began
Morena Distráict of Madhya Pradesh in 1988 in that district in November 1988, had
were doctors, engineers, schoolteachers, and brought 7,500 seekers into the Cause by
other professionals. October 1989. A highlight was the emol-
In remote Gum.la, India, approximately ment of two entire villages of the Monda
7 ,000 people in villages scattered among the Adibashi tráibe and the formation of its first
hills and valleys in thick forests were also Local Assembly.
touched by the Teachings of Baha' u ' llah. Bangladesh surpassed its Six Year Plan
The people had never embraced any estab- goal for Local Assembly formation, raising
lished religion before. the number from 143 to 630. In the Rajshahi
Successes like those in India were also District, Assemblies were fo1med despite
experienced by its notiheastem neighbour, considerable obstacles, such as conmmnica-
Bangladesh. The Baha'i community there tion problems, lack of books in the local
increased five-fold, with one hundred vi l- language, illiteracy, and the extreme poverty
lages becoming almost completely Baha' i. of the tribal people. About twenty youth
A public gathering on peace held in the contributed to the formation of sixty Assem-
Distráict of Khulna, Bangladesh, at the begin- blies during fiv e months of a special project
ning of the Plan created a great deal of in 1991. During this time,
three of the vilinterest in Baha 'u'llah's Teachings. A part lages in Rajshahi- Galimpur, Bahanpur and
of the talk given by an Auxiliary Board Fulkuri-were named " model
Baha'i vilmember before 150 peop le was broadcast on lages" by the

Regional Teaching Committee.

Baha 'is consulting during the Vajdi Memorial Teaching Project held on Great Nicobar ji-om 21 February to 9 March 1990.

All over Asia, Baha'i communities dramatically expanded. In the Andaman and Nicobar Islands, one of the community's Six Year Plan goals was fulfilled when three hundred people enrolled and fifteen localities were opened during a four-week period, allowing the establishment of twenty-five Local Assemblies. The number of Baha'is in the Philippines increased by 37,000. The Hong Kong community more than doubled during the Plan. The Pakistani community tripled. And in Taiwan, the increase was more than seven hundred per cent.

The power of the performing arts in stimulating large-scale enrolment was demonstrated in Hong Kong and Thailand. One of the tours of the Wildfire Theatre Group, composed of youth from Australia and New Zealand, generated unprecedented media coverage for the Faith in Hong Kong, in both Chinese and English-language newsstudents and teachers saw the dynamic perf01mances of the Baha'i youth. After the shows, held in universities, schools, colleges, public parks-and even one benefit for the flood victims of Chumpon Provties-850 young people became Baha'is. The Thai youth contributed much to the teaching work of the seven-day tour and added their beautiful Malay and Indian classical dances to the shows. The tour helped to raise the total of new believers in the south of Thailand to 1,900 (between June and November).

People of All Backgrounds

The Cause of God has room for all. It would, indeed, not be the Cause of God if it did not take in and welcome everyone-poor and rich, educated and ignorant, the unknown, and the prominent-God surely wants them all, as He created

them all. 1

papers and on television and radio. As the first ente1iainment group ever to enter nine Vietnamese Refugee Camps and Detention Centres, they won the admiration and praise of the United Nations High Commission for Refugees and local Social Service Agencies.

The National Assembly credited the five tal- ented youth with advancing entry by troops in the territory "through their untiring and noble efforts".

During Wildfire's tour of southern Thai- land in November 1989, more than 8,000

In accord with this counsel, efforts to bring the healing Message of Baha 'u' llah to large numbers of people were not limited by focus on certain geographic areas or particular populations. Believers in Asia particularly expanded their efforts to share the Faith with individuals from a wide variety of geographic, cultural, and religious backgrounds.

1 From a letter written on behalfofShoghi Effendi, I 0 December 1942.

Presentation of the Peace Statement to Mrs. Dissanayake, the wife of the Minister ofLands and Development of Sri Lanka, on 7June1988.

In the Philippines, the number of locali- ties with resident Baha'is rose from 5,500 to 7,300. This included the opening of38 islands located near strong Baha'i communities, some of which accounted for the 38 new tribal areas opened to the Faith. The people on ten islands of Myanmar heard of the Faith for the first time.

Teaching in Taiwan resulted in all nine

Saeed Hindi Teaching Project, carried out in lower Punjab in February 1990, resulted in more than five hundred new believers from Muslim, Hindu, and Ahmadi backgrounds, and teaching among the Hindus in Sindh resulted in several thousand souls entering the Faith.

New tribes gaining representation in the Faith in Asia included the

Monda and
major tribes being represented in the Faith, Arakan in Bangladesh, the Dhimal and
with Local Assemblies established in six of Sherpa in Nepal, the Phuket Sea Gypsies in
the tribal areas. Assemblies made up entirely Thailand, and thirty-two ethnic groups in
of tribal peoples were formed among the India. In Myanmar, members of the Eikaw,
Tsao, Bunung, and Peinan. Also in Taiwan, Insa, Naga, and Lwalla tribes were introthe number of localities reached rose from duced to the Faith.
130 to 275. This included the opening of
three islands which previously had no Prominent People
Baha'is. In a Tablet to an individual
believer, 'Abdu'l-
Increases in localities were also achieved Baha advised:
in Japan, where the goal of having Baha'is You should always seek
to guide promin all the country's prefectures was reached inent p eople inasmuch as once such a
for the first time ; in Korea, where the goal of person is regenerated he is likely to bring
300 localities was surpassed by more th an about the quickening of a thousand souls.
200; and in Pakistan, where the number of Thus the spirit of truth would flow forth
localities rose from 270 to more than seven unimpeded into the veins and arteries of a
hundred. The last remaining territorial goals multitude. 2
named by Shoghi Effendi in his Ten Year By Ri4van 1988, the Universal House of
Global Plan were fulfilled during the Six Justice noted "a remarkable display of inter-
Year Plan when Sean Hinton opened Mon- est" in the Baha'i community by prominent
golia in 1988 and Abbas and Rezvanieh
Katirai settled in Sakhalin in 1990. 2
Translated from the Persian, in Prominent People.
The teaching in Pakistan reached people
Compiled by the Research Department of the Univerfrom a variety of religious backgrounds. The sa l House of Justice; 1990.

Jn Thailand, the
Crown Prince receives
the winning art piece
made by a youth

during the country's National Youth Week in I 989. The gift is being offered by a youth representative of the Spiritual Assembly, which had been invited to make the presentation to the Prince.

In Nepal, the Minister of Tourism, Ram Hari Joshy (left) , awards a prize to one of the winners of the Baha'i youth song contest. The occasion was a Naw-Riiz party held in Kathmandu which was attended by more than 80 people, including 20 non-Bahiz 'is.

Jn Bangladesh, Prime Minister Begum Khadela Zia presents Counsellor Jabbar Eidelkhani (left), with the " Young Scientist Award I 990" during a ceremony in Dhaka on 5 July 1991. Th e award was in recognition of Mr. Eidelkhani 's work on computers in the Bengali language.

personalities, and by Ridvan 1992, it was able to share the news that "the drive of the ramified proclamation campaign has produced a public resonance about the Faith, which can be said to be known to the most

The Spiritual Assembly of Hong Kong reported that significant progress was made in developing relationships with prominent people in that country. Meetings were arranged and the Peace

Message presented
significant public institutions and prominent to 80 religious leaders,
consuls general, edupersons on eaiih". cators,
business leaders, and press agencies.
In Asia, the Mother Temple of the Indian In 1991, the Anniversary of the Birth of
Sub-continent, dedicated in New Delhi in Baha'u' llah was celebrated in Hong Kong
December 19 86, undoubtedly provided the witl1 a banquet attended by 82 people, includ
greatest number of opportunities for promi- ing the Consuls General of Israel, Panama
nent people to come in contact with the Faith and Chile, representatives of the Xin Hua
(for details, see aiiicle on Indian Temple). News Agency, and the Director of Environ-
However, persistent effo1is by the believers mental Protection for Hong Kong. The
in a variety of Asian countries to bring statement Baha 'u 'llah and the Peace State-
Baha'u'llah's Teachings to the attention of ment were presented as gifts.
people of capacity were also rewarded. Members of the Baha'i conununity of
As occurred on other continents, many Thailand consulted with hundreds of people
government authorities were introduced to of capacity during the Plan, including rethe Faith through Th e Promise of World presentatives of the Economic and Social
Peace. In addition to being distributed to Conunission for Asia and the Pacific, the UN
ministers , ambassadors, and local officials, High Commission for Refugees, the National
this Statement was presented to the Presi- Women's Council, city mayors, college pro
dent of Bangladesh in December 1991; the fessors, and labor union representatives.
Governor of Macau in April 1989; and the The Constitution Drafting Conunittee of
President of Singapore. In Korea, the State- Thailand became aware of Baha'i views
ment was given to 2,000 notables throughout when the Spiritual Assembly submitted
the Plan. selected Baha'i Writings to that body for its
The presentation to the President of consideration in writing the new national
Bangladesh took place when a group of constitution.
Baha'is was invited to the annual general Prominent Baha' is visiting Taiwan were

meeting of the Society for the Rule of Law at which the President and the Finance Minister were the prominent guests. At the end of the meeting the two officials also received Call to the Nations and The Baha'i Faith: An Introduction.

Baha'is invited in 1987 to attend birthday celebrations for Her Majesty Queen Sirikit of Thailand had the great honour of presenting the Peace Statement into the hands of Princess Maha Chakri Sirindhorn on 11 August at the Chitrlada Palace. Over 3,000 people were present, representing a whole range of business, cultural, social, and other organizations. Copies of the Statement were later presented to the King and Queen and the Prime Minister, tluáough their secretaries.

showing slides of her trip to the Amazon entitled the "Green Light Expedition" to various distinguished guests, and addressed students and staff at Nankai University in Tianjin, where both Martha Root and Agnes Alexander had spoken during their visits to China. Her four visits included a one-month

introduced to the Ministers of Foreign Affairs, the Interior, and Conununication; the Director of the Government Information Office; the Deputy Director of the Council of Agriculture; and the mayors of six cities.

Contacts were established between Baha' is and lawyers, judges, and teachers . Opportunities for interacting with professionals increased after the Baha' i Office of the Environment for Taiwan was established in 1989.

Between 1988 and 1990, the Hand of the Cause of God Amatu'l-Baha Rul_1iyyih Khanum, accompanied by Mrs. Violette Na~avani , visited mainland China four times. She met with numerous prominent people, particularly in Beijing and Dalian,

organizations working to solve problems which the Baha'i Writings address.

The National Assembly of tire Philippines submitted two proposals to the Constitutional Commission in August 1986 for possible inclusion in the new constitution.

The proposals concerned the

provision of
trip, in summer 1988, to Guangzhou (Canton), free education and the principle of inculcat-
Urumqi, Beijing, Shanghai, Suzhou and Guilin, ing a consciousness of tire essential unity of
as well as a one-week trip to Tibet in 1990. the human race as the only viable standard
In the fall of 1989 she made a five-week for social and economic justice. In Taiwan,
trip to Taiwan, during which she "circumam- the Ministry of the Interior organized a spebulated" that island, travelling over 2,000 cial seminar called "Resolving Social Ills
kilometres and visiting some of the mass- through the Teachings of the Baha'i Faith".
teaching areas, as well as its major cities; In Singapore, after a White Paper on the
during this visit she presented a special copy Maintenance of Religious Harmony Bill was
of the Peace Statement in Chinese to the published in 1990, the Government asked for
Minister for Foreign Affairs of Taiwan, was feedback from the public, and the Spiritual
received by the Minister of the Interior and Assembly submitted a
statement. The Asthe Secretary-General of the National House sembly presented another statement on the
of Representatives, and had interviews with core values the nation should be embracing
several major newspapers. after the government requested opinions on
While in the Far East she also attended a this subject.
large formal banquet organized by the Spir- Respect for Baha' i contributions was
itual Assembly of Hong Kong in honour of demonstrated in Macau when the Basic Law
the passage, by the Legislative Council, of Consultative Committee invited the Spiritual
"the Baha'i Ordinance" Act, and visited Assembly to send three representatives to
Ulaan-Baatar in Mongolia for one week, in its first meeting with the Basic Law Drafting
1989. Committee from China in 1990.
After pro-
In addition to presenting Baha'i views viding written documents on the history and
through meetings with prominent people and status of the Faith, the Assembly was asked
presentations of the Peace Statement, the to submit its views to the

Committee in a
believers made contact with individuals and formal paper.

SEMINAR O N
Auxiliary Board
ELIGION IN THE ARMC member V. Thamil
Chelvi speaking about
individual transforma-
Of THE S OR tion during an interfaith
seminar on "The
Role of Religion in the
Harmonious Blending
ofthe Soul Force" held
at Coimbato re, India,
on 12 Januaiy 1991.

11

Good relationships were also established with religious leaders in Asia. In October 1987 the Baha ' is of India co-sponsored a literacy and numerseminar called "Religion in the 21st Century" with the World Conference on Religion for Peace. During the 1991 gathering of the Asian Conference on Religion and Peace in Nepal, Baha' is participated in workshops, read prayers at the interfaith service, and prepared a statement on the Faith for publication in the conference magazine. A representative of the Baha'i International Conununity was the only non-Buddhist speaker invited to address a public meeting in conjunction with the Asian Buddhist Conference for Peace in Mongolia in 1990.

Training courses for teachers enabled many of the schools to expand their activities beyond mere functional acy to include a range of primary classes . Fourteen tutorial schools operated under the auspices of the Rabbani School Rural Development Project in India. The Proj ect served twenty villages in the area of Gwalior. The schools taught the government curriculum plus moral education, personal health, and hygiene, each tered by the local community it served.

The Baha'is encouraged a number of educational initiatives at refugee camps in Thailand. In 1986 it was reported that a school at the Viehiamese "Site Two" camp

had opened and was serving three hundred students in eight classes . Courses were taught in English and Chinese. In July 1986 a second school to teach English was opened with 90 students. Other schools existed at Khao 1 Dang and Khao 1 Dang Am1ex. Teachers at each of the schools contributed their services voluntarily. In 1989 the school at Ban Vinai refugee camp was reported to have 150 students.

Academic schools- formally established institutions which had or were seeking official accreditation from also operated, employing fu ll-time staff, using rented or specially built faci lities, and offering traditional academic subjects. With over 1,300 students, India 's Tadong Baha'i School was the largest fu ll academic school operated by institutions of the Faith during the Plan. The school offered classes from nursery school through grade 10, having earned the reputation as one of the best schools in Sikkim.

The New Era High School in Panchgani, India, continued to successfully háanslate the ideals of Baha'i education

Social and Economic Development

Asia stands out among the continents for its progress in the area of social and econ0111ic development, with more than 530 proj ects operating during the Plan. Tutorial schools, academic schools, literacy projects, and health care proj ects accounted for the major- ity of the undertakings.

The Philippines operated a very successful programme of tutorial schools, each involv- ing one or more teachers conducting classes in reading and writing, character training, governmentauthoritiesand other elementa1y subj ects under the aus- pices of a Baba 'i administrative institution.

In 1992 it was repo1ied that twenty such schoo ls in the Philippines were serving more than five hundred students, over half of whom were girls.

The National Baha'i Development Institute in Bangladesh, which assumed responsibility for coordinating development programmes in the country in 1987, oversaw nineteen tutorial schools serving approximately tluáee hundred students. In 1991 the New Garden School, operating from the National Baba 'i

into notable
Cenháe, reported an enrolment of 56 stu- ach ievements. Having
statied operation in
dents . 1945, New Era is one of the
longest-estab-
The National Assembly of India oversaw lished Baha'i schools in the
world. By the
the largest system of tutorial schools in the close of the Plan, it was
offering schooling
Baha'i world, with nearly two hundred pro- for over 550 boarders and
130 day students
grammes and more than 10,500 students. from kindergarten through
grade 12.

The Hand of the
Cause of God
Amatu 'l-Baha
Rilhiyyih Khanum
visiting with students
fi"om the School of
Nations in Macau on
4 May 1989.

The Prime Minister of India, Rajiv Gandhi
(left) , presents the "Indira Gandhi Friends of
Trees Award- 1986 " to the Rabbani School.

Above: Pupils during one
of their classes at the
Tadong School in Ranipul,
Sikkim, in I 99 I.

Left: Participants in the
Baha 'i Children's Institute
held in Lantt Matang,
Malaysia, from 7 to
I 3 December I 987.

In 1986 half of the grade 12 students at In 1991 the National
Spiritual Assembly
New Era passed their examinations with dis- outlined the first phase of
the National
tinction. In 1989 the grade I 0 results helped Baha'i Literacy Mission,
which was develplace the school in the "merit" level among oped in
consultation with the Indian Task
the schools in India. The School's academic Force for International
Literacy Year. The
programme was recognized by London Uni- programme was proposed to

take place in
versity as able to conduct GCE "O" and "A" seven Hindi-speaking states, and to later
level examinations, and the school was rec- expand to include Marathi-speaking states.
ognized by the Central Board of Secondary Classes would be conducted by volunteers
Education in New Delhi. The Junior College chosen by their State Baha'i
Council in conwas also recognized by the Maharashtra sultation with their Local Assembly and the
Board of Education. During 1990 the science Auxiliary Board members.
stream of the Junior College was begun, and The Department of Social and Economic
a one-year kindergarten was re-established. Development oflndia assumed responsibility
The Santitham School in Thailand, which for coordinating the training and an-anging
the Baha' is began operating in 1971, em- for the production and
distribution of literbarked on a large-scale programme of capital acy materials. The proposal emphasized the
development over the period 1982- 1992. In importance of involving the State Baha'i
1991 it was reported that the school had Councils, the Local Spiritual Assemblies,
50 students enrolled in the nursery school, and the Auxiliary Board members and their
242 in the kindergarten, thirteen in the assistants in monitoring the programme.
newly opened first primary grade class, and The first training session was held in
35 in the commercial section. Delhi in March 1991. The last two days
Baha'i principles were also incorporated were devoted to the preparation of literacy
into the curriculum of the privately-operated materials in Hindi, which were soon field
School of the Nations in Macau, which tested and made available to
all Hindibegan operating in 1988. Offering a bilin- speaking areas of the country. In November
gual programme in English and Chinese, the 1991 literacy materials began
being develschool was serving 270 students represent- oped in the Marathi language. Both the
ing thirty-four nationalities by the end of the Hindi and Marathi materials offered a philo-
Plan. sophical background,
teachers' notes, and
Baha'i efforts to promote literacy, both practical lesson plans.

through assisting with established pro-
grammes and developing new ones, received
added stimulus when the Universal House of
Justice sent a letter to all National Spiritual
Assemblies in July 1989 emphasizing the
critical importance of giving people access to
the Holy Word. The House of Justice urged
the believers to support the United Nations
International Literacy Year 1990 and to con-
local comtinue to seek opp01tunities to make progress
in this area . National Baha'i literacy pro-
grammes evolved during the Plan, with the
development of appropriate literacy materi-
als being given greater priority. Nowhere
was this process more noticeable than in
India.

By 1992 it was reported
that literacy
classes, using the materials
developed
th.rough the programme, had
commenced in
Bihar, Madhya Pradesh, and
Uttar Pradesh.
At the same time, literacy
classes were also
being sponsored regularly by
the New Era
Development Institute, the
Rabbani School,
the Baha'i Vocational
Training Institute for
Rural Women , and a number of
munities.
In Bangladesh, courses in
literacy and
vocational training were
offered by the
Baha'i Hostel to teenage boys
from tribal
villages. The students were
also deepened in
the Faith so that they could
assist with teach-
ing, deepening, consolidation
of Spiritual

Assemblies, and teaching children's classes.
All the gradu ates from the first year's course
achieved full literacy, and were expected to
return to the villages to assist with teaching
in the tutorial schools.

The third major type of development
proj ect undertaken in Asia, besides schools
and literacy proj ects, involved health educa-
more women local managers

surprised at how much they could
teach their
children through games and
discussion. The
women themselves seemed also to fe el more
aware of their own potential.
They began
to come forward to participate,
offer ideas,
organize, and most significant of all, to
lead.
In this aspect the project was a
definite sucand cess in training

tion and medical services. and developing the status of women.

A Health Awareness Project was launched The project also stimulated other develin 1989 by the National Baha' i Women's opment activities in the area. Conmmnity

Conunittee of Malaysia, in response to members became aware of their need to do requests from women from different areas more for themselves and thus to take on

of the country. The obj ective of the five-year other development projects such as the pavprogramme was to assist women to be more ing of a di1t track, literacy classes, and

self-reliant by providing education in health educational activities for children.

and child development. A variety of medical services was offered

The progranune was implemented in in Bangladesh, one of the most extensive three mral areas of the country at Bukit being medical camps to serve the needs of

Tunggal Estate, Bintasan in Sabah, and people who could not otherwise afford Kampong Bugudiyan in Sarawak. The initial health care. These were organized under the

response was enthusiastic and other villagers auspices of the National Baha' i Developalso participated. The medical officers began ment C 01mnitt~e , and many were held in

regularl y visiting the villagers to check on memory of Hands of the Cause of God and

conm1on problems, and the villagers them- the mattyrs of Iran. The progranm1e began

selves, with the assistance of selected in mid 1986, offering treatment to over volunteers, learned about hygiene. 2,400 people in its first year. During 1987

The willingness ofBaha'is to reach these and 1988 more than 1,000 people were remote conmmnities brought much admiration treated ammally, and in a single month,

and positive publicity for the progranune, May 199 1, more than 1,000 people received

and the conunittee was invited to extend the ass istance at Khulna and in cyclone-ravaged

proj ect. This second phase involved ten areas of the country. A further 475 people

low-income areas throughout Malaysia with received treatment at six camps held during

seven different etlmic groups , and was September 199 1.

successfull y completed in 1990. Education The Glory Clinic, which began operations

in health and chil d development was in Febrnary 1985 , continued to provide free

offered, and mothers were helped to create or low-cost medical services to the people
an improved learning environment for the ofRajshahi , Bangladesh. By 1992, the clinic
children and to develop resource centres for was serving about 2,000 people annually.
their communities. Another health care service
project
The in1pact of the project was ev ident in conunenced in Bangladesh in June 1990 to
the improved cleanliness of the conmmnities provide primary hea lth care to
people in vilinvolved and in the increasing number of lages near the site of the future Masluáiqu ' 1-
health-related questions posed. Very often Adhk<ir. The programme included medical
in the more remote and conservative areas, check-ups and the provision of medicines
women would ask questions related to for minor ailments. One doctor visited the
myths, fa llacies, and superstitions about site every two weeks, and complicated cases
health . Women in the ten communities were were referred to the nearest hospital.

In July 1991 , a health project started as Quetta, and Rawalpindi. As a result, thouan outreach programme of the New Garden sands of people received medical care.
School in Bangladesh. The purpose of the In August 1986, it was proposed that a
project was to provide basic health educa- health education programme be started for
tion on personal and environmental hygiene the Mangyan people in the Philippines . The
to children attending the school and to their Baha'i community focused on improving the
mothers. health of the children in
Mansalay through
Baha'i communities throughout India immunization, and by helping the existing
also offered medical treatment to isolated health service centre. It also
sought to propopulations or communities without access vide health education to the mothers of the
to formal health care services. The extensive immunized children.
health programmes offered by the Rabbani The project strategies included: training
Community Development Project included tutorial school teachers in basic health
sponsorship of medical camps, distribution education, conducting

education campaigns,
of Vitamin A and iron tablets, participation bringing the drugs from Meháopolitan Manila
in immunization programmes, and education to Mansalay, establishing
cenháes for immuon topics such as the importance of pure nization, and making home visits. The
drinking water and of keeping the village project was supported by the Department of
environment clean. Hygiene, disease trans- Health which provided some
basic medimittal, infant care, nutrition for pregnant cines and vaccines and, in 1988, a fo1U1al
women and nursing mothers, control of
malaria, use of oral rehydration techniques,
and an understanding of different types of
fever were also addressed. Many of the
activities conducted were in collaboration
with regional medical departments.

The New Era Development Institute in
Maharashtra, India, sponsored a primary
health care education programme which
focussed on prevention. The programme's
three elements were: a) training courses for
voluntary community health workers, b) inservice training in which the community
health workers returned each month for a
one-day programme, and c) health education
programmes in which films were shown
and discussion groups conducted in the
communities.

For many years before the Plan, volunteer
doctors in India staffed medical camps
which successfully provided háeatment to a
large number of people. During 1990 and
1991 it was reported that approximately ten
medical camps were being conducted every
year. In neighbouring Pakistan also, more
than twenty medical camps were held annu- Dr. Sa eed Takizadeh during a three-day
ally between 1988 and 1992, organized by medical clinic sponsored by the National
the Local Spiritual Assemblies of Karachi, Assembly of the Philippines in 1987.

Baha 'is and a govenunent agency unit on rural conmmnities. Students were trained,
malaria control. encouraged, and assisted to

establish service
In Laos, 45 Baha'i village health volun- cenháes in their home communities. As with
teers were trained in 1991. The programme the community development programme,
emphasized communication skills and educa- the basis of this programme
was the application techniques designed to encompass local tion of high moral and ethical concepts in
health customs and conditions and seven a practical way oriented towards human
elements of primary health care: health dignity, self-reliance, and service to the
education, promotion of good nutrition, ma- community.
ternal and child health care, immunization, India 's Rabbani School also oversaw
basic san itation , treatment of common an extensive conmmnity
development prodiseases and injuries, and prevention and gramme. The school fatm offered agricultural
control of locally endemic diseases. training to the students, and enabled the
A training session was also conducted school to attain self-sufficiency
in food proat a university for 25 government health duction. Farmers from surrounding villages
leaders, which resulted in Baha'is receiving were welcome to attend háaining courses
official letters of recognition fro m the held on the school property, assisting them
government. to achieve higher productivity.
Nearly all Baba ' i development projects The school initiated extens ive waste land
involved some form of education, but a reclamation activities which provided a
few focused intensely on educating local valuable model for local communities. This
people to direct the course of their own com- aspect of the Rabbani
programme was conmunity development. In India, the New Era ducted in co llaboration with the Government
Development Institute (NEDI) conducted a Department of Waste Land Reclamation ,
programme to train community development with the ultimate result that all available
facilitators. This one-year course was land became usable, and productivity was
designed to train the students to encourage substantially improved.
and advise rural communities in planning Other community development activities

and implementing their own social and eco-
nomic development activities.

The programme began in 1989, serving fifteen to twenty volunteers each year. Both spiritual and practical components were included in the programme, and during the three trimesters the following subj ects were covered: the spiritual and ethica l basis for development, communication and community, women in development, afforestation, adult education, community health, administration and management, rural teclmology, agriculture, children's education, and public speaking. The students also spent signifi cant amounts of time in host villages.

At the same time, NEDI's rural technology training progranm1e worked to provide vocational skills and knowledge to rural youth and thus enable them to earn an income while providing serv ices needed in each of these villages were chosen and trained in the need for mral development at a vi llage level, deepening their own understanding of the problems, needs, and demands of village life and how to take initiative to

conducted at the school included village health education, adult literacy classes, the founding and support of fourteen village schools, the promotion of the use of appropriate technology in villages (including the promotion of smokeless, energy efficient cooking stoves), and vocational training both for students and for unemployed vill age youths.

One innovative project in the area of rural development in India, conducted in April 1988, used the medium of drama to motivate tribal villagers in self-development. The proj ect was organised by the Jhabua loca l centre of the Baha'i Vocational Institute for Rural Women, Indore, and sponsored by CAPART (Ministry of Rural Development Gove1m11ent oflndia).

The proj ect operated in five villages in the Tirnbua distr ict. Five organizers from

to collaborate with others in projects of social and economic development?"

By Ric;lvan 1992, the Universal House of Justice cited advances in the consolidation of the Baha' i administrative

system as one
resolve them. Then these women created
plays using local costumes and folk music
to highlight issues relating to health, child
care, hygiene, water sanitation, forest development, education, self employment, family
planning, and many other in1portant development issues.

Maturation of Institutions

The Universal House of Justice, in its letter of Ric;lvan 1987 to the Baha' is of the world, stated that when the Six Year Plan began, the administrative institutions of the Faith were already beginning to show signs of increasing maturity- enough, in fact, to prepare them for the task of fo1mulating their own objectives. In its Ric;lvan 1989 message, the House of Justice asked, "Have we not witnessed the increasing strength of National and Local Spiritual Assemblies in ammal intertheir ability to conceive and execute plans, in their capacity to deal with governmental authorities and social organizations, to respond to public calls upon their services and

The Local Baha'i Centre at Ban Vieng Kham

of the major indicators of progress in the Baha'i community.

One sign of institutional flexibility in Asia was the establishment in both India and Malaysia of State Baha'i Councils under the National Assembly, due to the special condiopment tions which applied in both countries. India established its State Councils at the beginning of the Plan while Malaysia ' s first Council was elected in October 1991.

Increased communication and cooperation among Assemblies of various regions also signified greater administrative maturity.

Joint regional meetings of the Spiritual Assemblies of Hong Kong, Macau, Malaysia, Singapore, and Taiwan were established in 1987 and continued throughout the Plan.

Joint meetings and institutes were held between the Spiritual Assemblies of Thailand and Laos. On the local level, Assembly conferences were conducted in Pakistan, in addition to regional conferences of Local Spiritual Assemblies and members of appointed institutions.

The local Baha 'i Centre of Mandalay,

Tai, Laos, was dedicated 2 May 1986. Myanmar, was dedicated 4 January 1991 .

fn Tokyo, Japan , Baha 'is participated in a World Religious Book Exhibition, which was held from 19 to 2 3 July 1990. Baha 'i books in Japanese, English, and German were displayed. Th e official attendance number fo r the exhibition was 153,467 persons.

fn Beijing, China, Baha 'is participated in th e third International Book Fair, which was held from I to 7 September 1990. Bahil 'i books in Portuguese, English and German were displayed. Fair mganizers estimated that there were about 70, 000 visitors during the week.

As Local Assemblies became stronger and more self-sufficient, they took on greater responsibilities. In Singapore, incorporated Local Assemblies began handling their own annual administrative work associated with maintaining incorporation, and several As- and Legislasemblies took on responsibilities which had previously been canied out at the national level, such as organizing Holy Day celebrations, maniages, and funerals. Thailand reported that the number of actively functioning Local Spiritual Assemblies tripled, and four developed to the extent that they created their own plans, became financially self-sufficient, and supported activities of the surrounding communities. The National Spiritual Assembly of Nepal wrote, "No doubt the greatest progress during the Six

among the 1,500 public libraries throughout the state.

In the state of Karnataka, India, Baha' is placed literature in four major libraries : the Legislative Library, used by members of the State's Legislative Assembly and Legislative Council; the Secretariat Libra1y, for the use of government officials working in the Secretariat building; the State Library, which is open to the general public; and the City Central Library, which serves the people of Bangalore City. Most of the books were in the local Kannada language.

A set of twenty-four books was also presented to Karnataka 's State Librarian, who was so impressed with the volumes that a request was made for another two sets of the same books to be distributed

to the State
Year Plan has been registered in the area of Libra1y, the Library's copyright section and
the maturation of local communities." the Parliament Library of New Delhi.
Singapore Baha'is reported that the hlrn-
Distribution of Literature over of Baha ' i books in public bookstores
The sacred task of bringing all humanity into indicated a demand for this literature. Comcontact with the Writings ofBaha'u ' llah was mercial outlets in Malaysia and Thailand
pursued in Asia largely through participation were also selling Baha'i books.
in book fairs and contributions to public and To make the Sacred Writings more readily
university libraries, and through the estab- available to believers,
regional libraries, booklishment of book depots and lending shops, or book depots were established in
libraries. Bangladesh, Malaysia, Nepal, Thailand, and
Baha'i publishers attended three annual Taiwan. In India, 110 book depots were set
International Book Fairs in Beijing, China. up in 17 states, and 865 lending libraries
In India, the Baha' is participated in some were created.
38 book fairs and held nearly two hundred The Baha'i Publishing Trust of Hong Kong
book exhibitions during the Six Year Plan. was established in April 1992.
In Hong Kong, thousands of people visited
the Baha'i booth at the International Book Women
Fair held in August 1991; more than 10,000 On a continent where women have traditioncopies of pamphlets and other free literature ally not been permitted to be full participants
were distributed, and a substantial number in all fields , and have not received encourof books were sold. agement to think independently or to openly
Baha ' i books were donated to universities speak their minds, great efforts were made
in Korea, Nepal, and Macau, and in Laos the to help women overcome baniers to investi-
Ministry of Culture granted pe1mission for gating the Baha'i Faith and to address the
Baha' i literahire to be placed in the Lao needs of women in their conmmnities.
PDR National Library. In one Indian state A dramatic departure from traditional
the Baha' is received a request from the women's roles occurred when 62

women in
Director of Public Libraries for three thou- India attended a deepening conference given
sand copies of Baha' i books to be distributed by the State Baha' i Council ofUttar Pradesh

at the Malhousi Baha 'i Centre in November There was a great spirit of camaraderie
1987. They came from thirteen villages, present among all the women."
transported to and from their homes by jeep. Women's conferences were also held in
Some were attending such a conference for Bangladesh, Japan, and Korea. More than
the first time, and their enthusiasm was nota- 200 women participated in a
national womble. In repo1iing on the event, the director of en's conference held in Myanmar in May
Baha'i Tutorial Schools for Uttar Pradesh, 1988. In Malaysia, three women made a four-
Mr. P.C. Agnihohi said, " ... Very often you day journey to attend a women's conference
ask about miracles in the Baha'i Faith. This held in the village of Kg. Belimbing Besi in
gathering itself was a miracle, where ladies February 1989, which atháacted fifty-five
had come outside of their homes to discuss other participants from six communities.
the evils of society and to give their views." In addition to working toward making the
He called the event "a unique occasion for Baha ' i community fully reflect the principle
enlightening the women of this area", sug- of equality, Baha'is made efforts to promote
gesting that a women's winter school in the equality in the wider community.
region could help to "activate the other half In Singapore, the Baha'i
Women' s Comof India's strength, the ladies, who have mittee worked with the Singapore Council of
been imprisoned within four walls for. .. so Women's Organizations, an umbrella body
many centuries". of thirty-four affiliated
women's groups.
Large numbers of women were reported Two Baha'is served on the Executive Board
to be taking up responsibilities in the Faith for a total of four years. The Baha'i Women's
in Rajasthan, India, according to a report Committee also organized a

"Women for
from Counsellor Zena Sorabjee in March Peace" conference in 1988
which had fifty
1991 , who saw this activity as one sign of participants.
the emergence of the Faith in this state. The On International Women ' s
Day in 1988,
community encouraged this pa1iicipation by Mrs. Shirin Fozdar of
Singapore was given a
having a bulletin for women printed in the plaque of appreciation for
her work support-
Hindi language. ing equality and women's
rights . More than
The first Training Institute for Baba 'i one hundred people attended the
celebration
women in Uttar Pradesh atháacted 29 pa1iici- organized by the Singapore
Council of
pants from thirteen villages. The event, held Women. Mrs. Fozdar was
described as an
in May 1991, took place at the Narayan Rao ardent champion of women's
rights, an
Vakil Institute in Malhousi. "Women were influential leader, an
idealist, and a wellable to participate practically in every lesson known
social worker. She founded the Sinthat was conducted," it was reported, "and
gapore Council of Women, through which
they asked many questions, giving an idea she worked to bring
discrimination and malof the social conditions prevalent in their
treatrnent of women to the attention of the
villages, how they could be improved, and public and campaigned against
the practice
what the women could do for the bettern1ent of polygamy. Her activities
included leading
of their own lives and those of their families. delegations to international
conferences, lec-
"The principle of justice was emphasised. turing by invitation in various
cow1tries, and
Some of the women had not gone anywhere sta1iing schools for rural
children in both
outside their own village.... The evenings Thailand and India.
were spent in singing and folk dancing .... It In Malaysia on 25 August
1988, National
was an exháemely loving and united atrno- Women ' s Day and the Silver
Jubilee of the
sphere .... No-one thought twice about Baha ' i National Council of Women's
Organizations
women from different backgrounds meeting were celebrated, with the
Baha ' is playing
together and enjoying each other's company. a prominent role. The

Women ' s Committee was an affiliate of the NCWO and one of its most active supporters. The occasion was attended by Her Majesty, the Queen of Malaysia, Sultanas of different states, the wives of governors, prominent women leaders, and 1,000 guests.

The Baha'i Women's Conunittee was involved in the organization of the celebration and was entrusted with the production of two hundred souvenir progranunes for each function . A Baha'i was one of three women selected to represent the women of Malaysia m a pledge-taking ceremony.

International Women's Day 1989 was commemorated by the Baha'is of Bangkok, Thailand, with a two-hour progranune in a popular shopping mall. Hundreds of people heard readings from the Baha'i Writings concerning women. Many pamphlets on peace and women were distributed, and staff at the mall invited the Baha'is to propose future activities which would promote peace.

The State Minister for Religious Affairs of Bangladesh was among the dignitaries who attended the conference "Equality of

residential training courses, and staff members from the Institute travelled frequently to villages to stimulate interest in the programme, to support those women who had graduated from the Institute, and to consolidate the gains which the women had achieved. At the end of the Plan, the Institute began seeking funds for a three year training programme designed to train two hundred young women as community workers in rural communities around Indore.

The activity of the women of the villages in the Bastar tribal area clearly indicates the type of fundamental changes which the Institute endeavoured to promote. Among the prevailing social customs which they challenged were child marriages, the dowry system, wearing of the veil, and the use of drugs and alcohol.

Strengthening Families

A truly Bahit ' i home is a true fortress upon which the Cause can rely while plarming its campaigns. 3

The need to continue the

work of creating
Men and Women-a Prerequisite for World families based on equality between women
Peace" held in Dhaka in September 1991. In and men and respect for the rights and
addition, the president and general secretary responsibilities of all family members led to
of the Bangladesh Women Writers' Associ- a focus on this topic during conferences and
ation and journalists from several national special seminars.
newspapers attended the talks. Ammal semi- Five regional Baha ' i family conferences
nars promoting equality and special courses were organized in Bangladesh
and ten marfor vocational training of women and girls riage seminars held in Malaysia. The subject
were also sponsored in Bangladesh. of marriage and family life was also
Just after the Plan began, the Madhya included in all national and regional confer-
Pradesh Council of Science and Technology, ences of both countries and in winter schools
Government of India, Bhopal, requested the and training institutes held in the former.
Baha ' i Vocational Institute for Rural Women All the State Council/State Teaching
in Indore to conduct a workshop on the Committees of India introduced the topic of
socio-economic development of tribal women marriage and family life at least once a year
in Madhya Pradesh and appropriate technol- during summer schools and conferences.
ogy. Many representatives from government Twenty-five family conferences were held
agencies attended. This was the fust work- in ten states and special material for guiding
shop sponsored by a government agency at a parents was produced.
Baha'i Institute.
The work of the Baha'i Vocational Institute
for Rural Women in India continued during 3
From a letter written on behalf or Shoghi Effendi,
the Plan. The Institute offered a variety of 6 November 1932.

A Mangyan Baha 'i
family on its way to a
teaching conference
held in Mansalay,

Oriental Mindoro,
Philippines, in 1986.

Workshops on family life were conducted in Singapore and Thailand, and one national and two local family conferences were held in Korea. Also in Thailand, a Baha'i doctor wrote and published a book called Bahci 'i Family Life and produced two cassette tapes which were broadcast on the radio.

In the Philippines, the Baha 'i Mothers ' Deepening Project of the Baha ' i National Teaching Committee provided guidance on the care, education and training of children; on maintaining a Baha'i atmosphere in the home; and on cultivating rapport with husbands and extended-family members. The intensive project began in February 1988 with the holding of twenty-one Mothers' Deepening Classes in different parts of the country.

In Pakistan, at least ninety women attended classes on health, hygiene, and feeding of infants which were held as part of free medical camps run by Baha' is in the summer of 1986.

The Spiritual Assembly of Singapore reported that one of its community' s

The Environment

Baha'u'llah taught that nature reflects the names and attributes of God and is the expression of God's Will in the world, and a number of Baha'i communities in Asia acted on this understanding by contributing to the work of environmental protection agencies and initiating projects of their own. In a number of countries, Baha 'is became known as supporters of environmental education and protection.

After the National Spiritual Assembly of Taiwan established the Office of the Environment in Taiwan in 1989, the Council of Agriculture of the Executive Yuan (Senate) agreed to co-sponsor a series of teacher training workshops on environmental education. During a twelve-week period in 1990, the Baha'i community conducted 36 workshops on environmental education for more than 750 kindergarten and elementary school teachers. Following this success, a second series of twenty-seven workshops was held in 1991. The Baha' i Environmental Protection Education Programme was the first of

strengths was its relatively large number of its kind of co-sponsorship between the
strong Baha'i families. An increase in the National Assembly and a major Taiwanese
number of identifiable Baha'i families was governmental agency.
also reported by the Spiritual Assembly of An article on the Office of the Environ-
Sri Lanka, which credited special confer- ment, published in Taiwan's largest evening
ences, deepening materials, and individual newspaper, resulted in the Baha'is receiving
visits to families. over two hundred requests for participation

in a correspondence course they had devel- seminars, exhibits, displays, and contests
oped on the environment. The Council of about the environment. Baha'is in Malaysia
Agriculture also asked the Office to assist it and in Singapore spoke to Rotary Clubs
in formulating its plan for protecting and about uniting efforts to confront environbuilding up Taiwan's ecological resources. mental problems.
The Office of the Environment in Taiwan In 1986 the Rabbani School in India was
also produced a radio series on the environ- awarded the "Indira Gandhi Friends of the
ment, called "Only One World", which was Trees A ward" for its service in the field of
funded by the Ministry of Education. The reforestation. An extensive effort had been
fifteen-minute programmes began broad- launched in 1985 which included the plantcasting to 2,400 elementary schools across ing of trees and the development and
the country in March 1992. maintenance of plant nurseries, both at the
An exhibition involving more than sixty school and in smTounding villages.
pieces of artwork related to the environment Recognition of Baha'i initiatives led to
was organized by the Baha'i Women 's Com- invitations to participate in various projects
mittee of Singapore in 1990. The "Aris for related to the environment. Singapore's
Nature" display caused the Baha'i commu- Baha' i community was invited
by the Minisnity to be recognized by the Ministry of the try of the Environment to gather signatures
Environment and the Singapore Council of for the Earth Pledge to be

presented at the
Women 's Organizations as a major propo- Earth Summit in 1992.
Representatives of
nent of environmental protection. the World Wide Fund for Nature
in Hong
Baha 'is in Singapore also carried out the Kong invited a Baha'i to visit a
nature
"Grow With Nature Banner Proj ect" in 1991 , reserve and a conservation
studies centre.
organizing pupils from thirty-five schools to The Friends of the Earih in
Hong Kong
send eighty banners on environmental themes invited Baha 'is to
participate in an event
which were then displayed along a river. called "Ecology in the Light
of Religion"
In Thailand, the Baha'i community which then resulted in another
invitation to
worked with various agencies to organize speak on the issue.

Balui 'i children
support Singapore's
Green and Clean Week
in November 1991 by
displaying banners
about the environment they had
designed and put up
along the river.

Know ye ofa certainty
that in whatever
meeting ye may enter,
in the apex of that
meeting the Holy
Spirit shall be waving
and the heavenly confirmations of the
Blessed Pe1fection
shall encompass all.
-'A bdu 'l-Baha

D. AUSTRALASIA

DURING the Six Year Plan, there were a of ocean. While this presents
unique chalnumber of highly significant developments lenges to the
development of the Faith, it
in Australasia, which reflected the growing also offers opportunities the
like of which
maturity of the various national Baha'i com- may occur nowhere else in the

world. In
munities in that vast region of the planet, many small countries of Australasia, the
and the increased receptivity of its peoples Baha'i community has become a substantial
to the Message ofBaha'u'llah. and visible proportion of the total popula-
One of the most heartening features was tion, and the character of its community life
the emergence into the forefront of Baha'i is readily perceived by all; thus its unity and
activity of the indigenous believers in the harmony, the diversity of its composition, its
Pacific Islands. The services rendered by the commitment to the process of change, its
valiant pioneers are unforgettable, and are respect for indigenous culture, and its openyielding their fruit in the full involvement ness to new ideas are evident, and are
of the islanders in the teaching and adminis- attractive to seekers.
trative work of the Cause. This welcome These circumstances have also made it
development provides a striking example of possible for the Faith to be proclaimed to the
the practice of the oneness of mankind, and highest levels of government and to people
offers the promise of the even more prodi- of influence in the society, with the result
gious achievements of the peoples of the that the Baha'is have won the friendship and
Pacific Islands in the construction of the respect of heads of state and of government
World Order of Baha'u'llah in the future . in a number of nations, and Baha' i concepts
Associated with this development has been and perspectives have been offered to the
the great participation of the indigenous solution of the issues arising as these nations
Baha'is of such countries as Australia, New seek to find their place in a fast-changing
Zealand and Hawaii in all aspects of Baha'i and interdependent world.
community life. In the light of these considerations, the
Amidst culh1res which have traditionally future for the Baha'i Faith and its communot accorded to women the freedom to par- nity in Australasia must be regarded as
ticipate as equal to men in the activities of extiáemely bright It must surely build on the

society, the Baha' i community in Austiáala- impressive strength it has now acquired, and
sia has attracted favourable attention for the proceed to victories of a magnitude which
involvement of women in its affairs at all will astonish both admirers and adherents,
levels, including service in its international and will propel it forward to the attainment
and adrninistiáative institutions. Educational of its high destiny.
programmes, training institutes and conferences have aimed to encourage and prepare Indigenous Peoples
Baha' i women and girls to fulfil their Great as are the services
rendered by pioordained role as full participants in commu- neers, and unforgettable as are the deeds
nity life, and to encourage men and boys to they accomplish, "they cannot take the
give their total support to such vital endeav- places of the indigenous element which
ours. must constitute the bed-rock
of the Com-
The Australasian region is composed munity, carry on its own affairs, build its
largely of island states, which have rela- own institutions, support its own funds,
tively small populations and which are publish its own literature, etc. A mother
separated from each other by vast expanses gives bi1ih to a child, but the child then

A group of traditional dancers, Bahti 'is from Kimama Village in the Western Province of Papua New Guinea, involved in a teaching project in 1989.

has to grow for itself. The older it gets, of the trip from his home to the Convention
the more responsible it is for its own in Melbourne to devise a 6,500 kilometre
acts. 1 route, visiting
Baha'is and teaching along
As teachers of the Cause reached a more the way. When he met with the believers in
sophisticated understanding of how to share northeast Australia in June 1988, it marked

the Revelation of Baha'u'llah in its purest form without adding their own cultural biases to the Message, methods of teaching indigenous peoples evolved and greater numbers responded. Native peoples took the initiative to teach their kin, and added their unique perspectives to the consultative process through greater participation in the administrative order.

The Aborigines of Australia enrolled in the Faith in large numbers during the Six Year Plan, mainly in the relatively isolated region of the northwest. Several prominent Aborigines embraced the Cause, and the respect and attention they commanded in their cornrnunities induced greater numbers to listen to the Message. In July 1986, Jack Malardy, tribal leader of the Kanadjarrie people, and his wife, Lilly, became the first Aboriginal believers in the region of Bidystory-tellers recounted traadanga, Western Aushá alia. In the spring of 1988, when Mr. Malardy was 90 years old, he was elected as a delegate to the National Convention of Australia. He took advantage

From a letter written on behalf of Shoghi Effendi to the N ational Spiritual Assemblies of Brazil , Peru , Shire, north Queensland, the same month,

the first meeting between Aboriginal Baha'is from the far-flung northwest and northeast regions.

On the south coast of New South Wales, a tribal elder of the Yuin people enrolled in the Faith in 1989. Well-known throughout the country, Mr. Gubboo Ted Thomas was a keynote speaker at the "Earthwalk Conference" in April 1989, a major gathering at Ayers Rock which was attended by indigenous people from North America, Africa, New Zealand, and parts of Australia.

Baha' is expanded their knowledge of Aboriginal culture and provided opportunities for public education during several peace-related expositions they sponsored. At one peace festival co-sponsored by Baha 'is in Caboolture, Queensland, in October 1986, an Aboriginal pavilion displayed artifacts from a museum, traditional legends, craftsmen demonsháated their skills, and video presentations educated viewers about Aboriginal culture. When Baha'is held an exposition in conjunction with a local annual festival in Herberton Shire, north Queensland, the same month,

Colombia, Ecuador and Venezuela, 3 Jul y 1957, in the Jittabul Aboriginal tribe of Ravenshoe
The Importance of Teaching the Masses , p. 12. strongly supported them.
INTERNATIONAL SURVEY OF CURRE NT BAHA ' I ACTIVITIES
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Baha 'is from all around Samoa converged on their National Centre in Apia in July 1991 for a National Teaching Conference. Many of the friends danced, p roviding an opportunity f or the children to see and learn cultural traditions.

Following the "Tablelands Peace Expo" in May 1986, which was attended by 4,500 people, the Office of the Premier of New South Wales, Special Advisor on Community Relations, wrote a letter to the organizing committee, saying that "yours is so far one of the most successful peace initiatives in the whole of the Commonwealth of Australia. You can also proudly take the title that you have involved more Aboriginal people than any other peace initiative in any State or Territory."

One of the first teaching trips initiated and undertaken by Aboriginal believers occurred in July 1991 when two Baha'is in the audiences said they were delighted that they, and especially their children, could catch a glimpse of the beauty of their cultural heritage".

In a report about the activity taking place among the Aborigines of northwest Australia during the Plan, one observer commented on the intangible aspects of the changes occurring. "It is of qualities like gentleness and of emotional and spiritual bonds between people, that a revolution is being forged in the northwest. It is no media event. The profile stays low, but the roots of faith, without which no civilization can long endure, go deeper into the soil."

from Queensland travelled to Kowanyama in the remote "Gulf Country", where they enrolled six more Aborigines. When added to the existing community, this provided enough believers to form the Local Spiritual Assembly there.

Also in 1991 , Aboriginal men, women, youth , and chi ldren from eight areas in northern Queensland, the Northern Territory, Paa preand Western Australia, fanned a group called The Storytellers as a means of sharing Baha' u'llah's Teachings with other Aborigines. The shows included traditional dances, singing, playing of the traditional wind instrument, the didgeridoo, and a play about the connection between traditional laws and laws suited to new times. A report on several of their first performances stated: "Aborigines embrace .

The Baha' is of New Zealand named Maori teaching a priority for the Six Year Plan. The growing commitment of Maori Baha'is to teaching contributed noticeably to an increase in enrolments. More and more, Baha'i activities incorporated elements of Maori culture.

Early in the Plan, a delegation of Baha' is led by Maori Elder Ephraim Te sented copies of The Promise of World Peace to the first Maori Governor-General of New Zealand, the Most Rev. Sir Paul Reeves. Copies of the statement in both the Maori and English languages were presented after an exchange of Maori greetings, and at the end of the visit, the Governor-General bade farewell with a traditional Maori embrace .

In 1987, New Zealand's National Convention was held on a marae-a traditional Maori meeting place-for the first time in the thirty-one years since the establishment of the National Assembly. A call to unity in the Maori language was sent from the gathering to the Baha'i World Centre, the and teachings of the Faith in conjunction with study of Maori culture. Seventeen believers attended the first course at the Kearoa Marae.

In 1988, a Maori carving became a highly significant symbol of the power which Baha'u'llah's Revelation

possesses to unite
message stating that the momentous deci- and yet still preserve
diverse cultures. The
sion to hold the Convention on a marae had carving, a long spear-like
Maori weapon
tapped the spiritual reservoir of the indige- converted into a digging
tool, was given as a
nous culture. gift from New Zealand's
Baha'i community
Another first occurred when a marae was to the Bahe\. 'is oflndia to mark
the first amlichosen as the venue for a major National versary of the
opening of the Baha'i House
Teaching Conference in October 1987. Coun- of Worship in that country.
It was unveiled
sellor Lisiate Maka of Tonga was given a during a moving ceremony in
Whangarei, at
customary welcome with full Maori protocol, the workshop of its creator,
Master Carver
to which he responded in his mother tongue. of the Tai Tokerau people,
Mr. Wallace
The National Assembly called the gathering Heteraka. The participation
of some of the
a "hallmark conference" symbolizing a tran- country's prominent Maori
leaders and local
sition the New Zealand community was dignitaries contributed to
the stirring blend
passing through. "There was a strong shar- of tradition and change. From
Whangarei,
ing of cultures and a welding together of the carving was taken to the
Baha' i World
groups in an atmosphere of joy and empa- Centre and then to the Indian
Temple.
thy", the Assembly reported. The participation of Maori
believers in
The National Spiritual Assembly of New Baha'i community life steadily
increased.
Zealand acted to deepen understanding of The first Maori family
pioneered during the
the relationship between Maori culture and Plan, and in early April
1992, a large per-
Baha'u'llah's Revelation by establishing a centage of the Maori Baha'is
attended a
Whare Wananga (School of Learning) for national hui (gathering) at
Tanuwhara Marae
Maori Baha'is in June 1987. The Whare to discuss initiatives of the
Maori friends
Wananga took the form of intensive courses and to consult on teaching

and deepening.

held on maraes at least twice a year in different parts of the country to study the history

An Auxiliary Board member reporting on the event said, "Nearly every believer stood

Wallace Heteraka (centre), a Maori Baha'i from N ew Zealand, converted a long sp ear-like Maori weapon into a digging tool as a gift from New Zealand's Bahci 'i community to the Baha 'is of India ; 1988.

and spoke from the heart without feeling intimidated. It was wonderful to see friends of the ongowho had never spoken before at any hui I have attended, speak quite freely ."

The Baha'i population of the Mariana Islands, which grew from approximately 250 to 1,400 during the Plan, was reported to have become noticeably more representative of the ethnic groups on the islands. On Guam, a grassroots institute devoted to teaching and deepening among Micronesians met with unprecedented success during the final year of the Plan. More than 90 new believers, mostly youth, became very active in the teaching work. On Saipan, substantial enrolments took place among the Carolinians and the Marshallese.

traditions and to draw on their particular strengths as teachers. The name of the ongoing project was suggested by indigenous Counsellor Betra Majmeto.

In June 1991 , about fifty Baba 'is representing Australia, Fiji, the Hawaiian Islands, Kiribati, the Mariana Islands, the Marshall Islands, New Zealand, Samoa, Tonga, and Tuvalu met in Samoa to prepare for the campaign. A representative of the International Teaching Centre, all members of the Board of Counsellors for the region, members of National Spiritual Assemblies in Australasia, Auxiliary Board members, and the Knight ofBaha'u'llah for Samoa, Mrs. Lilian Ala'i, were present. "We marvel at the

ians and Trukese, largely as a result of gatherings at the National Centre where Trukese believers shared the Faith and celebrated their cultural traditions with their relatives.

In Tuvalu, all the teaching in the outer islands during the Plan was carried out by local believers.

Near the end of the Six Year Plan, the initiative demonstrated by Australasia's indigenous peoples rose to an entirely new level with the inauguration of the Ocean of Light teaching campaign. Inspired by the Trail of Light project in the Americas, this campaign in the Pacific sought to support the efforts of indigenous Baha 'is to express the Faith within the context of their own

power of the Holy Spirit which has instantly created a Pacific family in an intimate atmosphere of joy, empathy and genuine love," participants reported. "The Pacific Ocean will be set ablaze, turning the 'water hemisphere ' into an ocean of light that will illuminate the earth with Baha'u ' llah 's Revelation."

This preparatory meeting motivated a group of four Samoan women, headed by Her Highness Tosi Malietoa, to visit the Cook Islands for one week. It marked one of the first times a group of women from Samoa had travelled overseas to teach the Faith. The women visited the President of the House of Ariki and Pa Ariki, and the Queen's Representative and his wife. They

In response to the call for travelling teachers to arise during the Ocean of light project four Baha 'i women ji'Oln Samoa travelled to the Cook Islands in September 1991. A welcoming fri end fi'om the Cook Islands is second fiwn right.

Mr. Peter Kaltoli

(centre) , the first
local believer in
Vanuatu, shown
with members of the
Continental Board of
Couns ellors Bruce
Saunders (right) and
Sirus Naraqi; 199 l.

were given a Polynesian-sty!~ official wel- very quiet and stood at the back, but when it
come by one of the local Queens, and they was his tum to speak, it was as though a
travelled to the island of Mangaia, which light bulb had been turned on inside him. He
never before had been visited by royalty. seemed to radiate from his love for
During this visit to the Cook Islands, Tosi Bah::i 'u' llah.
Malietoa was interviewed by radio, televi- A traditional Maori welcome began a
sion, and newspaper reporters. To each of meeting held in New Zealand in January
these she explained that the main purpose of 1992 to examine the role of the Maori and
her journey was to promote peace and unity Pacific Island believers in the Ocean of Light
among mankind. campaign. Organized by the National Spiri-
The Baha'is of Efate Rural, Vanuatu, tual Assembly of New Zealand, the gathering
exemplified the initiative being taken by was attended by 600 people,
including Counindigenous believers when they organized a sellor member of the International Teaching
teaching project to celebrate the Anniversary Centre Joy Stevenson, the
Australasian Counof the Birth of Bah::i'u'llah in 1991. Two sellors, and Auxiliary Board members. Talks
groups of about twelve Bah::i'is each walked were interspersed with singing and dancing
from the picnic site where the community by Maori, Tongan, and Samoan friends, and
was commemorating the Holy Day to neigh- participants reported that
"awareness of spebouring groups of houses to share the Faith. cial forces set in motion by the Ocean of
"Today is a Baha'i Holy Day," one of the Light campaign was heightened".
friends would begin, and after a brief expla- Just before the close of the Six Year Plan,

nation of the Faith, the teacher would say, "In honour of the occasion we would like to give you a gift". Then the listeners would be presented with copies of The Promise of World Peace in either Bislama or English, as the recipient preferred.

Baha'i men, women, youth, and children all participated in this activity, and all of the adults and youth took turns giving the talks. If a male spoke, then a female presented the Peace Message, and vice versa. There was one youth who, according to the report, was had brought Christianfty to Vanuatu in the 1800s.

The people on the island of Tanna had been eagerly awaiting a special message, believing that 1992 would be significant for them. They happily greeted Mr. Chang, who wore his traditional dress as a High Chief of Samoa.

One of Tanna's most respected chiefs, Chief Fangota, honoured Mr. Chang by presenting him with a kava root, a highly valued cultural symbol. He said, "I give you the key of my life", a statement which, according to custom, means that he and his people will follow the teachings given to

the spirit of the Ocean of Light project touched the community of Vanuatu in a siggive you a gift". Then the listeners would be nificant way. The events of March 1992 presented with copies of The Promise of dramatically demonstrated how hearts were World Peace in either Bislama or English, as opened when Pacific Island Bah::i'is prethe recipient preferred. sented the Faith to their peers in a traditional Baha'i men, women, youth, and children manner. all participated in this activity, and all of the As part of the campaign, Counsellor adults and youth took turns giving the talks. Afemata Moli Chang of Samoa, a traditional If a male spoke, then a female presented the High Chief, re-enacted the landing of his Peace Message, and vice versa. There was ancestors at Port Resolution, this time bringone youth who, according to the report, was ing the Message of Bah::i'u'llah. Samoans

had brought Christianfty to Vanuatu in the Cause their own and arising to serve in their 1800s. own unique ways crowned the achievements The people on the island of Tanna had of Australasian communities during the Six been eagerly awaiting a special message, Year Plan. believing that 1992 would be significant for them. They happily greeted Mr. Chang, who Activities Among the Chinese wore his traditional dress as a High Chief of The friends of Australasia also reached out Samoa. to the Chinese population in their midst. The One of Tanna's most respected chiefs, Baha'is of Hawaii reported that their efforts Chief Fangota, honoured Mr. Chang by to share the Faith with the Chinese popula- . presenting him with a kava root, a highly tion of the islands resulted in much greater valued cultural symbol. He said, "I give you diversity at Baha'i-sponsored events. "By the key of my life", a statement which, the end of the Six Year Plan it was not according to custom, means that he and his uncommon to witness public events at the people will follow the teachings given to Baha'i National Centre filled

to capacity
them.
Another chief told of a dream he had of a person coming to his village bearing aloft a bright light. This happened a few days before Mr. Chang arrived on Tanna. He later had a dream of two horses racing towards him. He put out his arms and was able to stop one of them. On Tanna, horses represent courage and power: the fact that he could stop a horse confirmed to him that the light that he saw in the first dream had the power and that he must now join the Faith.

By the time of National Conventions at Ri~van 1992, several countries had been touched, inspired, and challenged by the Ocean of Light and mentioned its influence in their convention messages. This shining example of indigenous peoples making the sufficient

with Chinese, Japanese, Koreans, African-Americans, Tongans, Hawaiians, Caucasians, Fijians, Persians ... ".

The National Spiritual Assembly of the Hawaiian Islands presented more than 100 Chinese community leaders with the Peace Message during the first year of the Plan and regularly distributed fifty copies of the Chinese edition of One Country. When the International Society for Chinese Philosophy brought 200 scholars together in July 1989 in Hilo, a Baha'i presented a paper on the evolution of Chinese and Western philosophies toward a universal philosophy for world peace and unity. The Baha'is were granted permission to have a book and pamphlet display during the conference, and conference officials requested copies of the Peace Statement to give to each Student Association at Waikato University.

Counsellor member of the International Teaching Centre Donald Rogers (back row fourth jiáom right) visiting Bahri 'is in Perth, Western Australia, in 1990.

participant upon registration.

The Local Spiritual Assembly of South Hilo established an annual Gordon Tong Award, named after a believer of Chinese descent from Hawaii who was killed while serving the Cause. That Assembly also sponsored welcoming parties for Chinese students entering the University of Hawaii at Hilo.

In 1992, interaction between the National Assembly of Hawaii and the Worldwide Farmers Association resulted in co-sponsorship of a China Peace and Friendship Tour. Participants constituted the first large group of Baha'is to visit China under co-sponsorship were held sevofa Baha 'i community.

In Australia, several cultural evenings provided forums for Chinese artists and speakers to share their traditions with Baha'is and the general public and to learn about Australian culture. Distinguished Chinese scientists, physicians, academics, and students attended such an event organized by the Baha'is of Sydney in April 1987. The evening, titled "Dragon Night", included music, demonstrations of classical painting, and screenings of cultural films.

In 1988, a multicultural evening in Aus-

Most of the Chinese people had never been in a Maori meeting hall before so their primary goal was to learn more about Maori culture and to teach people about Chinese culture. Additionally, there was extensive discussion of the Baha'i Faith and its principles.

Weekly firesides, Sunday afternoon talks, and English classes held at the Cabramatta Centre in New South Wales, Australia, attracted many Asian visitors to the warm atmosphere, with regular announcements of activities made on the radio. Baha'i study courses presented in Chinese eral times at the Yerrinbool Baha' i School.

Articles and advertisements about the Faith appeared in the Chinese Herald, Australia's Chinese weekly newspaper with a circulation of 9 ,000 in all the major cities of the country.

Peace Activities

Foilowing the release of The Promise of World Peace in October 1985, Baha'is around the world increased their involvement with organizations and events promoting peace, sharing the message of the

Universal House
tralia attracted more than 500 people, 300 of whom were Asian guests from China, India, Japan, Korea, Malaysia, the Philippines, Vietnam, and Thailand. Highlights of the evening included an address by the Deputy-Chairman of the Ethnic Affairs Commission for New South Wales, musical presentations, demonstrations of classical Chinese painting and cultural dances, and an explanation of the geographic significance of Australia with translations in Mandarin.

In New Zealand, an unusual cross-cultural event allowed Chinese and Maori people to learn about each other's customs. More than 100 Chinese people met with Baha'is in a traditional Maori gathering organized by the Local Spiritual Assembly of Hamilton in consultation with the Waikato Chinese Association, the Chinese Heritage Society, and the International

of Justice as widely as possible. Thus when the Six Year Plan began, in the middle of the International Year of Peace (IYP), Baha'i activity in this area was in full swing. A number of significant and well-attended events took place in Australasia.

Numerous peace expositions, festivals , and fairs met with stunning success in Australia . More than 4,000 people attended a "Festival of Peace" organized by the Local Spiritual Assembly of Fremantle, Western Australia, in September 1986. The two-day event included forty stalls, twenty-two workshops, live entertainment, a programme for children, an art exhibit, and a film festival. In August 1988, a second peace festival took place in Wes tern Australia, this time commemorating the 25th anniversary of Martin Luther King, Jr. 's famous "I have a dream" speech, delivered in Washington,

D.C. All the exhibitors, entertainers, and speakers who participated in "Celebration of a Dream" were presented with copies of the Peace Statement. A report on the event,

"Peace Messenger", one of only 300 organizations worldwide to be so named.

Significant peace-related activities took place all around the Pacific.

The Balla 'is
which was attended by 4,500 people, said:
"The unity and devotion of the Wes tern Australia Baha'i community ... has demonstrated in undeniable terms the power of the Baha'i message and this has been clearly recog- nised in the comments from non-Baha 'is praising the spirit and organization of the Festival and noting the diversity of displayed a quotathe Baha'i community."

Also in Australia, a Peace Garden was dedicated in Toowoomba in 1987. The garden is circular to symbolize the gathering of the races, nations, classes, and religions, and youth perhas nine pathways leading to the centre.

The Balla' is were recognized for their efforts by the Australian Government. In 1986, the Foreign Affairs Department of the International Year of Peace Secretariat asked the Baha 'i community ofTasmania to deliver peace kits to all the schools in the State.

Direct praise of the efforts made by Baha'is came from Mrs. Stella Cornelius, Director of the International Year of Peace for the Government. She wrote: "The Baha'i participation in the International Year of Peace

of Fiji made major contributions to Peace Week in November 1988, held to mark the 20th anniversary of the National Council of Women in Fiji. The Baha'i National Women's Committee organized a devotional programme, which was highly praised, and the believers participated in a peace march, carrying a banner which displayed a quotation from the Writings of Baha'u'llah. An article submitted by the Baha'i National Council of Women on the contributions of women to peace was published in the Fiji Times, and a group of Baha'i youth formed a musical drama before an audience of 900 people.

In Papua New Guinea, 1,000 people attended a highly successful peace festival held in Lae in July and August 1986. The festival was opened by the Vice-Chancellor of the University of Technology and attended by the Premier of the Province. Panellists representing many professions and several religions led seven seminars on peace. An opening concert was attended by 700 people.

A peace exposition

initiated by the
has been inspirational. I know this to be true National Assembly of Papua New Guinea
both nationally and internationally. Baha'i garnered the enthusiastic support of Port
expos itions in 1986 have brought together Moresby Baha'is and prominent community
dozens of seemingly diverse themes, and members. Held at the end of August 1986,
thousands of seemingly diverse people .... the exposition attracted 2,000 visitors. A
All over Australia, I have noticed with joy- high point of the event was a peace forum
ous acknowledgement, how members of the attended by 250 university students, profes-
Baha'i Faith have made themselves part of sors, and government officials. Counsellor
other IYP programmes. With impeccable Tinai Hancock presented a
Baha'i perspecobjectivity they have brought reconciliation tive, and eight other distinguished speakersto factions in the cause of peace-building. including the Governor-General of the country
The history of the year must include how -delivered talks.
much we owe to the Baha'is .... To all the In the latter months of 1986, several more
participants I say: 'Your work for IYP will major peace-related activities took place
go far beyond the confines of this year. It is in Papua New Guinea. On 2 September,
a blessing for all times. '" the Baha'is of Port Moresby presented The
In 1987, the United Nations Secretary- Promise of World Peace to the Central
General designated the National Spiritual Provincial General Assembly and the Gov-
Assembly of the Baha' is of Australia as a ernment of the Central Province. The

In the Marshall Islands, President Amata Kabua (second from left), and First Lady Ernaline Kabua (secondfiáom right), join Bah<i 'is during dinner to commemorate the International Year of Peace;

24 October 1980.

The Baha'i float entered in the parade held in Apia, Western Samoa on 3 June 1987 to celebrate the 25th Anniversary of the Independence of Western Samoa. The Baha'i float won third place in the competition.

Bah<i 'i youth with the float they created to help celebrate the 10th anniversary of the independence of the Solomon Islands. About 20,000 spectators saw it in a parade held in July 1988.

Deputy Premier requested the presentation after he had received the Peace Statement in a private presentation the day before.

On 24 October, the Baha'is ofLae hosted seventy people, including leaders of the Government, the University of Technology, and the community, at a peace luncheon to observe United Nations Day. At the same time, the Baha'is of Goroka began a threeday celebration of the International Year of Peace which included the dedication of a Peace Park and an inter-faith prayer meeting in the new park.

In Hawaii, a Baha' i float with a world American-stopped to speak in schools, before community organizations, and on radio and television, always emphasizing the oneness of mankind. The ship's captain was quoted in the Samoa News of 7 August as saying, "Once this is universally recognized, humanity will then be able to develop a sysotem that is fair for everyone".

Prominent People

Courtesy calls paid to government officials, public events organized to commemorate special days, and awards banquets honouring outstanding community service

provided some
peace theme won the first place Mayor's of the opportunities for prominent people in
Award, non-commercial category, in the Australasia to become better acquainted
annual Aloha Week parade in 1986. Multi- with the Faith.
coloured flowers displayed the earth with The Deputy Prime Minister of the Cook
two doves, and floral flags of many nations Islands received the Peace Statement in
encircled the float. Parade observers and October 1990 during a courtesy call paid by
television audiences equalled approximately Mrs. Violette Haake. It was reported that
half a million people. he was most appreciative and stated that he
To celebrate World Peace Day in Hawaii was very happy with the Baha' is of the Cook
in 1986, the Baha'is took part in a Candle- Islands and their loyalty to the Government.
light Peace Walk and released more than When Counsellor Haake returned to the
11,000 copies of The Promise of World islands in April 1991 , she met with the
Peace through publication as a local news- Prime Minister, the Queen's Representative,
paper insert. On the same day in Honolulu, and a number of other prominent people.
the Local Assembly achieved publication of An Aux iliary Board member wrote in a
the Peace Statement in the combined Sunday report about Mrs. Haake's visit that a noticeedition of the Advertiser Star-Bulletin with able change had occurred in the attitudes of
an approximate circulation of 300,000. leaders toward the Baha'i Faith. "Every dig-
Other peace-related events sponsored by nitary visited by the Counsellor was aware
Baha' is included: a Peace Symposium held of the Baha'i teachings and knew some of
on Guam which exposed the community "to the Baha'is," Auxiliary Board member
the public as never before"; an inter-religious Teata Makirere wrote. On the Twelfth Day
observance of the 40th anniversary of the of Ri<;lvan, the Queen's Representative, his
UN Declaration of Human Rights at which wife and an attendant, the Speaker of the

the Governor of Guam gave the primary address; and a national peace conference in the Marshall Islands, co-sponsored with the Peace Corps, called "What is the meaning of world peace to me?"

As these events were occurring, a group of eight young Baha'is was sailing the Pacific in the Iron Butterfly to promote world peace. The youth-two Tongans, four New Zealanders, one Iranian, and one

Parliament, the Minister of Health and his wife, the Ombudsman, and the former Prime Minister, Sir Thomas Davis, attended a Unity Feast. The Speaker of the Parliament commented during the evening that "I can feel from your prayers, readings, and the talk by the Counsellor that your thinking and my own thinking are the same".

Toward the end of the Six Year Plan, Sir Thomas Davis, who had visited the Baha'i

World Centre and consulted with the Universal House of Justice in August 1986 (see pp. 152-153), referred to "the new world order perceived by Baha'u'llah" in a paper written as his contribution to the Pacific Islands States and World Peace Project.

In August 1990, all thirty-one members of the Constitutional Convention of the Federated States of Micronesia were presented with copies of The Promise of World Peace by members of the National Assembly of the Eastern Caroline Islands. The presentation was made during a brief recess in a convention session, called by the President who

Amata Kabua-were welcomed to that State with flowers or fruit baskets sent on behalf of the Hawaiian Baha'i conununity.

Earlier in the Plan, in September 1986, a delegation of seven members of the National Spiritual Assembly of Samoa met with the Prime Minister of Western Samoa, His Excellency Afioga Vaai Kolone. The delegation presented the Peace Message and called attention to the persecution of the Baha'is in Iran, spoke of the principle of loyalty to government, and assured the Prime Minister of the Assembly's willingness to sponsor a special service in the House of Worship in

announced the purpose of the pause. Three Baha'is came forward bearing copies of the Peace Statement, each gift-wrapped, personally addressed to a delegate, and accompanied by a letter from the National Assembly. The Constitutional Convention is held every ten years to review and make amendments to the country 's constitution, with the delegates representing the highest ranks of elected officials of the nation-state governors, senators, and congressmen. Welcome gifts were presented by the National Spiritual Assembly of the Eastern Caroline Islands to members of the South Pacific Forum during its meeting in Ponape in 1991. Dignitaries visiting Hawaii-including United States President George Bush, former presidents Ronald Reagan and Jimmy Carter, and Marshall Islands President

honour of the 25th anniversary of Western Samoa's independence, inviting representatives of all religions and strata of society to participate.

In the Western Caroline Islands, the President of the Republic of Palau, seven members of his cabinet, and the Attorney General all received copies of the Peace Message in 1991. The National Spiritual Assembly of New Caledonia and the Loyalty Islands met with one of the Melanesian High Chiefs from the South Province of New Caledonia after he had received the Peace Message. In French Polynesia, tribunal presidents, mayors, military personnel, and members of the Senate received The Promise of World Peace during a 42-day intensive campaign conducted by a team of local believers in November and December 1991.

Photo of the National Spiritual Assembly of the Baha 'is of the Eastern Caroline Islands taken in 1987. That Assembly presented copies of the Peace Message to participants in the i.l South Pacific Forum in 1990.

The Baha'i Faith became quite well-known among prominent people in Hawaii, as evidenced by the invitations the Baha'i community received to be represented at important gatherings. In December 1988, the Director of the Baha'i Office of External Affairs was among the 200 delegates and observers invited to consult on Hawaii 's future role in the Pacific at the "Governor's Congress on Hawaii's International Role", convened by Governor John Waihee. Baha'is were appointed to the Governor's Commission on the Status of Women, the Governor's Task Force on AIDS, and the Permanent Commission for the Commemoration of Dr. Martin Luther King, Jr. Week. Two members of the National Assembly were the only representatives of a religion among sixty-two environmental groups to be invited to participate in the Governor' s state-wide Earth Day planning session.

The Governor of Hawaii invited the director of the United States Commission on Civil Rights in Hawaii and the head of the state's Affirmative Action programme to university professors, doctors, lawyers, media people, United Nations personnel, ethnic council leaders, and consul-generals from overseas legations attended. The programme featured musical performances, the reading of a passage from Baha'u'llah 's Writings, and a ten-minute talk. All guests were given a copy of The Promise of World Peace and a red rose as they left.

The Baha'is of the Hawaiian Islands celebrated Naw-Ruz 1990 with an International Literacy Year Banquet which included the presence of fifty special guests. The Governor of the State of Hawaii, a State Senator, a State Representative, the managing director of a television station, and the head of the University of Hawaii Institute for Peace were among those attending.

A special dinner in honour oflnternational Year of Peace was hosted by the National Assembly of the Marshall Islands in 1986. President Amata Kabua, cabinet members, and other high officials were present. A similar occasion for local and traditional leaders was held on the island of

Milli.
attend a presentation by the Baha'is of the the Baha'i World
statement, The Vision of Race Unity.
In Tonga, 200 copies of Complete Obedience to Government were published and distributed to government leaders to familiarize them with the Baha'i teachings on this subject. The National Assembly of Tuvalu reported that Baha'is were well represented in non-governmental agencies and at government functions during the Plan.
Baha'is created opportunities to meet community leaders by organizing public celebrations of Naw-Ruz and by sponsoring special gatherings to commemorate events related to the teachings of the Faith.
One celebration ofNaw-Ruz in Auckland, New Zealand, in 1991 became an occasion for sharing the Faith with community leaders. The Local Spiritual Assembly invited about 140 guests to join 100 Baha'is for a special dinner at one of the city's leading hotels. Many of Auckland's city councillors, district court judges, high school principals, concerned with racial unity. Among

President Kabua visited Centre during his trip to Israel in June 1990 (see also p. 129 and p. 153).
In January 1992, the National Assembly of the Marshall Islands worked with the Continental Board of Counsellors for Australasia to host a reception for the President, members of the cabinet, foreign ambassadors, and the Presiin non-governmental agencies and at government of the Chamber of Commerce.
When the Baha'is of Australia held a special service at the House of Worship in 1986 to commemorate United Nations Day and celebrate the International Year of Peace, the Governor-General made an official visit and read one of the selections for the programme. It appears to mark the first time a Head of State participated in a service at a Baha'i House of Worship.
Through the Human Rights and Minorities Portfolio of the Office of External Affairs in Hawaii, the National Assembly hosted at the National Centre numerous dignitaries

those visiting the Centre were the founder of CORE (Congress of Racial Equality), the

Women

In a letter to all National

Spiritual Assemblies

president of the Hawaiian chapter of the NAACP (National Association for the Advancement of Colored People), and the publishers of the Afro-Hawaii News.

In Hawaii, numerous prominent people were introduced to the Faith when they attended awards banquets sponsored by the Baha 'is. The Agnes Baldwin Alexander Award for Service to Humanity was bestowed biannually, honouring individuals such as a chairman of several organizations in Honolulu devoted to self-help housing projects, and the head of the University of Hawaii Institute for Peace. Presentation of the Award in December 1986 was carried out in conjunction with the presentation of a special International Year of Peace Award to United States Senator Spark Matsunaga.

Baha' is also worked to create links with fellow professionals and religious leaders. In New Zealand, a series of symposia called the Auckland Forum included speakers from a variety of backgrounds. In Australia, the Baha'i Business and Professional Associa-

dated 23 January 1985, encouraging the Baha' is to plan for the International Year of Peace, 1986, the Universal House of Justice wrote: "Calling upon local and national Baha'i communities to sponsor a wide range of activities which will engage the attention of people from all walks of life to various topics relevant to peace, such as: the role of women .. ." This challenge was taken up by the Baha'is of Australasia.

Throughout the International Year of Peace, the Baha'is of Hawaii organized conferences on "The Role of Women in Peace". During the following two years, "Especially for Women" conferences were held on each of the major islands. A Pacific women's conference called "Empowering Women to Achieve" was co-sponsored by the National Spiritual Assembly of Hawaii, the Local Spiritual Assembly of South Hilo, the Hilo College Club and the University of Hawaii at Hilo in the final year of the Plan. More than seventy people representing seventeen countries participated in activities designed

tion held regular functions with speakers to help women develop leadership skills.
on business-related topics. The Baha'is of The Baha'is of Papua New Guinea orga-
Hawaii sent representatives to professional nized a number of women's conferences and
gatherings such as the State Conference on weekend institutes, and sessions on equality
Global Education in 1988- 1989, the Pacific were incorporated into youth conferences.
Rim Lawyers Conference, and the Pacific One national conference, co-sponsored by
Educational Conference. A Baha'i also par- the Baha' i community and the Morobe
ticipated in the Asia Pacific Dialog. Women's Association in July 1989, received
At a special "Prayers for Peace" gathering significant attention from the media when
in Hawaii in 1991 honouring visiting Pope several prominent people attended. Among
Shenouda III, head of the Coptic Christian the participants were the President of the
Church, Baha'i prayers were chanted and the National Council of Women, the President
Peace Message was presented to the Pope. of the Morobe Women's Association, the
Also in Hawaii, Bishop Joseph Ferrario Regional Member for Morobe Province in
received the pamphlet "What is the Baha'i the National Parliament, and the wife of the
Faith?" (see pp. 242-244 for the full text of Prime Minister.
the pamphlet) and then requested 250 copies To meet one of the goals of the Six Year
to be distributed among his church's leaders. Plan, the National Assembly organized a
More than 200 professionals attended a talk regional women's conference which was
by a Baha'i at a seminar held during the held at Moreguina Station, Cape Rodney, in
International Conference of the Council of September 1991. Attended by over 200 peo-
Churches in Canberra, Australia. ple from four provinces, the conference gave

many participants their first opportunity to A series of women's conferences was
stand up and address a large gathering. A also organized in the

Solomon Islands by the
highlight of the event was the performance National Women's Committee, and women's
of a drama portraying the life of Tahirih conferences took place every few months at
which was written and produced by the Port the beginning of the Plan in Tonga. Baha'i
Moresby Baha'i Women's Literacy Group. consultation was the topic of one conference
Reports from a number of conferences in for sixty women in Tonga, held in October
Papua New Guinea mentioned that contrary 1986; the topic was new to the women of
to traditional custom, the men took care of Ma' ufanga, who responded with enthusiasm.
the cooking, washing, water-fetching, and One particularly
successful women's conchild-minding during the gatherings, thereby
ference in New Caledonia and the Loyalty
leaving the women free to focus on the dis- Islands highlighted the lives of Tahirih and
cussions. In some remote villages, this was Bahiyyih Khanum as models for present-day
considered a major achievement. Non-Baha'i women.
visitors were impressed by witnessing such Baha'is served as
representatives to variexamples of principle in practice. ous women's organizations, sharing their
In New Zealand, more than 100 "hand- viewpoints and contributing to the work
maidens of all ages" met in the heart of the already under way to raise the status of
tribal area of Ngati Tuwharetoa in February women. A major breakthrough for Baha'i
1987, for the first women's hui (traditional women in the Pacific took place when, after
gathering) . Members of the National Spiritual years of involvement between the Baha'i
Assembly, members of the National Teach- International Community and the South
ing Committee, and irnmigrant women from Pacific Commission, the Commission invited
the Pacific Islands sang, prayed, laughed, Baha'i women from around the Pacific, as
and confronted difficult issues together. members of a non-governmental organiza-
Participants in another women's hui, held tion, to attend a Regional Women's Affairs
in May 1991 at the Tutanekai Marae in meeting in Fiji in September

1988. The
Rotorua, reported the following: "We South Pacific Commission is made up of
addressed, with courage, conviction and twenty-seven member nations from the
audacity, the diverse, frightening, challenging Pacific region, as well as France, the United
and thrilling matters affecting us, our homes, Kingdom, and the United States.
our families, our work, our intellect and our Two members of the Continental Board
souls .... The result is that we leave here with of Counsellors in
Australasia and thirtyour vision clear, our purpose unshaken, our six Baha'i women from nineteen Pacific
zeal undiminished, our hopes undinm1ed. countries attended the conference, which was
We know we are destined to achieve great organized to assist Pacific
women policythings for our beloved Cause". makers and
trainers to review the programmes
Baha'is were among those who helped for women. Recommendations from the
organize the first International Indigenous conference to the South Pacific Commission
Women's Conference, called "Finding Com- reflected a weighty
contribution from Baha'i
mon Ground". Held in Australia in July pa1ticipants.
1989, and funded by UNESCO, the confer- The Commission also invited three
ence was attended by more than 1,000 Baha'i women to serve as resource people
women. The gathering began with a two-day on a panel discussion addressing health and
celebration of the arts of indigenous peoples. education, economic planning, and rural
Topics discussed during the conference development, in relation to women.
included women and racism, education, and Following the gathering,
the Baha'i pardomestic violence. ticipants met
for three days to discuss the

Two members of the
Continental Board
of Counsellors,
representatives of the
Baha 'i International
Community, and

Baha 'i women from
19 Pacific countries
1 attend a meeting
sponsored by the South
Pacific Commission
and held in Fiji in
September I 988.

relationship between the conference and the Six Year Plan, particularly in regard to promotion of equality in the Baba' i community.

When the six delegates from the Mariana Islands returned home, the Baba 'i Public Affairs Committee sponsored a post-conference forum at the Hilton Hotel on Guam.

The delegates, all featured speakers at the conference, shared experiences and impressions of the conference, as well as their recommendations for the next Women's Affairs Conference.

Other recognition of Baha'i work on women's issues came in New Zealand when the Baha'i Women's Committee was invited to become affiliated with the National Council of Women. The speaker who proposed the admission during the Council's annual conference in September 1986 spoke appreciatively of her branch' s good relationship with the Baha'i community. The vote of were on

a music festival, at which a well-known band performed songs about peace, women, and a safe and happy home. When four judges presided over a competition among thirteen groups for best songs and performances, the winning group was the Baha'i Dawnbreakers from New Ireland. Baha'is also set up a bookshop for the event and handed out flyers with songs, prayers, and Baha'i Writings.

In Port Moresby, two Baha 'is were invited to participate in planning the Women 's Day events, and one of them was chosen to be Mistress of Ceremonies. The Baha'is took part in all the activities-reading Baha'i prayers, serving as judges for several events, presenting a short drama, performing traditional dancing, and singing in a choir. Baba ' i books, posters, and pamphlets play at a stand. "The word 'Baha'i' seemed to be on everybody's lips through the day",

acceptance was unanimous . one participant said.

In Papua New Guinea, Baha'is achieved In 1986, the National Women's Council representation on the National Council of of Vanuatu asked two Baha'i women to help Women in 1989, fu lfilling one of their goals set up a non-political, non-denominational for the Six Year Plan. At the time of this women 's committee for the Port Vila municachievement, the Baha'is were already col- ipal area. The two women were subsequently laborating with other women's organizations elected President and Vice-President of a of East New Britain to prepare for celebra- committee of twelve. Eventually, a place was tions of National Women's Day. reserved for a Baha'i representative. Two

In the town of Rabaul, Papua New Baha'i women also served for several years Guinea, Women's Day was celebrated with on the National Women's Council.

Baha'i women of the Solomon Islands As efforts were made by Baha'is all over contributed to Women's Week in 1988, Australasia to raise awareness of women's which was sponsored by the Honiara Council potential and seek ways to remove barriers of Women. Baha'is marched in a parade; a standing in the way of women's progress, Baha' i prayer was chosen as the first prayer signs emerged of greater participation by for the official opening following the march; Baha'i women in the areas of teaching and and the President of the Honiara Council- a the administration of the Cause.

Baha'i and the only female lawyer in the At the 1990 National Convention of Kiri- Solomon Islands-was chosen to deliver an bati, two indigenous women were elected to address . the National Spiritual Assembly, for the first

For National Women 's Day in Samoa in time in the history of Kiribati. In 1991, a 1990, the Baha' is created a float in the shape Gilbertese woman was elected as chairman of a bird completely covered with fresh of the Assembly. In relation to this occurflowers and a sign that read "Equality of rence,

Counsellor Ben Ayala said, "When I
Men and Women". The Baha'i women was assigned to work in Kiribati over five
walking in the parade with the float sang, years ago, the women were subdued-they
"With two wings, we will fly ... " kept quiet. Gradually, with the constant
The Baha'i Women's Committee of Fiji encouragement of the Auxiliary Board
was represented at a national "Women in members, they came out of their shells and
Development" conference held in July 1986. began to speak up . At the Convention all
A Baha'i stall displayed pamphlets and women delegates very actively participated
handicrafts. In July 1991 , the Baha' is of in the consultation."
Australia were represented at the "Recogni- In 1989, the Baha' i women of the island
tion for Women in Australia" seminar hosted of Yap in the Western Caroline Islands were
by the House of Representatives Standing reported to be holding regular weekly meetings
Committee on Legal and Constitutional at the Baha'i Centre in Colonia. Invitations
Affairs, Office of the Status of Women and to the public to join these gatherings were
the Department of the Prime Minister and being broadcast over radio repeatedly on
Cabinet. Monday and Tuesday mornings.
Eleven
In March 1989, United Nations ' Interna- women from American, Palauan, Ulithian,
tional Women's Day was celebrated in and Yapese backgrounds attended the first
Australia with a special service at the Baha 'i meeting and discussed the role of women in
House of Worship in Sydney. Eminent working for peace in the family, the village,
community leaders were among the readers and the world.
at the service, including the President and The National Spiritual Assembly of the
Vice President of the Women's International Marshall Islands reported that an "increase
League for Peace and Freedom. of women's participation in the teaching
In 1989, the Baha'i women of Guam work is witnessed in all Baha'i communities

formed a Baha 'i Women' s Association- a step towards achieving some of their goals for the Six Year Plan. The purpose of the Association was defined as "promotion of the role of women in working for peace in the family, administrative chanthe community, and the world through education, spiritual enrichment, investigation of the true significance of the equality of men and women, and through appropriate philanthropic and social service activities".

342 THE BAHA'i WORLD

In Tonga, the Baha'i kindergarten Kolofo'ou Nuku'alofa is located in the National Bahd 'i Centre and is run by the National Children 's Committee. Only four of the twenty-one students of this Englishlanguage school are Baha 'is; 1990.

Education of Children

We prescribe unto all men that which will lead to the exaltation of the Word of God amongst His servants, and likewise, to the advancement of the world of being and the uplift of souls. To this end, the greatest means is education of the child. To this must each and all hold fast. 2

One of the most outstanding achieve-

throughout the Marshalls".

A report from the Continental Board of Counsellors in November 1988 relayed news of the active involvement of Papua New Guinea women in the nels of the Faith, with the proportion of women on national and regional committees close to fifty per cent. The report also noted the full support for women's initiatives being demonstrated by men.

The project began in August 1991, and by the end of the Plan, at least seven Baha'i preschools were being operated by local communities, with demand for more conatinuing to grow. Integral to the programme was the involvement of mothers.

Progress was made around Australasia in the area of developing curricula for children's classes. The

National Child Education
ments in the area of Baha'i education in Committee in Hawaii
created a standard cur-
Australasia came when in 1988 the Depart- riculum for Baha'i
education and sent teams
ment of Education in New South Wales, to meet with Local
Assemblies and present
Australia, granted permission for Baha'i model classes. In
Samoa, a children's curricreligious instruction to take place in state
ulum was developed, translated into various
schools. Classes in primary schools in New vernaculars, and
distributed to all Local
South Wales grew to such an extent that Assemblies holding
classes. Systematic lesparents asked for classes to continue in the
son plans were also developed in Fiji.
high schools. Later, the State Department In Papua New
Guinea, the Child Educaof Education of Queensland invited a Baha'i
tion Committee prepared a curriculum for
representative to be present at meetings of primary classes. A
resource centre for child
the Curriculum Development Committee, education material
and teacher training operand the State Religious Education Advisory
ated in the town of Goroka. In the Marshall
Committee voted to offer membership to the Islands, a manual
written in Marshallese was
Baha'i Faith. distributed to all
Local Assemblies holding
In Kiribati, a preschool project initiated classes. New materials
for children's classes
by a small group oflocal women and coordi- were developed in
Australia, including five
n.ated by the National Child Education textbooks and
audiotapes of songs and
Committee gained recognition from national stories.
and international organizations, such as the Regular
children's classes were held in
University of the South Pacific and UNICEF. virtually all Local
Spiritual Assembly areas
in New Zealand, the Marshall Islands, and
Baha'u'llah, fro m a Tablet translated from the Per- Tuvalu. Regular
activities for junior youth,
s ian, in Bahn 'i Education, p. 3. such as special camps,
were organized in

Australia and Hawaii, and an institute for Several musical
performances drew quite
pre-youth to study the Peace Statement was large audiences. "Peace

Child", a musical
established in New Caledonia.

Performing Arts

Music, dance, and drama acted as powerful links between the various cultures of Aus-tralasia and the wide range of people waiting to hear Baha'u'llah's Message of unity.

In Samoa in 1987, Baha'is were involved extensively in Arts Fiafia, a celebration honouring both traditional art fo1ms and modem creative expressions. Baha'is helped erect and paint displays, performed in the International Folk Dance Troupe, and dis-played original paintings. Interest in artist Duffy Sheridan's portrait of 'Abdu' l-Baha led to a ten-minute television special on the painter and his art.

In the Marshall Islands, a number of peo-ple were introduced to the Faith when they participated in a multicultural variety show to celebrate Naw-Ruz in 1991. Music and dance played important roles in conferences of Aushaalian Aborigines, and they helped to attract many people from the sunounding communities.

Several perfonning groups went on tour, using their talents to spread the teachings. The Wildfire Theatre Group from Aushaalia toured every year of the Plan, offering a programme of music, dance, and comedy on peace themes. Their performances were seen

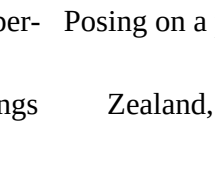
drama produced in Hawaii by the National Spiritual Assembly's International Year of Peace Committee, had an average of 900 people at each of three performances, in addition to a special presentation for more than 500 school children. A major television network also produced a prime-time news feature on the drama.

Also in Hawaii, a musical drama called "On the Road to Montgomery"-written, produced, and directed by a Baha'i-was given a major perfo1mance at the War Mem01ial Convention Hall for Martin Luther King Week.

About 1,000 people attended a musical history of New Zealand hosted by the Baha'is of Lower Hutt in November 1990 and held in Wellington's Michael Fowler

all over Australia, in Eastern Europe, and in parts of Asia. Youth for One World formed in New Zealand and toured throughout the country and in Eastern Europe, Australia, and the Cook Islands. The Storytellers formed and toured among the Aborigines of Austráalia.

The Rainbow Dancers, a twenty-person theatre group composed of Aborigines, Australians, Chinese, Maoris, Persians, and Tongans received extensive publicity on television, radio, and in the press for its per- fo1mances around Australia of ethnic songs and dances . New Caledonia 's music group Tcho Era toured New Zealand.



Posing on a playground in Masterton, New Zealand, members of Youth for One World, a group which form ed in 1990 to use music to proclaim the Faith.

Centre. Called "New Zealand Panorama", the production was an official project for the celebrations marking the 150th anniversary of New Zealand's founding document. Proceeds from the show benefited the Child Cancer Foundation. The Assembly reported it was the first time so many non-Baha ' is had gathered in such a prestigious venue and heard the principles of the Faith.

Mass Media

Press coverage of Baha'i activities increased in a number of Australasian nations. The National Assembly of Australia reported

where the International Convention of 1988 and several women's conferences during the Plan were reported on television. In the Eastern Caroline Islands, the Promise of World Peace was read in English six times on Ponape radio. Baha'i-produced programmes were heard on radio and seen on television. "Practical Peace" was the title of a four-programme series based on The Promise of World Peace and aired over the National Radio network of New Zealand. Produced by a Baha ' i for Radio New Zealand' s Continuing Education Unit, the series was broadcast in September

that media achievements were "remarkable", and October 1986. Also in October 1986, a
with newspaper articles escalating from 45-minute documentary about the making
ninety-five in the second year to 400 in the of the music video "Mona with the Children"
last. More than 1, 100 articles were printed was shown on New Zealand National Teleduring the Plan. Radio programmes in Aus- v1s10n.
tralia increased from seven to a final count In the Western Caroline Islands, after preof 100. At one point the Australian Broad- vious unsuccessful attempts to have Baha' i
casting Commission requested a half hour videos shown on television, permission was
interview with a member of the National granted in August 1988 to show "Mona with
Assembly to discuss basic information about the Children". Subsequently, four additional
the Faith. The number of television pro- Baha' i films were televised. The Baha'i
grammes rose from four in the first year to media staff in Yap reported:
"It has been genthirty during the final year. In July 1987, a erally observed that the airing of these videos
seven-minute story on the Faith was broad- has created a ...respect for and acceptance of
cast in prime time. the Baha 'i Faith and the Baha' is in Yap".
To facilitate use of radio, the National In the Cook Islands, a thirty-minute
Assembly of Australia prepared an introduc- musical fireside which aired in September
tory Baha' i radio manual and distributed it 1990 began a series of four locally produced
to all Local Spiritual Assemblies and groups Baha'i television programmes broadcast on
with public stations in their areas. A data- Cook Islands Television. Other educational and
base was also created listing all public informative programmes followed. Weekly
stations accessible to Bah:i'is, and a large radio programmes were aired for several
number of scripts and sample cassettes were months in 1989 in Ponape, Eastern Caroline
dispatched to institutions and individuals. Islands. In the Solomon Islands , the National
In Samoa, the involvement of Baha'is in Assembly was offered a
fifteen-minute proany conference was published in local gramme on Radio Solomon beginning in

papers. Radio Vanuatu featured news items and interviews about the Faith on a number of occasions. Local communities in Hawaii were provided with public inform1ation kits on special events and Holy Days to use when contacting the media.

Baha ' i news was also of increasing interest to the media of Papua New Guinea, the sole local newspaper of New Caledonia almost weekly during the whole Plan. For two years, the National Spiritual Assembly of the Mariana Islands placed selected Writings in the region's major newspaper, Pacific Daily News. Toward the end of the Plan, a Local Assembly in Samoa sponsored daily radio programmes which included prayers and readings in the mornings and at midnight.

August 1988. It marked the first time Baha' is were given time on this station, which reached 5,000 villages throughout the islands.

Radio Baha' i Hawaii, a weekly one-hour talk show on the Faith, began in 1990. This led to an invitation for the Bah:i'is to join the Olelo Project, a programme to train

community organizations in the use of television for new opportunities for Baha' i programmes. Baha' i programmes were featured at least four times a year on statewide television, and a thirty-minute Baha'i programme on public access cable television was shown every Sunday morning.

Excerpts from the Writings appeared in

which provided visivision. tors to enjoy the beauty and peace of the Temple and for Baha' is to meet people from different community organizations working toward similar aims.

The Governor-General of Australia, Sir Ninian Stephen, and Lady Stephen, attended a service held in October 1986 in celebration of the International Year of Peace. These special guests were escorted into the House of Worship by the Hand of the Cause of God Collis Featherstone. At least 300 of the 850 attending were guests of the Faith, including political and community leaders, media representatives, and a high-ranking Tibetan Buddhist monk. A programme for 200 chil-

Hawaii's Office of External Affairs officer was invited to write a monthly column on "Unity in Diversity" for Aji-o-Hawaii News , in which he regularly quoted from the Baha'i Writings.

Houses of Worship

The world of existence may be likened to this temple and place of worship. For just as the external world is a place where the people of all races and colors, varying faiths, denominations and conditions come together-just as they are submerged in the same sea of divine favours-so likewise, all may meet under the dome of the Mashriqu'l-Adhkar and adore the one God in the same spirit of truth; for the ages of darkness have passed away, and the century of light has come. 3

The Baha'i Houses of Worship in Australia and Samoa continued to serve as meeting-places where members of the diverse human family could worship together in peace. In addition to regular weekly services, a variety of special services were devoted to various leaders were among the

dren was simultaneously held in a large tent on the Temple grounds. Afterwards, 1,000 people were served lunch on the lawns.

The main service included the performance of a choir which deeply moved the guests. Following the service, a member of Parliament wrote: "I felt that only in heaven would I enjoy such peace and beauty."

Several special services spoke to the Asian population of Australia. In October 1987, approximately 170 people, forty-five of whom were of Chinese origin, attended a service with readings in various Chinese dialects, Vietnamese, Khmer, and English. On the Chinese New Year in February 1989, more than 350 attended a service conducted in Chinese, Korean, Vietnamese, and English.

In June of that year, prayers for China and world peace were offered at a service attended by 250 people.

Other special days commemorated by services in Australia ' s House of Worship included World Environment Day and United Nations International Women's Day

Eminent cornnmnity

themes, such as the environment, children, and celebrations of United Nations Children's Day. For the latter event, invitations were sent to local schools and organizations and advertisements were placed in local newspapers. At the celebration in 1992, twenty-

400 people who attended services for Interand peace.

national Women 's Day in March 1989.

The House ofWorship in Sydney, Australia, was the site of numerous special services

W arid Environment Day was observed in June 1991 with a completely filled auditorium.

'Abdu ' I-Baha, The Promulgation a/Universal Peace, pp. 65- 66.

National Refugee Week, 18-24 June 1989, sponsored by the Refugee Council of

A special prayer service held at the Baha'i House of Worship in Samoa during the summer school in January 1987.

A day -long gathering for Baha 'i families and their friends held at the Baha 'i House of Worship in Sydney, Australia, in 1988.

Australia and by Austcare, was marked with a service attended by representatives of the Department of Immigration, Local Government and Ethnic Affairs; the National Refugee Council; Austcare; UNICEF; and the Australian Council of Churches.

Annual events at the Australian House of Worship included United Nations services attended by a range of prominent people, and celebrations of United Nations Children's Day. For the latter event, invitations were sent to local schools and organizations and advertisements were placed in local newspapers. At the celebration in 1992, twenty-following the service.

attended a special service held to mark the culmination of a year of activities in support of International Year of Peace. Among the 400 people present were the Prime Minister and his wife, the Speaker of the House, members of the Parliament, and members of the diplomatic corps representing many races and religions. Readers for the service included United Nations officials; staff from government offices, the University of the South Pacific, and the Peace Corps; and individuals from Japan, Tonga, and New Zealand. A programme on peace took place at the ancillary building

five children read during the programme.
Children also played major roles in services at the House of Worship in Samoa. Universal Children's Day was celebrated in October 1987 with the participation of Scouts, Cubs, Rangers, Guides, Brownies, and Pathfinders. Altogether, 122 children and youth were present, and twenty-two readings were presented by children ranging from a four-year-old Baha'i to a teenage Scout. The celebration of this day in 1989 included 200 participants and focused on "The Rights of the Child". The ancillary building was decorated with the artistic creations of ninety Baha'i children who had gathered for a conference just prior to the service.

When a National Youth Conference called "Youth for Peace" took place in Apia in October 1986, a special service for youth was held at the Temple.

The Temple was honoured several times with the presence of Samoan royalty. In October 1986, His Highness Malietoa Tanumafili II and members of his family

His Highness Malietoa Tanumafili II was also present for a service in May 1987 commemorating the 25th anniversary of the independence of the state of Western Samoa. More than 400 people heard a beautiful choir and listened to readings given by a variety of government officials. After the service, the ancillary building was filled with guests who witnessed the presentation of a gift to His Highness: a large portrait of the Malietoa rendered in oils by a Baha'i artist, Duffy Sheridan.

Samoan Independence Day was commemorated annually with a special service in the Temple.

In 1990, following a parade to mark the 50th anniversary of the service of His Highness Malietoa Tanumafili II to the people of Western Samoa, guests filled the House of Worship to commemorate the event.

The Government of Western Samoa issued four new postage stamps of religious buildings in December 1989, one of which featured the Baha'i House of Worship.

...the breaths of the Holy

Spirit [should} be diffused
to all parts of. .. Europe, that
the call of the Kingdom of
God may exhilarate and
rejoice all the ears, the
divine principles bestow
a new life, the different
parties may become one
party, the divergent ideas
may disappear and revolve
around one unique center ..
- 'Abdu 'l-Baha

E. EUROPE

THE drama of God's unfolding Plan played itself out with special poignancy in Europe where, for the first time in many decades, the Faith was allowed to be openly spread in the countries of the former Eastern Bloc. Although Baha'is had continued to live behind the Iron Curtain during the long period of prohibitions against religion, and seventy believindividuals had been able to quietly lay the foundations for acceptance of the Faith in these regions over many years, it was not until the period of the Six Year Plan that pioneers and travelling teachers gained the freedom to openly teach about Baha'u'llah.

One by one, the countries of Eastern Europe and the former Soviet Union lowered the baniers that had separated them from the West, and Baha'is responded to this opportunity to collabourate more closely in their Baha'i work.

Representatives of European National Teaching Committees met in Paris in January 1990 to consult on the final phase of the Six Year Plan.

Collaboration and unity among Counsellors, a National Spiritual Assembly of Europe ananged meetings to consult on common goals and to plan joint teaching projects. Such gatherings were coordinated among the communities of Finland, Norway, and Sweden; the Republic of Ireland and the United Kingdom; and Austria, Denmark, France, Germany, the Netherlands, áand Switzerland. In April 1988, twenty-five localities in Belgium, France, and the United Kingdom met to consult on ways the countries could collaborate more closely in their Baha'i work.

Assembly, Auxiliary
tunity. Board members, and teaching committees
Such a challenge stimulated activity in bore sweet fruit in Portici, Italy, where a
Western Europe. Europeans were foremost long-term project led to more than a 100
among the teachers who answered the call to enrolments in the first year. The initiative
share the Faith with their formerly isolated began in 1989 and quickly galvanized the
neighbours, and the excitement created by community, as enrolments stimulated greater
responding to this urgent need could not enthusiasm for teaching.
Counsellors, Auxilhelp but affect the ongoing work in the iary Board members, and the National
West. Particular strides forward were made Teaching Committee organized systematic
in the areas of teaching minorities, gaining deepening and consolidation, immediately
legal recognition of the Faith, and advancing involving new believers in the consultative
Baha 'i scholarship. process and the teaching work.
Yet even close cooperation among the
Teaching institutions of the Faith would not have led
Sharing the Message of Baha'u'llah in to teaching success without the commitment
Europe during the Six Year Plan was charac- of individuals to arise and play their roles. In
terized by increasing collaboration among reporting on the successes of reaching goals
the institutions of the Faith and by renewed of the Six Year Plan, numerous National
individual dedication to winning goals, both Spiritual Assemblies in Europe noted an
of which prepared the believers in Western increased commitment to individual teach-
Europe for the unprecedented challenge of ing, and a trend toward setting and working
responding to the opening of Eastern Europe. toward personal teaching goals . As the
(For a more detailed account of the history National Spiritual Assembly of Iceland, for
of the Faith in Eastern Europe and its example, reported: " ... the friends are stronger

progress up to 1992, see the article on the Two Year Subsidiary Plan, pp. 196-225.)

From the beginning of the Six Year Plan, National Spiritual Assemblies in Western Baha 'is, more knowledgeable Baha' is, more dedicated Baha'is, and more vigorous, more eager Baha 'i teachers than at any previous time".

Some 800 Baha 'is attend the Great Eastern Conference held in Dieburg, Germany, in March 1987-shortly before the opening of countries of the former Eastern Bloc.

In March 1987, two significant conferences bore witness to the important roles played by both institutions and individuals in spreading the Cause. Both conferences were organized as forums for consultation on the situation in Eastern Europe. The first gathering, held in Langenhain, Germany, comprised representatives of the Continental Board of Counsellors in Europe, the European Continental Pioneer Committee, and the National Spiritual Assemblies involved in the work in the East. It helped bring about a common understanding of the situation in Eastern Europe, of the wide differences among the various countries, and of the need for the closest collaboration among the Spiritual Assemblies of Austria, Finland, Germany, Italy, and Sweden were each given key responsibilities for directing the teaching work in these newly-opened countries.

When the Berlin Wall crumbled in 1989, the Baha'is of Germany responded with speed and imagination, distributing thousands of copies of The Promise of World Peace and sending almost twenty pioneers into East Germany. The National Assembly of Germany also organized large-scale teaching projects in Bulgaria beginning in 1990.

When the twenty-three-year ban on religion in Albania was lifted

in 1990,
Assemblies and Committees involved. The Baha'is from Austria, Italy, and Germany
second conference, held in Dieburg, began making regular teaching trips to this
Germany, and called the "Great Eastern country. Starting in 1991, Italy virtually
Conference", was directed to the mass of blanketed Albania with travelling teachers in
believers in Germany and Austria. It an organized campaign. In October 1991,
included prayers, talks, consultation, and Italy arranged the first National Teaching
music, impressing the 800 participants with Conference in Albania.
the urgency of the teaching work and its Baha'i teachers from Germany, Ireland,
importance in relationship to the develop- and the United Kingdom were among those
ment of the Faith in the world as a whole. who developed the Faith in Poland. Partici-
Both conferences were important enough to pants in Poland' s first summer school in
be attended by a representative of the 1990 worked together on a service project
Universal House of Justice. which they reported knit together pioneers,
Because of such cooperation and commit- native believers, and travelling Baha'is from
ment, when the baniers separating Western the various Western European countries.
and Eastern Europe began to come down, The first pioneers to Central Asia,
the Baha'is were ready to reach out with Estonia, Latvia, and Lithuania came from

Western Europe. Among the individuals When it became possible to perform in Eastwho contributed to the growth of the Faith in ern Europe, the group undertook a threethe former Soviet Union were members of month tour of this vast region, delighting
the Promise of World Peace Tour wh ich audiences and stim ulating teaching which
travelled to the area in December 1989 led to many declarations.
under the auspices of Youth Ambassadors Also contributing to the progress of
International in the United States and the teaching in Eastern Europe

were the musical
Foundation for Social Innovation in Moscow. groups Light in the Darkness from Italy, the
The idea for the tour was born when four- Dawnbreakers from Austria, Turning Point
teen Soviet youth were hosted by Baha' is at from Ireland, and Dulcamara from Spain.
a summer camp in Hawaii in 1988. In
December 1989, a group of sixty-two Baha' is Youth
led by Annette Donner spent five days in Before the countries of Eastern Europe began
Moscow and four days in Kazan, becoming opening their doors in 1989, and Western
responsible for the birth of the Baha'i European Baha'i yo uth flooded these areas
community in the latter city. The Peace bearing the precious gift of Baha'u'llah's
Statement was distributed during home Message, education had been taking place
visits by youth and presentations to various and systems of communication had been
institutions such as a university and a hospi- established to prepare th is Army of Light. In
tal. Millions of Soviet citizens heard of the fact, the energy, dedication, organization,
Faith during television and radio interviews and cooperation demonstrated by the youth
with members of the Tour. of Europe throughout the Six Year Plan
Numerous other Americans and Canadians made possible the historic formation of the
helped spread the Faith in the former Soviet European Baha'i Youth Counci l in August
Union during dozens of teaching trips orga- 1989, which in turn
stimulated youth activnized by individuals as soon as this ity to rise to an entirely new level. (For a full
opportunity presented itself. account of the events leading to the forma-
Cross-border cooperation among European tion of the Counci l and the activities
nations continued with an Eastern European initiated by that body, seep. 432.)
Teaching Conference held in Hofl1eim , As early as July 1986, 150 youth from
Germany, in March 1990. The event was fifteen countries, meeting at
the Landegg Conattended by 950 Baha'is from at least twenty- ference Centre in Switzerland for a youth

five countries, including Czechoslovakia, East Germany, Hungary, Romania, the Soviet Union, and Yugos lavia.

One of the greatest teaching tools in Europe proved to be music, as exemplifi ed by the dramatic impact of the singi ng group, El Yiento Canta (see also p. 444). Formed while its members were serving at the Baha'i World Centre in Haifa, the group performed traditional Latin American music and taught the Faith following concerts.

Toward the beginning of the Plan, El Yiento Canta dazzled large audiences in Austria, Belgium , Cyprus, France, Gerniany, Greece, Ireland, Italy, the Netherlands, Portugal, Spain, Switzerland, and the United Kingdom.

school, resolved to share plans, projects, and reports of successes as they launched a Baha'i Youth Movement in Europe. They were insp ired and edified by the presence of the Hand of the Cause of God 'A li-Akbar Furutan and 'At<i'iyyih Furutan.

A European Baha' i Youth Movement Information Centre was established in the Netherlands to serve as a channel for regular communication. A newsletter called Baha'i Youth Movement-Europe began publication in August 1986.

Just three months later, in October, representatives of the National Youth Committees of Europe met in Strasbourg, France, to "forge lasting links of understanding that

will bind the Baha'i youth of Europe for years to come" and to make practical plans of action for the next six years. The twenty-eight youth from eleven nations who were gathered requested the Continental Board of Counsellors in Europe to consider creating a body that would provide direction and coordination to European youth activities.

In October 1987, Irish youth and their Baha'i friends from four other countries walked sixty-four miles, from Cork to Limerick, on a March for World Peace. Sev eral hundred copies of the Peace Statement were dish"ibuted along the route, including one each to the Lord Mayor of Cork and the Mayor of Limerick.

Pa1iicipants said the example of recent martyrs in iran and the unifying effect of the cross-section of humanity the group represented eclipsed the physical strain of the long walk. The National Assembly commented that the march signalled a change in the youth of Ireland, who showed themselves to be ready and eager to carry the healing Message of Bahci'u'Ilah to a waiting world.

Representatives of the National Youth Committees of nineteen European countries took part in the first European Youth Seminar, held at the Landegg Conference Centre in Switzerland in May 1987. Three members of the Continental Board of Counsellors in Europe participated, as did members of nine Na ti on al Spiritual Assemblies.

Following one international youth conference in August 1987, nine mini-buses filled with dedicated youth left Manchester, England, for service and teaching projects throughout the United Kingdom. The conference had been attended by 1,3 00 youth from forty-two countráies, and included nearly fifty challenging workshops led by experts on topics related to careers, the contemporary world, the arts, and correlation of the teachings with current thought. Significant features of the event included the eager participation of many ethnic minorities of the Manchester area, an art exhibit, a Baha'i film festival, and the debut performance of a Baha'i choir which was a Six Year Plan goal but one counhy

Exhilarated by the success of a national youth school held in the Canary Islands in April 1988, fourteen young Baha'is offered their services for projects in four towns. Subferences in financial contributions were offered to support a travelling theatre group to teach the Faith in the towns of Fuerteventura, one of three inhabited islands lying off the coast of Morocco. The next month Baha'i youth were given permission to paint a large wall mural in front of a university campus which led to a number of inquiries and a repeat of the mural in two other cities. The mural depicted representatives of different races and the words, "The earth is

for the youth. and mankind its citizens".

Mural painted by
Bahit 'i youth on the
wall of a university
campus in la Laguna,
Tenerife, in the Canary
Islands in 1988.

Nineteen Baha'i youth from eight countries were among the 700 participants at the 44th World Esperanto Youth Congress held in Zagreb, Yugoslavia, in July 1988. It marked the first time an official delegation of Baha'i youth was invited by 'the World Esperanto Youth Organization to attend the Congress as observers. Baba' is presented two lectures (one on consultation and the other on the Faith, accompanied by a slide music at five instiprogramme) ; participated in an International Evening; comprised half the audience of an inter-religious meeting during the Congress; and were the subject of an article in the Congress newspaper.

Also in the summer of 1988, the youth of Norway experienced great success using a variety of teaching methods. In late June and early July, a series of service projects carried out by twenty Norwegian youth and two Swedish guests attracted much attention from local people and tourists, and resulted in a newspaper article. Activities included painting the exterior of a museum, cleaning a beach, entertaining with tutions, and co-organizing, with a local group called SOS Racism, an international feast.

In July and August, a four-week intensive proclamation and teaching effort in the area chosen to be the focal point of teaching in Norway received extensive media coverage.

International gatherings continued: in August 1988, the first Iberian Youth Conference was held in Lisbon, Portugal, with more than 120 participants from nine European countries. The same month, a European youth who distributed invitations for firecounháies. sides and visited social institutions to

Baha ' i Youth School was held at De Poo1t Conference Centre in the Netherlands, with participants coming from twenty-four countries. A distinct feature of the school was the support demonstrated by the national institutions, the Counsellors, and the Auxiliary Boards. All nine members of the National Assembly of the Netherlands attended, as did non-Baha'is. Then Assembly members from Belgium, Canada, Germany, Luxembourg, Switzerland, and the United Kingdom. A special sub-committee set up teaching projects during and after the conference.

entertain with music. The march led to the site of a sununer school which attracted 230 Baha'is and guests from twelve counháies. Following the school, youth spent two weeks teaching. First they used a questionnaire to interview peop le about peace and held multicultural events in the evenings, one of which drew sixty non-Baha'is. Then youth spent a week studying the enviromnent and cleaning a main river in the city of Trondheim.

A new nation-wide enthusiasm for teaching in Sweden was generated by the Eskil

Th e Hand of the Cause of God Dr. Ugo Giaclwy (third jimn left) celebrates his 90th birthday during the summ er school held in Filipstad, Sweden, in July I 986.

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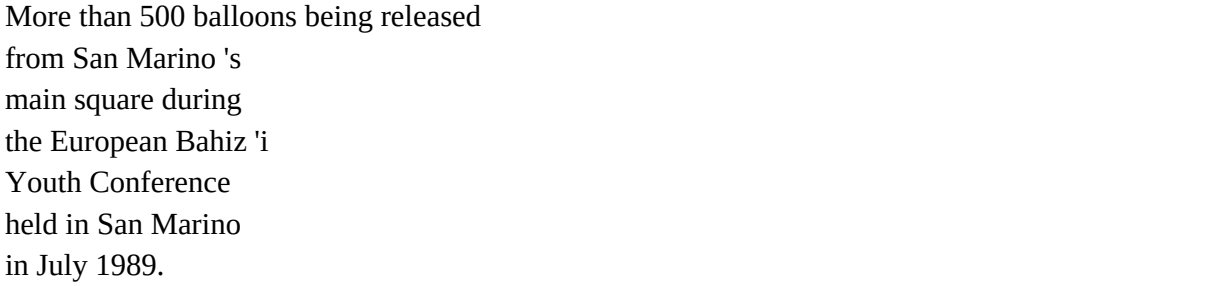

More than 500 balloons being released from San Marino 's main square during the European Bahiz 'i Youth Conference held in San Marino in July 1989.

Ljungberg Project, based in Uppsala and initiated in January 1989. A team of six was still strong by the summer of 1989. Five youth greatly assisted the project by moving major regional "Peace Moves" conferences, to Uppsala, some to work full time on the held days apa1i, drew large crowds and activities. Newspaper articles on two major events-a World Religion Day celebration gatherings, which took place at De Poort, and a cultural evening-were among at least attracted participants from fifteen countries. ten items to be printed about the Faith in the first two months of the campaign. Almost all seven-day conferhigh schools and junior high schools in the area welcomed visits by the Baha'is, and honour their brethren in the Cradle of the weekly meetings in a rented centre attracted a steady flow of interested people.

The youth of the Netherlands reached out to their teachers in March 1989. All 319 teachers at the Technical University in Delft countries who gathered for the regional conreceived a copy of the Peace Statement and a letter from the Delft Baha'i Student Circle containing a plea for the coming together of science and religion as a necessary prerequisite for world peace. The project was reported in the Delftse Post.

Also in March 1989, 300 Baha' i youth profoundly impressed the eminent scholar Professor Ervin Laszlo when they attended included

The spirit and participation of the youth After intensely studying the writings of Shoghi Effendi during the ference, the youth committed themselves to on an unprecedented scale.

Significant public recognition was granted to twenty ference in San Marino at the same time. The conference was held under the patronage of Culture of San Marino, with the collaboration of the State Tourist Bureau. It was officially inaugurated by the Minister of Education and Culture in the presence of the Minister of Transport and Communications, Tourism and Sports, who also gave a speech. Other guests

his series of lectures on evolution presented the Ambassador of Italy in the Republic of
in Viserbella, Italy. Professor Laszlo was San Marino, government authorities,
jourreported to have remarked on the maturity of nalists, and television
reporters . The opening
the Baha'i youth and the pertinent questions ceremony was broadcast on San Marino
posed during a debate on the Laszlo theory. state television.
A guest of Professor Laszlo, Professor Mazulli A delegation composed of one
represenof Bologna University, also expressed his tative for each country taking part in the
amazement at the capacity of the youth. conference, accompanied by the Minister of

Participants in the
National Baha 'i Youth
Conference held in
Sete, France, in 1989.

In the summer of 1991 , the European auspices of the European Youth Centre of the
Baha' i Youth Council organized regional Council of Europe. In 1992, the European
conferences in Estonia, France, Ge1many, Baha' i Youth Counci~
appointed a Repreand Romania, and launched sixteen major sentation Committee responsible for further
teaching projects. During the course of the developing relations with European youth
year, teaching projects organized by the organizations and other agencies on its
Council in collaboration with national insti- behalf.
tutions were carried out in Bulgaria, Cyprus, Signs of cooperation between National
Greece, Hungary, Italy, Poland, Spain, and Youth Committees and their non-Baha ' i
Turkey. peers included the following:
the National
In January 1992, the first European youth Youth Committee of Ireland became an
conference on Baha'i activities in universities associate member of the country's National
was held in Brno, Czechoslovakia. Twenty- Youth Council; the Youth Committee of
four delegates from twelve nations consulted Luxembourg was invited by Luxembourg's
on how to improve efforts in this vital area. National Office of Youth to participate in a

One of the main functions assigned to the European Baha ' i Youth Council by the Universal House of Justice was to represent, on a conti.nental basis, the European Baha' i youth with non-Baha'i youth groups and other agencies. TI1is was done, while on a national level, a number of Youth Committees also successfully forged links with other youth organizations in their countries .

In December 1988, the Peace Moves Committee (the precursor of the European Baha' i Youth Council) was represented at a meeting of the Council of Europe 's European Youth Foundation in Strnsbourg, France.

Soon after its formation the European Baha' i Youth Council participated in the Second Annual Conference on Intolerance held in Strasbourg, in December 1989, under the

Youth Festival; and youth in Norway helped members of the Youth and Environment organization and the World Wildlife Fund to clean a river. Baha'i youth in the United Kingdom were active in the British Youth Council. A national youth conference held in Germany to commemorate the 75th annitees also successfully forged links with other versary of ' Abdu'l-Baha 's visit to that land included an inter-religious service attended by 280 people.

In addition to the workshops and semi-nars organized for youth by Auxiliary Board members, National Youth Committees, and organizers of surnn1er schools, Landegg Academy in Switzerland contributed signifi-cantly to the education of European youth, providing a venue for their meetings and sponsoring forums that spoke to their

Education and Culture and by a representative of the Spiritual Assembly of the Baha'is of the Republic of San Marino, went to the Government Building where they were granted an official audience by Their Excellencies the Captains Regent (Heads of State) of the Republic of San Marino. During the course of the audience, a proclamation was

the conference were the emolment of seven new believers, the dispersal of 100 volunteers to a dozen cities to carry out projects organized by the National Teaching Committee, and contributions to the Arc Fund.

The remaining two Peace Moves conferences were held in Sheffield, England, and Thorshavn, Faroe Islands.

read by the Italian Baha'i representative on behalf of the whole group.

Six articles were published before and during the conference in the most important newspaper of San Marino, thus increasing significantly the publicity already staited when 7,700 invitations were sent to heads of families residing in the Republic. Also, a number of copies of the Peace Message were distributed among the citizens of the Republic during a very joyful afternoon which began with the release of over 500 balloons from San Marino's main square.

With high spirits, the conference participants joyfully am10unced the initiation of an Arc Project Fund for youth in the name of the beloved Hand of the Cause Dr. Ugo Giachery, who had just passed away. " It has motivated the participants to return to their home communities as ambassadors of the Cause in order to obtain outstanding goals for the Arc Fund, and to be the spearheads of the maturation of the Baha ' i local and national communities and to wholeheartedly invite their peers to join them and become

These five conferences in 1989 marked a turning point in the European youth movement. Participants reviewed the many teachings activities undertaken by the youth during the first half of the Plan, rejoiced over the successes achieved, and eagerly anticipated the appointment of the first European Baha'i Youth Council. After the Youth Council was formed in August 1989, it acted to further stimulate and coordinate the teaching activity, particularly in the newly-opened Eastern Europe. (See also chapters on the Two Year Plan and on the European Baha ' i Youth Council.)

Beginning in January 1990, the Council began sponsoring annual conferences for representatives of European National Baha' i Youth Committees to consult on the future direction of the continent's youth. In April 1990 the first issue of the European Baha 'i Youth Newsletter was published.

During the summer of 1990, the Youth Council organized teaching proj ects in five Central and Eastern European cow1tries. The projects constituted the first formal Baha'i

spiritual revolutionaries determined by teaching His Cause to break loose from the manipulation of the old world order", the youth wrote. The campaign eventually raised close to $200,000.

The 700 youth from twenty-six countries who met in Madrid, Spain, for the third regional conference constituted the largest group of Bah::i' is ever to have gathered in that country. The reading of a soul-stining message from the youth of Iran and the active presence of youth from North Africa posed a challenge to the European youth to seize their abounding opportunities to teach the Cause. Among the irmnediate results of

youth teaching enterprise in the formerly communist countries of Europe. Youth from Bulgaria, Czechoslovakia, Hungary, Romania, and the former Soviet Union were among those attending the 1991 conference for members of Youth Commitwho tees, held at De Poort. Also attending was a representative of the newly-formed Turkish National Baha'i Youth Committee, and just two months later that body organized two Regional Youth Seminars reaching more than 100 youth. The participants discussed the Mission of Baha' u' llah, transformation, individual initiative, and the meaning of having vision.

particular needs. Among the offerings were forums for young adult Baha'i professionals on topics such as "Reaching People of Capac- nonity" and "Alternative Futures : the Baha'i Model in Perspective". Annual symposia provided opportunities for youth to explore critical social issues in consultation with experienced adults .

By 1987, a Baha 'i not of Romani descent, Eliane A. Hopson, had been given the honour of representing the Romani Union, a governmental organization, at the United Nations. That year a Baha ' i delegation participated in the First World Romani Congress in Spain, where the leader of the Romani Union mentioned the Baha' is favourably.

The representative to the United Nations Minorities reported that the Romani leadership was out-

Minmities in Europe- including ethnic groups spoken in its

praise of the activities of the
traditionally excluded from power- received Baha'is in the
interests of the Romani people.
special attention from the Baha 'is. The She observed that
the Romani Union leaders
groups which responded with the greatest "hope to channel
their ancestral resiliency
enthusiasm to the Faith were the Gypsies 1 toward the social
evolution needed at this
and the Sami 2 people. time for their
survival in a new civilization",
At the beginning of the Plan, Spain had and some of them look
toward the Faith "for
two small groups of Romani believers in two spiritual
guidance and confirn1ation of their
towns . By the end of the Plan, Romani and own hope for
unity and progress".
other Gypsy Baha'is resided in at least twenty- Good
relations between the Baha'is and
three localities, and accounted for the mem- the Romani Union
were established early
bership of five Local Spiritual Assemblies. in the history of
the organization when its
Several national consultative meetings were founder, Dr. Jan
Cibula, a Swiss physician
held on the subject of sharing the Faith with of Gypsy origin,
accepted the help of a
Gypsies, including an international confer- Baha' i in
drafting the group ' s by-laws. The
ence in May 1987. The National Spiritual Baha' i, a member
of the Local Spiritual
Assembly sent a compilation on the topic to Assembly of Bern,
also helped the Romani
all local communities. Union obtain
accreditation with the United
Romani artists in Spain, both Baha'i and Nations, since the
group ' s aim is to preserve
non-Baha 'i, pa1iicipated in a Flamenco Fes- the cultural
heritage of the Gypsies and to
tival organized by the Spiritual Assembly of unite their
various organizations worldwide.
Malaga to mark the end of the International The Austrian
Baha ' i community actively
Year of Peace, 1986. Original songs were supported an
International Roma Summer
perforn1ed before an audience of 200. The School organized
by the Romani Union in

Malaga Assembly reported that it was "the first time that Romani Baha'is have presented themselves in public to sing in honour of Baha'u ' llah. We consider this to be an outstanding event.. .. "

The term "Gypsies" is sometimes used interchangeably with the terms " Romani people" or " Roma people"; however in some cases the term " Romani" refers to a parti cul ar sub-group of Gypsies.

The term Sa mi re fers to indi genous peopl e of a region known as Lapland which compri ses northern Norway, Sweden, Finland , and the Kola Penin sula of Russ ia.

It is so metimes used interchangeabl y with the term " Lapp" .

July 1990. Held in Vienna, the school drew participants from all over Europe. The Baba' is were invited to give talks about the Faith. Also in Austria, a Roma Club was fo1med by a Baha'i in Burgenland to assist Romas in that area.

Gypsies in Cyprus also showed interest in the Faith, and enrolments occurred among them.

Many members of minority groups responded most enthusiastically to the Baha'i teachings when they were shared by a member of another minority group, sometin1es from across the world. When a

Romani (Gypsy) Bah<i 'is of Torrevieja, Spain, celebrate Naw-Ruz in 198 7.

Mrs. Meherangiz Muns if! (seated left) with a Gypsy family she met during her trip to Lappeeranta, Finland, in July 1987.

Participants in a teaching project held in Cyprus in 1991.

Peruvian Indian woman and her children set-

In Sweden, contact was made with a numtled in Spain, the Gypsy Baha'i community

ber of Sarni cultural agencies, and teaching

in her area began steadily growing. The pio-
neer family had a special way of transmitting
the Message from heart to heart and inspiring
the Gypsies to further share the Message
with their relatives .

The Sarn.i people of Lapland enthusiasti-
cally received travelling Native American
Baha 'is. When an American Lakota Sioux
Indian, a renowned hoop dancer and flute
player, visited Lapland in 1986 and per-
fo1med in Sarni villages, his artistry and
stories of the Native American peoples
powerfully affected the Sarni people.

In 1987, two more Native Americans
travelled and taught the Faith in Lapland for
emol:ment of indifive weeks, carrying their love and the
American Indian culture to the Sarni people
of Finland, Norway, and Sweden. The teach-
ers represented the Baha'i community at the
annual meeting of one of the major Swedish
Sarni organizations in Kiruna, above the
Arctic Circle. Then they continued to touch
hearts during their participation in the annual
Arctic Baha'i Midsummer Camp in Karesu-
ando, where one of them conducted a peace

among the Samis generally
increased. A
teaching project among the
Samis of
Finland, Norway, and Sweden
took place for
three weeks in April 1990.
When the first
Local Spiritual Assembly
oflnari, Filtland, was
fo1med that year, north of the
Arctic Circle,
two of its members were Sarni
people.
Other examples of Baha'is
reaching out
to minority groups include:
the enrolment of
large groups of Turkish
workers in Gem1any
and in Austria after the
Baha'is organized
language courses, special
unity Feasts, and
opportunities for cultural
exchange; the cre-
ation of a Regional Committee
for the Basque
People in Spain; and the
viduals from
Ireland's Travelling People.

Recognition

During the Six Year Plan,
governments,
public figures, people in
positions of author-
ity, and religious leaders
publicly and legally
recognized the independence
of the Baha'i
Faith and the importance of
the contribu-
tions made by the Baha'i
community. These
achievements signified
ever-growing public

pipe ceremony at the riverside. At one of the many firesides and public meetings held in Finland, a Sarni youth choir performed, and Indian dancing was demonstrated. During the visit of one of the friends to a Lapp cultural centre in Sweden, a Sarni flag, adopted the year before for use by all Sarni people, was raised for the first time in history, in honour of the visiting Baha'i.

Three Native Americans continuing the tradition of the Trail of Light visited Finnish and Swedish Lapland in 1988. Their visit developed into a mutual sharing of cultures. The highlight was reported to be the day six village women, five of whom were Sarni, came to a handicraft circle, and the conversation lasted from 1:00 p.m. to 4:30 a.m., covering such topics as the role of women in the family and the world today, establishing a nmturing atmosphere in the village, cultural minorities and their role, and world peace.

awareness of the unique nature of the Cause of Baha'u'llah and the relevance of His Teachings to modem life.

One of the most significant breakthroughs occurred in Germany, where the Federal Constitutional Court, the highest legal authority in the country, affirmed the legality of Local Spiritual Assembly by-laws. In February 1991 , the Court upheld the constitutional appeal made by the Local Assembly of Tiibingen after a series of lower courts challenged the validity of its incorporation.

The lower courts had based their decision on the grounds that the authority granted to the National Spiritual Assembly in the by-laws of the Local Assembly violated the legal principle requiring all legally incorporated associations to be autonomous. With its decision in favour of the Local Assembly, the Federal Court affirmed the right of the Baha' is to organize as a hierarchically

Counsellor Louis Henuzet (left) receiving the "Peace Messenger Award" on behalf of the

Baha'i community of
Belgiwnfrom the
director of the
United Nations Information Office in
Brussels: 1987.

structured legal community according to the revealed Law of God.

Because the German Court's decision was based partially on the constitutional right to freedom of religious practice, the Court declared its recognition of the Faith as an independent religion, stating that "the character of the Baha'i Faith as a religion and the Baha'i Community as a religious community is evident, in actual everyday life, cultural tradition, and in the understanding of the general public as well as of the science of comparative religion". The Court even took the rare step of issuing a statement to the press explaining its decision. (For the full text, see p. 571)

The independence of the Baha'i Faith was also affirmed in Belgium. In 1986, the following paragraph appeared in the official government publication, Impots sur !es Revenus: "It is accepted that the Baha'i

granted official permission for the National Spiritual Assembly to hold its National Convention. The National Assembly also obtained a post office box in its name and a telephone registered in the name of the Baha 'is of Turkey. Also during the Plan, the religion section of the birth certificates of about fifty friends were changed from Islam to Baha' i.

These were significant developments in this officially secular but largely Muslim country.

In Austria, Baha' i credentials became accepted as essential documents for refugees by Ministry and Police authorities for the issuing of visas. In Sweden, the National Spiritual Assembly was fully recognized by the immigration authorities as the proper authority for deciding who is a Baha'i. In the United Kingdom, the chairman of a Local Spiritual Assembly was given the authority to validate passport applications. Contributions to the National Baha'i

Fund of Denmark
World Faith is a religion; its aim is to spread the ideal of Baha'i life based on principles of brotherhood, unity of mankind, and peace among peoples, as proclaimed by Baha' u' llah, Founder of the Baha'i World Faith, and on the development of Baha'i institutions in the world .... "

A number of milestones in the area of official recognition occurred in Turkey in 1987. For the first time, the Government to the Faith to appear in a book officially approved for use in German public schools, according to the knowledge of the National Assembly.

Baha'i Holy Days were recognized in several countries and students granted permission to be absent from school. In Germany, the Bavarian State Ministry for Education and Culture sent a circular letter to educational authorities in January 1987 explaining a new policy to excuse Baha'i students from school on the nine Holy Days. In the Republic oflreland, three inter-

were declared tax-deductible in November 1988, and contributions to the Local Baha'i Fund of Geneva, Switzerland, were granted the same status that year. In Germany, the Baha'i House of Worship was classified as a cultural monument under the Historical Monument Preservation Law, and a four-page article on the Faith accompanied by photographs was included in a public school textbook. It was the first extensive reference

to the Faith to appear in a book officially approved for use in German public schools, according to the knowledge of the National Assembly. Sikh, Christian, Zoroastrian, and African and American Indian leaders to take a more active role in promoting world peace". A year later, the Baha'i community of Prato, Italy, was recognized for its outstanding activities in support of peace with an invitation by the Municipality of Prato to collaborate on an international meeting on peace. Two Baha'i speakers were among the eminent scientists and physicians from many countries who conducted two days of seminars.

A representative of the Baha' i Interna-tional Community met with the

Pope in July
denominational "Project Schools" closed 1991 as part of a delegation
from the Interon 12 November in observance of the Anni- national
Council of the World Conference
versary of the Birth of Baha' u'llah. In on Religion and Peace. The
World Confer-
Switzerland, the cantonal authorities in Bern ence on Religion and Peace
represents about
delivered a seven-page decision in favour of ten religions.
the right of Baha'i children to be excused Baha'is in the United
Kingdom were
from school on the Holy Days. invited to send a
representative to an historic
In addition to being legally recognized, meeting of the Houses of
Parliament in July
the increasing status being accorded the 1988. The secretary of the
National Spiritual
Faith was demonstrated by the actions of Assembly joined
representatives of Buddhist,
public figures and institutions. This included Christian (Franciscan
Catholic) , Hindu,
invitations to participate in important inter- Muslim, Jewish, and Sikh
groups at a gathfaith gatherings on an equal basis with ering in the
House of Commons organized by
representatives of other major religions . the International Consultancy
on Religion,
A news story by United Press Interna- Education, and Culture. Called
the "All Party
tional on 28 October 1986, reporting on the Conservation Group of both
Houses of
Prayer Surnnnt for Peace sponsored by Parliament and the World Wide
Fund for
Pope John Paul II in Assisi, Italy, stated that Nature, United Kingdom", the
meeting
"John Paul exhorted the Baha'i, Buddhist, marked the first time
speakers of Faiths other
Hindu, Moslem, Jewish, Jainist, Shintoist, than the Anglican Church were
allowed to

Jn Koy uslukow,
Sivas, Turkey, a
group of women who
have just become
Baha 'is are meeting to
establish their Local
Spiritual Assembly.
January 1992.

meet in the House of Commons and present the believers their views to both Houses. Each participant submitted a statement giving brief details of what his or her Faith was doing, or proposing to do, with regard to conservation, and why it was involved in the movement. The texts of the presentations were reproduced in U.K. parliamentary journals circulated to the parliaments of Australia, Canada, India, and New Zealand.

In 1989, the Netherlands' Council of Chmches invited the Baha'is to attend the country's first Churches Day. The series of meetings and workshops was attended by about 16,000 people, including Christians, Hindus, and Muslims, the majority of whom had never heard of the Faith before.

On 23 May 1986, representatives of religions other than the Baha'i Faith joined devotional services for peace in the European House of Worship for the first time. Dming the rest of the Six Year Plan, a number of provided opporinter-faith services were held in the Temple.

In a calendar distributed throughout the Republic of Ireland by major companies in on the endowment land which had been cultivating. The Ministry said that the Baba' is were the only recipients of this kind of gift, as other groups had not handled government help in such a responsible way.

Baha'i Scholarship

By establishing and improving programmes for the systematic study of the Baha' i Faith, and sharing the Faith with scholars at academic gatherings, the Baha'is of Europe advanced Baha'i scholarship and enhanced its reputation in the academic community.

The Landegg Conference Centre in Wienacht, Switzerland became the home of Landegg Academy in 1988, and began offering a series of seminars, conferences, and forums for Baha'is interested in serious study of the Cause and the development of Baha ' i scholarship. Annual symposia for youth, on such topics as conflict resolution and the global environmental crisis, tunities for participants to explore critical social issues. In September 1990 the historic first "International Dialogue

on the Transition
1988, the National Centre of the Baha' i to a Global Society",
organized by Landegg
Faith was listed first among seven religions, in cooperation with the
Vienna Academy for
under the heading "Major Religious Denom- the Study of the Future and
the University of
inations". Maryland, brought together
eighty leaders of
In Iceland, the trustworthiness of the thought from around the world to
present
Bahi'is was recognized when the Ministry papers and discuss the
changing world order.
for Forestry gave the Bahi ' is 3,000 saplings In August 1989, Landegg
launched the
of three different kinds of trees to be planted "Certificate Programme in
Baha' i Studies"

CD
Th e first International Dialogue on
the Transition to a
Global Society held
at Landegg Academy
in Switzerland in
September 1990.

(see also p. 457.) Designed to foster system- As an extension of the
symposium, the
atic Baba' i scholarship as called for by Ministry of Education arranged
for two
Shoghi Effendi, the three-year independent smaller symposia to take place
at the universtudy course required participants to spend sities of
Gjirokaster and Elbasan. The
one month each year at Landegg and to meeting at the University of
Gjirokaster was
submit papers throughout the rest of the attended by over 200
professors, educators,
year. The programme began with twenty- and students, and the meeting
in Elbasan
eight students from eleven countries. attracted 100 participants. In
addition to the
In November 1991 , Landegg Academy's symposium and its satellite
meetings, a
efforts to share the fruits of Baha'i scholar- number of other activities
were conducted
ship with a wider audience brought the by the Landegg team. These
included dis-

Academy into contact with educators in the formerly isolated Eastern Europe. Landegg's Institute of International Education and Development collaborated with the Albanian Ministry of Education to organize a national symposium in Tirana called "A New Frame-work for Moral Education". Described as "successful beyond all expectations", the symposium was conducted by a team of fourteen Baha ' is from six countries who had been invited by the organizers from Landegg Academy. More than 300 university professors, teachers, educational administrators, and students from around Albania attended. A group of fifty participants travelled every day from the city of Durres on a bus put at their disposal by the local authorities. The main part of the programme consisted of presentations by Baha'is: "Living in a Rapidly Changing Society: Transition to Maturity"; "A New Frame for Moral Education: A Di scussion of Guiding Principles"; "Moral Capabilities"; "Spiritual Qualities"; "A Pedagogy for Moral Education"; and "The Role of Consultation". The plenary sessions were chaired by the Vice-Minister of Education.

cussions with faculty members of Tirana University working to develop a curriculum on the philosophy of religion; a meeting with Ministry of Education officials about pre-school education; and consultations with the editors and staff of a textbook publishing house who wanted to discuss ways moral education could be incorporated in school books.

In June 1987, the Dutch Baha'i community officially opened the doors of De Poort ("the gate"), a new conference centre built to become "a centre of Baba' i scholarship and a beacon for seekers, not only for the areas in which it is established, but for the Netherlands and the greater part of northwest Europe". During the remainder of the Plan, this venue was used for a variety of forums, seminars, and conferences.

Annual conferences of European chapters of the Association for Baha'i Studies contintion: ued to be held, including regional gatherings for English-speaking, German-speaking and French-speaking Europe. The Association for Baha'i Studies for French-speaking Europe established contacts with institutions of

tion. Albanians and members of the Landegg team participated in panel discussions. "D iscussion groups were lively", according to the report. "At the beginning, the Albanians were timid about participating in the discussions, but gradually they began to express their own views. By the end, there was no doubt that the majority had accepted the framework presented to them and were eager to apply it to their own individual situations."

higher education and scholars, and organized conferences devoted to themes of general interest. The proceedings of these meetings were published.

A new ABS chapter was formed in Spain, and its first conference was held in Barcelona in September 1988. Thirty of the 150 participants were not Baha'is, including prominent people from the academic realm and the world of art. At least four newspapers published articles about the gathering.

The Association for Baha' i Studies chapter in Austria established relations with the Vienna Academy for the Study of the Future. Also in Austria, four public lectures were held at the University oflnnsbruck.

A course on the Baha'i Faith was taught in the faculty of comparative religions at Belgium's University of Antwerp in 1989. Dr. Suheil Bushrui taught the course while serving as a visiting professor in the Department of English Literature.

Baha'i scholars took part in a number of academic conferences. In October 1986, Baha'is from several countries attended a thought, attempting an interdisciplinary approach that included moral and social factors.

Several Baha'is participated in a scientific conference organized by the International Society for General Systems Research in Budapest, Hungary, in June 1987 (see also p. 459). At the request of the Universal House of Justice, Amatu'l-Baha Ru~iyyih Khanum headed the Baha'i delegation which included Mrs. Violette Na!sb.javani and Dr. Janet Khan from Haifa, and Dr. Ingeborg Franken and Dr. Udo Schaefer from Germany. The conference, held in a city visited by 'Abdu'l-Baha and much admired by Him,

attracted
"Physis" conference in Florence, Italy, held some of the foremost systems scientists from
under the official sponsorship of the Ministry Eastern Europe and the West. They were
of Culture and the City of Florence with par- drawn from such disciplines as mathematics,
ticipation of the General Evolution Research physics, engineering, economics, manage-
Group, the Club of Rome, and the United ment, and the biological and social sciences.
Nations University. Physis is described as a A featured speaker was the President of the
new science, integrating the living and the Academy of Sciences of the U.S.S.R.
non-living, arising out of recent thinking Dr. Ervin Laszlo, a renowned scientist
among scientists on the nature of man. Con- and member of the Club of Rome, had
nected with the conference, Baha'i scientists encouraged the Baha'is to participate in the
and academics hosted a reception for the Budapest meeting during a visit to the
twelve members of the General Evolution Baha'i World Centre. He also requested that
Research Group, headed by Dr. Ervin Laszlo. a paper on the Baha'i Faith be presented dur-
A member of the New York Office of Public ing the section of the conference arranged by
Information explained to the guests that the his General Evolution Research Group. This
reception had been arranged to make known provided a rare opportunity to respond to an
the Baha'i attitude of the harmony between invitation to make a presentation on aspects
science and religion, and to acknowledge the of the Baha'i teachings at an international
effort by scientists to re-examine scientific scientific conference.

Representatives of
the Local Assembly of
In verness receiving
copies of the commemorative stamp issued
by the Post Office of
the United Kingdom
to honour the famous
potter and Baha'i,

Mr. Bernard Leach.
I 9 November 1987.

Dr. Janet Khan delivered a paper entitled "The Baha'i Community as a Model for Social Change" which described the society-building processes of the Baha ' i community and the operation of the Administrative Order, using the language and concepts of genera l evolution and systems theories. The paper was very well received and elicited many questions about the Faith, its teachings, its relationship to science, and its manner of functioning in the world.

Dr. Franken, a physicist, and Dr. Schaefer, a public prosecutor, participated in a workshop on peace organized by a special interest group of the Society. During the discussion periods, they were able to describe the elements of the Baha'i peace programme held to supand the activities of the world-wide community in sensitizing humankind to the need for and the inevitability of peace.

When the Post Office of the United Kingdom issued a commemorative stamp honouring the famous potter and Baha'i, Bernard Leach, in October 1987, Baba ' is

covering the event paid tribute to Forel's greatness as a scientist, thinker, social reforn1er, and dedicated servant to humanity.

Another exhibit was displayed in the Centre Medical Universitaire in the spring of 1989.

A lso in Switzerland, Baha'i scholar Hafez Sabet delivered a presentation on his book Die Schuld des Norden (The Debt of the North) at the prestigious World Economic Forum in January 1992.

Four representatives of the Baha'i Faith participated in an international conference on science and religion in March 1988 called "One World-Changing Perspectives on Reality". Held at the University of Twente in the Netherlands, the conference attracted 150 people. During workshops plement the main presentations, a German Baha'i physicist, Dr. Ingo Hofmann, presenand ted the concept that progressive revelation is the spiritual parallel to the role of "time" in the evolution of modern physics. He also proposed that the role of "creativity" as the propelling force in physical

evo lution finds
made special efforts to inform the academic and religious commun ity of the spiritual aspect of Mr. Leach's work. In Northern Ireland, the Baha'i Information Office sponsored two lectures by potter and arts academic, V ictor Priem, himself a Baha'i. One lecture was held at the University of Ulster's Art College, and the other at Queen's University of Belfast. The Arts Council of Northern Ireland undertook major distribution of publicity.

its parallel in the spiritual development of human nature.

At the New University in Lisbon, Portugal, Baha ' is participated in a special week set aside in June 1989 to examine the ethnology, anthropology and sociology of religions. A large display of Baha'i books, pictures, and posters was arranged as part of a book fair related to the religious studies week. Speakers for the event were also presented with the Peace Statement.

The New University in Lisbon was also the venue for a Congress on Religious Studies in which the Baha'is participated in Jan uary 1992. A member of the National Spiritual Assembly of Portugal delivered a lecture on the Faith, a Baha'i book exhibition was arranged, and several books were presented to university professors.

In 1990, a French university requested a review copy of a Baha'i book to include in a bibliography used by religious scholars in 80 countries. The Universite des Sciences Humaines de Strasbourg asked the National

In Switzerland, exhibitions were organi zed by the University of Zurich to honour Professor August Fore!, a famous researcher in medicine and natural science and a social reformer who became one of the first Baha ' is in that country. One exhibition, held in 1986, was attended by a number of scientists, government representatives, and members of Dr. Forel ' s family. Quotations about the Baha'i Faith from Forel's testament were displayed, as were books, including For the Good of Mankind-August Fore! and the Baha'i Faith by Dr. J.P. Vader. The media

A Baha 'i staffing a book exhibition which was part of a Congress on Religious Studies, held at the New University in Lisbon, Portugal, in January 1992.

Spiritual Assembly of the United Kingdom for a copy of The Seven Candles of Unity.

The same university previously had requested Unless and Until: a Baha'i Focus on the Environment.

Just prior to the end of the Six Year Plan, twelve scholarly articles reviewing works of Baha' i literature were accepted for publication in volume III of the EncyclopMie philosophique universelle. The purpose of the articles was to inform philosophers, theologians, and university students about the philosophical implications of Baha'i teachings. This significant achievement marked the first time the Baha'i Faith was represented in terms of philosophy in such a prestigious publication.

Distribution of Literature

The Sacred Writings of the Baha'i Faith were increasingly made accessible to the public in

Yugoslavia, was the site for an International Book Fair in which Austria's Baha'i Book Distribution Service participated. The fair was attended by approximately 400,000 people, and in addition to Baha'i books being seen at the Baha'i booth, five Baha' i books were selected for display at the booth of a commercial English-language distribution service "because they were expected to sell well in Yugoslavia", the company representative said.

Extensive publicity about the Faith was stimulated in Riga, Latvia, where hundreds of Baha' i books were exhibited at the Latvian Central State Library in October 1990. The books were in nineteen different languages, including Latvian, Lithuanian, Armenian, and Moldavian. The exhibition led to three broadcasts on national television news of a brief interview with a Baha' i; an interview on a very popular radio programme for

Europe as Baha'is participated in book fairs or exhibitions and signed contracts to make Baha'i literature available in bookstores . From the Canary Islands to Yugoslavia, from Latvia to Portugal, major book exhibitions included Baha'i material. In the Canary Islands, books such as Bahli 'u 'llah and the New Era, Thief in the Night, and Religion for Mankind were found to be the most popular at book fairs . In October 1990, Belgrade, youth ; and a ten-minute radio interview on a Swedish broadcasting station. The Baha' is of Funchal, on the island of Madeira in Porh1gal, began participating in an annual local book fair in 1990. After the second year, the community experienced greater receptivity to the Faith, being interviewed by three different radio stations, and seeing two local newspapers publish articles on the Faith.

The Bahri 'i Book Distribution Service of Austria participated in " the International Book Fair held in Belgrade, Yugoslavia, Ji-om 24 to 31October1990. About 400,000 people visited the Fair, of whom some 2, 000 took introductory literature about the Faith .

Twelve Baha'i publishers from four continents were represented at the first Geneva International Fair for Books and the Press, held in May 1987. The Baha'i stand, which was visited by 40,000 people, was dominated by a large colour photograph of the House of Worship in India. More than a titles. In Sweden, a and the New Era and The Promise of World Peace in Greek, and one store also sold The Hidden Words and Selections ji-om the Writings of 'Abdu '!-Bahri. Baha ' is in the Canary Islands increased their distribution of books to commercial bookstores; at least thirteen stores carried Baha'i

hundred titles in eight languages and The Promise of World Peace in thirty languages were displayed under the headings: Peace, Family, Education, Religion, and History.

During the inauguration, the official cortege stopped at the Baha'i stand while the president of the Fair introduced the Faith to the guests of honour and dignitaries who followed him.

Five Baha'i authors signed their books during two special events, and constant contact was maintained with dozens of journalists present at the Fair.

The long-standing participation of the German Baha 'i Publishing Trust in the Moscow Book Fair continued during the Plan, as did involvement of the Baha' i Publishing Trust of the United Kingdom in book fairs in Budapest, Hungary. The Baha' is of Belgium, Spain and Sweden also displayed Baha'i literature at book fairs in their respective countries.

More bookstores in Europe began stocking Baha'i books during the Plan. Several bookstores in Greece carried Bahri 'u 'llrih

contract was signed with a company to distribute Baha'i publications to bookstores. In the United Kingdom, trade representatives were trained in selling Baha' i books to commercial outlets, which led to increases in trade accounts and sales. In 1989, Oneworld Publications ' edition of Th e Hidden Words was among thirty books selected by a major book chain in the United Kingdom, Sherratt & Hughes, to participate in a nationwide promotion on the theme of comparative religion. A quotation from The Hidden Words was used to adorn the banners hung across the shop and window displays, and Sherratt & Hughes acquired a large quantity of the books to meet the expected demand.

In the Netherlands, Baha' i literature in Frisian was accepted for sale by the General Frisian Teaching Commission, the official body responsible for education in the Frisian language and culture. The Flysk en Frij, the only weekly publication in the Frisian language, also published an extensive article outlining the work of the Baha'is' National

Oneworld Publications' edition of
The Hidden Words of
Baha 'u 'llah (right)
was exhibited in the
win.dows of the book
chain Sh erratt &
Hughes, in the United
Kingdom, for three
weeks in July 1989,
among other books on
the theme of comparative religion.

Translation Committee and providing information about the Faith.

When the Iron Curtain separating the Eastern Bloc from the West came down, Baha'is in Western Europe moved quickly to translate the sacred literature into the needed parenting prolanguages. Selections ofbasic Baha'i literature were printed and distributed in large quantities in many Eastern European languages.

The Baha'i Publishing Trust of Portugal was established during the Plan.

Strengthening Families

While Baha'is were endeavouring to share with an increasingly despairing public the solutions they had found in the Teachings of Baha'u'llah, they also strove to move closer to His ideal in their own lives. In an age of dissolving families , they worked to strengthen this fundamental unit, recognizing the critical

Islands, France, Luxembourg and Spain, among other countries. In Germany, a National Committee for Maniage and Family ences on the topic. In the Republic of Ireland, a sub-committee on duced a series of deepening packets which were used throughout the country. One year the Irish summer school was devoted to the subject of marriage and the following year to family life.

The National Spuitual Assembly oflceland gave particular attention to the development of Baha'i families, organizing weekend institutes with Icelandic and visiting experts.

Summer schools and youth gatherings focussed on the subject, and local communito ties sponsored deepenings. The compilation Baha 'i Marriage and Family Life was transthis fundamental unit, recognizing the critical lated into Icelandic.

link between family unity and world peace. Landegg Academy established a Depart-
Seminars, workshops and lectures on ment of Education and Family Life to
family life were held in Austria, the Canary develop projects related to this vital area.

Th e Hand of the Cause of God Collis Featherstone, Mrs. Madge Featherstone, and Counsellor Adib Taherzadeh were among the participants in the Baha'i summer school
held in Iceland in August 1987.

Participants in the opening of the first Baha'i School in Vejle, Denmark; 3 September 1989.
The school has classes eve1y second Sunday for children between the ages of 5 and J 4.

Th e House of the Bab, in Shiraz, lran- one of the holiest sites in the Baha 'i world- was destroyed by revolutionmy guards in 1979.

3. THE PERSECUTION AND DEFENSE OF THE BAHA'i COMMUNITY OF IRAN 1986-1992

A. THE BAH.A. 'i QUESTION

Iran's Secret Blueprint for the Destruction of a Religious Community

An Examination of the Persecution of the Baha' is of Iran 1979-1992*

INTRODUCTION

For more than a century, the Baha' is of iran have continually been persecuted for their religious beliefs. With the triumph of the Islamic revol ution in 1979, the persecution of Baha' is intensified as the government embarked on a systematic campaign to eradicate the Baha' i community of fran. Despite free ly, a right guaranteed under international human rights minority. In March 1992, Balunan Samandari, a well-known Baha' i businessman in Tihran, was summoned to Ivin Prison and summarily executed.

By the end of the period covered by this volume, the Baha' is of Iran remained in a precarious state. They were denied the right to practice their faith committed to

non- vio lence , tolerance, and loya lty to instruments, such as the International Bill of
govern ment, they came to be classified as Human Rights, to which Iran was a party.
" unprotected infidels" with no rights under The administrative institutions of their Faith
the constitution. were dismantled in accordance with a gov-
Between 1978 and 1988, nearl y two ernment edict. They lived each day knowing
hundred promin ent Baha ' is were executed that their government sought to block their
by the Iranian government. The majority of development as a communi ty, and that even
them were members of the community's the slightes t infraction could result in the
democratically elected governing councils. deprivation of their livelihood, impri sonment
Hundreds more Baha'is were imprisoned, or worse.
while tens of thousands were deprived of Yet the Baha'i communi ty in Iran posed
jobs, pensions, businesses, and educational no threat to the Iranian authorities. The
opportunities. Baha' is faced these persecu- Baha'i community in Iran was not aligned
tions so lely because of their religious beli efs. with any government, ideology, or opposi -
In the face of intense international tion movement. Indeed, the principles of the
pressure, the most notabl e example of which Baha'i Faith require Baha' is to be obedient
was a series of United Nations resoluti ons to their government and to avoid partisan
against Iran, the Irani an government in the political invo lvement, subversive activity and
late 1980s reduced the rate of executions and all fo rms of violence.
the number of Baha' is held in prison. How- The Baha'is in Iran sought no special
ever, the government did not give up on privileges. They so ught onl y their rights
its goal of destroying the 350,000-member under the Un iversal Declaration of Human
Baha ' i co mmunity, Iran ' s largest religious Rights, including the ri ght to life, the right to
liberty and security of person, the right to
*Adapted from a paper by the United Nat ions Office education and work, and the right to profess

of the Baha' i Intern ati onal Com munity. and practice their reli gion.

HISTORJCAL BACKGROUND

The status of human rights in the Islamic Republic of Iran cannot be fully understood without taking into account the historical background of persecution against the Baha'i religious authoricommunity.

Persecution of the Baha'i Faith in Iran began with its founding there in the mid-1800s. Baha'is understand that the pattern of oppression experienced in the cradle of their Faith is a manifestation of the misunderstanding and fear that often occur when a new religion emerges from the matrix of a well-established orthodoxy. TI1e pattern has been repeated through the ages; indeed, virtually all of the world's great religions have faced intense persecution at their birth. There can be no doubt that the claims of the twin Founders of the Baha'i Faith, especially when viewed through the lens of traditional Islam, are as bold as those of any Prophet in ancient times.

An initial wave of persecution came in

universal divine Messenger anticipated in the scriptures of all the major religions .

The teachings of the Bab, which were embraced by thousands of followers , were seen by both secular and religious authorities as a threat to their power. Widespread persecutions followed, and some 20,000 folbegan with its founding there in the mid- lowers, who were known as Babis, paid with their lives. The Bab Himself was executed by the government.

Among the followers of the Bab was an Iranian nobleman named Baha'u'llah. In 1863 He announced that He was the Messenger the Bab had heralded, founding the Baha'i Faith. The central theme of Baha'u'llah's message is that humanity is a single race and that the day has come for its unification into one global society. "The earth is but one country and mankind its citizens", He wrote.

Baha'u'llah also taught that there is only one God, and that all of the world 's religions are expressions of a single, unfolding Divine plan, "the changeless Faith of God, eternal

response to the claims of a young Iranian merchant, known as the Bab, who announced in Shiraz in May 1844 that He was the bearer of a new revelation from God. This new revelation, He said, fulfilled Islamic prophecies for the coming of "the Twelfth Imam". His primary mission, the Bab said, was to prepare humanity for the advent of "Him Whom God Shall Make Manifest", the Baha'u'llah.

Jn a photograph taken around 1896, a Baha'i father and son (at left) are shown in chains after being arrested with fellow Baha 'is. Both were subsequently executed.

The idea that the Bab and Baha'u'llah are new Messengers of God was viewed by many Muslims as heresy. In the Qur'an, Mul)ammad referred to Himself as the "Seal of the Prophets", and most Muslim scholars interpreted this to mean that He would be the last Messenger of God.

Baha 'is, however, believe that the coming of the Bab and Baha'u'llah pose no contradiction with Islam. Baha'is understand, in fact, that Mul;ammad did indeed end or

of men and women, and acceptance of the scientific method, as antithetical to the tradimany Muslims as heresy. In the Qur'an, tions oflslam.

The persecutions continued intermittently in the twentieth century, coinciding most often with some need of the government to shore up its support with certain elements of the Islamic leadership in Iran. Sometimes outbreaks of violence against Baha'is were directed by local or regional authorities. In 1903, for example, some 101

in the past, eternal in the future" . Baha'is understand that God has revealed religious truth to humanity progressively, through a series of Divine Messengers, each of Whom has founded a great religion. The Messengers have included Abraham, Krishna, Zoroaster, Moses, Buddha, Jesus, and Mul;ammad. The latest of these Messengers are the Bab and Baha'u'llah.

"seal" the prophetic cycle; then, with the advent of the Bab and Baha 'u' llah, a new era of religious fulfillment was entered. Baha' is understand that this is all in accordance with the prophecies of Islam and the world's other major religions .

Other aspects of Baba ' i teachings also aroused opposition among some followers of Islam. In outlining His vision for a new world civilization, Baha'u'llah advocated a series of highly progressive social principles. These principles include: the elimination of all forms of prejudice; equality between the sexes; recognition of the essential oneness of the world's great religions ; the elimination of extremes of poverty and wealth; universal series of ineducation; the harmony of science and religion; a sustainable balance between nature and technology; and establishment of a world federal system, based on collective security.

Some Muslims viewed the progressive nature of these teachings, such as the equality

Baha'is were killed in the city ofYazd after the populace was incited by hostile Mullas.

At other times the oppression of Baha'is was an official part of the government's national policy. For example, during the early years of the Pahlavi Regime (1927 to 1979), the government formalized a policy of discrimination against the Baha 'is as a conto Islam. In His cession to the clergy. Beginning in 1933, Baha'i literature was banned; Baha'i marriages were not recognized; Baha'is in public service were demoted or fired; and eventually Baha'i schools were closed.

Another round of persecutions was undertaken in 1955, when the government allowed the nationwide broadcast of a series of cendiary se1mons against the Baha'is by a leading Shi'ih preacher in Tihran. A wave of anti-Baha ' i violence swept the country, with murders, rapes and robberies reported in many areas. Government officials joined in the seizure and destruction of the national

Members of the
Shah's army and
Muslim leaders join in
the destruction of the
National Saha 'i

Centre in Tihran,
ii-an, in May i955.

headqua1iers building of the Baha'i commu-
nity, and the government announced it had
ordered the suppression of all activities of
"the Baha 'i sect".

It is important to understand that the per-
secution of the Baha 'is in Iran was in no way
related to some underlying issue of ethnicity
or political involvement. The overwhelming
majority of Iranian Baha'is came from the
same Persian and Azerbaijani ethnic stock
as the rest of the population, and they rep-
resented a cross section of Iran ' s social
classes.

Only their religious beliefs distinguished
them from their fellow countrymen- beliefs
which Baha'is are forbidden from imposing
on others, and which are, paradoxically, not
virtually unknown among Muslims in iran.

Despite the fact that the Baha'i Faith origi-
nated in Iran, there persisted an almost
universal ignorance of the religion's nature,
teachings, and history. The Iranian Baha'i
community was consistently denied the use
of any means of mass communication, in-
cluding radio, television, newspapers, films,

When the Republic 's new constitution was drawn up in April 1979, the rights of the Zoroasháian minorities in Iran were specifically mentioned and protected. The rights of the Baha'i commu- nity, the largest religious minority, however, were not mentioned.

Under Iran's concept of an Islamic govern- ment, this exclusion came to mean that Baha'is enjoyed no rights of any smi, and that they could be attacked and persecuted with impunity. Courts in the Republic denied Baha'is the right ofredress or protec- tion against assault, killings or other f01ms of persecution- and mled that Iranian citizens who killed or injured Baha'is were liable for the damages because their victin1s were "unprotected infidels".

Without any claim to civil rights, the posi- tion of the Baha'i community within Iranian society deteriorated rapidly. In March 1979, the House of the Bab, the holiest Baha'i shrine in Iran, was turned over by the govern- ment to a Muslim cleric known for his anti-Baha' i activities. Then, in

September,
the distribution of literature, and public the House was destroyed by a mob led by
lectures. Mullas and officials of the Department of
Instead, ignorance of the true nature of Religious Affairs .
the Baha'i teachings was cultivated by the In November 1979, an edict from the
eccles iastical authorities into a full-blown Ministry of Education required not only the
and deeply ingrained prejudice. dismissal of all Baha'i teachers, but also
held them responsible for the repayment of
RECENT PERSECUTIONS all salaries they had previously received.
With the establishn1ent of the Islamic Repub- At least seven Baha'is were killed in 1979.
lic in 1979, a new chapter in the persecution Two were executed by the government and
of the Baha'is ofiran was opened. one was hanged in prison. Others were beaten
Even before the Ayatollah Khomeini to death or simply killed in local incidents.
returned from exile to assume power in February that year, an increase in attacks on EX ECUTIONS
Bahe\. 'is presaged the wholesale persecution Buoyed by their growing influence over all
that was to come. In 1978, at least seven aspects of Iranian life, in 1980 the clergy
Bahe\.' is were killed, most as a result of mob moved "to cut off the head" of the "heretiviolence. cal" Baha'i movement by destroying its
While many Iranians hailed the revolu- leadership, believing that the majority of the
tion as the dawn of a long awaited era of Baha'is would then succumb to social
political liberty and national reconshuction, pressures to recant their Faith.
it was clear fro m the start that the Baha' is This policy is reflected in the fact that
would be unjustly reviled for their beliefs. well over half the Baha 'is executed in Iran

after 1979 were members of national and Others are pagaris. Pagaris must be eliminated."
local governing councils of the Baha'i com- Under Isiarnic law in Iran, "People of the
munity, known as Spiritual Assemblies. Book" included only Muslims, Jews, Christiaris
Among the first aimed at Baha'i leader- and, by special dispensation,

Zoroastrians.

ship was the execution on 10 June 1980 of Yusuf Sub~ani, a highly regarded member of the 'fihran Baha'i community. This was followed by the executions of the chairman and another member of the Local Spiritual Assembly of Tabriz on 14 July 1980, a member of the Spiritual Assembly of Rasht on 16 July 1980, and two prominent Baha' i spokesmen in 'fihran on 30 July and 15 August 1980.

On 21 August 1980, all nine members of the national Baha'i governing council, the National Spiritual Assembly of the Baha'is of Iran, were arrested and disappeared without a trace. It seems certain that they were executed.

During 1980 at least 24 Baha ' is were killed in Iran; 20 were executed by the government and the rest were stoned, assassinated, or burned to death.

Despite a growing international outcry, the rate of executions continued to grow through 1981. By late summer that year, revolutionary courts were openly sentencing Baha'is to death on purely religious grounds and groups of exe-

The National Spiritual Assembly of the Baha ' is of Iran was reconstituted through new elections but was again ravaged by the execution of eight of its members on 27 December 1981. In all at least 48 Baha ' is were killed in Iran during 1981 ; of those, all but two were executed by the government.

Executions continued apace through 1982, 1983, and 1984. At least 32 Baha'is were executed or killed in 1982, 29 were executed or killed in 1983, and 30 were executed or killed in 1984. And, again, the targets of these executions were often members of Baha'i governing councils. Four members of the National Spiritual Assembly, which had once again been reconstituted through fresh elections, were executed in 1984, although by then the institution had been disbanded in accordance with a government decree, and the individuals held no official position in the Baha' i community. (See pp. 390-396 for a complete list of those who have been killed or executed.)

One of the most dramatic cutions came in June 1983, when 10 Iranian

announcing the fact in Iranian media. The Attorney General, Siyyid Mussavi-Tabrizi, stated: "The Qur' an recognized only the People of the Book as religious communities.

The House of the Bab, a place of pilgrimage for Bahfi 'is, was destroyed by Revolutionary Guards in 1979 and later razed by the Government. Th e Hous e was located in Shiraz, !ran.

Baha'i women, including two teenage girls, were hanged . The primary charge against them: teaching Baha ' i children's classes- the equivalent of Sunday School in the West.

The women were subjected to intense physical and mental abuse in an effo11 to coerce them to recant their Faith-an option that was almost always pressed upon Baha' i prisoners. Yet, like most Baha'is who have been arrested in Iran, they refused to deny their beliefs. Nevertheless, the fact that so many Baha'is were given the option of recanting, with the promise of release if they did so, is among the strongest proofs that the persecutions were based on religious beliefs.

IMPRJSONMENT AN D TORTURE

Since 1979, nearly 1,000 Baha'is have been arrested and imprisoned. At one point in 1986, some 747 Baha'is were being held in death. In these cases, the bodies were buried by the authorities before the families could view them.

SOC IAL AND ECONOMIC INTIMIDA T!ON

The authorities also conducted a campaign of economic, social and cultural intimidation against the Baha' i community of Iran. The objective, it is clear, was to deprive Baha'is of their rights to education, to a job and to a home of their own-once again with the intention of forcing them to recant.

Beginning in the 1930s, the Baha'is of Iran were forbidden to run their own educational establishments, therefore forcing them to educate their children at

state-run schools
prisons throughout Iran. In most cases, they and universities where they often suffered
had no trials. discrimination and
persecution. The level of
The torture of Baha 'is in Iranian pris- discrimination and persecution in schools
ons-and particularly of those who had been rose sharply following the Islamic revolution
members of Baha'i governing councils- in 1979. In 1981, an
official decree was iswas routine and systematic. Again, accord- sued barring Baha'i students and professors
ing to Baha ' is who survived, the purpose of from admission to or employment at any
the torture almost invariably was to make university in Iran. Universities published
the Baha'is recant their Faith or confess to new prospectuses in 1981
requiring that apsome treasonous activity. plicants belong to one of the four religions
Torture included sustained beating and recognized in the constitution, namely the
flogging, the bastinado (whipping the soles Muslim, Jewish, Christian or Zoroastrian
of the feet), the pulling out of fingernails and religions.
teeth, and the deprivation of food and water Admission to primary and secondary
for days at a time. schools was refused to those who identified
Baha'is were also subjected to psycholog- themselves as Baha'is, and hundreds of
ical torture, including mock executions and students were expelled.
being forced to wimess the torture of family
members and friends. DEPRJVATION OF EMPLOYMENT
Thus an elderly Baha'i woman, who was The Iranian government also
sought to ina member ofa local Baha 'i council, was tor- timidate Baha'is by making it impossible for
tured in front of a dozen other Baha'is in an them to earn a living. In
1979 the governeff011 to persuade her and them to deny their ment started dismissing all Baha'i civil
Faith. The woman's jailer took her by her servants without compensation. By July
hair and continually banged her head against 1982, all Baha'i public servants had been
the wall. She was beaten about the head for a dismissed and the pensions of all retired
long time, until her body was covered with Baha'i civil servants had

been te1minated.

blood. After two years of imprisonment, she was summarily released, with no recourse against the abuse she had received.

At least thirteen Baha'is who died in prison are believed to have been tortured to

were threatened with imprisonment if they did not comply. Obviously, repayment of a lifetime's wages was beyond the means of most victims. Many were imprisoned as a result of failure to meet this absurd demand.

The government also systematically sought to drive Baha'is in the private sector to economic ruin. In the early 1980s, the trading licenses of most Baha'i businessmen were revoked, the assets of businesses rnn by Baha 'is were confiscated, and bank accounts of most Baha'i businessmen were frozen. In addition, the authorities intimidated private employers into dismissing many Baha'i employees.

Almost every dismissal notice served on a Baha'i employee, whether in the public or the private sector, stated that the reason for dismissal was membership in the Baha'i Faith also confisand that the person's job would be restored

In late 1984, the Attorney General started issuing summonses demanding that all those had been dismissed repay all the salaries they had received during their employment. They were threatened with imprisonment if they did not comply. Obviously, repayment of a lifetime's wages was beyond the means of most victims. Many were imprisoned as a result of failure to meet this absurd demand.

CONFISCATION OF COMMUNITY ASSETS

The Baha'i community in Iran was not allowed to hold community property in its own name. As a result, all community property had to be held in the name of a non-profit company created for this purpose. This body, the Umana Company, was allowed to administer such properties without undue interference until the change of government in 1979.

One of the first acts of the new government was to confiscate the Umana Company and all its holdings. This meant that in one stroke all Baha'i community properties were arbitrarily transferred to the state without compensation. The government also confiscated the assets plunder and destrnction of the livestock and crops of Baha'i farmers.

of all Baha' i welfare
ifhe or she would recant his or her faith. agencies, which provided services to people
In addition to depriving Baha'is of a live- of all religions on an equal basis.
lihood, the government in the early 1980s Among the government 's next steps were
sought to deprive an-ested Balla' is of many to desecrate and in many cases desháoy
of their possessions, including their homes. Baha' i holy places throughout Iran. As
Through its takeover of the major Baha 'i noted, these properties included the holiest
savings company, Nawnahalan, the govern- Baha'i shrine in Iran, the House of the Bab
ment in one move swept away the life in Shiraz, which was confiscated and then
savings of its 15 ,000 Baha'i shareholders destroyed. The House ofBaha'u'llah in Takur,
and investors. In addition, thousands of where the Founder of the Balla 'i Faith spent
Baha'is, rich and poor alike, had their homes His childhood, met a similar fate: it was
and personal possessions confiscated by the demolished and the site was offered for sale
government, and thousands more had their to the public.
homes desháoyed by arson and looting. In In Tihran and other cities throughout Iran,
rural areas, the authorities encouraged the Balla' i buildings were looted and burned,

Shortly after the
Islamic Revolution,
the National Baha 'i
Centre in Tihran was
confiscated by authorities and turned into a
"Tempormy Islamic
Propaganda Centre "
and an "Open
Muslim University. "

Baha'i cemeteries were bulldozed and Baha'i contraty, the Pahlavi regime consistently pergraves were broken open. In the Tihran area, secuted the Baha'i Faith, and SA YAK was
the Baha'is were forced to bury their dead in one of the main agencies of this persecution.
a baITen stretch of land reserved by the For Baha' is in Iran, the idea

of collaborating
authorities for "infidels". Having access to their own cemeteries is especially important to Baha'is because, as might be ex:pected, Baha'is were not allowed to bury their dead in Muslim cemeteries.

• That Bahii. 'is are heretics or enemies of Islam.

Despite the overwhelming proof that the Baha' i community in Iran was being persecuted solely because of its religious beliefs, the Iranian government continued to justify this persecution by charging the Baha'i conununity with a variety of offences. All such charges demonstrated an ignorance of the basic principles and history of the Baha'i Faith. No evidence was ever brought forward to support any of these accusations. The principal charges advanced by the government were:

• That Baha 'is were supporters of the Pahlavi regime and the late Shah of!ran; that they collaborated with SAVAK, the secret police; and that the Baha 'i Faith was a political organization opposed to other major independent religions, only with SA VAK would have been unthinkable.

The lran.ian government alleged that cettain SA VAK officials were Baha'is. These allegations are completely untrue, fabricated to mask the religious nature of the persecutions.

" JUSTIFI CATI ONS" OF TH E P ERSECUTION

Both charges are false . The Baha ' i Faith is widely recognized as an independent world religion-even by Islamic scholars.

As long ago as 1924, a Sunni appellate court in Egypt recognized that the Baha'i Faith was an independent world religion in its judgement that: "The Baha'i Faith is a new religion entirely independent. ... No Baha' i therefore can be regarded as Muslim or vice versa, even as no Buddhist, Brahmin or Christian can be regarded as Muslim." Accordingly, no charge of heresy can be made.

Baha'is revere MuJ:iammad and His book, the Qur'an, as they do Jesus, Buddha, and the founders of the other great religions. Indeed, alone among the followers of the world's other major independent religions, only

the Iranian Government.

Baha'is recognize the station of Mul)a111J11ad as a Prophet of God.

• That Bahii. 'is are agents of Zionism.

This charge is based solely on the fact that the Baha'i World Centre is in Israel.

The Baha' i World Centre was, however, established on Mt. Carmel in the last centuty, long before the State oflsrael came into existence, in accordance with the explicit instructions of Baha'u'llah, Who was exiled there from Iran.

Baha 'i principles also require the avoid-

• That Bahii. 'is are involved with prostituance of any form of involvement in partisan politics. Accordingly, Iranian Baha' is were precluded by membership in their faith from accepting cabinet posts or similar political positions under the Pahlavi regime. They did not collaborate with SA YAK. On the

tion, adulte1y and immorality.

This charge, like the others, is utterly without foundation. Baha'is have a strict moral code and attach great importance to chastity and to the institution of marriage.

111e Baha' i marriage ceremony was not rec- huognized in Iran and no civil marriage ceremony existed. Consequently, Baha ' is were faced with the choice of denying their faith in order to be married according to the rites of one of the religions recognized in iran, or of marry-

was the continuing investigation into the human rights situation in Iran by Reynaldo Galindo Pohl, a human rights specialist from El Salvador. He was appointed in 1986 by the Commission on Human Rights as its Special Representative on Iran. Mr. Galindo

ing in accordance with the rites of their own faith. They consistently chose to be married in accordance with Baha' i law. The government did not recognize these marriages and denounced Baha'i wives as prostitutes. The other charges of adultery and immorality against Baha'is were based solely on the fact that, in accordance with the Baha'i principles of the equality of men and women, there is no segregation of the sexes at Baha'i gatherings.

THE INTERNATIONAL RESPONS E

The international community responded to discrimination, confisthe persecution of the Baha'i community in Iran with overwhelming sympathy and concern for the Baha'is and condemnation of the Iranian government. The Baha ' i community believes that this outpouring provided a sh"ong resh"aining force against the government, preventing a pogrom on a much greater scale.

The United Nations Commission on Human Rights passed eleven resolutions expressing concern about reports of human rights violations in Iran. Each resolution

Pohl produced a series of reports on human rights in Iran. In the course of his work, he visited iran three times. Although his reports were in many ways consh"ained by the diplomatic language required within the United Nations system, Mr. Galindo Pohl nevertheless over the years managed to catalog the whole range of abuses and persecutions which the Baha'i community in iran had experienced.

For example, Mr. Galindo Pohl's 1990 report to the General Assembly noted that he had received extensive documentation that provides "evidence of cation, rejection by universities, suspension of pensions, demands for the return of pensions earned and paid, denial of passport and other irregularities." The report added that "it would seem that the attitude towards the Baha ' is and their situation depends on the temperament and personal convictions of individual officials.

This keeps the Baha ' is in a perpetual state of uncertainty about their activities."

Iran's responses to the United Nations were always less than

satisfactory. As noted,
made specific mention of the situation of the Baha' i community there. The specific reference to a religious community was quite being Zionistsunusual for the Commission, which nmmally confined itself to expressions of diplomatic concern and general references to charges of human rights violations and discrimination.
Following the lead of the Commission on Human Rights, the United Nations General Assembly itself approved six resolutions since 1985 which specifically mentioned the situation of the Baha' is in Iran and expressed concern over reports of human rights violations there.
Among the most salient features of the United Nations attention to the Baha'i case
they produced a wide range of unsubstantiated charges against the Baha ' is-from accusations of spying to justifying their persecution.
In addition to efforts by the United Nations and its subsidiary bodies and agencies, numerous national legislatures, as well as regional bodies, spoke out against Iran's h"eatment of the Baha' i community over the last decade. Expressions of concern for Iran's Baha'is came from the Council of Europe, the European Parliament, the United States Congress, and from the legislatures of Aush"alia, Brazil, Canada, Italy, the Netherlands, Norway, and the United Kingdom, among others. Many heads of state and

government leaders also voiced their dismay over Iran's treatment of the Baha'is.
International and national non-governmenta l organizations also rose to the defence of Iran's Baha'is. Amnesty International, the Minority Rights Group, and Middle East Watch, among others, close ly monitored the situation of the Baha'is in Iran and published
and that the govenm1ent remained bent on destroying the Baha ' i conlli1unity of Iran as a viable entity.
Among the most egregious and wonisome signs of Iran 's continued efforts against the Baha'is was the execution in March 1992 of Balm1an Samandari, a Tih.ran businessman.
The killing of Mr. Samandari came as a

extensive reports which confirn1ed the per-
Baha'i conmmsecutions there.

The world's mass media, as well, reported extensively on the persecution of Iran 's Baha'i community. Major articles and editorials which detail, confirm and condenm the persecutions appeared in Le Monde, Th e Times of London, The New York Tim es, The Washington Post, Th e Economist, Th e Times of India, among others. Associated Press, Reuters, and Agence France Press also carried numerous dispatches on the persecution of Baha' is in Iran and the response of international organizations and agencies.

Indeed, in many respects the Baha'i case became a model for how international human rights machinery can be used to protect an oppressed minority. International support for the Baha 'is prevented wholesale genocide of the communi ty in iran.

TH E SITUATION AT RIQYAN 1992

Duri ng the late 1980s and early 1990s, there were signs that the govenlli1ent had begun to feel the weight of the international outcry against its actions and had reconsidered its

shock, both to the worldwide nity and those in the international community who follow human rights issues. After tluáee years during which no Baha' is were executed by the government, Mr. Samandari, who had run a well-known Tiluáan travel agency, was sunlli1oned to Ivin Prison by authorities on 17 March 1992, ostensibly to receive a document from them. The next day, he was secretly executed.

Mr. Samandari's famil y-and the world at large- learned of the execution two weeks later when Mr. Samandari's widow, who had visited the prison frequently to inquire about her husband, was handed a copy of hi s will, dated 18 March, the day of his execution. Although no death certificate was issued, inquiries at the offices of the Tiluáan general cemetery confirmed that Mr. Samandari's name had been entered in its records. Upon requesting that his clothes be returned, fa mily members were told that he had been buried in them.

No charge or verdict was announced and inquiries by fa nlily members produced vague indications that Mr. Samandari

's execu tion
policies towards the Baha' is. was related to his previous
anest over fo ur
In 1987 and 1988, fo r example, most of years earlier when he and fo ur
other Baha' is
those Baha' is being held in prison were were arrested for having a
prayer meeting in
released and the number of executions his home.
dropped sharply after 1985. At the time of this arrest
on 21 October
During this period, Baha' i cllild.ren were 1987, charges were laid against
him because
allowed to re-emol in primary and secondaty of his membership in the
Baha'i conmrnnity.
schools in most parts of the country. Some He and his fellow prisoners
were released on
Baha'is were allowed to obtain new business 18 December 1987, after the
title to his
licenses, while restrictions on other forms of home had been turned over to
the authorities
econonlic activity appeared to lessen. along with a large sum of
money as bail.
Nevertheless, there were indications that During 1992, the arbitrary
arrest and dethese improvements were cosmetic at best, tention of Baha '
is in Iran continued, as did

the economic oppression. Many of the experienced difficulties in
circulating Baha' i
10,000 Baha'is who had been dismissed books among themselves and in
holding
from government and education positions in classes to instruct their own
children in spirthe early 1980s remained unemployed and itual and
moral values.
received no unemployment benefits . The re- As individuals, Baha'is
remained officialtirement pensions of Baha'is dismissed on ly
"unprotected infidels", and their rights
religious grounds had been tern1inated. were often ignored. The
non-recognition of
As of the spring of 1992, Baha'is still their religion manifested itself
in various
were not officially allowed to open their own ways, including the denial of
the right to
businesses, and Baha'i farmers were denied freely express their
religious beliefs, a right
admittance into fa1mers' cooperatives which upheld by international law.
Baha'is continoften were the only source of credit, seeds, ued to be
deprived of inheritance rights, and

pesticide and fertilizer. Baha'i marriages and divorces remained
Baha ' i property rights were not protected. without legal recognition.
Over the years, large numbers of private and Baha' is were not free to travel outside
business properties, including homes and Iran, as it was almost impossible for them to
fa1ms , had been arbitrarily confiscated from obtain passports.
Baha'is. Baha'i cemeteries, holy places, his- The Baha'i community did not have the
toric sites, administrative centers and other right of assembly and the right to elect and
assets, seized mostly in 1979, remained con- maintain its administrative
institutions. Befiscated or had been destroyed. Baha'is were cause there is no clergy in the Baha' i Faith,
not permitted to mark the graves of their these institutions constitute the sole source
fellow Baha'is , making it almost impossible of organization and guidance of religious
to identify the graves of loved ones . community life. Without them, the very
Baha'is continued to be denied access to existence of the Baha'is as a viable religious
institutions of higher learning. They also community was endangered.

Destruction at a
Baha'i cemete1y in
Shiraz, 1979.

Light fixture on the colonnade of the Shrin e of the Bab.

B. B AHA'fs KILLED IN IRAN BETWEEN Rrpv AN 1986 AND 1992

1986 to explain the matter, he, while confessing to
be a Baha'i, refuted the accusations to the
Mr. Sirru'llah Va~dat-Ni~amf, 4 May 1986, satisfaction of his superiors.
'fihran, Executed Val)dat rendered
valuable service to the
Sirru'llah VaJ:idat-Ni~ami was born in 1930 Baha'i community, mostly
through memberinto a Baha'i family. His parents gave him a ship on various committees and Spiritual
spiritual education, and his eagerness and Assemblies. Once, the Local
Spiritual Assemeffort to pursue his studies in school and bly of Shiraz decided to acquire a house for
under Baha'i teachers made him an exem- a pioneer but faced

difficulties from neighplary Baha'i youth.
bours. About that time Val)dat was sent to
He used to tell stories about the persecu- Shiraz by the army, and he assisted in the
tions suffered by his parents for being purchase of the property.
Baha'is; he also had bitter memories of his Mr. VaJ:idat applied for retirement from
own harassment during his childhood and service in the army six
months after the Revyouth. The annoyances and afflictions con- olution began in Iran, and his application
tinued after the passing of his father. For was approved. However, five months later
example, the family 's one piece of land was his pension was cut off on the grounds that
confiscated and no matter how they tried to he was a Baha'i. About this time he became
recover through legal channels it they could sick and was hospitalized. His illness grew
not get it back because they were Baha'is. worse every day until the doctors gave up
Upon finishing high school, VaJ:idat treatment. In this condition he told his wife
emolled in the Officers' College in "'f ihran to and friends that he did not wish to die
begin his military service. After graduation because of illness: "I beseech the Blessed
he served at various administrative posts in Beauty to help me accomplish the duties He
the army, both in "'fihran and in the prov- has assigned to me, and sacrifice my life in
inces. His honesty and diligent service were the path of exalting His Cause."
appreciated by his associates and superiors VaJ:idat's illness lasted six months, but he
and he reached the station of full Colonel. finally recovered and left the hospital. He
He went out of his way to be helpful to his was, however, pursued by enemies who
subordinates, solving their problems if he wanted him arrested because he was a memcould. ber of the Local Spiritual Assembly of
VaJ:idat was known to be a Baha'i; from "'f ihran. He and his wife had to abandon their
the beginning of his army service he never home and for more than a year they stayed
concealed his faith. Often during his trips to with friends. In one of his letters to his

the provinces, the enemies of the Baha'i Faith complained against him to the authorities and asked to have this Baha ' i officer discharged because, they said, he spread the Baha'i religion among the officers under him. Fortunately, these complaints were ignored or, if on occasion Val)dat was called Spiritual Assemblies to dissolve. Mr. VaJ:idat, however, continued to serve the friends . Often he visited them and, as much as possible, provided means for their comfort and consolation. He expressed his feelings , and what he observed during his visits, in the letters he wrote to his relatives:

How the old mother prayed in silence at the memorial for her young son, and the young spouse smilingly consoled us and glorified the heroism of her husband!

Messrs. MasiJ:i Farhangi, Alavian and Vafa ' i, seated at the memorial for their lost ones, seemed to be sitting on the throne of glory and splendor! Friends kept arriving to visit them but did not dare to console them! Silence prevailed; only the sound of chanting prayers could

daughter he wrote: "You don' t know how delightful it is to be wandering about in the path of the Beloved. Your mother and I spend each night in a different home I"

Shortly after the Government banned the Baha'i institutions in Iran, the National Spiritual Assembly ordered all of the Local

endured tests and trials four times with complete firmness and perseverance.

In the early days of VaJ:idat's imprisonment, his wife, Sudabih Val)dat, went to the prison authorities and demanded to be told where her husband was . In response, the authorities arrested and put her in prison too.

She remained in prison for 45 days, and had a chance to meet her husband twice during that time; each time she was taken blindfolded to the room in which he was kept; then the blindfold was removed and the couple had a few minutes to see each other.

Sirru'llah Val)dat-Ni?ami spent 27 months in prison. Finally he was executed by hanging on 4 May 1986.

Mr. Fidrus Shabrukh, 9 May 1986,

Zahidan, Executed

be heard, not moaning and groaning!

Fidrus Shabrukh was born in March 1945 in

They felt honoured because their dear

Zabul, a remote town in the southeast of

ones had courageously given up their

Iran. His parents had pioneered to that homelives and taught us the lesson of sacrifice.

front goal during the Fo1iy-Five-Month Plan

You should pray for us that in preserving

of the National Spiritual Assembly ofiran.

every drop of their pure blood we may

As a young man, Fidrus moved from

not be afraid of any trial, and learn the

Zabul to Zahidan where he pursued his

lesson of love and sacrifice from them so

family business, operating a print shop and

that when our tum comes we may remain

stationery store which served most of the

steadfast.

province of Baluchistan. He manied a Baha' i,

On 13 February 1983, Val)dat went to Elahih Matin, and they had two sons,

visit a Baha'i, Miss Man~ur, who was being Shamin and Shirvin.

closely watched by government agents. Miss In Zahidan, Mr. Shabrukh devoted his life

Man~ur's brother, Ata ' u' llah, was also in the to the service of the Faith and soon became a

house. A few minutes after Val)dat arrived central figure in the Baha ' i community. He

government agents invaded Miss Man ~ ur's was elected to the Local Spiritual Assembly,

home and arrested all three. They asked the serving as its secretary for many years.

names, and were glad to have found Val)dat He was well-known among the people

by chance. Ata'u'llah was released after six of Zahidan as an active Baha' i. When the

months in prison, but Miss Man~ur was con- persecution by the Revolutionary regin1e

demned to ten years imprisonment. was intensified a mob broke into his home

VaJ:idat was placed in solitary confine- and plundered its contents in front of his

ment for some time; the place of his wife and children, then threw them out of

confinement was kept secret and God knows the house. The print shop

and stationery
how much torture and torment was inflicted upon him. Later the place of prison was changed; he was taken out of solitary confinement and placed in one of the two rooms where f01iy Baha'is were imprisoned. He tluáee months.
store were confiscated, and Mr. Shabrukh was arrested. He was among the first group of Baha'i friends who were arrested and imprisoned in Zahidan; but that time he was released on bail after

He was forced to leave Zahidan with his family but refused to leave Iran although there was no doubt he would be arrested again. He repeatedly said: "How can I abandon the front line of our spiritual battle and leave my friends and co-workers at the mercy of the enemy?"
22 months in prison, he never was allowed to have visitors. He was executed on 10 June 1986, probably by hanging but none of his family or friends ever saw his body. He was buried in Kharun Abad without his family being informed until later.
For more than one year he wandered about destitute and homeless. Finally, in Tihran, he presented himself to the authorities and was arrested and put in Ivin prison, where he remained for 23 months. Later he was transferred to Zahidan prison, where he was kept for six months under very severe conditions of compulsory labor and the agony of separation from his dear wife and children. However, to his wife he used to say: "I love you and the children very much, but above you and the children there is for four-and-aanother Being which I love much more!"
Mr. J.Iabibu 'llah Muhtadi, 27 Aug. 1986, 'fihran, Killed
I:Iabibu'llah Muhtadi, the son of Hassan and Funighiyyih, was born in 1916 in Tihran. In 1957 he married Paridukht Farzam, and together they had two daughters and one son. He graduated from law school in Tihran, and served in the Iranian Air Force.
When he retired from the military he began to work in the construction business .
He was arrested for being a Baha'i on 2 May 1981, and was held in prison
half years . He

was released on 28 October
Fidrus Shabrukh was finally executed by 1985, but after ten months, on 27 August
hanging on Friday 9 May 1986. 1986, he was killed in the streets of Tihran.
The actual cause of death was háauma due to
Mr. Farid Bihmardi, 10 Jun. 1986, head injuries.
'fihran, Executed
Farid Bihmardi, son oflsfandyar and Tal ' at, Mr. Babak 'falibi, 2 Sep. 1986, Karaj,
was born in Tiberias, Palestine, in 1939. His Beaten
family moved to Iran, where he graduated Babak Talibi was born in 1969, in Kan, a
from high school. He worked in the National village near Tihran. He was a student when
Bank in Yazd, but later, because he knew his father was arrested after incitement by
English and was interested in music, he the clergy, and later his father died. To help
started his own business importing musical support his family, Babak gave up school
instruments. and found a job.
After the Revolution in iran, Mr. Bihmardi Babak moved to Shiraz where he worked
had to close his business. He then became and studied at the same tin1e. In September
very active in Baha'i activities, dedicating 1986, while visiting his family in Tihran, he
himself to serving the friends and the com- went for a bicycle ride. When he did not
munity and spending all of his time helping return, his family searched for him and 24
others. He was appointed to different com- hours later found his body in a garden . He
mittees and served as an Auxiliary Board had been beaten to death. The authorities
member, then was elected to the National refused to take any action against the
Spiritual Assembly. murderers because Babak was a Baha'i.
As a member of the National Assembly
he was under constant pressure and lived in Mr. iraj Mihdinizhad, 3 Sep.1986, Bandarmany different places until he was arrested ' Abbas, Mobbed
in a street in Tihran. He was imprisoned in fraj Mihdinizhad, a prominent Baha'i in
Ivin Prison, was tortured, and spent nine Bandar-' Abbas, was stabbed to

death by a
months in solitary confinement. During his small group of people on 4 September 1986.

He was 49 years old. Sixteen knife wounds were seen on his body.

Mr. Mihdinizhad, like thousands oflranian Baha' is, had been dismissed from his job as a civil servant because of his faith and so, out of necessity, had become a street vendor. Following the murder, his son and son-in-law were detained for questioning by the police for 48 hours. Later, the murderers were arrested. They belonged to a family that had been angered when one member had studied the Baha'i Faith and accepted it.

Mr. Mihdinizhad had been targeted because he was a prominent and active Baha'i. The police assembled a file of evidence on the crime and sent it to the Attorney-General. However, the Attorney-General was apparently notified in advance that the matter involved the murder of a Baha' i. As a result, before the file reached his desk he left his office, instructing his subordinate to refuse to accept the file on the pretext that

Mr. Surush Jabbliri, 3 Mar. 1987, Tihran, Executed

Surush Jabbari was born into a Baha'i family in 1942, in the village of Saysan, near Tabriz. His father was Jibra'il Jabbiri and his mother was A~li Shahbiziyan. When he was four years old his family pioneered to the town ofMiyanih. There, his father had to accompany him to school to protect him from assault by his fellow-students because of the family's belief in Baha'u'llah.

At 16 years of age, Surush went to Tihran to finish high school, and after graduating got a job as a draftsman in a construction company. He continued working for the firm, becoming director of the drafting section. At the same time, he was very active in the Baha'i community, serving on the National Youth Committee and in other administrative capacities.

Surush -married Mahnaz -Khusrawani in 1976, and the couple had

three children. At
the Attorney-General had gone on leave. In the meantime, the police who had initially prepared the file suddenly changed their approach to the case. When the file was returned to them, the police indicated that no action would be taken and even advised Mr.Mihdinizhad 's famil y to drop the matter.

1987

Mr. A~mad Kavih, 26 Jan. 1987, I~fahan,

Executed

Al:imad Kavih was born in a village near Lanjan, I~fahan, in 1935. He graduated from high school and worked for banks, several companies, and a newspaper. He married, and he and his wife had five children.

Mr. Kavih was not born into a Baha'i family; he accepted the Faith on his own, and was a very active Baha ' i teacher. After the Revolution, he was forced to leave his home and his house was looted. He moved from place to place for several years, but finally he was arrested in Tihran in November 1984. He suffered imprisonment until he was executed on 26 January 1987.

the beginning of the Islamic Revolution he was discharged from his job for being a Baha' i, and was out of work for three years. Finally in 1983 he found a job with a private company.

On 15 September 1984, Revolutionary Guards climbed the walls to his house at midnight and arrested him. For a long time his family was not allowed to visit him in the prison in Gawhardasht, Karaj. Later he was transferred to Ivin Prison in Tihran, where he was executed along with Abu'l-Qasim Shayiq on 3 March 1987.

Mr. Abu'I-Qasim Shayiq, 3 Mar. 1987, Tihran, Executed

Abu'l-Qasim Shayiq was born in 1940, and studied history at university. He worked for the government for a number of years, but was dismissed after the Revolution because he was a Baha'i.

Mr. Shayiq was imprisoned on 13 February 1984, and held without trial. In early 1987 the authorities promised his family that he and the other Baha'is in the prison would be released, but a few days later, on 3 March

1987, Abu'l-Qasim Shayiq and Surush Nadiri from the descendants of

Va~1id, and
Jabbari were both executed, and their deaths were kept secret until after they were buried.

Mr. Ardishir Akhtari, 28 Sept. 1987,
Tihriin, Executed
Ardishir Akhtari was born in September 1937 in Tabriz, but his family moved to Tihran while he was still a baby. When he was about 15 years old he lost his father and had to leave school to work for a living. He was employed in a factory while continuing his studies and eventually received his master' s degree in accounting.

In 1965, Mr. Akhtari manied Vajihih ~arif-Zadih and the couple had two children.

He still kept up his Baha' i administrative work, however, and became well known for his diligence . He was also known for his lack of pretension, and for his straightforwardness . He would not do things he thought were incorrect in order to please of the Minisothers, nor say things that he did not intend to do. Also, he had a reputation for never doing anything for personal gain that would being a knowlhurt or cause discomfort for someone else.

Mr. Akhtari had a good job in the

his mother was Qudsi Malakutiyan, the granddaughter of Akhlind Mulla 'Abdu '1-Ghaniy Ardikani. During a period in Iran when there was great opposition to the Faith, the Local Spiritual Assembly ofYazd asked his family to be the custodians of the extensive facilities of the local Baha'i Centre, so from a very young age Amir helped with its upkeep and related endeavours.

Amir-I:Iusayn was a talented student, both in school and in Baha'i classes. He studied in Tihran and later in Beirut, then worked for the government as an engineer with the Ministty of Health.

In 1969 he married Pari Gulzari, and at the same time started to sh1dy accounting. He excelled in this field, and later was hired as a teacher in the accounting college. Next he took a position as Budget Specialist in the Ministry of Culture and Fine Atis. He was a respected senior staff member try when the Revolution broke out but he was fired because he was a Baha'i.

Mr. Nadiri was known for edgeable teacher, as well as for being an active member of the Baha'i

Faith. In 1982
National Insurance Company, as the head of he was elected to the National Spiritual
the Aviation Department, but was fired after Assembly, and served under ve1y difficult
the Revolution for being a Baha ' i. He was circumstances. He was arrested
on 11 Sepintelligent and hard working, with a pure tember 1984 with several others who had
and kindly heart who served his family, been members of the last National Spiritual
community, and country all his life. Assembly. He suffered torture and imprison-
He served on different local and national ment until 28 September 1987, when he was
Baha'i committees and as a member of the executed in the Ivin Prison in "fihran.
Local Spiritual Assembly of Tih.ran. He was
a member of the last National Spiritual Mr. fraj Afshin, 26 Nov. 1987, Tihnin,
Assembly when it was dissolved in September Executed
1983. He was anested in early September fraj Afshin was born in 1933 in Ardistan,
1984 in Tihran. He spent three years and and was persecuted there as a child because
fifteen days in prison, then was executed on his family was Baha'i. He attended the
28 September 1987. Military Academy in "fihran, where he was
a distinguished student much admired by his
Mr. Amir-I.Iusayn Nadiri, 28 Sept. 1987, fellow students and appreciated by the author-
Tihnin, Executed ities. After graduation he served in the Iranian
Amir-I:Iusayn Nadiri was born in Yazd in Army, being promoted to the rank of Colonel.
1934, into a very distinguished Baha'i fam- Mr. Afshin was a faithful and intelligent
ily. His father was Janab-i-Siyyid Ma~mud officer, a talented painter and musician, and

a dedicated member of the Baha' i commu- He was a dedicated, loyal and trustworthy
nity. He was arrested on 29 January 1986 employee and also was very active in the
in Tihran, suffered imprisonment for nine Baha'i community. He was very friendly

months, and was executed on 26 November 1987.

Mr. Mihrdad Maq~udi, 6 Feb. 1988, Urumiyyih, Killed

Mihrdad Maq~udi , son of Fac:Ilu 'llah and Tahirih, was born into a Baha'i family in Miyan-Duab on 11 June 1964. He was a high school student when the persecution of Baha ' is started in Miyan-Duab, so his family sent him to Urumiyyih to continue his education where he ga ined distinction in his work and studies.

During one of his school religion classes, his teacher started to denigrate the Baha' i Faith so Mih1dad arose to defend it, thereby making himself the target of ridicule by the teacher and students. When he arrived home he received a note from the Revolutionary Guard demanding that he go to their center for questioning. Shortly thereafter, on 1 January 1986, he was arrested in the house of his uncle.

He was put in the political section of the

and kind, sincere and patient. He lived a very simple life, but his whole being was faith in Baha 'u' ll ah.

1988 Mr. Pasha'i pioneered to Simnan and other difficult areas and suffered a great deal. At the beginning of the Revolution his house was set on fire and he was imprisoned for about a month in Sangsar. He lost his job for being a Baha'i.

He was elected to the Local Spiritual Assembly of Simnan, and in 1983 he was arrested again with other Baha'is from that city. He was kept in Sirnnan's prison for seven months, five-and-a-half of these spent in solitary confinement, and then was transfered to the Ivin prison in Tihran.

The Baha 'is had a very hard time in Ivin prison and were transfered to a prison in Karaj. One year later, Mr. Pasha ' i and other Baha' is were returned to Ivin. Although he suffered from poor health, he served everybody- especially the aged and sick prisoners. His other love was study of the Baha' i Writings.

Mr. Pasha' i was imprisoned for almost five years, during at least one year of which

prison in Urumiyyih, then was taken to the prison in Tabriz. He was martyred on 6 February 1988, and his body was prepared for burial by the guard in the presence of his family. The guard burned Mihrdad 's clothes.

His family pursued the case through the Justice Department, and on 10 April 1988 they were informed that the charges against him had been dropped under verdict No.31 - 35/67.

Gulvirdi Qandiyan was born in Sangsar in 1912, the son of Al:imad and Mahbanu. He was educated in the old system and was a dairy farmer all of hi s life. He married .Qiya ' iyyih fqani yan and they had eight ch ildren.

Mr. Qandiyan accepted the Baha ' i Faith when he was 23 years old, for which he was constantly reproached by his brothers and

he was forbidden to have visitors. He was martyred in prison during the autuinn of 1988. The news was received on 3 December 1988.

1989

Mr. Gulvirdi Qandiyan, 7 Sept. 1989, Quruq/Gurgan, Killed

Mr. Bihnam Pasha'i, Autumn 1988, 'fihran, Executed

Bihnam Pasha ' i was born in Tihran in 1940, the son of Mokhtar from Ardibil, one of the Adhirbayjan Revolutionaries who later became a devoted Baha' i. When he graduated from high school, Bihnam worked for the government in the Ministry of Health.

other family members. In addition to this persecution from his family, Mr. Qandiyan became subject to public persecution from 1958 when, in response to the Ten Year Plan, he pioneered to Quruq, near Gurgan, and helped to establish the first Local Spiritual Assembly of that village. He was always confronted with problems regarding his work and the education of his children, but he

between 1945 and 1954. He graduated from college and completed the first two years of university in the United States of America.

In 1969 he obtained a degree in economics and management from the American College in Ankara, Turkey.

He spent most of his professio nal life (from 1962 to 1965 and from 1969 to 1977) with the Samandari Travel

Agency in Tihran.
never complained and persevered at his post. In 1991 , he was engaged as the accountant of
After the Islamic Revolution in Iran, a modest elementary health centre in Tihran.
when all the Baha'is were faced with diffi- Later he joined the trading department of a
culties , Mr. Qandiyan's daughters begged textile company in the same city.
him to leave his pioneering post, but he On 21 October 1987, Mr. Samandari and
objected, stating that the worst that could four other Baha'is were arrested for meeting
happen would be for him to be killed, which in his home. At that time the charges leveled
he would accept gladly. against him stemmed from his membership
During the evening of7 September 1989, in the Baha'i community. He and his fellow
a group of strangers came into his home, tied prisoners were released on 18 December
up his wife with a piece of rope, then 1987, after the title to Mr. Samandari's
strangled Mr. Qandiyan while he was asleep home had been turned over to the authorities
in his own bed. along with a large sum of money as bail.
On 17 March 1992, Mr. Samandari was
1992 summoned by the authorities, ostensibly to receive a document from them. When he did
Mr. Bahman Samandari, 18 March 1992, not return home his wife went to look for
Tihran, Executed him. Two weeks later the authorities finally
Bahman Samandari was born on 8 No- handed her his last will and testament,
vember 1939 in Karaj, near Tihran. He was a dated 18 March 1992. He is survived by his
descendant of two distinguished Baha'i fa m- wife, Roza, their son ' Azizu ' llah, and their
ilies who had been closely associated with daughter, Nida. No reason for his execution
the history of the Faith from its earliest days. has been given by the judicial or prison
Mr. Samandari received his primary and authorities, nor have they disclosed the locamost of his secondary education in Tihran tion of his grave.

BAHA'fs KILLED IN IRAN
(1978-20 APRIL 1992)

ALL praise be to God Who, from every drop of blood shed by His chosen ones, hath brought forth a vast creation whose number none but Himself can reckon. He hath raised them to be the embodiments of His love and the manifestations of His tender affection. It is they who are the hands of His Cause amongst men. It is they who have rendered aid unto God in every age and have arisen to promote that which He hath purposed in such wise that the majesty of the kings and their dreadful might have failed to affright them, nor have they been hindered from following the path of tmth by the clash of aims and the furious clamour of battalions . They have raised their triumphal cry amidst all that dwell in the heavens and on the earth, summoning everyone unto the Lord of all mankind, He Who is the Ruler of this world and of the next, the God of the throne on high and of the earth below.

He is God - Blessed and Exalted is He

ALL praise unto the Almighty the Sanctified-glorified be His power-Who hath ordained that the tyranny of the unjust and the violence of the oppressors should become the means whereby the tme lovers draw nigh unto the glorious habitation of the Best Beloved and the sincere among His servants attain the Paradise of communion with Him Who is the Desire of all men, and that sufferings and háibulations should serve as the inshument whereby His Word of conunand is spread abroad and the standards of His praise are unfurled in all regions .

How great is His transcendent power, how inunensely exalted His allembracing Will, inasmuch as He produceth light from fire and joy from smrnw.

They that are sunk in heedlessness fondly imagine that massacre and cmcifixion cause the fire of the Word of God to be extinguished, and regard martyrdom as a devastating injury. They are utterly oblivious of the háuth that through such afflictions the Cause of God is exalted, its fame is blazoned far and wide, and the martyrs themselves are enabled to attain the boundless retreats of nearness unto God. Immeasurably exalted is the Lord of Wisdom who doeth that which He willeth and ordaineth whatsoever He pleaseth.

Blessed is he who hath laid down his life in My path and hath borne manifold hardships for the sake of My Name. -Baha'u'llah

Note: This list, based on information received at the Baha'i World Centre subsequent to the publication of The Baha'i World, vol. XVIII (1979-1983) and

The
Baha'i World, vol. XIX (1983-1986), corrects and supersedes that which appeared on pages 291-293 of the first volume, and 229- 234 of the second. The gathering of biographical and other information about the martyrs, and their
photographs, is an ongoing process of vital interest to the Baha' i World Centre.
Although many of the martyrs served at various times as members of Baha'i institutions, an effort has been made to identify the kind of services they were
performing at the time of arrest and execution, as indicated by the following key:

denotes member of the Continental Board of Counsellors, an appointed leadership position which oversees the Auxiliary Board members.
denotes member of the Auxiliary Board, an appointed leadership position within the Baha'i administrative framework.
** denotes member of the National Spiritual Assembly, an elected leadership position at the national level.
* denotes member of the Local Spiritual Assembly, an elected leadership position at the local level.

No.	Name/Role	Date	Place where martyrdom occurred
	1978		
1.	Mr. Ahmad Isma'fli	1978	Ahram, Bushihr
2.	Mr. Qiya'u'llah I:J:aqiqat	13 Aug.1978	Jahrum, Fars
3.	Mrs. 'A vac;I -Gul Fahandizh	14 Dec.1978	Shiraz, Fars
4.	Mr. $ifatu'llah Fahandizh	14 Dec.1978	Shiraz, Fars
	1979		
5.	Mr. Khusraw Afnani	I Jan.1979	Miyan-Duab, A<lhirbayjan
6.	Mr. Parviz Afnani	I Jan.1979	Miyan-Duab, Adhirbayjan
7.	Mr. Ibrahim Ma'navi	early 1979	l:Ii~ar, Khurasan
8.	Mr. I:Iaji-Mui:Janmiad 'Aziz[	9 Jan. 1979	Khurmuj , Bushihr
9.	Mr. ' Ali-Akbar Khursandi *	12 Apr.1979	Tihran, Tihran
10.	Mr. Shir-Mulfamrnad Dast Pish	9 May 1979	Buyr-Alfmad, I~fahan
I I.	Mr. Bahar Vujdanf	27 Sep.1979	Mahabad, Adhirbayjan
12.	Mr. ' Ali Sattarzadih	24 Oct.1979	Bukan, Adhirbayjan

Blessed is he who hath laid down his life in My path and hath borne manifold hardships for the sake of My Name. -BaM'u'llah

No .	Name/Role	Date	Place where

martyrdom
occurred

13. Mr. I:Iusayn Shakurf 5 Nov.1979 Ushnaviyyih, Adhirbayjan
14. Mr. 'A?amatu ' llah Fahandizh 27 Nov. 1979 Shiraz, Fars

1980

15. Mr. I:Iabibu ' llah Panahi 4 Feb.1980 Urumiyyih, Adhirbayjan
16. Mr. Ghulam - I~usay n A '?ami 6 May 1980 Tihran, Tihran
17. Mr. 'Ali-Akbar Mu ' ini 6 May 1980 Tihran, Tihran
18. Mr. Badi'u ' llah Yazdani 6 May 1980 Tihran, Tihran
19. Mr. Parviz Bayani 11May1980 Piranshahr
20. Mr. Mir-Asadu ' llah Mukhtarf 18 May 1980 Andrun, Khurasan
21. Mr. I:Iasan Isma' il zadih Jun.1980 Sanandaj, Kurdistan
22. Mr. Yusuf SubDani 10 Jun.1980 Tihran, Tihran
23. Mr. Yadu'llah Astani * 14Jul.1980 Tabriz, Adhirbayjan
24. Dr. Faramarz Samandari * 14Jul.1980 Tabriz, Adhirbayjan
25. Mr. MuDammad Akbari 16Jul.1980 Rasht, Mazindaran
26. Mr. Yadu'llah Mahbubiyan 30 Jul.1980 Tihran, Tihran
27. Mr. DhabiDu ' llah Mu ' mini 15Aug. 1980 Tihran, Tihran
28. Mr. Nuru'llah Akhtar-Khavari • 8 Sep.1980 Yazd, Yazd
29. Mr. ' Azizu ' llah DhabiDiyan • 8 Sep.1980 Yazd, Yazd
30. Mr. Firaydun Faridani • 8 Sep.1980 Yazd, Yazd
31. Mr. Mahmud l:lasanzadih 8 Sep.1980 Yazd, Yazd
32. Mr. 'Abd u' l-Vahh ab Ka?imi-Manshadi 8 Sep.1980 Yazd, Yazd
33. Mr. Jalal Mustaqim * 8 Sep.1980 Yazd, Yazd
34. Mr. 'Ali Mu\ahhari * 8 Sep.1980 Yazd, Yazd
35 . Mr. Rii;!a Firuz i 9 Nov. 1980 Tabriz, Adhirbayjan
36. Mr. MuDammad-I:Iusayn Ma'~umi 23 Nov.1980 Nuk, Bitjand
37. Mrs. Shikkar-Nisa' Ma'~umi 23 Nov.1980 Nuk, Birjand
38. Mr. Bihruz Sana'i 17 Dec.1980 Tihran, Tihran

1981

39. Dr. Man(1chihr I:Iakim ** 12 Jan.1981 Tihran, Tihran
40. Mr. Mihdi Anvari 17 Mar.1981 Shiraz, Fars
41. Mr. Hidayatu'llah Dihqani 17Mar. 198 l Shiraz, Fars
42. Mrs. Nuraniyyih Yarsha\ir Apr. 198 1 Tihran, Tihran
43. Mr. Sattar Khushkhu 30 Apr.1981 Shiraz, Fars

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Blessed is he who hath laid down his life in My path and hath borne manifold

hardships for the sake of My Name. -Baha'u'llah

No. Name/Role Date Place where martyrdom occurred

44. Mr. ll:isanu' llah Mihdi-Zadih 30 Apr.198 1 Shiraz, Fars
45. Mr. Yadu ' llah VaJ:idat • 30 Apr.1981 Shiraz, Fars
46. Mr. MuJ:iammad (S uh rab) l;labibi * 14 Jun.1 981 Hamadan, Hamadan
47. Mr. MuJ:iammad-Baqir (Suhayl) Habibi * 14Jun.1 981 Hamadan, Hamadan
48. Mr. l;lusayn Khand il * 14 Jun.1981 Hamadan, Hamadan
49. Mr. Tarazu' ll ah Khuzayn * 14 Jun.1 98 1 Hamadan, Hamadan
50. Mr. I:Iusayn Mutlaq * 14 Jun.1 981 Hamadan, Hamadan
5 I. Dr. Firuz Na' imi * 14Jun.198 1 Hamadan, Hamadan
52. Dr. Na~ ir Vafa' f * 14Jun .198 1 Hamadan, Hamadan
53. Mr. Buzurg ' A laviyan * 23Jun.1 98 1 Tihran, Tihran
54. Mr. Hashim
-
Farnush
-
•* 23 Jun.1 98 I Tihran, Tihran
55. Mr. Farhang Mavaddat * 23Jun.1981 Tihran, Tihran
56. Dr. MasiJ:i Farhangi .. 24 Jun.1981 Tihran, Tihran
57. Mr. Badi' u' llah Farid 24Jun.1981 Tihran, Tihran
58. Mr. Yad u' llah Pustchi 24Jun.1981 Tihran, Tihran
59. Mr. Varqa Tibyaniyan (Tibyani) 24Jun. 1981 Tihran, Ti hran
GO. Mr. Kamalu'd-Din Bakhtavar 26 Jul.1 98 1 Mas hhad, Khurasan
GI. Mr. Ni'matu ' llah Katibpur-Shahidi 26 Jul.1 98 1 Mash had, Khurasan
62. Mr. ' Abdu' l- 'Ali Asadyari * 29J ul.1 98 1 Tabriz, Adhi rbayjan
63. Mr. l~usayn Asadu ' llah-Zadih * 29Jul.1 98 1 Tabriz, Ad hirbayjan
64. Mr. Mi hdi Bahiri * 29 Jul.1981 Tabriz, Adhirbayjan
65. Dr. Masrur Dakhili * 29 Jul.1981 Tabriz, Adhirbayjan
66. Dr. Parviz Firuzi * 29Jul.1981 Tabriz, Adhirbayjan
67. Mr. Manuchihr Khadi'i * 29 Jul.1 981 Tabriz, Adh

irbayjan
68. Mr. Allah-Virdi Mi!b_aqi 29 Jul.1 981 Tabriz, A.dh
irbayjan
69. Mr. I:Iabibu' ll ah Tal;qiqi * 29 Jul.1 98 1 Tabriz, Adh
irbayjan
70. Mr. Isma' il Zi htab * 29 Jul.1981 Tabriz,
Adhirbayjan
71. Mr. Husayn Rastigar-Namdar 5 Aug. I 98 I Tihran, Tihran
72. Mr. ~Iabfbu ' ll ah ' Azizi * 29 Aug.198 1 Tihran, Tihran
73. Mr. Bahman 'A.tiff ll Sep.1981 Daryu n, I ~fa
h an
74. Mr. ' lzzat ' A.tiff I I Sep.1 98 1 Daryun, I~fahan
75 . Mr. Al:imad Ri9vanf I l Sep.198 1 Daryt'.111, r
~fahan
76 . Mr. ' A\a ' u' llah Rawhanf l I Sep.198 I Daryun, I~fahan
77. Mr. Gushtasb Thabit-Rasikh JI Sep.198 1 Daryun, I ~fa h
an
78. Mr. Yadu' llah Sipihr-Arfa' 230ct.1981 Tihran, Tihran

Blessed is he who hath laid down his life in My path and hath borne manifold hardships for the sake of My Name. -Baha'u'llah

No. Name/Role Date Place where
martydom
occurred

79 . Mr. Mihdi Amin Amin ** 27 Dec. 1981 Tihran,
Tihran
80. Mr. Jalal 'Azizi ** 27 Dec.1981 Tihran ,
Tihran
81. Dr. ' Izzatu' llah Furuhi •** 27 Dec.1981 Tihran,
Tihran
82. Mrs. Zhinus Ni' mat Mal:imudi •** 27 Dec. 1981 Tihran,
Tihran
83. Dr. Mal:imC1d Majdhub ** 27 Dec.1981 Tihran,
Tihran
84. Mr. Qudratu'll ah Rawbani ** 27 Dec.1981 Tihran ,
Tihran
85. Dr. Sirus Rawshani ** 27 Dec.1981 Tihran,
Tihran
86. Mr. Kamran Samimi ** 27 Dec.1981 Tihran,
Tihran

1982
87. Mrs. Shi va Mal)mudf Asadu' llah-Zad ih * 4 Jan.1982 Tihran ,
Tihran
88. Mr. Iskandar 'Azfzf * 4 Jan.1982 Tihran ,
Tihran
89. Mrs. Shidrukh Amir-Ki ya (Baqa) 4 Jan.1982 Tihran,

Tihran
90. Mr. Fatl:iu ' ll ah Firdawsf * 4 Jan.1 982 Tihran,
Tihran
9 l. Mr. Khusraw Muhandisi * 4Jan.1982 Tiluáan,
Tihran
92. Mr. Kurush Tala'i * 4 Jan.19 82 Tihran,
Tihran
93 . Mr. 'AW u' llah Yavari * 4 Jan.1982 Tihran ,
Tihran
94. Mr. Ibrahim Khayrkhah 22 Feb.19 82 Babul-Sar,
Mazindaran
95. Mr. I~Iusayn Vahdat-i-~Iaqq 28 Feb.1982 Tihran,
Tihran
96. Mr. 'Askar Muhammad! 2 Apr. 1982 Rahimkhan,
A.dh irbayjan
97 . Mr. ll:isanu ' llah Khayyami 12 Apr.1982 UrC1miyyih,
A.d hirbayjan
98 . Mr. 'Azfzu' llah Gu lshanf 29 Apr. 1982
Mashhad,Khurasan
99. Mrs. lshraqiyyi h Faruhar * 8 May 1982 Karadj,
Tihran
100. Mr. Mal:imud Faruhar * 8 May 1982 Karadj ,
Tihran
101. Mr. Badi' u'l lah ~I aqpaykar * 8 May 1982 Karadj,
Tihran
102. Mr. A.gah u' llah Tfzfahm IO May 1982 Urumfyyih,
Adhirbayjan
103. Miss Jalalfyyih Mushta' il-Usku'i 10 May 1982 Uru mfyy
ih, A.d hirbayjan
104. Mrs. fran Rahfmpur (Kh urma'f) 12May 1982 Di zfUI,
Khuzistan
105. Mr. Na~ru' ll ah Ami ni * 16 May 1982 Kh anfabad,
Tihran
106. Mr. Sa'du ' llah Babazadih * 16 May 1982 Kh anfabad,
Tihran
107. Mr. ' AW u' ll ah I:Iaqqanf I Jun 1982 Tihran ,
Tihran
108. Mr. Mul:iammad 'Abbasi* 9 Jul.1 982 Qazvfn ,
Tihran
109. Mr. Jadidu ' llah Ashraf * 9 Jul.1982 Qazvfn ,
Tihran
110. Mr. Manuchihr Farzan ih-Mu ' ayyad * 9Jul.1 982 Qazvfn ,
Tihran
I I l. Mr. Mul:iammad Man~urf * 9 Jul.1 982 Qazvf n,
Tihran

Blessed is he who hath laid down his life in My path and hath borne manifold

hardships for the sake of My Name. -Baha'u'llah

No.	Name/Role	Date	Place where martyrdom occurred
112.	Mr. Manuchihr Vafa'i	9Jul.1982	Tihran, Tihran
113.	Mr. 'Abbas-'Alf $adiqipur	15 Ju l. 1982	Shiraz, Fars
114.	Mr. 'Alf Na'imiyan	11 Aug.1982	Urumiyyih, Adhirbayjan
115.	Mr. I:Iabibu ' llah Awji	16 Nov.1982	Shiraz, Fars
116.	Dr. Dhiya' u'llah Al!rari *	21 Nov.1982	Shiraz, Fars
117.	Mr. J:Iusayn Nayyiri - l~fahani	29 Nov. 1982	J~fahan, I~fahan
118.	Mrs. Guldanih 'Alipur	24 Dec .1982	Sari, Mazindaran
	1983		
119.	Mr. Hidayatu'llah Siyavushi *	1 Jan. 1983	Shiraz, Fars
120.	Mr. Yadu'llah Mahmudnizhad * •	12 Mar.1983	Shiraz, Fars
121.	Mr. Rahmatu'llah Vafa'i *	12Mar. 1983	Marvdasht, Fars
122.	Mrs. Tuba Za' irpur	12 Mar.1983	Shiraz, Fars
123.	Mr. 'Ac;ladu'llah ('Aziz) Zaydi	I Apr.1983	Miyan-Duab, Adhirbayjan
124.	Mr. Jalal J:Iakiman	I May 1983	Tihran, Tihran
125.	Mr. Suhayl $afa'i	I May 1983	Tihran, Tihran
126.	Dr. Bahram Afnan *	16 Jun .1983	Shiraz, Fars
127.	Mr. 'Abdu ' l-J:Iusayn Azadi *	16Jun.1983	Akbarabad, Fars
128.	Mr. Kurush J:Iaqqbin *	16Jun.1983	Marvdasht, Fars
129.	Mr. ' Inayatu ' llah I~raqi	16 Jun.19 83	Shiraz, Fars
130	Mr. Jamshid Siyavushi *	16Jun.1983	Shiraz, Fars
131.	Mr. Bahram Yalda'i	16 Jun.1983	Shiraz, Fars

132. Miss Shahin (Shirin) Dalvand 18Jun.1983 Shiraz, Fars
133 Mrs. ' lzzat Janami lshraqi 18Jun.1983 Shiraz, Fars
134. Miss Ru'ya Ishraqi 18 Jun.1983 Shiraz, Fars
135. Miss Muna Ma~mudni zhad 18 Jun.1983 Shiraz, Fars
136. Miss Zarrin Muqimi-Abyanih 18 Jun.19 83 Shiraz, Fars
137. Miss Mahshid Nirumand 18 Jun.1983 Shiraz, Fars
138. Miss Simin $abiri 18Jun . 1983 Shiraz, Fars
139. Mrs. Tahirih Arjumandi Siyavushi 18Jun .1983 Shiraz, Fars
140. Miss Akhtar Thabit 18Jun .1983 Shiraz, Fars
14 1. Mrs. Nusrat Ghufrani Yalda' i * 18Jun. 1983 Shiraz, Fars
142. Mr. A~mad - ' Alf Thabit-Sarvistani 30 Jun.1983 Shiraz, Fars
143 . Mr. Mul!ammad l ~raqi • 31 Aug. 1983 Tihran, Ti hran
144. Mr. Akba r I:Iaq iqi 2 1 Sep. 1983 K huy, A<l hirbayjan

Blessed is he who hath laid down his life in My path and hath borne manifold hardships for the sake of My Nam e. -Baha'u ' llah

No. Na me/Role Date Place where martyrdom occurred

145 . Mr. Suhayl Hushmand 29 Sept.1983 Shiraz, Fars
146. Mr. Bahman Dihqani 19Nov.1983 Muhammadfyyih, l ~fah an
147. Mr. 'Abdu' l-Majfd Mutahhar 15 Dec.1983 J~fah an , I~fahan

1984
148. Mr. Ral}matu ' ll ah I:{akfman 11 Jan.1984 Kirman, Kirman
149. Mr. N u ~ratu ' ll a h Qfya' f 3 Mar. 1984 Baft, Kinnan
150. Mr. Mul}sin Rac;!avi 4 Mar.1984 Ti hran, Tihran
151. Mr. Ghu lam-I:Iusayn ~Iasa n z ad ih- Shakfr i 10 Mar.1984 Tihran,

Tihran
152. Mr. Kamran Lu\fi 9 Apr. 1984 Tihran
, Tihran
153. Mr. Ral}im Ral}fmfyan 9 Apr. 1984 Tihran,
Tihran
154. Mr. Yadu ' ll ah $abirfyan 9 Apr. 1984 Ti hran
, Tihran
155. Mr. Asadu' ll ah Kami l-Muqaddam 2 May 1984 Tihran,
Tihran
156. Mr. Maq~ud ' Alizad ih 5 May 1984 Tabriz,
Ad hirbayjan
157. Mr. Jal al Payravi • 5Mayl984
Tabriz, Ad hirbayjan
15 8. Mr. Jahangir Hidayati ** 15 May 1984 Tihran,
Tihran
159. Mr. 'A li-Mul}ammad Zamani 15 May 1984 Tihran,
Tihran
160. Mr. Nu~ratu' ll ah Val}dat 17 Jun . 1984 Mashh
ad, Khurasan
16 1. Mr. Il}sanu ' llah Kathfrf 27 Jun.1984 Tihran
, Tihran
162. Dr. Manuchihr Rul}f 16Aug. 1984
Bujnurd, Khurasan
163. Mr. Arninu ' llah Qurbanpur 25 Aug. 1984 near
Tihran
164. Mr. Rustam Varjavandi 15Sept.1984 Ti hran
, Tihran
165. Mr. Shapur (Hus hang) Markazf 23 Sept.1984 Tihran,
Tihran
166 . Mr. Ffruz Purdil 30 Oct.1984
Mashhad, Khurasan
167. Mr. Al}mad Bashiri ** I Nov. 1984 Tihran,
Ti hran
168. Mr. Yu ni s Naw ru zi-lranzad * I Nov. 1984 Karadj
, Tih ran
169. Mr. ' Alirida Niyakan 11 Nov. 1984 Tabriz,
Ad hirbayjan
170. Mr. Qiya'u ' llah Mani' i-Usku ' i 13 Nov. 1984 Tabriz,
Adhirbayjan
17 1. Dr. Farhad A~daqf ** 19 Nov. 1984 Tihran
, Ti hran
172. Mr. Ffn'.1z Athari * 9 Dec.19 84 Karadj
, Tihran
173. Mr. Ghul am-I:Iusayn Farhand * 9 Dec.1984 Karadj
, Tihran
174. Mr. 'Inayatu ' ll ah I:Iaqfqf * 9 Dec.1984 Karadj,
Ti hran

175 . Mr. Jamal Kashani * 9 Dec.1984 Karadj
, Tihran
176. Mr. Jamshfd Pur-Ustadkar * 9 Dec. 1984 Karadj
, Tihran
177. Dr. Rt'.tl)u ' llah Ta' lfm * 9 Dec.1984
Kirrnanshah

Blessed is he who hath laid down his life in My path and hath borne manifold hardships for the sake of My Name. -Baha'u'llah

No. Name/Role Date Place where
martyrdom
occurred

1985
178. Mr. Ruhu ' llah I:Ia~uri• * 21 Jan.1985 Yazd, Yazd
179. Mr. Ruhu'llah Bahrarnshahi * 25 Feb.1985 Yazd, Yazd
180. Mr. Nu~ratu ' llah Subhani 5 Mar.1985 Tihran, Tihran
18 1. Mr. 'Abbas idilkhani I Aug.1985 Tihran, Tihran
182. Mr. RaJ:imatu'llah Vujdani * 31 Aug.1985 Bandar- '
Abbas
183. Mr. Nuru'd-Din Ta' ifi 12 Oct.1985 Pahlavfdizh,
Mazindaran
184. Mr. 'Azfzu'llah A~arf 19 Nov.1985 Tabriz,
Adhirbayjan

1986
185. Mr. Payrnan SubJ:ianf 17 Apr.1986 Saravan
186. Mr. Sirru'llah VaJ:idat-Nizarnf 4 May 1986 Tihran, Tihran
187. Mr. Fidrus Shabrukh 9 May 1986 Zahidan
188. Mr. Farid Bihrnardi** IO Jun 1986 Tihran, Tihran
189 Mr. I:Iabibu'llah Muhtadi 27 Aug.1986 Tihran, Tihran
190. Mr. Babak Talibf 2 Sep.1986 Karadj, Ti
hran
191. Mr. iraj Mihdfnizhad 4 Sep.1986 Bandar- '
Abbas
1987
192. Mr. AJ:imad Kavi h 26 Jan.1987 I~fahan , I~
fahan
193. Mr. Surush Jabbari 3 Mar.1987 Tihran, Tihran
194. Mr. Abu'l-Qasirn Shayiq 3 Mar.1987 Tihran, Tihran
195. Mr. Ardishfr Akhtari ** 28 Sept.1987 Tihran, Tihran
196. Mr. Arnfr-I:Iusayn Nad irf ** 28 Sept.1987 Ti hran,
Tihran
197. Mr. fraj Afshin 26 Nov.1987 Tihran, Tihran

1988
198. Mr. Mihrdad Maq~udf 6 Feb.1988 Ururnfyyih,
Adhirbayjan

199. Mr. Bihnam Pasha'f* Autumn 1988 Tihran, Tihran

1989
200. Mr. Gulvirdf Qandfyan 7 Sep.1989 Quruq, Mazindaran

1992
201. Mr. Bahrnan Sarnandarf 18 Mar.1992 Tihran , Tihran

Blessed is he who hath laid down his life in My path and hath borne manifold hardships for the sake of My Name. -Baha'u'llah

BAHA 'is WHO DISAPPEARED WITHOUT
TRACE IN IRAN AND ARE PRESUMED DEAD
(1979-20 APRlL 1992)

denotes member of the Aux iIiary Board
** denotes member of the National Spiritual Assembly

No. Na me Where Disappeared Date Disappeared

1979
I. Mr. Mu~ammad Muvahhid Tihran 24 May 1979
2. Dr. 'Alfmurad Davudi Tihran 11 November 1979

1980
3. Mr. Ruhi Rawshani Tihran 3 January 1980
4. Mr. 'Abdu'l-I:Iusayn Taslimi ** Tihran 21 August 1980
5. Mr. Hushang Mahmudi ** Tihran 21 August 1980
6. Mr. Ibrahim Ra~mani ** Tihran 21 August 1980
7. Dr. I:Iusayn Naji** Tihran 21 August 1980
8. Mr. Manuhir Qa' im Maqami ** Tihran 21 August 1980
9. Mr. 'Atfl' u' llah Muqarrabi ** Tihran 21 August 1980
IO. Mr. YusifQadimi ** Tihran 21 August 1980
1I. Mrs. Bahiyyih Nadiri ** Tihran 21 August 1980
12. Dr. Kambiz $adiqzadih ** Tihran 21 August 1980
13. Dr. Yusif 'Abbasiyan • Tihran 21 August 1980
14. Dr. I:Iishmatu ' llah Rawhani • Tihran 21 August 1980
Sirru '!Lah Va~dat-Niz;ami Farid Bihmardi
Fidrus Shabrukh

Babak '[alibi fraj Mihdinizhtid A~madKavih

Abu 'l-Qasim Shayiq
Surush Jabbtiri Ardishir Akhtar[
Amir-Husayn Nadiri Bihnam Pasha'£
Mihrdad Maq~udi

Gulvirdi Qandiyan Bahman Samandari

E. RESPONSE OF THE UNITED NATIONS TO THE PERSECUTION OF THE BARA 'fs 1980- 20 APRIL 1992

Since 1980, human rights organs of the United Nations have been expressing concern about the tragic situation of the Baha' i religious minority in Iran. This demonstration of international concern has played a critical role in moderating the actions of the Iranian authorities and providing a measure of security to the Baha'i community.

In 1985 the General Assembly had the issue on its agenda for the first time. It adopted a resolution which expressed deep concern about the human rights situation in Iran and decided to continue its examination of the situation, "including the situation of minority groups such as the Baha' is ... " .

A summary history of this issue at the United Nations is outlined below:

1980

Resolution 10 (XXXIII) of the Sub-Commission on Prevention of Discrimination and Protection of Minorities expresses profound concern for the Baha'is both individually and collectively, and invites the Government of Iran to protect their fundamental human rights and fundamental freedoms.

Grave concern for the Baha'i minority was expressed by members of the Human Rights Committee at its 16th session, when the Committee discussed with representatives of the Iranian Government the preliminary report submitted by the Government of the Islamic Republic of Iran in accordance with its reporting obligations under the International Covenant on Civil and Political Rights.

Resolution 1982/25 of the Sub-Commission on Prevention of Discrimination and Protection of Minorities recalls its earlier resolutions on the plight of the Baha 'is and expresses its continuing concern at human rights violations in Iran.

1983

Resolution 1983/34 of the Commission on Human Rights expresses its profound concern at the religious persecution of the Baha' is and requests the Secretary-General to continue his direct contacts with the Government of Iran and to continue his efforts to ensure the Baha'is full enjoyment of their human rights and fundamental freedoms.

rights and freedoms .

1981

Resolution 8 (:XXXIV) of the Sub-Commission on Prevention of Discrimination and Protection of Minorities draws attention of the Commission on Human Rights to the religious persecuilous situation facing the Baha'is and requests the Secretary-General to report on their plight to the next session of the Commission.

1982

Resolution 1982/27 of the Commission on Human Rights notes the Secretary-General's report on the Baha ' is and requests him to establish direct contacts with the Govenunent of iran and to make a thorough study of the human rights ofiran.

Decision 1984/138 of the Economic and Social Council endorses the Commission's decision to appoint a Spec ial Representative.

Resolution 1984/ 14 of the Sub-Commisof human rights in the Islamic Republic sion on Prevention of Discrimination and of Iran to which the Special Representa- Protection of Minorities expresses alarm at tive refers in his interim report, and in the continuing gross violations of human particular, those related to the right to life,

Government of Iran on the human rights situation in that country, "including the situation of the Baha'is".

Resolution 1983/14 of the Sub-Commission on Prevention of Discrimination and Protection of Minorities expresses its grave concern at the continuing persecution of the Baha' is and suggests that the Commission on Human Rights appoint a Special Rapporteur to study the human rights situation in Iran.

1984

Resolution 1984/54 of the Commission on Human Rights expresses its concern for the Baha ' i minority and requests its Chailn1an to

appoint a Special Representative to establish contacts with the Government of iran and to make a thorough study of the human rights situation in Iran. The Special Representative will report, and expresses the hope that the initial contacts of the Government of Iran with the Special Representative will develop into a positive cooperation.

Resolution 40/ 141 of the General Assembly

Expresses its deep concern over the spe cific and detailed allegations of violations of human rights in the Islamic Republic of Iran to which the Special Representative refers in his interim report, and in particular, those related to the right to life,

rights in Iran, including the religious persesuch as summary and arbitrary executions;
cution of the Baha'is, and welcomes the
the right to freedom from torture or cruel,
Commi ssion 's deci sion to appoint a Special
inhuman or degrading treatment or pun-
Representative.
ishment; the right to liberty and security
of person and to freedom from arbitrary
1985
arrest or detention; the right to a fair trial ;
Preliminary Report of the Spec ial Represenhe right to freedom of thought, conscience
tative to the Commission on Human Rights
and religion and to freedom of expresexpresses great concern at the number and
sion; and the right of religious minorities
gravity of alleged violations of human rights
to profess and practice their own religion
in Iran, including denial of the right to free-
(operative paragraph 2):
dom of thought, conscience and religion.
Resolution 1985/39 of the Commission on Decides to continue its examination of the
Human Rights endorses the general observa- situation of human rights in the Islamic
tions of its Special Representative, expresses Republic of Iran, including the situation
its deep concern at the number and gravity of of minority groups such as the Baha' is,
alleged violations of human rights to which during its forty-first session in order to
his preliminary report bears witness, extends examine this situation anew in the light of
his mandate, and requests him " ... to present additional elements provided by the
an interim report to the General Assembly at Commission of Human Rights and the
its fortieth session on the human rights situa- Economic and Social Council (operative
tion in the Islamic Republic of Iran, including paragraph 8).
the situation of minority groups such as the
Baha'is ... ". 1986
Decision 1985/148 of the Economic and Resolution 1985/41 of the Commission on
Socia l Council endorses the Comm ission's Human Rights "expresses its deep concern
decision. over the specific and

detailed allegations of
Resolution 1985117 of the Sub-Commis- grave human rights vio lations
in the Islamic
sion on Prevention of Discrimination and Republic of Iran to which
the Special Repre-
Protection of Minorities welcomes the sentative refers in his
report"; endorses
Commission's decision, expresses its alarm his conclusion that
"specific and detailed
at the continuing reports of gross violations allegations concerning
grave human rights
of human rights and fundamental freedoms violations" in Iran cannot
be dism issed;
in Iran, "in particular at the evidence of per- decides to extend the
mandate of the Comsecution of the Baha' i religious minority .. .", mission
's Special Representative and requests
endorses the general observations of the him to present an interim
report on the situa-
Special Representative in his preliminary tion, "including the
situation of minority

groups such as the Baha'is" to the General 1987
Assembly at its forty-first session and a final Resolution E/CN.4/RES/ 1987/55
(11.3.1987)
report to the Commission at its forty-third of the Commission on Human
Rights recallsession in 1987. ing its
resolution 1986/41, extends the
Decision 1986/ 137 of the Economic and mandate of the Special
Representative for
Social Council approves the Commission's one year; requests him to
present an interim
decision to extend the Special Representa- report on the human rights
situation includtive's mandate and its request to the Special ing the
situation of minority groups, such as
Representative to submit reports to the forty- the Baha'is; regrets "that the
Government
first session of the General Assembly and of the Islamic Republic of
iran has so far
the forty-third session of the Commission. provided no comment or
information to the
It was announced on 14 July 1986 that, in Special Representative and has
not allowed
response to this request, the Chairman of the him to visit the country";
again expresses
Commission had appointed Mr. Reynaldo "its deep concern over the
numerous and

Galindo Pohl to serve as the Special Representative of the Commission.

Resolution 41 /159 of the General Assembly

Expresses its deep concern over the specific and detailed allegations of violations of human rights in the Islamic Republic of Iran and in particular over those related to the right to life, such as summary and arbitrary executions, the right to freedom from tmture or cruel, inhuman or degrading treatment or punishment, the right to liberty and security of person and to freedom from arbitrary arrest or detention, the right to a fair trial, the right to freedom of thought; conscience and religion and to freedom of expression and the right of religious minorities to profess and practice their own religion;

Requests the Commission on Human Rights to study carefully the final report of the Special Representative, as well as other information pertaining to the situation of human rights in the Islamic Republic of Iran, and to consider further steps for securing effective respect for human rights and fundamental freedoms for all in that country;

detailed allegations of grave and extensive hun1an rights violations to which the Special Representative refers in his report (E/CN.4/ 1987 /23) and in particular, those related to the right to life, the right to freedom from torture or cruel, inhuman or degrading treatment or punishment, the right to liberty and security of person and to freedom from arbitrary arrest or detention, the right to a fair trial, the right to freedom of thought; conscience and religion and to freedom of expression, and the right of religious minorities to liberty and security of person and to ties to profess and practice their own religion"; requests "the Special Representation, the right to a fair trial, the right tive to present an interim report to the to freedom of thought, conscience and General Assembly, at its forty-second sesreligion and to freedom of expression and sion on human rights in the Islamic Republic the right of religious minorities to profess of Iran, including the situation of minority and practice their own religion; groups such as the Baha'is ...".

Decision 19871150 ofECOSOC approves the Commission's decision to extend the Special Representative's mandate.

Resolution E/CN.4/Sub.2/RES/ 1987112 (1.9 .1987) of the Sub-Commission on Prevention of Discrimination and Protection of Minorities refers to "various resolutions and documents published by other international bodies and organizations

including resolutions ratified by the European Parliament
Decides to continue its examination of and Council of Europe ... all of which have
the situation of human rights in the expressed great concern over the violations
Islamic Republic of Iran including the sit- of human rights and violation of the most
uation of minority groups such as the basic rights of the ethnic and religious minor-
Baha 'is, during its forty-second session .... ities ... "; learns "with renewed concern that

the number of those allegedly executed by their political and religious convictions";
the ruling Government, including Baha'is and expresses "its deep concern at allegations
others, now exceeds 70,000 ... "; expresses that maltreatment and torture, both physical
"strong concern over the grave violations of and psychological, are common practice in
human rights and basic freedom such as ... the Iranian prisons during interrogation and
"right to freedom of belief and religion .. ."; before and after the final verdict, and at the
urges "determined protest by the Commission existence of extremely summary and inforto the Islamic Republic of Iran concerning mal proceedings, unawareness on the part of
continuing disrespect for the Charter of the the prisoners of specific accusations, lack of
United Nations in relation to human rights"; legal counsel and other irregularities with
and "requests the Secretary-General to respect to fair trial" ;
endorses "the concluinform the General Assembly, the Commis- sion of the Special Representative that acts
sion on Human Rights and its Special continue to occur in the Islamic Republic of
Representative of the information obtained Iran that are inconsistent with the provisions
from the Sub-Commission on the grave vio- of international instruments..."; decides "to
lation of human rights and the most basic keep under consideration the situation of
freedoms in the Islamic Republic of Iran". human rights in the Islamic Republic of Iran,
Resolution 42/136 (7.12.1987) of the including the situation of minority groups

General Assembly takes note of the Com- during its forty-third
mission's resolution 1987/55 requesting the Special Representative "to submit an interim
report to the General Assembly at its forty- second session on the situation of human
rights in the Islamic Republic of Iran, includ- ing the situation of minority groups such as the Baha'is ... "; again expresses "its deep
concern about the numerous and detailed allegations of grave human rights violations
in the Islamic Republic of Iran to which the Special Representative had referred in his
report, namely, those related to the right to life, the right to freedom from torture or
cruel, inhuman or degrading treatment or punishment, the right to liberty and security
of person, and to freedom from arbitrary arrest or detention, the right to a fair trial, the
right to freedom of thought, conscience and religion and to freedom of expression, and
the right of religious minorities to profess and practice their own religion"; expresses
" its grave concern, in particular, that although the Special Representative indicates
that the number of alleged violations of the right to life has diminished over the past two
mandate. This deciyears, according to information made avail-

such as the Baha'is, session ... ".

1988
Resolution
E/CN.4/RES/1988/69 (10.3.1988)
of the Commission on Human Rights recalls
its decision to request
the Special Representative to present an interim report to the
General Assembly on the human rights
situation including the situation of minority
groups, such as the Baha'is; expresses
"again its deep concern about the numerous
detailed allegations of grave human rights
violations ... in particular those related to the
right to life ...the right to freedom of thought,
conscience and religion and to freedom of
expression .. .";
requests "the Special Representative to present an interin1 report to the
General Assembly at its forty-third session
on the human rights situation, including the
situation of minority groups, such as the
Baha' is, and a final report to the Con1illission at its forty-fifth session".

Decision 1988/137
ofECOSOC approves
the Commission's decision to extend the
Special Representative's mandate. This decision

refers also to Commission resolution
able to him, some one hundred persons were 1984/54.
alleged to have been executed in the period Resolution 43/137
(8.12.1988) of the General
October 1986- September 1987 because of Assembly takes note of
the Commission's

resolution 1988/69 requesting the Special 1989
Representative "to submit an interim report Resolution
E/CN.4/RES/1989/66 (7.3.1989)
to the General Assembly at its forty-third of the Commission on Human
Rights recallsession on the situation of human rights in ing " ... the
situation of minority groups, such
the Islamic Republic of iran, including the as the Baha'is ... "; notes
"that the situation of
situation of minority groups such as the the Baha'is in the Islamic
Republic of Iran
Baha'is ... "; no,tes "the recent contacts continues to be uncertain";
expresses once
between the Special Representative and the more "its deep concern over
the numerous
Government of the Islamic Republic of iran, and detailed allegations of
grave and extenwhich it is hoped will lead to a state of full sive human
rights violations to which the
co-operation between the Special Represen- Special Representative has
referred in his
tative and that Government, including a visit reports, namely, those
related to the right to
to the Islamic Republic ofiran, so that he can life, the right to freedom
from torture or
fulfil his mandate"; notes "that the Baha'is in cruel, inhuman or degrading
treatment or
the Islamic Republic of Iran continue to be punishment, the right to
liberty and security
subjected to various forn1S of harassment and of person, the right to a
fair trial and to freediscrimination, although there are indications dom
of thought, conscience, religion and
that the intensity of the campaign of perse- expression"; requests "the
Special Reprecution against the Balla 'is has diminished sentative to
present an interim report to the
somewhat in recent months, and that a num- General Assembly at its
forty-fourth session
ber of them have been released from prison"; on human rights situation
in Iran, including
expresses once more "its deep concern about the situation of minority
groups, such as the

the numerous and detailed allegations of grave human rights violations in the Islamic Republic of Iran to which the Special Representative had referred in his report, namely, those related to the right to life, the right to freedom from torture or cmel, inhuman or degrading treatment or punishment, the right to liberty and security of person, the right to a fair trial and the right to freedom of thought, conscience and religion"; expresses "its deep concern also at the existence of extremely summary, informal and irregular proceedings, failure to inform defendants of specific accusations against them, lack of legal council, absence of an appropriate instance for appeal and other inegularities that contravene international standards on fair trial"; endorses "the conclusion of the Special Representative that acts continue to occur in view of the Spethe Islamic Republic of Iran that are inconsistent with the provisions of international instruments ... "; decides "to keep under consideration the situation of human rights in the Islamic Republic of Iran, including the situation of minority groups such as the Baha' is, during its forty-fourth session .. .".

Baha'is and a final report to the forty-sixth session of the Conunission".

Resolution E/CN.4/Sub.2/RES/1989/10 (31.8.1989) of the Sub-Commission on Prevention of Discrimination and Protection of Minorities takes note "of numerous reports by United Nations special rapporteurs and by NGOs, ... "; concerned "also at reports of denial of rights of minorities to enjoy their own culture, to profess and practice their own beliefs"; is "further concerned at reports about persecution and detention of members of the Baha'i community in the Islamic Republic of Iran".

Resolution 44/163 (15.12.1989) of the General Assembly takes note "with apprevene international standards on fair trial"; cciation of the interim report of the Special Representative of the Commission on Human Rights"; takes note "of the cial Representative that, in order to achieve full co-operation between the Government of the Islamic Republic of Iran and the Speconsideration the situation of human rights cial Representative, there is a need to proceed to another stage in the discharge of his mandate"; welcomes "the invitation by the Islamic Republic of Iran to the Special

Representative for him to visit that country"; the Special Representative on the situation decides "to continue its examination .... during of the BaM'is in the Islamic Republic of its forty-fifth session". Iran"; calls upon "the Islamic Republic of Iran to intensify its efforts to investigate and

1990 rectify the human rights issues raised by the

Resolution E/CN.4/RES/1990/79 (7.3.1990) Special Representative, in particular as of the Commission on Human Rights notes regards the administration of justice and due "the findings of the Special Representative process oflaw in order to comply with interon the situation of the Baha'is in the Islamic national instruments on human rights, Republic of Iran"; expresses "its concern that including the International Covenant on testimony gathered by the Special Represen- Civil and Political Rights to which the tative reiterated complaints about unlawful Islamic Republic of Iran is a party, and to executions, torture, substitute prisoners, ensure that all individuals within its territory imprisonment beyond the period specified in and subject to its jurisdiction, including the sentence, spontaneous decisions by low- religious groups, enjoy the rights recognized ranking officials and the absence of council in these instruments"; notes "that the cofor defence as well as restrictions on the operation of the Islamic Republic of Iran right to assemble ... "; requests "the Special with the Special Representative has Representative to submit an interim report improved and has included replies by the to the General Assembly at its forty-fifth Government to allegations that have been session on the human rights situation in the transmitted to it, and urges the Government Islamic Republic ofiran, including the situa- to reply in detail to all allegations referred tion of minority groups, such as the Baha' is, to by the Special Representative in his and a final report to the Commission at its reports". fo1iy-seventh session".

Decision 1990/243 ofECOSOC approves the Commission's decision to extend the Special Representative 's mandate.

Resolution E/CN.4/Sub.2/RES/1990/9 (30. 8.1990) of the Sub-Commission on Prevention of Discrimination and Protection of Mino1ities notes "that the situation of the Baha'is in the Islamic Republic of Iran continues to be uncertain"; expresses "its deep concern about the grave vio lations of human rights namely those related to the right to life, the right to freedom from tor- ture and from cruel, inhuman and degrading treatment or punishment, the right to liberty and security of person, the right to a fair trial, and the right to freedom of thought, conscience, religion and expression .. ."; decides "to consider the situation of human rights in the Islamic Republic of Iran, including the situation of minority groups such as the Baha'i, at its forty-third session".

Resolution 45/173 (18.12.1990) of the General Assembly noting "the findings of mandate if there is further progress achieved regarding his recommendations".

1991

Resolution E/CN.4/RES/1991/82 (7.3.1991) of the Commission on Human Rights noting further "the findings of the Special Representative on the situation of the Baha'is in the Islamic Republic of Iran"; welcomes "the full cooperation extended by the Government of the Islamic Republic of Iran to the Special Representative, which has reached its highest level, as well as the intention of the Government to continue its full cooperation with the Special Representative"; requests "the Special Representative to maintain his contact and cooperation with the Government...and to report on further progress with regard to the recommendations contained in his report, on the basis of his mandate pursuant to Commission on Human Rights resolution 1984/54 of 14 March 1984"; also requests the Special Representative "to submit a report to be considered by the Commission which will consider the report with the view to its discontinuing the

(E/CN.411992/34) and the observations conrtained

therein"; expresses "its deep concern
Decision 1991/261 ofECOSOC approves at the continuing reports of violations of
the Commission's request to the Special human rights in the Islamic Republic of
Representative to maintain his contacts and Iran"; expresses "its concern
more specificooperation with the Government of the cally at the main weaknesses, according to
Islamic Republic of Iran and to report on the Special Representative, of the human
further progress. rights situation in the
Islamic Republic of
Resolution E/CN .4/Sub.2/RES/1991 /9 Iran, namely, the lack of guarantees of due
(23 .8 .1991) of the Sub-Commission on Pre- process of law, discriminatory treatment of
vention of Discrimination and Protection of certain groups of citizens for reason of their
Minorities notes "that the situation of the religious beliefs, notably the Baha'is ... ";
Baha 'i community in the Islamic Republic welcomes "the fact that the Government of
of Iran continues to be a matter of great the Islamic Republic ofiran has permitted the
concern"; expresses "its deep concern at the Special Representative to visit the counhy
escalating grave violations of human rights and has continued to reply to allegations of
in the Islamic Republic of Iran, in particular human rights violations transmitted to it by
of the right to life, the right to freedom the Special Representative"; calls upon the
from torture and from cruel, inhuman and Government "to ensure that all individuals
degrading treatment or punishment, the right within its tenitory and
subject to its jurisdicto liberty and security of person, the right to tion, including religious groups, enjoy the
a fair trial and the right to freedom of rights recognized in the
international inshuthought, conscience, religion and expression, ments"; decides "to extend the mandate of
and calls upon the Commission on Human the Special Representative requesting him to
Rights at its forty-eighth session, to extend submit an interim report to the General
the mandate of the Special Representative Assembly at its forty-seventh session";
and the monitoring of the situation of human decides "to continue its

consideration of the
rights" ; decides "to consider the situation of situation of human rights and fundamental
human rights in the Islamic Republic of Iran, freedoms in the Islamic Republic of Iran, as
including the situation of minority groups a matter of priority, at its forty-ninth session".
such as the Baha'i community, at its forty- Decision 1992/239 ofECOSOC approves
fourth session". the Commission's decision to extend the
Special Representative's mandate and its
1992 request to the Special Representative to sub-
Resolution E/CN.4/RES/1992/67 (4.3.1992) mit an interim report to the forty-seventh
of the Commission on Human Rights takes session of the General Assembly and a final
note "with appreciation of the report of the report to the forty-ninth session of the
Special Representative of the Commission Commission.

Participants in a Wom en's Institute held at the Regional Bah!i 'i Centre of LatriKunda,
Gambia, in 1987.

International Council of Women delegates ji-om Korea and India listen to a speaker during
a reception held to honour Laura Dreyfus-Barney, a Baha 'i and a member of the !CW.
The event took place on 6 July I 988 at the UNICEF House in Washington, D. C. , as part of
the celebrations of the one hundredth anniversmy of the International Council of Women.

4. WOMEN'S ACTIVITIES

Jn every age and cycle He hath, through the splendorous light shed by the Manifestations of
His wondrous Essence, recreated all things ... 1

THE Revelation of Baha'u'Jlah has given outcomes have never attained a state of
us a new vision of what it means to be completion and perfection. "4
human; a whole new set of standards with The key to raising the status of
womenwhich to view ourselves as men and women, indeed the key to raising all people up to
and new ways of seeing the relationships "the greatness which might be theirs

"5-is
between what 'Abdu'l-Baha called the "two education. "Woman's lack of progress and
wings of one bird"2 of humanity. "Jn this proficiency has been due to her need of
Day," Baha'u ' llah Wrote, "the Hand of equal education and opportunity. Had she
divine grace hath removed all distinctions. been allowed this equality, there is no doubt
The servants of God and His handmaidens she would be the counterpart of man in abilare regarded on the same plane. " 3
ity and capacity. The happiness of mankind
This is the first time in religious history will be realized when women and men cothat a Manifestation of God has enunciated ordinate and advance equally, for each is
this principle, and from the Writings it is clear the complement and helpmeet of the other. "6
that before a Baha'i World Commonwealth During the Six Year Plan, Baha'i commucan be brought into being a fundamental
nities sponsored or supported a wide range of
change in the status of women needs to take educational activities as a way of promoting
place. 'Abdu' l-Baha stated: " ... it is well the equality of men and women, and helping
established in histo1y that where woman to bring about the needed "organic change in
has not participated in human affairs, the the structure of present-day society .... " 7

SOCIAL AND ECONOMIC DEVELOPMENT PROJECTS

The most basic laws and ordinances of the engage in some occupation-some art, trade
Baha'i Faith underscore the need people or the like, which requires job training.
have for an education. For example: Baha'is These laws and ordinances apply to all
are asked to read from the Sacred Scriptures Baha'is, male and female .
each day, which requires literacy skills; are In many parts of the world, for a variety
enjoined to seek truth independently, which of reasons, people have not received the
requires thought processes free from super- education that would make it possible for
stition and imitation; and are instructed to them to comply w
ith these laws. To help,

1 4
Baha ' u'llah, Gleanings from the Writings of 'Abdu ' l-B aha, Th
e Promulgation of Universal Peace
Balza 'u 'I/ah (Wilmette: Baha'i Publishing Trust, (Wi lmette: Baha'i
Publish ing Trust, 1982), p. 134.
1976), p. 62. 5
Paris Talks: Addresses given by 'Abdu '/-Bahri in
'Abd u' I-Baha. Selections from the Writings of Paris in /9//-1912
(London : Baha'i Publishing
'Abdu '/-Balza (Haifa: Baha'i World Centre, 1978), Tru st, 1979), p.
133 .
p. 302. 6 Promulgation ,
p. 182.
Bah a 'u '!!ah, extract from a previously untran slated 7
Shoghi Effendi, The World Order of Bahri 'u 'I/ah
Tablet; cited in Women , compiled by the Research (Wilmette: Baha '
i Publishing Trust, 1974), p. 43.
Department of the Universal House of Justice,
January 1986. p. 2.
410 TH E BA HA ' i WORLD

In Sarh, Chad, the
"Roses Noires "
women 's group met
regularly to learn
prayers, discuss family problems, receive
lessons in hygiene,
and learn sewing and
embroidery skills.
• Photo taken on
8 June 1988.

Baha' is have worked to found tutorial and anyone. The National Spiritual Assembly of
other schools, launch rural development India established more than two hundred
programmes, organize job training faciliti es, tutorial schools during the Plan, many of
establish educational radio stations, operate which were attended by girls and women.
agricultural and medical proj ects, and other The New Era Development Institute,
development projects. Most of these endeav- based in Maharashtra, implemented the
ours have been designed for the whole Government of India 's Ministry of Human
community. However, because women have Resources adult education programme. The

been oppressed in so many societies for so long, some projects have been specifically designed to help women gain confidence in their abilities and develop skills.

In Zambia, where only twenty per cent of girls receive basic education, a Baha'i residential secondary school for girls named after the Hand of the Cause of God Musa Banani began development under the auspices of the William Mmutle Masehla Institute. This school was planned to offer a curriculum that would combine agricultural training with the University of Cambridge Exams Syndicate curriculum which would provide students with the International General Certificate of Secondary Education (I GCSE) at the end of grade twelve.

Promoting literacy among women was the focus of Baha'i activities in Cameroon, Cote d'Ivoire, France, Gabon, Guinea-Bissau, Papua New Guinea and Vanuatu, all of which reported either special literacy classes being held for women, or noted that women were making up a significant per-

effort introduced centres in sixty-one local communities and ran a series of evening classes that were largely attended by women . The subjects discussed included adult literacy and children's education, health care, hygiene, animal husbandry and tree planting. Instructors were from the comamunities themselves.

The Rabbani School Rural Development Project, located near Gwalior in Madhya Pradesh, centres on the Rabbani School and more than twenty villages in the immediate vicinity. Development of the school included programmes for formal and non-formal education, agriculture, animal husbandry and health. Development of villages includes the formation of women's groups, and cooperation in such ventures as land reclamation, nursery development, poultry farming, agriculture and veterinary services. Many women also attend sewing classes, which include a component of functional literacy.

The combination of literacy classes and training in income-producing skills is the

centage of those attending classes open for cornerstone of the programmes run by the

Baha'i Vocational Institute for Rural Baha'i Institute. In Nigeria, Baha' i women
Women. Started in Indore, Madhya Pradesh, promoted the use of soya bean products to
in 1983, the project soon included two sub- provide protein for families that could not
centres, one in Manipur and one in Jhabua. afford to include animal milk, eggs or meat
In November 1986, a third course was in their daily diets.
started in Kalyanpura. In addition to adult In Haiti , more than four hundred and fifty
literacy, vocational skills including weaving, mothers were trained in the areas of family
sewing, knitting and embroidery have been welfare, education and health care. Materials
taught. The initiative won national recogni- used in this programme included those detion for the level of excellence it has veloped by the Ruhi Institute of Colombia,
sustained in its work. and the National Spiritual Assembly of
Sixty women attended courses in sewing, Kenya.
cooking, child care and English held in In Tuvalu, the Baha'i women's Nutrition
Franceville, Gabon, during the Six Year and Home Gardening Programme operated
Plan. In Ciskei, the Baha' is of Ngqumeya continually during the Six Year Plan to help
began a candle-making operation as an families improve their health and standard of
income-generating project for women. This living. It consisted of a vegetable garden
effort was run as a cooperative enterprise, competition among Baha'i households in
with part of the proceeds from each sale Funafuti in which each family grew nine
being returned to the group to purchase more vegetables. In Tonga, women started a vegewax. Following the early success of the table, fowl and pig farm on Tongatapu in
initiative the women were invited by a gov- 1989, and in Malaysia women were the
ernment official to demonstrate their skills prime workers in the small vegetable plots
to other villages. In Sarh, Chad, the "Roses operated by the Baha'i community of

Noires" women's group met regularly to learn prayers, discuss family problems, receive lessons in hygiene, and to learn sewing and embroidery. The group functioned under the direction of the Local Spiritual Assembly of Sarh.

Women often took part in-and benefited from- Baha' i development efforts focused on health and nutrition. For example, in Burkina Faso women made up about fifty per cent of the volunteers trained to serve their village communities as part of the Hygiene and Nutrition Education Project. Started in 1984, the Project continued throughout the Six Year Plan to give basic training in nutrition, sanitation and hygiene, as well first- aid training and access to a "pharmacy box" containing a number of basic medications in each village.

In Zambia, Primary Health Care training programmes for women were initiated in 1988: one-week courses were conducted in communities, while two-week courses were carried out at the William Mmutle Masehla Pengkalan Hulu, Perak.

In 1989, a Health Awareness Project was undertaken by the National Women's Committee of Malaysia. The objective was to provide health and child development education for the mothers and families in the selected low income areas, and to expose the mothers to the benefits of health and child development practices. The first phase of the Project was to reduce the incidence of scabies, lice and worm infection among the families, to attract women to the centres, and to establish good and lasting relationships.

The undertaking not only achieved all its objectives, but led to further development initiatives including dental care and literacy classes.

The very innovative project entitled "Traditional Media as a Change Agent", which worked at the vi llage level , has been described in the article on Baha'i social and economic projects (seep. 179). The National Spiritual Assemblies of Bolivia, Cameroon, and Malaysia cooperated in this activity which

Richard and Mona
Grieser, standing in
the back row centre,
with participants in the
"Traditional Media as
a Change Agent"
project co-sponsored
by the Baha'i International Community
and the United Nations
Development Fund
for Women. Sarawak,
;'*i Malaysia; 1992.

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was funded through the Baha'i International Community by the United Nations Development Fund for Women (UNIFEM). The two-year enterprise commenced in October 1991. Baha'i communities in Brazil and Nigeria also joined the project.

The initiative sought to improve the status of rural women by using traditional media of music, dance and drama to stimulate village-wide discussion of women's roles. Men were included in the consultation, with men working in and were asked to help identify factors which inhibited women from taking part in decision-making and other activities which would allow them to contribute positively to the growth of their families and their communities. Early results were very encouraging, with all participating villages responding positively to the challenge.

A women's conference on radio programming was held at the Guaymi Cultural Centre in Panama from 31 August to 2 September 1990, with the goal of consulting about broadcasting on Radio Baha'i Panama in relation to topics of special interest to women, such as the equality of men and women and the education of children. About 150 people attended, with men working in the kitchen and taking care of the young children so that the women could attend the sessions. The status of women was the subject of discussions aired on other Baha'i radio stations as well, in Peru, Bolivia, Ecuador, Chile, the United States, and Liberia.

CONFERENCES, SEMINARS AND PUBLICATIONS

The Baha'i Writings discuss three types of education : "material education", which teaches people how to improve their physical well-being; "human education", which is concerned with knowledge of commerce, the sciences and arts; and "spiritual or moral education", which addresses values. 1 If social and economic development projects are among the types of "material" and "human" education, conferences could be included as types of "spiritual" education as they help deepen our understanding of the Baha'i dispensation.

Throughout the Six Year Plan, Baha'i conferences, seminars and workshops for women took place worldwide. Whether held under the open skies of a village or in a metropolitan auditorium, women discussed issues pertinent to their roles as mothers, as peacemakers, and as vital members of society.

In 1988, international Baha'i women's conferences were organized in North and South America, and in the Caribbean. The event which took place in Dallas, Texas, from 8 to 12 August was attended by more

1 'Abdu'l-Bah a, Some Answered Questions (Wilmette: Baha'i Publishing Trust, 1981 , p. 8.

Left: In Luxembourg, the Baha'i Women's Union organized a conference with concert held on 7 October 1988 and attended by about 130 people.

Below: In Mexico, Rosalinda Espinoza de Frazelle is talking about "Women and Peace" during a Baha'i women 's conference held in 1987.

Above: In Bangladesh, Mrs. Shirin Boman addresses a Bahri 'i women 's conference held in Dhaka in 1986.

Right: In Kenya, one of the friends makes a point

during the National Baha'i
Wom en's Conference held
in the Nakuru Baha'i
Centre in February 1989.

than one thousand women from sixty-five countries and all fifty states of the United States of America. Called "Global Peace, from Vision to Reality", the gathering was sponsored by the National Spiritual Assembly of the Baha'is of the United States. The professionally organized programme included a daily schedule of workshops, talks, and working sessions on ways women could enhance their role in the global peace-making process. The meeting was widely publicized as reporters responded to its unusually diverse multiracial, multireligious quality which tangibly demonstrated the possibility of a peaceful global community.

One hundred and thirty women from seven nations of the Americas were welcomed to the International Women's Conference in Paraguay which opened on 15 July 1988. The gathering received full coverage for several days on both of the country's television channels and in all three national newspapers. Representatives of the United

11 September 1988, was that fifty percent of the participants were not Baha'is. The sessions attracted representatives from twelve countries and were given extensive news coverage.

The following year, Uruguay hosted an International Women's Conference that was described as "charged with enthusiasm".

Conducted from 6 to 8 October 1989 in Montevideo, the occasion was co-sponsored by the National Spiritual Assembly and the Ministry of Education and Culture. Approximately three hundred people from twelve countries took part, and messages of support were received from various Government authorities, Baha'i institutions, and women's associations from other countries. The gathering was reported widely by the mass communications media.

The first initiative to form a European Baha'i Women's Movement took place at De Poort Conference Centre in the Netherlands from 6 to 8 May 1988. Ten

countries were
Nations helped to organize the programme, represented by twenty-eight individuals,
and the Minister of Education and Religion many of whom were members of National
sent a message of welcome. Mrs. Isabel Baha'i Women's Committees. Consultations
Pavon de Calderon, a member of the Conti- were on ways the European
Baha'i communental Board of Counsellors, commented nities could better understand the role of
that the conference was "writing the history women .
of women in Latin America". As one result of these efforts, the Conti-
A strong feature of the Caribbean nental Board of Counsellors in Europe
Women's Conference, held on the island of sponsored seven international women's con-
Antigua, in the Leeward Islands, from 9 to ferences in 1990. The first took place in

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Y EL MOMENTO f!A LLEGADO lgualdad.Desarrol!oyP,,, &Iul.~, I

Uruguay hosted an
International Baha'i
Women's Conference
co-sponsored by the
National Spiritual
Assembly and the
, Ministry of Education
and Culture and held
in Montevideo from
6 to 8 October 1989.

A Pacific Bah<i 'i
Women's Conference
was held in Hilo,
Hawaii.from 30 May
to 7 June 1991, with
seventy-six women
from seventeen islands
and countries bordering the Pacific basin
taking part.

Iskenderun, Turkey, from 18 to 20 May, and Germany, on 6 and 7 October 1990, and the

its theme was "The Role of Women in the Faith". Participants came from many parts of Turkey and from other European countries, and the spirit reportedly was outstanding.

The second European women's conference was held in Fuscaldo Marina, Italy, from 8 to 10 June. The programme was excellent, the National Spiritual Assembly reported, and gave rise to participation in two ongoing teaching projects. One group of women went to Portici, Italy, to take part in intensive teaching activities there, while the other group travelled to Spain to join the teaching work among the Gypsies. "Both projects were carried out with great enthusiand to encourasm", the National Spiritual Assembly stated. Furthermore, the conference "incited the desire in the Baha' i families to participate in teaching activities not only as individuals but as Baha' i fami lies".

The Hand of the Cause of God Amatu'l-Baha Rul:iiyyih Khanum attended the European Baha' i women's conferences held in Madrid, Spain, from 30 August to 3 September, with more than four hundred Baha' is from seven countries assembled for the meeting.

The last in the series of European womexcellent, the National Spiritual Assembly en 's conferences was conducted in Dublin, Ireland, from 2 to 4 November 1990. It was called "She Will Shine Resplendently", and was attended by three hundred and fifty Baha'is. "Heartened by the response from men, whose huge presence contributed greatly to the spirit of unity, to the practical outcome of the conference, agement of the women participants, a true feeling of 'new beginnings' was created for many. "

A Pacific Women's Conference was held on the campus of the University of Hawaii at Hilo. It took place from 30 May to 6 June 1991 with seventy-six Baha' i women from seventeen islands and countries bordering the Pacific basin taking part. The theme was "Empowering Women to Achieve", and the

from twenty countries attending, and in Bastia, Corsica, from 7 to 9 September, with about five hundred participants from fifteen countries. Publicity for the Faith was unprecedented in both countries.

The European conference for German-speaking women took place at Langenhain, programme focused on: education for peace; permaculture; social and economic development programmes; health and nutrition; and, use of the media to support teaching projects.

In Africa, forty-four ethnic groups were represented among the two hundred people

who assembled for the International Baha'i Women's Conference held from 31 October to 4 November 1991 in Nigeria. Five members of the Continental Board of Counsellors and six members of the Auxiliary Board were among the guests. At the end of the meeting the participants resolved "to arise and meet the unique opportunities open to them; to take responsibility for the development of themselves, their families and the world".

The President of the Republic of the Seychelles Islands, Mr. Albert Rene, "extended the warmest possible welcome" to representatives of the Baha'is who had travelled to his country to attend the Regional Baha'i Conference for Women on the college campus of Port Lanau in Mahe from Role of Women in an Advancing Civilization". This consisted of presentations of invited papers by Baha' i and non-Baha ' i experts focusing on such areas of concern as women and power, women in the legal profession, and women, development and peace.

The first Association for Baha'i Studies conference in Papua New Guinea, conducted in September 1988 at the University Baha'i Club in Port Moresby, included a paper by a Papua New Guinean on "Equality of Men and Women: Traditional and Modern Concepts". The Association's second conference, held at the University of Papua New Guinea in May 1989, heard presentations on "The Effect of the Baba' i Faith on the Position of Women in the Mountain Brown

Area of
31 December 1991 to 5 January 1992. More than one-hundred and thirty believers from Madagascar, Reunion, Mauritius, and the Seychelles listened to talks and participated in workshops on themes including the role of women in the family, women and the education of children, the role of women in the Baha' i community, and women and peace. Conferences featuring the principle of equality of men and women were sponsored by two chapters of the Association for Baha'i Studies during the Six Year Plan. In the United States, the North American chapter hosted nearly eight hundred people during its meeting held from 15 to 17 September 1989 in Irvine, California. The theme of the gathering was "Full Partnership: An International Conference on the Equality of Women and Men". Seminars covered a range of interests including consultation and conflict resolution, the arts, health, agriculture, science and technology, and intercultural issues. There was an even attendance of men and women

Papua New Guinea", and "Women and Peace: An Anthropological Perspective".

Extracts from the Baha'i Sacred Writings compiled by the Research Department of the Universal House of Justice and released in English in January 1986, provided much of the basis for study of the issue during the Six Year Plan. Editions of the compilation received at the Baha'i World Centre Library during the period had been translated into Chinese, Dutch, Finnish, French, Gern1an, Italian, Japanese, Norwegian, Polish, Spanish, Swedish, and Turkish.

Newsletters by and for Baha' i women were another source of inspiration. A sample of the newsletters produced include Euro Bulletin (in English) from the National Committee for Fostering the Equality of the Sexes, Republic of Ireland; From the Hearts of the Handmaidens (in English) from the Women 's Consultative Group, Lynnwood, Washington, U.S.A.; Bahai Josei Janaru (in Japanese) from the National Women's Committee of

at the Conference, with the sentiment being widely held that equality is not a women's issue, but a human issue.

In Australia, the Association for Baha'i Studies' eighth conference took place in Adelaide from 24 to 27 March 1989. A special one-day symposium featured "The

Japan; Baha 'i Women (in Hindi) from the Baha' i Women's Committee of Lucknow, Uttar Pradesh, India; Mujeres de la Nueva Era (in Spanish) from the National Baha' i Women's Committee of Bolivia; and, Sauti ya Mama (in Swahili) from the Baha'i Women's Committee for Upper Zaire.

Jn the United States, Louise Profeit-Leblanc giving a presentation during the 14th Annual Conferenceforthe Association for Baha'i Studies held in Irvine California, 15 to 17 September, 1989.

EFFORTS TO PROMOTE EQUALITY IN THE WIDER COMMUNITY

The Teachings of Baha'u'llah are for all of humanity, and His principles have become part of the spirit of the age. In isolation, however, any one of His Teachings can become distorted and so the Faith 's clear perspective on the roles of women was often welcomed at public forums, and Baha'is' experience in advocating equality was of- fered as an example to many governmental bodies. The Baha'i International Community participated fully in the work of the United

Women's Day celebrations for the Kaduna State Ministry of Health in 1988, "Educate Women, Build a Nation", would be published as a booklet and distributed through the local governments in Kaduna State.

Baha'is participated in activities marking National and International Women 's Days in Cameroon, Uganda, Guyana, and Ireland. In Thailand, the Baha' is of Bangkok celebrated International Women's Day 1989 with a two-hour programme in a popular

shopping
Nations to promote the advancement of mall. Hundreds of people heard readings
women (See also article on p. 522.) In addi- from the Baha'i Writings concerning women,
tion to working directly with United Nations' and many pamphlets on peace and women
agencies, Baha'i communities worldwide were distributed.
supported UN initiatives. In 1989, in the town of Rabaul, Papua
The United Nations ' International Wom- New Guinea, National Women ' s Day was
en's Day was celebrated in Australia with celebrated with a music festival during which
a special service at the Baha'i House of a Baha' i band, the Dawnbreakers, performed
Worship in Sydney in March 1989. Eminent songs about peace, women, and a safe and
community leaders were among the readers happy home . Baha' is also set up a bookshop
at the service, including the President and for the event and handed out flyers with
Vice President of the Women' s International songs, prayers, and Baha' i Writings. In Port
League for Peace and Freedom. In Nigeria, Moresby, two Baha' is were
invited to particthe E'.'ecutive Secretary of the Baha'i ipate in planning the Women 's Day events,
Women's Development Board was told that and one of them was chosen to be Mistress of
the paper she presented at the International Ceremonies. The Baha'is took part in all the

In the Solomon Islands Baha'i women and children present their custom dancing during the Women's Week celebrations held in September 1988.

activities-reading Baha' i prayers, serving the House of Representatives
Standing Comas judges for several events, presenting a mittee on Legal and Constitutional Affairs,
short drama, performing traditional dancing, Office of the Status of Women
and the Deand singing in a choir. partment of the Prime Minister and Cabinet.
Baha'i women of the Solomon Islands The State Minister for

Religious Affairs

contributed to Women's Week in 1988 by of Bangladesh was among the dignitaries marching in a parade sponsored by the welcomed to the conference "Equality of Honiara Council of Women. A Baha'i Men and Women-a Prerequisite for World prayer was chosen as the first prayer for the Peace" in Dhaka in September 1991. The official opening following the march, and president and general secretary of the Bangthe President of the Honiara Council-a ladesh Women Writers' Association and Baha'i and the only female lawyer in the journalists from several national newspapers Solomon Islands-was chosen to deliver an were present as well. In Bermuda, during address. For National Women's Day in a public forum on "Women and Peace" Samoa in 1990, the Baha' is created a float in which took place in February 1987, a Baha'i the shape of a bird completely covered with chaired a panel composed of the nation's fresh flowers and a sign that read "Equality most prominent women including the of Men and Women". The Baha'i women Minister for Health and Social Services. walking in the parade with the float sang, A Women's International Luncheon was "With two wings, we will fly ... ". held on 9 November 1991 at the National Baha'is were among those who helped Baha'i Centre in Nairobi, Kenya. This was organize the first International Indigenous followed by a panel of speakers who ex- Women's Conference, called "Finding Com- plored the topic "Gender and Development". mon Ground". Held in Australia in July 1989, Twenty-three prominent non-Baha'i women and funded by UNESCO, the gathering was plus twenty-five Baha'i women attended the attended by more than one thousand women. events, which received extensive medi a The event began with a two-day celebration coverage. The Baha'i Women's Committee of the arts of indigenous peoples. Topics of Fiji was represented at a national "Women discussed during the conference included in Development" conference in

July 1986; a
women and racism, education, and domestic Baha'i stall displayed
pamphlets and handiviolence. The Baha'is of Australia were also crafts. In
Cote d'Ivoire, Baha'is participated
represented at the "Recognition for Women in a discussion of "The Rights
of Women
in Australia" seminar hosted in July 1991 by and Social Progress" conducted
in December

1989 under the patronage of the Minister of one of the goals of the
country's Six Year
Primary Education and the President of the Plan. The Baha'i Women's
Committee of
Federation of African Jurists. New Zealand was invited to
become affili-
A representative of Zaire 's Ministry for ated with the National Council of
Women in
Women visited the National Baha'i Centre September 1986, and in the same
year,
in December 1988 to learn more about the Baha'is were asked by the
National Wom-
National Baha'i Women's Committee. The en's Council of Vanuatu to help
set up
delegate said she was touched by the talk non-political,
non-denominational women's
given by a spokeswoman for the National committee for the Port Vila
municipal area.
Committee and impressed by the organiza- This was achieved in Port Vila
and two
tion and extent of Baha'i women's activities. Baha'i women were elected
President and
In Uganda, a written statement on the Baha'i Vice-President of a committee
of twelve.
perspective on women was presented to The Malaysian Baha'i Women's
Comreligious leaders during a national seminar mittee was an affiliate and
active supporter
organized by the government in July 1989. of the National Council of
Women's Organi-
The President of Papua New Guinea's zations, so when the NCWO
celebrated its
National Council of Women, the President Silver Jubilee on 25 August
1988, Baha'is
of the Morobe Women's Association, the played an important role. The
event was
Regional Member for Morobe Province in attended by more than one
thousand guests,
the National Parliament, and the wife of the including Her Majesty, the

Queen of Malaysia,
Prime Minister were among the leaders of and other prominent women.
Baha'is helped
thought who participated in the national to organize the celebration and
produced
conference co-sponsored by the Baha ' i souvenir progranunes for each
function. A
community and the Morobe Women's Asso- Baha'i was one of three women
selected to
ciation in July 1989. The event received represent the women of Malaysia
in a
significant media coverage. pledge-taking ceremony.
The National Baha'i Women's Committee The Baha'i Women's Committee of
in the Republic of Ireland gained affiliation Singapore collaborated with the
Singapore
with the Council for the Status of Women in Council of Women's
Organizations, the
1988: the Council is a recognized body of the Nigerian Baha' i Women's
Development
national Government. In 1989, the Baha'is of Board registered with the
National Council
Papua New Guinea achieved representation of Women Societies, and Baha
'is in Hawaii
on the National Council of Women, fulfilling were asked to serve on the
Governor's

In Pakistan, a public
meeting held in
memory of'[ahirih
was organized by the
Local Ladies Committee of Karachi. Shown
is the guest speaker,
Mrs. Zahida Hina,
a renowned
journalist and poet.
25 August 1989.

In the Philippines,
President Corazon
Aquino (seated centre)
and the Vice President
of the All Nations
Women's Group,
Martha Taylor-a
Baha 'i-(seated right)
during the induction
ceremony for the

Group's new officers
on 9 May 1990.

Conmussion on the Status of Women. Through
National Women's Comthe National Committee on Women in the
United States, the Baha'i Faith is affiliated
with government and non-governmental or-
ganizations which are active in the field of
women's issues.

In November 1988 , Baha'is made major
contributions held to mark the twentieth an-
niversary of the National Council of Women

in Fiji. The Baha'i
mittee
and the believers
march, carrying a banner
which displayed a
quotation from the
Writings of Baha'u' llah.

An aiiicle submitted by
the Baha ' i N ational
Council of Women was
published in the Fiji
Times, and Baha'i youth
performed a musical
drama before nine hundred
people.

CONCLUSION

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. 1
Baha' u ' llah has brought a new standard for
what it means to be human, and has told us
that education is the key to attain that station.
This training is a process which will lead to
" ... the last and highest stage in the stupen-
dous evolution of man 's collective life on this
planet." 2 "So marvellous a conception finds
its earliest manifestations in the efforts con-
sciously exerted and the modest beginnings
already achieved by the declared adherents

During the Six Year
Plan, Baha'is forged
ahead by organizing
activities to promote the
equality of men and women
including devel-
oping projects focussing
on the special needs
of women, sponsoring
conferences on the
subject, publishing
literature and forming
Baha ' i women's groups
wluch associated with
other organizations
pursuing sin1ilar aims.
Hence the new age will
be an age less
masculine and more

permeated with the
of the Faith of Baha'u'llah who, conscious feminine ideals, or,
to speak more exactly,
of the sublimity of their calling and initiated will be an age in
which the masculine
into the e1mobling principles of His Admin- and feminine elements
of civilization áwill
istration, are forging ahead .... " 3 be more evenly
balanced. 4

1 Glea nings, pp. 92-93. 4
'Abdu'l-Baha, quoted in J.E. Ess lemont,
2 Bahn '11 'l/irh and
the New Era (Wilmette: Baha'i
Shoghi Effendi , World Order, p. 163.
3 ibid., pp. 43-44. Publishing Trust,
1976), p. 156.

5. YOUTH ACTIVITIES

A. YOUTH YEAR OF SERVICE

"Why would we volunteer to scrub and requirements, interests,
and talents. Other
clean things for a year? Because we love countries which developed
special Youth
Baha'u'llah!" explained a radiant Baha'i Year of Service programs
included Brazil,
who was mid-way through her Youth Year Colombia, Canada, Costa
Rica, and Zambia.
of Service. This expression of love through During the Six Year
Plan, the Youth Year
action was reflected around the world during of Service concept was
spread and develthe Six Year Plan as followers of the Blessed oped
throughout Baha' i communities world-
Beauty as yet unburdened by career and wide. In Europe, for
example, one of the
family combined their abounding energy and first activities of the
newly-formed Europecuriosity with a commitment to serve the an
Baha'i Youth Council was to set up a
Faith. database of service
positions available on
Youth have always played a shining role the continent and issue a Youth
Year of
in God's Plan for this Day. The Bab Himself Service Information Pack to
all National
was but twenty-five years old when He de- Spiritual Assemblies and
National Youth

clared His stupendous Mission, and Shoghi Committees in the region. The Cote d'Ivoire
Effendi was a student at Oxford when called held a six-week Development Institute to
to rise to the Guardianship. What is new is prepare youth for a year of service, and
the relatively systematized approach to ser- Ecuador reported a training seminar as part
vice. This grew out of a concept proposed in of its YYS program.
a letter from the Universal House of Justice Information about the Youth Year of
to the Baha'i Youth of the World sent on Service was a prime topic during some youth
January 3, 1984: " ... give attention to the idea conferences, including one
held in the Nethof volunteering a set period, say, one or two erlands in July 1989, and one in Zimbabwe
years, to some Baha'i service, on the home in August 1991. Articles about it were
front or abroad, in the teaching or develop- published in newsletters distributed to young
ment field .... " Baha'is, such as the Australian Network,
By April 1984, only three months after and Malawi's Baha'i Youth Newsletter.
this clear guidance was received, the Nation- Discussions were held at Baha'i Clubs in
al Baha'i Youth Committee of the United universities from Alaska to Guam, and
States began to recruit and place Youth Year details were distributed
through the Contiof Service volunteers. Working with the nental Boards of Counsellors, the Auxiliary
International Pioneering Committee and Boards, and the various assistants.
others, the Youth Committee gathered facts Most of the youth served in their home
about Baha'i projects which youth could countries. In India, for example, many of the
join for one year, and information about nearly 200 tutorial school programs were run
young people who were willing to serve. by local volunteers. Young friends worked in
Over time this processing became quite administrative capacities, guided at Baha' i
sophisticated, including details about "host Temples, drove mobile institutes, helped at
projects" such as the location, skills re- Baha' i radio stations, assisted with Baha'i

quired, housing available and expenses to be provided vital consolicovered, and data about the volunteers such dation teams. In-country service programs as special needs for medical care, dietary were reported in Alaska, Argentina, Australia,

Participants in the Ruhi Institute International Training Course for Tutorial School Teachers and for the Preparation of the Youth Year of Service. Colombia, November 1986.

Belgium, Bolivia, Cameroon, Canada, the Honduras, Hungary, India, Ireland, Kiribati, Canary Islands, Chile, Colombia, Costa Rica, Papua New Guinea, Poland, Romania, the Cote d'Ivoire, the Dominican Republic, Russia, Swaziland, and the Ukraine. One Ecuador, France, Guyana, Honduras, Ireland, frequent recipient of these youth volunteers Kenya, Malaysia, New Zealand, Panama, was the Baha'i World Centre in Haifa, Papua New Guinea, Taiwan, Thailand, the Israel, where individuals served the Univer- United Kingdom, the United States, and sal House of Justice as plumbers and legal Zaire. aides, as engineers and cooks, as desktop

Some young people spent their year of publishers and irrigation specialists, and in service as full-time teachers of the Faith. many other areas of need. Youth dominated the teaching work in East- An informal survey of young Baha'is ern Europe, while the United States reported who gave a year of service during the Six that youth participated in almost all ongoing Year Plan was carried out through the Contiprojects and comprised most of the full-time nental Boards of Counsellors. Several dozen teaching teams. In its Ric:lvan message for people responded, including friends who 1992 the Universal House of Justice wrote: had traveled from Canada to serve in "Youth activities took on a special character Romania, from Malaysia to Mongolia, from

shaped by the idea of a youth year of service. The involvement of the youth in the Six Year Plan as short-term pioneers, travelling teachers and projecteers had a profound effect on the teaching work overall..."

Young Baha'is who were willing and able traveled to serve the Faith abroad. Many of these friends were from Australia, Canada, Colombia, Costa Rica, and the United States, and were assigned to projects in Albania, the Baltic States, Belize, Bolivia, Botswana, the Canary Islands, Colombia, the Cook Islands, Costa Rica, Czechoslovakia, Ecuador, the Gambia, Guatemala, Guyana,

Could you please describe one of the memorable moments ofyour service?

One young Ecuadoran woman who served as a member of a teaching team in her home country wrote:

The most memorable moment I experienced was the first night I spent in an indigenous village in Imbabura, where the team shared the life of the indigenous people-their food and their homes.

Being a city person myself, I had never

Australia to Japan, from Zimbabwe to Zambia, from New Zealand to India, from Papua New Guinea to the Holy Land, and from the United Kingdom to Botswana to serve the Cause. Quotations from some of their statements show how the Youth Year of Service enriched their lives and strengthened their Faith, as well as providing assistance to the communities which received them.

The survey asked for the youth's name, address, date of birth, period of service, and in what capacity he or she served. Then the friend was asked:

A young man who had gone from Great Britain to Africa responded:

In Botswana we had heard that there would be a teaching project in South Africa-in Botsobella, a township. It was my first teaching project in South Africa.

Three of us went into a school to make a presentation of the Faith. One of the more experienced teachers told me, "Don't look back. Go straight in and with confidence insist on an audience,

you will not
experienced the life of these people be refused". This we did, and within
before. For the first time, I felt a true thirty seconds of entering the school we
unity, as Baha'u'llah taught us. were led to the staff room where the
An Ausháalian who had travelled to Fiji to teachers were enjoying their lunch. I proserve reported: ceeded to make
my presentation, my first
I had typed a letter that began: "I proclamation of the faith in front of the
would like to offer a twenty-minute public. Four of the teachers declared their
presentation on the theme of world peace belief in Baha'u'llah and many expressed
at your school". I had personally taken interest. This demonstrated to me that if
copies of this letter to seventeen schools we forget our frailties and rely on
when I was suddenly taken ill. I managed Baha'u' llah the doors will open.
to present the peace message and One young woman from Australia who
proclaim the Faith in ten or eleven served for some time at the Baha'i House of
schools, however I could not carry on and Worship in New Delhi, India, described this
spent three days in Labasa Hospital. As I experience:
lay on my bed during that time I did not It was in July during the middle of the
know whether I would live, and hated the day when the temperature soared to 48 C.
fact that the proclamation work had not The dry heat was debilitating, yet
been completed. You can imagine my hundreds of people were atháacted to, and
elation when, on being discharged, I mesmerised by the House of Worship. I
heard the news that one of the members always felt it such a bounty to meet and
of the National Spiritual Assembly had welcome people from all over the world,
completed the proclamation work. drawn to the House of Worship by

Young volunteers

in "The Temple Brigade" doing cleaning and maintenance work in and around the House of Worship in New Delhi, India, in 1988.

Some of the youth serving at the Baha 'i World Centre in Haifa, Israel, in March 1990. The diversity of these volunteer workers is a demonstration of the unity of mankind in action.

inquisitive minds, searching souls. During this particular day I was welcoming guests on the front steps of the House of Worship and offering information about the House of Worship in the fom1 of pamphlets. A gentleman took a pamphlet from me and proceeded to climb a few steps, ilien he stopped, turned, and walked back to me. He asked me "What exactly, is this all about?" I began to answer his question and very soon I began to realise that the answer was not in my words. I felt free, I became the vehicle through which his question could be answered.

A Canadian youth who had travelled to serve in Romania answered:

I had just moved into the city (Ploesti) the city and I was given the list of all the new Baha'is and told that I was now responsible for them. That was my first weekend in Ploesti! What a welcoming and what a responsibility!

The second question was: In what way did your participation in the Youth Year of Service programme change your life?

A young Australian who went to Japan to serve for one year explained:

It was an experience which greatly enhanced my life as an individual and as a member of the wonderful international Baha'i community. The Baha'is of Utsunomiya were truly exceptional. I had

and was at a weekend teaching project. The evening ' s fireside was attended by about fifty seekers and the atmosphere was very exciting despite the cool October temperature. I was talking to a travelling teacher during the fireside and asked him what he would do if everyone stood up and enrolled in the Fa ith. Before he could think of an answer, the fireside ended wiili an announcement that iliose people wishing to join the Baha ' i community should come to the front of the room. And in unison, ilie whole room jumped up and ran to the front! We were both shocked beyond words. About two hours later all the travelling teachers left

never encountered so much love, respect and diversity among such a small group. Their focus was always "teaching", either through weekly firesides, weekly teaching trips to smaller country areas, visiting and deepening new Baha'is, meeting with dignitaries ... They exemplified for me the way a Baha'i community should be and I am so grateful for having been able to share a year of my life with them.

A youili from the mainland of the United States worked in the National Baha'i Office of Hawaii, in Honolulu: Participating in a Youth Year of Serbo vice strengthened my Faith in Baha'u'llah immensely. I was tested to truly claim the Baha'i Faith as my own. My perspective on Baha' i administration opened up because I worked so intimately with the National Baha'i Center activities.

A woman from Papua New Guinea who travelled to Haifa to serve at the Baba ' i World Centre responded with these words of wisdom:

One [important aspect] of my service was the feeling that the Baha'i World

Beauty says, regarding sacrifices made in His path: To tinge thy hair with thy blood is greater in My sight than the creation of the universe and the light of both worlds.

The third question asked: In what way did your service change the lives of those in the communities that you served?

A young Malaysian who served the

Faith in
Centre was also mine. Serving as a janitor gave me a lot of joy, and confirmed our teachings that any job done well is service to Baha'u'Ilah, and if done with a sp irit of service gives tremendous happiness.

An Ecuadorian woman, the sister of the woman quoted above, also served in her own country and then later served for a year and a half in Romania:

I think I have changed in the manner in which I consider the Faith in my life and especially in service to the beloved Cause. It is like a thirst that can't be quenched. It is to have fo und what I was searching for all my life. These moments of diffic ulty when we felt at one with the Beloved were unique, and I wouldn ' t have mi ssed them for anything. We feel much closer to Him when we are servi ng the Faith. Now it is impossible to stop thinking about how to serve more and more and take advantage of every second of our lives to teach the Faith.

An Australian who went to help with the Mongolia wrote:

Mongolia was a new ly opened country when I arrived in August 1991-there were only eight adult Baha'is. We taught with our limi ted knowledge of Mongoli an and with lots of confirmation from Baha' u ' llah, and the number increased to fourte en. The first Local Spiritual Assembly in Mongoli a, the Assembly of Ulaan-Baatar, was formed.

At that point in the development of the community, the Baha'is in Mongolia lacked confidence and were even afraid to have a vision of the glorio us future promised by Baha'u 'llah, lest it would not come true. I very much wanted to organize a project that would unite the community through a common vis ion, and that would be successfu l to give the community confidence and courage ... By the grace of Baha'u' llah, the celebration of His Birthday helped us to achieve it.

The Baha'is became excited by the idea of a celebration, and created a vision of how it should be.

Undaunted by their teaching work in Romania wrote:

My Year of Service served to re-orient my life towards Baha 'u' llah. I participated in the Year of Service for Baha' u ' llah and every moment away I was reminded of this, whether it was waking up in a fo reign city or trying to communicate in a foreign language. It is all too easy to lose spiritual foc us in the routine of everyday life at home, and having this "year out" has helped me in becoming completely oriented towards service to th e Cause.. .. The Blessed

limitations, each of the members began to draw on all of their talents and resources as well as those of their friends . We beseeched Baha' u ' llah to assist us, and were guided- almost taken by our hands-to meet authoriti es, strangers and friends, who willingly helped and supported our project.

The result was a Mongolian celebration in every sense of the word. It was held in a public hall complete with stage and backdrop, an appropriate devotional programme and stage performance of

A Bahd 'i youth from Vanuatu (standing in back, second from right) with students of the literacy class he teaches as part of his Year of Service. They are by the Bahiz 'i Centre in Lownahurur, Middle Bush, Tanna, """"'-"""'-li!!!. in February 1992.

songs, traditional dances and instrumental folk music.

The celebration of the Birth of Baha'u'llah was held on the evening of

More than anyone else, the Mongolian friends-who had been extremely conscious of our lack of strengths in many areas-agreed that it was our unity of

11November1991 with about eighty people attending. Considering that the Local Spiritual Assembly of Ulaan-Baatar had been formed less than a month previously, this was remarkable. Another aspect that made this event amazing was the demonstration of the incredible potency of His Covenant as a handful ofBaha'is, placing their full reliance and trust in 'Abdu 'l-Baha's promise that "as ye have faith, so shall your powers and blessings be" managed to bring about this event.

Writing this in retrospect, I will not go into who did what and how. What stands out in my memory is the absolutely wonderful happiness I felt while riding the bus to the celebration. It was a cold snowy evening, but the freezing temperature could not dampen my joy. I had to look out of the window because I didn't want to appear crazy to my fellow passengers-I could see this smiling face reflected in the glass. At the same time, I was close to tears but I couldn ' t stop grinning.

vision and singleminded determined efforts to advance the affairs of the Cause that made our project so enjoyable and fulfilling to work on. Although the Local Spiritual Assembly of Ulaan-Baatar had not even managed to meet officially to elect their officers, yet the members came together to work on this project. They were united in their love ofBaha'u'llah.

One of the young friends who served in Ecuador relates:

As to how the community was affected-truly it was not because of our efforts, but because of the mercy of God that the community was able to progress both spiritually and then materially through governmental institutions. About two weeks after more than one hundred people embraced the Faith, the village obtained electricity and piped water.

They also changed spiritually, as people who had been enemies for years became part of one common Faith. They carried out many activities together, and the most

ning! Any time since then if I'm down, I focus on that mirrored happy radiant feeling. It never fails to warm my heart and lift my spirit. ... having had a taste of pure happiness, I know His Covenant is real.

thrilling part was to hear them praying and to see the love of the Blessed Beauty reflected in their faces.

Another youth describes how just by moving into a particular area she was an

Youth Year of Service volunteers went into - the Kalahari Desert in Botswana to hold deepenings for the .. Baha 'is who live there; October J987.

example and inspiration to many and set a standard of Baha'i values:

My presence as a young woman "alone" in Asian countries was in itself an inspiration for other young women and an education for many who still held old world order values of women. Of course I had to struggle to achieve a balance so as to set an example without shocking. In India quite a few men learned that not all of the Wes tern women are "loose" and that not all white people are rich. More than anything I hope that my main influence was to make people happy and feel hopeful

three nights and went morning and only ate at night. The youth also learned to be detached from their families because later four of the youth left to do their own year of service.

And one more story from Romania:

By serving as a short term pioneer, I was privileged to see the transforming power of the Faith in changing the lives, individually and collectively, of the Baha'is of Satu Mare (Romania). Initially I went to the town with a travel teaching team, and was thus able to see several Romanian friends progress from

"seekabout the oneness of humanity. ers" investigating the Faith to deepened
A young believer from Zimbabwe relates Baha'is, actively involved in the affairs of
that by not being corruptible he made people the Faith. In one case, the school teacher
curious about the Faith: of one Romanian youth remarked that
Mostly in Zambia, non-Baha'is called something about her had changed, as she
me a priest. During those days I coordi- seemed much happier than before.
nated the relief food programme ... under Blessed is he who in the prime of his
the Ministry of Health. I was in charge of youth and the heyday of his life will arise to
more than six thousand villagers from serve the Cause of the Lord of the beginning
fifteen villages. How I prevented any and of the end, and adorn his heart with His
chance of corruption only God knows, Love, Baha'u ' llah wrote. 1 The
several thoubut it brought all kinds of people to ask sand young Baha'is who participated in the
[about the Baba 'i Faith]. One elderly Youth Year of Service programme during
person later became a Baha'i, after I the Six Year Plan were among those who
talked to him about the principles that I were truly blessed.
live by. I think the friends also learned
how to sacrifice, mostly in teaching and 1
Compilation of Compilations, vol. 2 (Mona Vale,
service ... One time we slept outside for NSW: Baha'i Publishing Trust, 199 1), p. 415.

In Hawaii, American Baha'i youth cooking during a two-weeklong summer camp held on Maui for Russian youth in 1988.

In the U.S. Virgin Islands, a "Sparks for Peace" team ofBaha'i youth reinstalling a fallen fence as a service project in

St. Johns National
Park; 1989.

In the Dominican
Republic, a young
graduate of the Olinga
Institute courses in
service to the Cause is
now teaching children's classes; 1991.

In Luxembourg,
Baha'i youth volunteers working to clean
and maintain the Garden of Wiltz; J990.

In Uganda, part of
the youth programme
during the summer
school in Mbale was
to help clean up the
local hospital; 199 J.

In Tonga, a Baha'i
youth group cleans
downtown Nukualofa
in support of World
Health Day; 1990.

In Scotland, youth '
participants in
Operation Mona,
after cleaning up a
section of the River
Clyde in July I 986.

In Singapore,
young Bahci 'is after
helping to clean up a
beach as a community
service project in
I990.

In St. Vincent,
children and youth
participating in a
Bahci '£-sponsored
activity to clean up
Villa Beach;
April I992.

In Panama, Bahti 'i youth performing cultural dances as part of the International Day of Peace activities in Boca de! Monte; 1989.

In Nigeria, members of the Baha'i youth's football club, called The Peace Makers, during the semi-final match in a local government soccer competition in Oghara in 1987.

In Taiwan, six youth who enrolled in the Faith during the Muhajir Teaching Project in 1987 are members of three ethnic minorities-the Paiwan, the Ame, and the Paynan tribes.

B. EUROPEAN BAHA'I YOUTH COUNCIL

The strengthening of European Baha'i youth identity and the remarkable progress made in European Baha'i youth collaboration ranked among the notable developments of the Six Year Plan. Whether expressed through increasing numbers of regional and continental youth conferences and schools, projects involving European youth in teaching and service on the continent and even as

This generation of Baha'i youth enjoys a unique distinction. You will live your lives in a period in which the forces of history are moving to a climax when mankind will see the establishment of the Lesser Peace, and during which the Cause of God will play an increasingly prominent role in the reconstruction of human society. It is you who will be called upon

far afield as Southern Africa, the intensifica- in the years to come to stand at the helm
tion of communication between National of the Cause in face of conditions and
Youth Committees and their representatives, developments which can, as yet, be
or simply through the growing sense of unity scarcely imagined.... European Baha'i
and purpose among youth from different youth in particular face tremendous and
lands, there was certainly a very different challenging tasks in the immediate
sense of mission about the Baha'i youth in future .... A vibrant band of Baha'i youth
the opening years of the Plan. Furthermore, on the European continent, committed to
the atmosphere was charged by constant the promotion of the Cause of
awareness of the inspirational and exem- Baha'u'llah and the upholding of His
plary steadfastness of the Baha'i youth in laws and principles, determined to work
Iran whose extraordinary sacrifices the in harmony and unity with their fellow
Baha' i youth in every land had been encour- believers of all ages and classes, can
aged to emulate. The activities of the Baha'i revolutionise the progress of the Cause.
youth of Europe were to be further galva-
It is perhaps only at the remove of some
nised through the creation by the Universal
years that the full potency and significance
House of Justice in August 1989 of the
of these words can be appreciated as one
European Baha'i Youth Council. This was
relates these sublime thoughts to the
a historic step, an entirely new and unpreprogress of the Cause of God in Europe
cedented development in the Baha'i adminsince 1986.
istrative system, which inaugurated a new
In the years leading up to the appointment
stage in the evolution of the Baha' i youth
of the European Baha'i Youth Council, there
work in Europe, placing in the hands of the
had been considerable discussion amongst
young European Baha ' is a body charged
the National Youth Committees of Europe

with the duty of stimulating, coordinating
about a Europe-wide body to coordinate and
and assisting their activities throughout the
stimulate youth activities across the conticontinent.
nent. Such thoughts, for example, had been
The Universal House of Justice had
articulated at meetings of National Youth
indeed anticipated such developments some
Committee representatives at the major
time before, and in its message of 4 July
youth conferences of the Seven Year Plan,
1983 addressed to the participants of the
namely Fies ch (1980), Chigwell (1981),
European Youth Conference in Innsbruck
Innsbruck (1983) and Antwerp (1985), but
captured this vision in these profound
the consensus of opinion was that such a
words:
step would be not only premature, but

administratively problematic. Until this point
of these discussions with
any European collaboration had been con-
their respective
National Youth Committees
fined to initiatives involving youth from
and to seek
approval for the appointment of
neighbouring countries.
three youth to
develop the "Movement"
At the youth school held at the Landegg
within their
respective national communities
Academy, 18- 24 July 1986, and energised
and to liaise
with the Information Centre.
by the participation of the Hand of the Cause
The Universal
House of Justice hailed
of God, 'Ali-Akbar Funitan and two European
these
developments. In a telex dated 29 July
Counsellors, participants spontaneously began
1986 it wrote:
consulting on the emergence of a new vision
REJOICE
GREATLY SUCCESSFUL H!GHL Y
of Baha' i youth activity, particularly the role
SIGN!FICANT
YOUTH SC HOOL LANDEGG
which a "European Baha'i Youth Move-
PRESENCE HAND
CAUSE ALI-AKBAR FURUTAN ,
ment" could play. These informal gatherings
LA UNC HIN G
EU ROP EAN BAH A'I YO UTH
were attended by members of a number of
MOVEMENT.

WELCOME PRACTICAL STEPS
National Youth Committees and other TAKEN
COORDI NATE SERVICES YO UTH
young and enthusiastic Baha' is, prominent THROUGHOUT
EUROPE.. URGE PARTI CI-
amongst whom were participants in the PANTS
PERSEVERE PRAISEWORTHY AIMS BE
Varqa Project. 1 Inspired by the potential for ASS URED ASS
ISTANC E BLESSED BEA UTY
a "vibrant band of Baha'i youth" to revolu- OPEN DOORS WIN
HEARTS.
tionise the progress of the Cause of God, and
mindful of the tremendous challenges The results of
the Landegg gathering
confronting them in taking the Faith to the quickly became
manifest. The efforts of the
spiritually starved Eastern half of their con- youth found
expression in personal and
tinent, the youth resolved to take a number group teaching
successes, increased use and
of steps both in the immediate future and in distribution of
The Promise of World Peace
the longer term. These included a more and the joy of
association and collaborative
systematic and cooperative approach to acts activity among
the youth from different
of spiritual devotion, enhancing of the countries. News
about this Movement rapquality of the personal Baha'i life, travel
idly spread among the youth as they
teaching initiatives, and the distribution of communicated
their feelings and vision with
Th e Promise of World Peace. enthusiasm and
vigour.
To keep participants infonned of develop- The future
development of the "European
ments, a "European Baha'i Youth Movement Baha' i Youth
Movement" was subsequently
Information Centre" was established in the incorporated into
the agenda of a special
Netherlands. Its first newsletter appeared in meeting of
European National Youth Com-
August 1986. Each participant in the consul- mittee
representatives in Strasbourg, France,
tative process at Landegg was encouraged to 10- 12 October
1986. Jointly conceived in
March 1986 by the British and French
The Varqa Proj ect was a Europe-wid e initi ati ve National Youth

Committees, this gathering
in volvin g Ba ha 'i youth in a campa ign of prayer and
paid special attention to what practical steps
personal teaching dedicated to the memory of a
youn g west European youth pi oneerin g in Romania. could be taken to unite the Baha ' i youth of
Participants kept each other regularly informed of Europe and recognised
in the call for a Eurotheir news and successes, and the Landegg Youth
pean Baha'i Youth Movement a natural
School was the joyous occas ion of their first reun ion response to the growing feeling of European
since the European Youth Conference in Antwerp in
Baha' i youth solidarity that was emerging
Jul y 1985. The experi ences and spirit of these youth
thus prepared the background for discuss ions around throughout the continent. Furthermore, the
the question of a "European Baha ' i Youth Move- twenty-eight youth representing eleven
ment" to natura ll y take place. countries endorsed
the recently-established

Information Centre as a channel for fluent venture of its kind. It was to be followed by
and regular communication between coun- similar efforts, the "Star" projects of 1988,
tries and, in recognition of the dramatic new 1989 and 1990. In total, these projects drew
opportunities and challenges facing the some fifty young European Baha'is from
Baha'i youth of Europe, requested the more than half a dozen countries to the
Continental Board of Counsellors to con- Southern African region for four successive
sider the creation of a body that would summers of teaching and service.
provide direction and co-ordination to youth Born out of intense collaboration between
activities on a European level. a handful of youth in Europe and the
Plans also were formulated to regularly Spiritual Assembly of Botswana, "Botswana
send European Baha'i youth to serve in the 1987" was a significant success. Through it
teaching and development field in the Third a channel for service in the Third World had
World. The National Youth Committee of the been opened for the Baha' i

youth of Europe,
United Kingdom was asked to co-ordinate and a humble and initial step taken by the
this project on behalf of the National Youth European youth to make Europe "a fountain-
Committees of Europe. head of pioneers, travelling teachers and
The Europe-wide discourse, initiated with financial assistance to the Baha'i communisuch vigour at Landegg and developed sub- ties of the Third World".2 The Botswana
sequently at the Strasbourg gathering, was Project exemplified what the Universal
further enhanced at the First European House of Justice later referred to as "the
Youth Seminar, held at Landegg Academy, increasing collaboration and growing unity
22- 24 May 1987. The meeting was called at among all the Baha'i youth on the continent
the request of the Continental Board of of Europe". 3 A special fund, the "Eurobots
Counsellors, who in carefully organizing the Fund", administered initially by the National
programme of this important gathering and Youth Committee of Norway, was also set
watching over its proceedings ensured that up to meet the needs of equipping the Baha'i
the historic process which had begun some community of Botswana with a new
months earlier continued on its course. motorised vehicle suitable for use in teach-
Consultations between representatives of ing and consolidation in the desert, and
nineteen National Youth Committees, three which would also be placed at the disposal
Counsellors, Auxiliary Board members and of future European youth projecteers. All
representatives of National Assemblies, National Youth Committees in Europe were
focused on important aspects of youth col- invited to participate in this campaign.
laboration, including the devising of specific For those who participated
in this landplans and projects to channel the services of mark enterprise, it was an unforgettable
the European youth. Particular emphasis was experience, one which was to have a lasting
placed on encouraging youth involvement in and galvanic effect. In commending the

the arts. Prayer, audacity, and movement youth participants in this project, the Spiriwere identified as key elements in translating tual Assembly of Botswana later wrote: "We the vision of a "vibrant band" into tangible invite you all to come back to Botswana, reality. Unanimous support was voiced for to experience again the supreme joy of the continuation of the important work of the European Baha' i Youth Movement Infmma- From the Uni versal House of .Justice to the tion Centre and for its transfer to Norway. participants of the European Youth Conference in Innsbruck, 4 July 1983.

The First Joint European Baha ' i Youth 3 From a letter written on behalf of the Universal Third World Teaching Project, the "Botswana House of Justice to the National Spiritual Assemb ly 1987" project, was arguably the first formal of the Baha' is of the United Kingdom, joint European Baha'i youth teaching 29 October 1987.

demonstrating the oneness of the family of a vision for the Baha'i youth of Europe. As a man from Iceland to the Kalahari, while ful- result, "Peace Moves", a decade-long camfilling your divine purpose to unite souls paign of galvanising the youth of Europe, with their God." Baha'is and others alike, around the themes

The experience of the Youth Conference enunciated in The Promise of World Peace, in Manchester, United Kingdom, 5-9 August came into being. Its principal aim is to 1987, spuned the Continental Board of empower Baha'i youth to initiate and refine Counsellors on with their effort to organize their interaction with their peers around the an international youth conference in Spain in spirit and content of Baha'u'llah's peace the summer of 1989, an event that could programme, destined to usher in, before the capture the vision of Baha'u'llah for peace close of the century, the Lesser Peace. and unity and share it with a large and The significant increase in the scope of diverse group of non-Baha'i youth, including responsibilities of the Committee necessirepresentatives of youth organisations and tated its evolution into a body charged with

groups from all over Europe. Planning began the work of coordinating much of the contiwell in advance, and by June 1988 separate nental youth activities. This was particularly programme and logistics committees were so during the period from June 1988 until operating out of the United Kingdom and the first meeting of the European Baha'i Spain respectively. Youth Council in November 1989. In this The original plan eventually had to be sense the Peace Moves Committee was the cancelled owing to logistical consider- precursor of the Council itself. ations, but while various alternatives were Representatives of National Youth Combeing considered, the need for forming a mittees present at the European Youth "European Association of Baha'i National School, De Poort, the Netherlands, 23- 29 July Youth Committees" was increasingly recog- 1988, focused much of their informal connised. The "Association" was essentially a sultations on the question of European Baha'i generic title which the youth could use in youth collaboration, particularly among the their approaches to non-Baha'i organisations National Youth Committees. A number of to lend more credibility to their stature as the options for the emergence of a Europe-wide representatives of the Baha'i youth of coordinating body were considered and pre- Europe. sented to the Universal House of Justice. In Central to these important developments a letter dated 11 August 1988 the Supreme were the contributions of the Board of Coun- Body stated its full agreement as to the ripesellors and the "Peace Moves" Committee, ness of the time "for the strengthening of the body originally requested to plan the continent-wide ties among the Baha 'i youth programme of the international youth of Europe". It stated that the International conference for the summer of 1989. This Teaching Centre had been requested to Committee was appointed by the National ask the Continental Board of Counsellors to Spiritual Assembly of the United Kingdom consider the matter and to recommend a on the recommendation of the Counsellors . working structure which

Appointed to membership of the Peace Moves Committee were Dona Adamson, Sean Hinton, Kishan Manocha, Ric:Ivan Moqbel, Vafa Ram, Adam Robarts, Kitt Sandvik and Robe1i Weinberg. Officially a conunittee of the National Assembly, it served in an advisory capacity to the Counsellors, consulting extensively on the development of

CONFER~
- EUROP: .
BAHA'I DE JU' The tlurd Peace
MADRID 20-2: Moves '89 Regional
European Youth
Conference, held in
Madrid, Spain, from
20-23 July 1989.
More than seven
hundred Bahci 'is
from twenty-six
countries attended.

way pioneer a very challenging development in international Baha'i collaboration." This set in motion the process of defining the nature of the emerging institution that would fulfil this role. In December 1988 the Peace Moves Committee tabled detailed proposals outlining the structure and function of such a body, which were later submitted by the Counsellors through the International Teach-

effective links and enable the youth to serve the Cause together unitedly with a continental vision of the work."

However, the vision of the House of Justice went beyond the confines of Europe. The letter stated: "Europe, with its many national Baha'i communities contained within a reasonably small area, can in this

BAHA'I YOUTH FOR ADVANCEMENT CAUSE BAHA'U'LLAH THAT CONTINENT. YOUTH GATHERED IN SHEFFIELD, INCLUDING H!GHL Y SIGNIF ICANT REPRESENT AT!VES EASTERN EUROPE AND CHINA, HAVE DEMONSTRATED .. HOW GREAT WILL BE TH EIR INFLUENCE ON THE ENTIRE BAI-IA' ! COMMUNITY AS THEY SPREAD OUT TO THEIR HOMES AND PIONEER POSTS.

ing Centre to the Universal House of Justice
To aid National Youth Committees to
for consideration.
develop a common vision of the future of
Although the vision of "Peace Moves"
Baha'i youth activities in Europe in the
was only gradually introduced to the youth,
context of the newly appointed Peace Moves
for example at a meeting of representatives
Committee and to prepare for the launch of
of selected National Youth Committees in
the "Peace Moves" initiative, a meeting of
Lyon, France, 1- 2 October 1988, the decade
National Youth Committee representatives
was to be officially opened in the summer of
was convened in Luxembourg, 24- 26 Feb-
1989 when Baha' i youth and their peers
ruary 1989. The consultations were shaped
wou ld gather at a series of five regional
and guided by a momentous message from
conferences to celebrate its launch. Nearly
the Universal House of Justice conveyed
2,000 youth participated in these conferthrough the International Teaching
Centre,
ences held at De Poort (Netherlands), San
in which the Supreme Body expressed its
Marino, Madrid (Spain), Torshavn (the
preference for the establishment of a Euro-
Faroe Islands) and Sheffield (United Kingpean Baha'i Youth Council, which would
be
dom) during the period July- August 1989.4
The conferences ended on a high note of
expectation, releasing and channelling tremendous energies.

The House of Justice commented:

THRJLUNG MESSAGES FROM SERIES OF
CON FERENCES THRO UGHOUT EUROPE EVOKE
HIGHEST HOPES EXTRAORDINARY POTENCY

4 The Sheffield conference was addressed by
M. Andre-Jacques Dodin,
Director of the European
Youth Foundation of the
Council of Europe,
Strasbourg, France.

Representatives of the Peace
Moves Co mmittee had met with M. Dodin in
December 1988 to bri ef him
about plans to hold an
international youth
conference in Spa in and to
appri se him of the "Peace
Moves" effort.

INTERNATIONAL SURVEY OF CURRENT BAHA'I ACTIVITIES

The members of the first European Bahri 'i Youth Council after their first meeting in London, England, in November 1989.

appointed by and be responsible to the House of Justice. Significantly, the House of Justice stressed the need "for the vision of the Council to embrace the whole of Europe (emphasis added), from the Atlantic to the Urals, and not just the countries of the Euro-continental basis, of the pean Community." It was only when the Iron Curtain was breached a few months later that the full significance of the words of the House of Justice became apparent.

On 20 October 1989, the Universal House of Justice announced to all National Spiritual Assemblies in Europe its historic decision to bring into being a new institution, unique in the history of the Administrative Order:

ANNOUNCE APPOINTMENT FIRST EUROPEAN BAHA ' I YOUTH COUNCIL WITH FOLLOWING MEMBERS: ONN O FRANK VAN BEKKUM, MORTEN BERGSMO, NADI HOFMANN, ALESSANDRA LANFRANCONI, JOHN MCGILL, BAI-IIYYIH TAHZIB, ROBERT WEINBERG ....

new body: co-ordination of the activities of European Baha'i youth which bridge national boundaries, and therefore also of the international involvement of the National Baha'i Youth Conunittees of Europe; repre-sentation, on a continental basis, of the European Baha 'i youth with non-B aha 'i youth groups and other agencies; collaboration in youth matters with the Continental Board of Counsellors and the National Spiri-tual Assemblies in Europe.

The first full meeting of the European Baha'i Youth Council took place during the weekend of 4-6 November 1989 in London, during which time the newly-appointed members took the opportunity to visit the Resting Place of Shoghi Effendi. At that same meeting, the Council met with the Peace Moves Committee and there was a smooth handover of responsibilities and transfer of the work in

progress, after which
HAIL THIS NEW DEVELOPM ENT BAHA'I the Committee, having fulfilled its functions ,
YOUTH WORK, EAGERLY ANTI CIPATE GREAT officially ceased to exist.
EN HANCEM ENT POT ENTIAL FOR PROMOTION The creation of the European Baha' i
FAITH THROUG HO UT CONT!NENT.5 Youth Council coincided with dramatic
social and political changes sweeping
In its 28 August 1989 letter of appoint- through Central and Eastern Europe. These
ment of the Council the House of Justice changes brought about the collapse of politioutlined the three major functions of this
cal systems that had for so long prevented Members of the Council were drawn from six millions of people from receiving the light
countries, and included one of the members of the of Baha ' u' llah. Fresh opportunities for
Peace Moves Committee. serving the Faith abounded.
The events of

the day had further broadened the horizons close of the project strong foundations were
of the youth of Europe who could now see laid for the establishment of the first Spiri-
Europe as an undivided whole, a continent tual Assemblies in the project cities of
burgeoning with the promise of unprece- Bratislava and Brno, which came into being
dented teaching victories. in January 1991.
Against this background of profound In addition to these summer projects, the
change this new agency of the Faith began to highly successful George Adam Benke
take up its duties of stimulating and co- project, named after the first European
ordinating the activities of the Baha'i youth Baha'i martyr, took place in Bulgaria
of a new Europe. The most outstanding between October 1990 and January 1991.
feature of the period 1989-1990 was the way Among the fruits of the project were the
in which the youth rose to the challenge of establishment of the Spiritual Assembly of
taking the Faith to the countries of the Plovdiv, the first Local

Spiritual Assembly
former Eastern Bloc. During the summer of 1990 the European Baha'i Youth Council organized teaching projects in five Central and Eastern European countries which were all dedicated to outstanding women from the early years of Baha' i history, and each associated with a specific theme. These projects set a number of highly significant, historic precedents . They served as the first formal Baha'i youth teaching enterprise in the former communist countries of Europe; the first continental youth activity to be sponsored by the newly-established Youth Council; and the first time that the Baha'i youth of Europe had arisen in such large numbers and with such resolution and vigour to serve together in a challenging joint endeavour in Europe. Indeed, as a result of the participation of so many young European Baha ' is in these projects, continent-wide youth collaboration had scaled new heights.

Teaching projects were held in Czechoslovakia (the Martha Root Project), Hungary (the Renee Szanto Project), Poland (the Lydia Zamenhof Project), Romania (the

formed in Bulgaria since World War II, the opening of over half a dozen localities to the Faith, and national television coverage.

Project participants also made a pilgrimage to Edirne, Turkey, where they had the opportunity to visit the House ofBaha'u ' llah.

Capitalising on the success of these projects, the European Baha'i Youth Council set in motion a long-term strategy for these newly-opened countries to ensure that adequate and regular follow-up and assistance was given to these new, thriving centres of Baha'i activity.

The mobilisation of youth throughout the continent continued through 1991 in preparation for the Holy Year with a clear focus on teaching. In response to the Council's call, significant victories were won, many Baha'i communities were invigorated by the visits of the youth, contacts were established with prominent people and organisations, and many souls brought into the Faith.

Among the activities were the four regional youth conferences held during the summer of 1991 with the theme "Baha'u'llah-The

Tahirih Project), and Yugoslavia (tlie Louisa King of Glory," in Kabli (Estonia), Strasbourg
Mathew Project). Particularly noteworthy (France), Berlin (Germany) and Neptune
was the project in Czechoslovakia, sub- (Romania). The 150 participants from seven
titled, "Peace through Participation", in Republics of the former Soviet Union and
which over 160 Baha'is from twenty-seven nine other countries attending the conferdifferent countries took part. The Faith ence in Kabli, Estonia, commented in their
enjoyed extensive media coverage and was message to the Universal House of Justice
particularly well received by public officials, that "this gathering has played a unique role
academics, and representatives of non-gov- in the forging of strong bonds of friendship
ernmental and political organisations. At the and understanding between the youth from

Bahri 'is gathered in Neptune, Romania, in July I 991, for one of the four regional youth conferences held that summer by the European Bahri 'i Youth Council.

East and West." The Estonia conference was stimulate and motivate the teaching work of
also significant in that it was only the second the youth. The Council identified Peace
Baha'i youth conference to be held in the Moves as one of its four major focuses of
then-Soviet Union. Particularly noteworthy activity for the summer of 1990. In the
also was the conference in Neptune which autumn of 1990 it issued a comprehensive
attracted 250 participants from twenty coun- statement outlining the features of Peace
tries around the world. Over 600 souls Moves. It read, in part, as follows: "Peace
embraced the Cause during the course of this Moves is a Baha'i contribution to the estabconference and during teaching activities lishment of a lasting world peace. Peace
before and after it. Moves is a means of enabling

the Baha'i
The European Baha'i Youth Council, in youth to initiate and improve interaction
collaboration with national institutions and with their peers in Europe. Peace Moves is
committees, also organized a number of the generation of activities inspired by, and
other teaching projects in different parts of realising, the contents of
the Peace Statethe continent during the course of 1991, ment of the Universal House of Justice."
including Bulgaria (George Adam Benke The statement helped to clarify for the
Projects II and III), Cyprus (Winds of Hope Baha'i youth of Europe the relationship of
Project), Greece (Anis Project), Hungary, Peace Moves to the teaching work. Since its
Italy, Poland (Lydia Zamenhof Projects II launch several European youth communities
and III), Spain and Turkey. enthusiastically had taken up the concept of
One of the first tasks given to the Euro- Peace Moves as a focus for their teaching
pean Baha 'i Youth Council by the Universal work. Indeed, much of the outstanding
House of Justice was a smooth transfer energy and enthusiasm generated by the
of functions between the Peace Moves 1989 Peace Moves events were channelled
Committee and the Council. The Supreme into the vital teaching work carried out in the
Body had described the five regional Peace newly-opened countries of Central and East-
Moves conferences held during the summer ern Europe. An international Peace Moves
of 1989 as "outstandingly successful". Early project, "Winds of Hope", which included a
on in its first year the Council carefully three-day pilgrimage to the Holy Land, was
considered the development of the Peace held during August 1991 in Cyprus. The
Moves campaign and recognised its poten- Peace Moves campaign continued to be
tial as one of many possible means to developed throughout the remaining years of

Participants in the

George Adam Benke
Project in Bulgaria
attending the National
Teaching Conference
held in Plovdiv from
25 to 27 October 1991.

the Six Year Plan in those countries in which it was felt to be relevant to their needs and interests.

One of the outstanding developments of the Peace Moves events of the sununer of 1989 was the launch of the Dr. Ugo Giachery Arc Fund Project established in memory of the valiant Hand of the Cause of God who Compassed away that summer during a visit to Samoa. The aim was to encourage the Baha'i youth of Europe to make a substantial contribution towards the building of the Arc on Mount Ca1mel, a venture which the Universal House of Justice had announced to the Baha'i world in August 1987. The management of this project was taken on by the European Baha'i Youth Council upon its appointment, and at the First Annual Conference ofNational Youth Committees in 1990, the representatives present unanimously requested that a target of one million dollars be set.

raising of one hundred thousand dollars for the Dr. Ugo Giachery Arc Fund Project is a remarkable achievement and a fine example to the entire Baha'i community."

One of the most important duties facing the newly-appointed Youth Council was the establislunent of effective relationships with the European National Baha'i Youth Committees. In order to facilitate communication and share with them its vision for the development of youth work throughout the continent, the European Baha'i Youth Council called annual meetings of Youth Conunittee representatives. At the first of these Amrnal Conferences at De Poort, the Netherlands, from 26-28 January 1990, representatives from 22 National Youth Committees in Europe consulted with the Council and representatives of the Eurorequested that a target of one million dollars pean Board of Counsellors on a common strategy for the continent for

the 1990s. At
The project officially ended at Ri<;lvan the Second Annual Conference, 15-17 Feb-
1992. At the time of the Third Annual Con- ruary 1991 , 26 representatives from both
ference of Youth Committee representatives Western and Eastern Europe met and
in February 1992 a total of US $187,000 had consulted under the inspiring guidance of a
been raised. In commenting on the signifi- representative of the Board of Counsellors.
cance of this collaborative venture by the The presence of Eastern European represen-
Baha' i youth of Europe shortly after the tatives was highly appreciated by the other
Second Annual Conference of youth repre- participants, and a sháong, unified bond was
sentatives in 1991 , the Universal House of created between East and West. The Third
Justice stated through its Secretariat: "The Annual Conference was held in Wiesbaden,

Germany, 1-2 February 1992, when twenty- secretariat would be "a great reinforcement
two representatives from all over Europe- to the services which the Council is already
gathered to consult primarily on the chal- rendering with such distinction". As of
lenges and the opportunities presented by the 1 February 1991 a full-time Secretariat, fully
Holy Year. equipped with modem telecommunications
At its third meeting held 16-19 February facilities, was established in Sweden with
1990 in Berlin, the European Baha ' i Youth one member of the Council employed in a
Council felt it timely and important to visit salaried position. The European Baha'i Youth
the European countries in order to further Newsletter, based on news and information
strengthen collaboration between the Council gathered at the Secretariat, was first issued
and the respective National Youth Commit- on 6 April 1990. National Youth
Committees. This objective was to serve a number of tees either reproduced the entire newsletter
purposes: to deepen the Council's relation- and sent it promptly to their

youth, or chose
ship with the National Youth Committees to include items of information in their own
and their National Spiritual Assemblies; to youth bulletins and magazines or national
establish personal contact with the Baha'i Baha'ijoumals.
youth in the community and thereby to One of the three main functions assigned
obtain a more accurate picture of the situa- to the European Baha'i Youth Council by
tion in each country; to encourage co- the Universal House of Justice is that of
operation between the National Youth Com- representation, on a continental basis, of
mittees on a regional level; to share news, the European Baha'i youth with non-Baha'i
ideas, plans and needs with the National youth groups and other agencies. The first
Youth Committees and the youth of Europe; tentative steps in this arena of work had been
to assist the National Youth Committees, taken by the Peace Moves Committee with
especially the newly-appointed ones, in their its representation to the Council of Europe ' s
functioning where necessary and to encour- European Youth Foundation in Strasbourg,
age all youth to raise their standard of the France, in December 1988. Soon after
English language in order to better study and its formation the European Baha'i Youth
understand the writings of Shoghi Effendi. Council participated in the Second Annual
Since its formation, members of the Euro- Conference on Intolerance held in Strasbourg,
pean Baha'i Youth Council have been able France, 10- 15 December 1989, a conference
to visit all National Youth Committees on at organized under the auspices of
the Euroleast one occasion and to consult with most pean Youth Centre of the Council of Europe,
National Spiritual Assemblies. Further, the at which a number of important contacts
Council intensified its working relationship were made.
with the Continental Board of Counsellors In November and December 1991, reprethrough regular consultations. sentatives of the Youth Council met with
The work of the European Baha 'i Youth two representatives of the United Nations

Council during its fast full year was successfully carried out from a temporary Secretariat based initially at the United Nations Office in Europe in Geneva and other individual Baha'is of the Baha'i International Community in Council. Subsequently the European Baha' i Youth Council appointed a full-tin1e Secretariat and on 6 January 1991 wrote that the establishment of a permanent organisation of a high-level representation conference with the theme "Overcoming Racism in Europe" scheduled for April 1993 . The Legal Task Force, a group of three European Baha'i lawyers, began its work of drafting the legal status of the European Baha'i Council and seeking its official recognition by such bodies as the Council of Europe, the European Coordination Bureau of International Youth Organisations, and the Youth Forum of the European Communities. In March 1992 the European Baha'i Youth Council submitted an application for financial assistance to the European Youth Foundation, a most signifi-

offices of the Baha'i Commufunity in Geneva, Switzerland, and subsequently in the Netherlands. The Universal House of Justice had originally indicated that the former was given the responsibility for European Baha 'i Youth Council would need further developing relations with European youth organisations and other agencies on behalf of the Council and the organisation of

in universities, patiicularly the development of Baha' i student societies in universities where such possibilities exist. To this end, an Ad-hoc Committee on Student Societies was appointed in 1991 to undertake the necessary research into European Baha'i student activity on its behalf. As a result an information pack containing valuable material on the imp01iance of Baha'i university societies, practical suggestions on setting up such societies, sample constitutions, discussion papers, ideas for activities, etc. was produced and sent to all National Spiritual Assemblies and Youth

Committees in Europe.

cant step, taken after formal contacts had been established as a result of meetings of some Council representatives with officials in Strasbourg.

Other matters given special consideration by the European Baha' i Youth Council were those of the Youth Year of Service and Junior Youth. The Council made the promotion of the concept of the Youth Year of Service one of its highest priorities, encouraging all National Spiritual Assemblies and National Baha'i Youth Committees in Europe to emphasise this important area of service among the youth in their communities. To assist with this process the Council set up a database of available service positions in Europe and issued a Youth Year of Service Information Pack to all National Spiritual Assemblies and Youth Committees. The Youth Counci l also devoted special attention in its own consultations and in those with National Spiritual Assemblies and Youth Committees, to the needs of Junior Youth, especially their full integration into all activities at universities, the need for increasing collaboration between Baha'i students throughout Europe.

The Council began its planning for the Holy Year, 1992-1993, well in advance. Its strategy for the Year was sent to all National Spiritual Assemblies and National Baha'i Youth Committees of Europe in December 1991. In the preface to this document the Council stated:

> Every step we take in this Holy Year should be a step towards service. It is a time when the Baha'i youth of Europe must make extraordinary sacrifices and rise to the call of the Universal House of Justice. This strategy is offered to the Baha'i youth of Europe by the European Baha'i Youth Council as a means to channel our energies, realise our potential

The Committee also organized a conference on Baha' i activities at universities in Europe held in Brno, Czechoslovakia, from 2 to 5 January 1992. Twenty-four delegates representing eleven countries consulted on the development of Baha'i activities at universities, the need for increasing collaboration between Baha'i students throughout Europe.

aspects of Baha ' i conununity life, particularly youth activities. Countries with a significant percentage of Junior Youth were asked to organize specific projects for this age group . Both the concept of the Youth Year of Service and Junior Youth figured prominently in the Council's strategy for the Holy Year.

The European Baha ' i Youth Council also placed special emphasis on Baha ' i activities

The plans of the Youth Council for the Holy Year included specific year of service projects; history tours to visit the House ofBaha'u'llah in Turkey; a European prayer campaign; a "silent" conference to provide a unique opportunity for meditation and reflection; a high-level representation conference with other youth organisations; and specific

and raise us to new heights of service. It is a strategy calling for great sacrifice, spiritual discipline and personal transformation. It is a strategy which calls for vis ion, courage and ce1iitude. It is a strategy made up of plans and activities which the Baha ' i youth of Europe can humbly offer to BaM'u'llah in this, His Holy Year, as a sign of our love, our devotion and our desire to serve Him.

El Viento Canta, form ed at the Baha 'i World Centre by youth who served there ji-om Mexico, Peru, the United States, and the United Kingdom. This photograph was taken in 1988, before the group began its European tour.

time ranging from three months to one year.

By the opening of the Holy Year at Ri<;lvan 1992 this unique project had caught the imagination of the friends far and wide. The strategy was later to win the admiration of the International Teaching Centre, which in a letter dated 19 April 1992 to the Conti

nental

Board of Counsellors for Europe

junior youth activities. The Council's plans for national youth committees included ways of orienting the youth towards a greater understanding of Baha'u'llah and His Mission; conducting proclamation events with the use of mass media; holding national conferences , projects and deepening weekends; dissemination of the statement on Baha'u'llah, and organising events aimed at fostering greater conelation of the Teachings with cmTent issues.

To execute its Holy Year strategy most effectively, the European Baha'i Youth Council appointed a Holy Year Board, a committee of seven European youth, to coordinate and monitor the Council' s international activities for the Holy Year. It held its first meeting in November 1991. Foremost among the international activities for the Holy Year was the Year of Service Project, comprising fourteen specially designated teaching routes throughout Europe to which young believers could devote periods of

wrote: "The breadth, directness and intended intensity of the effort envisioned by the Holy Year Board is such that we can but admire this new generation of Baha'i planners."

By the end of the Six Year Plan, the pattern and nature of European Baha'i youth activity had undergone a significant qualitative change, holding out hope and promise for the future. The degree of collaborative work among the youth made the wholeness of Europe a living reality.

They responded magnificently to the challenges resulting from the collapse of social and political systems in the Eastern half of the continent, valiantly arising as resourceful pioneers, energetic travelling teachers and dynamic administrators in the establishment of the Faith of Baha'u ' llah in virgin lands. In this, their lofty endeavour, they were inspired and guided by the nascent European Baha'i Youth Council, a unique instrument created by the Universal House of Justice for this very purpose.

C. SPECIAL YOUTH PROJECTS

A significant feature of the Six Year Plan was the use of the arts to share the Message of Baha 'u 'llah. Many projects involving the arts were carried out by youth, who combined drama, music and dance to teach the Faith. Three special projects have been featured here because of the international scope of their services.

El Viento Canta

On 21 March 1987, the music group now known as El Viento Canta first performed during a talent show at the Baha'i World Centre. The ensemble was composed of youth who had volunteered to serve at the Centre and had a love of Latin American music . The members were: Cesar Cortes (Peru), Claudia Cortes (Mexico), Rolando Cortes (Peru), David Hadden (United States), Roxana Hadden (Peru), and Conrad Lambert (England). The audience 's response to the music was so positive that the friends continued to perform for various gatherings in Haifa. The group formalized its name for a presentation at the Jacob 's Ladder Folk Festival in northern Israel in September 1987.

As a result of the performance at the Jacob's Ladder Folk Festival, the musicians and Quewere asked to give a full-length concert at

share their Faith with people in Western Europe, writing to National Assemblies in Europe and receiving positive responses for sponsorship from thirteen. New members were added to the group: Miguel Cortes from Peru (Rolando and Cesar's brother), and Lisa Smith-Cortes from the United States (Cesar's wife).

In June 1988, El Viento Canta began its tour in Cyprus, then proceeded on to Greece, Italy, Switzerland, Austria, Germany, Belgium, France, Spain, Portugal, Ireland, Scotland, Wales, and England. Each concert 's format varied slightly to accommodate the location, but generally the performance lasted between one and one-and-a-half hours and consisted of songs from Peru, Bolivia, Chile, Spain, Argentina, Venezuela, Mexico and Ecuador.

The songs were sung in Spanish and Quechua, the native language of the Indians in

the Israel Museum in Jerusalem. This concert was also successful, and the friends began to realize the teaching potential of their music. They began planning a trip to the Andes. In between the songs, members introduced themselves as Baha'is and talked about Baha'u' llah and the principles He brought. Invariably, a few people would stay after the concert and participate in the impromptu firesides held in hotel rooms or onstage. At one concert in Spain, hundreds of copies of the Peace Statement were distributed to an audience of 3,000! The group performed approximately forty-eight concerts in three months.

Members of El Viento Canta with children on the grounds of the Bahri 'i House of Worship in Kampala, Uganda, during their tour of Afiáica in 1989.

During the 1988 International Convention in Haifa, several Continental Counsellors from Africa had heard the group perform and asked if it would consider travelling to that continent for three music festivals to be held in 1989. After El Viento Canta's final conceit in England in August of 1988 (which happened to be held at the Africa Centre in London), the members dispersed to several countries to work and study until

were held to encourage local believers to perform their own native songs and dances, and El Viento Canta was to be an illustration of how this might be possible. All of the festivals were inspiring and beautiful, and the friends had an opportunity to visit the House of Worship in Kampala, Uganda, for a spiritual renewal. One of the most beautiful stories of the group's experience in Africa occurred in Uganda. On the last evening of the band's stay, they were to play at a special camp for handicapped children. They played in a room filled with about 200 children and lit only by a single dim lightbulb. At one point, a performer was to dance with a member of the audience. When she invited one happy-looking child, she didn't realize

their trip to Africa.

As the friends waited, sweeping changes were taking place in Eastern Europe and many opportunities for teaching the Faith opened up there. The International Teaching Centre asked El Viento Canta if it could extend its African trip to include Eastern Europe, the Soviet Union, Mongolia, and China! Of course the members agreed and set out with anticipation to meet in Liechtenstein (the home of Miguel's new wife, Bernadette) in November 1989.

During December 1989, the group travelled through Botswana, Kenya, Uganda, and Liberia. The music festivals planned there

M embers of El Viento Canta in Ulaan-Baatar, Mongolia, with Knight of Baha 'u '!Lah Sean Hinton (back left) and some of the first Mongolian Bahci 'is; 1990.

the members wandered through these countries to spread the divine fragrances of the Cause of God. They knew that wherever they went people would be attracted to the joyful, upbeat music, and would stay after

that the boy had no legs. The child proceeded to dance with great agility on his hands! Later, a deaf little girl told the group how much she enjoyed the music, and a young blind man asked very earnest questions about Bahci' u'llah.

El Viento Canta returned to Europe at the end of December and travelled through Croatia and Slovenia in Yugoslavia, Hungary, Poland, Estonia, Russia, Ukraine, Siberia, Mongolia, China, Macau, and Hong Kong.

Travelling in the dead of winter with sixteen people, instruments and luggage and a complete sound system, one could surmise that the group 's purpose was not tourism. In fact,

They took the train from Ulan-Ude to Irkutsk, on Lake Baikal, where they would catch a plane to the capital of Mongolia, Ulaan-Baatar. They got to Irkutsk early in the morning and took taxis to

the airport.
the concerts to hear more of the Message that was presented on stage. They didn't know how many sacrifices, delights, tears, and adventures they would share along the way.

One of their biggest adventures took pouch conplace on the train between Poland and their first stop in the Soviet Union, Estonia. The group missed one train and had to catch tluáee to make up for lost time. The band had experienced several robberies in Poland, and the train was no exception. The weary travellers probably could have given up right The Amerithen and there, but Lynda Godwin, the coordinator for the Soviet trip, suddenly pulled out a letter from the House of Justice and began to read from it. It was the letter informing the Baha'i world of the vast changes in Eastern Europe, the Soviet Union, and Mongolia which called for a new Two Year Teaching Plan for those countries.

The performers immediately felt exhilarated and inspired by those words. They forgot about their hardship, became cheerful and loving once again, and felt so happy that they were a part of these changes and could

When they arrived, Cesar suddenly shouted, "Ya Bah:i'u'l-Abh:i!" in a panic-stricken voice. Everyone turned to him and asked what had happened, and he said, "I left my bag on the train!" This travel tained his passport and visas and US$2,300 of the group's money. He had put it under his pillow on the train so that it would be safe.

Immediately the group ' s Russian translator took him to a taxi so that they could try to catch the train. Meanwhile, two hours remained before boarding time. The Amerithen and there, but Lynda Godwin, the coordinator for the Soviet trip, suddenly pulled out a letter from the House of Justice and began to read from it. It was the letter informing the Baha'i world of the vast changes in Eastern Europe, the Soviet Union, and Mongolia which called for a new Two Year Teaching Plan for those countries.

The performers immediately felt exhilarated and inspired by those words. They forgot about their hardship, became cheerful and loving once again, and felt so happy that they were a part of these changes and could

can guide, Bill Mahoney, told the friends to get some breakfast and see what would happen. Claudia and Lisa decided to stay with the luggage. As they were waiting, rather dejectedly, for their chance to eat, they suddenly heard a very British voice say, "My, you have a lot of luggage, don't you?"

Shocked to hear English, they looked up and saw a young man with bright blue eyes.

"Who are you?" Lisa asked.

"Sean," he said.

"Sean Hinton? Allah'u 'Abh:i! We ' re El Viento Canta!" He, just as shocked, said, "What are you doing here?" They

told him
teach in these countries. Even though they that they were about to fly into Mongolia,
encountered more difficulty before they got and he told them he was on the same flight.
to Estonia (Conrad had left his passport in They immediately took him up to the other
Warsaw and had to go back for it), they had members, who were also stunned to see him.
been given new strength and energy to He apparently had decided to come back to
continue their efforts for the Faith. Mongolia for further studies for one month.
After El Viento Canta finished its Soviet He knew El Viento Canta was scheduled to
tour in Siberia, it was time to travel to be there, in Mongolia, but he had no idea
Mongolia. However, the group had no plans how or when it was to arrive.
for Mongolia. No concerts had been set up, Finally everyone was to board the plane
and no contacts had been made. The Interna- and Cesar still hadn ' t come back. Bill told
tional Teaching Centre had asked the friends the friends he would wait for Cesar and do
to go there and do what they could. Every- what they could to get him to Mongolia. But
one wished that Sean Hinton, a pioneer to no one really believed that he could find the
Mongolia, would be able to meet them there group in Ulaan-Baatar.
but they knew he was back in England. They The band arrived in Ulaan-Baatar and
just decided to make the best of it, and if half of the members got taxis to one of
nothing happened, to go on to Beijing. the two hotels; the other half stayed at the

airport until another taxi was available. El Viento Canta could not have travelled
When the second group arrived at the hotel, to any of these remarkable places without
who should they bring with them but Cesar! the love, kindness, diligence and support of
Cesar and the Russian translator had countless Baha'is and their
wonderful comrushed to the train station to find that the munities. In every city or town, the Baha'is
train had already left for the next town. They could always be picked out of

the crowds
called ahead to the next town, described the by their cheerful smiles and open faces. It
bag to the train police, and got back in the is a testament to the power of Baha ' u 'llah' s
taxi. When they arrived at the next station Covenant that the Baha'i communities in all
after a harrowing taxi ride, they found the these lands exhibited such excellent hospibag and all of its contents perfectly safe in tality and were able to arrange concerts and
the police station. After verifying that every- venues so well.
thing was in order, they raced back to Irkutsk
to find that the airplane had left fifteen The Wildfire Theatre Group
minutes earlier. The next passenger plane In January 1988, a group of twenty-eight
was not scheduled to leave for another week. Baha'i youth toured Australia to share the
Bill asked Cesar if he minded riding in Teachings of Baha'u'llah through
a proa cargo plane. Cesar said, "I'll take it!" and gramme of music, dance, and comedy entitled
flew to the Ulaan-Baatar airport, where half "It's Not the End of the World". Calling
the group was still going through customs! themselves the Wildfire Project, the youth
Sean Hinton already had contacts in Ulaan- met with an extraordinary response among
Baatar and went on to arrange four concerts the approximately three thousand people who
and a visit to the Mongolian steppes. Such saw the show. During the rest of the Six
wonders served to greatly confirm the dedi- Year Plan, Wildfire embarked on a number
cation of the young performers. of similar performing tours.
The member-
China was a very different experience for ship of the group and the content of the
the group. The members could not teach shows changed, but Wildfire
remained dedithe Faith openly there, and many of their cated to spreading Baha'u'llah ' s message of
concerts had been cancelled. However, in peace through the arts.
one area, Guiyang, they were able to give In November 1989, the Wildfire Theatre
small concerts and visit a lovely area in the Group completed its first
international teachmountains where the Miao minority live. ing tour.
Composed of five youth, the troupe
The friends visited on April 21 and were travelled to Hong Kong, Macau, Taiwan,

able to explain to their hosts that that was a very special day, the "King of Festivals" for Baha' is. The Miao shared their dances , food, and beautiful costumes with El Viento Canta, which was astonished at the similar- ity between the Miao people and the native people of South America.

The group returned to the western style of living when it flew to Macau and then later visited Hong Kong. After having been among lovely, spiritual-minded people in China, Mongolia, the Soviet Union, Eastern Europe, and Africa, the group was pleasantly surprised to find the same kind of pure hearts in such modern surroundings.

and Thailand. Monty Engs (New Zealand), Simon Hinton (Australia), Glen Martin (Australia), Mary Sinclair (United States), and Kirsten Zemke (New Zealand) spent ten months performing in schools, universiity shopping centres, refugee camps, public parks and other venues.

During this tour, Wildfire shared the Baha'i Faith with approximately 120,000 people.

The Baha'i community of Hong Kong reported being deeply touched by the dedication and enthusiasm of the members of Wildfire, whose performances in nine Vietnamese Refugee Camps and Detention Centres brought the joyous news of the

Revelation of Baha'u'llah to hundreds of people. As the first entertainment group ever to enter some of the camps in Hong Kong, Wildfire was credited with helping ease mounting tension among the inhabitants, thereby winning for the Faith the admiration and praise of the United Nations High Commission for Refugees and local social service agencies with whom they cooperated.

resulting in the enrollment as Baha'is of two daughters of the chief of the Beinan tribe, and a six-day tour of the South of Thailand, with perforn1ances in schools and colleges which resulted in the enrollment of eight hundred and fifteen new believers.

The group was particularly blessed to spend tin1e in the presence of the Hand of the Cause of God Amatu'l-Baha Rul.iiyyih

Wildfire's performances in Hong Kong generated unprecedented media coverage for the Faith in both Chinese and English newspapers, on television and on radio.

An audience of several hundred gathered to watch the group's first official performance in Macau, which formed part of the community's celebration of Naw-R11z. Hundreds more watched and listened from the towering apartment blocks around the park.

The friends' second perfonnance in Macau took place in the Leal Senado Square, in the centre of the city, before an audience of 2,000. Spectators gathered long before the begim1ing of the show, having heard about it in one of the six newspaper articles published about the group. The one-hour show, which was repeated twice, included song introductions in Cantonese and short talks throughout about the principles of the Faith.

A Baha'i information table was visited by more than four hundred people who accepted literature on the Faith, and at the end of the evening eight people asked to enrol in the Khanun1, who was ttáavelling through Asia at the time and attended several of Wildfire's performances. Her loving spirit and kindness greatly inspired the youth in their efforts.

Wildfire's tour of Asia not only led many souls to embrace the Faith but motivated the Baha ' i youth of that region. The youth of Melaka, Malaysia, who assisted with preparations for Wildfire's performances in Sonbgkhla, Thailand, were so energized by the group's example that they formed their own musical group called Wildfire II.

In 1991, Wildfire re-formed with a new group of perfoimers to tour South Queensland, Australia. "The Do-it-Yourself Peace Show" was seen by approximately 2,100 people in nine cities, and an additional 2,500 s~w the friends perform promotional segments. The show's premise is that at the first rehearsal for a new peace show, the director doesn't anive and the members must overcome their feelings of inadequacy to discuss the issues involved with peace and suggest songs and dances to illusttáate those

points. Eventually
community. they reach a unified approach
and create a
As a result of its performances in Macau, show outlining the major baniers to peace
the group was invited by the University and ways to overcome them.
Each perforof East Asia's music society to be guest mance ended with a brief explanation that
performers at its annual singing competition. the principles ofBaha'u'llah had formed the
Wildfire performed at the beginning of the basis for the presentation. The1n the floor
programme to a very appreciative audience was opened for questions.
of seven hundred in the cultural centre of Venues for the show ranged from the
the university. Later in the programme, National Baha ' i Conference in Toowoomba
Wildfire 's artistic director, Simon Hinton, where one thousand people crowded the
accepted on behalf of the friends an engraved hall, to a small Aboriginal settlement full of
silver plate presented by the society. children who shared their own dance moves
Other highlights of the Asia trip were a after the performance, to a prison in
seventeen-city tour of Taiwan, which included Brisbane where enthusiastic
shouts of agreea performance for a group of tribal aborigines ment followed a song about racial prejudice.

Members of the
Wildfire Youth
Th eatre Group
during one of their
pe1formances in
New South Wales,
Australia, in
Februmy 1989.

A five-city tour of Western Australia fol- The group gave a concert in Po1tici which
lowed in early 1992, involving fifteen youth was attended by about one hundred people.
who performed, conducted workshops with Afterwards , many in the audience went to
their peers, and gave radio and newspaper the Baha'i Centre and later emolled in the

interviews.

As the Six Year Plan ended, plans were being made to continue Wildfire 's teaching activifies into the future.

Light in the Darkness

This group was made up of about twelve musicians, most of whom were students living in Italy. They represented various nationalities, and came together after fi nding themselves infomrnlly singing and perform-ing together at several Baha ' i conferences . It was suggested that they form a more organized ensembl e for the purpose of teaching the Baha ' i Faith. An initial meeting was held in December 1988 in centra l Italy, and Olinga Mazlum acted as a director to help organize regular practices.

The first performance by Light in the Darkness was during the Easter 1989 Italian Youth Conference, then in July 1989 they sang two so n~ during the "Peace Moves" European Youth Conference held in San Marino. These efforts were enthusiastically received, and encouraged the friends to

Faith. This was the beginning of " mass entry" into the Faith in Portici, with two to three people joining the Faith every day at firs t, and then up to ten people a day. The musicians stayed after the concert to help with deepenings , firesides , public meetings, and then performed at the sunm1er school.

Fifteen days later they performed in Paola, giving several concerts and helping with the teaching work.

In December 1989, Light in the Darkness performed at the Italian Baha ' i Winter School, and in April 1990 they met to plan a sunm1er tour under the guidance of the National Teaching Conm1ittee. During June, July and August 1990 the friends háavelled to Campobasso, Italy, and Ljubljana and Zagreb in Yugoslavia where many activities involving their performances had been orga-nized by the European Baha' i Youth Council.

Next, the group went to Portici, Sicily and Sardinia in Italy, and performed at the Medi-tenanean Baha'i Conference held in Corsica.

During the winter of 1990/91, the Euro pean Baha' i Youth Council and the National

travel together to Portici, near Napl es, to j oin in the spec ial teaching project taking place there under the auspices of the Conti- Darkness pernental Board of Coun sellors.

Teaching Conm1ittee of Ausháia organized two concerts each in Ljubljana and Zagreb , Yugoslavia. Light in the formed in each of these, and then in April

1991 they performed during the Italian National Youth Conference.

In the summer of 1991 , the group went on the perfora tour of Poland, performing in Warsaw, Gdansk, Wroclaw and Krakow. From Poland they travelled to Romania, where they par- extraorditicipated in the historic first European Baha' i Youth Conference held in Neptune (near Constanza) . After the Conference they performed in other localities in the area, with very positive response . Between songs they would invite people to find out more about the Baha'i Faith, and during one of their concerts some eighty people enrolled.

In August 1991 the friends went back to Portici, Italy, to give a concert in support of the teaching project there. After mance some members stayed in Italy to help with the teaching work, and some returned to Romania to participate in the nary activities taking place in Eastern Europe.

Towards the end of the Six Year Plan, the group concentrated on expanding its repertoire by writing original music inspired by Baha'i themes. Its goal was to produce a cassette tape to raise the funds needed to undertake an extended tour to proclaim the Faith during the Holy Year in 1992.

Light in the Darkness
p e1forming during the
European Baha'i
Youth Conference held
in Neptune, Romania,
in July 1991.

Musical entertainment
being presented during a youth conference
held in Dar es Salaam,
Tanzania; November/
December 1991.

Participants in Austria's National Youth Conference held in Spital am Pyhrn in 1992.

Th e Prime Minister - of Guyana, His Excellency Hamilton Greene, addressing the Caribbean Baha'i Youth Conference held in Georgetown from 11to14August1989.

Friends attending a youth institute in Port Moresby, Papua New Guinea, on 3 and 4 December 1988.

Participants in a quiz held during the National Youth Conference in Lahore, Pakistan,fi'om 15to17 September 1988.

A gro up photograph taken during the international Youth Conference held near Harare, Zimbabwe, from 15 to 22 August 1990.

6. BAHA'i SCHOLARSHIP

A. THE ESTABLISHMENT OF BAHA'i CHAIRS AT UNIVERSITIES

The Baha'i Chair for World Peace, University of Maryland, United States

On 12 February 1990, the Universal House of Justice wrote to the Baha' is of the world:

With feelings of thankfulness and joy we

race, we are happy to offer it as a model for study."

Fully cognizant ofBaha ' u'llah's praise of knowledge as ' wings to man's life ' and of the importance which He assigns to

its acquisition; of 'Abdu ' l-Baha's advice
announce an achievement of immense
that we should ' seek to impart the Mesimportance to the accelerating progress
of
sage to influential persons and become a
the Cause of Baha'u'llah. The University
cause of guidance to the learned and
of Maryland and the National Spiritual
distinguished '; and of Shoghi Effendi's
Assemb ly of the Baha'is of the United
call for a 'resolute attempt' to reinforce
States recently signed a memorandum of
measures 'for the establishment of closer
understanding, establishing ' The Baha'i
contact with the leaders of public thought,
Chair for World Peace' at that University's
with colleges and universities', we hail
Center for International Development and
this seminal development both as a mark
Conflict Management. The stated purpose
of the Faith ' s emergence from obscurity
of the Chair is ' to conduct and publish reand as the harbinger of that day
when
search, design courses and conduct semihosts of scholars will devote their
energies
nars in the field of Baha' i studies and
to the exploration, exposition and defence
world peace within an interdisciplinary
of the dynamic principles animating the
context; to initiate public forums for dis-
" World Order of Baha'u' llah, thereby fulcussing the issues proposed in the
Statefilling the need identified by the beloved
ment of the Universal House of Justice
Guardian for ' well-read and well-educated
entitled 'The Promise of World Peace';
people, capab le of correlating our teachand to establish academic linkages
with
ings to the current thoughts of the leaders
and provide technical assistance to Baha'i
of society ' . On that day, we shall witness
institutions in the fields of peace educaan expansion and consolidation of the
comtion and international development.
munity as has not yet been experienced.
This first initiative by a well-founded,
significant institution of higher learning The official signing of the
memorandum
to formulate such a serious program of took place on 26 January 1990 in

the pres-
Baha' i stud ies is a direct response to the ence of Dean Murray Polakoff of the
Peace Statement, as is borne out by a let- University of Maryland, School of Social
ter addressed to us by the Director of the and Behavioral Sciences, Dr. Abdel R.
Center for International Development and Omran, Acting Director of the Center for
Conflict Management in which he said: International Development and Conflict
' With this letter I am answering on behalf Management (CIDCM), Dr. Suheil Bushrui,
of CIDCM and the University of Mary- Director of the Baha' i Chair for World
land your call: "If the Baha'i experience Peace, and eight members of the National
can contribute in whatever measure to re- Spiritual Assembly of the Baha'is of the
inforcing hope in the unity of the human United States.

At a luncheon hosted by the National Spiritual Assembly oflndia, Ramnik Shah.
Assembly and the Center for International Upon being notified of the signing, the
Development and Conflict Management, House of Justice sent the following cable to
attended by some one hundred Baha' is and the National Assembly oflndia:
their guests, Dean Polakoff explained the CONG RA TULA TIONS ESTABLISHMENT CHAIR
vital need for the spiritual perspective that FOR BAHA'I STUDIES AT UNIVERSITY INDORE.
the Baha'i Chair will provide in the study of THUS A NEW STEP IS TAKEN AIM ED AT
world peace and conflict resolution. ENHANCING PRESTIG E FAITH AND RAIS ING
Dr. William F. Gibson, Chairman of the CALL GOD IN ACADEM IC CIRCLES. EXTEND
Board of Directors for the National Associa- OUR APPRECIATION TO THOSE WI-IO LABOURED
tion for the Advancement of Colored People IN INDORE AND ELSEWHERE FOR SUCCESS
(NAACP), gave a stirring keynote address THIS OUTSTANDING PROJECT.
relating racism and ethnic conflicts to the
themes outlined in the Peace Statement. In pursuance of the agreement, permis-

Dr. Firuz Kazernzadeh followed with a thought-provoking address on behalf of the National Spiritual Assembly concerning the purpose of the Chair. Professor Bushrui closed the proceedings with a tribute to Professor Edward Azar, Director of CIDCM, who first proposed the idea of the Chair.

At the time of the reception, nine roses were delivered to an ailing Dr. Azar, who was deeply grateful for them as a symbol for the establishment of the Baha'i Chair.

The Chair for Baha'i Studies, University of Indore, India

In its Ric;Jvan message of 1990, the Universal House of Justice wrote:

The University advertised all over India for candidates to fill the post of Professor of Baha'i Studies. The selection committee met on 12 April 1991 and unanimously selected Dr. Vishnudatta Nagar, then Professor Emeritus at Baba Saheb Ambedkar National Institute of Social Sciences, for the new post. This recommendation was ratified by that an agreement had been reached to

sion had been sought by the University from the Higher Education Department of the Government of Madhya Pradesh for the establishment of the Chair. This permission was obtained on 22 January 1991.

The Chair was established to promote research and scholarship in Baha'i studies; to design and conduct courses, seminars and studies in the field of Baha'i studies and related subjects within an interdisciplinary context and publish results and reports of such activities; and to promote inter-university linkage through seminars, exchange, lectures, and so forth, with a view to promoting inter-faith harn1ony, national as well as international integration and world peace .

Just as the community has extended its ramifications internally, it has also expanded its relations, influence and appeal externally in a variety of ways, some astonishing in their breadth and potential. A few examples will suffice: ... the National Spiritual Assembly of India announced that an agreement had been reached to

the Executive Council, and Dr. Nagar joined
establish a Chair for Baha'i Studies at the
the University of Indore as Professor of
University oflndore.
Baha'i Studies on 16 May 1991.
The memorandum of understanding for He pursued the goals of the
Chair in tluáee
the establishment of the Chair for Baha'i main ways: by starting formal
courses and
Studies at the University of Indore (later academic activities;
undertaking research studrenamed Devi Ahilya Vishwavidyalaya) had ies
and registering candidates for research
been signed on 9 April 1990 by the Vice- work leading to the degree of
Ph.D. in Baha'i
Chancellor of the University, Professor M.S. Studies; and arranging group
discussions and
Sodha, and the secretaiy of the National lectures among teachers on
campus.

In January 1992,
two lectures were
arranged by the Chair
for Bahci 'i Studies at
the University of
Indore, India.
Shown fi'om left, Dr.
Vishnudatta Nagar,
Dr. Falairiva Taafaki,
Mr. Ramnik Shah,
Mr. Sherif Rushdy,
Dr. T.K. Vajdi, and
Dr. Shirin Mahalati.

In July 1991, Dr. Nagar attended and topics of the proposed
dissertations were:
participated in the World Order Studies "The Contribution of Religion
in the
Course at Landegg Academy in Switzerland, Evolution of a Just Society",
"The Role of
where he delivered three lectures. Through Religion in the Economic
Transformation of
his efforis, the University of Indore agreed Society", "Nature of the Human
Soul-A
to start a compulsory course in World Order Thematic Study of the Sacred
Scriptures of
Studies and an optional course in Religion Hindu and Baha' i Religions",
and "Religion

and Society at the Master of Philosophy level. Students seeking the Master of Philosophy degree would immediately be enrolled into the course upon pass ing their post-graduate examination.

At the end of the Six Year Plan, the courses were being finalised in consultation with Dr. Iraj Ayman of Landegg Academy in preparation for being approved by the various academic bodies of the University.

A Statement of Intent was signed in October 1991 establishing "cooperative relations" between Landegg Academy and the University of Indore.

In November 1991 , two research assistants joined the Chair, their appointment were well-attended and reprovided for in the agreement with the University. Before the end of the Six Year Plan, two research candidates had been registered for the degree of Ph.D. and two other applicants were being processed. The main purpose of the research work was to identify the most challenging problems facing the world and to explain how specific Baha'i principles address these problems. The and the Environment".

Apart from individual and group discussions held with teachers, two lectures were ananged by the Chair on 27 January 1992.

Dr. Falairiva Taafaki, a development consultant from the United States, spoke on "The Way Out of the Dead End: Ecologically Sustainable Development", and Mr. Sherif Rushdy spoke on "The Role of Science and Technology in the Transformation of Global Society". These two speakers also delivered lectures at the University's School of Advanced Liberal Studies and spoke on "The Role of Teachers and Youth in the Transformation of Society". The lectures at both locations were well-attended and received wide coverage in the local newspapers.

The Chair's library was enriched as the National Spiritual Assembly of India sent about seven hundred Baha'i books, in various installments . Some of these were contributed by Baha ' i communities outside India. The books were registered and cataloged according to the accepted principles of library science.

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B. B AHA' f COURSES IN UNIVERSITIES

During the Six Year Plan, a number of Moral Foundacourses on the Baha' i Faith were approved for university credit, while other university courses on comparative religion included the sections on the Teachings of Baha ' u ' llah.

These developments signalled the growing recognition in the academic community of the importance of Baha'i studies to scholars of all backgrounds.

In 1988, the curriculum for third-year students at the University of Swaziland began to include the history, teachings, and administrative order of the Baha ' i Faith. In 1991 , university officials asked Baha' is to write a new curriculum on specific Baha ' i subjects in relation to African customs and traditional religions.

A tluáee-credit course on the history of the Baha ' i Faith began in the fall of 1988 at the University of Hawaii, Hilo campus . Its two main texts were The Baha 'i Faith: the Emerging Global Religion and Th e Babi and Baha 'i Religions, 1844- 1944: Some Western Accounts.

Two courses on the Baha' i Faith and peace were conducted by one of the Baha' is of

tions of a New World Order, Environment: Global Directions in Education, and Racial Dimensions of a New Social Order. The description in the course catalogue read:

The phrase a "new world order", coined by the Baha' i Faith in the 1800s, articulates a vis ion of a new, unified world order, and its premises serve as a point of departure for this series of inforn1al lecsh1dents at the University of Swaziland hires and discuss ions on the world as it might be.

Courses to study the Faith were also established in Brazil at the Federal Universsity of Santa Catarina and in Sierra Leone at Makeni Teachers ' College.

The Faith was included in quite a number of existing university courses, usually in the field of comparative religion, but also in departments of education and economics.

The head of Cluáistian Religious Education at Shanzu Teacher Training College in Mombasa, Kenya, invited speakers from the Baha ' i conununity to address more than 400 first-year students in

Febrnary 1987.

Burkina Faso at Ouagadougou University' s Higher School of Law. In 1989 the university granted permission for the National Assembly to give courses on the theme "The Progranune ofBaha'u'llah for Peace". Full credit was earned by students at Brown University in Rhode Island, U.S .A. , who formed a Group Independent Study Project on the Baha'i Faith in the spring of 1987. A detailed syllabus fo r the semester-long course-which covered the history, looked at apprinciples , and administration of the Faith- was approved by university officials.

The Faculty of Part-time and Continuing Education at the University of Western Ontario in Canada offered a course in the spring of 1992 exploring the " new world order" . The subject was suggested by the Association for Baha 'i Studies Campus Club

The Baha'i Faith was added to the syllabus of the College ' s religious education section as a new topic of sh1dy.

In 1989, the Department of Religious Studies of Makerere University in Kampala, Uganda, implemented two new courses:

Religion, Peace, and Justice, and Religion and Contemporary Social and Economic Development. The first included extensive study of the Baha'i writings related to peace and justice, and the second proaches to development taken by Christianity, Islam, and the Baha'i Faith.

In 1991 , a new faculty member joined the same university and incorporated Baha ' i content into his courses on Religion and Social and Ecosnomic Development, and Research Methods.

In Ma lawi , the head of the Department of Religious Studies at the U niversity of Zomba

requested information about the Baba 'i Faith. When it was delivered, the Baha'is found that the Department Head was already using Baha 'u 'llah and the New Era in his classes.

Students at Gweru Teacher Training College in Zimbabwe and at the Ecumenical Institute of Theological Sciences in Brazil (which offers undergraduate studies in theology for high school teachers of religion)

Lectures on the Baha'i Faith were given as part of comparative religion courses at Bermuda College, University of the South Pacific in Fiji, Chancellor University in Malawi, and the University of Zimbabwe.

learned about the Baha'i Faith in their courses. Baha'is in New Caledonia were invited to present the Baha'i point of view on economics to students of that subject at the University in Noumea.

C. LANDEGG ACADEMY AND INSTITUTE OF lNTERNA TIONAL EDUCATION AND DEVELOPMENT

The Landegg Conference Centre, located in Wienacht, Switzerland, and established in 1983 , continued to host youth conferences, seminars, and schools, as well as courses for both Baha'is and non-Baha ' is, during the Six Year Plan.

In 1989, a new Baha'i international learntre . The Institute of International Education and Development was also established as an affiliate with the Academy to provide services to institutions, agencies, and comdevelop, offer, and promote academic programmes for the study of the Baha' i Faith.

foster those moral and spiritual qualities and related practical skills that are needed at this critical transitional phase in the collective life of mankind.

The Academy's specific objectives are:

to implement an holistic approach to education, integrating the spiritual, intellectual and physical development of individuals; to demonstrate and propagate the oneness of mankind; to nurture bonds of friendship among participants from diverse ethnic and cultural backgrounds; to cultivate respect for all peoples and all cultures; to promote the harmony of science and religion; to instil through community activity the ideal of service to mankind; and to munities worldwide, both Baha' i and non-Baha ' i.

The mission statement adopted to guide the activities of the Academy reads:

Landegg Academy is an international learning centre dedicated to providing a stimulating environment in which students of all ages, and from all ethnic and national backgrounds, can explore the nature of the human being, the dynamics of community life, and the myriad challenges facing today 's global society. Through a variety of on- and off-campus activities and in collaboration with individuals and institutions with similar goals, Landegg Academy is committed to developing programmes that

Participants in the Certificate Programme meet at Landegg each year during the entire month of August for the purposes of orientation, preparation of study schedules, and examinations. Independent study is carried out during the intervening months. The first group, which convened in August 1990, consisted of 28 students from eleven countries.

In addition to the World Order Studies

One of the outstanding courses offered by the Academy is the three-year Certificate Programme in World Order Studies. The Programme is designed to foster systematic Baha'i scholarship, as called for by Shoghi Effendi in a letter written on his behalf to an individual believer, dated 21October1943:

> The Cause needs more Baha' i scholars, people who not only are devoted to it and believe in it and are anxious to tell others about it, but also who have a deep grasp of the Teachings and their significance, and who can correlate its beliefs with the current thoughts and problems of the people of the world.

Studies. In the Ukraine, assistance was given to establish the Ukrainian Institute of Spiritual Foundations of World Civilization. In Russia, projects were developed in cooperation with the International Foundation for the Survival and Development of Humanity and the Foundation for Social Innovation.

Landegg contributed to the availability of scholarly materials by publishing the pro-

Programme, a curriculum for junior youth was established. Called Education for Peace, it involved sixteen months of independent study.

One-week-long residential study courses were also offered in various languages during the Six Year Plan. Some were held at Landegg and some in other parts of the world, organized in cooperation with host institutions. Examples of courses offered include: the Revelation of Baha'u'llah, the New World Order of Baha'u ' llah, the Covenant, Baha' i Education, the Spiritual Dimensions of Health, Assembly Management, Fund Development and Management, Media Arts, and Assemblies Facing Family Problems.

International conferences held at Landegg were often co-sponsored by other international organizations. Some were planned as periodically recurring events, such as the International Dialogues on Transition to a Global Society, which were held under the auspices of the Director-General of UNESCO and the Secretary-General of the Council of Europe. The first such gathering, held in September 1990, brought together eighty

ceedings of various conferences, as well as guidebooks and manuals for educational services. A total of twelve titles were produced during the Plan. Recordings of lectures and other proceedings of Landegg programmes were made available for sale through a department of Audio-Visual Services, and an inventory of more than 1,500 titles of Baha' i literature and audio-visual productions in various languages was maintained.

In addition to the Institute for International Education and Development, a number of other bodies were established as affiliates or deparhnents ofLandegg.

The Youth Centre was charged with planning projects related to youth and maintaining contact with the European Baha'i Youth Council. The Centre conducted such annual events as Landegg Youth Symposia (providing opportunities for youth to explore issues such as the environment and conflict resolution, in consultation with adults), Forums for Young Professionals, and youth conferences.

The Department of Education and Family Life and its adjunct

leaders of thought from around the world to present papers and contribute to a discussion about the changing world order.

During its first four years of operation, the Landegg Academy and the Institute of international Education and Development were invited by governn1ental and public agencies to conduct education-related projects in several countries. In Albania, several national symposia on moral education were held, textbooks on the subject were revised, and a magazine fo r children was produced, a joint undertaking with the Albanian Minisháy of Education and the Institute of Pedagogical

were in charge of activities related to Baha' i education, teacher training, and Baha ' i famaily life. The Department conducted mobile courses in various host countries, and the Documentation Centre acted as a clearing house for material on Baha'i education .

The Persian Arts and Letters Society proto moted the Persian language, literature, and arts, with focus on the contributions of the Baha'i Faith and community to this fie ld.

The International Society for Agriculture and Rural Development functioned as an affiliate body dedicated to services related to development at the grassroots level.

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D. GENERAL SYSTEMS RESEARCH CONFERENCE, BUDAPEST 1987

A Baha' i delegation headed by Amatu'l-Baha RuJ:iiyyih Khanum participated in a scientific conference organized by the International Society for General Systems Research (later renamed the International Society for the Systems Sciences) and held in Budapest, Hungary, from 1 to 5 June 1987 . Other members of the delegation were Mrs. Violette Na~avani and Dr. Janet Khan from the Baha'i World Centre in Haifa, and G.I. Marchuk, President of the Academy of Sciences of the Union of Soviet Socialist Republics.

The purpose of the conference was to apply "systems thinking" to the problems of constancy and change confronting an increasingly complex world. "Systems thinking" is a way of looking at the world in terms of relationships and integration. It is used to explain processes and

events in the physical,
Dr. Ingeborg Franken and Dr. Udo Schaefer social, and cultural worlds. For example, a
from Germany. human body is a system in which all parts
Baha'i participation in the Budapest are related and interdependent and where the
meeting was encouraged and facilitated by health of the part depends on the whole and
Dr. Ervin Laszlo, a well-known scientist and vice versa. Just as an individual is faced with
member of the Club of Rome. Dr. Laszlo the need to continue to evolve and develop
invited the Baha'is to present a paper on while, at the same time, retaining a sense of
the Baha'i Faith in the conference session identity, so too, the world of today is characananged by his General Evolution Research terized and challenged by the operation of
Group, thereby providing a valuable opportu- the forces for constancy and change.
nity to discuss aspects of the Baha'i teachings Dr. Janet Khan delivered a paper entitled
at an international scientific gathering. "The Baha 'i Community as a Model for
The conference, held in a city visited by Social Change". The presentation examined
'Abdu'l-Baha and much admired by Him, the experience of the Baha'i conununity as
took place at a time when the embryonic an evolving global society. Its organic nature
Hungarian Baha'i community, consisting of and unique system of organization were
a mere handful of devoted followers, was described with special reference to the
required to operate with extreme caution and dynamic intenelations between the processes
wisdom. Against such a background, it of change and constancy operating in its
is interesting that the Universal House of evolution. These processes were illustrated
Justice, in one of its communications, stated by reference to the relationship between the
that "the presence of a Baha'i delega- individual and the community, the flexibility
tion ... constituted an historic step forward in and elasticity of
Baha'i administrative functhe relationship of the Baha'i community tioning, the response it has made worldwide

with the academic world and also in its to external threat in the form of the cunent
standing in the communist countries". 1 wave of persecution directed against its
The gathering in Budapest attracted some members in Iran, and the nature of the comof the foremost systems scientists from East-
munity's expansion. The paper was well
ern Europe and the West. They were drawn received and elicited many questions about
from such disciplines as mathematics, phys- the Faith, its teachings, its relationship to
ics, engineering, economics, management, science and its manner of functioning in the
and the biological and social sciences. One world. This presentation marked the first
of the featured speakers was Professor occasion, in several decades, in which the
Baha'i teachings had been presented before
Memorandum dated 29 June 1987 to Dr. .Jan et Khan. an audience in a country such as Hungary.

The Hand ofthe Cause of God Arna tu 'l-Baha Ru~iyyih Khcinum and Dr. Ervin Laszlo during
a television interview following the International Society for General Systems Research
Conference held in Budapest, Hungary, in June 1987.

Dr. Ingeborg Franken, a physicist, and of mutual interest. One outcome of this
Dr. Udo Schaefer, a public prosecutor, meeting was that, in response to Dr. Laszlo 's
participated in a workshop on peace. During request, materials on aspects of the Baha'i
the discussion periods, they had the opportu- Faith were forwarded to all members of his
nity to describe the elements of the Baha'i Group.
peace programme and the activities of the The members of the Baha'i delegation
world-wide Baha'i community in sensitizing were impressed that a significant number of
humankind to the need for and the inevita- the scientists and academics present at the
bility of peace. Dr. Ingeborg Franken was conference already had some knowledge of
subsequently invited to write a brief article the Faith, often as a result of
the disseminaon the role of consultation in promoting tion of the Peace Statement. And, through

peace, for publication in the newsletter of their participation in this meeting the memthe Society's Peace Group. bers reported having many opportunities to

At the conclusion of the conference, the enhance the understanding of their fellow

Baha'i delegation met informally with conferees concerning the uniqueness of the

several members of Dr. Laszlo's General Baha'i approach to the social organization of

Evolution Research Group to discuss subjects humankind.

E. THE ASSOCIATIONS FOR BAHA 'f STUDIES

The Association for Baha' i Studies was Ottawa, Canada, which acts as the internafounded as the Canadian Association for tional coordinating centráe

Studies on the Baha'i Faith in 1975 by the During the Six Year Plan, the primary

National Spiritual Assembly of the Baha'is purpose of the Association for Baha' i

of Canada. It was the result of a diverse Studies was to stimulate, coordinate, and

group of individuals attempting to fulfil a present original research on the Baha'i

Five Year Plan goal "to cultivate opportuni- Faith. It was also engaged in developing

ties for formal presentations, courses and curricula suitable for use at universities that

lectureships on the Baha' i Faith in Canadian recognized the Baha'i Faith as an important

universities and other institutions of higher subject for research and instruction. The

learning". The Association provided a means Association achieved these goals by holding

for approaching intellectuals, making them annual meetings, international conferences,

aware of the Baha'i Faith and acquainting and regional symposia. The Center for

them with the academic resources available Baha'i Studies also produced a quarterly

to facilitate a formal study of it. newsletter, the Bulletin , which kept mem-

The Association increasingly assumed a bers advised of the international activities of

significant role in the intellectual and social the Association.

life of the Baha' i community worldwide. In

1981 , its name was changed to the Associa-
tion for Baha'i Studies- recommended by
the National Spiritual Assembly of Canada
and approved by the Universal House of
Justice- to reflect the evolving nature of the
Association's membership and activities .
With guidelines set forth by the House of
Justice, affiliates were established in more
than twenty countries under the auspices of
the Center for Baha ' i Studies, located in

Association for Baha'i Studies-Australia

The Association for Baha'i Studies in Australia was first established in June 1984, with its operating secretariat located in Perth, Western Austráalia. During the Six Year Plan, the Association co-ordinated and stimulated the activities of Baha'i Societies in universities and other institutions of higher learning by holding national and regional conferences, and distributing a quarterly newsletter.

Th e 1989 Australian National Baha 'i Studies Conference was held in Adelaide from March 24 to 27. Highlights of the Conference included a one-day symposium on the Role of Wom en in an Advancing Civilization.

With a membership of more than two
hundred people, this Association increased
the scope of its studies by forming new
interest groups in such areas as women's
studies, health, agriculture, and science and
technology. These interest groups gave a
greater structure and focus to Baha'i studies.
The Association's eighth conference was

Association for Baha'i Studies-Brazil

One of the significant activities of the Association for Baha'i Studies in Brazil during the Six Year Plan was the first National Peace Symposium in the Nuclear Era, held from 19 to 21 September 1986 in Goiania, Goias. This gathering was supported by hundreds of citizens, industrialists, artists, and

held in Adelaide from 24 to 27 March 1989. top scientists from throughout the country.

For the first time, committees of the National Spiritual Assembly-the Social and Economic Development Committee and the National Children's Education Task Force- were invited to present research papers on their areas of interest. The programme also included a section for the presentation of general papers, meetings for a number of special interest groups, and a one-day symposium entitled 'The Role of Women in an Advancing Civilization''. This symposium consisted of presentations of invited papers by Baha'i and non-Baha'i experts focusing on such topics as Women and Power, Women in the Legal Profession, and Women, Development and Peace.

From 13 to 16 April 1990, the ninth meeting of the national Association for Baha'i Studies was held in Perth. More than three hundred people registered for the conference, including several members of the public who had heard one of the many radio announcements broadcast prior to the event.

The Symposium was officially inaugurated by the wife of the State Governor in the presence of Mr. Hushmand Fatheazam, a member of the Universal House of Justice; representatives from the Ministry of Culture and Education; and municipal authorities.

The Secretary-General of the United Nations; the President of Brazil, Jose Sarney; and various Ministers of the Government sent messages in honour of the occasion.

Approximately 500 people, eighty per cent of whom were not Baha'is, attended three main panel discussions led by eminent scientists and leaders of thought.

The topics presented were Science for Peace; Education for Peace; and Economy and Political Science for Peace. The participants also took part in nine workshops, the outcome of which was a document entitled Letter of Goiania that conveyed to the United Nations the results of the Symposium with recommendations toward the establishment of peace.

Among the highlights of this gathering was a day-long symposium on "The Environment Humanity 's Common Heritage", which included contributions from several Baha'i environmental experts. Papers were submitted on The Environment-Past, Present and Future, Environmental Damage: Reshaping International Relations, and Agriculture and the Environment. Several of the speakers were interviewed on various radio and television programmes prior to the conference, and a number of media representatives were present at the symposium. A new feature was a half-day forum held in Persian.

On the last day of the Symposium, the cornerstone for a Monument for peace was placed. This monument was designed by Siron Franco, a well-known Brazilian artist, and bears the quotation from Baha 'u'llah that states "The earth is but one country and mankind its citizens". The cornerstone, consisting of a beautiful glass plate, was dedicated by Professor Venerando de Freitas Borges, the first mayor of Goiania. The monument will be a glass tower seven meters high, filled with artistica'lly displayed coloured earth to be received from many countries of the world.

The first conference of the Association for Bahil 'i Studies in East, Central and South Afi'ica held in Nairobi, Kenya, fi'om 28 to 30 September 1990.

Association for Baha'i Studies-Central, South, and East Africa

The activities of the Association for Baha 'i Studies for Central, South, and East Africa included its first annual conference, held at

From 15 to 16 August 1986, the first annual Association for Baha'i Studies Conference was held. The conference focused on "Peace and the New World Order", with the keynote speakers being

the National Baha 'i Center in Nairobi, Kenya, from 28 to 30 September 1990. A total of thirty-five members attended, among whom were four Auxiliary Board members.

During the gathering, seven speakers presented papers on the following topics: Baha'i Scholarship-the Master 's Style; What is a Baha'i Scholar?; Applying the Teachings to Solve Current Problems; Relating Christianity, Islam, and the Baha'i Faith; How to Research the Baha'i Faith; Fostering Creative Development; and Understanding: the Greatest Gift.

Association for Baha'i Studies-Chile

The Association for Baha'i Studies in Chile was established on 19 October 1985 with an initial membership of 39 individuals and two Local Spiritual Assemblies. By the end of the Six Year Plan, its membership had grown to more than sixty individuals and eight institutions. During this time, the Association organized national and regional conferences, and an annual "Essay, Music, and Art Contest"; printed Baha 'i publications; established a library for Baha'i studies;

Dr. Augusto Lopez Claros of the International Monetary Fund and Dr. Mansour Sedaghat of the University of Concepcion.

The theme of the second annual conference, held from 26 to 27 September 1987, was "New Perspectives in Education", and it featured Counsellor Farzam Arbab and a forum of Baha'i educators. More than eighty Baha'is and non-Baha'is from five countries attended. During the same year, the Association sponsored a series of six regional Bah.a' i Studies Institutes, wherein members conducted classes, workshops, and lectures on various themes related to the Baha'i Faith.

In 1989, this Association received commendations from the Universal House of Justice for its fourth annual conference and for the participation of non-Bah.a 'i leaders in its forum. This conference, held in Santiago from 30 September to 1 October, addressed "Human Development and Society". Approximately eighty people from Chile, Colombia, Hong Kong, and Peru attended, including non-Baha'i experts in the field of development.

"Human Rights and Social

Justice" was
and formed special interest groups. the theme of the fifth annual conference,

which commenced on 25 August 1990 in Santiago. More than fifty people listened to presentations on such topics as The Baha'i Declaration of Human Rights; The Search for a Just Society; and Social Justice and Development. As well, three simultaneous workshops were held to discuss The Rights of Children; Social Justice and Community; and Youth and Justice.

Beginning in 1986, the Association sponsored a contest which evolved into an annual "Essay, Music and Art Contest" to give individuals the opportunity to express their artistic talents within the context of the Baha'i Faith. This competition included categories for youth, university students, and adults. A magazine containing some of the essays submitted for this contest was published by the Executive Committee.

The Association also established a Library for Baha'i Studies in 1986. Located at the National Baha'i Center, it was set up to pro-

Association for Baha'i Studies- English-Speaking Europe

During the Six Year Plan, the Association for Baha'i Studies in English-Speaking Europe continued to encourage a scholarly approach to the study of the Baha'i Faith. It also promoted and encouraged research on the Faith by Baha' is and non-Baha'is in universities and other institutions of higher learning.

This Association was established in Ireland in 1984, then was transfered to the United Kingdom in 1989 after consultation between the two National Spiritual Assemblies. An Executive Committee was forrried to help the Association develop and build upon the work already done in Ireland.

Within this period, the Association held regional and national conferences; it produced audio-visual materials; and published an annual journal entitled The Bahri 'i Studies Review. The Association was successful in

vide students and researchers of the Faith with a center of information. Its collection consisted of more than 300 books and 600 periodicals in English, Persian, and Spanish. The Library's reading room was open to members and non-members.

Special interest groups were fanned to study the relationship of the Faith with specific fields and to develop a Baha 'i dis- second annual concourse that could deal with relevant issues in society. Groups studied such areas as the environment, commw1ications, human rights and social justice, health, peace, economic and social development, education and culture, to the Proband women's studies. Throughout the Six Year Plan, the Association's representatives took part in forums organized by Baha' i and non-Baha'i groups.

In 1990, the Association began offering a formal programme of study on the Faith. Covering various aspects of the teachings, the programme began with courses on Cluáistianity and the Baha 'i Faith; and Islam and the Baha' i Faith.

encouraging the creation of campus associations at colleges and universities, and had a membership of more than two hundred people in 1991.

The first annual conference was held in Birmingham, England, in April 1990 on the theme "Community and Diversity". From 13 to 15 September 1991, a total of fifty Baha'is met for the ference also held in Bim1ingham, England, which focused on "New Human Values for a New World Order". A variety of presentations were made on subjects such as The Path to Peace-an Introduction lems of Prejudice; Encouraging Sustained Participation; and The Writings of Shoghi Effendi. Workshops gave the participants an opportunity to further explore these themes.

Following Ri~van 1990, a series of regional conferences were held throughout England, Ireland, and Scotland to permit for a wide range of topics to be examined in infom1al settings. They also allowed for more believers to become involved with the Association and its activities, and resulted in local media publicity for the Faith.

The 1986 annual conference, held in the Grand Duchy of Luxembourg on 22 and

The Association's first conference held in Northern Ireland took place on 12 January 1991 in Londondeny. Talks were given on such topics as The Environment-More than Just a Bandwagon; Science and Religion; and Baha' is and the A1is.

"The Baha ' i Faith and Other Religions" was the theme of the Association's first conference in Scotland, held from 3 to 5 May 1991 in Edinburgh. Talks were presented on Judaism and the Baha ' i Faith; Mul.iammad and the Qur'an: An Overview; Christian and Islamic Objections to the Baha' i Faith; ' Abdu' l-Baha's visit to Edinburgh.

The Association held a conference in Bath, England, on 3 July 1991. The first of two papers presented was on The Maid of Heaven, the Image of Sophia, and the Logos. The second paper focused on the topic Thoughts on the Development of Spirituality, which looked at several ways to spirituality such as creation, suffering, education, prayer, and meditation.

Association for Baha'i Studies-French-

23 November, focused on "The Place and Contribution of Minorities in Society". Approxin1ately one hundred participants from Belgium, Canada, France, Luxembourg, and Switzerland attended, among whom were two Governn1ent Ministers, one Member of Parliament, and a President of the Tribunal which represents the Grand Duchy to the European Commission on Human Rights. Also present were Dr. Agnes Ghaznavi and Mr. Louis Henuzet, members of the Contiand nental Board of Counsellors.

The Association's fourth annual conferand ence centered on the theme "Religious Values and Lay Values: Searching for a Universal Ethic". This conference, which took place on 31 October and 1November1987, was organized in collaboration with the Open Faculty of Religions and Lay Affairs at the University of Charleroi in Belgium.

On 29 and 30 October 1988, the annual Baha'i Studies conference took place at the University of Lausanne in Switzerland. Parand ticipants delved into the issue of "Economy and Society: What are the Perspectives Beyond Today's Crises?". A

presentation
Speaking Europe by a non-Baha'i university
student on the
Since 1984, the Association for Baha 'i Stud- system of communication in
the Baha'i Faith
ies in French-spe~king Europe has organized was a noteworthy feature of
the gathering.
ammal conferences on a variety of themes In 1989, more than one
hundred and
and cunent issues. eighty people took part in
the Association's

Th e Association for
Saha 'i Studies,
French-Speaking
Europe, held its
annual conference in
Luxembourg in
November 1986.
Two Government
Ministers, one Member of Parliament, and
the President of the
Tribunal were among
the participants.

The Association for
Baha 'i Studies,
German-Speaking
Europe, held its fifth
annual conference in
Hof Austria,from
29 September to
1 October 1989.

sixth annual conference held at the Palais four countries examined the
theme of peace
des Congres in Paris, France, on 18 and through three papers, several
seminars, and
19 November. Speeches emphasized the art sessions. Plans to
consolidate and enlarge
theme "Freedom in History and Society" . the Association were also
discussed.
The seventh annual conference was held A total of 54 people took
part in the Assoin Luxembourg under the auspices of the ciation's
fifth annual conference, held from
Ministry of Culture and was inaugurated by 29 September to 1 October 1989
in Hof,

Mr. Jacques Santer, the Prime Minister of the Grand Duchy. Held on 10 and 11 November 1990, the theme "The Dawning of European Unity" offered an opportunity to invite, for the first time, a sociologist from the former Soviet Union. On the whole, favourable echoes of the conference reverberated in the press.

"Environment: a heritage for humanity" was the theme examined at the Association's annual conference, held in Liege, Belgium, in 1991.

After each of the conferences, the Association for Baha'i Studies in French-speaking Europe published the proceedings of the presentations. The Association also sought to expand its publishing activities to include translations into French of previously unpublished articles by Dr. Udo Schaefer.

Association for Baha'i Studies-German-Speaking Europe

The Association for Baha'i Studies in German-speaking Europe held its second annual conference in May 1986 at the Landegg Academy in Switzerland. Representatives of Austria. Speakers from Austria, Germany, Hungary, and Switzerland focused on the central theme of the conference-"Economy: Old Dogmas, New Thinking"-with presentations on the paradigm shift in economics, an approach to a new theory of economics under the influence of the Baha'i Revelation, and the modem work environment.

Prominent non-Baha'i scholars addressed the Association's sixth annual conference, held from 12 to 14 October 1990 in Mils, Austria. The gathering's theme-"On the Oneness of Reality: the New Convergence of Religion and Science"-resulted in the submission of papers on such topics as religion as the fountainhead of great cultures, the epistemological investigations of belief and science, and the mystical dimension of human reality as contained in the Writings ofBaha'u'llah.

Association for Baha'i Studies- India

The Association for Baha' i Studies in India was formed in 1983, following consultation between the National Spiritual Assemblies of India and Canada. As a result,

Committee was appointed in New Delhi, Association for Baha'i Studies-Malaysia
whose function was to coordinate study- The Baha'i community of Malaysia
estabrelated activities, particularly in initiating lished its nation's
Association for Baha'i
and fostering an active pursuit of Baha'i Studies in 1988, thereby fulfilling
one of the
scholarship. goals of the country's Six Year
Plan. The
One of the first activities of the Associa- Association cultivated
opportunities for fortion was to acquire diaries of early believers mal
presentation of the Baha'i Faith at
in India to stimulate a study of events and universities and other institutions
of higher
individuals connected with the early years of learning. It promoted a greater
study of the
the Baha'i Faith in the Indian sub-continent. Faith and its application to the
needs of
During the Six Year Plan, three non- humanity by hosting conferences, printing
Baha 'i scholars, on their own initiative, publications, and forming regional
associaapproached the Baha'i community for study tions. The first Bulletin for
the Association
materials on the Faith for their Ph.D. disser- for Bahti 'i Studies of Malaysia
was pubtations. This serves as an example of the lished in April 1989.
growing interest in Baha'i studies stimulated
by the Association. Association for Baha'i
Studies-North
America
Association for Baha'i Studies-Japan The Association for Baha'i
Studies in North
The first annual conference of the Associa- America continued to function as a
cooperation for Baha'i Studies in Japan took place tive effort between the
National Assemblies
at the Tokyo Baha'i Center on 21 and 22 De- of Alaska, Canada, and the United
States.
cember 1991, with more than fifty believers The Center for Baha'i Studies,
located in
attending. Presentations were given on Ottawa, Canada, acted as the
coordinating
Learning and the Acquisition of Knowledge centre for the activities of the
Association in
by Counsellor Kimiko Schwerin, and A North America and its affiliates
worldwide.
Vision of Baha'i Scholarship by Dr. Hossain Adjacent to the University of
Ottawa, the

Danesh. The conference was described as "a Center enjoyed access to the university
success in motivating the friends to delve resources, which, combined with the
Cendeeper into the Writings to discover the ter's own library, offered the facilities
trnths that will assist in advancing the Cause needed for research on the Baha'i Faith.
in Japan". During the Six Year Plan, the Association
organized international conferences, annual

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The Association for Bahti 'i Studies in Japan held its first annual conference in Tokyo from 2 l to 22December1991.

The Association for Baha 'i Studies, North America, held its thirteenth meeting in Ottawa, Ontario,
. l ssoc ic11 ion fo r Baba ár St11cties Canada, from 7 to
Assorial ion d'ct 11Cles baiJii'ie-;--
10 October 1988.

meetings, and special seminars. It also sponsored regional conferences throughout North America which provided opportunities for scholars to exchange ideas and present papers. Selected material from these proceedings was published in The Journal of Baha'i Studies, a quarterly journal, and Baha'i Studies, a serial monograph. As stated earlier, the Center for Baha'i Studies produced a quaiierly international newsletter, the Baha' i International Health Agency and the Balla' i Education Institute.

From 22 to 25 October 1987, the Associaschool held its twelfth annual conference at Princeton University in Princeton, New Jersey, United States of America, on "Converging Realities: An International Conference on Science, the Humanities, and Religion." Among those addressing the event were eminent Baha'i

and non-Baha ' i
Bulletin, which kept members advised of the
activities of the Association internationally.

The eleventh a1mual conference of the
Association for Baha'i Studies was held
from 20 to 24 August 1986 in London,
Ontario, Canada. This was the largest con-
ference to date, with approximately two
thousand adults participating. Focusing on
the theme "Beyond the Quest for Peace:
Creating a New World Order", this confer-
ence was planned in response to a request
by the Universal House of Justice that
each national Baha ' i community sponsor
one major event to mark the United Nations
International Year of Peace. Among those
addressing the gathering were the Hands of
the Cause of God Amatu'l-Baha Rul:iiyyih
Khanum and Dr. 'Ali Mul:iammad Varqa, as
well as Mr. 'Ali Na~avani , a member of
the Universal House of Justice. For two days
preceding the main conference, eight other
agencies and affiliates of the Association
held their sessions. Among them were the
U.S.A. Plenary
scholars , scientists,
and systems theorists.
Talks were delivered on
such topics as The
Redemption of Science,
Poverty and Racism
in Urban America,
Convergence of Body
and Soul, and A1i and
Spiritual Education.
The Association for
Baha'i Studies
welcomed approximately
800 people to its
fourteenth annual
conference held from 15 to
17 September 1989 in
Irvine, California,
U.S.A. The theme of this
gathering was "Full
Partnership: An
International Conference on
the Equality of Women and
Men". Talks
were presented on the
roles of women and
men in bringing about
full partnership and
on the implications of
the equality principle
on women. Seminars during
the conference
covered a wide range of
topics including
consultation and conflict
resolution, the arts,
health, agriculture, and
intercultural issues.
"Models of Racial
Unity" was the theme
of the fifteenth annual
Baha'i Studies
conference, held from 9
to 11 November
1990 in Atlanta, Georgia,

sessions, professional interest seminars, and campus clubs held activities that compleworkshops presented nearly a century of mented the aims of their institutions. These North American Baha' i experience in the groups received the Campus Association field of racial unity. Newsletter.

In preparation for the Holy Year, approxi- One of the most exciting developments of mately six hundred people spent four days in the Association during the Plan was that on August 1991 at the University of Victoria in 27 July 1986, the National Spiritual Assembly Victoria, British Columbia, Canada, attend- of Canada cabled:

ing workshops, plenary sessions, and special Joyfully announce federal incorporation presentations. The themes pursued at this of Association for Baha'i Studies granted gathering were the Mission of Baha'u'llah, July 22 .... His Covenant, the World Order, and the Baha'i community. Sessions were also held Association for Baha'i Studies- Papua on the Kitab-i-Aqdas, the Tablets of the New Guinea Divine Springtim es, and the Long Obliga- The first Association for Baha' i Studies contory Prayer. David Hofman, former member ference in Papua New Guinea was held in of the Universal House of Justice, delivered September 1988 at the University Baha'i the annual Hasan Balyuzi Memorial Lecture Club in Port Moresby and was attended by on Baha'i History. His address , entitled fifteen people. Among the papers presented "Baha 'u ' llah: King of Glory", reminded the were Traditional Education in New Hanover, audience of the vast scope of Baha'u ' llah's The Effect of the Baha' i Faith on Medina Mission. One of the significant events at this Village, and Equality of Men and Women: gathering was a memorial service for the late Traditional and Modem Concepts. All speak- Hand of the Cause of God John Roba11s . ers were Papua New Guineans.

Prepared with the assistance of the National In May 1989, the second annual Associa- Spiritual Assembly of Canada, the pro- tion for Baha'i Studies conference was held gramme featured readings and musical at the University of Papua New Guinea.

tributes, as well as a touching recollection of the late Hand by Mrs. Audrey Robarts .

The Association continued to be affiliated with campus organizations, which provided a valuable source of ideas and research. The

A Seminar on Intercultural Issues preceded the Conference of the Association f or Bahri 'i Studies held in Irvine, California, from 15 to 17 September 1989.

Among the twenty-five Baha'is and non-Baha ' is present was Peter Vuyiya, a Counsellor member of the International Teaching Centre. The three papers presented at this gathering were on the topics of The

The Association for Baha'i Studies, Papua New Guinea, held its second conference at the University of Papua New Guinea in Port Moresby, in May 1989.

Effect of the Baha' i Faith on the Position of Women in the Mountain Brown Area of Papua New Guinea, The Corning of the Baha ' i Faith to Some of the Islands of Fiji, and Women and Peace: An Anthropological Perspective.

Association for Baha'i Studies-Puerto Rico

The Association for Baha'i Studies in Puerto Rico was established at the Mayaguez

a great number of these posters were placed at the Inter-American University, in the nearby town of San German.

In addition to the weekly meetings for Baha'is and their friends, other gatherings were organized and publicized throughout the campus. The Association found that inviting professors to talk on a particular subject at meetings organized by the Associ-ation was very frnitful, for the professors

Campus of the University of Puerto Rico in 1987, thus helping to fulfil one of the goals of the nation's Six Year Plan. Throughout this period, the Association held regular weekly meetings and carried out various activities.

The first endeavour undertaken by the Association was proclaiming the Baha'i Faith campus-wide. Posters, pamphlets, and specially prepared lessons on the Faith were placed in different locations around the Mayaguez campus. Thousands of one-sheet lessons on the Faith were taken by the students. This occurred during a period of several years. As a consequence of these activities, five students accepted the Baha'i Faith directly through the lessons, and two professors and three students enrolled in the Faith thrnugh personal contacts. In addition,

would thus become acquainted with the tenets of the Faith.

Sequences of talks with common themes were organized by the Association, includ ing a series on Peace-Economy and Peace, Technology and Peace, World Politics and Peace. These gatherings were well publicized and well attended. The Association held two series, four years apart, on world religions, at which professors were invited to talk about their religions.

One of the significant activities of the Association in Puerto Rico was the distribution of the Peace Message to nearly all the faculty members of the University in 1987. The Chancellor was very appreciative and shortly thereafter invited the Baha'is to make a presentation at an ecumenical meeting that she organized.

7. BAHA'i PROFESSIONAL ASSOCIATIONS

IN 1980, during the first Baha'i International Conference on Health and Healing, held in Ottawa, Canada, under the sponsorship of the Association for Baha'i Studies, a recommendation was made that an association of Baha' i health professionals be established. This recommendation was accepted by the

with the healing Words of Baha'u' llah, but also to apply the Baha' i teachings to their own daily lives more effectively.

These interactions resulted in the formation of a number of Baha'i professional associations .

Offering an exciting arena for intellectual

reciprocity and the examination of spiritual concepts, these were a means of encouragement and support to fellow associates, as well as coordinating and stimulating research and education in their respective fields. In addition, owing to the prestige that is confened upon individuals, these became a tool bringing the Teachings of Baha 'u ' llah to people of prominence in those professions. Hence, the Faith was taught more systematically and with greater efficacy.

The trend towards the formation and conindividuals, can reach, and aid the Baha' i cretion of professional associations prevalent Community in fostering good relations during the Six Year Plan exemplifies the with, persons of prominence in their redevelopment of the Baha'i community. One spective professions. hundred years after the Ascension of the In response to this letter, Baha' i pro- Blessed Beauty, real progress was being essionals throughout the world convened made from cognition to volition; in uniting conferences and seminars to discuss not only "religion" and "daily life" in a world which the means to reach people of prominence advocates their separation.

A. THE BAHA'f INTERNATIONAL HEALTH AGENCY

0 thou loyal servant of God and thou spiritual healer of man! Whensoever thou dost attend a patient, turn thy face toward the Lord of the heavenly Kingdom, ask the Holy Spirit to come to thine aid, then heal thou the sickness.

(' Abdu ' l-Baha, Selections fro m the Writings of 'Abd11 'I- Bah a [Haifa : Baha 'i World Centre, 1978], p. 18 1).

The Baha 'i International Health Agency is an affiliate of the Baha' i International Community and the Association for Baha' i Studies, and functions under the aegis of the National Spiritual Assembly of the Baha'is of Canada.

The Association was created in response to a recommendation made at the first Baha ' i International Conference on Health and Healing, as stated above. Its first formal meeting, held on 10 and 11 April 1982 in Ottawa, Canada, was attended by more than

Mrs. Mona Grieser (fi-ont), a Bahri 'i health professional, visiting the home of a Bahri 'i Health Education Agent in Sarh, Chad. Jun e 1988.

fifty Baha'is who were health professionals working in Canada, the United States, and Chile.

This agency was established to co-ordinate and encourage research and education among the Baha'is who are health professionals, and others who have knowledge in this area. Its functions consist of: making articles and reviews on health and related topics available for circulation to members, interested individuals and institutions; encouraging individuals to initiate the formation of local chapters dedicated to promoting health-care projects; collaborating with the University of Western Ontario in Canada, was health and peace. The objective was to explore the role of health in the service of humanity, and to study the Baha'i approach to health services . More than one hundred and fifty people participated in workshops and presentations on the topics of medical ethics, food and nutrition, and the link between international health and peace. Partopics concluded that health-care workers must help change attitudes; and that the most difficult task is the changing of the hearts of men. They detennined that the world needs the Baha ' i principles as the tool for change;

National Pioneering Committee regarding that there is a great need for cultural underoverseas posts for health-care workers ; plan- standing, for a universal language, and a ning annual conferences; discussing and deep empathy for other people 's sufferings. acting upon conespondence from the Univer- The seventh annual conference, held in sal House of Justice, the National Spiritual Evanston, Illinois, United States of America, Assembly of Canada, and Agency members; from 26 to 28 August 1988, focused on and publishing a bulletin at least twice a year. primary health care and the integration of The proceedings of the annual confer- alternative methods of healing. Approxiences on health and healing fulfil, in part, mately sixty friends attended. The issue requirements set by the National Spiritual addressed at this event was the challenge of Assembly, " ... to encourage and facilitate ensuring that the needs of the recipients are ... education .. .in the field of health based on met in any project. It was agreed that this the teachings of the Baha'i Faith." These problem can be overcome with the utilizagatherings focus upon the current moral and tion of Baha'i principles, with the key being scientific discussions of the medical com- true consultation. A firm belief in the spirimunity within the context of the Baha'i tual equality of all peoples helps to focus on teachings. the development of individuals. The role of The theme of the fifth annual conference, women in the promotion of primary health held from 20 to 21 August 1986, at the care and the larger implications for world

peace were also discussed. Women as first Illness", challenged the audience to consider educators have enormous influence on the the effect of the diversity of cultures and community and will pass their skills and behaviors on shaping different world information to their children. views on health and its maintenance. The In 1989, more than seventy people partic- successful development of a universal ipated in the eighth annual health conference framework for the

conceptualization of
in Irvine, California, United States. This health and illness will
occur in an atmoconference's theme dealt with women's sphere of
respect for the validity of the
issues in health. The concept of the em- contributions of persons
from all races and
powerment of women in the delivery of ethnicities, it concluded.
health was discussed, with the suggestion In addition to annual
gatherings, the
that empowerment must be based on Association sponsored two
conferences
Baha'u'llah's first Hidden Word in which aimed at increasing the
Baha' i community's
the qualities of kindness, radiance, and awareness of the AIDS
epidemic, and a third
purity are linked to sovereignty. Women conference focusing on the
topic of homowere invited to realize the importance of sexuality. The
two conferences highlighting
bringing their specific positive strengths into AIDS were held in Montreal,
Canada, in
their new fields of responsibility and action, 1989 and at the Green Acre
Baha'i School in
and to eliminate the old stereotypes that link Maine, United States, in
1991; and the
femininity with passivity, compliance, and conference on homosexuality
was held in
weakness. Other issues presented at the con- 1992 at Green Acre.
Participation in these
ference were strategies to attain health for all conferences was by friends
from Canada and
by the year 2000, and the ethical challenges the United States with a
personal or profesfaced by Baha'i health professionals. sional
interest in the subject. The goals of
More than thirty-five participants took these events were to study and
consult on the
part in the ninth annual conference on health Baha'i Writings which relate
to these issues;
and healing, held in November 1990 in to create a network of
Baha'is who will
Atlanta, Georgia, United States. The focus share information and
encourage one
of this conference was discrimination in another; and to consult on
future activities.
health care. Studies on the effects of active Members of the Baha'i
International
patient involvement in their own health care, Health Agency participated
in various interand its impact on improved health care out- national

health conferences and seminars. As comes, were reviewed. It was noted that these data complement the Baha'i teachings that encourage the individual to seek medical attention when necessary, but for the individual to determine for himself what is competent medical advice. The topic of "Discrimination and the International Human Immunodeficiencey Virus Epidemic" was addressed. Statistics were given which outlined the disproportionate number of urban poor, blacks, and hispanics with Acquired Immune Deficiency Syndrome (AIDS) in North America-numbers representative of the discrimination already faced by these social groups. A third presentation, entitled "Towards a Concrete Understanding of

a result, members of the Agency presented the principles of the Baha'i Faith to those of the highest calibre in the medical field.

In May 1986, the World Health Organization invited members of the Baha'i International Community to its thirty-ninth Health Assembly. Dr. Ethel Martens, a Public Health Educator and the Executive Secretary of the Baha'i International Health Agency, was one of the Baha'i delegates who attended this gathering. More than five hundred people participated, among whom were a large number of Ministers of Health.

Dr. Abdul Missagh Ghadirian ['Abdu 'lMithaq Qadiriyan] an executive member of the Baha'i International Health Agency

and a psychiatrist, represented the Baha'i International Community at the United Nations Interregional Conference of Non-Govemmental Organizations for Prevention of Drug Abuse, held in Stockholm, Sweden, from 15 to 19 September 1986. One hundred copies of an article by Dr. Ghadirian, entitled

Belisle, a physician from Montreal, Canada, and an executive member of the Baha' i International Health Agency, and Mr. Giovanni Ballerio from the Baha'i International Community Office in Geneva. The primary Baha'i contribution to this consultation was on the theme of the equality of women and

"Prevention of Drug Abuse: A Baha'i Perspective" were distributed among delegates. In addition, seventy copies of his book In Search of Nirvana were given to dignitaries and delegates of national and international reputation who participated in the Conference.

Due to the Baha' i International Community's signing of the "working relations" agreiement with the World Health Organization in March 1989, the Baha ' i International Community was officially invited to participate at the World Health Organization's consultation with various international non-governmental agencies on the issues of AIDS prevention, control, and care, held from 21 to 22 December, 1989, in Geneva, Switzerland. The Baha' i International Community was represented by Dr. Denise Men, specifically the importance of empowering women who are at a high-risk of developing HIV-AIDS because of a lack of information, a lack of access to information, or because of non-assertive behavior due to, among other things, a low socio-economic status. A second contribution by the Baha'i delegation emphasized the need for spiritual transforn1ation, not only at the individual but also at the institutional level, and referred to the Baha'i concept of unity as a basic prerequisite for the solution of most social problems. This meeting was successful from the perspective of the Baha' i International Health Agency because it facilitated the establishment of personal and professional contacts between the Baha'i participants and representatives of diverse women's nonmunity was represented by Dr. Denise governmental organizations.

B. THE ASSOCIATION MEDICALE BAHA'iE

The Association Medicale Baha'ie, under the auspices of the National Assembly of France, was registered in 1985 in conformity with the requirements of French law and of the French Medical Council. Members participated in many of the sessions and patient-doctor relationships, stress, health and nutrition, life and death, mother and child relations, environment, and communication. Renowned non-Baha'i lecturers

bership is essentially open to all Baba' i professional quality of
medical practitioners and students in legaUy licensed professions concerned with health care.

During the Six Year Plan, the Association 's activities included the study of Baha'i principles relevant to health and their diffusion to non-Baha'i professionals and to the Baha'i community at large. Study sessions open to all included topics such as ethics,

greatly enhanced the the meetings. In addition, these gatherings generated a greater appreciation of the Faith amongst professionals in the medical field.

The Association's members also took part in commissions for preserving family unity, taught dental and general hygiene to children at summer schools, and participated in several humanitarian projects m Chad, Niger, Yugoslavia, and Albania.

C. THE BAHA'I BUSINESS AND ECONOMICS ASSOCIATION

Your criterion should be to pursue your commercial activities with such fairness and equity as to be a cause ofguidance to others. The friends of God should, through the instrumentality of their business, lead the people to God's path, and make them so astonished as to exclaim: "How great is their truthfulness, how high their trustworthiness, and how true is their good will!"
(Abdu'l-Baha, quoted in Compilation of Compilations, vol. 2 [Mona Yale, NSW: Baha' i Publishing Trust, 1991], p. 341).

The Baha'i Business and Economics Association was formed in 1991 as an affiliate of the Association for Baha'i Studies in Canada. Its members are business people and economists who want to bring the spiritual guidance of Baha'u'llah to the worldwide business community. In particular, they hope

of individuals and organizations concerned with the practical aspects of the application of spiritual principles to the business community. This directory could be used to support world-wide networking effortsputting individuals with similar concerns in touch with one another, enabling people

to demonstrate the positive impact of the travelling to
share the results of their experiapplication of spiritual principles in the
work- ence with others, and making interested
place and on the lives of those involved in parties aware of
opportunities and needs that
business. the business
community may be able to
One Association goal is to have a direct address.
and constructive influence on the business The Association
has also provided its
community by supporting grassroots initia- members and
associates with a resource
tives of Baha' i business people. Another goal directory of
material on socio-economic
is to be instrumental in promoting network- developments that
reflect the principles of
ing and advocating the increase of wealth the Baha'i Faith
in practice.
within a spiritual framework. The Associa- The development
of local Baha'i business
tion strives to increase cooperation and forums throughout
the world has been encollaboration as tools for resolving conflicts
couraged and supported by this Association,
and disputes within the business community, with the vision
that once sufficient numbers
and tries to serve as a forum for reaching of these local
forums are functioning within
people of capacity in the field of commerce. a particular
country or region, the Associa-
The primary purpose of this Association tion will actively
support the formation and
is to provide its members with information. development
ofNational and Regional Baha'i
An international directory has been compiled Business and
Economic Associations.

D. THE BAHA'I BUSINESS AND PROFESSIONAL ASSOCIATION

The Baha'i Business and Professional Asso- The Association
was formed when interciation in Australia is a non-profit grassroots
ested Baha' is gathered in Sydney in March
organization concerned with the promotion 1984 to discuss the
business and profesof social and economic development in the
sional needs of the community. Two months
community by fostering the fulfillment of later a committee
of nine was elected to
human potential in the work environment. It conduct the affairs
of the group, and this

has no direct connection with the National Spiritual Assembly and is completely self-funding.

committee was re-elected annually at general meetings. In 1988, a similar organization developed in Melbourne and the National

Assembly requested that the two groups form a national association with an appropriate constitution. The first National Board of Directors was elected in 1989 and the concept of local chapters of the Association was instituted.

The objectives of the Association were defined to include: establishing forums for communication between members; stimulating and improving the dissemination of the Baha'i standards of behavior and ethics to career-minded and professional people; and advancing the interests of the Baha'i Faith by assisting the Universal House of Justice and National Spiritual Assemblies to achieve their goals.

During the Six Year Plan, communication among members was achieved tluáough a quarterly newsletter initiated in 1987, and by the hosting of seminars and lunch meetings.

seminar on ethics, which was recorded. Tapes of the proceedings were sold through the Baha'i Distribution Service.

Public promotion of Baha'i standards was achieved through the participation of nonBaha 'is in seminars hosted by the Association. In addition, the Association and the Australian National Spiritual Assembly co-sponsored a service at the Baha'i House of Worship in 1990 entitled "Transformation to Globalization." It was designed to attract members of the business and professional communities and to mark the commencement of the last decade of this century. More than three hundred people attended the service, including all nine members of the National Spiritual Assembly. Official guests included a representative of the Ethnic Affairs Connnission of New South Wa les.

The final objective of the Association,

These seminars usually examined the Baha'i outlook on pertinent social issues. The organization used several approaches to promote Baha'i standards of behavior and ethical conduct in the business and professional environment. First it ventured to educate the Baha' i community on the subject of Baha'i ethics. In 1989, at the request of the National Spiritual Assembly of Australia, the Association prepared and presented a draft paper on "Baha'i Business Ethics", which was subsequently printed in the Australian Baha'i Bulletin. In conjunction with this paper, the Association organized a public conference held in September 1990 in Chamonix, France. The twenty-four Baha'i participants from throughout Europe, the United States and Canada decided to create an informal association ofBaha'is involved in the field of commerce, was initiated at

advancing the interests of the Baha'i Faith by assisting wherever possible the Universal House of Justice and National Assemblies in achieving their goals, was primarily achieved by providing the National Assembly of Australia with expert opinions about aspects of the Assembly's business dealings, such as property purchases, credit unions, and comments on National Convention recommendations. The Association was also of assistance to the National Assemblies of the Pacific region, and continually responded to queries from Baha' i institutions and individuals in relation to economic and social matters .

E . THE EUROPEAN BAHA 'f BUSINESS FORUM

The European Baha'i Business Forum, a network of Baha ' is interested in the application of the Faith's principles to business and industry, and in reaching people of capacity in the field of commerce, was initiated at a conference held in September 1990 in Chamonix, France. The twenty-four Baha'i participants from throughout Europe, the United States and Canada decided to create an informal association ofBaha'is involved

the group would evolve into a formal association. This decision was conveyed to the Universal House of Justice, which directed its Department of the Secretariat to reply:

The Universal House of Justice was most interested to receive your letter of 1 October 1990 and to learn of the aims of the proposed European Baha'i Business Forum.

There are undoubtedly many ways in which such an association can be of value

in business and industry, with the hope that to the Cause of God.

The European Baha 'i Business Forum held its second annual conference in Paris, France Ji-om 30 August to 1September1991 .

This association, registered in France as a non-profit organization, provides an arena for its members and for business people in general to explore ways of applying Baha'i ethical and social teachings to their business activities. This is accomplished through annual conferences and by calling upon experienced individuals to make presentations on various topics of interest to the business Managecommunity.

In heeding the call issued by the Universal House of Justice in its 1990 Ric;!van message, standard reflectthat the time had become ripe "to embrace increasing numbers of people of capacity, including persons of accomplishment and prominence in the various fields of human and disendeavour", the Forum sought ways ofreaching outstanding managers, leaders of business and industry, and economists of Europe.

During its annual conferences, Forum members examined the kind of support they also emphasized the role which Baha' is with professional and business experience could play in teaching and proclamation work in Central Europe and the former Soviet Union.

In response, the Business Forum offered the abilities and expertise of its members to all the National Spiritual Assemblies working with the Eastern European Countries.

Toward A New Paradigm of Management, a paper exploring the shift both in the values of business leaders and the practices of management towards a spiritual principles and teachings of Baha'u'llah, was presented at the annual conference held in 1991. Subsequently, this article was translated into French and distributed to non-Forum members.

During the same time, the association published, in English and French, Group Decision Making and Bahti 'i Consultation, an article concerned with

assisting business
could lend the European Baha' i community organizations to fulfil their goals through the
in proclamation and teaching activities. medium of consultation . .
They also considered how they could assist Tluáough the distribution of a regular
Baha'is operating in the economic field to newsletter and a directory of its members,
better understand, respect, and comply with the FoJ;Um provided a network for the
the principles of the Faith in their own work. exchange of information among the Euro-
At the second annual conference, held from pean Baha' i business community.
30 August to 1 September 1991 in Paris, The Forum was also successful in coun-
Counsellor Patrick O'Mara encouraged the selling and informing young people about
thirty friends present to develop the Forum, career opportunities in relevant fields of
and to go back to their communities and link endeavor, as well as
encouraging educaup with other Baha'i business people. He tional and training activities.

F. THE BAHA'i JUSTICE SOCIETY

0 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 neighbor. Ponder this in thy heart; how it behooveth thee to be. Verily justice is My gift to thee and the sign of My loving-kindness. Set it then before thine eyes.
(Baha'u'llah, The Hidden Words, Arabic no. 2 [Wilmette, Baha' i Publishing Trust, 1982], p.3.)

The Baha'i Justice Society is dedicated to professional ethics and world peace through
the promotion of justice in a manner consis- international law. One
of the significant outtent with the principles of the Baha'i Faith.
comes of this event was the completion of
Formed in 1986, the Society has members the Society's charter and by-laws.
throughout the United States, and affiliates Also, a scholarship was established by the
in Cameroon, Canada, England, Germany, Board to encourage

participation by the eco-
India, Mozambique, New Guinea, New nomically
disadvantaged. Initial expenditure
Zealand, Nigeria, Norway, Panama, and the from the fund provided
financial assistance
Virgin Islands. The members of the Justice for individuals
desiring, but financially unable,
Society represent a diverse range of occupa- to attend Baha'i
Justice Society functions.
tions including judges, lawyers, teachers, The third annual
meeting, at the Bosch
musicians, administrators, and students. In Baha'i School in
California, included such
1992, the Society's membership included speakers as Dr. Wilma
Ellis, a member of
one hundred and forty people. the Continental Board
of Counsellors and the
This agency functions under the guidance Administrator-General of
the Baha'i Interof the National Assembly of the Baha'is of
national Community, and members of the
the United States. Its objectives are: to con- National Spiritual
Assembly. Also addressing
tribute to the improvement of jurisprudence, the more than one
hundred participants were
the world's legal systems, and the practice of former California
Supreme Court Justice
law; to discover, train, and encourage legal Frank Newman, professor
of law at the
and related talents to promote the principles University of
California at Berkeley, and
of justice and their application to all aspects Juana Conrad, President
of Women for
of human society; to promote an understand- International Peace and
Arbitration.
ing of the relationship between the Baba' i More than eighty
participants attended
Faith, jurisprudence, the administration of the fourth annual
conference of the Baha'i
justice, and the practice of law; to promote Justice Society, held
in Atlanta, Georgia,
the communication of the principles of the United States, from 9
to 11 June 1989. The
Faith to justice-related institutions; to advance conference theme was
"Economic Justicethe honor and dignity of the profession of
Bridging the Gap between Rich and Poor".
law; to promote the highest ethical and moral Topics addressed at
this event were the role

standards within the profession of law; and economic justice; justice to promote the rule of law in the world.

The second annual meeting of the Baha'i Justice Society was held from 27 to 29 March 1987, in the shadow of the House of Worship in Wilmette, Illinois, United States.

The conference discussion topics included of education in only through oneness; interdependence, law, and the international economy; and the future role of the Baha'i Justice Society. In conjunction with the conference, a delegation of five Baha'is, headed by Judge James Nelson, presented a copy of The Promise of

World Peace to six State and Superior Court Judges in the area.

Seventeen American states, as well as Russia, to participate in the first Russian Canada, Israel, Liberia, and the Virgin Baha'i Women's Forums. During this trip Islands, were represented at the fifth annual approximately twenty-five Russian friends conference of the Justice Society held in expressed interest in joining the Society. June 1990 in Illinois, United States. The pre- Presentations were made on the Baha'i sentations at this conference focused on Justice Society and the use of mediation in the theme "Advancing Toward a Just World: conflict resolution. Our Challenge for the 1990s". Among those "Developing Baha'i Models of Dispute present at this event was Mr. Hugh Chance, Resolution" was the theme of the annual a member of the Universal House of Justice. conference and meeting held at the Mr. Chance, who practiced law prior to Los Angeles Baha'i Center in 1991. This being elected to the House of Justice, gathering featured a talk on "Preventative addressed the conference on the challenges Law" by former University of Southern facing Baha'i lawyers into the twenty-first California law professor Louis Brown. The century. Judge Dorothy Nelson, member of conference was enhanced by the presence of the United States Court of Appeals and the Mrs. Jacqueline Delahunt, a member

In October 1990, five members of the Society travelled to Leningrad and Kiev, Russian Baha'i Women's Forums. During this trip approximately twenty-five Russian friends expressed interest in joining the Society.

Presentations were made on the Baha'i mediation in conflict resolution.

"Developing Baha'i Models of Dispute Resolution" was the theme of the annual conference and meeting held at the Los Angeles Baha'i Center in 1991. This gathering featured a talk on "Preventative Law" by former University of Southern California law professor Louis Brown. The conference was enhanced by the presence of Mrs. Jacqueline Delahunt, a member

of the
National Spiritual Assembly, spoke on "Jus- Continental Board of Counsellors and a
tice, Peace and Professional Responsibility". native Lakota Sioux, who gave an insight on
The Society presented two workshop ses- dispute resolution in other cultures.
sions focusing on mediation as a technique Also in 1991, the Justice Society cofor resolving disputes at the Association for sponsored the National Conference on
Baha'i Studies Conference in Atlanta, Georgia, Peacemaking and Conflict Resolution in
United States, from 9 to 11November1990. Charlotte, North Carolina, United States.
The workshops, entitled "The Baha'i Justice The title of the conference was "Community
Society: A Catalyst for Racial Unity", in Conflict", and its mission was "to
proaddressed the efforts of the Society with mote the use and acceptance of non-violent
regard to racial unity and justice. Approxi- approaches to the resolution of conflict and
mately sixty people took part in each of the to improve conflict resolution theory and
two ninety-minute sessions, which featured practice". The conference attracted one
a demonstration of mediation in a mock thousand attendees. A full-day workshop on
community dispute. Baha'i consultation was
presented.

G. THE BAHA'i ASSOCIATION FOR ARTS

The day will come when the Cause will spread like wildfire when its spirit and teachings will
be presented on the stage or in art and literature as a whole. Art can better awaken such
noble sentiments than cold rationalizing. ...
(Shoghi Effendi , quoted in Compilation of Compilations, vol. I [Mona Vale, NSW: Baha'i Publishing Trust, 1991], p. 7.)

The Baha'i Association for Arts (BAFA) of this event was
set aside to form the
was forn1ed in August 1986 during a Peace Association.
Festival held at the Landegg Academy in The goal of
this Association is to gain a
Switzerland. Friends from eight European greater
understanding of the Baha'i view on
countries gathered for workshops and talks the arts, and to
provide a means for its memthat centered around the aris . An afternoon
bers to encourage and support their fellow

connection to the media of artists' expression, the use of time, and service to the Cause. The keynote address of this event centered on the history of the relationship between the arts and religion, and outlined the task set by Baha'u'llah for artists in this most great Day.

Transformation through the love of Baha'u'llah and meditation on His Writings was the theme of Art Fornm 1991. Painters, singers, an architect, a sculptor, a poet, a film-maker, an Indian classical dancer, and a story-teller were among those who demonstrated their talents at this event. They shared stories about their personal transformation, their techniques, and the influences of the Baha'i Writings on their work. The questions of what is art and how the believers can use their talents to serve Baha'u'llah were addressed, along with issues of personal development and service to the evolving administrative order.

In conjunction with Art Forum 1991 , Art Fornm East was held in Bratislava, Czechoslovakia from 23 to 28 July. More than sixty people from fifteen counnháies participated.

The theme of this gathering was "Crossing Borders", and workshops were held on such topics as ethics, the ego, inspiration, and excellence. A great variety of artistic presentations was displayed and demonstrated at the conference, including musical perforand the United States took turns showing mances, dance and drama workshops, and

Art Forum East, held in Bratislava, Czechoslovakia, in July 1991.

The most significant of the activities initiated by the Association were the conferences on the arts. Art Fornm 1988, held in De Poort, Netherlands, was the first conference of its kind which focused entirely on Baha'i artists and their views. Participants from Britain, Denmark, Germany, Greece, Iran, Japan, the Netherlands, Norway, Sweden, and the United States took turns showing

artists. Members receive the BAFA's newsletter four times a year, which includes news from the Association's board and members.

their work, sharing how they came upon a1tists displayed their ideas, and answering questions about their presentation. In regard to this conference, the Universal House of Justice stated, "Delighted news success first festival BAF A held De Poort. Gratified plans to serve goals plan throughout Europe."

The next Art Fornm, held in De Poort in July 1990, focused on the choices Baha'i artists face. More than thirty participants, representing five countries, attended workshops which addressed artistic choices in

mural exhibits. Six visual their work in a gallery in the center of the city. Interviews and news were carried by two radio stations and two newspapers. As a result of this gathering, a network for the Association for the Arts was established in the Soviet Union, and networks in France and Ge1many were strengthened. The Association repmted that the participants left the Art Fornm East with a better sense of the high station that is given to the arts in the Baha'i Writings.

INTERNATIONAL SURVEY OF CURRENT BAHA'I ACTIVITIES

8. USE OF COMPUTERS BY THE BAHA'f COMMUNITY DURING THE SIX YEAR PLAN

adapted from an article by
BRYN DEA MER AN D STEVEN KOLIN

Introduction

When a new Dispensation begins, God endows humanity with the means through which civilization can give effect to the teachings of the Revelation, by the Divine Messenger of God.

Every word that proceedeth out of the elecmouth of God is endowed with such Founder of their Faith. With respect to tronic information technology, Shoghi Effendi has tended to embrace technological develthe entire human race is able to benefit equitably from the advances now made possible. As one consequence of this point of view, the Baha'i community, from its inception, opments as gifts of God and as entirely consonant with the spiritual mission of the

potency as can instill 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 wonfunctioning with marveldrous and inflexible
lous swiftness and perfect regularity. 2
Initially, computer technology was
available only to very large organizations
who could afford and could make use of the
massive "main-frame" installations which
began to appear in the 1950s. By the 1970s,
the situation had changed dramatically, so
that older Baha' i communities such as those
in the United States and Canada could begin
to employ computers to maintain membership records and financial information. As
Baha'is see the revolutionary changes in
the fields of science and technology, during
the past century, as expressions of the creative impulses released by the advent of two
successive Manifestations of God, the Bab
and Baha'u'llah. The full impact of these
immense new resources will be felt only as
society responds to the social and spiritual
principles which lie at the heart of the new

envisioned the day when:

A mechanism of world inter-connection will be devised, embracing the whole planet, freed from national hindrances and restrictions, and Purpose ... No sooner is this resplendent word uttered, than its animating energies, stirring within all created things, give birth to the means and instruments whereby such arts can be produced and perfected. All the wondrous achievements ye now witness are the direct consequences of the Revelation of this Name. In the days to come, ye will, veri ly, behold things of which ye have never heard before. 1

advances in technology throughout the 1980s produced ever smaller and more powerful computers and led to dramatic price reductions, Baha'i communities throughout the world increasingly embraced "personal" computers as a means of meeting the needs of their ever-expanding operations.

In a meeting in Langenhain, Germany in 1987, the assembled

representatives of the
Revelation and reorganizes its affairs so that European National Spiritual Assemblies were

1 Baha'u'llah, Gleanings from the Writings of Bahri 'u 'I/ah: Bahri 'u 'I/ah (Wilmette: Baha'i Publishing Trust, 1976), pp. 141-142.

2 Shoghi Effendi, The World Order of Selected letters (1929-1936) (Wi lmette: Baha'i Publish ing Trust, 1974), p. 203.

warmly encouraged by representatives of the Baha'i International Community's offices to give a high priority to equipping themselves with advanced information and communication technology.

1988 saw the appearance of V. Mitra Gopaul's book Personal Computers and the Baha'i Community 1 which was widely disseminated among the growing band of Baha'is interested in information technology. This practical book demonstrated how computers could be used for a wide range of activities vital to the goals of local and national Baha'i communities: record keeping, letter production, financial tracking, statistical analysis, publications, and the like.

At about this same time, another major development began quietly in the computer

he ttáaced the historic growth of telecommunications and compared it to the growth of the Faith, finding an almost perfect correlation in numeric terms.

These efforts were given farther impetus at an historic Baha'i telecommunications conference held 17 to 19 December 1983 in San Fernando, California. Forty Baha'is from the United States and Canada attended the meeting and "fo1mulated plans designed to help establish the new Baha'i radio station in South Carolina [WLGI] and to research possible applications of existing computer technology to serve the Faith".4 Among the fruits of this conference was the proposal to establish "a Baha' i Computer and Telecommunications Association to monitor developments ... and to serve as a

world-computers began to be programed to communicate with each other without human intervention. This advancement in computer messages through telephone lines, was the birth of electtáonic mail (email) which has begun to have a far-reaching impact on mankind . The ability of an aver- age person to send a document or message instantly from one computer to another computer anywhere in the world has opened entire new fields of human communication.

Email ttáuly fits Shoghi Effendi's vision of "world inter-communication .. . freed from national hindrances and restrictions .... "

Use of Computer-Mediated Communications by Baha'is

In May 1982, Sheryl and Roger Coe formed an info1mal organization known as the Baha'i Computer Users' Association. 2 Then, during the seventh Annual Conference for the Association for Baha' i Studies held at Ottawa, Canada, in September 1982, Steven Caswell gave a presentation on "Telecom- American Balza 'i, February 1983,

"clearing-house" for evaluating the potential for application of new technology in service to the Cause of Baha'u' llah. One such aptechnology, including the ability to send plication might be setting up a computer network to link Baha' is across the country in an interactive conferencing system involving hundreds or even thousands of Baha'is". 5

Shortly after the conference, a Core Commitage tee was appointed by the National Spiritual Assembly of the Baha'is of the United States to guide the operation of the Association. 6

In 1985, a statement in the Baha'i Com- puter and Telecommunications Committee Newsletter read: "One of the primary goals for the coming year ... is already becoming a reality. Very shortly all of the Baha'i admin- istrative offices [in the United States] which have a computer and a telephone will have the capability to link-up to a nationwide Baha'i computer network which is being set up on Dialcom." 7

3 Cassette No. RT-81, Annual Conference, 1982, linages International, 1982.

4 " San Fernando Host to Hi storic Telecommunications Conference," The

munications and the Baha'i Faith." 3 In this p. 1.
5 ibid.
1 6 Baha 'i Computer
and Telecommunications Associa-
Gopaul, V. Mitra. Personal Computers and the Balza 'i
Commun ity (Los Angeles: Kalimat Press , 1988). tion Newsletter, No .
4, October 1983.
2 Baha'i Computer User's Association Newsletter, 7 Balza 'i Computer
and Telecommunications Associa-

[No. I) II May 1982. tion Newsletter, No.
5, July 1985.
INTERN A TI ON AL SURVEY OF CURRENT BAHA'I ACTIVITIES
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Students at the
Tadong Baha'i
School in Sikkim,
India, learning
to use computers
as part of their
regular curriculum; 1991.

By the mid-1980s the term "Baha'i-net", WORKSHOP FOR THE DEVELOPMENT OF OUR
which Steven Caswell had used in his talk in HIGHER NATURE. YOU HAVE JUST CONNECTED
Ottawa in 1982, was being commonly used WITH ...
to describe Baha'i use of computers in vari- ***Tl-IE BAHA ' I BULLETIN BOARD ***" 1
ous forms to communicate with each other.
More formally, Jennifer Tidwell started Mr. Coe's dream of being
"able to associthe Bahai-Net mailing list on a computer at ate with a world-wide network of Baha' is
the Massachusetts Institute of Technology and Baha'i institutions via
computer-exsometime during 1987 or 1988. When the changing information, working on problems,
World Centre acquired Internet email access and shrinking the world into a
loving neighvia UUCP to the first cornn1ercial Internet borhood"2 was coming a step closer.
service provider (UUnet) in 1989 (register- Mr. Coe went on to describe three other
ing the domain "bwc.org") there already dreams:
were more than one hundred members on
• Having the entire body of the Writings
the Bahai-Net mailing list and the number
of the Baha'i Faith in computer-readwas steadily growing.
able format.

• A computer-to-satellite-to-computer net-
work that would link us all together so
we could share information, libraries,
programs, database management syscreated by a Baha'i was set up by Frank
tems, etc., no matter how remote we
might be from each other in physical
terms.
• A possibility of"on-line" consultation for
scholarly and other practical research
and investigations-including consultation on the repair of our computers! 3

I ibid.

2 Bahfr 'i Computer Users' Association Newsletter, No. I, I I May 1982.

ibid.

The first computer bulletin board system
Baha'i Discussion Groups and Bulletin
Boards
The first computer bulletin board system
was set up by Frank
Haendel of Colorado, USA. In the Baha'i
Computer and Telecommunications Associterms.
ation Newsletter, Roger Coe wrote: "The
other night I hooked my modem to the telephone, dialed a number, ... watched my
computer screen and here is what I saw
..... .

WELCOME TO A UN IQUE BULLETIN BOARD
FOR THINKERS, SEEKERS AND EVERYONE
ELSE WHO CAN REALIZE THAT WE EXIST
WITHIN THE MIDST OF AN INCREDIBLE

By Ri<;ivan 1992, a large body of Writings had been typed into computers at the World Centre and elsewhere, but total public access to many of these was not yet possible. Like-
wise Mr. Coe's visions of shared libraries, databases, and the possibility of "on-line" consultation were not possible during the Six Year Plan.

Personal computers
had become a regular feature of Baha'i life:
Computers at the Baha'i World Centre
The first computer at the Baha'i World
Centre arrived as a kit brought to the Holy

Conclusion

By Ri<;lvan 1992-one hundred years after
the Ascension of Baha'u'llah-the Baha'i
community everywhere had discovered the
value of the rapid developments in the field
of computer-mediated communications and
information-provision that had seemingly
burst upon the world.

their use was helping communities and
Assemblies raise their level of operations
to a higher, more

"professional" plane, and
Land by Robert Gregory in 1977. The first produce newsletters, statistical and financial
"official" World Centre computer began reports that were both more comprehensive
operation in 1981. This was a DEC (Digital and easier to understand. Electronic mail
Equipment Corporation) PDP 11 /34 acquired was being rapidly developed and pursued,
to run the first computerized financial and networks of Baha'i discussion groups
accounting system for the Baha'i Interna- were highly active and moving into areas of
tional Fund. At the same time a word specialization.
processing system called Lex was purchased. This use of new technologies expanded
When the Seat of the Universal House of the capacity of Baha 'is, as individuals and
Justice was constructed, it was wired with as communities, to acquire, access, and
computers in mind. When the building was organize knowledge- a capacity fundamenoccupied in 1983, virtually all staff had tally necessary for a society such as that
terminals at their desks linked to a central described in the Baha'i Writings, based on
computer system. Electronic mail first universal participation both in decisionbecame possible at the World Centre in 1984 making and in contributing to the advancewith the purchase of a Vax computer. It was ment of civilization.
known as "Vaxmail" and quickly gained
Unification of the whole of mankind is
acceptance as a way of sending and requestthe hall-mark of the stage which human
ing information without the interruptions society is now approaching. Unity of
caused by telephone calls.
family, of tribe, of city-state, and nation
In 1985, a company called Goldnet began have been successively attempted and
operation in Israel, testing with selected fully established. World unity is the goal
clients for one year before offering its sertowards which a harassed humanity is
vice to the public. The Baha'i World Centre striving. Nation-building has come to an
asked to join the program. Mailboxes were end. The anarchy inherent in state soveracquired for the Baha' i International

Comeignty is moving towards a climax. A
munity offices in New York and Geneva,
world, growing to maturity, must abanand software developed at the World Centre
don this fetish, recognize the oneness and
was installed to utilize the Dialcom service in
wholeness of human relationships, and
a very cost-effective manner. Email was first
establish once for all the machinery that
used to coordinate the activities of the Baha' i
can best incarnate this fundamental prin-
International Community representatives to
ciple of its !ife. 1
gain passage of a resolution in the United
Nations Commission on Human Rights condemning the persecution ofBaha'is in
Iran. 1
Shoghi Effendi. World Order, p. 202.
INTERNATIONAL SURVEY OF CURRENT BAHA'I ACTIVITIES

9. RELATIONS BETWEEN NATIONAL SPIRITUAL ASSEMBLIES AND GOVERNMENTAL AND NON-GOVERNMENTAL ORGANIZATIONS AND WITH THE PUBLIC IN GENERAL

FOR Baha'u'llah .. . has not only imbued this Divine Pattern as their
point of reference
mankind with a new and regenerating in submitting written
statements directly
Spirit. He has not merely enunciated cer- explaining the relationship
between Baha'utain universal principles, or propounded ' llah 's
Teachings and the challenges facing
a particular philosophy, however potent, modem society. A number of
national Baha' i
sound and universal these may be. In communities contributed
recommendations
addition to these He [has]. .. clearly and to constitutional drafting
committees and
specifically laid down a set of Laws, es- other governmental
organizations determintablished definite institutions, and provided ing
policies for the future . The enthusiastic
for the essentials of a Divine Economy. response shown to these
suggestions was
These are destined to be a pattern for future notable. Among the various
activities of this
society, a supreme instrument for the es- kind which took place, four
examplestablishment of the Most Great Peace, and from Brazil, South
Africa, Singapore, and
the one agency for the unification of the the United States-are
highlighted in this
world, and the proclamation of the reign of section and their documents are

reproduced.

righteousness and justice upon the earth. 1

In the opening years of the fourth epoch of the Formative Age of the Faith, Baha'is used

1 Shoghi Effendi, The World Order of Bahci áu '!!ah (Wilmette: Baha' i Publishing Trust, 1982), p. 19.

A. BRAZIL

CONSTITUTIONAL REFORM

IN April 1987, a delegation of eight Baha'is from different parts of Brazil spent four days presenting material on the Baha'i perspective on government to the 559 congressmen and senators in charge of writing promotion of the cona new constitution. Each legislator received a folder including The Promise of World Peace, general information on the Faith, and a document called "The Baha'is and the Constitutional Assembly" which included 20 proposals to be considered for inclusion in the nation's new charter. The proposals related to such topics as education, the rights of indigenous peoples, the rights of women, and international relations.

More than 100 cables, letters, and telephone calls were received by the National Spiritual Assembly expressing gratitude for the suggestions. Several of the recipients sent to the Baha'is the texts of proposed amendments which would be of special interest to them, such as those relating to religious liberty and cept of world citizenship.

Media coverage of the Baha'i contribution was unprecedented. At least 19 daily newspapers from 17 Brazilian states printed articles; reports on 10 television programmes equalled 2 hours of live broadcasts; and 1 hour and 20 minutes of radio time on 7 different programmes was devoted to the Baha'is.

More than 90 per cent of the articles proposed by the Baha' is were included in the final draft of the Constitution which was voted on by the legislators.

THE BAHA 'fs AND THE CONSTITUTIONAL ASSEMBL y •

A CONTRJBUTION TOWARD A NEW SOCIETY

I. Introduction

In full awareness of the fact that the drawing up of a Constitution represents an instrument
for the promulgation of a new social pact in which all the shades cif opinion within the country are represented, the Baha'i community of Brazil presents, in this document, the
viewpoint of the Baha 'is as a sincere effort to contribute to the noble endeavor currently
being undertaken by the National Constitutional Assembly.
The Constitution, as the lex maximus of the country, is the Magna Carta where general
legal principles are enshrined. It is the foundation for the nation's entire judicial system. It
must reflect the emerging concern for inspiring life in society; it must mirror the sovereignty
of a state of law whose most valued asset is justice, a justice which, above all else, seeks the
fulfilment of the human being within the social context.
Far from being a magic wand capable of extirpating all the problems of the nation, the
Magna Carta should contain those cardinal principles which, while not demeaning the historical and cultural traditions of the nation, address the legitimate aspirations of the people,
fu1iher economic and social development, favour a just distribution of wealth and, above all,
institute mechanisms to assure the full attainment and exercise of the fundamental rights
inherent to the human being.
It is within this context that, with the convocation of the National Constitutional Assembly recently elected by the people to discuss and vote on the new Constitution, we are
witnessing a unique moment in history replete with challenges generated by the discovery of
the growing interdependence among the nations which was expressed more than a century
ago in the words of the Founder of the Baha'i Faith, 1 Baha'u ' llah, that "The earth is but one
country, and mankind its citizens." 2 This thought reflects in its entirety the new stage of
social organization toward which mankind is definitively headed.
Within this framework, we fee l that the vision of the Constitutional Assembly must,
while seeking to reflect solutions for the current needs of our people at this historical and
social moment, also be a bridge to the future, envisioning the full economic, social and spiritual development of the nation, casting its light, like that of the sun, along the paths that lead
us to a truly glorious future.

-The Baha'i Community of Brazil

* Eng li sh translation of the statement submi tted.

The Baha' i Faith was founde d in Persia (now Iran), by Mirza l:Iusayn-'Ali (1 8 17- 1892), known as Baha'u ' llah (which means "the G lory of God"), W ho, in 1863, publi cly revealed Hi s d ivin e miss ion as in augurator of a new era of human civi li zation , the basic principl es and genera l teac hin gs of whi ch He outlined in more than one hundred volumes, written during the 40 years of Hi s minist1y Because of His reli gio us convictions, He was ex il ed from Iran- initially to Turkey, and subsequently to Palestine, the Ho ly Land, where He passed away, in the city of' Akka, in 1892.

The Baha'i Faith is today an independent world rel igion , whi ch has fo llowers of all nationa li ties, colors, races, social classes and professions, in more than 11 6,000 loca liti es and in 340 countries and teITitori es , of which 116 are independent nati ons. Its fundamenta l prin cipl es are the oneness of God, the oneness of reli gion and the oneness of humani ty. Baha' i literature has been translated into 739 languages and dialects.

Through the Baha 'i Intern ational Communi ty, one of the non -governmenta l organ izations accred ited w ith the Un ited Nations, the Baha'i Faith parti cipates, w ith consul tative status, in ECOSOC (the Economic and Soc ial Council) and UN ICEF (the Chi ldren's Fund), and officia ll y partici pates in the Environmental Program. It also coll aborates w ith the Publi c Information Office. A ll these are organs of the United Nations .

Baha'u 'Jl ah, Gleanings from the Writings of Baha 'u 'I/ah (Wilmette: Baha'i Publishing Trust, 1976), p. 250.

II. Some considerations on cooperation, the consultative process, justice, education, and civil authority

Below, we have enumerated certain principles which we believe will be especially valuable at this unique moment in the life of the nation, in which the new Magna Carta of the country is being drawn up.

COOPERATION

One of the inevitable results of the process of disintegration of the current system of world interrelationships has been the growing emphasis on competition and self-preservation. Significant sectors of public opinion, both in Brazil and abroad, are facing a crisis of confidence in the spirit of cooperation with which contemporary societies emerged from the Second World War. In today's world, the spirit of competition is assuming grave

proportions; and,
should it become the predominant characteristic of social behavior, it may completely
undermine the entire collective effo1i toward cooperation and human relationships which
represent legitimate wishes of the people for social peace, justice, and progress.
We understand that the most urgent areas for the exercise of cooperation are the vital
topics related to capital and labor, government and private initiative, etc.

THE PROCESS OF CONSULTATION

In the current legislative system, we observe an anachronism which is incapable of responding to the challenges of the future-the political party. The system has undeniable merits,
but the institutions were conceived to meet the needs of a different age. Considering the
existence of political parties as one of the greatest challenges facing the system in its attempt
to direct its efforts toward unity and harmony, with a view to achieving the common welfare
and meeting the needs of social development-a reality which is unlikely to be changedwe believe that the most advisable thing to do would be to direct the energies of the nation
toward the expansion and systematization of what we call the consultative process, or
consultation.
We mention the principle of consultation, particularly, because it is intrinsically linked to
the functioning of our own Faith. Baha'u'llah declared that consultation and compassion
together form the foundation for the stage of the maturity of humanity. Our experience with
His guidance on consultation in the administration of an extraordinarily varied international
community has proven so fruitful that we are compelled to summarize a few of its guiding
principles:
1. All of the parties involved in a decision must have the freedom and opportunity to
participate in the consultative process.
2. There must be a clear distinction between general consultation and the deliberations
of the democratically-elected body which will be responsible for making a decision.
3.Every individual engaged in the consultative process must be encouraged to freely

express the dictates of his own conscience.
4.Any form of partiality is prohibited.
5.All of the participants in the consultative process have a responsibility to exercise
courtesy and moderation.
6. Each individual participant in the consultative process has the moral obligation to
detach himself from his own contribution, which, once made, becomes the conunon property of the group.
7. Once a decision has been taken, it is a requirement that everyone- those in favor
and those originally opposed- unite whole-heartedly to carry out that decision.

8. Decision-making bodies have an obligation to constantly evaluate their work and,
whenever necessary, to revise it.

JUSTI CE

Justice, Baha 'u 'llah declared in the past century, is "the best beloved of all things" 1 in the
sight of God, and represents a gift granted to man in this age, the era of his maturity.

This being a complex topic, we believe that new moral and spiritual standards are
needed today to solve the intertwined economic and social problems of our planet; and
these rest on one single foundation: the consciousness, on the part of each individual,
of the organic oneness of mankind. We are not just citizens of our own country; we are
also citizens of the whole world. We are a part of an ecosystem; but this ecosystem is
derived from our inner world, which encompasses values and attitudes, which give us
the capacity for understanding, will and the power to uplift the quality of physical and
spiritual life of all the peoples. This conviction on the part of the individual and society
of the essential oneness of the human race is now the only viable standard for
economic and social justice. On it will depend the successful resolution of the problems of
environment, property, population, food, health, employment, etc. In summary, this
means considering the welfare of the community as one's own welfare, thinking of
mankind as an individual and the individual as a member of its bodily form, and

being
convinced that if pain or illness aflicts any member of its body, this will inevitably
bring suffering to the remainder. 2

We believe that a basic economic concern of the government should be to encourage a
greater level of confidence and cooperation between capital and labor, the twin pillars on
which rest the foundations of the material well being of the counhy

EDUCATION

"Regard man," Baha'u'llah declared, "as a mine rich in gems of inestimable value. Education can, alone, cause it to reveal its treasures, and enable mankind to benefit therefrom. "3

We may also say that education is the only possession that cannot be taken away from a
person. The potentialities latent in every human being need, therefore, the polishing stone of
education in order to become manifest. This being the case, we wish to emphasize a few
guiding principles for a new approach to education in this day:

1. The schools should stress the concept of the oneness of the human race and emphasize
the importance of translating into reality the mutual interdependence of its members,
leading to the unification of mankind and the establishment of world peace and stability.
2. The students should be imbued with a sense of world consciousness and of loyalty to
the human race, a háanscendent loyalty that does not belittle lesser loyalties, such as
those due to any particular race, creed, nation or ideology. This is a particularly urgent
challenge in our increasingly multi-racial and multi-religious society.
3. The educators, in turn, should instill in their pupils from earliest childhood an awakening of love for mankind, a love capable, in the end, of abolishing all forms of racial,
religious, political, social and intellectual prejudice.

Baha'u'llah, The Hidden Words of Baha'u' ll ah (Wi lmette: Baha'i Publishing Trust, 1975), p. 3.
From a declaration by the Baha'i International Community entitled "One World . .. One People."
Baha' u'llah, Gleanings from the Writings of Bahri 'u 'llrih, p. 259.

Within this framework, centered around the concept of world citizenship, the

Baha'i
teachings state, "Every child must be instructed in sciences as much as is necessmy. If the
parents are able to provide the expenses of this education, it is all right;
othen,vise the community must provide the means for the teaching of that child. " 1

CIVIL AUTHORITY

No one can fail to note the anxiety that the problems created by a disintegrating social order
are causing for a steadily growing number of human beings who feel unable to protect
themselves and their families. All citizens have responsibilities, too. The most important
responsibility in a democratic society is submission to the will of the majority, expressed
through the constitutional provisions that society has created and polished. Governments
have the right to expect civil obedience. No good, but only harm, can result from the deliberate violation of civil law, or deliberate disobedience to the institutions duly constituted by
the civil authority.

From the Baha'i scriptures, we have selected the following texts, which, we believe, well
exemplify the Baha'i thinking on this matter:

"The Law must reign, and not the individual; thus will the world become a place of beauty
and tJ.ue brotherhood will be realized." 2

What mankind needeth in this day is obedience unto them that are in authority, and a
faithful adherence to the cord of wisdom. The instruments which are essential to the
immediate protection, the security and assurance of the human race have been entrusted to the hands, and lie in the grasp, of the governors of human society. This is
the wish of God and His decree 3

The Baha'is reaffirm their total loyalty and obedience to the new Constitution that will
soon be promulgated.

III. The Baha'i Proposal

We present below the text of proposed articles to be considered in the new Constitution of
the country, dealing with the following important átopics:

1. Sovereignty of the law
2. Equality of all before the law
3. Abuse of power

4. Defense of human rights
5. Uplifting socially discriminated groups
6, The right of the individual to self-expression and manifestation of conscience
7. Freedom ofreligion
8. Freedom of marriage
9. Equality of rights and opportunities for men and women
10. Elimination of the extJ.áemes of wealth and poverty
11. Participation of the workers in the profits of the companies
12. Setting of a minimum wage compatible with human dignity
13. Obligatory and free education, directed toward human peace and fraternity

'Abdu'I-Baha, Foundations of World Unity (W ilmette: Baha'i Publi shing Trust, 1979), p. 3 I.

'Abdu 'l-Ba ha, Paris Talks (London : Baha'i Publishing Trust, 1972), p. 132.

Baha'u'llah, exce rpt from a Tablet directed to the Kings of the Earth, in 1863 , cited in The Proclamation of Bahit'u'llith (Haifa: Baha'i World Centre, 1967), pp. 13- 14.

14. Ethnic, cultural and geographical integrity of the indigenous population
15. International relations in harmony with the concept of world citizenship
16. Peaceful resolution of international conflicts
17. Abstention from participation in the arms race or support of it
18. Obligatory service to the fatherland, of a military or civilian nature
19. Obligatory rendering to the needy populations of services in the area of economic and social development
20. Asylum for foreigners persecuted with violation of human rights
21. Means of mass conmmnication

BAHA'I PROPOSALS

ART ICLE: The law is sovereign and all submit to it.

ARTICLE: All power emanates from the people, and must be exercised for the benefit of the people.

Paragraph: It is the responsibility of the state, through the organization of the branches of government, to assure to all citizens ample conditions for the development of their phys ical, intellectual and spiritual potentialities, in a peaceful way and in a spirit of unity.

ARTI CLE: The abuse of power on the part of any authority shall be punished in accordance with the law.

ARTI CLE: Everyone is equal before the law without distinction of any kind, whether of sex, race, profession, social class, religion, creed, nationality, culture or political convictions.

Paragraph: The state is to create instruments to guarantee the upliftment of any
groups which have been discriminated against socially.
Paragraph: Any discriminatory action shall be punished as a serious crime for which no bail is acceptable.
ARTI CLE: The inalienable right of the individual to self-expression and manifestation of
conscience is assured.
ARTI CLE: Freedom of religious worship includes the right of assembly, expression, or association for religious purposes.
Paragraph: In accordance with the Jaw, religious ministering shall be given to the arn1ed forces and their auxiliaries , and, in establishments of collective internment, to interested parties who solicit it directly or through their legal representatives, respecting the creed of each.
Paragraph: Cemeteries shall have a secular character and shall be administered by the municipal authority; all religious faiths shall be pern1itted to practice their rituals in them.
Paragraph : In accordance with the law, religious organizations may maintain private cemeteries.
ARTI CLE: Freedom of marriage is assured, without any restriction as to the race, nationality
or religion of the spouses. The law establishes the equality of rights and duties
between the couple during the marriage and after its dissolution, should such occur.
Paragraph: Weddings shall be civil, and their celebration free of charge. Religious weddings, of any denomination, are equivalent to civil ceremonies provided that the act is inscribed in the Public Register upon request of the celebrant or of any interested party, and that the requirements and prohibitions of the Jaw are observed.

Paragraph: The religious wedding celebrated without the formalities of the preceding paragraph shall have civil standing ifthe couple's application is inscribed in the Public Register through prior arrangement before the proper authority.
ARTICLE: Equality of rights and opportunities between men and women is assured in all
human relationships and in all elective, adminisháative, and decision-making processes of society.
ARTI CLE: It is the duty of the state to promote the elimination of the extremes of wealth and
poverty, through mechanisms of taxation and distribution of wealth, in accordance with the law.
Paragraph: The participation of the workers in the profits of the companies is assured.
Paragraph: A minimum wage capable of providing the worker and his family with dignity in meeting their basic needs for food, shelter, health,

education, transportation, clothing and leisure is assured.
ARTI CLE: Education shall be inspired and conducted under the aegis of the following
principles:
a) The basic objective of education is to release the potentialities existing in each
individual, and at the same time to eradicate prejudices of race, creed, class, nationality, and sex.
b) Education is obligatory and is the right of everyone.
c) The state must provide free schooling for everyone between 6 and 14 years of age.
d) Public education shall always be free of charge, and private schooling shall be
treated as a concession by the state to private initiative, in accordance with the
law.
e) Religious instruction shall be optional; and, when offered, the inclusion of a
complementary vision of universal religious expression shall be obligatory.
f) Instruction shall promote an education directed toward the ideals of peace and
human fraternity .
ARTI CLE: The ethnic, cultural and geographical integrity of the indigenous population
within the national territory is assured and protected by law.
Paragraph: It is the duty of the state to assure indigenous peoples access to education as a means of appreciation and preservation of indigenous culture, customs and háaditions making possible the unfolding of their potentialities.
Paragraph: The education of the indigenous peoples is also to be offered in their
native language.
ART ICLE: In its international relations, the executive branch shall, ad referendum by the
National Congress,
a) Promote, among all the countries of the international community, the concept of world citizenship, laying the foundations of a new world order in the economic, social and political fields.
b) Promote and support the unconditional defense of the fundamental rights inherent to the human person.
c) Defend peace; the employment of force is permitted only in case of external aggression.
d) Promote the interchange of the technological discoveries of the scientific and
cultural heritage of humanity.

e) Resolve international conflicts through direct negotiation, arbitration and other
peaceful means, with the mediation of international organizations recognized by the international community.
ARTICLE: The maintenance of diplomatic, commercial and cultural relations with countries
which, as acknowledged by international organizations, violate the fundamental rights of the human person, principally by virtue of discrimination by sex, race or
religious creed, and utilize tenorism or torture, is prohibited.
ARTICLE: In the event of war between countries with which Brazil maintains diplomatic
relations, it is up to the Brazilian State to take the initiative to propose a peaceful
solution to the conflict. Should the conflict persist, Brazil shall participate in the
international forces of intervention to assure the re-establishment of peace.
ARTICLE: Brazil shall not involve itself in an arms race of any kind or nature.
Paragraph: It is the responsibility of the federa l government to authorize and monitor the production and sale of war materiel, for the exclusive
use of the armed forces, in their function of defense of the fatherland, within the national tenitory.
ARTICLE: All Brazilians are obliged to render service to the fatherland; this service may be
civil or military, in accordance with the law.
ARTICLE: The rendering of services with a view to the economic and social development of
needy populations, by citizens who have recently graduated from programs of higher education, is obligatory, within the conditions established by the law.
ARTICLE: Brazil shall grant asylum to any foreigner whose fundamental liberties, as defined
in the Constitution, were violated, especially if by reason of his political, religious
or philosophical activities and/or convictions.
ARTICLE: The representatives of the mass media have a fundamental commitment to truth,
and are to express themselves in a free and impartial manner; all manipulation by
public or private interests is forbidden.

B. SOUTH AFRICA:
VIEWS SUBMITTED ON CONSTITUTIONAL REFORM

ON 21 January 199 1, a delegation com- posed of three members of the National

History of the Bahti 'i Faith in South Africa, 1911-1989 were presented.

Spiritual Assembly of South Africa and a member of the Local Spiritual Assembly of Pretoria met with Judge P.M. Olivier at the South African Law Commission in Pretoria to present materials explaining the Baha'i perspective on a new constitution for the country. A covering letter, a statement of principles, a compilation of extracts from the Baha'i Writings bearing on the issues facing South Africa, and the book A Pictorial

Judge Olivier was deeply impressed, indicating that the Baha'is were the one organization that had so far spoken of moral and spiritual foundations for the constitution. He requested more Baha'i Writings so that he could add another chapter to his proposal to the government regarding this aspect of the constitution.

The following is the complete text of the submission:

To the Constitutional Commission,
South Africa

Dear Sirs,

The Baha'i conununity of South Africa is grateful for the opportunity to offer its views in the drafting of a new Constitution for our country. We hope that the attached document, "Some thoughts for the drafting of a Constitution for South Africa", based on principles set out in the scriptures of our Faith, will prove a useful contribution to this urgent national endeavour.

These same principles have animated the development of the Baba 'i conmmnity of South Africa ever since its inception eighty years ago. A good deal of the optimism we feel about the ability of the people of South Africa eventually to build in this favoured land a just and unified society arises from the confirmations which have met our efforts to realize these spiritual and social ideals in the life of our own community.

If our experience can serve to reinforce a sense of confidence in the eventual outcome of the long struggle in which our nation is engaged, we would be honoured to share it, too, with those whose task it is to create the constitutional framework for the process.

In no sense does South Africa stand alone. The forces that are welding humanity into one

family and our globe into a common homeland challenge all peoples and all of the cultural
and political assumptions of the past. In such a world, the solutions we achieve here in South
Africa can have influence far beyond our borders.
Please be assured of the ardent prayers of South Africa's Baha'is for the success of the
historic task you have undertaken.

Sincerely,

The National Spiritual Assembly
of the Baha'is of South Africa

Some Thoughts for the Drafting of a Constitution for South Africa

Human beings have been endowed by Divine Providence with immeasurable qualities of
spirit and mind without discrimination as to sex, race or nationality. The progressive unfoldment of the potentialities inherent in these qualities enables the human race to fulfil its purpose in carrying forward an ever advancing civilization. This is confirmed by the record of continuous development of human society as it has traversed the successive stages of its
evolution from the emergence of the family as society's basic corporate entity to the unity of
tribe, of city-state and of nation.
Now, the world with its myriad peoples and cultures, and through the rapid advances in
scientific discovery, has suddenly contracted into a neighbourhood, affirming that the path
of its social evolution leads ultimately to global unity, implying the essential oneness and
wholeness of human relationships, and thus requiring, at this stage of social maturity, that
every unit of society, whether at the local, regional or national level, of which this neighbourhood is composed, adopt a world-embracing vision.
To ensure the orderly continuity of social life on the planet and to encourage the collective realization of humanity' s latent endowments, governments are formed, maintaining
their authority and capacity to canalize the flow of civilization by upholding the principles of
justice. Fundamental to all progress in human affairs is man's right to a just government.
Sensible of this broad context in which its destiny must be shaped, fully conscious of the
remarkable opportunity which Providence has bestowed upon it at this ripe time in human

history, and confident of the positive influence which a fitting response to the challenges
facing it can exert at home and abroad, South Africa must attend to these requisites in its
consideration of the provisions of a new constitution.
• Ensure the peace, freedom, well-being, tranquillity and advancement of all persons under
its jurisdiction, regardless of race, class, creed or economic condition.
• Safeguard the personal rights, freedom and initiative of individuals.
• Include among the specific rights guaranteed to all citizens: the right to a basic education,
the right to work and free choice of employment, the right to freedom of movement and
residence, the right to assemble peacefully, the right to freedom of association with people
of all backgrounds.
• Devise a system of government which will maintain a balance between centralized
national or federal authority, on the one hand, and decentralized regional or local authority, on the other; which allows a wide latitude for autonomous action at the local level;
which adheres to the practice of consultation as the basis of decision-making;
which provides mechanisms for acquainting the government with the condition of the people in all
areas-mechanisms that will encourage the freedom of the people to express their opinions for the good of the country and to air their grievances with impunity.
• Safeguard the stability of society at its primary source by promoting the well-being and
solidarity of the family.
• Strengthen the fabric of society by promoting recognition of the equal rights of men and
women.
• Guarantee education for all, and attend to the necessity of educating girls and women, who
are the first educators of children, giving primacy to this if for some compelling reason a
choice has to be made between the sexes in providing education.
• Foster development of the sciences and the arts, and provide for the stimulation of interest
in these essential pursuits of civilized life at all levels of society.
• Regulate the economic life of the country in such a way as to prevent destitution, on the
one hand, and gross accumulation of ownership, on the other; and while promoting

advancement in industrial development, maintain the primacy of agriculture,

which is
vital to the well-being of society.
• Protect the natural resources from misuse, thereby aiming to preserve the fitness of the
environment, while at the same time permitting the sources of raw material to be tapped
for the economic benefit of the country.
• Guarantee free choice in religious faith and practice, for the fear of God is conducive to
the up building of the moral character of a people, a prerequisite of social stability, which
cannot be guaranteed only by the enactment of civil laws.
• Adopt a language to serve as the common vehicle of communications among the entire
people; teach it in the schools along with the mother tongue in each region.
• Collaborate with international efforts to secure the peaceful progress of the entire human
race.

Excerpts from the Baha'i Writings that Bear on Constitutional Issues Facing South Africa

GOVERNMENT
1. The world of politics is like the world of man; he is seed at first, and then passes by
degrees to the condition of embryo and foetus, acquiring a bone structure, being clothed
with flesh, taking on his own special form, until at last he reaches the plane where he can
befittingly fulfil the words: "the most excellent of Makers." Just as this is a requirement
of creation and is based on the universal Wisdom, the political world in the same way
cannot instantaneously evolve from the nadir- of defectiveness to the zenith of rightness
and perfection. Rather, qualified individuals must strive by day and by night, using all
those means which will conduce to progress, until the government and the people develop along every line from day to day and even from moment to moment. 1
2. While the setting up of parliaments, the organizing of assemblies of consultation, constitutes the very foundation and bedrock of government, there are several essential requirements which these institutions must fulfil. First, the elected members must be righteous,
God-fearing, high-minded, incorruptible. Second, they must be fully cognizant, in every
particular, of the laws of God, informed as to the highest principles of law, versed in the
rules which govern the management of internal affairs and the conduct of

foreign relations, skilled in the useful arts of civilization, and content with their lawful emoluments. 2

3. It is obvious that not until the people are educated, not until public opinion is rightly focussed, not until government officials, even minor ones, are free from even the least remnant of conuption, can the country be properly administered. Not until discipline, order and good government reach the degree where an individual, even if he should put forth his utmost efforts to do so, would still find himself unable to deviate by so much as a hair 's breadth from righteousness, can the desired reforms be regarded as fully established. 3

4. There must be special laws made, dealing with these extremes of riches and of want. The members of the Government should consider the laws of God when they are framing plans for the ruling of the people. The general rights of mankind must be guarded and preserved.

'Abdu ' I-Baha , Th e Secret of Divine Civilization (Wi lmette: Baha'i Publishing Trust, 1983), p.107.

ibid. , p. 17.

ibid., p. 16.

The government of the countries should conform to the Divine Law which gives equal justice to all. This is the only way in which the deplorable superfluity of great wealth and miserable, demoralizing, degrading poverty can be abolished. Not until this is done will the Law of God be obeyed. 1

ONENESS OF HUMANKIND

5. 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. 2

6. The Great Being saith: 0 ye children of men! The fundamental purpose animating the Faith of God and His Religion is to safeguard the interests and promote the

unity of the
human race, and to foster the spirit of love and fellowship amongst men. Suffer it not to
become a source of dissension and discord, of hate and enmity. This is the straight Path,
the fixed and immovable foundation. Whatsoever is raised on this foundation, the
changes and chances of the world can never impair its strength, nor will the revolution of
countless centuries undermine its structure 3

PEACE

7. True civilization will unfurl its banner in the midmost heart of the world whenever acertain number of its distinguished and high-minded sovereigns- the shining exemplars of
devotion and determination-shall, for the good and happiness of all mankind, arise,
with firm resolve and clear vision, to establish the Cause of Universal Peace. They must
make the Cause of Peace the object of general consultation, and seek by every means in
their power to establish a Union of the nations of the world. They must conclude a binding treaty and establish a covenant, the provisions of which shall be sound, inviolable
and definite. They must proclaim it to all the world and obtain for it the sanction of all
the human race. This supreme and noble undertaking-the real source of the peace and
well-being of all the world-should be regarded as sacred by all that dwell on earth. All
the forces of humanity must be mobilized to ensure the stability and permanence of this
Most Great Covenant. In this all-embracing Pact the limits and frontiers of each and
every nation should be clearly fixed, the principles underlying the relations of governments towards one another definitely laid down, and all international agreements and
obligations ascertained. In like manner, the size of the armaments of every government
should be strictly limited, for if the preparations for war and the military forces of any
nation should be allowed to increase, they will arouse the suspicion of others. The fundamental principle underlying this solemn Pact should be so fixed that if any government
later violate any one of its provisions, all the governments on earth should arise to reduce
it to utter submission, nay the human race as a whole should resolve, with

every power at
its disposal, to destroy that government. Should this greatest of all remedies be applied to
the sick body of the world, it will assuredly recover from its ills and will remain eternally
safe and secure. 4

'Abdu'l-Bah:i, Paris Talks: Addresses given by 'Abdu '/-Bahn in Paris in 1911-1912 (London: Baha'i Publishin g Trust, 1979), p. 153 .
Tablets of Bahtl 'u 'I/ah Revealed afler the Kitab-i-Aqdas (Haifa: Baha'i World Centre, 1982), p. 167.
Gleanings from th e Writings of Bah a '11 '//ah (Wilmette: Baha' i Publishing Trust, 1984), p. 2 15.
The Secret of Divine Civilization, pp. 64-65.
INTERNATIONAL SURVEY OF CURRENT BAHA ' i ACT IVITIES
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EDUCATION
8. [A] requirement of perfection is to arise with complete sincerity and purity of purpose to
educate the masses: to exert the utmost effort to instruct them in the various branches of
learning and useful sciences, to encourage the development of modem progress, to
widen the scope of commerce, industry and the arts, to further such measures as will
increase the people' s wealth. For the mass of the population is uninfo1TI1ed as to these
vital agencies which would constitute an immediate remedy for society's chronic ills. I
9. ... Arts, crafts and sciences uplift the world of being, and are conducive to its exaltation.
Knowledge is as wings to man's life, and a ladder for his ascent. Its acquisition is incumbent upon everyone. The knowledge of such sciences, however, should be acquired as
can profit the peoples of the earth, and not those which begin with words and end with
words .... In truth, knowledge is a veritable treasure for man, and a source of glory, of
bounty, of joy, of exaltation, of cheer and gladness unto hin1. Happy the man that
cleaveth unto it, and woe betide the heedless. 2
10. The education and tráaining of children is among the most meritorious acts of humankind
and draweth down the grace and favour of the All-Merciful, for education is the indispensable foundation of all human excellence and alloweth man to work his way to the
heights of abiding glory. If a child be trained from his infancy, he will,

through the loving care of the Holy Gardener, drink in the crystal waters of the spirit and of knowledge,
like a young tree amid the rilling brooks. And certainly he will gather to himself the
bright rays of the Sun of Truth, and through its light and heat will grow ever fresh and
fair in the garden of life .... Every child is potentially the light of the world-and at the
same time its darkness ; wherefore must the question of education be accounted as of primary importance. From his infancy, the child must be nursed at the breast of God's love,
and nurtured in the embrace of His knowledge, that he may radiate light, grow in spirituality, be filled with wisdom and learning, and take on the characteristics of the angelic
host. 3

CONSULTATION

11. Consultation bestoweth greater awareness and transmuteth conjecture into certitude. It is
a shining light which, in a dark world, leadeth the way and guideth. For everything there
is and will continue to be a station of perfection and maturity. The maturity of the gift of
understanding is made manifest through consultation. 4

12. In all things it is necessary to consult. This matter should be forcibly stráessed by thee, so
that consultation may be observed by all. The intent of what hath been revealed from the
Pen of the Most High is that consultation may be fully canied out among the friends ,
inasmuch as it is and will always be a cause of awareness and of awakening and a source
of good and well-being. 5

13 ... .The first condition is absolute love and harmony amongst the members of the assembly. They must be wholly freed 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

Th e Secret ofDivine Civilization, p. 39.

Baha'u' ll ah, Epistle to the So n of the Wolf (Wilmette: Baha'i Publishin g Trust, 1979), pp . 26-27.

' Abdu' l-Baha, Selections from the Writings of 'Abdu '1-Bahiz (Haifa: Baha' i World Centre, 1982), pp. 129- 131.

Baha' u' ll ah , quoted in Consultation: A Compilation, prepared by the Research Department at the Baha'i World

Centre, p. 1.
ibid. , p. 1.

harmony of thought and absolute unity be non-existent, that gathering shall be dispersed
and that assembly be brought to naught. The second condition: they must when coming
together tum 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 ttuth 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 the Divine blessings, the hosts of Divine confirmation shall come to their aid, and they shall day by day
receive a new effusion of Spirit. 1

TH E RO LE OF RELIGION

14. 0 contending peoples and kindreds of the earth! Set your faces towards unity, and let the
radiance of its light shine upon you. Gather ye together, and for the sake of God resolve

to root out whatever is the source of contention amongst you ... . There can be no doubt
whatever that the peoples of the world, of whatever race or religion, derive their inspiration from one heavenly Source, and are the subjects of one God. The difference between
the ordinances under which they abide should be attributed to the varying requirements
and exigencies of the age in which they were revealed. All of them, except a few which
are the outcome of human perversity, were ordained of God, and are a reflection of His
Will and Purpose. Arise and, armed with the power of faith, shatter to pieces the gods of
your vain imaginings, the sowers of dissension amongst you. Cleave unto that which
d.raweth you together and uniteth you 2

15. Universal benefits derive from the grace of the Divine religions, for they lead their ttáue
followers to sincerity of intent, to high purpose, to purity and spotless
honor, to surpassing kindness and compassion, to the keeping of their covenants
when they have covenanted, to concern for the rights of others, to liberality, to justice in every aspect of life, to
humanity and philanthropy, to valor and to unflagging efforts in the service of mankind .
It is religion, to sum up, which produces all human virtues, and it is these virtues which
are the bright candles of civilization 3

'A bdu ' l-Baha, c ited in a letter dated 5 March 1922 written by Shoghi Effendi to the Baha ' is of the United States
and Canad a, pub li shed in Bahn 'i Administration: Selected Messages 1922-1932 , pp. 22- 23.
Baha ' u' ll ah, Gleanings from the Writings of Ba/iii 'u '//ah , p. 217.
Th e Secret of Divine Civilization , p. 98.

WOM EN

16. Woman's lack of progress and proficiency has been due to her need of equal education
and opportunity. Had she been allowed this equality, there is no doubt she would be the
counterpart of man in ability and capacity. The happiness of mankind will be realized
when women and men coordinate and advance equally, for each is the complement and
helpmeet of the other. 1

17. Divine Justice demands that the rights of both sexes should be equally

respected since
neither is superior to the other in the eyes of Heaven. Dignity before God depends, not on
sex, but on purity and luminosity of heart. Human virtues belong equally to all! 2

18. The world in the past has been ruled by force, and man has dominated over woman by
reason of his more forceful and aggressive qualities both of body and mind. But the balance is already shifting; force is losing its dominance, and mental alertness, intuition, and
the spiritual qualities of love and service, in which woman is strong, are gaining ascendancy. Hence the new age will be an age less masculine and more pem1eated 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 evenly balanced. 3

F A MILY LIFE

19. According to the teachings of Baha'u'llah the family, being a human unit, must be
educated according to the rules of sanctity. All the virtues must be taught the family. The
integrity of the family bond must be constantly considered, and the rights of the individual
members must not be transgressed. The rights of the son, the father, the mother-none of
them must be transgressed, none of them must be arbitrary. Just as the son has certain
obligations to his father, the father, likewise, has certain obligations to his son. The
mother, the sister and other members of the household have their certain prerogatives.
All these rights and prerogatives must be conserved, yet the unity of the family must be
sustained. The injury of one shall be considered the injury of all; the comfort of each, the
comfort of all; the honor of one, the honor of all. 4

'Abdu' l-Baha, The Promulgation of Uni versal Peace, Talks Delivered by 'A bdu ' l-Baha during His Visit to the
United States and Canada in 1912 (Wi lmette: Baha' i Publishing Trust, 1982), p. 182.
Paris Talks: Addresses given by 'Abdu'/-Balui in Paris in 1911- 1912, p. 162.
'Abdu ' l-Baha, c ited in J . E. Ess lemont, Bahit 'u '//Ith and the Ne w Era (Wi lmette: Baha' i Publishing Trust,
I 987), p. I 49.
The Promulgation of Universal Peace, p. 168 .

C. SINGAPORE:
STATEMENT ON THE NATIONAL IDEOLOGY

WHEN the Government of Singapore invited individuals and groups to submit ideas that would help them form a set of "core values" to take the nation along the path of progress into the twenty-first century, the Spiritual Assembly of the Baba'is of Singapore prepared a "Statement on the National Ideology". In 1990, after receiving approval from the Universal House of Justice, the Spiritual Assembly submitted the Statement to the Office of the First Deputy Prime Minister, which was responsible for this issue, and to all 82 members of the Parliament of Singapore. The following is the text of the statement.

Statement on the National Ideology

PREAMBLE

Singapore is a nation of many remarkable achievements. Despite its brief history, a dramatic economic expansion has resulted from the collaboration between a vigilant and responsible government and an enterp1ising population. Progress in such areas as housing, education, transportation, and communication can be traced to this same fortunate combination.

Singapore society, with citizens who come from diverse racial, cultural and religious backgrounds, is in many respects, a microcosm of the world. Despite their differences Singaporese live together in prosperity and harmony, reflective of the essential oneness of humankind.

We now stand together on the threshold of the last decade of this century, facing not only dazzling prospects, but also great challenges. The winds of change blow here as everywhere.

There are trends in the world and our country which, if not effectively countered, have the potential to unde1mine the achievements that have been so painstakingly gained. Such trends include deepening materialism, the disintegration of the family, and religious and racial intolerance. Such trends are profoundly divisive to the unity on which our prosperity rests.

Consequently, the Baha'i community of Singapore welcomes the decision of the Government of our country to consult the various segments of society on the principles that should

govern our collective life. Singapore has a wealth of scholarly and professional expertise upon which such a study can draw. We will content ourselves with offering certain spiritual and moral principles that derive from the Teachings of our Faith and that have been central to the unity and progress ofBaba ' is everywhere.

CORE ELEMEN TS

We humbly put forward these values:

a. Balance-embracing moderation, understanding and fairness.

b. Preservation of family unit.

c. Fostering the spirit of co-operation.

d. Consultation-applied to all facets of decision-making.

e. Social and economic justice.

f. Unity in diversity .

a. Balance: Balance is an important and fundamental concept that every individual shall strive to embrace. Inherent in this concept are the virtues of moderation, understanding, and fairness which should be inculcated at a very early stage of an individual ' s education.

This comes from the belief that "whatsoever passeth beyond the limits of moderation will cease to exert a beneficial influence".

b. Preservation of family unit: The foundation stone of every human society is the family unit. The family home, as a fortress for well-being, is the nucleus for the education and inculcation of values and virtues. Filial piety is one of these virtues which is slowly being eroded in the name of progress and in the face of materialistic influences . According to the Baha'i Writings: "The family being a human unit must be educated according to the rules of sanctity. All the virtues must be taught in the family. The integrity of the family bond must be constantly considered and the rights of the individual members must not be transgressed."

c. Fostering the spirit of co-operation: The hallmark of the maturity of the individual is the extent to which he is able to go beyond self and extend the spirit of co-operation to society at large. "All progress is the result of association and co-operation." Without co-operation, development and progress of society will be impossible. To the extent that we

can imbue
each and every individual with this quality will depend the advancement and growth of
our society.
d. Consultation-applied to all facets of life: The art of consultation is the method that
enables thoughts to combine and to evolve beyond the limitations of individuals. "Take ye
counsel together in all matters, inasmuch as consultation is the lamp of guidance which
leadeth the way, and is the bestower of understanding." Only when this principle is
applied to all aspects of our lives will society be able to soar higher than ever imagined
before.
Consultation is the art of seeking truth through frank and thorough
presentation of dissenting ideas. "The shining spark of truth cometh forth only after the clash of differing
opinions." The very attempt to achieve harmony through consultative action can release
such a salutary spirit among the peoples of the nation that no power could resist the final
triumphal outcome.
e. Social and Economic Justice: Justice, as declared in the Baha'i Writings, is "the best
beloved of all things" in the sight of God and represents God's freely given gift to man in
this, the age of his maturity. In the decades since this was written, justice has become the
touchstone with which every proposal for social and economic change is tested. Those
societies which are best organized to serve as vehicles of this divine gift are the ones who
will ultimately succeed.
The importance of adopting social and economic justice as a core value becomes apparent
when the topics of emancipation of women, care for the elderly, education for all and
equal opportunities for everyone are considered.
f Unity in diversity: This is the crowning value of the proposed group because it brings all
the other values to fruition. Tluáough balance, individuals are transformed. The upholding
of the structure of the family provides a solid foundation for the individual to step into the
society. Consultation consolidates myriad ideas within the society into one relative tluth.

Social and economic justice provides the means for the society to prosper. And finally,
unity in diversity is the cohesive force behind a unified nation.
In the eyes of the Almighty we are "the fruits of one tree, and the leaves of one branch".
Once the weighty load of prejudice is shed from the shoulders of a nation, the spectacular
rewards of co-operation in the light of unity become obvious.

CONCLUSION

With the adoption of an appropriate set of core values, we are confident that this nation will
become a beacon of light within this region and beyond. In addition, we put forward the following for consideration: ultimately the national ideology cannot be limited to the national
boundaries. Nations are now bound and interlinked to other nations. The national ideology
must foster peace and growth not just within the nation but also to the rest of the world itself.
We, as representatives of the Baha'i community in Singapore, would like to thank the Government for the opportunity to express our views on such an important exercise and we stand
ready to present them in person, if so required.

D . UNITED STATES:
STATEMENT ON RACE UNITY

IN June 1991, the National Spiritual Assem- the public on Baha' i approaches to the subbly of the United States published a statement ject.
Nearly 200,000 copies were sold before
to define and present Baha'i solutions to the the end of the Six Year Plan
and presentaproblems borne of the racism plaguing the tions were made to members of vi1tually
nation. The Vision of Race Unity-Amer- every segment of American society.
ica 's Most Challenging Issue became the
centerpiece of a special campaign to educate The following is the text of the statement.

The Vision of Race Unity-America's Most Challenging Issue

Racism is the most challenging issue confronting America. A nation whose ancestiy
includes every people on earth, whose motto is e pluribus unum, whose ideals of freedom
under law have inspired mill ions throughout the world, cannot continue to harbor prejudice
against any racial or etlmic group without betraying itself. Racism is an affront to human

dignity, a cause of hatred and division, a disease that devastates society. Notwithstanding the efforts already expended for its elin1ination, racism continues to work its evil upon this nation. Progress toward tolerance, mutual respect, and unity has been painfully slow and marked with repeated setbacks. The recent resurgence of divisive racial attitudes, the increased number of racial incidents, and the deepening despair of minorities and the poor make the need for solutions ever more pressing and urgent. To ignore the problem is to expose the country to physical, moral and spiritual danger. Aware of the magnitude and the urgency of the issue, we, the National Spiritual Assembly of the Baha'is of the United States, speaking for the entire U.S. Baha'i community, appeal to all people of goodwill to arise without further delay to resolve the fundamental social problem of this country. We do so because of our feeling of shared responsibility, because of the global experience of the Baha'i community in affecting racial harmony within itself, and because of the vision that the sacred scriptures of our Faith convey of the destiny of America.

The oneness of humanity is the pivot round which revolve all the teachings of the Baha' i Faith. It is at once a statement of principle and an assertion of the ultimate goal of human experience on the planet. More than a century ago, Baha 'u 'llah, the Prophet-Founder of the

Baha'i Faith, wrote: "The well-being of mankind, its peace and security, are unattainable unless and until its unity is firmly established." It is a principle that issues naturally from the genesis and purpose of human existence. The Word of God as presented in the Baha'i writings offers compelling insights as in the following examples :

Veiled in My immemorial being and in the ancient eternity ofMy essence, I knew My love for thee; therefore I created thee, have engraved on thee Mine image and revealed to thee My beauty.

Know ye not why We created you all Ji-om the same dust? That no one should

exalt himself over the other. Ponder at all times in your hearts how ye were created. Since We have created you all from one same substance it is incumbent on you to be even as one soul, to walk with the same feet, eat with the same mouth and dwell in the same land, that from your inmost being, by your deeds and actions, the signs of oneness and the essence of detachment may be made manifest. Such is My counsel to you, 0 concourse of light! Heed ye this counsel that ye may obtain the fruit of holiness from the tree of wondrous glory.

All men have been created to carry forward an ever-advancing civilization. The Almighty beareth Me witness: To act like the beasts of the field is unworthy of man. Those virtues that befit his dignity are forbearance, mercy, compassion and loving-kindness towards all the peoples and kindreds of the earth.

Having gone through the stages of infancy and turbulent adolescence, humanity is now approaching maturity, a stage that will witness "the reconstruction and demilitarization of the whole civilized world-a world organically unified in all the essential aspects of its life."
In no other country is the promise of organic unity more immediately demonstrable than in the United States because this country is a microcosm of the diverse populations of the earth.
Yet this promise remains largely unrealized even here because of the endemic racism that, like a cancer, is conoding the vitals of the nation.
For too much of its history and in so many places the human race has squandered its energy and resources in futile efforts to prove the unprovable: that one portion of itself, because of separation by geography, a difference in skin color, or the diversity of cultural expression, is intrinsically distinct from another portion. The ignorance and prejudice on which such efforts are founded have led to endless conflicts in the name of the sanctity of tribe, race, class, nation, and religion. Paradoxical as it may seem, in the consistency of these negative efforts across the spectrum of the race, humanity has proved the exact opposite: it

has affirmed its oneness. The proof is in the fact that, given the same circumstances, all people, regardless of ethnic or cultural variety, behave essentially the same way. In the futility of its efforts to classify and separate its diverse elements, humanity has become disoriented and confused. Unaided by the divine influence of religion, people are incapable of achieving a proper orientation to their innermost reality and purpose and are thus unable to achieve a coherent vision of their destiny. It is in this respect that the Baha ' is find relevancy, direction, and fulfillment in the teachings ofBaha'u'llah, the Founder of their Faith.

The oneness of humanity is a spiritual truth abundantly confirmed by science. Recognition of this truth compels the abandonment of all prejudices of race, color, creed, nation, and class-of "everything which enables people to consider themselves superior to others." The principle of the oneness of humankind" is no mere outburst of ignorant emotionalism or an

expression of vague and pious hope .... It does not constitute merely the enunciation of an ideal.... It implies an organic change in the structure of present-day society, a change such as the world has not yet experienced."

II

The application of the spiritual principle of the oneness of humanity to the life of the nation would necessitate and make possible vast changes in the economic status of the non-white segments of the population. Although poverty afflicts members of all races its victims tend to be largely people of color. Prejudice and discrimination have created a disparity in the standards of living, providing some with excessive economic advantage while denying others the bare necessities for leading healthy and dignified lives. Poor housing, deficient diet, inadequate health care, insufficient education are consequences of poverty that afflict African Americans, American Indians, and Hispanic Americans more than they afflict the rest of the population. The cost to society at large is heavy.

Evidence of the negative effect of racial and ethnic conflict on the economy has prompted a number of businesses and corporations to institute educational programs that teach conflict resolution and are designed to eliminate racial and ethnic tensions from the

workplace.
These are important steps and should be encouraged. If, however, they are intended primarily to save the economy, no enduring solution will be found to the disastrous consequences
of racism. For it cannot suffice to offer academic education and jobs to people while at the
same time shutting them out because of racial prejudice from normal social intercourse
based on brotherly love and mutual respect. The fundamental solution- the one that will
reduce violence, regenerate and focus the intellectual and moral energy of minorities, and
make them partners in the construction of a progressive society- rests ultimately on the
common recognition of the oneness of humankind.
It is entirely human to fail ifthat which is the most important to people 's self-perception
is denied them- namely, the dignity they derive from a genuine regard by others for their
stature as human beings. No educational, economic, or political plan can take the place of
this essential human need; it is not a need that businesses and schools, or even governments,
can provide in isolation from the supportive attitude of society as a whole. Such an attitude
needs to be grounded in a spiritual and moral truth that all acknowledge and accept as their
own and that, like the oxygen that serves all equally, breathes life into their common effort
to live in unity and peace. Absence of the genuine regard for others fostered by such truth
causes hopelessness in those discriminated against; and in a state of hopelessness , people
lose the coherent moral powers to realize their potential. This vitalizing truth, we are convinced, is summarized in the phrase: the oneness of humankind.
So essential is the principle of the oneness of humanity to the efficacy of educational programs that it cannot be overemphasized. Without its broad influence such programs will not
contribute significantly to the development of society. The very fact that businesses are
themselves implementing educational programs is indicative of the glaring deficiency of the
entire educational system. As we have already said, beyond the mechanisms of education
lies the essential prerequisite of a proper attitude on the part of those dispensing curricula
and, even more important, on the part of society as a whole. On this basis,

education is not
only the shortest route out of poverty; it is the shortest route out of
prejudice as well. A
national program of education, emphasizing the values of tolerance,
brotherhood, appreciation for cultures other than one 's own, and respect for
differences would be a most in1portant
step toward the elimination of racism and, as a consequence, the bolstering of
the economy.

III

The persistent neglect by the governing bodies and the masses of the American
people of the
ravages of racism jeopardizes both the internal order and the national security
of the country.
From the day it was born the United States embraced a set of contradictory
values. The
founding fathers proclaimed their devotion to the highest principles of
equality and justice
yet enshrined slavery in the Constitution. Slavery poisoned the mind and heart
of the nation
and would not be abolished without a bloody civil war that nearly destroyed the
young
republic. The evil consequences of slavery are still visible in this land. They
continue to
affect the behavior of both Black and White Americans and prevent the healing
of old
wounds.
Healing the wounds and building a society in which people of diverse
backgrounds live
as members of one family are the most pressing issues confronting America
today. Her
peace, her prosperity, and even her standing in the international community
depend to a
great extent on the resolution of this issue.
That the virulence of the race issue in America attracts the attention of the
entire world
should spur this country to an unprecedented effort to eliminate every vestige
of prejudice
and discrimination from her midst. America's example could not fail to have a
profound
influence on world society nor could it fail to assist the establishment of
universal peace.
"For the accomplishment of unity between the colored and white," the Baha 'i
writings
proclaim, "will be a cause of the world's peace."
The responsibility for the achievement of racial peace and unity in the United

States rests
upon both Black and White Americans. To build a society in which the rights of all its members are respected and guaranteed, both races must be animated with the spirit of optimism
and faith in the eventual realization of their highest aspirations. Neither Black nor White
Americans should assume that the responsibility for the elimination of prejudice and of its
effects belongs exclusively to the other. Both must recognize that unity is essential for their
common survival. Both must recognize that there is only one human species. Both must
recognize that a harmoniously functioning society that permits the full expression of the
potential of all persons can resolve the social and economic problems now confounding a
society wracked with disunity.
It is evident that both Black and White Americans in large numbers are feeling deeply
disappointed and frustráated by what each group perceives to be a failure of the efforts in
recent decades at affecting progress in the relations between the races. To rationalize this
failure, both have been reacting by retreating to the more familiar ground of racial separation. As the problems with crime and drug addiction mount, the tendency is to use the
seeming intractability of these problems as a measure of the failure of years of struggle on
the part of both to overcome the barriers of centuries. Formidable as is the challenge yet to
be met, can it fairly be said that no significant progress has taken place since the days of the
sit-ins at lunch counters across the South?
Similarly, the victims of a protracted and entrenched racial discrimination seek relief in
the notion that Black Americans, White Americans, American Indians, Hispanic Americans,
Asian Americans are so distinctly different from one another that all of them must stake out
their own cultural and social territories and stay within them. Would this be sensible? Would
it not be a retreat from the reality of our common humanity? Would it not be a formula for
the total breakdown of civilization? Those who raise the call for separation preach a grim
doctrine indeed. If the nation is seriously to submit to such a view, where exactly will either

the Black or the White Americans divide their cultural heritage, one from the other?

Racism runs deep. It infects the hearts of both White and Black Americans . Since without conscious, deliberate, and sustained effort, no one can remain unaffected by its conosive influence, both groups must realize that such a problem can neither easily nor immediately be resolved. "Let neither think that anything short of genuine love, extreme patience, true humility, consummate tact, sound initiative, mature wisdom, and deliberate, persistent, and prayerful effort can succeed in blotting out the stain which this patent evil has left on the fair name of their common country."

Both groups must understand that no real change will come about without close association, fellowship, and friendship among diverse people. Diversity of color, nationality, and culture enhances the human experience and should never be made a banier to harmonious relationships , to friendship , or to maniage. "O well-beloved ones!" Bahi' u'llah wrote, "The tabernacle of unity has been raised; regard ye not one another as strangers. Ye are the fruits of one háee and the leaves of one branch."

IV

Our appeal is addressed primarily to the individual American, because the transfomrntion of a whole nation ultimately depends on the initiative and change of character of the individuals who compose it. No great idea or plan of action by the government or other interested organizations can hope to succeed if the individual neglects to respond in his or her own way as personal circumstances and opportunities pem1it. And so we respectfully and urgently call upon our fellow Americans of whatever background to look at the racial situation with new eyes and with a new determination to lend effective support to the resolution of a problem that hinders the advance of this great republic toward the full realization of its glorious destiny.

We mention the experience of the Baha' i community not from any feeling of pride and ultimate victory, because that which we have accomplished still falls short of

that to which
we aspire; nonetheless, the results to date are most encouraging, and it is as a means of
encouragement that we call attention to them.
From its inception in 1863 the Baha' i community was dedicated to the principle of the
unity of humankind. Baha' is rely upon faith in God, daily prayer, meditation, and study of
sacred texts to effect the háansfo1mation of character necessary for personal growth and
maturity; however, their aim is to create a world civilization that will in turn react upon the
character of the individual. Thus the concept of personal salvation is linked to the salvation,
security, and happiness of all the inhabitants of the earth and stems from the Bahi ' i belief
that "the world of humanity is a composite body" and that "when one part of the organism
suffers all the rest of the body will feel its consequence."
Guided and inspired by such principles, the Baha'i community has accumulated more
than a century of experience in creating models of unity that háanscend race, culhire,
nationality, class, and the differences of sex and religion, providing empirical evidence that
humanity in all its diversity can live as a unified global society. Bahi'is see unity as the law
of life; consequently, all prejudices are perceived as diseases that threaten life. Rather than
considering that the unity of humankind can be established only after other problems
afflicting it have been solved, BaM' is believe that both spirih1al and material development
are dependent upon love and unity. Therefore, the Bahi'is offer the teachings of their Fa ith
and the example of their community for examination, convinced that these can make a
contribution toward the eradication of racism endemic in American society. We do so with
firm faith in the assistance of our Creator, Who, out of His infinite love, brought forth all
humanity from the same stock and intended that all belong to the same household. We

believe, moreover, that the day of the unification of the entire human race has come and that

"the potentialities inherent in the station of man, the innate excellence of his reality, must all
be manifested in this promised Day of God."

ADDEN DUM

The Nation al Spiritua l Assembly of the Baha ' is of the United States is the natio nal administrative body for the
Baha'is of the United States. The Assemb ly has nine members and is elected annually by delegates from the fortyeight contiguous states. It directs, coordinates, and stimu lates the activities of local Baha'i admini strative bodies
and of th e 11 0,000 Baha'is in the United States.

The Baha'i Faith is an independent world reli gion with adherents in virtuall y every country. The worldwide
Baha ' i commun ity, numbering more than five million , inc ludes almost all nationalities and classes. More than
2, 100 ethnic groups and tri bes are represented. There are 155 Nationa l Sp iritua l Assemb li es. 1

Baha'u'llah was the Prophet-Founder of the Baha'i Faith. The central principles of His religion are the oneness
of God, the o neness of re ligion, and the oneness of humanity. His reli gion "proc la ims the necessity and the in evitability of th e unification of
mankind .... It, moreover, enjoins upon its followers the primary duty of an unfettered
search a ~e r truth , condemn s a ll manner of prejudice and superstition, dec lares the purpose of religion to be the promotion of amity and concord, proclaims its essential hannony with sc ience, and recogn izes it as the foremost
agency for the pacification and the orderly progress of human society. It uneq ui voca lly maintains the principle of
eq ual rights, opportunities and privileges for men and women , insists on compulsory education , elim inates
extrem es of poverty and wealth, abolishes the in stituti on of priesthood, prohibits slavery, ascetici sm, mendi cancy
and monasticism, prescribes monogamy, di scourages di vo rce, emphasizes the necessity of strict obedience to one's
government, exal ts any work perfonned in the sp irit of serv ice to the level of worship, urges either the creati on or
the adoption of an aux il iary international language, and delineates the outlines of those insti tutions that mu st establi sh and perpetuate the genera l peace of mankind. "

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By the end of the Six Year Plan (Ri<;fvan 1992) there were 165 Nationa l Spiritual Assemb lies.

10. INDIVIDUAL RIGHTS AND FREEDOMS IN THE WORLD ORDER OF BAHA'U'LLAH

ON 29 December 1988, the Universal House of Justice wrote a letter to the Baha'is of the United States clarifying the Baha'i perspective on individual rights and freedom of expression. In 1989, this letter was published in booklet form by the Baha ' i Publishing Trust of the United States.

The following is the text of the letter.

To the Followers ofBaha'u'llah in the United States of America

Dear Baha'i Friends,

We have noticed with concern evidences of confusion of attitudes among some of the friends when they encounter difficulties in applying Baha'i principles to questions of the day. On the one hand, they acknowledge their belief in Baha'u'Ilah and His teachings; on the other, they invoke Western liberal democratic practices when actions of Baba' i institutions or of some of their fellow Baha'is do not accord with their expectations. At the heart of this confusion are misconceptions of such fundamental issues as individual rights

'Abdu'l-Baha, the Centre of the Covenant, projected a compelling vision of the worldthe embracing prospects of that richly endowed country. "The American nation", He averred, "is equipped and empowered to accomplish that which will adorn the pages of history, to become the envy of the world, and be blest in both the East and the West for the triumph of its people." In another assertion addressed to the Baha'i community itself, He uttered words of transcendent importance: " ... your mission", He affirmed, "is unspeakably glorious. Should success crown your enterprise, America will assura edly evolve into a centre from which waves of spiritual power will emanate, and the throne of the Kingdom of God will, in the plenitude of its majesty and glory, be firmly established."

Shoghi Effendi, in various statements, celebrated the remarkable achievements and potential glories of that specially blessed community, but was moved to issue, in "The Advent of Divine Justice", a profound warning which is essential to

a proper underand freedom of expression in the Baha' i standing of the relation of that Baha' i
community. The source of the potential dif- community to the nation from which it has
ficulties of the situation appears to us to be sprung. "The glowing tributes," he solemnly
an inadequacy of Baha' i perspective on the wrote, "so repeatedly and deservedly paid to
part of both individual believers and their the capacity, the spirit, the conduct, and the
institutions. high rank, of the American believers, both
Recognizing the immense challenge you individually and as an organic community,
face to resolve such confusion, we pause to must, under no circumstances,
be conreflect with you on these issues in search of founded with the characteristics and nature
a context in which relevant fundamental of the people from which God has raised
questions may be discussed and understood them up. A sharp distinction between that
in the community. community and that people must be made,
The extraordinary capacities of the and resolutely and fearlessly upheld, if we
American nation, as well as the superb stew- wish to give due recognition
to the transmutardship of the Baha'i community within it, ing power of the Faith of Baha'u'llah, in its
have repeatedly been extolled in the writings impact on the lives and standards of those
of our Faith. In His Tablets and utterances, who have chosen to enlist under His banner.

Otherwise, the supreme and distinguishing established, inasmuch as Baha'u'llah has
function of His Revelation, which is none Himself revealed its principles, established
other than the calling into being of a new its institutions, appointed the
person to interrace of men, will remain wholly unrecog- pret His Word and conferred the necessary
nized and completely obscured." It is the authority on the body designed to
supplefar-reaching, transformative implications of ment and apply His legislative ordinances".
this distinction which we especially invite In another statement, he maintains that "It
you to contemplate. would be utterly misleading to attempt a

The vantage point that gives us perspec- comparison between this unique, divinely
tive and is the foundation of our belief and conceived Order and any of the diverse
actions rests on our recognition of the sover- systems which the minds of men, at various
eignty of God and our submission to His will pe1iods of their history, have contrived for
as revealed by Baha'u'llah, His supreme the government of human institutions."
Manifestation for this promised Day. To "Such an attempt", he felt, "would in itself
accept the Prophet of God in His time and to betray a lack of complete appreciation of the
abide by His bidding are the two essential, excellence of the handiwork of its great
inseparable duties which each soul was Author."
created to fulfil. One exercises these twin The lack of such appreciation will detract
duties by one 's own choice, an act constitut- from the perspective of anyone who
ing the highest expression of the free will measures Baha 'i administrative processes
with which every human being has been against practices prevalent in today 's
sociendowed by an all-loving Creator. ety. For notwithstanding its inclination to
The vehicle in this resplendent Age for democratic methods in the administration of
the practical fulfilment of these duties is the its affairs, and regardless of the resemblance
Covenant of Baha'u'llah; it is, indeed, the of some of its features to those of other
potent instrun1ent by which individual belief systems, the Administrative Order is not to
in Him is translated into constructive deeds. be viewed merely as an improvement on
The Covenant comprises divinely conceived past and existing systems; it represents a
arrangements necessary to preserve the departure both in origin and in concept.
organic unity of the Cause. It therefore "This new born Administrative Order", as
engenders a motivating power which, as the Shoghi Effendi has explained, "incorporates
beloved Master tells us, "like unto the artery, within its structure certain elements which
beats and pulsates in the body of the world". are to be found in each of the three recog-
"It is indubitably clear", He asserts, "that nized fom1s of secular government,

without
the pivot of the oneness of mankind is noth- being in any sense a mere replica of any one
ing else but the power of the Covenant." of them, and without introducing within its
Through it the meaning of the Word, both machinery any of the objectionable features
in theory and practice, is made evident in which they inherently possess. It blends and
the life and work of 'Abdu'l-Baha, the harmonizes, as no government fashioned by
appointed Interpreter, the perfect Exemplar, mortal hands has as yet accomplished, the
the Centre of the Covenant. Through it the salutary truths which each of these systems
processes of the Administrative Order- undoubtedly contains without vitiating the
"this unique, this wondrous System"- are integrity of those God-given verities on
made to operate. which it is ultimately
founded."
In emphasizing its distinctiveness, Shoghi You are, no doubt, conversant with the
Effendi has pointed out that "this Adminis- Guardian ' s expatiations on this theme. Why,
trative Order is fundamentally different from then, this insistent emphasis? Why this
anything that any Prophet has previously repeated review of fundamentals ? This

emphasis, this review, is to sound an appeal Freedom of thought, freedom of exfor solid thinking, for the attainment of cor- pression, freedom of action are among the
rect perspectives, for the adoption of proper freedoms which have received the ardent
attitudes. And these are impossible without a attention of social thinkers across the centudeep appreciation of Baha'i fundamentals. ries. The resulting outflow of such profound
The great emphasis on the distinctiveness thought has exerted a tremendous liberating
of the Order of Baha'u'llah is not meant influence in the shaping of modern society.
to belittle existing systems of government. Generations of the oppressed have fought
Indeed, they are to be recognized as the and died in the name of freedom. Certainly
fruit of a vast period of social evolution, the want of freedom from

oppression has been a dominant factor in the turmoil of the times: witness the plethora of movements which have resulted in the rapid emergence of new nations in the latter part of the twentieth century. A true reading of the teachings ofBaha'u'llah leaves no doubt as to the high importance of these freedoms to constructive social processes. Consider, for instance, Baha'u'llah's proclamation to the kings and rulers. Can it not be deduced from this alone that attainment of freedom is a significant purpose of His Revelation? His denunciations of tyranny and His urgent appeals on behalf of the oppressed provide unmistakable proof. But does not the freedom foreshadowed by His Revelation imply nobler, ampler manifestations of human achievement? Does it not indicate an organic relationship between the internal and external realities of man such as has not yet been attained?

In his summary of significant Baha'i teachings, Shoghi Effendi wrote thatBaha'u'llah "inculcates the principle of

representing an advanced stage in the development of social organization. What motivates us is the knowledge that the supreme mission of the Revelation of Baha'u'llah, the Bearer of that Order, is, as Shoghi Effendi pointed out, "none other but the achievement of this organic and spiritual unity of the whole body of nations", indicating the "coming of age of the entire human race" . The astounding implication of this is the near prospect of attaining an age-old hope, now made possible at long last by the coming of Baha'u'llah. In practical terms , His mission signals the advent of "an organic change in the structure of present-day society, a change such as the world has not yet experienced". It is a fresh manifestation of the direct involvement of God in history, a reassurance that His children have not been left to drift, a sign of the outpouring of a heavenly grace that will enable all humanity to be free at last from conflict and contention to ascend the heights of world peace and divine civilization. Beyond all

'moderation in
else, it is a demonstration of that love for His all things ' ; declares that whatsoever, be it
children, which He knew in the depth of His 'liberty, civilization and the like ', ' passeth
"immemorial being" and in the "ancient beyond the limits of moderation' must
eternity" of His Essence, and which caused 'exercise a pernicious influence upon men';
Him to create us all. In the noblest sense, observes that western civilization has
then, attention to the requirements of His gravely perturbed and alarmed the peoples
World Order is a reciprocation of that love. of the world; and predicts that the day is
It is this perspective that helps us to approaching when the 'flame ' of
a civilizaunderstand the question of freedom and its tion 'carried to excess' 'will devour the
place in Baha'i thought and action. The idea cities'."
and the fact of freedom pervade all human Expounding the theme of liberty,
concerns in an infinitude of notions and Baha'u'llah asserted that "the embodiment
modes. Freedom is indeed essential to all of liberty and its symbol is the animal"; that
expressions of human life. "liberty causeth man to overstep the bounds

of propriety, and to infringe on the dignity necessary to the maintenance
of that moderof his station"; that "true liberty consisteth ation which will ensure the "true liberty" of
in man's submission unto My command- humankind. All things considered, does the
ments". "We approve of liberty in certain Administrative Order not appear to be the
circumstances," He declared, "and refuse to structure of freedom for our
Age? 'Abdu'lsanction it in others." But He gave the assur- Baha offers us comfort in this thought, for
ance that, "Were men to observe that which He has said that "the moderate freedom
We have sent down unto them from the which guarantees the welfare of the world of
Heaven of Revelation, they would, of a mankind and maintains and preserves the
certainty, attain unto perfect liberty." And universal relationships is found in its fullest

again, He said, "Mankind in its entirety must firmly adhere to whatsoever hath been revealed and vouchsafed unto it. Then and freedom a patonly then will it attain unto true liberty."

Baha'u'llah's assertions clearly call for an examination of current assumptions. Should liberty be as free as is supposed in contemporary Wes tern thought? Where does freedom limit our possibilities for progress, and where do limits free us to thrive? What are the limits to the expansion of freedom?

For so fluid and elastic are its qualities of application and expression that the concept of freedom in any given situation is likely to assume a different latitude from one mind to another; these qualities are, alas, susceptible to the employment alike of good and evil. Is any wonder, then, that Baha'u'llah exhorts us to submission to the will of God?

Since any constructive view of freedom implies limits, further questions are inevitable: What are the latitudes of freedom in the Baha'i community? How are these to be determined? Because human beings have been created to "carry forward an ever-advancing civilization", the exercise of

power and extension in the teachings of Baha'u'llah".

Within this framework of freedom a pattern is set for institutional and individual behaviour which depends for its efficacy not so much on the force of law, which admittedly must be respected, as on the recognition of a mutuality of benefits, and on the spirit of cooperation maintained by the willingness, the courage, the sense of responsibility, and the initiative of individuals -these being expressions of their devotion and submission to the will of God. Thus there is a balance of freedom between the institution, whether national or local, and the individuals who sustain its existence.

Consider, for example, the Local Spiritual Assembly, the methods of its formation and the role of individuals in electing it. The voter elects with the understanding that he is free to choose without any interference whomever his conscience prompts him to select, and he freely accepts the authority of the outcome. In the act of voting, the individual subscribes to a covenant by which the orderliness of society is

upheld. The Assemfreedom, it may be deduced, is intended bly has the responsibility to guide, direct and
to enable all to fulfil this purpose in their decide on community affairs and the right
individual lives and in their collective func- to be obeyed and supported by members
tioning as a society. Hence whatever in of the community. The individual has the
principle is required to realize this purpose responsibility to establish and maintain the
gauges the latitudes or limits of freedom. Assembly through election, the offering of
Contemplating Baha 'u'llah 's warning advice, moral support and
material assisthat "whatsoever passeth beyond the limits tance; and he has the right to be heard by it,
of moderation will cease to exert a beneficial to receive its guidance and assistance, and to
influence", we come to appreciate that the appeal from any Assembly decision which
Administrative Order He has conceived he conscientiously feels is
unjust or detriembodies the operating principles which are mental to the interests of the community.

But occupation with the mechanics of protest against the oppressive conditions
Baha'i Administration, divorced from the which revolutions were intended to remedy .
animating spirit of the Cause, leads to a dis- These characteristics are conspicuous, for
tortion, to an arid secularization foreign to example, in the inordinate
scepticism rethe nature of the Administration. Equally sig- garding authority, and consequently, in the
nificant to the procedures for election- to grndging respect which the
citizens of varifurther extend the example- is the evoca- ous nations show toward their governments;
tion of that rarefied atmosphere of prayer they have become pronounced
in the incesand reflection, that quiet dignity of the sant promotion of individualism, often to the
process, devoid of nominations and cam- detriment of the wider interests of society.
paigning, in which the individual's freedom How aptly, even after the
lapse of half a cento choose is limited only by his own con- tury, Shoghi Effendi's views, as conveyed
science, exercised in private in an attitude by his secretary, fit the contemporary scene:
that invites communion with the Holy Spirit. "Our present generation,

mainly due to the
In this sphere, the elector regards the out- corruptions that have been identified with
come as an expression of the will of God, organizations, seem to stand against any
and those elected as being prin1arily respon- institution. Religion as an institution is desible to that will, not to the constituency nounced. Government as an institution is
which elected them. An election thus con- denounced. Even marriage as an institution
ducted portrays an aspect of that organic is denounced. We Baha'is should not be
unity of the inner and outer realities of blinded by such prevalent notions. If such
human life which is necessary to the con- were the case, all the divine Manifestations
struction of a mature society in this new would not have invariably appointed
Age. In no other system do individuals exer- someone to succeed Them. Undoubtedly,
cise such a breadth of freedom in the corrnptions did enter those institutions, but
electoral process. these corruptions were not due to the very
The equilibrium of responsibilities rm- nature of the institutions but to the lack of
plied by all this presupposes maturity on the proper directions as to their powers and
part of all concerned. This maturity has an nature of their perpetuation. What Baha 'u 'llah
apt analogy in adulthood in human beings. has done is not to eliminate all institutions in
How significant is the difference between the Cause but to provide the necessary safeinfancy and childhood, adolescence and guards that would eliminate corruptions that
adulthood! In a period of history dominated caused the fall of previous institutions. What
by the surging energy, the rebellious spirit those safeguards are is most interesting to
and frenetic activity of adolescence, it is dif- study and find out and also most essential to
ficult to grasp the distinguishing elements of know."
the mature society to which Baha' u'llah We make these observations not to
beckons all humanity. The models of the old indulge in criticism of any system, but rather
world order blur vision of that which must to open up lines of thought,

to encourage
be perceived; for these models were, in a re-examination of the bases of modem
many instances, conceived in rebellion and society, and to engender a perspective for
retain the characteristics of the revolutions consideration of the distinctive features of
peculiar to an adolescent, albeit necessary, the Order of Baha 'u'llah. What, it could be
period in the evolution of human society. asked, was the nature of society that gave
The very philosophies which have provided rise to such characteristics
and such philosothe intellectual content of such revolu- phies? Where have these taken mankind?
tions- Hobbes, Locke, Jefferson, Mill, Has their employment satisfied the needs
come readily to mind- were inspired by and expectations of the human spirit? The

answers to such questions could lay the reinforces this understanding by drawing
ground for a contrasting observation of the attention to the maxim that "Not everything
origin and nature of the characteristics and that a man knoweth can be disclosed, nor
philosophy underlying that Order. can everything that he can disclose be
As to freedom of expression, a fundamen- regarded as timely, nor can every timely
tal principle of the Cause, the Administrative utterance be considered as suited to the
Order provides unique methods and channels capacity of those who hear it."
for its exercise and maintenance; these have Speech is a powerful phenomenon. Its
been amply described in the writings of the freedom is both to be extolled and feared . It
Faith, but they are not yet clearly understood calls for an acute exercise of judgement,
by the friends . For Baha 'u'llah has extended since both the limitation of speech and the
the scope and deepened the meaning of self- excess of it can lead to dire consequences.
expression. In His elevation of art and of Thus there exist in the system ofBaha'u' llah
work performed in the service of humanity checks and balances

necessary to the benefito acts of worship can be discerned enor- cial uses of this freedom in the onward
mous prospects for a new birth of expression development of society. A careful examinain the civilization anticipated by His World tion of the principles of Baha'i consultation
Order. The significance of this principle, and the formal and informal arrangements
now so greatly amplified by the Lord of the for employing them offer new insights into
Age, cannot be doubted; but it is in its rami- the dynamics of freedom of expression.
fications in speech that keen understanding As it is beyond the scope of this letter to
is urgently needed. From a Baha'i point of expatiate upon these principles, let it suffice
view, the exercise of freedom of speech must to recall briefly certain of the requisites of
necessarily be disciplined by a profound consultation, particularly for those who
appreciation of both the positive and nega- serve on Spiritual Assemblies. Love and
tive dimensions of freedom, on the one hand, harmony, purity of motive, humility and
and of speech, on the other. lowliness amongst the friends, patience and
Baha' u' llah warns us that "the tongue is a long-suffering in difficulties-these inform
smouldering fire, and excess of speech a the attitude with which they proceed "with
deadly poison". "Material fire consumeth the utmost devotion, courtesy, dignity, care
the body," He says in elaborating the point, and moderation to express their views", each
"whereas the fire of the tongue devoureth using "perfect liberty" both in so doing and
both heart and soul. The force of the former in "unveiling the proof of his demonstralasteth but for a time, whilst the effects of tion". "If another contradicts him, he must
the latter endureth a century." In tracing the not become excited because if there be no
framework of free speech, He again advises investigation or verification of questions and
"moderation". "Human utterance is an matters, the agreeable view will not be disessence which aspireth to exert its influence covered neither understood." "The shining
and needeth moderation", He states, adding, spark of huth cometh forth only after the

"As to its influence, this is conditional upon clash of differing opinions." If unanimity is
refinement which in turn is dependent upon not subsequently achieved, decisions are
hearts which are detached and pure. As to its arrived at by majority vote.
moderation, this hath to be combined with Once a decision has been reached, all
tact and wisdom as prescribed in the Holy members of the consultative body, having
Scriptures and Tablets." had the opportunity fully to state their views,
Also relevant to what is said, and how, is agree wholeheartedly to support
the outwhen it is said. For speech, as for so many come. What if the minority view is right? "If
other things, there is a season. Baha'u'llah they agree upon a subject," 'Abdu' l-Baha

has explained, "even though it be wrong, it acknowledging, as a matter of principle,
is better than to disagree and be in the right, that "it is not only the right, but the vital
for this difference will produce the demoli- responsibility of every loyal and intelligent
tion of the divine foundation. Though one of member of the community to offer fully and
the parties may be in the right and they frankly, but with due
respect and considerdisagree, that will be the cause of a thousand ation to the authority of the Assembly, any
wrongs, but if they agree and both parties suggestion, recommendation or criticism he
are in the wrong, as it is in unity, the truth conscientiously feels he should in order to
will be revealed and the wrong made right." improve and remedy certain existing condi-
Implicit in this approach to the social utility tions or trends in his local community".
of thought is the profundity of the change in Correspondingly, the Assembly has the duty
the standard of public discussion intended "to give careful consideration to any such
by Baha'u' Jlah for a mature society. views submitted to them".
The qualities by which the individual can Apart from the direct access which one
achieve the personal discipline necessary to has to an Assembly, local or national, or to a
successful consultation find their full Counsellor or Auxiliary

Board member,
expression in what Shoghi Effendi regarded as the "spirit of a hue Baha'i". Ponder, for instance, the appealing remark addressed to your own community in one of his earliest letters: "Nothing short of the spirit of a hue Baha'i 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." This was an appeal to the maturity and the distinction towards which he repeatedly directed their thoughts . Because the Most Great Peace is the object of our longing, a primary effmi of the Baha'i community is to reduce the incidence of conflict and contention, which are categorically forbidden in the Most Holy Book. Does this mean that one may not express critical more to be considthought? Absolutely not. How can there be the critic 's right to self-expression; the candour called for in consultation if there is no critical thought? How is the individual to exercise his responsibilities to the Cause, if there are specific occasions for the airing of one ' s views in the community. The most frequent of these occasions for any Baha'i is the Nineteen Day Feast which, "besides its social and spiritual aspects, fulfils various administrative needs and requirements of the community, chief among them being the need for open and constructive criticism and deliberation regarding the state of affairs within the local Baha'i community". At the same time, Shoghi Effendi's advice, as conveyed by his secretary, goes on to stress the point that "all criticisms and discussions of a negative character which may result in undermining the authority of the Assembly as a body should be strictly avoided. For otherwise the order of the Cause itself will be endangered, and confusion and discord will reign in the community."
Clearly, then, there is ered than the unifying spirit of the Cause of God must also be preserved, the authority of its Jaws and ordinances safeguarded,

authority being
he is not allowed the freedom to express his an indispensable aspect of freedom. Motive,
views? Has Shoghi Effendi not stated that "at manner, mode, become relevant; but there is
the very root of the Cause lies the principle of also the matter of love:
Jove for one 's felthe undoubted right of the individual to lows,
love for one ' s community, Jove for
self-expression, his freedom to declare his one' s institutions.
conscience and set fo1ih his views"? The responsibility resting on the individ-
The Administrative Order provides ual to conduct himself in such a way as to
channels for expression of criticism, ensure the stability of society takes on

elemental importance in this context. For objective animating the Baha'i community,
vital as it is to the progress of society, criti- namely, the establishment of the unity of
cism is a two-edged sword: it is all too often mankind.
the harbinger of conflict and contention. The We return to the
phenomenal characterisbalanced processes of the Administrative tics of speech. Content, volume, style, tact,
Order are meant to prevent this essential wisdom, timeliness are among the critical
activity from degenerating to any form of factors in determining the effects of speech
dissent that breeds opposition and its dreadful for good or evil. Consequently, the friends
schismatic consequences. How incalculable need ever to be conscious of the significance
have been the negative results of ill-directed of this activity which so distinguishes human
criticism: in the catastrophic divergences it beings from other forms of life, and they
has created in religion, in the equally con- must exercise it judiciously. Their efforts at
tentious factions it has spawned in political such discipline will give birth to an etiquette
systems, which have dignified conflict by of expression worthy of the approaching
institutionalizing such concepts as the "loyal maturity of the human race.
Just as this discioppositionpline" which attach to one or another applies to the spoken word, it applies
of the various categories of political opinion equally to the written

word; and it pro-
-conservative, liberal, progressive, reac- foundly affects the operation of the press.
tionary, and so fo1th. The significance and role of the press in a
If Baha'i individuals deliberately ignore new world system are conspicuous in the
the principles imbedded in the Order which emphasis which the Order of Baha'u'llah
Baha'u'llah Himself has established to rem- places on accessibility to information at all
edy divisiveness in the human family, the levels of society. Shoghi Effendi tells us that
Cause for which so much has been sacrificed Baha'u' llah makes "specific reference to 'the
will surely be set back in its mission to swiftly appearing newspapers', describes
rescue world society from complete disinte- them as 'the mirror of the world' and as 'an
gration. May not the existence of the amazing and potent phenomenon', and
Covenant be invoked again and again, so prescribes to all who are responsible for their
that such repetition may preserve the needed production the duty to be sanctified from
perspective? For, in this age, the Cause of malice, passion and prejudice, to be just and
Baha'u' llah has been protected against the fair-minded, to be painstaking in their inquirbaneful effects of the misuse of the process
ies, and ascertain all the facts in every
of criticism; this has been done by the insti- situation".
tution of the Covenant and by the provision In His social treatise, "The Secret of
of a universal administrative system which Divine Civilization", 'Abdu'l-Baha offers
incorporates within itself the mechanisms insight as to the indispensability of the press
for drawing out the constrnctive ideas of in future society. He says it is "urgent that
individuals and using them for the benefit of beneficial articles and books be written,
the entire system. Admonishing the people clearly and definitely establishing what the
to uphold the unifying purpose of the Cause, present-day requirements of the people are,
Baha'u'llah, in the Book of His Covenant, and what will conduce to the happiness and

addresses these poignant words to them: advancement of society". Further, He writes
"Let not the means of order be made the of the "publication of high thoughts" as the
cause of confusion and the instrument of "dynamic power in the arteries of life", "the
union an occasion for discord." Such asser- very soul of the world". Moreover, He states
tions emphasize a crncial point; it is this: In that "Public opinion must be directed toward
terms of the Covenant, dissidence is a moral whatever is worthy of this day, and this
and intellectual contradiction of the main is impossible except through the use of

adequate arguments and the adducing of towards the Faith's golden destiny? Has he
clear, comprehensive and conclusive proofs." not advised us all that the subsequent stage
As to manner and style, Baha'u'llah has of oppression must precede the stages of its
exhorted "authors among the friends" to emancipation and its recognition as a world
"write in such a way as would be acceptable religion? Can the friends
forget the oftto fair-minded souls, and not lead to cavilling quoted warning of 'Abdu'l-Baha concerning
by the people". And He issues a reminder: the bitter opposition that will confront the
"We have said in the past that one word hath Cause in various lands on all continents?
the influence of spring and causeth hearts to In the case of the American believers, has
become fresh and verdant, while another is Shoghi Effendi not alluded to this coming
like unto blight which causeth the blossoms fury in his description of
them as "the invinand flowers to wither." cible
Army ofBaha'u ' llah, who in the West,
In the light of all this, the code of conduct and at one of its potential storm centres is to
of the press must embrace the principles and fight, in His name and for His sake, one of
objectives of consultation as revealed by its fiercest and most glorious battles"?
Baha'u'llah. Only in this way will the press Those who are anxious to relax all
be able to make its full contribution to the restraint, who invoke

freedom of speech as
preservation of the rights of the people and the rationale for publishing every and any
become a powerful instrument in the consul- thing concerning the Baha'i community, who
tative processes of society, and hence for the call for the immediate termination of the
unity of the human race. practice of review now that the Faith has
Some of the friends have suggested that emerged from obscurity-are they not aware
the emergence of the Faith from obscurity of these sobering prospects? Widespread as
indicates the timeliness of ceasing obser- has been the public revulsion to the current
vance in the Baha'i community of certain persecutions in Iran, let there be no mistake
restraints; particularly are they concerned about the certainty of the opposition which
about the temporary necessity of review must yet be confronted in many countries,
before publishing. including that which is the Cradle of the
Tirnt the Faith has emerged from obscurity Administrative Order itself.
on a global scale is certain. This definitely The Faith is as yet in its infancy. Despite
marks a triumphant stage in the efforts of the its emergence from obscurity, even now the
community to register its existence on the vast majority of the human race remains
minds of those who influence world events. ignorant of its existence; moreover, the vast
Consider how, because of the sufferings and majority of its adherents are relatively new
sacrifices of the friends in Iran, the concerns Baha'is. The change implied by this new
of the community in these respects have stage in its evolution is
that whereas heretobecome a matter of discussion in the most fore this tender plant was protected in its
influential parliaments and the most impor- obscurity from the attention of external
tant international forums on earth. That elements, it has now become exposed. This
this emergence frees the Cause to pursue exposure invites close observation, and that
objectives hitherto umeachable is also unde- observation will eventually
lead to opposiniable; but that it marks the attainment of the tion in

various quarters. So, far from
cornn1llnity's anticipated maturity is entirely doubtful.
How could it have attained maturity, when we know from the clear guidance of the beloved Guardian that obscurity is but one of the many stages in the long evolution of strong winds and deadly entanglements which the untold potentialities of the indiwith weeds and thistles. If we to whose care vidual members of society can develop, this this plant has been entrusted are insensitive to its tenderness, the great tree which is its ce1iain potential will be hindered in its growth towards the spreading of its shelter- ing branches over all humankind. From this Baha'i instituperspective we must all consider the latent danger to the Cause of ill-advised actions and exaggerated expectations; and particularly must we all be concerned about the protection against the malice of the ignorant and the unwisdom of its friends.
Let us all remember that the struggle of the infant Faith of God to thrive is beset with the turmoil of the present age. Like a tender shoot just barely discernible above ground, understanding and cooperit must be nurtured to strength and maturity ation between society and the individual; and buttressed as necessary against the blight

adopting a carefree attitude, the community must be conscious of the necessity to present a correct view of itself and an accurate understanding of its purpose to a largely sceptical public. A greater effori, a greater care must now be exercised to ensure its

making him an anti-social creature, a menace to society. As in everything, it follows the 'golden mean' ."

This relationship, so fundamental to the maintenance of civilized life, calls for the utmost degree of understanding and cooperation between society and the individual; and because of the need to foster a climate in which the untold potentialities of the individual members of society can develop, this relationship must allow "free scope" for "individuality to assert itself' through modes of spontaneity, initiative and diversity that ensure the viability of society. Among the responsibilities assigned to tions which have a direct bearing on these aspects of individual freedom and development is one which is thus described in the Constitution of the Universal House of

effects of words, especially those put in print. It is here that Baha'i authors and publishers need to be attentive and exert attention to the preserrigorous discipline upon themselves, as well as abide by the requirements of review at this early stage in the development of the Faith.

The right of the individual to self-expression has pe1meated the foregoing comments on the various freedoms, but, even so, a word more might be said about individual freedom. The fundamental attitude of the Faith in this respect is best demonstrated by abilities of the indistatements of 'Abdu' l-Baha concerning the family. "The integrity of the family bond", He says, "must be constantly considered, and the rights of the individual members must not be transgressed ... . All these rights and prerogatives must be conserved, yet the unity of the family must be sustained. The injury of one shall be considered the injury of all; the comfort of each, the comfort of all; the honour of one, the honour of all."

The individual's relation to society is explained by Shoghi Effendi in the statement that "The Baha 'i conception of social life is essentially based on the principle of Justice: "to safeguard the personal rights, freedom and initiative of individuals". A corollary is: "to give attention to the preservation of human honour".

How noteworthy that in the Order of Baha'u'llah, while the individual will is subordinated to that of society, the individual is not lost in the mass but becomes the focus of primary development, so that he may find his own place in the flow of progress, and society as a whole may benefit from the accumulated talents and viduals composing it. Such an individual finds fulfilment of his potential not merely in satisfying his own wants but in realizing his completeness in being at one with humanity and with the divinely ordained purpose of creation.

The quality of freedom and of its expresinjury of one shall be considered the injury sion-indeed, the very capacity to maintain freedom in a society-undoubtedly depends on the knowledge and training of individuals and on their ability to cope with the challenges of life with equanimity. As the beloved Master has written: "And the honour and distinction of

the individual conthe subordination of the individual will to sist in this, that he among all the world's
that of society. It neither suppresses the indi- multitudes should become a source of social
vidual nor does it exalt him to the point of good. Is any larger bounty conceivable than

this, that an individual, looking within him- the human race? Consider what Baha' u'llah
self, should find that by the confirming has done: He revealed laws and principles
grace of God he has become the cause to guide the free; He established an Order
of peace and well-being, of happiness and to channel the actions of
the free ; He proadvantage to his fellowmen? No, by the one claimed a Covenant to guarantee the unity
true God, there is no greater bliss, no more of the free .
complete delight." Thus, we hold to this ultimate perspec-
The spirit of liberty which in recent tive: Baha'u'llah came to set humanity free .
decades has swept over the planet with such His Revelation is, indeed, an invitation to
tempestuous force is a manifestation of the freedom- freedom from want, fre edom
vibrancy of the Revelation brought by from war, freedom to unite, freedom to
Baha' u'llah. His own words confirm it. "The progress, freedom in peace and joy.
Ancient Beauty", He wrote in a soul-stirring You who live in a land where freedom is
commentary on His sufferings, "hath con- so highly prized have not, then, to dispense
sented to be bound with chains that mankind with its fruits, but you are challenged and do
may be released from its bondage, and hath have the obligation to uphold and vindicate
accepted to be made a prisoner within this the distinction between the
licence that limmost mighty Stronghold that the whole its your possibilities for genuine progress
world may attain unto true liberty." and the moderation that ensures the enjoy-
Might it not be reasonably concluded, ment of true liberty.
then, that "true liberty" is His gift of love to

IV

BAHA'f INTERNATIONAL COMMUNITY

REPRESENTATION

1. THE BAHA'i FAITH AND THE UNITED NATIONS: SUMMARY OF THE YEARS 194 7-1986

THE relationship of the world Baha'i Baha'i Intercommunity to the United Nations began in 1948, when the eight National Spiritual Assemblies then existing were recognized collectively by the United Nations Office of Public Information (OPI) as an international non-governmental organization under the name Baha'i International Community. An official Baha'i-United Nations relationship stage of Baha'ihad actually started a year before-in the spring of 1947-when OPI accredited the National Spiritual Assembly of the Baha'is of the United States and Canada as a national non-governmental organization, qualified to be represented through an observer.

The next step in Baha' i-United Nations cooperation-and a major one-took place in 1970, when the Baha'i International Community was granted consultative status, category II, with the United Nations Economic and Social Council (ECOSOC).

A few years later, in 1974, as an extension of this relationship in the economic and social fields, the Baha'i International Community established an association with the United

For detailed information on national Community activities with the U.N. during this period, see earlier volumes of The Baha'i World.

The First Period: 1947- 1970

Although limited to activities educating the public about the aims and programs of the United Nations, the first United Nations cooperation allowed many opportunities for sharing the Baha' i perspective, both through participation in numerous non-governmental conferences, and through the presentation to the United Nations of several important statements.

One of the most important contributions took place in 1947, when the United Nations Special Palestine Committee addressed a letter to Shoghi Effendi Rabbani, Guardian of the Baha' i Faith, resident at the Baha'i World Centre in Haifa, requesting an expression of the Baha' i attitude to the future of Palestine. Explaining 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," Shoghi Effendi enclosed with his reply a summary of the history and teachings of the Baha'i Faith.

Other presentations of note were: A "Baha'i Declaration on Human Obligations and Rights" (1947); a study entitled "Proposals for Charter Revision," circulated was it repreat a United Nations Conference for Revision of the United Nations Charter (1955); a statement endorsing the Genocide Convention (1959); and a comprehensive statement to a meeting of the United Nations Office of Public Information to discuss problems of cooperation "with the United Nations family insofar as its program affects the new nations", noting the "vigorous assistance of Baha' i communities" tluáough information, subthe implementation of Baha' i teachings and principles, to help the less developed peoples become integrated into the more developed society surrounding them (1960).

The Baha' i International Community was economic programs. Not only sented at sessions of United Nations bodies concerned with issues of aging, children, crime prevention, disabled persons, disarmation, presented to the President of the ment, energy-new and renewable sources, environment, exploration and peaceful uses of outer space, the family, human rights, human settlements, law of the sea, narcotic drugs, population, science and technology, social development, status of women, the United Nations University, world food, and youth, but it also furnished mitted statements and published brochures on most of these subjects. In addition , the Baha' i International Community participated in United Nations Years, in world conferences and congresses, in regional

also able, even in the early years of its relationship with the United Nations, to assist in the protection and recognition of the Baha'i world community. For example, appeals were lodged with the United Nations in 1955 and 1962 on behalf of Baha' is being persecuted in Iran and Morocco, respectively, and of fosterin 1967 a special edition of The Proclamation of Baha 'u 'llah was presented on behalf of the Universal House of Justice to fifty-six Heads of State, through their Permanent Representatives to the United Nations.

The Second Period: 1970- 1986

These years witnessed a noticeable increase in the range and depth of Baha'i-United Nations cooperation, as the Baha'i International Community began the steady growth of its consultative relationship with ECOSOC and with UNICEF , and its associations with the United Nations Environment Program (UNEP) and the United Nations Center for Human Settlements (UNCHS) while continuing its close cooperation with the United Nations Office-later Department-of Public Information.

conferences and in seminars concerned with the socio-economic problems of our planet, as well as in preparation and follow-up meetings and activities.

When the Committee on Non-Governmental Organizations, the functional committee of ECOSOC in charge of fosterin ing the United Nations relationship with NGO's in the social and economic field, reviewed the work of non-governmental organizations in consultative status with ECO SOC during the years 1973-77, 1978-81, the Baha' i International Community reports, showing an impressive number of activities recording warm cooperation with the United Nations, were approved without questions.

Most gratifying during this period was the increased participation of national Baha'i communities, through their National Spiritual Assemblies, United Nations representatives and committees, in fostering the ties of the Baha'i world with the United Nations. They not only organized national and local Baha'i-United Nations activities, but also represented the Baha'i International

As it worked closely with ECOSOC, its functional commissions, committees and associated bodies, the Baha' i International Community gradually explored new aven ues of participation in United Nations soc ial and

Community at Conferences, and offered the grow ing experience of Baha'i social and economic development projects as applications of Baha'i teachings to the solution of specific world problems. In addition,

National Spiritual Assemblies in countries where United Nations conferences or meetings took place made a valuable contribution to successful Baha' i participation, furnishing clear evidence that each Baha'i community did, in fact, share in the consultative relationship of the Baha'i International Community with ECOSOC and UNICEF.

The Baha'i International Community worked closely, through its United Nations representative, with United Nations offices and officials at United Nations headquarters in New York, as well as in Geneva, Vienna, and Nairobi; and-through representatives from its member Baha'i communities with United Nations field offices around the world.

In addition, under the direction and guidance of the Universal House of Justice,

non-partisan political nature, as well as its constructive contributions to the work of the United Nations resulting tative status, made access to key United Nations officials easier when a clear presentation of the Baha'i position was needed. This became especially important from 1981 on, since access to the human rights organs-the Commission on Human Rights and the Subcommission on the Prevention of Discrimination and Protection of Minorities-became crucial in bringing the persecution of the Baha' i community of Iran to the attention of the governments of the world, and curbing, to some extent, this flagrant case of religious discrimination.

It became clear during these years that, as government delegates and United Nations personnel increasingly

witnessed the Baha'i
contacts were made on many occasions presence, through extensive
Baha' i repreduring this period with Missions to the sentation and a variety of written and oral
United Nations and the United Nations statements-many of the written ones circu-
Secretariat, to assist in the recognition of the lated as United Nations documents-they
Faith and the protection of Baha'i communi- were becoming aware ofa worldwide Baha' i
ties. Here again, a growing understanding of community committed to the spiritual and
the Baha'i International Community, its moral vision of the unity of mankind.

2. THE UNITED NATIONS OFFICE OF THE BAHA'f INTERNATIONAL COMMUNITY 1986-1992

Overview

For more than twenty years, the United Nations Office of the Baha' i International Community has sought, through its consultative and working relations with the United Nations ' specialized agencies, to support the work of the United Nations by sharing Baha ' i perspectives and experience. During the Six Year Plan, Baha 'i International Community representatives attended more than one hundred UN consultative sessions and international conferences . Many of the more than ninety statements and reports presented between 1986 and 1992 were based on the experience of Baha' i communities in such areas as fostering popular participation in development, enhancing the role of women, eliminating racial prejudice, and preventing drug abuse- all areas of intense interest to governments.

The Baha' i International Community actively participated in the activities of non-governmental organizations (NGOs) at the United Nations, prin1arily in Geneva, New York and Vienna, participating in numerous NGO conferences and consultations. It served as vice president (1986- 1988) and as secretary (1988- 1991) of the Board of the Conference of Non-Governmental Organizations (CONGO) in Consultative Status

with the United Nations Economic and Social Council (ECOSOC). In Geneva, New York and Vienna, its representatives also served as officers on NGO committees on human rights, the family, women, human settlements, development, youth, the Department of Public Information, and the United Nations' Children's Fund (UNICEF).

Baha'is around the world assisted the Baha'i International Community to carry out its work. Volunteers in Nairobi, Rome and Vienna were appointed by the Baha'i International Conununity to help strengthen ties with the UN Center for Social Development and Humanitarian Affairs, the United Nations Environment Program (UNEP), and the Food and Agricultural Organization (FAO).

In addition, volunteers were appointed to represent the Baha'i International Community to the United Nations Regional Economic Commissions for Africa in Addis Ababa, Ethiopia; for Latin America in Santiago, Chile; and for Asia and the Pacific in Bangkok, Thailand. Organizing the work by

national Community strengthened its presence at the UN Commission on the Status of Women. Represented each year by an international delegation of women and men, the Baha 'i International Community presented more than fifteen statements, focusing on such topics as social and economic development, education, and the status of the girl child. Baha'is with professional expertise became more involved in the United Nations work related to women over these six years, representing the Baha'i International Community at conferences, workshops, and symposia held at global and regional levels.

One direct result of Baha'i International Community involvement with the Commission was a project financed by the United Nations Development Fund for Women (UNIFEM) entitled Traditional Media as Change Agent. A Baha'i International Conununity statement to the Commission in 1988 suggested that permanent change in the status of women requires the support of

sectors allowed the Baha' i International the whole community. The Director of
Conmrnnity United Nations Office to cover UNIFEM suggested that Baha 'is develop
efficiently an immense range of overlapping a project for funding by UNIFEM to foster
issues. These sectors included advancement that community support. In cooperation over
of women, education and social development, the next three years with the Baha'i Office
health, peace, human rights, and refugees. of Social and Economic Development,
selected National Spiritual Assemblies,
Promoting the Advancement of Women Baha'i consultants, and UNIFEM, the
The Baha'i International Community gave Baha'i International Conununity developed
high priority to the advancement of women, a project using traditional media, such as
participating fully in the work of the United music and dance, to stimulate village-wide
Nations in this area, particularly the Com- discussions about women's roles. The
mission on the Status of Women. The Baha' i two-year project, which began to be imple-
International Connnunity was represented mented in Bolivia, Cameroon, and Malaysia,
by both women and men at meetings called engaged entire communities in improving
by the Commission, including global and the status of women. Baha'i communities in
regional conferences, seminars, and work- Brazil and Nigeria also joined the project.
shops, and worked closely with the The joint Baha'i International Community/
conmrnnity of NGOs at the United Nations UNIFEM project marked a new level of
in Geneva, New York, and Vienna. cooperation between the Baha'i Interna-
During the Six Year Plan, the work in this tional Conununity and the United Nations '
area expanded and diversified, as seeds agencies.
sown during the Decade of Women (1976- The Baha'i International Conununity
1985) began to bear fruit. The Baha'i Inter- Office of Public Information and the United

Nations Office jointly sponsored a prestigious luncheon in Washington, D.C., in 1988 for the Executive Board of the International Council of Women (ICW): The event, held to commemorate the centennial of the ICW, honoured Madame Laura Dreyfus Barney, known to Baha'is as the compiler of Some Answered Questions, and a distinguished member of the ICW. A reception to commemorate the life of Madame Barney was also held in New York, co-sponsored by the Baha'i International Community and UNICEF.

Awakening policy-makers to the important role of women in achieving food security for Africa was also a major Baha'i International Community focus. In 1988, the Baha'i International Community began serving as convenor of Advocates for African Food Security: Lessening the Burden of Women, a unique coalition of international and national NGOs, United Nations agencies, and intergovernmental organizations. Convinced that women are the key to food security in Africa, where eighty to ninety percent of the food for domestic consump-

between women and men, stood in the forefront of the movement toward equality in the international sphere.

Education and Social Sector

Education, always a primary concern for Baha'is, continued to be a priority for the Baha'i International Community United Nations Office. Preparation for and participation in International Literacy Year (1990) and the W arid Conference on Education for All (1990), both sponsored by the United Nations system, provided the focus for a variety of educational activities. The UN Office promoted the International Literacy Year by providing National Spiritual Assemblies with information about the year, by serving on the International Task Force on Literacy, and by attending five international meetings in Europe, Asia, and Africa.

The Baha'i International Community also promoted "The Book Voyage", a global project which collected the writings of newly literate men and women and compiled them into a ceremonial book. A special edition of this book was presented to the UN

tion is produced by women, the Advocates strove to raise the awareness of policy-makers to this fact, and the importance of involving women in all levels of decision-making to end the food crisis. Annual symposia at the United Nations in New York were held; wide circulation was given to a survey on the status of food security in Africa, conducted by the Advocates in 1990 and compiled by a Baha'i consultant; brochures and symposium reports were distributed, as well as a video entitled A Day in the Life of an African Woman Farmer. In April 1992, a member of the Continental Board of Counsellors in Africa participated in the first Advocates symposium held in Africa.

Gradually, the idea that the advancement of women is a prerequisite for peace and development became more widely accepted. The Baha'i International Community, with its sustained involvement in this area and its uncommon emphasis on partnership

Secretary-General, Mr. Javier Perez de Cuellar, by a Baha'i International Community representative and a literacy learner from Kenya at UN Headquarters during a ceremony coordinated by the Baha'i International Community.

The Baha'i contribution to the 1990 World Conference on Education for All, held in Jomtien, Thailand, and sponsored by UNICEF, the United Nations Development Program (UNDP), the United Nations Education, Scientific and Cultural Organization (UNESCO), and the World Bank, was notable. The Baha'i International Community published and distributed Survey of Baha 'i Education Programmes and contributed four papers to the round-table discussions .

In addition, the Baha'i International Community representative was asked to represent NGOs on the steering group for the conference. The New York Baha 'i International Community United Nations Office was

The Baha 'i International Community was represented at the World Health Assembly, held in Geneva, Switzerland,

from 2 to 14 May 1988.
Shown at right,
Dr. Ethel Martens.

instrumental in developing an Education For All Network. For the last two years of the Plan, this network encouraged NGOs to contribute to the achievement of the ambitious education goals adopted at the conference. The Baha ' i International Community representative attended regional meetings on education sponsored by the Network in Bangladesh and Chile.

Increased international attention to education issues and the visible contribution of the Baha'i International Community strengthened its relations with UNICEF and made it better known to UNESCO. As a consultative NGO since 1976, the Baha'i International Community addressed the 1991 meeting of the UNICEF Executive Board, supporting its emphasis on educating girls. The Baha' i International Community also assisted with three major UNICEF conferences: one in Zimbabwe on Child Development in Africa and two in New York on Education of the Girl Child. Through these and other activities, local Baha ' i programs in education and the

the World Summit on Children, held for Heads of State at United Nations headquarters in 1991 , was attended by a Baha'i International Community observer.

In suppori of the World Health Organization' s (WHO) goal of Health for All by the Year 2000 through Prirnaty Health Care, Baha'i communities around the world initiated health projects, most emphasizing education for health. This increased activity encouraged the Baha' i International Community United Nations Office to intensify its own involvement with health issues.

In Geneva, WHO headquarters, the Baha'i International Community became an active member of the NGO Prima1y Health Care Group in 1986. Baha' i International Community representatives attended the annual sessions of both the WHO Executive Board and the World Health Assembly, and participated actively in Assembly Technical Discussions. The same year,

the Baha ' i
Baha' i commitment to universal education International Community
established workbecame better known throughout the world. ing relations
with WHO and subsequently
The Baha'i International Community's continued to sháengthen
cooperation with the
dedication to children was not limited to organization. Primary health
care activities
education. As participants in both United at the grass roots level,
many in cooperation
Nations and NGO human rights working with WHO, included the
involvement
groups , Baha' i International Community of Baha' i conmmnities in
Burkina Faso,
representatives helped draft the Convention Cameroon, India, Laos ,
Kenya, Malawi,
on the Rights of the Child, contributing Malaysia, Swaziland, Tanz
ania, Thailand,
notably to the text of Atiicle 17. In addition, Uganda, Zaire, Zambia, and
Zimbabwe.

The Baha'i International Community sup- on peace and disarmament,
including the
ported education for health by distributing United Nations Conference for
Promotion of
sample copies of Facts for Life, a publica- International Cooperation in
the Peaceful
tion sponsored by UNICEF, WHO, and Uses of Nuclear Energy, the UN
Confer-
UNESCO, to forty-one National Assemblies ences on Disarmament and
Development,
and providing over five thousand copies and the Third Special Session
of the United
in four languages free of charge to thirty Nations General Assembly
Devoted to
national Baha' i communities. The Baha'i Disarmament.
International Community also supported the
development by Baha' is of a model commu- Protection and Promotion of
Human
nity health workers' training program, based Rights
on the elements of primary health care, and Beginning in 1980, the Baha' i
International
adaptable to the needs of each community. Community vigorously sought
protection
through the United Nations human rights
Peace system for the beleaguered
Baha' i commu-

The International Year of Peace (1986), proclaimed by the United Nations, was well underway when the Six Year Plan began, and the Universal House of Justice had already addressed The Promise of World Peace to the peoples of the world. The process of distributing that message to Heads of State, UN ambassadors, and officials, however, was just beginning. As a result of concerted efforts by the Baha'i International Community and national Baha'i communities around the world, by January 1989 The Promise of World Peace had been translated into seventy-six languages and distributed to more than two hundred Heads of State, many through their Ambassadors at the United Nations, and to over two million individuals. A wide range of peace activities, centered around this message of hope, led the United Nations Secretary-General to designate the Baha'i International Community and five of its affiliates-the National Assemblies of Australia, Belgium, Brazil, Kenya, and Lesotho-as "Peace Messengers," an honor bestowed on only three promoted the human rights of all people.

The United Nations first intervened on behalf of the Baha'i community in Iran in 1955. When persecutions began again in 1979, the Baha' i community in iran, having no recourse at the national level, once again appealed for protection to the United Nations human rights system. The 1980 Sub-Commission on the Prevention of Discrinllnation and Protection of Minorities, in response to a Baha' i International Community request, issued the first of several resolutions asking the Iranian authorities to respect the rights of Baha ' is. Subsequently, concern for the welfare of the Baha'i community in Iran was expressed repeatedly in the United Nations Commission on Human Rights and in the General Assembly.

At first, the resolutions by the Commission and Sub-Commission, the expressions of concern by the General Assembly, and the public outrage, pa11icularly over the executions, seemed to have little effect. In 1986, however, the Commission on

nity in iran. It also actively promoted the

hundred organizations in the world.

The Baha'i International Community supported the many activities of the International Year of Peace (later the Peace Studies Unit) and the UN Department ofDisam1ament Affairs. In addition, Baha'i International Community representatives participated in major United Nations meetings

appointed Reynaldo Galindo Pohl Special Representative of the Commission and called on the Iranian government to coopertional Secretariat ate by inviting him to visit Iran. For two years the Iranian government refused, but in 1988 it agreed to accept Mr. Galindo Pohl 's visit and to cooperate with his investigations.

A representative of the National Spiritual Assembly of the Baha 'is of Brazil receiving the United Nations' "Peace Messengers" award from Merida Morales 0 'Donnel, chief of the UN High Commission for Refugees, in Brazil on 15 September J 987.

A year prior to Mr. Galindo Pohl's visit, the government began systematically to release Baha'is from the prisons and jails. Baha'i children were re-admitted to elementary and secondary schools, and executions came to a halt in 1988. Although the worst abuses were coming to an end, discrimination continued and the Baha'i Faith remained a proscribed religion.

Unable to meet with Mr. Galindo Pohl on

Violations of the rights of Baha'is in other countries were also reported to the UN human rights system. In addition, the Baha' i International Community devoted considerable attention to promoting the human rights of children and minorities, supporting human rights education, cooperating with other NGOs and participating in the preparat01y process for the World Conference on Human Rights to be held in 1993. The

Baha'i Interhis first visit to Iran, Baha'is succeeded in national
Community presented approxin1ately
meeting with him on Iranian soil in 1990. He forty oral and written statements to the
subsequently made two more visits to Iran, Commission and to the Sub-Commission
and his reports, verifying and deploring the on such issues as the need
for religious tolerdiscrimination against Baha'is, became pro- ance and respect for the rights of minorities
gressively more critical. and the disabled, the right to development,
Besides sensitizing the United Nations the need to eliminate torture and racism, the
system, government missions in Geneva, World Public Information Campaign on
and NGOs, the Baha'i International Com- Human Rights, and the need for a more just
munity United Nations Office worked international economic order. The Baha' i
closely with National Spiritual Assemblies , International Community contributed to a
providing periodic updates, and requesting UN study on minorities and to
the draft dectheir assistance. By bringing to the attention laration on the rights of minorities.
of their governments the plight of the The Baha'i International Community's
Baha ' is in Iran, National Assemblies played participation in the drafting
of the Convena critical role in mobilizing the international tion on the Rights of the Child was, perhaps,
community and strengthened relations with its most significant contribution. Baha ' i
their governments. In consultation with the International Community representatives
Baha ' i World Centre, the Baha'i Interna- proposed much of the wording for what
tional Community office in Geneva also became Article 17 of the
Convention ensurselected and translated relevant documents ing the access of children to appropriate
for submission to those in the UN system info1TI1ation. Article 17 addresses the role
monitoring discrin1ination. of the media in disseminating to children

information that promotes social, spiritual, transfer facilitated closer interaction with
and moral well-being and physical and the United Nations

High Commissioner for
mental health. The Baha'i International Refugees (UNHCR) in
Geneva and with
Community attended the two meetings of other organizations
concerned with refugee
the Preparatory Committee for the World matters. During the
last year of the Six Year
Conference on Human Rights, contributing Plan, the number of
refugees leaving Iran
statements to both meetings. decreased
substantially. The Refugee Office
continued to monitor the resettlement of
Refugee Office refugees and to
assist the National Assem-
In 1990, the Baha'i International Refugee bly of Pakistan, the
UNHCR and other
Office, which had been established in relevant agencies in
Pakistan, where most
Canada by the Universal House of Justice of the refugees had
initially arrived, in proin 1986, was transferred to Geneva. This
cessing Baha'i refugee cases.

ANNEX I

Special United Nations Conferences, Congresses and Seminars in which the Baha'i International Community Participated 1986--1992

I. Un ited Nations Seminar on Internati onal Assistance on the Rights of
the Child; Geneva, Switzerland;
and Support to Peoples and Movements Struggling 20- 22 January 1988.
Rep: Mrs. Machid Fatio.
Against Co lonialism, Racism, Racial Discrimina- 8. World Health
Assembly (WI-IA) Technical Discustion and Apartheid; Yaounde, Cameroon; 28
April- sions on "Leadership Development for Health for
9 May April 1986. Rep: Mr. E.O. Asare. All "; Geneva,
Switzerland; 7- 9 May 1988. Reps:
2. United Nations General Assemb ly Special Session Mr. Giovanni
Ballerio, Dr. Ethel Martens.
on the Critical Economic Situation in Africa; New 9. African Seminar on
the Universal Declaration of
York, U.S.A; 27-3 1 May I 986. Reps: Mrs. Mary Human Rights; Lome,
Togo; 5-7 April 1988. Rep:
Sawicki Power, Mr. Victor de Araujo . Dr. Akouete
Akakpo-Vidah.
3. United Nations Conference for Promotion of Inter- IO. Third Special
Session of the Un ited Nations General
national Cooperation in the Peaceful Uses of Assembly Devoted to
Disarmament; New York,

Nuc lear Energy (UNCPICPUNE); Geneva, Switzer-
land; 23 March-I 0 April 1987. Reps: Mr. Giovanni
Ballerio, Mrs. Machid Fatio, Mr. Gerald Knight .
4. United Nations International Conference on Drug
Abuse and Il licit Trafficking (I CDA IT) ; Vienna,
Austria; 17- 26 June 1987. Reps: Mr. Giovanni Bal-
Jerio, Mr. Khashayar Forghani, Mrs. Neda Forghani,
Dr. 'Abdu' I Missagh Ghadirian, Mrs. Helene l-lolzl,
Mrs. Naghmih Mavaddat, Dr. Roland Philipp.
5. Intern ational Conference on the Relationship
Between Disarmament and Development; New
York, U.S.A.; 24 August- I I September 1987 . Reps:
Mr. Victor de Araujo, Mr. Paul Ojermark.
6. Interregiona l Consultation on Developmental Social
Welfare Policies and Programmes; Vienna, Austria;
7- 15 September 1987. Reps: Mr. G iovanni Bal lerio,
Mr. Paul Ojermark, Mrs. Neda Forghani,
Mrs. Helene Holz!.
7. Un ited Nations Children's Fund (UNICEF) In for-
mal Consultation on the Drafting of the Convention
Geneva; 5- 9 December 1988. Rep: Mr. Wytze Bos.
U.S.A.; 8- 16 May 1988. Reps: Mr. Robert Wh ite,
Mr. Victor de Araujo.
11. European Workshop on the Un iversal Declaration
of Human Rights: Past, Present and Future; Milan,
Ita ly; 7-9 September 1988. Rep: Mr. Morten
Bergs mo.
12. Fourth Regiona l Conference on the Integration of
Women into the Economic and Social Development
of Latin America and the Caribbean (ECLAC);
Guatemala City, G uatema la ; 27- 30 September
1988. Rep: Mrs. Helen Mirkovitch de Sanchez.
13. United Nations Global Consultation on Racial
Discrimination; Geneva, Switzerland; 3- 7 October
1988. Rep: Mr. Wytze Bos.
14. United Nations Children's Fund (UNICEF) In for-
ma l Consultation on the Drafting of the Convention
on the Rights of the Chi ld; Geneva, Switzerland;
November 1988. Reps:
Mr. Wytze Bos.
15. UN Seminar on the Teaching of Human Rights;
Geneva; 5- 9 December 1988. Rep: Mr. Wytze Bos.

16. United Nations Commemoration of the Fortieth
Anniversary of the Universal Declarati on of Human
Rights; Geneva, Switzerland; 12 December 1988.
Reps: Mr. Wytze Bos, Mrs. Machid Fatio.
Development (UNCED); Nairobi, Kenya; 6--31 Aug-
ust 1990. Reps:
Mrs. Joy M 'boya, Mrs. Rose Akech ,
Mr. Greg Du ly.
30. lnternational

Bureau of Education of the United
17. United Nations Commemoration of the Fortieth Nations
Educational, Scientific and Cu ltural Orga-
Anniversary of the Universal Declaration of Human ni zation
(UNESCO-IBE) In ternational Conference
Rights sponsored by UNESCO; Paris, France; on Education, 42nd
Session, Geneva, Switzerland;
8- 10 Dece mber 1988. Reps: Mr. Wytze Bos, 3- 8 September
1990. Reps: Mr. Giovanni Ballerio,
Mrs. C hristine Samandari-Hakim. Mr. Daniel
Wegener.
18. International Bureau of Education of the United 31 . Second United
Nations Conference on Trade and
Nations Educational, Scientific and Cultural Orga- Development in
the Least Developed Countries
ni zation (UNESCO-IB E) International Conference (UNCTAD); Pari s,
France; 3- 14 September 1990.
on Educati on, 41 st Session; Geneva, Switzerland; Reps: Mrs. Li
esbeth Bos de Jong, Mr. Wytze Bos.
9- 17 January 1989. Rep: Mr. Giovanni Ballerio. 32. UN World Summit on
Chi ldren; New York, U.S.A .;
19. United Nations Seminar on the Effects of Racism 30 September
1990. Rep: Dr. Wilma Elli s.
and Racia l Discrimination on the Social and 33. Economic and
Social Council for Asia and the
Economic Relations between Ind igenous Peoples Pacific
(ESCAP)/Non-governmental organization
and States; Geneva, Switzerland; 16- 20 January (NGO) Media
Sympos ium on Communication for
1989. Reps: Mr. Wytze Bos, Mrs. Machid Fatio. Environment;
Bangkok, Thailand; 6--10 October
20 .World Health Assembly (W I-IA) Techn ical Discus- 1990. Reps:
Mrs. Samireh Smith, Mr. Husayn
s ions on "Health of Youth"; Geneva, Switzerland; Anwar.
11 - 13 May 1989. Reps: Mr. Giovanni Ballerio, 34. Second Mini sterial
session of the World Climate
Dr. Ethel Martens. Conference
sponsored by World Meteorological
21. International Conference on the Protection and Organi zation
(WMO), United Nations Environment
Promotion of Child Rights; Beijing, China; Program (UNEP),
United Nations Educational
20-23 November 1989. Rep: Mrs . Nahid Mohajeri Scientific and Cu
ltural Organ ization (UNESCO),
Eng. Food and
Agriculture Organization (FAO), and the
22. Fourth Regional Conference on the Integration of International

Counci l of Scientific Unions (!CSU) ;
Women in Developmen t and on the Implementation Geneva,
Switzerland; 6- 7 November 1990. Rep:
of the Arusha Strategies for the Advance of Women Mr. Lawrence
Arturo.
in Africa (ECA); Abuja, Nigeria; 6--10 November 35. UN In ternationa l
Seminar on Political, Historical ,
1989. Rep: Mrs. Alasebu Gebre Selassie. Economic, Social
and Cu ltural Factors ContTributing
23. Worl d Health Organization Consultati on with Inter- to Racism,
Racial Discrimination and Apartheid;
national Women's NGOs on AIDS Prevention , Geneva, Switze
rland ; 10-14 December 1990. Reps:
Con trnl and Care; Geneva, Switzerland; 21 - 22 Dec- Mr. Wytze Bos,
Mrs. Machid Fatio.
ember 1989. Reps: Mr. Giovanni Ballerio, Dr. Denise 36. First session of
the Intergovernmental Negotiating
Be li sle Committee for a
Framework Convention on C limate
24. UN General Assembly Special Session on Drug Change;
Washington , D.C.; 4- 14 February 1991.
Abuse; New York City, U.S.A.; 20- 23 February Reps: Mrs. Mona
Grieser, Mr. Richard Grieser.
1990. Rep: Dr. A.M. Ghadirian. 37. The Latin American
and Caribbean Regional Prepa-
25. World Conference on Education for All by the Year ratory
Meeting for the United Nations Conference
2000 , sponsored by United Nations Educational on Environment and
Development (UNCED);
Scientific and C ultural Organ ization (UNESCO), Mexico C ity,
Mexico; 4-7 March 199 1. Rep:
United Nations Children's Fund (UNICEF), and the Mr. Lawrence
Arturo.
World Bank; Jomtien, Thailand, 5- 9 March 1990. 38. Second Preparatory
Committee (Prepcom) session
Rep: Mr. Dani el Wegener. for the UN
Conference on Environment and Deve l-
26. Globa l Consultation on the Rea li zation of the Right opment
(UNCED); Geneva, Switzerland ; 18 Marchto Development as a Human Right; Geneva,
5 April 199 I. Rep: Mrs . Han-Ju Kim-Farley.
8- 12 Jan uary 1990. Rep: Mrs. Machid Fatio. 39. United Nations
Consu ltation on the implementation
27 . Regional preparatory meeting fo r the United of the
Convention on the Rights of the Child ;
Nations Conference on Environment and Develop- Geneva,
Switzerland; 8 May 1991. Rep: Mr.
ment (UNCED); Bergen, Norway; 8- 16 May 1990. Giovanni Ballerio.

Rep: Mr. Robert White.

28. Un ited Nations Asian/ Pacific Workshop on Interna-
tional Human Rights Issues; Manila , Philippines;
7- 11 May 1990. Rep: Dr. Martha Taylor.

29. First Preparatory Committee (Prepcom) session for
the United Nations Conference on Environment and
Development (UNCED); Geneva, Switzerland ;
12 August-4 September 199 1. Reps : Mrs. Rebequa
Getahoun Murphy, Mrs . Han -J u Kim-Farley.

42. First Preparatory Committee session for the Un ited
Nations World Conference on Human Rights;
Geneva, Switzerland; 9- 16 September 199 1. Reps:
Mr. Wytze Bos, Mrs. Machid Fatio.

43. United Nations Educational Scientifi c and Cultural
Organization Sub -Regional Meeting on Literacy in
Francophone Africa; Porto Novo, Benin; October
1991. Reps: Mr. Daniel Wegener, Mrs. Parvin
Djoneidi.

44. Economic and Social Commission for Asia and
the Pac ific (ESCAP) South As ian and Pacific Mini s-
teri al Confe rence on Soc ial Welfare and Social
Development; Manila, Philippines; 7- 11 October
199 1. Reps: Mr. Husayn Anwar, Mrs . Tinai Hancock.

45 . United Nations Regional Symposi um on Co-opera-

40. United Nations
Meeting of Peace Messenger
1991. Rep: Mrs.
Machid Fatio.

41. Third Preparatory
Co mmittee (Prepcom) session for
the Un ited
Deve lopment

Ed ucation for All
December 1991. Rep
: Mr. Daniel Wegener.

47. World Health
Organi zation International Forum on
"Health: a Cond
itionality for Economic Devel op-
ment, Breakin g
the Cyc le of Poverty and Inequity";
Accra, Ghana; 4-6
December 199 1. Rep : Mrs.
Beatrice
Asare.

48. Regional
Consultation on Ed ucati on for All for
South Asia; Dhaka,
Bangladesh; 24- 26 February
1992. Rep: Mr.
Daniel Wegener.

49. Fourth Preparatory
Committee (Prepcom) sess ion
for the
United Nations Conference on Environment
and Development
(UNCED); New York, U.S.A.;
2 March- 3 April
1992. Reps : Mr. Lawrence Arturo,
Mrs. Han-Ju
Kim-Farley.

50. Second Preparatory
Committee session for the
Uni ted

Nations World Conference on Human
tion between the Economic and Social Commiss ion Rights; Geneva,
Switzerl and ; 30 March- I 0 April
for Asia and the Pacific (ESCAP) and Non-govern- 1992. Reps: Mr.
Wytze Bos, Mrs. Machid Fatio.
mental Organi zations (NGOs) for Rura l Poverty 5 1. Uni ted Nations
Educational Sc ientific and Cultural
Alleviation; Bangkok, Thai land; 16-- 19 December Organ ization
(UNESCO) Regional Seminar on
199 1. Reps: Mrs. Tinai Hancock. Strategies to
Satisfy Bas ic Learning Needs; Santi-
46. Un ited Nations Educati onal Scientific and Cultural ago, Chil e;
20- 22 Apri l 1992. Reps: Mr. Dani el
Organization International Consultative Forum on Wegener, Mrs.
Helen Mirkovitch de Sanchez.

ANNEX II

Statements, Reports and other Publications Presented by the Baha'i International
Community to the United Nations Ri<;Ivan 1986-Ri<;lvan 1992

I . Statemen t to the 42nd Session of the Economi c and 6. A Report to
the United Nations Chil dren' s Fund
Social Commi ss ion for Asia and th e Pacific (UNICEF) on Baha'i
In ternational Commun ity
(ESCAP); Bangkok, Thailand, 22 April- 2 May activities in
support of International Youth Year,
1986. submitted 3 Jun e
1986.
2. Statemen t to the N inth Session of the United 7. Report to the
UN Economic and Soc ial Council
Nations Commission on Human Settlements; (ECOSOC) on Baha'i
In ternational Community
Istanbul , T urkey, 5--6 May 1986. consultative
activities during the period January
3. " Food Security: The African Woman Farmer," 1982/December
1985; submitted 20 Jun e 1986.
a statement by Semin ar Resource Person Paul 8. "Education for
Peace and Unity"; a statement
Oj ermark of the Baha'i Intern ational Community at submitted to the
International Sympos ium "Educaa symposi um sponsored by the Advocates for
tion fo r International Understanding and Peace";
African Food Security at UN Headqu arters, New Barce lona, Spain
, 7- 12 Jul y 1986.
York, U.S.A., 15 May 1986. 9. " Persecution of
the Baha' is in Iran 1979- 1986. A 7-
4. " Help African Women"; a statement presented Year Campaign

to Elimin ate a Religious Minority,"
jointly by the members of the Advocates for African
A booklet published by the Baha'i
Food Security to the UN General Assembly Spec ial
Community United Nations Office.
Session on the Critica l Economic Situati on in
Genera l Congress of the Interna-
Africa; New York, U.S.A ., 27-31 May 1986.
Child Bureau; Rome, Italy,
5. "Conflict-Free Confli ct Resolution: Concepts and
Methods" a paper by Hossain Danesh presented by
the Baha'i In ternational Community to the World
Congress Devoted to the International Year of Peace
sponsored by the World Association of World
Federalists; Copenhagen, Denmark, October 1986.
Family; New York, U.S.A. , 7 January 1987.
13. Statemen t submitted jointly by several non-govern-
menta l organizations to the United Nations
Co mmission on the Status of Women on the consul-
tative role of NGOs in the implementation of the
Commission' s future work and in the Commiss ion's
efforts to integrate the Na irobi Forward- Looking
Strategies in to the Med ium-Term Plan and in to
Second Ed ition.
Intern ational
I 0. Statement to the
Genera l Congress of the Interna-
tional Catholi c
1-3 December
1986.
11 "Prevention of Drug
Abuse: A Baha'i Perspective",
a paper by A.M.
Ghadirian , M .D., presented at the
InteJTegional
Conference on the Involvement of
NGOs in Prevention
and Reduction of the Demand for
Drugs; Stockholm,
Sweden, 15- 19 Dece mber 1986.
530 Tl-IE BAHA ' I WORLD
12. "The Fami ly: A Baha'i Perspective," a statement
to the consul tation "The Family as the First
Community,"
22. Oral
statement to the 43rd session of the Un ited
Nations Commi
ss ion on Human Rights on torture
and other
cruel, inhuman or degrading treatment or
punish111ent;
Geneva, January/March 1987.
23. Oral statement
to the 43rd session of the Com111is-
sion on
Human Rights on the role of youth in the
promotion and
protection of human rights; Geneva,
January/March
1987.
24. Oral statement
to the 43rd session of the United
Nati ons Commi
ssion on Human Rights in rebuttal
of the charges
made by the representative of the
lsla111ic
Republic of Iran in hi s statement to the

development programs; Vienna, Austria, 15 January 1987.

14. Oral statement to the 30th session of the United Nations Commission for Social Development on the theme and strategies for social integration through popular participation and policies for the advancement of specific social groups; Vienna, Austria, 23 February-4 March 1987.

15. Oral statement to the 43rd session of the UN Commission on Human Rights on the human rights situation of the Baha'is in Iran; Geneva, Switzerland, 21 January 1987.

16. Oral statement to the 43rd session of the United Nations Commission on Human Rights on the status of the international covenant on economic, social and cultural rights. Geneva, Switzerland, January/March 1987.

17. Oral statement to the 43rd session of the United Nations Commission on Human Rights on the Question of the Violation of Human Rights and Fundamental Freedoms in any Part of the World; Geneva, Switzerland, January/March 1987.

18. Written statement to the 43rd session of the Commission on Human Rights on the Question of

5 March 1987; and in his reply on 9 and 10 March 1987. Geneva, March 1987.

25. Oral statement to the United Nations Conference for the Promotion of International Cooperation in the Peaceful Uses of Nuclear Energy (UNCPICPUNE); Geneva, Switzerland, 23 March-10 April 1987.

26. Oral statement to the Tenth Session of the UN Commission on Human Settlements; Nairobi, Kenya, 6-16 April 1987.

27. Written statement to the 27th session of the United Nations Committee for Programme and Co-ordination on Recurrent Publications of the United Nations, circulated as UN document E/AC.5111987/12; 28 April-23 May 1987.

28. Oral statement to the United Nations International Conference on Drug Abuse and Illicit Trafficking; Vienna, Austria, 17-26 June 1987.

29. Statement on the Rights of Indigenous Populations presented to the 5th session of the Working Group on Indigenous Populations of the Sub-Commission on the Prevention of Discrimination and Protection of Minorities; Geneva, Switzerland, 30 July 1987.

30. Written statement to the International Conference on the Re

lationship between Disarmame nt and
the Violation of Human Rights and Fundamental
Freedo ms in any Part of the World, with Particular
Reference to Co lonial and Other Dependent Coun-
tries and Territories, circu lated as UN document E/
CN.411987/23; Geneva, Switzerland, 28 Jan uary
1987.

19. Ora l statement to the 43rd sess ion of the United
Nation s Co mmi ss ion on Human Rights on the
Implementati on of the Programme of Action for the
Second Decade to Combat Racism and Racia l
Discrimination; Geneva, January/March 1987.

20. State ment to the 43rd sess ion of the United Nations
Com111iss ion on Hu111an Rights on the !111pl ementa-
tion of the Declaration on the Eli111ination of A ll
For111s of Intolerance and of Discrimination Based
1987.

2 1. O ral state ment to the 43rd sess ion of the UN Co111-
mi ssion on Hu111an Rights on the Question of the
rea lization in all co untries of the rights contained in
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th e human ri ghts situation of the
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64. Oral statement on the evo lution of standards con- Protection of Minorities at its 41 st session , circucerning the rights of indigenous popu lations, lated as UN document E/CN .4/1990/NG 0/6 at the
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65. Oral statement on the human rights situation of the Human Rights; Geneva, Switzerland, 9 February
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munity. Headline: "An is Zu nuzi Schoo l in Ha iti Austria, 26
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69. Oral statement on the implementation of the Arusha mi ssion
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participation and dec ision-making; Vienna,
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on the Integration of Women in Development and Learning
Needs-The Experience of Baha' i
on the Im plementation of the Arusha Strategies for Communities,
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82. Statement on The Education of Girls: Co nstraints 94. Oral statement
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tuation of the Baha'is in Iran;
83. Statement on New Delivery Systems for Basic Education, presented to a round-table discussion at the World Conference on Education for all ; Jomtien, Thailand, 5-9 March 1990.
84. ONE COUNTRY, April-June 1990, Vol. 2, Issue 2, the newsletter of the Baha'i Intern ational Community. Headline: "A mong the Daga peop le in Papua New Guinea a newfound sense of cooperation emerges."
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86. Quadrennial Report to the Econom ic and Soc ial Counci l (ECOSOC) for the period January 1986 through December 1989, describing the work of the Baha'i International Com munity as a non-governmental organization in consultative status.
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Appendix II lists statements presented to United Nati ons bodies.
87. "Women 2000 Report" submitted in response to a questionnaire from the UN Division for the Advancement of Women in Vienna, Austria, for publication in the magazine, Women 2000. Also al l major faiths for their stand on
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95 . Oral statement to the 42nd session of the UN Sub-Commission on Prevention of Di scrimination and Protection of Mi nori ties on measures to combat racism and racial discri mination and the ro le of the Sub-Commission; Geneva, August 1990.
96. "The Common Goa l of Uni versal Peace in Buddhism and the Baha ' i Faith," a paper delivered to the Asian Buddhist Conference for Peace; Ulaan Baatar, Mongolia, 16-25 September 1990.
97. ONE COUNTR Y, October-December 1990, vo l. 2, issue 4, the newsletter of the Baha'i lnternational Community. Headline: "Vocational training for rural women in India brings unexpected dividends."
98. Statement on the Proposed World Conservation Strategy for the I 990 ' s, delivered to the General Assembly of the World Conservation Union (IUCN) ; Perth , Austra lia, 26 November 1990.
99. "Baha'i Faith," an essay published in The New Road, Issue No. 16, Oct-Dec 90, published by the World Wide Fund for Nature. This essay was submitted in response to "editorial requests to schol ars w ithin

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90. Oral statement to the 8th sess ion of the Working Literacy, 4-8 February, 1991 , Bonn, Germany.

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Bonn, Germany; 4-8 February,

92. Statement on the importance of invol ving non- 1991.

gove rnmental organ iza tions (NGOs) in the process 104. Statement on the lnternational Year of the Family

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Preparatory Committee for UNCED; Nairobi, 105 . Written statement

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ethn ic, religi ous and linguistic
93 . Oral statement on Protection of Minorities, pre- minorities,
circulated as UN document E/CN.4/
sented to the 42nd session of the UN Sub- 1991 /NG0/9 at the
47th Session of the UN

Commission on Human Rights; Geneva, Switzer- 11 7. Oral statement
presented jointly by the Baha 'i
land, February 199 1. Intern ati onal
Communi ty and the NSAs of Brazil
I 06. Statement submitted jointly by several non- and Belgium
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Improvement of the working
status of the Convention on the Rights of the methods of the
Sub-Commission on the Preven-
Child; Geneva, February 199 1. tion of
Discrimination and Protection of
107. Oral statement to the 47th Session of the UN Minorities
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Commi ssion o n Human Rights on the human 119. ONE COUNTRY,
July-September 199 1, Vol. 3,
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108. Ora l statement to the 47th Session of the UN Com- suggests
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opment (UNCED); Geneva, August 199 1.
UN Commission on the Status of Women, on th e 122. Oral intervention
at the ! st session of the Preparaimplementati on of the Nairobi
Forward-looking tory Co mmittee for the World co nfere nce on
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111. Statement submitted j ointl y by several NGOs to Issue 4,
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com) for the UN Conference on th e Environment women ' s voices
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ship between popul atio n and environment and Planet," a
statement presented to the World
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for a Healthy Pl anet; Miami ,
these processes; Geneva, 18 March- 5 April 199 1. Florida, August 8-
14, 1991.
11 2. Comments on the Questionnaire annexed to the 125 . Contribution
to wording of the Report on Institu-
Special Rapporteur' s progress report on "Poss ibl e tional Proposals
by the Secretary General of the
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constructive solutions of situations invol ving 1991 ; presented
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ittee fo r UNCE D; New York,
113. ONE COUNTRY, Apri l- June 199 1, Vo l. 3 issue 2, 2 March-3
April 1992.
Baha ' i International Community news letter. Head- 126. Report submitted to
the UN Regiona l Symposium
lin e: "Earth Summit" in 1992 stimu lates NGO on Cooperation
between the Economi c and Social
activ iti es worldwide." Commi ssion for
Asia and the Pacific (ESCAP)

114. "Elements for Inclusion in the Proposed "Earth and non-governmental organizations (NGOs) fo r Charter," suggestions offered to the 2nd Preparatory Rura l Poverty Alleviation; Bangkok, Thailand, Committee of The UN Conference on Environment 16 December 1991. and Development (UNCED); Geneva, 5 April 199 1. 127. ONE COUNTRY, October-December 199 1, Vol. 4,

115. Statement on the girl child, presented to the United Issue I, newsletter of the Baha'i International Natio ns Children's Fund (UNICEF) Executive Community. Headline: "Befo re it begins the Earth Board, under agenda item Women in development; Summit chalks up successes." New York, 22 Apri l 199 1. 128. Statement on the Impl ementation of th e Pro-

11 6. "Culture and Development: A Survey of the gramme of Acti on for the Second Decade to Baha' i Experience," a talk given at a seminar on Combat Racism and Racial Discrimination, subthe UN World Decade for Cultura l Development, mitted to the 48th session of th e UN Commission sponsored by the NGO Committee fo r Sustain ab le on Human Ri gh ts; Geneva, February 1992. Development and UNESCO at UN Headquarters; 129. Oral statement on the ri ghts of persons belonging to New York City, May 29, 199 1. national, ethnic, religious and linguisti c minoriti es,

presented to the 48th session of the UN Commis- 135. Oral statement urging the inclusion of the princision on Human Rights; Geneva, February 1992. ple of the oneness of humani ty in the preamble to

130. Oral statement on Implementation of the Declara- the Earth Charter, presented to Working Group III ti on on the Elimination of All Forms of of PrepCom 4 for the United Nations Conference Intolerance and of Discrimination Based on Reli- on Environment and Development (UNCED); gion or Belief, presented under agenda item 22 to New York, 4 March 1992. Also circulated as a the 48th session of the Commission on Human longer written statement. Rights; Geneva, February 1992. 136. ONE COUNTRY, Vo l. 4 issue 2, April-June 1992,

131 . Oral statement on the human rights situation of the Baha' i International Community. Headline: "The Baha'is in Iran, presented to the 48th sess ion of Legacy of Rio : A New Global Vision."

the Commission on Human Rights ; Geneva, Switzerland, 19 February 1992.

132. Written statement presented jointly by several non-governmental organizations (NGOs) and circulated as UN document E/CN .6/ 1992/ 1. at the 36th session of the UN Commission on the Status of Women on priority themes: Equa lity (Elimination of de Jure and de facto discrimination against women) and Deve lopment (Integration of women in the process of development); Vienna, Austria, 20 February 1992.

133. Statement on partnership between women and men for sustainable development, submitted to the 36th session of the Commission on the Status of Women; Vienna, Austria, March 1992.

134. Oral statement about the effects of gender discrimination on girl children presented under the priority theme equality to the 36th session of the UN Commi ssion on the Status of Women; Vienna, Austria, 17 March 1992.

137. Statement on the human rights of women presented by the Baha'i Internationa l Community on behalf of several non-governmental organizations to the 2nd session of the Preparatory Committee for the World Conference on Human Rights; Geneva, 6 April 1992.

138. Statement encouraging involvement of nongovernmental organizations (NGOs) in regional meetings, submitted jointly by several NGOs to the 2nd session of the Preparatory Comm ittee for the World Conference on Human Rights; Geneva, March 30-April 10, 1992 .

139. Description of the Baha'i International Community submitted for a Round Table on "U nderstanding the role of international non-governmental organizations: challenges and opportun ities for the United Nations and Non-Governmental Organizations," hosted by the Co mmittee on Non-Governmental Organ izations of the Economic and Social Council (ECOSOC); New York, 9 Apri l 1992.

The Baha'i International Community was represented at the fourth Regional South Pacific Committee Conference of Pacific Women, held in Suva, Fiji, from 17-23 September 1988.
On the left: Mrs. Mary Sawicki Power; on the right: Mrs. Tinai Hancock.

ANNEX III

Relationship of the Baha 'i International Community with the South Pacific Commission
(Con fe rences Attended)

1. The 5th meeting of the Committee of Representatives of Governments and Administrations (CRGA) of the South Pacific Commission; Noumea, New Caledonia; 26-30 May 1986. Rep: Mrs. Tinai Hancock.

2. The 26th Conference of the South Pacific Commission; Papeete, French Polynesia; 3-5 November 1986. Rep: Mrs. Tinai Hancock.

3. The 7th meeting of the Committee of Representatives of Governments and Administrations (CRGA) of the South Pacific Commission; Noumea, New Caledonia and the Loyalty Islands; 18-22 May 1987. Reps: Mrs. Tinai Hancock, Mr. Timoci Serevi.

4. The 27th Conference of the South Pacific Commission; Noumea, New Caledonia; 10-14 October 1987. Rep: Mrs. Tinai Hancock.

5. The 4th Regional South Pacific Commission Conference of Pacific Women; Suva, Fiji; 17-23 September 1988. Reps: Mrs. Tinai Hancock, Ms. Mary Sawicki Power.

6. The 28th Conference of the South Pacific Commission; Rarotonga, Cook Islands; 10-12 October 1988. Rep: Mrs. Tinai Hancock, Ms. Mary Sawicki

7. The 10th meeting of the Committee of Representatives of Governments and Administrations (CRGA) of the South Pacific Commission; Noumea, New Caledonia; 22-26 May 1989. Rep: Mrs. Tinai Hancock.

8. South Pacific Commission Interagency Meeting; Suva, Fiji; 31 July-4 August 1989. Rep: Mrs. Tinai Hancock.

9. The 29th Conference of the South Pacific Commission; Agana, Guam; 9-11 October 1989. Rep: Mrs. Tinai Hancock.

10. The 30th Conference of the South Pacific Commission; Noumea, New Caledonia; 29-31 October 1990. Rep: Mrs. Tinai Hancock.

11. South Pacific Commission Interagency Meeting; Suva, Fiji; 18-20 February 1991. Rep: Mrs. Audrey Hancock-Aumua.

12. The 12th meeting of the Committee of Representatives of Governments and Administrations (CRGA) of the South Pacific Commission (SPC); Noumea, New Caledonia; 27-31 May 1991. Rep: Mrs. Audrey Hancock-Aumua.

13. The 31st Conference of the South Pacific Commission; Tonga; 28-30

October 199 1. Rep: Mrs. T inai
Power. Hancock.

Statements Presented to the South Pacific Commission and at Conferences in the Region

I. Statement to the Fifth Session of the South Pacific Commission. Committee of Representatives of Governments and Admini strations (CRGA); Noumea, New Caledonia, 26-30 May 1986.

2. Statement to the 26th South Pacific Conference; Papee te, French Polynesia, 3- 5 November 1986.

3. Statement on health, ed ucation and the role of women presented to the 9th Meeting of the South Pacifi c Commiss ion In teragency Meeting; Suva, Fiji , 3 1 July-4 August 1989.

Pac ifi c Commiss ion's Committee of Representatives, Governments and Administrations (CARGA); Agan a, Guam; 9-11 October 1989.

Noumea, New Cal edonia , 23- 27 May 1988.

4. Statement submitted to the 28th South Pacific Conference (SPC); Rarotonga, Cook Islands , I 0-12 October 1988.

5. Statement to the I 0th Meeting of the South Pacific Commiss ion 's Commi ttee of Representatives of Governments and Admini strations (CRGA); Noumea, New Ca ledonia, 22-26 May 1989.

6. Statement on Baha' i International Communi ty Training Activities for Women in the Pacific, presented to the South Pacifi c Commiss ion In teragency Meeting; Suva, Fiji , 3 1 July-4 August 1989.

7. Statement to the 29th South Pacific Commission [SPC] Conference; Noumea, New Caledonia , 27-3 I May 1991.

8. Statement on Health and Nutriti on presented to the Committee of Representati ves of Governments and Administrations (C RGA) of the South Pacific Commiss ion (SPC); Noumea, New Caledon ia, 27-3 I May 1991.

INTERNATIONAL SURVEY OF CURRENT BAHA'I ACTIVITIES

3. THE OFFICE OF PUBLIC lNFORMA TION

THE Baha'i International Community's Office of Public Information was one year old when the Six Year Plan opened at Ric;lvan 1986. Established for the purpose of promoting a favorable and accurate image of the Baha'i Faith internationally, the

Development of Supplemental Resource Materials

The task of creating resource materials to supplement those produced by National Assemblies was undertaken principally by the Haifa Office. Economies

offered by the
Office disseminated information, produced resource materials, corrected inaccuracies and misperceptions, developed collaborative relationships with like minded groups, and provided assistance and advice to National Spiritual Assemblies and their information agencies.

opportunity to design and produce materials centrally were especially attractive in the area of pamphlet literature.

In 1987, a prorelationships with like minded groups, and gram entitled the Perspective Series was undertaken to make available to National Assemblies high quality literature on major subjects of public concern.

Multi-language editions meant that such brochures could be sold at prices below what could be achieved if such items were produced by individual National Assemblies.

An agreement was made with the United Kingdom Publishing Trust to handle production, marketing, and distribution, with the Office of Public Information taking responsibility for the production of the copy, artwork, and design. The collaboration resulted in three separate titles being produced: The Bahri 'i Faith, Social and Economic Development, and Education: A Bahri 'i Perspective. By the end of the Plan, the series had appeared in twenty-one different language editions, and had sold nearly 800,000 copies.

The Office also promoted the production of audio-visual presentations.

Development of Branch Offices

The Office was created with its headquarters at the World Centre and a branch office in New York City. Late in 1988, a third office was established in Paris to give greater attention to supporting the work of the Baba' i's United Nations Office in Geneva, and to take advantage of the opportunities offered by collaboration with European National Assemblies and francophone National Assemblies elsewhere. The following year, March 1989, a fourth office was opened in Hong Kong. Its mandate was directed principally to assisting the public information work of National Assemblies in countries with large Chinese-speaking populations.

During this period, a Public Information

In 1988, it sponsored the production by a private firm of a documentary film on the Baha'i Temple in India, The Heart of the Lotus. A few months later it produced a retrospective on the development of the Cause between 1983 and 1988, The Fourth Epoch Opens. In colmaximum collaboration between the Faith's laboration with the World Centre's Audionational and international interests. The Visual Department, it supplied materials and three National Assemblies also made office advice, and provided liaison assistance for a and other facilities available. number of other productions.

Just before the

conclusion of the Plan, the Office began Centre. Among the contacts that led to artiworking with two private Baha'i-owned firms cles or programs were visits by the British on the production of a film documentary on Broadcasting Corporation ' s World Service, the Mission ofBaha'u'llah. France ' s TFl and FR3, Germany's ZDF,

Another major concern of the Office was Bulgarian Television, World Television the production of statements on subjects News, the Canadian Broadcasting Corporasuch as capital punishment and the role of tion, and a number of newspapers and women in the Baha' i community for the television stations in the United States. assistance of national public inforn1ation The New York office undertook a camoffices. paign to secure maximum coverage of the

In December 1990, at the request of the award-winning New Delhi House of W or- Universal House of Justice, the Office of ship prior to and during its dedication in Public Inf01mation wrote and produced an December 1986. Inf01mation kits were introduction to Baha'u'llah's life and mission. prepared and distributed to architectural mag- This statement, entitled simply Baha 'u 'llah, azines throughout the world,

resulting in
was translated into a large number of several hundred a1iicles,
many of them with
languages.á full color reproductions and
design drawings, a number of them featuring the Temple
Media Activities on the magazine ' s cover.
During the Six Year Plan fourteen major For the 1988 International Convention
press releases were issued to the interna- in Haifa, a video cassette of
brief news clips
tional media by the New York office, which of the event was produced,
duplicated in
established the position of Information all three of the major
international formats
Officer in April 1987. This office also pre- (PAL, NTSC, SECAM), and
supplied to
pared a number of other press releases for each national delegation at
the end of the
use by national Baha' i information offices Convention for broadcasting
immediately
around the world. Membership in the New upon the delegation's return
home. The
York Foreign Press Association and the appearance of the clip on
South Africa's
Religious Public Relations Council also national television within 48
hours of the
sháengthened relations with international end of the convention was
pa1iicularly
news media. gratifying.
Paris was also extremely active in this In London, the eff01is of the
representaarea, developing contacts with both print tive of the Office
of Public Information were
and television media that led to coverage of rewarded by an invitation for
her to join
the Faith in such programs as the prime-time the Fore ign Press
Association, giving her
Le Sphinx. The Hong Kong office energeti- unusual access to publicity
oppmiunities. In
cally pursued the development of relations New York, the Public
Information Officer
with the media on the Chinese mainland. secured membership in the
Foreign Press
Programs covering educational and cultural Association as a journalist,
and also won the
exchanges were extremely well-received distinction of being
appointed Press Officer
and proved very useful in highlighting the of the U.S. Public Relations

Council.
international image of the Faith.
Throughout the Six Year Plan, largely because of the energetic efforts of National Assemblies around the world, as well as the branch offices of the Office of Public Information, a growing number of media representatives began visiting the World Centre for Peace and Human Rights at Verdun, which included a

Building Relationships

A good deal of energy was devoted throughout the Six Year Plan to the development of contacts with leaders of thought and collaborative relationships with like-minded organizations. Formal association was

inaugurated with the World Wide Fund for Nature and the World Conference for Religion and Peace, and practical assistance was given to the Baha'i International Community's United Nations Office and to a number of National Spiritual Assemblies in the promotion of cooperative activities with various other agencies.

Paris proved to be a particularly important centre for this area of the Office's work, with some thirty private receptions being held for prominent personalities, over fifty influential nonofficial meetings, and participation in some eighty international events. The Paris office also took the lead in coordinating the participation of the National Spiritual Assemblies of France, the United Kingdom, and Germany in the World Centre for Peace and Human Rights at Verdun, which included a

Baha'is, which was entitled "The Common Goal of Universal Peace in the Baha'i Faith." The statement had been translated into Mongolian, and approximately two hundred Mongolian and two hundred English copies were distributed.

(See also p. 209)

One Country

From its inception, a goal of the Office of Public Information was the publication of a newsletter addressed to Baha'i circles. By the beginning of 1989 preparations were complete, and the first issue of the English language edition of One Country was published that February. In all, sixteen issues were produced during the remaining years of the Six Year Plan; the last issue during the

Plan was mailed to nearly 12,000 prominent individuals , non-governmental organizations, government agencies, academic institutions and media in over 180 countries and territories. The New York Office received a total of six hundred responses from recipients, almost all of which were very positive.

The French language edition was launched in October of 1989 by the Paris Office. Ten issues had appeared by the conclusion of the Plan, the final going out to nearly 2,000 people in over 50 countries. As with the English language edition, there were seventy-four letters of appreciation, the majority of them requesting additional information about the Faith and its activities. A Chinese language edition followed in June of 1990, eight issues appearing during the Plan. The mailing list included nearly 2,000 addressees in over 30 countries, and the Hong Kong Office reported a similarly appreciative response from the recipients.

During the Plan, the English edition received two significant awards for quality:

Baha'i exhibition.

In Haifa, the growing recognition of the Faith around the world produced a steady increase in the number of distinguished visitors to the World Centre: diplomats , academics, parliamentarians, and officers of various international organizations. An estimated 450 receptions for distinguished visitors were organized during the course of the Plan. (See also section III. I)

Significant events included the co-sponsoring in October 1988 of "The Aris for Nature" program in support of conservation, an initiative launched at Sion House in London, with Amatu'l-Baha Rul_iiyyih Khanum and His Royal Highness Prince Philip as guest speakers. The following year the World Forestry Charter Gatherings, an institution established by Richard St. Barbe Baker in 1945 , was revived in London, in collaboration with the United Nations Environmental Program. (See also subsection 4, starting on p. 541)

In 1991, Baha' is were invited to attend

the Asian Buddhist Conference for Peace (ABCP) held in Ulaan Baator, Mongolia, from 18 to 23 September. Han-ju Kim-Farley, the only woman speaker during the Conference, presented the principle statement of the excellence. The French edition had

an "Award of Merit" for excellence from the U.S.-based Religious Public Relations Council (April 1991); and the "Grand Award" in the APEX 1991 awards for publications'

the distinction of special mention in Le Monde Diplomatique's July issue, among international reviews that were recommended to the readership. Stories from both the English and French editions have been reprinted in a number of other publications .

As the Plan ended, the first issue of the new Russian-language edition, launched through the intennediary of the Paris Office, had just come off the press in Moscow.

One of the most important tasks of the Office of Public Information was its ongoing service as a consultant and source of information to National Spiritual Assemblies and their public information agencies. By the end of the Plan the Haifa Office's correspondence alone had reached nearly one

plans for the Holy Year. At Centtáe, a campaign was organized to include international media at the Commemoration of the Centenary of the Ascension of Baha'u'llah. The Haifa Office also was involved in the planning and preparation of the program for the World Congress . After assisting in the development of the central theme, the Office prepared a "treatment" for each of the four days of the main event at Javits Center, for the consideration of the World Congress Program Committee. Once the program had been finalized, the Office undertook to produce one of the four major segments and to serve as conservice as a consultant and source of information for the production of the other three.

Starting in April 1991, the New York Office was appointed as the executive arm of the Congress ' Media Task Force, devoting approximately ninety percent of

its
thousand items a year, and the branch time and resources to Congress publicity.
Offices conttáibuted significantly in pro- Conferences were organized for
media providing information and advice by mail. The fessionals, an
international media campaign
director of the Office ttáavelled extensively was developed, a promotional
video profor the same purpose, and a number of duced, and regional meetings
organized in
significant projects resulted from these several parts of the world.
consultations with National Spiritual More than one hundred and
seventy
Assemblies. A public information manual Baha'is from twenty-two counttáies,
most of
was prepared by the Haifa Office and them employed in journalism, broadcasting,
distributed to the International Network. The film-making, advertising, and
public rela-
New York Office developed a media tions attended two-day conferences held
training workshop for national public infor- in Los Angeles and New York during
the
mation officers, and assisted in organizing spring of 1991. The purpose of the
conferttáaining sessions in Switzerland (1988) , India ences was to develop
ideas for reaching the
(1990) and South Africa (1991). media with the story of the
Second Baha' i
Late in 1991 the Universal House of Jus- World Congress .
tice created the International Advisory After many months of
consultation, the
Group with the Office of Public Inforn1ation Task Force produced a Global Media
Camas its executive agency. The Group 's man- paign which was approved by the
Universal
date was to help coordinate Baha' i advice House of Justice and disseminated to
the
and assistance to governments and non-gov- Baha' is worldwide.
ernmental organizations, particularly those One result was the
development and
functioning in countries of the former Soviet expansion of the International
Public Infor-
Union and the neighboring republics . mation Network, originally set
up by the
Haifa Office and devoted totally to the
Preparation for the Holy Year publicity needs of the
Congress beginning
The Office of Public Inforn1ation became in November 1991. Regional meetings to
extensively involved in various aspects of bring together National Public
Information

Officers, Task Force representatives, National Assembly representatives and Continental Counsellors were held in Brazil, Canada, Fiji, Germany, Hawaii, Hong Kong, India, Kenya, Panama, Puerto Rico, Russia, Spain, Turkmenistan, and Zimbabwe.

Amatu 'l-Baha RufJ,iyyih Khiznum presenting the Bahiz 'i Statement on Nature to HR.H. Prince Philip, the Duke of Edinburgh, on the occasion ofthe Baha'i Faith joining the Network on Conservation and Religion of the World Wide Fund for Nature.
3 October 1987.

4. THE BAHA'f OFFICE OF THE ENVIRONMENT

Relations with United Nations Agencies and Non-Governmental Organizations

The Baha'i International Community has been associated with the United Nations Environment 'Program (UNEP) since 1974. Ties with UNEP were strengthened during the Six Year Plan through visits by Baha'i representatives to senior UNEP officials, and through Baha'i attendance at three sessions of the UNEP Governing Council. The Baha 'i International Community also established relations in the early 1980s with the International Environment Liaison Centre International. Connections with other environmental NGOs reached a new stage when the Baha 'i International Community repreand several times with top officials from the World Wide Fund for Nature to discuss potential areas of collaboration, and the Baha'i International Conununity provided articles for The New Road on Baha'i perspectives and conservation projects. National Spiritual Assemblies were also encouraged to explore cooperation with the World Wide Fund in their respective countries.

In October 1988, the Baha'i International Community and the World Wide Fund co-sponsored a fund-raising banquet and reception in London to launch

"Arts for
International Conununity became a Working Nature". The program was conceived by His
Partner of the Centre For Our Cornn1on Royal Highness Prince Philip, Duke of
Future and a member of the Network on Edinburgh, as a means of drawing on visual
Conservation and Religion of the World and perforn1ing arts to enlist public support
Wide Fund for Nature. A ceremony marking for critical environmental needs around the
the Baha'i Community's forn1al affiliation world. The Hand of the Cause of God
with the Network took place in Winchester, Amatu'l-Baha Ru~iyyih Khanum, represent-
England, on 3 October 1987, after which a ing the Baha' i International Community,
front page story on the event was printed in addressed the two hundred guests, among
the World Wide Fund for Nature publica- whom were influential figures in British
tion, Th e New Road. public life and leading European artists.

On 11 September 1989, the Baha'i Inter- encourage sustainable development activi-
national Community hosted a one-day sym- ties within the Baha'i community, taking
posium entitled "Africa-Environment and over responsibility for enviromnent-related
Development: NGO Perspectives for the activities from the Baha 'i International
1990s." Held at the Baha'i International Community' s United Nations Office and
Community Office in New York in collab- Office of Public Information.
oration with the United Nations Non-
governmental Liaison Service and the Club Participation in the Earth Summit Process
of Rome, the event was plam1ed to present Three months after the creation of the Office
an African perspective on environment and of the Environn1ent, the United Nations Gen-
development issues to representatives of eral Assembly mandated the United Nations
Wes tern donor countries, donor agencies, Conference on Enviromnent and Develop-
andNGOs. ment, better known as the Earth Sunm1it, to
The Baha'i International Community also be held in early June 1992 in

Rio de Janeiro,
collaborated with a number of environmental Brazil. The hope for this conference was that
organizations to reinstitute the annual World heads of state would be able to set aside their
Forestry Charter Gatherings. These Gather- differences for the sake of future generations
ings had been founded in 1945 by Richard and establish a new international framework
St. Barbe Baker, a well-known Baha'i who for sustainable development.
had founded Men of the Trees. For more The process of planning and preparing
than two decades he had sponsored an for the Earth Sunm1it, which took place on
annual luncheon at which representatives of all continents, provided
excellent opportuninational governments and other influential ties for Baha ' i International Community
persons were apprised of the cunent situa- involvement both within and outside of the
tion of the world 's forests. The tradition was United Nations system. Representatives of
revived on 15 December 1989 in London, the Community- many of whom
were volwith a gathering attended by ambassadors or unteer consultants in the field- attended
their representatives from fifteen countries. forty-three conferences and gatherings,
The event was co-sponsored by the UNEP , scores of receptions , and over fifty meetings
the United Nations Development Program, of other non-govenm1ental organizations. In
Men of the Trees, the World Wide Fund for addition, the Office of the Enviromnent was
Nature, Living Earth, and SOS Sahel. a member of five Earth Summit-related
NGO working groups/networks, and signed
Creation of the Baha'i Office of the two joint NGO statements.
Environment Baha'i principles
relating to the environ-
To support this ever-increasing Baha'i work ment and development were shared with
on behalf of the enviromnent, and immedi- many United Nations officials, members
ately following the October 1989 release of government, NGO
representatives, acaby the Universal House of Justice of a demics, and individuals. Five different
new compi lation entitled "Conservation of displays were created by the Office of the

the Earth's Resources" prepared by the Research Department of the Baha'i World Centre, the Baha'i Office of the Environment was created with its headquarters in New York City. It was to represent the environn1ental interests of the Baha' i International Conmmnity externally and to

Enviromnent for use at conferences, and five oral and eight written statements were presented on various aspects of the environn1ent and development, each of which focussed on an essential Baha'i principle such as the oneness of humanity and the equality of men and women.

The response to the Baha ' i perspective was very positive, with Baha'i principles being discussed extensively as part of the Ea1ih Summit process. Many United Nations' governmental, and NGO documents carried direct quotations or paraphrases of Baha' i principles as they appeared in Baha' i International Community statements.

least fourteen National Spiritual Assemblies established National Desks or Offices of the Environment, and many local communities established such Desks or Offices.

The Office supported these national and local activities with information and materials, some developed in collaboration with the Baha'i Office of Social and Economic Development. Thousands of letters and phone calls requesting information and advice not only from Baha'i instih1tions but from NGOs, government officials, universities, and institutions were answered . In addition, the Office hosted more than three hundred and fifty visitors from various organizations.

Participation of National Spiritual Assemblies in the Earth Summit Process

The Office of the Environment worked with National Spiritual Assemblies in their respective national preparatory processes for the Earth Summit, providing them with information and advice on environmental and developmental issues. Four National Spiritual Assemblies-Brazil, Iceland, Singapore, CotTespondence, reports, and interaction with Baha' is indicate that many communities

and the United States- became officially accredited to the Earth Summit. In addition , Baha' i communithe Office of the Environment worked very ties are sh1dying the environmental and closely with the National Spiritual Assembly developmental issues and the principles of of Brazil to plan activities to take place dur- the Faith that most directly relate to them. ing the Global Forum- the NGO conference held concurrent with the Earth Summit.

Among these activities were eleven different cultural events and the presentation, as a permanent gift to the people of Rio de Janeiro, of a Peace Monument inscribed with the following words: "The earth is but one country, and mankind its citizens. - Baha 'u 'llah" .

Supporting National Baha'i Conservation Activities

Twenty-five circular letters were sent during the first two and a half years of the existence of the Office of the Environment encouraging national commun1t1es to consider initiating conservation projects and activities, and providing them with copies of the eight Baha ' i International Community statements on the environment. As a result, of the Enviscores of Baha'i communities took part in commemorating Earth Day International, at Summit in Brazil.

service projects, and that

Publications

Written materials offering the Baha'i perspective on the environment and development were both created and encouraged by the Office of the Environment during the last half of the Six Year Plan. Three Baha' i statements on the requirements for sustainable development were published as brochures and translated into French, Spanish, and Portuguese. The Baha'i International Community newsletter, One Country , carried conservation-related articles in each edition, and an article which appeared in the Journal of the Association f or Bahli 'i Studies, entitled "Spiritual Foundations of an Ecologically Sustainable Society," was reprinted jointly by the Association for Baha'i Studies and the Office ronment and translated into Portuguese for distribution at the Earth

v

RECOGNITION OF THE BAHA'I FAITH

1. INCORPORATION OF NATIONAL SPIRITUAL ASSEMBLIES
Ric;lvan 1986 to Ric;!van 1992

Jn previous volumes, many certificates of incorporation or other documents attesting recognition of various Nationa l Spiritual Assemblies have been reproduced. The following are representative of the forms of recognition obtained by National Spiritual Assemblies during the p eriod covered by this volume.

1. Certificate of Incorporation of the National Spi1itual Assembly of the Baha 'is of the
Cook Islands ; 2 February 1989.

2. Recognition of the National Spiritual Assembly of the Bahi'is of Guinea-Bissau in
accordance with the provisions of the Constitution; 7 July 1988.

3. Receipt of the Declaration of Trust for the National Spiritual Assembly of the Bahi'is of
Guinea; 29 May 1986 (first page).

4. Certificate of change of name from the National Spiritual Assembly of the Bahi'is of
South and West Africa to the National Spiritual Assembly of the Bahi'is of South
Africa; 27 March 1987.

5. Certificate of Incorporation of the National Spiritual Assembly of the Baha'is of the
West Leeward Islands; 23 October 1991.
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546 THE BAHA'I WORLD

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REPOBLJCA DA GUINE-BIS.SAU

MIHISTERIO DA EOUCACAO, CULTURA EDESPORTOS
GABINETE DO MINISTRO

DESPACHO NORMATIVO NQ j IR~

Considerando o pedido f ormulado pela Assembleia
Espiritual Nacional dos Bah'is da Guine-Bissau para o seu
l ega l reconhecimento ;

Tendo em atencao que, o Ministerio da Educacao,
Cultura e Desportos de conform idade com a decisao do Conse lho de Ministros,
tenha estudado o respectivo dossier
que para o efeito lhe fora oportunamente r eme tido ;

Atendendo ao facto de aue a Assembleia Espiritual
Nacional dos Bah'is da Guine-Bissau para a lem do Culto, prossegue fins
identicos aos objectivos a lmejados pelo Estado,

o Ministerio da Educacao, Cultura e Desportos, no
uso das atribuicoes e competencias que lhe foram delegadas
pelo Conselho de Ministros em 11 de Julho de 1985 decide :

ARTIGO 1

~ reconhecida a Assemb l e i a Espiritual Nacional
dos Bah' is da Guine-Bissau, conformemente ao estatuido no
ArtQ 44 da Constituicao.

ARTIGO 2

Sao aprovados os respectivos estatu tos que vao
em anexo , publicados com este Decreto.

2. Recognition of the National Spiritual Assembly of the Baha 'is of
Guinea-Bissau in
accordance with the provisions of the Constitution; 7 July 1988.
INTERNA TI ONAL SU RVEY OF CU RR EN T BAH A'i AC TI V ITI ES
547

PRESIDENECE DE LA REPUB LIOUE REPUBLIQUE DE GUINEE
TRAVAJ L-J U S TICE -SOLIOARITE

MINISTERE DE L' INTERIEUR
ET DE LA DECENTRALISATION

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Conak ry. le _ __ _ _,,Z.<....J.'I.J.l...c.
17-0 / MID / CAB /86

LE MIN!STRE

A MONSIEUR LE REFRESENTANT DE L1 ASSEMBLEE

SPIRITOELLE NATIONALE DES BAHA'IS DE GUD!EE.

RECIPISSE DE DECLARATI ON D' ASSOCIAT I ON

Le Ministre d e l' Ixteri eu r et de la Dece n -
tra l isation donne aux personnes c i -a pres de si gxees ,
r ecipisse de declaration pour l'ass oc iation r egie
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2) - OB/ET : Gerer l es af faires et b i el'l s col'!cer nal'l t
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3. Receipt of the Declaration of Trust for the Nationa l Spiritual Assembly of the Saha 'is
of Guinea; 29 May 1986 (first page).

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Certificate of change
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This is to certify that/Hierby word gesertifiseer dat
The Nationai Spiritual Assembly
of the Bah~ 1 {s of South and West Africa
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has changed its name by SPECIAL RESOLUTION and Is now called
sy naam verander het by SPESIALE BESLUIT en nou genoem word
The Nationa1 Spiritual Assembly
of the Bah&l{s of South Africa
(Incorporated Association not for Gain)
nnd that the new name has this day been entered In the Register of Companies.
en dat die nu we naam op hlerdie dag In die Register van Maatskappye aangeteken Is.

Signed and sealed 01 Prclorle, lhls/Geteken en geseel te Prelorle op hede
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Sea l of Cottipa nies Rc9lstr•1lon Office
Seel va n Reg/sfrareur vanMutshppye

4. Certificate of change of name ji-om the National Spiritual Assembly of the Saha 'is of
South and West Afi~ ica to the National Spiritual Assembly of the Saha 'is of South Aji-ica;
27 March 1987.

5. Certificate of Incorporation of the National Spiritual Assembly of the Baha 'is of the
West Leeward Islands; 23October1991.

2. INCORPORATION OF LOCAL SPIRITUAL ASSEMBLIES

Ric;!van 1986 to Ric;!van 1992

1. Decree by the Government of Quebec, Canada, regarding the Civil Registry of Baha'i
Loca l Spiritual Assemblies in Hull , Quebec, Iles-de-la-Madeleine, Longueui l, and
Montreal; 1990 (first page).

2. Registration of the Baha ' is of Ashkhabad of the Turk.men Soviet Socialist Republic by
the Council of Religious Affairs at the Council of Ministers of the Union of Soviet
Socialist Republics ; 25 January 1990.

3. Recognition of the Baha'is of Dushanbe of the Tadzhik Soviet Socialist Republic by the
Counci l of Ministers ofTadzhikistan; 14 November 1990.

MAY 0 7 1390

DECRET
GOUVERNEMENT DU QUEBEC

'" •' t1 51 -90 CONCERNANI' les re<;1istres de l'etat 4 AVR. 1990
civil de certaines corporations
religieuses designees sous le nan
de "Assefl'l:>lees spirituelles des
Ba.ha is"
I

--oooOooo---

ATl'ENDU COE le 28 fevrier 1973, des lettres
patentes ant ete accordees a
la corporation religieuse designee
sou~ le nom de L'll.Ssemblee spirituelle des Baha' is de Lucerne
q'Jl, le 28 avril 1984, est devenue L'Assemblee spirituelle des
Bar.a' is d 'Aylmer, en vertu de la Loi sur les corporations
r el i gieuses (L.R.Q. c. C-71);

ATl~NDU COE le 28 fevrier 1973, des lettres
patentes ant ete accordees a
la corporation religieuse designee
sous le nom de L'Assemblee sp.i.rituelle des Saha' is de Hull, en
ve rtu de ~tte loi;

ATI'ENDU Ql.18 le 28 fevrier 1973, des lettres
;:>ater.tes ant ete ac..:ordees a
la corporation religieuse designee

sous le nom de L'Assemolee s~irituelle des Baha'is de la ville de Quebec, en vertu de cette loi;

ATI'ENDll COE le 20 avril 1979, des lettres patentes ant ete accordees a la corporation religieuse designee sous le nOf'I de L'Assemblee spirituelle des Baha'is des " 1=sáááácl ..,,_la-l'.<deleine, en vertu de cette loi;

AI"'1'ENDU COE le 23 mars 1979, des lettres patentes c...-.• etc> accordecs a la corporation religieuse designee sous le rá ..ir;; . ~e L'As5efl\'.llee spirituelle des Saha' is de Longueuil, en vertu . .> -.ác- tc.l: l ei ;

ATI'F.NDU QUE le 2 mai 1989, des lettres patentes ant et ~ ac:o rd.§es a la coq:xxation religieuse designee sous le nan de L'Assernb li'- : spirituelle des Saha' is de Montreal, en vertu de ce :.~0 l v i;

A'I'TENDU QUE les assemblees spirituelles des Baha'ig p rec i t ees ne sent pas des corporations religieus es autorisees a ten1 ~ ou a faire tenir les registres de l'etat civil e n vertu ,)e l ' a ct \c l ~ 44 d u Cede civil;

1. Decree by the Government of Quebec, Canada, regarding the Civil Registry of Baha 'i Local Spiritual Assemblies in ff.ull, Quebec, lies-de-la-Madeleine, Longueuil,
and Montreal; 1990 (first page).

BHD.lfiCKA
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25 JIBBapR I 990 r. r.
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2. Registration of the Baha 'is of Ashkhabad of the Turkmen Soviet Socialist

Republic by
the Council of Religious Affairs at the Co uncil of Ministers of the Union of Soviet
Socialist Republics; 25 January 1990.
INTERN A TI ON AL SURVEY OF CURRENT BAHA'I ACTIVITIES
553

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3. Recognition of the Bahir 'is of Dushanbe of the Tadzhik Soviet Socialist
Republic by the
Council of Ministers of Tadzhikistan; 14 November 1990.
THE BA HA ' i WORLD

3. A SELECTION OF OTHER DOCUMENTS RECORDING
OFFICIAL RECOGNITION OF THE BAHA'i FAITH
Ric;!van 1986 to Ric;!van 1992

I. Appointment by the Attorney General of a Baha' i Marriage Officer in the
Commonwealth of the Bahamas, effective from I 0 March 1988.

2. Approval of a legal representative of the National Spiritual Assembly of the
Baha'is of
Burundi by the Minister of Justice; 12 October 1988.

3. Letter from Equatorial Guinea' s Ministry of Finance recog111z111g the right
of the
National Spiritual Assembly, as a religious organization, to be exempt from
taxes;
29 Apri l 1986.

4. Certificate of recognition of the Lomaivuna Baha'i Kindergarten by the
Ministry of
Education of the Government of Fiji, dated 21August1987.

5. Circular Letter from the Minister for the Administration of the Territories
of Gabon
dated 6 May 1987, stating that the National Spiritual Assemb ly of the Baha'is
of Gabon
may carry out any activities (first page).

6. Certifi cate dated 8 September 1988, duly registering the offices of the
National Spiritual
Assemb ly of the Baba' is oflreland as a place for the solemnisation of
marriage.

7. The Malawi Gazette Supplement, dated 7 November 1986, giving notice of the
licensing

of the Baha'i Centre in Limbe, and the Baha'i Teaching Institute in Amalika Village, for
the celebration of marriages.

8. Rental agreement between the Baha'i Property Incorporate and three individuals fi led
with the Clerk of Courts on the Island of Santo, Kwajalein Atoll , in the Marshall Islands
on 14 November 1986, of a propetiy for a Baha'i Centre.

9. Letter dated 10 September 1987 from the Department of Education for the Commonwealth of the Notihern Mariana Islands recognizing Baha'i Holy Days as days when
children may be excused from classes.

10. Notification by the Government of Pakistan's Ministry of Religious Affairs and Minority
Affairs on 27 January 1988 of the appointment of a Baha' i on the Advisory Counci l for
Minorities Affairs.

11 . Certificate of Registration of a Permitted School in Papua New Guinea dated 14 November 1986 for the Baha'i Study Centre to operate as a high school.

12. Marriage contract of the National Spiritual Assembly of the Baha ' is of the Philippines
which was approved by the Government in 1987.

13. Certificate of Registration by the Republic of Zambia of the William Mmuthe Maseltha
Baha'i Institute dated 5 October 1988.

14. First Day Cover of a commemorative stamp issued by the Government of Western
Samoa for Christmas 1988. There are four stamps in this series, the $2.00 stamp having
the picture of the House of Worship in Apia.

15. The Postal Department in India has depicted the House of Worship in New Delhi on a
postage stamp to mark the Diamond Jubilee of that city. The Mashriqu' l-Adhkar is
featured on one of two stamps which portray well-known buildings in India's capital.
October 1991 .

REGISTRAR GENERAL'S OFFI CE
P. 0. Box 532
Nassau, Bahamas

Mr. Michael Horton Ref: 15 U
P. 0. Box N 3822
Nassau, Bahamas. ~20th May, 1988.

Dear Sir,

I have to i q,form you that the Attorney General has appointed you a Marriage Officer for the Commonwealth of the Bahamas with effect from 10th March 1988 .

I should be grateful if you would read the Marriage Act so as to familiarize you rs elf with your duties as a Marriage Officer.

The necessary forms and re gis ters can be obtained from this Office on application .

I add my congratulations and best wishes.

B. Bain
for Actg. Registrar General.

l. Appointment by the Attorney General of a Bahit. 'i Marriage Officer in the Commonwealth of the Bahamas, effective fiáom JO March 1988.
INTERNATIONAL SURVEY OF CURRENT BAHA'I ACTIVITIES
557

R.EPUBLIQUE DU BURUNDI
Bujumbura, l e - - - - - - -

Cabinet du Ministre

Rif. : OHDONi :11IICE N• áá~.A ,-.:\- -
DU ;t ~ ()'..kJ-.); C 198!á
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NATICN,,LE DE S BAHA 'IS' DU mnmrm I" . -

LJ;; rnINISTRE DE LA JU ST ICE,

Vu l e d tfore4-loi n ° 1/00 1 du 27 octobre 1987 port tmt
or~a.nis a tion des pouvoirs l egiiilatif et regle mentaire ;

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27 novembre 1959 r e] .ux assoc i a tions sans but
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c abl e a u Burundi en ,' ~ •• de l 'ordonnwice n° 111/6 6 du
4 roars 1960

Vu l' ordonnance n° 560/45 du 7 avril 197) por t an t octroi
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civile en r.:,veur a., l' assoc i a tion s 3ns bu t lu cr a tif d~nol!!l:lee "

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BLBE SPIH ITUELLE N,>TI ONA LE DES BARA •rs, DU BURU!IDI" ;

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MIGISHA et C6ne NHiPAGAR IT SE r espective 1ue nt en ~ualite de Hepresentan :
Le.;al e t de Re ; resentant Let:al su1,pl eant ;

Attendu que cette requl!te est c onforme aux dis; -ositi ons
du decret susvi s e ;

0 R D 0 N N E

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N •iTIO!tALE DES BAHA 'IS' DU Beffi~:JIDI ", t!'.ess i eurs Ilde phonse
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Article 2 ,kt cir r:á s e nte ordonnance entre en Vi6uern' l e jour Je
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2. Approval of a legal representative of the National Spiritual Assembly of the
Baha 'is of
Burundi by the Minister of Justice, dated 12 October 1988.

-~ r.,;i~_, G."áal •
. Ooord .
Emma.-

Vi sta l a pe t i ci6n d ocun:e nta~ a promovida p or Vd. en n ombre
y re presentac i 6n de la Asambl e a Lspiritual de los Baha'is de I
Guinea Ecuatorial, de fe~ha 21 de Enero Ultimo , s olicitando l a
E.'illnION del pag o de l a Contribuci6n Urbana de sus pr opiedade s ;
vi s to , asimiSl'lo, el f avorable informe emitido al r especto ~ or/
l a Direr:ci6n. '.>eneral de I mpuestos y Tesoro en su. escrito numero 408 ,
fec.h ado el 23 de l os corrientes;
Este Minist eri o c.J.e Finanzas en e-jercicio de l as pr errogat i vas qu e l
e est aná r ec onoc idas yen ba~ e a lo previ sto en el I
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3. Letter dated 29 April J986, fl-om the Ministry of Finance of Equatorial Guinea
recognizing the right of the National Spiritual Assembly, as a religious organization, to
be exempt from taxes.

GOVERNMENT OF FIJI

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School

School under....' á .:.:LP.~.Ab . SJ'.JRI.T.µf.l.~ ..
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School under th e provisions of the Education Act, to conduct

~áL ...
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á
Permanent S ecretary for Education

Recognition No. 9.~.?.~......

4. Certificate of recognition of the Lomaivuna Baha 'i Kindergarten by the Minist1y of
Education of the Government of Fiji, dated 2 J August 1987.

MIN ISTERE DE L' ADMIN I STR ATION REPUBLIQUE GABONAI SE
DU TERR I TOI RE , DES COLLECTIVITES Un i on -~- Jus tic e
LOCALES ET DE L ' I MM I GRATI ON

DIRECTI ON GENERALE
DE L 1 ADMI NI STRAT I ON DU TERR I TO I RE

/MATCLI/DGA7

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IL_ ETTRE (=- IRCULAIRE
-:-:-:-:-:-:-:-:-:-

LE MIN ISTRE D'ETAT, MIN ISTRE DE
L.1ADMINISTRATION DU TERRITOIRE, DES
COLLECTIVITES LOCALES ET DE L'IMMIGRATION

A MESSIEURS LES GOUVERNEURS

Pa r d6 cr cts n°s 007 09/PR/M ID du 30 Ma i I 9 ~0 il est port c
di ssoluti on de s Ass ocia ti ons dit es "T emoins de J ehovah " et
" Armee du Salut " et 00888/PR/MACTL/DGAT du 23 Ma i I985, cell e des
Associati on s r 6li g i euses c i-apr 8s ctes i g nees :

- Assoc i a ti on ECKANKAR Boit e Po s t a l e 3 . 767 Li br evi l l e.
- MIHIK.\RI , Filial e Gnbonni se , Boit e Post nlc 448 Li br evill e.
- Eglise du Chri s t i a ni sme Cel .c s t e du Gabon , Boit e Posta l e 14.1 90 Libr evi ll e.
- L ' Eglise Epi scopal e des Ch&rubins e t des Ser aph i ns du Ni ge ria Qua rti er Gr a nd e Poub el l e Libr evill e.
- L'A ssoc iati on de l ' Ordr e Souve r a in et Milit a ir e du Templ e de J er usal em Libr e vill e .

Or, il me r e vi en t que cer t a ines nu t or i t &s adm i n i s trntives e t mi litnir es nur ni e nt i nte r dit l ' e x ertric e de t out e .::i.ctivit 6 a
l ' Assembl ee Spirituell e Nati onal e Des BAH.A ' IS du GABON ct ce , ce rtninement pnr confu s i on au muuva i se i nt e r pr 6t a ti on des t c xt cs
susvis6s .

. .. / ...

5. Circular Letter from the Minister for the Administration of the Territories of Gabon

dated 6 May 1987, stating that the National Spiritual Assembly of the Baha 'is of Gabon
may carry out any activities (first page).

CERTIFICATE OF REGISTRATION OF A SEPARATE BUI.LDING, BEING A PLACE OF PUBLIC RE LI GIOUS WORSHIP, UNDER S. 27 OF THE MARRIAGES (IRELAND) ACT, 1 844

I, GORDON W. KERR JOHNSTON, Deputy, Registrar of the Distric t of

Dublin , do hereby c ertify that on the 9th day of May, 19 88 , th e National Spiritual Assembly of the Baha ' is of Ir e l and , 24 Burlington Road., Dublin 4, was duly registered for the solemnisation of marriages therein, in the prese nce of t he Registrar , by P. J. Kehoe, An t Ard -C hla rait heo ir-Cu nta , who signed the requisite Certific ate for that purpose .

l"litness my hand this-=Bt=h=----- day of September ' 1 938

Dep uty !1egistrar .

6. Certificate dated 8 September 1988, duly registering the offices of the National Spiritual Assembly of the Bah6 'is of Ireland as a place for the solemnisation of marriage.

The Malawi Gazette Supplement, (No. 35A)
Re~ulations, Rules, etc.

GáoVERN~1EN T NoncE No. 97

Given under my h and this 29th day of October, 1986.
H. K AMUZU BANDA
(FILE NO . srn. D. 25 :01) Life President

Gov EnN~lEN T NOTICE N o. 98

MARRIAGE ACT
(CAP. 25 :01)

NOTICE

Ix E XERCI SE of t he powers conferred by section 6 of the Marriage Act , I, NGWAZI Dn. I-I. K A ~I U W BAXDA, Life P-resident of Malawi, do hereby license the underm entioned place of public worship for the celebration of marriages.

Rtl1a 'i Centre
P lot No. CC 711
Lim be
Given under my hand this 29th day of October, 1986.
H. KAMUZU BANDA
(FI LE :w . S\;ll . D. 25:0 1) Life
President

GovERN:li EXT NoncE No. 99

PUBLIC HOLJDAYS ACT
(CAP. 18:05)

Pt;BLIC HOLIDAYS (AMENDMENT OF SCHEDULE) ORDER, 1986

I N E XERC ISE of the powers conferred by section 3 (1) of the Public Holidays Aet, 1, NdWt.it Dtt, H. KAMU~u BANt>/\, Lile Prc»idcnt of Mo.laWi, m11ke the following
Ordcr-

1. This Order may be cited as the Public Holidays (Amendment Citatiou of Schedule) Order, 1986.

2. T he Schedule to the Public Holidays Act is amended by deleting Amendment the words "The first Monday in Augu st" a nd substituting the words ~~hcdule to "N a tional Tree Pl anting D a y (21st D ecember)" . cap. 18 :05

Ma<lc this 27th d ay of October, 1986.
H. KAM UZU BANDA
(FILE N O . l J/02/6) Life President

Prin ted and pulJlished by THE GOVER N MENT PRINTER, Zomba, MalaWi-90095

7. Th e Malawi Gazette Supplement, dated 7 November 1986, giving notice of the licensing of the Balui 'i Centre in Limbe, and the Baha 'i Teaching Institute in Amalika
Village, for the celebration of marriages.

INTERNATIONAL SU RV EY OF CU RR EN T BAHA'i ACT IV ITI ES
563

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j i ki..11 in kal il~aro ileii, i.J,1 ej k:.H:.loL an konan 11aj bar kaju tak juon im eo ena j Baha'i Cantre, ak jikin hrolok eo an Hahu ' i l'O ilo Santo i sland.

b) Juon drettan rental eo kin kajerbale jild...11 in, enaj jfirbal ekl.01á fion :.); 12.00 do llar ilo juon year. ,Ja1La 1 i Prop~rt;y Incorpor.:;.te ~j kali.Jnur bwc enaj kulla drettan in ium Alap eo an jild u in ilo jinoin October in yeaI: ot~r.:joj . I1a iMe d rott an eo an rnwin , cn.Jj /f-2,, square feet.

c) i3we J3aha 1 1 Property eo ejjam in naj ko l laik drettan i n ilo .iar.'. '. i9
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u 4 1986
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AGIJI'. CLERK OF COURTS

8. Rental agreement between the Baha'i Property Incorporate and three individuals filed
with the Clerk of Courts on the Island of Santo, Kwajalein Atoll, in the Marsh all Islands
on 14 November 1986, of a property for a Bahiz 'i Centre.

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9. Letter dated J0 September J98 7 from the Department of Education f or the Commonwealth of the North ern Mariana Islands recognizing Baha 'i Holy Days as days
when children may be excused from classes.
INTERNATIONAL SURVEY OF CURRENT BAHA'I ACTIVITI ES
565

.i\J L> L r ..;sJd) Id 'i ' iLE ;E:xá.r
G/I ZE'l"l';,; 01" l'/\K I ~ 'i' AN("i'/,fl'l' .III).

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I s l8:ne bad, the 27th Jsn u8ry, 1988 .

s \J j e ct:- WvISCiHY CUJli CIL Pv lt .V! Hlu H. l1'IIBS /IFFAIRS.

In continuation of this b1inistry' s notification

o f e ven n 1rnb er dat e d 2 6th October, 1987, ~lr.
Israr Hus sain
S i ddiqui, Bhai -\;>.,, ~ Kflrechi, is appointed as non-official

;ue :nber of the Advisor y Co W1oil for Minorities Affairs

aga ins t the seat fallen vacant due to death of ~~ . Uttem

Clvrnd of Qllette.

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(Rao }'szel KhRn Akhtar
Joint Secretary(M)

The :;inna v, er,
~1áint~ng á á Corporation of P;:ikintan Press,
!'.!g!'P.0 !'.. i :

Copy is forwarded to:-

1) Mr. Isrsr Hussain Siddiqlli, President National Spirtual
of As sembly of Bhai's of Pa k i s tan, Bhn i's Hall, Karachi - 5 .

\J~lr. M.P. Bhandara, MNA, No. 1 , National Pa rk Roa d,
Rawalpindi.

J) P.S to Minis t er for ReligiollS Affairs and Minor ities
Af fairs, Islamabad.
I
J .~ !... /1V
(Rao Fazal Kh an Akhtar

10. Notification by the Government of Pakistan 's Minist1y of Religious Affairs and
Minority Affairs on 27 January 1988 of the appointment of a Baha 'i on the Advisory
Council for Minorities Affairs.

INDEPENDENT STATE - - - OF PAPUA NF.W GUINEA
-.-G_.._.
EDUCATION ACT l~M

CERTIFICA.TE OF REGISTRATION
OF PERMITTED SCHOOL
THIS IS TO CERTIFY THAT .. ~AHA,' .1. ~'.~~~ .c.E~!~~ ..... SC'fi00!..
HAS BEEN REGISTERED AS A J?ERMITTED SCHOOL UNDER
THE PROVISIONS OF SECTION 100 OF THE EDUCATION ACT 1983
CONDITION . ..... Hrca . SCHOOL.

REGISTRATION NO .. Ps.:335/83 . ...

L DATED ! 4. tio.ve.111q~i: .... . 13 .~ 9 ... , . .
DEPARTMENT HEAD

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11 . Certificate of Registration of a Permitted School in Papua New Guinea dated
14 November 1986 for the Baha 'i Study Centre to operate as a high school.

: AT IO: ..\L Sl' IHI T l l AL ASSEMBLY o f th e BAHA'lS o f the l'HILll'l'I N ES , ! NC.

R EG l ~T t:R No..

MARRIAGE CONTRACT
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HUSBAND WIF E

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&lui'1"Cem erof)
Pla ce o f marriage House of
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&rrio or barangay of
Date of marriage . .
Officia ted by
Lega liz ing Officer for Baha'i marriages in th e Philippines with residence at

THIS IS TO CERTIFY : That I,

and
I,
on th e date and at the place above given,
of our ow11 free w ill and accord, and in th e presence of th e p erson app oin
ted by the NATIONAL SP/RI-
TUAL ASSEMBLY OF THE BAHA 'TS OF THE PHILIPPINES, INC.á with license to
officiate th is marriage
and of the two wit11esses named below, both of age, tak e each other as
httsband and wife after utt ering
th e sacred verse:
" WE WILL ALL, VERILY, ABIDE BY THE WILL OF GOD. "
A~L ....
. , Baha'(Marriage Officer,
CERTIF Y: That on the date and at the place aboue writt en the aforesaid .
..... . and. ..... .
were with their mutual consent joined togeth er in marriage in accordance with
the Laws of BARA 'I FAITH
in th e presen ce of said witnesses, both of age; and l further certify that th
e Ma rr iage License No.
issued at
O tl. ..... 19. . . .. in favor of said parties was exhibited to
me ; and tha t co nsent or adv ice
to su ch marriage was duly given as re quired by Ba lui'i'law, by th e living
pare nt s aboue mentioned.
IN WITNESS WHEREOF, w e signed, (or marhed with our fingerprint) this
certificat e in quad ruplica r<'
this. day of . . 19..

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License No: Date Issue d:
Exp. Da te:

W I TNESSES

l 2. Marriage contract of the National Spiritual Assembly of the Baha 'is of
the
Philippines which was approved by the Government in I 987.

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Form 801
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(R.U 6)

REPUBLIC OF ZAMBIA

THE SOCIETIES RULES

CERTIFICATE OF REGISTRATION

l H&Blt.BY ORRTU"Y •hat BA.II.A '.1. !:P.:1 '1'!!.... \.~~~l. . .
l/ILLIAM
MlfllTHE !USELTHA BAHA'I INSTITUTE - KA.BllE RURAL
áááááánrsTRICT; ááá .....
..... .
has this day been registered under section 7 (I) of the Societies Act..

Trl<phon< J.'o. : LUSA.KA 52198
fux REF. ORS/1c2/65/5..-2
THE Rr.etSTFlAR ov S'octE'riE.S
Sir/Mad am,
P.O. Box 1862, L usAJU
THE SOCIETIES ACT
I forward herewith n. Ccrtifica.te of Registration for your society.
2. I t.ako this opportunity ofdro.,-ing your attention to tho .alient
requirements of the Act nnd the Rules;
these are:
(I) To koop ono or more books of account •howing c:lot::.ils of all money;
received and pay monts made by
the society (rule 3).
(2) To keep a rr.gistr.r of mf!mbt>r.:: ~howing tho full nnmc and addms~ of
ca.ch momber, tho date on which
each member wni::. ndmitt-ed to membershin n.nd tho date on which each mcmhor
ter minated such
member.hip (rule 4). á
(3) To submit t.o tho Registrar of you r di!•trict, th a.t is your District
Socret:uy, an annna1 return in duplicate
on Form S09 not later thnn th e 31st Mnrch of e>ch ycsr (rule 16).
(4) To give noti ro to th e Registrar of your district, that is your District
Secretary, in dupli cate on Form
SOS within fourteen day~. of any change of office boarcr (rule 15).
(5) To notify tho Registrar of your dic;trict, t ha.t i ~ your Di~ trict
Sccret!l.ry, in duplicate on Form 807
within a month, of any change in one !'lociety's name or of a.ny of tho
provisions of it!; constitution or
rules or of any a ddition or dec rease on its objects, or if it becomes a
branch of or affiliated to or con.
ncrted with any organisation or group of a politicn.1nature established outside
the country (section 15).
(G) To notify the R <'g i!'trar of your d istrict, that is you r Distri ct
Secretary, in duplicate on Form S07 of any

ch1mgc of a society's post.a l address of or tho situation of its registered office (section 32).
(i) To ~ upply nny of t.hc informat ion the R cgi:-: trar nmy requi re under sec tion 17 or 18 or rulo IV.
Forms 807, 8 and 9 cnn h(I obtnin(-<l from th o District Socrctnry of th e di:;trict in which a society's offices are
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am, Sir{1\.fodam,
TiiE CHAl !<MAN.
Your obodiont ~rva~t,
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13. Certificate of Registration by the Republic of Zambia of the William Mmuth e
Maseltha Baha'i Institute, dated 5 October 1988.
INTERNATIONAL SURVEY OF CURRENT BAHA'I ACTIV ITIES 569

14. First Day Cover of a commemorative stamp issued by the Government of Western Samoa for Christmas J988. There are four stamps in this series, the $2.00 stamp
having the picture of the House of Worship in Apia.
570 THE BAHA' I WORLD

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~ ~Tá ~en Jf~-TtT NE láDI 0 D
1991

15. The Postal Department in India has depicted the House of Worship in New Delhi
on a postage stamp to mark the Diamond Jubilee of that city. The Mashriqu 'l-Adhklir is
featured on one of two stamps which portray well-known buildings in India 's capital;
October 1991.
INT ERN A TI ON AL SURVEY OF CURRENT BAHA'i ACTIVITIES

4. THE GERMAN COURT'S LEGAL RECOGNITION OF ASSEMBLY STATUS

Department of the Secretariat
27 May 1991

To all National Spiritual Assemblies

Dear Baha'i Friends,

Decision of the German Federal Constitutional Court

In the Ric:ivan message of the Universal House of Justice, reference was made to an extremely significant decision of the Federal Constitutional Court in Germany. Since this decision may be of assistance to National Spiritual Assemblies in other counháies where difficulties are experienced in obtaining recognition for the Faith, or where the Spiritual Assemblies meet with complications in acquiring legal incorporation, the House of Justice has instructed us to send you the enclosed three documents:

1. The decision of the Federal Constitutional Court, in Geiman

2. A tráanslation of this decision into English

3. An elucidation of the abbreviations used in the above

4. A brief outline of the background to the decision and indications of its importance, drawing on an article by Dr. Udo Schaefer published in "Baha' i Nachrichten" (the newsletter of the German Baha'i community).

We should mention that it proved very difficult indeed to tráanslate the decision into English, since the forms and concepts of Geiman Law differ radically from those of English Law. There is often, therefore, no exact equivalence of terminology. Nevertheless, the English translation is sufficiently faithful as to convey a clear impression of the original.

With loving Baha'i greetings,

For Department of the Secretariat

cc: International Teaching Centre
Boards of Counsellors

Leitsiitze

zum Beschluf3 des Zweiten Senats vom 5. Februar 1991
- 2 BvR 263/86 -

1. Allein die Behauptung und das Selbstverstiindnis, eine Gemeinschaft bekenne sich zu einer Religion und sei eine Religionsgemeinschaft, konnen flir diese und ihre Mitglieder

die Berufung auf die Freiheitsgewiihrleistung des Art. 4 Abs. 1 und 2 GG nicht rechtfertigen; vielmehr muf3 es sich auch tatsiichlich, nach geistigem Gehalt und iiuf3erem
Erscheinungsbild, um eine Religion und Religionsgemeinschaft handeln. Dies in1 Streitfall zu priifen und zu entscheiden, obliegt-als Anwendung einer Regelung der
staatlichen Rechtsordnung-den staatlichen Organen, letztlich den Gerichten.

2. a) Zur Religionsfreiheit im Sinne des Art. 4 Abs. 1 und 2 GG gehOrt auch die religiose
Yereinigungsfreiheit, wie sie sich aus dieser Bestimmung in Yerbindung mit den einschliigigen, <lurch Art. 140 GG einbezogenen Weimarer Kirchenartikeln ergibt.

b) Der Gewiihrleistungsinhalt der religiosen Yereinigungsfreiheit umfaf3t die Freiheit, aus
gemeinsamem Glauben sich zu einer Religionsgesellschaft zusammenzuschlief3en und
zu organisieren. Damit ist kein Anspruch auf eine bestimmte Rechtsform gemeint, etwa die des rechtsfahigen Yereins oder einer sonstigen Form der juristischen Person;
gewiihrleistet ist die Moglichkeit einer irgendwie gearteten rechtlichen Existenz einschlief3lich der Teilnahme am allgemeinen Rechtsverkehr.

BUND ESVERF ASSUNGSGERICHT

- 2 BvR 263/86 -

IM NAMEN DES VOLKES
In dem V erfahren
tiber
die Verfassungsbeschwerden

1. des "Geistigen Rat der Baha' i in Ttibingen mit Sitz in Ttibingen",
vertr. <lurch den Vorsitzenden, Hem1 S... ,
2. des Herrn S .. .,
3. der Frau S ... ,
4. der Frau S .. .

- Bevollmachtigte: Rechtsanwalte Dr. Michael Uechtritz,
Dr. Hans Schlarmann,
Birkenwaldstral3e 149, Stuttgart 1 -

gegen a) den Beschlu13 des Oberlandesgerichts Stuttgart
vom 27. Januar 1986 - 8 W 252/85 -,
b) den Beschlul3 des Landgerichts Tubingen
vom 8. Mai 1985 - 5 T 34/84 (FGG) - ,
c) die Beschliisse des Amtsgerichts Ttibingen
vom 8. Dezember 1983 und vom 2. Januar 1984- GReg. II 922/83 -

hat <las Bundesverfassungsgericht - Zweiter Senat- unter Mitwirkung der Richter

Vizeprasident Mahrenholz,
Bockenforde,
Klein,
Gral3hof,
Kruis,
Franl3en,
Kirchhof,
Winter

am 5. Februar 1991 beschlossen:

Die Beschlilsse des Oberlandesgerichts Stuttgart vom 27. Januar 1986 - 8 W 252/85 -,
des Landgerichts Ttibingen vom 8. Mai 1985 - 5 T 34/84 (FGG) - und des Amtsgerichts
Ttibingen vom 8. Dezember 1983 w1d vom 2. Januar 1984 - GReg. II 922/83 - verletzen
die Beschwerdefilhrer in ihrem Grundrecht aus Artikel 4 Absatz 1 und 2 des Grundgesetzes. Sie werden aufgehoben . Die Sache wird an <las Amtsgericht zurtickverwiesen.

Das Land Baden-Wtirttemberg hat den Beschwerdefilhrem die notwendigen Auslagen zu
erstatten.

Griin de:

A.

Gegenstand der Verfassungsbeschwerden ist die Frage, wieweit es Art. 4 Abs. 1 und 2
GG gebietet, bei der Auslegung und Anwendung vereinsrechtlicher Vorsch1iften des Bi.irger!ichen Gesetzbuchs die Eigenart eines religiosen Vereins zu beri.icksichtigen, der sich als
Teilgliederung einer Religionsgemeinschaft versteht und organisiert.

I.

Die Religionsgemeinschaft der Baha' i, einer aus dem schiitischen Islam entstandenen
Glaubensrichtung, ist in einer Vielzahl von Landern vertreten. Sie ist hierarchisch gegliedert
und wird derzeit durch das aus neun gewahlten Mitgliedern bestehende "Universale Haus
der Gerechtigkeit" mit Sitz in Ha ifa (Israel) geleitet. In Landern mit einer groJ3eren Anzahl
von 01tsgemeinden wird jahrlich von der Gesamtheit der Mitglieder ein neunkopfiger
Nationaler Geistiger Rat in indirekter Wahl gewahlt. Dieser ist in der Bundesrepublik Deutsch-

Jand als eingetragener Verein errichtet; in anderen Staaten bedient er sich entsprechend den
dort geltenden Gesetzen anderer vereins- oder gesellschaftsrechtlicher Rechtsformen. Als
Leitungsorgane auf ortlicher Ebene werden von den Glaubigen der ortlichen Gemeinde
ebenfalls aus neun Mitgliedern bestehende ortliche Geistige Rate gewahlt, die fiir die Regelung der i:irtlichen Belange zustandig sind.

II.

1. Der Beschwerdefiihrer zu 2) ist Vorsitzender, die Beschwerdefilhrer zu 3) tmd 4)
waren weitere Vorstandsmitglieder des Beschwerdefiilrrers zu 1). Am 14. Februar 1983 meldete der Beschwerdefiihrer zu 2) als Vorsitzender des Vorstandes beim Amtsgericht
Tiibingen den Beschwerdefiiluáer zu 1) zur Eintragung in das Vereinsregister an. Die dem
Antrag zugrnndeliegende Satzung enthalt fo lgende, bier bedeutsame Vorsclrriften:

Artikel 2
Zweck des Vereins
I Der Zweck des Geistiges Rates der Baha' i in Ti.ibingen ist die Verwaltung aller
Angelegenheiten der Ba ha' i-Gemeinde in Ti.ibingen nach den Lehren und Verwaltungsgnmdsatzen der Baha'i-Religion, wie sie sich aus dem der Satzung anschlieJ3enden Anhang ergeben ....
II Der Geistige Rat verfolgt danach ausschlieJ31ich und unmittelbar gemeinni.itzige,
mildtatige und religiose Zwecke im Sinne des Abschnitts " Steuerbegi.instigte Zwecke" der Abgabenordnung.
III Der Geistige Rat ist selbstlos tatig und verfolgt keine eigenwi1tschaftlichen Zwecke.

Artike l 3
Entstehung der Mitgliedschaft
I
II Die M itglieder des Geistigen Rates werden von den wahlberechtigten Mitgliedern
der Baha'i-Gemeinde aus deren Mitte in geheimer Wahl mit einfacher Stin1Illenmehrheit fur die Dauer ei nes Jaluáes , langstens bis zur Wahl ilrrer Nachfolger,

berufen. Diese Wahl findet am 21. April eines jeden Jahres auf der Jahrestagung der
Baha' i-Gemeinde statt. Das Nahere regelt Artikel 10.
III

Artikel 4
Beendigung der Mitgliedschaft
I Die Mitgliedschaft wird beendet
durch Zeitablaufund Neuwahl des Geistigen Rates,
durch Austritt,
durch AusschluJ3,
durch Ausscheiden aus der Baha'i-Gemeinde Tilbingen.
II Der AusschluJ3 eines Mitgliedes des Geistigen Rates fa.lit in die Zustandigkeit des
Nationalen Geistigen Rates der Baha'i in Deutschland e.V.
Artikel 5
Nachwahl
I Ausfallende Mitglieder des Geistigen Rates werden auf einer zu diesem Zwecke
durch den Geistigen Rat ordnungsgemaJ3 einberufenen, besonderen Versammlung der Baha' i-Gemeinde durch Wahl erganzt. Solange die Zahl der Mitglieder des Geistigen Rates nicht unter 5 herabsinkt, bleibt seine BeschluJ3fahigkeit erhalten.
II Falls die Zahl der ausfallenden Mitglieder hi:iher als vier ist, so daJ3 der Geistige Rat
nicht mehr beschluJ3fahig ist, wird die Wah! unter der Aufsicht des N ationalen Geistigen Rates vorgenommen.

Artikel 9
Mitgliederversammlung
I
II Alie folgenden Sitzungen werden durch den Sekretar des Geistigen Rates auf Antrag
des Vorsitzenden oder bei dessen Verhinderung des stellvertretenden Vorsitzenden
oder auf Antrag dreier Mitglieder des Rates formlos (schriftlich, telefonisch oder
mi.indlich) einberufen oder durch BeschluJ3 des Rates im voraus festgelegt. ...
III
IV

Artikel 11
Der Nationale Geistige Rat
I Die alien Geistigen Raten in der Bundesrepublik vorgeordnete Institution ist der
Nationa le Geistige Rat der Baha' i in Deutschland e.V.
Er entscheidet
a) und b) .. . ;
c) i.iber die Zustandigkeit eines ortlichen Geistigen Rates;
d) bis f) ...
Artikel 13
Satzungsanderungen
I

II Satzungsanderungen bedi.irfen der Genehrnigung des Nationalen Geistigen Rates der
Baha'i in Deutschland e.V. Sie werden wirksam mit der Eintragung in das Vereinsregister.

Artikel 14
Auflosung
I Die Auflosung des Geistigen Rates kann erfolgen
a) aufgrund eines mit absoluter Stimmenmehrheit gefal3ten Beschlusses der Ratsmitglieder in einer ausschlie131ich zu diesem Zweck einberufenen Mitgliederversammlung,
b) durch einen mit absoluter Stimmenmehrheit getroffenen Beschlul3 des Nationalen Geistigen Rates.
II Bei Auflosung des Geistigen Rates wird dessen Ve1m6gen dem Nationalen Geistigen
Rat der Baha'i in Deutschland e.V. ilbereignet, deres unmittelbar und ausschlie13lich
fur gemeinniltzige, mildtatige und religiose Zwecke zu verwenden hat.

2. Das Amtsgericht wies im Eintragungsverfahren auf rechtliche Bedenken formeller und
materieller Art hin und forderte zur Abhilfe auf. Dem Beschwerdefuhrer zu 1) ermangle es
insbesondere an der erforderlichen rechtlichen Selbstandigkeit, weil er in seinem Bestand
einerseits von der 6rtlichen Gemeinde, andererseits vom Nationalen Geistigen Rat abhangig
sei. Die Beschwerdefuhrer machten demgegenilber geltend, der institutionelle Aufbau der
weltweiten Baha'i-Gemeinschaft beruhe auf einem gottlichen Stiftungsakt und konne von
ihnen nicht geandert werden. Da nach dem Verfassungsrecht der Baha'i alle Jurisdiktionsgewalt bei den gewahlten Korperschaften liege, mil13ten diese Rechtsfahigkeit erlangen, um im
Rechtsverkehr tatig werden zu konnen. Den Einttáagungsantrag wies das Amtsgericht nut
Beschlul3 vom 8. Dezember 1983, eine weitere Anmeldung vom 22.12.1983 mit Beschlu13
vom 2. Januar 1984 zmiick.
3. Die sofortige Beschwerde der Beschwerdefuhrer zu 2) bis 4) gegen die Beschliisse des
Amtsgerichts vom 8. Dezember 1983 und 2. Januar 1984 wies das Landgericht am 8. Mai
1985 als unbegriindet zmiick. Die vorgelegte Vereinssatzung verstol3e gegen § 37 Abs. 1
BGB sowie gegen den Grundsatz der Vereinsautonomie. Art. 9 Abs . 2 der Satzung, der die

Voraussetzungen fur die Einberufung einer Mitgliederversammlung regle, werde dem durch
§ 37 Abs. 1 BGB geforderten Schutz der Minderheit nicht gerecht. Die Gesetzesvorschrift
verlange, die Zahl der Mitglieder, auf deren Antrag eine Mitgliederversammlung einzuberufen sei, anteilsmal3ig festzusetzen, damit auch kilnftigen Andemngen der Starke des
Vereins Rechnung getragen werde. Die Mitgliederzahl des Vereins k61me bis auf funf herabsinken, olme dal3 Beschlu13unfahigkeit eintrete. In diesem Fall reprasentiere die in Art. 9
Abs. 2 vorgesehene Zahl von drei Mitgliedem keine Minderheit mehr.
Vor allem aber enthalte die Satzung Regelungen, die eine organisationsrechtliche Abhangigkeit des Vereins von Dritten herbeifuhrten und deshalb mit dem Grundsatz der
Selbstandigkeit und Selbstverwaltung von Vereinen unvereinbar seien. Durch Art. 4 Abs. 2,
11 Abs. 1, 13 Abs. 2, 14 Abs. 1 Buchst. b w1d durch weitere Bestimmungen solle einerseits
dem Nationalen Geistigen Rat als Nichtvereinsmitglied das Entscheidw1gsrecht iiber den
Ausschlu13 von Mitgliedem, Satzungsandemngen, Vereinsauf16sung und andere Vereinsbelange ilbertragen werden; andererseits solle nach Art. 3 Abs. 2 und 4 Abs. 1 die Baha' i-
Gemeinde durch Wahlen iiber den Erwerb und die Dauer der Mitgliedschaft bestinm1en. Ein
derart umfassender Fremdeinflul3 auf die Organisation eines Vereins sei unzulassig.
4. Das Oberlandesgericht Stuttgart wies die sofortige weitere Beschwerde der Beschwerdefuhrer zu 2) bis 4) mit Beschlul3 vom 27. Januar 1986 (OLGZ 1986, S. 257) als
unbegriindet zurilck. Art. 9 Abs . 2 der Satzung verletze § 37 Abs. 1 BGB, weil fur eine
mogliche Anderung der Mitgliederzahl ilicht sichergestellt sei, dal3 die Einbemfung der Mitgliederversanunlung auf Verlangen einer Minderheit zu erfolgen habe. Die Satzung sei

tiberdies mit dem Grundsatz der Selbstandigkeit und Selbstverwaltung des Vere ins (V ereinsautonomie) nicht vereinbar. Ari. 14 Abs. 1 Buchst. b, wonach der Nationale Geistige Rat
den Verein auflosen konne, verstoJ3e gegen § 41 BGB. Es sei nicht zulassig, einem auJ3enstehenden Dritten das Recht zu tibertragen, den Verein gegen den Willen seiner Mitglieder
aufzulosen. Soweit die Rechtsprechung solche Bestimmungen vereinzelt als statthaft angesehen habe (KG, DJ 1936, S. 1948; OLG Karlsruhe, JW 1936, S. 3266; OLG Stuttgart, Das
Recht 1936, Sp. 151), seien die Entscheidungen in nationalsozialistischer Zeit ergangen und

tiberzeugten in der Begrtindung nicht. Die in Art. 3 Abs. 2 und Art. 4 Satz 1 der Satzung
vorgesehene Wahl der Mitglieder durch die Baha'i-Gemeinde verstoJ3e gegen die §§ 38 und
58 Nr. 1 BGB. Zwar konne die Form des Beitritts eines neuen Mitglieds und die Aufnahmeerklarung in der Satzung beliebig geregelt und die Mitgliedschaft an bestimmte
Voraussetzungen gekntipft werden. Es mtisse jedoch grundsatzlich dem Verein freistehen,
ob er jemanden als Mitglied aufnehmen wolle, sofem er nicht ausnahmsweise als existenzwichtiger Verein mit Monopolstellung zur Aufnahme von Mitgliedem verpflichtet sei.
Abgesehen von diesen Einzelbestimmungen ergebe das Gesamtbild der Satzung einen so
starkeh FremdeinfluJ3, daJ3 von einem eigenverantwortlichen Handeln des Vereins nicht
mehr die Rede sein konne. Hierbei seien die Einwirkungsrechte des Nationalen Geistigen
Rates nach Art. 4 Abs. 2 (AusschluJ3 eines Mitglieds), Art. 11 Abs. 1 Buchst. c (Entscheidungsbefugnis tiber die Zustandigkeit), Art. 13 Abs . 2 (Genehmigungsvorbehalt for
Satzungsanderungen) und Art. 14 Abs. 2 (Ubergang des Vermogens bei Vereinsauflosung
auf den Nationalen Geistigen Rat) von Bedeutung. Die Satzung enthalte einen Verzicht auf
die Vereinsautonornie, der rnit dem geltenden Vereinsrecht nicht vereinbar sei.

III.

Die Verfassungsbeschwerden richten sich gegen die Beschltisse des Oberlandesgerichts
und des Landgerichts sowie- bei sachgerechter Auslegung der Verfassungsbeschwerde-
Schrift-gegen beide Beschltisse des Amtsgerichts. Die Beschwerdeftihrer haben hierzu ein
Gutachten von Prof. Dr. Friedrich Muller vorgelegt und rnachen in1 wesentlichen geltend:
1. Die Verfassungsbeschwerden seien zulassig. Das erforderliche Rechtsschutzinteresse
sei gegeben. Dem stehe nicht entgegen, da/3 die Zurtickweisung des Eintragungsantrags auch
auf eine Beanstandung des Art. 9 Abs. 2 der Satzung, zu dessen Anderung die Beschwerdeftihrer bereit seien, gesttitzt worden sei. Wtirde der Antrag nach der Anderung dieser
Satzungsbestimmung emeut gestellt, so wtirde er wegen der anderen vom Oberlandesgericht
beanstandeten Satzungsbestinmmngen wieder abgelehnt werden, wobei voraussichtlich

keine neue Sachprtifung stattfande.
2. Das Oberlandesgericht habe das Vereinsrecht des Btirgerlichen Gesetzbuchs wuáichtig
ausgelegt und hierbei insbesondere Inhalt und Tragweite der Art. 4 Abs. 1 und 2, Art. 140
GG in Verbindung mit Ari. 137 Abs. 3, 4 WRV verkannt.

–
a) Entgegen der Auffassung des Oberlandesgerichts hindere § 41 Abs. 1 BGB nicht
daran, das Recht, den Verein aufzulOsen, auf einen Dritten zu tibertragen. Dies
gelte jedenfalls dann, wenn auch die Mitgliederversammlung diese Befugnis habe. Die
Satzungsbestimmungen tiber die Wahl der Vereinsmitglieder durch die Baha'i-Gemeinde
und deren Ausscheiden infolge Neuwahl seien mit §§ 38 und 58 BGB vereinbar. Wie sich
aus den §§ 25 und 40 BGB ergebe, stelle es das staatlicQ.e Recht in das Belieben des Vereins,
derariige Regelungen zu treffen. Aus dem Btirgerlichen Gesetzbuch konnten auch keine
Bedenken hergeleitet werden gegen die Kompetenz des Nationalen Geistigen Rates zum
Ausschlu/3 eines Mitglieds des ortlichen Geistigen Rates (Art 4 Abs. 2 der Satzung) und zur

Bestimmung von <lessen Zustandigkeit (Art. 11 Abs. 1 Buchst. c) sowie gegen die in Art. 13
Abs. 2 vorgesehene Genehmigungspflicht fur Satzungsanderungen und die Obertragung des
Vermogens des Geistigen Rates bei <lessen Auflosung auf den Nationalen Geistigen Rat
(Art. 14 Abs. 2). Insgesamt lief3en die vom Oberlandesgericht beanstandeten
Satzungsbestimmungen keinen unzuliissigen Fremdeinfluf3 auJ3enstehender Dritter auf den
Beschwerdefuhrer zu 1) zu. Dessen Einbindung in den hierarchischen Aufbau der
Religionsgemeinschaft der Baha' i sei zwingend <lurch deren Grundsatze und Prinzipien vorgegeben ,
die auf gottlicher Offenbarung beruhten.
b) Die Versagung der Rechtsfahigkeit verletze den Beschwerdefuhrer zu I) in seinen
Grundrechten aus A1i. 4 Abs. 1 und 2 GG und verstoJ3e gegen Art. 140 GG in Verbindung
mit Art. 137 Abs. 3 und 4 WRY. Von diesen Verfassungsbestimmungen sei auch der
organisatorische Aufbau der Religionsgesellschaft erfaf3t einschlief3lich des Rechts, fur ein
gemeindliches Leitungsorgan die Rechtsfahigkeit anzustreben. Fi.ir das hier

maf3gebliche
Selbstverstandnis der Baha ' i sei es unabdingbar, daf3 die Leitungsorgane der 6rtlichen
Gemeinden, nicht aber die Gemeinden selbst, Rechtsfahigkeit erlangen. Das Grundgesetz
raume in Art. 140 GG in Verbindung mit Art. 137 Abs. 2 bis 5 WRY den Religionsgemeinschaften ein grundsatzliches Wahlrecht in bezug auf die Rechtsform ein. Nachdem den
Baha ' i der angestrebte Status einer Korperschaft des offentlichen Rechts versagt werde,
mi.isse dem Beschwerdefuhrer zu 1) die Rechtsfahigkeit nach bi.irgerlichem Recht zuerkannt
werden. Selbst wenn die vom Oberlandesgericht gefundene Auslegung des Vereinsrechts
fur nichtreligiose Vereine zutreffen sollte, wirke sie sich auf den Beschwerdefuhrer zu 1)
aufgrund seiner religiosen Zielsetzung und der daraus zwingend folgenden Einbindung in
die nationale und internationale Ordnung der Baba' i barter aus als auf jene und konne daher
fur ihn nicht gelten.
Die Beschwerdefuhrer zu 2) bis 4) seien als Vorstandsmitglieder des Beschwerdefuhrers
zu 1) in ihrem <lurch Art. 4 Abs. 2 GG geschi.itzten Recht auf Wahrnehmung religionsgesellschaftlicher (Leitungs-)Aktivitaten verletzt.
IV.
Zu der Verfassungsbeschwerde haben sich der Bundesminister der Justiz und das Ministerium fi.ir Justiz, Bundes- und Europaangelegenheiten Baden-Wi.irttemberg geauf3ert.
Beide halten die Verfassungsbeschwerde fi.ir unbegri.indet.
1. Der Bundesminister der Justiz tragt vor, aus Art. 4 Abs. 2 und Art. 140 GG in Verbindung mit Art. 137 Abs. 3 WRY konne nicht unmittelbar unter Berufung auf die Glaubensinhalte der Baha'i-Religion ein Anspruch auf Erlangung der Rechtsfahigkeit fur den
Beschwerdefuhrer zu I) hergeleitet werden. Art. 4 Abs. 2 GG verpflichte den Staat zur Respektierung des Glaubens und zum Schutz der Religionsausi.ibung, nicht aber zur Schaffung
rechtlicher Regelungen, die den jeweiligen Glaubensinhalten einzelner Religionsgesellschaften entsprachen . Fraglich sei bereits, ob Art. 137 Abs. 3 WRY den Erwerb der
Rechtsfahigkeit <lurch den Beschwerdefi.ihrer zu 1) i.iberhaupt erfasse; Art. 13 7 Abs. 4
WRY, der auf den Beschwerdefi.ihrer zu I) als blof3er Untergliederung einer Religionsgemeinschaft allerdings nicht unmittelbar anwendbar sei, treffe namlich gerade fur diesen
Bereich eine ausdri.ickliche Regelung. Jedenfalls konne der Geistige fat die Rechtsfahigkeit

nur nach den allgemeinen Vorschriften des bi.irgerlichen Rechtes erlangen; geringere
Anforderungen, als sie Art. 137 Abs. 4 WRY fur die Eintragung einer Religionsgesellschaft
als Verein stelle, konnten insoweit nicht gelten . Die Gerichte batten bei ihrer Entscheidung
i.iber die Eintragung des Beschwerdefi.ihrers zu I) Bedeutung und Tragweite des Art. 140
GG in Verbindung mit Art. 137 Abs. 3 und 4 WRY nicht verkannt.

2. Nach Auffassung des Ministers fur Justiz, Bundes- und Europaangelegenheiten Baden-
Wilrttemberg verst6/3t die Satzung nicht nur gegen einzelne Vorschriften des zwingenden
Rechts. Sie weiche auch in ihrer Gesamtheit so erheblich von dem im Bilrgerlichen
Gesetzbuch geregelten Typus des autonomen Vereins ab und setze den Beschwerdefuhrer zu
1) so dominierenden Fremdeinflilssen aus, da/3 die Entscheidung des Oberlandesgerichts,
gemessen an den vereinsrechtlichen Vorschriften des Bilrgerlichen Gesetzbuchs,
nicht beanstandet werden konne. Auch bei der gebotenen Berilcksichtigung des einschlagigen
Verfassungsrechts ergebe sich nichts anderes. Die Beschwerdefuhrer hatten auch bisher
nicht schlilssig dargelegt, da/3 der Glaube der Baha'i im einzelnen die Organisationsregeln
fordere, die vom Oberlandesgericht als unvereinbar mit den Vorschriften des Bilrgerlichen
Gesetzbuchs erachtet wurden. Es liege vielmehr nahe, da/3 die Glaubenslehre eine gewisse
Flexibilitat in der Ausgestaltung der Organisationsstruktur einraume.

B.

Die Verfassungsbeschwerden sind zulassig.

1. Der Beschwerdefuhrer zu 1) ist zur Erhebung der Verfassungsbeschwerde befugt. Als
Vereinigung von Personen kann er, unabhangig von gegebener Rechtsfahigkeit, die
mogliche Verletzung eines Grundrechts geltend machen (vgl. BVerfGE 3, 383 <391
>). Die
Verfassungsbeschwerde betrifft gerade die Frage, ob dem Beschwerdefuhrer zu 1)
die Eintragung als Verein und damit die Erlangung der Rechtsfahigkeit ohne Verletzung seines
Grundrechts aus Art. 4 Abs. l und 2 GG verweigert werden darf.
Der Beschwerdefuhrer zu 1) behauptet, er werde in seiner Freiheit der Religionsausilbung

dadurch verletzt, da/3 ihm mit der Verweigerung seiner Eintragung in das Vereinsregister
unmoglich gemacht werde, sich so zu organisieren, wie es seiner im wesentlichen <lurch den
Glaubensinhalt der Baha'i zwingend vorgegebenen inneren Verfassung entspreche. Damit
ist der Schutzbereich des Grundrechts der Religionsfreiheit berilhrt. Das Vorbringen des
Beschwerdefuhrers zu 1) ist auch hinreichend substantiiert; nach seinem Vortrag ist der
Sach- und Lebensbereich der Religionsfreiheit betroffen und erscheint eine Verletzung des
Gewahrleistungsinhalts des Grundrechts moglich.

2. Die Beschwerdefuhrer zu 2) bis 4) bringen vor, die Ablehnung der Eintragung des Beschwerdefuhrers zu 1) mache es ihnen unmoglich, sich im Rahmen ihrer Glaubensgemeinschaft entsprechend den fur die bindenden Vorgaben der ihr zuteil gewordenen Offenbarung
zu organisieren und so ihre Religion auszuilben. Mit diesem Vortrag haben sie die Moglichkeit einer Verletzung ihres Grundrechts aus Art. 4 Abs . 1 und 2 GG , das gerade auch ein
Individualgrundrecht ist, hinreichend dargetan. Daf3 die Beschwerdefuhrer zu 3) und 4)
inzwischen nicht mehr dem ortlichen Geistigen Rat angehoren , hat das ursprilnglich bestehende Interesse an einer Sachentscheidung nicht entfallen !assen. Wie sich eine Anderung
der Sachlage auf eine anhangige Verfassungsbeschwerde auswirkt, ist fur den jeweiligen
Einzelfall unter Berilcksichtigung der Art des angegriffenen Hoheitsakts, der Bedeutung der
geltend gemachten verfassungsrechtlichen Gewahrleistung und der Zwecke des Verfassungsbeschwerde-Verfahrens zu entscheiden (BVerfGE 76, 1 <38>). Im vorliegenden Fall
ist die grundsatzliche Bedeutung der aufgeworfenen verfassungsrechtlichen Frage und
weiter zu berilcksichtigen, da/3 die Beschwerdefuhrer zu 3) und 4) bei Wahlen emeut Mitglieder des ortlichen Geistigen Rates der Baha'i werden konnen und weitere gerichtliche
Verfahren bei erneuten Antragen auf Eintragung in das Vereinsregister moglich sind (vgl.
auch BVerfGE 2 1, 139 < 143>).

3. Das Rechtsschutzbedii rfnis fur die Verfassungsbeschwerde fehlt nicht deshalb, weil
das Oberlandesgericht seine Entscheidung auch auf die von den Beschwerdefuhrern nicht
beanstandete Erwagung gestiitzt hat, Art. 9 Abs. 2 der Satzung gewahrleiste

hinsichtlich der
Einberufung der Mitgliederversammlung nicht den von § 37 Abs. I BGB geforderten Minderheitenschutz. Insoweit handelt es sich ersichtlich um ei ne Frage, die im fachgerichtlichen
Verfahren nur eine untergeordnete Rolle spielte. Die Beschwerdefuhrer sind zu einer
Anderung der Satzung in diesem Punkt bereit. Es ist ihnen nicht zuzumuten , nach einer
solchen Anderung erneut ei n offensichtlich aussichtsloses Verfahren zu durchlaufen.

C.

Die Verfassungsbeschwerden sind begriindet.

Die Entscheidungen der Gerichte werden der Bedeutung des in Art. 4 Abs. 1 und 2 GG in
Verbindung mit Art. 140 GG/137 Abs. 2 und 4 WRY gewahrleisteten Grundrechts der religiosen Vereinigungsfreiheit fur die Auslegung (und Handhabung) des Vereinsrechts des
Biirgerlichen Gesetzbuchs nicht gerecht und verletzen dad urch die Beschwerdefuhrer in
ihren Grundrechten.

I.

Dem ortlichen Geistigen Rat der Baha'i Tiibingen und den Glaubigen der Baha' i-Gemeinschaft steht das Grundrecht aus Art. 4 Abs. 1 und 2 GG zu. Zwar konnen nicht allein
die Behauptung und das Selbstverstiindnis, eine Gemeinschaft bekenne sich zu einer Religion und sei eine Religionsgemeinschaft, fur diese und ihre Mitglieder die Berufung auf die
Fre iheitsgewahrleistung des Art. 4 Abs. 1 und 2 GG rechtfertigen; vielmehr mu/3 es sich
auch tatsachlich, nach geistigem Gehalt und auf3erem Erscheinungsbild, um eine Religion
und Religionsgemeinschaft handeln . Dies im Streitfall zu priifen und zu entscheiden, obliegt
-als Anwendung ei ner Regelung der staatli chen Rechtsordnung- den staatlichen Organen,
letztlich den Gerichten, die dabei freilich keine fre ie Bestimmungsmacht ausiiben, sondern
den vo n der Verfassung gernei nten oder vorausgesetzten , dem Sinn und Zweck der grundrechtlichen Verbiirgung entsprechenden Begriff der Religion zugrundezulegen haben. Im
vorliegenden Fall braucht hierauf j edoch nicht naher eingetreten zu werden, da der Charakter
des Baha' i-G laubens als Religion und der Baha ' i-Gemeinschaft als Religionsgemeinschaft

nach aktueller Lebenswirklichkeit, Kulturtradition und allgemeinem wie auch religionswissenschaftlichem Verstiindnis offenkundig ist.

II.

D ie Religionsfreiheit im Sinne des Art. 4 Abs . 1 und 2 GG umfaf3t auch die religiose
Vereinigungsfreiheit, wie sie sich aus dieser Bestimmung in Verbindung mit den einscblagigen, <lurch Art. 140 GG einbezogenen We imarer Kirchenartikeln ergibt.

I. Die religiose Vereinigungsfreiheit ist in Art. 4 Abs . 1 und 2 GG nicht ausdriickli ch
benannt; eigens gewahrleistet werden die Freiheit des Glaubens, des Gewissens, des
reli giosen und weltanschaulichen Bekenntnisses sowie die Freiheit der Religionsausiibung.

Nach der Rechtsprechung des Bundesverfassungsgerichts ist die in Art. 4 GG verbiirgte
Religionsfreiheit jedoch umfassend zu verstehen (vgl. BVerfGE 24, 236 <244 ff.>). Die
Intention des Verfassungsgebers war nach der Erfahrnng der Religionsverfo lgung <lurch das

NS-Regime darauf gerichtet, Religionsfreiheit nicht nur in bestimmten Teilfreiheiten,
sondem voll zu gewahrleisten. Jedenfalls sollte keines der religiosen Freiheitsrechte, die als
Ergebnis jahrhundertelanger geschichtlicher Entwicklung in der Weimarer Yerfassung
Anerkennung gefunden hatten, nunmehr ausgeschlossen sein. Zu diesen religiosen
Freiheitsrechten gehorten die Glaubens- und Gewissensfreiheit einschlief31ich der Bekenntnisfreiheit, die Freiheit der privaten und offentlichen Religionsaustibung (Kultusfreiheit)
und die religiose Yereinigungsfreiheit (vgl. Art. 135, 136, 137 Abs. 2 WRY und G.
Anschutz, Die Religionsfreiheit, in: Anschiitz/Thoma (Hrsg.), HDStR, Bd. 2, 1932, § 106, S.
681 ff.).

Dies wird <lurch die Entstehungsgeschichte bestatigt. In den Beratungen des Parlamentarischen Rates enthielt der spatere Art. 4 seit der Yorlage des Grundsatzausschusses und der
ersten Lesung im HauptausschuJ3 als Satz 2 des Abs. 1 ausdrticklich die Gewahrleistung der
religiosen Yereinigungsfreiheit ("Das Recht zur Yereinigung zu Religions- und Weltanschauungsgesellschaften wird anerkannt"). Erst in der vierten Lesung im Hauptausschuf3 am
4. Mai 1949-nach der Dbernahme des Weimarer Kirchenkompromisses in das Grundgesetz-wurde dieser Satz mit der Begrtindung gestrichen, er sei nunmehr

entbehrlich, weil Art. 137 Abs. 2 WRY Bestandteil des Grundgesetzes geworden sei (v.Doemming/
FUJ3lein/Matz, Entstehungsgeschichte der Artikel des Grundgesetzes: JOR, N.F., Bd. 1, S. 73
ff.; Pad.Rat, HA-Prot., 57. Sitzung am 4.5.1949, S. 745). Daraus ergibt sich, daf3 nach dem
Willen des Parlamentarischen Rats die religiose Yereinigungsfreiheit verfassungsrechtlich
gewahrleistet sein und bleiben so llte. Es ware diesem Befund und dem Willen des Yerfassungsgebers gerade entgegengesetzt, ihr wegen der Herausnahme aus Art. 4, die nur
erfolgte, um eine Doppelgewahrleistung zu vermeiden, nunmehr die Zugehorigkeit zur
grundrechtlich garantierten Religionsfreiheit abzusprechen. Yielmehr ist davon auszugehen,
daf3 Art. 4 Abs. 1 und 2 GG sich fur die Gewahrleistung der religiosen Yereinigungsfreiheit
auf Art. 140 GG/137 Abs. 2 WRY bezieht und sie in <lessen normativem Gehalt mitumfaf3t.

2. Der Gewahrleistungsinhalt der religiosen Yereinigungsfreiheit umfaf3t die Freiheit, aus
gemeinsamem Glauben sich zu einer Religionsgesellschaft zusammenzuschlief3en und zu
organisieren. Schon der Begriff der Religionsgesellschaft weist darauf hin, daf3 ein Zusammenschluf3 auf dem Boden der staatlichen Rechtsordnung gemeint ist und nicht etwa nur
eine rein geistliche Kultgemeinschaft. Die Moglichkeit der Bildung einer Religionsgesellschaft soil den Weg eroffnen, sich als Yereinigung von Menschen zur Yerwirklichung des
gemeinsamen religiosen Zwecks zu organisieren, eine rechtliche Gestalt zu geben und am
allgemeinen Rechtsverkehr teilzunehmen. Damit ist kein Anspruch auf eine bestimmte
Rechtsform gemeint, etwa die des rechtsfahigen Yereins oder einer sonstigen Form der
juristischen Person; gewahrleistet ist die Mog lichkeit einer irgendwie gearteten rechtlichen
Existenz einschlief31ich der Teilnahme am all gemeinen Rechtsverkehr.

Dem entspricht es, daf3 Art. 140 GG in Yerbindung mit Art. 137 Abs. 4 WRY den Religionsgesellschaften die Moglichkeit eroffnet und gewahrleistet, die Rechtsfahigkeit nach
den allgemeinen Yorschriften des btirgerlichen Rechts zu erwerben. Diese Yorschriften
haben wie jedermann so auch die Religionsgesellschaften grundsatzlich zu beachten. Es verschlagt daher nichts, wenn eine Religionsgesellschaft oder eine ihrer Gliederungen wegen
einer glaubensbegriindeten besonderen Organisation eine bestimmte Rechtsform,

die sie
erstrebt, nicht erlangen kann. Die religiose Yereinigungsfreiheit gebietet allerdings, <las
Eigenverstandnis der Religionsgesellschaft, sowei t es in den Bereich der <lurch Art. 4 Abs. 1
GG als unverletzlich gewahrleisteten Glaubens- und Bekenntnisfreiheit wurzelt und sich in
der <lurch Art. 4 Abs . 2 GG geschtitzten Religionsausiibung verwirklicht, bei der Auslegung
und Handhab ung des einschlagigen Rechts, hier des Yereinsrechts des Biirgerlichen

Gesetzbuchs, besonders zu beriicksichtigen (vgl. BYerfGE 53 , 366 <401 > m.w.N.). Das
bedeutet nicht nur, dal3 die Religionsgesellschaft Gestaltungsspielraume, die das dispositive
Recht eroffnet, voll ausschopfen darf. Auch bei der Handhabung zwingender Yorschriften
sind Auslegungsspielraume, soweit erforderlich, zugunsten der Religionsgesellschaft zu
nutzen; dies darf allerdings nicht dazu fuhren, unabweisbare Riicksichten auf die Sicherheit
des Rechtsverkehrs und auf die Rechte anderer zu vemachli:issigen.
Unvereinbar mit der religiosen Yereinigungsfreiheit ware ein Ergebnis, das eine
Religionsgesellschaft im Blick auf ihre innere Organisation von der Teilnahme am allgemeinen
Rechtsverkehr ganzlich ausschlosse oder diese nur unter Erschwerungen ermoglichte, die
unzumutbar sind.

III.

Dem dargelegten nonnativen Gehalt der religiosen Yereinigungsfreiheit werden die
angegriffenen Entscheidungen nicht gerecht. Das Yereinsrecht des Biirgerlichen
Gesetzbuchs lal3t es zu, besonderen Anforderungen an die innere Organisation Rechnung zu
tragen, die sich aus der Eigenart von religiosen Yereinen ergeben, die Teilgliederungen einer
Religionsgesellschaft sind oder mit ihr in besonderer Yerbindung stehen. Dies ist, da den
Baha'i die Rechtsform der Korperschaft des offentlichen Rechts nicht zur Yerfugung steht
(nachfolgend 1), im Blick auf den ortlichen Geistigen Rat aus Art. 4 Abs. 1 und 2 GG auch
verfassungsrechtlich geboten (nachfolgend 2).
1. Die Baha' i-Gemeinschaft kann die Eigenschaft als Korperschaft des

offentlichen
Rechts gemal3 Art. 140 GG/Art. 137 Abs. 5 WRY nicht erlangen. Mit dieser Organisationsform wiirden zwar die bestehenden Probleme gelost, denn im Rahmen der "Korperschaft des
offentlichen Rechts", die im Regelungszusammenhang des Art. 137 Abs. 5 WRY nur als
Mantelbegriff fungiert, liel3e sich die Einfugung in eine hierarchische Struktur, wie sie fur
die Baha'i von ihrer Glaubenslehre vorgegeben erscheint, organisatorisch voll verwirklichen. Das ze igt etwa das Beispiel der Romisch-Katholischen Kirche, for die insoweit eine
hierarchische Organisationsstruktur bestimmend ist, die ohne Abstriche for das staatliche
Recht Geltung gewinnt. So werden Pfarreien nach Anhorung des diozesanen Priesterrats
allein durch den Ortsbischof errichtet und aufgelOst, ohne dal3 dafiir der Rat oder die Zustimmung des Pfarrers, der Pfarrangehorigen oder eines von den Pfarrangehorigen gewahlten
Gremiums erforderlich ware (Can. 515, § 2 i.Y.m. Can. 127, §§ I und 2 CIC).
Die Beschwerdefohrer haben indes dargelegt, dal3 fur die Baha' i-Gemeinschaft nach den einschlagigen Empfehlungen der Kultusministerkonferenz und nach dem Ergebnis einer Anfrage
beim Hessischen Kultusministerium die Anerkennung als Korperschaft des offentlichen
Rechts for sie nicht in Frage komme; sie habe im Jahre 1986 in der Bundesrepublik nur etwa
4.000 bis 5.000 Mitglieder, die sich zudem auf etwa 50 ortliche Baha'i-Gemeinden
verteilten. Es li:i.13t sich nicht sagen, dal3 die Yerweigerung der Anerkennung als Korperschaft
des offentlichen Rechts angesichts dieser Umstande im Blick auf die Kriterien des Art. 137
Abs. 5 WRY rechtsfehlerhaft oder gar mil3brauchlich ware . Daher kann dahinstehen, ob die
Baha' i-Gemeinschaft, ware die Erlangung der Eigenschaft einer Korperschaft des offentlichen Rechts fiir sie moglich, ohne Einbul3e in dem Freiheitsanspruch aus Art. 4 Abs. 1 und 2
GG darauf auch verwiesen werden konnte, oder ob ihr insoweit die Wahl der Rechtsform
offenstiinde.
2. Es ist im Rahmen des Yereinsrechts des Biirgerlichen Gesetzbuchs moglich und verfassungsrechtlich geboten, die glaubensbedingten Anforderungen an die innere Organisation
des ortlichen Geistigen Rates der Baha 'i als religioser Yerein und Teilgliederung einer Religionsgesellschaft besonders zu beriicksichtigen.

a) Die von den Gerichten mit dem Grundsatz der Selbstandigkeit und

Selbstverwaltung
(Vereinsautonomie) fur unvereinbar angesehenen Bestimmungen der vorgelegten Satzung
i.iber das Zustandekommen der Mitgliedschaft (Art. 3 Abs. 2), den AusschluJ3 von der Mitgliedschaft (Art. 4 Abs. 2) und die Auflosung des Vereins (Art. 14 Abs. I Buchst. b), die
Erfordemisse ei11er Satzungsanderung (Art. 13 Abs. 2) und die Abgrenzung der Aufgaben
des Vereins (Art. 11 Abs. 1 Buchst. c) betreffen nicht diejenigen Bestimmungen des Vereinsrechts, die im Interesse der Sicherheit und Klarheit des Rechtsverkehrs die nach auJ3en
wirkenden Angelegenheiten und Rechtsverhaltnisse regeln (Bestellung und Abberufung des
Vorstands, <lessen Vertretungsmacht, Haftung des Vereinsvermogens, Liquidation bei
Auflosung des Vereins u.a.m.) . Sie beziehen sich allein auf die innere Organisation des
Vereins.
b) Die beanstandeten Regelungen stehen nicht in Widerspruch zum Wortlaut vereinsrechtlicher Vorschriften iiber die innere Organisation des Vereins. Die in § 41 BGB
geregelte Auflosung des Vereins <lurch BeschluJ3 der Mitgliederversammlung wird nicht
ausgeschlossen, sondem <lurch das Auflosungsrecht des Nationalen Geistigen Rates der
Baha'i erganzt; i.iber die Art und Weise des Zustandekommens der Mitgliedschaft enthalt §
58 BGB ebensowenig eine Regelung wie i.iber AusschluJ3moglichkeiten; die Bestimmung
des § 33 BGB i.iber Satzungsanderungen ist dispositiv (§ 40 BGB); i.iber die Abgrenzung von
Vereinsaufgaben besteht keine gesetzliche Regelung.
c) Die Gerichte begriinden die Unzu!assigkeit der genannten Satzungsbestimmungen
denn auch allein aus der Unvereinbarkeit mit dem das Vereinsrecht pragenden Grundsatz
der Vereinsautonomie. Dieser Grundsatz der Vereinsautonomie ist im Vereinsrecht des
BGB nicht ausdriicklich festgelegt; er wird vielmehr <lurch Rechtsprechung und Lehre der
Gesamtheit der Vorschriften entnommen, die die Konstituierung und Organisation des Vereins
sowie die Wahrnehmung der Vereinsangelegenheiten auf den Willen der Vereinsmitglieder
zuri.ickfuhren, und als darin vorausgesetzt angesehen. Sein Ziel ist, der Privatautonomie vergleichbar, den Charakter des Vereins als eines vomehmlich von der Willensbestimmung und

-betatigung seiner Mitglieder getragenen Personenverbandes zu wahren (KG, OLGZ 1974,
S. 385 <387>; RGRK-Steffen, 12. Aufl., Rdnm. 31 f. vor § 21, § 25 Rdnr. I; Staudinger-
Coing, 12. Aufl., Vorbem. zu §§ 21-54, Rdnr. 38 ; AK-Ott, § 25 Rdnrn. 15 f.; vgl. auch
Flume, Allgemeiner Tei! des Bi.irgerlichen Rechts 1/2, 1983, S. 189 f.). Es gehort zu dieser
Autonomie, den mit ihr ausgestatteten Einrichtungen das Recht einzuraumen, sich die ihren
Zwecken entsprechende Organisation selbst zu geben und diese frei zu bestimmen, soweit
dem nicht zwingende Vorschriften oder dem Wesen der entsprechenden Institution zu entnehmende Grundsatze entgegenstehen. In der Rechtsprechung wird hervorgehoben, dal3 diese
Autonomie auch in der Weise ausgeilbt werden kann, dal3 das Selbstverwaltungsrecht des
Vereins satzungsmaJ3ig beschrankt wird; auch eine solche Beschrankung stellt die Ausiibung
von Autonomie dar; es bedeutete daher eine Beschneidung von Autonomie, wenn solche
Regelungen fur unzulassig erk!art wi.irden (vgl. KG, OLGZ 1974, S. 385 <387>; Diltz, 2. FS
fur Herschel, 1982, S. 55 <73 ff.>; a.A. Flume, a.a.O., S. 194 ff.).
Der Grundsatz der Vereinsautonomie, wie er in Rechtsprechung und Schrifttum verstanden wird, wird somit von zwei nicht notwendig parallel laufenden inhaltlichen
Tendenzen gepragt: Einerseits schi.itzt er die Autonomie in der Bildung und organisatorischen Gestaltung des Vereins nach der freien Selbstentscheidung der Mitglieder, wozu
auch die Einfugung in eine hierarchisch organisierte Gemeinschaft gehoren kann, andererseits bewahrt er die Selbstbestimmung des Vereins und seiner Mitglieder vor einer
EntauJ3erung, die die eigene Willensbestimmung nahezu vollstandig zum Erliegen bringt. Er
schliel3t es nicht aus, ist vielmehr dafur offen , bei seiner Auslegung und Anwendung beide

Tendenzen unter Berticksichtigung des konkreten Falles, d.h. auch bezogen auf Zweckausrichtung und Eigenart des in Frage stehenden Vereins, zum Ausgleich zu bringen. So wird es
mit der Vereinsautonomie for vereinbar gehalten, gestufte Verbande zu schaffen, innerhalb
deren die Unterverbande-sei es als rechtsfahige, sei es als nichtrechtsfahige Vereine-zu
Oberverbanden in Abhangigkeit stehen, ihren Vereinscharakter dadurch aber nicht

verlieren,
sofem sie auch eigenstandig Aufgaben wahrnehmen (Reichert/ Dannecker/Kuhr, Handbuch
des Vereins- und Verbandsrechts, 4. Aufl. 1987, Rdnrn. 2098 ff.;
Soergel-Hadding, Rdnm.
53 vor § 21; BGHZ 90, S. 331).
d) Wird dabei die Eigenart religioser Vereine, die sich als Teil einer Religionsgemeinschaft organisieren, bedacht, so liegt es im Blick auf die vielfach zu beobachtende
glaubensgebundene hierarchische innere Organisation von Religionsgesellschaften nahe,
dal3 Vereine, die Teilgliederungen von Religionsgesellschaften sind oder mit ihnen in besonderer Verbindung stehen, sich in die Hierarchie ihrer Religionsgemeinschaft einfogen
wollen. Darin kann nicht ohne weiteres die Unterwerfung unter eine Fremdbestimmung von
aul3en gesehen werden, die die Selbstandigkeit und Selbstverwaltung des Vereins in ihrem
Kern trifft.
aa) Die Autonomie in der Bildung und Organisation eines religiosen Vereins kann dahin
betatigt werden, dal3 als Zweck des Vereins gewollt wird, eine Teilgliederung einer Religionsgemeinschaft zu sein und sich in deren religionsrechtlich bestimmte Struktur
einzufiigen. Solche selbstgesetzten Einordnungszwecke, die sich bei einem religiosen
Verein gerade als Ausdruck der religiosen Selbstbestimmung der Mitglieder in ihrem
gemeinsamen Glauben darstellen, mlissen nicht schlechthin als Preisgabe der Selbstbestimmung des Vereins beurteilt werden. Die Grenze ist erst dort erreicht, wo Selbstbestimmung
und Selbstverwaltung des Vereins nicht nur in bestimmten Hinsichten, wie sie sich aus der
religionsrechtlich vorausgesetzten hierarchischen Einordnung ergeben, sondem dartiber
hinaus in weitem Umfang ausgeschlossen werden; der Verein wtirde dann nicht mehr vornehmlich vom Willen der Mitglieder getragen, sondern zur blol3en Verwaltungsstelle oder
einem blol3en Sondervermogen eines anderen (vgl. KG, OLGZ 1974, S. 385 <390>; Bay-
ObLGZ 1979, S. 303 <308 ff. >).
Hiernach lal3t es das Vereinsrecht zu, bei einem religiosen Verein, der sich als
Teilgliederung einer Religionsgesellschaft konstituiert, Einschrankungen der autonomen
Auflosungs-, Ausschliel3ungs- oder Betatigungsbefugnis nicht als mit der Vereinsautonomie

unvereinbare Fremdbestimmung von aul3en anzusehen, sofem sie der Sicherung der Einordnung in die gro13ere Religionsgemeinschaft im Rahmen der bestehenden religionsrechtlichen
Verkntipfung-etwa der Wahrung der Identitat der Glaubenslehre und grundlegender glaubensbedingter Lebensfohrungspflichten-dienen und sich darauf begrenzen. Bei solcher Begrenzung der Eingriffsbefugnisse einer hierarchisch tibergeordneten Instanz, die
for sich nur eine Art Lehramt und entsprechende Jurisdiktionsbefugnisse beansprucht, bleibt
noch ein hinreichender Bestand an Selbstbestimmung und Selbsttatigkeit des Vereins
gewahrt.
bb) Indem die Gerichte den in der Satzung normierten Ei nflul3 des Nationalen Geistigen
Rates aufBestand, Mitgliedschaft und Betatigung des ortlichen Geistigen Rates generell als
unzulassige Fremdbestimmung des Vereins von aul3en ansehen, haben sie die Eigenart
religioser Vereine, die sich als Teilgliederung einer Religionsgesellschaft glaubensgebunden
hierarchisch organisieren, und damit die Bedeutung des Grundrechts der religiosen Vereinigungsfreiheit for die Auslegung und Anwendung des Grundsatzes der Vereinsautonomie
verkannt. Sie haben den Nationalen Geistigen Rat wie eine fremde, von anderen Zielen und
Interessen bestimmte Organisation angesehen, die beherrschenden Einflul3 austibt, ohne die

<lurch die religionsrechtliche Verkntipfung gegebene Einheit und Gemeinsamkeit zu
beachten. Nichts anderes gilt im Ergebnis hinsichtlich der Wahl der Mitglieder des ortlichen
Geistigen Rates <lurch die Glaubigen der ortlichen Baha'i-Gemeinde. Diese sind kraft der
religionsrechtlichen Yerkntipfung ebenfalls nicht Fremde, die den Verein einer andersgerichteten Bestimrnung von auf3en unterwerfen und dadurch seine Selbstbestimmung aufheben;
vielmehr steht diese Art der Begri.indung der Mitgliedschaft mit dem Zweck des Vereins, als
hierarchische Leitungsinstanz die Angelegenheiten der ortlichen Baha'i-Gemeinde zu verwalten (Art. 2 Abs. 1 der Satzung und die Praambel), in Einklang und dient gerade seiner
Verwirklichung.
e) Ein unzulassiger Fremdeinfluf3 kann sich auch nicht daraus ergeben, daf3 bei Auflosung
des Yereins <lurch den Nationalen Geistigen Rat das Yereinsvermogen diesem zufallt (Art.

14 Abs. I und 2 der Satzung). Zielrichtung dieser Satzungsbestimrnung ist nicht, dem Nationalen Geistigen Rat unter Ausnutzung seiner Auflosungsbefugnis den Zugriff auf fremdes Yerrnogen zum Zweck eigener Yermogensmehrung zu eroffnen. Hiergegen spricht bereits, daB nach der Satzung keine Beitrage erhoben werden, die den Zweck einer Vermogensansammlung verfolgen; die Finanzierung des Vereins erfolgt allein durch freiwillige Spenden; zudem hat sich der Yerein ausdrticklich den rechtlichen Bindungen der Gemeinni.itzigkeit unterstellt (Art. 2 Abs. 2 und 3 der Satzung).

IV.

Die genannten Entscheidungen verletzen danach die Beschwerdefiihrer in ihrem Grundrecht aus Art. 4 Abs. 1 und 2 GG in Verbindung mit Art. 140 GG/ 137 Abs. 2 und 4 WRY, indem sie die Eigenart des ortlichen Geistigen Rates als religioser Yerein und Teilgliederung einer Religionsgesellschaft bei der Auslegung und Anwendung des Begriffs der Yereinsautonomie nicht hinreichend berticksichtigen. Sie sind daher aufzuheben. Die Sache ist an das Amtsgericht zur erneuten Entscheidung zuri.ickzuverweisen. Es wird dabei u.a. zu pri.ifen haben, ob das in der Satzung unbegrenzt formulierte Auflosungs- und AusschlieBungsrecht <lurch den Nationalen Geistigen Rat schon <lurch den Zweck des Yereins und die Praambel der Satzung hinreichend eingeschrankt im Sinne der Darlegungen unter III 2 d) aa) erscheint oder ob es insoweit einer ausdrticklichen Festlegung in der Satzung bedarf.

Die Entscheidung i.iber die Kosten folgt aus § 34a Abs. 2 BVerfGG.

Mahrenholz Bockenforde Klein
Graf3hof Kruis Franf3en
Kirchhof Winter

[TRANSLATION - FROM GERMAN]

Guiding Principles

for the decision of the Second Senate of 5th February 1991
- 2 BvR 263/86 -

I. A community's mere assertion and self-understanding of professing a religion and of being a religious community cannot justify reference for it and its members to the guarantee of religious freedom of Art. 4, par. 1 and 2 GG; rather it must be a religion and a

religious community in fact, according to spiritual content and outward appearance. To
examine and determine this in case of dispute is the duty of the organs ofthe State, ofthe
courts in the final ana lysis, - in application of the ruling of the State's legal system.

2. a) To the freedom of religion in the meaning of Art. 4, par. I and 2 GG belongs also the
freedom of religious association, arising from this regulation in connection with the
relevant Weimar Church Articles included by Art. 140 GG.

b) The guarantee of freedom of religious association contains also the freedom to form a
religious association and organize according to one 's common faith. This does not
mean the right to a particular legal form, such as that of an incorporated association or
some other form of corporation; what is guaranteed is the possibility of legal existence
in some form or other, includi ng participation in general legal proceedings.

(TRANSLATION - FROM GERMAN]

FEDERAL CONSTITUTIONAL COURT
- 2 BvR 263/86 -

IN THE NAME OF THE PEOPLE
In the Proceedings
on the
Constitutional Appeal

l. of the "Spiritual Assembly of the Baha' is ofTubingen, with its seat in Tubingen",
represented by the Chairman, Mr. S ....
2. of Mr. S ....
3. of Mrs. S ... .
4. of Mrs. S .. .

- Represented by: Attorneys Dr. Michael Uechtritz,
Dr. Hans Schlarmann,
BirkenwaldstraBe 149, Stuttgart 1 -

against a) the decision of the High State Court Stuttgart
of 27 January 1986 - 8 W 252/85 -,
b) the decision of the State Court Tubing en
of 8 May 1985 - 5 T 34/84 (FGG) -,
c) the decision of the District Court Tiibingen
of 8 December 1983 and of 2 January 1984 - GReg. II 922/83 -

the Federal Constitutional Court - Second Senate - with the participation of Judges
Vice-chairman Mahrenholz,
Bockenforde,
Klein,
GraBhof,
Kruis,
FranBen,
Kirchhof,
Winter

decided on 5 February 1991:
The Decisions of the High State Court Stuttgart of 27 January 1986 - 8 W 252/85 -, of
the State Court Tubingen of 8 May 1985 - 5 T 34/84 (FGG) - and of the District Court
Tubingen of 8 December 1983 and of 2 January 1984 - GReg . II 922/83 - violate the
basic rights of the appellants accorded by Article 4, paragraphs 1 and 2 of the Constitution. They are repealed. The case is referred back to the District Court.
The State of Baden-Wiirttemberg has to reimburse the appellants for the necessary
expenses.

Reasons

A.

Subject of the Constitutional Appeal is the question to what extent Art. 4, par. 1 and 2 GG
requires that the individuality of a religious association, considering and organizing itself as
part of a religious community, must be taken into account in the interpretation and application of regulations of corporate law of the Code of Civil Law.

I.

The Religious Community of the Baha'is, constituting a religious movement arisen out of
Shi ' ih Islam, is represented in a multiplicity of countries. It is hierarchically organized and is
currently governed by the "Universal House of Justice", consisting of nine elected members,
with its seat in Haifa (Israel) . In countries with a considerable number of local communities,
a nine-member National Spiritual Assembly is elected annually in an indirect election by the
totality of its members. In the Federal Republic of Germany this is established

as a registered association; in other countries it makes use of other legal forms of association or
incorporation according to the laws valid there. As governing bodies on a local level, Local
Spiritual Assemblies also consisting of nine members are elected by the believers of the
local community, and are responsible fo r regulating local affairs.

II.

1. The appellant under 2) is chai1man, the appellants under 3) and 4) were further elected
officers of the appellant under 1). On 14 February 1983 the appellant under 2) as chairman
of the governing body applied to the District Court Tubingen for registration of the appellant
under 1) in the Court's Register of Associations. The By-Laws on which this application is
based contain the following regulations, which are significant here:

Article 2
Pmpose of the Association
I The purpose of the Spiritual Assembly of the Baha' is of Ttibingen is the administration of all the affairs of the Baha'i Community in Tiibingen according to the
teachings and administrative principles of the Baha' i Religion, as they appear in the
Appendix following the By-Laws ....
II Accordingly the Spiritual Assembly exclusively and directly pursues charitable and
religious purposes and purposes of public benefit in the sense of the paragraph on
"Tax-favoured purposes" in Tax Law.
III The Spiritual Assembly acts in a disinterested capacity and does not pursue purposes
for its own economic benefit.

Article 3
Establishment of Membership
I
II The members of the Spiritual Assembly are elected by the voting members of the
Baha'i Community from amongst their midst by secret ballot with sin1ple plurality
vote, for the duration of one year, or until the election of their successors. This

election takes place on 21 April of each year at the Annual Convention of the Baha'i

Conununity. Details are regulated by Article 10.
III
Article 4
Termination of membership
I Membership is terminated
by the expiration of time and new election of the Spiritual Assembly,
by resignation,
by removal,
by leaving the Baha'i Conununity ofTtibingen.
II The removal of a member of the Spiritual Assembly falls within the competence of
the National Spiritual Assembly of the Baha'is of Germany.
Article 5
By-Election
I Vacancies in the membership of the Spiritual Assembly are replaced by election at a
special meeting of the Baha'i Community duly called by the Spiritual Assembly for
this purpose. As long as the number of members of the Spiritual Assembly does not
fall below 5, its decision-making competence is maintained.
II If the number of vacancies is higher than four, so that the Spiritual Assembly is no
longer competent to make decisions, the election is carried out under the supervision
of the National Spiritual Assembly.
Article 9
Meeting of the members
I
II All subsequent meetings are called informally (in writing, by telephone or orally) by
the Secretary of the Spiritual Assembly at the request of the Chairman or, if
he is prevented, by the Vice-chairman, or at the request of three members of the Assembly or
by decision of the Assembly in advance ....
III
IV

Article 11
The National Spiritual Assembly
I The institution superior to all the Spiritual Assemblies in the Federal Republic is the
National Spiritual Assembly of the Baha'is of Germany e.V.
It decides
a) and b) ... ;
c) about the area of jurisdiction of the Local Spiritual Assembly;
d) to f) ...

Article 13
Amendment of the By-Laws
I
II Amendments to the By-Laws require the approval of the National Spiritual Assembly
of the Baha'is of Germany. They become effective on registration in the Court's Register of Associations.

Article 14
Dissolution
I The dissolution of the Spiritual Assembly can result
a) from an absolute majority decision taken by the members of the Assembly in a meeting of the members called exclusively for this purpose,
b) from an absolute majority decision of the National Spiritual Assembly.
II In case of the dissolution of the Spiritual Assembly its assets are transferred to the
National Spiritual Assembly of the Baha'is of Germany, which must use them directly and exclusively for charitable and religious purposes and purposes of public
benefit.

2. The District Court indicated questionable legal points of a formal and material kind in
the registration procedure and demanded rectification. The appellant under 1) was stated to
lack particularly the necessary legal independence, because its existence is dependent on the
one hand on the local community, and on the other on the National Spiritual Assembly. The
appellants counter-claimed that the institutional structure of the world-wide Baha'i Community rests on a divine foundation and cannot be changed by them. As, according to the
Constitutional Law of the Baha'is, all power of jurisdiction lies with the elected bodies,
these should be given legal capacity in order to be able to participate in legal proceedings.
The District Court rejected the application for registration with the decision of 8 December
1983, and another application of22.12.1983 with the decision of2 January 1984.
3. The immediate appeal of the appellants under 2) to 4) against the decisions of the District Court of 8 December 1983 and 2 January 1984 was rejected as unjustified by the State
Court on 8 May 1985. The Association's By-Laws presented were stated to violate§ 37 par.
1 BGB, as well as the principle of corporate autonomy. Art 9 par. 2 of the By-Laws, which
gives the provisions for calling a meeting of the members, was stated not to do

justice to the
protection of the minority called for in§ 37 par. 1 BGB. The legal provision demands that
the number of members at whose request a meeting of the members is to be called be fixed
proportionately, so that allowance will be made for future changes in the sháength of the
Association. The membership of the Association could drop to five without resulting in legal
incapacity to make decisions. In this case the number of three members fixed in Art. 9 par. 2
no longer represents a minority.
Above all it was pointed out that the By-Laws contain regulations leading to a legal and
organizational dependence of the Association on a third party and are thus incompatible with
the principle of independence and self-administration of associations. On the one hand
through Art. 4 par. 2, 11 par. 1, 13 par. 2, 14 par. 1 letter b, and through further regulations,
the National Spiritual Assembly as a non-member of the Association is to be given the right
of decision-making in the removal of members, amendment of the By-Laws, dissolution of
the Association and other matters concerning the Association; on the other hand the Baha 'i
Community is to decide through elections on the establishment and the duration of the membership, according to Art. 3 par. 2 and 4 par. 1. Such wide-ranging influence by a third party
in the organization of an association is inadmissible.
4. The High State Court Stuttgart rejected as unjustified the further appeal of the appellants under 2) to 4) with decision of27 January 1986 (OLGZ 1986, p. 257). It noted that Art.
9 par. 2 of the By-Laws violates§ 37 par. 1 BGB, because it does not ensure, with a possible
change in the number of members, that the call for a meeting of the members has to follow
the request of a minority. The By-Laws are furthermore not reconcilable with the principle
of independence and self-administration of the Association (corporate autonomy). Art. 14

par. 2 letter b, according to which the National Spiritual Assembly can dissolve the Association, violates § 41 BGB. It is inadmissible to give the right to an external third party to
dissolve the Association against the wish of its members. Insofar as

jurisprudence had
judged such regulations in individual cases to be admissible (KG, DJ 1936, p. 1948; OLG
Karlsruhe, JW 1936, p. 3266; OLG Stuttgart, Das Recht [The Law] 1936, col. 151), these
decisions had been made in the time of National Socialism and their reasoning was not convincing. The election of the members by the Baha'i Community, as envisaged in Art. 3 par.
2 and Art. 4 par. 1 of the By-Laws, violates§§ 38 and 58 No. 1 BGB. The form by which a
new member joins and the declaration of acceptance could indeed be regulated in the By-
Laws in any way that is desired, and membership can be tied to certain pre-conditions. But
in principle the Association is to be free to decide whether to accept someone as a member,
as long as it is not, as a vitally important Association with monopoly status, exceptionally
obliged to accept members. Apart from these individual regulations, the overall picture of
the By-Laws shows such a strong third-party influence that there can no longer be a question
of autonomous action on the part of the Association. Significant hereby are the National
Spiritual Assembly 's rights of intervention, according to Art. 4 par. 2 (removal of a member), Art. 11 par. 1 letter c (right of decision-making on the area of jurisdiction), Art. 13 par.
2 (reserving approval for amendment of the By-Laws), Art. 14 par. 2 (transfer of the assets
to the National Spiritual Assembly in case of the dissolution of the Association). The By-
Laws contain a renunciation of the autonomy of the Association not in accordance with corporate law.

III .

The Constitutional Appeals are addressed against the decisions of the High State Court
and of the State Court as well as-in the relevant interpretation of the brief of the Constitutional Appeal-against both decisions of the District Court. The appellants presented an
expert opinion by Prof. Dr. Friedrich Muller on this and claim essentially:
1. The Constitutional Appeals are admissible . The required interest for legal protection is
established. This is not contravened by the fact that the rejection of the application to register was based also on an objection to Art. 9 par. 2 of the By-Laws, which the appellants had
agreed to change. Should an application again be made after amendment of this

provision of
the By-Laws, it would again be rejected because of the other provisions of the By-Laws
which were questioned by the High State Court, in which case there would probably be no
re-examination of the case.
2. The High State Court has interpreted the corporate law of the Code of Civil Law incorrectly, and has especially misunderstood the content and significance of Art. 4 par. 1 and 2,
Art. 140 GG in connection with Art. 137 par. 3, 4 WRV.
a) Contrary to the interpretation of the High State Court § 41 par. 1 BGB does not prevent
the transfer to a third party of the right to dissolve the Association. This is certainly true
when the assembly of the members has this right as well. The provisions of the By-Laws for
the election of the members of the Association by the Baha'i Community and the termination of their membership due to new elections are in accordance with§§ 38 and 58 BGB. As
is shown from §§ 25 and 40 BGB, State Law leaves it to the Association to make such provisions. No objections can be derived from the Code of Civil Law either against the
competence of the National Spiritual Assembly to remove a member of the Local Spiritual
Assembly (Art. 4 par. 2 of the By-Laws), or to the definition of its area of jurisdiction (Art.
11 par. 1 letter c), or to the duty of approval for amendment of the By-Laws provided for in

Art. 13 par. 2, or to the transfer of assets of the Spiritual Assembly in case of its dissolution
to the National Spiritual Assembly (Art. 14 par. 2). Altogether the provisions of the By-
Laws contested by the High State Court did not grant an inadmissible outside influence of a
third party on the appellant under 1). Its integration in the hierarchical shucture of the Religious Community of the Baha'is is of necessity given by its rules and principles, which are
based on divine Revelation.
b) The denial of legal capacity violates the constitutional rights of the appellant under 1)
as derived from Art. 4 par. 1 and 2 GG and violates Art. 140 GG in connection with Art. 137
par. 3 and 4 WRY. These provisions of the Constitution comprehend an organizational
shucture for a religious community, including the right to seek legal capacity

for an administiáative institution of the community. In the understanding of the Baha'is, which is relevant here, it is an unyieldable principle that the administiáative institutions of the local communities , but not the communities themselves, should attain legal capacity. The Constitution in Art. 140 GG in connection with Art. 137 par. 2 to 5 WRY gives religious communities the basic right of choice as regards their legal form. Since the Baha'is were denied the status of ' Korperschaft des offentlichen Rechts' [Corporate Body under Public Law] which they sought, the appellant under 1) must be granted legal capacity under Civil Law. Even if the High State Court's interpretation of corporate law for non-religious associations should be correct, its effect on the appellant under 1) is more serious because of his religious aims and the necessity of integration in the national and international order of the Baha'is which they require, and thus it cannot be applied to him.

The appellants under 2) to 4) as officers of appellant under 1) suffer violation of their right, protected by Ari. 4 par. 2 GG, to carry out administiáative activities for the religious community.

IV.

On the Constitutional Appeal the Federal Minister of Justice and the Ministiáy for Justice, Federal and European Affairs of Baden-Wi.irttemberg have given their opinion. Both consider the Constitutional Appeal unjustified .

1. The Federal Minister of Justice explains that the right to be granted legal capacity for the appellant under 1) cannot directly be derived from Art. 4 par. 2 and Ari. 140 GG in connection with Art. 13 7 par. 3 WRY by referring to the contents of belief of the Baha'i Religion. Ari. 4 par. 2 GG obliges the State to respect belief and to protect the practice of religion, but not to create legal regulations which correspond to the pariicular contents of belief of individual religious cornnmnities. It is questionable whether Art. 137 par. 3 WRY covers the attainment of legal capacity by the appellant under 1); Art. 137 par. 4 WRY, which is not directly applicable to the appellant under 1) as a mere sub-organization of a religious community, gives an explicit regulation just for this area. In any case, the Spiritual

Assembly can attain legal capacity only according to the general prescriptions of Civil Law;
lesser requirements than those demanded in Art. 137 par. 4 WRY for the registration of a
religious community as an association, could not apply in this case. The Courts, in their
decision on the registration of the appellant under 1), have not misunderstood the meaning
and significance of Art. 140 GG in connection with Ari. 137 par. 3 and 4 WRY.
2. According to the view of the Minister of Justice, Federal and Emopean Affairs of
Baden-Wi.irttemberg, the By-Laws violate not only individual regulations of the compulsory
law. They also depart significantly in their totality fro m the type of autonomous association
regulated in the Code of Civil Law, and so expose the appellant under 1) to dominating

third-party influences, that the decision of the High State Court cannot be contested in the
light of the regulations of corporate law of the Code of Civil Law. Even when taking the relevant Constitutional Law into necessary consideration, no other result can obtain. The
appellants have not so far proven conclusively that the belief of the Bah:i'is demands in particular the organizational rules considered iITeconcilable with the regulations of the Code of
Civil Law. It is suggested rather that the teachings of the Faith grant a certain flexibility in
the aITangement of details of the organizational strncture.

B.

The Constitutional Appeals are admissible.

1. The appellant under 1) is entitled to make the Constitutional Appeal. As a union of persons he can, independent of given legal capacity, claim the possible violation of a
constitutional right (cf. BVerfGE 3, 383 <391 >). The Constitutional Appeal specifically
concerns the question whether the appellant under 1) can be denied registration as an association and thus the attainment of legal capacity, without violation of his constitutional right
from Art. 4 par. 2 and 2 GG.
The appellant under 1) asserts that his freedom of religious practice is violated by the fact
that with the denial of his registration in the Court's Register of Associations it has been

made impossible for him to organize in accordance with the internal constitution prescribed
essentially and imperatively by the belief of the Bah:i 'is . Thus the protection of the Constitutional Law of religious freedom is infringed. The claim of the appellant under 1) is
adequately substantiated; according to his presentation the material and vital areas of religious freedom are concerned and there appears a possible violation of the guarantee of the
Constitutional Law.
2. The appellants under 2) to 4) claim that the denial ofregistration to the appellant under
1) makes it impossible for them to organize themselves in the framework of their religious
community according to the binding prescriptions of the Revelation underlying it, and thus
to practise their religion. With this presentation they have sufficiently proven the possibility
of a violation of their constitutional right from Art. 4 par. 1 and 2 GG, which is also an individual constitutional right. That the appellants under 3) and 4) no longer belong to the Local
Spiritual Assembly, has not lessened their original interest in a decision of the case. How a
change in the situation affects a Constitutional Appeal already made, is to be decided in each
individual case, taking into consideration the contested act of sovereignty underlying the
appeal, the significance of the constitutional guarantee appealed to and the purposes of the
Constitutional Appeal (BVerfGE 76, 1 <38>). In the present case the basic significance of
the Constitutional Question brought up is to be considered, and further, that the appellants
under 3) and 4) can again become members of the Local Spiritual Assembly of the Bah:i'is
in elections, and further court proceedings in case of renewed applications for registration in
the Court's Register of Associations are possible (cf. also BVerfGE 21 , 139 < 143>).
3. The legitimate interest to take legal action as basis for the Constitutional Appeal is not
vitiated through the High State Court' s having based its decision also on the consideration
not contested by the appellants, namely that Art. 9 par. 2 of the By-Laws does not guarantee,
as regards calling a meeting of the members, the protection of minorities required in § 37
par. 1 BGB. Thus, this is obviously a question which plays only a subordinate

role in the
court proceedings. The appellants are ready to amend the By-Laws on this point. They cannot be expected to again go through a hopeless application after such an amendment.

c.
The Constitutional Appeals are justified.

The decisions of the Courts do not do justice to the significance of the constitutional right
of freedom of religious association, guaranteed in Art. 4 par. 2 and 2 GG in connection with
Art. 140 GG/137 par. 2 and 4 WRY, for the interpretation (and application) of the corporate
law of the Code of Civil Law, and they thereby violate the constitutional rights of the
appellants.

I.

The Local Assembly of the Baha'is ofTubingen and the believers of the Baha'i Community are entitled to the constitutional right from Art. 4 par. 1 and 2 GG. A community's mere
assertion and self-understanding of professing a religion and of being a religious community
cannot justify reference for it and its members to the guarantee of religious freedom of Art.
4, par. I and 2 GG; rather it must be a religion and a religious community in fact, according
to spiritual content and outward appearance. To examine and determine this in case of dispute is the duty of the organs of the State, of the courts in the final analysis,-in application
of the ruling of the State's legal system. These cannot decide freely in such a case, but must
base their decision on the concept of religion to which the meaning and purpose of the fundamental guarantee refers, as intended or set forth in the Constitution. In the present case it
is not necessary to go more deeply into this, as the character of the Baha' i Faith as a religion
and of the Baha ' i Community as a religious community is evident, in actual everyday life, in
cultural tradition, and in the understanding of the general public as well as of the science of
comparative religion.

II.

Religious freedom in the meaning of Art. 4 par. I and 2 GG also includes freedom ofreligious association as it follows from this regulation in

connection with the relevant Weimar
Church Articles which are included by Art. 140 GG.
I. Freedom of religious association is not expressly mentioned in Art. 4 par. 1 and 2 GG;
specifically guaranteed are freedom of religion, conscience, religious and ideological belief,
as well as the freedom of religious practice. According to the judgements of the Federal
Constitutional Court the freedom ofreligion guaranteed in Art. 4 GG has to be understood in
a comprehensive manner (cfBYerfGE 24, 236 <244 ff.>). The intention of the framer of the
Constitution, after the experience of religious persecution by the National Socialist regime,
was aimed at guaranteeing freedom of religion not just as particular partial freedoms , but
fully. In any case none of the rights to religious freedom, which had been recognized in the
Weimar Constitution as the result of hundreds of years of historical development, should
now be excluded. A part of these rights to religious freedom was freedom of religion and
conscience, including freedom of belief, freedom of private and public religious practice
(freedom of worship) and freedom of religious association (cf. Art. 135, 136, 137 par. 2
WRY and G. Anschutz, Die Religionsfreiheit [The Freedom of Religion] , in: Anschutz/
Thoma (Pub!.) HDStR, vol. 2, 1932, § I 06, p. 681 ff.).
This is confirmed by the history of its development. In the consultations of
the Parliamentary Council, what was later to be Art. 4 expressly contained the guarantee of the freedom of

religious association ("The right of association for religious and ideological societies is recognized"), from its presentation by the Committee of Principles and the first reading in the
Main Committee as sentence 2 of par. 1. Only in the fourth reading in the Main Committee
on 4 May 1949-after inclusion of the Weimar Church Compromise into the Constitutionthis sentence was deleted with the reasoning that it is now unnecessary, because Art. 137
par. 2 WRY is now part of the Constitution (v.Doemming/ Filsslein/Matz, Entstehungsgeschichte der Artikel des Grundgesetzes [History of the Development of the Articles of the
Constitution]: JOR, N.F., vol. 1, p. 73 foll.; Pad.Council, HA-Prot., 57th meeting on
4.5.1949, p. 745). From this it follows, according to the intention of the

Parliamentary Council, that freedom of religious association is, and is to continue to be, guaranteed in
Constitutional Law. It would be totally opposed to this ruling and to the intention of the
framer of the Constitution, if it [freedom of religious association] were to be denied merely
because of its deletion from Art. 4 which was only made in order to avoid a double guarantee, since it is part of the freedom ofreligion guaranteed in Constitutional Law. It is rather to
be deduced that Art. 4 par. 1 and 2 GG refers for its guarantee of the freedom of religious
association to Art. 140 GG/137 par. 2 WRY and includes its normative content.
2. The guarantee of freedom of religious association includes the freedom to form and
organize as a religious association based on a common Faith. Even the concept of religious
association points to the fact that a union on the basis of State Law is intended, and not just a
mere spiritual community of worship. The possibility of forming a religious association is to
open the way to organizing as a union of people for the realization of a common religious
purpose, to give some legal form, and to participate in general legal proceedings . This is not
meant as a right to a particular legal form, such as that of an incorporated association or
some other form of legal person; guaranteed is, however, the possibility of a legal existence
in some form or other, including participation in general legal proceedings.
It is in conformity with this that Art. 140 GG in connection with Art. 137 par. 4 WRY
opens and guarantees to religious communities the possibility of acquiring legal capacity
according to the general conditions of Civil Law. These conditions have to be observed by
everyone on principle, including religious communities. Nothing is therefore lost, if a religious community or one of its parts cannot acquire a particular legal form it is aspiring to,
because of a special organization rooted in its belief. Freedom of religious association
demands, however, that the self-understanding of the religious community, insofar as it is
rooted in the freedom of religious belief and confession guaranteed in Art. 4 par. 1 GG and
is realized in the practice of the religion protected by Art. 4 par. 2 GG, is to be especially
considered in the interpretation and application of the relevant law, here of

corporate law of
the Code of Civil Law (cf. BverfGE 53, 366 <401> m.w.N.). This means not only that the
religious community is allowed to make full use of the leeway in organization opened to it
by Dispositive Law [i.e. Law that is amenable to negotiation]. Even in the application of
compulsory regulations leeways of interpretation are to be used in favour of the religious
community if necessary; this must not, however, lead to neglect of imperative consideration
of the security of legal proceedings or of the rights of others.
It would be incompatible with the freedom of religious association, if a
religious community, in view of its internal organization, were to be denied participation in general legal
proceedings entirely, or this were made possible only under unacceptable conditions

III.

The contested decisions do not satisfy the normative content of the freedom of religious
association described . The corporate law of the Code of Civil Law admits of taking into
account special requirements of internal organization resulting from the
individuality of religious associations which are a pa1i of a religious community or in some special relationship
to it. Since the legal form of a 'Ktirperschaft des tiffentlichen Rechts' [Corporate Body
under Public Law] is not available to tlie Bahi'is (1 following) , this is applicable to the
Local Spiritual Assembly, from Art. 4 par. 1 and 2 GG (2 following).
1. The Baha'i Community cannot acquire the character of a Corporate Body under Public
Law according to Art. 140 GG/Art. 137 par. 5 WRY. With this fo1rn of organization the
existing problems would be solved, because in the framework of a "Corporate Body under
Public Law" which in connection with the regulations of Art. 137 par. 5 WRY functions
only as a blanket concept, the inclusion into a hierarchical strnctme, as it appears to be given
for the Balli ' is in their belief, could be fully realized organizationally.
This is shown, for
example, in the case of the Roman Catholic Church, for which a hierarchical organizational
shucture is determined which acquires validity in State Law without diminution

. Thus,
church parishes are established or dissolved by the local bishop alone, after a hearing in the
Diocesan Council of Priests, without the advice or the agreement of the priest or the congregation of the church or of a body selected by the congregation being necessary (Can. 515,
§ 2 i.Y.m. Can. 127, §§ 1 and 2 CIC). The appellants have, however, shown that recognition
as a Corporate Body under Public Law is out of the question for the Baha'i Community,
according to the relevant recommendations of the Conference of the Ministers of Religion
and as the result of an enquiry to the Minisháy of Religion ofHessen; it had only about 4,000
to 5,000 members in the Federal Republic in the year 1986, who moreover were divided
among approximately 50 local Baha'i communities. It cannot be said that the denial ofrecognition as a Corporate Body under Public Law is legally inconect or even wrong in view of
these circumstances and of the criteria of Art. 137 par. 5 WRY. Therefore it is uncertain
whether the Baha'i Community, were the acquisition of the character of a Corporate Body
under Public Law possible for it, could be referred to it without losing its right to freedom
granted in Art. 4 par. 1 and 2 GG, or would have a choice of legal form.
2. It is possible in the framework of the corporate law of the Code of Civil Law, and it is
demanded by Constitutional Law, that the religious requirements for the internal organization of the Local Spiritual Assembly of the Bahi'is as a religious association and as part of a
religious community be especially considered.
a) The regulations of the By-Laws presented, which were considered by the Courts to be
incompatible with the principle of independence and self-adminisháation (autonomy of the
Association), on the establishment of membership (Art. 3 par. 2), removal from membership
(Art. 4 par. 2) and the dissolution of the Association (Art. 14 par. 1 letter b), the requirements for amendment of the By-Laws (Art. 13 par. 2) and the definition of the tasks of the
Association (Art. 11 par. 1 letter c), do not concern those regulations of corporate law which,
in the interest of the security and clarity of legal proceedings, regulate the affairs and legal
relations with external effects (appointment or removal of the officers, their power of representation, liability of the assets of the Association,

liquidation in case of dissolution of the
Association etc). They refer solely to the internal organization of the Association.
b) The regulations contested are not in contradiction to the wording of the regulations of
corporate law on the internal organization of the Association. The dissolution of the Association regulated in § 41 BGB by decision of the general meeting of members is not excluded

but supplemented by the National Spiritual Assembly of the Baha'is' right of dissolution; on
neither the manner of the establishment of membership, nor on the possibilities for removal,
does § 58 BGB contain any regulation; the regulation of§ 33 BGB on amendment of the
By-Laws is dispositive [not obligatory] (§ 40 BGB); on the definition of the tasks of the
Association there is no legal regulation.
c) The courts justify the inadmissibility of the mentioned By-Laws merely on the basis of
their incompatibility with the principle of corporate autonomy characterizing corporate law.
This principle of corporate autonomy is not expressly laid down in the corporate laws of the
BGB ; rather it is deduced from jurisprudence and from the doctrine of the totality of regulations, which trace back the bringing into being and organization of an association, as well as
the conduct of its affairs, to the will of the members of the association. Its aim, similar to that
of private autonomy, is to preserve the character of the association as a union of persons carried on mainly by the will and action of its members (KG, OLGZ 1974, p. 385 <387>;
RGRK-Steffen, 12th ed., marginal No. 31 f. before§ 21 , § 25 marginal No. 1; Staudinger-
Co ing, 12th ed., introd. remark to§§ 21- 54, marginal No. 38; AK-Ott, § 25 marginal No. 15
f. ; cf. also Flume, Allgemeiner Tei! des Burgerlichen Rechts [General Part of Civil Law] I/2,
1983, p. 189 f.). Part of this autonomy is to give institutions which are provided with it the
right to give themselves the organization suitable to their aims, and to freely determine it, as
long as there are no binding provisions or principles derived from the character of the particular institution which are contrary to it. It is emphasized in jurisdiction that this autonomy
can also be practised in such a way, that the right of self-administration of

the association is
limited by its Constitution; such a limitation also represents a practice of autonomy; it is
therefore a curtailment of autonomy when such regulations are declared inadmissible (cf.
KG, OLGZ 1974, p. 385 <387>; Diitz, 2. FS for Herschel, 1982, p. 55 <73 ff.>; a.A. Flume,
a.a .O., p. 194 ff.).
The principle of corporate autonomy, as it is understood in legal judgements and literature, is thus marked by two tendencies in regard to its content, which do not necessarily run
parallel: on the one hand it protects autonomy in the fom1ation of the organizational structure of the association according to the free self-dete1mination of the members, to which can
also belong integration in a hierarchically organized community; on the other hand it protects the self-determination of the association and its members from a renunciation which
almost totally defeats their own self-determination. It does not exclude the possibility, rather
it opens up the way, to an equalization in the interpretation and application of both tendencies, by taking into consideration the concrete case, i.e. in relation to the aims and
individuality of the Association in question. Thus it is considered consistent with corporate
autonomy, to create associations at different levels, inside which the lower-level associations-be they of legal capacity or not-are in a relation of dependency to the superior
associations, but do not thereby lose their character as associations, as long as they also pursue tasks independently (Reichert/ Dam1ecker/Kiihr, Handbuch des Vereins- und
Verbandsrechts [Handbook of the Law governing Associations and Unions], 4th ed. 1987,
marginal No. 2098 ff. ; Soergel-Hadding, marginal No. 53 before§ 21; BGHZ 90, p. 331).
d) If, in this connection, one considers the individuality of religious associations which
are organized as parts of a religious community, it is obvious, in view of the frequently
observable hierarchical internal organization rooted in the belief of religious communities,
that associations which are part of religious communities, or in a particular relationship to
them, wish to be integrated into the hierarchy of their religious community. This cannot
automatically be considered as submission to outside third-party influence which threatens
the essential independence and self-adminisháation of the association.

aa) Autonomy in the formation and organization of a religious association can be practised in such a way, that one of the aims of the association is to be part of a religious
community and to integrate into the structure determined by its religious laws. Such selfdetermined aims of integration which, in the case of a religious association, may well represent an expression of the religious
self-determination of the members in their common Faith,
must not be judged simply as surrender of the self-determination of the association. A limit
is reached only when the self-determination and self-administration of the association is
ruled out, not only in certain respects as a consequence of the hierarchical integration arising
from the religious law, but greatly beyond that; the association would then no longer be carried on mainly by the will of its members, but would become a mere administrative centre or
would be run for the separate estate of another party (cf. KG, OLGZ 1974, p. 385 <390>;
BayObLGZ 1979, p. 303 <308 ff.>).
According to the above, corporate law permits, in the case of a religious association constituted as part of a religious community, that limitations in the autonomous rights of
dissolution, removal or activity shall not be considered as inadmissible external third-party
influence incompatible with corporate autonomy, as long as they serve, and are limited to,
safeguarding integration into the greater religious community in the framework of existing
ties of religious law-such as the preservation and identity of belief and basic duties of daily
living. With such a limitation to the powers of intervention of a hierarchically superior institution, which only claims for itself some kind of authmity over the teachings and
conesponding rights of jurisdiction, a sufficient share of self-determination and self-administration of the association is preserved.
bb) By considering the influence of the National Spiritual Assembly specified in the By-
Laws in regard to the continuance, membership and activities of the Local Spiritual Assembly as constituting in general an inadmissible third-party influence over the Association, the
comis have misunderstood the character of religious associations which, as part of their
belief, organize themselves hierarchically as part of a religious community, and thus have
misconstrued the significance of the Constitutional Law of freedom of religious

association
for the interpretation and application of the principle of corporate autonomy. They have considered the National Spiritual Assembly to be an extraneous organization, characterized by
different aims and interests, exercising a dominating influence, without considering the
unity and mutuality linked to religious law. It is no different with the conclusion concerning
the election of the members of the Local Spiritual Assembly by the believers of the local
Baha'i community. These, by virtue of the ties ofreligious law, are not third parties subjecting the Association to an alien influence from outside and thereby annulling its selfdetermination; rather, this manner of establishing membership is in accordance with the purpose of the Association to administer the affairs of the local Baha'i Community as a
hierarchical governing body (Art. 2 par. 1 of the By-Laws and Preamble), and it precisely
serves its realization.

e) Nor can an inadmissible third-party influence be deduced from the fact that, in case of
dissolution of the Association by the National Spiritual Assembly, the assets will fall to it
(Art. 14 par. 1 and 2 of the By-Laws). The purpose of this provision of the By-Laws is not
that of enabling the National Spiritual Assembly, by making use of its right of dissolution, to
seize another's assets for the purpose of increasing its own assets. This is contradicted by the
fact that according to the By-Laws no contributions are levied with the purpose of accumulating assets; the financing of the Association is solely through voluntary donations;
moreover, the Association has expressly subordinated itself to the legal conditions of charitable pmpose (Art. 2 par. 2 and 3 of the By-Laws).

IV.

The cited decisions therefore violate the appellants' constitutional right from Art. 4 par. 1
and 2 GG in connection with Art. 140 GG/137 par. 2 and 4 WRY, in that they do not
sufficiently consider, in the interpretation and application of the meaning of corporate autonomy, the character of the Local Spiritual Assembly as a religious Association and as part of
a religious community. They are therefore to be revoked. The case is to be referred back to
the District Court for renewed consideration. It will have to examine, among other things,

whether the right of dissolution and removal accorded the National Spiritual Assembly,
expressed without limits in the By-Laws, is sufficiently limited by the purpose of the Association and the Preamble to the Constitution, in the sense of the explanations under III 2 d)
aa), or if an express definition in the By-Laws is needed.

The decision on the costs follows from§ 34a par. 2 BVerGG.

Mahrenholz Bockenforde Klein
Gra/3hof Kruis Fran/3en
Kirchhof Winter

(DECISION OF Tl-IE GERMAN FEDERAL CONSTITUTIONAL CO URT)

ELUCIDATION OF ABBREVIATIONS

Abbreviation	Elucidation in German	Elucidation in English
a.A.	andere Ansicht	Other opinion or view
a.a.O.	am angegeben Ort (bereits vorher zitierte Quelle)	idem. (from the source already cited)
AK-Ott	Kommentar zum Biirgerlichen Gesetzbuch (Reihe Altemativkommentare), 1. Auflage1979ff. Ott = Bearbeiter	Commentary on the Code of Civil Law (series of alternative commentaries), 1st edition 1979ff. Ott = name of author
BayObLGZ	Bayerisches Oberstes Landes-gericht, Enscheidungssammlung in Zivilsachen	Bavarian Supreme State Court, Collection of decisions in civil matters.
BGB	Biirgerliches Gesetzbuch	Book of the code of civil law
BGHZ	Bundesgerichtshof, Entscheidungen in Zivilsachen	Federal Court, decisions in civil matters
BverfGE	Bundesverfassungsgericht, Entscheidungen	Federal Constitutional Court, Decisions
BverfGG	Gesetz iiber das Bundesver-Constitufassungsgericht in der Fassung vom 3.2.1971	Law on the Federal tional Court in the draft of 3 February 1971
BvR	Registerzeichen des	Registration symbol of

the		
Bundesverfassungsgerichts fi.ir	Federal Constitutional Court	
Yerfassungsbeschwerden	for constitutional appeals	
Can.	Canon	Canon (i.e. in relation to the Canon Law of the Church)
CIC	Codex Iuris Canonici	Codex of Canon Law
FGG	Reichsgesetz iiber die freiwillige Gerichtsbarkeit vom 17.5.1898	Imperial Law on voluntary jurisdiction of 17 May 1898

(continued)

Abbreviation	Elucidation in German	Elucidation in English
FS fiir Herschel	Festschrift fur Herschel	Publication in honour of Herschel
GG	Grundgesetz fur die Bundesrepublik Deutschland vom 23.5.1949	Basic Law (Constitution) of the Federal Republic of Germany of23 May 1949
GReg	Gerichtsregister	Court Register
HA-Prot	Protokolle des Hauptausschusses des Parlamentarischen Rates	Minutes of the Main Committee of the Parliamentary Council
HDStR	Handbuch des deutschen Staatskirchemechts	Handbook of German State Church Law
i.V.m.	in Verbindung mit	In connection with
m.w.N.	mit weiteren Nachweisen	With further indications
OLGZ	Entscheidungen der Oberlandesgerichte in Zivilsachen	Decisions of the High State Courts in civil matters
RGRK-Steffen	Das Bilrgerliche Gesetzbuch mit besonderer Berilcksichtigung der Rechtsprechung, des Reichsgerichts und des Bundesgerichtshofes, Kommentar, 12. Auflage 1974ff. Steffen = Bearbeiter	The Code of Civil Law with special reference to legal pronouncements, to the Imperial Court and to the Federal Court, Commentary, 12th edition 1974ff. Steffen = Name of author

WRV W eimarer V erfassung vom 11.8.1919 Weimar Constitution of 11August1919

DECISION OF THE GERMAN FEDERAL CONSTITUTIONAL COURT

BACKGROUND AND SIGNIFICANCE

In a decision handed down on 5 February 1991 the Federal Constitutional Court of Germany upheld a constitutional appeal made by the Spiritual Assembly of the Baha 'is of Tiibingen. This decision is of such fa r-reaching importance that the Universal House of Justice has asked that the following summary of its background and effects be sent to all National Spiritual Assemblies. This summary is freely based on an article prepared by Dr. Udo Schaefer at the request of the National Spiritual Assembly ofthe Baha 'is of Germany for publication in "Baha 'i Nachrichten ", the newsletter of the German Baha 'i community.

I.

The Baha'i Administrative Order has so many unique features, and is so different from the organizational structure of most other reli- gions, that not infrequently difficulties are experienced in conveying to the authorities in some countries a clear understanding of the nature of our institutions, and thus of obtaining a status that is accorded to other similar bodies under civil law.

In Germany, for example, 95% of all associations are recognized as being "of public benefit". This is known as "charitable status" in other countries, and is the basis for the granting of various tax exemptions. Over the years the Local Spiritual Assemblies could be incorporated under German Law using the Bylaws that are the universal Baha' i standard. When different legal systems collide there are always problems, and this was the case here, where Baha'i constitutional law seemed to be incompatible with German civil law. In order to make these problems intelligible and to explain the decision of the Federal Constitutional Court, it is necessary to consider the historical background.

II.

Firstly, it is necessary to

that eventually came before the Federal Constitutional Court, namely, whether the organizational structure of most other reli- gions, that not infrequently difficulties are Laws that are the universal Baha' i standard. When different legal systems collide there are always problems, and this was the case here, where Baha'i constitutional law seemed to be incompatible with German civil law. In order to make these problems intelligible and to explain the decision of the Federal Constitutional Court, it is necessary to consider the historical background.

II.

Firstly, it is necessary to

understand that the
Spiritual Assemblies in Germany repeatedly experienced difficulty with the Inland Revenue offices until the National Spiritual Assembly turned to the Federal Minister of Finance, who issued a decree on 6 August 1990 clarifying that the Spiritual Assemblies of the Baha'is "serve the promotion of religious purposes" and thus have public-benefit status. Even after this, one of the Revenue Offices continued to insist that the By-Laws of a Spiritual Assembly needed to be amended .

A second problem was that of the form under which Baha'i Spiritual Assemblies could be incorporated. This was the problem

Baha' i Community is not only a religious community but also a community of law.

The believers are linked together not only by the tie of belief and love, but also by the legal norms with which the Founder of our Faith has endowed His community, legal norms which govern the structure of the community, its administrative organs and its functions. The main sources of these legal norms, which are to be found throughout the Writings of Baha'u ' llah and ' Abdu'l-Baha, are the Kitab-i-Aqdas, the Kitab-i-'Ahd and 'Abdu ' l-Baha ' s Will and Testament, as well as the works of Shoghi Effendi who, as the Authorized Interpreter, expounded and

elaborated these nonns in his letters (especially in those published in Baha 'i Administration and The World Order of Baha 'u '!!ah).

The revelation of the laws of the Faith, and their application in practice has been a very gradual process. Baha'u' llah had appointed four Hands of the Cause of God during His own lifetime, and 'Abdu'l-Baha

the Local Assemblies attained legal capacity, they were incorporated with these By-Laws.

As the establishment of the judicial system of the Gennan Federal Republic progressed, the scrutiny of articles of incorporation became increasingly strict, and Local Spiritual Assemblies which wished to incorporate met with more and more

difficulties. The
had brought into being embryonic Local standard By-Laws corresponded to American
Spiritual Assemblies, but the raising up of legal concepts and were
expressed in Amerithe institutions of the Administrative Order can legal language. These were radically at
really started with the ministry of Shoghi variance with the concepts of German law
Effendi. and thus, in many instances barely compre-
In the establishment of the Administra- hensible to German lawyers.
tive Order the American Baha'i Community Under the pressure of this experience the
played a leading role. In the twenties, under Gennan Baha'i institutions acquired the
the unerring guidance of the Guardian, the understanding that, while the fundamental
National Spiritual Assembly of the Baha'is structures and principles of our law as
of the United States and Canada formulated "Divine Law" are unalterable, they have
a constitution for itself, consisting of a Dec- to be expressed in different terminology
laration of Trust and By-Laws, and one for according to the legal systems of particular
Local Spiritual Assemblies, comprising a set countries. This experience was shared by
of By-Laws, all based on the laws and princi- other Baha' i communities around the world.
ples of the Faith, and in a fonn through which Thus, in the seventies, with the agreement
these institutions could incorporate (obtain of the Universal House of Justice, new
legal capacity) under American law. In doing By-Laws, which are faithful to the Baha'i
this, the difficulty was to mould the non-cod- standard constitution and
are also in accorified Baha'i laws and principles into forms dance with German Law, were drafted and
made available by civil law for the attainment introduced as a pattern for all Local Spiritual
of legal capacity. With the expert help of Assemblies in Gennany. All Spiritual Assem-
American jurists, constitutions were worked blies in the Federal Republic are today
out for the National Assembly and the Local incorporated according to these sample By-
Assemblies which were endorsed by Shoghi Laws. The National

Spiritual Assembly also
Effendi and prescribed by him as the pattern prepared a new constitution for itself, but
for the establishment of the Baha'i Adminis- this has not yet been registered, because
tration in other parts of the world. the Court of Registration concerned was
awaiting the decision of the Federal Consti-
III. tutional Court.
When, after the Second World War, the Although this development placed the
Spiritual Assemblies that had been dissolved Gennan Spiritual Assemblies
in an incompaunder the Nazi regime were re-established rably better position in relation to the Courts
in Germany, the National Spiritual Assembly of Registration, it soon became clear that the
adopted the Declaration of Trust and legal construction of the By-Laws was still
By-Laws which formed the national Baha' i not easily conveyed to the courts concerned.
constitution, and the By-Laws of a Local It is not the community (with the Assembly
Spiritual Assembly which were the standard as its managing body) which
is the associalocal Baha' i constitution, simply translating tion, but the Assembly itself, which is elected
them from English into German. Wherever by the members of the community; this is an

unusual construction in Germany. Normally, their superior institutions, the National
membership in an association is attained Assembly and the Universal House of Jusby joining it, but membership in a Spirihial tice, have a series of rights of intervention
Assembly is through election by a "third according to the By-Laws, is seen to violate
party", the community. Normally in Ger- this principle of corporate autonomy.
many, an Association has a minimum size Thus a critical situation had arisen for the
(7 members) and has no upper limit. As German Baha'i Community. There was a
against that the membership of the Assem- great danger that all incorporated Spiritual
bly is limited in number: it has nine Assemblies, including the National Spirmembers, no fewer and no more. In spite of itual Assembly, would be deprived of their

these difficulties it was usually possible to overcome the Registrar 's objections and obtain legal incorporation. Sometimes this required proceedings in the Jaw courts.

IV.

The legal administrator of the District Court of Tilbingen was especially obstinate. He objected to no less than eight points in the By-Laws and finally, on 8 December 1983 , refused incorporation. The legal measures taken against this decision were unsuccessful. The State Court ofTubingen rejected the furiher appeal of 5 May 1985. The High State Court in Stuttgart, to which the case was subsequently appealed, rejected it on 27 January 1986.

With that the legal measures were exhausted, and this would have meant that the Spiritual Assembly of Tilbingen would never be able to incorporate with the By-Laws of the standard local Baha'i constitution. Beyond this, when the decision of the High State Court in Stuttgart was published in the legal literature, a number of other courts, alerted by this decision, demanded that incorporated Local Assemblies amend their By-Laws or else face cancellation of legal capacity.

The German Constitution provides a possibility for recognized religious communities to incorporate, in certain circumstances, under "public law" rather than as associations under civil law. But this presupposes a minimum number of members which the German Baha'i community is still far from having reached.

The Spiritual Assemblies of the Baha'is must therefore have recourse to the corporate law of the German Code of Civil Law to achieve legal capacity. But, to obtain such registration the Spiritual Assemblies would have had to change the basic structures of their By-Laws. Such changes the Baha'is cannot and will not accept, because the essential structures of the constitutional law of our community are the Law of God and are therefore not open to compromise. These essential structures include the vertical form of institutional organization.

With all other legal means exhausted, the Federal Constitutional Court presented the last resort for the German Baha'i community, but this presupposed that the decisions prethat incorporated Local Assemblies amend viously passed by the courts had violated the constitutional rights of the

Spiritual Assembly
their existing incorporation. ofTUbingen. The National
Spirih1al Assembly
The decision of the High State Court in was convinced that this was unmistakably
Stuttgart was founded on the principle of the case. Article 4 of the
German Constitucorporate autonomy which applies to associ- tion guarantees not just freedom of religious
ations under German civil incorporation practice, which includes freedom of belief
law. According to this, an association is an and worship, but also freedom
of organizaautonomous body free from third-party tion. The decisions passed by the couris, and
influence and is subject only to the law of the interpretation of civil law underlying
the land. The fact that Local Spiritual them, had led to the result that hierarchical
Assemblies are linked in a hierarchy and that integration within the framework of the

Baha'i Administration was made impossible V.
for the Baha' is. Were these decisions to The decision which the Federal Constitution
be enforced, each local Baha'i community Court reached, wholly in our favour, on
would be isolated from the rest of the 5 February 1991, is a relatively rare decision
Administrative Order. The community as a in the field of State Church Law in Germany,
whole would no longer exist, it would be and for this alone it constitutes a
highly sigonly an amorphous collection of autono- nificant precedent in the formulation and
mous bodies with no links to one another. development of German Law.
The Baha' i Community as the "People of For the German Baha'i Community this
God" embodied in a legal structure, would decision, as shown by the above
explanano longer exist. In this the National Assem- tions, is of far-reaching significance and
bly saw a violation of Article 4 of the cannot be overestimated: It ensures the legal
Federal Constitution and concluded that the status of the community and brings to an
submission of a Constitutional Appeal was end all attempts by the courts to require
advisable. the amendment of the basic structures of
Although, from the outset, this constitu- our By-Laws. It confirms once and for

all
tional question had been referred to in the right of the Baha'is to be organized as a
writing, the courts concerned with the hierarchically structured legal community
successive appeals on the case had not con- according to the revealed Law of God.
sidered them at all. The decision first of all sets a limit to
After receiving the Constitutional Appeal, its application, in a statement that is of the
which was submitted in March 1986, the greatest importance as a testimony to the
Federal Constitutional Court considered this widespread recognition of the Baha'i Faith
extremely unusual matter very intensively. It as an independent religious community. It
even requested original literature from the explains that the mere assertion of a com-
German Baha'i Publishing Trust, asked for munity that it is a religious community is not
and examined numerous By-Laws of other sufficient for it to submit such a
constituassociations, Christian and Islamic, and tional appeal. The authorities and courts have
solicited views from the Federal Minister of to examine in each specific case whether it is
Justice and from the Ministry of Justice of really a religion and a religious community,
Baden-Wiirttemberg, the Evangelical Church according to spiritual content and external
in Germany and the Institute for State appearances. Here the Court states: "In the
Church Law of the Dioceses of Germany (on present case it is not necessary to go more
the question of corporate autonomy in the deeply into this, as the character of the
case of church associations) . The two Minis- Baha'i Faith as a religion and the Baha'i
tries of Justice expressed an opinion very Community as a religious community is
unfavourable to the Baha'is, concluding that evident, in actual everyday life,
cultural tradithe contested decisions had been passed cor- tion, and in the understanding of the general
rectly and so the Constitutional Appeal was public as well as of the science of
comparaunfounded. tive religion ."
The Federal Constitutional Court took a In its decision, the Federal Constitutional

long time to reach its decision. It had to consider the far-reaching consequences which a decision in our favour could have. Would it not open wide the floodgates for organizations unjustifiably calling themselves "religions" to make use of this decision in the future?

to give special consideration to the religious efforts to prerequirements governing the internal organization of the Local Spiritual Assembly as a religious association and as part of a religious community; and, moreover, that Constitutional Law demands that such special consideration be given.

The Court pointed out that, because associations which are part of religious communities wish to be integrated into the hierarchy of their religious community, the granting of the right of intervention to superior institutions cannot be considered as submission to an external influence which would threaten the essential independence of the association or its right to administer

Court reviewed in detail the constitutional right of freedom of religious organization and came to the conclusion that the lower courts, in arriving at their decisions, had not done justice to this constitutional right; that it is possible, within the framework of the German civil Jaw governing incorporations,

judgement represents in the serve and ensure the legal status of the Spiritual Assemblies in Germany can be judged from the fact that only 1.5% of all Constitutional Appeals meet with success.

The National Spiritual Assembly had the wisdom to shrink from no effort or cost in order to ensure the best presentation of the case. It engaged a renowned Stuttgart firm of attorneys for its legal protection. The presentation of the case was in the hands of an expert in the fields of Constitutional Law, Administrative Law and State Church Law.

Beyond that the National Spiritual Assembly solicited an opinion from a highly regarded expert in State Church Law at the University

itself. The Federal Constitutional Court concluded that the courts acting in this case had misunderstood the constitutional right of freedom of religious organization in the interpretation and application of the principle of corporate autonomy, in that they had considered the National Spiritual Assembly "to be an extraneous organization, characterized by different aims and interests, exercising a dominating influence, without considering the unity and mutuality linked to religious law". The same was true, the Court explained, for the election of the members of the Local Spirihial Assembly by the believers in the local community, who are not "third-parties". From the reasons given for the decision it can be inferred that a positive decision was possible only because the Baha' i Law, which underlies our constitutions as revealed Law, is an indispensable part of our Faith.

VI.

The magnitude of the achievement this

of Heidelberg (Professor Friedrich Millier).

This profound opinion, comprising 115 pages, which clearly and convincingly sets forth the legal position of the Baha'is, was a great support for this Appeal and surely had an effect in helping to bring it to a successful conclusion. A gratifying side-effect of the work and funds devoted to this Appeal is to be found in the number of highly-placed ministerial officials, professors and scientific collaborators, who had to concern themselves intensively with the Faith, not to mention the judges of Germany's highest Court. The decision will be included in the collection of official records and will be published in all the legal journals.

Undoubtedly further fruits will be gathered in the years ahead when this landmark decision assists judicial authorities in other lands to appreciate the stature of the Baha' i Faith and the fundamental importance of the laws and principles embedded in its Sacred Scriptures.

PART FOUR

THE WORLD ORDER OF BAHA'u'LLAH

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Partial view of the Seat of the Un iversal Hous e of Justice from the south.

I

THE UNIVERSAL HOUSE OF JUSTICE

1. THE CONSTITUTION OF
THE UNIVERSAL HOUSE OF JUSTICE
DECLARATION OF TRUST

IN THE NAME OF Goo, THE ONE , THE INCOMPARABLE, THE ALL-POWERFUL, THE ALL-KNOWING, THE ALL-WI SE.

The light that is shed from the heaven of bounty, and the benediction that shinethfrom the dawningplace 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 dayspring of His most exalted attributes. Through Him the light of unity hath shone fort h 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 ofgrace abounding!'

WITH joyous and thankful hea1is we testify to the abundance of God's Mercy, to the per- fection of His Justice and to the fulfilment of His Ancient Promise.

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 Bahi'u'llah, the Revealer of God's Word in Baha'u'llah, is to safeguard the interests and promote the unity of the human race, and to foster the spirit of love and fellowship amongst this Day, the Source of Authority, the Foun- tainhead of Justice, the Creator of a new World Order, the Establisher of the Most Great Peace, men. Suffer it not to become a source ofdissenthe Inspirer and Founder of a world civiliza- sion and discord, ofhate and enmity. This is the tion, the Judge, the Lawgiver, the Unifier and straight Path, the fixed and immovable founda-

Redeemer of all mankind, has proclaimed the tion. Whatsoever is raised on this foundation,
advent of God's Kingdom on eaiih, has for- the changes and chances ofthe world can never
mulated its laws and ordinances, enunciated impair its strength, nor will the revolution of
its principles, and ordained its institutions. To countless centuries undermine its structure.
direct and canalize the forces released by His Unto the Most Holy Book, 'Abdu 'l-Baha
Revelation, He instituted His Covenant, whose declares in His Will and Testament, every
power has preserved the integrity of His Faith, one must turn, and all that is not expressly
maintained its unity and stimulated its world- recorded therein must be referred to the
wide expansion throughout the successive Universal House ofJustice.
ministries of 'Abdu'l-Baha and Shoghi Effendi. The provenance, the authority, the duties,
It continues to fulfil its life-giving purpose the sphere of action of the Universal House
through the agency of the Universal House of Justice all derive from the revealed Word
of Justice whose fundamental object, as one of Bahi'u'llah which, together with the
of the twin successors of Baha 'u'llah and interpretations and expositions of the Centre
'Abdu 'l-Baha, is to ensure the continuity of of the Covenant and of the Guardian of the
that divinely appointed authority which flows Cause-who, after 'Abdu'l-Baha, is the sole
from the Source of the Faith, to safeguard the authority in the interpretation of Baha' i

Scripture-constitute the binding tem1s of requirements of the time, its own enactments;
reference of the Universal House of Justice to deliberate and decide upon all problems
and are its bedrock foundation. The author- which have caused difference; to elucidate
ity of these Texts is absolute and immutable questions that are obscure; to safeguard the
until such time as Almighty God shall reveal personal rights, freedom and initiative of
His new Manifestation to Whom will belong individuals; and to give attention to the

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 coordinating 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 I:fuququ' llah.

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 coordinate the Writ-i.ngs; and to defend and protect the Cause of God and emancipate it from the fetters of repression and persecution;

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 Baha' i Faith, permanently fixed in the twin cities of 'Akka and Haifa; to administer the affairs of the Baha'i community throughout the world; to guide, organize, coordinate 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 tights 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 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 exponent and usher in the World Order of Baha'u'llah; to promote the attainment of those spiritual qualities which should characterize Baha'i 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 betterauthority in His counment of the world; shall in the discharge of their responsibilities ever bear in mind the folpressly recorded in the Sacred Texts; to abrogate, according to the changes and

to provide for the enforcement of its decisions; to provide for the arbitration and settlement of disputes arising between peoples; and to be the 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, des ignated by Baha'u'llah ' the Men of Justice ', ' the people of Baha who have been mentioned in the Book of Names', 'The Tmstees of God amongst His servants and the daysprings of tries', lowing 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 Kitab-i-Aqdas, the members of the Universal House of Justice, it should be borne in mind, are not, as Baha'u'llah's Ri<;lvan utterances clearly imply, responsible to those of the Balla' i

guidance which is at once the life-blood and ultin1ate safeguard of this Revelation.

The Universal House of Justice was first elected on the first day of the Festival of hlll1dred and twentieth year Era 1, when the members of the

whom they represent, nor are they allowed to National Spiritual Assemblies, in accordance
be governed by the feelings, the general with the provisions of the Will and Testament
opinion, and even the convictions of the of 'Abdu'l-Baha, and in response to
the summass of the faithful, or of those who directly mons of the Hands of the Cause of God, the
elect them. They are to follow, in a prayerful Chief Stewards of Balla'u'llah's embryonic
attitude, the dictates and promptings of their World Commonwealth, brought into being
conscience. They may, indeed they must, this "crowning glory" of the administrative
acquaint themselves with the conditions pre- institutions of Baha 'u' llah, the very "nucleus
vailing among the community, must weigh and forernnner" of His World Order. Now,
dispassionately in their minds the merits of therefore, in obedience to the Command of
any case presented for their consideration, God and with entire reliance upon Hirn, we,
but must reserve for themselves the right the members of the Universal House of Justice,
of an unfettered decision. God will verily set our hands and its seal to this Declaration
inspire them with whatsoever He willeth, is of Tmst which, together with the By-Laws
Balla 'u' llah' s incontrovertible assurance. hereto appended, fo1m the Constitution of the
111ey, and not the body of those who either Universal House of Justice.
directly or indirectly elect them, have thus
been made the recipients of the divine 1 21 April 1963 A.O.

Hugh E. Chance

Hushmand Fatheazam

Amoz E. Gibson

Dav id Hofman

H. Borrah Kavelin

A li Nakhjavani

David S. Rube

Ian C. Semple

Charles Wolcott

Signed in the City of Haifa on the fourth day of the month of Qawl in the one

hundred and twenty-ninth year of the Baha'i Era, co1Tesponding to the twenty-sixth
day of the month of November in the year 1972 according to the Gregori an ca lendar.

Facsimile of signatures on the Constitution of the Universal House ofJustice: 26 November 1972.

BY-LAWS

PREAMBLE

The Universal House of Justice is the supreme institution of an Administrative Order whose sa lient features, whose authority and whose principles of operation are clearl y enunciated in the Sacred Writings of the Baha'i Fa ith and their authori zed interpreta- tions. This Adm inistrati ve Order consists, on the one hand, of a series of e lected councils, universal, secondary and loca l, in whi ch are vested legislative, executive and judicial powers over the Baha' i co mmunity and , on the other, of eminent and devoted beli evers appo inted for the specific purposes of protect- ing the Faith of Baha'u'llah under the guidance of the Head of that Fa ith. This Administrative Order is the nucleus and pattern of the World Order adumbrated by Baha ' u' llah. In the course of its divinely propelled organic growth its in stituti ons w ill expand , putting forth aux iliary branches and are as set forth in the

II. LOCAL SPIRJTUAL ASSEMBLIES

\Vhenever in any locality the number of Baha'is resident therein who have attained the age of twenty-one exceeds nine, these shall on the First Day of Ri9van convene and elect a local adm ini strative body of nine members to be known as the Spiritual Assembly of the Baha'is of that locality. Every such Assembly shall be elected annually thereafter upon each successive First Day of Ri9van . The members shall hold office for the term of one year or until their successors are elected. When, however, the number ofBaha'is as aforesaid in any locality is exactly nine, these shall on the F irst Day ofRi9vlli1 constitute themselves the Local Spiritual Assembly by joint declaration.

I . The genera l powers and duties of a Local Spiritual Assembly are as set forth in the

developing subordinate age ncies , multiply-
ing the ir ac tivities and diversifying their
functions , in consonance w ith the principles
and purposes revealed by Baha'u'llah for the
progress of the human race.

I. MEMBERSH IP IN THE BAHA ' I COMM UN ITY

The Baha ' i Community shall consist of all
persons recognized by the Universal House
of Justi ce as possessing the qualifi cations of
fo r each country by
Baha ' i fa ith and practi ce.

I . In order to be eligible to vote and hold
electi ve office, a Baha ' i must have atta ined
the age of twenty-one yea rs.

2. The rights, privileges and duties of indi-
v idual Baha ' is are as set fo rth in the
Writings of Baha'u ' llah , 'Abdu ' l-Baha
and Shoghi Effendi and as laid down by
the Universal House of Justice.

2 By-Laws of a Local Sp iritua l Assem bly

Justice, elect their delegates to their National
Convention. These delegates shall, in turn, elect
in the manner provided in the National Baha'i
Constitution 3 a body of nine members to be

Writings ofBaha'u'
llah, 'Abdu' l-Baha and
Shoghi Effendi and
as laid down by the
Universal House of
Justice.

2. A Local Spiritual
Assembly shall exercise
full jurisdiction
over all Baha' i activities and
affairs within its locality, subject to the pro-
visions of the Local
Baha' i Constitution. 2

3. The area of jurisdiction ofa Local Spiritual
Assembly shall be
decided by the National
Spiritual Assembly
in accordance with the
principle laid down
by
the Universal House
of Justice.

III. NATIONAL
SPIRITUAL ASSEMBLIES

Whenever it is decided by
the Un iversa l
House of Justice to fo
rm in any country or
region a National Spiri tual
Assembly, the vot-
ing members of the Baha ' i
communi ty of that
country or region shall , in
a manner and at a
time to be decided by the
Uni ve rsal House of

(b) Vacancies in the
membership of the
National
Spiritual Assembly shall be
filled by a vote
of the delegates com-
posing the

Convention which elected
known as the National Spiritual Assembly of the Assembly,
the ballot to be taken by
the Baha'is of that country or region. The correspondence
or in any other manner
members shall continue in office for a period decided by the
National Spiritual
of one year or until their successors shall be Assembly.
elected.

IV. OBLIGATIO NS OF MEMBERS OF
1. The general powers and duties of a SPIRITUAL
ASSEMBLIES
National Spiritual Assembly are as set
forth in the Writings of 'Abdu'l-Baha Among the most outstanding
and sacred
and Shoghi Effendi and as laid down by duties incumbent upon those
who have been
the Universal House of Justice. called upon to initiate,
direct and co-ordinate
2. The National Spiritual Assembly shall the affairs of the Cause
of God as members of
have exclusive jurisdiction and authority its Spiritual Assemblies
are: to win by every
over all the activities and affairs of the means in their power the
confidence and affec-
Baha ' i Faith throughout its area. It shall tion of those whom it is
their privilege to serve;
endeavour to stimulate, unify and coordi- to investigate and acquaint
themselves with the
nate the manifold activities of the Local considered views, the
prevailing sentinlents and
Spiritual Assemblies and of individual the personal convictions of
those whose welfare
Baha'is in its area and by all possible it is their solemn
obligation to promote; to purge
means assist them to promote the oneness their deliberations and the
general conduct of
of mankind. It shall furthem1ore represent their affairs of
self-contained aloofness, the
its national Baha ' i community in relation suspicion of secrecy, the
stifling atmosphere
to other national Baha'i communities and of dictatorial
assertiveness and of every word
to the Universal House of Justice. and deed that may savour of
partiality, self-
3. The area of jurisdiction ofa National Spir- centredness and
prejudice; and while retaining

itual Assembly shall be as defined by the Universal House of Justice.

4. The principal business of the National Convention shall be consultation on Baha'i co-partnership, of w1derstandactivities, plans and policies and the ing and mutual confidence between themselves election of the members of the National Spiritual Assembly, as set forth in the National Baha'i 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.

3

Decl aration of Tru st and By-Laws of a National Spiritual Assembly

614 THE BAHA'i WORLD

Assemblies at a meeting to be known as the International Baha'i 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

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 w1derstandactivities, plans and policies and the ing and mutual confidence between themselves and all other Baha'is.

V . THE UNIVERSAL HOUSE OF JUSTICE

The Universal House of Justice shall consist of nine men who have been elected from the Baha'i community in the manner hereinafter provided.

l. Election

The members of the Universal House of Justice shall be elected by secret ballot by the members of all National Spiritual

(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 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 principal business of the International Convention shall be to elect the members of the Universal House of Justice, to deliberate on the affairs of the Baha'i 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 such successor
elected and the ballot of successors 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
the election of the members of the at its discretion declare
a vacancy
Universal House of Justice. with respect to any member
who in
(f) If at the time of an election the Universal its judgement is
unable to fulfil the
House ofJustice shall consider that it is functions of membership.
impracticable or unwise to hold the (c) A member may relinquish
his mem-
International Convention it shall deter- bership on the Universal
House of
mine how the election shall take place. Justice only with the
approval of the
(g) On the day of the election the ballots Universal House of
Justice.
of all voters shall be scrutinized and
counted and the result certified by 3. By-Election
tellers appointed in accordance with the
instructions of the Universal House of If a vacancy in the membership
of the
Justice. Universal House of Justice
occurs, the

Universal House of Justice shall caJJ a by- Universal House of Justice,
to which
election at the earliest possible date unless shall be affixed in each
case the Seal of
such date, in the judgement of the Univer- the Univbrsal House of
Justice.
sal House of Justice, falls too close to the
date of a regular election of the entire 6. Records [
membership, in which case the Universal
House of Justice may, at its discretion, The Universal House of
Justice shall
defer the filling of the vacancy to the time provide for the recording
and verificaof the regular election. If a by-election tion of its
decisions in such manner as it
is held, the voters shaJJ be the members shall, from time to time,
judge necessary.
of the National Spiritual Assemblies 111
office at the time of the by-election. VI. BAHA'f ELECTIONS

4. Meetings In order to preserve the
spiritual character
and purpose of Baha'i elections the practices
(a) After the election of the Universal of nomination or

electioneering, or any other
House of Justice the first meeting shall procedure or activity detrimental to that
be caJJed by the member elected by character and purpose shall be eschewed. A
the highest number of votes or, in his silent and prayerful atmosphere shall prevail
absence or other incapacity, by the during the election so that each elector may
member elected by the next highest vote for none but those whom prayer and
number of votes or, in case two or reflection inspire him to uphold.
more members have received the same
highest number of votes, then by the 1. All Baha'i elections, except elections of
member selected by lot from among officers of Local and National Spiritual
those members. Subsequent meetings Assemblies and committees, shall be by
shaJJ be called in the manner decided plurality vote taken by secret baJJot.
by the Universal House of Justice. 2. Election of the officers ofa Spiritual Assem-
(b) The Universal House of Justice has bly or committee shaJJ be by majority vote
no officers. It shall provide for the of the Assembly or committee taken by
conduct of its meetings and shaJJ secret ballot.
organize its activities in such manner 3. In case by reason of a tie vote or votes the
as it shaJJ from time to time decide. full membership of an elected body is not
(c) The business of the Universal House detem1ined on the first baJJot, then one or
of Justice shall be conducted by the full more additional ballots shall be taken on the
membership in consultation, except persons tied until all members are elected.
that the Universal House of Justice may 4. The duties and rights of a Baha'i elector
from time to time provide for quorums may not be assigned nor may they be
of less than the fuJJ membership for exercised by proxy.
specified classes of business.

VII. THE RIGHT OF REVIEW

5. Signature

The Universal House of Justice has the

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'~am" written by hand by any one of its members upon authority of 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 procedures, outlined below:

I. (a) Any member of a local Baha ' i 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

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

ofa person in the Baha'i community, the National Spiritual Assembly is obl iged to take jurisdiction of and decide the case.

(b) Any Baha'i may appeal from a decision of bis National Spiritual Assembly to the Universal House of Justice which shall determine whether and propagait shall take jurisdiction of the matter or leave it within the fina l 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 the higher authority.

IX. THE BOARDS OF COUNSELLORS

The institution of the Boards of Counse llors 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 ineligible 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

Counsellors, shall not function as a

member of the Auxiliary Board outside
In each zone there shall be two Auxiliary that area.
Boards, one for the protection and one for 3. An Auxiliary Board member is eligible
the propagation of the Faith, the numbers of for any elective office but if elected to
whose members shall be set by the Universal an administrative post on a national or
House of Justice. The members of these Aux- local level must decide whether to retain
iliary Boards shall serve under the direction membership on the Board or accept the
of the Continental Boards of Counsellors administrative post, since he may not
and shall act as their deputies, assistants and serve in both capacities at the same time.
advisers. If elected to the
Universal House of Justice he ceases to be a member of the
1. The members of the Auxiliary Boards Auxiliary Board.
shall be appointed from among the
believers of that zone by the Continental XI. AMENDMENT
Board of Counsellors.
2. Each Auxiliary Board member shall be This Constitution may be
amended by deciallotted a specific area in which to serve sion of the Universal House of Justice when
and, unless specifically deputized by the the full membership is present.

2. THE SIXTH INTERNATIONAL CONVENTION FOR THE ELECTION OF THE UNIVERSAL HOUSE OF JUSTICE

RipvAN 1988

The sixth International Baha' i Convention The results of the voting were announced
was held from 29 April to 2 May 1988 to to the assembled delegates at
noon on Saturelect the members of the Universal House of day, 30 April. Of the 1,296 ballots cast, only
Justice. one was invalid. The members were elected
As prescribed in the Will and Testament by a total of 7,880 of the 11,655 individual
of'Abdu'l-Baha, the people charged with this votes cast. The uniformly high percentage of
sacred duty were the members of the world's votes received from delegates unable to
National Spiritual Assemblies and the selec- attend was pointed out by Amatu' 1-Baha as a
tion was by plurality vote taken by secret reflection of the maturity of

the Baha'i
ballot. As there were 148 National Spiritual Assemblies in 1988, each with nine members, the number of possibl e electors was 1,332. Representatives unable to attend, including the full memberships of sixteen National Spiritual Assemblies, cast their ballots by mail.

The election was the first item on the agenda when the meeting was opened by the Hand of the Cause of God Amatu'l-Baha Rul~iyyih Khanum. After a few words of greeting, prayers were read in four languages. Then the 663 delegates present in the Haifa Auditorium continued to pray and meditate silently as they considered the people who wou ld be best suited to serve for the next five years. All waited with reverence until each delegate had finished voting.

When all ballots were ready, the delegates began to walk across the stage one by one, in alphabetical order by country, to deposit their ballot papers as their names were read by the Head Chief Teller, Dr. Firuz Kazemzadeh. Men and women, yo ung and old, people of all racial and ethnic origins, all came silently to the stage-a potent testimony to the power ofBaha'u'llah world.

The members elected were: Mr. 'Alf N~avani, Mr. G lenford Mitchell, Mr. Hushmand Fatheazam, Mr. Ian Semple, Dr. Peter Khan, Dr. David Ruhe, Mr. Hugh Chance, Mr. Hooper Dunbar, and Mr. Adib Taherzadeh. The nine members were called to the stage and were greeted with wave after wave of sustained applause.

Fu1iher applause swept the auditorium as the two members of the Universal House of Justice who had been permitted to resign by reason of their advanced years, Mr. David Hofman and Mr. H. Borrah Kavelin, were called to the stage and saluted for their long and dedicated service.

Loving tribute was also paid to the three forn1er members of the Universal House of Justice who have ascended to the next world: Dr. Lutfu'llah I:Iakim, Mr. Amoz Gibson, and Mr. Charles Wolcott. Mr. Gibson's daughter and Dr. I:Iakim's granddaughter were present as delegates to the Convention.

Sadness, coupled with a feeling of pride, pervaded the hall as the

friends in Iran were
to unite humanity in a new World Order.
A highlight of the balloting was the pres-
ence of two delegates from Cuba, a country
never before represented at an International
Baha'i Convention. They were enthusiasti-
cally applauded by the other delegates as
they crossed the stage to cast their ballots.

Five Hands of the Cause of God leading the delegates to the sixth International Baha'i
Convention toward the Shrine of the Bab during the celebration of the Ninth Day of Ridvan,
29 April 1988.

The first item on the agenda of the International Convention was the election of the members
of the Universal House of Justice. One of the delegates depositing her votes.
Haifa, Israel.
29 April 1988.

Five consultative sessions were held during the sixth International Convention. Delegates
exchanged thoughts about the Riefvan message, issues of special concern to their countries,
and on subjects suggested in advance by the Universal House ofJustice.

Five special sessions for members of each of the Co ntinental Boards of Counsellors and
delegatesfi'om the National Spiritual Assemblies in those areas were held during the International Convention. The session on Australasia was held in the Haifa Pilgrim House.

called for an enormous bowl of 120 red
roses, a gift from the Baha'is in Iran, to be
brought to the centre of the stage.
Five Hands of the Cause of God were

In addition to the Ri<;lvan message and
issues of special concern to them, the delegates consulted on the following subjects
suggested in advance by the

Universal
present for the opening session, lending a special dignity and spiritual force to the occasion: Amatu'l-Baha Ru0iyyih Khanum, 'Ali-Akbar Furutan, 'Alf-Mu0ammad Varqa, William Sears, and H. Collis Featherstone.

Each participated in a unique and significant way during the Convention. Mr. Sears also brought special greetings from those Hands of the Cause who could not be not present, Dr. Ugo Giachery, Mr. Jalal Khazeh, and Mr. John Robarts.

Amatu'l-Baha read the Ri<;lvan message of the Universal House of Justice at the beginning of the Convention's first consultative session, on 30 April:

A silver lining to the dark picture which has overshadowed most of this century now brightens the horizon. It is discernible in the new tendencies impelling the social processes at work throughout the world, in the evidences of an accelerated trend towards peace. In the Faith of God, it is the growing strength of the Order of Baha'u'llah as its banner rises to more stately heights. It is a strength that attracts.

House of Justice:

1) the development of the Baha'i commuoccasion: nity as a model , strengthening of unity, and the Covenant in all its aspects;

2) what the Baha'i community needed to do to further promote peace, the development of external affairs agencies, the promotion of social and economic development, and the concept of a Year of Service;

3) relating the Teachings of the Faith to the needs and concerns of the world at large through the development of Baha'i expertise and scholarship;

4) winning increasing numbers of new adherents to the Faith and consolidating the gains; and,

5) the development of the funds of the Faith, and the Arc Projects Fund.

Under the gilt emblem of the Greatest Name, and occupying the entire centre stage, a magnificent full-colour aerial photograph featuring the Shrine of the Bab-set against a skilfully overlaid architect's rendering of the future terraces with their myriad young cypresses, paths, fountains, and shrubs, and the Arc with its five edifices completed-

" ... a new paradigm of opportunity has emerged," the message continued. "New prospects for teaching the Cause at all levels of society have unfolded. ... The present challenge calls for teaching on a scale and of a quality, a variety, and intensity outstripping all current efforts." These themes were often repeated in the consultations of the delegates.

Five consultative sessions were held from 30 April to 2 May. All of these general meetings were chaired by Counsellors: Dr. Magdalene Carney of the International Teaching Centre; Mrs. Zena Sorabjee from Asia; Dr. Wilma Brady from the Americas; Mrs. Joy Stevenson from Australasia; Mrs. Lucretia Mancho Warren from Africa; and Mrs. Polin Rafat from Europe.

constantly reminded the delegates of the compelling needs of the Arc Project.

The architect of the buildings, Mr. J:Iusayn Amanat, and the architect of the terraces and project manager, Mr. Fariburz ~ahba, drew further attention to the detail, grandeur, and financial needs of the project in their slide presentations.

Two other slide presentations were shown to the delegates. One was a retrospective of the development of the Faith during the premeetings vious five years, and the other looked ahead to the upcoming Baha' i World Congress to be held in New York City in 1992.

A historic talk on the subject of J:Iuququ 'llah was given by the Trustee of J:Iuququ'llah, the Hand of the Cause of God Dr. Varqa, who pointed out that this law

The presence of Amatu 'l-Baha Ruhiyyih Khanum and the other Hands of the Cause of God added a special dignity and spiritual forc e to the sixth International Convention.

Th e Hand of the Cause of God

Dr. 'Ali-Muhammad
Varqa talking to the
delegates about the
law of Huququ 'llah
during the International Convention.

Th e Hand of th e Cause
of God William Sears
brought sp ecial
greetings to the International Convention
from those Hands of
the Caus e not present,
Dr. Ugo Giachery,
Mr. Jalcil Khazeh, and
Mr. John Robarts.

Mr. 'Ali Nal!:f!javani, at the podium, with the other members of the Universal House of
Justice elected at Rief.van 1988. Left to right: Mr. Glenford Mitch ell, Mr. Hushmand
Fatheazam, Mr. Jan Semple, Dr. Peter Khan, Dr. David Ruhe, Mr. Hugh Chance,
Mr. Hooper Dunbar, Mr. Adib Taherzadeh.

shou ld be viewed as a spiritual obligation based on the believer' s love for God; that it is a tangible aspect of the Covenant of God; and that it strengthens the relationship between God and man.

Two Holy Days were celebrated during the Convention period. The ninth Day of Ri9van was commemorated in the forecomi and gardens of the Haifa Pilgrim House adjacent to the Shrine of the Bab, with the Hand of the Cause of God William Sears presiding. Readings in five languages-Arabic, English, Spanish, French, and Persian-

Haifa and 'Akka. These included time spent in the Shrines of Baha'u'llah and the Bab, the Mansion of Baha'u'llah at Bahji, the Cell of Baha'u'llah, the House of 'Abbud, and the House of 'Abdu'llah Pasha in 'Akka, and the International Archives Building, the House of the Master, and the Seat of the Universal House of Justice in Haifa.

Many members ofNational Spiritual Assemblies took the opportunity provided by the Convention to meet with members of other National Assemblies to discuss a wide range of subjects of mutual

interest. Scores of
were fo llowed by the recitation of the Tablet
before the Conof Visitation. Then the friends reverently
circumambulated the Shrine of the Bab.
Following the close of the last Conven-
tion session on the Twelfth Day of Ri9van,
all the distinguished participants gathered
in the I:Iaram-i-Aqdas at Bahji where the
gardens were in their full spring splendour.
The celebration was opened with forceful
comments by the Hand of the Cause Collis
Featherstone about the significance of the
occasion. Readings in five languages were
followed by the silent and joyous circumam-
bulation of the Shrine of Baha'u' llah by
more than 1,000 of His followers.
For four days prior to the Convention, the
delegates enjoyed a series of visits arranged
for them to the Holy Places of the Faith in

these meetings took place
vention opened
and in the evenings after the
general sessions.
Counsellors from all five
Continental Boards
attended the Convention (16
from Africa,
16 from the Americas, 12 from
Asia, 8 from
Australasia, 9 from Europe),
61 in all.
The visiting Counsellors
took part in vari-
ous special meetings and
events including
five 'continental' sessions
held for members
of each of the Continental
Boards and the
delegates from the National
Spiritual Assemblies of their
areas.
Following the Convention,
from 3 to 8 May,
the Hands of the Cause and the
Counsellors
stayed on in Haifa to participate
in a Counsellors ' conference
held under the auspices
of the International Teaching
Centre.

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 R ULERS 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

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 Baha ' i Administrative Order has developed rapidly and is now functioning throughout the world. Under the supreme authority of the revealed Law of God the Baba ' i community is governed by its elected institutions: Local and National Spiritual Assemblies and the Universal House of Justice, while the instior, intellectutions 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 Baha' i Administrative Order, the Universal House of Justice wrote in its message of24 April 1972:

> In the Kitab-i-'Ahd (The Book of the Covenant) Baha'u'llah wrote, "Blessed are the rulers and the learned in Baha. " The Guardian, interpreting this passage, stated on 4 November 193 1:
>
> In this holy cycle the ' learned' are, on the one hand the Hands of the Cause of God, 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 , in more modern te1rns, between tuals and the establishment. In the World Order of Baha' u' llah 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 unin1agined benefits upon the Baha'i community.
>
> The existence of institutions of such exa lted rank, comprising individuals who play such a vital role, who yet have no legislative, adminisháative or judicial authority, and are entirely devoid of priestly fi.mctions or the right to make authoritative interpretations, is a feature of Baha'i administration

unparalleled in the religions of the past. ...
and, on the other, the teachers and diffusers of His teachings who do not rank as Developing this theme, the Universal
Hands, but who have attained an eminent House of Justice referred in
that same mesposition in the teaching world. As to the sage to a letter
written on behalf of the
' mlers ' they refer to the members of the Guardian on 14 March 1927, to
the Spiritual

Assembly of Istanbul, in which he expound- The difficulty of
establishing a clear undered the Baha'i principle of action by majority
standing of this administrative concept, new
vote. In this letter Shoghi Effendi points out in the history of religoin,
is reflected in the
how, in the past, it was certain individuals concluding passage of the
message of the
who 'accounted themselves as superior in Universal House of Justice,
of24 April 1972,
knowledge and elevated in position' who quoted above:
caused division, and that it was those 'who
.. .The newness and uniqueness of this
pretended to be the most distinguished of
concept make it difficult to grasp; only as
all' who 'always proved themselves to be
the Baha'i community grows and the bethe source of contention'. He praises God
lievers are increasingly able to contemplate
that Baha'u'llah had withdrawn authority
its administrative stlucture urlinfluenced by
from 'the unyielding and dictatorial views of
concepts from past ages, will the vital interthe learned and the wise',
rejected the asserdependence of the ' rnlers' and ' learned'
tions of individuals, even though recognized
in the Faith be properly understood, and
as the most accomplished and learned among
the inestimable value of their interaction
men, as authoritative criteria, and 'ordained
be fully recognized.
that all matters be referred to authorized centres and assemblies'. Thus the
institutions of Only now, as these two arms of the worldthe learned in
the Baha'i Faith, while invest- embracing system of Baha'u'llah begin to
ed with high rank and exercising invaluable function in their separate
but complementary
moral authority and influence, have no exec- roles towards a common
achievement, are
utive power other than in the direction of intimations caught of the
divine beneficence
their own institutions. of that system.

B. THE HANDS OF THE CA USE OF GOD

Baha 'u' llah Himself created the institution of the Hands of the Cause and appointed a few of His fo llowers 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 Powerfid, the Mighty, the Unconstrained, through whom the ocean of the gracious favours of God, the Lord of mankind, hath been difji1sed. 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-Baha 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 gl01y rest... upon the Hands of the Cause of God that have difji1sed widely the Divine Fragrances, declared His Proofs, proof bounty hath surged and the fi"agrance claimed His Faith, published abroad His Law, detached themselves/ram all things but Him, stood for righteousness in this world, and kindled the Fire of the Love of God in the ve1y 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 pro-test against the Guardian of the Cause of

contention and conflict amidst peoples, kindreds, nations and governments may disappear, that all the

dwellers on earth
God, cast him out from the congregation may become one people and one race,
of the people of Bahti and in no wise that the world may become even as one
accept any excuse from him .. home.
... Th e Hands of the Cause of God must
'Abdu 'l-Baha did not Himself appoint
elect from their own number nine persons
any additional Hands of the Cause. He did,
that shall at all times be occupied in
however, refer to certain outstanding teachthe important services in the work of
ers of the Faith as Hands.
the Guardian of the Cause of God. The
During the first three decades of his minelection of these nine must be carried
istry as Guardian of the Faith, Shoghi
either unanimously or by majority from
Effendi designated certain outstanding
the company of the Hands of the Cause of
Baha'is as Hands posthumously. Then, in
God and these, whether unanimously or
December 1951 , he raised twelve living
by a majority vote, must give their assent
believers to this exalted rank, a development
to the choice of the one whom the Guardof the Administrative Order which thrilled
ian of the Cause of God hath chosen as
the entire Baha 'i world. In February 1952 he
his successor...
appointed a further seven, and in 1957 eight
O fi'iends! The Hands of the Cause of
more, bringing the total number to twenty-
God must be nominated and appointed by
seven. 1 In these brief six years the Guardian
the Guardian of the Ca use of God. All
not only established this institution on a fitm
must be under his shadow and obey his
foundation throughout the world, with a
command. ..
body of four Hands of the Cause residing in
Th e obligations of the Hands of the
the Holy Land to act as the liaison between
Cause of God are to diffuse the Divine
himself and the Hands in each continent, but
Fragrances, to edify the souls of men, to
he brought into being in each continent two

promote learning, to improve the charac-
Auxiliary Boards, one for the protection and
ter of all men and to be, at all times and
one for the propagation of the Faith, to act as
under all conditions, sanctified and
the 'assistants, deputies and advisers' of the
detached fi'om earthly things. Th ey must
Hands of that continent.
manifest the fear of God by their conduct,
The epic story of how in November 1957,
their manners, their deeds and their
the Hands of the Cause of God, called by
words. This body of the Hands of the
the Guardian the 'Chief Stewards of
Cause of God is under the direction of the
Baha'u' llah 's embryonic World Common-
Guardian of the Cause of God. He must
wealth', ra llied the grief-stricken and
continually urge them to strive and
stunned Baha ' is of the world, guided them
endeavor to the utmost of their ability to
to the victorious accomplishment of the Ten
diffi1s e the sweet savors of God, and to
Year Crusade which he had launched, and
guide all the peoples of the world, for it is
convened the members of the National Spirithe light of Divine Guidance that
causeth
tual Assemblies for the first election of the
all the universe to be illumined. To dis-
Universa l House of Justice in April 1963,
regard, though it be for a moment, this
has been told in befitting detail in Volume
absolute command which is binding upon
XIII of this publication.
everyone, is in no wise permitted, that
the existent world may become even as
the Abha Paradise, that the swface of I See 'The Institution of the
Hands of the Cause of
the earth rnay become heavenly, that God ', The Bnhit 'i World,
vo l. XIII , p. 334.

C. THE CONTINENTAL BOARDS OF COUNSELLORS

The establishment of the Universal House of Justice in 1963 ushered in a new phase in the
The exalted rank and specific functions of the Hands of the Cause of God make it

evolution of the institution of the Hands of inappropriate for them
to be elected or apthe Cause. In October 1963 the House of
appointed to administrative institutions, or
Justice decided 'that there is no way to to be elected as
delegates to national conappoint or legislate to make it possible to
ventions. Furthem1ore, it is their desire
appoint a second Guardian to succeed and the desire of the
House of Justice that
Shoghi Effendi'. Therefore, among the first they be free to devote
their entire energies
questions which it was necessary for it then to the vitally important
duties conferred
to consider were the manner in which the upon them in the Holy
Writings.
institution of the Hands of the Cause was to
At the same time the House of Justice
continue to perform its appointed functions,
confirmed the request of the Hands of the
the relationship which should exist between
Cause that, henceforth, members of the
the House of Justice and the Hands of the
Auxiliary Boards should be freed from ad-
Cause, and how the indispensable functions
ministrative responsibilities, including service
of the Hands of the Cause could be extended
on committees and as delegates to conventions.
into the future , since, according to the text of
On 21 June 1968 the House of Justice
the Will and Testament of 'Abdu'l-Baha,
announced by cable to the Baha' i world the
The Hands of the Cause of God must be
decision to establish eleven Continental
nominated and appointed by the Guardian
Boards of Counsellors for the protection and
of the Cause of God.
propagation of the Faith and, in a written
Following consultation with a conclave
message issued on 24 June, outlined in detail
of the Hands in October- November 1964,
the nature and scope of this action. Because
the Universal House of Justice annow1ced to
of its great significance to the evolution of
the believers in its message of November
the Administrative Order, the entire text of
1964 the following decision:
this message is quoted:
There is no way to appoint, or to legislate

The majestic unfoldment ofBaha 'u ' llah's
to make it possible to appoint, Hands of
world-redeeming administrative system
the Cause of God.
has been marked by the successive estab-
Responsibility for decisions on matters of
lishment of the various institutions and
general policy affecting the institution of
agencies which constitute the framework
the Hands of the Cause, which was forof that divinely-created Order. Thus,
merly exercised by the beloved Guardian,
more than a quarter-of-a-centu1y after the
now devolves upon the Universal House of
emergence of the first National Spiritual
Justice as the supreme and central institu-
Assemblies of the Baha'i world the
tion of the Faith to which all must tum.
institution of the Hands of the Cause was
That same message announced increases fo1mally established, with
the appointment
in the number of the members of the Auxil- by the beloved Guardian,
in conformity
iary Boards for propagation in every with the provisions of
'Abdu'l-Baha's
continent, and the Hands were requested to Will and Testament, of
the first continappoint one or more members of each Auxil- gent of
these high-ranking officers of the
ia1y Board to act in an executive capacity on Faith. Following the
passing of the Guardtheir behalf and in the name of each Hand, ian
of the Cause of God, it fell to the
for the direction of the work of the Boards . House of Justice to
devise a way, within
The message continued: the Administrative Order,
of developing

'the institution of the Hands of the Cause National Spiritual Assemblies,
and keepwith a view to extension into the future of ing the Hands of the
Cause and the
its appointed functions of protection and Universal House of Justice
informed conpropagation', and this was made a goal of cerning the
conditions of the Cause in
the Nine Year Plan. Much thought and their areas .
study has been given to the question over Initially eleven Boards of
Counsellors
the past four years, and the texts have have been appointed, one for
each of the

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

following areas : Northwestern Africa, Central and East Africa, Southern Africa, Nmih America, Central America, South America, Western Asia, Southeastern Asia, Noriheastem Asia, Australasia and Europe.

The members of these Boards of Counsellors will serve for a tern1, 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 consulas soon as possible in order to reinforce tation with the Hand or Hands previously assigned to the continent or zone.

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

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 Cow1sellors, 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 Baha'i

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 Baha' i communities' and 'the vitality of the faith' of the Baha'is throughout the world. The House of Justice will call upon them to unde1take special missions on its behalf,

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 Counselor should prize that privilege. Each National Assembly which has a Counselor at hand for frequent consultations should, without relinquishing any portion of its divinely assigned authority, call upon him often for his views

and accord
to represent it on both Baha'i and other great weight to his advice.
occasions and to keep it informed of the
welfare of the Cause. While the Hands On 8 June 1973 a fmther directive was
of the Cause will, naturally, have special sent to the Continental Boards
of Counselconcern for the affairs of the Cause in the lors which answered the need discussed by
areas in which they reside, they will oper- the Counsellors during their sessions in the
ate increasingly on an intercontinental Holy Land, at the time of the International
level, a factor which will lend tremendous Convention of that year, for some method to
impetus to the diffusion throughout the enable their institution to reach more deeply
Baha'i world of the spiritual inspiration into the fabric of the Baha ' i
world conunuchannelled tluáough them-the Chief Stew- nity. The House of Justice authorized each
ards of Baha'u' llah's embryonic World Board of Counsellors, at its discretion, to
Commonwealth. petmit Auxiliary Board members to appoint
With joyful hearts we proclaim this assistants, whose duties would be to activate
further unfoldment of the Administrative and encourage Local Spiritual Assemblies,
Order ofBaha'u'llah and join our prayers to call the attention of Local Spiritual
to those of the friends throughout the East Assembly members to the importance of
and the West that Baha'u'llah may con- regular meetings, to encourage
local comtinue to shower his confirmations upon munities to gather for Nineteen Day Feasts
the efforts of His servants in the safe- and Holy Days, to help deepen
their fellowguarding and promotion of His Faith. believers' understanding of the teachings,
and generally to assist the Auxiliary Board
A clarification of the status of Counsellors members in the discharge of their duties.
and their relationship to National Spiritual
The advice, at that time, was to proceed Assemblies was made by the House of Justice
gradually with this new step so that experiin a letter to a National Spirihial Assembly
ence could indicate the most effective
in May 1975:

manner of its operation. Since then, as a
... (it) must be one of wann and active resu lt of the proven value of this expanded
collaboration, a full sharing in the excite- service, appointments of assistants in each
ment and the challenge of the teaching zone have been steadily and rapidly augwork and the establishment of living and mented. The letter of 8 June 1973 stated that
growing Baha ' i communities ... While the 'believers can serve at the same time both as
role of the Counsellors is no1mally to assistants to Auxiliary Board members and
advise, encourage and reinforce, and they on administrative institutions' .
have no legislative or administrative Adjustments to the number of
Continenauthority, they nevertheless occupy a rank tal Boards of Counsellors are made as the
superior to that of the National Assembly Universal House of Justice deems necessary,
or its members and each individual entailing adjustments to zones assigned to

the Boards, to the number of ColUlsellors encouraging and uplifting influence upon
and to the number of Auxiliary Boards and the lives of individuals and the deliberations
Auxiliary Board members.* Thus the insti- of institutions,
constantly watching over the
tution operates at all levels throughout the security of the Faith, pointing the way to the
world, reaching into the basic structure of promotion of its best interests, and to the ever
local community life and exerting its wider dissemination of its healing message.

D. THE INTERNATIONAL TEACHING CENTRE

Assurance of the extension into the future The foremost
topic would be the establishof the appointed functions of protection and
ment of the international teaching centre
propagation conferred upon the Hands of the about which the Hands had previously been
Cause was accomplished by tl1e establishment requested to submit their written views. The
of the Continental Boards of Counsellors. Universal House of Justice, in its letter to the
However, that vital goal having been accom- Hands of the Cause
in October 1971 , cited,

plished, the problem remained of ordering amongst others, the
following three quotathe work of the new institution so that it
tions from the Guardian which anticipated
would grow organically with the Faith itself. the evolution of
the World Administrative
In a letter addressed to all National Spiritual Centre of the Faith on
Mount Ca1mel and
Assemblies on 24 June 1968 the Universal the establishment
there of an international
House of Justice confirmed that ' the relation- teaching centre as
the seat of the Hands of
ship of Continental Boards of Counsellors the Cause of God:
to National Spiritual Assemblies will follow
... it must be clearly lUlderstood, nor can
the pattern of the relationship between the
it be sufficiently emphasized, that the
Hands of the Cause and National Spiritual
conjw1ction of the resting-place of the
Assemblies, outlined by the beloved Guard-
Greatest Holy Leaf with those of her
ian in various communications '.
brother and mother incalculably rein-
The cablegram addressed by the Univerforces the spiritual potencies of that
sal House of Justice to all National Spiritual
consecrated Spot which, under the wings
Assemblies on 21 June 1968 announcing the
of the Bab ' s overshadowing Sepulchre,
establishment of Continental Boards of
and in the vicinity of the future Mashtiqu'l-
Counsellors had contained a reference to the
Adhkar, which will be reared on its flank,
' future establishment international teaching
is destined to evolve into tl1e focal centráe
centráe Holy Land foreshadowed writings
of those world-shaking, world-embracing,
beloved Guardian.'
world-directing administrative institutions,
In October 1971 the Hands of the Cause
ordained by Baha'u'llah and anticipated
were notified that after the International
by 'Abdu'l-Baha, and which are to func-
Convention for the election of the Universal
tion in consonance with the principles
House of Justice during Ric:I van 1973, their
that govern the twin institutions of the
presence in the Holy Land for a period of
Guardianship and the Universal House of

time in order to consult on a number of
Justice. Then, and then only, will this
important subjects would be most welcome.
momentous prophecy which illuminates
the concluding passages of the Tablet of
*In November 1980 the thirteen Boards of Counsell ors Carmel be
fulfilled: Ere long will God
were conso lidated into fi ve, each continental Board
hav ing two Au xili ary Board s, one for protecti on and
sail His ark upon thee (Carn1el) and will
one for propagati on; and each A uxiliary Board mem- manifest the
people of Baha who have
ber having ass istants as needed and autho ri zed. been mentioned in
the Book of Nam es. 1
THE WORLD ORDER OF BAHA'U'LLAH
631
In this great Tablet which unveils security, the preservation
and protection
divine mysteries and heralds the estab- of the Cause, the
safeguarding of the
lishment of two mighty, majestic and unity of the community,
the promotion of
momentous undertakings-one of which God's religion and the
spread of His
is spiritual and the other administrative, Word. These majestic and
mighty ediboth at the World Centre of the Faith- fices, which
will be constructed gradually
Baha 'u 'llah refers to an 'Ark', whose in accordance with a
beautiful and unique
dwellers are the men of the Supreme style of architecture
around the sacred
House of Justice, which, in conformity Monuments, are all
considered as branches
with the exact provisions of the Will and of this highly-exalted,
firmly-grounded
Testament of the Centre of the Mighty and broadly-based World
Administrative
Covenant is the body which should lay Centre of the followers
of the Cause of
down laws not explicitly revealed in the Him Who is the Lord of
this Age and the
Text. In this Dispensation, these laws are Ruler of Creation. 1
destined to flow from this holy mountain, The raising of this
edifice (Internaeven as in the Mosaic Dispensation the tional
Baha'i Archives) will in turn herald
law of God was promulgated from Zion. the construction, in the
course of succes-

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 Centtáe of the Baha'is 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 Bab, 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,

sive epochs of the Formative Age of the Faith, of several other sh-uctures, 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 tl1e Greatest Holy Leaf, ranking as foremost among the members of her sex in the Baha'i Dispensation, of her brother, offered up as a ransom by Baha'u ' llah 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 the development of a world-wide divinely-appointed Adminisrative Order whose beginnings may be traced as far back as the concluding years of the Heroic Age of the Faith. 2

On S June 1973, following the Internathe

tional Convention and the consultations with
in accordance with the explicit text of the
Will and Testament are charged with the
1 Shoghi Effendi, letter in Persian to the Baha' is of
the East, Naw-R(1z 111 (1954).
1 2
Shoghi Effendi, letter to the National Spiritual Shoghi Effendi, letter to
the Baha' is of the world ,
Assembl y of the United States, 21 December 1939; 27 November 1954; see
Messages to the Bahn 'i
see Messages lo America, pp. 32- 33. World, p. 74.

the Hands of the Cause, and less than a rapidly growing
responsibility of the Unimonth after the Counsellors had left the Holy
versal House of Justice.
Land to resume their services within their This International
Teaching Centre now
zones, the following announcement was established, will, in
due course, operate
cabled by the Uni versal House of Justice to from that building
designated by the
all National Spiritual Assemblies: Guardian as the Seat
for the Hands of the
ANNOUNCE ESTAB LI SHMENT HOLY LAND LONG
Cause, which must be raised on the arc on
ANTICIPATED INTERNATIONAL TEA CHI NG
Mount Carmel in close proximity to the
CENTRE DESTINED EVOLVE INTO ONE THOSE
Seat of the Universal House of Justice.
WORLD SHAKING WORLD EMBRACING WORLD
The duties now assigned to this nascent
DIRECTING ADM INISTRAT IVE INSTITUTIONS
institution are:
ORDA INED BY BAHA'U ' LLAl-1 ANTI Cl PATED BY
• To co-ordinate, stimulate and direct the
'AB DU 'L-BA HA ELUCIDATED BY Sl-IOGHI
activities of the Continental Boards of
EFFENDI STOP MEMBERSHIP THIS NASCENT
Counsellors and to act as liaison between
INSTITUTION COMPRJSES ALL HANDS CAUSE
them and the Universal House of Justice.
GOD ANO INITIALLY THREE COUNSELLORS
• To be fully informed of the situation of the
WHO WITH HANDS PRESENT 1-IOL Y LAND WILL
Cause in all parts of the world and to be
CONSTITUTE NUCLEUS ITS VITAL OPERA-

able, from the background of this know-
TIONS STOP CALLI NG UPON HOOPER DUNBAR
ledge, to make reports and recommenda-
FLORENCE MAYBERRY AZIZ YAZD I PROCEED
tions to the Universal House of Justice and
HOLY LAND ASSUME THIS HIGHLY MER ITORI-
give advice to the Continental Boards of
OUS SERVICE STOP OFFERING PRAYERS
Counsellors.
HEARTFELT GRATITUDE SACRED THRESHOLD
• To be alert to possibilities, both within and
THIS FURTHER EV IDENCE ORGANIC EVOLU-
without the Baha' i community, for the
TION AOM INISTRA TIVE ORDER BA HA'U ' LLAI-1.
extension of the teaching work into receptive or needy areas, and to draw the attention of the Universal House of Justice
It was followed three days later by thi s
and the Continental Boards of Counsellors
expanded announcement to the Baha'is of
to such possibilities, making recommenthe world:
dations for action.
The centennial year of the revelation of • To determine and
anticipate needs for litthe Kitab-i-Aqdas has already witnessed
erature, pioneers and travelling teachers
events of such capital significance in the and to work out teaching plans, both
annals of the Baha ' i Di spensation as to regional and global, for the approval of the
cause us to contemplate with awe the Universal House of Justice.
rapidity with which Divine Providence is • All the Hands of the Cause of God wi 11 be
advancing the Cause of the Most Great members of the International Teaching
Name. The time is indeed propitious Centre. Each Hand will be kept regularl y
for the establishment of the International informed of the activities of the Centre
Teaching Centre, a development which , through reports or copies of its minutes ,
at one and the same time, brings to frui- and will be able, wherever he may be
tion the work of the Hands of the Cause residing or travelling, to
convey suggesresiding in the Holy Land and provides tions, recommendations and information
for its extension into the future, links the to the Centre and, whenever he is in the

institutions of the Boards of Counsellors Holy Land, to take part in
the consultaeven more intimately with that of the tions and
other activities of the Centre.
Hands of the Cause of God, and power- • In addition, we now
appoint Mr. Hooper
fully reinforces the discharge of the Dunbar, Mrs. Florence
Mayberry and

Mr. 'Aziz Yazdi to membership of the In- community provided an
opportunity for the
ternational Teaching Centre, with the rank Teaching Centre to become
thoroughly
of Counsellor. These believers, who have acquainted with the conditions,
needs and
been serving with distinction on the Conti- potentialities of the one
hundred and thirteen
nental Boards of Counsellors in South national Baha' i communities
which made up
America, North America and Central and the Baha'i international
community at Ricjvan
East Africa respectively, will henceforth 1973. A greatly increased flow
of vital inforreside in Haifa and will, together with the mation from the
Continental Boards of
Hands present in the Holy Land, constitute Counsellors was called for by
the Internathe nucleus of the operations of the Centre. tional Teaching
Centre, which promised, in
Authority for the expulsion and reinstate- turn, the deve lopment of an
increasingly
ment of Covenant-breakers remains with close relationship between
itself and the
the Hands of the Cause of God. All such Boards through a similarly
increased flow of
matters will be investigated locally by the materials from the Teaching
Centre. At the
relative Continental Board of Counsellors request of the House of Justice
the Teaching
in consultation with any Hand or Hands Centre also evolved a plan for
international
who may be in the area. The Continental collaboration on travelling
teaching projects.
Board of Counsellors and the Hands con- The divinely ordained
institution of the
cerned will then make their reports to the Hands of the Cause of God,
having been
International Teaching Centre where they brought into active reality by
the Guardian
will be considered. The decision whether of the Faith according to the

directives of
or not to expel or reinstate will be made by ' Abdu ' l-Baha' s Will and Testament, was
the Hands of the Cause residing in the confronted in its infancy with an appalling
Holy Land who will, as at present, submit crisis in the life of that Faith
whose protectheir decision to the Universal House of tion was its prime duty. During the
Justice for approval.... interregnum between the passing of the
The decisions now announced are the Guardian and the election of the Universal
outcome of deliberation extending over a House of Justice, the Hands of the Cause as
number of years, reinforced by consulta- its Chief Stewards, maintained the integrity
tions with the Hands of the Cause of God, and unity of the Faith. The functions of
and especially with the Hands residing in protection and propagation appointed to this
the Holy Land who were requested in great institution have now been extended
1968 to assist the Universal House of into the future in a manner consonant with
Justice in the establishment of the Inter- the principles of the Faith. The Continental
national Teaching Centre, a task that now Boards of Counsellors with their attendant
increases in magnitude as that Centre Auxiliary Boards for protection and
begins its work propagation, the assistants to the Auxiliary
Board members, all co-ordinated and kept in
One of the first tasks assigned by the Uni- relationship to the Universal House of
versal House of Justice to the International Justice by the International Teaching Centre,
Teaching Centre was to devise the broad form the fabric of the appointive arm of the
outlines of the global teaching plan to begin Administrative Order of the Faith, which
at Ricjvan 1974 and conclude five years later will in increasing measure
exert its spiritualat Ricjvan 1979. This comprehensive and izing influence upon the development of the
detailed survey of the entire Baha'i world Baha'i community and of all mankind.

2. THE WORK AND TRAVELS OF THE HANDS OF THE CAUSE

THE Hands of the Cause of God, freed in 1968 of continental administrative duties, were able increasingly to devote their efforts to serving as standard-bearers for the Baha'is of the world in support of the teaching activities launched by National Spiritual Assemblies and other institutions of the Baha'i Faith.

During the course of the Six Year Plan, no less than in the teaching plans that preceded it, these remarkable individuals were fonts of inspiration, encouragement and reinforcement. Their contribution to the achievement of the goals and the influence of their example upon the Baha'i friends took effect on numerous levels, both manifest and intangible. Their universal service in protecting the Cause of God; in proclaiming its trnths; in deepening the knowledge of Khaits adherents; in galvanizing the rank and file to greater heights of accomplishment; in awakening to an appreciation of the Baha' i Cause a large segment of the public, often uninformed of its true nature and its relevance to the spiritual and social perils

correspondence, their writings and addresses, their association with Baha'i pilgrims and their interaction with Baha'is in the field, often in farflung and remote areas, they have ... diffused widely the Divine Fraagrances, declared His proofs, proclaimed His Faith, published abroad His Law, detached themselves ji-om 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 ....

In the period covered by this volume of The Baha'i World, the years 143- 148 of the Baha'i Era (21April1986 to 20 April 1992), the Baha'i community mourned the tragic loss of six of these precious souls . The folfest and intangible. Their universal service lowing is a record, in chronological order, of the beloved Hands of the Cause who passed away during this period: Dhikru ' llah Khaits dem (November 1986), Dr. Ugo Giachery (July 1989), Jalal Khazeh (Febrnary 1990), H. Collis Featherstone (September 1990), John Robarts (June 1991), and William Sears (March 1992).

Although these pages lack

scope to
confronting society; and in presenting chronicle the full range of the services of
Baha'i literature to Heads of State and others the Hands-some frail or in ill health but
in authority, continued unabated. of undiminished spiritual power- let the
Not alone through their travels, but also following exce1pts culled from Baha 'i Interthrough their consultation, their presence at national News Service bulletins, and other
gatherings large and small, including inau- sources, suggest in brief outline some of
gural Conventions of new National Spiritual their major travels as well as a few of their
Assemblies and the annual Conventions of other activities which are less amenable to
established national communities, their documentation.

1986
April Year Plan has just ended in the midst of
MONACO: In a letter addressed to Baha'is celestial strains and the plaudits of the
in every land in April 1986, the Hand of the Divine Concourse, ushering in with grace
Cause Dr. Ugo Giachery said, "The Seven and joy another plan, the Six Year Plan

(1986-1992) which will pass into history least 12 other countries. ' (From report of
bearing the name of 'Accomplishment and Summer School Committee 10 August)
Triumph.' .. .I have served the Faith of God CANADA: On 30 July, repo1iing to the
for many decades, and I am going to hand Universal House of Justice, the Hand of
down the secrets of my blessed wife and the Cause Amatu'l-Bah:i RuJ:iiyyih Khanum
myself to all of you . Devote your life to the described a month of intense and productive
service of the Cause of God. The highest sta- activity in the Canadian north. A Montreal
tion man can aspire to is that of service ... visit held two outstanding events, first a very
' Abdu ' l-Baha, in a Tablet addressed to the cordial meeting for almost two hours on the
North American believers in 1898, said that Kahnawake Mohawk Reserve with

Grand
ambition that is not applied to the service of Chief Joseph Norton and Chief Eugene
mankind is an abomination ... " (From The Montour. On 3 July a large gathering of
American Baha'i, August 1986) Montreal Bah:i'is was held in the new Local
I:Ia~iratu ' l - Qud s, located at the east end of
June Pine Avenue. (The historic Maxwell House,
UNITED STATES: The Hand of the Cause the Baha' i Shrine, is at the extreme west end
John Robarts was the honoured guest at of the same street.) In Quebec City
Amatu 'lthe Southeastern Regional Baha 'i Youth Baha gave two talks in French, one for the
Conference held 18- 22 June 1986 near public and one for the Bah:i' is. She was
Huntsville, Alabama. This first American interviewed on radio in English and for a
Regional Youth Conference of the Six Year Quebec newspaper in French. She travelled
Plan was attended by approximately 150 in the private plane of a Canadian Baha'i
Baha'is from various Southern States. Held with the same crew of friends as in a 1982
at Alabama A and M University, a school visit to the north. Her own enthusiastic
dedicated to the advancement of the minori- account is given in the following excerpts
ties, the conference dedicated much of one from her message.
day to the issue of racial harmony. Bernice "July 7th Violette [Mrs. Na~av:ini] and
King, the daughter of slain civil rights leader I left Quebec City... and flew to Frobisher
Dr. Martin Luther King, Jr., who spoke on Bay where we attended part of Spirit North
' Civil Rights Today ', was visibly moved as Council before continuing our journey.
she accepted a copy of The Promise of I consider entire Frobisher Bay events could
World Peace, Gayle Morrison 's biography not possibly have been better.. . Over
of the Hand of the Cause Louis Gregory, and 100 believers and guests attended,
approxia silver commemorative plate engraved with mately 60 percent native Eskimos and
the admonition fow1d in the Baha'i Writ- Indians ....
ings, close your eyes to racial differences "Moving commemoration Martyrdom
and welcome all with the light of oneness. beloved Bab held outside on hill

overlook-
(From The American Baha 'i, August 1986) ing unbelievably beautiful Frobisher Bay
full of scintillating pack ice, touched all
July hearts, and I was able share
petals from
SW EDEN: Baha' is attending the Swedish Threshold Bah:i 'u 'llah's Shrine in Bahji
Summer School in Solbacka in July wrote, with friends .. ..
"The friends were richly blessed by the pen- "Radio and newspaper coverage was
etrating wisdom and delightful humour of complete, English but also in Eskimo, some
our beloved Hand of the Cause Dr. Ugo broadcasts nationwide, others Northern
Giachery in whose honour a 90th birthday region only, and aroused local and
throughparty was held. There were approximately out North strong opposition clergy various
120 participants including friends from at denominations ....

"On 11th July ... flying on to Baker Lake Indian area, attending large powwow first
for one night and having very happy meeting night, and followmg day impressive
auspigroup devoted pioneers there and also some cious opening ceremony presided over by
important Eskimo elders. TI1Iee-day visit Chief Crowshoe who is the only surviving
Yellowknife, present administrative centre chief of those five chiefs who gave me the
Northwest Territories, highly successful, name Natuocist in 1960 on the Peigan
large unity Feast included friends from as far Reserve. Over 300 were present from all
as British Columbia and Albe1ta; following patts Canada, including members Canadian
night... dinner reception attended by out- National Spiláitual Assembly .... Afternoon
standing leader, Stephan Kakfwi, president of 20th, official dedication new centre took
Dene Nation who ... became very friendly; on place, a deeply religious Indian
pipe cerethis occasion a nun1ber of prominent politi- mony presided over by Chief Crowshoe,
cians and other leaders including members of lasting over one hour, created remarkable
the legislature were present, radio interview feeling spiritual oneness. I was permitted
and newspaper publicity also excellent.... smoke sacred pipe with small group tribal

"Had wonderful visit with Whitehorse leaders, unique honour rarely conferred on a
and other friends at large, well-attended woman. Feel very strongly world-wide
meetings, one huge potlatch dim1er over 250 community Baha' is especially pioneers,
present, many non-Baha 'i leaders, another teachers, must learn show proper respect
equally large public meeting in Whitehorse. profound customs and spiritual associations
We stayed three nights in beautiful new indigenous peoples if we desire share
bounwell-built, well-designed Yukon Institute, ties Baha'u'llah's message with them. All
pride of the North and used not only by too often, alas, we neglect follow beloved
Baha'is but on befitting occasions facilities Master's footsteps who showered deep
rented to suitable organizations creating love and understanding, sincere praise and
excellent impression Faith. At special lunch respect on those of different backgrounds.
the Commissioner for Yukon Territory, the Such loving respect other people's way and
Mayor of Whitehorse, the Minister of Health deep feeling essential if we intend pass
and Human Resources, the leader of the healing cup this Revelation to other lips ....
opposition, a member of the legislature, and "Arriving 21st [Regina, Saskatchewan]. ..
three ranking representatives of the Council for three-day visit first night addressed over
of Yukon Indians, as well as the captain of 150 Baha'is ... next day after early television
Salvation Army in the Yukon, were among interview was received officially by
delegadistinguished guests. Radio and newspaper tion representing Legislative Assembly of
coverage was likewise excellent. Saskatchewan at the Legislative Building
"We intetmpted Whitehorse stay to fly built by my father and uncle 1908- 10 .... It
above the Arctic Circle to Inuvik ... spending was a happy, gracious, cordial
occasion folone night there with devoted group pioneers lowed by some of these officials attending
and local friends, returning next day to formal luncheon ... Mayor Larry Sclmeider
Whitehorse via Old Crow, small, charming who had proclaimed that week official Peace
entirely native Indian village mostly hunters Week in Regina in honour of the

Baha'i
and fishermen umeachable by road and on no Peace Message from the Universal House of
regular airline, a great relief to have pleasant Justice. A personal representative of the
sociable evening with many of their leaders absent Premier. .. prominent Indian Heads of
at potlatch dilmer in their meetil1g hall... . various bands in the Province as well as
"We flew July 19 to Pincher Creek, other dignitaries were present."
Alberta, for happy event official opening There followed an interview on CBC
new Peigan Baha' i Centre in heart Blackfoot radio, a newspaper interview, a public talk

for 200 persons, and a final day spent at Fort from groups in many parts of Europe. The
Qu' Appelle and a lunch with prominent second issue of the publication gives an
Indian leaders, especially women. In the account of the original conference at which
afternoon Baha'is and friends gathered on a the movement was born and tells of the
beautiful 70-acre property where an Institute inspiration the participants received from the
will be built for native and other Baha'is and presence of the Hand of the Cause 'Alitheir friends to meet, study, and conduct Akbar Furutan who was accompanied by
activities related to the progress of the Faith Mrs. Furutan and whose presence was 'a
in Canada. One stop was made in the United source of joy and enthusiasm that prevailed
States at the prior request of the National in that school. ' (Based on Baha 'i Youth
Spiritual Assembly. Rul:iiyyih Khanum com- Newsletter)
plied with the wish that she meet the
believers on the Pine Ridge Reservation in August
South Dakota, the location of a massive NORTHERN IRELAND: The
second Northteaching plan carried out for the previous ern Ireland Baha'i Summer School at
two years by U.S. Baha'is. "We slept at the Inniskillen was an inspiring occasion. One
Oglalla Community College", she wrote, hundred and thirty participants attended.
"and held a large potlatch and powwow in The guest of honour, the Hand of the Cause
this important centre in the hea1t of Sioux John Robarts, brought great

warmth to the
Indian territory. Sioux believers and others
from as far away as Navajo Reservation
[Arizona] ensured a most happy and memo-
rable evening for us all. This important
reservation now has 19 Local Assemblies,
one of the all-Indian ones showering me
with special gifts. .. . Having left for the
North from Quebec City July 7th, we arrived
in Toronto on July 25th tired but blissful,
our cup rnnning over with love from all our
dear ones." (Based on report received from
the Hand of the Cause 30 July)

AUSTRIA: On 1 August a telex reached
the World Centre from "the beautiful moun-
tainous area of Spital" where 160 Baha'is
and their guests from 8 countries enjoyed the
Austrian Baha'i Summer School for 7 days :

UNIQUE SPIRIT HONOURED AND ENRICHED

THROUGH PRESENCE HAND OF CAUSE OF GOD

MR. FURUTAN AND HIS BELOVED WIFE .. .'

SWITZERLAND: The Baha'i Youth Move-
ment in Europe made a beginning in July
when youth from 15 countries gathered at
Landegg Centre, Switzerland, for a confer-
sessions. The theme of the
school "And
I Saw A New Earth" paid
tribute to the
memory of the Hand of the
Cause George
Townshend. A sculptured
portrait of
Mr. Townshend was sent to his
son, Brian,
in recognition of his
historic donation of the
Townshend library to the
Faith. (Message
from the participants
received 15 August)

REPUBLIC OF IRELAND: What
a wonderful
two weeks the Irish Baba' i
community has
just experienced with the
visit of the Hand of
the Cause of God John
Robarts. His tour of
Ireland has touched the hearts
of all those
who met him. His stories
about prayer have
fired us with a deeper faith
in the power of
prayer and a greater
confidence in the key
role which it will play in
our teaching
endeavours .... Mr. Robarts
was present for
two programmes of teaching
conducted in
the Limerick/Clare region on
weekends.

One of these, a Peace Concert
organized by
the Baha ' is, drew an
attendance of approximately
200 non-Baba ' is. (From Feast
Newsletter 8 September)

ence organized by the Austrian National Youth Committee.... The movement now boasts a newsletter (in English) emanating from Doetinchem, the Netherlands, head office of the movement, and fed by reports participating. The largest annual conference to date had as its theme 'Beyond the Quest for Peace: Creating a New World Order' and was planned to mark the United Nations International Year of Peace. The keynote speech opening the sessions was given by Amatu'l-Baha RuJ:iiyyih Khanum. A guest of the conference was Dr. Ervin Laszlo of the Club of Rome who, with Amatu'l-Baha and other dignitaries, took part in a Native Indian peace pipe ceremony which is seldom performed outside Native communities and rarely with non-Native participants.. .. An auxiliary conference for young people was addressed by the Hand of the Cause Dr. 'Ali-Mul:iammad Varqa, who "showered his young audience with universal love and visibly increased their love of learning about

CANADA: The Eleventh Annual Conference of the Association for Baha'i Studies was held from 20-24 August on the campus of the University of Western Ontario, London, Ontario, with approximately 2,000 participating. The largest annual conference to 7 September 1986. Amatu'l-Baha, accompanied by members of the National Spiritual Assembly of Italy, presented The Promise of World Peace to the President of the Region of Sicily in a dignified official ceremony. The attendance of 1,000 Baha'is from 25 counháies created a great proclamation opportunity on local and national television, the broadcasts giving rise to new requests for information about the Faith. (From report received 9 September) October

AUSTRALIA: A special service in the Australian House of Worship in celebration of the International Year of Peace was held on 19 October 1986 with the participation of the Governor General of

The Hand of the Cause of God John Robarts (right) and his wife, Audrey, (second from left) planting a tree during their visit to Northern Ireland in August I 986.

Australia, Sir
the Faith and the solution it offers for the ills Ninian Stephen, who read from Isaiah 2: 1- 5.
of humanity." (From message received Lady Stephen was also present at the service.
7 September) Approximately 850 people attended and,
ITALY: The participation of the Hand of sinrnltaneously, a programme for 200 chilthe Cause Amatu'l-Baha Rul:iiyyih K.hanum dren took place in a marquee on the Temple
and Counsellors Leo Niederreiter and grounds. The National Spiritual Assembly
Sohrab Youssefian inspired the 25th Italian cabled that it was overjoyed that the beloved
Summer School in Sicily, held from 31 August Hand of the Cause Collis Featherstone was

well and able to participate by escorting the Roba1is, were honoured participants in an
distinguished guests into the House of historic meeting in Quebec City, on 23 Nov-
Worship. (From report received 24 October) ember, sponsored by the Local Spiritual
Assembly of the Baha'is of Quebec City
November for all the believers in the Province. The
WORLD CENTRE: WITH SORROWFUL Covenant was the subject of the successful
HEARTS ANNOUNCE PASSJNG lNDEFATIGABLE gathering. (Message from the Local Spiri-
FEARLESS DEFENDER FAITH, DEEPLY LOVED tual Assembly of the Baha'is of Quebec
HAND CAUSE ZIKRULLAH KHADEM. HIS City received 26 November)
STERLJNG SERVICES TO THE CAUSE, HIS TOT AL
CONSECRATION TO TASKS ASSIGNED TO HIM December
BY BELOVED GUARDIAN, HIS OUTSTANDING INDIA: THE PLACING OF SACRED DUST HOLY
EFFORTS AS MEMBER NATIONAL SPIRITUAL SHRINES BY AMA TULBAHA RUHIYYIH KHANUM
ASSEMBLY CRADLE FAITH, HIS VALUABLE, SOUL- THIS AUSPICIOUS DAY HAS SANCTIFIED OUR
UPLIFTJNG STIMULATION fMPARTED BODY MASHRJQULADHKAR HAS BROUGHT TO IND IA
BELIEVERS NORTH AMERICA, PARTfCULARL Y PRICELESS BOUNTY AND DEEPLY STIRRED PRO-
UNITED STATES BAHA'i COMMUNITY, HIS UNTIR- JECT TEAMNOW DISBANDING TO YIELD Tl-IANKS

ING ENDEAVOURS THROUGH HTS TALKS AND SACRED THRESHOLD UN IQUE PRJVILEGE RAISE
WRITINGS IN SAFEGUARDING COVENANT AND IN MASHRJQULADHKAR AND TO EXPRESS HEART-
INSTILLING APPRECIATION LOVE FOR SHOGHI FELT GRATITUDE ENCOURAGEMENT INSPIRATION
EFFENDI, SHED UNDYING LUSTRE OVER PERIOD BELOVED UNIVERSAL HOUSE OF JUSTICE THROUGH-
HIS ADMIRABLE STEWARDSHIP CAUSE GOD. OUT CONSTRUCTION PERIOD. DEEPEST LOVE
OFFERING PRAYERS HOLY SHRINES PROGRESS JOYOUS MOMENTOUS DEDICATION. (Cable dated
HIS RADIANT SOUL ABHA KJNGDOM. URGE HOLD 24 December 1986 from Indian Temple
BEFITTING MEMORIAL GATHERINGS HIS NAME AT Project)
ALL HOUSES OF WORSHIP AS WELL AS JN ALL On the morning of 24 December 1986,
LOCAL BAHA'i COMMUNITIES. (Message from Amatu'l-Baha Ru~iyyih Khanum, on behalf
the Universal House of Justice to all National of the Universal House of Justice, dedicated
Spiritual Assemblies 13 November) the first Baha'i House of Worship of the
UNITED STATES: The Hand of the Cause Indian Subcontinent, in the presence of 400
of God Dhikru'llah Khadem was laid to rest, illustrious guests including the Hands of the
Skokie, Illinois, following a 10:00 a.m. Cause William Sears and Collis Featherstone.
service attended by the Hand of the Cause of Eight thousand Baha'is from 114 nations ,
God William Sears; members of the Conti- with Indian believers from every State and
nental Board of Counsellors, Dr. Wilma Tenitory, were present for three consecutive
Brady, Mr. Robert Hanis, Mrs. Lauretta services of dedication held that day, ending
King, Mr. Donald 0. Rogers , Mr. Fred at six in the evening. On the afternoon of
Schechter, and Mr. Aituro Senano; the 23 December, thousands had gathered at
members of the National Spiritual Assem- Indira Gandhi Stadium in New Delhi for a
blies of the United States and of Canada; and unity feast at which Amatu'l-Baha read a
members of the Auxiliary Board and of the message from the Universal House of Justice.

committees of the National Assembly. Five hundred sorrowing friends joined in paying tribute to the departed Hand of the Cause.

(From Baha'i International News Service, No. 160, November 1986)

CANADA: Two Hands of the Cause, Dr. 'Ali Mul:iammad Varqa and Mr. John

to the public were held for the first time on 1January1987.

MALAYSIA: After pa1iicipating in the dedication of the Temple at New Delhi in December, the Hand of the Cause Collis Featherstone, accompanied by his wife, traveled to Malaysia on 30 December, where he spent an active ten days. He spoke to several communities in the Kuala Lumpur area, in Selangor, and in Negri Sembilan-gatherings of up to 100 persons. Mrs. Featherstone also addressed some community groups. In the capital, Mr. Featherstone and Counsellor Chellie Sundram held consultation with five members of the National Spiritual Assembly. On another occasion, Mr. Featherstone

At a press conference held on 22 December, Rul:iiyyih Khanum captured the hearts and minds oflndia's press and media representatives with her dynamic style and incisive responses to questions. On the morning of 27 December, dawn prayers were held at the House of Worship. Services of worship open Committees. A proclamation meeting was ananged at the Pure Life Society on 9 January at which 80- 100 teachers and pupils were shown the videotape the Featherstones had brought of the special 19 October peace service in the Sydney Temple, and heard a talk on the Faith. Another gathering addressed by Mr. Featherstone was the Interfaith Fellowship which met in a Baha 'i home. A stop in Singapore for one night was the occasion for a talk to a roomful of believers who gathered to greet the Hand of the Cause. From there the Featherstones went to Adelaide and Melbourne, where Mr. Featherstone addressed the Australian National Youth Conference.

(From report

met with 70 members of the Auxiliary Boards and of National and State Teaching Hand of the Cause)

received 15 February from the

1987

January

THAILAND: The Hand of the Cause of God Amatu'l-Baha RU.J:iiyyih Khanum returned to the World Centre on 2nd Febrnary 1987 after the dedication of the India Temple, and then left again to visit Thailand. In less than a month Amatu'l-Baha, accompanied by Mrs. Violette Nakhjavani, criss-crossed Thailand from south to north and east to west, fulfilling an active schedule prepared for her.

She spoke to seven major gatherings of Baha'is and the public; held personal interviews with at least eight officials and dignitaries ; addressed the media in two cities; held consultations with the Spiritual Assembly; and met with the rank and file of the believers in city and village. In Bangkok Amatu' l-Baha was cordially received by the Minister of Education, who also held the portfolio of Religious Affairs, and discussed with him the interests of the Faith in Thailand. She met with the Governor of Bangkok,

At the National I:Ia?iratu'l-Quds she engaged in consultation with the Spiritual Assembly on three occasions. Near the Eastern Border, during what she called "the highlight" of her trip, Amatu'l-Baha visited the refugee camps of Khao-I-Dang and Site 2 South, where there were large communities of Baha'is, numbered in the thousands, who had emolled there since mid-1984, having fled war-torn areas of other southeast Asian countries.

Though able to meet with relatively few of the many Baha'is in the immense camps, she was impressed with the sincerity and devotion to the Cause of those who were able to come to the gatherings. In Yasothon, in the northeastern region of Thailand, Amatu'lBaha visited the Yasothon Baha'i School and had "three happy village meetings" in the area. She also met with the Governor of the Province in his home. In Songkhla Province, in the far south, she spoke to a conference for believers of the southern region attended by

addressed a small gathering of notables at a World Religion Day meeting and reception, and gave interviews to press and television.

Deputy Governor who, "like all Thai officials", she wrote, "was courteous, cordial and interested". The Hand of the Cause addressed an audience of more than 700 at the Sirnakron Wirot University at a peace conference sponsored jointly by the University and the Baha'i community, sharing the platf01w with a professor of sociology. For joint consultations with the three Spiritual Assemblies Amatu'l-Baha was joined by the t\vo Counsellors. The meetings included Auxiliary Board members and their assistants, and members of national teaching conm'littees. She was able also to make a trip to an active Baha'i community on Tua Wa Island before leaving the southern region. Cl1iengmai, in the far north near Bmwa and Laos, is an important city with an active Baha' i community. There Amatu'l-Baha met with the Vice-Governor, was cordially

two members of the Continental Board of Counsellors in Asia, Dr. Chellie Sundram and Dr. Iraj Ayman. Five hundred believers

came from Malaysia and thirteen from Singapore, travelling many hours by bus. In Songkhla, Amatu'l-Baha met with the Mr. Sears, who

His teaching methods as we celebrate the 75th anniversary of the Master's historic visit to North America .. .. attended most of the Convention sessions and who is to be present 27 June at the Souvenir Picnic in Teaneck, New Jersey, urged his audience to appreciate the glorious privilege of living in this day, and to seize the opportunity now to follow the example of 'Abdu'l-Baha and carry the Message of Baha'u'llah to every corner of this country and around the world. (From The American Baha'i, June)

May

CANADA: Dr. Varqa attended a Unity Conference held in Kingston, Ontario, in May, "contributing greatly to the love and inspiration" felt by the 200 who gathered for the meeting. (From report in Bahiz 'i Canada, August 1987)

May/June

received by the president of a teacher training college, and was invited to address students of a comparative religions class. She also met local Baha'is and friends at a large gathering, and addressed local dignitaries at a luncheon. On leaving Thailand, Amatu'l-Baha noted that in this "immensely promising area", pioneers can make an effective contribution. (Based on a telex from the Hand of the Cause received 26 January)

UNITED STATES: The 78th Baha'i National Convention, held 23-26 April 1987 within the sacred precincts of the Mother Temple of the West in Wilmette, Illinois, was imbued with a maturity of deliberation and a sense of purpose perhaps unprecedented in the history of the American Baha'i community .... This year's Convention was blessed by the presence of the Hand of the Cause of God William Sears, who delivered the closing address Sunday morning, exhorting the friends to follow in the hallowed footsteps of 'Abdu'l-Baha and to emulate

AFRICA: In the months of May and June, the Hand of the Cause H. Collis Featherstone, accompanied by Mrs. Featherstone, travelled to eight countries of Africa, visiting Baha'i communities and inspiring the friends "in his usual lively and informative way", in the words of an Auxiliary Board member, recording the visit. Going first to Mauritius for the National Convention on 1 May, Mr. Featherstone was able also to make a three-minute TV news recording while there, and to visit the communities of Flacq, Camp de Masque (where they celebrated his 74th birthday), Mare d'Albert, and Plaine Magnien. He also gave a press conference.

On 8 May the Featherstones went to Zimbabwe, where meetings were held in Harare and Bulawayo. In Bulawayo they called on the Deputy Mayor and presented a copy of The Promise of World Peace; and in the evening at the Baha'i Centre, whose rooms were filled to capacity, about 80 Baha'is attentively and gratefully listened to Mr. Featherstone's discourse on the greatness of

the Cause and the blessings of

The Hand of the Cause H. Collis Featherstone, and Mrs. Madge Featherston e, with friends gathered for the National Convention in Mauritius; I May 1987.

servmg it. Malawi believers gave heartfelt thanks for the gift of Mr. Featherstone's four-day visit, beginning on 15 May. Meetings at the centre brought eager believers from the north and centre of the counhy to hear his talks on the institutions and on progressive revelation, both illustrated by chaiis. A talk on Bible prophecy had the believers busy taking notes. Mrs. Featherstone gave an inspired talk on the role of women in the world today. Choirs from several communities entertained at the meetings, to the Featherstones' great delight. To Mwinilunga, Zambia, a remote but fertile and receptive area, and some had walked as far as 80 kilometres to see the Hand of the Cause. As the Featherstones stepped from the plane, the joyful crowd rushed toward them and flanked them, touched them, shook hands with them and showed them their heartfelt love and appreciation." In Lusaka, Zambia, Mr. Featherstone talked to Rotarians, and was interviewed on radio and television. The five-minute programme in which he talked of world peace, removal of prejudice, and progressive revelation was shown after his departure from Zambia. After eight days of a tight schedule which took them to four provarea in the heart of Africa, the Featherstones inces, the Featherstones left Zambia, " their exemplary, dedicated and tireless service to the Faith ofBaha'u ' llah an inspiration to the friends in Zambia", as reported in Afi'ican Highlights. On 27 May in Tanzania, the Hand of the Cause met with the National Spiritual Assembly, the Auxiliary Board memtable view. They were welcomed by almost bers and assistants. At a public meeting on peace held on 30 May, Mr.

"As the plane canying sháip", Afi'ican Highlights for June relates, "the huge crowd of Baha'is colourfully dressed, started to dance. It was an unforgetthe Hand of the Cause approached the air 400 adults and over 100 children who had

Featherstone
dressed most colourfully and were happy and excited to see their distinguished guests. These Baha'is had come from 19 Assembly

Programme. In Kenya, on 31 May, he was met by all members of the National Spiritual Assembly. He visited the towns of Kusumu, Chango (meeting with 451 Baha'is), and Kakamega. In Uganda on 5 June, the Featherstones were met at the border by Mrs. Vi Gilbert, a member of the Auxiliary Board, and taken to Tororo where she teaches at a school for girls. The next day they went to Kampala where they stayed in the former home of the Hand of the Cause Musa Banani which later became the home of the Hand of the Cause Enoch Olinga. On 7 June they visited the House of Worship for morning service and met with the believers Baha'is particiin the I:Ia'.?iratu'l-Quds in the afternoon.

On 10 June the F eatherstones arrived in Ethiopia where Mr. Featherstone met many believers in the course of several days .

Mrs . Featherstone spoke to the women on addressed a full hall and answered many questions. He shared the platform with a speaker from the United Nations Development Bahi The Francophone group noted the presence "in spirit" of the Hand of the Cause Amatu'l-Baha Ruhiyyih Khanum, who, in a cable, appealed to the Quebec believers to arise and vindicate the unique position of the first place where the Faith was established in Canada in 1902. She recalled her mother's great love for the French-speaking people and her wish to see the French-Canadians embrace and serve the Cause ofBaha'u'llah.

(From Baha'i International News Service, No . 169, August- September 1987)

HUNGARY: A number of pated in a scientific conference organized by the International Society for General Systems Research in Budapest, Hungary, from 1- 5 June 1987. At the request of the Universal House of Justice, Amatu'l-Baha

many occasions and also addressed general gatherings of the friends. (Compiled from various reports received through July)

June

CANADA: Two Hands of the Cause, Dr. ' Ali Mu~ammad Varqa and Mr. John Robarts, were present in Montreal for three days in June when 60 Baha ' is from all parts of French Canada met in a Francophone Policy Conference to consult on two themes put forward by the National Assembly: teaching the Faith and building the Baha ' i conummity in the Province of Quebec. They spoke with the friends assembled at the Baha'i Sluáine (the Maxwell Home) during the two evenings of the Conference.

Dr. Varqa told of the period of the Ten Year Crusade after the passing of the Guardian when the Hands of the Cause executed his Plan. He encouraged the study of the Tablets of the Divine Plan, written by 'Abdu ' l-Baha after His visit to North Ame1ica.

Mr. Robarts spent precious moments recall-

Rul;iyyih Khanum headed the Baha'i delegation which included Mrs. Violette Na~avani and Dr. Janet Khan from Haifa, and Dr. Ingeborg Franken and Dr. Udo Schaefer from Germany. The conference, held in a city visited by ' Abdu'l-Baha and much admired by Him, attracted some of the foremost systems scientists from Eastern Europe and the West. They were drawn from such disciplines as mathematics, phys-ics, engineering, economics, management, and the biological and social sciences. A featured speaker was the President of the Academy of Sciences of the U.S.S.R. At the conclusion of the conference, the Baha'i delegation met info1mally with some of the members of Dr. Lazlo's Research Group to discuss subjects of mutual interest. As a result of this meeting, Dr. Laszlo requested that materials on aspects of the Baha'i Faith be sent to all members of his Group. (From report received 11 June from Dr. Janet Khan)

UNITED STATES: More than 1,000 Baha'is and their guests gathered on 27 June 1987 at

ing happy memories of 1948 when he the Wilhelm properties in Teaneck, New
was elected to the first National Spiritual Jersey, to conm1emorate the 75th anniver-
Assembly of the Baha'is of Canada. He sary of the Unity Picnic hosted there by
reminded the assembled friends of the 'Abdu' l-Baha during His historic visit to

North America in 1912. The day-long event Bahiz 'i International News Service, No . 169,
was but one of about 1,500 such picnics held August- September 1987)
across the country at the request of the Hand
of the Cause William Sears, whose presence August:
greatly blessed this one. The keynote UNITED KINGDOM: Dr. Giachery attended
address was presented by Mr. Sears, who the landmark Youth Conference held at
presented a plaque to Mayor Bernard E. Manchester University 111 the United
Brooks of Teaneck for his work in promot- Kingdom in August, with 1,300 participants
ing unity among all the people in that city. from 42 countries. 'The Conference has
(From Balui 'i News , August) been greatly blessed by the presence of our
UNITED STATES: As part of its commem- beloved Hand of the Cause Dr. Ugo
oration of the 75th anniversary of the first Giachery. His sacrificial participation in
Souvenir Picnic in Teaneck, the Baha' i view of ill health has been a tremendous
Public Information Office of Northern New source of inspiration." (From report from the
Jersey produced a video recording including participants received 15 September)
live narration and original still photographs ITALY: Reports from events emiched by
of the first picnic which was hosted by the attendance of Hands of the Cause
'Abdu'l-Baha. The Hand of the Cause include the 26th annual Summer School of
William Sears agreed to narrate the video. Its Northern Italy, attended by Mr. Fun'.Jtan who
premiere showing took place during the Dia- gave the 440 friends present a "new vision
mond Jubilee picnic in Teaneck on 27 June. of the great horizons of the

historic fourth
(From The American Baha 'i, August) epoch of the Faith". (From telex received
30 August from the participants)
July GERMANY: Participants in the German
FINLAND: Summer School 1987 held in Summer School at Kastel! Windsor held
Salo on 10-18 July was honored by the visit from 2-9 August telexed their loving
of Mr. Featherstone, one of the principal appreciation of the participation of Mr. and
speakers who inspired the school sessions . Mrs. Furutan. During the school, hand-
Attendance came to 224 adults, youth, and crafted items made by the children were sold
children. Public outreach was a main feature to provide three scholarships for the Anis
of this school: a public meeting advertised in Zunuzi School in Haiti. (From telex received
the newspaper, Baha' i participation in a con- 12 August from the participants)
cert of international songs and a second CANADA: The Hand of the Cause William
public meeting held at the school. (From Sears visited all ten provinces of Canada and
report received 18 August from the National two territories in just eleven days, from
Spiritual Assembly of Finland) 30 August to 9 September- the period
SWEDEN: Three Hands of the Cause of corresponding to Abdu ' l-Baha 's sojourn in
God were present at the Scandinavian Baha' i Canada seventy-five years ago. The ttáip was
Summer School which opened in Sweden on a "matchless tour de force of love, inspira-
19 July and marked the 25th anniversary of tion and encouragement", as reported in
the establishment of the separate National Baha'i Canada for November. In spite of
Spiritual Assemblies of the Scandinavian poor health, Mr. Sears journeyed from coast
countries and Finland. The Hands of the to coast and through the n01ihern territories,
Cause Dr. Ugo Giachery, ' Ali Akbar "a living demonstration of the capacity of
Fun'.1tan, and H. Collis Featherstone partici- the spirit to triumph over

physical limitapated in the gala event with 500 believers tions." Some highlights of the 11 days were:
from Scandinavia and many other counttáies firesides in Montreal, in French and English,
of Europe, the Americas and Africa. (From where Mr. Sears shook the hand of each

child present and gave each one a souvenir; on Oahu, visited Maui on 14 September, the
nightly firesides in Halifax and throughout Big Island of Hawaii on the 15th, and
Nova Scotia; Baha'is from the entire province returned to Oahu on the 16th to meet over
of Winnipeg gathered at the new Baha ' i dinner with the Chinese Teaching Commit-
Centre; over 1,000 attending the Calgary tee and to give an interview to the religion
event; a moving meeting in Vancouver in editor of the Star-Bulletin. This resulted in a
which the friends were urged to become more ten-inch a1iicle in the Saturday edition. (From
heroic, more saintly, and appreciate their Hawaii Baha 'i News for October-November)
station as Baha'is; a presentation to the Hand
of the Cause by children of Whitehorse in October
which they gave their in1pressions of 'Abdu'l- CANADA: In late October and early
Baha in prose and poeh-y; and a two-day November, Amatu ' l-Baha Ru~iyyih Khanum
conference for the Northwest Tenitories; visited Canada, speaking to the friends in
two new believers embracing the Faith in Montreal and Toronto while she was there.
Toronto during the visit of the Hand of the On 1 November, the Hands of the Cause of
Cause. (From Bahti 'i Canada for November) God John Roba1is and Dr. 'Ali-Mu~ammad
Varqa joined more than 250 Baha' is from the
September Montreal area, Quebec City and Ottawa at
CANADA: "Kaa-Taan" or "Strong Man" the Montreal Centre to greet Rlil)iyyih
was the tribal name given to the Hand of the Khanum, who spoke to the friends in English
Cause William Sears by a small band of and French about the need for teaching the
Tlingit Indians during his visit to Lake La Faith, and the education of

Baha'i children.

Berge near Whitehorse, on 6 September 1987. Hazel Lovelace, who served as spokesman for the Eagle and Raven Tribes, expressed her feelings about the consultation that proceeded the presentation. "We wanted to shower our love on Mr. Sears ... but we didn ' t have anything to offer him. Nothing but our love. So we decided to adopt him and give him a Tlingit name." As tradition dictated, Laurie Hill of the Raven Tribe was chosen to am1ounce the name tluáee times, with the audience repeating the name, thereby acknowledging their affirmation and acceptance. Mr. Sears was also presented with an Eagle vest and wool lap blanket by his new tribal family. Jens Lyberth chanted and played a traditional Eskimo drum as pati of the ceremony. (Based on repmi in Alaska Baha 'i News, January 1988)

HAWAIIAN ISLAN DS: The Hand of the Cause of God H. Collis Featherstone and Mrs. Featherstone, continuing a journey that began in April and took in 18 countries, arrived in Honolulu on 12 September. In a five-day stay, Mr. Featherstone addressed a capacity crowd at the National Baha' i Centre In Toronto, she spoke on the same subjects on 5 November... . (From Bahti 'i Canada , Vol. 9, No. 11, January)

UNITED STATES: "Let's All Get Involved"

was the theme, and the Hand of the Cause of God William Sears the featured speaker, at a regional mini-youth conference held from 30 October to 1 November 1987 in Tucson and sponsored by the District Youth Comdictated, Laurie Hill of the Raven Tribe was mittee of Southern Arizona. Mr. Sears met each of the 50 young people from Arizona, Colorado, New Mexico and California, all of whom agreed that the event was helpful in deepening their understanding of the Faith through talks and workshops. (Based on report in The American Bahti 'i, April)

November

FRANCE: The Hand of the Cause

Amatu ' l-Baha Rul~iyyih Khanum's visit to France was primarily undertaken in memory of her mother, May Maxwell, who estabbegan in April and took in 18 countries, lished the Faith there and was the first Baha ' i in Europe. Arriving on 11 November 1987, during her 33-day tour she visited 17 communities, attending a

two-day National

Teaching Conference held in Paris; seven regional gatherings throughout the country; and a National Youth Conference in Lyon. She gave all of her talks in French. Tluáough-out France the Baha'is took full advantage of Amatu'l-Baha's visit to invite friends and relatives who were not Baha'is to attend special meetings and receptions; as a result a number of those already interested accepted the Faith. On her arrival in Paris, accompa-nied by Mrs. Violette Na!s!!javani, all nine members of the National Spiritual Assembly met Amatu' l-Baha at the airport, where she had a three-hour stopover en route to Nice, the first place she visited. On successive weekends, Regional Teaching Conferences were held in Nice and Marseille, with more than 140 attending from 21 localities in Nice, and 80 friends from 11 places in Marseille. Coverage by the media in France is difficult to obtain; however, in Marseille, Amatu' l-Baha had a press interview with a well-known columnist published in one of the big papers of southern France. This was Minister of France. Madame Delagard was in charge of Religious Affairs. She was ve1y intelligent, very agreeable, and evidently had little knowledge of the Faith, but was very interested in the material Amatu'l-Baha was able to show her, and particularly to note that the Baha' i International Commuspecial meetings and receptions; as a result a nity had recently joined the Conservation number of those already interested accepted and Religion Network of the World Wide the Faith. On her arrival in Paris, accompa- Fund for Nature. Another in1portant engagenied by Mrs. Violette Na!s!!javani, all nine ment in Paris was with Madame Simone members of the National Spiritual Assembly Veil, representative of the Republic of France met Amatu' l-Baha at the airport, where she in the European Parliament and forn1erly its had a three-hour stopover en route to Nice, President. On that body she had raised her the first place she visited. On successive voice publicly in defense of the persecuted weekends, Regional Teaching Conferences Baha'is of Persia and was keenly interested were held in Nice and Marseille, with more in events affecting the Faith than 140 attending from 21 localities in in that country. Nice, and 80 friends from 11 places in She was ve1y interested to hear from Marseille. Coverage by the media in France RuJ:iiyyih Khanum the history is difficult to obtain; however, in Marseille, of the rela- Amatu' l-Baha had a press interview with a tionship of the Faith with the well-known columnist published in one of State oflsrael. the big papers of southern France. This was A National Teaching Conference took place in Paris 28 and 29 November, the largest of its kind ever held. Between 450 and 500 people attended

from all parts of France and
followed by a number of other artic les
published in different cities . The third
Regional Conference was in Annecy on the
Swiss border; over 200 friends participated,
mostly from Switzerland. A social evening
and concert concluded the events, attended
by the Deputy Mayor of Annecy and his
wife. His remarks to the gathering were
cordial and full of pra ise for the teachings
which, undoubtand objectives of the Baha'is. A meeting fo r
the friends in the Chambery district took
Local Spiriplace in the home of a believer in Chapareil-
lan. From Annecy, Rul:iiyyih Khanum went
commemoto Lyon to address a National Youth Confer-
ence attended by more than 100 people from
all parts of France, Switzerland, and Belgium;
many excellent questions were asked. A
meeting and dinner also took place with
45 Baha' is from Lyon and neighbouring
communities. The National Assembly had
arranged fo r the Hand of the Cause to have a
number of interviews with officials in Paris.
Madame Albanel Delagard met with
Rtil:iiyyih Khanum on behalf of the Prime
other cow1tries, including the Counsellor,
Dr. Agnes Ghaznavi, and a number of Board
members. In addition to talks given by
Amah1 ' l-Baha, the gathering was addressed
by Counsellor Ghaznavi and by members of
the French National Spiritual Assembly, all
of whom underlined the needs of the Six
Year Plan. There was a remarkable sense of
oneness and enthusiasm, to
edly, the spirit of the many Baha'i youth
present contributed. The Paris
tual Assembly,
after ente1iaining Rul:iiyyih
Khanum at lunch, touchingly
rated her visit by going to the Eiffel Tower
for a photograph in the same place where,
75 years ago, the beloved Master had been
photographed. Also in Paris, Amatu ' l-Baha
and Mrs. Na!s!!javani were able to attend the
meeting in the J::la ~ iratu '
l-Qud s commemocommunities. The National Assembly had
rating the Ascension of 'Abdu ' l-Baha.
About 200 of the friends were present at the
beautifully conducted meeting. The National
Spirihial Assembly rented a hall in Paris for
a general meeting which about 100 p eople

attended. After Amatu'l-Baha's talk many
the local government of the

Department of
questions were asked. On another occasion, Alsace. She spent a long time with Rul.iiyyih
about 80 Baha'i youth had an evening meeting Khanum, showing a lively interest in the
with Amatu ' l-Baha following a dinner with Faith. The other interview was with
her at the National Centre. In addition to all Mr. Hoeffel, a Senator, who is also the
the Paris activities, RuJ:iiyyih Khanum was President of the Conseil
General of the Basable to have two meetings with communities Rhin District. After introductions, he said to
near Paris . In Rouen, a very active and RuJ:iiyyih Khanum, "What can I do for
devoted group of friends, many of them you?" "Do for me?", she asked. "I didn't
refugees from Iran, entertained her and all come here to have anything done for me ; I
the friends at lunch. In La Celle-Saint- don't want anything." He looked absolutely
Cloud, some 50 people gathered in the home astonished; he had evidently thought he had
of one of the believers to greet the Hand of an appointment with somebody who had
the Cause. After the eventful days in Paris, some kind of a demand, or a petition, or a
Amatu'l-Baha Rul.iiyyih Khanum left for complaint. Rul.iiyyih K.hanum went on: "I
Bordeaux where the small but active have come here to pay my respects to you as
community had arranged an interview with a member of the Government; I haven' t
the Mayor, Jacques Chabon Delmas, who come to ask for anything; I
don' t want anyhad previously been Prime Minister of thing at all."
He was really taken aback and
France, and who then was Speaker of the said, "Well, won't you sit down?" They had
House of Representatives. They met in his a worthwhile and pleasant chat about the
private office at City Hall, where Amatu'l- Faith and mention was made of the persecu-
Baha was able to introduce Mr. Delmas to tion of the Baha'is in Iran. Amatu'l-Baha
the Faith. He had, however, heard of the spent two nights in Sháasbourg, where the
persecutions in Iran, which he strongly local Baha'is held a dinner in her honour in

deplored. He was also interested to learn that the Baha'i International Community had just been accepted, on an equal basis with other world religions, into the WWF Network on Conservation and Religion. It was an extremely cordial interview. After Bordeaux, Paris, Amatu'l-RuJ:iiyyih Khanum went to Nantes to participate in the fifth Regional Conference, which had about 100 friends attending from I I localities. In Nantes, she was deeply touched to meet a member of the Auxiliary Board from Niger, whom she and Mrs. Na~avani had met on their African safari, and who had come all the way from Niger just to see her again. From Nantes RuJ:iiyyih Khanum went to Rennes , the capital of Brittany. Then, crossing the country once again, she went to Sháasbourg, the seat of the European Parliament, which was the last of her engagements in France. Two interviews with officials had been arranged for her in Strasbourg. The first was with Madame Knorr, who was in charge of religious affairs and education in their Baha' i Centre on the first evening, followed by an informal and happy meeting with all the friends. On the second night, over 200 friends from France, Germany, Luxembourg, Belgium, and Switzerland, gathered.... Returning to the National Spiritual Assembly during which she not only commented on her trip and experiences in France, but expressed her deep conviction that it was the time to push forward as never before with teaching the Faith, as there was new receptivity stirring in the land. The next day, the entire National Spiritual Assembly saw her off most lovingly at the airpori, just as they had greeted her so lovingly on her arrival. (Based on repori from the Hand of the Cause received 2 February 1988)

UNITED STATES: A crowd of 1,000 or more Baha'is gathered on 29 November 1987 in the auditorium of the Los Angeles Center to greet the Hand of the Cause William Sears, who had promised that he

would be present to celebrate the triumphant march of the Los Angeles teaching campaign "even if he had to be carried in on a stretcher." Mr. Sears had come from his sick-bed, but despite his discomfort he lit up the room with his humor and inspired his hearers to a new and deeper resolve to conquer the hearts of the populace of the City of the Angels. (From The Los Angeles Baha'i Journal, January)

1988

January

AUSTRALIA: From every State in Australia, 360 youth went to Perth in January to attend a national youth conference, a highlight of which was the participation of the Hand of the Cause Collis Featherstone. Proclamation activities and favourable media coverage were specially noted in the report, the Youth Year of Service was said to be gaining momentum, and a teaching team set out from the conference to visit most parts of W estem Austráalia. (From Bahti 'i International News Service, No. 174, February)

HAWAIIAN ISLANDS: A capacity audience that included virhially every active Baha'i on the island of Kauai joyously greeted the Hand of the Cause of God William Sears and Marguerite Sears... on the evening of 15 January. Mr. Sears' stay in the Islands produced wonderful results in the Hawaiian promises of victory. A giant fireside teaching event hosted by the National Teaching Committee was held in the National Center on the evening of30 January and the Baha'is were invited to bring interested seekers to hear this beloved guest-speaker. Major newspapers of both Kauai and Oahu interwere viewed the Hand of the Cause. (From telex reports received from the National Spiritual Assembly of Hawaii through 6 March)

February

UNITED STATES: Mr. Sears addressed the 25th Anniversary Council Fire in Tucson, Arizona, on 26-28 February. Six hundred were in attendance for the meeting to commemorate the Great Council Fire held in southern Arizona in 1963. Mr. Sears' talk emphasized the references to American Indians in the Writings of

'Abdu ' l-Baha and
Balla' i community and inspired the deliberations of the Continental Board of Counsellors for Austráalasia and the National Spiritual Assembly of Hawaii, both bodies receiving the benefit of his vision of the grandeur of the Cause of God and the majesty of its institutions. Mr. Sears' separate meetings with each were followed by a joint meeting of the Counsellors and the National Spirihial Assembly, which exemplified the growing collaboration between institutions characteristic of the. Fomih Epoch. The National Assembly praised the behind-the-scenes Baha'i workers in Kauai who helped to make the weekend with the Hand of the Cause "dynamic, inspiring, joyous, and radiant with overpowering spirit" In Oahu, on 23 January, in an informal meeting, Mr. Sears inspired the Baha'is with

Shoghi Effendi and spoke of Baha'u'llah's promises of victory for all Baha'i teachers.

(From telex received 6 March report from the National Spiritual Assembly of the United States)

AUSTRALIA: The Hand of the Cause H. Collis Featherstone and Mrs. Featherstone visited the Erriba Community development experiment in Tasmania, Australia, in February to officially open the Albert Benson Memorial Cottage, a hospitality centráe named after one of the founding members of the N.W. Tasmania Baha'i community. The presence of the Hand of the Cause and the stráength and assurance in his addresses kept his audiences inspired and spellbound.

Approximately 80- 100 people attended the ceremony.... (From Baha 'i International News Service, No. 175, March 1986)

April

GERMANY: About 1,200 believers gathered in Stuttgart on 9 April at a special conference honouring the presence of the Hand of the Cause of God Amatu' l-Bahci

ingly encouraged the Austrian community to teach with greater effort and awareness, and to live the Baha' i life.

On 9, 10 and 17 April, a most festive commemoration to mark the

75th anniver-
Rul.iiyyih Khanum. Also present were sary of 'Abdu' l-Baha 's visit to Budapest
member of the International Teaching Centre, was held in that city with Amatu ' l-Baha
Counsellor Anneliese Bopp, Continental attending. (From telex received 18 April
Counsellor Ursula Muhlschlegel, and from the National Spiritual Assembly of
members of the National Spiritual Assembly. Austria)
The conference, the largest national Baha'i PAKISTAN: The Hand of the Cause of God
conference ever held in Germany, took place H. Collis Featherstone and Mrs. Featherstone
during the festivities related to the 75th anni- were present for the joyful inauguration of a
versary of the Master's visit to that country. National Teaching Conference in Hyderabad,
The participation of the Hand of the Cause, Sind, Pakistan, on 15 April. Counsellor $abir
in particular her address to the Baha' is in AJaqi, members of the National Spiritual
the German language, stirred the entire Assembly, and three members
of the Auxilcommunity. The candid, challenging eluci- iary Board also gathered with Baha' is from
dations relating to "how to present the 36 different centres in Pakistan. The confer-
Teachings of Baha'u'llah to the public"; ence participants reviewed the achievements
"our Baha'i life"; and "our dedication to the of the first phase of the Six Year Plan and
Cause", inspired the audience with new consulted on second-phase goals to be
insights and the awareness that "enhy by announced at the forthcoming
National Controops" needs to incorporate changes in the vention. (Telex received 18 April from
current approach to presenting the Faith. conference participants)
Nearly 900 friends and guests gathered on
10 April at the historic Kurhaus in Bad July
Cannstatt, Stuttgart, for the gala event Cl-ONA: On 19 July, Amatu' l-Baha Rul)iyyih
commemorating the 75th anniversary of the Khanum, accompanied by Mrs. Violette
visit of 'Abdu'l-Baha to Germany .... In her Na~avani , left the Holy
Land for a longceremonial address Amatu'l-Baha Rul)iyyih anticipated, private visit to China. Beginning
Khanum lovingly recalled the time she spent in Canton, they travelled to

Urumqi, Beijing,
in Gern1any in 1936- 37 and the early Shanghai, Suzhou, Guilin,
and finally refollowers of Baha'u ' llah in that land. Coun- turned to
Canton. (From report received
sellor Anneliese Bopp, Dr. Massoud Berdjis, October from the Hand of the
Cause)
and Werner Gollmer spoke of the life,
teachings and travels of 'Abdu'l-Baha. Press August
conferences were attended by major news- HONG KONG: Following her
trip to China,
papers and broadcast services. (From telex Amatu'l-Baha travelled to
Hong Kong for
received 12 April from the National five days where she held a
press conference;
Spirihrnl Assembly of Germany) a private interview with a
Baha'i reporter
AUSTRIA: On 16 April the Austrian from the South China Post
newspaper; an
community celebrated the 75th anniversary interview with a columnist
for the Hong
of 'Abdu'l-Baha 's visit to Vienna in the Kong Tattler; and a large
meeting at which
presence of Amatu ' l-Baha Rw:Uyyih Khanum, she addressed the Baha'is of
both Hong
Counsellors Ursula Miihlschlegel and Leo Kong and the adjacent New
Territories,
Niederreiter, and friends from many parts of stTessing the supreme
importance of
Austria and Europe. Rul.iiyyih Khanum lov- teaching the Faith. She also
met with the

devoted travelling teachers from Malaysia, visit was the official
opening of the Baha'i
of Chinese background, who were very school called School of the
Nations, which
actively engaged in the teaching work. At a occupies the entire second
floor of a large
luncheon given by the National Spiritual modern building. Although it
had been in
Assembly, at which Counsellor Bijan Farid, operation for the past few
months , the
and some Auxiliary Board members were friends took the opportunity
of her visit to
present, Amatu'l-Baha again spoke of the hold a reception in the
School and officially
urgency of teaching. and ceremoniously inaugurate

the institu-
The highlight of Amatu'l-Baha's visit to tion. Many prominent and influential
Hong Kong was a large, formal banquet members of the public were among the
the Spiritual Assembly gave in honour of invited guests. In her speech, Amatu'l-Baha
the passage by the Hong Kong Legislative spoke of the important role of the teacher in
Council of "the Baha'i Ordinance" to society, as stressed by the Baha' i teachings,
incorporate the Faith by act of Parliament. and the great importance of moral and
The guests of honour- in addition to spiritual education for children. She stressed
Amatu'l-Baha Rul~iyyih Khanum- were the point that while the School is rnn by
Mr. Desmond Lee Xu Tai, a member of the Baha' is, and spiritual and moral concepts
Legislative Council who proposed the vote will be taught, the Baha'is will never force
in favour of the Baha'is, other Hong Kong their beliefs on the children or try to change
notables , and a number ofBaha' is, including the children' s religious convictions. In
a member of the National Spiritual Assem- addition to the above events, there was a
bly of Japan. The occasion opened with a well-attended press conference. (Based on a
traditional Chinese ceremony, followed by report from Mrs. Na!shjavani)
speeches by Amatu'l-Baha and two Council TAIWAN: Ever since the exciting news of
members, music, and a memorable Chinese "entry by troops" in Taiwan, Amatu' l-Baha
dinner. Amatu'l-Baha was presented with a had longed to see for herself what was
beautiful painted porcelain plate, designed happening there. She therefore arranged a
by a very well-known Chinese artist. After five-day visit to some of the new teaching
dinner a videotape of the San Francisco areas. The Counsellors in Asia took advan-
Peace Conference was shown on well- tage of her visit and called a three-day
placed television sets throughout the dining conference for their
Auxiliary Board memhall; it attracted much praise and admiration bers and assistants. Tluáee of the Counsellors

from everyone, particularly the guests . particularly concerned with this area were
(From report received October from the able to attend: Mr. Ruhu'llah Mumtazi,
Hand of the Cause) Mr. Bijan Farid, and Mrs. Shantha Sundram.
MACAU: During a three-day visit to At this conference Amatu'l-Baha strongly
Macau, Amatu '1-Baha officially opened a emphasized that nothing must be allowed to
newly acquired Baha'i Centre in one of slow down the dynamic spiritual impetus of
the most densely populated areas. This joy- mass teaching. In Taipei, Amatu ' l-Baha was
ous event was preceded in the traditional received by the Minister of Foreign Affairs,
Chinese way, by a lion dance, with its amus- Mr. Lien Chan. She presented him with an
ing antics accompanied by a terrifying exquisite copy of the Hidden Words in
explosion of firecrackers in the public street. Chinese and English, in a special box of silk
Amatu ' l-Baha also met with all the Baha ' is brocade. He was very impressed by it and
in a large meeting and spoke to them about astonished to hear that the book was prothe imp01iance of teaching in Macau and duced in Taiwan by the Baha'i Publishing
the influence this would have on the Trust! She also presented him with a special
neighbouring areas. The highlight of her copy of the Peace Statement, in Chinese.

During the very cordial interview she to the Yasothon Hotel. After an evemng
stressed that Baha'is are non-political and with the local Baha'is, Mr. Featherstone preobedient to their governments. When sented the Peace Statement to the Governor
Amatu'l-Baha thanked hin1 for the generous with an information folder on the Baha'i
time he had given her, he said, "It is I who Faith, both in the Thai language. During the
must thank you to have honoured me with same day two talks were given; one at a
this audience." Amatu'l-Baha had a long school and one to a gathering of Baha ' is.
interview on a feature programme on the The following day, before returning to

national radio, and two press conferences- one in Taipei and one in a new teaching area in the south, Taitung. She also had a long, dynamic and enlightening meeting with the National Spiritual Assembly. It had been nine years since her previous visit to Taiwan; it rejoiced her heart to see so many old friends, particularly in the large meeting with the Taipei Baha'is. Among the happiest events of this short visit were her meetings with the friends-most of them new Baha'is-in the communities of Keelung, Chiayi, and Taitung. These are all areas of mass teaching. In Keelung, prior to the warm official greeting by the Mayor of the city, amid music and firecrackers, she was received by the local Baha' is in their Centre and given a delicious dinner provided by all the friends. In Taitung, the Magistrate of the county, who is also the Mayor, officially welcomed her and highly praised the Baha'is in his county. The joy, the excitement, and the encouragement Amatu'l-Baha poured into these meetings created great hope and promise for the inlmediate future of the Faith in Taiwan. (Based on

Bangkok to take the flight to Laos, they visited Kunu1gen Village and were shown the skillful weaving of the local craftspeople and were showered with the loving hospitality of the community. (Based on report from the Hand of the Cause received 2 October)

September

LAOS: Two Auxiliary Board members, eight members of the Spiritual Assembly of Laos, members of the Local Spiritual Assembly of Vientiane, and other members of the Laos Baha ' i community made up the enthusiastic group which welcomed Hand of the Cause of God H. Collis Featherstone and Mrs. Featherstone with bouquets of red roses at the Vientiane airport on 1 September. After the first evening meeting with members of the Auxiliary Board and the Spiritual Assembly, Mr. Featherstone began a series of deepenings on many different topics to capacity audiences in the National Cenháe, and Mrs. Featherstone spoke on the vital role of women to the progress of the Cause. Humorous stories from

the widelyreport from the Hand of the Cause received tráavelled visitors punctuated each session
October) and Mr. Featherstone often supplemented
THAILAND: The Hand of the Cause H. his talks with illustrated charts, photographs,
Collis Featherstone and Mrs. Featherstone brochures, photocopies of
newspaper cutundertook a two-and-a-half-month-long trip tings, and underlined passages from Baha'i
through Asia starting in August. They spent books. Four senior government officials of
the first three weeks visiting schools, local Sikhottabhong Disháict expressed their open
dignitaries, and Baha'is in refugee camps appreciation for the deepening session they
and commtmities throughout Thai land. After attended, 111 which Mr. Featherstone
their arrival in the country on 26 August, explained the Baha'i teachings on loyalty
two days were spent meeting with the to government and the Faith's involvement
Baha'is of Bangkok. From there they flew to in United Nations Non-Governmental Orga-
Ubon Ratchathani , in southeast Thailand, nization activities through the Baha'i
before travelling 100 kilometres by bus International Conummity. On 5 September

the Baha'is of Ban Nonsavanh (formerly and article about the Faith were published.
Ban Hongsouphaph), a village eight kilome- During the same day a meeting was arTanged
tráes east of Vientiane, stood to greet their with the Deputy-Governor of Chiang Mai
special guests as they entered the local Province. He responded very favourab ly to
Baha ' i Centre. Mr. Featherstone spoke about the presentation of an information folder on
the principles of the Faith and the paramount the Faith and the Peace Statement, both in
importance of teaching the Cause in order the Thai language, and remembered warmly
to see these principles realized. He also his meeting with Amatu ' l-B aha Rul)iyyih
emphasized the value of presenting the Khanum in the past. (From report received
Peace Statement to government officials and 2 October from the Hand of

the Cause)

leaders of thought. Local officers attended this meeting and Mr. Featherstone again explained the Baha ' i teachings on loyalty to government and the Faith's involvement with United Nations NGO activities. The permission given for the Hand of the Cause teaching. The conferand Mrs. Featherstone's visit to Ban Nonsavanh was of great significance as this area is usually firmly barred to foreigners. The report concludes, "The incomparable husband and wife teaching parhiers left Vientiane on 8 September, garlanded by a group of fri ends". (From report received on 23 November from the Spiritual Assembly)

THA ILAND: Returning to Thailand on 10 September, the Featherstones were taken to a refugee camp, the population of which was approximately 180,000 people, mainly Cambodians. They met with the Local Sp iritua l Assembly and the Baha' i community in this camp. At another meeting a short distance away, a translator fac ilitated for the Khmer, Vietnamese, and Chinese speaking audience. At a meeting on the fo llowing day, in a different camp, which had just fo1111ed at the many gathits Loca l Spiritual Assembly, with the Baha ' is, always stressed the

November

CANADA: One hundred and thirty Baha ' is fro m all parts of the French-speaking province of Quebec gathered at a conference for unity, protection, and ence of God 'Ali-Mul)ammad Varqa .. . (From Bahri 'i International News Service, No. 189, December 1988)

JAPAN/KOREA/TAIWAN/MALAYSIA: The Hand of the Cause Collis Featherstone and Mrs. Featherstone returned to Austráaiia on 9 November after spending the last month of their visit to the Asian Baha'i communities, in Japan, the Republic of Korea, Taiwan, and Malaysia. Throughout their busy sojourn in Korea, Mr. and Mrs. Featherstone presented talks at the National Teaching Conference, were interviewed by the press, and presented the Peace Statement to the Chancellor of Kyung Hee Univers ity. Mr. Featherstone met with Counsellor Kim Myung Jung and members of the Auxi liary Board, and when speaking erings

gathered to listen to the visitors. At the opening of the I:Ia'.?iratu ' l-Quds in the afternoon the Hand of the Cause read a message from the Universal House of Justice. After visiting the refugee camps the Featherstones travelled to Chiang Mai in the north of Thailand. As a result of a meeting with the owner of a newspaper, a large photograph

importance of teaching. In firesides, particiTaiwan Mr. and Mrs. Featherstone spoke at pated in a conference at the university in Taichung, and uplifted the friends at many gatherings before making a short visit to Malaysia en route to their home in Australia.

(From report received 29 December from the Hand of the Cause)

Amatu 'l-Bahti Ruf;iyyih Khanum presents a copy of the Peace Statement to the Governor of Macau during her visit to that territory in April 1989.

The Hand of the Cause of God Dr. Ugo Giache1y with Mrs. Lilian Alai (left) and Tosi Maliatoa (right) during the National Convention held in Apia, Western Samoa, in April 1989.

1989

February

UNITED STATES: The Hand of the Cause of God William Sears lent brilliant support to the "Vision to Victory" conferences sponsored by the National Spiritual Assembly. He was among the distinguished speakers who addressed the gathering held at Pasadena City College which attracted an audience of approximately 2,000. (From The American Bahti 'i, March)

"Honoured by the presence of our much loved and cherished Amatu'l-Baha RUJ:iiyyih Khanum, ... eight of the nine delegates and 131 believers participated, among them Harry Yim, the first Chinese believer of Macau; Counsellor Bijan Farid; some early pioneers and guests from other countries.

"The Convention was preceded by two highly significant events. One, the presentation by Amatu'l-Baha RuJ:iiyyih Khanum of the Peace Statement to the Governor of Macau. The other, a formal dinner.. .honouring

April

SAMOA: The Hand of the Cause Dr. Ugo and the Giachery arrived in Western Samoa on 16 April to a moving, formal welcome by the Head of State, His Highness Malietoa Tanumafili II. "His Highness walked a long distance to the plane while a very large crowd of arriving and departing passengers and their friends watched ... . Accompanying His Highness was the acting Prime Minister, the Minister of Justice, who also extended a wa1m welcome to Dr. Giachery and placed a garland of flowers upon him.

"Dr. Giachery was immediately ushered to the royal limousine which was awaiting him. Scores of Balla' is lined the road of exit from the VIP area waving ... as the limousine passed slowly by." The Malietoa expressed deep gratitude for the honour bestowed on him and the people of Samoa by the visit of Dr. Giachery, and the acting Prime Minister referred to the occasion as touching and unforgettable. (From report received through Continental Board of Counsellors 18 April)

MACAU: Amatu '1-Baha RuJ:iiyyih Khamun represented the Universal House of Justice on Amatu'l-Baha RuJ:iiyyih Khanum inaugural election of the Spiritual Assembly of Macau, attended by the Chief of the Cabinet of the Governor of Macau, who was the Governor's representative; officials of the Xinhua News Agency ... and other Governcrment officials and community leaders. The Chief of the Cabinet expressed high regard for the Faith and support for our ideals and work.

"We are confident that the fo1mation of the first ... Assembly of the Baha'is of Macau has infused a new spirit into the entire community and lent greater impetus to the new challenges and opportunities that face us at the present time, particularly in the field of teaching." (Report received from the Convention 1 May)

UNITED STATES: The Hand of the Cause of God William Sears participated in the 80th annual Convention of the National Spiritual Assembly of the United States, sharing with his "unfailing spirit" remembrances of the exemplary lives of service of former member of the Universal House of

the occasion of the formation of the first Spiritual Assembly of the Baha'is of Macau. Three representatives of the "mother" Assembly of Hong Kong, Steven Townsend, Meena Datwani Tsui, and Choy Choong Yew also participated, as did a representative of the National Assembly of Australia, Phillip Hinton; of Japan, Abbas Katirai; and of Malaysia, Lilly Ong.

CANADA: The atmosphere of the Canadian National Convention was lifted by the presence and participation of the Hands of the Cause Dr. 'Ali Mul:iammad Varqa, William Sears, and John A. Robarts. (From report received 4 May from the Convention)

May/June

CHINA/MONGOLIA/HONG KoNGIMACAU :

Following the Convention m Macau, Amatu'l-Baha RuJ:iiyyih Khanum made an historic trip to mainland China, where she was met with great comiesy. In Beijing, Amatu' l-Baha RuJ:iiyyih Khanum showed slides from her "Green Light Expedition" to 27 prominent Chinese guests. One of these Justice Mr. H. Borrah Kavelin, and the late Mrs. Edna M. True. (From report received 30 April from the National Assembly)

GERMANY: This year's National Convention was emiched by the participation of the Hand of the Cause 'Ali Akbar Furutan, who spoke one evening about the needs of the Fund. (From rep01i received 2 May from the National Spiritual Assembly)

Kong and back to Macau. During this second visit to Macau, Khanum was very active, meeting with the new Spiritual Assembly and with other believers . While in Macau she also had the opportunity to "modestly participate a few times in the mass teaching activities which have been so successful in Macau. This success is largely due to the hard-working task force teams' effo1is." The Hand of the Cause also met twice with the Spiritual Assembly of Hong Kong to discuss plans for their teaching work. (From reports from the Hand of the Cause of God received 15 June and 4 July)

UN ITED STATES: The

following are
distinguished persons invited her to his home for lunch, and showed sincere friendliness towards her. Beginning 15 May, she spent one week in Ulaan Baatar, capital of the People 's Republic of Mongolia. She had been invited to give lectures about her travels and about world peace to students of English at a university. "Mongolians are a singularly fine, very in1pressive, talented and upright, distinguished people", she said. On 22 May, Amatu'l-Baha Rul:iiyyih Khanum travelled to Shanghai where she stayed for five nights. There, she dined in the home of the Dean of the Department of Foreign Languages of a prominent university. While in Shanghai she also attended a concert where one of China's best-known artists perfo1med. After the concert the Hand of the Cause met the singer, whom she was happy to meet again during another part of her journey. From Shanghai, Amatu'l-Baha Rul;iyyih Khanum visited as a tourist the beautiful lake city of Hangzhou for three nights, then spent four nights in

excerpts from a book review of Run to Glory!
by the Hand of the Cause of God William
Sears, recently published by Naturegraph:
"The newest book from the gifted pen of the
Hand of tl1e Cause... is a heartwam1ing and
hilarious adventure tale filled with drama,
suspense, and excitement. While it is not a
book that makes specific reference to the
Baha'i Faith, it is filled with the spirit of the
revelation." The book draws upon some of
Mr. Sears ' own background and childhood
experiences. "This is a book to be read aloud
and enjoyed by the whole family ... ".
AUSTRALIA: The Hand of the Cause of
God Collis Featherstone and Mrs. Madge
Featherstone attended the first intensive
teaching institute ever held for Aboriginal
and Islander people in Ausháalia. There were
regularly scheduled talks and activities , with
the indigenous friends taking an active part
and asking many questions. Altogether
55 people attended the institute, of whom
25 were of Aboriginal and Islander descent,

Xi'an. On 3 June she returned to Beijing, and on 4 June serious troubles began in that city. However, Amatu'l-Baha Rul:iiyyih Khanum did not experience any difficulties. On 6 June the Hand of the Cause flew to Dalian, where she again showed the slides of her "Green Light Expedition" and met with a number of prominent people of the area. She stayed in Dalian until 14 June, then flew to Hong Kong.

656 THE BAHA ' I WORLD

Hand Cause Dr. Ugo Giachery. His passing position, splendid serin course historic visit Samoa adds fresh laurels to crown already won during ministry beloved Guardian, and reinforces spiritual distinction vast Pacific region, already blessed by inte1ment four other Hands. His magnificent accomplishments as Member at Large of International Baha'i Council in connection raising superstructure Shrine of the Bab, which prompted Guardian to name one of the doors of that noble edifice after him, his painstaking efforts in promoting on the local, national and international levels, paramount interests of the Faith, his notable achievement in establishment Italo-Swiss National Spiritual Assembly on eve launch-

while the remainder included Indians , Persians, and Maoris, as well as other Australians. "The friends left with the desire for more such gatherings." (From report from the National Spiritual Assembly)

July

WORLD CENTRE: Deeply grieved loss valiant, indefatigable, dearly loved distinguished recognition his unique vices. (Message from the Universal House of Justice to all National Assemblies 7 July)

WESTERN SAMOA: The Hand of the Cause of God Dr. Ugo Giachery was laid to rest at noon on Wednesday 5 July in Tiapapata, Apia, Western Samoa, at a beautiful spot overlooking the blue Pacific Ocean. His interment followed a deeply moving service at the Ancillary Building near the House of Worship . The Head of State of Samoa, His Highness Malietoa Tanumafili II, attended the funeral services, as did the Prime Minister, four Ministers of Cabinet, and many other non-Baha'i dignitaries. Also present

ing Ten Year Crusade, his outstanding qualities of zeal, fidelity, dete1mination and perseverance, which characterized imperishable record his arduous labours-all combine to richly adorn annals Faith over periods his superb, assiduous exertions , and undoubtedly the beauty, digassure him bountiful reward in Kingdom on High. Advise all National Spiritual Assemblies hold befitting memorials gatherings his name, particularly in Mashriqu'l-Adhkars in

were four Counsellors, five Auxiliary Board members, representatives of six national communities of the Pacific, and more than 200 believers from many parts of Samoa.

The Samoan Baha'i community exerted every effort to ensure that nity and high quality of the service were befitting of the exalted rank of the dearly loved Hand of the Cause of God. Counsellor Suhayl Ala'i, in an eloquent and loving

Th e Hand of the Cause H. Collis Featherstone and Mrs. Madge Featherstone with friends at the Aboriginal Baha 'i Institute in Forsayth, Australia. June 1989.

eulogy, spoke of Dr. Giachery's unique relationship with the growth of the Faith in Samoa. Prayers were read in Italian, Persian, English, Maori, Tongan, Fijian, and Samoan, and the Temple choir provided inspiring music. (From report received July from the National Spiritual Assembly of Samoa)

UNITED STATES: The Hand of the Cause of God William Sears and Mrs. Marguerite Sears have recorded a story about the pets in their lives, along with many humorous accounts of their experiences serving the Faith. Read by Mr. and Mrs. Sears, this set

believers. During the conference a banquet was offered to local notables, which was attended by the Vice-Governor, the Mayor, and others. On another occasion the Goverand the Temple choir nor visited RuJ:iiyyih Khanum, welcoming her wa1mly and praising the Baha'is . The visit to a Baha' i conference in Cagayan de Oro, Mindanao, was equally successful.

Both the Governor of the State and the Mayor of the City received the Hand of the Cause very kindly, and a large press conferaence was held with 27 journalists and publishers attending. This

meeting lasted
of four cassette tapes is a "tribute to all of tluáee hours and included an exceptionally
the four-legged, feathered, and finned friendly discussion of the Faith. RuJ:iiyyih
friends of the Baha' i world-those 'servants Khanum visited Kisolon village 111
of the servants ' who have brought love, Mindanao, whose Baha'i Vice-Mayor
warn1th, and enthusiasm into the lives of received her officially in the Municipal
pioneers and Baha 'is eve1y where." The set Offices. This reception was followed by a
of four tapes, called "Tokoloshe! ", is being meeting, entertainment and lunch in the
distributed by the Hawaiian Baha'i National small, beautiful local Baha'i Centre in
Library. (From Saha 'i International News Kisolon. Following these three days in
Service, No. 204, 31 July 1989) Mindanao, Rul:iiyyih Khanum visited Cebu
PHILIPPIN ES: Hand of the Cause Amatu'l- City for three days, where the third Baha'i
Baha Ru l:iiyyih Khanum made a 33-day visit conference was held. In Cebu City she was
to the Philippines as part of her extended trip cordially received by the Governor of the
to the Far East. The tour, which began on State, as well as by the young Mayor of
8 July, was organized by the National Cebu City who accepted the courtesy call in
Spiritual Assembly, in consultation with spite of his obvious preoccupation and
Counsellor Vicente Samaniego. The itiner- exhaustion. The Baha'is felt sony for the
ary "reached saturation point in exploiting Mayor and prayed for him during their
every single possibility, whether media, conference. The Hand of the Cause inadve1tmeetings with highest officials, lectures at ently mentioned this in her press conference
universities, or the five Baha' i Regional and it was reported in the newspapers, along
Conferences". Of these five conferences, with other favourable articles on the Faith.
attended by over 1,000 believers from The fourth Baha'i conference was held in
almost 100 localities, the first, in San Jose, Baguio, in the mountains of

the Philippines .

Mindoro, was the most dramatic. There, In spite of the monsoon season, and a hmripolice and military personnel on motorcy- cane that had preceded her anival, the visit cles escorted the Hand of the Cause from the by Ru!Jiyyih Khanum to this area was happy airpmt, where she had been met by about and eventful. Again she met the Governor, 100 Baha'is , directly to the office of the the Mayor, the Vice-Mayor, and other offi- Mayor of San Jose. RuJ:iiyyih Khanum was cials. A small but friendly press conference introduced to the Mayor who along with the produced good publicity for the Faith ... . Vice-Mayor, and a crowd of believers and As Manila is the pivotal airport city in the bystanders received her most cordially. Philippines, Rul_iiyyih Khanum spent about Some hill tribesmen attended the Regional two weeks in the capital. On 9 July, the day Conference in Mindoro, as did many local after her anival in the country, she was one

Visit by the Hand of the Cause of God H. Collis Feath erstone and his wife to Ho Chi Minh City, Vietnam, in August 1989.

of the key speakers at the Philippine World the Featherstones paid a courtesy call on Peace Congress . Her talk on "Peace and Chow Pramoolpol, President of the Private Ecology" was well received. In both Manila School Teachers' Association of Thailand and Baguio, the Hand of the Cause gave a and member of the International Task Force number of talks at various promine.nt on Literacy. This visit initiated efforts by women's societies and many universities. Baha'is to co-operate with other non-govern- Although her subject was usually "Peace", mental organizations in Thailand to fulfil inevitably it was possible to give highlights goals set for the United Nations' Internaof the Baha ' i Faith and its teachings. In tional Year of Literacy. Mr. Featherstone Manila, a very important meeting was held also addressed the Baha'i friends who had with the Chief Justice of the Philippines, gathered for a special meeting at the Baha ' i

Marcello Fernan, who received Rul~iyyih and long to
Khanum in his chambers. Another important visit was with the Speaker of the Senate, Jovito Salonga, who received the Hand of the Cause in his office in the Senate building. (From reports received 16 and 21 August from the Spiritual Assembly of Macau)

THAILAND: The Hand of the Cause of God H. Collis Featherstone, and Mrs. Madge Featherstone, visited the Baha'i community of Thai land 15- 16 August. With Thailand's enthusiastically each day Spiritual Assembly member Siriporn Pillay, by the Hand of the

Cause. Mr. Featherstone shared news of progress of the Faith around the world, and presented the Baha'is of Vietnam with copies of letters from United Nations' offices officially addressed to the Baha'i International Community. He showed them photographs of the plans for the Arc on Mount Ca1mel, and extended to them the love of the Universal House of Justice. Some of

Centre. "We are very grateful welcome them once again." (From report received 17 August from the Spiritual Assembly of Thailand)

VIETNAM: On 17 August, the Hand of the Cause of God H. Collis Featherstone and the Hand of the Cause and received 14 August Mrs. Featherstone flew to Ho Chi Minh City from the Spiritual Assembly of Macau) for a historic series of meetings with the Baha'is there. No Baha'is from the West August have been able to visit Vietnam for many years , and the friends of that country were filled with joy by the contact. About 50 Baha'is from Ho Chi Minh City and other provinces gathered to hear the inspiring talks by the Hand of the

dedication to the Cause of the Blessed Beauty, and especially to his beloved Shoghi Effendi. (From report received 18 September from the National Spiritual Assembly)

TAIWAN: The Hand of the Cause of God Amatu ' l-Baha RuJ:iiyyih Khanum made a five-week-long tour of Taiwan, after her arrival there on 9 August from the Philippines. During her stay she travelled

the Baha'is in Vietnam are school teachers, and Mr. Featherstone talked with them about the help they could give with plans for the United Nations International Year of Literacy in 1990. The Hand of the Cause also read parts of the Baha' i pamphlet entitled "Disarmament and Peace", and spoke about the Lesser Peace to come in the future . The Baha' is of Vietnam were deeply grateful for the guidance and encouragement given them by the Hand of the Cause. The Featherstones stayed in Ho Chi Mihn City for one week, leaving on 25 August. (From report received 5 September from the Hand of the Cause)

UNITED KINGDOM: The Hand of the Cause of God 'Ali-Akbar Funitan visited the Baha'i community of the United Kingdom during the month of August. He spoke first at the "Peace Moves ' 89" youth conference, held in Sheffield from 4- 8 August, then met with Baha ' is across the country. Mr. Funitan talked with hundreds of the friends during separate meetings in London, Liverpool, and Edinburgh. He addressed two vital subjects: about 2,000 kilometres, driving around the entire island to visit key Baha' i teaching activity. The Hand of the Cause spent an average of three nights in each of six cities on Taiwan: Taichung, Kaohsiung, Tainan, Taitung, Chiai, and Hualien. Meetings were also held in Tsaotun and Keelung; and in local Baha' i Cenháes in these cities she met many new Baha ' is , some of whom had only been Baha ' is for a few weeks, or a few days, or even a few hours! In each of the six cities she visited, as well as in the capital city of Taipei , Rul)iyyih Khanum was cordially received by the Mayors in their offices. She also called upon a number of high Government officials, each of whom she presented with a beautiful Chinese-English edition of the Hidden Words and a Chinese edition of the Peace Statement. Of her meetings, perhaps the most important were the interviews the Hand of the Cause had with the Minister of the Interior for Taiwan, and with the Secretary-General of the National

House of Representa-
I:Iuququ'llah, and the privilege and obliga- tives . Rul:iiyyih Khanum also held six press
tion of every Baha ' i to teach the Faith. "TI1is conferences during her stay, which resulted
he did with so much love, encouragement, in fa vourable publicity for the Faith. Upon
and his unique brand of humour.... His words her arrival in Taipei, a special meeting was
penetrated our hearts and moved us to begin held for the Hand of the Cause with about
the process of personal transfo1mation in 400 Baha'is, including 35 háavelling teachers
order that we may fulfil the vision of the from abroad who were very enthusiastic
Universal House of Justice of us as the spiri- about their teaching experiences in Taiwan.
tual conquerors of this blessed continent." At the end of her visit a similar meeting took
Mr. Funitan also attended the national memo- place, as well as a gathering attended by
rial service for the late Hand of the Cause, most of Taiwan 's pioneers. Taiwan has a
Dr. Ugo Giachery, held in Manchester on large native háibal population on the east
20 August. He shared some of his personal coast of the count1y near Taitung. Baha' i
memories of Dr. Giachery, illustrating pioneers live in the village of the Beinan
Dr. Giache1y 's spirit of devotion and total háibe, and Amatu'l-Baha Rul:iiyyih Khanum

spoke with these people in their community Green Lake Baha'i Conference, held in
hall. She told them of the great importance Green Lake, Wisconsin, from 15-17 Septhe Baha ' i Faith places on the preservation tember 1989. On a stage set to look like a
of cultural identity for minority peoples, and living room to which all had been invited,
of how a list of all tribes represented in Mr. Sears shared stories about teaching and
the Faith is carefully kept at the Baha'i about early believers. The theme of the
World Centre. On another occasion, Rul~iyyih conference was "Coming of Age: Rights of
Khanum met three deaf Baha'is during an Passage". On the final day of the gathering,

outdoor meeting. She invited them, with an interpreter in sign language, to come to the hotel in which she was staying and they all spent a happy evening together. In Tainan, the Hand of the Cause visited and prayed at the graves of Mr. and Mrs . Suleimani, long-standing and devoted pioneers to Taiwan. Each evening, meetings were held in their home which is now a Baha'i Centre. Toward the end of her visit, Rul:llyyih Khanum attended the two-day Baha' i Summer School in Taiwan. Counsellor Bijan Farid was present, as were about 140 participants of whom about 53 were new Baha'is. In all, Amatu'l-Baha Ru~iyyih Khanurn met about 1,700 Baha'is during her tour of Taiwan, with almost 100 new believers being enrolled on the joyous occasions of her meetings. (From reports rece ived 21 and 29 September from the Hand of the Cause)

Mr. Sears gave an address citing the prominterpreter in sign language, to come to the ises of victory given by the Central Figures of the Baha'i Faith. (From Bahri 'i fnternaspent a happy evening together. In Tainan, tional News Service, 30 September)

the Hand of the Cause visited and prayed at the graves of Mr. and Mrs . Suleimani, long- October

standing and devoted pioneers to Taiwan. CH INA : On 16 October, the Hand of the

Each evening, meetings were held in their Cause of God Amatu'l-Baha Ru~iyyih

home which is now a Baha'i Centre. Toward Kllanum ended a 17-day visit to China-her

the end of her visit, Rul:llyyih Khanum fourth journey to this country. During this

attended the two-day Baha' i Summer School tour, she travelled with Native American

in Taiwan. Counsellor Bijan Farid was Baha 'i Kevin Locke and his daughter who

present, as were about 140 participants of were in China to present a

series of perforwhom about 53 were new Baha'is. In all, mances of traditional Native American hoop

Amatu'l-Baha Ru~iyyih Khanurn met about dances. Ru l~iyyih Khanum flew first to

1,700 Baha'is during her tour of Taiwan, Chongqing, where the Lockes

were schedwith almost 100 new believers being en- uled to dance for five consecutive nights.

rolled on the joyous occasions of her meetings. The Hand of the Cause was received by the

(From reports rece ived 21 and 29 September Vice-Mayor, who welcomed her to the city

from the Hand of the Cause) on behalf of its 14,000,000 inhabitants.

From Chongqing, Ru~iyy ih Khanum

September travelled to Chengdu, then flew to Guiyang,

HONG KONG : Following her visit to in Guizhou Province, where she spent seven

Taiwan, Amatu ' l-Baha Ru~iyyih Khanum nights. Upon her arrival at the airport for

went to Hong Kong, where she spent two Guiyang, situated 30 kilometres from the

weeks . During her visit there she met with city, she was met by two officials of the

the Spiritual Assembly of Hong Kong and city's Cultural Bureau.

Guizhou Province is

was the guest of honour at a large and happy meeting with the local believers . She visited a number of centres in the New Territories, meeting Local Assembly members and many new believers. In Hong Kong, She had two radio interviews, and shared the platform with the Head of the Office of the United Nations High Commissioner for Refugees during a celebration of International Day of Peace. (From reports received 21 and 29 September from the Hand of the Cause)

UN ITED STATES: The Hand of the Cause William Sears was the special guest at the

largely a tribal area, and the Hand of the Cause was taken by officials of the Cultural Bureau to visit an ethnic museum, a batik factory, a dance studio, and an art institute. She was also taken on an all-day excursion to a town where Buyi and Miao tribal people live. The Lockes perfo1med their hoop dances for the tribal people, who, in turn, performed their traditional dances for the visitors. A highlight of R1i~iyyi h Khanum ' s visit to Guiyang was a gathering of about 25 prominent people who went to meet her at her hotel. Among those present were the

Chief of the Art Section of Guiyang's Cultural Bureau; the Manager of the Society of Calligraphers and Chinese Traditional Painters of Guizhou; the Chief of the Academy of Traditional Chinese Paintings and Research of Old Calligraphy; the Deputy Director of the Society of Education, Department of the Guizhou Provincial Museum; a member of the Council of the Artists' Association of China ; the Director of the Guiyang Foreign Affairs Office; the Executive Vice-Chairman of the Union of Philosophy and Social Science of Guizhou Province; the Director of Guizhou ' s Cultural Bureau and Chairman of the Board for Arts Planning in Guizhou; and a member of the Council of the Chinese Traditional Opera Society. The meeting was ve1y cordial. On leaving China, the Hand of the Cause returned to Macau before continuing on to Hong Kong on her return journey to the Holy Land. (From repo1t received 22 October from the Hand of

the Cause)

1990
January
NEW ZEALAND: The Hand of the Cause H . Collis Featherstone and Mrs. Madge Featherstone attended the Pacific Baha'i You th Conference in Auckland. Addressing the Conference, Mr. Featherstone sháessed the importance of teaching. Twenty-three youth arose to volunteer a year of service to the Faith and more than 60 offered to háavel and teach. (From report dated 4 January from the Hand of the Cause)

TONGA/FIJI: After the Pacific Baha ' i Youth Conference in New Zealand, Mr. and Mrs. Featherstone flew to Tonga and Fiji where they both addressed the believers, tell- ing them of the greatness of Baha'u ' llah 's Revelation and the importance of this present time . They told of the urgency of the teaching work and shared with the friends the exciting news of the large-scale emol- ment now taking place in a number of sociolocations around the world. (From report dated 4 January from the Hand of the Cause)

the road as they came toward her car. Soon she and her company were engulfed by the friends. Singing, dancing and embracing her, they had gathered from many distant communities on the third day of a special "campaign" to welcome Rt'.11:Jiyyih Khanum, named by them, "Chi-I-Shi" (the Morning Star). In the mornings, the Hand of the Cause joined the Toba friends under the shade of the trees to study the prayers from a newly published translation into the Toba language of the "Words of God", which they learned by heart. At these meetings with Baha'is and their friends, eight souls embraced the Cause of Baha'u ' llah. In the evening the meetings were large gatherings of 150- 200 people and lasted well beyond midnight. Amatu'l-B aha spoke to them on many subj ects , including their place in the Faith, future civilization, women, children and youth, Baha'i Centres, and economic development. An exchange of gifts expressed the love to

and from the
Toba people. Praying, singing and tribal
Febr uary dancing linked together the
hearts of the
ARGENTINA: As a prelude to her partici- Toba Baha ' is, their friends and
Amatu ' lpation in the conference commemorating Baha Rul~i yyih
Khanum. (From report
the 50th anniversary of the passing of her through the International
Teaching Cenháe
martyr-mother, May Bolles Maxwell, received 27 February)
Amatu ' l-Baha Rul_iiyyih Khanum visited the WORLD CENTRE:
DEEPLY GRIEVED
Toba communities in Chaco, Argentina, ANNOUNCE PASSING STAUNCH
TIRELESS PRO-
from 17- 20 February. Upon her arrival in MOTER FAITH HAND CAUSE GOD
JALAL KHAZEH.
Camp Medina, Toba Indian Baha' is choked HIS STRENUOUS ENDEAVOU RS CRA
DLE FAITH

Amatu 'l-Bahil Ruhiyyih Khanum meeting Argentina's President, Dr. Carlos
Menem, during the 'Uniting the Americas' conference. 26 February 1990.

HOLY LAND LATIN AMERICA AND WORLDWfDE
TRAVELS AFTER PASSING BELOVED GUARDIAN
SET SHINING EXAMPLE OF UNSHAKEABLE
DEDICATION AND COURAGE, OF UNDEVIATING
LOY AL TY AND PERSEVERANCE. IMPERISHABLE
RECORD HIS STERLING SERVICES AS GIFTED
TEACHER DEFENDER CAUSE NEVER TO BE
FORGOTI'EN. HIS NOBLE SPIRIT NOW ABHA
KINDGOM WILL UNDOUBTEDLY INTERCEDE
BEHALF PERSIAN BAHA'I COMMUN ITY WHOSE
VITAL INTERESTS HE SERVED WITH SUCH HIGH
DISTINCTION OVER SEVERAL DECADES. FER-
VENTLY PRAYING HOLY SHRINES FOR PROGRESS

Secretary of the National Spiritual Assembly of Canada, offered remarks at the service, which was attended by approximately 200 to 250 people. Following the grave-side service many friends remained to greet Mr. K.Mzeh's daughter, Nura, and other members of the family. On the same evening at 8:00 P.M. a memorial service for Mr. Khazeh was held in a large auditorium at the Ontario Science Centre attended by some 500 people. Music, both performed and recorded, was played throughout the memorial service. Also heard

were taped
HIS ILLUMINED SOUL IN REALMS ON HIGH. excerpts from two speeches given by the
ADVISE FRJ.ENDS EVERYWHERE HOLD BEFITTING Hand of the Cause which accompanied a
MEMORJAL GATHERINGS HIS HONOUR PARTICU- series of slides showing Mr. Khazeh at
LARLY ALL HOUSES OF WORSH IP. (Cable from different times during his later life. (From
the Universal House of Justice to all National report received 11 March from the National
Spiritual Assemblies 25 February 1990) Spiritual Assembly)

CANADA: The Hand of the Cause of God Jalal Khazeh passed away in Toronto, March
Ontario, on 21 February. His funeral and AUSTRIA: The Hand of the Cause of God
subsequent interment were held at 1:00 P.M. 'Ali-Akbar Furutan travelled to Austria from
on 27 February in Toronto. Prayers were 7-16 March to attend a joint meeting of
recited in both French and English and the National Spiritual Assembly and its
chanted in Persian. Dr. Hossain Danesh, Teaching Committees for Eastern Europe.

Detailed consultation was held on teaching, Russia.'" Mr. Fm-Utan and his group visited
and everyone was very enthusiastic. Eleven Ashqabad, Tashkent, Dushanbe, Samarkand,
youth who had recently accepted the Faith Mary, Moscow, Leningrad, and Murmansk.
in Eastern Europe made a special trip to A total of 15 days were spent in Ashqabad,
Vienna to be with Mr. Funitan. The Hand of where 25 meetings were held with the
the Cause of God met with them twice, and a friends, including three especially for youth.
young lady who had accompanied them The Minister of Religious Affairs attended
from Hungary accepted the Faith. On one meeting. Mr. Furutan also visited the
10 March, Mr. Funitan spoke to 250 friends site of the Mashriqu 'l-Adhkar several times,
gathered from all over Austria about the and said prayers at the resting place of the
importance of teaching, especially at this first martyrs of Ashqabad, Nabil-i-Akbar,

crucial time. (From report received 30 April Jinab-ifrom the Hand of the Cause)

March/April

SOVIET UNION: On 16 March the Hand of the Cause 'Ali-Akbar Funitan left Austria to visit the Baha'is in the Soviet Union. Before his departure, Mr. Funitan said, "My heartfelt wish for many years has been that once again my eyes might behold the vast rich land of Russia, especially because in 1930 I received a letter from the beloved Guardian which he penned himself, stating the following: 'It is my hope that you will, in the future, be able to render great services in very old Baha'i families, are very spiritual and dedicated to Baha'u' llah. There are about 25 of them. Two youth from Baku went to visit Mr. Funitan. He was able to spend a long great personaltime with them and explain the teachings in detail. In Moscow on 19 April, Mr. Funitan was interviewed by an official of Soviet Television for a half-hour programme about

Aqa Shaykh MulJanunad-' Ali, Gulpaygani and others.

In Tashkent, the Hand of the Cause visited two elderly Baha'i women and their non-Baha'i families. Family members accepted literature about the Faith from him, promising to study it. In Dushanbe from 27- 30 March, Mr. Furutan met with about 25 Baha 'is and gave a lecture in Persian on psychology at the University of Dushanbe. About 400 people heard him explain the principles of the Faith. On 30 March the Hand of the Cause went to Samarkand, where he remained until the first day of April. The friends in this historic city, who are mostly from

Th e Hand of th e Caus e Mr. 'Ali-Akbar Funitan is shown in Dushanbe, Tajikistan, Soviet Union, visiting with members of the Mamedoff amily in March 1990.

25th, ten teachers were invited to hear about the Baha' i teachings on education. In Murmansk on the 26th, an announcement on television news welcomed "a great personality of the Baha' i Faith, 'Ali-Akbar Furutan", and suggested the viewers watch for an interview at a later date. The next day, Murmansk television and Radio

sent reportthe Baha' i Faith. Also in Moscow, the ers to interview the Hand of the Cause, and
directors of the Progress Publishing House all discussion was about the Faith.
offered to translate and publish Mr. Furutan's Mr. Furutan was invited to address the
book Moth ers, Fathers and Children into Murmansk Institute of Pedagogy, the school
Russian and Asiatic languages. Mr. Furutan of Marxist-Leninist studies on 28 April.
wanted to visit Moscow University, where Faculty members and trainee teachers were
he had studied in his youth . The student who enabled to hear about Baha'i education for
acted as his host and guide liked him so more than one and a half hours. On the
much he suggested that he attend a seminar Ninth Day of Ric;lvan, he attended a happy
to be held at the Institute of Psychology and gathering held in Moscow which included a
Pedagogy. Mr. Funitan was prepared to see performance by a prize-winning cellist.
about 30 people but found over 300 students Mr. Funitan and his patty arrived in Vienna
gathered. He addressed the group on the on 30 April, and on 1 May about 200 friends
relationship of psychology to religion from a from all over Austria met for a happy
scientific point of view. In addition he was reunion with him before his return to the
able to speak for some 20 minutes directly Holy Land. (From reports received
on the Faith. A woman in the audience 30 April and 7 May from the Hand of the
whose particular interest was the connection Cause)
of science and religion asked to interview
him later in order to write an article for a May
journal. The highlight of his visit was the CANADA / UNITED STATES / AUSTRALIA:
election of the Local Spiritual Assembly of The Hands of the Cause of God Dr. 'Ali-
Moscow in the presence of 30 friends. The Mu~ammad Varqa, William Sears and H.
following message was telephoned to the Collis Featherstone attended the National
National Spiritual Assembly of Germany on Conventions of Canada, the United States

24 April and relayed to the Universal House of Justice by electronic mail: "After 60 years, the Local Spiritual Assembly of Moscow has been reformed in the presence of the Hand of the Cause of God ' Ali-Akbar FurUtan .. ..the Local Spiritual Assembly was honoured to meet with the Hand of the Cause and Counsellor Polin Rafat. Heavy agenda and great responsibilities await us. Yours in His service, the Local Spiritual Assembly of the Baha ' is of Moscow." On 24 April in Leningrad, Mr. Funitan spoke to 36 members of the Society for the Advancement of Peace. The audience seemed most interested and asked many questions . On the Corsica, and welcomed about 500 attendants from 15 countries. Counsellors Agnes Ghaznavi and Louis Henuzet were present. In Bastia the large and handsome Municipal Theatre was placed at the disposal of the Baha' is. During the three evenings of the conference, cultural entertainment was well attended by many visitors. During the conference three people embraced the Faith. Publicity for the Faith was unprecedented in both countries.

and Australia, respectively.

August/September

SPAIN: The Hand of the Cause of God Amatu' l-Baha Rul:iiyyih Khanum left the Holy Land at the end of August for a trip which included attendance at two conferences. The first was a women's conference held in Madrid, Spain, from 30 August to 3 September. Counsellor Agnes Ghaznavi attended as did over 400 Baha'is from 20 countries. By the end of the conference, five people had declared their belief in Baha' u' llah. The second conference took place from 7- 9 September in Bastia,

Saturday morning, 29 September 1990, in Kathmandu, Nepal. At the time of his passing, Mr. Featherstone was on an extensive trip he had undertaken on behalf of the Faith. He had left his home in Australia on 14 September, accompanied by his wife, Mrs. Madge Featherstone. They were to attend a youth conference in Lahore, Pakistan, spending a few days in New Delhi, Rawalpindi and Karachi en route.

Their plan
In Spain, Amatu' l-Baha Rul:iiyyih Khanum had been to visit Baha'i communities in
was received by the Deputy Governor of the Bangladesh and Malaysia on their way back
Province of Madrid, Signore Vincente Tudor, to Australia, where they were due to arrive
for a most cordial interview. In Corsica, the in mid-November. Mr. Featherstone was
Mayor of Bastia, who is also the Corsican buried in a peaceful spot overlooking rice
member of the French Parliament, gave a fields and surrounded by mountains in
reception at the municipality for the Baha'i northeast Kathmandu. Mrs. Featherstone,
delegation to the conference. (From reports their son, three daughters and
two sons-inreceived 10 September from the National Wo- law were able to attend the funeral, as were
men's Committee of Spain and an individual) representatives of the National Spiritual
Assemblies of Australia, India, Nepal, and
September Thailand, and more than 50
Nepalese Baha'is.

WORLD CENTRE: DEEPLY GRIEVED AN- For the first time media- both English and
NOUNCE PASSING VALIANT HAND CAUSE GOD Nepalese newspapers- published a1ticles on
COLLIS FEATHERSTONE WH ILE VISITING KATH- the Faith in relation to the passing and
MAN DU, NEPAL COURSE EXTENSIVE JOURNEY funeral of the Hand of the Cause of God.
AS IA. HIS NOTABLE ACCOMPLISHMENTS AS (From Baha 'i International New Service,
STAUNCH, FEARLESS DEFENDER COVENANT, No. 232, 31 September 1990)
HIS UNCEASING COM MITMENT PROPAGATION ASIA: During the last week of September,
CAUSE ALL PARTS WORLD, ESPECIALLY PACIFIC the Hand of the Cause of God Amatu 'l-Baha
REG ION, HI S UNREM ITTING PERSEVERANCE RuJ:iiyyih Khanum visited Sakhalin Island in
FOSTERING ESTABLISHMENT LOCAL, NATIONAL the Soviet Union as part of an extensive
INSTITUTIO S ADMINISTRA T!VE ORDER, HIS journey through Asia. During the first week
EXEMPLARY DEVOTION TO WRITINGS FAITH, of October she visited Tibet. From Tibet,
HIS OUTSTANDING PERSONAL QUALITIES UN- Amatu 'l-Baha travelled to Beijing, China,
SWERV ING LOY AL TY, ENTHUSIASM, ZEAL AND then went on to Dalian, in the northeastern
DEDICATION, DISTINGU ISH HIS MAN IFOLD SER- region, to visit the Baha'is there.

Next she
VICES THROUGHOUT MANY DECADES. OFFERING went to Tianjin and gave a lecture at Nankai
PRAYERS HOLY SHR INES BOUNTIFUL REWARD University, where both Martha Root and
HIS RAD IANT SOUL ABHA KING DOM. ADVISE Agnes Alexander had spoken. After these
FRIENDS EVERYWH ERE HOLD BEFITTING MEMO- visits, RuJ:iiyyih Khanum spent four days in
RIAL GATl-IERINGS, PARTICULARLY IN MASHRJQU'L- Hainan, the southernmost province of China.
ADH KAR, RECOGN ITION HIS MAGNIFICENT She went to both ends of Hainan Island and,
ACH IEVEMENTS. (Message from the Universal as the Governor himself was away at the
House of Justice to all National Spiritual time, she established cordial relations with
Assemblies) the Deputy Governor, who gave a dinner in
N EPAL: The Hand of the Cause of God her honour. Travelling n01th again, she spent
H. Collis Featherstone passed away on three days in Guangzhou (Canton) where

she held continuous meetings for two nights with the believers who, she found, are "famly rooted in the Faith and eager and devoted". Leaving mainland China, Amatu'l-Baha held meetings with the Spiritual Assemblies of both Macau and Hong Kong, as well as with various local Baha'i comnm-nities. She had radio and press interviews, and attended a large banquet in Hong Kong which was held to celebrate the Birthday of Baha' u'llah on 12 November. (From report received 14 November from the Hand of the Cause)

buildings of the Arc will play in the process of the maturation of institutions, the intene-latedness of the various agencies at the Baha'i World Centre, and the urgency of increasing the number of adherents of the Faith. Counsellor Fred Schechter travelled to several of the conununities to help welcome and introduce the Hand of the Cause of God.

(From report received 17 December from the National Spiritual Assembly)

On 22 November, Dr. Varqa went from southern California to Tucson, Arizona, where he joined the Hand of the Cause of

God William Sears at the third annual Desert
November Rose Baha'i School. The School
was
UN ITED STATES: The Hand of the Cause sponsored by the Local Spiritual
Assembly
of God Dr. 'Ali-Mul~ammad Varqa visited of North Pima County, and was
attended by
several Baha'i communities in southern 738 Baha'is from 20 states, as
well as from
California in November at the invitation of Canada, England, Guatemala,
Jamaica, and
the National Spiritual Assembly. In his talks Mexico. The School this year
was dedicated
Dr. Varqa explained the significance of the to the Hand of the Cause of God
H. Collis
times and the importance of achieving the Featherstone, and the
devotional opening
goals of the Six Year Plan. Dr. Varqa also was dedicated to Counsellor
Hidayatu ' llah
spoke to Baha'is in Los Angeles, San Diego, Al~adiyyih. Each of the Hands
in atten-
Irvine, and Oceanside about the role the dance addressed the friends on
several

Th e Hands of the Cause of God Dr. 'Ali-Muhammad Varqci and William Sears surrounded by many of the children and youth who attended the Desert Rose Baha 'i School held in Tucson, Arizona, in November 1990.

occasions, and two public meetings were report received 13 December
from the
held in conjunction with the School. (From Desert Rose Baha' i School)

1991
April gave to the Convention in
the Russian
ROMANIA: Amatu'l-Baha RW:liyyih Khanum language, he related some of his
early experepresented the Universal House of Justice riences in Moscow;
spoke about the spiritual
at the Convention in Romania .. .. Arrange- importance of the election
of a National
ments for a 40-minute-long national television Spiritual Assembly for the
largest country of
programme covering the Convention activi- the world; reflected the
high expectations of
ties included an interview with the Hand of the beloved Guardian
concernmg the
the Cause. A dynamic press conference was progress of the Faith in the
Soviet Union;

held with 24 journalists and media representatives. There were also interviews with two impmiant journalists. Accompanied by Mr. Soluáab Youssefian and Mrs. Violette Na!sbjavani, Amatu'l-Baha was received by both the Minister for Religious Affairs and Director General, responsible for Baha'i affairs who was very cordial. Rlil)iyyih Khanum was also received by the Mayor of Bucharest and had a pleasant and informative interview with him. A sumptuous banquet offered by the Baha'is was attended by about 60 people, including the Ambassador to Romania from Venezuela, and many government officials, prominent professors, intellectuals, and writers . It was a great success. Following the Convention, Amatu ' l-Baha Rlil)iyyih Khan um visited the grave of Queen Marie of Romania with the Counsellor and National Spiritual Assembly members. (From repori received 2 May from the Hand of the Cause of God)

SOVIET UNION: "The Convention was greatly blessed and emiched by the presence of the Hand of the Cause of God 'Ali-Akbar and prepared the delegates for their heavy responsibility. "Mr. Furutan also read, in Russian, the message from the Universal House of Justice to the Baha'is of the USSR for Ri<;lvan 1991. "On the eve of the Ninth Day of Ri<;lvan ... Mr. Furutan gave a special address, followed by a banquet given by the National Spiritual Assembly of Germany to which close friends of the Faith and journalists were invited. (Excerpts from a report by the National Spiritual Assembly of Germany)

CZECHOSLOVAKJA: "In one chorus of universal jubilation the 110 participants drawn from 13 countries and from the length and breadth of Czechoslovakia, gathered in Prague ... for the frrst annual National Convention of the Baha' is of Czechoslovakia, extend to you on this auspicious occasion their profound love and deepest appreciation for your unfailing guidance.

"Blessed beyond measure by the inestimable presence of 'our beloved, precious Hand of the Cause of God, Dr. ' Ali-Mul)ammad Varqi..we have witnessed,

here in the soul
Furutan as the official representative of the of Central Europe, with overwhelming feel-
Universal House of Justice who, more than ings of joy and thanksgiving to the Blessed
60 years after his exile from Moscow, wit- Beauty for the continued outpourings of His
nessed with his own eyes the historic abundant grace, the birih of the child of this
election and formation of the fust 'Spiritual Convention- the first National Spiritual
Assembly of the Baha' is of the Soviet Assembly of Czechoslovakia." (From repmi
Union ' . "In the three major addresses he received 30 April from the participants)

/ I /"'J I ,,,,

Th e Hand of the Cause of God William Sears meeting with the ji-iends in Worcester, Massachusetts, in October 1991 , to encourage them to fill their goals for the Six Year Plan. Mr. Manny Reimer is seated left.

June CANA DA : The Hand of the Cause of God
WORLD CENTRE : WITH SADDENED HEARTS John Robarts passed away on Tuesday
ANNOUNCE PASSING MUCH-LOVED STAUNCH afternoon, 18 Jw1e 1991, in Quebec, Canada.
PROMOTER FAITH, KN IGHT OF BAI-li\'U'LLAl-1, Mr. Robarts was buried oi1 22 June in
HAND CAUSE JOHN ROBAR TS. HIS DISTINGUI SHED Rawdon-a small French Canadian town
ADMIN ISTRATIVE TEAC HING, PIONEERING n01ih ofMonuáea l. Between 250 and 300 p eo-
ACTIV ITIES IN HIS NATIVE CANADA, IN AFRICA ple were pre sent at the grave-side" as well as
AN D EUROPE, DURING MIN ISTRY BELOVED at the g athering l ater in a local hall. (From
GUARD IAN AND SUBSEQUENTLY ON WORLD Baha'i International News Service, No. 250,
SCALE THROUGH HIS INTERNATIONAL TRAVELS 30 June 1991)
WERE SOURCE ABUNDANT INSPIRATION COUNT-
LESS FRIENDS MANY LANDS. HIS RELIANCE AND November
EMPHASIS ON PRAYER IN ALL EFFORTS PROMO- UNITED STATES: In mid-November, the
TION CAUSE AND HIS SUSTAINED SERVI CES PATH Hand of the Cause of God William Sears
LOVE FOR BLESSED BEAUTY WERE CHARACTER- concluded a historic

tour of five areas
IZED BY SPIRIT CERTITUDE, SELF-EFFACEMENT chosen b y the National Spiritual Assembly
AND VIGOUR WHICH SET A STANDARD OF as among the most prominent cenuáes of
STEWARDSHIP THAT HAS ENRI CHED ANNALS teaching activity in the counh-y: Boca Raton,
FAITH. HE HAS ASSUREDLY EARNED BOUNTIFUL Florida; Worcester, Massachusetts; Tolle-
REWARD ABHA KINGDOM. PRAY ING HOLY son , Arizona; San Francisco, California; and
SHRINES PROGRESS HIS RADIANT SOUL. ADV ISE Portland, Oregon . The unifying theme of his
HOLD BEF ITTING MEMORIA L GATHERING S IN HIS tour was the spiritual as sistance available to
HONOUR THROUG HOUT WORLD INCLUDING ALL all those who arise to teach the Cause of
HOUSES WORSHIP. (Message from the House God. Surveying the century-and-a-half of
of Justice to all National Assemblies 19 Jw1e) almost uninterrupted divine guidance enjoyed

by the Faith since its inception, Mr. Sears the Exhibition, alongside original paintings,
recalled the promises of victory given by the drawings and models of buildings, was a
Bab and Baha'u'llah, by 'Abdu'l-Baha and professionally made, finely detailed model
Shoghi Effendi, and by the Universal House of the Shrine of the Bab.
of Justice. "With all this guidance at our Following the exhibition opening
disposal, and with the sure promises of Amatu'l-Baha cabled: OPENING LAST NIGHT
assistance from our Lord, we should be able AT MONTREAL MUSEUM OF FINE ARTS OF THE
to work miracles in the teaching field," he EX HIBITION OF THE ARCHITECTURE OF EDWARD
said. (Report from The American Bahri 'i for AND W.S. MAXWELL BY GOVERNOR I-INA TYSHYN
January 1992) AND ATTENDED BY APPROXIMATELY 600- 700
INVITED GUESTS WAS FOLLOWED BY MUSEUM
December BANQUET FOR ABOUT 70 SPECIAL GUESTS, ALL
CANADA: On 10 December, Amatu ' l- GREAT SUCCESS.
Baha Ru~iyyih Khanum was an honored (From report received 11 December from

guest at a banquet which accompanied the private opening of the Exhibition of the Architecture of Edward and W. S. Maxwell, in the presence of His Excellency, The Right Honourable Ramon John Hnatyshyn, Governor General of Canada. Sponsored by the Montreal Museum of Fine Arts, it was opened to the public on 13 December. It remained in Montreal for three months, and then travelled to several other locations across Canada. Among the items included in

the Hand of the Cause)

BERMUDA: The Hand of the Cause of God Amatu'l-Baha Ru~iyyih Khanum spent 12 days in Be1muda, from 21 December to 1 January. Her visit included a reunion at the National Centre with the island community ... and a meeting with its mature and harmonious National Spiritual Assembly was rewarding in every way."

(From report received 13 January from the Hand of the Cause)

1992

January .

CANADA: From Be1muda, Amatu'l-Baha flew to Canada on 2 January. There she had two meetings with the friends in Toronto-o.ne meeting on 2 January and the other on 3 January-which she described as " ... outstanding in warmth and enthusiasm. I feel the Canadian Baha'i community is united, consecrated, and alert to winning its goals with a dynamic spirit that cheers my heart. The promises and hopes of'Abdu'l-Baha for my native and much-loved land are beginning to bear fruit and this harvest will undoubtedly enrich the entire Baha'i world.

I felt a strong determination to win Canada's goals and raise the standard of victory. This now highly multiracial and ethnic Canada must surely hold unique possibilities for becoming a showpiece for the futurn -society designed by Baha'u'llah, and I hope she will fulfil the destiny ' Abdu'lBaha foresaw for her in The Tablets of the Divine Plan .... " (From report received 13 January from the Hand of the Cause)

March

WORLD CENTRE: OUR HEARTS DEEPLY SADDENED, BAHA'i WORLD GREATLY DEPRIVED,

The first meeting [in Toronto], ostensibly BY PASSING HAND CAUSE GOD WILLIAM SEARS,
á for the Persian speaking friends, was VIBRANT, CONSECRATED, STOUT-HEARTED
attended by over 1,000 and the following STANDARD-BEARER FAITH BAI-IA'U'LLAl-l. HIS
night 2,000 came. There was an unusually MORE THAN HALF-CENTURY UNBROKEN
joyous warm feeling on both occasions and SERVICE MARK.ED BY UNFLINCHING DEVOTION

TO BELOVED GUARDIAN, INFECTIOUS ENTH USI- guests from an estimated 34 countries. "At
ASM FOR TEACHING, GALVA NIZING SENSE the Convention, we had the honour of the
DRAMA, DISARM ING HUMOUR, SPECIAL LOV E presence of the representative of the Univer-
FOR CHILDREN, UN FLAGGING DETERMINATION sal House of Justice, the Hand of the Cause
IN FACE DIFFICU LTI ES. HE WILL EVER BE of God Amatu ' l-Baha Rul)iyyih Khanun1,
REMEMBERED FOR DEDICATING FULL RANGE HI S who, through her talks and advice, attracted
CREATIVE AND ENERGETIC CAPACITIES AS our attention to what is essential for the
WRlTER, EDITOR, LECTURER, RADIO AND development of our young Baha'i commu-
TELEVISION PROGRAMME DIRECTOR, TO HIS nity in Poland." (From Convention reports)
VARIED SERVICES AS TRAV ELLING TEACHER TO BALTIC STATES: One hundred Baha'is
NUMEROUS COUNTRIES PARTICULARLY IN THE from the Baltic States of Estonia, Latvia,
AMERICAS, AND AS PIONEER TO AFRICA WHERE Lithuania, and 10 other countries attending
HE WAS MEMB ER OF AUXILIARY BOARD AND the historic first Convention (25- 26 April) ...
TH E NATIONA L SPIRITUAL ASSEMBLY SOUTH announce with uplifted hearts and gratitude,
AND WEST AFRICA WHEN IN 1957 HE WAS the formation of the first Regional Spiritual
ELEVATED RANK HAND CAUSE. I-IE LATER Assembly of the Bahit'is of the Baltic States.
SERVED AS MEMBER, BODY !-!ANDS HOLY LAND. The Convention was blessed with the partic-
HIS LOSS ACUTELY FELT JN NORTH AM ERICA ipation of the Hand of the Cause of God 'Ali
WHERE HE EXPEN DED LAST MEASURE HIS Akbar Furutan whose message of love and
EBBING STRENGTH PROMOTIO 1 TEACHING encouragement from the Universal House of
ACTIVITIES. DYNAMIC EFFECTS HIS WORK Justice emphasized the spiritual significance

ENDURE THROUGH HIS MANY BOOKS AND of the formation of this pillar of the adminis-
RECORDINGS. GEN ERATIONS TO COME WILL háative order of Baha' u' llah on the tlU"eshold
REJOICE IN RICH LEGACY LEFT TH EM THROUG H of the Holy Year. Mr. Fun'.1tan spoke in the
HI S HISTORIC ACCOMPLI SHM ENTS. FERVENTLY Russian language when conveying the love
PRAY ING HOLY SHRINES PROGRESS HIS and greetings of the Supreme Body to the
ILLUSTRIOUS SOUL ABHA KINGDOM. ADVISE friends. The Convention was held in Tallinn,
FRIENDS THROUGHOUT WORLD COMM EMO RATE Estonia, on the shores of the Baltic Sea. The
HIS PASSING. REQUEST BEFITTING MEMORIAL beautifully decorated hall with the Greatest
SERVICES IN HIS HONOUR ALL HOUSES WORSHIP. Name and a portrait of 'Abdu'l-Bahit grac-
(Message from the Universal House of ing the walls was filled to capacity despite
Justice to all National Spiritual Assemblies) the freezing cold and snow.
(From Baha 'i
UN ITED STATES : The Hand of the Cause International News Service, No. 270, 15 May
of God William Sears passed away on 1992)
Wednesday, 25 March 1992, in Tucson, GREENLAND: The Hand of the Cause of
Arizona, and was buried on 28 March in God Dr. 'Ali-Mul_m1U11ad Varga attended
Tucson. The funeral procession was over the first National Convention of Greenland
one mile long, with about 330 Baba ' is and on 25 April. Seventy-six years after the
other friends joining his family at the grave- revelation of The Tablets of the Divine Plan,
side. (From Baha 'i International News the desire of the Beloved Master concerning
Service, No. 267, 31March1992) the rise of the call of God in the "icy regions
of far North", was fulfilled by the establish-
April ment of that National Spiritual Assembly.
POLAND: Poland's first National Conven- (From Baha 'i International News Service,
tion was an "immense success" . Held in No. 270, 15 May 1992)
Warsaw from 24 to 26 April, it was attended BULGARIA: Amatu'l-Baha Rw:Uyyih Khanum
by more than 150 friends including almost represented the Universal House of Justice

the whole Polish Baha'i conmmnity and at the first National Convention of Bulgaria,

The Hand of the Cause Dr. 'Ali-Mu~iammad Varqa with Bahd 'i children in Nuuk, Greenland, in April 1992.

held in Sofia from 1 to 3 May .. .. During the Convention's last evening, Rul:iiyyih Khanum spoke with the friends about Shoghi Effendi. The meeting opened with music and ended with music, highlighted by violin and accordion beautifully played by his unique new Gypsy Baha 'is .... "We are extremely grateful for the inspiration and encouragement so generously shared by your much loved representative, Amatu 'l-Baha Rw:iiyyih Khanum. She enabled us to visualize the brilliant future of the Faith in this country, which is already so richly blessed by the sacrifices made by Georg Adam Benke and Marion Jack." (From Bahd 'i fnternational News Service, No. 270, 15 May 1992)

HUNGARY: "With our hearts full of joy we send you our deepest love and admiration from our first National Convention in Budapest, blessed by the presence of the Hand of the Hand of the Cause of God 'Ali Akbar

Convention was held on 1 and 2 May, with about 150 to 170 friends attending including some 70 Hungarians and Baha'i friends from 19 countries all over the world. "The Hand of the Cause of God A. A. Furutan inspired the Convention with talks, and the love and guidance of the Universal House of Justice was always felt."

(From Bahd 'i fnternational News Service, No. 270, 15 May 1992)

UKRAI NE: The first Convention of the Baha'is of the Ukraine, Belarus and Moldova, which took place in Kiev on 1 May, was held in an atmosphere of devotion and dedication.... "The momentous message of the Supreme Body uplifted the hearts and inspired the friends with greater awareness of their responsibilities for the tasks that lay ahead." The message was followed by comments from the Cause of God Dr. 'Ali-Mul:iammad Varqa,

Furutan, Counsellor Louis Henuzet, and who represented the Universal House of
representatives of the National Spiritual Justice. (From Bahd 'i International News
Assembly of the Baha'is of Austria." The Service, No. 270, 15 May 1992)
THE BAHki WORLD

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 1986- 1992, the name of the new National
Spiritual Assembly, its seat, the parent or sponsoring National Assembly, and the dates of
the Conventions.

RrpvAN 1989

Amatu'l-Bahi Ru~iyyih Khinum
Macau- Macau (Hong Kong) April 29- 30

RrpvAN 1991

Amatu'I-Baha Ru~iyyih Khanum
Romania- Bucharest (Germany) April 26- 29

'Ali-Akbar Furutan
USSR-Moscow (Ge1many) Apri l 26- 29

'Ali-Mu~ammad Varqa
Czechoslovakia- Prague (Austria) April 27- 28

R1pvAN 1992

Amatu'l-Baha RU.~iyyih Khinum
Poland-Warsaw (Ge1many) April 24- 26
Bulgaria- Sofia (Germany) May 1- 3

'Ali-Akbar Furutan
Baltic States-Tallinn, Estonia (Commonwealth oflndependent States,
Baltic States, and Georgia) April 25- 26
Hungary-Budapest (Austria) May 1- 2

'Ali-Mu~ammad Varqa
Greenland-Nuuk (Denmark) April 25- 26
Ukraine, Belams and Moldova- Kiev (Commonwealth oflndependent States,
Baltic States, and Georgia) May 1- 2
THE WORLD ORDER OF BAHA'U'LLAH

4. THE DEVELOPMENT OF THE INSTITUTIONS OF THE

INTERNATIONAL TEACHING CENTRE AND THE CONTINENTAL BOARDS OF COUNSELLORS

21JUN E 1968
REJOI CE ANN OUNCE MOMENTOUS DECISION
ESTABLISH ELEVEN CONTINENTAL BOARDS
COUNSELLORS PROTECTION PROPAGATION FAITH
THREE EACH FOR AFRI CA AMERICAS ASIA ONE
EACH FOR AUSTRALAS IA EUROP E..
The Universal House of Justice
24 JUNE 1968
... those who have been appointed to the
first Continental Boards of Counsellors for
~le Protection and Propagation of the Faith:
Northwestern Afi'ica
I:Iusayn Ardikani (Trustee, Continental Fund), Mul:i.ammad Kebdani, William Maxwell.
Central and East Africa
Oloro Epyeru, Kolonario Oule, Isobel Sabri, Mihdi Samandari, 'Aziz Yazdi (Trustee, Continental Fund).
Southern Africa
Seewoosumbur-Jeehoba Appa, Shidan Fatl:i-i-A'~am (Trustee, Continental Fund), Bahiyyih Ford.
North America
Lloyd Gardner, Florence Mayberry, Edna True (Trustee, Continental Fund).
Central America
Sundram.
Northeast Asia
Rulm'llah Mumtazi (Trustee, Continental Fund), Vicente Samaniego.
Australasia
Suhayl 'Ala'i, Howard Harwood, Thelma Perks (Trustee, Continental Fund).
Europe
Erik Blun1enthal, Dorothy Ferraby (Trustee, Continental Fund), Louis Henuzet.
The Universal House of Justice
24 JUNE 1968
... The number of Auxiliary Board mem-
bers to be assigned to each continental zone
is as follows:

Protection	Propagation
AFRICA	
Northwestern	3 6
Central and East	4 7
Southern	2 5
	9 I8
AMERICA	
North	4 9
Central	2 8
South	3 IO
	9 27
ASI A	
Western	4 IS

Carmen de Burafato, Artemus Lamb, Southeastern 2
7
Northeastern 7
Alfred Osborne (Trustee Continental Fund).
7 29
South America
Athos Costas, Hooper Dunbar (Trustee, AUSTRALAS IA 2
7
Continental Fund), Donald Witzel. EUROPE 9
I8
Western Asia
Masil:i Farhangi, Mas'ud Khamsi, I:Iadi The Universal
House of Justice
RaJ:imani (Trnstee, Continental Fund),
Mamichihr Salmanpur, Sankaran-Nair
Vasudevan. 10 JULY 1969
South east Asia With great joy we announce
that we have
Yan Kee Leong, Khudaral:un Payman decided to increase the total
number of

members of the Continental Boards of 8 JUNE
1973
Counsellors for the Protection and Propaga- The number of zones has
been raised to
tion of the Faith to thirty-eight by adding twelve by . .. the new zone
of South Central
John McHenry III to the Continental Board Asia ... ' The number of
Counsellors is now
of Counsellors in No1ih East Asia and raised to fifty-seven by
the appointment
Mas'ud Khamsi to the Continental Board of of Mr. Friday Ekpe and Mr.
Dhikru ' llah
Counsellors in South America ... Ka?'.imi in Northwestern
Africa, Mr. Hu-
We also rejoice to announce the appoint- shang 'Ahdiyyih and Mr. Peter
Vuyiya in
ment of Mrs. Shirin Boman to the Central and East Africa,
Dr. Sarah Pereira
Continental Board of Counsellors of West- and Mrs. Velma Sherrill in
North America,
ern Asia to fill a vacancy on that Board ... Mr. Rowland Estall and Mr.
Paul Lucas in
The Universal House of Justice Central America, Mrs. Leonora Armstrong,
Mr. Peter McLaren and Mr. Raul Pavon
R IQVAN 1970 in South America, Mr. Dipchand Khianra

... IN VIEW EFFECTNE REINFORCEMENT THIS
NOBLE WORK BY ABLE DEDICATED CONTINEN-
TAL BOARDS COUNSE LLORS THEIR AUXILIARY
BOARDS TOGETH ER WITH GROWING NEED AND
EXPANSION WORLD COMMUNITY ANNOUNCE
AUGMENTATION VITAL INST ITUTION THROUGH
APPOINTMENT THREE ADDITIONAL COUNSEL-
LORS !RAJ AYMAN WESTERN ASIA ANNELIESE
BOPP BETTY REED EUROPE AND AUTl-IORJZATION
APPOINTMENT FORTY FNE ADDITIONAL AUXIL-
IARY BOARD MEMBERS NINE AFRICA SIXTEEN
ASIA TWO AUSTRALASIA EIGHTEEN WESTERN
HEMISPHERE ..

7 OCTOBER
1973

The Universal House of Justice

. .. the number of Auxiliary Board members throughout the world is to be raised to
5 JUN E 1973
two hundred and seventy, of whom eighty-
ANNOUNCE ESTAB LI SHMENT HOLY LAND
one will serve on the Auxiliary Boards for
LONG ANTICIPATED INTERNAT IONAL TEACH ING
the Protection of the Faith and one h1mdred
CENTRE DESTINED EVOLVE INTO ONE THOSE
and eighty-nine will serve on the Auxiliary
WORLD SHAKING WORLD EMBRACING WORLD
Boards for the Propagation of the Faith.
DIRECTING ADMIN ISTRATI VE INSTIT UTIONS
In all there will be fifty-four Auxiliary
ORDAINED BY BAHAULLAH ANTI CIPATED BY
Board members in Africa, eighty-one in the
ABDULBA I-IA ELUCIDATED BY SHOGHI EFFENDI.
Wes tern Hemisphere, eighty-one in Asia,
MEMBERSHIP THIS NASCENT INSTITUTION COM -
eighteen m Australasia and thirty-six in
PRJSES ALL HANDS CAUSE GOD AND INITIALLY
Europe.
THREE COUNSE LLORS WHO WITH HANDS PRE-

The Universal House of Justice

SENT 1-IOL Y LAND WILL CONSTITUTE NUCLEUS

and Mrs. Zena Sorabjee in South Central Asia, Mr. Firaydtin Mi!Qaqiyan in South-eastern Asia, Mr. Richard Benson and Miss Elena Marsella in North-eastern Asia and Miss Violet Hoehnke m Australasia.

Dr. William Maxwell who has been render-ing distinguished service as a member of the Continental Board of Counsellors in North-western Africa has been obliged to return to the United States ...

ITS VITAL OPERATIONS. CALLING UPON HOOPER 30 SEPTEMBER 1974
DUNBA R FLORENCE MAYBERRY AZIZ YAZDI ... Mrs. Salisa Kermani was appointed by
PROCEED 1-IOL Y LAND ASSUME THIS HIGJ-IL Y the House of Justice to the Board of Coun-
MERITOR IOUS SERVICE ... sellors for South Cenháal Asia in place or
The Universal House of Justice Mr. Vasudevan who is presently furthering his education in the United States. Mr. John McHenry . .. has returned to the United States
THE WORLD ORDER OF BAHA'U'LLAH 675
... He has tendered his resignation as a throughout the world has been raised from
Counsellor... 288 to a new total of 378, 117 of which are
International Teaching Centre for protection and 261 for propagation ...
International Teaching Centre
6 JANUARY 1975
... The decision has been taken, therefore, 24 MARCH 1976
after consultation with the International ... the Universal House of Justice has
Teaching Centre, to break the present zone authorized the appointment of ninety more
of North-western Africa into two separate Auxiliary Board members ...
zones of Northern and Western Africa, to On behalf of the Universal House of Justice
each of which will be tráansfeITed paiis of the Central and East African zone ...
31OCTOBER1976
Because of the creation of a new Board 1 The Universal House of Justice announces
for No1ihern Africa, the Counsellors in this with pleasure that it has appointed three new
and the one for Wes tern Africa must be Counsellors as follows: Dr. Peter Khan-to
regrouped, new appointments made to the the Continental Board of Counsellors in
Northern Board, and the number of Auxil- Ausháalasia Dr. Hidayatu 'll::ih Abmadiyyih
iary Board members increased. We decided, -to the Continental Board of Counsellors in
therefore, that the Board for Northern Central America Mr. Angus Cowan-to the
Africa will consist of Mr. Mul:iammad Continental Board of

Counsellors in North
Kebdani, already serving as a Counsellor, America.
Mr. Mul:iammad Mu:;;~afa , and Mr. 'Imad On behalf of the
Universal House of Justice
S::ibiran. The Board for Western Africa will
consist or Mr. I:Iusayn Ardik::ini (Trustee), 24 MARCH
1977
Mr. Friday Ekpe, Mr. Dhikrn 'll::ih K::i~imi, ANNOUNCE
AUTHORJZATION INCREASE MEM-
and Dr. Mihdi Samandari (háansfeITed from BERSHrP BOARDS BY 297
RAISING TOT AL TO 675
the Central and East African Board). OF WHICH 279 ARE
AUXILIARY BOARD MEMBERS
We are also increasing the number of FOR PROTECTION AND 396 FOR
PROPAGATION OF
Auxiliary Board members in Africa, adding FAITH ..
9 members to the Board for Protection, and On behalf of the
Universal House of Justice
9 to that for Propagation, bringing the totals
for that continent to 27 and 45 respective- 29 AUGUST
1977
ly ... KINDLY CABLE MR IMBUM
CHINN IAH ...
The Universal House of Justice QUOTE INFOR.Ivl YOU WITH PLEASURE YOUR
APPOINTMENT CONTINENTAL BOARD COUNSEL-
17 MARCH 1976 LORS SOUTH-EASTERN AS IA..
The membership of six of the Boards of The Universal
House of Justice
Counsellors has been increased by the
appointrnent of one additional Counsellor 29 JUNE
1979
in each case, as follows: Western Africa, ... MOMENT PROPITIOUS
ANNOUNCE DURATION
Mrs. Thelma Khelghati; Southern Africa, TERMS SERVICE MEMBERS
CONTINENTAL BOARDS
Mr. William Masehla; South Cenháal Asia, COUNSELLORS AS
ANTICIPATED IN ANNOUNCE-
Mr. Burh::ini'din Afshin; North-eastern Asia, MENT ESTABLISHM ENT THAT
INSTITUTION AND
Mr. Hideya Suzuki; Ausháalasia, Mr. Owen IN CONSTITUTION
UNIVERSAL HOUSE OF JUS-
Battrick; Europe, Mr. Adib Taherzadeh. TICE, DECISION NOW TAKEN
THAT TERMS WILL
'The number of Auxiliary Board members BE OF FIVE YEARS
STARTING DAY COVENANT
26 NOVEMBER 1980 .. .
Ra isin g the total to thirteen. The Universal

4 J ULY 1979
JOYFULLY ANNOUNCE APPOINTMENT COUN-
SELLOR ANNELIESE BOPP TO MEMBERSHIP
INTERNATIONAL TEACHING CENTRE
The Universal House of Justice

7 FEBRUARY 1980
... DEEPLY GRIEVED UNTIM ELY PASSING
DEVOTED COWORKER INPERAJU CHINN IAH ..
The Universal House of Justice

20 OCTOBER 1980
HEARTS SADDENED PASSING DISTINGUISHED
COUNSELLOR LEONORA STIRLING ARMSTRONG .. .
The Universal House of Justice

3 NOVEMBER 1980
... we have decided that the time is ripe
for a further step in the development of the
institution itself that will , at one and the
same time, accord greater discretion and
freedom of action to the Continental Boards
S. Nagaratof Counsellors in the can-ying out of their
duties, and widen the scope of each Board to
embrace an entire continent. In accordance
with this deci sion, the zo nes of the Conti-
ne ntal Boards of Counsellors wil l, from the
Day of the Covenant of the year 137

Epyeru, Mr. Shidan Fat'he-Aazam,
Mr. Zekrollah Kazemi, Mr. MuQammad
Kebdani, Mrs. Thelma Khelghati,
Mr. William Masehla, Mr. MuQammad
Mu~tafa, Mr. Kolonario Oule, Mrs. Isobel
Sabri, Dr. Mihdi Samandari, Mr. Peter
Vuyiya, Mrs. Bahiyyih Winckler.

The Americas: Dr. Hidayatu ' llah AJ:ima-
diyyih, Dr. Farzam Arbab, Mrs. Carmen
de Burafato, Mr. Athos Costas, Mr. Angus
Cowan , Mr. Lloyd Gardner (Trustee of the
Continental Fund), Mr. Mas'ud Khamsi,
Mrs. Lauretta King, Mr. Artemus Lamb,
Mr. Peter McLaren, Mr. Raul Pavon,
Dr. Sarah Pereira, Mrs. Ruth Pringle,
Mr. Fred Schechter, Mrs. Ve lma Sherrill,
Mr. Donald Witze l.

Asia: Mr. Burhani 'd-Din Afshin, Mrs. Shirin
Boman, Dr. MasiQ Farhangi, Dr. John
Fozdar, Mr. ZabiQu' llah GulmuQamrnadi,
Mr. Aydin Gi.iney, Mr. Dipchand Khianra,
Mr. RuQu'llah Murntazi, Mr.
narn , Mr. Khudaral:irn Payman (Trustee of
the Continental Fund), Mr. Manuchihr
Salmanpur, Mr. Vicente Samaniego,
Mrs. Zena Sorabjee, Dr. Chellie Sundrarn,
Mr. Hideya Suz uki , Mr. Yan Kee Leong.

Australasia: Mr. Suhayl 'A

la'i, Mr. Ben
[26 November 1980] be as follows: Ayala, Mr. Owen Battrick (Trustee of the
1. Africa, comprising the areas of the four Continental Fund), Mr. Richard Benson,
present zo nes on that continent. Mrs . Tinai Hancock, Dr. Peter Khan,
2. The Americas, comprising the present Mr. Lisiata Maka.
zones ofN01ih, Central and South America. Europe: Mr. Erik Blumenthal, Mrs. Dorothy
3. Asia, comprising the present zo nes of Ferraby, Dr. Agnes Ghaznavi, Mr. Hart-
Western, South Central and Southeastern mut Grossmann, Mr. Louis Henuzet
Asia, together with the present zone of (Trustee of the Continental Fund), Mrs.
North-eastern Asia without the Hawaiian Ursula Mi.ihlschlegel, Dr. Leo Niederreiter,
Is lands and Micronesia. Mrs. Betty Reed, Mr. Adib Taherzadeh.
4. Australasia, comprising the present zo ne A number of friends who have rendered
of Australasia plus the Hawaiian Is lands highly valued services as Counsellors are
and Micronesia. not being reappointed for the coming term,
5. Europe. and we wish to express here our profound
Those who are now appointed as Coun- gratitude for the devoted labours they have
sellors to serve on these Continenta l Boards rendered and are rendering in the path of
for the ne xt five years are: the Cause. These dearly-loved believers are:
Africa: Dr. Hushang Ahdieh (Trustee Mr. Seewoosurnbur-Jeehoba Appa, Dr. Iraj
of the Continental Fund), Mr. I:Jusayn Ayman, Mr. Rowland Esta ll , Mr. Howard
Ardekani, Mr. Friday Ekpe, Mr. Oloro Harwood, Miss Violet Hoehnke, Mrs. Salisa

Kermani, Mr. Paul Lucas, Miss Elena Mar- Afaqi to the Continental Board of Counselsella, Mr. Alfred Osborne, Miss Thelma Perks, lors in Asia to replace Dr. Masil:i Farhangi,
Mr. Hadi RaJ:unani, Mr. 'Imad Sabiran, Miss who was martyred last year.
Edna True ... On behalf of the Universal

House of Justice

The Universal House of Justice

19MAY1983

For ten years the International Teaching

14 NOVEMBER 1980 Centre has rendered invaluable services at

The Universal House of Justice has the World Centre of the Faith, and it is with

requested that we infmm the Boards that the great joy that we now announce a number of

number of Auxiliary Board members allot- major steps in the evolution of this vital

ted to each continent is as follows: institution of the Administrative Order of

Protection Propagation Baha'u'llah.

Africa8 1 99 Since the tragic death of Mr. Paul Haney

Americas54 117 there have been only two Hands of the

Asia99 117

Australasia! 8 27

Cause residing in the Holy Land. We have

EuropeI!_ 36 therefore decided to call upon Dr. 'Ali

Totals279 396 Mul:iammad Varqa and Mr. Collis Feather-

International Teaching Centre stone to participate in the discharge of the special duties of the Hands of the Cause

27 NOVEMBER 1980 residing in the Holy Land when the occasion

In consideration of the extension of the requires, as for example, in dealing with

area of the Continental Board of Counsellors matters of Covenant-breaking. They will be

for Australasia we have decided to increase able to perform these functions either by

the number of Auxiliary Board members correspondence or by periodic sojourns at

allocated to that continent by nine on each the World Centre.

Board, raising the totals to twenty-seven We have decided to raise the number

Protection Board members and thirty-six of resident members of the International

Propagation Board members . .. ' Teaching Centre to nine.

For reasons of

The Universal House of Justice health Mrs . Florence Mayberry is leaving

the World Centre, bringing to an end her

24 JUNE 1981 highly valued services on this institution.

... ANOTHER FO UR DISTINGUISHED BELIEV ERS Four new Counsellor members

have there-
NOW GATH ERED ABHA KINGDOM ON BE!NG fore been appointed: Dr. Magdalene Camey,
MARTYRED ... DR. MASII-1 FARHANG I MEMB ER Mr. Mas'ud Khamsi, Dr. Peter Khan and
BOARD COUNSELLORS ASLA ... Mrs. Isobel Sabri, whom we now call upon
On behalf of the Universal House of Justice to transfer their residences to the Holy Land,
where they will join the Hands of the Cause
17 A UGUST 1981 of God, Amatu ' l-Baha R11l:iiyyih Khanum
... DEE PLY GRJ EV ED PASSING EMINENT DIST!N- and 'Ali-Akbar Furutan and Counsellors
GUISHED SERVANT BLESSED BEAUTY MEMBER Anneliese Bopp, Hooper Dunbar and 'Aziz
BOARD COUNS ELLORS AFRlCA MU HAMMA D Yazdi.
MUSTAFA .. We have further decided, as foreshad-
The Universal House of Justice owed in previous announcements, to institute a five-year term for the Counsellor members
13 M AY 1982 of the International Teaching Centre. Each
The Universal House of Justice announces te1m will sta1i on 23 May immediately folwith pleasure the appointment of Dr. $abir lowing the International Baha' i Convention,

and the current term will end on 23 May regional and global, for the approval of the
1988. Should circumstances prevent the Uni- Universal House of Justice.
versal House of Justice from making new • To direct the work of the Continental
appointments at the end of any five-year Pioneer Committees.
term, the Counsellors will remain in office • To administer the expenditure of the
until such time as new appointments can be International Deputization Fund.
made. • To administer an annual budget that
With the rapid growth of the Faith, its will be provided from the
Baha' i Internaemergence from obscurity, and the diversifi- tional Fund, allocating therefrom to the
cation of the activities that the believers Continental Boards of Counsellors monies
in many lands must undertake in such fields for special teaching projects and literature
as education, rural development, radio subvention, and, when
necessary, contriand public relations- matters which must butions to

the Continental Funds ...

increasingly occupy the attention of the Uni-
versal House of Justice- we have decided
that the time is ripe to devolve increased
responsibility upon the International Teach-
ing Centre, in the fields of protection and
propagation of the Faith. The duties of the
International Teaching Centre, including
those announced previously and those now
being assigned to it, are as follows:

• To assume full responsibility for coor-
dinating, stimulating and directing the
Continental Boards of Counsellors, acting
also as liaison between them and the
Universal House of Justice.

• To be fully inform1ed of the situation of
the Cause in all parts of the world and,
from this knowledge, to make reports and
recommendations to the Universal House
of Justice and give advice to the Continen-
tal Boards of Counsellors.

• To watch over the security and ensure
the protection of the Faith of God.

• To be alert to possibilities for the
extension of the teaching work and the
development of economic and social life
both within and without the Baha'i
community, and to draw the attention of
the Universal House of Justice and the

In the near future the International Teaching Centre will be moving into its new offices near the House of the Master, in the building which served for several decades as the Western Pilgrim House, later as the seat of the International Baha'i Council and, for the past twenty years, as that of the Univerthose announced previously and those now sal House of Justice. Now, most befittingly, it will serve as the office of the International Teaching Centre until the pe1manent building for that mighty institution can be raised on Mount Carmel in close proximity to the Universal House of Justice.

The Universal House of Justice

27 J UNE 1983

The Universal House of Justice announces with pleasure the appointment of the following Continental Counsellors:

Jn Aji-ica: Mr. Gila Michael Bahta

Mr. Kassimi Fofana

Jn th e Americas:Mr. Shapoor Monadjem

Jn Aus tralasia: Mrs. Joy Stevenson

The Universal House of Justice

4 AU G UST 1983

DEEPLY MOURN LOSS OUTSTAN DING PRO-MOTER FAITH WILLI AM MASEHLA.

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

WORKER IN TEACHING INDIGENOUS PEOPLES

LATIN AMERICA.

The Universal House of Justice

6 DECEMBER 1983

.. .announces with pleasure the appointment of the following Continental Counsellors:

Jn Africa:Mr. Mabuku Wingi

Jn the Americas: Mrs. Isabel P. de Calderon.

The Universal House of Justice

Ru;ivAN 1984

.. .The International Teaching Centre, operating from its world seat, has provided loving and wise leadership and direction to the Boards of Counsellors. Its sphere of service has been immensely extended by the assignment of new responsibilities and by raising the number of its Counsellor members to seven. The dedicated services of the Counsellors in all the continents, ably

The Universal House of Justice

24 O CTOBER 1983

DEEPLY DEPLORE LOSS ZEA LOUS SERVANT CAUSE BA HA 'U' LLAH RAUL PAVON DI ST IN - GU IS HED PROMOTER FAITH AND IN DEFATI GABLE

The membership of the Continental Boards of Counsellors as now appointed is:

Africa (18 Counsellors):
Mr. Hushang Ahdieh (Trnstee of the Continental Fund), Mr. I:Iusayn Ardekani, Mrs. Beatrice 0. Asare, Mr. Gila Michael Bahta, Mr. Friday Ekpe, Mr. Oloro Epyern, Mr. Shidan Fat'he-Aazam, Mr. Kassirni Fofana, Mr. Zekrollah Kazemi, Mr. MuJ:tammad Kebdani, Mrs. Thelma Khelghati, Mr. Roddy Dharma Lutchmaya, Mr. Daniel Ramoroesi, Dr. Mihdi Samandari, Mrs. Edith Senoga, Mr. Peter Vuyiya, Mrs. Lucretia Mancho Warren, Mr. Mabuku Wingi.

The Americas (17 Counsellors):
Dr. Hidayatu' llah AJ:tmadiyyih, Mr. Eloy Anello, Dr. Farzam Arbab (Trnstee of the Continental Fund), Dr. Wilma Brady, Mrs. Isabel P. de Calderon, Mr. Rolf von Czekus, Mr. Robert Harris, Mrs. Lauretta King, Dr. Peter McLaren, Mr. Shapoor

supported by the Auxiliary Board members , have been invaluable in fostering the spiritual health and integrity of the world-wide community. To develop further this vital organ of the Administrative Order, it has been decided to establish a te1m of five years ' service for those appointed to the Auxiliary Boards, commencing November 26, 1986 ...

The Universal House of Justice

7 MARCH 1985

DEEPLY GRIEVED UNTIMELY PASSING -ESTEEMED LLOYD GARDNER STALWART DE- FENDER INTERESTS FAITH AMERICAS.

The Universal House of Justice

24 OCTOBER 1985

It gives us great happiness to announce the membership of the Continental Boards of Cow1sellors as from the Day of the Covenant, 26 November 1985. The number of Counsel- of the Contilors has been increased from 63 to 72 and adjustments have been made in their geographical distribution in consonance with the development of the Faith around the world.

Monadjem, Mrs. Ruth Pringle, Mr. Donald 0 . Rogers, Mr. Fred Schechter, Dr. Arturo Serrano, Mr. Alan Smith, Dr. David R. Smith, Mr. Rodrigo Tomas .

Asia (19 Counsellors):

Dr. $abir A.faqi, Mr. Burhani'd-Din Afshin, Dr. Iraj Ayman, Mr. Bijan Fareed, Dr. John Fozdar, Mr. Zabil:iu'llah GulmuJ:tammadi, Mr. Bharat Koirala, Mr. RuJ:tu'llah Mum- tazi, Mr. S. Nagaratnam, Dr. Perin Olyai, Mrs. Rose Ong,. Mr. KhudaraJ:tm Payman (Trustee of the Continental Fund), Mr. Masih Rawl:iani, Mr. Vicente Samaniego, U Soe Tin, Dr.Illian Sezgin, Mrs. Zena Sorabjee, Dr. Chellie J. Sundram, Mr. Michitoshi Zenirnoto.

Australasia (9 Counsellors):

Mr. Suhayl 'Ala'i, Mr. Ben Ayala, Justice Richard Benson, Dr. Kanrran Eslrraghian, Mrs. Tinai Hancock, Mr. Lisiate Maka, Mrs. Gayle MoITison, Dr. Sims Naraqi, Mrs. Joy Stevenson (Trnstee nental Fund).

Europe (9 Counsellors):

Dr. Agnes Ghaznavi, Mr. Hartmut Grossdevelopment of the Faith around the world. mann, Mr. Louis Henuzet (Tmstee of the

Continental Fund), Mrs. Ursula Miihlschle- gel, Dr. Leo Niederreiter, Mrs. Polin Rafat, Mr. Adib Taherzadeh, Mr. Adam Thome,

1 JANUARY 1986

The presentation of the condition of the Baha'i International Fund at the Counsel-

Mr. Sohrab Youseffian.

The following nineteen devoted believers who are now being relieved of the onerous duties of membership on the Boards of Counsellors, wi ll , as distinguished servants of the Cause, continue through their out-standing capacities and experience to be sources of stimulation and encouragement to the friends.

Mr. A. Owen Battrick, Mr. Erik Blumenthal, Mrs. Shirin Boman, Mrs. Carmen de Burafato, Mr. Athos Costas, Mr. Angus Cowan, Mrs. Dorothy Ferraby, Mr. Aydin Gi.iney, Dr. Dipchand Khiama, Mr. Artemus Lamb, Mr. Kolonario Oule, Dr. Sarah Pereira, Mrs. Betty R. Reed, Dr. Manu-ckler, Mr. Donald Witzel, Mr. Yan Kee Leong.

We express to each and every one of these dear friends our heartfelt gratitude and assure them of our prayers in the Holy Shrines for the confirmation of their highly meritorious and self-sacrificing services to the Cause of Baha ' u ' llah.

lors' Conference has precipitated many requests for information ... It is essential that the friends throughout the world be educated in the importance of the funds: loca l, national, continental and international... Such education can be greatly assisted by the Counsellors and their Auxil iary Boards, and should be adapted to the conditions of every Baha'i community ...

The Universal House of Justice

2 JANUARY 1986

The eager expectation with which we welcomed to the World Centre, on 27 December, sixty-four Counsellors from the five continents to discuss, with the Interchi hr Salmanpur, Mrs . Velma Sherrill, national Teaching Centre, the challenges Mr. Hedeya Suzuki, Mrs. Bahiyyih Win- and opportunities facing the Baha'i world community, has, at the conclusion of their historic conference, been transmuted into fee lings of deepest joy, gratitude and love.

'Graced by the presence of the Hands of the Cause Amatu ' l-Baha RuDiyyih Khanum , Ugo G iachery, 'Ali-Akbar Furutan, 'Alimeritorious and self-sacrificing services to M uDammad Yarqa and Collis Featherstone, the Conference was organized and managed

The Universal House of Justice with admirable foresight and efficiency by the International Teaching Centre ...

24 OCTOBER 1985 The beloved Counsellors, strengthened

At this time when the Baha ' i world is and enriched by their experience in the Holy facing the challenge of the International Land, will, as early as possible, consult Year of Peace, on the point of completing with all National Spiritual Assemblies on the Seven Year Plan and standing on the measures to conclude triumphantly the thresho ld of a new Six Year Plan, we have current Plan, and on preparations to launch fe lt it impo1iant to call upon the Counse llors the Six Year Plan. In anticipation of those from a ll the continents to gather at the World consu ltations, National Spiritual Assem- Centre for a conference to deliberate on the blies wi ll receive the full announcement of tasks and opportunities of the years immedi- the aims and characteristics of that Plan, so ately ahead. This conference will take place that together with the Counsellors they may from 27 December 1985 through 2 January formulate the national plans which will, for 1986 and is yet one more sign of the rapid each community, establish its pursuit of the advance and consolidation of the institutions overall objectives. of the Cause of God. This new process, whereby the national

The Universal House of Justice goals of the next Plan are to be largely formulated by National Spiritual Assemblies

and Boards of Counsellors, signalizes the inauguration of a new stage in the unfold- ment of the Administrative Order. Our beloved Guardian anticipated a succession of epochs during the Formative Age of the Faith; we have no hesitation in recognizing that this new development in the maturation

ASIA			
Protection	99	0	99
Propagation	117	9	126
AUSTRALASIA			
Protection	27	9	36
Propagation	36	9	45
EUROPE			
Protection	36	0	36
Propagation	36	0	36

of Baba 'i institutions marks the inception of
the fourth epoch of that Age. TOTAL 702
54 756
The Universal House of Justice Protection 297 27 324
Propagation 405 27 432
MARCH 1986
HEARTS GIUEFSTRICKEN PASSING OUTSTAND- This further expansion of the institution
ING PROMOTER CAUSE ANGUS COW AN. of the Auxiliary Boards reflects the recent
The Universal House of Justice increase of the number of Continental Counsellors from 63 to 72 and is required by the
25 MAY 1986 marked growth in the size of Baha'i commu-
... On the Day of the Covenant, nities, a growth which it is confidently
26 November 1986, a new term of five years expected will accelerate during the Six Year
will begin for those appointed to the Auxil- Plan as the impact of the Faith's emergence
iary Boards. In preparation for that event, we from obscurity begins to make itself evident
find it propitious to announce the following in a growing interest in its teachings by
decisions. people in all walks of life.
As from last Ric:lvan, Turkey has been The Universal House of Justice
transferred from the area of responsibility of
the Continental Board of Counsellors in 18 MAY 1988
REJOICE ANNOUNCE APPOINTMENT COUN-
Asia to that of the Continental Board of
SELLOR MEMBERS INTERNATIONAL TEACHING
Counsellors in Europe. Counsellor Ilhan
CENTRE FOR FIVE-YEAR TERM BEGINNING 23 MAY
Sezgin is, therefore, a member of the Euro-
1988: DR. FARZAM ARBAB, DR. MAGDALENE CAR-
pean Board of Counsellors. It has also been
NEY, MR. HARTMUT GROSSMANN, MR. MAS ' UD
decided to increase the size of the European
Kl-IAMS!, MRS. LAURETTA KING , MR. DONALD
Auxiliary Board for the Protection of the
ROGERS, MRS ISOBEL SABRI, MRS. JOY STEVEN-
Faith to 36 members, which is the same as
SON, MR. PETER VUYIY A. VIEW SUPREME IMPOR-
the number currently authorized for the
TANCE ACCELERATION TEACHING WORK THIS
Propagation Board in the continent.
STAGE FORMATIVE AGE NUMBER COUNSELLOR

In view of the growth of the Baha'i com-
MEMBERS NOW RAISED TO NINE. EXPRESS
munity and its emergence from obscurity,
PROFOUND GRATITUDE MR. 'AZIZ YAZDI AND
we have decided to make the following fur-
MISS ANNELIESE BOPP FOR THEIR ASSIDUOUS
ther changes in the number of members of
the Auxiliary Boards, to be effective from DEVOTED SELF-SACRIFICING
SERVICES TEACHING
CENTRE OYER SO MANY YEARS.
26 November 1986:

	Present Number	Added N umber	New N umber	
AFIUCA				30 MAY 1988
Protection	81	9	90	The burgeoning potential for immediate
Propagation	99	9	108	
AMERICAS				
progress in the field of teaching, affim1ed by				
Protection	54	9	63	the expectant and resolute
spirit displayed at				
Propagation	117	0	117	the Sixth International
Convention, and the				

The Universal House of Justice

The members of the Universal House ofJustice, five Hands of the Cause of God, and
Counsellor members of the International Teaching Centre join members of the Continental
Boards of Counsellors after the International Convention in Haifa, Israel, in May 1988.

Counsellor Beatrice Asare being welcomed by member of the Universal of Justice Peter
Khan to a special reception held for Counsellors at the Seat of the International Teaching
Centre during the sixth International Convention! in Haifa, Israel, 1988.

From left to right: the Hands of the Cause of God Dr. 'A li-Muhammad Varqa, William
Sears, Amatu 'l-Baha Rilhiyy ih Khanum, 'A li-Akbar Furutan and H. Collis Featherstone
visit the Mansion in Mazra 'ih as part of the Counsellors Conference in May 1988.

Counsellors Robert Harris and Arturo Serrano consult with Counsellor member of the
International Teaching Centre Magdalene Carn ey during the Post Convention

Counsellors
Conference. Haifa, Israel, May 1988.

awakening of a new consciousness among the believers as to the unusual possibilities and urgency of the times compel a further thrust in the development of the capacity of the International Teaching Centre to can)' out its indispensable, sacred functions. Thus, with the benefit of recent consultations with the Hands of the Cause of God residing in the Holy Land, we have reached the decision, as announced in our message of 18 May 1988 to the Bah a 'is of the world, to raise the number of Counsellor members of the Teaching Centre to nine. This is one of a number of related steps responding to the necessity for new modes of action on the part of the Universal House of Justice and of the Hands of the Cause in relation to the work of the Teaching Centre, at this time of new opportunities and new challenges for the Cause of God occasioned by the growing maturation of the Administrative Order and rapidly accelerating change in the conditions of mankind.

The regular work of the Teaching Centre

In the matter of protection, the cunent procedure should be maintained by which the Hands of the Cause residing in the Holy Land, together with the two non-resident Hands designated to participate in their work, have the responsibility of deciding on questions of Covenant-breaking, or of the reinstatement of Covenant-breakers, for the ultimate approval of the Universal House of Justice.

These important adjustments in the operation of the International Teaching Centre, while affording the Hands of the Cause greater freedom from administrative duties, preserve their prerogatives in influencing the development of the institution, and also make for a deeper exploration and wider manifestation of its functions, as amplified in our letter of 19 May 1983 addressed to the followers of Baha'u'llah throughout the world.

The Universal House of Justice

16 JUN E 1988

will be decided upon through consultative action of the Counsellors; and since corporate action is fundamental to the direction of the Teaching Centre, it will be necessary for a quorum of five Counsellors to be present at the World Centre at all times ...

Released from the confining, day-to-day involvement in the administration of the work of the International Teaching Centre, the Hands of the Cause in the Holy Land can concenháate to a greater degree on the unique services that they alone can render and, from the knowledge and perspective which over 30 years of unintenupted service at the World Centre have given them, be able to advise the International Teaching Centre and the Universal House of Justice on those matters in which they feel that the work of the Teaching Cenháe and the Counsellors throughout the world needs direction and development. In this regard, the Hands of the Cause may request reconsideration by the International Teaching Centre of a decision it has made.

Recent events have given rise to eleven vacancies in the membership of the Continental Boards of Counsellors. Mr. Adib Taherzadeh has been elected to the Universal House of Justice; Dr. Farzam Arbab, Mr. Harmut Grossmann, Mrs. Lauretta King, Mr. Donald Rogers, Mrs. Joy Stevenson and Mr. Peter Vuyiya have been appointed as Counsellor members of the International Teaching Centre.

In addition, ill health has sadly made it impossible for Dr. Chellie Sundram to continue his services as a Counsellor for Asia, Dr. Iraj Ayman and Mrs. Thelma Khelghati have been compelled by circumstances beyond their control to leave, respectively, the continents of Asia and Africa in which they were serving, and Mr. Adam Thorne has had to resign, for personal reasons, from the Continental Board of Counsellors for Europe. We wish first to express our profound appreciation of the contributions these dear friends have made to the advancement of the Cause of God during their years of

The members of the International Teaching Centre in front of the Seat of the Universal House ofJustice in June 1988. Left to right: Mrs. Joy Stevenson, Mr. Hartmut

Grossmann,
Mrs. Lauretta King, Mr. Mas 'ud Khamsi, the Hand of the Cause of God 'Ali-Akbar Furutan, Dr. Magdalene Carney, the Hand of the Cause of God Amatu 'l-Baha Riihiyyih
Khcinum, Mr. Donald Rogers, Mr. Peter Vuyiya, Dr. Farzam Arbcib, Mrs. Isobel Sabri.

service as Counsellors, and we pray that the blessings of Baha'u'llah will surround them in all they undertake in the future.

We now have great happiness in announcing the appointment of the following believers as Continental Counsellors:

Africa: Mr. George Allen and Mr. Hizzaya Hissani

The Americas: Mr. Gustavo Correa, Mrs. Jacqueline Delahunt and Dr. William Roberts.

Asia: Dr. Kim Myung-Jung and Mrs. Shantha Sundram

Australasia: Mrs. Violette Haake

Europe: Mr. Patrick O'Mara, Mrs. Elisabeth Milhlschlegel and Dr. Shapoor Rassekh.

Furthermore, as two of the Counsellors now appointed to the International Teaching Centre had been Trustees of their respective Continental Funds, we now appoint Counsellor Peter McLaren to be Trustee of the Continental Fund in the Americas, and Counsellor Ben Ayala to be Trustee in Australasia.

The Universal House of Justice

16 JUNE 1988

WITH GRATEFUL HEARTS CONVEY TO THE FOLLOWERS OF BAHA ' U' LLAH THROUGHOUT WORLD JOYFUL NEWS FIRST MEETING NEWLY APPOINTED INTERNATIONAL TEACHING CENTRE.

ON MORNING OF FRIDAY THIRD JUNE THE HA N DS OF THE CAUSE AMATUL-BAHA RUH IYYIH KHANUM AND ALI AKBAR FURUTAN , THE MEMBERS OF THE UNIVERSAL HOUSE OF JUSTICE AND THE NINE COUNSELLOR MEMBERS OF THE INTERNATIO NAL TEACHING CENTRE GATHERED IN BAHJI AND ENTERED THE MOST HOLY SHRINE FOR PRAYERS BEFORE PROCEED ING TO THE MANS ION OF BAHA'U ' LLAH WHERE THE IR FIRST JOI NT MEETTNG WAS HELD IN ROOM W ITH SHOGI-11 EFFENDI. ALL WERE ACUTELY CONSC IOUS OF THE INESTIMABLE BLESSING OF INITIATING THEIR CONSULTATIONS IN THESE

Mr. Zekrollah Kazemi, Mr.

Mu!;iammad
SACRED PRECINCTS. IN THJS AND SUBSEQUENT
CONSULTATIONS DURING THE DAYS WHICH FOL-
LOWED, TI-IE TASKS OF TI-IE INTERNATIONAL
TEACHING CENTRE IN FACE OF TI-IE TREMEN-
DOUS OPPORTUNITIES FOR TEACHING NOW
BEFORE TI-IE BAI-IA'! WORLD WERE REVIEWED,
AND NEW PATTERNS OF OPERATION WERE
FORMULATED. REJOICE NEW VISTAS OPENIN G
FOR YI CTORJOUS PROMOTION CAUS E GOD.

The Universal House of Justice

30 OCTOBER 1989

The untimely passing of Mr. Roddy Lutchmaya on 25 September 1989 left a vacancy on the Continental Board of Counsellors in Africa. By the appointment of Mr. Gilbert Robert of Reunion to membership of that Board we have now filled this vacancy.'

The Universal House of Justice

29 AUGUST 1990

PROFOUNDLY DEPLORE TRAGIC C IRCUM-
STANCES SUDDEN PASSING DEARLY LOYED,
WI-IOLL Y DEVOTED , INDEFATIGABLE SERVANT
BAI-IA'U'LLAI-1 I-IEDAYATOULLAH AI-IMAD-
IYEI-1 . .. .

The Universal House of Justice

25 OCTOBER 1990

It gives us great pleasure to announce the

Kebdani, Mr. Daniel
Ramoroesi, Mr. Gilbert
Robert, Mrs. Edith
Senoga, Mrs . Lucretia
M. Warren, Mr. Mabuku
Wingi.

The Americas (17 Counsellors):

Mr. Eloy Anello, Mr. Gustavo Correa,
Mr. Rolf von Czekus, Mrs. Jacqueline
Delahunt, Dr. Wilma M.
Ellis, Dr. Peter
McLaren (Trustee of the Continental Fund),
Mr. Shapoor Monadjem, Mrs. Linda Neu-
feld, Mrs. Ruth Pringle, Dr. William
Robe1ts, Mrs. Isabel de Sanchez, Mr. Fred
Schechter, Mr. Errol Sealy, Dr. Arturo
Serrano, Mr. Alan Smith, Dr. David R.
Smith, Mr. Rodrigo Tomas.

Asia (17 Counsellors):

Dr. Sabir Afaqi, Mr. Burharn'd-Din Afshin,
Mr. Fai;lil Ardikani, Mr.
khani, Mr.
Bijan Farid, Dr. John Fozdar,
Mr. David Huang, Mr. 'Abbas Katirai,
Dr. Kirn Myung Jung, Mrs. Lee Lee Lud-
her, Mr. S. Nagaratnam, Dr. Perin Olyai,
Mrs. Rose Ong, Mr. Vicente Samaniego,
Mrs. Kimiko Schwerin, Mrs. Zena Sorab-
jee, Mrs. Shantha Sundram (Trustee of the
Continental Fund).

Australasia (10 Counsellors):

Mr. Ben Ayala, Mrs. Beatrice Benson,
Mr. Afemata Moli Chang, Dr. Kamran
Eshraghian (Trustee of the Continental
Fund), Mrs. Violette Haake,

membership of the Continental Boards of Counsellors as from the Day of the Covenant, 26 November 1990. The number of continental Counsellors remains at 72, but adjustments have been made in their geographical distribution in consonance with the development of the Faith around the world.

The membership of the Continental Boards of Counsellors as now appointed is:

Africa (18 Counsellors): Dr. Hushang Ahdieh (Trustee of the Continental Fund), Mr. George Allen, Mrs. Beatrice 0. Asare, Mr. Gila Michael Bahta, Mr. Kiser Barnes, Mrs . Parvin Djoneidi, Mr. Mehraz Ehsani, Mr. Friday Ekpe, Mr. Shidan Fat'he-Aazam, Mr. Kasthrough their outsimi Fofana, Mr. Hizzaya Hissani, Mr. Suhayl Ala'i, Mr. Husayn Ardekani, Justice Richard Benson, Mrs. Isabel de Calderon, Mr. Oloro Epyeru, Dr. Agnes Ghaznavi, Mr. ZabiDu'llah GulmuDammadi, Mr. Robert Harris, Mr. Bharat Koirala, Mr. Lisiate Maka, Mr. Rouhollah Momtazi, Mrs. Tinai Hancock, Mrs. Betra Majmeto, Mrs. Gayle Morrison, Dr. Sin.ls Naraqi, Mr. Bruce Saunders.

Europe (10 Counsellors): Mr. Louis Henuzet, Mr. Foad Kazemzadeh, Mrs . Elisabeth Miihlschlegel, Mr. Patrick O'Mara (Trustee of the Continental Fund), Mr. Nabil Perdu, Mrs. Polin Rafat, Dr. Shapour Rassekh, Mr. Paul Semenoff, Dr. Ilhan Sezgin, Mr. Sohrab Y oussefian.

The following eighteen devoted believers who are now being relieved of the onerous duties of membership on the Boards of Counsellors will, as distinguished servants of the Cause, continue standing capacities and experience to be

sources of stimulation and encouragement to the friends .

We are calling upon the Counsellors from all continents to gather at the World Centre from 28 December 1990 through 3 January 1991 for a conference to deliberate on the tasks and opportunities of the years immediately ahead, as we approach the end of the Six Year Plan and the observance of the Holy Year marking the Centenary

of the
Mrs. Ursula Mi.ihlschlegel, Dr. Leo Ascension ofBaha'u'llah and of the inaugu-
Niederreiter, Mr. KhudaraQm Payman, ration of His Covenant.
Mr. MasiD Rawl~ani, Dr. Mihdi Samandari, It is our fervent hope that from this Con-
U Soe Tin, Mr. Michitoshi Zenimoto. ference will flow a stream of guidance and
We express to each and every one of inspiration to the followers ofBaha'u'llah in
these dear friends our heartfelt gratitude and every land, reinforcing a hundredfold their
assure them of our prayers in the Holy endeavours to achieve the triumph of the
Shrines for the confirmation of their highly Cause of God.
meritorious ~nd self-sacrificing services to The Universal House of Justice
the Cause ofBaha ' u' llah.
Throughout all the continents the RIQVA N 1991
influential and energetic services of the ... We are delighted and encouraged
Counsellors have demonstrated the progres- beyond measure by the vigorous beginning
sive development of their essential sphere of which the Boards of Counsellors have made
operation. The effective manner in which as they entered the new term of their
they inspire both the believers and institu- indispensable and highly appreciated
tions with a greater sense of vision and services to the Baha' i world. The fresh
direction; the extensive consultations they initiatives to which, with the whole-hearted
carry out with National Spiritual Assemblies encouragement and splendid support of the
in the prosecution of the objectives of the International Teaching Centre, they now
Six Year Plan; the part they play in the bend their energies, augur
well for a gratifyvanguard of believers addressing the needs ing completion of the Six Year Plan. May
of the supplementary Two Year Plan in their exertions be greatly bolstered by the
Eastern Europe, the Soviet Union, Mongolia increase, as of the Day of the Covenant this
and China; the widespread support they year, in the number of Auxiliary Board
offer to the consolidation efforts at the grass members to 846-90 more than

exist at
roots of the communities through the dedi- present. The world-wide
community will
cated untiring effotis of their Auxiliary Board certainly welcome the
strength which this
members and their assistants; the steady action will bring to the
scope and quality of
encouragement they lend to both the enro l- the spiritual duties
assigned to the Auxiliary
ment and deepening of youth and children; Board members and their
assistants, whose
the generous assistance they extend to the operation at the grass roots
is a guarantee of
teaching work through the allocation of the continued expansion and
consolidation
subvention funds to special projects and the of our glorious Faith.
publication and dissemination of Baha' i litera- The Universal
House of Justice
ture and aud io-visual materials-in all these
activities we witness the manifold evidences 14 MAY 1991
of the vital ro le exercised by these high- Wel l nigh four decades
have elapsed
ranking officers of the Faith in the protection since the beloved Guardian,
Shoghi Effendi,
and propagation of the Cause of God. asked the Hands of the Cause
of God

Members of the Continental Board of Counsellors for Africa in 1991. Seated, left to right:
Parvin Djoneidi, Friday Ekpe, Lucretia Warren, Edith Senoga, Muhammad Kebdani, Beatrice Asare, Gilbert Robert. Standing, left to right: Shidan Fat 'he-Aazam, Kassimi
Fofana, Mehraz Ehsani, Mabuku Wingi, Kiser Barnes, George Allen, Daniel Ramoroesi,
Zekrollah Kazemi, Gila Michael Bahta, Hushang Ahdieh.

I I

Members of the Continental Board of Counsellors for the Americas in 1991. Front row,
left to right: Jacqueline Delahunt, Isabel de Sanchez, A Ian Smith, Eloy Anello, Wilma Ellis,
Ruth Pringle, Rodrigo Tomas. Middle row: Linda Neufeld, David Smith, Errol Sealy,
William Roberts, Arturo Serrano. Back row: Fred Schechter, Peter McLaren, Rolf von
Czekus, Shapoor Monadjem, Gustavo Correa. (Top left is Mr. Robert Henderson.)

residing outside the Holy Land to appoint, in each continent, resident Baha'is who would serve as members of an Auxiliary Board, referred to by him as a "vital and indispensable organ of the embryonic and steadily unfolding Baha' i Administrative Order" ....

In addition to the qualities usually sought in members of the Auxiliary Board, a primary characteristic called for at this time is a willingness to approach their work in a style and manner that will truly arouse and release the power that resides in the believers, thus enabling them to arise and serve the Cause with fervour and devotion reminiscent of the dawn-breakers of the Heroic Age ....

It is awe-inspiring to contemplate the invigorating actions that will devolve upon our arm of the Administrative Order in connection with the forthcoming festivities, commemorations, and celebrations of the Holy Year; also to realise that soon after the conclusion of these momentous events, the International Baha'i Convention will take place during Ric;!van 1993 and a new chapter in the prosecution of the Tablets of the

7 OCTOBER 1991

We are happy to a1111ounce the appointment of Dr. Payman Mohajer as a new member of the Continental Board of Counsellors in Asia.

He is replacing Mr. S. Nagaratnam who, due to ill health and personal circumstances, found it necessary to resign from the Board of Counsellors. His resignation was regretfully accepted and his many years of dedicated service in his capacity as a Counsellor are warmly remembered.

The Universal House of Justice

10 O CTOBER 1991

DEEPLY GRIEVED SUDDEN PASSING STAL-WART MAIDS ERVANT BAHA'U'LLAH MEMBER INTERNATIONAL TEACHfNG CENTRE MAGDALENE M. CARNEY. HER WELL NIGH THREE DECADES UNBROKEN SERVICE CAUSE GOD EXERTED IMMENSE INFLUENCE TEACHING WORK SOUTHERN REGION UNITED STATES, INVOLVED THIRTEEN YEARS MEMBERSHIP NATIONAL SPIRITUAL ASSEMBLY THAT COUNTRY UNTIL HER APPO INT-MENT IN 1983 TO INTERNATIONAL TEACHING

CENTRE. INDOM ITABLE FAITH, UNSWERV ING
Divine Plan will be opened. Considering the DEVOTION COVENANT, SELFLESS SP IRIT, OPEN
implications of these events for our institu- CANDOUR, WHOLEHEARTED COMMITM ENT
tion, we have decided to request you to call, EDUCATION CHILDREN AND YOUTH ARE AMONG
on our behalf, special conferences in regions QUALITIES THAT WILL EVER BE ASSOCIATED
of your continent for the members of the WITH GOLDEN MEMORIES HER HIGHLY ACTIV E
Auxiliary Boards sometime during Janua1y LIFE. ARDENTLY PRAY ING HOLY THRESHOLD
and February 1992. A member of the Inter- PROGRESS HER STERLING SOUL THROUGHOUT
national Teaching Centre will join you and DIVfNE WORLDS. ADVISE HOLD MEMORIAL SER-
participate in these gatherings, which we VI CES HER HONOUR ALL HOUSES WORS HIP AND
envision may take up to five days . .. fN BAHA'I COMMUNITLES THROUGHOUT WORLD.
As we contemplate the transition from the The Universal House of Justice
days in 1954 when thirty-six Auxiliary Board
members were assigned for the entire Baha'i 16 APRJL 1992
world, to today when eight hundred and The members of the
International Teachforty-six have been allocated and thousands ing Centre returned from the Auxiliary Board
of assistants appointed, we bow our heads conferences filled with admiration for the
in wonder at the developments in the Cause magnificent services that Auxiliary Board
that have generated this tremendous increase. members and their assistants are rendering
This fact bolsters our eagerness to reflect and to the Cause everywhere ....
consult with you on ways to make ever more In each conference the greater part of the
effective and efficient the operation of this consultation revolved around the imperative
vital agency of the Administrative Order. to translate high ideals and ardent love into
International Teaching Centre action. We have no doubt that the Auxiliary

Members of the Continental Board of Counsellors for Asia in 1991. Seated, left to right:

$izbir Afaqi, Lee Lee Ludher, 'Abbas Katirai, Kimiko Schwerin, Fa<f,il Ardikani, Jabbar
Eidelkhani. Standing: S. Nagaratnam, Shantha Sundram, Kim Myung Jung, Perin Olyai,
David Huang, Rose Ong, Bijan Farid, Zena Sorabjee, John Fozdar, Burhizni 'd-Din Afshin.

Members of the Continental Board of Counsellors for Australasia in 1991. Seated, left to
right: Ben Ayala, Violette Haake, Sinls Naraqi, Tinai Hancock, Kamran Eshraghian.
Standing, left to right: Beatrice Benson, Gayle Morrison, Bruce Saunders, Afemata Moli
Chang, Betra Majmeto.

Members of the Continental Board of Couns ellors for Europe in 1991 . From left to right:
Polin Rafat, Sohrab Youssefi.an, Shapour Rassekh, Nabil Perdu, Paul Semenoff, Louis
Henuzet, Ilhan Sezgin, Foad Kazemzadeh, Patrick 0 'Mara, Elisabeth Miihlschlegel.

Board members and their assistants will be instrumental during the Holy Year in creating an atmosphere that will generate manifold activities to emblazon the Name of Baha'u 'llah throughout every region. We ardently hope that the momentum gained during the Holy Year will usher the Baha 'i conununity into a period of unprecedented victories during the Three-Year Plan . ...

International Teaching Centre

RIDVAN 1992

... The advances in the consolidation of the Baha'i administrative system are evident

and their auxiliaries, backed by a reinforced and vigorous International Teaching Centre, assured to the Spiritual Assemblies, whom they are charged to stimulate and advise, a buttressing indispensable to the welfare of the entire system; while the extension of the span of activities of the National and Local Spiritual Assemblies, themselves charged with guiding the destinies of their communities, significantly broadened the base of that system. Collaterally, the work of these institutions has facilitated and boosted the evolution of the Administrative Order. Even more: they have demonstrated a creative

from the marked improvement in the inter-
nal development and collaborative efforts of
its two arms .... The growth in confidence
and strength of the Boards of Counsellors
692 THE BAHA'I WORLD

In Suriname,
Counsellor Jacqueline
Delahunt (left) consults with Mrs. Terry
Madison during the
National Convention
held in Paramaribo
in April 1990.

In Czechoslovakia, '
Counsellor Riihu 'llah
Mumtazi (standing
right) visits friends
in Prague in
December I 986.

In Ha waii, Counsellor
Gayle Morrison
(standing fifth fi'om
right) attending a joint
meeting between the
National Spiritual
Assembly of the
Hawaiian Islands and
the Local Assembly of
Honolulu held in
February 1987.
THE WORLD ORDER OF BAHA'U'LLAH 693

In Korea, Counsellor
Kim Myung Jung
(standing third Ji-om
right) joins in celebrating the Seventieth
Anniversary of the
Introduction of the
Faith in Korea during
an event held in Seoul
on 18Feburary 1992.

Jn Guatemala, members of the Continental
Board of Counsellors
for the Americas and

energy that bodes well for their
maturation.
The Universal
House of Justice

some Auxilimy Board members meeting with members of the National Spiritual Assemblies in Central America; 1990.

Jn Bophuthatswana, Counsellor member of the International Teaching Centre Dr. Magdalene Carney (front left) meets joyful co-workers Counsellor Daniel Ramoroesi and Lally Warren (front) and A uxilimy Board members Enos Makhele (back left) and Sohail Rowhani; l 989.

III

THE NATIONAL SPIRITUAL ASSEMBLY

1. INTRODUCTION

f N this Day a great festival is taking place in the Realm above.for whatsoever was promised in the sacred Scriptures hath been fulfilled. This is the Day ofgreat rejoicing. 1

The primary mission of the Baha ' i Faith is the establishment of a Divine Civilization-the evolving edifice of the Kingdom of God on earth. "For Baha'u'llah," Shoghi Effendi wrote, ... has not only imbued mankind with a new and regenerating Spirit. He has not merely enunciated certain universal principles, or propounded a particular philosophy, however potent, sound and universal ... it is of vital importance that in every

National Spiritual Assemblies are among the pillars of the Baha'i World Order and were first elected in response to a letter written by Shoghi Effendi on 12 March 1923 to the followers of Baha'u'llah throughout America, Great Britain, Germany, France, Switzerland, Italy, Japan and Australasia:

these may be. In addition to these He, as well as 'Abdu'l-Baha after Him, has, unlike the Dispensations of the past, clearly and specifically laid down a set of Laws, established definite institutions, and provided for the essentials of a Divine Economy. These are destined to be a pattern for future society, a supreme instrument for the establishment of the Most Great Peace, and the one agency for consultations, the manifold activities of the friends as well as the lamation of the reign of righteousness and justice upon the earth. 2

Baha' u' llah, Tablets of Baha 'u '//ah Revealed After the Kitab-i-Aqdas (Haifa: Baha 'i World Centre, 1978), p. 78.

Shoghi Effendi, The World Order of Ba ha 'u 'I/ah, Selected l etters (Wilmette: Baha'i Publishing Trust, 1982), p. 19.

text of the Testament will have, in conjunction with the other National Assemblies throughout the Baha'i world, to elect directly the members of the International House of Justice, that Sup-

country, where the conditions are favorable and the number of the friends has grown and reached a considerable size, such as America, Great Britain and Germany, that a "National Spiritual Assembly" be immediately established, representative of the friends throughout that country. Its immediate purpose is to stimulate, unify and coordinate by frequent personal consultations, the manifold activities of the friends as well as the local Assemblies; and by keeping in close and constant touch with the Holy Land, initiate measures, and direct in general the affairs of the Cause in that country. It serves also another purpose, no less essential than the first, as in the course of time it shall evolve into the National House of Justice (referred to in ' Abdu'l-Baha's Will as the "secondary House of Justice"), which according to the explicit incorporated. It is this model document which is printed below.

Baha'i administration is an evolving structure, however, as Shoghi Effendi counselled the friends in a

letter written on
reme Council that will guide, organize 21March1930:
and unify the affairs of the Movement
throughout the world. 2 It should also be
borne in mind that the
machinery of the Cause has been so fash-
The response to the Guardian's direction ioned, that whatever
is deemed necessary
was immediate. The National Spiritual to incorporate
into it in order to keep it in
Assemblies of the British Isles, Germany the forefront of
all progressive moveand Austria, and India and Burma were rec-
ments, can, according to the provisions
ognized by him in 1923 as having fulfilled made by
Baha'u'llah, be safely embodied
the electoral requirements for formation. therein. 3
The first National Assembly of Egypt and
Sudan was formed in 1924, and the National That the Spiritual
Assemblies of today
Assemblies of the Caucasus, Turkistan, and will be replaced
in time by the Houses
the United States and Canada were estab- of Justice, and
are to all intents and purlished in 1925.
poses identical and not separate bodies, is
In 1927, the members of the National abundantly confirmed
by 'Abdu'l-Baha
Spiritual Assembly of the Baha'is of the Himself.. .. For
reasons which are not
United States and Canada adopted a Decla- difficult to
discover, it has been found
ration of Trust, with its attendant by-laws, advisable to
bestow upon the elected
which was recognized under common law representatives of
Baha'i communities
to give substance and character to the throughout the
world the temporary appelinstitution and the administrative processes
lation of Spiritual Assemblies, a term
embodied in the Baha'i teachings. This which, as the
position and aims of the
Declaration of Trust became the model to be Baha'i Faith are
better understood and
followed, with adaptions as local laws and more fully
recognized, will gradually be
circumstances required, by other National superseded by the
permanent and more
Spiritual Assemblies. appropriate
designation of House of

The years following the election of the Universal House of Justice witnessed a great increase in the number of National Spiritual Assemblies (from 56 in 1963 to 165 by Ric;lvan 1992) 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 become

Justice. Not only will the present-day Spiritual Assemblies be styled differently in future, but they will be enabled also to add to their present functions those powers, duties, and prerogatives necessitated by the recognition of the Faith of Baha'u'llah, not merely as one of the recognized religious systems of the world, but as the State Religion of an independent and Sovereign Power. 4

2 Shoghi Effendi , Bahn 'i Administration (Wilmette: Baha'i Publishing Trust, 1960), p. 39.

3 The World Order of Bahn 'u 'llah, pp. 22- 23.

4 ibid., pp. 6- 7.

2. A MODEL DECLARATION OF TRUST AND BY-LAWS FOR A NATIONAL SPIRITUAL ASSEMBLY

FOREWORD

THE 1926-27 National Spiritual Assembly of the Baha'is 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 Baha' i teachings by a fom1 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 135 by
Ric;lvan 1983) 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 Baha'i Cause.
On the contrnry, 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 Baha'i 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 Balla ' i Revelation and making it the fulfilment of the ideal of religion in the social as
well as spiritual realm. Because, in the Balla 'i Faith, this perfect correspondence exists
between spiritual and social laws, the Baha ' is believe that administrative success is identical
with moral success, and that nothing less than the hue Baha'i spirit of devotion and sacrifice
can inspire with effective power the world-wide body of unity revealed by Baha'u' llah.

DECLARATION OF TRUST
By the NATIONAL SPIRITUAL ASSEMBLY OF THE BAHA ' iS
OF ..

WE,
duly chosen by the representatives of the Baha' is of ... at the Annual Meeting held at ... , on
... , to be the National Spiritual Assembly of the Baha' is 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 Baha'is
of .. . by Baha'u'llah, Founder of the Baha' i Faith, by 'Abdu 'l-Baha, its Interpreter and
Exemplar, by Shoghi Effendi, its Guardian, and by the Universal House of Justice, ordained
by Baha 'u 'llah in His sacred Writings as the supreme body of the Baha'i 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 Baha'is 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 Baha'is of ... , that we, its members, now feel it both desirable and necessary to give
our collective functions more definite legal fo1m. This action is taken in complete unanimity
and with full recognition of the sacred relationship thereby created. We acknowledge in
behalf of ourselves and our successors in this Trust the exalted religious standard established
by Baha'u'llah for Baha'i administrative bodies in the utterance: Be ye Trustees of the
Merciful One among men; and seek the help of God and His guidance in order to fulfil that
exhortation.
(Signatures of the nine members)
Date

ARTI CLE I
The name of said Trust shall be ' the National Spiritual Assembly of the Baha'is of ... '

ARTICLE II
Sharing the ideals and assisting the efforts of our fellow Baha' is to establish, uphold
and promote the spiritual, educational and humanitarian teachings of human brotherhood,
radiant faith, exalted character and selfless love revealed in the lives and utterances of all the

Prophets 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 ofBaha 'u'llah-we declare the purposes and objects of this Trust to be to administer the affairs of the Cause ofBaha' u'llah for the benefit of the Baha'is of ... according to
the principles of Baha 'i affiliation and administration created and established by
Baha'u 'llah, defined and explained by 'Abdu ' l-Baha, 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 Baha'is 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 furth erance 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 copartnership 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 Baha'u'llah, 'Abdu ' l-Baha 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 Baha'is of ... , are necessary, proper and advantageous to promote the complete and successful administration of this Trust.

ARTICLE III
SECTION I . 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.
SECTI ON 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 cany on its own administrative functions and those
of the several local and other elements composing the body of the Baha' is 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 ....

ARTI CLE VI

The seal of this Trust shall be circular in fom1, bearing the following inscription: National
Spiritual Assembly of the Baha' is of ....

ARTICLE VII

This Declaration of Trust may be amended by majority vote of the National Spiritual
Assembly of the Baha' is 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 Baha'i
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 Baha' is 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 apportionn1ent among the various electoral districts. It shall appoint all national Baha'i
committees and shall supervise the publication and distribution of Baha'i literature, the
reviewing of all writings pertaining to the Baha' i Cause, the construction and administration
of the Mashriqu ' l-Adhkar 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 Baha'i
body is in question. It shall furthermore represent the Baha' is of ... in all their co-operative
and spiritual activities with the Baha 'is 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 Baha'i Cause. Above all, the National Spiritual Assembly shall ever seek to
attain that station of unity in devotion to the Revelation ofBaha'u'llah 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 ofBaha'u' llah:
It behooveth them (i.e., members of Spiritual Assemblies) to be the trusted ones of the
Mercifitl 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.

ARTI CLE II
The Baha 'is 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 Baha'i faith and practice required under the following
standard set forth by the Guardian of the Faith:

Full recognition of the station of the Bab, the Forerunner; of Baha ' u' llah, the Author; and of' Abdu'I-Baha,
the True Exemplar of the Baha'i religion ; unreserved acceptance of, and submi ssion to, whatsoeve r has been
revealed by their Pen; loyal and steadfast adherence to every clause of 'Abd u' l-Baha's sacred Will ; and close
associati on with the spirit as well as the form of Baha'i 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 emolled by, the Local Spiritual
Assembly; those living outside any such area oflocal Baha'ijurisdiction shall be emolled in
such manner as shall be prescribed by the National Assembly.

Upon attaining the age of21 years, a Baha'i is eligible to vote and to hold elective office.

ARTICLE III
The National Assembly shall consist of nine members chosen from among the Baha ' is of
... , who shall be elected by the said Baha'is 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 sha ll be
chosen. All subsequent meetings shall be called by the Secretary of the Assembly at the
request of the Chaim1an 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 ofBaha'is resident therein recognized by the
National Spiritual Assembly exceeds nine, these shall on April 21st of any year convene and
elect by plmality vote a local administrntive body of nine members, to be known as the
Spiritual Assembly of the Baha'is of that community. Every such Spiritual Assembly shall
be elected amrnally 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 ofBaha'is 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 I. 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 ofBaha'u'llah, 'Abdu'l-Baha 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 Baha'i 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 Baha'i 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 Baha' i 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 Baha'i qualifications, such individual may appeal from the ruling to the National Assembly, which shall thereupon take jurisdiction of and finall y 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 Baha'i community for the information and approval of the National Assembly.

SECTION 8. All matters arising within a local Baha'i community which are of purely local interest and do not affect the national interests of the Cause shall be under the prima1y jurisdiction of the Spiritual Assembly of that locality; but decision whether a particular matter involves the interest and welfare of the national Baha'i body shall rest with the National

Spiritual Assembly.
SECTION 9. Any member of a local Baha'i community may appeal from a decision of his
Spiritual Assembly to the National Assembly, which shall dete1mine 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 Baha'i 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 Baha'i 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 Baha' i 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 Baha'i or group of Baha'is 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 Baha'is 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 Baha'is 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 ofBaha'is resident in each such unit, to a
total of ... delegates for the Baha'is of ....

SECTION I. All delegates to the Convention shall.be elected by plurality vote. Baha'is 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 Baha' is 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 Baha'is 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 Baha'i
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 pa11icipate 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 Baha'i 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 Baha'i 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 Baha'i Faith introduced by any of the delegates may upon motion and vote
be taken up as part of the Convention deliberations.
SECTION Jo. 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 detem1ined on the first ballot, then one or more
additional ballots shall be taken on the persons tied until all nine members are elected.
SECTION J J. 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 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 Baha'i 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 Baha ' i 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 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 Baha'is.

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.
THE WORLD ORDER OF BAHA ' U'LLA!-1

3. A PROCEDURE FOR THE CONDUCT OF THE ANNUAL BAHA'i CONVENTION

ARTICLE VIII of the Model Declaration of Trust and By-Laws of a National Spiritual Assembly (see pp.702-703) presents the essential elements which govern the election, functions and authority of a National Baha 'i Convention, the body which constitutes the electoral college for the National Spiritual Assembly of its country.

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 the country; 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 Baha' i community.

• Election of the Chaim1an and Secretary of the Convention, and such other officers as may be required, by plurality vote in a secret ballot of the assembled delegates from among their own number.

• Adoption of the Agenda of Convention (see below).

•Reading of any message from the Universal House of Justice.

The remaining business of the Convention follows the order of the Agenda which is adopted, and includes the following elements, some of which are distributed throughout the period of the Convention.

•Presentation of the Annual Report of the National Spiritual Assembly, including its financial report, supplemented by the annual

Over the years, national Baha 'i communities have evolved procedures which are followed at their National Conventions, and which vary according to the size of the Convention and the conditions of the country in which it is held. The following is an outline of the elements of a typical procedure.

ORDER OF BUSINESS

The initial business of the Convention follows an order dictated by the priorities of the business:

• Call to order by the Presiding Officer of the outgoing National Spiritual Assembly (this is usually the Chairman, but could be any member of the Assembly designated by it for the purpose).

• Prayer and devotional readings provided by the outgoing National Spiritual Assembly.

• Opening of the Convention by the Presiding Officer of the National Spiritual Assembly.

• Roll call of the delegates by the Secretary of the National Spiritual Assembly.

reports of its Committees. It is desirable for these reports to be supplied to the delegates in writing in advance so that only supplementary reports need to be given orally at the time of the Convention. Among these reports, presentations may be made on special subjects by well-qualified members or representatives of the National Assembly or its Committees or by non-Baha 'i experts whose exposition is necessary or desirable for the information of the delegates.

•Election of the members of the National Spiritual Assembly. This, in accordance with the express desire of the Guardian of the Faith, should take place approximately midway during the Convention sessions so that the delegates will have the opportunity to consult with both the outgoing and incoming National Spiritual Assemblies.

• Approval of any messages from the Convention to the Universal House of Justice and other institutions, agencies or persons.

• Consultation on the affairs of the Baha'i Faith both national and international. Referring

Counsellor Ursula Miihlschlegel was among the participants in the National

Convention held in
Athens, Greece, on
25 and 26 April 1987.

to the role of the members of the National Spiritual Assembly in this consultation, Shoghi Effendi has written:

> Banishing every vestige of secrecy, of undue reticence, of dictatorial aloofness, from their midst, they should radiantly fulfil its funcand abundantly unfold to the eyes of the delegates, by whom they are elected, their plans, their hopes, and their cares. They should familiarize the delegates with the provarious matters that will have to be considered in the current year, and calmly and conscientiously study and weigh the opinions and judgements of the delegates ....

AGENDA FOR CONSULTATION

An agenda for the sessions of the Convention is usually prepared beforehand by the outgoing National Spiritual Assembly, including the various matters of national Baha'i importance which it feels demand the attention of the delegates. This agenda will include the items mentioned above and below at appropriate times during the Convention.

The Reports of National Committees are often presented at the times during the con-

delegates. However, the Convention may, by majority vote, omit or add items, change the order, or even adopt an entirely new agenda.

CONDUCT OF BUSINESS

Every deliberative body, to tions , must conduct its deliberations in accordance with some established rules of order. The procedure here set forth for the National Convention is based upon cedure aheady adopted for meetings of Local Assemblies and communities. It accordingly extends to sessions of the Annual Convenions the same procedure under which the delegates, in their other Baha'i activities, are accustomed to conduct discussions and consultation.

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 others. Any necessary limitation to be placed upon individual discussion shall be determined by the Chaiiman in the absence of any specific motion duly carried by majority vote of the

delegates themsultation when related subjects are to be selves. It is the duty of the Chaiiman to discussed. encourage general consultation and make TI1is agenda should be presented to the possible the active pa1ticipation of the Convention immediately after the election greatest possible number of delegates. of the Convention Officers and is usually The Chaiiman has the same power and adopted by majority vote of the assembled responsibility for discussion and voting upon

motions as do other delegates. Members of their ballot-papers, the Chairman calls the outgoing and incoming National Spir- upon the Secretary to collect the ballots. itual Assembly who are not delegates may 2. The Convention Secretary calls the roll of participate in the consultation but not vote, delegates , whereupon each delegate in as is also the case with any representative of turn places his or her ballot in the ballotthe Continental Board of Counsellors who box; and as names are called, those may have been deputed to attend on behalf ballots received by mail are also placed in of the Board. the ballot-box by the Secretary of the

Any other person may be given the right National Spiritual Assembly. to address the Convention, by majority vote 3. When all ballots are cast, the ballot-box is of the delegates present. But care must be handed to the tellers, who retire from the taken that such pe1mission is not abused, Convention hall to count the votes and since the delegates have limited time at their determine the result of the election. disposal to engage in their vital deliberations. 4. The result of the balloting is reported by

The Chairman shall call for votes by a the tellers to the Convention, and the tellshow of hands or similar means . ers' report is accepted by vote of the

The transactions of the Convention shall Convention. be recorded by the Secretary, and when 5. A tie vote for the ninth place may be certified by the Convention officers, shall be broken by a revote between the persons

given to the National Spiritual Assembly.

ANNUAL ELECTION

The outgoing National Spiritual Assembly resignably provides the Convention officers with a roll of elected delegates, ballot-papers, a ballot-box and tellers' report fom1s .

The election is conducted by the Convention, but delegates unable to attend have the right to vote by mail.

The policy governing the appointment of tellers, like other details of Convention procedure which are not defined in the Constitution of the National Spiritual Assembly, is within the discretion of the National Assembly to decide. The usual practice is for the National Assembly either to ask the Convention Chairman to appoint the tellers, or to appoint them itself. Tellers may be appointed from among the assembled delegates or from among Balla ' is who are present but are not delegates.

Th e electoral method is as follows:

1. After a period of prayer, the Convention Chairman calls upon the delegates to record their votes, during which time

tied, canied out by secret ballot of the delegates present at the Convention.

6. If a member duly elected to the National Spiritual Assembly submits his resignation to the National Assembly and his resignation is accepted, his place must be filled by a ballot of all the delegates, not merely those present in the Convention hall. If all delegates are present, then such a by-election can be held while the Convention is still in session.

7. The ballots, together with the tellers' report, certified by all the tellers, are given to the National Spiritual Assembly.

TH E CONVENTION RECORD

The permanent record of each successive National Baha' i Convention consists 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 Conm1ittees.
4. Messages sent to and received from the Baha ' i World Centre and other institurecord their votes, during which time tions , agencies and persons.

silence is observed. When all delegates have had reasonable time to complete

5. Resolutions and other transactions of the assembled delegates.

6. The result of the election of the National Spiritual Assembly.

DUTIES OF D ELEGATES OUTS ID E THE CONVENTION SESSIONS

The National Convention is not a continuously functioning institution, but the delegates do have tluáee duties to perfom1 before and after the Convention sessions.

Before the Convention each delegate should do his best to familiarize hin1selfwith the conditions of the Cause in his region and with the views of the Baha ' is whom he is elected to represent.

After the Convention each delegate should, as far as possible, share his experiences and impressions of the Convention with the Baha'is in his area.

During the year, if there is a need for a by-election to the National Spiritual Assembly, the delegates will be called upon to vote to fill the vacancy.

4. NEW NATIONAL SPIRITUAL ASSEMBLIES

1989

The National Spiritual Assembly of Guinea-Bissau. Counsellor Husayn Ardekani is seen standing on the far left; Counsellor Rolf von Czekus is standing on the far right.

NEW NATIONAL SPIRITUAL ASSEMBLIES

1989

The Spiritual Assembly ofMacau. Amatu 'l-Baha Ru~iyyih Khanum is seated centre; Counsellor Bijan Farid is seated third from right.

1991

The Spiritual Assembly of the Union of Soviet Socialist Republics.

NEW NATIONAL SPIRITUAL ASSEMBLIES

1991

The National Spiritual Assembly of Romania. Amatu 'l-Baha Ril~iyyih Khaman is seated in

the centre.

The National Spiritual Assembly of Czechoslovakia. The Hand of the Cause of God Dr. 'Ali-Muhammad Varga is standing thirdfi'om right.

NEW NATIONAL SPIRITUAL ASSEMBLIES

1991

The National Spiritual Assembly of the West Leeward Islands. Counsellor Ruth Pringle is
seen standing on the far left; Counsellor William Roberts is on the far right.

1992

The National Spiritual Assembly of Angola.

NEW NATIONAL SPIRITUAL ASSEMBLIES

The National Spiritual Assembly of the Baltic States. Th e Hand of the Cause of God
'Ali-Akbar Furutan is seated centre; Counsellor Polin Rafat is standing third ji-om right.

The National Spiritual Assembly of Albania.

NEW NATIONAL SPIRITUAL ASSEMBLIES

1992

The National Spiritual Assembly of Hungmy.

The National Spiritual Assembly of Poland. Amatu 'l-Baha Ruhiyyih Khanum is seated
secondfiáom left.

NEW NATIONAL SPIRITUAL ASSEMBLIES

1992

The Regional Spiritual Assembly of the Ukraine, Belarus and Moldova, with the Hand of
the Cause Dr. 'Ali-Muhammad Varqa (front row) and Counsellor Paul Semenoff (back row
second from right).

Th e National Spiritual Assembly of Greenland (one member absent). The Hand of the
Cause of God Dr. 'Ali-Muhammad Varqa is seated centre.

NEW NATIONAL SPIRITUAL ASSEMBLIES

1992

The National Spiritual Assembly of Bulgaria.

R E-ESTABLISH ED NATIONAL SPIRITU AL ASSEMBLIES

1987

The National Spiritual Assembly of Zaire; re-established 1987.

RE-ESTABLISHED NATIONAL SPIRITUAL ASSEMBLIES

1992

The National Spiritual Assembly of Azerbaijan, re-established 1992. Counsellor Mas 'ud
Khamsi is seen standing centre.

The National Spiritual Assembly of the Congo Republic; re-established 1992. Counsellor
George Allen is seen standing on the far left.

RE - ESTABL.ISHED NATIONAL SPIRITUAL ASSEMBLIES

1992

The National Spiritual Assembly of Niger; re-established 1992.

The Regional Assembly of Central Asia; re-established 1992 (one member absent).

IV

THE LOCAL SPIRITUAL ASSEMBLY

1. INTRODUCTION

SHOGHI Effendi likened the Baha' i Administrative Order to the monument marking the resting place of the Greatest Holy Leaf, 1 on Mount Carmel. A letter written on his behalf to an individual believer in Persia, dated 6 March 1945, states:

> Should harmony of thought and absolute unity be non-existent, that gathering shall be dispersed and that assembly be brought to naught.

> The steps of her holy resting-place represent Local Spiritual Assemblies .... The columns, that is the pillars, are like the

> 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.

The second condition: -They must
National Spiritual Assemblies, while the
when coming together turn their faces to
dome, which is raised following the placing
the Kingdom on High and ask aid from
of the columns, symbolizes the Universal
the Realm of Glory. They must then pro-
House of Justice which, in accordance
ceed with the utmost devotion, courtesy,
with the Master's Will and Testament
dignity, care and moderation to express
must be elected by the secondary Houses
their views. They must in every matter
of Justice, that is, the National Spiritual
search out the truth and not insist upon
Assemblies of East and West. 2
their own opinion, for stubbornness and
The Local Assemblies, then, are the base persistence in one's
views will lead
of the edifice of the Baha'i World Order. ultimately to discord
and wrangling and
During the Ministry of 'Abdu '1-Baha, the truth will remain
hidden. The honored
local Assemblies and boards of consultation members must with all
freedom express
had been initiated in Persia, Turkistan, the their own thoughts,
and it is in no wise
Caucaus, Egypt, India and Burma, England, permissible for one to
belittle the thought
France, Germany, and the United States.3 of another, nay, he
must with moderation
'Abdu'l-Baha wrote that the obligations set forth the truth,
and should differences
incumbent upon the members of consulting of opinion arise a
majority of voices must
councils included the following: prevail, and all must
obey and submit to
the majority. It is again not pern1itted that
The first condition is absolute love and
any one of the honored members object to
harmony amongst the members of the
or censure, whether in or out of the meetassembly. They must be wholly free
ing, any decision arrived at previously,
though that decision be not right, for such
Bahiyyih Khanum, the daughter of Baha ' u'llah .
2 criticism would
prevent any decision

Bahiyyih Kluinum, Th e Greatest Holy l eaf (Haifa:
Baha'i World Centre, 1982), p. 92.

3 Shoghi Effendi, God Passes By (Wilmette: Baha'i Publishing Trust, 1987), p. 268-69.

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 Evi l One ....

Discussions must all be confined to these administrative activities, however harmoniously and efficiently conducted, are but means to an end, and should be regarded as direct instruments for the propagation of the Baha'i Faith." 4

As further guidance, on 27 February 1929, Shoghi Effendi wrote to the members of the National Spiritual Assembly of the Baha'is of the United States and Canada:

... the administration of the Cause is to be conceived as an instrument and not a subcenter of the Divine blessings, the hosts of Divine confirmation shall come to their aid, and they shall day by day receive a which His promised blessings may flow ,

Baha'is around the world arose to the summons, "in complete unison, and despite the great diversity in their outlook, customs and languages, the double task of establishing and of consolidating their local counal cils ... "3 Shoghi Effendi was pleased, but felt compelled to remind the friends that " ... all these administrative matters that pertain to the training of souls, the instruction of children, the relief of the poor, the help of the feeble throughout all classes in the world, the Baha'i Faith." 4

As further guidance, on 27 February 1929, Shoghi Effendi wrote to the members of the National Spiritual Assembly of the Baha'is of the United States and Canada:

... the administration of the Cause is to be conceived as an instrument and not a subcenter of the Divine blessings, the hosts of Divine confirmation shall come to their aid, and they shall day by day receive a which His promised blessings may flow ,

new effusion of Spirit. 1
that it should guard against such rigidity
Shoghi Effendi formalized the creation as would clog and fetter the liberating
of Local Spiritual Assemblies, calling for forces released by His Revelation .... the
their election in a letter to the followers of whole machinery of assemblies, of com-
Baha'u'llah throughout America, Great Britain, mittees and conventions is to be regarded
Germany, France, Switzerland, Italy, Japan as a means, and not an end in itself; that
and Australia dated 12 March 1923: they will rise or fall according to their
capacity to further the interests, to coordi-
And, now that this all -important Work nate the activities, to apply the principles,
may ... function vigorously and continuto embody the ideals and execute the
ously in every part of the Baha'i world; purpose of the Baha'i Faith. 5
that the unity of the Cause of Baha' u ' llah
may remain secure and inviolate, it is of In November, 1931, the New York
the utmost importance that in accordance Baha'i community drafted a document
with the explicit text of the Kitab-i-Aqdas, containing by-laws for
Baha'i local assemthe Most Holy Book, in every locality, be blies which Shoghi Effendi accepted as a
it city or hamlet, where the number of pattern for local Baha' i communities. This
adult (21 years and above) declared became the basis for the model document
believers exceeds nine, a local "Spiritual provided by the Universal House of Justice
Assembly" be forthw ith established. To it and printed below.
all local matters pertaining to the Cause
must be directed and immediately referred
ibid. , p. 3 7.
for full consultation and decision. 2 God Passes By, p. 330.
Baha 'i Administration , p. I 03 .
1 5
Shoghi Effendi, Bafia 'f Ad111i11istratio11 (Wilmette: Shoghi Effendi, Th e World Order of Baha 'u '//ah
Baha ' i Publishing Trust, 1960), p. 22-23. (Wilmette: Baha'i Publishing Trust, 1982), p. 9.

2. BY- LAWS OF A LOCAL SPIRITUAL ASSEMBLY

WE, the undersigned members of the Spiritual Assembly of the Baha' is of..., desiring to incorporate this body do hereby adopt the following By-Laws:

ARTICLE I

The Tmstees, 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 Baha'i Faith, the teachings and principles of which fulfil the divine promise of all former revealed religions.

ART ICLE II

In administering the affairs of the Baha'i religion under this Corporation for the benefit of the Baha'is 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 Baha' is throughout... 1

ARTI CLE 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 Baha'i community of ... , including paramotmt authority in the adminisháation of this Corporation. It shall be responsible for maintaining the integrity and accuracy of all Baha'i teaching, whether written or oral, tmdertaken 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 Baha'i communities and the general public in .... It shall be charged with the recognition of all applicants requesting membership in the local Baha'i 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 Baha' i 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 Baha'i 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 Baha'i conununity. It shall have exclusive authority
to conduct Baha'i marriage ceremonies and issue Baha' i marriage ce1tificates within the
area of its jurisdiction. It shall report to the National Spiritual Assembly annually, or when
requested, the membership roll of the Baha'i 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 Baha'i 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

Name of country or region.

community to appeal to the National 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 Baha'i 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
idea ls upheld in the sacred Writings of the Baha'i Faith respecting the relationships of a
Spiritual Assembly to its Baha' i community, respecting the relations of Baha'is to one
another in the community, and the relationships ofBaha'is to all non-Baha'is, 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 Baha'i 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 Baha ' is 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 Baha'u'llah, and to promote in every way possible the Baha' i aim of the oneness of
mankind. It shall faithfully and devotedly uphold the general Baha'i activities and affairs
initiated and sustained by the National Spiritual Assembly. It shall co-operate wholeheartedly
with other Local Spiritual Assemblies throughout... 2 in all matters declared by the National
Spiritual Assembly to be of general Baha ' i importance and concern. It shall rigorously
abstain from any action or influence, direct or indirect, that savours of intervention on the
part of the Baha' i body in matters of public politics and civil jurisdiction. It shall encourage
intercourse between the Baha'i community of ... and other recognized Baha' i communities,
issuing letters of introduction to Baha'is travelling from .. . and passing upon letters of introduction issued by other Baha'i Assemblies. It shall regard its authority as a means of
rendering service to Baha'is and non-Baha' is and not as a source of arbiháary power. While
retaining the sacred right of final decision in all matters pertaining to the Baha ' i 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.

ARTI CLE V

The Baha'is 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 Baha ' i faith and practice required

under the following standard set forth by the Guardian of the Faith:
Full recognition of the station of the Bab, the Forerunner; ofBaha 'u'llah, the Author; and
of 'Abdu ' l-Baha, the True Exemplar of the Baha ' i religion; unreserved acceptance of, and
submission to, whatsoever has been revealed by their Pen; loyal and steadfast adherence to
every clause of 'Abdu ' l-Baha 's sacred Will; and close association with the spirit as well as
the form of Baha' i Administration throughout the world.
Upon attaining the age of21 years, a Baha'i is eligible to vote and to hold elective office.

Name of cou ntry or region.

ARTICLE VI
The Spiritual Assembly shall consist of nine Trustees chosen from among the Baha'is
of..., who shall be elected by these Baha'is 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-Chai1man,
Secretary and Treasurer, and such other officers as may be found necessary for the proper
conduct of its affairs. The officers shall be elected by a majority vote of the entire membership of the Assembly taken by secret ballot.

ARTICLE VIII
The first meeting of a newly-elected Assembly shall be called by the member elected to
membership by the highest number of votes or, in case two or more members have received
the same said highest number of votes, then by the member selected by lot from among
those members; and this member shall preside until the permanent Chairman shall be chosen. All subsequent meetings shall be called by the Secretary of the Assembly at the request
of the Chairman or, in his absence or incapacity, of the Vice-Chairman, or of any three
members of the Assembly; provided, however, that the Annual Meeting of the Assembly
shall be held on April 21, in accordance with the administrative principles recognized by all
Baha ' i Assemblies.

SECTION I. Five members of the Assembly present at a meeting shall constitute a quornm,
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 Baha'i 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 Baha'i conununity, shall be the
locality included within the civil limits of...

ARTICLE X
SECTION I. 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 ... 3 , the Assembly shall report the matter to the
3 Name of country or region .

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 Baha'i 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 Baha'i 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 Baha'i community.

SECTION I. The Assembly shall accept those votes transmitted to the Assembly before the election by members who by reason of sickness or other wrnvoidable 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 m embers of the local Baha' i 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 conunittees and presentation of any other matters pertaining to the affairs of the Baha'i community. The Assembly, both preceding and following the annual election, shall invite discussion and welcome suggestions from the community, in order that its plans may reflect the community mind and heart.

SECTION 5. The result of the election shall be reported by the Spiritual Assembly to the National Assembly.

ARTICLE XII
In addition to the Ammal Meeting, the Assembly shall arrange for regular meetings of the
Baha' i community throughout the year at intervals of nineteen days, in accordance with the
calendar incorporated in the teachings of the Baha'i Faith.

ARTICLE XIII
The seal of the Corporation shall be circular in fo1m, bearing the following inscription:
The Spiritual Assembly of the Baha'is 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.... 4
Name of country or region.

Seven members of the
Local Spiritual Assembly in Loja, Spain,
elected in October
1986. Th e majority of
Assembly members
are Roma.

The Local Spiritual
Assembly of Ashkhabad, Turkm en S. S.R.,
re-formed in 1989 after
a lapse of fif ty years.

Th e Local Spiritual
Assembly of the
Baha 'is of District 10
in Ho Chi Minh City,
Vietnam, elected at
Ri<j.van 1990.

Members of the
Local Spiritual Assembly of the Baha 'is of
Johann esburg, South
Africa, consulting during a meeting in 1988.

Children gathered
for Baha 'i classes in
the Local Haziratu 'l-
Quds in Dzitya,
Yucatan , Mexico,
in 1987.

Members of local
youth committees
meeting with the
National Youth Committee of Germany to
cons ult on the Six Year
Plan. Mainz, Germany
March 1987.

A Nineteen Day Feast
being held at the Khaoi-Dang Annex Reji1gee
Camp in Thailand,
in 1987.

Roslyn Buie (in the
wheelchair) reading a
prayer during the
devotional part of the
Naw-Riiz celebrations
held in Port Vila,
Vanuatu, on
21March1992.

Children of Ambano,
Madagascar, singing
during the Naw-Ruz
celebrations held in
their community on
21March1991.

Friends enjoying
the Ayyam-i-Ha celebrations sponsored by
the Local Spiritual
Assembly of San Jose,
California, USA, in
February 1988.

A social activity held
as part of a Weekend
Bahiz 'i School in
Macau in January
1988.

Youngfi-iends providing entertainment
during the Naw-Ruz
celebration held in
Paramaibo, Suriname,
on 2 1 March J988.

v

THE INSTITUTION OF THE MASHRIQU'L-ADHKAR

1. FOREWORD BY HORACE HOLLEY

Blessed is he who, at the hour of dawn, centring his thoughts on God, occupied with
His remembrance, and supplicating His forgiveness, directeth his steps to the
Mashriqu 'l-Adhkar and, entering therein, seateth himself in silence to listen to the
verses of God, the So vereign, the Mighty, the All-Praised. Say: The Mashriqu 'l-
Adhkar is each and every building which hath been erected in cities and villages for
the celebration of My praise. Such is the name by which it hath been designated before
the throne ofgl01y, were ye of those who understand.
Baha'u'llah, Kitab-i-Aqdas

MANY discerning minds have testified it into a dynamic striving for unity. The
to the profoundly significant change which Mashriqu'l-Adhkar, when
clearly w1derhas taken place during recent years in the stood, gives the world its most potent
character of popular religious thinking. Reli- agency for applying mystical
vision or idealgion has developed an entirely new empha- istic aspiration to the service of humanity. It
sis, more especially for the layman, quite makes visible and concrete those deeper
independent of the older sectarian divisions. meanings and wider possibilities of religion
Instead of considering that religion is a which could not be realized until the dawn
matter of turning toward an abstract creed, of this universal age.
the average religionist today is concerned The tern1
"Mashriqu'l-Adhkar" means litwith the practical applications of religion

erally, "Dawning-place of the praise of God".

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 religion in each disan ideal making for a more enlightened civilization tluáoughout the world.

Against this background, the institution of the Masluáiqu'l-Adhkar 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

To appreciate the signficiance of this Baha'i institution, we must lay aside all cusenventional ideas of the churches and cathedrals of the past. The Mashriqu 'l-Adhkar fulfils the original intention of pensation, before that intention had become altered and veiled by hwnan invention and belief

The Mashriqu'l-Ad.h.kar 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 conummity

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-Adhkar is freely open to people of all Faiths on equal terms, who now realize the universality of Baha'u'llah in revealing the oneness of all the Prophets. Moreover, since the Baha'i 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-Adhkar 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.

2. THE SPIRITUAL SIGNIFICANCE OF THE MASHRIQU'L-ADHKAR

A LETTER FROM SHOGHI EFFENDI

IT should be borne in mind that the central edifice of the Mashriqu'l-Adhkar, 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 Baha 'u ' llah in the Kitab-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 absolute but relasectarian adherents of rigid fornrnlae 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 Baha' u' llah's Universal House of Worship. Far from the Mashriqu ' l-Adhkar 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 centrnl House of Baha ' i worship, enshrined within the Mashriqu'lnot be inferred, however, from this general Adhkar, will gather within its chastened walls, in a serenely spiritual atmosphere, only those who, discarding forever the trappings of elaborate and ostentatious cerealong lines associated with the traditional mony, are willing worshippers of the one true God, as manifested in this age in the person of Baha' u'llah. To them will the Mashriqu ' l-Adhkar symbolize the fundaing towards the central hall beneath its mental verity underlying the Baha' i Faith, that religious truth is not absolute but relasectarian adherents of rigid fornrnlae and tive, that

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 Baha'u'llah the source whence this celestial light proceeds, they will irresistably 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

Divine Revelation is not final but 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 dependences of the Mashriqu'l-Adhkar to facilitate and promote. Nor will the exertions, no matter how disinterested and strenuous, of those who within the precincts of the Mashriqu'l-Adhkar will be engaged in administering the affairs of the future Balla'i 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-Adhk<ir. Nothing short of direct and constant interaction between the spiritual forces emaceremonials and unfettered by creed, to ren- nating from this House of Worship centring in the heart of the Mashriqu ' l-Adhkar, 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
forth to a dark and wayward world the light humanity. For it is assuredly upon the conof heavenly guidance.
sciousness of the efficacy of the Revelation
But however inspiring the conception of of Baha'u'llah, reinforced on one hand by
Baha'i worship, as witnessed in the central spiritual communion with His Spirit, and on
edifice of this exalted Temple, it cannot be the other by the intelligent application and
regarded as the sole, nor even the essential, the faithful execution of the principles and
factor in the part which the Mashriqu ' l- laws He revealed, that the salvation of a
Adhkar, as designed by Baha'u 'llah, is des- world in travail must ultimately depend.
tined to play in the organic life of the Baha' i And of all the institutions that stand associcommunity. Divorced from the social, human- ated with His Holy Name, surely none save
itarian, educational and scientific pursuits the institution of the Mashriqu ' l-Adhkar can
centring around the dependencies of the most adequately provide the essentials of
Mashriqu ' l-Adhk:ar, Baha'i worship, how- Baha 'i worship and service, both so vital to
ever exalted in it conception, however the regeneration of the world. Therein lies
passionate in fervor, can never hope to the secret of the loftiness, of the potency,
achieve beyond the meagre and often transi- of the unique position of the Mashriqu'ltory results produced by the contemplations Adhkar as one of the outstanding institutions
of the ascetic or the communion of the conceived by Baha'u'llah.
passive worshipper. It cannot afford lasting satisfaction and benefit to the worshipper

25 October 1929

THE WORLD ORDER OF BAHA'U'LLAH

3. THE DEDICATION OF THE FIRST MASHRIQU'L-ADHKAR OF THE INDIAN SUB-CONTINENT AND THE INTERNATIONAL TEACHING CONFERENCE NEW DELHI, INDIA 23 -2 7 DECEMBER 1986

A. REPORT OF THE DEDICATION AND CONFERENCE NA YSAN $AHBA

Preliminary Activities A silver casket holding dust gathered from

the blessed Shrines of Baha'u'llah and the
Well I dreamed Bab was to be placed into the
crown of the
That stone by stone I rear 'd a sacred Jane Prayer Hall arch facing the
direction of
A temple, neither Pagod, Mosque, 'Akka, symbolically consummating
the prepnor Church, arations that would sustain
the next day's
But loftier, simpler, always open door'd dedication of the Temple.
Amatu'l-Bah:i
To every breath ji-om heaven, and Truth and ascended the specially erected
nine-metre-
Peace and Love and Justice came and high stage to place the casket,
contained in
dwelt therein a marble box, in a niche under the
apical
(and then despairingly) marble slab of the arch.
I watched my son Rul;iyyih Kh:inum spoke of
the signifi-
And those that fo llow 'd loosen cance of the sacred dust, the
gift of the
stone Fam stone Universal House of Justice. Then,
after the
All my fair work, and Fam the ruins arose chanting of prayers, the friends
moved to
The shriek and curse of trampled millions the library in the ancillary
building, where
even as in the time before; Amatu'l-Baha presented the
architect with
but while I groan 'd an inscribed plaque on behalf of
the Indian
From out the sunset pour 'd an alien race Spiritual Assembly, expressing
their admira-
Who fitted stone to stone again, tion and appreciation for his
work. Finally,
and Truth, Peace, Love and Justice came the group proceeded to the main
gate of the
and dwelt therein. Temple lands which was then
officially des-
-Alji-ed Lord Tennyson ignated as the Dr. Muh:ijir Gate
in tribute to
Hand of the Cause of God Dr. Ral)matu ' llah
On the morning of 23 December 1986, Muh:ijir's great love and
services for India.
Amatu ' l-Baha Ri.'il)iyyih Kfoinum entered The events that morning
anticipated the
the first Mashriqu'l-Aclhkar of the Indian remarkable five-day convocation

of over
sub-continent for the first time since its eight thousand believers gathered in New
completion. The friends present on that Delhi to celebrate the completion of the first
occasion included the Hands of the Cause Bah:i' i House of Worship of the
Indian subof God Mr. William Sears and Mr. Collis continent and to behold its dedication to
Featherstone; the Continental Board of public worship by Amatu'l-Baha, the repre-
Counsellors for Asia; the members of the sentative of the Universal House of Justice.
National Spiritual Assembly of India; the Nine months before, the National Assembly
architect, Mr. Fariburz $ahb:i, and his work of India had announced the momentous
team; and a few other invited guests. event in a letter to the Baha ' i world:

The Dedication of the Mother Temple of the Asian Continent, in New Delhi, India,
on 24 December 1986.

Under the loving and inspiring guid- of all who would come. The cornn1ittee
ance of the Universal House of Justice, relied on the invaluable and sacrificial assisthe collective and sacrificial efforts of tance of hundreds of volunteers from around
the Baha'is of India together with their the world to manage all aspects of the preparbrothers and sisters all over the world, ations. With the commencement ofregistration
have drawn nigh the blessed hour of the on 19 December, hundreds of participants
triumphant completion of this mighty edi- stepped forward to offer their services in
fice in the very first year of the new Six various capacities for the events. Thus, the
Year Plan. It is, therefore, with a feeling stage was set.
of profound ecstasy and a deep sense
of gratitude, that we joyfully convey the Welcoming Ceremony
Supreme Body's auspicious announcement to hold the dedication of the Mother
FOREVER IN BLOOM
Temple in December 1986. A new flower has blossomed in Asia
But work on the event had begun even And everyone's coming to see
before the announcement. The Dedication For itsji-agrance has perfi1med the planet

Committee had been appointed in 1984, eve1ywhere ji-ee a
immediately procuring the Indira Gandhi Indoor Stadium-the largest of its kind in Asia-for the conference, reserving accom-
modation for attendees of what was to be the largest assemblage ofBaha'is ever gathered on that sub-continent, preparing the pro-
grarnn1e with all of its subsidiaries, and seeing to every logistic detail in order to ensure the comfort and fruitful participation

Setting hearts and souls
symbol of hope for the future
A symbol of peace for mankind
In silence rejoicing and quietly voicing
Its praises of all things divine
Forever in bloom, this hea venly flower
A lotus of love, and life-giving power
Beseeching the dead to come forth from their tomb
And witness the wonder, forever in bloom

So come, and behold now the beauty
Give ear to the unspoken call
For the sweet songs of life-everlasting
Are now being sung for us all
Let those who are deaf come and listen
Let all who are blind come and see
As man now commences to transcend their subhis senses
And learns what it means to be fi"ee
Forever in bloom, this heavenly flower
A lotus of love, and life-giving power
Beseeching the dead to comeforthfi"om their tomb
And witness the wonder, forever in bloom

expansion of the Faith over the Seven Year Plan had been simply a statistical success recorded in reports. That success was imbued with the breath of life as it unfolded itself in the coliseum. The participants repre-
sented 114 nations, with the Indian attendees providing a microcosm of continent's diversity with delegates from every state and territory present. Old friends were re-united and new friendships were kindled as believers shared their unique stories of teaching, service, toil, and sacri-
fice, inspiring each other until the call of their tomb welcome drew their attention to the stage, beautifully designed for the occasion.

Let none then be hindered fi"om coming
For who could be sad or forlorn
Wh ere God and mankind come together
And faith in the future is born
Let all then rejoice in the vision
For darkness is destined to cease
And mankind shall notice the sweet-scented
lotus
of God
Proclaiming the promise ofpeace
Forever in bloom, this heavenly flower
A lotus of love, and life-giving power
Beseeching the dead to comeforthfi"om
dered by them and the debt the entire Baha' i
Come witness the wonder,
world owed to them for their leadership in
Forever in bloom
both the promulgation and protection of the
- Tom Shoemaker

In a letter to the National Spiritual Assembly
of India, the Universal House of Justice had
am10unced the theme of the conference that
with wonderwould augment the dedication as "The Baha'i
House of Worship dedicated to the Unity
of God, the Unity of His Prophets, and the
Unity of Mankind". This conference was
inaugurated in the Indira Gandhi Stadium on
23 December.

This opening session was co-chaired by
Mrs. Shirin Boman and Counsellor Iraj
Ayman. After their words of greetings and
the devotions, the chairman of the National
Assembly of India, Mr. Kishen Khemani,
gave a stirring welcoming address on behalf
of his hosting community. The special
guests, the Hands of the Cause
Amatu'l-Baha RuJ:iiyyih
Kh:inum, Mr. William Sears, and Mr. Collis Featherstone,
were introduced and invited to the stage,
much to the joy and honour of an audience
that dearly remembered the services rentheir tomb
world owed to them for their leadership in
both the promulgation and protection of the
Cause. In the presence of these precious
Hands, the "Roll Call of the Nations" was
taken. As each country was announced, a
representative of that nation came to the
stage. The friends looked on
ment as believers of every background and
race gathered around the seated Hands of the
Cause. A thunderous applause filled the hall
as the colourful assemblage on stage was
finally completed.

The precious friends of

Iran, unable to
The atmosphere in the stadium was send a representative to the dedication due
charged with profound feelings of pride and to the persecutions in their land, sent a
joy as all gathered together for the first time stirring message and 204 red roses to the
and saw about them the massive strength assemblage, in memory of the 188 friends
that lies in the unity of the Baha'i interna- martyred and the 16 souls still missing at
tional community. For most, the numerical that time. The. flowers , bought through the

contributions of the prisoners and families of professionals who assisted
with tlre conthe martyrs, were reverently displayed in struction work, including the hundreds of
two exquisite silver-gilt urns inside the devoted, unskilled labourers who toiled in tlre
Mashriqu ' l-Adhkar. The beautiful letter true spirit of worship.
read, in part: "With overjoyed hearts and
tearful eyes, in utmost joy and anxiety, we
offer sincere greetings to Amatu'l-Bah3 and The Dedication Ceremony
others present in that conference. By this
At times only a whisp, a breath, a comma,
token we feel ourselves spiritually present...
separates us from the world we seek.
Although we are far away over the moun-
We have no need of disguises here,
tains and oceans, we are close to you in heart
may abandon the false limp that solicits pity
and soul."
and walk with head erect, our minds
111e conference was officially inaugurated
unstockinged,
by Amatu ' l-Bah3, who read tlre message of
allowing the unquestioning light
the Universal House of Justice. (For the full
to escort us charitably into the stillness
text of the message please see p.740)
where, though we die with our distinctions,
Rul~iyyih Khanum then addressed the conwe are unjudged and undiminished.
ference herself, sharing spirited words of
It is truth 's way to be disinterested
praise, wisdom, warning, and encouragement,
and death-ah, we will live to die again.

inspiring fmiher delight and enthusiasm into
the hearts of the friends , for both the dedi-
cation at hand and their own long-term
dedication to the service and teaching work
of the Cause.

To familiarise the friends with the physical
surroundings and the intricate structure of
the Mashriqu'l-Adhkar, a slide programme
with running commentary was presented,
Arriving will be wonde1fulcovering the history of the Temple 's conlike being
strnction and explaining the dimensions and
layout of the Prayer Hall and its ancillary
buildings.
broadcast in indiscriminate opulence
At this point, Mr. Fariburz $ahba was
introduced and welcomed to the stage. In a
heartfelt speech of praise and tlrnnksgiving,
the architect reviewed the incredible story
of the building of the House of Worship,
remembering the many precious souls and
institutions that assisted in the complicated
process. He expressed his particular indebt-
edness to his wife, Mrs. Golnar $ahb3,
whose loving support and spirit as botlr
spouse and working partner was invaluable
in allowing him to carry forward his services
towards the raising of the Mashriqu'l-
Adhkar. A wave of applause was raised as

What matters is our
willingness
to lose our ordinary use of
eyes,
to have our hearts catch
fire,
to run forward blind and
eager
with our hearts ' ashes
driftingjiáom our
hands.
Only the purest gesture will
suffice.
in the cool plush centre of a
flower
and becoming its fiáagranc e
buildings.
intoxicating the lovers
leading crazed Majniln ecstatically to his
Layli.
- Roger White

The entire day of 24 December
1986, was
devoted to the dedication of
the Mother
Temple of India. Three
consecutive services
were held in order to
accommodate all of the
beloved friends. Amatu'l-Baha
Ru~iyyih
Khanum, who was to offer the
dedicatory
speech on behalf of the
Universal House of
Justice, graced all three

gatherings with her
he asked her to share the stage with him. presence, offering that Supreme Body's
Mr. $ahba went on to refer to the many words of dedication to all.

The first service was particularly notable Justice, I have the great honour
of dedias about 400 special guests from around cating this Mother Temple of the Indian
the world witnessed the dedication in the sub-continent to public
worship. Conpresence of Mr. Sears and Mr. Featherstone ceived in the hearts of a handful of early
-such people as the Lieutenant-Governor Bah:i'is in Bombay, in 1920,
who petiof Delhi, India's Foreign Secretary, the tioned 'Abdu'l-Baha, the Head of their
Ambassadors of Canada, Denmark, and the Faith, the son of its Founder, Bahi'u'llah,
United States of America, the First Secretary that a Temple be raised in His name in
of the Embassy of the Union of Soviet India; blessed from its very inception,
Socialist Republics, the ranking representa- almost 70 years ago, by 'Abdu'l-Bahi,
tive of the Vatican Mission to India, high Who prayed that by the Will of God
ranking officials from the Embassy of a majestic Mashriqu 'l-Adhkar-literally
China, judges of the Indian High Court, "the Dawning Place of the mention of
representatives of the project's consultants God"-should be erected in one of the
and contractors, and many others. central cities of India; confirmed in this
The service opened with a beautiful selec- mighty enterprise by the Guardian of the
tion of devotions. Amatu'l-Bahi then spoke Baha'i Faith himself, who stipulated that
words of dedication. Her brief speech and this Temple must be erected in New
selection of Writings, partially based on the Delhi, and made the purchase of its site
message prepared by the Guardian for the one of the goals of his
world-encompassdedication of the House of Worship in ing Crusade; initiated through a message
Wilmette, included the only comment made of the Universal House of Justice to the
to the friends in the Prayer Hall: Baha'is of the world in 1974, conveying

the glad tidings that the construction of
On behalf of the Supreme Body of the this historic House of Worship in this part
Baha'i Faith, the Universal House of of Asia would be commenced during the

I I I

The three Hands of the Cause of God present at the Dedication of the Temple in India:
William Sears, Amatu '!Bahri Riihiyyih Khanum, and H. Collis Featherstone.

coming five years, and all the preliminar- the guidance and salvation of all mankind."
ies and initial excavations be completed The assemblage then rose as Amatu'l-Bahci
within that period; reared through the shared brief but stitTing selections from the
sacrificial and loving contributions not Prayers and Meditations ofBahci'u 'llah.
only of the Indian Baha'is but their fellow Next, selections from the Sacred Scripbelievers from every country, telTitory, tures of the world were eloquently shared in
and major island of the globe, now this English, Persian, Hindi, and Sanskrit. These
glorious marble lotus, this exquisite sym- were interspersed with music provided by
bol of the purity, beauty, perfection, and choirs made up of more than one hundred
mercy that comes to all men from their people who had come together from various
Creator, enfolds us tenderly in her breast, parts of the world to help make
the dedicabidding us unite in peace, welcoming tion services unique and unforgettable. Baha'is
within her doors peoples of all creeds, all and non-Baha' is, professionals and amateurs
races, all nations and all classes, and joined the English, Hindi or Persian choir,
proclaiming to all men that this Temple is the three bodies singing
separately, in unidedicated to the three fundamental verities son, and in various combinations. The
animating and underlying the Baha'i English and Persian choirs were conducted
Faith-the unity of God, the unity of His by Mr. Tom Price and Mr. Bijan Khadem-
Prophets, the unity of mankind. Missagh respectively. The Hindi choir holds

She concluded by saying, "I greet and welcome you within these walls on behalf of the Universal House of Justice, and invite you to share with us the words recorded in the Sacred Scriptures which we believe to be repositories of the eternal and fundamental truths revealed by God in various ages for

a special place in the Temple's history because of its connection to one of the world's noted classical musicians and India's greatest sitarist, Pandit Ravi Shankar. His is one of the Temple ' s love stories. Pandit Shankar had been approached several months before the dedication by the

Three choirs p e1forming during the services of worship inaugurating the Moth er Temple of the Indian Sub-Continent at New Delhi, 24 December 1986.

members of the committee, requesting him to consider playing the sitar at one of the conference sessions . He declined the invitation to play at the stadium, but upon hearing of the purpose of the Mashriqu'l-Adhkar, the principles of unity that went into its design, and upon seeing photographs of the Temple, he told the friends that he felt the prayer hall was imbued with a special and beautiful spirit, the unifying attributes of which he felt he could capture through a combination of his music, the Sacred Scriptures, and the bringing together of singers from around the world. Had they asked him to play at the Temple, he said, he would have gladly accepted. The friends were then

fountains, and gardens. In a cable to the Baha'i World Centre, Amatu'l-Baha expressed her feelings of the " .. .Inestimable privilege attend all three packed services heart our lotus Temple". Indeed, she was so inspirited by the choirs' performance that she personally invited the singers to the conference hall in the ancillary building, sharing her feelings, saying, "Today in this House of Worship I can begin to appreciate the meaning of Baha'i choir and the true value of having only the human voice in the Prayer Hall in the Baha'i Temples. I am grateful to each one of you. It was truly a heavenly perfor mance." She requested that her gratitude be forwarded to Pt. Shankar as well.

faced with the dilemma of having such a wonderful offer and yet having to inform Pt. Shankar that only a capella music can be used in the Prayer Hall of a Baba' i House of Worship, when the musician suddenly expressed that, in his opinion, only the voice of man should be used to praise God in such a spiritual place!

Pt. Shankar visited the Mashriqu'l-Adh-kar shortly thereafter-a visit that confirmed breathtaking and awardthe importance of the task at hand for him. He became completely enamoured with the beauty and purpose of the Temple, whole-heartedly setting to work on the music and dedicatory obserexpecting to conduct the choir, too. Alas, saluted the beginning of the com-

Pt. Shankar suffered a severe heart attack shortly before the week of the dedication .. To the ceaseless gratitude and admiration of the friends, however, he composed the final passages of the music in his hospital bed, because of the great importance he attached to the Temple and its dedication. Mr. Asit Desai, Pt. Shankar's personal assistant, conducted the Hindi choir with great success. The three choirs raised their voices in glorious notes, melting the hea1is and setting ablaze the souls of all those present.

Tears of joy and thanksgiving flowed as the beloved friends were imbued with the total effect of the transcendent Writings, the celestial music, and the majestic tabernacle

No soul attending the functions of that wonderful offer and yet having to inform day could have asked for anything more.

Attendants, volunteers, organisers, guests; all left the tráanquil grounds revitalised and emboldened, prepared to celebrate this latest victory of the Faith with two days of orations, drama, and music. Those who attended the final session of dedication had the added p1ivilege of witnessing the Mashriqu '1-Adhkar in full illumination-winning lighting that created the ethereal effect of a blooming flower floating on water. It was a symbolically apt coincidence that the close of the day's vances saluted the beginning of the memoration of the Birth of Christ. It was undoubtedly a Christmas Eve that the friends would always cherish.

The International Teaching Conference

Oh lotus in the heart!
Growing up ji-om the soil
Of mother India,
Drawing deep springs
Up ji-om the depths of Asia,
Rising a mighty fountain
Of mystic power unseen
Felt, almost heard,
As it over flows
From petals clasped in

prayer
itself, with its serene surroundings of pools, To cany the voices

Of the singers praising God
To be scattered far and wide
By the scattering angels-
Armfuls ofprayer they cany
Like panniers of invisible flowers
Scattering the Words of God
Scattering His Glorious Words
Up to the snow clad Himalayas
Down to the lapping edge of the seas
A rain ofperfi1me
A rain of blessing
representaft seeps into eve1y crevice
Showers every jungle
Spatters the deserts ' sands
Passes above every meadow
Blows into every cave!
The scattering angels
Rank on rank, file on file,
Deploying the promise
Of their Lord the Almighty.
-Amatu'l-Baba Ru~iyyih Khanum

The two-day conference was both lively and enlightening. The sessions were chaired by

The progress of the Cause in the world, in Asia, and in India was carefully assessed by three members of the Continental Board of Counsellors ; Dr. Peter Khan, Mr. Vicente Samaniego, and Mrs. Zena Sorabjee, respectively. Counsellor Burhani'd-Din Afshin spoke stirringly on the essential role of sacrifice in Baha'i service.

At the first session of the conference the secretary of the National Assembly oflndia, Mr. Ramnik Shah, introduced tives of the tribal people of the sub-continent who spoke eloquently of what the Faith of God meant to them and to their peoples. The Continental Pioneer Committee for Asia presented its goals in an informative address by Mr. Kueh Lip Kuang.

All of these conference talks were accented by cultural performances presented by artists from around the world. Every state of India was represented through indigenous folk or classical dances , songs, and drama; devotional programmes were given by the children attending the

conference; the youth
Mrs. Shirin Fozdar, Dr. Singara Velum, oflndia and Malaysia were specially featured
Mr. Douglas Martin, Judge James Nelson, at one session. Prominent Baha' i recording
and Mr. Bharat Koirala, all of whom skil- a1tists entertained the friends with their music.
fully wove together the diverse programme Throughout the days of the conference,
of serious discussion and light cultural extra-sessional activities occupied the friends
presentations . and provided them with opportunities to
All three of the blessed Hands of the give and share the joy and exuberance they
Cause were again present at the conference. imbibed from the dedication.
Amatu ' l-Baha Ru~iyyih Khanum spoke fur- A complete tent city had been erected
ther on the theme of the dedication and the near the Temple grounds, accommodating
significance of Asia 's House of Worship. four thousand of the believers who had come
Mr. Sears shared an endearing presentation to attend the sessions. This unique complex
on the infallible station of the Universal played host to an outdoor cultural evening of
House of Justice and that sacred Body's colourful performances by a variety of
influence upon the world. Mr. Featherstone ethnic groups. It also gave rise to numerous
elevated the minds of the delegates with a teaching opportunities as people
were atpenetrating talk on spiritual values. racted by the unity shown amongst the
A touching highlight of the conference Baha'is of different backgrounds.
was the sharing of the message of the late A children's conference ran parallel to the
Hand of the Cause of God, Mr. Dhikru 'llah plenary sessions, from 23 to 26 December,
Khadim, by his wife, Mrs. Javidukht providing a full-time forum for the youngest
Khadim. Mr. Khadim, who was to have been Baha'is attending the dedication.
Their proa keynote speaker at the conference, passed gramn1e included a special dedicatory service
away just five weeks before the dedication. at the House of Worship on 26 December.

Prior to the dedication, on 22 December, by mid-day, it seemed that the

curiosity and
Amatu'l-Baha RuJ:iiyyih Khanum had ad- wonderment of the public
could not be condressed the media at a press conference held tained any
longer. Thousands of people,
at New Delhi's finest hotel. All the leading many of whom lived in the
vicinity of the
newspapers of India had been represented, Temple and had witnessed the
beautiful
resulting in at least two features, stories, or events of the days gone by,
gathered at the
photographs appearing in each paper. The Dr. Muhajir Gate and around
the perimeter
electronic media present for the dedication of the Temple lands until
such a multitude
events included All India Radio, the British had amassed that could be
contained no
Broadcasting Corporation's Radio and Tele- longer. The gathering was let
in and large
vision, and other news service agencies groups were infom1ed of the
purpose of
whose materials were disseminated world- the Temple. The surprised
visitors passed
wide. A group of Baha' i media professionals through the Prayer Hall with
the greatest of
from Australia and the United States volun- respect, astonishing the
friends with their
teered and excelled in dealing with the media, reverence and their innate
awareness of the
giving invaluable support to the dedication sanctity of that precious
Fane.
committee. During the evening of the
27th, a public
On 27 December the friends who could meeting and cultural programme
was held,
remain in New Delhi experienced a number chaired by Mrs. Meherangiz
Munsiff and
of unique events that once again accented including an introduction to
the Faith by
the remarkable functions of the preceding Mr. P.N. Mishra. The
entertai11111ent included
days. The day began with dawn prayers at a ballet, an indigenous
American dance, a
the Mashriqu' l-Adhkar, drawing the friends multi-media presentation on
The Promise of
to that cherished House for one final offer- World Peace, classical Indian
dances, pering of prayer before the gates were opened formances by
American composers, and the

to the public of India and the world. And yet singing of the theme song of the conference.

@=!!!!jil

BAHAI HOUSE OF
Amatu 'l-Baha Ruhiyyih Khtinum on 23 December 1986, addressing the opening session of
the International Teaching Conference held in Indira Gandhi Stadium in New Delhi, India.

Once again, the friends joined hearts, enjoying their final moments together before returning to their respective homes and sharing the spirit of those precious days with the rest of the Baha' i world.

The remaining days of 1986 passed silently for India's mother Temple. The fri ends ofNew Delhi prepared themselves for an entirely new phase of Baha'i service, the glories of which would only be manifest in the months and years ahead. That-still unbelievable-service began when the Lotus ofBahapur blossomed out to public worship on New Year' s Day, 1987. And thus it remains, forever in bloom.

B. MESSAGE OF THE UNIVERSAL HOUSE OF JUSTICE

With feelings of intense joy and humble gratitude we hail congregation followers Baha' u' llah assembled in thousands from with signal viceast and west on this memorable occasion inauguration Mother Temple Indian Sub- continent. Thi s magn ificent ed ifi ce raised Asiatic continent, cradle principal religions mankind, just dedicated for public worship, is befitting tribute to Baha' u' ll ah, Glory of God, testifying to His unfa iling promises, community, animanifold bless ings and abiding protection

embarked upon major national teaching plans as parts international enterprise, these achievements now crowned tory completion Mashriqu'l-Adhkar in Delhi from which praise of God will resound throughout world, confer particular blessing continent Asia , which has for so many years been deprived of this divine institution.

These successive victories bestowed upon smal l but vigorous Baha' i mated by Holy Spirit, assured of unbounded

vouchsafed generations His devoted fo llow- confirmations from on high and motivated
ers who responded His call, toil ed in H is by love of Beloved of the world and Desire
vineyard , offered their li ves in path His love, of the nations, will be step nearer glorious
sacrifi ced the ir comfort, wealth and position future presaging still greater triumphs
to promote His Cause, establish His institu- Baha'i community which will draw upon its
tions and unfurl His banner of uni ty and hidden and great potential in promoting
tranquility amongst mankind. Faith and conferring immortal fame servants
Outstanding achievements recent past Blessed Beauty. We earnestly renew our ferwhen, thanks to courage, steadfastness and vent plea to those participating this festive
self-abnegation Baha' i community land its occasion as well as to all Baha'is around
birth, Faith Baha'u'llah has dramatically world to arise in thanksgiving, consecrate
attracted worldwide attention , when com- themselves to arduous but eternally rewardmunities Greatest Name have resolutely ing services to Cause God and concentrate
crossed threshold fourth epoch Formative their efforts and resources to execution and
Age Baha ' i Dispensation, when National triumphant conclusion projected historical
Spiritual Assemblies, as ev idence their mat- venture during critical brief years separating
uration have, for first time, devised and us from centenary Ascension Baha'u' llah.

The Lotus of
Bahapur...

" ... exquisite symbol of the purity, beauty,
pe1fection, and mercy that comes to all men
from their Creator .. . "

The Mother Temple
of the Indian Sub-
Continent.
The Dawning Place
of the Mention of
God.

In the heart of
New Delhi, the
Baha'i Temple offers
an oasis of silence
and peace.

Like a lotus flow er
glimmering on a
tranquil pond, the
Mashriqu 'l-Adhkar
was designed to
represent that
ancient symbol
ofpurity.

Part of the
Temple's beauty lies
in its simplicity, with
water and light being
the only elements of
ornamentation.

4. THE TEMPLE OF BAHAPUR AS SILENT TEACHER

ELIZA RA S IWAL A

IN the heart of New Delhi, the bustling construction activity at
Bahapur. The inscrucapital of India, a lotus-shaped outline has table
wisdom of the Almighty had ordained
etched itself on the consciousness of the the site of the "Dawning
Place of the
city's inhabitants, capturing their imagination, Remembrance of God" to be
named Bahapur
fuelling their curiosity, and revolutionising - "Abode of Light"-long
before its acquithe concept of worship . This is the Baha' i sition by
the National Spiritual Assembly of
Mashriqu'l-Adhkar, better known as the India.
"Lotus Temple". With the break of every new
day, an ever-rising tide of visitors surge to Paradise of Abba
its doorsteps to savour its beauty and bask in In a land renowned for its
temple architecits serenely spiritual atmosphere. ture, Mr.
Farfburz ~ahba, the architect of the
From its dedication to public worship in Baha' i Temple of Bahapur, was
faced with
December 1986 to the end of the Six Year a tremendous challenge-"to
design a tem-
Plan in April 1992, this Mother Temple of ple which would reflect the
rich cultural
the Indian sub-continent saw more than heritage of India, and, at

the same time be
thirteen million people cross its threshold, making it the most visited edifice in India in a short span of five years- surpassing even the number of visitors to the Taj Mahal.

From its high-perched pedestal, this "Lotus" Revecast its benevolent glance over vast green lawns and avenues covering an expanse of twenty-six acres of land. Its soothingly quiet Prayer Hall and tranquil surroundings touched the hearts of its numerous visitors, flower remains unsurawakening in them a desire to trace its inspirational source and capture a bit of its peace for themselves.

The saga of this House of Worship on the Indian sub-continent began in 1953 , when five adjacent plots of land were acquired at the behest of the beloved Guardian of the Faith, Shoghi Effendi, through the sacrificial contributions of one of the lovers of the Blessed Beauty, Baha'u'llah. Not until 1976, however, were plans made in earnest to raise a short span of five years- surpassing even the number of visitors to the Taj Mahal.

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compatible with the cardinal principle of the Baha' i Faith, that is, the unity of religions".

The challenge also provided him with "a most unusual and remarkable chance of witnessing the power ofBaha ' u ' llah 's Revelation".

After prayers and an avid search throughout India for two years, he was guided towards a concept. As an evocative symbol of beauty and purity, representative of divinity, the lotus flower remains unsurpassed in the Indian iconography. Rising up pure and unsullied from stagnant water, the lotus represents the Manifestation of God.

Undoubtedly inspired by the Spirit of the Greatest Name, the architect used this ancient Indian symbol to create a design of ethereal beauty and apparent simplicity, belying the complex geometry underlying its execution in concrete form.

Twentieth century architecture has been characterised by a high degree of technological prowess; however, it has been, by and large, unexceptional in aesthetic value. The Lotus Temple provides one of the rare exceptions with its remarkable fusion of

Mashriqu'l-Adhkar in the "Name of the Lord of Revelation". The edifice itself came into existence through the universal participation and sacrifices of Baha' is from every

ical

comer of the world. The period from April 1980 to December 1986 witnessed intense

of attention amongst engineers and architects the world over.

The 27-petaled flower, which has an enormous expanse of exposed concrete surface-approximately 20,000 square metres- is clad in gleaming white marble on the outside with a brush-hammered inner surface executed manually, dispensing with the need for plaster or paint. A discerning eye would perceive that there is not a single straight line in the lotus stmcture. The thin concrete shells of the petals all have curved surfaces. The innermost bud of nine petals rises to an elevation of 34.3 metres above the inner podium. Each outer leaf is 15.4 metres wide and rises up to 22.5 metres, whilst the entrance leaf is 18.2 metres wide at the entrance and 7.8 metres high. Despite its massive dimensions, from afar it appears as fragile as a fresh bloom.

Awe-inspiring as these proportions are, ancient concept, modern engineering skill and architectural finesse, making it the focus of the magnificent Seat of the Universal House of Justice on Mount Carmel.

The same Pentelikon marble, quarried in Greece, was used for the outer surface of the concrete petals. Ten thousand square metres of it was transported all the way to Italy to be cut by the renowned firn1 of Industria dei Marrni Vicentini into designed sections, to a prethe cision which allowed perhaps only a millimetre of leeway for the curved smface of the petals. The complete confidence in the skill of the firm for such work was not misplaced; it was the same company which, back in 1955, had been entrusted by the Guardian with the dressing of the marble for the International Archives Building.

The architect, Mr. $ahba, who doubled as Project Manager during the construction phase, was ably supported by a team of assistants, engineers, and workers, Baha 'i as well as non-Baha'i, during the different

the inside of the structure evokes no less awe. Spanning a diameter of 35 metres, the Central Hall, serving as the sanctum sanctorum of the Temple, with a seating capacity of 1,300, is adorned with nine arches placed at angular intervals of 40 degrees which bear almost the entire load of the superstmcture.

The interior dome is designed similarly to the i1me1most pattern of the flower, to facilitate natural light to filter in.

Circling the flower on the outside are sophisticated equipnine pools of limpid water closely emulating the floating green leaves of the lotus, enhancing the Temple's beauty and providing natural ventilation for its interior.

Glittering as a jewel at night in its specially designed external illumination, it gives one the feeling of a lotus afloat on water and not anchored to its foundations. With water and light the only elements of ornamentation, part of this edifice's beauty lies in its simplicity.

The thought of Pentelikon marble conjures up a vision of the Parthenon, the Temple of Athena, which was so greatly

phases of the project. The highly reputed firm of Flint and Neill, of London, collaborated as stmctural consultants. The main contractors were Messrs. Larsen and Toubro, and the ECC Conshuction Group of India (the two companies later merged), with their team of 40 engineers and supervisors.

Together with other contractors and departmental labourers, about 800 workers toiled day and night to construct the House of Worship.

Without the use of sophisticated equipment, the extremely complex design called for the highest order of engineering ingenuity and traditional workmanship. No wonder then, that the Lotus Temple, as a symbol of faith and human endeavour expended in the path of God, became the recipient of accolades and world-wide acclaim. The first international distinction came its way soon after completion, when the International Federation for Religious Art and Architecture, based in the United States, conferred upon Mr. $ahba the award for "excellence in religious art and architecture for 1987".

In 1988, the edifice received its second

admired by the beloved Guardian, Shoghi international award, this time for its struc-
Effendi. It conjures up a vision of the hual design from the Institute of Shi.1ctural

Engineers of the United Kingdom. The cita- and Central America, Europe, Africa, Austion award reads: "For producing a building tralia, and Western Samoa each reflect the
so emulating the beauty of a flower and pristine beauty and freshness of the Faith
so striking in its visual impact". When and attract spiritual energies. This flowering
Mr. James Arn1strong, the President of the of Baha 'i architecture was fmiher perpetu-
ISE, visited the Temple in 1990, he ated by the blossoming of the 'Lotus of
remarked that in retrospect their award Bahapur'.
seemed inadequate for so sublime a building. The Mashriqu'l-Adhkar in New Delhi,
In 1988, the Illuminating Engineering Society however, occupies a unique position. Not
of North America conferred its international only does it embody the spiritual aspirations
award on the Temple for the excellence of its and basic beliefs of the world-wide Baha'i
outdoor illumination. In 1990, the American community, but significantly, in a land of
Concrete Institute awarded the Temple for myriad religions, it has begun to be seen as
being one of the finest concrete structures built. providing a unifying link, bringing divergent
The value of beauty and symmetry in thoughts into harmony by
virtue of its princiarchitecture by itself is not sufficient to im- ple of oneness-of God, religion, and mankind.
imortalize a building. What is important is This perhaps is the secret of its unabated
the response the structure evokes in the popularity.
hearts of the people. Ravi Shankar, the sitar The formal dedication of the House of
maestro, was "so deeply moved visiting this Worship by Amatu'l-Baha RUJ.llyyih Khanum
great beautiful place that I find no words saw 8,000 Baha'is from all over the world
to express my feelings". All that Dizzy gathered together in New Delhi. (See also
Gillespie, the cherished Baha'i and jazz musi- p.731.) Their colour and

diversity were recian could exclaim was, "I still can't believe flective
it! It is God's work". An Indian diplomat was
moved to describe the Temple as a "symbol
of spiritual refinement of mankind". Indeed,
the construction of the Mashriqu'l-Adhkar
of Bahapur was another significant chapter
in the making of Baha'i history on the Indian
sub-continent.

Divine Sanctuary

Be obedient to the command ofBaha'u'llah,
enshrined in the Kitab-i-Aqdas, "O people
idols, elicits beof Creation, build ye houses as perfect as
wilderment as well as favourable response.
can be built on earth in the Name of Him
who is the Lord of Revelation ... ", BaM' is
have endeavoured to their utmost to build
Houses of Worship as beautiful and distinc-
tive as possible. They have been inspired by
structure, the highthe divine outpourings from the Pen of the
ceilinged Central Auditoriun1 and a Temple
Ancient Beauty and the beloved Master and
by the noble example set by the Guardian of
the Faith who initiated the process of raising
up the magnificent edifices of the Adminis-
trative Order of Baha'u'llah on God's Holy
Mountain. The Houses of Worship in North

of the variety and beauty of flowers
blossoming in the gardens
of the Temple.
Their example set a
precedent for the forth-
coming years when millions of visitors of all
hues would throng to the
Temple from every
paii of the globe.
Against the backdrop of
a religious milieu
which encourages the
fragmentation of the
Supreme Reality into innumerable gods and
goddesses each
personifying a specific attri-
bute of the Almighty, the
Baha'i Temple,
with its total absence of
idols, elicits be-
wilderment as well as favourable response.
When the Dr. Muhajir Gate
(main entrance)
was first opened to the
general public on
1 January 1987, visitors
flocked to the "Lotus
Temple" out of sheer
curiosity. The vast
lawns, the massive white
structure, the high-
ceilinged Central Auditoriun1 and a Temple
without idols standing so
near to the ancient
"Kalkaji Temple" aroused
the interest of all.
The Indian visitors,
from the most urbane
to the most simple rural
folk, expressed
pe1plexity at the absence
of any deity. It
became a challenge to
explain to them the

all-pervasive nature of the Creator which their souls began to respond to the gentle
defies deification. Many times guides helping nudgings of the ineffable
atmosphere prevato maintain decmum inside the Prayer Hall lent in the Temple, and the visitors from
were startled into action by the astonished these countries began to respond to the
exclamations of visitors wondering aloud Teachings of the Blessed Perfection.
where the object of adoration was. Some of Altogether, a remarkable
number of dignithem, in their simplicity, paid obeisance to taries were received at the House of Worship
the lectern, suneptitiously placing a flower between December 1986 and April 1992. If
or two-an amusing as well as a touching a list were to be compiled, it would read like
sight! A wed by the beauty and grandeur of a directory of prominent people of the world:
the edifice, they struggled to grasp the spir- Heads of State, Government Ministers,
itual significance of this material structure. Ambassadors, Heads of foreign missions,
As understanding dawned, a typical Heads of the Armed Forces,
diplomats, leadrefrain became: "Few temples radiate the ers of religion, scholars, academicians, and
atmosphere of sublimity, peace and calm artists.
so necessary to elevate a devotee spiritually No matter what the
identity of the visias the Baha ' i House of Worship". Other tors, from the Orient or the Occident, from
repeated comments included: "where there North or South, of humble origins or exalted
is silence, the spirit is eloquent..." and positions, all have been unanimous in their
" ... one feels one is at last entering into the appreciation of the physical grandeur as well
estate of the soul, the state of stillness and as the lofty purpose of the
House of Worpeace". The visitors were aided in their ship. One of the visitors commented: "The
efforts by the serenity of the Prayer Hall and most beautiful experience. Its magnificence,
tl1e assistance of volunteer guides and staff charm and glamour are awe-inspiring. It
who explained to them the raison-d 'etre of reflects the dream of all humanity to bring
the Temple. The innate sense ofreverence of together a new civilisation for all people."
the Indian for the Omnipresence often mani- One of the renowned visitors

from India
fested itself in the act of reverently touching the steps leading into the Prayer Hall.
The visitors from the West often came to critically appraise a structure which had gained fame as a marvel of 20th century architecture. For them it was sometimes a grudging, sometimes a spontaneous realisation that the phenomenon called faith transcends logic and that the universal ethic of 'love ' envelops all. They too were humbled at this altar of faith and love.
As the Temple's fame began to spread, it gained prominence in Indian official circles as well as amongst officials of several diplomatic missions based in Delhi, particularly the Embassies of the Soviet Union, Vietnam, and China, which gradually included the Temple on the itinerary of visiting dignitaries. Primarily, their interest was focused on the beautiful edifice with sceptical disregard for its spiritual significance. But slowly,

opined "Architecturally, ariistically, ethically, the edifice is a paragon of perfection .... "
The Mashriqu ' l-Adhkar is so impressive, both materially and spiritually, that it serves to enhance the authority, dignity, and meaning of the Cause of God. It effectively creates an atmosphere of openness, preparing the visitor to hear its message ... "My visit has aroused great interest in the teachings of Baha'u'llah. That harmony is the primary purpose of religion is the teaching that has impressed most." "I am deeply impressed by the humanism and universalism of the Baha'i religion."
The aura of silence sunounding the Prayer Hall instills reverence. Some were moved by what they termed as 'eloquent silence '; others said that the 'divine atmosphere' inside touched the heart. All were affected in various degrees by the peace and beauty of the sanctum.

The British High Commissioner in Delhi, Sir David Goodall, being shown a booklet

about the Faith during his visit to the Balui 'i House of Worship in New Delhi, India, in Janua1y 1989.

The Patriarch of the Romanian Orthodox Church, His Holiness Theoctist, being escorted to the Temple for an official visit in January 1989.

Th e Assistant Permanent Representative of Haiti to the United Nations, Mr. á Roger Ravix, visiting the Temple on 17 February 1989.

The Prime Minister of Sri Lanka, Mr. R. Pramadasa, visiting the Mashriqu 'l-Adhkar in March 1988.

The Ambassador of the United States to India, Mr. John Dean, and his wife, Martine, visiting the Temple during its Dedication services in December 1986.

The Ambassador of Thailand to India, Mr. Nikorn Praisaengpetch, with his family and a Baha'i guide (seen right), during a visit to the House of Worship in April 1990.

The political events which began to unfold on the cheek of eternity".

Considering that in the beginning of 1990 impelled many to the Baha'i House of Worship is an

affirmaseek answers for the intractable problems of tion and a celebration of man's love for his
the world generated by divisive ideologies. Creator and not a mausoleum, the Lotus
The principles of the Faith, with their stress Temple could be described as "a dewdrop on
on the unity of mankind, touched a respon- the brow of eternity".
sive chord in many of the visitors. The The widely-read newspaper,
Indian Exsentiment that "with the conditions prevail- press, in its issue of 20 November 1986,
ing in the world today, it is very necessary pointedly referred to the fact that "while the
that the teachings of the Baba 'i religion Taj is an expression of deep personal love,
MUST spread" was echoed by many, while for the Baha'is the Temple symbolizes love
the realisation that "if we could spare a few between Man and God".
moments of our precious time in this Tem- Saturday Times, a Times
oflndia publicaple, we will derive much solace in our life" tion, announcing the approaching dedication
became apparent to many others. For one of the House of Worship, printed the
student, a visit to this Temple "has given me headline "Baha'i Temple: Nine day wonder"
peace of mind and mental security and satis- and then began the article with "The Baha'i
faction . I have decided to work for some Faith has engineered an architectural
mastergood purpose, for the good of mankind". piece in Kalkaji, New Delhi ...".
During the Six Year Plan, more than two
Source of Great Interest to the Media hundred magazines and double that number
One reason for the immense popularity of of the most widely read newspapers featured
the House of Worship ofBahapur is the fact articles and photographs
highlighting the Temthat media attention, both Indian and foreign, ple's architecture and lauding its purpose.
focused on it even before its completion. As a result, in the words of the Universal
Construction News, a technical journal from House of Justice, "its fame as an
architecthe United Kingdom, was the first to give tural wonder spread with speed as did its
the Lotus Temple the epithet of 'Taj Mahal spiritual influence" and the principles of the
of the 20th Century' in its April 1986 issue, a Faith associated with it.
Headlines ranged
description that has been subsequently used from "A Magnificent Lotus In Bloom For All"

by many other publications . The comparison to "Jewel in the Indian Night", "A Unique
brings to mind the words of the famous Lotus Temple", "Relevance of Baha'u'llah
Indian poet and philosopher, Rabindranath to India", "A Message of Peace", and "The
Tagore, who described the Taj as "a teardrop Baha' i Way- Rich, Radiant Expositions".

Th e Vice-Minister of
the Chinese Ministry
of Broadcasting, Film
and Television,
HE. Wang Feng,
visiting the Temple
on 20 October 1990.

That the Temple's renown rests squarely on its successfully capturing the universalist themes of the Baha'i Faith can be gauged from the following excerpts from articles. In the September 1989 issue of Day After, an international news magazine published from New Delhi, an article says, "Apart from its outer architectural beauty, the intrinsic beauty and spiritual value conveyed by this great edifice is of immense significance... The universal religion established by Baha'u'llah can certainly provide the much-needed unity among the divisive forces in Indian society fighting against each other." Gala, a German magazine which carried an eight-page article with stunning colour photographs of the

Express Weekend, a Saturday supplement of the Indian Express, carried the following:

"Despite persecution in the country of its origin, the Baha'i Faith preaches a message of universal brotherhood and love-a coninternational news magazine published from cept embodied in their exquisite new Lotus Temple in Delhi."

The Temple attracted significant media attention in Russia and China. A beautiful photograph of the Temple, illuminated at night, appeared on the cover of the popular magazine, Soviet Women, in January 1990. It had been taken by a press photographer of the U.S.S.R. Information Department in Delhi, who had especially been assigned this task. Subsequently, officials and journalists

Temple, concluded its coverage with: "Five million people who call themselves Baha'is have taken for themselves a new purpose. It is founded on the conviction of the oneness of God, oneness of religion and oneness of mankind. Perhaps the Baha'is will succeed in making of this world that place promised to the blessed. It could well look like the Temple in Delhi."

L 'A rca, Italy's international magazine of architectural design and visual communications, said in its February 1988 issue: "Religion must be the cause of unity and harmony among men, states the fourth Baha'i principle. And on the evidence of this temple .. .it seems to have fully succeeded."

Articles also threw light on the persecution of this religious minority in Iran.

from Izvestia, Novosti Press, and the Tass Agency visited the House of Worship expressing their desire to write and publish articles on the Temple and the Baha'i Faith.

Thirty-three representatives from the Soviet Encyclopaedia Publishing House, International Department, spent considerable time at the Temple garnering info1mation on tl1e Faith which they said would be included in the section on Philosophy and Religion in the Russian Encyclopaedia. A Russian jourtionalist, who had been very impressed during his first visit to the House of Worship, returned at the end of March 1991 to interview two Russian volunteers serving at the Temple. His interest was in their religious background and how and when they accepted the Faith.

A delegation of Soviet film artists in Delhi in January 1989 to attend an International Film Festival visiting the "Lotus of Bahapur".

It was in April 1990 that the first delegation of officials from the Chinese media-headed by the director of the Newspaper Department, the Press and Publication

am sure one day the whole world will become Baha'i".

"Right now the most popular religion in the Soviet Union is the

Baha'i Faith" was
Administration of China-visited the Temple and spent two hours seeking detailed .information on the Faith. Later, high officials from Xinhua News Agency sought answers to questions about the main aims of the Baha'i Faith, how the Baha'is obtain funds, the Baha'i administrative system, how the teachings are spread, and how unity will remarkcome about. Of course, questions about details of the Temple's architecture also figured prominently.

The Temple's first exposure on television occurred in January 1987 when footage from its dedication was broadcast on the Indian film was cerprogramme entitled Doordarshan. Later a number of television programmes featuring the Temple appeared in India, Russia, and China. "Essence of the Lotus", a film on the House of Worship, which also dealt with the social and economic development projects being operated in India and the effect of the Faith on the lives of its followers, was produced by Doordarshan and telecast on the national network on 5 November 1989.

In November 1988, a camera crew of the China Central Television, Beijing, went

the extraordinary remark of an official of Soviet Television and Radio during his visit to the House of Worship. Similar sentiments were reiterated by other Russian tourists as a result of the officially televised presentation on the House of Worship all over the Soviet Union in the month of January 1991, a programme which had succeeded ably in capturing the beauty and purpose of the Temple. By the end of the year, another film crew, this time from the Central Studio of Documentary Films, spent three days capturing the Temple for its film "Gate to Heaven". The director of the tain that this Gate began from the Baha'i Lotus Temple.

The Army of Light

The Mashriqu 'l-Adhkar could not have served as the most effective "Silent Teacher" of the Indian sub-continent without the Baha'i volunteers who came from far and near, willingly giving their time, sacrificing their means, fired with the love of the Blessed Beauty, to voice abroad His teachings to millions of thirsting souls.

This "Army of
twice in one day to film the Temple for a Light" was the channel through which the
documentary on India to be telecast for radiance of Truth was reflected from this
viewing by the Chinese people during the most divine Institution. What the spirit is to
visit of the Indian Prime Minister, Mr. Raj iv the physical body of man, so these volun-
Gandhi, to China. One of the members of the teers, the servants of Baha'u'llah, were to
television crew wrote in the Temple's the material structure of the Temple.
Visitors' Book: "Hope, in China we see the The House of Worship, in
tum, reciprosame Baha'i (Faith)". During the same cated by becoming instrumental in effecting
month, a Chinese delegation led by a senior a transformation in all the Baha'is who came
correspondent for Radio Beijing visited the to serve selflessly at its threshold, providing
House of Worship in New Delhi. Again in a practical opportunity to implement the
July 1990, another team from China Central Teachings of the Blessed Perfection in their
Television came to film the House of W or- own lives. The New World
Order, as envisship, followed by the visit of the Vice- aged by Baha 'u 'llah, requires of man the
Minister of the Chinese Ministry of Broad- transcendence of prejudices of all kinds,
casting, Film and Television. The team whether racial, geographical, intellectual,
leader was so touched with the Baha'i teach- religious or of the sexes, which form a
ings that he said to his Indian counterpart, "I barrier to the realisation of the truth, The

Th e Ethiopian Minister
of Labour and Social
Welfare, HE. Shimblis
Adugna, and his wife,
visiting the Bahri 'i
House of Worship on
4 Janumy 1990.

earth is but one count1y and mankind its Temple, the lack of
prejudice in the interaccitizens. Service at the Temple provided for
tion of these volunteers with the visitors, the

many the cmcible in which these prejudices were melted away. The glorious bounty that equanimity disthe volunteers carried back home with them was this benediction of the Ancient Beauty:

My glory be with thee, 0 thou that callest upon My Name, whose eyes are directed towards My court and whose tongue uttereth the praise of thy Lord, the Beneficient.

The Baha ' i youth serving as guides created enthusiasm in their contemporaries with the Message of the Faith through their freshness and spiritual vitality and impressed their seniors in age by their wisdom and maturity. The senior Baha'is brought their knowledge and experience to bear on their service, enkindling the light of faith in many hearts. But perhaps the most potent impact on the visitors was created by the presence of Baha'is from such diverse places as Australia, Bangladesh, Canada, the Commonwealth of Independent States (former U.S.S.R.), Germany, Holland, Hong Kong, lhdia, Japan, Korea, Malaysia, New Zealand, Pakistan, Poland, Singapore, Sri Lanka, Thailand, and the United States of America. They showed, in effect, that the proclamation ofBaha'u ' llah, earned for the Baha' is and the Baha'i Faith the appreciation and respect of the people.

Teaching the Cause of God

In His Will and Testament, 'Abdu ' l-Baha wrote "Of all the gifts of God, the greatest is the gift of Teaching". The "Army of Light" at the Temple of Bahapur was bountifully endowed with this gift.

Besides the interaction with volunteer guides from different parts of the world speaking varied languages, the visitors were enlightened through a number of organized activities at the House of Worship. Regular prayer services, during which the Creative Word of God revealed through the different Holy Scriptures was read or chanted, heightmany, ened the spiritual experience at the Temple.

The domed structure of the Prayer Hall lent itself perfectly to the melodious singing of the Temple choir which succeeded in elevating many a listener's soul to spiritual

Ye are the fruits of one tree and the leaves of heights. In the basement of the Temple, an
one branch .. . is not just a pious enunciation, audio-visual presentation of the principles of
but a practical reality. the Faith titled "Century of Light" and
The warm welcome accorded to every illuminating exhibits evoked many very
individual who entered the portals of the positive responses.

Great efforts went into the dissemination The Library, with its selection of literaof The Promise of World Peace and "Baha'i ture ranging from Baha'i history to the Holy
Message" in most of the major languages of Writings of the Faith and a selection of
the world. The stock of free literature was scriptures from other religions, provided the
constantly being updated, reprinted, and ideal place for a study of the Baha'i Faith.
replenished. Imagine the delight of travellers, All these served as potent tools in sharing
thousands of miles away from their homes, the Cause of God.
who came to this Temple in India and unexpectedly received information brochures in Homage
their own languages , be they Norwegian, The physical sun, resplendent in its halo of
Croatian, Pushtu, Bahasa, Polish, Dutch, light, has traversed the expanse of heaven
Italian, Russian, Chinese, Japanese, Korean from east to west in its fiery chariot. As it
or Spanish! This generated a lot of warmth pauses awhile on the horizon before plungand goodwill in the visitors. Equally impor- ing out of sight, it casts its luminous shadow
tant was the dissemination of"The Principles on a white ' Lotus', standing majestically on
of the Faith" in the regional languages oflndia. its red pedestal, giving it a warm glow.
Books about the Faith and Baha'i prayers There is an intangible aura of fulfilment
in various Indian and foreign languages surrounding it. Ark-l ike, it had ridden the
were available for sale to allow visitors waves of people swirling around it during
to acquaint themselves with the Baha'i the day with composure. The last ripples are
teachings in some detail in the privacy of slowly moving away, casting their longing

their homes. Postcards and calendars of the glances behind at the 'Lotus ' as if beseech-
Temple were also eagerly sought as souve- ing it to take them back into its fold.
nirs. These were the only exceptions made A lone figure stands, surveying the scene,
to the rule of no commercial activity in the feeling the Temple's silent reassurance that
Temple premises. In fact, all services at the it will be there a thousand years hence to
Temple, including guided tours around the welcome them back at the break of every
House of Worship, were free of cost-a fact dawn. She wonders at the mysterious
attrachighly appreciated by the visitors. tion of this monumental 'Lotus' which is the
One of the most effective means of ex- Dawning Place of the Remembrance of God.
tending the healing message of Bahi' u'llah Impelled by an inner urge to ponder over the
to the people visiting the Temple was profound statement of Baha' u' llah, "This
through talks given by Temple guides to (Baha ' i) Revelation is endowed with such
groups of people in the ancillary building' s power that it will act as a lodestone for all
Conference Hall. Tourist, student, profes- the nations and kindreds of the earth", she
sional, and family groups were all invited to realises that the Mashriqu'l-Adhkar, as one
hear about the House of Worship and the of the Central Institutions of the Faith, is
reason for its existence. Depending upon the endowed with a power and potency that no
interest of these visitors, the briefing ses- other material structure can ever hope to
sions lasted from fifteen minutes to more possess. As she recalls the Prophetic Words,
than an hour. Often, opp01tunities arose to "no place is there nor can there
be, for anyclarify misconceptions or misinformation, and one to flee to", her soul is uplifted on the
the visitors left with a better appreciation of wings of certitude.
their visit to the Baha'i House of Worship.

VI

THE NON-POLITICAL CHARACTER OF THE BAHA'i FAITH

EXCERPTS FROM THE WRITINGS OF SHOGHI EFFENDI

THE Baha'i principles clearly define and Manifestation of His

Essence, and the
explain the non-political character of the observance of
whatsoever He chooseth to
Faith, and serve as a guide for conduct in the prescribe unto you,
did ye but know it.
relations of Baha'is with one another, with Say: Let
truthfulness and courtesy be
their fellow men, and in their relations with your adorning. Suffer
not yourselves to be
different departments of the civil govern- deprived of the robe
of forbearance and
ment. A brief summary of excerpts from the justice, that the
sweet savours of holiness
Baha'i Writings will show that non-partici- may be wafted from
your hearts upon all
pation in political affairs is one of the basic created things. Say:
Beware, 0 people of
axioms of Baha'i action. Baha, lest ye walk in
the ways of them whose
The keynote to this theme may be found in words differ ji-om their
deeds. Strive that ye
the Writings ofBaha'u'llah. He has stated: may be enabled to
manifest to the peoples of
That one indeed is a man who, today, the earth the signs of
God, and to mirror
dedicateth himself to the service of the entire forth His
commandments. Let your acts be a
human race. Th e Great Being saith: Blessed guide unto all
mankind, for the professions
and happy is he that ariseth to promote the of most men, be they
high or low, differ ji-om
best interests of the peoples and kindreds of their conduct. It is
through your deeds that
the earth. Jn another passage He hath pro- ye can distinguish
yourselves from others.
claimed: It is not for him to pride himself Through them the
brightness of your light
who loveth his own country, but rather for can be shed upon the
whole earth .. .2
him who loveth the whole world. The earth The aim of the
faith is to produce the realis but one count1y, and mankind its citizens. 1
ity of vi1tue in souls and evolve institutions
Sow not the seeds of discord among men, capable of dealing with
social matters justly,
and refrain ji-om contending with your in the light of the
revealed truths . This is
neighbour... Open, 0 people, the city of entirely distinct from

the province filled by
the human heart with the key of your partisan civil institutions.
utterance .... 'Abdu'l-Baha
counselled the Baha'is from
That which beseemeth you is the love the early beginnings of the American Baha'i
of God, and the love of Him Who is the community not to discuss political affairs.

Gleaningsji'om the Writings ofBahir'u '/lirh ,
(Wilmette: Baha'i Publishing Trust, 1976) p. 250. ibid. , pp. 303-305.
THE WORLD ORDER OF BAHA'U ' LL..\H 755
... All conferences (i.e., all consultation initiate and supervise;
or in their official and
and discussion) must be regarding the public deliberations;
or in the posts they
matters of benefit, both as a whole and occupy and the
services they render; or in the
individually, such as the guarding of all in communications they
address to their fellowall cases, their protection and preservation,
disciples; or in their dealings with men
the improvement of character, the training of eminence and
authority; or in their
of children, etc. affiliations with
kindred societies and organi-
If any person wishes to speak of govern- zations, it is, I am
firmly convinced, their
ment affairs, or to interfere with the order of first and sacred
obligation to abstain from
Governors, the others must not combine any word or deed that
might be construed as
with him because the Cause of God is a violation of this
vital principle. Theirs is
withdrawn entirely from political affairs; the the duty to
demonstrate, on one hand, their
political realm pertains only to the Rulers of unqualified loyalty
and obedience to whatthose matters; it has nothing to do with the
ever is the considered judgment of their
souls who are exerting their utmost energy respective
governments.
to harmonizing affairs, helping character 'Let them refrain
from associating themand inciting (the people) to strive for perfec-
selves, whether by word or by deed, with the
tions. Therefore no soul is allowed to political pursuits of
their respective nations,
interfere with (political) matters, but only in with the policies of

their governments and
that which is commanded.3
With the development of a world-wide
administrative structure within the Baha'i
Faith, institutions have been set up in national
and local areas which assure the unity and
integrity of the Faith. In unfolding these ad-
ministrative institutions Shoghi Effendi has
reiterated the importance of the non-political
character of the Baha'i teachings in a letter
written 21March1932 to the Baha' is of the
United States and Canada:

' .. .I feel it, therefore, incumbent upon me
to snáess, now that the time is ripe, the impor-
tance 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 adher-
ents of the Faith of Baha'u'llah, 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
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 political affairs of any particular government. Whether it be in the publications which they Bahri 'i World Faith, (Wilmette: Baha'i Publishing Trust, 1976) p. 407.

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 affnm their unyielding determination to stand, firmly and umeservedly, for the way of Baha'u'llah, 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

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 Baha' u'llah, itatingly, subordinate the operation of such laws and the application of such principles to the requirements and legal enactments of their respective governments. Theirs is not the purpose, while endeavoring to conduct and perfect the administrative affairs of their Faith, to violate, under any circumstances, the provisions of their country's constituof recognized and established governments. tion, 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 commufollower ofBaha'u'llah to serve, in an unself- nities which labor under divers forms of
ish, unostentatious and patriotic fashion, the government, so essentially different in their
highest interests of the country to which standards, policies, and methods, make it
he belongs, and in a way that would entail absolutely essential for all those who are the
no departure from the high standards of declared members of any one of these
integrity and truthfulness associated with the communities to avoid any action that might,
teachings of his Faith. by arousing the suspicion or exciting the
'As the number of the Baha'i communi- antagonism of any one government, involve
ties in various parts of the world multiplies their brethren in fresh persecutions or
and their power, as a social force, becomes complicate the nature of their task. How
increasingly apparent, they will no doubt else, might I ask, could such a far-flung
find themselves increasingly subjected to the Faith, which transcends political and social
pressure which men of authority and influ- boundaries, which includes within its pale so
ence, in the political domain, will exercise great a variety of races and nations, which
in the hope of obtaining the support they will have to rely increasingly, as it forges
require for the advancement of their aims . ahead, on the good-will and support of the
These communities will, moreover, feel a diversified and contending governments of
growing need of the good-will and the the earth-how else could
such a Faith sucassistance of their respective governments in ceed in preserving its unity, in safeguarding
their efforts to widen the scope, and to con- its interests, and in ensuring the steady and
solidate the foundations, of the institutions peaceful development of its institutions?
committed to their charge. Let them beware 'Such an attitude, however, is not dictated
lest, in their eagerness to further the aims of by considerations of selfish expediency, but
their beloved Cause, they should be led is actuated, first and foremost, by the broad

unwittingly to bargain with their Faith, to compromise with their essential principles, will, under no circumstances, suffer themor to sacrifice, in return for any material selves to be involved, whether as individuals advantage which their institutions may or in their collective capacities, in matters derive, the integrity of their spiritual ideals. that would entail the slightest departure from

the fundamental verities and ideals of their citizens are in duty bound to vote in public Faith. Neither the charges which the unin- elections) implies certain reservations. He, formed and the malicious may be led to therefore, lays it upon the individual conbring against them, nor the allurements of science to see that in following the Master's honours and rewards, will ever induce them instruction no Baha'i vote for an officer nor to surrender their trust or to deviate from Baha'i participation in the affairs of the their path. Let their words proclaim, and Republic shall involve acceptance by that their conduct testify, that they who follow individual of a programme or policy that Baha'u'llah, in whatever land they reside, contravenes any vital principle, spiritual or are actuated by no selfish ambition, that they social, of the Faith.' The Guardian added to neither thirst for power, nor mind any wave this letter the following postscript: 'I feel it of unpopularity, of distrust or criticism, incumbent upon me to clarify the above which a strict adherence to their standards statement, written in my behalf, by stating might provoke. ' 4 that no vote cast, or office undertaken, by

And again: 'The Baha' i Faith as it forges a Baha'i should necessarily constitute ahead throughout the western world and acceptance, by the voter or office holder, of particularly in lands where the political the entire programme of any political party. machinery is corrupt and political passions No Baha'i can be regarded as either a and prejudices are dominant among the Republican or Democrat, as such. He is,

masses, should increasingly assert and demonstrate the fact that it is non-political in character, that it stands above the party, that is it 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. ' 5

These instructions raised the question whether Baha'is should vote in any public election. A Tablet revealed by 'Abdu'l-Baha 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-Baha upon the question. He, however, feels under the responsibility of stating that the attitude taken by the Master (that is, that American above all else, the supporter of the principles enunciated by Baha'u' llah, with which, I am firmly convinced, the programme of no political party is completely harmonious.' 6

In a letter dated 16 March 1933, the Guardian sent these further details:

'As regards the non-political character of the Baha'i 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 conwhether Baha'is should vote in any public election. A Tablet revealed by 'Abdu'l-Baha 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-Baha upon the question. He, however, feels under the responsibility of stating that the attitude taken by the Master (that is, that American

trary 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 hatm 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
Shoghi Effendi , Th e World Order of Bahn 'u 'l/nh , individuals, who will be left free to exercise
(Wilmette: Baha' i Publihsing Trust, 1982)
pp. 63- 67.
U.S . Bahn 'i News, December 1932. 6
U.S. Bahil 'i News, April 1933.

their discretion and judgement. But if a fatherland, and every fatherland a foreign
certain person does enter into party politics land." For their
citizenship, it must be rememand labours for the ascendancy of one party bered, is in the Kingdom of Baha'u'llah.
over another, and continues to do it against Though willing to share to the utmost the
the expressed appeals and warnings of the temporal benefits and the fleeting joys
Assembly, then the Assembly has the right which this earthly life can confer, though
to refuse him the right to vote in Baha'i eager to participate in whatever activity that
elections.' 7 conduces to the richness,
the happiness and
That this principle, as do all Baha'i prin- peace of that life, they can, at no time, forget
ciples, has world-wide application is made that it constitutes no more than a transient, a
clear by Shoghi Effendi in a letter dated very brief stage of their existence, that they
11March1936. who live it are but pilgrims
and wayfarers
'The Faith ofBah:i'u'llah has assimilated, whose goal is the Celestial City, and whose
by virtue of its creative, its regulative and home the Countty of never-failing joy and
ennobling energies, the varied races, nation- brightness.
alities, creeds and classes that have sought its 'Though loyal to their
respective governshadow, and have pledged unswerving fealty ments , though profoundly interested in
to its cause. It has changed the hearts of its anything that affects their security and
adherents, burned away their prejudices, welfare, though anxious to share in whatever
stilled their passions, exalted their concep- promotes their best
interests, the Faith with

tions, ennobled their motives, co-ordinated their effotis, and transfotmed their outlook. While preserving their patriotism and safe-guarding 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 party. It subordimerits, 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 Baha'i 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 heatis 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

which the followers of Baha'u'llah stand identified is one which they firmly believe God has raised high above the storms, the divisions, and controversies of the political arena. Their Faith they conceive to be essentially non-political, supra-national in character, rigidly non-partisan, and entirely dissociated from nationalistic ambitions, pursuits, and purposes. Such a Faith knows no division of class or of nates, without hesitation or equivocation, every particularistic interest, be it personal, regional, or national, to the paramount interests of humanity, firmly convinced that in a world of inter-dependent peoples and nations the advantage of the part is best to be reached by the advantage of tl1e whole, and that no abiding benefit can be confened upon the component parts if the general interests of the entity itself are ignored or neglected. 8

The unity of Baha'i action throughout the world is fu1iher emphasized in a letter from Shoghi Effendi to the Baha'is of Vienna, written in 1947 through his

secretary, in
said that to them "every foreign land is a which he said in part:

7 8
ibid., January 1934. Th e World Order of Bahii 'u
'I/ah , pp. 197- 198.

' ... We Baha' is are one the world over; we the ones, as individual Baha'is, to judge our
are seeking to build up a new world order, government as just or unjust-for each
divine in origin. How can we do this if every believer would be sure to hold a different
Baha'i is a member of a different political viewpoint, and within our own Baha'i fold a
party-some of them diametrically opposite hotbed of dissension would spring up and
to each other? Where is our unity then? We destroy our unity. We must build up our
would be divided because of politics, against Baha'i system, and leave the faulty systems of
ourselves and this is the opposite of our the world to go their way. We cannot change
purpose. Obviously if one Baha'i in Austria them through becoming involved in them;
is given freedom to choose a political party on the contrary, they will destroy us.' 11
and join it, however good its aims may be, Another
application of this principle conanother Baha'i in Japan or America, or India,
cerns the right, propriety or usefulness of
has the right to do the same thing and he exerting Baha'i influence for the enactment
might belong to a party the very opposite in of legislative measures reflecting more or
principle to that which the Austrian Baha'i less the purpose of some Baha' i principle or
belongs to. Where would be the unity of the teaching. For example, should a Baha'i com-
Faith then? These two spiritual brothers munity, local or national, lend the name of
would be working against each other because the Baha'i Faith to support legislation which
of their political affiliations (as the Chris- seeks to abolish race
and religious discrimitians of Europe have been doing in so many nation in matters of industrial employment,
fratricidal wars). The best way for a Baha'i or intervene when measures concerning

to serve his country and the world is to work for the establishment ofBaha'u'llah's World Order, which will gradually unite all men and do away with divisive political systems and religious creeds .. .' 9

In the Will and Testament of 'Abdu'l-Baha the Baha'is are instructed to obey and be the well-wishers of the governments of the land, regard disloyalty unto a just king as disloyalty to God Himself and wishing evil to the government a transgression of the Cause of God. 10 In explanation of this statement, the Guardian wrote, in a letter dated 3 July 1948:

'Regarding your question about politics and the Master's Will: the attitude of the Baha'is 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 methods not in conformity with the "Divine

U.S. Bahn 'i News, Apri l 1949.

military training of youth are before a legislature?

The National Spiritual Assembly of the Baha'is of the United States has stated that,

'as a general policy subject to the Guardian's specific direction in special cases, Baha'is and their administrative institutions should not feel obligated to adopt a "Baha'i" 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 Baha'i 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

Polity" entrusted to those

alone who give full
Shoghi Effendi , Bahn 'f Administration (Wilmette:
Baha'i Publishing Trust, 1960), p. 4. U.S. Bahn 'i News,
January 1949.

loyalty to Baha'u'llah. Far better for us to their innermost
belief, they [the Baba'is] are
strive to mirror forth radiantly the individual convinced, and are
unhesitatingly prepared
and community virtues of a new era than to to vindicate by
their life-blood the sincerity
hope that others than believers will achieve of their
conviction, that no power on earth,
the holy mission of the Faith. We Baha'is neither the arts of
the most insidious adverhave in reality accepted a world order and
sary nor the bloody weapons of the most
not merely a new decalogue of truths or tyrannical
oppressor, can ever succeed in
commands. On the other hand, obedience extorting from them
a word or deed that
to civil government is an obligation laid by might tend to
stifle the voice of their con-
Baha'u'llah upon every Baha'i. " 2 science or tarnish
the purity of their faith. 13
Shoghi Effendi points out, as a guiding ' Small wonder if by
the pen of
principle of Baha'i conduct, that ' in connec- Baha'u'llah these
pregnant words, written in
tion with their administrative activities, no anticipation of the
present state of mankind,
matter how grievously interference with them should have been
revealed: It is not for him
might affect the course of the extension of the to pride himself
who loveth his own counfly ,
Movement, and the suspension of which does but rather for him
who loveth the whole
not constitute in itself a departure from the world. The earth is
but one country and
principle of loyalty to their Faith, the consid- mankind its
citizens. And again, That one
ered judgement and authoritative decrees indeed is a man who
today dedicateth himissued by their responsible rulers must, if
self to the service of the entire human race.
they be faithful to Baha' u'llah's and 'Abdu 'l- Through the power
released by these exalted
Baha 's express injunctions, be thoroughly words, He explains,

He hath lent a fresh
respected and loyally obeyed. In matters, how- impulse, and set a
new direction, to the birds
ever, that vitally affect the integrity and honour of men 's hearts,
and hath obliterated every
of the Faith ofBaha'u'llab and are tantamount trace of
restriction and limitation from
to a recantation of their faith and repudiation of God's Holy Book.'
14

12 13
The Bahir á;World, vo l. X, (Wilmette: Baha ' i Pub- Baha 'i
Administration , p. 162.
li shing Committee, 1949) pp. 278- 279. Th e World Order of
Baha 'u '//irh, p. 198.

VII

RELATIONSHIP TO GOVERNMENT

1. LOYALTY TO GOVERNMENT

WHEN a great social crisis sweeps through rectitude of
conduct, straight-forwardness
a civilization, moral values become impaired and harmony with
all the kindreds and peoand moral issues confused. In the crisis of
ples of the world. We must obey and be the
our time, members of the Baha ' i Faith go on well-wishers ofthe
governments ofthe land. .. 4
record as fomly upholding the principle of The followers
ofBaha'u'llah are exhorted
loyalty to government. to be 'good
citizens' .5 The Baha'i teachings
Baha'u'llah, the Founder of the Baha'i foster in the
individual adherent an appre-
Faith, laid upon His followers this sacred ciation of
authority and an intelligent and
obligation: 'Jn eve1y countly where any ofthis balanced
patriotism. The Baha'i is encourpeople (Baha'is) reside, they must behave
aged to 'serve in an unselfish, unostentatious
towards the government of that countly with and patriotic
fashion, the highest interests of
loyalty, honesty and t1áuthfulness. 1 The the country to
which he belongs, and in a
Baha'i Writings state fu1iher, 'The essence of way that would
entail no departure from the
the Baha 'i spirit is that in order to establish high standards of
integrity and truthfulness
a better social order and economic condi- associated with the
teachings of his Faith. ' 6

tion, there must be allegiance to the laws and government, far from being principles of government. ' 2 Should a Baha'i 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 ... tláuthfulness and sincerity' and 'be constant in ... faithfulness and trustworthiness. >3

Allegiance to a concept to which the Baha'i gives lip service, is a spiritual obligation reinforced by and inseparable from those teachings of Baha'u'llah's on which His followers pattern their individual spiritual development. 'Let integrity and uprightness distinguish all thine acts,' 7 Baha'u' llah enjoins.

In elucidation of this cardinal spiritual and social principle 'Abdu' l-Baha, the authorized Interpreter of the Faith, has written: 'According to the direct and sacred command of God we (the Baha'is) are forbidden to utter slander, are commanded to show forth peace and amity, are exhorted to

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 Baha'i teachings obligate members to be loyal to their government-they also specifically forbid them from taking part in subversive political and social movements.

Baha'u'llah, Tablets of Bahri 'u 'l/ah revealed after the Kitab-i-Aqdas, (Haifa: Baha'i World Centre, 1978) p. 22- 23.

4 'Abdu ' l-Baha, Th e Will and Testa111e11t of 'Abdu '/-'Abdu 'l-Baha, Th e Promulgation of Universal Peace, (Wi lmette: Baha'i Publihsing Trust, 1982) p. 238.

5 Bahri, (Wilmette: Baha'i Publishing Trust, 1968) p. 8. Selections, p. 319.

6 Shoghi Effendi, Th e World Order of Bahri 'u 'I/ah, (Wilmette: Baha'i Publishing Trust, 1982) p. 65.

'Abdu'l-Baha, Selectionsfro111 the Writings of 'Abdu '/-Bahri, (Haifa: Baha'i World Centre, 1978) p. 285.

Gleanings fro111 th e Writings of Bahri 'u '/lah, (Wilmette: Baha'i Publishing Trust, 1976) p. 294.

2. THE BAHA'i VIEW OF PACIFISM

IN a letter published in U.S. Baha'i News, January 1938, Shoghi Effendi, the Guardian of the Baha'i Faith wrote through his Secretary:

'With reference to the absolute pacifists or conscientious objectors to war: their attitude, judged from the Baha'i standpoint, is to the consciquite 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 Baha'i 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 antisocial 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 entious objectors is that their method of establishing peace is too negative. Non-cooperation is too passive a philosophy to become an effective way for social reconstruction.

Their refusal to bear aims 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 BAHA'is IN CONNECTION WITH MILITARY SERVICE.

l:MMEDIATELY prior to World War II the Baha' i position on military training and service, and the obligation of individual Baha'is 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

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

to the National Spiritual Assembly of the British Isles: 'He has noted your Assembly's request for his advice as to what fmms 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 rniliary service in a combatant capacity, it is their duty at the 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 umeservedly 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, 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 umeservedly 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, 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 Baha'is 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

stressing the fact that in doing so they are one coming into being, the Baha'is should
not prompted by any selfish considerations, continue to apply, under all circumstances,
but by the sole and supreme motive of for exemption from any military duty that
upholding the Teachings of their Faith, which necessitates the taking of life. There is no
make it a moral obligation for them to desist justification for any change of attitude on
from any act that would involve them in our part at the present time.'
direct warfare with their fellow-humans of The Guardian therefore has made it clear
any other race or nation. that it is obligatory and not an optional mat-
'The Baha' i Teachings, indeed, condemn, ter for all Baha'is to apply for and maintain
emphatically and unequivocally, any form a non-combatant status if this is possible
of physical violence, and warfare in the bat- under the law. Where such a law exists,
tlefield is obviously a fmm, and perhaps the Baha'is cannot voluntarily enlist in any
worst form which such violence can assume. branch of the armed forces in which they
'111ere are many other avenues through which would be subject to orders to engage in the
the believers can assist in times of war by enlist- taking of human life.
ing in services of a non-combatant nature- The Universal House of Justice amplified
services that do not involve the direct shedding this later statement:
of blood-such as ambulance work, anti-air 'There is no
objection to a Baha'i enlistraid precaution service, office and adminis- ing voluntarily in the aimed forces of a
trative works, and it is for such types of country in order to obtain a training in some
national service that they should volunteer. trade or profession, provided that he can do
'It is immaterial whether such activities so without making himself
liable to underwould still expose them to dangers, either at take combatant service.
home or in the front, since their desire is not 'There is likewise no objection to a
to protect their lives, but to desist from any Baha 'i seeking or continuing a career in
acts of wilful murder. the armed forces,

provided that he can do so
'The friends should consider it their without making himself liable
to undertake
conscientious duty, as loyal members of the combatant service.'
VIII
BAHA'i CALENDAR, FESTIVALS AND
DATES OF HISTORICAL SIGNIFICANCE

1. FOREWORD
Excerpt from Baha 'u 'llah and the New Era by Dr. J.E. Esslemont

AMONG different peoples and at different to adjust the calendar to
the solar year. The
times many different methods have been Bab named months after the
attributes of
adopted for the measurement of time and God. The Baha'i New Year,
like the ancient
fixing of dates, and several different calen- Persian New Year, is
astronomically fixed,
dars are still in daily use, e.g., the Gregorian commencing at the March
equinox (21 March),
in Western Europe, the Julian in many coun- and the Baha'i era commences
with the year
tries of Eastern Europe, the Hebrew among of the Bab 's declaration
(i.e., 1844 A. O.,
the Jews and the Mu~ammadan in Muslim 1260 A .H.).
countries. In the not far distant
future it will be
The Bab signalized the impo1tance of the necessary that all peoples in
the world agree
dispensation which He came to herald by on a common calendar.
inaugurating a new calendar. In this, as in It seems, therefore,
fitting that the new
the Gregorian calendar, the lunar month is age of unity should have a
new calendar free
abandoned and the solar year is adopted. from the objections and
associations which
The Baha 'i year consists of 19 months of make each of the older calendars
unacceptable
19 days each (i.e., 361 days), with the addi- to large sections of the
world's population,
tion of certain ' intercalary days' (four in and it is difficult to see
how any other
ordinary and five in leap years) between the arrangement could exceed in
simplicity and
eighteenth and nineteenth months in order convenience that proposed by
the Bab.

2. BAHA'i FEASTS, ANNIVERSARIES
AND DAYS OF FASTING

• Feast ofRi~van (Declaration of Baha'u' llah), 21 April- 2 May 1863.
• Feast ofNaw-Ruz (New Year), 21 March.
• Declaration of the Bab, 23 May 1844.
• The Day of the Covenant, 26 November.
• Birth ofBaha' u' llah, 12 November 1817.
• Birth of the Bab, 20 October 1819.
• Birth of 'Abdu ' l-Baha, 23 May 1844.
• Ascension ofBaha'u' llah, 29 May 1892.
• Martyrdom of the Bab, 9 July 1850.
• Ascension of ' Abdu 'l-Baha, 28 November 1921.
• Fasting season lasts 19 days beginning with the first day of the month of ' Ala ', 2 March- the Feast ofNaw-Ruz follows immediately after.

3. BAHA'i HOLY DAYS ON WHICH WORK
SHOULD BE SUSPENDED

• The first day of Ri<;lvan,
• The ninth day of Ri<;lvan,
• The twelfth day of Ri<;lvan,
• The anniversary of the declaration of the Bab,
• The anniversary of the birth ofBaha'u'llah,
• The anniversary of the birth of the Bab,
• The anniversary of the ascension of Baba 'u 'llah,
• The anniversary of the martyrdom of the Bab,
• The feast ofNaw-Ruz.

NOTE:
' Abdu'l-Baha, in one of His tablets addressed to a believer ofNayriz, 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 (Fete Day of 'Abdu'l-Baha), however, is not prohibited. Celebration of that day is left to the discretion of the friends. Its observation is not obligatmy. The days pertaining to the Abha Beauty (Baha 'u'llah) and the Primal Point (the Bab), 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-Baha are not to be regarded as days on which work is prohibited. The celebration of
these two days, however, is obligatory.
Baha'is 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 NABiL'S NARRATIVE REGARDING THE BAHA'i CALENDAR

THE Badi' Calendar (Baha'i Calendar) has been taken by me from the Kitab-i-Asma , one of the works written by the Bab. As I day of Jamhave observed in these days that certain believers are inclined to regard the year in which Baha'u 'llah departed from Bag!!dad to Constantinople as marking the beginning of the Badi' Calendar, I have requested Mirza Aqa Jan, the amanuensis of Baha'u'llah, to ascertain His will and desire concerning this matter. Baha'u'llah answered and said: 'The year sixty A.H. 1 (1844 A.D.), the year of the Declaration of the Bab, must be regarded (i.e., 1260 A.H.) as the beginning of the Badi' Calendar.' The Declaration of the Bab took place on the evening preceding the fifth adiyu' 1-A vval, of the year 1260 A.H. It has been ordained that the solar calendar be followed and that the vernal equinox, the day ofNaw-Ruz, be regarded as the New Year's Day of the Badi' Calendar. The year sixty, in which the fifth day of Jamadiyu 'l-Avval coincided with the sixty-fifth day after Nawmatter. Baha'u'llah answered and said: 'The Ruz, has accordingly been regarded as the first year of the Badi' Calendar. As in that year, the day of Naw-Ruz, the vernal equinox, preceded by sixty-six days the date of the Declaration of the Bab, I have therefore,

throughout my history, regarded the Naw- Ruz of the year sixty-one A.H. (the Naw-Ruz immediately following the Declaration of of Malik, in that city, He commanded me to transcribe the text of the Badi' Calendar and to instruct the believers in its

details. On the
the Bab) as the first Naw-Ruz of the Badi' very d<!Y in which I received
His command,
Calendar. I have accordingly considered the I composed, in verse and prose,
an exposi-
Naw-Ruz of this present year, the year 1306 tion of the main features of
that calendar and
A.H., which is the 47th solar year after the presented it to Him. The
versified copy, being
Declaration of the Bab, as the 46th Naw-Ruz now unavailable, I am herein
transcribing
of the Badi' Calendar. the version in prose. The days
of the week
Soon after Baha'u'llah had left the for- are named as follows:
tress of 'Akka and was dwelling in the house

Days	Arabic Nam e	English Name	Translation
1st	Jalal	Saturday	Glory
2nd	Jamal	Sunday	Beauty
3rd	Kamal	Monday	Perfection
4th	Fi9al	Tuesday	Grace
5th	'Idal	Wednesday	Justice
6th	Istijlal	Thursday	Majesty
7th	Istiqlal	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	Baha	Splendour	March 21
2nd	Jalal	Glory	April 9
3rd	Jamal	Beauty	April 28
4th	'A~amat	Grandeur	May 17
5th	Nur	Light	June 5
6th	Rahmat	Mercy	June 24
7th	Kalimat	Words	July 13
8th	Kamal	Perfection	August 1
9th	Asma'	Names	August 20
10th	'Izzat	Might	September 8
11th	Mashiyyat	Will	September 27
12th	'Ilm	Knowledge	October 16
13th	Qudrat	Power	November4
14th	Qawl	Speech	November 23
15th	Masa'il	Questions	December 12
16th	Sharaf	Honour	December 31
17th	Sultan	Sovereignty	January 19
18th	Mulk	Dominion	February 7
19th	'Ala'	Loftiness	March 2

Ayyam-i-Ha (Intercalary Days) 26 February to 1 March inclusivefour in ordinary

and five in leap years.

The first day of each month is thus the have to be celebrated on the following day.
day of Bah:i, and the last day of each month The Bab has, moreover, in His Writings
the day of ' Ala'. revealed in the Arabic tongue, divided the
The Bab has regarded the solar year, of years following the date of His Revelation
365 days, 5 hours, and 50 odd minutes, as into cycles of 19 years each. The names of
consisting of 19 months of 19 days each, the years in each cycle are as follows:
with the addition of certain intercalary days. 1. Alif A.
He has named the New Year's Day, which is 2.Ba' B.
the day ofNaw-Ruz, the day ofBah:i, of the 3. Ab Father.
month of Bah:i. He has ordained the month 4. Dal D.
of 'Ala' to be the month of fasting, and has 5. Bab Gate.
decreed that the day of Naw-Ruz should 6. Vav V.
mark the termination of that period. As the 7. Abad Eternity.
Bab did not specifically define the place for 8. fad Generosity.
the four days and the fraction of a day in the 9. Baha Splendour.
Badi' Calendar, the people of the Bayan 10. I:Iubb Love.
were at a loss as to how they should regard 11 . Bahhaj Delightful.
them. The revelation of the Kitab-i-Aqdas in 12. Javab Answer.
the city of 'Akka resolved this problem and 13. Al_lad Single.
settled the issue. Baha'u'llah designated 14. Vahhab Bountiful.
those days as the Ayyam-i-Ha and ordained 15. Vidad Affection.
that they should immediately precede the 16. Badi Begim1ing.
month of 'Ala', which is the month of fast- 17. Bahi Luminous.
ing. He enjoined upon His followers to 18. Abh:i Most Luminous.
devote these days to feasting, rejoicing, and 19. Va~id Unity.
charity. Immediately upon the termination Each cycle of 19 years is called V al_lid.

of these intercalary days, Bah:i'u'llah Nineteen cycles constitute a period called
ordained the month of fasting to begin. I Kull-i-Shay' . The numerical value of the
have heard it stated that some of the people word Va~id is 19, that of Kull-i-Shay' is
of the Bayan, the followers of Mirza Yal)ya, 361. V:il.iid signifies unity, and is symbolic
have regarded these intercalary days as com- of the unity of God.
ing immediately after the month of ' Ala', The Bab has, moreover, stated that this
thus terminating their fast five days before system of His is dependent upon
the accepthe day of Naw-Ruz. This, notwithstanding tance and good-pleasure of ' Him Whom God
the explicit text of the Bayan which states shall make manifest'. One word from Him
that the day of Naw-R1iz must needs be the would suffice either to establish it for all
first day of the month ofBaha, and must fol- time, or to annul it forever.
low immediately after the last day of the For instance, the date of the 21st of April,
month of' Ala'. Others, aware of this contra- 1930, which is the first day of Ri~van, and
diction, have started their fasting on the fifth which according to the Kitab-i-Aqdas must
day of the month of 'Ala', and included the coincide with the 'thirteenth day
of the secintercalary days within the period of fasting. ond Baha 'i month, ' and which fell this year
Every fourth year the number of the inter- (1930) on Monday, would, according to the
calary days is raised from four to five. The system of the Badi ' Calendar, be described
day of Naw-Ruz falls on the 21st of March as follows:
only if the vernal equinox precedes the setting 'The day of Kamal, the day of Qudrat, of
of the sun on that day. Should the vernal equi- the month ofJalal, of the year Bahhaj, of the
nox take place after sunset, Naw-Ruz will fifih Vahid, of the first Kull-i-Shay '.'

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5. HISTORICAL DATA GLEANED FROM NABIL'S NARRATIVE REGARDING BAHA'U'LLAH

Works Revealed During This Period	Houses Occu- pied During This Period

A.BAGHDAD
-
Arrival latter part Jamadiyu '!b_-Thani,
House of !:Jaji
1269 A.H.
'Ali-Madad
12 March- 10 April 1853 A.O.
old Bagb.dad)
Departure for Sulaymaniyyih on
House of
Wednesday, 10 April 1854 A.D.-
layman-
Rajab 12, 1270 A.H.
i-Ghannam
-

B. SULA YMANiYYlH
Before reaching Sulaymaniyyih, He lived
for a time on the Sar-Galu mountain .
During H is absence from Bagb_dad Hi s
fam ily transferred their residence
'Ali-Madad to
that of Sulayman-i-Ghannam.
Nabi l arrived at Bagb.dad 6 months after
Baha ' u' llah's departu re for
Sulaymani yy ih .

C. BAGHDAD
-
Tafs ir-i-I:Iuru fat-i-
Muqatta'ih
Arrived from Sulaymaniyy ih on
Wednesday, 19 March 1856 A.O.-
Rajab 12, 1272 A.H.
Departure from Bagb.dad for
Constantinople, Wednesday
afternoon (fi rst day of Ri9van),
22 April 1863 A.O.-
Dhi'l-Qa'dih 3, 1279 A.H.
(Hidden Words)
Subhana-Rabbiya' l-A ' la
Shikkar-S- hikan-Shavand
- -
I:Iur-i-'Ujab
Halih-Halih-Ya Bisharat
-
Ghulamu ' l-Khu
- -

Prayers
Qa~idiy-i-Varqa' iyyih
Saq i-Az-Ghayb-ifrom House of l:Iaji
Baqa

Sal~ffiy -i- S h a triyyih
Haft-Vadi
(Seven Valleys)
Tafsir-i-Hu
Lawh-i-IJuriyyih
Javah iru ' 1-Asrar
Kitab-i-iqan
Ka limat-i-Maknunih

ld
Az-Bagb.- i-llahi
Baz-Av-u-Bidih-Jami
Short stay in Mazra' i y-i-Va_0sha~ Ma ll al~u ' l -Qud s
during above period to celebrate (Holy Mariner)
Naw-Ruz ended with departure on
Thursday, 26 March 1863 A. D.-
Shavval 5, 1279 A.I-I .

Works Revealed During This Period	Houses Occupied During This Period
C. BAGHDAD (continued)	
Arrival at Garden ofNajibiyyih (Garden ofRi<;lvan), 22 April 1863 A. D.- Dhi ' l-Qa'dih 3, 1279 A.I-I.	Suri y-i-$abr revealed on first day of Ri<;lvan
Arrival ofBaha' u' llah 's Family at Garden of Ri<;lvan on eighth day after first of Ric;!van .	
Departure from Garden of Ri<;lvan for Constantinople last day ofRi<;lvan at noon on Sunday, 3 May 1863 A.D.- Dhi ' l-Qa'di h 14, 1279 A.I-I.	
Length of overland journey from Garden of Ridvan to Samsun on Black Sea: 110 days	
Firayjat (arrived early afternoon- stayed seve n days) arrived on Sunday, 3 May 1863 A.D.- Dhi ' l-Qa 'dih 14, 1279 A.H. (F irayjat is about 3 miles distant from Bagb.dad)	l~lasan-Aqa, Mardin Diyar-Bakr, Ma ' dan-Mis, Kharput (stayed 2 or 3 days), Judaydih, Ma'dan-Nuqrih, Dili-'Abbas , Dilik-Tash, Qarih-Tapih, Sivas, Sala~iyyih (stayed 2 nights), Tuqat Dust-Khu rmatu, Amasia (stayed 2 days), Tawuq, llahiyy ih (while approaching Samsun, Karkuk (stayed 2 days) , 'Lawl~-i-Hawdaj ' was revealed), lrbi l, (last day of overland journey), Zab River, Samsun (stayed 7 days) , Black Sea port;

Bartallih, sai led in a Turkish steamer about sunset
Mosul (stayed 3 days) , for Constantinople,
Zakhu, Sinope (arrived next day about noon) ,
Jazirih, Black Sea port: stayed for a few hours,
Nu~aybin Anyabuli (arrived next day)

D. CONSTANTINOPLE	Works Revealed During This Period	Houses Occupied During This Period	Duration
Arriva l at noon on Sunday, 16 August 1863 A. O.- Rabi ' u ' l-Av va l I, 1280 A.H.	Subl~anaka-Y a-Hu Lawh-i- ' Abdu ' I- ' Aziz Va-Vuka la y-i-Sharifh)	House of Shamsi (near the mo sq ue of Kh irqi	Big I month
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D. CONSTANTINOPLE (continued)	Works Revealed During This Period	Houses Occupied During This Period	Duration
Length of sea voyage from Samsun to Constantinopl e: 3 days.		House of Yisi Pasha (3 storey, near Sultan Mul)ammad Mosque)	3 months
Length of journey from Constantinople to Adrianople : 12 days.			

I. Kuchik-Chakmachih (3 hours from Constantinople- spent one night)
2 . Buyuk-Chakmachih (arrived about noon)
3. Salvari
4. Birkas
5. Baba-Iski

E. ADRIANOPLE	Works Revealed During This Period	Houses Occupied During This Period	Duration
Arrival on Saturday, 12 December I 863 A. D. -Rajab I , 1280 A.H.	Suriy-i-A~l)ab Lawh-i-J:Iaqq I	I. Khan-i- ' Arab (caravanserai, two- storey, near house of 'Izzat-A.qa)	3 nights -

Length of stay: 4 years,
8 months, 22 days.
Lawl)-i-tiaqq II

Kitab-i-Badi' 2. House in I week
Suriy-i-Muluk Muradiyyih
(Tablet of the quarter, near
Kings) Takyiy-i-Mawlavi

Departure from Suriy-i-Amr 3. House in
I week
Adrianop le on Suriy-i-Damm Muradiyyih quarter,
Wednesday, 12 August A lval)-i-Lay latu ' I- near house (2)
1868 A.D.- Quds
Rabi-'u '!b_-Thani 22, Munaja.thay-i-$iyam 4. Khaniy-i-Amru ' ll
ah
1285 A.H. (Prayers for Fasting) (several storeys,
near
Su ltan -Salim Mosque[)

Lawl;-i-Sayyah 5. House ofRic;la Big I year

Lawh-i-Napu lylin l 6. House of Amru'llal) 3 months?
(First Tablet to (3-storey, north of
Napo leon TIT) Su ltan-Salim Mosque

Lawh-i-Su ltan 7. House of ' Izzat-Aq a 11 months
(Tablet to the Shah
of Persia)
Lawh-i-Nuqtih

I. Uzun-Kuprf
2. Kashanih (arrived about noon, Lawl!-i-Ra'is [Tablet of Ra'is] was revealed in this place)
3. Gallipoli (length of journey from Adrianople to Gall ipoli about 4 days) (after a few days' stay sailed before noon in Austrian steamer for Alexandria, Egypt)
4 . Madelli (arrived about sunset-left at night)
5. Smyrna (stayed 2 days, left at ni gh t)
6. Alexandria (arrived in the morning, trans-shipped and left in the morning of the
following day 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 ' Akka)

F. ' AKKA Works Revealed Houses
Occupied

During This Period During This Period Duration

Arrival on Monday, Kitab-i-Aqdas I. Barracks
2 years,
31August1868 A.O.- Lawh-i-Napulyun [I
2 months,
Jamadfyu ' l-Avval 12, (Second Tablet to
5 days
l285A.H . Napoleon III)
Lawl!-i-Malikih 2. House of Malik 3 months
(Tablet to Queen 3. House ofRab"ih
Victoria)
LawJ:i-i-Malik-i-Rus 4. House ofMan~ur 2 or 3
Purest Branch died on (Tablet to the Czar)
months
Thursday, 23 June Suriy-i-Haykal
1870 A.0.-Rabf' u ' I- Lawl!-i-Burhan 5. House of'Abbud
Avval 23 , 1287 A. H. Lawh-i-Ru'ya (where
Kitab-i-Aqdas
Lawl1-i-Ibn-i-Dhi ' b was revealed)
(Epistle to the Son 6. Mazra'ih
of the Wolf)
LawJ:i-i-Pap 7. Qa~r
Passed away 29 May (Tablet to the Pope) (Mansion, where
He
1892 A.O. passed away)
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6. DATES OF HISTORICAL SIGNIFICANCE IN
THE RISE OF THE BAH A'i FAITH

Birth ofBaha'u'llah ..... 12 November 18 17 Arri va l
of the first group of Western pilgrims
Birth of the Bab .. .. 20 October 1819 in 'Akka
..... 10 December 1898
Declaration of the Mission of the Bab in Arriva l of
the Bab 's remains in the Holy
Shiraz .... 23 May 1844 Land
.... 21 January 1899
Birth of' Abdu ' l-BahL ..... 23 May 1844 Rei
ncarceration of'Abdu ' l-Baha in 'AkkL
Departure of the Bab on His pilgrimage to
..... 20 August 1901
Mecca ..... September 1844 Commencement
of the construction of the
Arrival of the Bab in Mah-Ku, Adhirbayjan Mashriqu
' l-Adhkar of ' Ishqabad ....
.... Summer 1847

.... 28 November 1902
Incarceration of the Bab in Chihriq, Adhir- Release of
' Abdu'l-Baha from His incarcerbayjan ....
Ap ril 1848 ation .. .. September 1908
Conference of Badasht ..... June 1848 Interment
of the Bab 's remains on Mt. Carmel
Interrogation of the Bab in Tabriz, Adhir-
..... 2 1 March 1909
bayjan .... .July 1848 Opening of the
first American Baha' i Con-
Martyrdom of the Bab in Tabriz, Adhir- vention
..... 2 1 March 1909
bayjan .... 9 July 1850 'Abdu ' 1-Baha
's departure from Egypt.. .....
Attempt on the li fe of Na~i ri 'd-Di n Shah .... ..
.. .. September 1910
.... 15 August 1852 'Abdu '
l-Baha's arrival in London ..... .
Imp1isonment ofBaha'u'llah in the Siyah-Chal .. ....
.. .. 4 September 1911
ofTi hran ..... August 1852 'Abdu '
l-Baha's arrival in America ....
Banishment of Baha' u' ll ah to Bagl:!dad ... .
.... 11 April 19 12
.... 12 January 1853 Layi ng of the
corner-stone of the Mashriqu'l-
Withdrawal of Baha'u'llah to Kurdi stan .. Ad hkar
in Wilmette, Ill., by 'Abdu' l-Baha
.... 10 April 1854 .. ....
.... I May 19 12
Return of Baha'u'llah from Kurdistan. Second vis
it of ' Abdu'l-Baha to Europe and
.... l9March 1856 tour
through the United Kingdom, France,
Declaration of the Mission ofBaha' u' ll ah ... Germany,
Hungary and Austria ... .
..... 22 April 1863 ..
..... December 19 12 to June 19 13
Arrival of Baha'u'llah in Constantinople. 'Abdu'
l-Baha's return to the Ho ly Land .....
..... 16 August 1863 ..
.... 5 December 1913
Arrival of Baha' u' llah in Adri anople ... Unve iling
of the Tab lets of the Divine Plan ..
.... 12 December 1863 ..
.... April 1919
Depa1ture ofBaha 'u' llah from Adrianople .. Passi ng

of'Abdu' l-Baha 28November 1921
.... 12 August 1868 Verdi ct of
the Islamic Court in Egypt pro-
Arriva l ofBaha'u'llah in 'Akka ..... . nounci
ng the Fa ith to be an independent
.... 31 August 1868 re li gion
.... 10 May 1925
Death of the Purest Branch ..... 23 June 1870 Martha
Root's first interview with Queen
Ascension of Baha ' u ' llah .... 29 May 1892 Mari e
of Romania ..... 30 January 1926
First public reference to the Faith in America Reso lution
of the Council of the League of
.... 23 September 1893 Nations
upholding the claim of the Baha'i
Establishment of the first Baha'i centre in the
community to the House of Bah a 'u' llah in
West .... February 1894 Bagl:!dad
.... 4 March 1929
THE WORLD ORDER OF BAHA'U'LLAH
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Passing of the Greatest Holy Leaf.. ..... . Dedication of the Mother
Temple of Africa,
.... 15 July 1932 Kampala,
Uganda ..... 14 January 1961
Inception of the First American Seven-Year Dedication of the Mother Temple of
the Antipo-
Plan .... April 1937 des,
Sydney, Australia 16 September 196 1
Celebration of the Centenary of the Declaration Completion of the Ten Year
Crusade ..... .
of the Bab .... 23 May 1944
..... Apri l 1963
Inception of the Second American Seven- First election of the Universal House
of Justice
Year Plan ..... April 1946
.... 21 April 1963
Centenary of the Martyrdom of the Bab ..... First Baha' i World Congress in
London, in
.... 9 July 1950
celebration of the "Most Great Jubilee" ...
Completion of the Arcade and Parapet of the
.... April 1963
Shrine of the Bab on Mt. Carmel... .. .. Launching of the Nine Year
Plan April 1964
.... 9 July 1950 Dedication
of the Mother Temple of Europe,

Inauguration of the Centenary Celebrations of near
Frankfurt, Germany .... .4 July 1964
the birth ofBaha'u'llah's Prophetic Mission Celebration of the Centenary of the Revelation
.... October 1952 of the
Siiriy -i-Mulilk ....
First Baha'i Intercontinental Teaching Con-
.... .September/October 1967
ference, Kampala, Uganda, Africa ..... . Opening of period of proclamation of the
..... 12-18 February 1953 Cause,
inaugurated by the presentation by
Inauguration of the Ten-Year International the
Universal House ofJustice to 140 Heads
Baha 'i Teaching and Consolidation Plan of State a special edition of The Procla-
.... April 1953 mation of
Baha 'u 'llah .... .October 1967
Baha'i dedication of the Mashriqu'l-Adhkar The holding of six Intercontinental Conferin Wilmette, Illino is .... I May 1953
ences simultaneously in Panama City,
Public dedication ..... . 2 May 1953
Wilmette, Sydney, Kampala, Frankfurt,
All-American Baha'i Intercontinental Teach- and New
Delhi .. .. October 1967
ing Conference, Chicago ... 3- 6 May 1953 His Highness Malietoa Tanurnafili II of
Third Baha' i Intercontinental Teaching Con- Western
Samoa, embraced the Faith .....
ference, Stockholm, Sweden ....
.... 19 February 1968
.... 21 - 26 July 1953 Establishment of
the Continental Board of
Fourth Baha'i Intercontinental Teaching Con-
Counsellors .... 2 1 June 1968
ference, New Delhi, India .... First Oceanic Conference, Palermo, Sicily ...
..... 7-15 October 1953 .....
.... 23- 25 August 1968
Completion of the construction of the Shrine Commemoration of the I OOth anniversary of
of the Bab .... October 1953 the
arrival of Baha'u'llah in the Holy Land
Expansion of the Faith to 100 additional
.... 31 August 1968
countries and islands by settl ement of the The Baha' i International Community accred-

Knights ofBaha 'u ' llah ..... 1953- 1954 ited with consultative status to the United
Completion of exterior of International Nations
Economic and Social Council .. .. .
Archives Bui lding 1957
.... 27 May 1970
Passing of Shoghi Effendi 4 November 1957 Commemoration of the 1OOth anniversary of
The holding of five Intercontinental Teaching the
death of Mirza Mihdi, 'The Purest
Conferences successi vely in Kampala, Branch' ..
.... 23 June 1970
Sydney, Wi lmette, Frankfurt, Djakarta/ The holding of eight Oceanic and Continen-
Singapore .... 1958 tal
Conferences in La Paz, Rose Hill
First dependency of a Mashriqu ' l-Adhkar,
(Mauritius), Monrovia, Singapore, Kingthe Baha' i home for the Aged, opened in
ston, Suva, Sapporo, and Reykjavik. .. ..
Wilmette, Illinois, U.S. A .... January 1959 between
August 1970 and September 1971

Commemoration of the 50th anniversary of the
Lagos, Canberra, and Montreal... ..... .
passing of ' Abdu' l-Baha 28 November 1971
..... between June and September 1982
Completion of the erection of the Obelisk on
Occupation by the Universal House of Justice
Mt. Carmel ... . 19 December 197 1 of
its Pennanent Seat .. .. January 1983
Dedication of the Mother Temple of Latin
Opening of the House of' Abdu ' llah Nsha to
America, Panama .. .. 29 April 1972
pilgrims ....April 1983
Adoption by the Universal House of Justice
Dedication of the first Mashriqu'l-Adhk:ar of
of its Constitution .. .... .26 November 1972 the
Pacific Islands ..... 1 September 1984
Publication by the Universal House of Justice of
Inauguration on United Nations Day of period
A Synopsis and Codification of the Laws of
dissemination to Heads of State and to
and Ordinances of the Kitab-i-Aqdas .... the
general public of The Promise of World
....April 1973 Peace,
a letter addressed by the Universal

Establishment of the International Teaching
House of Justice to ' The Peoples of the
Centre .... 5 June 1973 World'
... .24 October 1985
Launching of the Five Year International
Launching of the Six Year International
Teaching Plan .... April 1974
Teaching Plan ... . April 1986
His Highness the Malietoa Tanumafili II of
Dedication of the Mother Temple of the
Western Samoa visited the resting place
Indian subcontinent, New Delhi, India .. ..
of Shoghi Effendi ... ... 12 September 1976
.... 23-27 December l 986
The holding of eight Intercontinental Con-
Establishment of the Baha'i Office of the
ferences in Helsinki, Anchorage, Paris,
Environment... .... 26 October 1989
Nairobi , Hong Kong, Auckland, Bahia
Establishment of first Baha' i Chair for World
(Brazil) and Merida (Mexico) ... . Peace
at the University of Maryland in
... . between July 1976 and January 1977 the
United States .... January 1990
Commemoration of the Centenary of the
Launching of the supplementary Two Year
termination of Baha'u' llah's Confinement
Teaching Plan for Eastern Europe, the
in the prison-city of ' Akka .... June 1977 USSR
and Mongolia .. .. April 1990
Launching of the Seven Year International
Commencement of re-construction and com-
Teaching Plan .... April 1979
pletion of the Terraces of the Shrine of
Commemoration of the 50th anniversary of the the
Bab ... . 23 May 1990
passing of Bahiyyih Khan um, the Greatest
Commencement of construction of the Centre
Holy Leaf.. .. .. July 1982 for
the Study of the Texts ..... 17 June 1991
The holding of five International Teaching
Establishment of the Office of I-:Iuququ ' llah
Conferences in Dublin, Quito (Ecuador), in
the Holy Land ... . .November 1991
PART FIVE

IN MEMORIAM

IN MEMORIAM

DR. UGO GIACHERY
1896-1989

Rich in history and embellished by the arts, fortunate in her traditions, inhabited by citizens open to human relations- such was the city of Palermo, capital of Sicily, that welcomed to the world, on 13 May 1896,

Ugo Giachery, the fifth in a family of nine children.

"I believe I can recall events from the age of three," recounted Ugo Giachery, "when I registered in my memory episodes and facts that I did not then fully understand, but which with the passing of time seemed like blossoms which would open like magic; so it was for me a world of delights and wonders!" 1

He continued:

My father was born on the 6th of August 1863; the name given to him, Uberto, is a Teutonic name meaning 'Resplendent Soul' -and so he was! 2 . .. Some of the happiest recollections that come to my memory of the hours we passed with him when we were young-he loved us immensely; he was always available for us. He seized from blocks of marble would come forth faces, human figures, animals I could recognize, or imaginary creatures. 4

Then came the War, the First World War. 'Not every evil is .harmful ', as the ancient proverb has it, for I was wounded and obtained a government scholarship which permitted me to graduate in chemistry. 5 ...

Not knowledge, nor his so-called culture, make a man; but rather his dreams, his imagination, his vision of an ordered future where reason triumphs over force and compromise. 6

Dr. Giachery also wrote about how he met his wife, Angeline:

... I met Angeline in the home of mutual friends [in the United States]; she was gentle, gracious, cultured, elegant and happy. In her presence one seemed to sense the fragrance of pines and firs of the Varmland forest, the most romantic and beautiful region of Sweden. We met frequently and a mutual affection develare oped. On 24 February 1926 we were married in New York City. 7

every opportunity to increase our general knowledge; he talked to us of the universe, of the so lar system, of geophysics, of trees, plants, flowers and herbs. 3

. .. Among his friends were three famous sculptors, with one of whom he had been at school, and to whose studio we were often taken .. . I recall that although I was very small , I was enchanted to see how

Angeline was already a Baha'i when she met Dr. Giachery, and towards the end of the 1920s or the beginning of the 1930s Dr. Giachery first wrote to the Guardian. A door had opened, allowing a glimpse of a path; nobody could have imagined how far it would lead!

Dr. Giachery served as chairman of the Teaching Committee of the State of New

ibid. , p. 18.
1 5
Ugo Giachery, Come Ricardo Emerico Giache1y, ibid., p. 23.
Nov.-Dec. I 98 I, p. I. 6
ibid. , p. 26.
ibid. , p. 3. The Baha'i World, vol. XV
III (Haifa: Baha'i World
ibid. , pp. 9-10. Centre, I 986), p. 7 I 8.
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contract for the marble necessary to complete the Shrine of the Bab on Mount Carmel. 2

Dr. Giachery wrote: "The hand of destiny made me his co-worker in securing the carved marble for the Holy Sepulchre in my native Italy, a privilege and honour that has blessed my mature years." 3 The assistance of his dear wife, Angeline, at the Italian end of the magnificent enterprise was inestimable, extending from 1948 to the end of 1957.

Recounting his first meeting with the Guardian, Dr. Giachery wrote:

... the reward came to me that first night I was in his presence . . . Turning to the friends seated at his table for dinner, he said ... 'We are very glad to have such a Baha' i friend, to whom the whole world is indebted.' Then, addressing me, he added: 'The service you have rendered is

Dr. Ugo Giachery

not sufficiently appreciated today, but it will be fully appreciated in the future ... This evening when I went to the Shrine, I remembered you, and I have come to the decision that we shall have a "Giachery" sounded the signal for the inauguration of the door for the Shrine-one of the doors .' 4

second Seven Year Plan, to carry across the ocean to the shores of the Old World the healing influence of the Faith ofBaha'u ' llah,

Dr. and Mrs. Giachery sold their home and went as pioneers to Italy.

They reached Naples on 20 February 1947, and after a 12-hour journey on an ancient and overcrowded bus, they arrived at Rome.

.. .by Ri<;!van 1948 the first Local Spiritual Assembly of Rome was elected. Shoghi Effendi was overjoyed. He requested a photograph of the Local Spiritual Assembly, had it framed and personally placed it at the head of his bed in the room he often occupied when staying overnight in the Mansion ofBahji. 1

On April 29, 1948, at four o 'clock in the afternoon, in a room of the Hotel Savoia in Rome, William Sutherland Maxwell, acting for Shoghi Effendi ... signed the first

York, and as treasurer of the Local Spiritual Assembly of New York City. And when the Guardian, through historic messages, sounded the signal for the inauguration of the second Seven Year Plan, to carry across the ocean to the shores of the Old World the healing influence of the Faith ofBaha'u ' llah,

Dr. and Mrs. Giachery sold their home and went as pioneers to Italy.

They reached Naples on 20 February 1947, and after a 12-hour journey on an ancient and overcrowded bus, they arrived at Rome.

in Italian was Bah<i 'u 'llah and the New Era, " ... that splendid, authoritative and comprehensive introduction to Baha'i history and teachings ... " 5 and splendid were the results of its ~eing presented to numerous libraries and personalities throughout Italy.

2 The Baha'i World, vol. Xll, p. 240.

3 Ugo Giachery, Shoghi Effendi: Recollections (Oxford: George Ronald, 1973), p. 55.

4

During these years of residence in Rome, 1947-1964, Dr. and Mrs. Giachery devoted special care to the vital work of translating from English into Italian and publishing the Baha'i texts, an inestimable gift to the believers for their comprehension of the Revelation of Baha'u ' llah. The first of the numerous texts which were brought to light

ibid., pp. 78-79.

5 Shoghi Effendi , God Passes By (Wilmette: Baha' i Publi shing Trust, 1987), p. 382.

From Dr. Giachery's interesting and perspicuous treatise entitled One God, One Truth, One People: Some thoughts on the Peace Encyclical of Pope John XXIII, we learn that as an Observer to the United Nations for the Baha'i International Community Dr. Giachery was present at the historic meeting for the Universal Declaration of Human Rights, adopted in Paris on 10 December 1948. He also collaborated (with other representatives of many non-governmental organizations) in the drafting of that document, at the NGO Conference in Geneva, Switzerland, in May of that same year.

On 24 December 19 51, the Guardian announced:

HOUR NOW RIPE TAKE LONG INEVITABLY DEFERRED STEP ... APPOINTMENT FIRST CONTINGENT HANDS CAUSE GOD ..

Dr. Giachery was one of that first contingent of the Hands of the Cause of God. In March 1952 he was appointed "member

the meeting with the Prime Minister of India, Jawaharlal Nehru. Then, at the Guardian's request, he travelled from there to Persia where he remained about two months.

In November 1954, the Guardian to go on pilgrimage reached Dr. and Mrs. Giachery. For Angeline, to be at the World Centre and meet Shoghi Effendi was the greatest event of her life. One evening, on 24 December, the Guardian turned to her and said:

"I would very much like to keep you and Ugo here indefinitely, but Ugo must return to Italy and start immediately to work on the International Archives." 1

Dr. Giachery decided to give absolute priority to the execution of this magnificent plan.

On 12 December 1956, Shoghi Effendi sent to Dr. Giachery a cablegram which reads as follows:

CONG RATULATE YOU SPLENDID HISTORIC HIGHLY MERITORIOUS ACHIEVEMENT ENSURING

at large" of the International Baha'i Council. During his pilgrimage, Dr. Giachery had received instructions directly from the Guardian on the immediate steps to be taken aimed at the formation, ere the termination of the second Seven Year Plan, of the first National Spiritual Assembly of Italy and Switzerland. The Convention, according to the Guardian's desire, was held in the city of Florence, in the heart of the Italian Peninsula, and was considered by him to be the fairest fruit produced in the European continent by the Divine Plan of 'Abdu'l-Baha. The Guardian was represented by Dr. Giachery, who was elected to that body and served as its chairman for nine consecutive years . The Great Jubilee commemorating the Centenary of the tem1ination of the Babi Dispensation and the Birth of Baha'u'llah's Revelation, 1853-1953, had as its highlights four Intercontinental Conferences. The Conference for Europe took place in Stockholm, Sweden, and Dr. Giachery was the special representative of the Guardian. He was also

EXCELLENT EXECUTION DETAILS STRUCTURE ARCHIVES PARTICULARLY GREATEST NAME. PRESENT FUTURE GENERATIONS BELIEVERS INCLUDING MYSELF PROFOUNDLY GRATEFUL.

In November of 1957, the Baha'i world was stricken by the passing of the Guardian. It is nearly impossible to convey the state of those who had been so close to him, who had served him with such passion and loved him so intensely. Dr. Giachery expressed his feelings best in the epilogue of his book entitled, Shoghi Effendi: Recollections.

Again, the hand of fate called upon him to supervise the preparation of the marble and other materials needed for the erection of the memorial to Shoghi Effendi.

The responsibilities and tasks of the Hands of the Cause suddenly grew immensely. Dr. Giachery was away from home more often and for longer periods. In a letter from a friend to his wife, we read:

"Dear Angeline, .. .I am sorry for you to have to be so very long alone in Rome. You are a most brave soldier in His heavenly

present at the last of the four conferences, which took place in New Delhi, India, and at

1 Shoghi Effendi: Recollections, p. 154.

a1my, heavenly it should be if we make it thus. We too miss Dr. Giachery ... "

The beloved Shoghi Effendi, in his last message of October 1957, had announced the convocation of five Intercontinental Conferences, at the midway point of "the decade-long Spiritual Crusade", that Crusade "formulated for the execution of the Grand Design conceived by ' Abdu'l-Baha . .. " 1

Dr. Giachery was chosen to act as a special representative of the Guardian at the Chicago conference. To him was assigned the duty of exhibiting the portraits ofBaha ' u'llah and of the Bab. And in the city where the Name of Baha'u'llah was publicly mentioned for the first time in the Western world in the last century, His portrait and the portrait of the Bab were now exhibited for the spiritual delight of over 1,600 believers from 31 countriest: such a fruit from such a seed!

On the eve of the end of the Ten Year Crusade, at Ric;lvan 1962, the happy and

Indians, who showed affection, respect, and care. "Oh if only the friends would understand that the basis of every conquest is harmony and unity!!"

One of the Counsellors remembers that when, in 1968, the first Continental Board of Counsellors for Central America was fo1med, " ... the counsel of Dr. Giachery to us was: 'Noblesse Oblige'-constant and sacrificial service to the Friends".

Dr. Giachery was one of the six Hands of the Cause who opened the Centenary of Baha' u'llah's proclamation in the "Land of Mystery" with a visit, in September 1967, to the House in Adrianople where the Suriy - i-Muhik was revealed. Six Intercontinental Conferences followed . At the Conference in Sydney, Australia, he represented the Universal House of Justice.

In a letter addressed to a believer in November 1967 he says:

It is impossible to tell you in detail our

constructive union of the Italian and Swiss
experiences, but briefly I can assure you
communities came to an end with the fmmathat the Intercontinental Conference of
tion of the National Spiritual Assemblies of
Sydney was a hue success and brought a
the Baha'is of Italy and the Baha' is of
breath of the spirit which emanates from
Switzerland. To the believers of both
the World Centtáe of the Faith to the
counttáies this opened new vistas.
friends in that continent, and those of
The years from 1964 to 1969 were
nineteen other countries! The meeting
paiiicularly intense. On 19 January 1964
with the Mayor of Sydney, with the Gov-
Dr. Giachery inforn1ed the National Spiritual
ernor of American Samoa, and with the
Assemblies of Europe and the Auxiliary
King of Western Samoa, to whom I pre-
Board members of his departure for the
sented the Book of Proclamation, remain
Americas, accompanied by his most
episodes of the greatest importance in the
precious collaborator, Angeline, to serve as
history of the Faith.
a Hand of the Cause of God in the Western
Hemisphere. To many friends the change
On 11 February 1968,
another meeting
appeared as a painful separation.
took place at the
private residence of the
Dr. Giachery wrote: "The geographic
Malietoa. Within the hour,
Dr. Giachery
area assigned to me is Mexico, and Centtáal
cabled the Universal
House of Justice:
America , and all the Antilles (Greater
TODAYS INTERVI EW
CONFIRMS HEA RTFELT
Antilles and Lesser Antilles). The country is
ACCEPTA NCE... 2
large, the believers numerous ... ." He passed
The Universal House
of Justice described
days of real joy in the company of the
this as " ... an event
of which the true significance will be fully understood only in the
1
course of centuries to
come ... " 3
Shoghi Effendi , Messages to the Bnhti 'i Wo rld,
J950- 1957 (Wi lmette: Baha'i Publishing Tru st,
1971), p. 124- 125.
Th e Bnhti 'i World,

vol. XV, p. 18 1.

It was Dr. Giachery who, at the request of the Universal House of Justice, presented The Proclamation of Baha 'u 'llah to the World Order to the Vatican, on 9 April 1968. Then, on the occasion of the 1968 International Convention, he was requested to visit France, Portugal and Spain. In Portugal he met Umberto II of Italy, who received Dr. and Mrs. Giachery in his residence, Villa Italia, at Cascais, on the outskirts of Lisbon. They presented the book The Proclamation of Baha 'u 'llah to the exiled king.

Meanwhile, the time approached for the commemoration of the Centenary of the voyage of Baha'u'llah across the Mediterranean Sea to reach the prison city of 'Akka. Palermo had been chosen to host this first Oceanic Conference, held from 23-25 August 1968. The Universal House of Justice was represented by Dr. Giachery. Many of the friends felt that the unfoldment of such an important event, and the presence of Dr. Giachery in his native land, fulfilled his deepest wishes, his hopes, and his efforts to

French Philology at Yale University in the United States, appeared in the magazine (Spring 1974): "To me, reading this loving recollection has been a book of love."

In 1975, he made an extensive visit to the Cradle of the Faith. The testimony of one of the Persian friends gives us an insight into one of the events of that visit:

"The Baha'is of Mashhad, in the Province of Khurasan, welcomed Dr. Giachery and his beloved wife with tremendous love and enthusiasm. With great reverence they paid a visit to the house ofMulla I:Iusayn, remaining for a long time in the room of Mulla I:Iusayn and Quddus reciting the special Tablet of Visitation displayed in that special spot."

That same year, he presented the Faith to Franz Joseph II, Prince of Liechtenstein: the visit" ... was lively, interesting and friendly .. ." 1

A particularly significant day in the life of Dr. Giachery was 12 September 1976, when His Highness Malietoa

Tanumafili II
bring the Message of Baha'u'llah to his of Western Samoa made a moving visitation
fellow countrymen-a gift and augury for to the resting place of the beloved Guardian.
the future destiny of the land. Dr. Giachery was with him, as a representa-
The news of the Giacherys' return to tive of the Universal House of Justice. The
Europe at Naw-Ruz 115 (1969) was received object of their common devotion greatly
by the friends with great eagerness, in fresh increased their reciprocal affection. It was
anticipation of the joy and bounty of having an intense and happy day.
them near. Their residence was established During his tenure as a Hand of the Cause,
at Monte Carlo in the Principality of Monaco. Dr. Giache1y attended the inaugural con-
But the experiences, emotions, difficulties, ventions of: the Iberian Peninsula, as
joys and victories passed through in that representative of the Guardian (April 1957);
period in the Americas remained with them Haiti and Venezuela, as representative of the
for the rest of their lives. Baha'i World Centre on behalf of the body
Dr. Giachery's anguish at the premature of the Hands (April-May 1961); and the
passing of his beloved Shoghi Effendi Leeward, Windward and Virgin Islands
seemed never to lighten. He yearned to write (Ri~van 1967), British Honduras (28-30 April
his recollections of the greatest adventure of 1967), Near East (Lebanon-Ri~van 1970),
his life, the adventure which had trans- Puerto Rico (Ri~van 1972), and Cypms
formed his existence. By the end of 1973, (20-21 May 1978), all as representative of
the book was published. A review of it the Universal House of Justice.
written by Dr. Howard Garey, Professor of Dr. Giache1y marked the moment of earthly
separation from his beloved companion and

Message from the Uni versa l House of Justi ce to the Baha'is of the world , 7 May 1973. Balza 'i News, December 1975 , p. 17.

consort, Angeline, on 23 April 1980. He them ... the grown ups ... feel that the
passed the following nine years without the little efforts they

can make are sufficient
comfort and affectionate support of his
Creator and silence their
Angeline, yet what he succeeded in accom-
plishing is almost incredible.
In December 1980, he was in Western
Samoa for the fourth time and was received
by His Highness the Malietoa Tanumafili II.
He also met hundreds of Baha ' is at the
"most historic and bountiful Summer School
ever" at which he "poured out his heart day
and night, his luminous spirit emiching the
heart and soul of every believer". 1 He pro-
ceeded to the Hawaiian Islands, and then to
southern California where he was happily
able to be present at a special meeting in
January 1981 held as "A Tribute to the
Hands of the Cause". Here he spoke of the
Guardian and of the Hands in a way which
was considered to be beyond description.
In 1982, the Universal House of Justice
announced five International Conferences to
be dedicated to the Greatest Holy Leaf on
the occasion of the fiftieth anniversary of her
passing. At the Canberra, Australia, Confer-
ence Dr. Giachery represented the Universal

to appease the
conscience.
Centuries are passing as fast
as the twinkling of
an eye, and very often
human beings leave this
contingent world
suddenly, without
having accomplished,
in whole or in part,
what was a divine
mandate at the time
of their birth . . .

Dearest Friends,

I have served the Faith of God for many
decades, and I am going to hand down the
secrets of my blessed wife and
myself to
all of you. Devote your life to the service
of the Cause of God. The highest station
man can aspire to is that of service.
'Abdu'l-Baha selected that name for Him-
self ... it means the 'Servant of Baha' .
A void any form of ambition. 'Abdu' 1-Baha
. .. said that ambition that is not applied to
the service of mankind is abomination . ..
be always polite, kind and generous.
Teach your children to grow up like that;
plant in them the desire to learn and love
their teachers.

House of Justice. He considered this the finest conference he had ever attended.

Time rolled swiftly by. For 20 years Dr. Giachery sent out words of encouragement, affection and advice in innumerable letters written from his home on the fourth floor of the Europa Residence building in Place des Moulins. It is not easy to capture the memorathe variety and essence of their contents.

Some passages from two messages written at Ric;!van 142 and 143, addressed to the Baha'i friends in Europe, give us glimpses:

Cherished Baha' i Friends,

There is yet no one, who has not reached my advanced age, that can justly evaluate the speed of time and the impelling necessity to hasten the propagation of the regenerating Teachings of Baha ' u' llah's Revelation. Youth in general be lieve that there is a magnitude of time ahead of them e Bnhii 'f World, vol. XVIII , p. 496.

based on the Baha'i concept of education, for the well-being of the people of Samoa and of their region, and to help deepen

At the end of his fourth visit to Samoa, Dr. Giachery had assured the Sovereign that he would return. As time passed such a wish increased in intensity, until at last the longawaited day arrived. On the morning of 10 April 1989, he left his home in the Europa Residence in a wheelchair, no one imagining that it would be the last time. The memorable journey was under way! The bounty of God had granted the fulfilment of his desire.

In Apia, the capital city of yYestern Samoa, he was received with a moving formal welcome by the Head of State, His Highness Malietoa Tanumafili II. And the islands of Samoa saw many souls tum to the light of the Message of Baha'u' llah and enlist under the bam1er of His Cause. On 3 July, as he was signing a message, he said he thought he was signing his name for the last time. The message was about a plan for a Samoan Academy of Arts and Sciences, with a high level of study and research,

Advise all National Spiritual Assemblies hold befitting memorial gatherings his name, particularly in Mashriqu ' l-Adhkars

understanding of their rich cultural heritage. in recognition his
unique position, splen-
On the morning of 5 July, he had to be did services.
taken to the hospital; he asked that the return
The funeral took place on the morning of
journey to Monte Carlo, scheduled for 12 July,
12 July. "Dignified, serene, even glorious"
be cancelled. That afternoon he talked of his
were words people used to describe it. It
beautiful journey, of the past, of the conwas impressive the way the familiar
Baha'i
strnction of the Shrine of the Bab, of how
ceremony was combined with Samoan
the tiles had been made, of so many other
culture. "'Fa'a Samoa ' is what they say in
thmgs. His thoughts, his spirit, rejoiced in
Samoa to explain that something, a situation
the present, remembered the past, and lived
or action, embodies the spirit and soul of the
the future.
Samoan way. And so, the funeral-wonder-
He was resting when, at 6:45 p.m. , his
fully Baha' i in content-felt at the same
heart ceased to beat.
time 'fa'a Samoa' ... .
TI1e Universal House of Justice announced
"Notable was the presence of Malietoa
his passing to all National Spiritual Assemblies
Tanumafili II, the Head of State; the Prime
on 6 July 1989 in the following message, the
Minister; cabinet members; and individuals
final diadem adorning the crown of his service:
of the royal family, dressed in formal
Samoan lavalava suits and puletasi . . .. Sig-
Deeply grieved loss valiant, indefatigable,
nificantly, the Malietoa chose this occasion
dearly-loved, distinguished Hand Cause
to be the first public announcement of his
Dr. Ugo Giachery. His passing in course
membership in the Baha ' i Faith." 1
historic visit Samoa adds fresh laurels
Counsellor 'Ala'i read a moving eulogy
to crown already won during minisháy
about Dr. Giachery's life. After the reading
beloved Guardian, and reinforces spiritual
of the Obligatory Prayer for the departed, the
distinction vast Pacific region, already

casket was can-ied to its final resting place,
blessed by interment four other Hands.
followed by His Highness, the Cabinet mem-
His magnificent accomplishments as
bers and dignitaries, the Baha'is and others .
Member at Large of International Baha'i
Numerous were the messages sent from
Council in com1ection raising supersh"l!C-
various parts of the world. One of these
ture Shrine of the Bab, which prompted
reads:
Guardian to name one of the doors of that
"The Baha ' is of the Hawaiian Islands join
noble edifice after him, his painstaking
our brothers and sisters of Samoa in honourefforts in promoting on the local, national
ing the memory of our highly respected,
and international levels, paramount interdeeply loved and treasured Hand of the
ests of the Faith, his notable achievement
Cause of God Dr. Ugo Giachery.
in establishment ltalo-Swiss National
"We will mi ss his regal bearing, his dig-
Spiritual Assembly on eve launching Ten
nity, his wit and the twinkle in his eyes. We
Year Crnsade, his outstanding qualities of
will miss his graciousness and his gentleness.
zeal, fidelity, determination and persever-
We will forever remember the tears welling
ance, which characterized imperi shable
up in his eyes when he shared with us his
record his arduous labours- all combine
deepest feelings for the two great loves of his
to richly adorn annals Faith over period
life: his beloved Guardian Shoghi Effendi
his superb, assiduous exertions, and
undoubtedly assure him bountiful reward 1
Sperry, Molli e. " Beloved Hand Laid to Rest in
in Kingdom on High. Samoa" . Lig ht of the
Pacific. Hawai i, Aug. 1989, p. 5.

and his dearly-loved wife Angeline. By enclaves where Baha'i families could
opening himself to us through his personal gather, removed from the fanaticism of the
stories, he gave us a glimmer of the power of general populace, for meetings and firesides.

divine assistance and the depth of spirituality which comes 'through the love of God and the illumination of divine teachings '."

DR. M ARIO PI ARULLI

ZIKRULLAH KHADEM

(Dhikru ' llah Khadim)

1904- 1986

Dhikrn'llah Khadim was born m 1904 in Tihran, Persia, the second of six children to devoted and hardworking parents, Mirza Na9ru'llah and Ra<;liyyih Khanum. His father, Mirza Na9ru'llah, had spent two years in the Holy Land in the service of the Master, 'Abdu'l-Baha. One day, much to his dismay, ' Abdu'l-Baha had sent him back to Tihran to get married. Longing to spend his entire life in the service of 'Abdu ' l-Baha, Na9ru ' llah was reluctant to depart, but had obediently complied with the wishes of the Master. In Tihran, he had married Ra<;liyyih Khanum and devoted himself to the spiritual nurturing and education of his family.

As a child, Dhikrn ' llah 's home was graced with the presence oft\vo exceptionally coura-

Love and hospitality so permeated the atmosphere of the Khadim home that it was well-known among the Baha 'is and was a haven for travelling teachers. Great Baha'i scholars passed through and left behind traces of their zeal and devotion. This invigorating environment surrounded the yow1g Dhikru'llah and provided him with ample role-models, God-intoxicated heroes and heroines. Among the well-known teachers of the time were two brothers, the poets Nayyir and Sina, and the great teacher and Islamic scholar, Fa<;lil Shirazi.

Baha' i teachers and pilgrims from the Holy Land also passed through these enclaves, bringing the latest news of the victories of the Faith and messages and Tablets from 'Abdu'l-Baha. The Baha'is would excitedly assemble to peruse the divine Tablets by the light of a few candles or sit enthralled as they witnessed the transformation of a seeker upon accepting the proofs of the coming of the Promised One. This devoted group of lovers of Baha'u'llah was momentarily oblivious to the fanaticism and tum1oil of the world beyond their sanctuary. Soon, however, they had to venture

out into the
geous and outstanding grandmothers. One of labyrinthine passageways to return to their
these, whom he called 'Bibi Jan', repeatedly homes. En route, as they dodged the stones
accompanied another dedicated and fearless hurled at them, they would be subjected to
lady, Abji Susan, as they placed their lives the verbal hostility of street urchins shouting
in jeopardy in order to claim the precious curses and invectives.
bodies of maityrs for befitting burial. Clad These were the forces which shaped
in chadors, they would hasten to the site Dhikru ' llah Khadim's character. On the one
where the bodies had been thrown in dis- hand, he was enveloped in a
spiritual atmorespect. Crying, "My brother, my brother," sphere characterized by courage, heroism,
they would rescue the remains, wash them and total dedication to Baha'u'llah. He was
with tender love, and bury them with due sheltered in a vital community whose living
respect, in accordance with Baha'i law. fountainhead was 'Abdu'l-Baha and whose
The Khadim home was totally dedicated goals were the creation ofa new world order,
to the Cause and open to all. It was located promotion of universal
peace, and the estabin a section of Tihran characterized by small lishment of the oneness of mankind. This
houses surrounded by high walls with abut- vibrant arid lustrnus pearl of a community
ting roof-tops. The buildings, interconnected was surrounded by a sea of fanaticism,
by nanow alleys and passageways, created bigotry, and narrow-mindedness. The stark

contrast between the two worlds served with a rose in His hand . The beloved
to crystallize Dhikru'llah's own identity. He Guardian told him, "I give you a picture of
witnessed first-hand the heroism and exem- the beloved Master as a
souvenir." One canplary courage of the ma1tyrs and teachers of not describe how deeply he cherished all the
the Faith in the face of brutal attacks and gifts the Guardian gave him. His reverence
grave injustice, and became well-known for these objects was evidence of his love
himself for heroism and courage. He was a and devotion.

passionate lover of God and, at the same time, a fierce defender of His Faith.

From his early childhood, Dhikru ' llah Khadim demonstrated great spiritual potential. His father appreciated this and felt certain that one day his son would shou lder significant spiritual responsibilities, as alluded to by 'Abdu ' l-Baha in a Tablet.

While still a young boy, Dhikru'Jlah was very alert to the needs of the Faith. Thus, when the Central Spiritual Assembly of Persia advised the friends to convey their loyalty to the beloved Guardian of the Baha' i Faith, Shoghi Effendi, he whole-heartedly followed this reconnnendation. With tears in his eyes he wrote a letter filled with great love and devotion, professing his loyalty. From that moment, a longing to attain the presence of the beloved Guardian became his consuming and over-riding passion.

His wish was granted in May of 1925, and the Guardian asked this ardent pilgrim, eager to perform any service, to convey to the Persian Baha'i youth his love and encouragement, to ask them to deepen themselves in the Cause and to study English,

After that pilgrimage Dhikru'llah Khadim was galvanized with a new purpose, propelled in a new direction, infused with a new passion. His only thought, his only desire was to please his beloved.

Upon completion of the schooling availsignificant spiritual responsibilities, as able in Tihran, he taught briefly at the Tarbiyat School. He then went to the south of Persia to serve as interpreter and language tutor for the huge Anglo-Persian Oil Comwhen the Central Spiritual Assembly of pany. He developed an accelerated method of teaching Persian to the English-speaking population and then opened a language school that used this method. While in his early 20s, he reached a turning point: should he continue with the oil company or should he, as he desired, return to Tiluáan and set out on his own? He was confirmed through a dream in which Abdu'l-Baha provided him support. He confidently left his position, returned to Tihran, and found work helping the government of 'Iraq to establish its Embassy in Persia.

His skill in scholarly Arabic and Persian (from knowing the Writings), diplomatic French (which he studied as a

second
especially English literature. This request language during his schooling at Daru '1-
caused Dhikru ' llah to embark on a zealous Funun), and English (which he diligently
study of the English language, a study he pursued in obedience to the Guardian)
pursued throughout his life . This was further quickly distinguished him. It was in this key
reinforced on subsequent visits and Embassy post that he was ab le to perform
communcations when the Guardian asked many historic services for the Faith, such as
him to translate Baha' i articles from English ttáansmitting to the Holy Land the sword of
to Persian. The Guardian sent treasured Mulla I:Iusayn and other historical treasures
copies of Th e Advent of Divine Justice, Th e of the Faith.
Promised Day is Come, and two vo lumes of While he was emp loyed at the Embassy,
The Bahri 'i World with insh-uctions for Dhikru'llah Khadim man-ied Javiddukht
Dhikru'llah to translate portions for distribu- Javid, also from a Baha'i family. Mrs. Keith
tion to the Baba ' is of Persia. Ransom-Kehler, who was to become a
The crowning event of that first pilgrim- martyr in Persia and posthumous Hand of
age was the gift of a picture of 'Abdu' l-B aha the Cause of God, expressed approval of

their maniage in a tender note to Dhikru'llah self-sacrifice to others. The deep longing to
who served as her devoted secretary, friend, please their beloved Guardian resulted in a
and companion during her stay in Persia. contagious and raging pioneering fever.
The marriage took place on 3 October 1933, Those who were affected, infected others,
and produced five children, all devoted until virtually the entire community was in
servants of the Cause. the throes of this spiritual epidemic.
Dhikru'llah made trips to the Holy Land From 1940 to 1957, Mr. Khadim was
in 1939 and 1940 and received other entrusted with the mission

of receiving mail
assignments from the beloved Guardian. and cablegrams from Shoghi Effendi for
Among these, he was instructed to visit, on institutions and individual Baba 'is in the
the Guardian's behalf, all of Persia. Shoghi East. This priceless bounty was the source of
Effendi expressed keen interest in the great pride to him and blessed the family
reports of his travels and repeatedly encour- with eager anticipation and excitement for
aged him through cablegrams and letters. 17 years.
After Dhikru 'llah travelled around the coun- One event in particular stands out-an
try the Guardian asked hin1 to repeat it over event which took place in
1944, the Centeagain. He gave him specific tasks such as nary of the Declaration of the Bab.
photographing Baha'i sites in Persia and the Mr. Khadim was honored with
the assigngraves of the martyrs of Nayriz. This latter ment of being the carrier of the beloved
assignment resulted in his anest and brief Guardian's message to the Persian National
imprisonment in that fanatic locale. Convention. Due to wa1iime restrictions , the
In February 1940, the beloved Guardian message had to be sent through the National
gave Mr. Khadim the great mission of Spiritual Assembly of 'Iraq. When it arrived
arranging for Persian Baha 'is to obtain overt in Baghdad, Mr. Khadim painstakingly
permission from the government to go on arranged for it to be flown to Tihran.
pilgrimage to the Baha' i Holy Places. The moment-by-moment whereabouts of
Because the Guardian promised that the door this document created such anxiety for him
of pilgrimage would soon open, Mr. Kha dim that when the message finally arrived in
prepared the believers for this bounty and Tihran, he was overcome with
joy and gratithen, incredibly, effectively assisted in facil- tude . After numerous difficulties and many
itating a dramatic change in government obstacles, he drove the message to Shiraz,
policy that, in fact, opened the doors. aniving just in time for the celebration at
In the same year, Shoghi Effendi asked two hours and eleven minutes after sunset.

Mr. Dhikru'llah Khadim to encourage the Baha'is of Persia to pioneer to Arabia and the islands of the Persian Gulf. Mr. Khadim communicated the Guardian's call for pioneers with such zeal and such magnetic attraction that those who heard him could not help but feel moved themselves. In this manner, the love and wishes of the Guardian were infused into the entire Baha'i comnmnity in Persia.

The spirit of that period in Persia was indescribable. On the one hand, there was the spirit that returning pilgrims brought back. On the other were the prospective pioneers transmitting the spirit of their love and

For years later, he would refer to that blessed occasion and cherish the bounty of having been a pa1iicipant and eye-witness of this milestone in the history of the Cause.

Until 1952, Mr. Khadim served the Faith in the Eastern part of the world from Egypt to India under the direction of the Guardian.

However, during a pilgrimage in 1939, Shoghi Effendi had told him: "I will send you to the West, to America, to witness with your own eyes, the secret, the mystery, the light of the Cause in those lands". (As recorded in Mr. Khadim's diary).

On 28 February 1952, he received a cable from the Guardian:

MOVED CONVEY GLAD TIDINGS YOUR ELEVATION RANK HAN D CAUSE STOP APPOINTMENT OFFICIALLY ANNOUNCED PUBLIC MESSAGE ADDRESSED ALL NATIONA L ASSEMBLIES STOP MAY SACRE D FUNCTION ENABLE YOU EN RICH RECORD SERV ICES ALREADY RENDERED FAITH BAHA'U ' LLAI-1

From that date his services extended to the Western world.

instimtion of the Hands in the Americas, further fulfilling the Guardian 's 1939 prediction.

He was exhilarated when, in 1963, the reins of the Cause of God were safely passed to the Universal House of Justice. Infallible guidance was again assured. He was espe-cially devoted to the Universal House of Justice and was always

prepared to carry out
The year 1952 was blessed for him. He its wishes. He represented that
august Instimade a pilgrimage to the Holy Land, enjoy- tution at many
conferences and conventions .
ing the presence of the Guardian, and Under the direction of the
House of Justice,
received his assignments as a Hand of the he undertook an intensive
five-year project
Cause. For five years, until November 1957, of researching and documenting
all the
he travelled at a dizzying pace, visiting Baha'i Holy Places. The
project resulted
Baha'i centers throughout Europe, all over in 141 volumes under the
title, Registry of
Africa, the islands of the Caribbean, the Far Baha 'i Holy Places. He also
authored many
East, as well as South, Central, and N01ih articles in English and in
Persian. His travels
America. From the moment he began these and his participation at Balla
' i schools and
travels on assignment from the Guardian, he institutes continued to the
end of his life.
kept an extremely detailed journal which In July 1986, Mr. Khadim
was diagnosed
documented his times of aITival and depar- as having disseminated liver
cancer. Thereture, names and addresses of everyone he after, he was
confined to bed most of the
met, hotels he stayed at, planes he boarded, time. However, during much of
this period
etc. He believed that every act under the he remained active. He
attended to his corredirection of the Guardian of the Cause of spondence
and communicated, with great
God had historical significance. tenderness, his love and
support to the
The euphoria that pervades this five-year institutions of the Cause. By the
middle of
journal is especially poignant when it October, however, his
sháength gradually
abrnptly ends on 4 November 1957, the day waned until he passed on to
the Abha
his beloved Guardian passed from this realm. Kingdom in the early morning
of 13 Novem-
Nothing had the same significance for him ber 1986, and once again
attained the
after that. Of course, he continued to serve presence of his beloved
Guardian.
with undiminished devotion, but the carefree The Universal House of

Justice cabled
joyous spontaneity was pe1manently gone. the Baha' is of the world:
What sustained him after the passing of
the Guardian was his unshakeable certitude WITH SORROWFU L HEART S ANNOUNCE
in the assistance of Shoghi Effendi from the PASS ING INDEFATIGABLE FEARLESS DEFENDER
realm beyond. He often remarked that if he FAITH D EEPLY LOY ED HAND CAUSE Z IKRUL-
did not fee l, even for a moment, the nearness LAH KHADEM. HIS STERL ING SERV ICES TO
of the Guardian in his heart, he would THE CA USE, HI S TOTAL CONSECRATION TO
instantly perish. This is what permitted him TASKS ASS IGN ED TO HI M BY BELOVED
to continue his services in those very háying GUARD IAN , HIS OUTSTAN DING EFFORTS AS
years between 1957 and 1963, until the MEMBER NA T ION AL SPIRITUAL ASSEMBLY
Universal House of Justice was established. C RADLE FA ITH , 1-lIS VALUABLE SOUL-UP LI FT-
As each of the Hands undertook a sphere ING STI MULA TION IMPA RTED BODY
of activity, he volunteered to move to the BELIEVERS NORTH AMER ICA, PARTICULARLY
United States and oversee the work of the UNITED STATES BAHA ' I COMMUNITY, HIS

orchids, carnations, chrysanthemums, and
other flowers of every variety transformed
the very air with their love-scents, paying
homage to this signal lover whose own
fragrance lingers in so many heaiis.
JAVIDDU KHT KH AD iM

JALAL KHAZEH
(J alalu ' llah Khac:li ')
1897-1990

DEEPLY GRIEVED ANNOUNCE PASSING
STAUNCH TIRELESS PROMOTER FA ITH HAND
CAUSE GOD JALAL KHAZEI-1. HIS STRENUOUS
ENDEAVOURS CRADLE FAITH HOLY LAND
LATIN AMER ICA AND WORLDWIDE TRAVELS
AFTER PASSING BELOVED GUARDIAN SET
SHINING EXAMPLE OF UNSHAKEABLE DEDl-
CA TION AND COURAGE, OF UNDEVIATING

LOYALTY AND PERSEVERANCE. IMPERI SH-
Zikrullah Khadem
ABLE RECORD HIS STERLING SERVICES AS
UNTIRING ENDEAVOURS THROUGH HIS TALKS GIFTED TEACHER DEFENDER CAUSE NEVER
AND WRITINGS IN SAFEGUARDING COVENANT TO BE FORGOTTEN. HIS NOBLE SPIRIT NOW
AND IN INSTILLING APPRECIATION LOVE FOR ABl-IA KINDGOM WILL UNDOUBTEDLY INTER-
SHOGH I EFFENDI SHED UNDYING LUSTRE CEDE BEHALF PERSIAN BAHA' I COMMUNITY
OYER PER IOD HIS ADMIRABLE STEWARDSHIP WHOSE VITAL INTERESTS I-IE SERVED WITH
CAUSE GOD. SUCH HIGH DISTINCTION OVER SEVERAL
OFFER ING PRAYERS HOLY SHRINES PROGRESS DECADES. FERVENTLY PRAYING l-IOL Y
HIS RADIANT SOUL AB HA KINGDOM. URGE SHRINES FOR PROGRESS HI S ILLUMfNED SOU L
HOLD BEFITTING MEMORIAL GATHERINGS HIS IN REALMS ON HIGH. ADV ISE FRIENDS
NAME AT ALL HOU SES OF WORSHIP AS WELL EVERYWHERE HOLD BEFITTING MEMORIAL
AS IN ALL LOCA L BAHA' I COMMUNITIES. GA Tl-IERINGS HIS HONOUR PARTI CU LARLY
ALL HOUSES OF WORSH IP.

Memorial gatherings were held through-
out the world, including a very touching one
in the Holy Land. A memento of this
moving event, in the fo1m of rose-petals
from the Shrines, was lovingly sent to his
family by Amatu'l-Baha Rul)iyyih Khanum.

Hundreds of Baha' is from all over the
U nited States, some even from distant coun-
tries , came for Mr. K.hadim's funeral, held
two days after his passing. Flowers, condo-
lences, cables, letters, and messages of love
in so many forms were sent. The funeral hall

Universal House
of Justice
25
February 1990

When the Hand of the Cause of
God Jalal
Khac:li' ascended to the Abba
Kingdom on
21 Febrnary 1990, the Baha' i
world mourned
a man whose service in the
Formative Age
of the Faith left a brilliant
mark. Those who
had the privilege of knowing
Mr. Khac:li' will
never forget his radiant
happiness, devotion,
and eagerness to serve.

Jalal was born in Tiluáan,

Persia, in 1897.

was filled to overflowing, but the flowers outnumbered the people. Roses, hyacinths , with some other well-known Baha ' is because of the umest and persecutions there. Ghulam-Ric;la's wife, who was not a Baha'i, left him and, despite the fact that she was not divorced, married a Muslim. Thus it came about that Ghulam-Ric;la married Jamaliyyih Khanum in 'fihran. She was the daughter of Jinab-i-Karbila'i Mihdi 'fihrani, who had spent three years in the Siyah-Chal in 'fihran am1iveras a prisoner because he was a Baha' i. The couple had two children: Jalalu'llah and Farkhundih.

As a result of the persecutions he had suffered, Ghulam-Ric;la was always in poor hea lth, and he died at the age of thirty-five, when his son, Jalal, was only seven years old and his daughter, Farkhundih, was only five. With loving devotion, courage, and selflessness, their mother took care of their education. Jalal attended Baha'i children's and youth classes as well as the Tarbiyat Baha'i School.

His father, Ghulam-Ric;la, had had to leave his town Sidih in the province of I ~fahan,

Faith, and from his twentieth year onwards he was a member of committees and Spiritual Assemblies of the cities in which he lived and worked. In 1944, after he had retired, he was elected as a delegate to the National Convention for the electoral district of 'fihran. Thus he took part in that Nationa l Convention which was held in Shiraz to commemorate the one-hundredth sary of the Dec laration of the Bab. He was elected to the National Spiritual Assembly of Iran and served fo r five years in this capacity. Afterwards he was elected to the Spiritual Assembly of 'f ihran and served there for three years as secretary.

Parallel to his administrative functions, he continually travelled to teach throughout Persia and sent iáeports about his experiences to the beloved Guardian. On 17 August 1950, Dr. Lutfu ' llah I:Iakim penned the foland lowing remark onto his report about Kinnan and Rafsanjan on behalf of

the Guardian:

At the age of seventeen, Jalal began to study veterinary medicine at the military academy which was headed by professors from Sweden. In this profession, he served in the army in Qazvin, Ramadan, Kirmanshah, Sanandaj, Khurramabad, Burujird, and Ahvaz. He received the rank of a lieutenant mistTeated somewhen he was only nineteen years old. That same year, he married Jamaliyyih, the daughter of Ustad I:Iasan- 'Ali Mi'marbashi-i-Kashani. Their marriage was blessed with three daughters and two sons. Having served the required number of years , he retired from the army in 1943, having attained the rank of co lonel.

In his autobiography Jalal wrote:

"T!uáough my mother 's guidance I participated in my early years in two different classes conducted by well-known Baba ' i scholars. (Mirza 'Ali-Akbar Rafsanjani and Aqa Mu ~ ammad I:Iusein-Ulfat.) And so I owe my fa ith in the Blessed Beauty 's Holy Cause to my mother' s guidance and the participation in these teaching evenings."

' Write Jalal Khac;li' and urge him to continue his travels and assure him how deeply the Guardian values his wonderful services.'

Mr. Khac;li ' was of strong, fine build, and very courageous by nature. He used this quality whenever he received news of a Baha' i being oppressed or where. He did not hes itate to reprimand even government officials if they neglected to fulfil their duty in favour of giving in to pressure from fa natical elements in the society.

At the end of 1951 , he resigned from the Spiritual Assembly of Tihran to teach throughout Persia. At first he wanted to go to Ramadan, but then he received a telegram from Shoghi Effendi giving him pennission for a pilgrimage. He immediately took steps to acquire a passport and all the necessary documents. At the end of March in 1952, his greatest wish was fulfilled . He was able to visit the Holy Places in Haifa and 'Akka and attain the presence of the beloved Guardian.

After this pilgrimage he felt as though he had been newly born to serve

at the Holy
Jala! Khac;li' was only fifteen years old Thresho ld. Shoghi Effendi gave him the task
when he entered the field of service to the of teaching the Cause of God in the whole of

Persia, travelling to the villages and cities the friends in iran ... " Mr. Khadi' wrote in
and bringing the friends news from the Baha'i his autobiography: "This [principle] became
world, familiarizing them with the goals of clear: if we take one step sincerely in His
the Ten Year Crusade and encouraging them exalted path, He comes
towards us one thoueverywhere to arise with all their strength to sand steps through His goodness and grace,
achieve these goals. For two and a half years to encourage us and even to praise us . . ."
he travelled through the provinces of Khuz- An excerpt from one of Mr. Khac,ii"s
istan, Fars, I:;fahan, Kirman, Khurasan, and reports of that time reveals his service
Mazandaran to carry out the tasks Shoghi extremely clearly [tráanslation from Payam-i-
Effendi had assigned to him. Bahil 'i 126 (May 1990)]:
On 23 October 1952, Mr. Khac,ii' received
the following cable: One ofShoghi Effendi's instructions is the
ADV ISE ATTEND KAMPALA CONFERENCE AF- reason why I feel the urge to visit the
TERWARDS VISIT AFRICAN CENTRES THEN friends in many places despite being an
CONTINUE MERITORIOUS VISITS CENTRES !RAN old and weak man. When I was on pil-
PRAYERS ACCOMPANYING YOU. SHOGHI. grimage with some of the other Hands of
Following this request, Mr. Khac,ii' took the Cause of God, Shoghi Effendi told us
part in the African Intercontinental Conference that we must serve the Cause of God until
in Kampala, Uganda, from 12- 18 February. our last breath. Well, we all know what
Then he visited the Baha'is in East Africa, this last breath means ...
During my piltravelling to Abyssinia, Eritrea, and Kenya. grimage, the beloved Guardian instructed
Afterwards he visited pioneers in Aden, me to go to Persia and to visit the friends

Bahrain, Dubai, Kuwait, Masqat, and Ra's at everywhere, even in places where there
Tannurah. After carrying out Shoghi Effendi's was only one Baha'i. He said that if we
instructions, he returned to Persia and con- do not visit the friends who are isolated in
tinued his travels there. a place as pioneers or for some other rea-
He sent reports from Nairobi, Aden, and son, their tree of being will wither.
Tihran to Haifa, informing the Guardian Thus, I left one day to visit the village
about his journey and enclosing photographs Dilman in Gilan. I
travelled through forof Kampala and other places. When he was ests and over mountains, and only mules
just about to leave for the province of Gilan, which were especially trained were able
the National Spiritual Assembly of the to cover this distance of about SO kilome-
Baha'is of Iran asked him to come to their tres. The strain of the journey can hardly
meeting, and they gave him a telegram be described! I wanted to visit Mr. Rida
from the Guardian along with a letter from $amimi, a f01mer clergyman from Taliqan
Dr. L. I:Iakim dated 20 May 1953 . The cable, whom the enemies of the Cause had
which expressed the infinite mercy of the wanted to kill. He had gone to Dilman
Guardian, moved Mr. Khac,ii ' to tears: and was the only Baha'i there . While I
PROUD YOUR SERV ICES ENCOURAGE FRIEN DS was with him, I realized how well our be-
CENTRES ARISE PARTICIPATE CRUSADE. SHOG HI. loved Guardian knows which souls suffer
Other telegrams and letters also reflect from loneliness in which locations.
Shoghi Effendi's loving acknowledgement After a journey of two days, I arrived in
and encouragement for Mr. Khac,ii' and Dilman. I was so exhausted that I was
assured him of his prayers. For example, the unable to utter a single word. My legs
Guardian wrote, ' ... YOUR SERV ICES ARE THE were so grazed that I could not walk. I was
CAUSE OF GLORY AND HONOUR... ', and in a carried up the stairs leading into the room

letter written on behalf of the Guardian:

"your services and travels set an example for

Ric.la $amfmf?' He answered in the affirmative. I continued, 'My name is Jalal Khacii' I met the beloved Guardian. He asked me to visit the friends everywhere, especially those who live in a locality all by themselves. I have been travelling for two days in order to come and see you.'

Before concluding this sentence, I realized that he did not know what to do. He began to cry and exclaimed: 'My Beloved, the Guardian , remembered and thought of me and sent you here, because otherwise nobody would have come to this comer of the country in order to find out how I was. ' His tears streamed into his beard (reminding one of the fact that he had been a clergyman.) Then he said: 'Well, as you are a messenger of my Beloved, please, stay exactly where you are and do what I tell you.' I replied, 'As Khacii' reyou like it.' Mr. $amimi then explained: ' I would like to circumambulate you nine times, chanting prayers and Tablets.'

To make a long story short, I felt that this man exerted a strength and power which made me sit down . He began to walk around me in circles, intoning Holy Tablets and prayers, shedding tears. For lunch he brought soup (abgusht), but he did not eat anything. He said that he could not possibly eat at the same time as I,

Mr. $amimi thought initially that I was a revenue officer who had come to collect taxes. He asked: 'Excuse me, but who are you and why have you come?' I asked: 'Are you

and collapsed on the floor.

Jalal Khazeh

On 22 November 1953 , Mr. ceived a letter from Dr. f:Iakim in answer to his travel report about the region ofKhurasan -Mashhad, Quchan, Darjaz, Bujnurd, Shirvan, Turbat-i-Jam, and about Sistan, deep in the heart of Baluchistan. This letter had been sitting in Mashhad for two months, because nobody knew his address. In that letter, Mr. f:Iakim wrote on behalf of the Guardian:

Shoghi Effendi asked me to write to you and to tell you that he read your letter

despite the heavy workload and that he
because he desired to eat from the plate
is very happy about your visits to the
from which I had eaten ...
friends in the different places. Now the
Mr. Khacii' also reported on his journeys beloved Guardian would like you to go
to Rasht, Lahijan, Shahsavar, Siahkol, on an extended journey to the Mazan-
Challis, and other places. In the answer of daran region. He does not expect you to
16 August 1953, Dr. f:Iakim quotes Shoghi settle there, but he asks you to stay in
Effendi as follows: ' Write to Mr. Khacii ' that each place for a considerable period of
I read his detailed report carefully and that I time, in order to have extensive meetings
was deeply touched by it. I profoundly with the friends and to encourage and
appreciate his continuous service, and his support them with respect
to their relatrips to the different communiti es and locali- tionship to the Faith as much as you can.
ties have had a long-lasting impression on The friends in Mazandaran are in great
the friends .' need of such assistance, especially in the

region of Nur and Takur. Shoghi Effendi of this servant through His mercy will be
is very glad about your services and appre- the cause of everlasting honour and glory
ciates them greatly. He is always thinking for this servant and his descendants in
of and praying for you ... both worlds. Now, the future lies in the
At the end of December 1953, when hands of this servant. I will either find a
Mr. Kha9i' had returned from a two month spot in the paradise of nearness to Him by
teaching trip in Sistan and Baluchistan to attracting the bounty of the incomparable
Turbat-i-f.Iaydariyyih, he was awakened on Protector, or I will be
neglectful and carethe second night at about four o' clock in the less and fall into the fire of remoteness
morning by three Baha ' i friends who wanted from Him. Thus, I ask you
for your supto congratulate him. Greatly astonished, he port and help,

so that t4,e feeble back of
asked them the reason. They asked if he had this nonentity will be enabled to carry this
not received his telegram. When he replied heavy load and will come to a good end
in the negative, one of the friends embraced in this passing world.
him and said, "Then I am the first to bring In answer to this telegram, Mr. Kha9i'
you the happy news that you have been received the following cable:
appointed a Hand of the Cause of God. The REST ASSURED CONF ID ENT GREAT SUCCESS.
telegram arrived twenty days ago and was SHOG HI.
sent on to Zahidan, Birjand, and Zabul. Appaiá- Mr. Kha9i ' travelled on to Mazandaran,
ently they were not able to reach you there." and at Ri9van 1954 went to Tih.ran to take
"Amazement and astonishment", writes part in the National Convention and the
Mr. Kha9i ' , "took hold of this servant's meeting of the Hands of the Cause in Asia.
whole being. How strange, what ability does Shoghi Effendi sent a telegram instructing
this insignificant, shameful, modest atom the Hands of the Cause Tarazu'llah Samandari
possess to be honoured by such a high rank and Jalal Kha9i ' to continue their teaching
and such grace and to be chosen for this." trips, although Mr. Kha9i' had been elected
With tears in his eyes he asked the friends to once more to the National Assembly of
leave him alone and for some time he sat in Persia. Dr. I:J.akim wrote on behalf of the
prayer and meditation. Early in the morning, Guardian: 'Although you were elected a
the friends gathered again to meet him. He member of the National Spiritual Assembly,
decided to go to Mashhad in order to person- you should continue your travels through
ally receive the following telegram dated Mazandaran for some time, in order to visit
7 December 1953 : á and encourage the friends . That is more
ANNOUNCE YOUR ELEVAT ION RANK HAND important for you than staying in the capital. '
CAUSE CONFIDENT DIVINE BLESSINGS FUTURE
So Mr. Kha9i ' went again to Mazandaran.
SERV ICES. SHOGI-11.

Between 22 June and 10 July 1954, he
Remembering this time, Mr. Kha9i ' wrote: and the Hand of the Cause 'Ali-Akbar
' God knows the state I entered when I read Furutan visited Nur and Takur and the
this cable. On the one hand, I saw my weak- House of Baha'u'llah there. About this visit
ness, and on the other hand, I saw the Mr. Khadi' wrote : 'During this sojourn of
arduousness of my future task, and the fire nineteen days I met relatives of Baba'u'llah
of hopelessness began to consmne me. ' every day and spoke to them about the great-
Mr. Kha9i' then sent a telegram to the ness of the Cause and about the honour
Guardian which read, when translated from bestowed upon them by belonging to this
the Persian: illustrious family.' After that, Mr. Kha9i '
The crown of honour which the Beloved visited friends of Sangsar for twelve days
of all Worlds has bestowed upon the head and travelled through Babu! for six months

in order to carry out the Guardian's request After being appointed a Hand of the
to strengthen and encourage the friends. He Cause of God, Mr. Kha<;li'
undertook numercontinued sending reports to the Guardian ous journeys abroad. In April 1957, he was
about his travels to Bushihr, Kazerun, the Guardian 's representative at the National
Shiraz, and .Abadih. On 20 August 1954, he Convention for North East Asia in Tokyo,
received the first cable from Shoghi Effendi Japan, and he then visited the friends in that
directly addressed to him: counháy as well as in Korea, Taiwan, Hong
DELIGHTED REPORT PRAYING CONTINU ED Kong, and Macau. Shoghi Effendi asked
SUCCESS. SHOGl-ll. him to let him know his impressions about
After spending one month in Tihran, the success of the friends in those countries
Mr. Kha<;li ' and his wife returned to northern and then go back to Shiraz. From there, he
Iran and Babu! where they stayed for six was to travel to Neyriz and

its environs to
months . During the day, there were gather- monitor the activities of the
covenant breakings for youth; in the evenings, he met with ers, and then
spend the remainder of the year
the Spiritual Assembly. He also visited other 1957 in the region of Pars.
communities in Shahi, Sari, Amul, and asso- In November 1957, the
Baha'i commuciated villages. According to the Guardian's nity was
thunderstmck by the unexpected
guidance, Mr. Kha<;li' then travelled to the news of the passing of the
beloved Guardprovince of Fars and remained in Shiraz ian. Paralysing
sadness overcame the hearts
in order to protect the friends from the of the friends. The Hands of
the Cause were
intrigues spun by covenant breakers. notified and asked to gather
in LQndon for
During that time, Jalal Kha<;li' regularly the f1.111eral and then proceed
to the Holy Land.
went to Bushihr from where he mailed his Unfortunately, Mr. Kha<;li'
and Mr. Furutan
reports to Haifa. It was he who gave direc- were unable to receive travel
documents in
tions to the Local Assembly there concerning time to háavel to London,
but they arrived in
the háansfer of the remains of the wife of the Holy Land on the same
day as the other
the Bab. In a letter dated 15 March 1956, Hands of the Cause of God.
Dr. I:Iakim had written to Mr. Kha<;li ' on During their historic
gathering, the
behalf of the Guardian, expressing the wish twenty-six Hands of the Cause
decided that
that this transfer be conducted with wisdom, nine of them should reside in
Haifa and that
quietude, steadfashless, and meticulousness. the other Hands were to
travel all over the
On 18 June 1956, Mr. K.ha<;li' gave the planet to guide the friends and
the Baha'i
Guardian an account of teaching and pioneer institutions. Mr. Kha<;li '
was one of the nine
activities in Shiraz. The Spiritual Assembly Hands of the Cause who stayed
in the Holy
had formed a committee to collect conháibu- Land. From 24 November 1957
to Septemtions to assist friends willing to pioneer. In ber 1963 , he and
his wife lived in Haifa in
July 1956, Dr. l:fakim wrote on behalf of the order to serve the Cause of
God there .
Guardian: However, during those
years he also went

The services rendered by the beloved friends in Shiraz and Fars are deeply appreciated. The Guardian insh1.1cted Jinab-i-Varqa to provide 10,000 tuman for the assistance of these deeply valued services in Fars in his name. He wants you to continue your valuable work and assures you of his happiness about your activities and of his prayers for your success.'

abroad. He travelled for two months to see the friends in most of the localities in Iran to explain the declaration and decisions of the Hands of the Cause following the passing of the Guardian. In 1958, he participated in the International Conference in Frankfurt, Germany, and then returned to the Holy Land. In the winter of 1960, he spent five months on the Indian subcontinent. He was a master of the Persian and Arabic languages,

spoke English well, and knew some Spanish. When the Universal House of Justice He was a competent and skillful speaker and appointed the members of the first Continenexeried a strong impression on his listeners tal Board of Counsellors, Mr. Khac;li' with his broad knowledge of the Faith. attended the opening session of ilie Board of Whenever he was in Haifa, Mr. Kluic;ii' Counsellors for Souili America. Following took care of the Eastern pilgrims. In addition the directions of the Universal House of to the official programme, which was con- Justice, he and his wife returned to Persia ducted in turns by the different Hands of the in 1969.

Cause of God, he was indefatigable in taking the pilgrims to every spot in Haifa of historic importance in order to tell them interesting details and to ask them to take pictures which are of historic value today.

During Ric;!van 1963, he was present dilling the first election of the Universal House

From iran, he travelled through Europe for six months and visited Switzerland, Luxembourg, Germany, Belgium, England, France, Spain, Italy, and Austria. Next, he made a journey to the eastern states of the United States of America. During a short sojourn in Chicago, Illinois, he visited the

of Justice. Right after that, he attended House of Worship in Wilmette. On his way
the first Baha'i World Congress in London. back to Iran, he went to Europe and spent a
On behalf of the Hands of the Cause of week with the friends in France, Monaco,
God, he visited the national conventions in and Switzerland before proceeding to the
Switzerland and Luxembourg. Before going Holy Land. In Haifa, he presented a repmi
back to the Holy Land in September, he tráav- about his travels to the Universal House of
elled tluáough Austria, Belgium, England, Justice, and received new instructions. Then
France, Germany, tl1e Netherlands and Turkey. he returned to Persia where he settled in
The newly established institution of the Tihran.
Universal House of Justice decided that five At Ric;ivan 1970, he represented the
of the nine Hands of the Cause residing Universal House of Justice at the National
in the Holy Land should stay in Haifa, while Conventions in Dahomey, Togo, and Niger,
the others should move to different parts as well as in Ghana, and in August 1970 he
of the world. Jalal Khac;li' chose South participated in the Oceanic Conference in
America, where the Hand of the Cause of Mauritius. Afterwards he returned to Tihran
God Dr. Hermann Grossmann had served and concentrated on his tasks in the fields of
before. In September 1963-after a short teaching and protection of the Cause. That
journey to Persia during which he visited was a period in Iran full of tests, but it also
several Baha'i conununities- he and his brought great teaching successes in the
provwife boarded a ship which took them from inces due, in large part, to his enthusiasm
tl1e Holy Land to Rio de Janeiro. One week and encouragement.
later they travelled onwards to Campi.nos, a In the sununer of 1973, Mr. Khac;li'
small town about 100 kilometres north of visited the friends in India, Japan, Alaska,
Sao Paulo, where they settled. Canada, the United States and Switzerland
For the following six years, Mr. Khac;li ' during a journey around the world. In 1974,
travelled all over ten South American coun- he made an extended tour of South

America
tráies , bearing the stress caused by going and the Caribbean. In Brazil, he attended the
through a multitude of climatic zones and National Convention. In the Caribbean area,
altitudes typical of this continent. Once in a he spent two months visiting the friends
while, he also visited Europe and North and and Spiritual Assemblies in Trinidad and
Central America and fostered the creation of Tobago, Barbados, Guadeloupe, Martinique,
a Spanish newsletter which was published in Antigua, the Virgin Islands, Puerto Rico, the
Latin America and distributed everywhere. Dominican Republic, Haiti, and Jamaica.

Next he went to Texas, U.S.A., for a con- the Cause of God and his spiritual greatness
ference. Six days later, he took a flight will always be an example. His historic
via France to the Holy Land. Again, he merits can only become completely evident
informed the Universal House of Justice to future generations.
about his travels and then proceeded to Iran.

DR. M ASS OUD BERDJIS

While he was living in Iran again, a valu- (Mas' ud Birjis)
able manual for Spiritual Assemblies was
compiled under Mr. Kha<;li' 's guidance. It took
one and a half years to complete and many WILLIAM SEARS
relevant topics are classified in it, verified 1911- 1992
by extracts from the Holy Writings, letters
from the Universal House of Justice and cir- William Bernard Patrick Michael Terrance
culars from the National Assembly of Iran. Sears was born 28 March 1911 in Duluth,
The manual was published around 1975. Minnesota, U.S .A. He had an eventful child-
In 1976, he and his wife, Jamaliyyih, hood, full of fun, as his personality combined
decided to move from Tihran to Babulsar, in a creative imagination and a penchant for
the province of Mazandaran. From there, he action. He was extremely talented, had a
háavelled to virtually all of the cities, towns wonderful sense of humor,
and a warm, genand villages in the provinces of Mazandaran erous and

loving nature. He also believed
and Gilan to visit the Baha'is residing in that whatever you did, you should try to do it
those areas. better than it had ever been done before, and
In 1978, he was able to attend the Interna- with more originality.
tional Convention in Haifa, although he was He attended the University of Wisconsin
very weak. in Madison during the Great Depression.
His beloved wife passed away in Babul- However, finances became a
serious probsar. Soon after, the Revolutionary Guards of lem so he left school and went to try his
the Islamic Republic attacked his house . talents in the new medium of radio. He
Mr. Kha<;li' was interrogated, and all of his began at a small station in Wisconsin called
writings, documents and books were taken WOMT.
away to aid their investigation. After this It was at this point in his life that he met
incident, Mr. Kha<;li' was moved to Tihran Marguerite Reimer, a second generation
and kept in safe places. The authorities Baha' i. Despite some obvious obstacles,
began to look for him in order to arrest him. including his Irish Catholic upbringing, and
In 1984, at the age of 87, upon the advice his being a widower with two small sons,
of the National Spiritual Assembly and with they were married in 1940. Not long after
the help of relatives, he moved from Iran to the marriage he became a Baha'i, and for the
Canada. During the last ten years of his life, next fifty years Bill and Marguerite served
he was mostly confined to the house because the Faith together with total dedication.
of very poor health and eyesight. He was so For example, he used his experience in
frail that he had to content himself with radio broadcasting to help write and produce
assisting the friends through giving advice. the Baha ' i radio series "Meet Mr. Justice",
He passed away on 21 February 1990 in which prompted Variety magazine to
Canada. comment that "here at last is a Religion with
In both the Arabic and Persian languages, a sense of humor." This series

was later
"kha<;li'" means "humble", and that was one translated into Spanish and used in Latin
of his outstanding qualities. People in his America.
presence always felt his humility, devotion, During the 1940s and 1950s, he became
and love. Thus, his personal commitment to a well-known public personality while

working for WPEN and for CBS affiliate the pilgrimage of the emotions: the sea
WCAU in Philadelphia, first in radio and that surges inside the pilgrim from the
then in television. His sports program, "The moment he catches his first glimpse of that
Bill Sears Show", won an Enm1y A ward glistening, golden dome. This is the wam1
as the best sports series of 195 1. He was floo ding tide that soon will fill every empty
also the announcer for the University of inlet along the coastline of his spirit ...
Pennsylvania, Villanova, and Philadelphia One thing was apparent to me at once.
Eagles football games. My life was changing. My concept of the
In addition to his success in sports broad- Faith, of teaching, of service, none of
casting, he made two appearances on the these would ever be the same again ...
"Ed Sullivan Show" with episodes of the The Guardian calls you to higher service.
very successful "In the Park", a television He lifts you up to heights of limitless
series in which he acted, and which he joy, then sets you gently down. Having
helped write and produce in Philadelphia for revea led the treasure, he requests the paythe fledgling Columbia Broadcasting System ment, which is service to the Faith of
(CBS). God . .. Not big projects planned, but small
William Sears had reached a point in his projects completed ....
professional life at which he had achieved
The Baha ' i work in South Africa was
everything that most men desire: financia l unique and difficult, but supremely rewardsuccess, awards, fame, both locally and

ing. The Sears served on the Local Spiritual
natio nally, and new contract offers and
Assembly of Joharmesburg, which was reopportunities which, combined with the
sponsible for the planning, coordination and
state of the television industry at that time,
implementation of teaching plans for the
wo uld have assured him of becoming one of
greater part of southern Africa and surroundits superstars . It was then that
he made the
ing islands.
decision to set this all aside in order to serve
The teaching success was due largely to
the Faith in Africa .
the direct efforts of the newly emailed and
In 1953, William and Marguerite Sears
inspired native African believers, but the
and their son Michael left the United States
source of much of their inspiration was the
to live in South Africa. Mr. Sears suffered
love showered upon them by the pioneers,
a heart attack soon after his arrival, but
and in pariicular by William Sears. They
recovered. To support his family he returned
could fee l the warmth of his love, and the
to the radio business. His program, "That
appreciation he fe lt for their serv ices to the
Man Sears", was very successfu l on Springbok
Faith.
Radio, the national network in South Africa.
The Hand of the Cause of God in Africa,
His "Tot siens, goodnight, it's been a plea-
M1isa Banani, asked W illiam Sears to serve
sure" was fam iliar to thousands all over the
as a member of his Auxiliary Board. Then in
southern part of the continent.
October 1957, in a message to the Baha ' i
In April 1954, William Sears made his
world, Shoghi Effendi announced the desigfirst pilgrimage to the Holy Land.
Actually,
nation of another contingent of the Hands of
he wrote at that time,
the Cause of God. A mong the eight whose
Each pilgrim makes two pilgrimages in one. elevation to this exalted rank
was announced
The first is the p ilgrimage of the mind: in that message was William
Sears.
notes taken of special information, new While he was still

attempting to underdevelopments of the Faith, instructions from the Guardian to be applied to one 's community or one's self. The second is stmming and

stand and come to terms with the implications of being appointed a Hand of the Cause, he received the

unbelievable news of the sudden passing of his beloved Guardian, Shoghi Effendi.

Those two events in October and November of 1957 caused an abrupt change in William Sears. His wa1m and loving nature, his sense of humor, and the sparkle in his eyes were intact, but there was a new intensity, a singleness of purpose, and no matter what else it might appear that he was doing, he was really concentrating on what he could do, himself and tluáough his friends, to advance the Faith, and fulfill the responsibilities entrusted to him by Shoghi Effendi.

In November 1957, he was one of the 26 Hands of the Cause who attended the first meeting of the Hands following the passing of Shoghi Effendi. Only Corinne True, too ill to travel, was not present. He was one of the 26 signers of the original proclamation of the Hands to the Baha'i world from that meeting.

William Sears

In 1958 he attended the Intercontinental Conference in Kampala, Uganda, and the National Convention in France. He visited centers in Basutoland, Egypt, France, Greece, Italy, Kenya, Mauritius, Mozambique, Northern Rhodesia, South Africa, Sudan, Swaziland, Tanzania, Uganda, and Zanzibar.

During the period 1959- 1961 he visited all National Spiritual Assemblies in N01ih, Centra l, and South America. He visited centers in fifteen countries in Cenháal and South

which we are living has been called an age of Nuclear Giants but ethical midgets . We have been described as material monsters and moral dwarfs."

While thrilling and emotional moments followed one after another on this historic occasion, a highlight for him was seeing one of the very first South African Bahit ' is, a man whose enrollment and early education and training in the Faith he had been so

America, as well as Alaska, the Dominican Republic, Haiti, and Jamaica. He attended the National Convention of Costa Rica in 1960, and the National Conventions of El Salvador and Guatemala in April and May of 1961.

From June through November 1958 and again from 1961 to 1963, he served as one of the Hands of the Cause of God in the Holy Land.

In 1963, he participated in the International Convention that brought into being the Universal House of Justice, and the World Congress that followed in London. He was one of the speakers for the public meeting held in conjunction with the Congress, and his talk began, "This age in

much a part of, William Masehla, later a member of the National Spiritual Assembly of the Bahit'is of South and West Africa and then a member of the Continental Board of Counsellors in Africa, serving as chairman for Amatu' l-Baha Ru~iyy ih Khitnurn.

Once the Universal House of Justice had been elected and the element of infallibility restored to the World Order of Baha'u ' llah, William and Marguerite returned to the United States to live. There, one of his first major projects was the 1965-1966 California Victory campaign, one of the first successful mass teaching projects in the United States, which served as an example for projects in other parts of the world .

In 1967 he travelled throughout Europe, and represented the Universal House of Justice at the National Convention of the Cameroon Republic. In 1970, he represented the Universal House of Justice at the Conference on Mauritius Island. He and Marguerite also visited Germany and travelled throughout Persia. In 1972, he represented the House

the love and admiration of friends across the country.

He was one of the reasons for the spectacular successes of The Desert Rose Baha'i School, held annually in Tucson, Arizona, and for the famous "Gatherings" held on the Hadden property on Batterwood, near Toronto, in Canada.

of Justice at the National Convention of the Republic of Ireland.

One of the major contributions made by the Hand of the Cause of God William Sears was the eleven books he authored.

•

produced, with Dr. Amin Banani, a series of four cassettes called Stories from the Children's Dawn-Breakers. He made an Ayyam-i-Ha record for all of his grand-children everywhere... young and old.

Working with Robert Quigley and the Hawaiian friends, he helped write, produce, and performed in probably the first series of quality Baha'i television shows.

It was his campaign, following the Guardian 's example, initiated with a generous contribution, and followed up by a steady sháeam of inspirational letters and tapes in 1984, that assured the funds which made it possible for the Baha'i radio station, WLGI, at the Louis Gregory Institute, to go on the air as scheduled on 23 May 1984.

His slogans, "ARISE" (Arise Reach Individual Souls Everywhere) and "Get A Round Tuit" are frequently used at conferences and summer schools all over the

Release the Sun. A book written to present the soul-stirring story of the ministry of the Bab in a way that would capture and hold the interest of the English-speaking African believers. He purposely wrote it in a simple language so it could be easily translated into the African tongues.

Thief In The Night, was written to fill a need, to answer the question asked repeatedly by people of primarily Christian backgrounds in southern Africa. The book has been translated into numerous languages, and is widely used throughout the world.

God Loves Laughter. This book is a favourite of many people. It tells the story of the early life of William Sears, including how he became Baha'i, in a light and humorous way, and yet presents the Message of Baha'u'llah in clear and uncompromising terms.

Cry From The Heart. This book was written under extremely difficult conditions,

world, and his "Month of Firesides" campaign held in the United States in November 1984 produced more firesides in Kansas in a single month than ever before.

The counháy-wide program of Souvenir Picnics to commemorate the seventy-fifth anniversary of the original Souvenir Picnic held at the Wilhelm property in Teaneck, New Jersey, on 26 June 1987, produced spectacular proclamation events across the counh-y. Mr. Sears attended three of these picnics, in different parts of the country, on the same day.

An effort to raise funds for the Arc using the Sears' original copy of The Dawn-Breakers signed by Shoghi Effendi aroused

in record time, in protest against the atrocities systematically committed against the Baha'is in Iran by fanatical Muslim fundamentalists with the support of the government, and by that government itself.

What agony and heartache he must have suffered while working on this book. The victims, individuals, institutions of the Faith, and Baha'i Holy Places, were all personally familiar to him. He and Marguerite had travelled widely in Iran. "The Baha'is in Iran are my personal friends," he wrote. "I have met many of them face to face, stayed in their homes, played with their children, attended their meetings, marveled at their heroic history, and felt the warmth of their

love and kindness." The book was translated and widely used in many places to bring pressure to bear on the government of Iran to end its persecution of the Baha'is.

There are five more published books: Prisoner and the Kings, Prince of Peace, The Wine of Astonishment, The Flame (written with Bob Quigley), All Flags Flying, Tokoloshe (both book and tapes), and Run to

what part you should be playing in accomplishing them. We are all familiar with the admonition to let deeds, not words be our adorning. In the case of the Hand of the Cause of God William Sears, his words, written and spoken, also became an adorning, as they inspired deeds in others.

On his desk, where he sat

to work, he
Gl01y. All royalties from the sale of his had a long rack of books, containing the
books, which would normally go to the major works of Baha' u' llah, the Bab,
author, he arranged to have contributed 'Abdu'l-Baha, and Shoghi Effendi. They
directly to various funds of the Faith. were literally worn out through use. The only
One of the last things he did, during the thing holding them together was spiritual
final year of his life, was to record the book magnetism and paper clips. He was a scholar
God Loves Laughter on tape for use by of the Faith before the coming of the concor-
WLGI. What a bounty that he was able to do dances . He developed his own systems of
this himself. And how difficult it was. He had indexing and cross referencing, and used
to work from large print sheets of just a sen- them for years. When the concordances
tence or two at a time, and with his glasses came, he had them as well.
and his magnifying glass. But he did it! One of the more remarkable things about
The Hand of the Cause William Sears this man is that he accomplished what he
was as well known for his abilities as a pub- accomplished while dealing with the same
lic speaker as he was for his books. His everyday problems that beset
us all-physiname on a program was sufficient to assure cal, financial, and every other kind-and
standing-room-only crowds, anxious to hear which so often seem able to prevent us
him speak, and to meet him in person. In his from doing what we really believe to be
travels, it seemed he must have embraced, important, and would like to do.
and shaken hands, with half of the Baha'i The way he overcame the indignities and
world, and he always had time for the handicaps of the aging process could serve
children. as an example to us all. When he could not
He never disappointed the friends. He did see, he got stronger glasses. When there
not stand up to speak expecting to be were no stronger glasses, he used glasses and

inspired. He would spend weeks preparing a magnifying glass . When that didn't work,
for a meeting, putting together notebooks, he used glasses and a magnifying glass and
preparing charts, selecting photographs, large print. He had laser surgery on his eyes
readying special effects. While his themes in an effort to save what was left of his
were varied, they usually dealt, in some vision, but it wasn't successful. He would,
way, with the greatness of the Universal afterwards, when having trouble reading
House of Justice, the station of the individ- some of his notes, refer apologetically to his
ual believer and what he could contribute, ' laser' eyes. Those privileged to attend the
summed up in his title "The Majesty and meetings at which he spoke during his last
Greatness of You." He was always hoping year will well remember the large sheet of
to find that special soul who could set a styrofoam which he used for his notes.
continent ablaze. When he had trouble walking, he used a
When you left one of his meetings you cane, then a wheel-chair; when he could not
knew what the important goals of the Faith stand up to speak, he spoke sitting down.
were at this particular time in history, and But he never stopped!

On the weekend of 19 and 20 October Even his passing, which was given wide
1991 he began a five-city tour on behalf of publicity, both locally and nationally, became
the National Spiritual Assembly to the five a proclamation and teaching event.
most promising teaching areas, to encourage The message from the Universal House
the friends toward the accomplishment of of Justice, dispatched 26 March 1992, read:
the goal of9,000 new believers by Ric:lvan as OUR HEARTS DEEPLY SADDENED, BAJ-!A' i
a gift of loving gratitude to Baha'u'llah to WORLD GREATLY DEPRIVED, BY PASSING
usher in the Holy Year commemorating the HAND CAUSE GOD WILLIAM SEARS, VIBRANT,

lOOth anniversary of His Ascension.
His first stop was Boca Raton, Florida,
followed by Worcester, Massachusetts,
on 26-27 October, Tolleson, Arizona, on
2- 3 November, San Francisco, California,
on 9- 10 November, and Portland, Oregon,
on 16-17 November. He was back in
Arizona in time to participate in The Desert
Rose Baha'i School.

Probably a little surprised at finding that
he had been able to complete the five cities
tour, and knowing that there was still work
to be done, and little time left, he decided to
visit New York City the weekend of 1- 2 Feb-
mary 1992; Cleveland, Ohio, 8-9 Febmary;
and Washington, D.C., 15- 16 Febmary.

After a weekend off, he was in Chicago, Illi-
nois, 29 Febmary- 1 March. The weekend of
7- 8 March he was in Atlanta, Georgia, and
14-15 March in Minneapolis, Minnesota.

Just a look at the itinerary is enough to
tire one out. And it tells nothing of the hours
of waiting in airports in the middle of the
night, or of missed connections, or the terri-

CONSECRATED, STOUT-HEARTED
STANDARD-
BEARER FAITI-1 BAHA°U '
LLAI-1. HIS MORE THAN
HALF CENTURY UNBROKEN
SERVICE MARKED
BY UNFLINCHING DEVOTION TO
BELOVED
GUARDIAN, INFECTIOUS
ENTHUSIASM FOR
TEACHING, GALVANIZING
SENSE DRAMA,
DISARMING HUMOUR, SPECIAL
LOVE FOR
CH ILDREN, UNFLAGGING
DETERMINATION IN
FACE DLFFICULTIES.
HE WILL EVER BE
REMEMBERED FOR DEDICATING FULL
RANGE
HIS CREATIVE AND ENERGETIC
CAPACITIES AS
WR ITER, ED ITOR,
LECTURER, RADIO AND
TELEVISION PROGRAMME
DIRECTOR, TO HIS
VARIED SERVICES AS
TRAVELLING TEACHER
TO NUMEROUS COUNTRIES,
PARTICULARLY IN
THE AMERICAS, AND AS
PIONEER TO AFRICA
WHERE HE WAS MEMBER OF AUX
ILIARY
BOARD AND OF
NATIONAL SP IRITUAL
ASSEMBLY SOUTH AND WEST
AFRICA WHEN
IN 1957 I-IE WAS ELEVATED
RANK HAND
CAUSE. HE LATER SERVED AS
MEMBER BODY
HANDS HOLY LAND. HIS LOSS
ACUTELY FELT
IN NORTH AMERICA WHERE HE
EXPENDED
LAST MEASURE HIS

EBBING STRENGTH
ble weather conditions, or the problems of PROMOTION TEACHING ACTIVITIES. DYNAMJ C
getting around by wheel-chair. EFFECTS HIS WORK WILL ENDURE THROUGH
He spent the weekend of 21 - 22 March at HIS MANY BOOKS AND RECORDINGS. GENERA-
home in Tucson, doing what he called "rest- TIONS TO COME WILL REJOICE IN RICH
ing", preparing for the seventh of his nine LEGACY LEFT THEM THROUGH HIS HISTORIC
meetings, scheduled for Denver, the next ACCOMPLISHMENTS. FERVENTLY PRAYING
weekend. March 28 would have been his HOLY SHRINES PROGRESS HIS ILLUSTRIOUS
eighty-first birthday. SOUL ABHA KlNG DOM.
He was unable to be with the friends in ADV ISE FRIENDS THROUGHOUT WORLD COM-
Denver. On the morning of 25 March 1992, MEMORATE HIS PASSING. REQUEST BEFITTING
this aging warrior of Baha'u'llah left this MEMORIAL SERVICES TO HIS HONOUR ALL
earthly kingdom, his 'fierce spirit' freed to HOUSES OF WORSHIP.
work its wonders on a higher plane.

WILLIAM SEARS JR.

JOHN ALDHAM ROBARTS

Knight of Baha 'u 'llah
1901-1991

John Aid.ham Robarts was born on 2 Nov-
ember 1901 in Waterloo, Ontario, Canada,
to Aid.ham Wilson Robarts and Rachel Mary
Montgomery Campbell Robarts.

An extraordinary thread of dedication to
the service of God seems to have been
woven into the very fabric of John Robarts'
life . Looking back to his great-grandmother,

capacities, remained there. She kept the
home immaculate, and always ready for
the constant stream of guests from morning
to night, Baha'is and inquirers and
souls in difficulty to whom ' Abdu'l-Baha
was always a loving Father. It was during
one of the New York City visits of
'Abdu'l-Baha that He suggested her
maniage to Harlan Ober. Gaining the
consent of these two devoted believers,
who in His consummate wisdom He had
drawn together, He, on the

following day,
we find a woman giving birth to a son during
in the morna hurricane in Barbados, in the only safe
place available to her in that raging tempest,
an old bake-oven, half underground. At the
height of the sto1m, she made a vow that if
she and her baby were spared, she would
dedicate its life to the service of God.
As if in fulfilment of that promise, that
son grew up to become the Reverend Thomas
Tempest Robarts, a Canon in the Anglican
Church, in Thorold, Ontario. Thomas Tempest
had three sons and two daughters. The third
son, Aid.ham Wilson Robarts, John 's father,
remained an Anglican. The two daughters,
Ella and Grace Robarts, became Baha'is in
1906, when John was five years old.
Like his mother before him, Thomas
Tempest dedicated the life of his last-born,
Grace Robarts, to the service of God. Little
did he know that Grace would fulfil his vow
by becoming the servant of the Servant,
'Abdu'l-Baha, nor that she would be
uniquely honoured by Him. Part of her story
is in Th e Baha 'i World, Vol.VIII, p.658:

July 17, 1912, manied them
ing according to
the Baha'i marriage.
This infinite bounty of
being chosen for
each other and joined in
maniage by the
Center of the Covenant
Himself was a
unique favor bestowed upon
these two
souls alone, out of all
America.
After they had been joined in
a divine
and eternal relationship by
' Abdu'l-Baha
He requested Howard Colby
Ives, a
Unitarian minister, deeply
attracted to
'Abdu'l-Baha but not, as
yet, a confirmed
Baha'i, to perform the legal
ceremony ....
It was this Grace Roba1is
Ober, his
beloved aunt, who first told
John about the
Baha'i Faith; it was she who
first inflamed
his heart with her contagious love
for this
Cause. Little did she know
that John would
dedicate his life joyfully to
its service, that
he and his wife would take its
Message to
remote Africa and be named
Knights of
Baha'u'llah, nor that Shoghi
Effendi would
honour him by appointing him a
Hand of the
Cause of God.

.. .During the months of 'Abdu'l-Baha's stay in America in 1912 Mrs. Ober (Grace Robarts) had the honor of being indeed the "servant" in His home in what-ever city (on the East Coast) He was staying. He chose her to go ahead and secure an apartment for Him and have it in readiness upon His anival. Then she would care for His home as a house-keeper and hostess while He and His Secretaries and those Persians who had the privilege of serving Him in various

John's father was manager of the Canadian Imperial Bank of Commerce in Port A1ihur (now Thunder Bay), on the n01ih shore of Lake Superior in Ontario, and it was here that Jolm and his two older sisters completed their elementary schooling. He attended Ridley College in St. Catharines, Ontario, leaving at age 17 to accept a position as secretary to a Canadian National Railways superintendent. With a concentration and dedication that became characteristic of all his work, he quickly acquired proficiency in

secretarial skills that proved invaluable to him in the years to come.

In 1926 John became a partner in the firm Graham Robarts and Company (domestic heating business) in Winnipeg, Manitoba, and in 1927 he and his partner, James D. Graham, established The Overhead Door Company of Canada, with John as president and general manager, 1927- 1934, in Toronto.

John Aldham Robarts married Audrey FitzGerald (born 20 December 1904 in

side the Robarts' home, especially when Mr. Robarts was among them playing ball or skipping rope or teaching them feats of bicycle riding. Even six-year-old Suzie from down the street felt the pull of that home when she rang the doorbell and implored, ' Can Mr. Robarts come out now and play?' The warmth of Audrey and John's informal hospitality was itself an eloquent teacher. Every Wednesday evening for years they held a lively fireside in their home.

Montreal), daughter of Edward FitzGerald and Kate Bulmer, on 3 March 1928 in Winnipeg, Manitoba. They had four children: Aldham Edward, 1929; John FitzGerald, 1930; Patrick Tempest, 1934; Nina Grace, 1940.

In 1934, when John sold the Overhead Door Company, the economy was depressed and jobs were at a premium, but he found employment for each of his approximately 20 workers before accepting the invitation urged upon him to join the Manufacturers' Life Insurance Company. He completed the Alexander Hamilton Business Courses, and qualified as a Chartered Life Underwriter (C.L.U.). In 1938 he joined the London Life Insurance Company as district manager of their Toronto King Street Agency which, under his direction, became their most productive agency in Canada.

John, and later Audrey, had always been attracted to Aunt Grace and Uncle Harlan. In the 1930s they became attracted to Baha'u'llah. Taught mainly by Grace and Harlan, and by Mabel and Howard Colby When there was not an invited speaker John gave the talk himself, frequently tailoring his words and aiming them, with uncanny perception and utmost love, at one unidentified, sometimes identifiable, individual present. One never knew who might be the next focus of his attention. Far from humiliating anyone, the effect was to electrify the people there by drawing every individual into a kind of loving complicity that at any moment could erupt into waves of laughter or nods of enlightenment.

Acutely conscious of the value of time, John created additional fruitful teaching opportunities during his work week by hiring a private dining room near his office once a week and inviting friends to hear about the Faith over a businessmen's lunch.

In 1940, John was appointed by the National Spirihial Assembly of the Baha 'is of the United States and Canada to the first Ontario Regional Teaching Committee and served as secretary, its only officer, until he became chairman in 1944 and

1945. He
Ives, later also by George Spendlove, they also chaired the Ontario Summer School
together accepted the Faith in Toronto in Committee for some years, and was instru-
1937 and declared their belief in Baha'u'llah mental in organizing the first Ontario
in 1938. It was the second year of Shoghi Baha'i Summer School at Rice Lake in 1941.
Effendi's Seven Year Plan for the United When the National Teaching Committee
States and Canada, and both John and of Canada was formed in 1946 John was
Audrey plunged into the teaching work. elected as its chairman. In accordance with
The Robarts' home in Forest Hill Village, Shoghi Effendi's plan, this Committee was
a Toronto suburb, attracted a stream of instrumental in laying the foundation for the
diverse people, from distinguished visiting establishment of Canada's own independent
Baha'i teachers to an army of friends of their National Spiritual Assembly, the ninth in the
four children. Often on summer evenings the world. The first National Spiritual Assembly
neighbourhood youngsters converged out- of the Baha'is of Canada was elected in

1948 and John was elected its chairman. He urgently requiring a chairman for a meeting,
served in this capacity six times, from its he threaded his way through
inception in 1948 until 1953. the crowd looking for a willing soul. Several experienced
John played a key role in developing the Baha'is declined, pleading unworthiness. A
first Baha'i communities of Hamilton and brand new young Baha'i hesitantly agreed,
Ottawa, Ontario, travelling to Hamilton but warned that she had no idea how to
every week for a year, and to Ottawa for proceed. 'Don't worry,' he reassured, 'I'll
a number of whole weekends, teaching tell you.' At the appointed moment he
intensively in each city. The first Local Spir- whispered, 'Ask them to sit down, then read
itual Assemblies of Hamilton and Ottawa a prayer.' She followed instructions. 'Now,

were formed in 1940 and 1948 respectively.
John and Audrey both served on the Local Spiritual Assembly of the Baha'is of Toronto his radiant chairand in 1950 they raised up an Assembly in their own Forest Hill Village.

Among John's most endearing qualities were his quick sense of humor and infectious laugh. He was a brilliant story teller. He often recounted real-life stories interspersed with pertinent quotations from Baha'i scriptures. These stories conveyed a powerful spiritual message, and could move his listeners from tears or helpless laughter to renewed dedication to the Cause of God, and promptly to action, the goal for which they were intended. His calls for pioneers, his appeals on behalf of the Funds, his exhortations to heartfelt prayer, to 'planning our work and working our plan', raised innumerable individuals, families and communities to new spiritual levels of daily living, service and happiness.

He continually invited, urged and guided the Baha'is to connect with that Source of all undertakings devislight that guided him, that was ever-present to him, that he so clearly saw lovingly

introduce me,' he breathed behind his hand.

Graciously she introduced him. John began his address by introducing man, to a burst of delighted applause. After his talk he whispered his last discreet cue,

'Now thank me!' Another long Baha'i career of service was launched!

John was not easily deflected from his purpose. Apparent reverses he counted not as failures but as divine promptings to higher victories . One evening when not one soul came to his advertised meeting, he simply delivered his talk anyway. A passerby strolling past the open door of the rented conference room was nonplussed to see a man vigorously addressing an empty room!

That person later became a Baha'i, pioneered overseas and raised a dedicated Baha'i family.

John, in his professional work, inspired his insurance agents to go out and pursue the goals he set for them.

Perhaps for this reason he could identify with Shoghi Effendi's vastly greater spiritual ing plans and sending pioneers out all over the world to accomplish them.

In any case,

surrounding us all, ready to rush to our assistance if we would but take the first step. He never doubted the capacity of the believers to win every goal. John seemed to walk the mystical path with practical feet and a penetrating eye. It was as though his vision extended beyond this material world and into the spiritual realm, enabling him to see straight to the heart of matters, to answer the unspoken question, to respond quickly and appropriately to the unuttered need.

John awakened strengths in people. Once, he arose with heart and soul to fulfill Shoghi Effendi's wishes with obedience and speed.

In 1949 he attended the Second European Teaching Conference, in Brussels, Belgium, then visited seven of North America's ten goal countries in Europe- the Netherlands, Belgium, Luxembourg, Switzerland, Sweden, Norway, Demnark- as well as France and England. Shoghi Effendi had given Canada the seemingly impossible goal of opening Greenland, a closed country which no one could enter without complicated permission

from the Danish government. Mr. Robarts met with officials for Greenland and won goodwill and the promise of cooperation. He met with the Copenhagen Local Spiritual Assembly, addressed a meeting of Danish Baha'is, and returned to Canada with new leads and two pioneer offers. Mr. Palle Bischoff, a Danish Baha'i, was able to finally open Greenland to the Faith in 1951.

In 1950, John offered to visit England, Ireland and Scotland where a sense of despair had descended upon the Baha'is who, in the last weeks of their Six Year Plan,

22 September 1953:
ATTEND ING CONFE RENCE.
EMPLOYERS HAPPY.
LOVE, JOHN ROBARTS.

26 September 1953:
LOVING APPRECIATION. SHOGI-11.

As soon as John and Audrey heard about the Ten Year Crusade during the New Delhi Conference they sent a cable to Shoghi Effendi dated 19 October 1953 offering to pioneer. On 22 October they received his reply:

BECHUANALAND HIGHLY MERITORJOUS. LOVE,

SHOGHI.

were lagging behind their goals . Shoghi Effendi approved of Mr. Robarts' trip, and the National Teaching Committee arranged a concentrated tour and rallied the British Baha'is. John arrived on 26 March and visited 10 cities in 13 days, carrying the Message on his lips, love in his heart, and declaration cards in his pocket. Some seekers, already deepened, came into the Faith with little more than John's warn1 invitation.

On 17 April the British National Spiritual Assembly cabled Shoghi Effendi: TOTAL VICTORY ASSURED ... ! and the Guardian replied on 19 April: OVERJOYED DEEPL y GRAT EFUL IMMENSELY PROUD SIGNAL VI CTORY ACHI EVED BAHA ' I COMMUN ITY BRITISl-l ISLES ... SHOGHI.

In 1953, the Hand of the Cause of God Siegfried Schopflocher was to represent Canada at the New Delhi Conference, one of the four intercontinental conferences at which Shoghi Effendi ' s global Ten Year Crnsade was launched. Unfortunately Mr. Schopflocher died and it seemed no one else in Canada was able to go in his stead.

Within two months-having discovered in the encyclopedia that Bechuanaland was situated in southern Africa, a landlocked country the size of France, without tarred roads, mostly Kalahari Desert-they had, with absolute faith in Shoghi Effendi, parted with two beloved sons (Aldham, who shortly thereafter pioneered to Nigeria, and later to Ghana, and Gerald who pioneered on the homefront first to Kingston and later to Windsor, Ontario), and left behind John 's successful career and their comfortable Toronto home to sail, with Patrick (aged 19) and Nina (aged 13), on the very first ship to South Africa, a small Norwegian cargo liner carrying just one other passenger on a 21-day voyage, some of those days in very rough waters.

Within three or four days of arrival in Mafeking, the capital of Bechuanaland, they purchased a house. This total transplant, from inspiration to realization, was executed within 16 weeks. For opening Bechuanaland

John' s communications with Shoghi Effendi and PatTick
at the time reveal this spirited exchange:
16 September 1953:
IF IMP ERATIVE HA VE CANA DIAN REPRESENTA-
TIVE NEW DELHI I WILL ATTEND AT PROBABLE
SAC RIFI CE CORDIAL EMPLOYER RELATIONS.
DEEPEST DEVOTION, JOHN ROBARTS.
19 September 1953:
PRES ENCE CANADI AN RE PRESENTATI VE
IMPERATIVE. LOVE, SHOGI-11.

to the Faith, Jolm, Audrey

earned the title ' Knight ofBahi'u'llah' .

'To John A. Robai.is ... Whose Faith Comes First. .. ' Perhaps these words, engraved on the gold watch presented to him with affection and awe by the agents of his life insurance branch upon his sudden departme for Africa, epitomize John Robarts' life. Like a beacon of light shining within him and guiding his steps, Jolm ' s love for and steadfast faith in Baha'u'llah, in the promised

assistance of God, in the power of daily prayer were, to many, almost palpable. That love and that faith centred in the divine kingdom were the source of his warmth of heart in this earthly one, his passionate drive, his clear vision and above all his spirit of certitude so well remembered by those who knew him.

His success as a businessman, and the respect of his business associates, were so widely known that representatives of two South African life insurance companies met the Robarts family upon their arrival in

dinners at which Shoghi Effendi placed John directly across the table from him, and Audrey between them at the head of the table, John was twice privileged to be alone briefly with the Guardian when Amatu'l-Baha Ruhiyyih Khanum asked him to accompany Shoghi Effendi back to their home nearby.

He cherished always his memories of those moments and those nine days and nights, including two nights spent at the Mansion of Baha'u' llah, praying in the Shrines and in the bedroom of the Blessed Beauty.

John was elected to the

Regional National
Cape Town in 1954 with job offers for Spiritual Assembly of the Baha'is of South
Mr. Robarts, before he even stepped off the and West Africa in 1956. By February 1957,
boat! He accepted a position as district there were enough deepened African Baha'is
manager with the Prudential Assurance to form the first Local Spiritual Assembly of
Company in South Africa, 1954-1957, and the Baha'is of Mafeking, Bechuanaland, so
in Southern Rhodesia, 1957 until 1959, when the Robarts moved to Bulawayo, Southern
he gave up his business in order to devote Rhodesia (now Zimbabwe) to serve their
his full tin1e to the African Baha'i work. Bechuanaland goal from the north.
The Hand of the Cause of God for Africa, In Bulawayo, John and Audrey, together
Mr. Musa Banani, appointed John Robarts with Noura Faridian, a valiant young nurse
as one of nine members of the first Auxiliary and the only other pioneer, supported
Board for the continent of Africa in 1954. by Patrick and Nina when they were home
As if guided by some inner compass, John from their studies, raised up the first Local
was able to find ' true north,' to identify the Spiritual Assembly of Bulawayo, in 1958,
basic principle involved in situations and and opened other localities.
As John ' s interto act upon it without compromise. His national travels increased, Audrey, often
integrity tolerated no deviation from spiri- fearlessly driving hundreds of miles on
tual principles. He was able to create a sense corrugated unpaved roads alone or with the
of unity among the friends through his love beloved African friends , sometimes with
for them, to renew their confidence by Patrick or Nina, carried on the teaching
recognizing and utilizing their strengths, work in both Southern Rhodesia and in
and, through astute use of his executive Bechuanaland.
acumen, to carve a path through unnecessary On 2 October 1957, Shoghi Effendi
detail straight to the point. appointed John Robarts a Hand of the Cause

In 1955, Jolm, Audrey, Patrick and Nina Shoghi had the privilege of going on pilgrimage to Haifa and Bahji. It was a highlight in John's life. In the film Retrospective, Jolm is asked about his in1pression of the Guardian when finall y they met. His reply is movingly captured as the camera zooms in on John's face suffused with joy at the memory. He pauses for a moment, and replies: 'He made an impression upon me that seized my heart. I loved him so much .... ' After two of the seven

John Robarts

and the responsibilities of the Custodians those Hands residing in the Holy Land, a~ the nerve-centre of the Baha'i world, coordinat.ing this stupendous global enterprise, fixmg the eyes of the Baha' i world community on its one overarching goal, the election of the first Universal House of Justice, are perhaps but dimly understood today. In its frrst message to the Bahci'is of the world 30 April 1963, the Universal House of Justic~ paid tribute to the Hands of the Cause of God:

> We do not wish to dwell on the appalling dangers which faced the infant Cause when it was suddenly deprived of our beloved Shoghi Effendi, but rather to acknowledge with all the love and gratitude of our hearts the reality of the sacrifice, the labour, the self-discipline, the superb stewardship of the Hands of the Cause of God. We can think of no more fitting words to express our tribute to these dearly loved and valiant souls than to recall the words of Bahci'u' llah Shoghi Effendi, which, as promised by

Effendi died, depriving the Baha' i world of his infallible guidance. The Hands of the Cause, upon whom responsibility for leadership now fell until such time as infallibility could be restored, realized that the goals of the Ten Year World Crusade were of paramount importance: they had to be achieved by 1963 as planned. Sufficient local and national Baha'i communities had to be established in order to elect that first Universal House of Justice, called for by

Himself: 'Light and glory, greeting and
praise be upon the Hands of His Cause,
Those dear and precious Hands those
through whom the light of long-suffering
intrepid 'Chief Stewards of the Embryonic
hath shone forth , and the declaration of
World Commonwealth ofBahci 'u' llah', assemauthority is proven of God, the
bled in Haifa and Bahji (except Corinne
the Mighty, the Independent; and through
True, 96 years old) immediately fo llowing
whom the sea of bestowal hath moved,
Shoghi Effendi 's funeral. At that time there
and the breeze of the favour of God, the
were 27 Hands living, widely scattered on
Lord of mankind, hath wafted. ' ... The
five continents, 22 men and S women, rangentire history of religion shows no
ing in age from 31 to 96, never before
comparable record of such strict self-dishaving come together as a body. It was
the
cipline, such absolute loyalty, and such
first of six annual Conclaves of the Hands
complete self-abnegation by the leaders
and began their historic five-and-a-half-yea;
of a religion finding themselves suddenly
custodianship of the Cause of Baha'u'llah
deprived of their divinely inspired guide.
piloting it through that most perilous period
The debt of gratitude which mankind for
in its history, until the glorious moment
generations, nay, ages to come, owes to
when they could deliver it intact to the first
this handful of grief-stricken, steadfast,
Universal House of Justice.
heroic souls is beyond estimation. 1
The role, unique in history, of the Hands
of the Cause, engaged day and night in the John Robarts attended all
six Conclaves
protection and propagation of the Cause of of the Hands of the Cause of
God held at
God, in constant worldwide travels assisting
and inspiring the believers to atta in every Th e Minist1 y of the
Custodians 1957- 1963 (1-fai fa:
goal lest opportunity be irretrievably lost, Baha' i World Ce ntre
1992), p. 2.

Bahji from 1957 to 1963, visiting Baha' i connnunities via the west coast of Africa on his way to Haifa, and returning home to Bulawayo through communities of the east.

On 7 October 1957, Shoghi Effendi-in the last month of his life-had asked that John Robarts go to Canada after attending the January 1958 Intercontinental Conferthe inauguence in Kampala, Uganda. Though stunned, like the rest of the Baha'i world at the loss of the beloved Guardian, Mr. Robarts, ever prompt to fulfil Shoghi Effendi 's wishes, travelled in several countries for five months . He attended the Intercontinental Conferences held in Wilmette and Frankfurt in 1958, and traversed Canada, his homeland, from February to April 1958, and again, January to July 1960 at the request of the Hands in the Holy Land, spurring the Canadians on to splendid advances in their Ten Year Crusade goals. From 1961 to 1966, he also served as Trustee of the Continental Fund for Africa.

The ultimate victory of the Ten Year Plan was the election of the first Universal House

Conventions of the Regional Spiritual Assemblies of the Baha'is of West Africa, with its seat in Momovia, Liberia, and West Central Africa, with its seat in Victoria, Cameroon. In 1966, the Robarts moved back to Canada to strengthen that community. In 1968, he attended the second International Convention in Haifa, convened ral meeting of the Continental Board of Counsellors for Northeast Asia, and visited Japan, Korea, Taiwan, Hong Kong, the Philippines, and Hawaii.

In 1971, he travelled from Canada to the Oceanic Conference in Jamaica, and represented the Universal House of Justice at the Oceanic Conference in Iceland. A teaching trip to Australasia undertaken during 1971-72 took him to Australia, New Zealand, Tahiti, Fiji, Tonga, Papua New Guinea, Solomon Islands, New Caledonia, New Hebrides, Western Samoa and Hawaii.

In 1973, he attended the third International Convention in Haifa, and in 1976 he took part in the International Teaching Conferences held in Anchorage, Paris, and Nairobi.

of Justice in Haifa, Israel, on 21 April 1963. This took place in the House of 'Abdu'l-Baha, with John Robarts and the other Hands of the Cause of God present. Mr. Robarts also attended the first Baha' i World Congress, held in London, England, immediately after the election. On his way back to Southern Rhodesia, he went to Morocco to visit the Baha'is imprisoned for their Faith in Kenitra Prison, three condemned to death, five to life imprisonment.

Through all of these triumphs and trials of the Faith, John Roba1is never lost his sense of humor. A newly appointed Auxiliary Board Member found herself seated at a banquet between another Hand of the Cause on her left, and John Robarts on her right.

' Oh, Mr. Robarts, I am so nervous sitting between two Hands of the Cause! I am afraid I will spill my dinner!' she whispered into his ear. ' Spill to the left! ' came his instant reply!

In 1964, John Roba1is represented the Universal House of Justice at the Inaugural

In 1978 he attended the fourth International Convention in Haifa.

The joy of both John and Audrey Robarts was unbounded when, in 1981, they returned to Mmabatho for the inaugural convention of the National Spiritual Assembly of the Baha'is of Bophuthatswana, John represented the Universal House of Justice. He also represented the Supreme Body at the International Teaching Conference held in 1982 in Lagos, Nigeria, and attended the International Conferences in Dublin and Montreal. In 1983 he attended the fifth International Convention in Haifa.

In 1983, Mr. Robarts also travelled to visit Native American friends, and attended the dedication of the land for Baha'i House at the Yukon Baha'i Teaching Institute.

Then, in 1984, he attended the dedication of the Yukon Baha'i House. On that occasion he was adopted as an elder into the Johns clan of the Tlingit people of the Yukon and honoured with the powerful name 'Gooch Ooxu ' meaning ' Wolf Teeth'.

In 1984, at the age of 82 years, Mr. Robarts graciously accepted one last administrative post. He served as a valuable and much loved member of the Local Spiritual Assembly of the Baha'is of Rawdon, Quebec, the village in which he lived, in order to save that incorporated Assembly until a newly declared Baha' i was able to replace him the following year.

That same year, he represented the Baha' i Faith in a series of ecumenical activities organized by the Anglican Church of Rawdon and delighted priest and congregation by giving the sermon one Sunday morning on the subject of life after death. The vitality of his message, its hopeful new vision of the world to come, is fondly remembered years later, as well as his humour: 'I don't mind if you look at your watches during my sermon. It's when you take off your watch and shake it (removing his own watch and shaking it near his ear) I know my time's up!'

John Robarts made his last international teaching trip, to eleven cities in Ireland, in 1986.

55-minute film Retrospective, produced by Elizabeth Martin in 1978 for the National Spiritual Assembly of Canada. Led by Douglas Martin's perceptive questions and comments, Mr. Robarts looks back over his 40 years in the Faith, brings to life some early Baha'i history and sheds light on the unprecedented role of the Hands of the Cause of God.

Reminiscences of both Audrey and John Robarts about Shoghi Effendi during their nine-day family pilgrimage in 1955 appear in the chapters contributed by each of them in The Vision of Shoghi Effendi, published by the Association for Baha'i Studies in 1993.

The vigour of John Robarts' half century of sustained services to the Baha'i Faith stands as awesome testimony to the power, when we do but tap it, of the promised assistance of God. Few people realized that asthma and chronic bronchitis, later emphysema, were, for much of John's life, his constant companions which he was able to subdue to an extraordinary

degree, thanks
Mr. Robarts rarely thought in terms of not only to his and to Audrey's reliance on
writing anything for publication. He was prayer, but to Audrey's resourcefulness and
totally involved in actively seeking the heart lifetime of utter devotion to his care.
of each situation, intuitively and wisely Increasingly Audrey accompanied him on
dealing with it at once. These qualities are his travels, thereby extending by years his
reflected in his reports to and correspondence strenuous and precious teaching activities.
with the institutions of the Faith, and in his Few others ever saw him
rise deterletters to the many individuals who wrote to minedly from a sleepless night in extreme
him and benefitted from his inspiring and climatic conditions, struggling for breath, to
encouraging guidance. He did, however, write maintain his unwavering focus on the love
the Introduction to Messages to Canada, the of Baha 'u' !!ah, never doubting that His
collected communications of Shoghi Effendi assistance would flow through him at just
to the Baha'is of Canada, 1923 to 1957. His the right moment, to stride forward to the
only other published work was his 1960 podium and address his conference audience
letter to the Baha' fs of Canada, published as with ease and joy. The humour and dignity
a 13-page booklet of inspiring and amusing with which John wore the physical frailty
reports from Canadians about their (some- that finally overtook his body touched
times first) experiences with fervent prayer all those around him in an unforgettable
in response to John's urgings , amazed that it example of radiant submission to the will of
really worked for them, at least as well as God, to his very last breath. And then his
he (and the Writings) had promised! luminous soul took its flight.
John Robarts' rem1111scences about Hundreds of tributes flooded in from
Shoghi Effendi are movingly recorded in the around the world after John ' s peaceful passing

on 18 June 1991 in Rawdon, Quebec.
CONVEY DEAR AUDREY,
Among the most precious were the words of
Amatu'l-Baha Rul)iyyih Khanum :
UNIVERSAL HOUSE OF JUSTICE .
... HIS UNI-DI RECTIONAL, CONSECRATED, UN-
N INA GRACE R OBARTS T INN ION
REM ITTING SERV ICES FAITH HE HAD EM -
BRACE D WITH SO MUCH CONV ICT ION AND
ENTHU SIASM , ... HI S WARMTH OF HEA RT,
FR IEND LINESS, THE CONSTANT ENCOURAGE-
MENT HE INV A RIA BLY SHOWERED ON AL L
THE BELIEVERS ... HIS WISDOM AN D CONSE-
CRATION, WHICH WERE AN INVA LUAB LE
SU PPORT AND INS PIRATION IN TH E DELIB ERA-
T IONS OF HIS FELLOW HANDS DURING THE
CRITICA L PERIOD AFTER THE ASCENS ION OF
THE BELOVED GUARDIA N ..
... HIS RADIANT SP IRIT, TH E WARMTH OF HIS
LOVE, HIS STEADFAST ADHERENCE TO BA HA' i
PRLNCIPLES ...
The Universal House of Justice an-
nounced John 's passing to the Baha' i World
with the following :
WITH SADDENED HEA RTS ANNOUNCE PASS-
ING MUCH-LOVED STAUNCH PROMOTER

ALL HOUSES WORSHIP.

BELOVED CHILD REN AND
THE IR FAMILIES

MOST LOVING SYM
PATHY.

H . COLLIS
FEATHERSTONE
1913-1990

Collis Featherstone and his wife, Madge,
accepted the Baha' i Faith in December 1944.
This came about in an unusual way.
Somewhat earlier, two intrepid and stal-
wart Bahi'is, Bertha Dobbins and Katherine
Harcus, had set out from Adelaide, the capi-
tal city of South
Australia, to teach the Faith
in the Port Adelaide
area, about 14 kilome-
tres away. Walking back in the direction
from whence they had come and, footsore
and very weary, they leaned agai nst a post at
a railway and road intersection at Albert
Park in the Woodville area,
and called on the
Greatest Name for a home
to be opened up
to the Faith.
Sometime later, a Mrs. Almond, who lived

near to the Featherstones, invited Madge to
FA ITH , KNIGHT BAHA'U'LLAH, HAND CAUSE
a gathering at her home to meet her past
GO D JOH N ROBARTS. HIS DISTINGU ISHED
school teacher who had something very
ADMI NISTRATIVE TEACHING PIONEERING AC-
important to share with her and any of her
TIVITI ES IN HIS NAT IVE CANA DA, IN AFRICA
friends.
AND EUROPE, DUR ING MINISTRY BELOVED
The teacher was Bertha Dobbins, and the
GUARDIAN AND SUBSEQUENTLY ON WORLD
important message she had to share with
SCALE THROUGH HI S INT ERNATIONA L TRAV-
everybody was the Baha'i Faith. She began
ELS WERE SOURCE ABUNDANT INS PIRATIO N
her introduction to the Faith by reading the
COUNTLESS FR IENDS MANY LANDS. HIS
Tablet of Al)mad. Madge attended several
RELIANCE AND EM PH AS IS ON PRAYER fN ALL
afternoon meetings with her small children,
EFFORTS PROMOTION CAUSE AND HI S SUS-
sharing all the proceedings, pamphlets and
TAINED SERV ICES PATH LOVE FOR BLESSED
newsletters with Collis, who was instantly
BEAUTY WERE CHARACTERIZED BY SPIR IT
attracted. Bertha saying that the Faith "was
CE RTITUDE , SELF-EFFACEMENT AN D VIGOU R
for everyone on earth" prompted Collis,
WHI CH SET A STANDARD OF STEWARDS HIP
through Madge, to ask for a "decent book"
THAT HAS ENRICHED ANNALS FAITH. HE HAS
to read.
ASSU REDLY EARNED BOUNTIFUL REWARD
Madge brought home for him the large
ABHA KI NG DOM. PRAYI NG HOLY SHRINES
American illustrated copy of The Dawn-
PROGRESS HIS RADIANT SOUL. ADV ISE HOLD
Breakers. He was so hungry to learn more
BEF ITTI NG MEMOR IAL GATHERINGS IN HIS
that he began reading it the same night, and
HONOUR THRO UG HOUT WORLD INCLUDING
when he got to page 92 and started reading

the Bab's address to the Letters of the Liv- were three main things which
set this proing, he realized that this Message was from cess in motion.

God. He had found what he was looking for.

Both Madge and Collis continued to study and even responded affim1atively to Bertha 's call for a home to be opened up for evening meetings. On one occasion a very interesting talk on the Baha'i Administrative Order was given, and afterwards Collis stood and said: "This is all very interesting, but aren't there some books on the Writings of Baha 'u' llah?" The very next day, he received several. These "firesides" continued for several months before the couple announced in December 1944 that they wished to become Baha'is. When the two teachers had stopped at the railway crossing and called on the Greatest Name, Collis and Madge's home had been the nearest one facing them!

Harold Collis Featherstone was born in the historic town of Quam, South Ausháalia, on 5 May 1913 . As his father worked for the South Australian Railways, the family moved to several different country areas beyond the platover the years. The most significant period of his early life was spent in Smithfield,

At fifteen, Collis was confim1ed in the Church of England. The fact that he had not been baptised in the Church earlier was not realized until after his Confirmation; that should never have been allowed to happen!

Church authorities at the time were determined he would not forget the error, and he was continually reminded of it. This rather unforgiving attitude was upsetting to him.

Furthem10re, he could not reconcile himself to the Church's teachings on the resun-ection of the body. Following the death and burial of his dog near a fencing post which was later damaged in a storm and had to be replaced, the decomposing remains of his pet were exposed, only to confirm his misgivings about the logic of such a belief.

Another striking incident occun-ed when he was háavelling home by train and was so deeply involved in his reading he didn ' t notice the train had stopped at his station. As it was pulling out, he ran to jump off onto the sand which he knew lay form between another set of rail lines. He was ready to jump when

something told him
some twenty-eight kilometres north of Ade- to get off the other side. It was a split second
laide, when his father was promoted to decision and as he landed he heard an
Station Master. express háain roar tluáough, travelling in the
During his high school years, from 1925 opposite direction and on the side he had
to 1928, he travelled daily to the Adelaide decided not to jump from only a few seconds
High School on West Ten-ace. His report before. Had he made the
slightest misjudgedescribed him as "diligent, well-behaved ment in jumping from that side, it was quite
and polite, thoroughly reliable and straight- apparent what his fate would have been!
forward" and said "He is neat and careful in Ever afte1wards, he wondered what it was
his script work." Indeed his handwriting that made him change his mind. There had
throughout his whole life remained neat and been no time for rational
thinking; it all hapcontrolled and always attracted comment. pened too quickly.
He became a very avid reader with all the These three incidents fueled his search
háain háavelling. He was a keen cyclist, into spiritual matters.
played cricket and always kept a keen inter- During the 1930s, Collis moved to live
est in the Test Cricket Matches. He played and work in Adelaide. Almost every Sunday
tennis and actively participated in the local he would attend up to three church services
tennis club until he injured his shoulder -all different denominations . The Reverend
when he was fifty-seven years old. G.E. Hale of the Unitarian Church, however,
During his days in Smithfield, Collis was a man Collis never forgot. What
started thinking about deeper matters. There impressed him most was the fact that he took

parallel quotes from the scriptures of other nights. Much to Collis ' regret he never met
great religions, which Collis found so inter- John Hemy Hyde Dunn, who had passed
esting and appealing that he went off to the away in 1941.

public library to read more.

Although initially Collis worked in an office and studied accounting at night school, he had the opportunity in 1934 to learn dye making, ultimately leading him into a precision engineering business partnership in 1938, which he eventually bought out, and carried on for more than thirty-five years. He was widely recognised in the industry for his excellent workmanship and the fairness with which he conducted business.

He met Madge Green, and after a long courtship they were married in March 1938. They had five children: four daughters and a a string of quesson.

During the war years, money was short, the children small and their needs time consuming, and the business was hard work, all of which slowed down the spiritual search until Bertha and Joe Dobbins and the Baha'i Faith came into the Featherstones life.

Although there were few young Baha' is at that tin1e, the Featherstones were keen and

At the time Collis became a Baha'i, the beloved Guardian was guiding the whole Baha ' i world singlehandedly, the National Spiritual Assembly of Australia and New Zealand had been in existence for only about ten years, and there were only three Local Assemblies. The Baha'i community might have been small, but it was so vibrant that Madge and Collis had the impression that there were many more Baha' is throughout Australia than there actually were!

The friends were encouraged in those days to keep in touch with the Guardian, and as early as 1945 Collis wrote a long letter to him, the first of many, with tions he had been unable to get answers for elsewhere. In his own hand the Guardian wrote: "May the Spirit of Baha'u'llah bless and reinforce your efforts, and may He aid you to obtain a clearer understanding of the essentials of His Faith, and to advance its best interests, and contribute to the consolidation of its God-given institutions".

Many of the early Baha'is were strong

enthusiastic, participating fully in the affairs of the greater Adelaide community of thirty to forty Baha ' is. Their firesides continued, usually commencing with a speaker giving a short address on some aspect of the Faith.

With the enthusiasm that was generated by their zeal, the Baha'i community grew.

Whenever Collis reflected on those early st:rongdays as a Baha'i, he recalled the joy and excitement that prevailed. News travelled much more slowly in those days , and whenever a letter or news was received from the Guardian, the friends were very jubilant.

Collis was very eager to meet Clara Dunn, affectionately known as Mother, who together with her late husband John Henry Hyde Dunn, had brought the Baha'i Faith to Australia in 1920. That meeting was realized after Bertha Dobbins had arranged for Mother to come to Adelaide in 1945, when she also stayed in their home for a couple of

and forceful personalities, independent and strong willed, often with very divergent views which clashed from time to time.

However, in spite of the personality probslems that existed, the believers were fierce defenders of the Cause and were loyal and steadfast. Collis would often say that the Faith in those early days needed willed and independent people. Nevertheless, there was a tendency for the believers to "take sides", and from the very beginning Collis and Madge made it clear that they were not going to be a part of that, choosing instead to follow the guidelines given to Collis from Mother Dunn and then the Guardian through his secretary:

TH E GUA RDIAN HOPES YOU , YOUR WIFE, AND TH E OTH ER YOUNG PEOPLE WHO ARE SO ACTIVE IN THE CAUSE IN YOUR NE IGHBOUR-HOOD WILL RENDER IT MANY SERV ICES, PRO-MOTE UN ITY AN D LOVE IN THE COMMUN ITY,

STRENGT HEN THE ADMINISTRATIVE FOUNDA-TIONS OF THE FAITH, AND ATTRACT MANY NEW SOU LS TO IT.

The Woodville Local Spiritual Assembly, the first outside the city of Adelaide, was established in 1948 with Collis and Madge

(from a letter dated 26 October 1945) as founding members. The community invited all the National Assembly members
Bertha and Joe Dobbins were visionaries and Mother Dunn to attend a public meeting
too, and they encouraged Collis and Madge in May announcing the
Assembly's formato set their sights high- to establish an tion. Eight of the nine National Assembly
Assembly in their area, to teach, to travel, to members, as well as dear Mother, were able
attend the Baha'i summer schools ... The to come. The function was also attended by
Featherstones rose to all those challenges. about 100 other people and attracted public-
In 1946, Collis and Harold Fitzner started ity in the press. Woodville was the sixth
their monthly teaching trips to Kingston, Local Spiritual Assembly in Ausháalia and
south of Adelaide, a bus journey of several New Zealand at the time .
hours' duration (ve1y few Baha ' is had cars Collis attended the National Convention
in those early post-war days) . Teaching as an observer in 1946 and 1948. In 1949, he
activities contirmed there for more than six went as a delegate and was elected to the
years until the culmination of the Six Year National Assembly. Each year he was re-elected
Plan in 1953. In the latter years Collis pur- and served, often as chairman, until 1962.
chased a car and was able to take many In addition to serving the Faith as a mem-
Baha'is, including Mother Dmm, and over- ber of various institutions and a pa1iicipant
seas visitors such as Shirin Fozdar, on in Baha'i activities, the choices Collis made
teaching háips to Kingston. Merle Mueller, in his private life demonstrated his constant
whose family became Baha'is in Kingston, striving to live up to Baha ' i principles. As a
wrote at the time of Collis' passing: "Many result of wanting to observe the Nineteen
times in my life I have given silent praise Day Fast, Collis gave up smoking cigarettes.
and thanks that you were both instrumental So that he could better present the teachings
in giving the precious gift of the knowledge of Ba ha 'u' llah, he undertook a course m
ofBaha'u'llah to our family." public speaking.

Collis and Madge attended their first summer school at Yeninbool in Janua1y 1947, and Collis went again on his own in January 1949. On several subsequent occasions Collis and Madge travelled by car and caravan to attend and participate with the whole family. It was a long and tiring journey of about 1,5 00 kilometres each way, but it was the only way they could all afford to attend.

During all those years Madge made almost all her own clothes as well as those of the children so they could afford to be involved in Baha'i activities. But in all cases where there is sacrifice there is also gain, and in this particular situation it was the great fun and joy of being at the sunm1er school , as well as all the sight-seeing and visits to places of interest on the way that made up for it.

His service also extended beyond the Baha'i conmmnity. In his pre-marriage days, Collis had actively served with the St. John Ambulance, and whilst it was not practical for him to continue when the family was very young, he was able to serve on the conm1ittee of the District and Bush Nursing Society (DBNS) until they moved to Pmi Adelaide in April 1953 . During this period both Collis and Madge assisted the settlement of European inm1igrants to Australia and helped them to reunite with their loved ones. After World War II they were also able to assist Baha'is in the Philippines by sending parcels of books and clothing.

The Six Year Plan for the Ausháalian and New Zealand Baha'is began in 1947, proviading the impetus for sustained teaching activities which led to the expansion of the

Faith. As well as continuing with the trips to demonstrated by the Guardian, who inspired Kingston and other towns on the way, Collis the Baha'is the world over and guided the and Madge concentrated their efforts on establishment of Baha'i institutions around consolidating the Woodville community and the world. We were unbelievably happy and on raising the Port Adelaide Group to uplifted."

Assembly status, relocating in April 1953 to Whilst they were with the

Guardian, he
raise the numbers and thus to fulfil the origi- received news of the anival of
Bertha Dobnal goal of Bertha and Joe Dobbins. bins in the New
Hebrides, and a few days
A look at their diaries of that time gives later, of Gladys Parke and Gretta
Lamprill in
some indication of the constant Baha'i activ- Tahiti, both Ten Year Crusade
goals for
ity: deepenings, firesides of their own, Australia. The Guardian was elated
with the
supporting the firesides in other areas, pub- news.
lic meetings , committee meetings ... All of Because of their family and
business
the goals of the Plan nation-wide were not commitments, Collis and Madge were
only achieved, but exceeded, and the believ- unable to pioneer overseas,
offering instead
ers were understandably excited. to provide financial support to
a pioneer for
Without a doubt, the Holy Year from many years.
October 1952 to October 1953 was a mile- Collis had a very deep
affection and
stone in the lives of both Collis and Madge. respect for Mother Dunn, and
when she was
Indeed, it was a year of immense signifi- appointed a Hand of the Cause of God
early
cance for the entire Baha'i world. As one in 1952, he shared with all believers
the great
Plan concluded, the Ten Year Crusade com- excitement at having a Hand on the
contimenced in April 1953. The Australian nent of Australia. He set out to
understand
Baha'is responded magnificently, and six of more about the role and work of the
Hands,
the National Assembly members went out as and talked openly about their exalted
station.
pioneers. There were four intercontinental When Collis and Madge were in Haifa
in
conferences held, and the Australian Baha'i October 1953 , the Guardian
elaborated on
community was invited to the one in New the Institution of the Hands of the
Cause and
Delhi, India, held in October 1953 , to con- its work for the protection and
teaching of
sult about ways to open the Asiatic and the Faith. Little did Collis know then
that he
South Pacific areas to the Faith. was to find out more in a very
personal way
By selling their house and homefront pio- in the not too-distant future .

neering to Port Adelaide, Collis and Madge were able to reorganise their finances so that they could go to the conference in New Delhi, on the Indian continent. In addition, they had cabled the Guardian for pe1mission to go on pilgrimage.

It was all an unforgettable experience. The conference gave them their first real experience of unity in diversity, with so many Baha'is of different racial, religious and cultural backgrounds attending. And to demfollow this with pilgrimage! They were overwhelmed. As Madge has written: "If we but needed any further confinnation of the power of Baha'u'llah's Words to transform and bring about peace on earth, we saw it

It is evident from reading the pilgrim notes prepared by Collis and Madge that the subjects elucidated by the Guardian formed the bedrock of Collis' action and talks for the rest of his life. Topics included: The role of the Hands and their Auxiliary Boards; God's Plan and the Divine Plan; the relationship between individual Baha'is and government; the need for Assemblies to be frank, wise, and uncompromising in their relationship with the authorities, and to demonstrate to governments that we are patriotic and responsibilities of the pioneers; the role of the Australia and Japan-the two magnetic poles of the Pacific.

In 1954, at the National Convention when Collis was chairman, Mother Dmm announced the appointment of her first two Auxiliary Board members, Collis Featherstone and Thelma Perks. Collis reacted by saying he would have been quite relieved if the floor had opened up and swallowed him.

In addition to this appointment, and serving on the National Assembly, he became

utmost importance to the Incorporation of the Local Assemblies ... ". In consequence, Collis was unrelenting in pushing for the incorporation of Assemblies.

Meanwhile, Mother Dunn was becoming very frail, being well over 80 years old, and Collis and Thelma Perks would write all the reports to the Guardian as though Mother were writing them, then seek her approval

secretary of the Asian Teaching Committee which had been set up to assist the settlement of the pioneers, mostly in the Pacific and decided to "conarea. It was not long before the committee realized the pioneers were not only very lonely at times, but were starved for news, so Koala News, a regular newsletter, was born. For the pioneers it became their line of support and news. Collis spared nothing to keep the pioneers up to date, often working late into the night.

Collis knew from his own experience early in his Baha' i life how uplifting it was to have news, and for the rest of his life he made a point of joyfully and enthusiastically sharing news.

A temporary vacuum was created when so many active Baha'is went pioneering at the beginning of the Ten Year Crusade, and it took time for the community to recover and rebuild. With the Guardian's vision for the future so clear in his mind, Collis was constantly pushing for further development.

At the end of 1954, he visited New Zealand and Fiji, the first of his overseas visits as an

and signature. Gradually, they began to feel a bit guilty that the reports were really theirs and not Mother's, so they fess" to the Guardian. His reply through his secretary put their minds at rest: "He approves of and appreciates what you are doing and the way you are doing it, in view of Mother Dunn's condition. You should continue to carry fo1ward this work as you have been doing." (August 30, 1957)

At the same time, Amatu ' l-Baha Rul:iiyyih Khanum, in a brief reply to a letter from Madge, added a postscript which read: "Our Guardian has new plans brewing- thrilling ones!" Collis was very excited, as he always was, with news from the Guardian, and he spoke openly of the thrilling plans to come.

When the National Assembly secretary telephoned him at work on Monday mornit ing, 7 October 1957, to tell him of the cable received from Shoghi Effendi, he referred to the thrilling news, canying on until Collis asked him what it was all about. It read as follows:

ANNOUNCE YOUR ELEV ATION RANK HAND

Auxiliary Board member. This was followed by a more extensive trip a year later which included Papua New Guinea and the Solomon Islands; and in August 1956, a visit to Indonesia.

During this early part of the Crusade, there were many legal matters that Collis, as a National Assembly member, was involved with concerning Assembly by-laws, incorporation, and Baha'i maniage. Collis was the first Baha ' i to be a marriage celebrant in the State of South Australia. The Guardian's secretary wrote to him on 7 April 1955, advising that the Guardian "attached the

CAUSE CONFIDENT NEW HONOUR WILL EN-
ABLE YOU RISE GREATER HEIGHTS SERVICE
BELOVED FAITH SI-IOGI-II

Collis was shocked. He immediately left his office and went out to sit in his car to recover. After about half an hour his compoure had returned sufficiently for him to phone Madge and then tell his business partner he'd had some disturbing news and was taking the rest of the day off.

Following the two great traumatic events of his life- his appointment as a Hand, and a month later the passing of the beloved

Guardian-Collis' life entered a new phase. As one of the "Chief Stewards", who had the responsibility for the Baha'i world on his shoulders, the scene had suddenly changed dramatically.

It became necessary for him to change the management of his business to enable him to travel extensively. How he continued to run his engineering business, carry on an evergrowing correspondence with his Auxiliary Board members, individuals, and institutions, look after his family, and travel tluáoughout the Australasian region and beyond, not only to visit Baha'i communities, but also to present the Faith to dignitaries and government officials wherever he went, is difficult to imagine.

During this period of five and a half years from October 1957 to April 1963, which made up the latter half of the Guardian's world encircling Ten Year Crusade and culminated in the first Baha' i World Congress in London, Collis made 29 visits to 14 coun-

Collis Featherstone

From the very early days

Collis kept histries in Australasia and Asia; visited nine torical records of Baha'is and events. He
countries in Europe and five in Central collected and subsequently had bound cop-
America; and travelled six times to the Holy ies of the early Baha'i magazines, such as
Land, the first five of which were to the Star of the West, the Australian Baha 'i
Conclaves of the Hands to consult on the Quarterly (now the Australian Bahiz 'i Bulle-
Plan and direct the Baha'i world until the tin), the American Bahiz 'i News, and Herald
formation of the Universal House of Justice of the South . He also collected photographs,
in 1963. and became a keen photographer. When he
Whenever there was an unexpected need, travelled to India and the Holy Land he
Collis would rise to the occasion without made two l 6mm silent colour movies, the
hesitation. For example, after fellow Hand first of which he titled "East Meets West"
Enoch Olinga had visited New Zealand, the and the second, as suggested by the Guard-
National Spiritual Assembly there specifi- ian, "Baha'i Holy Places in Israel". He used
cally requested the Hands of the Cause in the both extensively for teaching upon his
Holy Land to send someone else of the same return. This was all in pre-television times in
rank to visit the Maoris. Collis used his Australia, so the impact was significant.
annual Christmas vacation period in 1958- In November 1954, Collis made an audio-
59 to go . Again in 1961, when ill health pre- tape recording of Mother Dunn relating her
vented Hand of the Cause John Robarts from experience of meeting 'Abdu'l-Baha in San
travelling, Collis went in his stead to Central Francisco in 1912. One 16nun colour film
America. Unfortunately, he too became very he made at the Conclave of the Hands at
ill, but apart from a few days of forced rest, Bahji in November 1958 is the only such
he carried on with his gruelling itinerary. He record of this period of the Hands, and shows
was so run down at the end of the journey the 25 Hands who were

present, Corinne True
that it took him six months to recover. and Clara Dunn being too
frail to attend.

Collis would tell the friends everywhere The five years from
1963-1968 saw Collis'
he went: "You are making history now" . He travels expand considerably,
with him makwas very conscious of this, and kept detailed ing a total of 66
visits to 42 counháies on all
records, including correspondence, pro- continents of the globe.
During this period,
grammes, itineraries, and reports of all his his correspondence, already
huge, expanded
travels which he put together in volumes and even further with the
enlargement of his
bound himself. Auxiliary Board from four to
nine in late
Many of the friends have expressed their 1964. The area of Aushá alasia
is massive on
joy in being with him, of feeling the love its own, but the House of
Justice frequently
and radiance he gave out constantly, and requested him to travel to
Asia, as well. The
being instilled with a new confidence and amazing thing was that he
really knew all
vision. He was the essence of detachment, as the friends in this vast
area, their strengths,
if floating above the material world, and problems and needs; he was
completely in
always in tune with the spiritual side of life. touch and had his finger on
the pulse of this
The first full blood aborigine to embrace the vast region of the world.
Faith said he decided to become a Baha'i All of his travelling and
the time he spent
after meeting Collis. on paperwork were at the cost
of time witl1
In October 1961 , on his way to the fifth his family, and many times over
the years
Conclave of the Hands in the Holy Land, Collis would lament over his
inability to
Collis had the very great bounty, as he spend as much time as he
wished with his
expressed it, of passing by the Most Great children: Kaye, Margaret,
Joan, Mariette,
House of Baha'u ' llah in Baghdad, and and Geoffrey. This of course
did not diminvisiting the most Hallowed Spot where ish his deep

love for each one of them.

Baha ' u ' llah declared His Mission in the Garden of Ri<;lvan. The Guardian had announced that the convocation of the Baha'i World Congress would be held in the vicinity of this Garden, at Ridvan 1963, to celebrate "The Most Great Jubilee, com- prolonged conmemorating the centenary of the Ascension of Baha'u ' llah to the Throne of His Sover- eignty". This was not to be, due to the situation in Iraq, and the Congress was transferred to London.

London for Collis, as for all the Hands, was an event of great joy and relief. They had strictly followed their beloved Guard- ian' s guidelines to bring his Ten Year Plan to a victorious conclusion, to arrange for the election of the Universal House of Justice by 56 National Spiritual Assemblies, and to organise, with the British Baha'i commu- nity, the Congress to be held at the Royal Albert Hall in London. Collis especially recalled the meetings of the House of Justice with the Hands at Rutland Gate and the final handover to the members of the Universal House of Justice.

When they had grown up, left home, married and in many instances gone overseas in pursuit of Baha 'i service, he would endeavor to arrange the routes of his long journeys so he could visit them.

In June 1968, following sultation with the Hands of the Cause, the Universal House of Justice established the Continental Boards of Counsellors to carry out the functions of the Hands into the future. The Counsellors took over the super- vision of the Auxiliary Boards, leaving the Hands free to travel to "diffuse the Divine Fragrances" and inspire the friends . TI1is was a major change, and brought a certain sadness for Collis as he no longer had the direct and close contact with the Board members, but this was overridden by the joy of seeing the development of the Faith into the future.

As the years passed, and the children grew up, his dear wife and devoted partner in all their services to the Cause háavelled with Collis more and more frequently. During the eight years from 1968 to 1976, culminating with the International Teaching Conferences

in Anchorage, Alaska, in July, and Paris, France, in August of 1976, Collis made 126 visits to 49 countries. Of the eight Oceanic and Continental Conferences held in 1971, Collis attended three-in Singapore, Suva and Sapporo-the trips taking a total of six months and covering 28 countries.

As the number of Hands diminished, it was the wish of the Universal House of Justice that Collis be totally free to travel, so in 1976, he sold his engineering firm in Adelaide. In 1977, he and Madge moved from Adelaide to Rockhampton, Central Queensland. During the last 14 years of his life he made a total of 243 visits to 95 countries on all continents.

In 1982, Collis and Madge attended the International Conference in Dublin, Ireland in June, one of five conferences dedicated to the memory of the Greatest Holy Leaf, and then continued to travel for nearly five months, covering 19 countries.

The pace of his activities was slowed down by two heart attacks in 1986. But a with a high point

Graham Hassall summed up Collis' qualities when he wrote on behalf of the National Spiritual Assembly of the Baha'is of Australia: "Who can adequately portray the qualities of such a man? He exemplified spirit in action. He was holy, active and practical, pure and radiant. He possessed authority, he inspired confidence, he showed love. He had the power of attraction."

One of his exhortations to the friends was to delve constantly into the Holy Writings, as well as the writings and letters of the Guardian and the messages of the House of Justice. He most certainly practised this himself; the Writings were his mine and he shared the gems he found with all the friends. His "book" of quotations that was with him always is well known to those who met him, along with his well worn and highlighted copies of the Will and Testaments of both Baha'u'llah and 'Abdu'l-Baha, from which he invariably quoted.

In September 1990, Collis and Madge set out on a visit to Asia,

less severe heart attack in June 1988 did not scheduled in Lahore,
Pakistan, for the Interstop him travelling from September onwards
national Youth Conference. This was not to
to Laos and China! Nothing would stop Col- be, for he left this world
on Saturday, 29 Seplis visiting the friends , even if they were in tember
following a heart attack while on top
remote villages or islands where access was of the world in Kathmandu,
Nepal. Collis had
possible only by foot, maybe bicycle, or been involved in a number
of firsts over the
dugout canoe. The extent of his travels in years, and his passing
achieved yet another:
some areas of the Pacific is unparalleled. the first ever publicity
for the Faith in Nepal
As one of the Counsellors to travel in the in both the Nepalese and
English newspapers.
island areas of Australasia, Howard Harwood, Truly, he "died with his
boots on", doing
wrote: "One thing I soon discovered was what he loved best- serving
the Cause.
that wherever I went, no matter how remote, Four of their five
children and two of their
Collis had been there ahead of me. He was sons-in-law were able to go
to Kathmandu to
well known and respected everywhere." be with Madge. Collis was
laid to rest in the
Collis had a sense of fun and liked to Baha' i cemetery overlooking
the beautiful
relax his audience by telling jokes. He had valley of Kathmandu, with
the snow-capped
quite a collection which he used to illustrate peaks of the Himalayas in
view.
his points on spiritual matters in his talks. On 30 September 1990,
the Universal
He was also quite adept at teasing. However, House of Justice sent the
following message
he was also very sensitive: sensitive to good to all National Assemblies:
music, and sensitive above all to the spirit of
the Faith and the power of the Words of DEEPLY GRIEVED ANNOUNCE
PASSING VALIANT
Baha 'u 'llah which often visibly moved 1-IAND CAUSE GOD COLLI S
FEATH ERSTONE
him- and consequently, others. WHlLE VISITING KATllMAN
DU, NEPAL, COURSE

EXTENSIVE JOURNEY ASIA. HIS NOTABLE AS MEMBER AND LATER SECRETARY

NATIONAL
ACCOMPLISHMENTS AS STAUNCH, FEARLESS SPIRITUAL ASSEMBLY CRADLE ADMINIS-
DEFENDER COVENANT, I-IIS UNCEAS ING COM- TRATIVE ORDER, AS SECRETARY-GENERAL
MITMENT PROPAGATION CAUSE ALL PARTS INTERNATIONAL BAHA ' I COUNCIL FOLLOWED
WORLD, ESPECIALLY PACIFIC REGION, HIS BY HIS OUTSTANDING LABOURS AS MEMBER
UNREMITTING PERSEVERANCE FOSTERING UNIVERSAL HOUSE OF JUSTICE SINCE ITS
ESTABLISHMENT LOCAL, NATIONAL INSTITU- INCEPTION. PRAYING SHRINES PROGRESS HIS
TIONS ADMINISTRATIVE ORDER, HIS EXEM- RADIANT SOUL, CONFIDENT RICH WELL-
PLARY DEVOTION TO WRITINGS FAITH, HIS DESERVED REWARD ABHA KINGDOM HIS
OUTSTANDING PERSONAL QUALITIES UN- UNIQUE CONTRIBUTION PROGRESS CONSOLI-
SWERVING LOY ALTY, ENTHUSIASM, ZEAL AND DATION FAITH NORTH AMERICA AND AT
DEDICATION, DISTINGUISH HIS MANIFOLD WORLD CENTRE. EXTEND LOVING SYMPATHY
SERVICES THROUGHOUT MANY DECADES. HIS BELOVED WIDOW WHO SHARED SUPPORTED
OFFERING PRAYERS HOLY SHRINES BOUNTIFUL HIS SERVICES THROUGHOUT PERIOD l-IIS
REWARD HIS RADIANT SOUL ABHA KJNGDOM. DISTINGUISHED PROFESSIONAL CAREER, HIS
ADVISE FRIENDS EVERYWHERE HOLD BEFIT- BRILLIANT LABOURS CAUSE GOD, AND TO HIS
TING MEMORIAL GATI-IERINGS, PARTICULARLY BEREA YEO DAUGHTERS AND FAMILY. ADVISE
IN MASHRIQU'L-ADHKARS, RECOGNITION HIS FRIENDS EVERYWHERE HOLD BEFITTING
MAGNIFICENT ACl-IIEVEMENTS. MEMORIAL GATHERINGS, INCLUDING COM-
MEMORATIVE SERV ICES IN HIS HONOUR ALL
MASHRIQU'L-ADHKARS.

The National Spiritual Assembly of the Baha'is of Australia organised a memorial service at the House of Worship, Sydney, at noon on Sunday, 4 November 1990, which was attended by all the immediate members of Collis' family, except three of his grand-

Universal House of Justice
27 January 1987

Charles Wolcott was his parents ' first child, born in Flint, Michigan, U .S

.A., on 29 Sepchildren who were unable to travel from tember 1906. His father, Frederick Charles
overseas. The service was very moving and Wolcott, an accountant whose business
beautiful and was followed by a public interests were overshadowed by his love for
tribute in a venue especially organised for music, formed a small-town orchestra in
the occasion and completed with the gentle which his son participated, on the piano and
lamentations in the forn1 of rain from the accordion, from an early age. By the time
celestial heavens. Charles reached high school he had his own
GRAHAM AND KAYE WATERMAN , four-piece orchestrn (piano, banjo, saxo-
WITH MADGE FEATHERSTONE phone, drums) for playing at school dances.
When he attended the University of Michigan,
his larger band, "Charley Wolcott and his
Wolverines", played for faculty (ballroom)
CHARLES WOLCOTT dances and his smaller bands for fraternity
1906- 1987 and sorority (tea) dances . In the 1920s he
went to the larger city of Detroit to play
DEEPLY GRIEVED PASSING DISTINGUISHED piano in hotels and ballrooms with the Jean
SERVANT CAUSE GOD, DEDICATED WORKER Goldkette Organization and also performed
HI S VINEYARD CHARLES WOLCOTT. SELF- on radio shows.
LESSNESS, HUMILITY, COURAGE, NOB ILITY, Charles married Harriett Marshall, from
FAIR-MINDEDNESS, PERSEVERANCE CHARAC- his hometown of Flint, on 30 August 1928,
TERIZED HIS UN INTERRUPTED SERV ICES and soon after they moved to Toronto, Canada,
COURSE HALF A CENTURY, IN HIS CAPACITY then New York where, in spite of the

Depression, he was always able to find work
as a pianist, composer, arranger, or conductor with the Paul Whiteman Band, Benny
Goodman, the Dorsey brothers, Columbia
Records, and network radio programs such
as Burns and Allen (George and Gracie),
Kate Smith, and Bob Hope.
While the Wolcotts were living in New
York City, their two daughters, Sheila and

Marsha, were born. The apartment building in which the family lived was managed by a Baha'i couple, and about 1935 they were intráoduced to the Faith. Their interest in the Teachings was nurtured in New York, but they did not become Baha'is until later in California.

Fascinated by the colour and sound developments in motion pictures, Charles moved the family to Hollywood, California, in 1937 and soon began working at the Walt Disney Studios writing music for cartoon shorts, then feature films , such as Pinocchio and Bambi. By 1944 he had become General Musical Director at Disney Studios. In 1950 he transferred to the Metráo-Goldwyn-Mayer (MGM) Studios as Associate General Musical Director and in 1958 became General Musical Director. In 1955, after he placed on which he Bill Haley's song "Rock Around The Clock" in the MGM movie Blackboard Jungle, the "rock and roll" music craze spread worldwide.

Charles and Harriett enrolled in the Baha'i Faith in Los Angeles in August 1938 and were members of the Los Angeles community for the next 22 years. During this period he composed music as a setting for some of the prayers ofBaha'u'llah including "From the Sweet Scented Stráeams", "O

Charles Wolcott as chai1man of the American Southwest Teaching Committee (1950-1952); and served as chairman of the American National Teaching Committee (1953-1956). In 1953, he was elected to the National Spiritual Assembly of the United States served as vice-chairman until 1960.

It was during this period that the Baha'i world lost its beloved Guardian, Shoghi Effendi. When the Hand of the Cause of God Horace Holley, who had served on the National Assembly since 1923 and spent 34 years as its secretary, was called to the Baha'i World Centre as one of the nine Hands to serve in the Holy Land, Charles was elected secretary of the National Assembly in 1960. In January 1960 he

Thou By Whose Name", and "Blessed is the Spot."

Charles was appointed to be a member of the Inter-America Baha ' i Teaching Committee (1942- 1944); served as chairman of the National Audio-Visual Education Committee (1946-1948); was elected to the Los Angeles Local Spiritual Assembly (1948- 1960) and served as chairman or vice-chairman; served

of the Faith" [Shoghi Effendi, letter to the American Baha'i community dated 19 July 1956, cited in The Baha'i World, volume XIII, 395]. Following the passing of the Guardian in 1957, the Hands of the Cause of God-who administered the Faith from the passing of Shoghi Effendi until the election of the Universal House of Justice in 1963- called for the election of nine members for the International Baha'i Council by postal ballot from all National and Regional Spir- itual Assemblies in the Baha'i world at Ri9van 1961. The elected Council was to work under the direction and supervision of the Hands of the Cause residing in the Holy

resigned his position as head of the Music Department at MGM Studios and he and Harriett moved to Wilmette, Illinois, so he could take up his duties in the National Baha'i Center.

In January 1951 , Shoghi Effendi had formed a Baha'i International Council to assist him in the work of "expansion and consolidation of the international institutions which he would be re-elected to subsequent terms in 1968, 1973, 1978 and 1983. He died suddenly, toward the end of his last term, on 26 January 1987.

Throughout their 26 years at the Baha'i World Centre, Harriett devoted herself to assisting in various offices at the Centre as well as being Charles' lifelong companion during 58 years of marriage. Their love of music was sustained by regular attendance at the performances of the Israel Philharmonic Orchestra. And, as a gift to the Baha'i friends at the World Centre, they frequently opened their home for musical evenings.

The demanding work as a member

of the
Land for a two-year term of office, and left little time or
would cease to exist upon the election of the first Universal House of Justice. At Ri9van 1961 , Charles Wolcott was one of the nine elected to the International Baha'i Council and was elected by that body to be its secretary-general.

Charles and Harriett moved from the United States to the Baha'i World Centre in 1961 to take up his two-year post on the International Baha'i Council, not knowing that his service to the Faith would keep him in that Holy Spot for another 26 years until of the imporhis death.

On 21 April 1963, the first day ofRi9van in the year 120 B.E, the Centenary anniversary of the Declaration by Baha' u'llah of His sacred Mission, the election of the Universal House of Justice was held in the House of the Master in Haifa. The delegates invited to this first International Convention were the 504 members of the 56 National and Regional Spiritual Assemblies who were charged with the sacred privilege and

Universal House of Justice
energy for creating musical compositions,
but music listening was a constant source of
strength and spiritual enrichment. Amongst
his papers was found the compilation
"Extracts from the Baha'i Writings on
Music" in which he had underlined certain
passages such as: "We have made music a
ladder by which souls may ascend to the
realm on high" [Kitab-i-Aqdas]; "A wonderful song giveth wings to the spirit and filleth
the heart with exaltation" [Baha 'i World
Faith, 334]; and "Music is one of the important arts ... .
although music is a material
affair, yet its tráemendous effect is spiritual,
and its greatest attachment is to the realm of
the spirit.... In this Cause the art of music is
of paramount importance" [Abdu 'l-Baha,
"Table Talk," ' Akka, July 1909, quoted in
Herald of the South, 13 January 1933, 2- 3].

For the occasion of his 80th birthday in
September 1986, he and Harriett tráavelled to
Santa Monica, California, to join most of
their family in a celebration.

This was the
duty of voting for the nine people of the
Baha ' i world community who would com-
prise the membership of this first Universal
House of Justice. The results of the election
were announced at the close of the morning
session of the Convention on 22 April.
Charles Wolcott, who had received the high-
est number of votes, found himself now a
member of the Universal House of Justice to

last time they were all to be
together. If there
was any regret in his happy
and productive
life it was only this , as he
wrote to his grand-
daughter who was pioneering in
Yugoslav ia:
It's sad not to be present
during these
precious days when one 's
grandchildren
and great grandchildren
are spreading
their wings. But there are
compensations,
however, when we realize
the wonderful

services being rendered by the vanous
family members .... Nana and I send you
loads of love, sorry it can't be lemon pie
too. Maybe next year, Nana will make
one for you when you come [to Haifa].
Hasta la vista! [signed] Baba.

The letter is dated August 1986 and the
wish could not be fulfilled. Five months
later he passed away and was buried in
the Baha'i Cemetery at the foot of Mount
Carmel after a long and distinguished life
dedicated for almost half a century to the
Blessed Beauty, Baha' u 'llah.

Memorial services were held throughout
the world including one arranged by his wife

HOWARD BORRAH KAVELIN
1906--1988

HEARTS LADEN WITH SORROW OVER LOSS TO
BAHA'i WORLD OUR DEARLY-LOVED FORMER
COLLEAGUE H. BORRAH KA YELIN OUTSTAND-
ING SERVANT CAUSE BAHA'U'LLAH. INDOM I-
TABLE FAITH, RIGOROUS CONSC IENTIOUSNESS,
IRREPRESSIBLE OPTIMfSM, UNFA ILING RE LI-
ABILITY, UNBLEM ISHED TRUSTWORTH INESS
AMONG BRJLLIANT QUALITIES WHICH SHONE
THROUGH HIS NEARLY HALF CENTURY MONU -
MENTAL SERVICES TO CAUSE HE CONSTANTLY
I'ROMOTED AND DEFEN DED TO LAST DAYS
HIS DISTINGU ISHED LIFE. HIS EXTENS IVE

and daughters in the Los Angeles Baha'i Center on 12 April 1987. One of Charles' music colleagues from his days at MGM Studios, Johnny Green, closed his "Appreci- ation" remarks saying: "Tluáoughout the years since the end of our MGM togetherness, Charles and I have remained close through regular correspondence and intermittent in- person visits. His letters shared with me the difficulties and h01rnrs that the Baha'is were experiencing [in Iran] and his efforts to deal with these soul-searing situations. And, tluáough it all, the beauty of his faith, the purity of his spirit, his divinely inspired patience, calm and kindness imbued life with a strong feeling of hope. All of you here know, even far better than I, what a dynamic force for good Charles Wo lcott was, not only in the wide circles where he was personally known, but throughout this sorely troubled world. It was my privilege to spend a couple of hours with Charles in per- son here sh01ily before his final return to Haifa [in September 1986]. How eagerly he

INVOLVEMENT BAHA' i ADMINISTRATIVE AF-
FAIRS BEGAN IN 1941 WITH HIS NINE YEARS
ON LOCAL SPIRITUAL ASSEMBLY NEW YORK
AND INCLUDED 13 YEARS ON NATIONA L SP IR-
ITUAL ASSEMBLY UN ITED STATES, TWO
YEARS ON INTERNATIONA L BAHA' i COUNC IL
FOLLOWED BY QUARTER CENTURY MEMBER-
SHIP ON UN IVERSAL HOUSE OF JUSTICE. HIS
MANIFOLD SERVICES ES PEC IALLY MARKED
BY HIS DILIGENT EN DEAVORS TO ASS IST
DEVELOPMENT EXTERNAL AF FAIRS AGENCIES
BA HA' i INTERt'\/ATIONAL COMMUN ITY, HIS
DEFTNESS FOR DIGNIFIED PROMOT ION FINAN -
CIAL INTERESTS FAITH, 1-llS LUSTROUS RECORD
IN CONNECTION ACQU ISITION IMPORTANT
PROPERTIES INCLUDING MANS ION MAZRA'IH
AND HOUSE 'ABDU'LLAH PAS HA.
OFFERING ARDENT SUPPLICATI ONS I-IOL Y
THRESHOLD IHAT HIS NOBLE SOUL MAY BE
RICHLY REWARDED AB HA KINGDOM AND
THAT BLESSED BEAUTY MAY SURROUND HIS
BELOVED WIFE FLORE AN D DEAR CH ILDREN
WITH DI VINE MERCY AN D ASS ISTANCE.
ADV ISE HOLD MEMORIAL

GATHERINGS IN
was looking forward to his working retire- HI S HONOUR ALL HOU SES WORSH IP AND
ment! And now he has been called home .... THROUGHOUT BAHA'i COMMUN ITY.
In my heart of hearts I know that Charles Universal House of Justice
Wolcott 's noble and courageous spirit has
been given as an inspirational beacon to all H. Borrah Kavelin was born in Russia to a
of us to make this world the far better place distinguished Jewish family on 16 March
that it just has to be because he passed this 1906, the sixth of seven children. They
way." immigrated to the United States when he
SHEILA WOLCOTT BANAN I was three years old and remained in Denver,

Colorado. His father was a greatly beloved apartment in New York, Bonah found that
Rabbi in Denver, a pillar of the Jewish com- over the period of several years when he and
munity and well known as a healer. He lost his wife were studying the Faith, not one
his life caring for others during an influenza question he raised failed to elicit a meaningepidemic. His mother was founder of the ful, satisfying answer. By 1940, he decided
Beth Israel Hospital and Old Folks' Home in that he must serve a Faith which stood for all
Denver. the principles in which he deeply believed.
As a young lad, Borrah had obtained a job The Kavelins had three children: Linda,
as an usher at an opera house. His love for Thomas, and John. Over the years the educamusic drew him to New York City, and his tion of the children in the Teachings of the
debut as an operatic tenor occuned on the Faith received much emphasis as part of
stage of Carnegie Hall. Through music, he family life. Every summer was spent at
met Martha Hamilton, a pianist studying at Green Acre Baha'i School in Eliot, Maine.
the Juilliard School of Music in New York. Bonah and Martha Kavelin were instrumen-
They were manied in 1936. tal in establishing a very successful

Those were difficult financial times for everyone during the Great Depression, and a singer's life could not support a family . So Bonah turned from his musical career to become a secretary to the director of a real estate firm. His diligence and ability were soon recognized, and he became a partner in that original firm, and then served as the executive vice-president for a number of commercial realty companies in New York.

In 1943, he joined the distinguished film of Durand Taylor and Company where he was partner and executive vice-president for 20 years. His company, which bought, sold and managed skyscrapers, was known in financial circles as "the Tiffany's of the real estate world." He received two awards during his career, both for the most outstanding transactions of the year.

He had a pristine reputation for trustworthiness and honesty, considered by some to be rather unusual qualities in the realty world. One client who was visiting their home said to Mrs. Kavelin, "Your husband has only one flaw. He is too honest." She replied, "Would you do business with anyone else?"

children's sunday school on Long Island.

They also had regular firesides in their home, and youth firesides with standing room only.

From 1941 to 1950, Bonah served on the Local Spiritual Assembly of New York City, for seven years serving as chairman of that body. In 1950, he was elected to the National Spiritual Assembly of the United States. His services on the National Assembly continued for 13 years, during which he served for a number of years as treasurer and from 1958 to 1963 as chairman.

In 1955, during a surge of persecutions of the friends in Persia, he was very actively involved and instrumental in gaining recognition of the plight of the believers. Through his efforts and those of others working on this issue, the force of the world-wide Baha' i community was brought to the attention of the highest dignitaries of the Iranian government. Because he conducted himself with perfect decorum and dignity as well as deep assurance of the support of the Blessed Beauty, he was often called upon to represent the

National Assembly in meetings with one else?" He laughed and admitted that he would not.

Bonah Kavelin's first exposure to the Teachings of the Faith was through the fire-sides of Vaffa and Saffa Kinney, a couple on several misdearly loved by 'Abdu'l-Baha. While attending gatherings in their large brownstone

top level officials.

Bonah served as a trustee for a number of Baha'i properties, including Green Acre Baha'i School, and he represented the National Spiritual Assembly sions. In 1957, he chaired the first national convention for the formation of the National

Spiritual Assembly of the Benelux Countries (Belgium, the Netherlands and Luxembourg), and the National Spiritual Assembly asked him to represent it at an international conference to be held the following year in Kampala, Uganda.

Shoghi Effendi, to whom Bonah Kavelin was deeply and personally devoted, invited him to come on pilgrimage directly after the Kampala Conference. He had never had the bounty of meeting Shoghi Effendi personally, and he was deeply touched by the opportunity to pay homage to him. However, this meeting was never to occur. The greatest blow ofBonah's life came when he learned of the beloved Guardian's untimely death in London, shmily before they were to meet. He grieved openly, as did so many others. After this, he dedicated himself more and more to the service of the Cause for Borrah Kave/in which Shoghi Effendi had given his life.

Following Shoghi Effendi's passing, the Baha' i world was in turmoil. The interna- tional Baha'i community looked to the Hands of the Cause of God for guidance. In 1961 the Hands decided that an International Baha ' i Council should be fo1med for two years. Borrah Kavelin was among those

forward with great excitement and eager anticipation to the election of the first Universal House of Justice, described by 'Abdu ' l-Baha as that body which is "to be universally elected and established" and would be "under the care and

protection of
elected, and he served the Council as the Abha Beauty, under the shelter and
member-at-large rather than in residence in unening guidance of His Holiness, the
Haifa and was given permission to continue Exalted One." (Baha 'i World Faith, p. 442)
serving on the National Spiritual Assembly. The election took place in the House of
Much of the work with which he was the Master, ' Abdu ' l-Baha, in Haifa, Israel,
involved was of a very serious nature. In and the first members of the Universal House
1961 during the Moroccan crisis, a time of of Justice were introduced during the World
severe persecutions of the believers in that Congress, held in the Royal Albert Hall in
country, he was one of those asked to serve London. As their names were read, the nine
the international community in organizing a men of the House of Justice took their places
campaign to protest against the imprison- on the stage. Borrah Kavelin told his family
ments and impending executions ofBaha ' is. later that he had had tears streaming down
Cables poured in from every comer of the his face and fe lt a profound humility such as
world, from Paris, France to Tegucigalpa, he had never experienced before.
Honduras. The Moroccan government was Before he moved to the World Centre in
forced to hear the voices of people all over Haifa, a luncheon was given
in a distinthe globe, from places it had never even guished private club in New York so that
heard of! It had a powerful effect and the many of his business associates could pay
persecutions abated. their respects and say goodbye. They were
In 1963, the whole Baha' i world looked one and all moved by the choice he was

making and profoundly respectful of the path well and felt ready to begin
a life of retiláehe had chosen. Unfortunately, his marriage ment in the United States.
did not survive the háansition, and Martha did The National Spiritual Assembly asked

not accompany him to the Holy Land.
He served the Universal House of Justice for a full quarter of a century, from 1963 to 1988. He was beloved at the World Centre for his diligence and the powerful energy and professionalism he brought to his tasks , pa1iicularly in the acquisition of properties fulfill his comfor the Faith. Two of the crowning achievements which highlighted his service to the Universal House of Justice were the purchases of the Mansion of Mazra' ih and the House of 'Abdu'llah Pasha in 'Akki

Mr. Kavelin represented the Universal House of Justice on four significant missions to Iran to consult with the friends there about the financial needs of the Faith. His first trip was in 1965, the second in 1970 to consult about I:Iuququ ' llah, the third in 1975 to consult making a presensu lt about the raising of the Universa l House of Justice on Mount Carmel, and the fourth in 1978.

In 1970 he met and married a beautiful, devoted, and distinguished believer from Tihran, Manij eh Flore Taheri [Manizhih F lore Tahiri] . She was his helpmate for the

Mr. Kavelin to serve as a keynote speaker at six regional "Vision to Victory" conferences tluáoughout the United States, and he was delighted. This became the driving force of his day-to-day life. When the cancer recurred, and his health began to fail rapidly, he was even more driven to fulfill his commitment to these conferences.

He was able to address the first conference in Boston, Massachusetts: his frail voice did not diminish the ardor with which he spoke to the friends of the imperative necessity to raise the Arc on Mount Ca1mel.

However, by the time his plane arrived at the second conference site, in Chattanooga, Tennessee, he was so ill that he had to be rushed to the hospital in acute distress. His undeviating concern about tation as he had promised was creatively solved by a doctor who asked if the Baha'is could videotape his talk there, in the hospital room. Mr. Kavelin agreed and arrangements were swiftly made to tape his talk.

Shortly after the talk, Mr. Kavelin lapsed into a coma. However, he

recovered to the
next 20 years and often served as his háansla- extent that two minor "miracles" were to
tor on those missions to Iran. occur. One was to give a Thanksgiving dilmer
After the revolution in Iran in 1979, he to thank the doctor and all the many Baha' i
again represented the Universal House of friends in Chattanooga who had been so
Justice at a time when the Baha' i world was kind to him. The other was to return home to
grieving for its losses in the bilihplace of the Albuquerque. He lived another three weeks
Cause. During a ten-week mission, he trav- in his home in Albuquerque,
then on 18 Deceled throughout Europe, Canada, and the ember 1988, he passed away.
United States meeting with thousands of "You wander all your life in search of
Baha ' is who thronged to hear him. His mis- meaning and then you find at the end, at
sion was to explain the state of the Persian the core, there is only the Covenant." These
friends , and the impact on the Baha'i world were among the last words of Bmrah Kavelil1,
community of the persecutions. a man who lived to his last breath the
In 1987, after nearly 25 years of service, commihnent he had made to Baha'u'llah.
at 81 years of age, Borrah Kavelin asked to One of his favorite passages read at his
be excused from serving any longer as a funeral , attended by hundreds of friends,
member of the Universal House of Justice. was "As ye have faith, so shall your powers
Within two weeks from the time his retire- and blessings be." He was laid to rest in
ment was aimounced he was hospitalized for the Failáview Memorial Park ill Albuquerque,
cancer surgery, after which he recovered New Mexico. His epitaph reads simply:

"Howard Borrah Kavelin, 1906- 1988, the tutorship of his cousin, Siyyid I:Iasan
Charter Member of the Universal House of Hashimi-Zadih.
Justice." In 1916, he went with
his cousins to

LIN DA KA YE LIN Porov

QUDRATU'LLAH VAI:IfD-I-'fIHRANi

1900- 1986

Qudratu ' llah Vahid-i-Tihrani was born on 6 May 1900 in Tihran, Persia. His father, 'Ali- ' Askar, was one of the early believers of Kashan who, in spite of being illiterate, how to use a typefound the truth by persistent investigation and embraced the Faith after he heard The Hidden Words of Baha'u'llah chanted at a Baha'i fireside. He exclaimed: "These are the Words of God! He Who revealed them is assuredly the Messenger of God!"

Soon afterward, 'Ali-' Askar changed his residence to Tihran, and wandered in the villages around the city as a peddler of cloth. He had memorized The Hidden Words and used to chant them aloud while on his travels. Through the stirring effect of these Words revealed by the Pen of Baha'u'llah, this illiterate person was instrumental in before his jourbringing into the Baha'i Faith over 400 of his fellow countrymen.

Ramadan and started to work in one of the Baha'i friend's shops. He returned to Tihran in 1922 and was engaged as a teacher in primary classes at the Tarbiyat School. In Tihran one of his cousins, 'Abdu ' llah VaJ:iid, helped him and his mother a great deal during the Depression. People in Persia had just started using family names and Qudratu' llah, following the example of his cousins, chose VaJ:iid-i-Tihrani as his family name.

Qudratu ' llah learned writer, which was new in Tihran, and in 1927 was employed by the Ministry of Finance in a secretarial position. He became well-known for his diligent service, reliability and trustworthiness, and he was sent to India on a special assignment in 1944. In 1946, he was appointed the accountant and director of the Office of the Iranian Agency in India. He returned to Iran in September 1948 and was given the post of assistant director of the archives in the Ministry of Finance.

He was an active and faithful member of the Baha'i community wherever his work sent him. While in Tihran, ney to India, he worked part-time in the office of the National Assembly as secretary

' Ali- ' Askar journeyed on foot to ' Akka in 1876. He spent four months there, frequently in the presence of the Blessed Beauty, and at times while the Holy Words were being revealed. On one such occasion a prayer was revealed for him, and later he was honoured with fom Tablets.

Qudrah1'llah, which means Power of God, was born when his father, in his 70s, had lost 14 children from a previous wife and had married Pari Khanum, a Baha'i widow in a village near Tihran called Varamin. His father soon passed away, and Qudratu ' llah, six years old, was brought up by his mother with the help of relatives , under severe financial hardship. He went through primary education in the Tarbiyat School in Tihran Mr. Tihrani accomand attended Baha' i study classes under him as a private secretary. In

in charge of the correspondence files. He also served on the Persian Holy Places Comin mittee. Once in 1943, in response to a call by the National Spiritual Assembly for homerevealed. On one such occasion a prayer was front pioneers, he and his family moved to MaJ:iallat, a village to the south of Tihran; but within a few months he was recalled to the capital by the Ministry of Finance, in which he worked, and was sent to India.

During the four years he spent in India, he served the Faith in Bombay and was elected a member of the Local Spiritual Assembly.

When the petroleum industry in Iran was nationalized in 1950, Mr. Allahyar ~alil:i, one of the directors of the Ministry of Finance, arrived in A.badan as part of the government representative body, with panying

the southern part of Iran for six months immediately after pilgrimage. This proved to be the best means of alleviating his grief and despondency.

When Mr. 'fihrani reported on his assignment to the Guardian, He advised him to pioneer out of Iran, and recommended Japan, a pioneer goal in the Ten Year Crusade.

Thereupon Mr. 'f ihrani retired from government service and left Iran, arriving in Tokyo 4 October 1957. On the advice of the National Spiritual Assembly of North East Asia, he pioneered to the northern island of

Hokaido, and settled in Sapporo as the first pioneer. When he arrived there was only one Baha'i in Sapporo, but 17 months later the first Spiritual Assembly of the Baha'is of Sapporo was formed with Mr. 'fihrani being among those elected.

With the help of two new Baha' is in Sapporo, he held meetings to teach the Faith in the neighbouring cities. This diligent service continued 16 years during which he made occasional journeys outside Japan to renew his visa. He suceeded in bringing into the Faith a number of natives from the Ainu tribe, and encouraged them to build Baha' i centres in three towns. The National Spiritual Assembly of Japan wrote:

Qudratu 'llah fihrani

If there is one quality that we all remember about Mr. Tihrani it was his great love. He was elderly when he came to Japan and he never learned to speak Japanese. His health was often quite poor, and his income was limited. But there was no limit on his great love, which compassed everyone he came into tact with. All felt it, and will always remember him.

The cold weather of Hokaido Island, with frost and snow half of the year, deteriorated and she passed away in 1956.

September 1954, he was officially appointed the office manager for the board of directors in charge of the transfer from the British Petroleum Company to the Anglo-Iranian Oil Company. In May 1955, when Mr. Bazargan, a devout Muslim, became general refineries manager, Mr. Tihrani, who was known to him to be a trustworthy employee and a devoted Baha'i, was appointed director of the general office in the Abadan refinery. He was provided with first class residence in Abadan, and lived there with his family. Mr. Tihrani's family consisted of his wife, Na~riyyih $a~il;i, a son named Farhad, and a daughter named Parivash. The chilcondren were sent to England to pursue higher studies. Na~riyyih Khanum accompanied her husband in all his places of work. In Abadan, however, in 1954 her health steadily deteriorated and she passed away in 1956.

finally caused Mr. Tihrani to suffer from severe backaches, and the doctors recommended he should leave the place.

tragically permission granted reached them shortly after Mrs . Tihrani had passed away, and he had to go alone. The beloved Guardian suggested a number of teaching trips to the Baha'i

Centre and held Baha'i meetings and study classes to encourage and deepen the friends. After four months he was asked by the Hand of the Cause to go on a teaching trip to the Philippines. In 1971, he was invited by a pioneer family to the island of Guam, and while in that community he was elected a member of a Local Spiritual Assembly.

Finally, at the invitation of Counsellor Suhayl 'Ala'i, he went to Samoa on 17 March 1974. Here, with guidance and assistance from Mr. 'Ala'i he performed lengthy and valuable teaching trips to most of the islands in the Pacific. He was privileged to meet with the King of Western Samoa, His Highness Malietoa Tanumafili II, and enjoyed a warm and enduring friendship with the Prime Minister of the Cook Islands, Sir

Mr. and Mrs . 'fihrani had applied to go on pilgrimage to the Holy Land together, but

In 1970 he was sent by the Hand of the Cause of God Ra~atu'llah Muhajir to Hong Kong, where he stayed in the Baha'i Centre and held meetings and study classes. After visiting his son in England he went to Zimbabwe to live with his daughter Parivash Harvey. Old age and weakness, however, did not prevent him from going on teaching trips in Zimbabwe and to the neighbouring countries of Zambia and Malawi under the guidance of Counsellor Shidan FatJ:t-i-A '?'.am.

Mr. Tihrani 's whole life was dedicated to serving his Lord. He passed away in May 1986, after an operation for a fractured hip.

The following telex was sent to Zimbabwe by the Universal House of Justice on 22 May:

DEEPLY GRIEVED PASSING FAITHFUL CONSECRATED PROMOTER FAJTH QUDRATU 'LLAH VAHID-TEHRANI. HIS LONG RECORD DISTINGUISHED SERVICES FAITH IN MANY LANDS

Thomas Davis, and with Lady Davis, who LOVINGLY REMEMBERED. CONVEY RELA-
was a Baha'i. TIVES DEEP SYMPATHY
ASSURANCE FERVENT
In total, Mr. Tihrani travelled to more PRAYERS HOLY SHRINES HIS
NOBLE SOUL.
than 50 countries and islands after his retire- FU ' AD ASHRAF
ment, including Australia, New Zealand, the
Hawaiian islands, across the United States,
and several countries in Europe and Africa. WINNANIK AND MUBARAK
His greatest joy was visiting isolated commu- c.1959-1984/1948-1986
nities and bringing to them the reassurance
of the love ofBaha'u'llah. Mubarak was born in 1948 in
Canga'an
Correspondence with friends was another village, Genteng sub-district,
Banyuwangi
noteworthy feature of Mr. Tihrani's activi- district, East Java province,
Indonesia. He was
ties. For more than 25 years this devoted the fifth of seven children
of Mul.iammad
servant of Baha'u'llah kept up a continuous $aliJ:t, a farmer and a
staunch Muslim, who
stream of correspondence with Baha' i raised his family in an
atmosphere of piety.
friends around the globe, encouraging them In 1966, the family moved to
Lampung,
through his letters containing prayers, quota- South Sumatra. Mubarak
completed six years
tions from the Holy Writings, stories of the of elementary and three years
of secondary
lives of early believers, and pictures of school.
places and people prominent in Baha'i In 1975, as a result of a
three-months visit
events. by a close friend of
Mul:iammad $alil:i, the
The Hand of the Cause of God Abu'l- family came to know about the
Baha'i Faith
Qasim Fay<;!i asked Mr. Tihrani to visit Iran and embraced it the following
year. Mubarak,
on his behalf to encourage the believers who was also a farmer, had
achieved an
there to be steadfast, a task which he will- unsavory reputation, but he
now abandoned
ingly performed for nine months during his old ways and became an
eager and
1977 and 1978. In 1983, bodily ailment and enthusiastic believer,

fearless in spreading
financial difficulty- his pension had been the Faith among his friends and neighbours ,
cut off by the new management of the oil and in proclaiming it to government officials
company-forced him to abandon the field throughout the district.

Winnanik Mubarak

In 1970, he manied Wi1U1anik, known to her friends as 'Nani', who had been born into a Muslim family in Ngawi in about 1959. She also accepted the Faith, and the couple farmed on a small scale. Three children were born to them. They taught their children Baha'i principles, frequently held Nineteen Day Feasts in their home, and attracted others to the Faith. Much of the progress of the Cause in Lampung province was the result of their efforts.

When, in 1981, Mubarak, his wife and his younger brother, Wahab, as well as ' Abdu'l-Hadi Wibowo and Kurdi, two other local believers, acknowledged themselves as Baha'is on their identity cards, the Islamic clergy and others in the village community began to oppose the Baha ' i Faith and to spread abroad fa lse accusations that the Baba 'is were enemies of Islam. As a result, around her

They explained the principles of the Baha'i Cause and acknowledged the divine origin of all the great religions of the past, including Islam. They were given a sympathetic hearing and released. However, the 'ulama continued to make false accusations against the Baha'is and stined up feelings against them among the people by broadcasting false reports over the radio.

On 17 January 1984, Mubarak and three other Baha'is had their Baha'i books seized by the police. Refusing an invitation to recant their belief, they were in1prisoned and sentenced to terms ranging from two to five years.

In the difficult circumstance of being forcibly separated from her husband, Nani snuggled to keep her family intact. She made a living for herself and the three children by buying chickens in the villages

on 23 November 1982, Mubarak, 'Abdu'l-Hadi, and Kurdi were required to present themselves to the Military Commander in Tanjungkarang where they conducted themselves with equanimity before a trial panel and jury during an intensive interrogation. Panjang City

home, then selling them in the market, 80 kilometres away-an undertaking that required her to use dirty, overcrowded public náansport. She would leave her home each day at six o'clock in the morning, depart for Panjang City about ten, and return

home at ten o'clock in the evening, day after day, without cessation, and without complaint. During this time she also visited her husband and the other Baha'i prisoners regularly, negotiated with a lawyer in Tanjungkarang regarding their case, attended court sessions, initiated solicitations at the office of the court, and made every attempt possible to obtain redress of injustice in the face of implacable official indifference. It is through Nani that the detailed knowledge of the court proceedings in these cases were made known to other Baha'is.

At last the great stress of dealing with the authorities, together with the physical strain of working to keep her family together, took their inevitable toll. In her eighth month of pregnancy, Nani suddenly fell ill. She died shortly thereafter on 13 July 1984. She was unstinting in her attempt, on behalf of the four imprisoned Baha'is, to wrest justice

progress of his soul; it praised his steadfastness and spoke of him as the very essence of faith and sincerity.

Adapted from reports provided by DR. M. SAMANDARI and from a memoir by K.H. PAYMAN

DIPCHAND L. KHIANRA
1913- 1986

Dipchand L. Khianra was born on 13 October 1913 at Thathanagar, some miles off Karachi, in Sind Province-then part of India. His mother hailed from a very staunch Hindu family. His father was from Arya Samaj and had his business in Bahrain. Dipchand had one sister.

From his childhood, Dipchand showed an aversion to rituals and ceremonies.

In accorfrom a prejudiced and insensitive judiciary. dance with a Hindu custom, at the age of
She faced this daunting challenge with 12 the sacred thread ceremony-something
remarkable resolution and never failed, on like Baptism in Christianity-was performed
her regular visits, to bring cheer to the hearts on him. In those days these ceremonies
of the prisoners who will always be grateful would last for 10 to 12 days. However, the
for her valiant efforts. very next day after the ceremony, Dipchand
When informed of his wife's death, removed the thread from his neck and cast it
Mubarak was inconsolable but he resigned away in the river, saying: "This thread is not
himself to the will of God and entrusted his going to protect me from evil, but it will
three children to the care of Baha'u'llah. always keep me away from Muslim and
Since his children were also the children of Christian friends".
the Baha'i community, he told his friends, Dipchand had his primary
school educahe relied upon the believers to provide them tion in his native village. He had not as yet
with a Baha'i education. His steadfastness in acquired even the matriculation standard
the Cause ofBaha'u'llah remained unshaken when his father passed away. After his
despite the added suffering caused by the father's death, Dipchand had to look after
death of his young wife and his concern his mother and his sister, with the help of
about the welfare of his children. one uncle. His love was exemplary: to his
After a two-year confinement, Mubarak mother he was a promising son; to his sister,
was released from prison on 17 January a loving brother.
1986. He and his younger brother, who was For his secondary school education,
released on the same date, went to work for Dipchand went to Karachi and stayed with
another brother in whose home Mubarak his maternal uncle. After passing his
Secdied on 25 May 1986 . ondary School Examination, he accepted a
The Universal House of Justice requested job as teacher in one of the schools. His
that his family be assured that it had offered mother and his sister came to live with him.
prayers at the Sacred Threshold for the For higher education, Dipchand attended

D.J. Sindh College in Karachi. It is here that he developed his love for Persian and Islamic culture.

At the age of 22, he married a simple, noble woman named Devki; though not educated, she proved to be a good wife and mother.

In 1937, he received his master's degree in linguistics, with Persian as his principal subject and English as his secondary subject.

In 1957, he obtained a Vidhwana Degree in Hindi. Finally, he could read and write as many as 14 languages, and could speak a total of 19, including Sanskrit. He had command over Persian, Arabic, English, Hindi, Urdu, Sindhi, Gujarai, and other Indian languages -Persian and Arabic being his favourites.

Dipchand mastered Persian poems and could recite hundreds of couplets by I:Iafi~, Sa'di, Rumi, Firdawsi, Ghalib, and many other famous Baha'i and non-Baha'i poets.

He could quote a couplet or a poem most appropriate to the occasion. Because of his rich repertoire, he came in contact with a number of Persians who loved to listen to

Baha'i House in Karachi. Later, his wife took six of their children to Nasik, in Maharashtra, India, to stay with her mother and sister. The Professor stayed in Pakistan with one son, his mother and sister, but he always visted Nasik when he went to India to attend a meeting of the National Assembly.

Professor Khiama finally left Pakistan for India in 1952, making Bombay his home. He joined Jai Hind College as the head of the Persian Department, and also taught Islamic Culture to post-graduate students at Bombay University.

With his arrival in India, Dipchand's responsibilities for bringing up his children and looking after their education increased manifold. Nonetheless, he took great interest in Baha'i teaching and consolidation work and did it with love and zeal. He had made study his regular habit; he studied the Holy Writings thoroughly and counselled friends to do likewise if they wanted to serve the Faith.

Professor Khiama 's --service to the Faith included membership on

National and Local
him for hours. What surprised them most Spiritual Assemblies, and on the New Era
was that a man from a Hindu background School Committee. He taught in Gujarat,
had mastered this language so well. They and in the tribal area of Dang. He was an
were even more amazed that he could quote official translator in most
summer and winverses from the Holy Qur'an from memory ter schools as well as translator to prominent
with ease and felicity. Persian Baha'is visiting
India. He taught at
Among the Persians Dipchand associated summer and winter schools, his favourite
with was Isfandiyar Bakhtiyari, whom the subjects being Baha'i history and the lives of
beloved Guardian had addressed as the Baha'u'llah, the Bab, and 'Abdu'l-Baha. He
"Strong Pillar of the Faith in Pakistan". often wrote articles which appeared in
Mr. Bakhtiyari' s simplicity, and his love for Baha'i newsletters and magazines in various
Baha'u'llah and the Baha'i Faith inspired languages. He also wrote a book entitled
Dipchand's quest to investigate the Faith, Immortals which gives an account of some
and he eventually embraced it in 1942. He early believers in India.
thus became the first Baha 'i of a Hindu In April 1973, the Universal House of
background in the Sind community. He Justice honoured Professor Khiama by
always introduced Mr. Bakhtiyari as his appointing him a Counsellor for South
spiritual father. Dipchand became a member Central Asia and, later, with the formation of
of the Local Spiritual Assembly of the one Asian zone, as Counsellor for Asia. Dur-
Baha'is of Karachi and represented Karachi ing his ten-year tenure as a Counsellor he
at the 1942 National Convention. travelled far and wide. While on his second
With the partition of India in 1947, visit to Afghanistan, his wife passed away in
Dipchand's family was given shelter in the Bombay.

His travels to Bangladesh, Nepal, Sikkim,
Sri Lanka and various cities of India are

memorable and historic. He occupied himself wholly in spreading the Faith and deepening the believers. His delight in meeting the friends was much the same as a father feels on meeting his children. Friends felt happy to meet him; they were inspired by his sincerity and the catholicity of his spirit.

To whichever place his travels took him, Professor Khiama tried to meet all of the friends. He recited prayers and tablets for everyone and explained their meanings; he remembered so many prayers and tablets that people were amazed. His presence enlivened meetings and whenever there was an opportunity, he regaled friends with verses in Persian or Urdu. People felt joyous in his company.

He corresponded with Baha'is in many lands, and he had a treasure-house of Baha'i books from which he recounted very important and inspiring things to Baha'is, exhorting them to serve the Faith. Being a true friend, a noted Baha 'i historian, an abidtrue and self-respecting man, he did not have much of an attachment to the world. He led a simple, honest life and encouraged his children to do likewise.

In 1978, the Universal House of Justice invited the Counsellors to the Holy Land, and Professor Khiama participated in the International Convention in Haifa. He was ever thankful to God for fulfilling his long-felt yearning. From Haifa, he went to Iran, visiting Shiraz, I~fahan, and 'fihran. Later, he was able to visit the Holy Land a second time.

Dipchand Khianra

The passing of Professor Dipchand Khiama deprived the Baha'i community ofa true friend, a noted Baha 'i historian, an abidtrue and self-respecting man, he did not have ing Counsellor, and an illustrious championmuch of an attachment to the world. He led builder of the Faith.

On 2 June, the Universal House of Justice sent the following message to the National Spiritual Assembly oflndia:

HEARTS SADD EN ED PASSING DEVOTED STEAD-FAST PROMOTER CAUSE GOD DIPCHAND KHIANRA . HIS DISTINGUISHED SERVICES FAITH DURING PAST DECADES AS LEARNED TEACHER CHOSEN MEMBER BAHA'I INSTITUTIONS UNFORGETTABLE. ADVISE HOLD MEMORIAL GATHERING VARIOUS STATES INDIA BEARING

His health began to deteriorate in 1984. He kept up his studies, as well as some correspondence, but at last, on 1 June 1986, this gallant soldier of Baha 'u' llah abandoned his physical garment and ascended to the spiritual world. He was 72 years of age. He was survived by four sons and three daughters, of whom two sons and two daughters were Baha'is. The Baha'i Gulistan in Bombay is his resting place.

TESTIMONY HIS UNTIRING EFFORTS PROMOTION CAUSE. ASSURE RELATIVES FRIENDS LOVING PRAY ERS PROGRESS SOUL ABHA KINGDOM.

NATIONAL SPIRITUAL ASSEMBLY OF THE BAHA'is OF] NOIA

'Aziz KHABIRPOUR ('Azizu'llah Khabirpur) 1915-1986

GRlEVED PASSING DISTINGUISHED SERVANT BLESSED BEAUTY AZIZ KJ-IABIRPOUR. HIS OUTSTANDING CONTRIBUTIONS PIONEER ING TEACHING FIELDS CROWNED BY HIS HISTORIC PARTICIPATION ERECTION SEAT UNIVERSAL HOUSE OF JU STICE ON MOUNT CARMEL ENSURE HIS MEMORY ANNALS CAUS E. ASSURE DEAR WIFE, CHILDREN, RELATIVES, f'RI EN DS ARDENT PRAYERS SACRED TI-IRES HOLD PROGRESS HI S RADI ANT SOUL, NOW GATI-IERED ABHA KINGDOM. ADVISE HOLD MEMORIAL GATI-IERING.

Universal House of Justice
10 June 1986

Never again did I see him as joyful and happy except when he received the glad tidings of his appointment as resident engineer for the construction of the Seat of the Universal House of Justice.

'Aziz never considered himself worthy of the many blessings and favours showered upon him. One of his highest aspirations was to take part in the construction of a House of Worship. During the years he was carrying out his task at the World Centre he mentioned over and over again his gratitude for the tremendous bounty of being assigned to supervise the construction of the Seat of the Supreme Institution.

'Aziz was born 21 July 1915 in Tihran.

His mother came from a Baha'i family, whereas his father had embraced the Faith of his own volition. He was very proud of his father and always remembered

Pure-heartedness, loving kindness, sincerity,

his good
trustworthiness, modesty, patience, nobility qualities and attributes and his astounding
of character, and generosity ranked among courage, regarding them as guidelines for
his distinctive qualities. His heart was like a his own life. He used to describe how his
jewel, shining out with all its lustre, illumi- father, a strong man tall in stature, dispersed
nating and radiating warmth. Brimming with a crowd of adversaries of the Faith who were
love for all human beings, he could not bear threatening to attack a pharmacy owned by a
the mercilessness and injustice of this mortal Baha'i, simply by planting himself in front
world, for his heart was sensitive and tender. of the door and saying, 'If you want to enter
In the end it ceased beating, replete with and do any harm to the owners you must do
devotion and contentment. so over my dead body'.
Enamoured of service at the Threshold of 'Aziz was the only son, and his parents
the Blessed Beauty, from the very outset of cherished him dearly. He was
still in secondhis youth, 'Aziz Khabirpur served on various ary school when his father depa1ied from this
committees in Persia such as the National eaiihly life and left on his son's shoulders the
Youth Committee, the National Fund Com- full responsibility of providing for his mother
mittee, and the Mashriqu'l-Adhkar Committee, and three sisters. With perseverance, one of
without seeking recognition or distinction. his most salient characteristics, he continued
But of those services, the most memorable to work as well as to study, and succeeded
remains the night he announced, with eyes in graduating from Tihran's first technical
moist with tears, that he had been instructed university, known as Daru 'l-Funun .
to go to Takur on behalf of the National Being inclined towards sports, 'Aziz was
Spiritual Assembly to implement measures to an active and successful member of various
prevent flooding at the House ofBahci' u' llah. football and basketball teams during his stu-
At that time no road had been built to Takur, dent days and, until the end of his life, he not

and he and his companions had to travel the mountainous part of the journey by horse and mule. He returned overjoyed. He had brought us a pear from the Holy House.

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it with concentrated devotion. "Music," he said, "talks to my heart and strikes the chords of my innermost being."

In October 1950, after he was relieved of the responsibility for his mother and sisters, he married a Baha'i, Nazenine Monadjem (Nazanin Munajjim), and in 1960, following consultations with the National Pioneering Committee, the couple pioneered with their three sons to Luxembourg where their fourth child, a girl, was born.

Although due to his professional situation he often had to be away on business for long periods, during the time 'Aziz could spend with his children he lavished love and affection on them with his whole heart and soul and maintained a true friendship and companionship with them, so compensating for his frequent absences. His ardent hope for his children was that they would receive an excellent and thorough training, laying the

only participated in sporting activities but encouraged his friends and associates to do so. He also had a deep love for music, especially classical Persian music. He listened to

fulfilling his duties as resident engineer for the construction of the Seat of the Universal House of Justice. The architect of that magnificent building, Mr. Husayn Amanat, has paid the following tribute:

What a great bounty it is when one is doing what he feels a special love for from the depth of his heart and what gives meaning to one 's entire life, past and present, his education, professional experience, an opportunity to employ all his potential abilities and talents, and virtues , his love and devotion and what brings him a chance to uplift his human attributes. When one deeply feels he will be assisted in what he will do and is certain that the right path will be shown to him all the time.

This was the feeling of Mr. Khabirpur all through his services as the architect's representative for the execution of the

project of the Seat of the Universal House
foundations for their future services in the
of Justice ....
path of the Blessed Perfection. He never per-
He had built roads and bridges (some of
mitted them to work during their holidays,
them in very difficult, mountainous areas
for he wanted them to use their free time
of Iran), government buildings, airports,
solely in the service of the Faith.
and housing during his entire contracting
For 14 years he served in Luxembourg as
career in Iran, a career which ceased
a member of the National Spiritual Assemwhen he pioneered to Luxembourg. It
bly, the Local Spiritual Assembly, and on
seemed that for his great love for serving
different committees. At one time he was
the Faith and pioneering, he had to sacrigranted the privilege of attending the
Interfice his great love for building and ignore
national Convention in Haifa and of
his abilities in the professional field.
participating in the election of the Universal
However, his potential abilities had been
House of Justice.
stored and were gathering momentum for
To the same degree that he was imbued
his future role in a project that he
with the spirit of pioneering and servitude,
regarded as the main purpose of his pro-
'Aziz communicated a love for life. He
fessional life ....
belonged to those who cultivated ties of
friendship and the art of hospitality, always Every piece of marble in
the building, the
holding the door of his house wide open to doors and windows, the
parapets, the plastereveryone, whether young or old, rich or work, the
roof tiles, and every other item in
poor. Hence he was successful at his pio- the building is a reminder of
Mr. K.habirpur's
neering post, endearing himself to all constant efforts, his
devotion, and love.
people. He was admired and deeply loved by Those years spent at the
World Centre
his friends. can be reckoned among the best
of his life.
In 1974, 'Aziz was called to the Baha'i He was forever thankful, his
heart overflow-

World Centre and served there for 11 years, ing with gratitude to the Sacred Threshold

Y,\N KEE LEONG
1899-1986

On 19 December 1953, a Malayan Chinese artist named Yan Kee Leong signed a card of acceptance of Baha'u'llah. Possibly the only person aware of the historical significance of that moment was Shirin Fozdar, the pioneer who had handed him the card which made him the first believer in Malaya Peninsula. That simple act heralded the birth of a new era not only in his life, but in the life of his country.

Yan Kee Leong was born in Selangor, Kuala Lumpur, Malaya, on 19 November 1899, the fourth child of a poor migrant couple who had come from a village in China to seek a living from the tin mines of Malaya. Extreme poverty caused him to be given up for temporary adoption, and his foster parent 'Aziz Khabirpour gave him the name Kee Leong. His family name was Yan, and according to Chinese for having been entrusted with so unique a tradition, the family name precedes a perservice. sonal name resulting in the name Yan Kee

Early during his sojourn in Haifa he Leong, which was shortened to "Yankee" by dreamt that, accompanied by 'Abdu 'l-B aha, which he was later known to everyone. he attained the presence of Baha'u' llah. The His father died when he was very young Blessed Beauty was standing on the balcony and his mother struggled amidst great hardof a house situated on a hill, beckoning him ship to bring up the family. Yankee was sent to approach while addressing him with the from one school to another in the care of words, 'Come in! Come in!' The next morn- relatives and friends, until he was finally ing, as he recounted his dream, he was not emolled in a Catholic institution of good able to restrain his tears from running down standing. his cheeks. His friends interpreted this dream His sensitive nature responded to the as an indication that he would eventually scripture study, and he

was moved to accept
succeed in accomplishing his high task. the Catholic faith. For
his baptism he chose
And so it was. During his period of ser- to be named after Saint Paul,
and his greatest
vice in the Holy Land, 'Aziz suffered a heart wish as he grew older was
to be a priest.
attack which forced him to rest for several Later he concentrated on
his favourite
months. Following a short period of recovery, hobby, art, eventually
becoming a talented
he continued serving and became a witness cartoonist for the local
newspapers, where
to the sailing of God's Ark on Mount Carmel. he proved himself a
crusader and a reformer.
Shortly after his return to Luxembourg, he He involved himself in several
humanitarian
attained his heart's desire and ardent long- movements and was consumed
with the
ing, to be forever attached to his pioneering pursuit of truth and the
meaning of life.
post. Slowly he began to see
that the Catholic
NA Z EN INE KHABIRPOUR church was not the perfect answer to his
(Nazanin Khabirpt'.1r) quest, and he pondered on the divisions and
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subdivisions in Christianity. He studied
Hindu and Buddhist teachings, investigated
the Rosicrucian Movement, and joined a
philanthropic body called the Pure Life
Society. He also became an active Theosophist in his never-ending search. None
of
these organizations, however, provided him
with a satisfactory answer to his search for
spiritual unity.
One evening, in a moment of inspiration,
he outlined a scheme to draw men of all
creeds, nations and colours into a lasting
bond of Universal Brotherhood. In spite of
enthusiastic support from some qua11ers, the
Universal Brotherhood Movement failed to
get official recognition as a registered society. Yankee was bitterly
disappointed. He
was unaware that God had bigger plans for
him.
By this time Yankee had married Chi Lye
Eng, a Malaysian Chinese woman from Mal- Yan Kee Leong

acca, and raised a family of one son and four daughters, who grew up as dedicated Catholics. They viewed their father's non-Christian activities with vehement disapproval.

Yankee's Baha'i life began in the town of Shantiniketan in India in 1949 during a World Pacifist Conference to which he was Yankee 's invitainvited as the Malaysian Chinese delegate.

Chance would have Yankee seated next to a petite Persian lady who introduced herself as Shirin Fozdar, representing the Baha'i Religion. Yankee pricked up his ears. Baha'i? It was new to him. When the lady addressed the delegates, he was beside himself with excitement, because the principles of her Faith were similar to the ones he had tried to fonnulate in his Universal Brotherhood Movement. He immediately suggested that she visit Malaya and lecture on her Faith, but she was then unable to do so.

In 1952 Yankee was once again a delegate from Malaya to an international gathering, the World Federalist Government Conference in Japan. His colleague was Tunku Abdul Rahman, later to become the first Prime Minister of Malaysia. At this conference, fate placed Yankee next to another distinguished Baha'i pioneer, Agnes Alexander, afterward named a Hand of the Cause of God, with whom he kept up a correspondence.

It was only in late 1953 that Shirin Fozdar was finally able to accept tion to visit Malaya. She and her husband, Dr. K.M. Fozdar, had left India in 1950 in answer to a call for pioneers for South East Asia, and they had settled in Singapore as the first BaM' is of that area. Yankee arranged for a series of talks by Mrs. Fozdar in Malacca, Seremban, and Kuala Lumpur.

By the end of that tour, in December 1953, he had signed himself into history as the first Baha'i of Malaya.

This was only the beginning of an impressive list of "firsts" in Yankee's life.

He dedicated himself increasingly to the promotion of the Faith, and within a few months, at Ri<;ivan 1954, there were suffigacient Baha'is for the first Local Spiritual Assembly in Malaya to be elected. It was the Assembly in Seremban, Yankee ' s homethe town. This was followed the next year by the election of the

neighbouring Assemblies

of Malacca, and the capital city of Kuala Lumpur, where Yankee and other Baha'is had immediately begun teaching activities.

In 1957, the Regional Spiritual Assembly of South East Asia was appointed, with jurisdiction over Malaysia and six other countries in the region. It was based in Indonesia, and Yankee was privileged to serve on that body.

He was the first Baha'i from Malaya to teach in the neighbouring countries of Brunei and Sarawak, travelling at the invitation of John and Minoo Fozdar, sons of Dr. and Mrs. K.M. Fozdar. He began mass-teaching among the indigenous people of the area. He was also the first to take the Faith to the Aslis, the aboriginals of Malaya.

His fondest memory was of a time when the first Ash village accepted Baha'u'llah in 1959. This achievement is all the more remarkable when one realises that Yankee was then 60, and the Malaysian jungle is thick with undergrowth, criss-crossed with rivers , and filled with leeches. Youths, a

In 1966, at the request of the Hand of the Cause of God RaJ:unatu'llah Muhajir, Yankee went to the Philippines and had the boundless joy of bringing into the Faith the first Chinese there. He was also privileged to guide the first Chinese Baha'is of Burma into the Faith. In 1968, he was appointed a member of the first Continental Board of Counsellors for the South East Asian Zone.

When help was needed in Singapore, prior to the establishment of its first National Spiritual Assembly in 1972, Yankee and Leong Tat Chee spent some months there laying the groundwork for the election.

Yankee then had the great bounty of witnessing the raising of this new administrative institution to which his daughter, Rose, was elected chairman and his grandson Henry Ong served as a member.

Two years later it was Hong Kong 's turn to elect its first National Spiritual Assembly, and once again Yankee was there to assist in the preparations.

At a time when men are

starting to waste
good 40 years younger than Yankee, who away, Yankee, though frail of body, was
accompanied him on subsequent trips, report able to summon his high spirits, and travel to
lagging behind the indefatigable Yankee. He near or distant lands, wherever there was a
ate with the Aslis of their tapioca and often call for Chinese teaching . Even as his health
rancid preserved meat; he slept on hardwood was slowing him down, he went to far-away
floors in their longhouses at the mercy of Mauritius, and in the last years of his life, he
mosquitoes; he travelled the deep fast rivers, travelled to teach for a month in the crowded
keeping immobile lest the small boat should and difficult city of Calcutta, where most of
capsize, for Yankee had never learned to the Chinese in India reside.
swim. He walked briskly up and down hills During his 33 years as a Baha' i, Yankee
in remote tribal areas in Thailand and Burma received numerous conununications, but the
and Laos, endearing himself to the simple one he cherished most was a letter from the
villagers everywhere with his humble loving beloved Guardian assuring him of prayers
manner. for a long life of dedication
and service.
In 1964, the first National Spiritual Yankee 's life was indeed a fulfillment of
Assembly of Malaysia came into being, and the Guardian's prayer. His every thought
Yankee was elected its secretary. The next was one of encouragement and praise for the
year he was appointed Auxiliary Board believers through letters or in person. His
member for the Baha' is of Malaysia, and overflowing love was also expressed
together with fellow Board member Leong through long hours of intense private prayer
Tat Chee, he visited Hong Kong, Macao, and supplication, on behalf of friends and
and Taiwan, becoming the first Malaysian their personal problems.
Baha' is to travel and teach the Chinese Only a few weeks before his passing, and
there. with his lungs partly
collapsed, Yankee

made a supreme effort to be present at the annual Baha'i Convention of Malaysia in 1986. Here he bid farewell to the spiritual children he had lovingly nurtured over the years. Significantly, the Convention was for the first time held at the newly constructed Balakong Baha' i Institute located close to the village in which Yankee was born at the tum of the century. This building has since been named the Yan Kee Leong Institute.

Yankee died in Ipoh on 17 June 1986 at the age of 86. Just before he breathed his last, he suddenly lifted his frail emaciated arms in a gesture of praise, and called out "Allah'u' Abha", then took his flight to the Abha Kingdom. Baha'u' llah had blessed him richly, for he lived to see his country become a bastion of the Faith, and his children and grandchildren active in service, with two daughters Auxiliary Board members and one daughter a Counsellor.

His funeral was attended by about 600 believers from all parts of the country. The people in Ipoh watched in amazement as the long procession of Chinese, Indian, and Caucasian friends walked behind the hearse

UNFORGETTABLE. ADVISE HOLD BEFITTING MEMORIAL GATHERINGS IN MALAYSIA AND SINGAPORE. ASSURE DISTINGUISHED RELATIVES, FRIENDS LOVING PRAYERS PROGRESS SOUL AB HA KINGDOM

SHANTHA SUNDRAM

JOSE MINGORANCE FERNANDEZ

1920- 1986

Jose Mingorance Fernandez was born in Granada, Spain, on 12 March 1920. At the age of 20, he married Carmen Tost Xifre, and in 1950, he and his family moved to the Principality of Andorra. On 7 October 1953, Mr. William Danjon arrived in Andorra from Copenhagen, Dendren and grandchildren active in service, mark, in fulfilment of one of the goals of the National Spiritual Assembly of the United States during the Ten Year World Crusade.

In March 1954, the first series of visits by Miss Virginia Orbison to Andorra took place. On 26 July 1954, the Mingorance couple declared their faith in Baha'u ' llah, becoming the first believers of Andorra.

in solemn dignity, without the banner-cani-
ers and professional weepers who usually
follow a Chinese funeral.
None but the Baha'is were aware of the
unique station of the man for whom they
were mourning. Their sonowing hearts were
uplifted by the following beautiful cable from
the Universal House of Justice on 19 June
1986:
EXPRESS HEARTFELT SYMPATHY WITH BE-
LOVED FRIENDS MALAYSIA PASSING YAN KEE
LEONG WHO W ILL EVER BE REMEMBERED AS
FIRST ENLIGHTENED SOUL TO ACCEPT FAITH
W ITHIN COUNTRY. AS DEDICATED SERVANT
BLESSED BEAUTY HE PROMOTED LIFE GIVING
MESSAGE BAHA ' U' LLAH, ESTABLISHED I-II S
S HELTERING INSTITUTIONS , INSP IRED I-II S
LOVING FOLLOWERS AND SET EXAMPLE FOR
THE FRIENDS BELONG ING TO THE GREAT
CHINESE RACE BY RAISING FOUNDATION DI-
V INE CIVILIZATION ON EARTH. HIS UNTIRING
MANIFOLD SERVICES IN SOUTH EAST ASIA

Miss Orbison was present for this event.

In the spring of 1957, Mr. Mingorance and his family moved to Santiago, Chile, where they remained until 1969, a period during which both he and his family carried out many activities as Baha'is.

In 1969, they returned to Andona, where they resumed their Baha'i activities. The first Local Spiritual Assembly of Andorra was formed on 18 August 1974, after the declaration of faith by their three children and their daughter-in-law . Mr. Mingorance remained a member of the Local Spiritual Assembly of Andorra until his last days.

In his professional life, he filled a position of great responsibility in a bank in the Principality, where he had the complete trust of his superiors.

A kind, happy, and jovial character, Mr. Mingorance was a very spiritual person, concerned about deepening in the Baha'i

such as Theosophy and the Rosicrucian school. In 1942, at a theosophical meeting, a German Baha 'i with Canadian citizenship had the opportunity to speak about the Faith.

At the end of the talk, Mr. Sanchez invited the man to his home. From that point, they had weekly meetings to talk about different aspects of the Faith. During one of these, Mr. Sanchez received as a gift the book Balui 'u 'lltih and the New Era, the only Baha'i book published in Spanish at that time. Aura began to read the book systematically and to ask questions at the talks every week.

In 1942, Aura became the fust Colombian to accept the Faith. When she made her decision, in order to celebrate it, she prepared and offered a sabaj6n, a Colombian drink with some liquor. Her teacher, smiling, accepted the cup, and then said: "Mrs. Aurita, this was our last drink. There is a law for the Baha'is which forbids alcoholic drinks." She replied that normally she did not drink this type of drink but with it she had wanted to demonstrate that she was celebrating a special event. She said she naturally accepted and would follow this law.

Mr. Sanchez came into the Faith some months after her. Previously, Aura had joined her husband in activities with various associations but she had never made a personal commitment to any of them. When she officially became a Baha' i, many people were surprised and made fw1 of the Faith in front of her. But being the only Colombian Baha'i did not worry her; she shared the Teachings with everyone around her. Thus, the nun1ber of

Jose Mingorance Fernandez

Andorra.

On 11 July 1986, he passed away in Tarragona where he had gone for a short holiday. He leaves his wife and three children, all Baha'is, and the Faith firmly rooted in Andorra.

CARMEN T OST, W ILLI AM DANJON, AND B A DI 'O LLAI-! DA EM I

(Translated from the Spanish by Anni e Hunt)

AURA MARIA BERNAL DE SANCHEZ

1899- 1986

Aura Maria Bernal was born in Bogota, Colombia, on 18 June 1899. For 12 years she was in the school of a Catholic Convent and received very strict religious education. She studied nursing, along with her sister Juanita Bernal, and worked as a nurse and midwife. When she was 31 , she married Luis Sanchez Cuervo, a free-thinker who was affiliated with several schools of thought,

Aura Maria Bernal de Sanchez

Baha'is soon increased, and Aurita was elected to the first Local Spiritual Assembly of Bogota, which was also the first in the country. Several of her friends also became fundamental pillars in the development of the Faith.

From the first moment of her life as a Baha'i, her orientation and guidance were the Sacred Teachings, her behaviour exemplified simplicity, humility, and determined collaboration, both within and outside the

emphasising that the only real and enduring things are noble and pure acts in service to the Kingdom and to humanity.

On 15 August 1986 she took flight to the infinite, in true peace and tranquillity, at the home of her son in Bogota.

N ATIO NAL SPIRITUAL A SSEMB LY
OF THE B AHA'is OF COLOMBIA

FAZAL MOHAMAD KHAN
1908-1986

Fazal Mohamad Khan, known to his friends in Australia as Frank, was born in the village ofKhassi Kalan near Ludhiana in the Punjab region oflndia on 6 April 1908, and attended the village school to higher level, studying English. His father, Karim Box, had gone to Australia in 1898 for a period, then went back and fotth to India for a few years at a

time until he brought his son, Fazal, out in
community. Parallel to teaching the Faith, 1926
in search of a better life. Frank later
she devoted her best efforts to the education
returned to India and married Hukoomat
of her two children, giving them the respon- Bibi,
and brought her and his half-brother
sibility of demonstrating "a model of Baha' i
Ramzan, to Australia aboard R.M .S. Strathlife."
naver in 1932. The Khans were among the
During the 1950s, she travelled with her first
Indians to settle on the eastern coast of
daughter to different places in the country,
Australia.
such as to the departments of Santander and
Frank was a self-taught and self-reliant
La Guajira, to expand her beloved Cause. By man
who rose from humble economic cir-
1960, she had moved to Manizales with the
cumstances through paying careful attention
purpose of establishing a Local Assembly to
saving, and through his genuine concern
there, to help achieve the desired goal to for
others. He was initially a clothing saleselect the first National Spiritual
Assembly of man, travelling by horse and cart from
house
Colombia at Ric;lvan 1961. Her efforts were to
house, to the isolated farming areas of
positively rewarded. what
is now Wingecarribee Shire. In 1952-
She always had deep conviction in the 53, the
Khans moved from Mittagong to
truth ofBaha'u'llah and His Teachings, and Dapto,
in the Wollongong area, partly
was surrounded with the feeling of service.
because Frank had come to know every
The last 15 years of her life were devoted to family
resident in the rural area and had
the care of the Baha' i Center, and whoever
"exhausted" his market, having sold to each
entered into that house received affection of
them the major new electrical appliances
and attention from her, in one way or as
they became available-such as radios,
another. Everyone who met her called her
washing machines , and refrigerators. In
"Mamita." Dapto,

the Khans bought a dairy farm which
Until the last moment of her life, she coun- they
operated for several years until it was
selled her family to be firm and constant,
subdivided as the township expanded.

Frank was known throughout the Australian terfuge to siphon off the bulk of his meagre
Muslim community for religious devotion life savings, and then absconded; some
and learning. He travelled regularly to months later, this misguided and deluded
Sydney to teach religious classes, and had person was expelled from the Cause by the
memorised over two-thirds of the Qur ' an. Guardian after he had made contact with
He was introduced to the Baha'i Faith when Covenant-breakers.
Stanley and Mariette Bolton learned that a Frank and Bibi, together with their chil-
Muslim family lived in a nearby town, and dren, Joy and Peter, were the first Muslims
invited him to address the Baha'i School at to become Baha'is in Australia. They
Yerrinbool after they read in a letter from declared their faith at the
Yerrinbool Sumthe beloved Guardian that the Australian mer School in December 1948, and became
Baha'is should deepen their understanding members of the Yerrinbool
Baha'i commuof Islam. nity. The summer
school committee cabled
Before accepting the invitation, Frank to Shoghi Effendi:
consulted the members of his family and LOVI NG GREETINGS THIRTEENTH SUMMER
they agreed that he should speak to the SCHOOL COMMENCED WITH MOSLEM FAMILY
Baha'is. He participated in a series of talks ACCEPTING FAITH SUPPLICATING PRAYERS
called "Nine great religions of the world" at FRUITFUL ACHIEVEMENTS.
the Yerrinbool Winter School in September
1947. He and his wife were attracted to the To this cable Shoghi Effendi replied:
Faith by the respect that the Baha' is showed DELIGHTED ASSURE ATTENDANTS NEWLY
toward MuI:iammad and their reverence for ENROLLED FAMJL Y LOVING FER VENT PRAYERS
the Qur'an. However, they felt initially that MAY SCHOOL SESSIONS PROVE LANDMARK

the Bab and Baha' u'llah were reformers
PROGRESS FAITH LE N D TREMENDOUS IMP E-
whose purpose was simply to return Islam to TUS UNFOLDMENT PLAN DE EPEST LOVE.
its pristine form, rather than independent
Manifestations. Upon becoming a Baha'i,
Frank was rid-
The Australian Baha'is procured from iculed and scorned by his Muslim friends
India a Baha' i book entitled Qiyamat (Resur- and relatives in Australia,
whom he neverrection) by the distinguished Baha'i author, theless continued to visit and to teach the
Maulvi Mafusu ' l-Huq, which was written in Faith. Eventually one half-brother became a
Urdu, and which related the claims of the Baha'i. On two later occasions Frank visited
Bab and Baha ' u' llah to Qur'anic prophecies. the villages in Pakistan where his Muslim
This book was of great assistance to the relatives had settled after a forced emigra-
Khans in their investigation. tion from India as refugees in the upheaval
Frank's concerns were dissolved by the following the paiiition of the sub-continent,
explanations of these doctrines from the and he endeavoured to share with them his
Baha'i perspective given him by a Persian new understanding of religious truth. On the
Baha'i, who was travelling through Australia. first visit no one was prepared to listen,
He was confirmed in his faith by a dream, but during the second visit a cousin in the
in which he felt himself being led in the city of Sialkot accepted the Teachings of
Muslim obligatory prayer by Mul~ammad ; in Baha'u'llah.
the midst of the prayer MuI:iammad stopped In the following years, Frank Khan
and said over his shoulder, "Now we will became one of Australia ' s most devoted and
say the prayer this way" and began to recite active teachers and administrators of the
the Baha'i Long Obligatory Prayer. He Baha'i Faith. His subsequent
long associaremained firm in his faith when, a few tion with the Yerrinbool Baha'i School, as
weeks later, the Persian Baha' i used a sub- both a speaker and member of the school

committee, is unparalleled. He was chairman of the committee from about 1950 into the mid 1960s. The existence of considerable tensions within the Baha'i community as to how the school should be developed made this a testing time for Frank and for other members of the committee. Despite innumerable difficulties, however, Frank was proud of the fact that while he was treasurer on the committee, the Yerrinbool School made a profit on its operations.

Over a period of four decades, he was a source of knowledge concerning Islam and the Qur'an for the Australian Baha'is, who utilised his learning at both local and national levels. Although his mother tongue was Urdu and his second language English, Frank learned to read and speak Persian and Arabic after becoming a Baha'i in order to read Baha' u'llah's words in the original. He learned the meaning of words by comparing a text in several languages simultaneously.

In the teaching field Frank was most fearless, and continued to call his Muslim brothers to the Revelation ofBaha'u'llah. He ordered many books in the Urdu language to teach fellow Indians in Australia.

In 1950, soon after becoming a Baha'i, Frank was elected as one of two delegates from the Yerrinbool Local Assembly to National Convention. He was elected to the National Assembly and became treasurer. Dulcie Dive, the former treasurer, was appointed his assistant. Frank was elected to the National Spiritual Assembly for three

Fazal Mohamad Khan

The Seed is not being scattered in the soil of the mentalities of Australian and New Zealand brothers and sisters in a way that we should if we were to discharge our obligations to our slumbering brethren on this holy soil. The day is coming, my brothers and sisters, when the Cause shall be accepted. The Supreme God, Who sent down this Mother Book, this perfect Law, is most certainly potent of having it accepted and followed . This stage that we are passing through now is but a Passing Phase. 'Surely with difficulty is Ease and

consecutive years 1950-53, and again for two years 1964-66. Frank was subsequently elected delegate to National Convention many times.

As national treasurer, in 1950 he wrote to the Australian Baha 'is on the "lowness of the funds":

Bold decisions and large scale plannings that are required to carry forth the Salvablasts of the Twice Blown Trumpet of This Mighty and World Wide Resurrection cannot be taken because the Funds in the Treasury will not permit it...

F.M. Khan

This eloquent written appeal to the Australian Baha'is conveys something of the melodic quality of Frank's speaking style. He possessed a deep and resonant voice, the sound of which conveyed a conviction to match the words he uttered. He spoke words of praise for the prophets, and conveyed a love of God and of spiritual qualities at all times. He offered his services as a public speaker in the far-flung cities and towns of Australia and the Pacific Islands.

In the final three years of the Ten Year Crusade, 1960-63, Frank travelled to most of the Australian states to give firesides and public meetings. In 1961, Frank and Bibi left Australia to visit the resting place of Shoghi Effendi in London, to make their pilgrimage to Haifa, and to visit Balla' i communities in Europe and Asia.

When the glorious years of the World Crusade came to a close, the task of consolidating the existing Baha'i communities in

On many occasions he spoke at public events held by the southern New South Wales communities of Mittagong, Bowral, Yerrinbool and Wollongong. For Yerrinbool's 1953 Naw-Ruz celebrations, for instance, Frank read an eloquent exposition of the Baha'i Faith which was published in the local press. He was a champion at lawn bowls, and through friends made in pursuit of this sport, gave innumerable talks to Apex and Rotary Clubs. On many occasions he made teaching trips to the cities and towns of South Australia, Victoria, Tasmania, and New South Wales .

In July 1952, Frank made the first of his visits to Fiji, where his efforts in teaching both Hindu and Muslim Indian-Fijian communities were quite successful. He gave two talks to the Literary Club of Suva, two radio broadcasts, one in Urdu and another in English, addressed Suva's Rotary Club, and spoke to a gathering of some 40 Hindus.

In 1958, the National Spiritual Assembly acquainted Frank with the difficulties associated with its attempts to retain Knight of Baha'u'llah Bertha Dobbins in Pmi Vila, in the New Hebrides. To resolve these difficulties, Australia intensified, and the task of proclaiming the Message of Balla 'u 'llah remained. Throughout the Nine Year Plan, Frank continued to travel in both Australia and the islands of the Pacific. During his trip to Fiji in 1965, two of his talks were broadcast on the radio, he spoke with Muslims at their centre in Samabula, spoke with Sikhs in their village at Tamavua and later in their Temple, and was invited to address the Arya Samaj sect of the Hindus .

Throughout the 1960s, Frank continued to educate the Australian Baha'i community through his talks at Yeninbool School. His ability to convey both the teachings and spirit of Islam greatly aided the friends to increase their awareness of the great station of the Bab and Baha' u'llah.

In 1972, Frank, together with Bibi and grandson David, made his second pilgrimage and then travelled through Iran, Canada, and the United States, addressing Baha'i meetings and visiting the House of Worship in Wilmette.

In addition to his ongoing travels with Bibi, Frank was active in his own community, serving as

chai1man of the Local
ties, Frank volunteered to provide the funds Spiritual Assembly for many
years and confor a school building where Mrs. Dobbins ducting children's
classes in Wollongong.
could live and teach, and also to have the Through his many years of
success in busibuilding prefabricated in Australia and to ness, he was
also able to become benefactor
personally construct it in Port Vila. He to the House of Worship in
Australia, the
accomplished all this through great effort, Yerrinbool School, and the
publishing trusts .
being aided in the construction by Australian He also extended assistance to
individuals in
pioneer Mr. Bill Washington, and by need.
Mr. Peter Kaltoli, a Baha' i of the New Frank passed to the Abila
Kingdom on
Hebrides. Wednesday, 10 September 1986,
and was

laid to rest at Shellharbour Cemetery near Baha'i Faith, and invited them
to Hau Hui to
Wollongong, New South Wales. The follow- 'start a mission'.
ing message was sent by the Universal Hamuel' s conversion
precipitated the
House of Justice to the National Spiritual first mass entry of Solomon
Islanders into
Assembly of Australia on 11 September: the Faith. Gertrude Blum
visited Hamuel's
clan, and a large number of them decided to
DEEPLY GRIEVED LEARN PASSING DEVOTED become Baha'is. A Local Assembly
was
SERVANT FAITH FRANK KHAN. HIS OUT- soon established at Hau Hui with
Hamuel as
STANDING SERVICES CONTRIBUTIONS FAITH a member. The rapid emergence of
Baha'i
AUSTRALIA AND PACIFIC UNFORGETTABLE. communities on Malaita provoked
opposition
KINDLY CONVEY MEMBERS HIS FAMILY OUR from a number of missions, and
the new
HEARTFELT CONDOLENCES AND ASSURANCE Baha 'is faced a variety of forms
of harrass-
LOVING PRAYERS HIS IMMORTAL SOUL ALL ment and ridicule. They
persevered, however,
WORLDS GOD. and established more Local
Assemblies, and
GRAHAM H ASSALL a primary school at Tawaimare, on land
donated by the clan to the Faith.

HAMUEL HOAHANIA

???-1986

Hamuel Hoahania was born in the AreAre district of Malaita in the Solomon Islands. He was a traditional chief and owner of all land near Hau Hui on Malaita. When the Solomon Islands were under the British, he had a reputation as being one of the most cooperative cocoa producers in the Protectorate.

As a young man he worked for the South Sea Evangelical Mission, the major Christian mission in his area, but he became very disillusioned with the church. Despite the Christian teaching of brotherly love, European missionaries did not socialise with Islanders. When Hamual heard of a European family living in Honiara who allowed Islanders into their home, and even ate with them, he did not at first believe the story, and decided to investigate for himself.

Hamuel's work as a government medical dresser allowed him to travel to different parts of the Solomon Islands, and when

Assembly of the Baha'is of the South Pacific

was established. Island Teaching Committees were appointed to co-ordinate the activities of the Baha'i community in each island group and liaise with the Regional Spiritual Assembly, and in 1961 Hamuel was asked to serve on the Solomon Islands Teaching Committee.

Hamuel was elected as a delegate to the convention of the South Pacific Regional Assembly in 1962 and several subsequent years. During this time he also assisted in implementing a large-scale teaching project on Malaita which included Baha'is visiting most of the villages in the AreAre and Koio regions. By Ric;Ivau 1963 there was an Assembly at Hau Hui, nine other localities on the island, and some 800 Malaitan Baha'is. By 1986 there were 59 Local Assemblies on Malaita.

In 1964, the Solomon Islands became part of the South West Pacific Ocean Regional National Spiritual Assembly, and Hamuel served on that Assembly for a number of years. He also attended the Intercontinental

next in the capital, in about July 1956, he approached the home of the Knights of Baha'u'llah Alvin and Gertrude Blum, and their daughter, Keithie. Alvin invited Hamuel in and offeJed him some refreshments. Hamuel asked the Blums for books about the

Conference held in Sydney, Australia, in October 1967-one of six gatherings held to celebrate the centenary of Baha'u'llah's proclamation to the kings and rulers of the world. During the Conference Hamuel 'enacted the story of his people and his

GRIEVED NEWS UNTIMELY PASSING DEAR HANDMAIDEN BAHA'U' LLAH MASl-UD KOIRALA. HER EXEMPLARY PIONEERING SPIRIT, STEAD-FASTNESS DEVOTION AND LOVING NATURE ALL INSTRUMENTAL WINNING MANY HEARTS ACHIEVING VI CTORI ES NEPAL UNFORGETTA-BLE. EXTEND HEARTFELT SYMPATHY HER NOBLE FAMILY FRIENDS NEPAL. ADVISE HOLD MEMORIAL GATHERINGS. WE ARDENTLY PRAY SACRED THRESHOLD PROGRESS HER SOUL ABHA KINGDOM.

Mahshid fqani was born in Tilu:an on 17 April 1949. Her urge to travel and teach the Faith was noticed from an early age. While she was still in school in Iran she used to persistently ask her parents to send her pioneering. The beloved Hand of the Cause of God 'Ali-Akbar Funitan often recalled how she used to cry and ask him to tell her parents to allow her to pioneer.

Hamuel Hoahania

Soon after she completed high school she left Iran to study in the Philippines. She was the first Persian Baha'i student in the Philippines and when the others joined her she used to be called "the number one".

She studied mass communication from 1967 until the summer of 1971, when violence in

acceptance of the Faith with a sparkling vivacity and humor'.

The National Spiritual Assembly of the Baha'is of the Solomon Islands was established in 1971 , Hamuel was elected to that institution in 1978. He attended the 1978

International Convention in Haifa, Israel- closure of the unithe first Solomon Islander to do so. On his way home from the Convention, he travelled to Iran and visited the House of the Bab. Later that year he was appointed an Auxiliary Board member.

When Hamuel passed away on 15 October 1986, he left behind his wife and their 16 children, many of whom were actively serving the Faith.

GRAHAM H ASSA LL

Ral:imatu'llah Muhajir.

MASHEED lQANI KOIRALA

(Mashid fqani Koirala)

1949- 1986

The following telegram was sent by the beloved Universal House of Justice on 27 October 1986:

IN MEMORIAM 845

the campuses led to the versity .

She went home, planning to go back to the Philippines to complete her study, but while in Iran she heard about a course in mass communication in New Delhi, India.

She was particularly enthusiastic about going to India because of the possibility of visiting villages and teaching the Faith. She often spoke of her many visits to Filipino villages where she taught under the guidance of the beloved Hand of the Cause of God

During later visits to Nepal, Dr. Muhajir hin1self told Nepalese friends how Mahshid had travelled to remote Filipino villages and taught the Faith.

In September 1971 , she joined the postgraduate diploma course in journalism in New Delhi where she met Bharat Koirala .

They became engaged at a ceremony at the Baha'i House in Delhi in the presence of the beloved Hand of the Cause Abu'l-Qasim Fayc;li. In April 1972 they were married, again at the Baha'i House, in the presence of the beloved Hand of the Cause Mr. Furutan. Three days later they flew to Nepal in the company of Mr. Furutan, who was travelling to Nepal to the first National Convention.

For the next 14 years Mahshid was destined to play an important role in the growth of the Faith in Nepal. She loved to travel to the villages where Baha'is resided. With her

ever-present smile and unflinching faith in the power of Baha'u'llah, she was welcome everywhere. When in Kathmandu she often suffered from bronchial asthma, but when she visited Baha'is in villages, all traces of her physical suffering disappeared. She missed mass teaching as it was experienced in the Philippines or India, but she adjusted to new realities in Nepal and never stopped teaching, whether in small groups or large gatherings.

From the beginning, Mahshid served as the Auxiliary Board member for Nepal and was elected to the Assemblies. She said it gave her the opportunity to "plan independently and promiquickly". It was only at the 1986 National Convention that she opted to serve on the Assembly, and she was subsequently elected secretary.

The end came on 24 October 1986, after a hectic day at the school where, in addition to her job as principal, she substituted for two absent teachers. She came home with some relatives she had met on the way, served tea for them, drove them home herself and then asked her mother and two children to get ready to go to the Baha'i Centre for the Friday fireside. At the National Centre the day's speaker had not come and so they asked her to speak. She said, "Today, I will talk about Baha'u'llah and my son Samir will translate into Nepali for me".

She finished her talk, described by friends and seekers as most eloquent and inspiring, and while Samir was still translating, she left the room. A few minutes later her daughter

Masheed lqani Koirala

Shabnam found her on the balcony outside panting desperately for breath. She was rushed to the hospital, but it was already too late.

Hundreds of friends , relatives and promi nent Nepalese came to pay their respects as her body lay at the Baha'i Centre. Many non-Baha'i friends attended the burial at the Baha'i cemetery.

BHARAT KO IRA LA

RUDOLFO DUNA
1913-1986

In London's Albert Hall in 1963, at the World Congress following the election of the first Universal House of Justice, Amatu'l-Baha Rul;iyyih Khanum was overcome by deep emotion and faltered during her inspiring presentation about the beloved Guardian. Then, the golden voice of Rudolfo Duna soared out across the auditorium singing "Allah'u'Abha". He was quickly joined by some 6,000 voices in praise of their Lord, giving Rul;iyyih Khanum time to regain her composure, and welding all heaits in a deep spirit of love and unity. This instant response to emergencies as well as teaching opportunities characterized Rudolfo Duna 's services to the Faith which he loved so dearly.

Rudolfo was born on 23 July 1913 in Lourern;o Marques, Mozambique [now Maputo] into a staunch Christian family belonging to the Swiss Mission Church. Just before he heard about the Baha'i Faith from pioneers Mr. John and Mrs. Charlotte de

Shortly after the fo1mation of the first Local Spiritual Assembly in Mozambique in 1955, the call came from Shoghi Effendi for pioneers to go to Angola, the sister colony of Mozambique under the mle of Portugal.

Rudolfo and his wife, Angelica, knew little about the Faith of Baha'u'llah at that time, but their hearts were filled with love for the beloved Guardian. Then, Mrs. Duna had a wonderful dream, according to Rudolfo.

"She saw a light never seen before by men's eyes and it came to her as an awakening and a warning. Then she said, 'This gives me courage and I feel I must obey the command of God to go to Angola!' ... so we began to pray that God's Will would be done."

This decision won them the honor of being the first African pioneers in southern Africa to arise in obedience to the call of the Guardian.

Once they had decided, they never wavered in their determination to take their beloved new Faith to another land, in spite of all the discouragement and fears of family and friends. They went with their young

Pinto in 1955, he was preparing to become an evangelist for the Swiss Mission Church.
He had no difficulty in recognizing the tmth of the Teachings ofBaha'u ' llah, and became an ardent and indefatigable believer.
Rudolfo was the third person in Mozambique to accept the Baha'i Faith during the World Cmsade of the beloved Guardian, and he became a member of the first Local Spiritual Assembly of Loure111;:0 Marques.
The day after the formation of the Local Assembly, Mr. and Mrs. de Pinto were forced to leave the country, and a few days later the first three believers in Mozambique were arrested and put into prison, their homes searched and their Baha' i books confiscated.
Rudolfo spent about a week in jail and was freed after being told that he should not follow the religion brought by the de Pintos.
However, in the words of Rudolfo himself, "As we have already tasted the sweet savour of the love of the Bab and Baha'u' llah, it is hard to reject the tmth of the love of God."

daughter, Dora.
"We had to travel third class", Rodulfo related. [It was] "a long journey on hard seats and hard to sleep on too, but we were happy because we were following the command of our beloved Shoghi Effendi who was praying for us . I had never seen him before, but one thing for sure, he was praying for us."
In Luanda, they met Mr. Joao, who became the first believer and together they began to teach until the first Local Spiritual Assembly of Luanda was formed that April.
The arrival of new pioneers from Portugal made it possible for the Dunas to return home after one year's stay in Angola and pick up the thread of their services in their home country.
When they returned to Lourenyo Marques, they found the Local Assembly was no longer functioning and the believers were fearful and disheartened. They called the Baha'is together and did what they could

to strengthen and inspire them to hold Feasts and to teach, but it was very difficult as the authorities were watchful and suspicious.
In 1962, Mr. Duna was elected to the

Regional Spiritual Assembly of South and West Africa, and it became his privilege and honour to travel to Haifa where he participated in the election of the first Universal House of Justice in 1963 at the close of the Ten Year Crnsade.

After the Baha'i World Congress, Mr. and Mrs. Duna were asked to stop in No1ihern Rhodesia [now Zambia] to teach in an area which showed promise for mass conversion. They spent one month in the Mwinilunga area in the northwestern pa1i of the counháy, and the promise became a reality as many souls embraced the Faith. They really had the magic touch of bringing many people into the fold ofBaha'u ' llah.

Upon his rehlrn home, Rudolfo was appointed to the Auxiliary Board for Propagation, a post which he held until his passing.

Rudolfo Duna

The 1970s were days of political umest in Mozambique. Many outstanding Mozambican leaders were put in jail, including Rudolfo, who was imprisoned because of his Baba 'i activities. For three and a half years he suffered greatly, from solitary confinement, which lasted almost two years, to frequent beating and to1iure. Finally, because of his good conduct, he was permitted to take up basket weaving, ivory carving, and even to carry on his trade of plumbing outside the prison walls.

While in prison, Rudolfo was active in teaching the Faith and several of his fellow hlrned to Couninmates became Baha' is. They were encour-

Dunas made another trip to Angola at the request of the Counsellors, to assist the friends . They also visited Portugal, always spreading the love and knowledge of Baha'u'llah wherever they went.

In 1985, the Dunas were on hand to assist in the formation of the first National Spirirual Assembly of the Baha ' is of Mozambique. This was something Rudolfo had dreamed of, had worked for, and had looked forward to for a long, long time. When the members of the National Assembly were announced and were asked to come forward, he looked at them and, especially because he saw his own daughter as a member, sellor

Fat):1i-A '~ am , held his hand and said:
aged by him to translate Baha' i prayers "Shidan, this is the happiest moment of my
into Shirnakonde, and What is the Baha 'i life. My work is now ended. I am now ready
Faith ? into Shimakua, and he himself trans- to meet my Maker."
lated Baha 'u 'llah , Word Made Flesh by Among the many attributes which made
H.M. Balyuzi, into Shironga. Rudolfo an outstanding Baha'i was his talent
After his release from prison, Rudolfo to compose music and write beautiful songs
continued his work as Board member, help- which were sung in Baha'i meetings in many
ing the believers and encouraging them counháies of the world. Among his many
to teach and be active. The affairs of accomplishments was his work translating
Mozambique were looking up. In 1976, the Baha ' i teachings into Shironga, one of the

major languages of Mozambique. Baha 'i enthusiasm for living and her absolutely
Administration, Baha'i History, Tahirih, unshakeable, positive faith that never knew
Mulla lfusayn, Quddus, The Hidden Words the meaning of defeat.
of Baha 'u 'llah, What Is the Baha 'i Faith ?, For seven and a half years, Bertha taught
and prayers are among his translation work. in country schools in New Zealand. In
Those who knew him well will long August 1923, she resigned from the New
remember his steadfastness in the Faith, his Zealand Education Department with plans to
devotion and love for Baba 'u' llah, his perse- go as a Church of England missionary to
verance in teaching the Cause and his loyalty India to teach the Christian Faith to the
and abiding love for the Baha'i friends. peoples of that continent. Bertha wrote:
The following message was sent on 3 Nov- I was brought up in the Anglican Church
ember 1986 by the Universal House of Justice which I loved very much and will always
when info1med of his passing: be grateful for early training there. It

DEEPLY GRIEVED PASSING DEVOTED PROMOT-
was my privilege to serve wherever help
ER FAITH RUDOLFO DUNA. HIS LONG RECORD
was needed. Indeed, having been trained
DEDICATED LABOURS IN BOTH TEA CI-lfNG
in New Zealand as a school teacher, I
AND ADMINISTRATIVE FTELDS SERVI CE UN-
offered to go as a missionary to India and
FORGETTABLE. ASSURE RELATIVES LOVING
took a con-espondence course with that
PRAYERS PROGRESS HIS NOBLE SOUL. ADVI SE
object in view. My papers were signed
ALL LOCAL ASSEMBLIES MOZAMBIQUE HOLD
and sent to London. I was to go there and
MEMORIAL GATHERINGS IN HI S NAM E.
learn a language prior to going to India;
but, always an insatiable reader, I came
SHi DAN F ATl:fl-A' :(:AM across a poem, 'The Light of Asia '-the
(S hid an Fat'he-azam)
story of the Buddha! It was so beautiful!
The thought dawned on me, 'If His followers lived up to His Teachings and if
all the Christians lived the Teachings of
BERTHA DOBBINS
Christ, there would be no need of mis-
Knight ofBaha 'u'llah
sionaries!' Finally, I decided to travel and
1895- 1986
work my way row1d the world and write a
book. So I left New Zealand in 1923.
On 7 November 1986, on a perfect spring
day, Knight of Baha ' u'llah Bertha Dobbins Bertha went first to
Australia, where she
was laid to rest at Centennial Park Cemetery joined South Australia
' s Education Departin Adelaide, South Australia. It seemed that
ment. While she was teaching at Nailsworth
myriad daisies joined forces with the first Secondary School, the
District Inspector,
flush of spring roses to bid that gallant soul a Adelaide Miethke,
described Bertha, in a
cheerful farewell, as she would have wanted report dated 1 August
1927, as a "quiet,
it, as the funeral cortege moved from the gentle little woman who
has an influence
chapel to the cemetery. Those gathered at which is distinctly
good and spiritual in
the chapel included three generations of nature. She understands
children and is full

Bertha's family and dear friends.

Born in George Street, Po1i Chalmers (Dunedin) in New Zealand, two months premature, on 11 April 1895, the sixth of eleven children, Bertha never lost the will to survive against all odds. A teacher all her life, she inspired countless children with her an unconscious

uplift by association with this quiet, modest, cheerful little woman."

Within a few years of her aITival in Australia, Bertha had become involved in caring for the needy in the West End of Adelaide; had established free English classes for some early Italian immigrants; and had been appointed Divisional Commissioner of Girl Guides for Nailsworth at a ceremony on 27 April 1927 conducted at Government House, Adelaide, by Lady Bridges, State Chief Commissioner of Guides and wife of the then-Governor of the State.

While set on a course of comparative study of as many practicing Faiths as possible, Bertha met Joe Dobbins, who was on a similar quest. On 3 March 1929, Joe wrote to Bertha, inviting her to go with him and Hilda Gilbert and Robert Brown to meet ... "Mr. and Mrs. Dum1 ... at Blackwood" because, he said, "I believe they have the real message; there is no question which they do not answer to one's satisfaction". Hilda Gilbert actually was the first to give Joe the Message and he, in tum, gave it to Bertha.

An unusual courtship, spent every Saturday evening at the flat of John Henry and Joseph Dob-

Bertha Dobbins

On the evening of January 17, 1933, an interesting ceremony took place in the Baha'i room, Epworth Building, Piiie Street, Adelaide, when our dear Baha'i sister and brother, Bertha Mochan and

of devices for their interest. She has a free, easy discipline, yet the children respond to her quickly. Miss Machan [her maiden name] is possessed of infinite patience. I have never heard her scold, nor her voice raised... I consider that both students and fellow-teachers receive

Clara Hyde-Dunn (later to become known affectionately to the Baha'is as "Mother" and "Father" Dum1), culminated in Joe and Bertha's eventual declaration of faith, prior to becoming husband and wife. Since there was no Baha'i administration at this early stage of the Faith in Australia, exact records were not kept of enrolments, but letters passing between Bertha and Joe indicated that they had declared shortly after hearing of the Faith. Bertha was editor of Herald of the South in 1929, indicating that she was a Baha'i in that year. Of this time, Bertha wrote, "The Baha'i Faith was brought to my notice in 1929 and, after careful study of its scriptures, I found the answers to the many things which had puzzled me in both the Old and New Testaments of the Bible."

Her maITiage to Joe was recorded by the late Mayzi Almond in Herald of the South Australia and dated 13 April 1933, thus:

bins, were made one. The ceremony was conducted by the Rev. W.H. Hawke (President of the Council of Churches), who had heard the Baha'i Message and was sympathetically and kindly disposed toward it.. .. After the orthodox service, the Rev. Mr. Hawke read the beautiful Baha'i Marriage Tablet.. .. Among the many loving gifts was a beautiful crystal vase sent by the Baha'is of New Zealand in appreciation of the bride 's work as editor of Herald of the South.

This particular magazine was actually founded by the late Bertram Dewing, a New Zealand journalist, with the approval of the beloved Guardian, who suggested the title. In some of her notes Bertha wrote:

When Bertram was leaving for a trip abroad, he wrote to me in Australia and asked me to take over the magazine,

which I was pleased to do .... I edited the magazine for 22 years: first from 1929-followed, and

who were also on the Caledonien, en route for their destination, Tahiti,

1932, at which time Miss Dugdale with the help of Miss L. Clark took over for two years; then it came back to me from 1934-1953. Then I went to the New Hebrides and Mr. Eric Bowes kindly took over.

During the following years , Bertha worked tirelessly as a devoted, generous and ing line of visitors, mostly native, came to hear 'the Story, ' so I called the place Nur Cottage, and it was here, on the 9th August, 1954, that the Baha'i school began.

to teach the Faith in country towns as well as interstate, particularly in Western Australia and Tasmania and also internationally in New Zealand and Tonga. Her greatest joy was to share enthusiastically and fearlessly her excitement about her discovery of the Message of Baha 'u' llah.

Bertha had resigned from the Education Department in South Australia on 11 November 1932, just prior to her maniage. However, when her son was 13 and her daughter 11, she resumed teaching, taking up an appointment at the "Wilderness" girls' school,

accompanied me to the Hotel Vila, where I stayed until the 28th March 1954 ... On the 29th March 1954, I moved into the hut owned by Chung Yueng brothers, Chinese... and although living facilities were practically nil, I was glad to have a home. Later, this hut acquired an atmosphere of its own. A never-endselfless wife, and mother of two children; served on the National Spiritual Assembly of the Baha' is of Australia and New Zealand from 1948--49, as well as for many, many years on her own Local Assembly; travelled interstate, particularly in Western Australia and Tasmania and also internationally in New Zealand and Tonga. Her greatest joy was to share enthusiastically and fearlessly Bertha to conher excitement about her discovery of the Message of Baha 'u' llah.

Fallowing 16 years of separation and personal sacrifice for a Cause they both placed before their own love, the two sweethearts, Joe and Bertha, were parted finally when Joe passed away suddenly in Adelaide on 14 July 1969.

Sad but undaunted, Bertha returned to her In 1958, the National Spiritual Assembly of Australia was able to anange for the construction in Port Vila of a substantial structure which had been prefabricated in Australia, and which enabled tinue her devoted activities at Nur School.

Medindie, South Australia, in 1947.
After nearly eight years at the beautiful college, it was time for a new adventure for the inháepid Bertha. Hence, in September 1953, at the age of 58, after consultation with her husband and her children, and in response to a call to the Baha' i world from the Guardian, she left for the South Pacific, for the group of islands known then as the New Hebrides (now Vanuatu), with the purpose of offering the Baha 'i Message to the peoples of those islands. Travelling first by train from Adelaide, she sailed from Sydney on 21 September 1953 on the S.S. Caledonien. Bertha's notes record those first moments on New Hebridean soil:

I anived in P01i Vila on the 17th October, 1953, and said the Greatest Name as my feet touched New Hebridean soil. Miss Gladys Parke and Miss Gretta Lamprill,

story of your work with the islanders will forever be enshrined in the annals of the Faith. Praise be to God that you have been enabled to do so much.

school where she remained for another eight years. In December 1971 , Nur School was closed at the direction of the Universal House of Justice, due to the cost of its upkeep. However, Bertha remained living at the school, which had become half her resiresponse to a call to the Baha' i world from dence, half the local I;Ia~iratu'l-Quds. She left the New Hebrides islands only when the task that she had set herself-the formation of the first National Spiritual Assembly of the Baha' is of the New Hebrides-had been accomplished in October 1977. She was 82 years old.

In a letter from the Universal House of Justice, dated 4 August 1971, the following tribute was paid to Bertha and her school:

There is no doubt that the Nur School has been of great service both in providing educational facilities and in contributing to the advancement of the Cause. The

celebrating the Fiafia, or traditional feast, with Samoan dances and songs. William was inspired by these two strangers dancing with local people and he was

told that they
were preaching a new Faith.
Shortly before her return home to Ade-
William was shocked, and could not
laide, Bertha was granted the great bounty
believe that any religion other than Chrisand privilege, in April 1973, of being able to
tianity would ever exist. He took his wife,
accompany the Hand of the Cause of God
Manesesa, home and returned after some
Collis Featherstone and his wife, Madge, on
time to talk further with Bob and April.
a visit to Iran and the Holy Land.
Their meeting went on through the night.
Petite in stature, very feminine, an artist
When the sun rose, its golden rays beautified
of no mean talent (she studied under the
the surroundings and made everyone happy
famous Australian artist, William Ashton)
except William, who was very much upset
and a lover of beauty, particularly in nature,
and disturbed. His new friends tried to com-
Bertha was, at the same time, an indefatigable
fort him. He answered:
worker, with a courage and determination
born of her positive faith and confidence in I am happy to know about Baha'u'llah
her own ability. She was afraid of no one, and His divine principles, but I am sorry
and, while respecting authority, those bearing it is impossible for me to become a
that authority were under no misapprehen- Baha'i because everyone will oppose me,
sion that the diminutive Bertha was in any even my wife and all my family and relaway in awe of them! Quite to the contrary, tives, and if I die tomorrow, no one will
her direct, fearless approach to everyone, even attend my funeral.
But I am puzzled
from Mayor to Resident Commissioner to and wonder that ifI don't acceptBaha'u'llah,
College Principal to Head of State, earned I have to reject even all other Prophets. If
for her their respect and deep admiration. they are right, then He is also right; and if
A period of ill-health and increasing frailty He is false, then all others are also false,
on her return home from the New Hebrides because all of them are

in the same condiculminated in a heart attack on 31 October tion and
situation.
1986 and her eventual passing the following
Then they read to him part of the Writ-
Friday, 6 November, at the age of91.
ings of Baha'u ' llah from Gleanings, and
Dignified and confident to the end, Bertha
suddenly these words penetrated his heart
Dobbins was truly a great lady and a fearless
and attracted his soul towards Baha'u'llah
servant ofBaha'u ' llah.
and he said that now he was ready to face all
HEL EN R EISS ENWEBER
the difficulties and troubles. He became a
dedicated servant of the Cause.
The next day his wife and other relatives
TUMANUV AO WILLIAM WHITE opposed him, but he stood like
a rock until
1918- 1986 his wife accepted the Faith and she
began
assisting him in all his efforts. William said
William White was born into a respected a few days after his
acceptance of the Cause
family in Savai'i, Western Samoa, in á1918. of God, a Canadian pioneer
named Philip
He heard the Message ofBaha 'u'llah for the Beattie came to him in
Savai'i and invited
first time in 1973, when Mr. Bob Biti and him on a teaching trip.
William said he
Mrs. April Lake visited Savai ' i to teach the didn ' t know anything
about the Faith, so
Faith of God in that fertile region during the how could he teach others?
Philip said that
happy occasion when the whole village was is the only reason he was
invited. William

way, he had never boxed in his life and
could not do it. Then they came to me and
sa id, 'Hey, old man, what about you?' I
said, ' I am an old man. I do not want to
box with you all. ' But they insisted, and
forced me to box with them. Then a youth
came mockingly towards me and started
with all his strength to knock me down
and I pretended that I was unable to stand
his blows. All of them laughed and

Philip, who did not know that I knew boxing, was very much worried. Then they sent a second youth, this time he started very fast and acted very proudly. Then I knocked him down unconscious. They sent in their leader and he was defeated and I threw him out of the ring. Then all of them said, 'Ok, old man, you know boxing,' and they sent for their senior boxer. He came, and as soon as he looked at me, he recognized me and embraced me. Then he introduced me to these boxers and said all of them should apologise to me as I was a great champion. Then he invited us to his home and to the village. We were talking to them the whole night about this great Message. On the same night, eight people declared in this village and embraced the Faith.

Another exciting experience occurred when he was travelling all alone, riding on a motorcycle. The following are his own statements:

It was evening, and I was riding on my motorcycle which was serving me as a queen of the roads . As soon as I reached near Falealupo, my queen stopped. The more I tried to start her, the worse she became. I kicked her and kicked her badly, but she did not care and did not start. I prayed and begged her

Tumanuvao William White

was deepened during this teaching trip and he could never do without teaching again.

His travelling caused many prepared souls to draw to Baha'u'llah's Threshold. He was always grateful to Philip, and often talked about him.

William was often ill and in great pain, but even when he had a fev er he never refused to go on a teaching trip . He always willingly left his house with a broad smile.

One of the incidents he loved to natrnte was from those days when he and Philip were walking around Savai' i with a bag of books on their backs . Here are his own words:

It was evening time when Philip and I felt tired. We took rest under a tree in one of the school compounds. After some time, we witrtessed nearly twenty youths approaching this compound along with

to at least
their leader. They came and started prac- reach me to some village before dark, but
ticing boxing. Philip and I were sitting she refused. Anyhow, darkness enveloped
and watching their practice. The youths the area and I was helpless and I was so
gradually started warming up and came to thirsty that I left my queen at the side of
Philip and said, 'How about boxing with the bush and walked and walked in search
us a few rounds?' Philip told them no of water. At last, I reached afale (house)

and I asked them to give me some water. as a member of the Auxiliary Board for Pro-
They welcomed me to their home and pagation. He also wrote a book called Search
they insisted that I should spend a night for Truth to explain the Baha'i teachings.
with them. I told them I have to go to take Mr. William White passed
away on 7 Novcare of my motorcycle, but they said do ember 1986, a shining example of how to
not worry, we are all here to assist you. teach the Cause of God. The following telex
The head of the family, Mr. Fiona, asked from the Universal House of Justice, sent on
his son to accompany me to the spot and 10 November, will surely bless his soul and
help me to bring the motorcycle down to also adorn these pages:
their house. SADDENED NEWS PASS ING DEVOTED SERVANT
As soon as we reached there again, BAHA'U'LLAH TUMANUVAO WILLIAM WHITE
they served me with a beautiful dinner PRAYING SHRINES PROGRESS HIS SOUL KINDLY
and told me that they were waiting for me CONVEY CONDOLENCES HIS FAM ILY
since evening. I was shocked and speechless and puzzled. Then I asked them how
A second telex, from the International
they knew me, and how were they expect- Teaching Centre sent on 11 November,
ing me. Mr. Fiona said, 'This evening, honoured his blessed activities and his soul:
my wife saw a beautiful white owl fly DEEPLY GRIEVED PASSING HIGHLY DISTIN-
over our fale (house) a few times and then GUISHED TUMAN UV AO

WILLIAM WH ITE

fly away . Then I told my wife according to Samoan tradition, this means that we shall receive a respected guest and he shall bring us some good news. I told her to prepare a nice dinner.' Then I told them how sincere and true they were. The whole night I was speaking to them about the Faith and it was nearly dawn when Mr. and Mrs. Fiona and their son accepted the Faith. Later on, Mr. Fiona was elected as a member of the National Spiritual Assembly of the Baha 'is of Samoa.

Unfortunately, after a few years of service, this great man, Mr. Fiona, had a stroke and was completely paralyzed and motionless. He could not even talk. While he was laying on his mattress, the elders and pastors of many sects of Christianity would visit him and add to his pain by telling him that he was not saved because he was a Baha'i, and that he should return to the Church and they would pray for him. But this man was so steadfast that he refused to listen to them, such was the result and the outcome of William's outstanding teaching work.

In addition to his teaching work,

HE WILL BE LONG REMEMBERED FOR HIS CEASELESS ACTIVITY SPIRIT DEDICATION DEVOTED SERV ICES TEACHING CONSOLIDATION UPOLU SAVAll HIS COURAGE EXEMPLARY MAINTAINING ACTIV ITY DESPITE MANY YEARS ILL HEALTH PRAYING SACRED THRESHOLD PROGRESS HI S SOUL PLEASE CONVEY CONDOLENCE MEMBERS HIS FAMJL Y

William was laid to rest in Savai'i, in Papa Village near Puleia, with a most dignified funeral. Hundreds of people attended with tears rolling from their eyes. He was, up to his last breath, steadfast and famand holding fast to the Teachings of God. He was survived by his widow, Manesesa, and sons and daughters and grandchildren.

A.K. FORUDI

APELIS MAZAKMA T

c.1920-1986

Apelis Mazakn1at, the first Papua New Guinean to embrace the Baha'i Faith, was born into the Moxomaaf or Red Parrot clan

William served the Faith as a member of the in the Nalik-speaking area of New Ireland
National Spiritual Assembly of Samoa and some time in the 1920s. This clan has a

reputation in New Ireland both for being His negative feelings about the church were
important custodians of traditional lore and no doubt strengthened by the refusal of the
for being open to new ideas; the first New local Catholic missionary to sanctify his
Ireland convert to Christianity, for example, marriage as a Methodist to a Catholic woman
was a maternal relative of Apelis. Apelis (whom he eventually did
marry) . He organlived up to this reputation, being a defender ised a meeting of community leaders from
of New Ireland ways during a period of all parts of the Nalik area to convince them
unprecedented change, while himself intro- of the need to expel the missionaries from
ducing a number of innovations from the their region. He was able to persuade many
outside world which helped make his people that this should be done, but
as church offiamong the most advanced groups in the cials heard about this, they convinced the
country. colonial authorities to arrest ce1tain clan
Apelis was orphaned at an early age. He leaders who were following Apelis. It is
was adopted by his grandparents in undoubtedly no coincidence that these were
Munawai Village, but spent much time with later among the first to embrace the Cause.
his father's relatives in Madina Village. He The threat of further and more prolonged
became aware of religious differences while imprisonn1ent induced the other leaders to
still quite young. Although Munawai and oppose Apelis' moves , and in embarrass-
Madina were both Methodist villages, his ment he left the Nalik area with a friend by
mother had been from Lugagon, a Catholic bicycle heading toward the southern part of
village between them. He began school at the island.
Lugagon, but rebelled against the Catholic Apelis is remembered as having been a

missionary's strong stance against tradi-
tional ways, and returned to his grandparents
atMunawai.

In 1930, he went to the first government
school in New Ireland, which had just been
established at Utu. Although the academic
standard was still poor, it was better than the
mission-run schools of the time, and he was
able to progress to a teacher training institu-
tion in Rabaul on nearby New Britain. After
this training, he was employed on the New
Guinea mainland as one of the first indige-
nous governn1ent teachers. The second
World War found him in the Sepik, where
he was conscripted as a patrol officer by the
Australian army.

After the war he was again hired by the
Education Department to assist in rebuilding
the governn1ent administration, and it was
now flourishnot until 1947 that he was able to return to
New Ireland. In 1949, he started the first
government school in the Nalik area in
Madina. But the war had made Apelis ques-
fern1enter, but the oppotion much that he saw was wrong in colonial
sition of expatriate planters and jealous clan
society. One of the institutions which he felt
was particularly oppressive was the mission.

very brash young man before
he heard of the
Faith. He and a friend
travelled through New
Ireland with no money,
relying on their
ingenuity to survive. When they
reached
the southern tip of New
Ireland they went
by canoe to Duke of York and
then to New
Britain, which is very
difficult. There they
worked at an agricultural
research station,
where Apelis learned how to
grow cocoa
and a number of cash crops.
In 1951 , he returned to
New Ireland to put
this knowledge to work. At
triate planters
on New Ireland would not
allow New Irelanders to grow
cocoa. Using
seedlings which his friend
sent him from the
agricultural research station
on New Britain,
Apelis formed a cooperative in
the Nalik area
to inháoduce cocoa
production to natives.
This was the beginning of the
ing small holder
cocoa plantation industry
which is a major source of
income for rural
New Irelanders . Apelis also
tried to start a
native owned cocoa
leaders, who saw him as a
threat to their
power, prevented this for

many years.

By this time the government was having problems dealing with a movement on Manus started by the famous cargo cult leader Paliau. Because of Apelis ' lack of patience with religion and his understanding of how wealth was actually earned in a modem society, the government recruited him again for the teaching service, this time at the government school in Paliau' s home village.

On Manus , he soon met Knight of Baha'u'llah Violet Hoelmke, who had anived in 1954 from Australia to open the Admiralty Islands to the Faith. "Sister Vi" was a nursing sister at the hospital and had become good friends with Elliot and Dorothy Elijah, who lived near the hospital. Although they never became Baha'is, they did anange a discussion about the Faith at their home for Apelis. In an interview for a national newspaper near the end of his life, Apelis said that he had been struck with the progressive nature of the Baha'i principles and the fact that they were so harmonious with traditional New Ireland beliefs and practices.

In the colonial society of that time the organfree mixing of the races, which is so taken for granted in today's independent Papua New Guinea, was prohibited by custom and law. Sister Vi became notorious for inviting natives to her home and for socialising with native nurses at the beach, and so at the end of 1955 she was transferred from Manus to

Ape/is Mazakmat

Rodney Hancock went to Madina to teach Homerang the Faith. He soon declared. Miss Thelma Perks, then an Auxiliary Board member in Australia, went to visit Papua New Guinea. Apelis and Homerang ised a large meeting at the beach in Madina at which Thelma spoke and Rodney inter- preted into Pidgin. A small group of people declared, and virtually the whole village began to discuss the merits of the Faith.

In the stratified society of the time, the fact that pioneers would stay

in native
another island. She kept in contact with homes and eat their food was a shock for
Apelis, however, and also introduced him both native villagers and settlers that was,
to Rodney Hancock, a pioneer from New as one man who later became a Baha'i said,
Zealand who had anived in New Guinea "as great a shock for us as when Tahirih
soon after she had. When she was in Australia removed her veil in Iran". In fact, Apelis
on leave in 1956, she received a telegram was even jailed for providing hospitality
from Rodney informing him that Apelis had to Miss Perks : he had broken a colonial
declared, becoming the first Papua New law prohibiting the accommodation of single
Guinean believer. white women in native villages.
Apelis wrote to his childhood friend from Apelis used this dramatic removal of the
Madina, Michael Homerang, then a teacher colour bar to teach the Faith with greater
in the Sepik, telling him about the Faith. intensity in Madina, so that by 1957 the first
Homerang had to return to Madina because Local Spiritual Assembly could be formed .
of illness, and at Christmas 19 56 Apelis and Many people declared until at one time three

quarters of Madina Village was Baha'i. This escapades as proof of the power of the Faith
alarmed church authorities and white teach- to change behaviour. He is especially
ers at the local school, who told the new remembered for the fact that he was never
believers that they would go to hell if they cross. If he were verbally or even physically
remained Baha'is and followed a "false attacked, he would inevitably reply with
prophet" and a "foreign religion". This such kindness that his opponent would be
caused many to return to the church, and publicly shamed. This quality was reflected
feelings against the Baha'is became quite in his family ; in a society where physical
strong. abuse of women is common, he

was note-
By 1957, Apelis had helped establish, and worthy for the respect which he showed his
had been made chairman, of the first local wife.
government council in the area, and he used Apelis is also remembered for his way
this position to ensure that opposition to the with words . Unlike many other modern
Cause did not get out of hand. Apelis and Nalik leaders, he was very careful not to
Homerang gave Baha'i books to the colonial corrupt his public speeches in Nalik with
advisor to the council and to the head of the English or Pidgin phrases . Although he was
local education office, who were favourably not a clan orator, he was perhaps the most
impressed and protected the Baha'is. Mat- accomplished Nalik poet and composer of
ters came to a head when an angry his time, and many of the songs he com-
Methodist churchman physically attacked a posed are still sung at public gatherings. A
new Baha'i who would not recant. The common theme in these songs is the need
Baha'i took the man to the government for unity and cooperative work. He was a
authorities, who jailed the attacker. When skilled storyteller; if people heard he was
churchmen realised that the colonial govern- coming to a village, they would gather to
ment would protect Baha'is, opposition hear his renderings of traditional stories or
became muted. The Faith began to spread to discussions of future plans for development.
other villages, but it never took hold in These plans took up much of his time
Munawai, Apelis ' home village. in the 1970s and early 1980s, long before
Although Apelis introduced many new "social and economic development" became
ideas into Nalik society, once these ideas a common phrase in the Baha 'i community
took root and were accepted by others, he left at large. In the 1970s, Apelis left the local
the day-to-day running of new projects to government council and started a timber
others. This pattern was reinforced in Apelis ' company for local landowners

from the
relationship to the Faith by the fact that
because no other person in his home village
Japanese combecame Baha'i, his oppmtunities for active
involvement in Baha 'i administration were
limited. Nevertheless, he was well known for
being a firm Baha'i, and he never hesitated to
teach the Faith when the opportunity arose.
He always spoke about the Faith with great
joy and enthusiasm and was happy to be
on 25 Novinterviewed by the national media about his
role in the early history of the Faith.
Much of his teaching was by way of
example. Even today the non-Baha ' is in his
home village attribute his fine character to
the influence of the Faith, citing his earlier
IN MEMORIAM 857

was survived only by a nephew whom he
and his wife had raised. Although this
Prague, gave pubnephew did not become a Baha'i, both he
and Munawai villagers in general are aware
of and proud of the role Apelis played in the
Baha'i community.
Apelis' life spanned a time of tremendous
Juliana encounchange in Papua New Guinean society. Born
at the beginning of the Australian colonial
part in the activiperiod, with its many restrictions, he Jived
community for a long time. It was

Nalik area. As chairman of
its board, he
formed a partnership with a
pany, making his
area one of the first in
the country to reap the
economic benefits of
Japanese investment. He also
introduced
the first tractor to his
village for use by an
agricultural cooperative, and
a World Health
Organization primary health
project, the first
in the province. When he died
ember 1986, he had
been trying to generate
support for a hydroelectric
scheme that would
supply electricity and running
water to the
northern Nalik-speaking
villages .
Apelis' wife had died
shortly before he
did. They had not had any
children, and he

1912, Milos Svatopluk Wurm
organized a
Baha'i book exhibition in
lic talks and
wrote a book entitled Mirove
hnuti na vychod<:- (Peace
Movement in the
East) which was published
before the first
World War.
In 1926, the year after
tered the
Faith, she became very ill and was
thus prevented from taking
ties of the

through a devastating world war and the rapid changes which culminated in national independence in 197 5 and the challenges of adjustment in the postcolonial period. Apelis' independent spirit, his desire to initiate change rather than react to it, his thirst for new knowledge, and his steadfast and often lonely loyalty to the Faith will remain an example for many generations to come.

CRAIG VOLKER

}ULLA.NA TROJANKOV A-BENDOV A

1898-1986

Juliana Bendova, nee Trojankova, was born on 19 November 1898 in Czechoslovakia. She first came in contact with the Baha'i Faith in 1925 in the Carolinum, Prague, when she was called upon to translate a talk on the Faith which was being given by Martha Root. There had been some difficulties with making a translation from English so Martha spoke in Esperanto, which Juliana understood. Juliana wrote "It was my first public appearance and I felt very insecure. I asked myself whether I would be able to

a difficult period of her life, during which she realized the importance of spirituality.

In the following years, Juliana came into contact with many friends from abroad, such as: Dr. Jan Ude (Austria); Valentin Bulgakow (U.S.S.R., secretary to Leo Tolstoy), Dr. Hermann Grossmann, Dr. A. Miihlschlegel, and Erik Blumenthal (Germany); 'Aziz Samandari (Persia); and Ludmila van Sombeek (U.S.A.). Above all, however, there was a very warm relationship between Juliana and the Austrian Baha'i community. She visited the friends in Vienna in 1968 and took part in the Austrian Baha'i summer school that year. She loved very much to hear the friends chant prayers in the original lanon guage, even though she herself did not understand either Persian or Arabic.

A foreign language conespondent by profession, Juliana translated many of the Writings herself and was a motivating force in ensuring the publication of several Baha'i books. Her translations into Czech included Words of Wisdom (Slova moudrosti); What is the Baha 'i Faith? (Co jest nabo~enstvi Baha'i?); The Divine Art of Living (Bo~ke umyni ~iti); The Book of

Certitude (Kniha
translate conectly, but then as Martha Root, jistoty); and various articles, including "The
in her fine and balanced way and with her Return of Christ" (Kristus a Jeho opytny
mild friendly and loving smile began to p~áichod). She also translated many of the
speak with me, I realized that I understood Baha'i Writings into Esperanto, some of
her Esperanto very well... Martha Root which appeared in issues of the Baha'i News
spoke about the Baha'i Faith with much published between 1940 and 1950. Juliana
love, devotion, and clarity, winning our hea11s worked daily on translating the Writings
and becoming my teacher." right up into her last years.
The Baha ' i Faith was not unknown in She was deeply interested in the history
Prague at that time . As early as 1852, a news- of the Slavs and sought to clarify a common
paper article about the Bab had appeared. In misperception of them as having been

the world and, through the United Nations,
to her own Government, gave her immense
comfort and happiness.
In her memoirs, Juliana wrote "I write
these sentences with heartfelt gratitude, a
sense of solidarity, and a lasting remembrance of our very precious Ma1iha Root,
whose love for us beginners as we came
to know the Baha'i Faith was unfailing. "
Among her last words before she died were
"Iqan", "'Abdu ' l-Baha", and "Baha'u'llah".
Juliana Trojankova-Bendova died on 29 November 1986 in Prague.
Informed of the passing of her beloved
soul into the Abha Kingdom, the Universal
House of Justice cabled the following:
GRIEVED PASSING STALWART DEVOTED MAID-
SERVANT BAHA'U ' LLAH JULIANA BENDOVA.
FUTURE GENERATIONS CZECH BAHA'JS WILL
REJOICE HER MEMORY BE INSPIRED BY HER
Juliana Trojankova-Bendova
HEROIC TENACITY UPHOLDING LI GH T CAUSE
GOD. URGE HOLD BEFITTING MEMORIAL
warlike while, she would point out, ethnol- SERV ICE VIENNA. PRAYING

ogy showed them to have been farming peoples. She liked also to speak of those great personalities of Czech history who had worked for peace, such as King George Podiebrad (Jii:i z Podebrad) who, in the fifteenth century, suggested to the leaders of his time the convening of a peace conference, or Jan Amos Komensky (J.A . Comenius) who wrote Via Lucis (published in 1668 in Amsterdam) in which he showed four ways to eliminate the danger of war and ignorance: the publication of universal books from which recognition of God would come forth; access to schools for all; the establishment of an assembly of philosophers; and the creation of a universal language to facilitate and travelcommunication-all of which are in the spirit of Baha'i teachings .

Juliana did not lead an easy life; she endured very severe tests but was never heard to complain of them, nor did she like friends to remind her of them. Since her youth, peace was her heart's desire. Knowing that the Peace Message of the Universal House of Justice was sent to the leaders of

1925- 1926, Isabelle and her mother stayed on a crnise

PROGRESS HER RADIANT SOUL AB HA KINGDOM.

Based on an article by JULIANA BEN DOV A, (translated title: "Howl became acquainted with the Baha ' i Teachings")

ISABELLE STEBBINS DODGE
1910-1987

Isabelle Stebbins was born 21 June 1910 in Urbana, Illinois, United States of America, to Joel and May P. Stebbins. Her father was a professor of astronomy at the University of Illinois, and her mother was a librarian. As a child Isabelle enjoyed reading and excellent student. In 1919 Isabelle's mother heard about the Baha'i Faith from Albert Vail, a Baha'i and a minister in the Unitarian Church in Urbana. Shmily thereafter, Isabelle learned about the Faith from her mother.

When Isabelle was 15 years old, she had the bounty of making a pilgrimage with her mother. En route to Haifa in the winter of the well-known Nellie French

in Paris, where she met many distinguished
Baha ' is. On 9 March 1926 Isabelle and her
mother arrived in Haifa where they spent a
month. There she and her mother commonly
had the noonday meal with Shoghi Effendi.
They came to know Bahiyyih Khanum,
Munirih Khanum, and other members of the
Holy Family. Isabelle was quiet and atten-
tive, and her thoughtful demeanor was
remarked upon by several who were in Haifa
at the time . Before Isabelle departed from
Haifa, Munirih Kl1anum gave her the book
Memorials of the Faithful in which she
wrote the following in Persian:

Oh God! Nourish this fresh plant newly
grown in the garden of Thy love with
the water of eternal life and protect it
from the autumnal winds. Thou art the
Powerful and Thou art the Wise .
- Munirih

Isabelle attended Smith College in North-
ampton, Massachusetts, and then taught
school in New York and St. Louis in 1931
and 1932. She received a master 's degree in

stop in Lima, Pern. Isabelle organized
Baha'i meetings and distributed literature to
those who were interested. When possible
she arranged for teaching meetings in Lima.
Isabelle and Ted lived in Morococha
for three years , then returned to the United
States in 1938 living in Pasadena, California,
for two years, and Las Crnces, New Mexico,
for one year. They lived in Cananea, Sonora,
Mexico, from 1942 to 1945, and once again
Isabelle found herself the only Baha' i in
the area. It was because of her presence in
Cananea that Shoghi Effendi placed a lone
star on his map of northern Mexico to indicate a Baha'i center. Soon Ted 's mining
work took them to the deserts of Arizona.
The Message of Baba 'u' llah had first
been taken to Tucson by Loulie Mathews,
who had held a Baha'i public meeting
during her stay in Tucson in the early 1940s.

In August 1945, when Isabelle, Ted, and
their family moved to Tucson, there were
already two Baha'is residing there, Frances
Lewis and Elizabeth Ashden. On 21 April
1948, the first Local

Spiritual Assembly of
history in 1933 from the University of Tucson was forn1ed.
Wisconsin. Ted and Isabelle lived in
Tucson from
On 15 June 1935, Isabelle was married 1945 to 1971 , and during that
time Isabelle
to Theodore Dodge in Madison, Wisconsin, served on the Local Spiritual
Assembly for
by Albert Vai l- the same man who had 25 consecutive years. In 1957
her husband,
introduced Isabelle 's mother to the Faith. Ted, became a Baha'i. In 1971
, Ted began
They were both 24 years old and had known to work at Christmas, Arizona,
and Isabelle
each other since high school. Ted had just resigned from the Tucson
Assembly . At the
completed his requirements for a Ph.D. in next Feast, the Tucson Baha' i
community
geology from Harvard University and was presented Isabelle with 25 red
roses in a
about to embark on his first assignment in short ceremony to express its
appreciation
Pern. for her long and continued
years of dedi-
On 1 August 1935 Isabelle and Ted set- cated service.
tled in their first home at 14,300 feet in the Ted and Isabelle continued
to travel
Andes mountains of Pern. Ted was a geolo- widely. Isabelle attended the
World Congress
gist for a mining company in Morococha, in London in 1963 , and they
both attended
Junin. Isabelle found herself to be the only the La Paz Conference in
Bolivia in 1970.
Baha' i in Pern. Yet she was determined to They attended Baha' i summer
school in
be a Baha' i teacher in that remote land. She Lima, Pern, and travelled to
Europe. In 1977
received Baha' i books and teaching materi- Isabelle had the bounty of
making a second
als via the Amazon River from Leonora pilgrimage to Haifa, this time
with her hus-
Holsapple who lived in Brazil, and she met band. This second time she was
in the

GOL AIDUN
1930- 1987

DEE PLY GR IEVE D UNTIM ELY PA SS ING DEA R
WIFE GOL WH ILE T RA YEU NG IN INDIA. HER
KINDLY SPIRIT, GREAT ZEAL IN TEACHI NG
INC LUD ING MAN Y JOU RNEYS BEHALF BE-
LO VE D FAITH, HER HI STORICA L RE SEARCH
ON PERSONS AND TOPI CS OF CAU SE MAKE
HER LOSS IRREPARABL E. EXTEN D HEA RTFELT
CONDOLENCES ALL MEMBER S FAM ILY. AS-
SU RE FERVENT PRAY ERS HOLY SHRI NES
PROGRESS HER ILLUMI NE D SOUL WORLDS
GOD.
Un iversal House of Justice
28 January 1987

Go! Yagani gi (Yaganegi) was born 12 March 1930 in Poona, India, the third of seven children of Isfandiya r and Keshwar Yaganigf.

Isabelle Stebbins Dodge Her parents, after years of hardship and investigation , became Baha ' is after Gal was

precincts of the Seat of the Un iversal House born. When she was abo ut three years old

of Justice, and she could reflect on the and again at eight years of age Go! met the

Baha'i history that she had witnessed. Hand of the Cause of God Martha Root, who

Ted and Isabelle retired to T ucson in recogn ized her potential and encouraged her

1975, and Isabelle continued to serve the to teach the Faith and serve hum anity. Miss

community on different com mittees. Her Root presented Ga l w ith a photograph on the

warmth and wisdom were hi gh ly appreci- back of which was written the inscription:

ated by the community; few in southern
All ah ' u 'Ab ha. lf one speck of a j ewe l
Arizona have been held in such high regard.
be hid in a stone and that stone be beyond
A story is told about a tourist visiting an
the Seven Seas, until I have sought and
Indian Reservation in Arizona. The tourist
found that jewel, my hand from its search
was intrigued w ith the great respect paid
wi ll not stay. - Baha' u ' ll ah. To beloved
to an elder Indian by the comm uni ty and
Ga l Yaganegi , With tenderest Baha'i love
asked, "How does one get such respect and
and fe rvent prayer that you will become

consideration?" The old man replied " You
a great Baha ' i teacher. In His Covenant,
earn it." So it was with Isabe lle. She had
Martha L. Root at the Baha'i School,
earned the love and admi ration of the
Poona, India, February 7, 1938.
community.

Isabelle appeared to be in good health
during her retirement years but in 1986 it
became known that she was suffe rin g from
cancer. Soon she became intensely ill , and
she died 1 January 1987 in Tucson. Her fo ur
children- Janet, Tom, Eleanor and Richard-
Catholic Concontinue her legacy of serv ice to the Faith.

STEP HEN POW ERS

her very much and taught her firmness,
deternlination, perseverence, and self-sacrifice,
qualities which became an integral part of
her dynamic personality.

Go!' s firmness in the Covenant was un-
shakeable. She deeply believed in the unity
everyone and everyof mankind, her role model being Miss Martha
Root. When Go! was 14 years old, she
accompanied Dr. Khodadad and Mrs. Shirin
Fozdar on her first teaching trip, a journey
by train to the southern part of India. As a
youth she served on a number of national
and local committees and later on the Local

Go l treasured this gift all her
life .

In the early 1940s, Mr. and
Mrs. Isfandiyar
Yaganigi and their children
became the first
pioneers to Panchgani, whi ch
today is the
site of the New Era School and
the Baha'i
Acade my. Ga l attended the
vent School in
Panchgani as a day schol ar
and later as a boarder. T he nuns impressed

pioneer with her family. In
1965 the family
moved to Brandon, and in
1970 the first
Local Spiritual Assembly of
the Baha' is was
fo1med there.

Go! was very outgoing and
friendly, and
had a keen interest in
everything.
Her home was always filled with
friends from all walks of
life. Of all her
passions, Gol's first love
was travelling to
teach, and in the early
1970's, when the
youngest of her three
children was still in
school, Go! started
travelling to different
parts of the world for
three to five months

Assembly of Pune. After receiving her bachelor's degree from Pune University, she married Jamshid Aidun in 1953 and moved to Karachi, Pakistan, where Jamshid was studying medicine.

In 1955, Go! arose to a call for pioneers to help form a new Local Spiritual Assembly in Navab Shah, Pakistan. Reassuring her husband, Jamshid, who was studying medicine in Karachi, that she would return as soon as there were other Baha'is in Navab Shah to take her place, Gol left Karachi in March 1955 with her one-year-old daughter, Laila. After almost two years Gol was able to fulfill her promise and the family was reunited. In 1957 their second daughter, Seema, was born, and Gol, with her two daughters, joined Jamshid in the United States where a few months earlier he had begun his post-graduate studies in surgery. Gol and Jamshid served on the first Local Spiritual Assembly of the Baha' is of Syracuse, New York.

After meeting some Canadian Baha 'is in Niagara Falls on the occasion of the Anniversary of 'Abdu 'l-Baha 's visit there, Gol and her family were asked by the Canadian Plans. These trips took her to all the provinces of Canada and to over 100 countries and islands. She was at home with dignitaries as well as with village people, never regarding herself as better than anyone. Instead, she felt that she was learning something from each individual that she met.

When the call came from the House of Justice for women to take on a more active role in the activities of the Faith, Go! immediately arose and concentrated on reaching out to the women in the villages that she visited. She also loved children and youth, and they returned this love. Age was never a barrier with Go! who was eternally young at heart.

Gol loved jokes, and had a keen sense of humour which was very contagious. Her best jokes were about herself and her difficulty remembering people's names. It is difficult to think of Go! without recalling some incident that brings a smile or a laugh.

At home Go! was a loyal, devoted, and loving companion to her husband, Jamshid, and they complemented each each year in response to the needs of the

other in char-
Teaching Committee if they would consider acter, creating a bond of love and unity. As a
pioneering to the province of Manitoba, mother Gol was firm, but supportive and
which they did in July of 1963. At the time encouraging, all her actions being tempered
the newest member of the family, a son, with an abundance of unconditional love.
Val:iid, was only a few months old. As a She instilled her beliefs in her children and
member of the Winnipeg Local Spiritual raised them to be servants of mankind, for by
Assembly, which had the goal of opening up serving others they would be serving God.
to the Faith Brandon, the province's second While at home, she also worked hard for
largest city, Go! once again volunteered to various peace groups and organizations. She

her respect for the great dignity and maj esty
of the native people at these colourful, spiritual gatherings.
Go! had an interest in everything. She was
a researcher, an artist, and a concerned citizen
in the areas of environment, health, gardening, birds and animals. Her formal education
did not end when she maITied and had children. Her university degree fro m India was
not recognized in Canada, so she gradually
picked up courses while her children were in
school and proudly graduated from Brandon
University in 1975, along with her eldest
child, with a bachelor of arts degree in religion. Having developed close ties with the
professors in the religion department, Go!
was able to encourage them to offer the
Baha' i Faith as a credit course (Zoroastrianism, Islam and Baha 'i) at the University.
With the inception in 1974 of the Associ-
Go! Aidun ation for Baha'i Studies, in which Go! and Jamshid immediately became life members,
was active with the United Nations Children's her scholarly focus shifted somewhat from
Fund (UNICEF), helping to form the first university courses, which she still took, to
UNICEF committee for Brandon; she served the writing of historical

papers on the Faith.

as local president of the United Nations Organization; and she was a member of Project Ploughshares, International Women Together, and the West-Man Multicultural Centre, to name a few. She often wore a dove broach as it was a symbol of peace.

Her teaching activities in Canada focused on Native Americans, among whom she developed many close friendships. She would often visit these friends on their reserves, showing slides of her travels, encouraging them to honour their native arts and culture, and always eager to learn more about their beliefs. Noting an interest on one reserve for the art of ceramics, Gol enlisted the help of two Baha'i ceramic teachers, and with government grants , saw that classes were started on the reserve for the native women. At Brandon University Go! was involved with the native programmes, taking native studies courses and often inviting the native students she had befriended to her home. She attended many Pow Wows, often expressing

She presented four studies at the annual Association meetings, including papers on Manekji Limji Hataria, Pritam Singh, Mishkin-Qalam, and Marion Jack. Asked to represent the Baha' is at the World Congress of Religions held in Sydney, Australia in August 1985, Go! presented a paper and slides on Mishkin-Qalam and his calligraphy.

These presentations were always lively and fi lled with love, stories and laughter, belying the hours of grueling research she would put into each paper. Go! also studied the Baha' i Writings with a passion, often leaving an interest on one reserve for ing mounds of books all over which were fi lled with slips of papers and notes marking references on numerous topics.

Go! possessed the heart and soul of a true artist. Whether splashing vivid colours on a canvas, painstakingly highlighting Mishkin-Qalam-styled calligraphy on ceramic vases, or photographing prairie crocuses with the dawn dew glistening on them, her talent was natural and inspired by the Writings.

The importance of agriculture grew in articles appeared about her

passing in various
Gol' s conscience as she lived in the midst of newsletters. The West-Man Multicultural
Canada's vast farmlands, and she would Centre in Brandon established the Go! Aidun
return from her travels each spring in time to Scholarship Fund, "to be given to outstandplant and toil in "the good earth" of her vast ing achievements in the area of native art,
garden. Meeting Sir Richard St. Barbe Baker promotion of multiculturalism and increasing
instilled an even greater enthusiasm for awareness of peace", a most fitting rememnature in Gol, and she initiated a city-wide brance to one who was described in Brandon
tree planting campaign in Brandon amongst as a "cultural champion". Later, in May 1987,
all the schools during a youth year celebra- at the Premier's Volunteer Service Awards
tion . for the province of Manitoba, Canada,
In all her endeavours Go! was guided by Jams hid accepted a special posthumous
constant prayer and meditation, and a total award to Go! for "the outstanding volunteer
reliance on God. Asked if she was con- in the area of Cultural-Native development".
cerned for her safety she would always reply Go! was laid to rest in the Baha'i cemethat she was not afraid of death and that she tery in Pune, India, the city of her birth. The
knew that God would somehow guide and night before her passing Go! dreamt that her
protect her. Her gift of intuition was excep- son, Val_i.id, and her grandson Jamal were
tional and she often had dreams which very distressed because their favourite bird
seemed to guide her. had flown away. Disturbed as to the signifi-
It seems that Gol 's last teaching trip cance of this dream she phoned Jamshid in
was to India, where she had begun her first. Canada to inquire about eve1yone's health.
This journey was an especially joyous one Reassured that all were well, she boarded
for Go! as she attended the dedication of the her train.
Mother Temple of the Indian Subcontinent, Our favourite bird has been set free and
in New Delhi, her homeland, along with taken flight to the glorious realms of the

Jamshid, her three children, son-in-law, and two of her grandchildren. Fallowing the dedication Gol had a family reunion in Pune with her mother and six brothers and sisters, who had come together now for the first time after 32 years.

After her husband and family returned to Canada, Go! stayed on to teach. In the last days before her passing, she was completely preoccupied with teaching in the villages and towns around Pune and Panchgani, keeping a schedule which those around her found exhausting. Then, tragically, while traveling from Pune to New Delhi, where she was to serve as a guide at the newly dedicated Temple, Go! fell from the train and met her untimely death during the early hours of 23 January 1987.

In the months that followed, teaching plans dedicated to Gol's memory sprang up around the world, many donations were made to various organizations, and numerous

Abila Kingdom.

L AIL
A AIDUN EIRIKSSON

JUANITA MARJE STORCH
1895-1987

Juanita Marie Storch was born in the San Francisco/Oakland Bay area of California on 23 May 1895 to a German mother, Johanna M. Storch (nee Thee), and an Austrian father who was born in Mexico, Hugo W. Storch.

She was especially blessed at an early age to hear about and embrace the Baha'i Message, and to be accorded the bounty of meeting 'Abdu'l-Baha during his memorable visit to the West Coast of North America.

Fragile in appearance and gentle in manner, she lived, during her teenage years, in Fruitvale, California. The Faith had been established in San Francisco, across the bay, by such pioneers as Helen Goodall and her

daughter, Ell a G. Cooper. Travel between San Francisco and Oakland by the friends was frequent. Her parents began going to Baha ' i gatherings in 1911 at the home of

27th Street and Fru itvale Ave. came and stopped awhile. For five cents we rode on it to Jackson Street. At Mrs. Goodall ' s, my mother and father heard

Thornton
Mrs. Goodal l, where Lua Getsinger and Chase speak at their first
Baba ' i meeting.
Thornton Chase would speak from time to Some time later, dear Thornton
Chase
time. came to the Fruitva le Assemb
ly as did
In 1912, the Baha' is began to anticipate Lua Getsinger and other early
teachers
the coming of ' Abdu' l-Baha to Cali fornia. and travelers so we were very
blessed.
Juanita wrote of this in her diary, and in Naturally the Friends
wished they
letters to friends who often came to see her, could go to the train to meet
'Abdu ' lin paiiicular to ask for her remembrances of Baha, but Mrs.
Goodall and Mrs . Cooper
that historic occasion. In one such recoll ec- advised against it so we had
to wa it until
tion she wrote: we heard that 'Abdu ' l-Baha
had arrived
the evening before and wou ld be at Mrs.
When 'Abdu'l-Baha came to the Bay
Gooda ll 's in the afternoon to meet us all.
region in October 1912, the first time J
The rooms were filled and I had to sit
saw Him was Thursday afternoon, Oct 3,
on the floor with a few other young folks.
1912, at Mrs . Helen Gooda ll 's home on
From there I could see out of the drawing
Jackson St., Oakland.
room across the hall , to the stairway
The Friends had been looking forward
where 'Abdu'l-Baha came down. First we
to this visit for several months. The ones
heard His voice, then He came down with
who had been to the Convention in Chifour Persians and Mrs. Getsinger, light
cago told us about Hirn. Visiting Friends
from the colored glass window on His
also gave reports. Mrs. Goodall arra nged
head and shoulders.
a showing of the moving pictures taken in
When He appeared in the doorway we
Connecticut, in her large attic room .
all arose and He said 'A llah' u'Abha' sev-
Then we heard that 'Abdu' l-B aha was
eral times. We answered and He walked
very tired and would not journey to Ca lito His seat and with a motion of His

hand
fornia. At that time with my parents I was
He bade us be seated . Somehow it all
a member of the "Fruitvale Assembly of
seemed so natural and as if we had always
'Abdu' l-Baha". We wrote Him a letter
seen Him.
and He replied with a Tab let to the
My father had enro lled me at the Cali-
Fruitvale Assembly and ever since the
fornia School of Arts and Crafts in
phrase 'Firmness in the Covenant' has
Berkeley and I was hoping to study ... to
remained in my memory.
help him in the future as he was a talented
Being seventeen at the time and livin g
designer who had studi ed architecture,
in a two-storey redwood house at the top
but it was not to be. My studies did make
of Lynde Street hill, we were two blocks
me observe people, and I could not help
from the Matteson's home, where most
but notice al l the details of 'Abdu ' lof our Baha ' i meetings and Feasts
were
Baha 's build and the beautiful way He
held excepting when we went to Mrs.
used His hands. He never pointed at us .
Goodall's house. Not many people had
He used His hands more like a cup, offerautomobi les in those days. It was so
easy
ing us His bounty. At the end of His talk
to walk the two blocks to Matteson ' s on
He arose and qui ckl y walked through the
Sunset Street. To go to Mrs. Goodall ' s we
pressing group of friends, taking some
walked down Lynde Street hill to where
hands as He went. He took my hand as He
the end of the line of a street car at East
was passing and looked into my eyes. It

was only a second but it seemed ten minutes . He still had my hand as He
passed,
and soon He was through the crowd, His
voice vibrating through the room as He
spoke .. . He kissed the babies and went out.
Many of the friends were exhilarated
and all were talking to each other, so to

escape the confusion I went into the hall where it was quiet and peeked into the dining room as a few voices were coming from there. What a picture I saw ! There was 'Abdu'l-Baha sitting in a big easy chair by the window. Little children were sitting on His lap and at His feet. He spoke to the children in English.
Mrs. Cooper told me once that her mother begged her father not to have the vines trimmed that hung over the outside of the window. So now it made a beautiful diffused light as a backdrop for this scene. Juanita Marie Storch

There was only one time I was able to attend a public meeting and that was at the First Congregational Church in Oakland. Other times were at Mrs. Goodall's on the long day of Oct 12th and twice at 'Abdu ' l-Baha's house in San Francisco. To get there we had to walk down Lynde Street hill and get the street car going down Fruitvale Ave. to the train station at Fruitvale Station then ride the train to the ferry to cross the bay and then at the Ferry Building take another street car to 'Abdu'l-Baha's house. This was supposed to be too much for a seventeen year old school girl at night. The first time I was at 'Abdu'I-Baha 's house was with my parents. My father wanted to ask Him questions about the promised temple and the future of temples, etc. People always wanted to ask 'Abdu ' l-Baha questions. The talking to daughter, I am very fond of thee . Rest assured in Me.'

In later years in time of trials those words came unbidden to me '-Rest assured in Me.'

Once my father went alone to see 'Abdu'l-Baha. He embraced my father and said in the future to pattern his life on the stars.

As most of my memories are so personal and not of historical data, I shall tell of two other episodes that left an imprint on the seventeen year old. One was being up in 'Abdu'l-Baha 's room at all's. Everyone wanted to have an interview with 'Abdu ' 1-Baha and I had no such wish. In fact I did not know what I would ask. Mirza Mahmood who was always around and

halls were always full of people waiting us all, insisted I go. He arranged it and
for interviews. beckoned me to come up the stairs.
As we walked down the hall to Mrs. Getsinger was standing at 'Abdu ' l-
'Abdu ' l-Baha's room upstairs, He came Baha's doorway. Dr. Fareed was inside
to the door and took my hand and said and had taken Katheryn Holsti's hand and
these words: ' In Persia it is not the cus- taken her with me. She had an
eye afflictom to kiss the young ladies. You are My tion. Her father was bedridden and my

father visited him and helped him Valley. The Bosch home and
acreage, nesbecome a Baha'i. I pushed Katheryn tled between two mountain ranges, was
ahead of me as 'Abdu ' l-Baha came to His eventually deeded to the National Spiritual
doorway and said in a low voice, "This Assembly to become known around the
is my sister". So 'Abdu ' l-Baha gave a Baha'i world as the Geyserville Baha ' i
discourse on being sisters. Then all of a School. Among the notable
traditional gathsudden I could not see Him. There was erings she particularly loved to attend at the
just a brilliant warm light. I was not afraid. School was the annual Unity Feast. She also
It was something I could not write about helped arrange and attended many summer
or tell for some tin1e afterwards. Later, outings of the Baha'is of San Francisco,
downstairs, Katheryn said she was disap- Oakland, and other communities at Griffith's
pointed. She expected a miracle for her Grove, a wooded area not far
from Geysereyes. I was the one who experienced the ville, owned by a Baha'i.
miracle! Educated at the California School of Arts
When 'Abdu'l-Baha gave an afternoon and Crafts, she was known locally as a fine
farewell talk at His home in San Fran- painter. The Sonoma County Museum in
cisco I spoke of the spiritual fragrance Santa Rosa held an exhibit of her paintings
like musk and the last atmosphere of His posthumously in 1990. Her

passing was
talk was so beautiful and touching, He memorialized by Gaye LeBaron, a columnist
walked by all of us and taking hands usu- for the major Santa Rosa
newspaper, extolally the way He did, but not as He came ling her 70 years' work with the Camp Fire
to me; He did not look at me and walked Girls organization from her 21st birthday
right by me. As He turned to look at all until the frailty of age intervened.
of us, as He stood at the bottom of the She was married on 28 April 1920 in
outside stairs, He looked just like that New York City to Ahmad Sohrab, whom
photograph of Him taken in Paris- very she met as a result of 'Abdu ' l-Baha's visit
serious and penetrating. Usually He to Oakland. She lost her
United States citilooked like the smiling photo of Him(self) zenship thereby because in those times U.S.
in Chicago. statutes decreed that an
American must give
For some time I felt, maybe I had done up U.S . citizenship to marry a foreigner.
something to displease Him and then the She gave birth to a daughter, Laila, who
inner happiness came-He did not say eventually settled in the Seattle, Washington,
goodbye to me! community. However, her marriage lasted
less than two years, and many years ' efforts
In 1915 , the family moved to Rincon to regain U.S. citizenship were finally
Valley, near Santa Rosa, 60 miles north of rewarded in the 1940s, when she reclaimed
Oakland. There, too, their home was outside her maiden name.
the bustle of city noise and traffic, where A dear friend reminiscing about Juanita 's
Juanita daily fed wild deer and birds from later years said of her: "She always disliked
her hands . She lived in this valley from 1915 our celebrating her birthday because it was a
until it became necessary for her to move Baha' i Holy Day and she
didn't want to disinto a convalescent home, in Santa Rosa, tract from the usual festivities that day ... She
just before her passing. was a source of inspiration, knowledge, and
Juanita was elected to the Santa Rosa comfort to the Friends, a

shining example to
Spiritual Assembly year after year, serving (everyone)."
on committees and attending the many meet- She died 26 January 1987 and was buried
ings at the Geyserville home of John and in Santa Rosa Memorial Park near her
Louise Bosch 30 miles nmih of Rincon father.

Juanita wrote many poems during her Louise Caswell, long-time pioneer to Central
life. This is but one of them: America, died at her post in the Yucatan,
Mexico, at the age of 91. She was buried at
0 Day of Love!
sunset, her favourite time of day, in the
0 Day of Love! I sit and dream of thee! A Baha'i section of the public cemetery in
day apart from other days, yet in thee do I Merida after a funeral service attended by
find them all; For thou art all eternity! friends from the town and nearby villages
0 Day Divine! Thou art the universe! where she had taught the Faith.
Into the heights of thy stany dome, and deep Louise was born on 18 March 1896 into an
beneath the depths of thy tossing foam do I affluent family in Portland, Oregon, U.S.A.
feel my soul immerse! Her parents were progressive and involved
0 Dazzling Day! Like unto the sun thou in the community. Her father once said,
art! But lest thy brilliance blind mine eyes, I "What the world needs is a world religion",
find a misty smoke of incense rise; The and no doubt such sentiments influenced her
peace-veil from thy heart! when she met the Baha'is of Portland.
0 Beauteous Day! Thou art an angel Louise enrolled in the Faith in 1927, and
form! Pure, happy and pe1fect, abideth thou, was blessed with having outstanding Baha'i
in the garden of delight; To forever and ever teachers including Helen Pilkington, Mr. and
and ever roam! Mrs. George Latimer, Ella Cooper, John and
0 Day of Love! Thou art a prayer! I hear Louise Bosch, Keith Ransom-Kehler, Leroy
thee issue from the sacred chambers of Ioas, and Martha Root, after whom she

pat-
Baha, as music sweetly chanted; Ah, my life terned her own teaching methods.
is there! In 1936, when the Guardian
cabled the
WALDO T. BOYD
National Convention with a call for pioneers
to go to Latin America, Louise volunteered
LOUISE CASWELL to go to Mexico. As circumstances would
1896- 1987 have it, she did not leave the United States
that year, but went instead to Knoxville,
SADDENED NEWS PASSTNG RADIANT WARM- Tennessee, as a homefront pioneer.
HEARTED SELF-EFFACTNG SERVANT CAUSE In 1939, after helping to form
the first
LOUISE CASWELL FOLLOW ING LONG ILLNESS. Local Spiritual Assembly of
Knoxville,
RECALL WITH GRATEFUL HEARTS HER DEDI- Louise felt that her time had come
to pioneer
CATED PIONEERING SERV ICES SPANNTNG overseas, and in October she arrived
in
FIFTY YEARS. AMONG FIRST TO ARJSE TN 1939 Panama. Together with Cora Oliver,
who
FOLLOWING ANNOUNCEMENT GUARDIAN arrived a few days later, she helped
establish
FIRST SEVEN YEAR PLAN fNTRODUCE FAITH the Faith in that country to which
the Guardian
PANAMA. SHE CONTINUED HER DEVOTED had given so much attention in The
Advent
ENDEAVOURS THROUGHOUT STAGES UN- of Divine Justice.
FOLDMENT CAUSE LATTN AMERJCA DURING Louise remained in Panama for 10
years,
SUCCESSIVE TEACI-lfNG PLANS fNCLUDED helping to form the first Local
Spiritual
TEACHING INDIGENOUS PEOPLES GUATEMALA Assembly in that country in 1945.
She also
TEN YEAR CRUSADE AND CONCLUDED LIFE- was the teacher of the first Indian
believer
LONG SERVICE TEACHTNG BELOVED CAUSE in Panama. She did not limit her
activities
YUCATAN PENTNSULA MEXICO. OFFERING to that country, however, but
travelled to
PRAYERS SACRED THRESHOLD PROGRESS HER many of the neighbouring countries
and
SOUL ABHA KINGDOM. islands, and in 19 51 she was
elected to the
Universal House of Justice first National Spiritual Assembly of Central
19 March 1987 America, Mexico and the Antilles.

with Teresa MacGregor, a Baha'i whom she had met in El Salvador in 1974. A little more than a year before her death, Teresa remembers being in the kitchen making a dessert for the commemoration of the Birth of the Bab when she suddenly heard a loud thud from Louise's room. When she ran to see what had happened, she found Louise on the floor, smiling brightly. She widened her big expressive blue eyes and with contagious joyfulness, exclaimed: "'Abdu'l-Baha came to see me and He told me He's going to take me with Him, and so I wanted to come running to tell you about it."
Teresa cared for "Dona Luisita" until that dedicated servant passed away on 2 February 1987, at the age of91.
Adapted from an article in The American Baha ' i, April 1987, and from a memoir by TERESA MACGREGOR

Louise Caswell

In response to the great teaching needs throughout Central America, she left her post in Panama and, after spending nearly a year each in Nicaragua, Costa Rica, and Honduras, settled in 1953 in Guatemala where she spent the next 22 years. The National Spiritual Assembly of Guatemala was fanned in 1961 , and she served as its secretary for many years.
In 1975, Louise left Guatemala for Mexico to join her long-time friends Artemus and Dora Lamb, Valeria Lamb Nichols, and Edna Ford. In Merida, Yucatan, she continued to teach the Faith, not only with words, but with her presence, with her life. People

ELEANOR HOLLIBAUGH
1897-1987

On 15 February 1987, two days before her 90th birthday, Eleanor Hollibaugh, longtime pioneer, passed away in Montreux, Switzerland. She was laid to rest in Glion, near her beloved fellow pioneer Dagmar Dole who had laid down her burden so many years before in that village above Lake Geneva.
On hearing the news of her passing, the Universal House of Justice sent the following message on 18 February:
PASSING GRAC IOUS NOBLE ELEANOR HOLLI-BAUGH WHOSE PATIENT WISE STEADFAST

remarked on her exquisite personality and the great love she communicated. Friends enjoyed her good humor and the artless grace with which she sometimes unexpectedly expressed herself. Many stories of her services to the Faith were recorded in Divine Springtime, a book by Daniel Wegener about the development of the Faith in Central America which was published in 1977.

During the last 13 years of her life, many of which she spent bedridden, Louise lived

EXEM PLARY SERV ICE AS PIONEER LATIN AMER ICA AND EUROPE SPANNED ALMOST HALF A CENTURY DEPRIVES BAHA' i WORLD OF MODEL OF TIRELESS UNFLINCHING DEVOTION. HER EXAMPLE WORTHY EMULATION PIONEERS EVERYWHERE AN D NOTABLY EUROPE WHERE RISING GENERATIONS MUST ZEALOUSLY SAFEGUARD SEEDS SHE AND COWORKERS PLANTED AND ENSURE BOUNTIFUL HARVEST.

She was born Eleanor Smith on 17 February 1897 in Hastings, Nebraska, U.S.A., the elder of two children from her mother 's first marriage. Very rapidly she became the moral support of her unhappy mother and, later on in the second marriage, her mother' s help with her five new brothers and sisters.

As a young woman, she left her family to go West, eventually arriving in California. She lived in Hollywood for some time, working as a fashion model, chorus dancer and actress, and marrying film writer, Felix Adler, whom she later divorced.

Eleanor accepted the Baha'i Faith in 1939. future of the native Indians. Her tender heart identified with their plight and spiritual potential. After seven months of intensive work, however, she had to return to California for health and personal reasons.

She later pioneered to the southern United States, and also to Reno, Nevada, where she was associated with Florence Mayberry. In the words of friends who knew her then,

Eleanor was a godsend to these struggling Baha'is, especially to the Mayberry family with their weekly firesides. She was

valuable not only as a speaker but in
The opportunity to attend her first fireside
adddition she put us on fire. As a discuswas so important to her that when she was
sion leader she was a dynamic catalyst, so
called to jury duty the same day, she appealed
convinced of the truth of this Revelation
to the judge to postpone the session-and
that she magnetized others to recognize it.
the request was granted.
An impulsive and passionate individual,
Entering the Baha'i Faith with fervour
she did not follow paths devised by others,
and high dedication, Eleanor almost immebut tended to clear her own.
diately decided to go pioneering. To obtain
sufficient cash for the venture she sold her She moved from Reno to
Glendale, Calijewellery and headed for Bolivia, the only fornia, where she met and married her
country left in South America without a pio- second husband, Merle Hollibaugh.
neer at that time. "I felt raised by the Power At the end of World War II the European
of the Greatest Name, and while everything Teaching Committee asked Eleanor, who
seemed strange, I did not feel alone .. . in the still was on fire for pioneering, to join Dagmar
sense of loneliness". Dole in Copenhagen, Denmark. She stayed
Upon her arrival in La Paz, Bolivia, there from May 1947 to October 1948, and
Eleanor developed altitude sickness. A then again from March 1950 to October 1950.
woman who saw her great need took her She played a very important part in the
to the home of a Mrs. Cuellar who, inciden- history of the early days of the Baha' i Faith
tally, became very rapidly interested in the in Denmark. She and Dagmar began fire-
Faith. "Too glowing an account cannot be sides and study classes, and during her stay
given of Senora Yvonne de Cuellar", 14 people became Baha' is in Copenhagen. It
Eleanor later wrote. is recorded that "some of the success can be
attributed to Eleanor, who was very charm-
Her immediate response and thoughtful
ing, full of humour and laughter, always

and unqualified acceptance [ofBaha'u'llah]
ready to proclaim the Faith, very valuable
opened the gates in regard to freedom of
when making contact with new people". And
teaching and contacts. She was a channel
early Danish believers have written the folfor the free flow of the Teachings.
I know
lowing about Eleanor: "Although we have
of no other soul whose contacts were so
not seen her for a long time, she is still part
varied or who was so free from prejuof our daily life and will continue to be
so as
dice. Through her, the other two women
long as we live. We owe her and Dagmar
who declared were contacted.
Dole so much for having introduced us to the
Eleanor developed a deep interest in the Baha'i Faith more than forty
years ago ."

May the Spirit of Baha'u'llah guide, sustain and bless your meritorious and
historic
labours, aid you to surmount every obstacle, however formidable , in your path,
and enable you to establish in the near
future a flourishing and exemplary centre
and assembly in that city.
Eleanor went back to Copenhagen to help
with the organization of the third European
Teaching Conference which was held in July
1950. Apart from further short periods
assisting in the teaching work in Luxembourg, Eleanor stayed in the Netherlands
for
nine years. When she left to go to France
in 1958, the Dutch community counted two
Local Assemblies and a number of groups
well on their way to becoming Local Assemblies. Among them was the community of
Rotterdam, which enjoyed particularly close
contact with Eleanor. A friend in the Nether-
Eleanor Hollibaugh
lands wrote:
In 1949, the European Teaching Conunit- Eleanor was goodlooking,
gracious, inteltee asked Eleanor if she would serve in ligent, with a
good sense of humour; she
the Netherlands, where one year before the was also determined and had
an indepenfirst Spiritual Assembly had been formed dent mind; was very
wise in her way with
in Amsterdam. She accepted, moving to friends and contacts, and was

an excellent
Amsterdam where she spent a few years. hostess who got on well with everybody.
From there she moved to The Hague and Her only goal was to se1ve the Faith for
took up residence in the I:Ia~iratu'l-Quds. which she had a great love. She suc-
The Local Spiritual Assembly of The ceeded in transmitting this love to many
Hague was established in 1952 and Eleanor people who had the great fortune of meetwas elected as its secretary. She was a great ing her.
stimulus towards co-operation between the In France, Eleanor se1ved for a short tinle
Benelux countries (Belgium, Luxembourg, in Nancy and then went to Dijon where she
and the Netherlands) which culminated in remained from August 1958 until March
the election of the frrst National Assembly 1960. She was the only Baha'i and pioneer
of the Benelux Countries in 1957. in that town, far away from others, but
It must be remembered that those historic apparently in those days there were many
days were materially extremely difficult, French people who were eager to
make conespecially for pioneers. Eleanor is reported tact with her. Eleanor, at that time, had no
to have said on one occasion, "Are we not knowledge at all of the French language, but
lucky to live with such inconvenience?". was able to attract 75 persons in that town
During all of these hard tin1es Eleanor for a public conference she
organized singlewas sustained by the love of Baha 'u 'llah, handedly for Mrs. Meherangiz Munsiff.
and the encouragement of Shoghi Effendi, In 1960, the European
Teaching Conunitwho wrote to her on several occasions words tee of the United States requested her to go
such as these (30 May 1947): to Switzerland, where she lived until her

passing. She was instrumental in forming the
first Local Assembly in Vevey. There she
joined another valiant American pioneer,
Mrs. Marion Little. There again, due to the
tremendous impetus of the pioneers, including
Eleanor, the Assembly was formed in 1961.

SAEED NAHVI
(Sa'id NaJ:ivi)
Knight ofBaha'u'llah
1910- 1987

Sa'id NaJ:ivi was born on 28

April 1910 in
Eleanor remained steadfast at this pio- Mashhad, Persia. His father was
'Ali-Akbar
neering post, never giving up until 1984 Nal;vi, a descendent of the
scholarly Fay9
when she moved to a Home for the Aged. family . His mother was
Munirih Kha9ra'i.
This was a very great test for her, because His parents were both devout
Muslims.
she had the feeling that her independence, Sa' id obtained his
primary education in
which had been a mainstay of her life, both Mashhad and his secondary
education at
as a woman and as a Baha'i, had come to the Tarbiyat Baha'i School
in Tihran, which
a close. From then on, though, her heart was owned and managed by the
National
opened in very tender affection to the believ- Spiritual Assembly of
Persia. He graduated
ers, and they loved to visit her until the end, in about 1925, then went to
Toulouse,
and weep sorely when she departed. France, for advanced studies
in physics and
It may be interpreted as characteristic of mathematics. While in France he
associated
Eleanor to have died two days before her very closely with Baha'i
students, including
90th birthday, which would have been cele- his dear friend 'Abdu 'llah
Mi~ba~1, a wellbrated both by the municipality ofMontreux known fellow
Persian believer.
and the Baha'is . She had always preferred In 1935, he went on
pilgrimage to the
to avoid the limelight. She was a pioneer Holy Land and attained the
presence of the
in the true sense: she broke the ground, beloved Guardian. This was
the most signiffound the first contact, animated the seekers icant event
in his life, and he related many
and gave them the vision through her devo- loving and inspiring stories
of that visit to
tion and loyalty to the Cause. Eleanor was people around the world.
Other pilgrims
deeply loyal to the Central Figures of the present during those
meetings affirmed the
Faith, and would stand no criticism, not even deep emotion Sa'id felt in
the Guardian's
from a new Baha'i. presence.
Eleanor Hollibaugh had not attended col- On 18 December 1943, he

married Shawkat
lege or university. Her level of formal 'Ala'i, (Shokat Alai) sister of Shu'a'u'llah
education was minimal. From the time she 'Ala'i, who was later named a Hand of the
accepted the Faith she was self-taught, open Cause of God. Sa'id and Shawkat had two
not only to Baha'i literature but also other children, Asad (Randy) and Susan.
literature, and always interested in new Sa'id studied law, and became a lawyer
fields of science or development. She made of 'The First Class' entitled to appear in all
it a point to be abreast of political events and comis and tribunals throughout the countrywhatever was new in the world of religion
tribunals of First Instance, Courts of Appeal,
and science. She was appreciated as a very and the Supreme Court of Privy Council. He
animated listener. also provided translation services to the
As a great friend of hers put it: "On one Persian Government (and to Baha
'i institusubject she was steady as the proverbial tions) because of his knowledge of Persian,
rock, that was love for and devotion to her Arabic, French, English and German.
Faith. The fiery flickering part of her nature He was a member of the
National Teachwas saved for teaching and in that she was a ing Committee of Iran. When the Guardian's
flame thrower." call for pioneers came at the beginning of
AGNES GHAZNAYI-FISCHER the Ten Year Crusade, he and his family left

served as its secretary, and from 1974 to
1979 he served as a member of the Administrative Committee of the Abas Abad region.
He often taught classes at Baha'i schools.
In 1979, the Nal)vis moved to the United
States of America, settling in southern California. From 1979 to 1986 he served on
the Local Spiritual Assembly of Dana Point,
and from 1986 to 1987 he was a member of
the Local Assembly of Huntington Beach.
From the United States, Sa 'id travelled
widely to serve the Faith. Among his teaching
destinations were French Guiana in 1980,
and American and Western Samoa, the

Cook Islands , Fiji, the Loyalty Islands, New Caledonia, New Zealand, Tahiti, Tonga, and Vanuatu in 1982.

The events surrounding Sa'id's passing are living testimony to his steadfastness, devotion, and purity of motive in serving the Saeed Nahvi Cause until the end. His daughter, Susan Fothergill, recounts the following:

Persia for India on the Twelfth Day of On Friday, 27 February 1987, the Ridvan 1953. In Bombay, Sa'id was advised second night of Ayyam-i-Ha, B.E. 143 , by .the National Spiritual Assembly of India my father was scheduled to speak at the to settle in a virgin territory, so he took his Baha' i fireside held at Dr. Roshan 's home family to Pondicherry, a French co lony in in Newport Beach, California. That southern India, because of his fluenc y in evening he took his shower, said his French. He arrived at his goal on 22 July prayers, ate di1mer and drove to the 1953 and received the following telegram Roshan's home around 8 p.m. from the Guardian on 28 July 1953: 'Assure Following his a1Tival, he was greeted Nahvi of my loving prayers- Shoghi'. For warmly by the friends. The Roshans were this move, both Sa'id and Shawkat were very happy that he had come because named Knights ofBaha'u'llah. they said every time he attended the fire- The Nahvis stayed in Pondicheny for side there would be a declaration. This seven year~, making many friends for the was to be h11e to his very final visit. Faith including Mr. K.heval Singh, the Gov- After the opening prayer was recited ernor, and Mr. Goudon, the French Consul. the people gathered realized that my In 1960, upon the req~est of the National father was no longer in the room. He had Spiritual Assembly of Iran, they moved to exited to an adjacent room saying he felt Sri Lanka to provide assistance with the very hot. Soon after he laid down on the establishment of that county's first National

floor and told Dr. Roshan, ' I am leavmg
Spiritual Assembly. The Nabvis were the
now'. He never regained consciousness
first pioneers to Kandy, Sri Lanka. The
and passed away at Hoag Hospital in
National Assembly was elected in 1963.
Newport Beach at approximately 9 p.m.
In 1964, Sa'id and his wife retl.m1ed to
On Monday, 2 March 1987 the funeral
Tihran, Iran. In 1969, he was elected to
service was held in Huntington Beach.
ti1e Local Spirittial Assembly of Tiluáan and

The readings and selections for the ser- helped found and in which he was
a sharevice were those which my father had holder.
himself selected for my cousin Kavus Man~fu's grandfather, Fakhru'l-'Urafa,
'Ala' i's funeral service three years had been the first in the family to accept the
earlier. Baha'i Faith. As soon as he had caught a
Suddenly, after the completion of the glimpse of the light of the new Revelation,
service, a young slender American lady he had been deeply impressed and
had symcame up to the podium and requested a pathized with the Faith. While Baha'u'llah
few moments from the 300 or so gath- was exiled in Ba,gQdad, Fakhru'
1- 'Urafa had
ered. She said her name was Jean Reed moved to that city to obtain the presence of
and she had a few words. She said on Him Whom he thought to be the Originator
the night of my father's passing she had of the Cause. A few months later
he conarrived at the Roshan's home shortly after veyed openly in a letter to his family that
my father had passed away. She said when his journey had been a blessing to him and
she entered the room 'I felt Mr. Nal)vi 's through God 's mercy he had been privileged
spirit and I declared immediately, because to attain the presence of Him Who was the
I knew the Teachings ofBaha'u 'llab were object of his heart 's desire. Soon his son,
the Truth.' Man~ur's father, was led to embrace the
The gathering was astonished at her Faith. Not long after the whole
family folunsolicited, simple, frank and sincere tes- lowed him.

timonial and wept loudly. My non-Baha'i friends were very moved and were anxious to know what Jean Reed meant when she said, 'I declared'.

SHOKAT NAHY I
(Shawkat Na~vi)

MANSOUR AHDIEH
(Man~fu 'Ahdiyyih)
1906- 1987

DEEPLY GRIEVED PASSING STEADFAST SERVANT CAUSE MANSOUR AHDIEH. HIS SERV ICES IN IRAN AND MOROCCO, WHICH CULMINATED IN DEVOTED LABOURS AS CUSTOD IAN SHRINE OF BAB, IN COLLABORATION WITH HIS DEAR WIFE, UNFORGETTABLE. ASSURE HI S WIDOW, AND RELATIVES LOVING PRAYERS PROGRESS HIS NOBLE SOUL ABHA KINGDOM.

Universal House of Justice
8 March 1987

Man~ur 'Ahdiyyih was the son of Mirza I:Iasan Khan and Bilqis Kbanum of Kashan . The name '" Ahdiyyih" ("trustworthy") had been given by 'Abdu ' l-Baha to the cooperative business which Man~tir's father had

Man~ur was born in Tihran in 1906. His primary and secondary education was at the Tarbiyat School and the Alliance Franc;:aise, and then at the Teachers' Training College.

From the time he was twelve years old, he simultaneously studied for half of each day at the Fine Arts College headed by Kamalu 'l-Mulk, the most accomplished and illustrious painter and sculptor of Persia. The College had been founded through the goodwill and cooperation ofMan~ur's father, Mirza I:Iasan Khan, and his uncle, 'Abdu ' l-Baqi.

'Abdu ' l-Baqi was a devoted believer who had made several pilgrimages to the Holy Land and had attained the presence of Baha'u'llah. He was the photographer at the Court of the Qajar Dynasty and took some of the pictures of early believers in prison, in chains, or being tortured-including Badi', the "Pride of Martyrs".

Man~ur had just finished the first stage of his studies in Persia when a new door was opened to him. The previous year the Ministry of Education had launched a five-year plan during which they sent a contingent of one hundred students to complete their education in Europe each year in exchange for a certain number of years of service to be

for the National Baha'i Centre, and the organizing committees for summer schools.

It was also during this period that, through his marriage to Aqdas Mi~bal:i, the families of ' Ahdiyyih and Mi~bal:i became more closely and intimately tied together. When the forty-five-month plan of the National Spiritual Assembly of Persia was launched, the two families left their homes in Tilmin and pioneered to the goal village ofQulhak, near Tihran, where they, with the help of other pioneers, established the first Local Spiritual Assembly.

In 1953, when the Guardian law1ched the Ten Year Crusade, Man~ur and Aqdas, accompanied by their two children, aged eight and thirteen, decided to pioneer to one of the goal co,untTies. Man~ur asked permission to retire from the government-owned company where he worked, but his request

Mansour Ahdieh

was denied although he was legally entitled to do so. Two years later, after successfully rendered to Persia upon their return. These achieving an assignment in France, he students were selected from among the best repeated his request to retire but the request candidates who took part in a scheduled was denied again. Finally, Man~ur resigned competition. without a pension. He wanted to pioneer, Man~ur participated in the competition and he proceeded to do so, placing his great and was among the winners. He was sent to hope in assistance from on high. France to pursue his studies in engineering. The family went to Morocco, staying in After six years of study he received a diploma Casablanca for two months, then moving in electrical engineering from the University to Rabat for four years. Finally, they were of Toulouse and a year later, after entering transferred to Meknes where they remained l'Ecole Supeneure d'Electricte in Paris, he until they left the country. Upon reaching obtained another diploma from that school. Morocco, Man~ur presented his

curriculum
After returning to Persia and performing his one-year military service, he was employed as a general assistant to the Central Electric Company in Tihran and served in that capacity for twenty-three years. During that time he was sent on several important assignments, including going to France to purchase a powerful and efficient central power plant.

Simultaneous with his work for the government, Man~lir was busy with Baha'i activities in Tihran. He served the Faith in various capacities such as membership on the National Youth Committee, the committees

literature, but more importantly he acquired a much better abi lity to speak to the people in their native language, to conduct Baha'i classes, and to be active in the teach ing field.

In view of the problems in Morocco, Man~ur made a trip to Iran to settle his affairs. Upon his return, wh il e contemplating what course he should pursue, a letter reached him from the Universal House of Justice inviting him and his wife to go to vitae to the Ministry of Education, requesting a suitable position. With his qualifications, he was soon engaged as a high-ranking physics and chemistry teacher in secondary schools . He served in this position for sixthat time he was sent on several important teen years, until 1968. Then, the contracts of almost all Baha'i pioneers working for the government were either cancelled or were not renewed as a result of persecution.

During the time the family was living in Rabat, Man~ur attended courses in Arabic literature at the University of Rabat. His endeavours proved to be fruitful. He received a diploma of proficiency in Arabic

MOHAMED LAMIN SUMAH
1961 - 1987

They that have forsaken their country in the path of God and subsequently ascended into His presence, such souls shall be blessed by the Concourse on High and their names recorded by the Pen of Glory among such as have laid down their lives

as martyrs in the path
Haifa for consultation.
in Peril, the Self-
Upon their arrival in the Ho ly Land they
were asked if they would serve as custodians
of the twin Shrines of the Bab and 'Ab du' 1-
Baha. With joy and enthusiasm, they
accepted immediately. Thus in June 1971,
Man~t'.ir and Aqdas 'Ahdiyyih started their
service at the Baha ' i World Centre-a ser-
vice which extended for almost fourteen
years. It was only due to the condition of
Mr. 'Ahdiyyih 's health that they were compelled to leave the Ho ly Land and
terminate
their services which were so dear to their
hearts.
One of the privileges Mr. ' Ahdiyyih
enjoyed during his long years of service in
Haifa was answering the questions of tour-
ists who wou ld come to visit the Shrines.
Being deepened in the Faith and speaking
French, English, Persian, and Arabic, he was
able to speak to many of them in their own
language and give them the Message.
Man~t'.1r 'Ahdiyyih was a person of many
talents- a musician, a painter, and a calli g-
rapher in Persian and Arabic. In art he used a
variety of techniques including oil painting,

of God, the Help
Subsistent.
-Baha 'u' llah 1

0 MOTHER! Grieve
not over the loss of
thy son; rather
pride thyself therein.
Indeed this is
an occasion for gladness
and rejoicing,
not for despondency and
sorrow.
- Baha'u'llah2

Mohamed Lamin Sumah (Fa llah Sumah),
nicknamed Jamil, was
born on 28 April 1961 ,
to Pa Kabba Sumah
and Madam N'mah
Kamara ofThadie Vi
llage, Sierra Leone. He
was from the Susu
Tribe. As a child he
attended Holy Cross
Primary School in
Lungi, and later
Tomlinson High School in
Songo. He was a very
special yo uth. He had
a friendly
personality and was very honest,
reliable and
responsible . He was simple yet
dignified and
respectable.
Sumah was given the
Message of
Baha'u'llah in
December 1984 by his aunt,
Hawa Kamara, who had
first invited the
Baha'is to Thadie

Village. In a little over two
water co lours, pastels, and pencil drawings . years he laid down
his life serv ing the Faith
The themes of his work were d iverse: as Sierra Leone's
first international pioneer.
scenes of family life, portraits of great men, As soon as he had
~ ccepted the Faith he
and landscapes. had started studying
the Writings of the
He was a true and faithful friend , sociable, Faith to deepen himself.
In December 1984,
calm, patient, firm and steadfast in hi s he attended the
annual Baha'i school in Bo,
belief, a kind father and a loving husband. and in March 1985,
he attended a teacher
He will be greatly missed. training institute
in Masongbo where he
A QDAS Ml ~ B A l:l ' AHDi YY IH
Messages ji-0111 the Universal House ofJustice
1968-1973, (Wilmette: Baha' i Publi shing Trust,
1976) p. 102.
The Bahti 'i World, vol. XVIII , p. 9.
876 THE BAHA'i WORLD

Muhamed Tamin Sumah wanted to volunteer. He knew Susu, a widely used local language, and was determined to learn French to teach more effectively.

Sumah first met Friday Ekpe, a member of the Continental Board of Counsellors for Africa, in May 1985. Mr. Ekpe travelled to Thadie several times to encourage Sumah to go pioneering.

In June 1985, the Chairman of the National Spiritual Assembly of the Baha'is of Sien-a Leone, Alusine Kabia, and other friends with the Baha'is ofThadie said farewell to Sumah. They were proud that their son was going to serve the Cause. After receiving his letter of credentials in July 1985, he travelled by boat to his pioneering post. It was a difficult trip. He had to spend 48 hours on a small island where he was given no food and had no place to sleep.

Mohamed Lamin Sumah When he an-ived at his pioneering post he contacted the Baha'is. He was active in intensely studied the Writings including the Baha'i functions and taught the Faith. He

Tablet of Al;mad, and the Tablet of the Holy Mariner.

He immediately began holding regular Baha'i children 's classes in Thadie, and soon all those entering Thadie were greeted by children saying "Allah'u' Abha". He was the assistant to the Local Spiritual Assembly of Thadie for Baha'i activities. Often he would use his own money to provide transportation for teaching trips. Even when he was in great need he would not ask for money. He opened localities and fom1ed Local Spiritual Assemblies around Thadie and continued to consolidate them.

In 1984, a number of African countries had received a piopeering call from the Universal House of Justice. The National Spiritual Assembly of the Baha' is of Sien-a Leone had asked the Universal House of Justice if its community could be given the goal of sending one pioneer to Guinea, to which the House had kindly consented with the condition that the pioneer must know either French or one of the native languages.

As soon as the goal was announced

earned his living by dying lappas (cloth).

He always sent money he had saved, no matter how small the amount, to his parents in Thadie because he knew they were old and needed his help.

Sumah soon had to go back to Sien-a Leone to obtain a valid passport, which was not an easy task, and he was anxious to return to his pioneering post as soon as posportation for teaching trips. Even when he sible. After the National Spiritual Assembly helped him obtain a passport, he was unable to leave right away because the Local Spiritual Assembly of Thadie needed his help with a social and economic development project. He was very excited to return to Guinea because the Faith had just been officially recognized in that country.

Before his departure, Sumah and his aunt stayed with Sadeh Hakiman and Abdul Karim Sillah. Every night after everyone went to bed they would stay up and study the Holy Writings. He loved reading the Baha'i Scriptures, and studying them made him happy. Sumah said that the reason he became a Baha'i was because

when he read

the Holy Writings of the Baha'i Faith he understood them, but when he read the Holy Writings of other religions he didn't.

Sumah had a final meeting with the National Assembly of Sierra Leone in August 1986, during which they gave him encouragement for his teaching and consolidating plans in Guinea. He left Sierra Leone that same month , and friends had a letter from him dated October 1986. He wrote another letter to the National Spiritual Assembly.

Universal House of Justice

Aminata Turay and Shidan Kouchekzadeh

SADEH H AK IMA AND ABDUL KARIM SiLLAH

[Shidan Kuchikzadik] also visited him in Kindia where they taught the Faith.

On Saturday at 8:45 a.m. on 7 March 1987, he arrived in Conakry at Shidan and Susan Kouchekzadehs' with a severe stomach ache and could barely walk. He was examined by a physician who said to take him directly to the hospital. He had acute abdom inal pain which was probably appendicitis. They operated on him at midday. At about 7:00 p.m., without ever regaining consciousness, his pure soul went to the Abba Kingdom.

One of the last things he said was to ask if one of the friends, to whom he had taught

darkness into light. Cause them to enter the garden of happiness, cleanse them with the most pure water, and grant them to behold Thy splendours on the loftiest mount. 1

-'Abdu ' l-Baha

SADDENED NEWS PASSING MOHAMED SUMAH PIONEER GUINEA. ASSURE LOVI NG PRAYERS HOLY SHRINES PROGRESS HIS SOUL DIVIN E WORLDS.

HENRY BERTRON FITZPATRICK

1943- 1987

They that have forsaken their country in the path of God and subsequently ascended unto His presence, such souls shall be blessed by the Concourse on High and their names recorded by the Pen of Glory among such as have laid down their lives as martyrs in the path of God, the Help in

Peril, the Selfthe Faith, was attending the meetings.
Subsistent.
On Sunday seven Baha' is met with
-Baha ' u'llah 2
members of Sumah's family. As one of his
We are often at a loss to adequately recount
cousins stated emphatically that Mohamed
the greatness of a loved one who has winged
was a Baha'i, it was agreed that he would
his way to the immortal realm. Henry Bertron
receive a Baha'i burial. He was the first
Fitzpatrick was only 44 years old when his
pioneer from Sierra Leone to fulfil a goal
third heart attack struck as he slept. He had
and also the first Baha'i to have a Baha'i
told his beloved wife, Yvonne, countless
burial in Guinea.
times that he would never live to see the age
Sumah was only 26 years old. We pray
of 50. His only desire was that the prayer he
that God will bless him and that he he lps all
had copied and slipped into the end of his
of us from the Concourse on High to be firm
prayer book would come true: to die at his
in the Covenant and that the Faith will grow
pioneer post, steadfast in the Cause of the
in Sierra Leone and Guinea.
Blessed Beauty.
0 my God! 0 Thou forgiver of sins, be-
Henry was born on 30 January 1943, the
stower ofgifts, dispel/er of afflictions!
eldest of four children, to John and Earlene
Verily, I beseech Thee to forgive the sins
Thomas Fitzpatrick. His father distinguished
of such as have abandoned the physical
garment and have ascended to the spiritual world.
Baha 'i Prayers (W ilmette: Baha ' i Publishing Trust,
1982), pp. 45-6.
0 my Lord! Purify them from trespasses, Quoted in Messages from the
Universal House of
dispel their sorrows, and change their Justice, p. I 02

After frnishing high school, Henry enlisted in the U.S. Air Force and worked as
a
pharmacist technician. While in the military,
he was invited to a New Year ' s Eve party in

1967. Hem-y enjoyed parties and was looking forward to a good time when he entered
the home of his date's friend. But as the
moments passed he became acutely aware
that everyone there was having a good time
without any signs of alcoholic beverages or
drugs. On that night he was inháoduced to
the Baha'i Faith. He had never shared with
anyone his formulated moral code, but after
hearing the principles of the Cause of
God, he embraced the Divine Standard of
Baha'u' llah.

Henry was stationed for a period of time
in Seoul, South Korea, where he had the
privilege of meeting, working, and travelling
to teach with the Baha'is of that community,

Henry Bertran Fitzpatrick and where he was elected to the Local
Spiritual Assembly. Upon his discharge from
himself serving in the United States Marine the Air Force, Henry returned to the United
Corps during World War II, and in his career States and sought to pioneer in a community
with the U.S. Postal Service, receiving many where he could further his education. In
notable awards. The Fitzpatricks raised their Cheyenne, Wyoming, he fulfilled this goal,
two boys and two girls on the south side of and was able to complete his bachelor's
Chicago, a predominantly black neighbor- degree in the field of education.
hood. Their family tree blended the roots of In 1969 Henry met and manied a Baba' i
African slavery with an American Indian from Indiana named Yvonne Brown. The
heritage, as John's father was a member of newlyweds left the prospering Cheyenne
the black Seminole tribe. Catholicism was the community, arising to pioneer
to the neighheart of their family life and the children's boring community of Laramie to help save
schooling. Young Henry's love for God and its Assembly.
church blossomed well into his adolescence. Henry ' s desire to pioneer never ceased;
At 14, Henry entered a seminary for high he yearned next to fulfill an international
school students in the State of Maryland. It goal. It wasn't long before the young couple
was more than 1,000 miles away from home, reached the shores of Jamaica

with their two
but was the best school for him to pursue his small children. They served the community
religious yearnings. He had thus far devel- for four difficult years, sh1.1ggling to remain
oped a great reverence for the clergy, and and support themselves at an isolated post.
were it not for a racial slur which one of the Although Henry was finally offered a better
seminary clerics made against his ancesháy, teaching position, he agreed with his wife to
he might have continued his studies to enter return to the United States to better provide
the priesthood. Instead, he devised his own for his family ' s welfare, deciding to take the
moral code of ethics, kept them as a standard opportunity to further his studies as well.
in his own heart, and closed the door on any Trne to forn1, Henry and Yvonne moved
further religious pursuit. their family to another goal area, this time

settling in the heart of South Carolina where slightly more than one year,
"Professor Fitzthe mass teaching efforts were in need of patrick" captured the imagination and esteem
consolidation. And, as prayed for, the family of his Venda s;olleagues and students,
did prosper, multiplying from aá daughter attracting them with his magnetic personaland son to four children with a set of twin ity. He always made time to listen to people,
girls! especially the B ha'is, and shared his opin-
Henry completed his master's degree and ion with genuin thoughtfulness. With his
obtained an educational specialist degree, students he was ways there to help, and yet
finishing the course work for his doctorate. never afraid to m ke them strive Jo earn their
South Carolina was special for him, particu- passing mark of istinction.
larly as it gave him the chance to be near The news of á tragic passing n 11 March
and work at the Louis Gregory Institute 1987 travelled q áckly throughout the region.
whenever he could. The Institute honored His memorial service was
his wife and him with a plaque for meritori- indeed a testimony of the truly Baha'i character which he

ous service which he henceforth displayed in his study.

Again Henry and Yvonne longed to return to the international field. Consulting the International Goals Committee they were directed to southern Africa. Henry accepted a post at the University of Transkei where he was appointed senior lecturer in 1978, promoted to Associate Professor and acting Dean of the Faculty of Education. In 1980, Remy had the distinction of serving on the first National Spiritual Assembly of the Republic of Transkei and held the position of Chairman in subsequent years.

Unfortunately, Henry's condition of hypertension, the stress of work, and service to the Faith took its toll. He had two mild heart attacks in Transkei. He even ignored his second attack so he could drive to the university and give his students their assignment. Only after his duties were completed did he tell his wife of t1;7attack, and then sought proper medical assistance.

After consulting with the Continental Board of Counsellors and his National Assembly, the couple decided for Remy 's health to pioneer to a neighboring state

possessed. Friends, students, and colleagues proudly in his study.

travelled distances over 1,000 miles and from half a dozen countries to pay their final respects.

The Venda national radio station aired a program about Professor Fitzpatrick, with the University's Dean of Education highlighting Henry's deep religious convictions and progressing fessional outlook. The President of Venda sent his personal emissary to attend the memorial service, and the Rector of the University asked to be in9luded in the program so that he too could express his regards for one whom he had come to respect and admire.

Following Henry's passing the Universal House of Justice cabled:

DEEPLY SADDENED SUDDEN LOSS DEDICATED SERVANT BAHA'U'LLAH HENRY FITZPATRICK. KINDLY CONVEY OUR LOVING SYMPATHY HIS WIFE AND CHILDREN. ASSURE THEM OUR ARDENT PRAYERS HOLY SHRINES PROGRESS HIS SOUL DIVINE WORLDS AND CONSOLATION THEIR HEARTS.

The National Spiritual Assembly of the Baha'is of the United States

of America and
where the pressures might be easier. In the
Committee cabled the
small republic of Venda, geographically
just beneath Zimbabwe, he accepted a com-
parable post and filled another pioneering
need.
Henry was dedicated to his profession
and gave it all he could as a Baha'i. In
880

its International Goals
following:
WE JOIN YOU IN SPIRIT AS
YOU OFFER
PRAYERS PROGRESS SOUL
BELOVED HENRY
FITZPATRICK. HIS NINE
YEARS TRANSKEI,
VENDA, WITH WONDERFUL WIFE
BONNIE,
DEAREST CHILDREN KAREN,
KEVIN, KATH-

ERI NA, AND KENDAA AS SURE HIM LIMITLESS
LAURELS POSTERITY. DEE PEST SYMPATHIES,
GRATITUDE, LOVE.

... ye must conduct yourselves in such a
manner that ye may stand out distin-
guished and brilliant as the sun among
other souls. Should any one of you enter
a city, he should become the centre of
attraction ... so that the p eople of that
city may c1y out and say : 'This man is
unquestionably a Baha 'i, for his man-
ners, his behaviour, his conduct, his
morals, his nature, and disposition reflect

impression on young Juan ' s soul. It was nor-
mal to see him, until he died, remembering
with grief and a melancholy air his experiences in that conflict.

Freed, by a miracle, from the claws of the war (in his battalion no more than five soldiers survived), he returned home to find that his father was imprisoned and his mother and brothers hardly surviving the hunger.

Even though his father soon came out of prison, the poverty of the family lasted for a long time. To worsen the situation, Juan was called up to fulfil his military service and was sent to the Spanish Sahara, a destiny which would unite him in later years with another radically different one.

After three years of

service he returned
the attributes of the Baha 'is. ' 1 to Murcia where he
married Josefa Cuenca
Y VONN E FI TZ PATRI CK AN D
Baeza on 31 March 1943. Their marriage,
solid until the end, slowly became enriched
JEFF ALB ERT
with the birth of their four children: Antonio,
Jose, Carmen and Rosario.
Adverse circumstances led Juan Sanchez
and his family to Sabadell, a city very close
JUAN SANCHEZ MARTINEZ
1916-1987 to Barcelona. It was there at the
end of 1960
that they heard for the first time of the
Juan Sanchez was born in Puente Tocinos, Baha'i Faith. To
begin with, Juan was hesi-
Murcia, Spain, on 15 March 1916 in the tant, and attended
the first meeting with
bosom of a humble Catholic family . His doubt, encouraged
by his wife and one of his
father, Antonio Sanchez, was an affable daughters. However,
soon his heart was
baker. His mother, Rosario Martinez, dedi- burning with love
for Baha'u ' llah. This love
cated her life to looking after her 10 children. changed his whole
life. He became a rest-
Due to their poverty, Juan never went to less lover of the
Court of his Lord, and a
school. He started to work making fishing brave soldier of a
spiritual army .
rods when he was still only a small boy. The declaration
of Faith by Juan Sanchez
With the start of the Spanish Civil War in took place on 5
February 1961. Along with
July of 1936, Juan, who was then 20, was him, his
inseparable wife Josefa and his
enlisted into the ranks of the Republicans, daughter Carmen
acknowledged the Cause.
who dominated the eastern side of the The spiritual
career which started at that
country. For nearly three years his eyes moment lasted 25
years, until his death .
continually witnessed scenes of cruelty and When Juan Sanchez
accepted Baha'u'llah, he
barbarism, in a blood-stained scene where declared that for
him there would be nothing

brothers fought between themselves in a ferocious whirlwind of senseless hate. The misery of the war left an everlasting painful

1 Se/ectio11sfrom the Writings of 'Abdu '/-Balui (Haifa: Baha ' i World Centre, 1978), p 71.

Baha'i community during the Nine Year Plan-pionee1ing to the Spanish Sahara. With no prospects of work, previous experience of pioneering, or possession of exceptional aptitudes, Juan, as a lover who would not admit cold calculations in such sacred questions, challenged friends and strangers and, in a show of courage, decided to accomplish this objective. It is interesting to see that the day he decided to become a pioneer, his son Antonio, moved by his father's example, recognized the truth of the Faith.

Juan's services in the Spanish Sahara lasted for nine months, from May 1966 until January 1967. He taught the Faith in the cities of Villa Cisneros and Rio de Oro, and managed, despite the extreme difficulty of the area, to attract one soul to the Cause. When he returned from the Sahara he could frequently be heard to say: "Only a pioneer knows what others have suffered on the path ofBaha'u'llah".

Juan was always an example of tenacity and steadfastness in the teaching field. A detail which shows this is the nickname he was given by the people that knew him; they called him "the book man" because he always haven't gone outtook a Baha'i book with him to help with his

more important in his life. His later services were a constant testimony of this statement.

Among all his activities, one stands out from the rest: his determination to fulfil one of the most difficult goals that the Universal House of Justice had offered the Spanish

Juan Sanchez Martinez

Juan Sanchez to remain closed in his home for over one year. During this time his main grief was not being able to fulfil his sacred duty of teaching. Every day Juan said to his dear wife, "Fina, today I side, I

haven 't spoken to anybody about the teaching. It was this eagerness to teach the Cause which pushed him, even though he had never been to school, to study in depth the Baha'i literature. He was a lover of the books Some Answered Questions and Bahci 'u 'llah and the New Era. It is no exaggeration to say that he knew them nearly by heart.

His pioneering spirit and his capacity to serve the Cause became evident in the sheer number of his journeys: between August 1967 and January 1968 he was in Valencia; in October of that year he went to Casteja (Navarra); in 1969 he pioneered to Villa-carlos, on the island of Menorca (Balearic Islands), where he taught the Faith for two years; he returned to Sabadell; and in 1973 he spent seven months teaching on the island of Ibiza.

Only illness could cut short his constant pioneering activity. In 1985, cancer forced

Through villages and towns, talking with their people with honesty and humility, of the very intense Message that Baha'u'llah offers us. To unite all of the nations with

Faith."

I will never forget the angelic expression which covered his face the last time I saw him. Lying in bed, he looked at me with an indescribable tenderness and serenity. His eyes revealed the depth of his devotion and loyalty. Days later, his luminous expression slowly extinguished. He died on 27 April 1987.

Of Juan remains a small compendium of poems entitled God is Love, written after his acknowledgement of the new Revelation. They are songs of love to the Manifestation of God, shining jewels of purity and detachment, reflections of a sensitive and attracted heart. One of them, maybe his best known poem, "Canticles to Baha'u'llah" recalls his pass through this ephemeral plane:

I walk on pathways and lanes like a wandering peregrine proclaiming unity.

addresses of all the late-comers, since they were the potential Baha'is.

He enjoyed puns and playing with languages. He planned to write

his autobioga common Faith, a new society where raphy and call it Up From Paradise. He said
rich and poor, can become united, singing that when people ask you to "cooperate"
together canticles to Baha'u'llah. with them they really mean, "You coo while
NAVID MOH ABBAT I operate". Anxious to acquire Persian, he
(Navid Mu~abbati) learned to read and write the language from
Marzieh Gail during his lunch breaks at the
U.S. Customs. In iran, when told that a
ROBERT GULICK, JR. certain project was impossible (ma~M), he
1912- 1987 replied, Ma~izl mahalih (impossible is impossible). Hiring a carriage to tour Rome,
Robert Gulick, Jr. , was born in Paradise, but not knowing Italian, he put his musical
California, U.S .A., on 6 October 1912, a terminology to use (he was a fine amateur
second-generation Baha'i through his father, pianist) and instructed the driver: Allegro ma
Robert Lee Gulick, who had received a non troppo.
Tablet from 'Abdu'l-Baha in 1900. Robert He did a considerable amount of writing,
Jr. became a believer at the age of 14, and including an introduction to the 1952 U.S.
from then on his life, wherever it took him, edition of The Seven Valleys. His thesis,
was single-mindedly focused on the Baha'i "MuJ:tammad the Educator", is of lasting
Cause. value, and other works from his pen which
After graduating with a bachelor's degree have attracted favorable attention include
in social science from California State "American Higher Education: Uncertain
University, Chico, in 1933, he attended the Trumpet", and "World Trade and World
University of California, Berkeley, where he Plenty". He wrote frequent well-received
received his master's and doctorate degrees letters to distinguished people and also to the
in education. He worked five years for the press, usually with an aim to reconciling
U.S. Customs Service in San Francisco, and East and West.
later, having served as an economist at the His work for the Faith was continual and
Carnegie Endowment for International Peace innovative. At a time when the

Faith was
in New York City, he returned to U.C. little known, he introduced it on the radio
Berkeley as a faculty member. in northern California by featuring the inter-
Robert had the gift of making his work nationally famed artist, Max Pollak, who
a part of his entertainment. He surveyed the was friendly to the Baha'is and had done
world with a kind of amusement, enjoying a notable etching of 'Abdu'l-Baha. He
the play of events and people and their devised a pamphlet adapted to the Arn1ed
foibles with real pleasure. Even so dull a Forces, called "Headlines Tomorrow" which
procedure as shopping at the supermarket circulated for many years . He
induced ' Aliwas a game to him, and he explored the Kuli Khan and his daughter Marzieh to write
aisles as if seeing them for the first time, "Mirza Abu'! Fac;ll in America", a memoir
experimenting with new products. He put published in The Bahli 'i World and which
his knowledge of people to work in ways otherwise might have been lost. In New
that were all his own. For example, noting York City, he planned
important Baha' ithat many believers came late to meetings, sponsored events relating to matters of
he suggested that we should attend concerts current interest, such as a commemoration
and the opera and get the names and of Woodrow Wilson, and a Wright Brothers

anniversary. He would invite prominent non-Baha'is to share the platform and thus attract audiences and media coverage.

His wide range of interests included horticulture, and here again he put his finds to work for the Faith, presenting shrubs and trees to the Baha'i School at Geyserville. He later introduced the cultivation of safflowers into Libya.

An outstanding characteristic of Robert's was his special love for Persia, which he visited a number of times. He seemed to the Persians like one of their own. His first visit, in 1947, was even announced by a precognitive dream. Hushang Mavaddat told how he was standing on the steps of the Tihran

I:Ia'.?ira when Persian friends arrived with a tall stranger, and before introductions could be made, Mavaddat said, "This is Robert Lee Gulick. A few nights ago I dreamed that he came to the entrance of the I:Ia'.?ira with a stranger who introduced him and told me his name." Over two thousand came to hear him at a later meeting in the I:Ia'.?ira, every inch of sitting or standing room packed, and Mr. Na'irni, son of the great Baha'i poet, threshold of the Declatranslated. Robert won the audience over with words of cheer and encouragement, interspersed with Persian phrases, and chanted prayers in the original language flavored by a touch of Western music.

Persia's national Baha'i News and Reviews (June 1947) reported the event.

As an economist studying Iran's needs and the possibility of American investments, Robert received the red carpet treatment wherever he went. Following his pilgrimage to the House of the Bab, he travelled on with his party to Abadih and along the way found military escorts and guards of honor. Arriv- situation no piling in Abadih, he found crowds gathered about his new Hudson car (provided by the authorities) and voices were heard asking, "Which one is the Pope?" It turned out that

Robert Gulick, Jr.

On May 22, at exactly the same moment when in 1844 the Bab had declared Himself to His first disciple, Robert was in the Holy House, praying at the ration chamber. On his various visits to Iran he saw other precious landmarks that would soon disappear. In 1948 he climbed to the top of the crumbling Ark (Citadel) where the Bab had been confined in Tabriz and risked his life walking around on the roof edge to reach the Bab's cell, by then completely open to the sky, and he said this was one of the greatest experiences of his life. A picture, unidentified, appeared of this day in The Bahci 'i World.

Longing to make pilgrimage, Robert had tried to telephone Haifa for permission, but because of the world grimages were possible then. Amatu ' l-Baha RuJ:iiyyih Khanum took the call, and he seems to have told her of wanting to marry a Persian. In any case, he

received a letter
a telegram from Shiraz announcing his visit from her recommending that he might wish
had mistakenly reported the name Hushmand to meet Bahia [Bahiyyih] Faraju'llah. They
FatJ:1-i-A ".?am, a member of the group, as met at a dinner party in Ba@dad, where
Pap-i-A ".?am, the great Pope. Bahiyyih was training teachers in the Girls'

College (Dar al Muallemat) , but nothing a cordon bleu cook and an excellent teacher
happened between them for two years . In for their little boy, I:Iusayn (Robert III).
fact, Bahiyyih went home and told her The Gulicks ' many travels together inmother that the American was conceited.
cluded a journey to Kurdistan, where they
Back in California, Robert brought his visited the Takyiy-i-Mawlima Khalid, the
problem to Harold Gail; he planned on using seminary where Baha'u'llah had stayed.
an intermediary to tell Bahiyyih he would Bahiyyih acquired a property there for a fulike to man-y her. Harold replied, "You are
ture I:Ia?'.iratu'l-Quds in her father's memory.
a Westerner. If this goes through somebody In 1953 the Gu lick family, taking
else, it might be garbled. You write Bahiyyih Bahiyyih' s mother, Shawqat Faraju'llah,
direct." and Ella Bailey and Laura Allen with them,
With her mother, Madame Faraju ' llah, left to pioneer to Tripoli, Libya. There they
Bahiyyih went to America in 1950, and formed a Local Assembly of which Robert
Robert met them at the airport in New York. was chairman. He was also elected to the
Here a tragedy almost took place: their visas National Spiritual Assembly of Northeast
were inadequate, and they were about to Africa. He engaged in educational and
be sent home. The officials were adamant. business activities and visited countries
Nothing availed until Robert went through including Algeria, Egypt, 'Iraq, Jordan,
his wallet and found a yellowed bit of Kuwait, Lebanon, Morocco, Saudi Arabia,

newsprint headed "Confers with President" which described him "as one of the leaders of the Baha'i movement" and "advisor to Winthrop W. Aldrich, president of the International Chamber of Commerce", and told of his confening at the White House with President Truman and his interest in freeing world trade. Immediately, all doors opened. Apologies were made, and the ladies were ushered into the United States. Robert and Bahiyyih were manied the next day at the National I:Ia?'.iratu ' l-Quds in Wilmette, Illinois, and many notables of the time, including Horace Holley, Juliet Thompson, the 'Ali-Kuli Khans with their daughter l:famidih, attended their reception at the Orrington Hotel.

TI1e marriage was blessed: he and his bride grew very close. He was tremendously proud of her achievements. She earned a master of arts degree and became a sought-after speaker and a noted professor of Arabic at the American Graduate School of International Management (Thunderbird) in Arizona. She

Sudan, Syria, and Tunisia. These pioneering services lasted 11 years. Unfortunately, travel restrictions prevented hin1 from meeting the Guardian in Haifa. "That's what it cost me to pioneer," he told a friend.

Returning to the United States in 1964, he served as Dean of Admissions at the American Graduate School of International Management (Thunderbird) for 18 years, promoting enrolment from 221 to 1,084. He taught the school' s first course on the Middle East, and was named Outstanding Educator for 1972. He became a member of American Professors for Peace in the Middle East, and is listed in Who 's Who in Asian Studies, American Men of Science, and other reference works.

Meanwhile, even when ill he remained active in Baha'i administrative affairs in Glendale and Phoenix, Arizona, usually attending the annual Baha'i Convenof tion in Wilmette, as a delegate.

After a long illness, Robert Gulick died on 3 May 1987. An overflowing crowd heard the eulogy, delivered by the President of the

translated The Secret of Divine Civilization from the original Persian into Arabic, and translated from English into Arabic The Promise of All Ages by George Townshend.

Robert also came to love his mother-in-law,

College, Dr. William Voris, as its flag flew at half mast. A scholarship for foreign students was established in his name.

Among the many tributes he received were two cherished cables from the Holy Land:

DEPLORE LOSS YOUR COMMUNITY DEVOTED SERVANT BAHA' U'LLAH ROBERT L. GULICK. SUPPLICATING HOLY THRESHOLD ABUNDANT DIVINE REW ARD FOR ONE WHO PLACED CAUSE GOD FIRST IN HIS TIRELESS EFFORTS PROMOTE ITS INTEREST AT HOME AND THROUGH HIS TEACHING WORK IN DIFFERENT COUNTRIES INCLUDING CRADLE FAITH AND NORTH AFRICA. HIS ASSOCATION PIONEERING ACHIEVEMENT HEROIC ELLA BAILEY UNFORGETTABLE. KINDLY CONVEY OUR SYMPATHY HI S DEAR WIFE BAHIA, HIS SON ROBERT AND OTHER MEMBERS FAMILY FOR WHOSE CONSOLATION PRAYERS BEING OFFERED.
Universal House of Justice
5 May 1987

SHARE GRIEF YOUR LOSS BELOVED COMPANION BOB DEVOTED PIONEER CONSTANTLY ACTIVE SERVICE EVERY FIELD FAITH ASSURE LOVING REMEMBRANCE SHRINES.
RUHIYYIH
4 May 1987

Knud Jensen

KNUD JENSEN
1917-1987

On what would tum out to be his last birthday in this world (6 October 1986), at St. Joseph's Hospital in Phoenix, Arizona, the Baha'i community mourned the passing of the first native believer in the Virgin Islands. Born on 10 December 1917 in Denmark of a Danish father and a St. Croix,

When Knud Jensen ascended to the Abba Kingdom on 30 April 1987,

Robert wrote a kind of farewell to his fellow-Baha'is. Here, among his comments on teaching the Faith, he told of an encounter in the 1940s with Fred Schopflocher, a

Virgin Islands,
highly successful Canadian businessman, mother, Knud was brought to the Islands
later designated a Hand of the Cause of God. while still an infant, and he was raised and
When the two met at a railroad station in educated in the Virgin Islands. He declared
San Francisco, Robert was wondering what his belief in Baha'u'llah in 1957.
motivated Fred in his remarkable services Knud was one of the nine believers who
to the Faith. Mr. Schopflocher answered formed the first Local Spiritual Assembly
Robert's unspoken thought, saying, "The in the Virgin Islands, in St. Thomas, and
most important thing is to recognize the remained active in the Administrative Order
Beauty of Baha'u'llah ... to recognize Him ... of the Faith throughout his life. He later
is to love Him, to serve His Cause, and to moved from St. Thomas to St. Croix and went
live as He prescribed". to work for the Cruzan Rum Bottle Company.
M ARZ IEH GAIL Finding the making of alcohol incompatible with his beliefs, he resigned and accepted a position with the Martin Marietta Alumina Company. Concerned always with brotherhood, he wrote articles from the Baha'i viewpoint for the company publication.

When Knud died, he left behind his wife, he showed a logical mind and a gift of
Louise, and children, Knud Christian, Eric, eloquence which in the future served him
Audie, Olive, Sandra and Jean. His daughter, well in the courtroom in the defense of the
Olive, described her father as "very hue to oppressed.
Following his innate talents, he
the Baha' i Faith, and always willing to studied the law, and at the age of 24 began
perfo1m any task for his fellow Baha 'is. He a law practice which flourished with time.
loved the Faith and his Baha' i brothers and As the years passed, the National Spirisisters very much. "
tual Assembly of Persia asked him to defend
Adapted from an artic le in the July/August 1987 issue the oppressed Baha'is of ShahrUd, where,

of the Island Baha'i, published by the National Spiritual Assembly of the Baha'is of the Virgin Islands .

AzIZOLLAH NAVIDI
(' Azizu'llah Navidi)
Knight of Baha 'u ' llah

1913- 1987

GRIEVE D PASSING DEVOTED DED ICATED
SERVANT CAUSE KN IGHT BAHA'U'LLAH AZIZ
NAV IDI. HIS FEARLESS DEFENCE OPPRESSED
BAHA' IS CRADLE FA ITH HIGHLY PRAISED
BY BELOVED GUARDIAN. HI S CONTINUOUS
SERV ICES PIONEERING FIELD CROWNED BY
OUTSTANDING SUCCESSES GAIN RECOGNI -
TION FAITH BY MANY AFRICAN COUNTRIES
OBTAINED THROUGH HIS UTTER RELIANCE
BAHA'U 'LLAH AND HI S lNDEFATlGABLE RE-
SOU RCEFULNESS SACRIF ICIAL EFFORTS. ALL
SHED LUSTRE UPON HIS LOVING MEMORY.
REQUESTING NATIONAL SPIRITUAL ASSEMBLY
UGANDA HOLD MEMORIAL SERV ICE MOTHER
TEMPLE AFRICA RECOGN ITIO UN IQUE
SERV ICES TH AT CONTINENT. ASSURE ARDENT

on 8 August 1944, three friends had been martyred and 17 Baha ' i homes had been plundered and set on fue. 'Aziz defended them with great eloquence and undaunted courage, braving the vicious opposition of the clergy. His unceasing endeavours won him the praise of the beloved Guardian.

From then on, he tirelessly defended the rights of the innocent, be they Muslim or Baha'i, rich or poor. The doors to his office were always open to the innocent, the poor, and the downnáodden, whom he defended with zeal and passion, free of charge.

Never did he agree to defend a guilty client. Only once in his life was he deceived by a client, whom he turned back to the judge upon finding out that the client had been guilty.

Soon, the government chose him as legal advisor to the Minishy of the Interior and the Ministry of Defense. As he made more valuable contacts, the National Spiritual Assembly of Persia assigned him the task of alleviating the injustices perpetrated against the oppressed Baha ' is by the Persian gov-

PRAYERS PROGRESS SOUL ABHA KJNGDOM.
ernment. It was his task to approach high
ADVISE HOLD MEMOR IAL GATH ER ING
officials and make a plea for the innocent
LONDON.
Baha'is.
Universal House of Justice 'Aziz and his wife, Shamsi, were among
2 July 1987 the first groups of Persian pilgrims to visit
the beloved Guardian and the Holy Places
'Azizu' llah Navidi was born on 9 September in Haifa when
pilgrimages were resumed
1913 into a Baha' i family in Ramadan, in 1952 following
their ten-year hiahls due
Persia. His maternal grandfather was Mirza to war.
Mihdi A1jumand, an illustrious teacher at Great was the
pilgrims' awe as they
the time of the beloved Master. His parents beheld for the
first time the countenance of
were Mihdi and Badi'ih Arjumand Navidi. their Beloved and
laid their eyes upon the
Even as a youth 'Aziz displayed qualities Holy Shrines. It was
during this pilgrimage
of resourcefulness and perseverance, and that the beloved
Guardian received 'Aziz
IN MEMORIAM 887
Navidi in his office. For an hour, they dis- away, and Dr. Giachery
suggested that 'Aziz
cussed the situation of the Baha'is in Persia and his wife go there. The
beloved Guardian
and the Guardian told him that he had been approved of the suggestion,
but since 'Aziz
chosen to safeguard the security of that had still not finished the
defence of the
country, that he was the shield of the Cause, Baha'is of Yazd, Shamsi and
their two
and that in the future he would defend the daughters, Vida and Gilda,
left before him, in
Baha'is internationally. The Guardian also March 1953. Nine months later,
'Aziz joined
announced to those first pilgrims his inten- them, and he and his wife
became Knights
tion of elaborating a ten year plan, and that ofBaha'u'llah.
the Baha' is should spread to the four comers When 'Aziz went to Monaco,
he
of the world. He particularly asked those embarked upon studies that led
to a degree
present to pioneer in Africa, but asked in International Law from the

University of
Dr. Navidi to remain in Persia and continue Paris. Through Dr. Giachery, who was then
there to defend the rights of the oppressed on pilgrimage, the beloved Guardian let
Baha'is . 'Aziz know that he was very pleased with
Upon his return from this historic pilgrim- these studies which would enable him to
age, ' Aziz Navidi continued to serve the further serve the Cause internationally.
National Spiritual Assembly of Persia with During this time, 'Aziz was appointed by
renewed devotion, in the capacity of legal the Hands of the Cause in Europe to their
advisor, and to defend the innocent Baha'is Auxiliary Board for Protection, and in this
of Yazd who had unjustly been condemned capacity he helped many National Spiritual
to imprisonment and death. Assemblies with their legal difficulties.
In 1953 , the Ten Year Cmsade was In 1955, after severe persecutions which
unveiled to the Baha'is, who initially found climaxed in the destmction of the l:fa~iratu'l-
it hard to fully comprehend the scope of Quds of Tihran, the beloved Guardian
the vision of the beloved Guardian, and who appointed Dr. Navidi as a member of the
stood in awe at the ingenuity of its author. commission that appealed to the United
'Aziz and Shamsi attended the Stockholm Nations in New York and Geneva. The Per-
Conference in 1953 and, seeing the immedi- sian government had planned to exterminate
ate need for pioneers and wanting with all the Baha' i community in its country, but
their heart to obey their beloved Guardian because of this intervention the governn1ent
and make him happy, asked if they could be momentarily halted its cmel plan.
of service in his Ten Year Plan. His reply In 19 57, with the tragic passing of Shoghi
was that at the completion of the case of Effendi, 'Aziz Navidi transferred his loyalty
the Baha'is of Yazd, they could go either to to the Hands of the Cause-"the stewards of

Africa or to the Pacific as pioneers. Shortly thereafter, they sold their house and began at this diffipreparations for pioneering.

About this time, the Hand of the Cause of God Dr. Ugo Giachery came to the cradle of the Faith to encourage the Persian Baha' is to spread to the four comers of the earth, and thus participate in laying the corner-stones of the edifice of the World Order of Baha 'u' llah, and to fulfil the goals of the Ten Year Plan.

Nellie Stevison French, who had worked for the Faith in Monaco, had just passed

received from Africa on his passing attest to the degree of his involvement in the development of the Cause in that continent.

It is easy to say that he received recognition of the Faith in Africa, but every case has its special history. Each case represented many months of anguish, of solitude, of disappointments in a difficult and often inhospitable environment, and sleepless nights, beseeching Baha'u'llah for assistance and strength.

In the path of his Beloved, he gave liberally of himself, of his material possessions, and of his spiritual talents. Even his human frailties were transfom1ed into a source of strength for service. He displayed extraordinary resourcefulness, courage, love and distinction in his encounters with high officials, be they presidents, judges, or administrative officers. He never took "no"

Azizollah Navidi

for an answer, persevering until victory was

ofBaha'u'llah".

He was called to the Holy Land cult period and helped, with ardent devotion, to resolve the many legal problems that had been created by the sudden passing of the beloved Guardian.

It was about this time, with the trials of the Baha'is in Morocco, that Dr. Navidi's long association with the African continent began. During the course of many years he travelled to Algeria and Morocco, remaining in close association with the Baha ' is in these countries, helping to solve numerous legal

obtained.
problems, and obtaining legal residencies His days in the service of the Cause in
for Baha'i pioneers. He was intimately Africa tell the tale of an absolute devotion
linked to the cause of the Moroccan prison- to the Universal House of Justice and of
ers, and did everything in his power to his desire to alleviate its burden as much
alleviate their distress. The Universal House as he could. The Cause was his own, and
of Justice recognized in him a loyal and he always felt complete responsibility for
faithful servant who was capable of putting it. His family remember him saying,
frethe Cause of Baha'u'llah above everything quently, "but the Universal House of Justice
else in his life, and who was able, through has no one else to do the job, and I shall
the strength of his faith, to draw enormous not fail them". He constantly• sought the
power and assistance from the bestowals of Supreme Body's advice and as he relied on
the Blessed Beauty. its prayers and guidance, the result was
In 1968, with the encouragement of victory upon victory.
Amatu'l-Baha Ri'.il:iiyyih K.hanum, 'Aziz and The volumes of memoirs he has left
Shamsi resolved to take part in the Nine behind are part of the history of the Cause
Year Plan of the Universal House of Justice in many countries. They recount his anguish,
and left for the Mauritius Islands. In this his hopes and his complete reliance on
way, Dr. Navidi took part in the formation prayer and on the never-failing assistance of
of several National Assemblies in the Indian Baha'u'llah. They tell of his dauntless spirit,
Ocean and contributed to their legal recog- of his immense love and courage, and of
nition. his relentless efforts in the path of the Cause
During this time, the Universal House of of God. They will, no doubt, be a source of
Justice gave him additional responsibilities inspiration for future generations.
on the African continent, and appo inted him At the funeral service in London, members

the representative of the Baha'i International of the National Spiritual Assembly of the
Community in Africa. The numerous cables United Kingdom bore 'Aziz Navidi's coffin

to its resting place in the Greater London Cemetery. The Baha'is of Iran, despite their own current difficulties, made a very poignant contribution by sending a cable and a floral tribute to the man who had served them so well.

SHAMS i NA vioi

SULEIMAN SULEIMANI
(Sulayman Sulaymani)
c.1901-1987

Sulayman Sulaymani-Milani was born to 'Ali-Mul:iammad and his wife Zahra in Milan, Adharbayjan, Persia, around 1901. Although his parents were not Baha'is, they were close friends of the Faith, and Sulayman recalled that they sometimes admonished him and their other children, "Don't make noise; the Babis are saying home in the afterprayers in the other house". When Sulayman was 10 years old, his parents, sister Kawkab, and brothers, Ri<:lvaniyyih's father, two sisters, her brother and grandmother, they embarked upon a lifelong journey of devoted service to the Cause ofBaha'u'llah, as they took their first steps toward their new home in Shanghai, China. They gave many years of distinguished service in that vast country.

Sulayman would humbly and sweetly recount the occasion of his priceless privilege of accompanying Martha Root on her 1930 trip to Nanking, which was the capital of China at that time. Together with a few other Baha'i friends, they attended numerous meetings at universities, the Royal Asiatic Society, and other places where many of the society's most influential members assembled to hear the Message of Baha'u'llah.

Professor M. S. Tsao, an Honorary Consul for China in the United States, often visited Mr. and Mrs. Sulaymani's home in the afternoons, together with his wife, who was Swedish. One afternoon, when Martha Root was their guest of honor,

Professor Tsao
Mul:iammad Taqi and 'Ali-Akbar, left Milan in 193 7, there
by mule to join his older brother, MuJ:iam- Root, which he
mad, in 'Ishqabad. Along the way, in the
town of Tiflis, 'Ali-MuJ:iammad succumbed to injuries he sustained in a train accident, leaving his wife and three children to continue the journey to 'Ishqabad alone. When they eventually joined Mul:iammad, the children were enrolled in the Baha'i School where Sulayman studied for six or seven the years remainyears, and in his own words, "one by one, we became Baha'is".
After finishing his studies at the Mashriqu'l-Adhk:ar School for Boys, he joined his two brothers, both of whom were cloth merchants, in their shop. A few years later, at the age of23, he married Ri<:lvaniyyih Ouskouli, who had attended the Mashriqu'l-Adhkar School for Girls. Ri<:lvaniyyih was the oldest of four daughters and a son, who were born in 'Ishqabad to Mulla I:£usayn 'Ali and his wife, Zahra.
Su layman and Ri<:lvaniyyih had been manied approximately a year when, in 1923,
was another visit by Martha remembered with equal affection.
The Sulaymanis remained in China for 26 years, from 1924 to 1950, returning to Persia for a shmt period because of the socially and politically disturbed conditions in China. Mr. Sulaymani's father-in-law, I:£usayn Ouskouli, decided to remain behind in Shanghai, and he passed ing to him in continued service to his beloved Cause until, at the age of 82, he ascended to the Abha Kingdom in 1956.
During their pilgrimage to the Holy Land in 1952, the Sulaymanis were encouraged by the Guardian to attend the International Conference which was to be held in New Delhi the following year. At the Conference, over 70 people arose to pioneer, prompting the Sulayrnanis to conclude that, "We had better go back to China, to Taiwan, because we know something about Chinese". When asked, "What will you do there?", Sulayman recalled his answer: "Never mind. I can

Assembly of the Baha'is of Taiwan was formed, Sulaym:in was elected as one of its members. He served on that august body until 1978. He also served as a deputy of the institution of I:Iuququ'll:ih in Taiwan for about two decades.

A Baha'i Centre was built in Tainan through the collective efforts of a number of friends: Baha'is in the community who helped secure a piece of property; Mr. and Mrs. Sulaymani who used the modest funds available to them; and a believer who was an architect who provided the designs. During the many years which followed, seekers from all walks of life passed through its doors and came to know the special embrace of "Mr. Su's" warm and kindly spirit. It was from this Centre that, in 1981 , Ric;Ivaniyyih winged her flight to the Abha Kingdom.

Notwithstanding the fondness he might

Suleiman Suleimani

have developed for this dwelling-place of memories and the receptacle of the few material possessions remaining to him, Mr. Su's deepest heart was rooted elsewhere.

drive a taxi." He and his wife returned to Persia to get their personal affairs in order, and within a year they set sail aboard a ship bound from Khurramshar to Hong Kong, where they boarded another vessel arrived. in the port city of Keelung on 22 October 1954. On this momentous date, the Sulaym:inis became the first pioneers in the history of Taiwan.

During their early years in Taiwan; the Sulaym:inis worked side-by-side with great champions of the Faith who visited that land.

In response to the suggestion that this Centre was a wonderful gift to the Tainan community, he shook his head "No." Standand looking at its entrance, Mr. Su seemed to dismiss the vision of the Centre before him with a wave of his hand, saying, "I hope one day soon, they can tear it all down." The surprised guests asked him why, and he gestured upwards with his arms as he said, "So they can build a bigger one ... a better one

Among these were the Hands of the Cause of God Amatu'l-Baha Rul:iiyyih Khanum, Agnes Alexander, Dhikru'llah Khadim, Jalal Khac;li', Dr. Ral:unatu ' llah Muhajir, Collis Featherstone, Abu'l-Qasim Fayc;li, and 'farazu'llah Samandari. In the evening of his life, Sulayman tenderly recounted stories of these visits with such overwhelming love and affection that the hearts with whom he shared these events could not help being profoundly touched with the spirit of those meetings.

When, in 1967, at the bidding of the Universal House of Justice, a National Spiritual

than this, for the Faith".

Sulaym:in Sulaym:ini passed away at the Tainan Baha'i Centre on 6 July 1987, even as the Local Spiritual Assembly of Tainan, on which he and his beloved wife had served from its inception, was convened in its counsel chamber in a room near his bedside.

On 7 July, the Universal House of Justice sent the following message to the National Spiritual Assembly of the Baha'is of Taiwan:

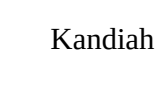
SADDENED LEARN PASSING DEVOTED SERVANT BAHA'U'LLAH SULEIMAN SULEIMAN!.

HIS DEVOTED LABOURS AS PIONEER WITH HIS LATE WIFE TO CHINA IN 1923 AN D IN 1954 AS FIRST PIONEERS TO TAIWAN LOVINGLY REMEMBERED. ASSURE ARDENT PRAYERS HOLY SHRINES PROGRESS HIS IMM ORTAL SOUL ALL WORLDS GO D.
J AMES M ANNERS

KANDI AH SIV APIRAGASAM
1918-1987

Kandiah Sivapiragasam was born in 1918 in Ceylon. He married Thambiah Sarojinidevi, and together they had five children: Kanunakaran, Sivajini, Prabakaran, Bahakaran, and Shohikaran.

Sivapiragasam embraced the Faith of Baha'u'llah on 23 January 1953, one of the early believers emolled by the first pioneer, Dr. Mohammed Ebrahimji Lukmani. He was a member of the Local Spiritual Assembly


Kandiah Sivapiragasam

of Colombo from its inception, and was elected to the National Spiritual Assembly at the first Convention, held in 1962. Thereafter, except for a few times when he was stationed as an Assistant Food Controller in Trincomalee and Vavuniya, he served as a member of the National Assembly until 1969.

During 1969, an Administtáative Committee for Ceylon was appointed by the Hand of the Cause of God H. Collis Featherstone and Counsellor Sankaran-Nair Vasudevan, acting on behalf of the Universal House of Justice. This Committee, under Sivapiragasam 's chairmanship, was responsible for the affairs of the Faith on the island until the Convention in 1972. It is worthy to note that until incorporation of the National Assembly in 1972, he was one of the ttáustees of the properties of the Faith.

From Ri<;lvan 1975 until Ri<;lvan 1982, he served as chai1man of the National Assembly, and for a short period as vice-chairman during the following year. In 1983, he had

July of that year he had to resign from the National Assembly because of poor health.

Sivapiragasam served on various National Committees, and was the Baha' i speaker at the World Religion Day observance held in January 1982 at the Bandaranaike Memorial International Conference Hall in Colombo.

He also addressed the World Religion Day gatherings in Jaffna in 1986 and 1987.

He was fairly well-known as a Baha'i in his home town, Chunnakam. This locality had a Local Spiritual Assembly and year in and year out he served as chairman of that institution.

When he was serving as an Assistant Food Controller in Vavuniya, one could see him every evening on a bicycle visiting the Baha'is in the remote villages. One such evening when it was too late and unsafe to ride back to town, owing to elephants crossing the path, he sent his companion (a Baha ' i) to get permission from the owners to spend the night in a school. Sivapiragasam's insh"Uction was not to disclose his identity as

the privilege of attending the International Baha'i Convention in Haifa in April, but in the companion had offered Sivapiragasam his bedsheet. Refusing his kind offer, he said that he had brought his, but on waking up in the morning, his companion saw him sleeping on the bare floor. When asked why he chose to sleep on the floor when a sheet was offered, he had said "Is it justice for me to sleep on your sheet that you brought for yourself?"

In his career as a government officer he was well-known for his integrity and uprightness. Following submission of his papers for retirement, the government offered him the post of Government Agent (the administrative authority responsible for implementing the decisions of the District Minister). He refused in order to serve the Faith.

Without a doubt he was an outstanding promoter of the Cause of God as acknowledged by the Universal House of Justice in its message on hearing of his death on

Washington, newspaper for an Esperanto class and she brought it to his attention.

The teacher of the class was Lorrol Jackson, a very active and well-loved Baha'i, who in later years pioneered to Hawaii.

Through Lorrol, Frederick became a Baha'i and proficient enough in Esperanto to take over her class when she left to pioneer to Spokane, Washington, in 1936.

Frederick was born on 21 December 1913 in Pineridge, Alabama. While teaching the Esperanto class which had led him to the Faith, he met Elizabeth Stanley, 1 who became a Baha'i through him in August of 1937. He had been a Baha'i only 11 weeks when they first met. In spite of a 25 year age difference, they fe ll in love and married in June of 1939 and began a long and happy life in tandem, serving the Faith, beginning in the Seattle area where Beth served on the Local Spiritual Assembly in

1938.
2 August 1987. The text reads: In answer to calls for pioneers, Frederick
SADDENED PASSING OUTSTA DING PRO-
and Beth decided in 1940 to go to Chile.
MOTER CAUSE K. S!V APTRAGASAM. HIS LONG
However, because of World War II, the
SUCCESSFUL SINCERE SERVICES FA ITH SINCE
Chilean Consul would not grant visas to
ITS INCEPTION SRI LANKA UNFORGETTABLE.
them. Instead, they went to San Diego,
ADV ISE HOLD BEFITTING MEMORIAL GATH-
California, where they had been advised that
ERINGS. ASSURE FRIENDS RELATIVES LOVING
the Baha'i community needed administra-
PRAYERS HOLY SHRINES PROGRESS SOUL
tive assistance. They stayed there until after
ETERNAL KINGDOM.
the war, when they returned to Washington
State.
THE NATIONA L SPIRITUAL ASSEMBLY
In 1948, Frederick began to study at
OF THE BAH A' is OF SRI LANKA
Oregon State University in Corvallis, Oregon,
and graduated in 1953 with a bachelor of
FREDERICK LAWS science degree in education. Beth also took
Knight ofBaha'u'llah some classes there, learning to paint, which
1913- 1987 allowed her to create some lovely pictures of places to which they later pioneered.
Many years of exemplary Baha 'i service With a degree to work with, they
began for Frederick Laws in 1935, when he responded to the Guardian's call for pioneers
decided to enter an essay contest called to Africa and their long-awaited adventure
"World Peace and Understanding". began. On 10 March 1953 they set sail, with
T1y as he might, he could not come to a their car and trailer, on the Farrel Lines'
conclusion in his essay how this could be African Sun, arriving at Mombasa, Kenya,
accomplished considering the problem of so about six weeks later.
many languages. His essay was never
mailed. At about this time, Frederick's 1
See In Memoriam fo r Elizabeth Laws , The Baha á;

mother noticed an advertisement in a Seattle, World. vol. XV II , p. 459.

They atTived in Nairobi in May 1953 and felt immediately at home. The climate was ideal: cool nights and pleasant days. They found the Kenyans very receptive to the Faith. They also made friends with Indians living in Nairobi, enabling them to introduce the Faith to that segment of the population as including two exwell. ministers, with seven Assemblies formed.

In August 1953, Frederick secured a teaching position at the Kabete Trade and Technical School eight miles west of Nairobi, and they began to live on the campus. He was able to do sheet metal work there, which was what he liked to do most, next to his Baha'i work, so he was very happy.

Five months after arriving in Kenya, Frederick and Beth were given another assigmnent and were off on a new adventure, leaving for Basutoland on 26 September 1953 . During this 3,100 mile trek their trailer broke down four times, but with temporary repairs they managed to get to Gambia, where

Baha'is they met were exceptional people and they believed the love of God had made them that way. Soon there were seventeen believers in three locations and four more centers had been introduced to the Faith.

By April 1955, there were close to seventy believers in Basutoland, with seven Assemblies formed.

During their stay in Basutoland, Frederick and Beth were adopted into the Crocodyle (Ruling) Clan of the Basuto, making them honorary Basuto.

Frederick was never given a permit to work in Basutoland, in spite of repeated attempts, so in May 1956 they reluctantly left for Johannesburg. They wrote to the Guardian to ask where in Africa he thought they might be of service and he suggested West Africa. The Hands of the Cause of God Musa Banani and Paul Haney were both present at the Johannesburg Convention, and after consultation it was decided Frederick and Beth should proceed to

Teyateyaneng, where they stayed in a hotel until they decided how to proceed. Those pioneers who had reached their goal countries by 15 October 1953 were designated Knights of Baha'u'llah by the Guardian, so Frederick and Beth were both "knighted" for being the first Baha' is in Basutoland. By December, they were in Masem, where they settled in a cottage waiting to see if they would be asked to remain there or go on to N01ihem Rhodesia or Southwest Africa. They grew a garden while there. By August 1954, they had received permission from the chief of the Basu to village of Chadwick's Halt to move into the village to teach the Faith. Eventually they moved back to the Govermnent Reserve in Masem, and by December 1954, they had obtained a permit allowing them to stay in Basutoland until 31 January 1956 so they rented a house and Frederick set up a small workshop. Almost every week Frederick and Beth had visitors from Johannesburg to help with the teaching work in Basutoland. The Africans were now beginning to fee l that all the 300 believers and six Assemblies were in need of administrative assistance.

Unfortunately their stay in Bathhurst, Gambia, was cut short as they were not allowed to stay either as visitors or to teach the Faith. They applied for a six month pass to help train the Assemblies but had to leave while waiting for a reply. The pass was never issued.

By July 1956 they were in Monrovia, Liberia, and were planning to settle there with Frederick possibly going into partnership with George and Bessie Washington.

These Baha' is had become naturalized citizens of Liberia and were permitted to hold 400 acres of property on which they planned to build a trade school, and some of which was already growing fmits and vegetables.

This partnership was short lived so our travellers went on to ZarZar where Frederick procured a position with Brown and Blauvelt, a consulting engineering firm with head offices in New York. The company was to do the engineering, survey and supervisory inspection work on the

building of a bridge

visible 20 miles to the north and the people were friendly to the Baha'is.
Frederick was appointed to the National Properties Committee, for which he tried to facilitate a lease on some property on which to build a centre. He also attended the Nairobi International Baha' i Conference in October 1976. This was a big success, with nearly 1,000 Africans participating and more than 50 countries represented.
In spite of repeated attempts to obtain a permanent residence pass valid for three years, Frederick and Beth were only able to get extensions of three months at a time. This uncertainty, plus an injured ankle, became so hard on Beth, who longed to be more settled in her advancing years, that her health suffered and they decided to return to the United States in December 1976, after having the crates, which had just reached

Frederick Laws

them, turned around unopened.
They returned to Washington State, and
and its access road. Frederick set up the field in April 1977 pioneered to Wapato, on
office in ZarZar as well as the river camp. the Yakima Indian Reservation, where they
They remained at this camp until they served until Beth departed this world for the
decided to return to the United States in late Abba Kingdom on 24 June 1978, just three
1956. months short of reaching her 90th birthday.
The couple was active in the Seattle She was the first Baha' i to be buried on the
area until 1964, when they pioneered to Yakima Reservation.
the Omaha Indian Reservation in Macy, Left on his own, Frederick began to move
Nebraska. They were not able to live in the about from community to community
whercenter designated for them due to flooding, ever he was needed. In the fall of 1979,
so the teaching work became a weekend Frederick and his sister, Alberta Maccartney,
affair while Frederick attended Wayne State went on pilgrimage.
Teachers' College to do graduate work for a In January 1982, he had his

first operation
teaching degree . Unable to find a teaching for a brain tumour from which he recovered
position after he finished school, they were sufficiently to continue his ttáavelling, going
forced to leave the area and return to Seattle, as far as San Diego. However, the brain
where Frederick found a position as drafting tumour overtook him once more and he
engineer at General Electric. never really recovered from a second opera-
In 1976, Frederick retired from General tion. He finally joined his beloved Beth on
Electric and in April of that year they set off 16 November 1987. He was buried in
again for Africa, stopping in Haifa on the Sequim, Washington.
way to visit the Baha'i Holy Places and
J EAN L AWS

the friends there. They proceeded to Moshi,
Tanzania, and upon arrival there in May
they sent for some of their household items.
They felt at home with Mt. Kilimanjaro

ALESSANDRO BAUSANI
1921-1988

0 my God! 0 my God! Verily, thy servant,
humble before the majesty of Thy divine
supremacy, lowly at the door of Thy
oneness, hath believed in Thee and in Thy
verses, hath testified to Thy word, hath
been enkindled with the fire of Thy love,
hath been immersed in the depths of
the ocean of Thy knowledge, hath been
attracted by Thy breezes, hath relied
upon Thee, hath turned his face to Thee,
hath offered his supplications to Thee,
and hath been assured of Thy pardon and
forgiveness. He hath abandoned this
mortal life and hath flown to the kingdom
of immortality, yearn ing fo r the favour of
meeting Thee.
0 Lord, glorify his station, shelter him
under the pavilion of Thy supreme mercy, Alessandro Bausani
cause him to enter Thy glorious paradise,
and perpetuate his existence in Thin e Among Professor Bausani's
best known

exalted rose garden, that he may plunge into the sea of light in the world of mysteries.

Verily, Thou art the Generous, the Powerful, the Forgiver and the Bestower.

-'Abdu'l-Baha 1

Alessandro Bausani was a highly esteemed scholar whose unceasing search for knowledge was expressed through his numerous articles, essays, and books. At home, he was the honoured Professor Emeritus and director of both the School of Oriental Studies and the Institute of Islamic Studies at the University of Rome La Sapienza. He was also a member of the Lincei National Academy. Abroad, he received many awards such as the Sitara-Imtiyaz, bestowed upon him by the government of Pakistan in 1967 for his work in promoting the spread of the Urdu language and culture.

Selections fi'om the Writings of 'Abdu '/-Ba ha (Haifa: Baha'i World Centre; 1978), pp. 196-7.

Alessandro Bausani was born in Rome on 29 May 1921. He received religious eduedge cation during his youth, and expressed a capacity for literary studies. His field of specialization was linguistics, and he studied many languages and the relationships between languages. But he also did research in other branches of human knowledge such as astronomy and mathematics.

His international reputation as a scholar of various disciplines was based on his extraordinary ability to express scientific and religious concepts with a kind of meticulous precision. His startling paradoxes would leave his readers not only amazed at his originality, but also extremely interested in his perceptions.

Alessandro was very cordial, taking im- essays and articles were

works were Persiana Religiosa (Religious Persia) and Islam, his translation of the Qur'an into the Italian language, and his excellent translation of Th e Mystical Poems ofRumi. Yet these titles and accomplishments cannot singularly represent his multi-faceted personality, hi s versatility and his spiritual knowledge.

gathered together
mediate interest in others. He loved to repeat and published in one volume in 1991 by the
that everything required a deliberate effort. National Publishing Trust of Italy under the
His endless quest for knowledge led him title Saggi sulfa Fede Baha 'i (Essays on the
to believe that all men, including those who Bahci 'i Faith).
could be considered among the most impor- The honour and glory of this sorelytant, are as but nothing when compared to missed friend belong not only to this world
the infinite. He affirmed that people 's poten- but to the world of the spirit as well. Only
tial to acquire value is developed only to the the message sent to the National Spiritual
extent that they follow the Manifestation of Assembly of Italy on 15 March 1988 from
God . the Universal House of Justice, three days
He had already made a serious study of after his passing, can summarize his rank:
spiritual reality when, on 8 April 1950, he
became a follower of Baha ' u ' llah. He had DEEPLY SADDENED PASSfNG PROFESSOR
first learned of the existence of the Faith as ALESSAN DRO BAUSANI. HI S DEA TH DEPRI VES
an academic. In 1948, he had been the assis- BAl-IA' i WORLD COMMUN ITY ONE OF ITS FEW
tant to Professor Rossi, teacher of courses in OUTSTA NDING INTERNATIONAL SCHOLARS
the Persian language. Mr. Philip Marangella, AND ITALIAN FR IEN DS ONE OF THEIR MOST
who was in Rome during that period to teach DI STINGU ISHED BELI EVERS. HIS LONG YEARS
the Faith, signed up for the class as a way STEA DFAST SERVI CES AS MEMBER NATIONAL
of meeting people. Later, Dr. Ugo Giachery, SPIRITUAL ASSEMB LY EN RI CHED BY ACA -
future Hand of the Cause of God, and then DEM IC RECOGN ITION WHICH HE USED
Miss Elsa Scola, future wife of Professor UNSTfNTING LY FOR SERV ICE CAUSE LEN DfN G
Bausani, joined these courses. Dr. Giachery IT AUTHORITY AND PREST IGE WO RLD OF
invited Alessandro to the celebration of LEARN ING ASSURE HIM HI GH HONOR ANNALS
the Birth of Baha' u ' llah, and it was this that FA ITI-1 EN DURING

LOVING MEMORY ITALI AN
changed the direction of Alessandro 's search COMMUN ITY. EXTEN D HEA RTFELT SYMPATHY
for truth. RELATI ONS FRIEN DS ASSURANCE !'RA YERS
From the moment of his declaration of SACRE D TI-IRES HOLD PROGRESS HI S SOU L
faith, Alessandro's knowledge and actions AB HA KINGDOM.
converged in service to the Cause. His
Adapted from an article by
G IOVANN I l' APPALETTERA
ardent desire was to share the Message with
all he met. He was an untiring speaker at
schools, seminars, courses, and conferences,
to which he dedicated virtually all of his BEATRICE OWENS ASHTON
time . He was director of the Italian quarterly 1890- 1988
magazine Opinioni Baha 'i from its foundation. He helped sustain every
institution or When Beatrice Owens Ashton passed away
committee, national or local , on which he in Cleveland, Ohio, United States of Ametica,
was called to serve, with his presence and on 8 May 1988, the Un iversal House of
effort. He was a member of the National Justice cabled:
Spiritual Assembly of Italy and Switzerland
during all the years of its existence, then was SHAR E DEEP SORROW PASS ING DEVOTED ,
a member of the National Spiritual Assem- HANDMA ID EN BAI-IA'U ' LLAl-I BEATRICE
bly ofltaly from 1964 to 1984. OWENS ASHTON. fN HER TIRELESS, fNCALCU-
The cruel and lengthy illness which strnck LABLE SERVI CES FA ITH SPANN ING SEVEN
him during his last years of life kept him DECAD ES FROM CLOSING YEA RS HERO IC AGE,
from publishing books on the Faith, but his SHE DREW CONSTANT INSPIRATION FROM HER
IN MEMORIAM 897
CONTACTS WITH BELOVED MASTER AND to Illinois, living in Evanston, Wilmette, and
SHOGHI EFFENDI. HER EXTENSIVE TRAVELS Winnetka while she worked for Abbott Lab-
IN EUROPE, HER PIONEERING TO ALBERTA, oratories in Waukegan. She was a member
CANADA, DURING TEN YEAR WORLD CRUSADE of the Local Spiritual Assemblies of the
ANDLATERSERVICESATBAHA'I WORLD CEN- Baha'i communities in which she resided.

TREFOR RESEARCH DEPARTMENT COMBINED
WITH ALL HER NUMEROUS ADMINISTRATIVE
ACTIVITIES HAVE PRODUCED LEGACY EXEM-
PLARY SINGLEMINDED DEDICATION TO CAUSE
TO WHICH SHE GA VE LAST MEASURE HER
EARTHLY STRENGTH. EXTEND LOVING SYM-
PATHY HER DEAR FAMILY. ASSURE ARDENT
PRAYERS I-IOL Y SHRINES PROGRESS HER
PRECIOUS SOUL ABHA KINGDOM.

teaching tTips
for the United States European Teaching

Born in Cleveland, on 17 May 1890, to John R. Owens and Louise Benton Owens, Beatrice attended and graduated from Hathaway Brown School in 1907 and from Vassar College, New York, in 1911. In July 1918, she went to a new job in Urbana, Illinois. There, in the summer heat, she was sitting on a porch opposite a forest preserve when she saw a group of people picnicking. She was told they were Baha'is and that "they believe that Christ has returned". She soon met them, read Paris Talks, and went to classes taught by Dr. Jacob and Mrs. Anna Kunz. "It was a beautiful group of Baha'is to grow in", she later said. As Baha ' is did

After World War II, Beatrice felt she could finally devote the time to Baba 'i activities that she had so longed to do, and in 1945 she was appointed by the National Spiritual Assembly of the United States to be the inter- national relief representative for Gern1any and the Philippines.

Each summer from 1947 to 1953 , Beatrice undertook two- to three-month Committee, visiting Baha'i communities in Austria, Belgium, Denmark, France, Germany, Italy, the Netherlands, Norway, Portugal, Spain, Sweden, and Switzerland. During these travels she gave many talks, held firesides, and presented courses she had developed on Baha'i Administration and on the World Crusade. As she wrote in one of her reports to the ETC, "Teaching the Faith through the Administrative Order seems to appeal to their need for a practical plan that works".

Going back to many of the same places year after year, she could provide the Guardian with a running account of the growth of the

in those days, she immediately wrote to 'Abdu' l-Baha, and she received treasured replies.

When Beatrice moved to the Boston area and worked as an editorial secretary for the Journal of Industrial Hygiene, she served on the Local Spiritual Assembly and on the programme committee for Green Acre Baha'i School, where she met Frank Ashton. They were married at Green Acre in August 1919. She said later in her life, "Green Acre has always meant a great deal to me". She went back whenever she could.

There followed a long period in which Beatrice was busy earning a living and raising her son, John. She moved to Ohio, where she worked in university hospitals in Cleveland doing editorial research, and then

Faith in these countries and the problems they were facing. As if these efforts were not enough, Beatrice was also chairman and secretary for the publication of Volume XII of Th e Baha 'i World, and she corresponded extensively with the Guardian about this international record. He expressed his appreciation by writing:

> May the Almighty abundantly reward you for your truly remarkable and meritorious efforts and service in distant fields, remove every obstacle and enable you to win still greater victories for the Faith.

In April 1952, she went on pilgrimage to Haifa and was enabled to meet the beloved Guardian for the first time.

After 1953, Beatrice focused her efforts on administrative tasks in the United States:

In April 1970, Beatrice again went to Haifa, where she was offered the opportunity to use her editorial skills in the Research Department at the Baha' i World Centre. She jumped at the chance. For two years she catalogued and indexed the Guardian's letters and other correspondence, made frequent trips to the Baha'i Shrines, and soaked up knowledge of the Faith from the many knowledgeable and dedicated Bah<i'is at the World Centre. When, at the age of 82, she

was being overtaken by poor health and had to return to the United States, the Universal House of Justice wrote:

You have performed highly meritorious service at the World Centre and have endeared yourself to all members of the staff here. We are deeply grateful to you.

Although Beatrice then officially "retired", her great love for the Faith drove her on to

Beatrice Owens Ashton

accept work from the House of Justice that she could carry out in her apartment in Cleveland. She compiled a subject index of Citadel of Faith and of Messages to America, thereby enabling the House of Jusamong other tasks. In addition to these tice to find immediately what the Guardian efforts, for which she was well qualified as had said on many subjects. She also indexed an editorial assistant, she taught numerous those parts of the Writings of the Bab and courses at Green Acre, Louhelen, and Baha'u'llah which had been translated by Geyserville Baha'i Schools in the United Shoghi Effendi. She crowned this phase of States, and at Beaulac, Banff, and Toronto in her services by indexing The Dawn-Breakers. Canada.

By the fall of 1976 she was practically blind, and could no longer perform the serinto closer contact with the Canadian Baha'is vices at which she had so ardently labored and when the Ten Year Crusade called for for so long. But for another decade she conpioneers (she had then retired from Abbott tinued to correspond with the many devoted Laboratories), she vo lunteered to pioneer Baha'is she had met around the world. Their in Canada, and was sent to Lethbridge, news of the growth of the Faith sustained her Alberta. During the years 1958 to 1966, in her last years.

while stationed in Lethbridge, she continued Throughout Beatrice's teaching and adminteaching throughout Canada, especially her istrative services to the Faith, people were course on the Ten Year Crusade, and repre- always impressed with her whole-hearted

sented Canada at the dedication of the House of Worship in Germany.

By 1966, Lethbridge had a Local Spiritual Assembly and Beatrice went back to European teaching, making four trips to Norway and other European countries by 1970.

Justice. For these reasons, the high points of her life were the times spent in Haifa. As the Guardian wrote her in the midst of her endeavors, ".. .your share in deepening the faith and understanding of the believers regarding the essentials of the Revelation of Baha 'u 'llah and its distinguishing features has been truly outstanding".

While at the Baha'i World Centre, Beatrice worked closely with Mr. 'Ali Na~avani, a member of the Universal House of Justice, and continued an extensive correspondence with him thereafter. Mr. Na~avani probably knew Beatrice best in her later years of Baha'i service. He wrote to her, "The services you are rendering are precious beyond description", and later, "The determination and thoroughness with which you are pursuing the work given to you by the Universal House of Worship in Germany. Order, the Guardianship, and then to the Universal House of Justice. She was tireless in her devotion, and indefatigable in her desire to do the very best she could to help her beloved Guardian and then the House of Justice. For these reasons, the high points which slaves from the South were able to escape to freedom in the North. Cynthia often speculated that the bold stand taken by this forebear with respect to God-given rights of all mankind may have contributed to the bounty of her eventually finding and accepting the Faith ofBaha'u'llah.

At the age of 14, Cynthia entered Indiana University. After one year she took a position as teacher in a one-room country school, later reh1rning to the University to complete her studies in philosophy and journalism. Upon graduation, she accepted a job as reporter and fea ture writer for the Miami Herald, in Florida, soon thereafter transferring to the field of hotel and resort publicity. This took her to New York City and Washington, D.C., and it was then that she came in contact with the Baha'i

Faith. Her earliest
House of Justice are truly most remarkable". teacher was Clara Weir of California, who
And then, "I sense the vibrations of your arranged for her to meet Mariam Haney and
indomitable spirit, your unwavering con- her son, Paul Haney, and Cora Oliver, all of
stancy and your inflexible resolve to pursue whom were livi ng in Washington, D.C. On
nobly and courageously the path of selfless 22 June 1939, her letter of acceptance into
stewardship to God's Holy Cause". the Baha'i Faith was received from the Local
But Beatrice certainly treasured most the Spiritual Assembly of Washington, D.C.
words of the Guardian: These early days of her life as a believer
were spent in the company of many other
May the Almighty bless abundantly and legendary Baha'is, including Genevieve Coy,
continuously your manifold, incessant, Juliet Thompson, Stanwood Cobb, Borrah
and highly meritorious activities to Kavelin, and Philip Sprague. While attendenable you to enrich the record of your
ing weekly deepenings in New York City,
splendid accomplishments in both the Cynthia heard Shoghi Effendi's appeal to
teaching and administrative sphere of the friends to "leave the big cities" and help
Baha'i service.

JOHN ASHTON

establish Local Assemblies in those states which did not yet have them. In November 1942, she moved to Wilmington, Delaware, and was soon elected to the first Local

CYNTHIA AND EDGAR OLSON Assembly of that city.

1903-1988/ 1908- 1989 Within weeks of her arrival, Cynthia met
her fuh1re husband, Edgar "Olie" Olson.

Cynthia Ruth Barnard Olson was born of Edgar A. Olson was born in Wilmington,
English stock on 7 November 1903 in Delaware, on 6 August 1908 to Swedish
Hennepin, Illinois, U.S .A., the second eldest immigrants, Charles and Hilda Olson. His
of five children. Her great-grandfather, father died while Olie was

still an infant,
Williamson Durly, was an abolitionist, and and so by the age of 12, he was contributing
his home in Hennepin was one of the to the family income, first by selling newsstations on the "underground railway" by papers on a street corner and later by

Cynthia and Edgar Olson

working at a soda fountain in a local phar- Food on her first visit to the store was still
macy. in his personal papers. He had never cashed
After gradu ation from Wilmington High it, and Cynthia has written in her memoirs
School, Olie received a scholarship from a that Olie discovered her name, address, and
member of the Dupont family to attend a telephone number from that check.
one-year business course at Babson Institute In April 1944, Olie became the first
in Wellesley, Massachusetts. On his fi nal native of Delaware to become a Baha'i and
report card, the finance professor, Mr. A.H. their marriage, on 25 August that year, was
Fittz, wrote: "An iconoclast, worthy of the first Baha' i marriage recognized by the
respect, who will do more for himself and state of Delaware. Shoghi Effendi hung their
for others and so will be able to accomplish marriage certificate on the wall of his room
more in li fe if he can learn to become more at Bahji.
charitab le toward the weaknesses of the con- Olie and Cynthia spent all their free time
forn1ists." Yet it was Olie 's desire to always in Baha ' i work. In the same month he
strive beyo nd stah1 s quo that led him to embraced the Fa ith, Edgar helped form the
embrace the Faith of Baha' u ' llah and to first Loca l Spiritual Assembly in the state
serve that Faith so illustriously his entire life. of Delaware, and at a later date, he was one
From Babson, Olie worked for several of the incorporators of that Assembly.
different companies in the East and Midwest During this time Cynthia served on the
United States before returning to Wilmington United States National

Baha' i Information
at the time of his mother's death. He was Service. Iii 1953, when this committee was
operating a retail food store there when he charged with arrangingá press conferences
met Cynthia and she introduced him fo the in Chicago for the visit of the Hand of
Baha ' i Fa ith. It speaks eloquently of their the Cause of God Amatu' l-Baha Rul:iiyyih
relationship that, after Olie 's death, the orig- Khanum and the dedication of the House of
inal check that Cynthia wrote to Olson 's Worship there, the Olsons heard of Shoghi

Effendi's plans for the Ten Year Crusade National Spiritual Assembly,
(2) its incorpoand his call for pioneers to settle the remain- ration and legal recognition, and (3) an
ing virgin ten-itories of the globe. They indigenous translation. Consequently, the
immediately made their commitment to arise Mariana Islands was designated an "outto this call. standing
center" on the Guardian's Ten Year
After much prayer, consultation, letter Crusade map.
writing, and several false starts searching While employed by the
local radio stafor an opening to settle in one of these tion, Cynthia was offered a position on the
131 countries-which had to be reached by headquarters staff of the United States Trust
2 May 1954, the final day of the first year of Tenitory of the Pacific Islands, which she
the Crusade, in order to meet the beloved accepted. This fortunate turn of events placed
Guardian's hope-they finally chose the her in a position of direct contact with
Mariana Islands as their goal. In fact, they many Micronesians, and with the able and
received the necessary security clearance enthusiastic cooperation of fellow Knight of
from the United States Department of the Baha'u'llah, Virginia Breaks of the Caroline
Navy just two weeks before the first year Islands, friendships were formed and many
of the Crusade was to end. Since the family Micronesians learned of the Faith and its
business had to be sold, Olie stayed in Dela- teachings. When Cynthia was appointed
ware to wind up their affairs, so Cynthia Supervisor of Student Affairs

for the Trust
an-ived alone on Guam on the morning of Territory government, charged with ananging
2 May 1954, the very last day of the first for sponsors for the Micronesian students
year of the Ten Year Crusade. Olie joined who went to Guam for school,
and for otherher there on 6 April 1955. wise looking out for their welfare while they
So it was that Cynthia was named Knight were away from home, many for the first
of Baha'u'llah to the Mariana Islands. She time, this had an impact of far-reaching
often expressed her belief that, although Olie proportions.
was not able to arrive at his post before the Her kindnesses and concern for these
close of that year, it was due to his sacrifice students, which on innumerable occasions
that she was able to do so, and he shared included providing hospitality in the Olsons '
with her in her heart that distinction. own home, are remembered today tluáough-
Many "firsts" were to follow over the next out the far-flung islands of the northwest
few years. The first mention of the Faith on Pacific. Many of those students are now
the air in the Marianas was made by Cynthia the leaders and legislators of the newly
in 1954 on her "Woman ' s World" radio pro- formed governments of the area, as well as
gram; the first Micronesian believer was teachers and businessmen, and their respect
enrolled in April 1956 in time to form the and knowledge of the Faith, which they
Spiritual Assembly of the Baba 'is of Guam, associate with Cynthia, is often publicly and
the first Spiritual Assembly in Micronesia, sympathetically acknowledged.
which was then incorporated in 1957; the Olie worked for KUAM television as a
first Chamorro language translation was made reporter, commentator, and station manager,
at that time; and the first Baha' i wedding as well as managing a radio and television
in Micronesia was held in the Olson home, station for the same company on the island
receiving publicity in Guam's newspaper. of Saipan. And he is still fondly remembered
The Ten Year Crusade goal set by the on Guam for the restaurant he

built in the
Guardian for the Mariana Islands had been village of Inarajan, the building which now
for one pioneer to reside in the area. The serves as the Inarajan Baha'i Center. His
goal was exceeded three-fold within the first Swedish pancakes were so renowned that
three years with (1) the establishment of the Olie often remarked that he hoped he would

be remembered for those services he had wife attended, along with other dignitaries .
rendered the Cause, rather than for the pan- In 1984, another public commemoration was
cakes that he had made! held, noting the 30th anniversary of Cynthia's
Those services were considerable. He arrival in the Marianas.
travelled to teach extensively in the Pacific A few days before the 11th National
region, including a six-month trip in 1969 Baha' i Convention, marking the first decade
to many of the islands of the South Pacific. of a national community in the Marianas,
Everywhere he went, he was involved in Cynthia Olson passed away. Appropriately,
proclamation and publicity activities for the her funeral was held as part of that Conven-
Faith, especially in the realm of presenta- tion, and was attended by Baha'is from
tions to prominent public figures. He was a throughout the Marianas as well as by many
member of the Local Spiritual Assembly neighbors and government officials. It also
of Guam, which fonned the same year he received extensive media coverage in Guam.
arrived. In 1971, when smaller Assembly Her qualities of perseverance and persisareas were instituted, he became a member tence, and of devotion to detail, contributed
of the Local Spiritual Assembly of the more to the progress of the Cause in the
Baha'is of Inarajan, serving on that body Mariana Islands than possibly any other acts
until the time of his death. Olie was instru- by any other believers. Even when homemental in the acquisition of the property bound and later bed-ridden, as she was for
for both the Temple site and the National the last few years of her

life, always her first
I:fa~iratu ' l-Quds on Guam, and for the erec- question when greeting
visitors was, "What
tion of the present National Center on that is new with the Faith?" Her
regret that she
island. He also ananged for the purchase was no longer able to be
actively involved in
of a Temple site and endowment land in service to the Cause during
those last years
Taiwan, Republic of China, on behalf of the was acute.
Universal House of Justice. On 21May1988, the Knight
ofBaha'u'llah
Cynthia was elected to the National to the Mariana Islands was laid
to rest on a
Spiritual Assembly of the Baha'is of the beautiful hill in the
central portion of Guam,
North West Pacific Ocean when it was fulfilling her earnest wish
to "bury my bones
formed in 1972, embracing the Marshall, at my post." Upon learning
of her passing,
Caroline and Mariana Islands, and she con- the following cable was sent
on 19 May by
tinued to serve as a member until the the Universal House of
Justice:
National Spiritual Assembly of the Mariana
Islands was formed in 1978. She was then GRIEV ED LEARN PASSfNG
DEARLY LOV ED
elected to the Marianas Assembly and KNIGHT BAHA'U'LLAH
CYNTHIA OLSON
served for the first two years of its existence. WHOSE DEVOTED SERVICES
FAITH SPANNED
During this time she was also active as a NEARLY HALF
CENTURY, THIRTY-FOUR
member of various national committees and YEA RS OF WHICH WERE
SPENT AT HER
Local Assemblies and made several teaching PIONEER POST fN G UA M
WHERE SHE SERVE D
trips throughout the Pacific, as well as attend- ON FIRST NATIONAL
ASSEMBLY NORTHW EST
ing many international conferences and the PAC IFIC OCEAN. ASSU RE
LOVING FERVENT
International Convention of 1973. PRAY ERS HOLY SHRIN
ES PROGRESS HER
In 1978, the Baha'i community of the IMMORTAL SOUL ALL WORLDS GOD.
KIN DLY
Mariana Islands gathered for a banquet to CONVEY CONDOLENCES
TO HER DEAR

honour their Knight of Baha'u'llah, to mark the 75th year of Cynthia's life, her 40 years as a Baha 'i, and 25 years as a resident at her pioneer post. The Governor of Guam and his Palau and Yap just before departing on his last vacation. He had even planned to speak to the children of the Inarajan Baha'i School upon his return from vacation.

This was not to be, however. Olie passed away in his sleep while visiting Baha'i friends in Nova Scotia, Canada, on the morning of 5 September 1989. He was laid to rest in Maple Wood Cemetery on 8 September, the first Baha' i to be interred in a recently purchased Baha'i burial plot.

Many exemplary qualities come to mind when describing Olie. He was steadfast, audacious, and extremely dedicated. Olie often asked a great deal of those around him, but not nearly as much as he asked of himself. It was always more impmiant to him to have his best for the Cause than to have accolades for his work. As one believer on

HU SBAND EDGAR AND HER FRI ENDS.

In spite of his beloved wife 's death and his own ill-health, Edgar Olson remained

active to his last days , completing a trip to cross the Atlantic, and her friend, who said she would tell Thelma about Baha 'i when they arrived in New York, took her to visit the Kinneys at their home on Riverside Drive.

This notable Baha' i couple loaned Thelma their copy of The Dawn-Breakers, which she read in the early hours of each morning after returning from various New York night clubs. On one occasion tears streamed down her face as she realised the truth of the Faith.

While in America, Thelma met May Maxwell and Sylvia Matheson, as well as many other Baha'is, to whom she promised that she would visit Clara and Hyde Dunn when she returned to Sydney. The Dunns, who had brought the Baha'i teachings to Australia in 1920, were then living in Randdone wick. They later moved to Kiribilli on the north side of the harbour, close to Thelma's

Guam noted, Olie's life showed what one ordinary person whose life was completely consecrated to the love of Baha'u'llah can and did accomplish.

Compiled from memorial articles by SHERYL MELLOR AND THE NATIONAL SPIRITUAL ASSEMBLY OF TH E MARIANA ISLANDS

THELMA PERKS

1901- 1988

With the passing of Miss Thelma Perks on 21May1988, the Australian Baha' i community lost one of its remaining links to the first pioneers to this vast continent, Clara and Hyde Dunn.

Thelma was born on 21 July 1901. Her affluent background allowed her to travel extensively in Europe and North America Teaching Comas a young woman, just as it later enabled her to devote all her time and energy to the propagation and administration of the Baha' i Faith throughout the Australasian region.

She was on a ship sailing from Southhampton to New York when she saw a residence in Mosman. Thelma thought them such wonderful people, she happily became Clara Dunn' s driver and helped the Dum1s in whatever way she could, but it was not until early 1947 that she declared herself a Baha'i.

Between 1947 and 1953, the Australian Baha'is pursued a six year teaching plan in which Thelma's support for Clara Dunn, and companionship with her during innumerable teaching trips, was invaluable. Together they visited Baha'i communities in such far-flung places as Wollongong, Adelaide and Brisbane.

At Ric:Jvan 1948 they flew, together with Mariette Bolton, to participate in the formation of the Woodville Local Spiritual Assembly in the suburbs of Adelaide, South Australia. At this time Thelma served on the Library Committee of the National Spiritual Assembly, on the Regional Teaching Committee for New South Wales, and on the Local Spiritual Assembly of Sydney. She helped organise National Conventions at the l:la~iratu ' l-Quds at 2 Lang Road, Paddington, and participated in summer and winter schools at the Yerrinbool

Baha'i School.
photo of 'Abdu'l-Baha in a friend's cabin and remarked, "That's an interesting face!"

Meetings were conducted at "Bidura", Thelma 's residence at Bowral close to the

Yerrinbool School, and at her home in Mosman. In 1950, she donated severa l acres of land to the YeITinbool School on the condition that the fact not be publicized and that the land not be named after her.

Great efforts were being made at this time to establish Baha' i communities in the larger cow1try towns, away from the big city centres where large communities already existed.

Thus, in January 1952 Thelma was in Ballarat for World Religion Day, and in March she and Dulcie Dive visited Wollongong and secured the Miners' Hall for that community's holding of Feasts and special anniversaries for the remainder of the year.

In 1953 , at the close of Australia 's Six Year Plan, Thelma moved temporarily to Grafton in northern New South Wales, to fulfil her commitment to establishing a locality there.

During the World Crusade, Thelma served simultaneously on the National Spiritual

the two revisited Victoria and Queensland.

In 1955, Thelma visited New Zealand, and late in 1956 she made her first visits to Noumea, New Ca ledonia ; Port Vila, New Hebrides; Papeete, Tahiti; Apia, Western Samoa; and Suva, Fiji, before returning to Sydney via Auckland.

No one was more capable of raising the spirits of the isolated pioneers, of cheering their hearts, and comforting them in the midst of their physical hardships and deprivation. And yet, no more incongrnous scene can be imagined than this woman, regal in appearance, gracious in manner, and elegant under all conditions, travelling and living in circumstances of exháeme discomfort and improvisation. No one enjoyed this paradox more than Thelma herself.

She later recalled her first visit to Knight of Baha'u' llah Bertha Dobbins who had settled in P011 Vila in the New Hebrides

Assembly of Australia and New Zealand, and as an Auxiliary Board member to the Hand of the Cause of God Clara Dunn. She was first elected to the National Assembly in January 1954, when a by-election was held to replace five members who had chosen to pioneer in the Pacific. At this time the relationship between the two arms of the Administrative Order was evo lving, and Clara Durm announced the appo intment of Thelma Perks and Collis Featherstone as her Auxiliary Board members during National Convention in 1954. After explaining to the assembled delegates and observers that the Guardian wished her to appoint two assistants, she placed her hand on the shoulder of Collis Featherstone who was sitting beside her as chairman, and sa id, "I appoint Collis, and Thelma Perks, standing at the back of the room!"

From that time forward, Thelma travelled constantly both in Australia and around the Pacific, visiting Baha ' i communities to encourage them in their work. In 1954, she

(later known as Vanuatu). For ten days in 1956 she slept on three boxes in a spider and cockroach infested room beneath swarming mosquitoes, in a mosquito net full of holes.

"Once I got into that bed", she recalled, "I just lay still. I wouldn't stick my big toe out for anything ... because the rats were mighty things. Bertha had slung a wire across the room with a bit of a cm1ain and the rats used to walk up and down that wire while you were just sitting there" . Such situations were encountered in many other locations during the next two decades.

In 1957, Thelma attended the first New Zealand National Convention before moving on to Fiji, Samoa, the Cook Islands and Tahiti. While in Fiji visiting Irene Williams and the Fijian Baha'is, she stayed overnight in a traditional village. In the evening she joined in háaditional dancing and singing until midnight. She regarded the landscape of Papeete as the most glorious of any nahuáal settings she ever experienced.

It was in 1957 also that Thelma first

accompanied Clara Dwm in visiting Baha' i communities in Queensland, Victoria , South Australia, and Tasmania; the following year, Rodney Hancock in Papua New Guinea. A

trip organised by Rodney Hancock to take Thelma to meet the Baha'is on New Ireland provided yet another tale which she later enjoyed retelling. In order to make the trip down New Ireland's only and remote road, Rodney hired a utility on which Thelma rode in comfort seated on a lounge chair placed on the back. When a jeep appeared travelling in the other direction and the two vehicles had to slow to pass each other on the single track, an Australian man observed Thelma with her white raincoat, red umbrella, all dressed up for any type of weather, and called out, "What are you doing here?", to which Thelma replied, "Well, I'm staying with friends of mine". He said his wife was going to up ahead and that she was welcome to stay with them, or call on them if she needed on pilgrimhelp, to which she replied that she was with her Baha' i friends and that they were all once again

vis ited Alvin and Gertrude Blum in the Solomon Islands, and Violet Boehnke and Rodney Hancock in Papua New Guinea.

For many years during the 1950s and 1960s, she continued to share responsibility for the National Teaching Committee, the National Reference Library, the National I:Ia'.?iratu'l-Quds, and the care of Clara Dunn.

She also shared responsibility for the events related to the opening of the Baha'i House of Worship in Sydney in September 1961.

It was in 1961 that Thelma first visited Haifa. Clara Dunn had often asked when she was planning to go, and when Thelma learned that the Universal House of Justice was to be elected in 1963, she thought that she should go before then. She turned to Greta Lake during a National Assembly meeting and asked "How about going to Haifa?" to which Greta replied, "All right".

Thus Greta and Aub Lake went on pilgrimage with Thelma in April 1961.

When both women were

brothers and sisters. Many such tales did Thelma have for the telling.

In 1957, at the instruction of the Guardian, the Auxiliary Board was expanded. Collis Featherstone was appointed a Hand of the Cause, and the two Hands in Australia, Clara Dunn and Collis Featherstone, appointed Thelma an Auxiliary Board member for Propagation. Thus while still a member of the National Assembly of Australia, Thelma was occupied throughout Asia and the Pacific as deputy for two Hands of the Cause. In September 1958, she represented the Auxiliary Board members in Australia at the Intercontinental Conference in Singapore.

Within Australia, Thelma continued to travel to various states explaining the plans of the National Spiritual Assembly. During 1959- 60, she visited more than 20 Baha'i communities in cities and towns in Western Australia, South Australia, Queensland, New South Wales, Victoria, and the Australian Capital Territory. In 1961 , she visited the Northern Territory, South Australia, Tasmania, and Victoria. While in New Zealand

elected to the National Assembly in 1962,

Greta turned to Thelma and said, "We'll be going to Haifa for the International Convention". En route, Thelma visited Vietnam, rode elephants in Cambodia, and crnised through Greece. In Haifa, she enjoyed sharing a room with Bahiyyih Ford from South Africa.

During the Nine Year Plan, Thelma continued to serve as an Auxiliary Board member. In 1964, she attended the establishment of the National Spiritual Assembly of the Southwest Pacific in Honiara, Solomon Islands, and visited the Baha'is in the Papua New Guinea cities of Por1 Moresby, Lae, Madang, Manus, and Rabaul. She continued to travel within Australia, although in 1965 she resigned as chairman of the Temple Services Committee when the Universal House of Justice decided that Auxiliary Board members could no longer also be members of such committees.

In 1968, Thelma was appointed to the Continental Board of Counsellors for Australasia, together with Howard Harwood and Suhayl 'Ala'i. The Australasian region

with Nell McMiles in 1962, Thelma visited included Australia and New Zealand, plus
nearly all of the Baha'i communities in that all islands in the Indian and Pacific Oceans
country. lying south of the equator and between

of the Faith ... There are many Baha'is moving about, footloose and irresponsible. We must be disciplined people. How are we going to bring in the World Order of Baha'u 'llah if the Baha'i Faith comes last in our lives? ... Let us have more enthusiasm! We must draw upon each other. When we think each day of our bounties, it gives us new life. This Cause can renew every atom of the body ... Call on us (the Counsellors) to help you to serve.

Thelma was loved and respected by the Austráalian Baha'i community because she led by example. Although weighed heavily with responsibilities as Counsellor, Thelma continued to travel throughout Australia and the Pacific. In 1971, she was accompanied by Nell McMiles to the Oceanic Conference in Sapporo, Japan. Soon after their appoint-

Thelma Perks

ment, the Counsellors ananged in conjunction with the National Assembly a conference in longitudes of 80 degrees east and 120 degrees Melbourne to mark the 150th anniversary of
west including Portuguese Timor and the the Birth of the Bab. It was Thelma's privi-
Gilbert and Ellice Islands, but not including lege to introduce to the conference the Hands
Indonesia. Thelma was designated Trnstee of of the Cause of God Abu'l-Qasim Fayc:Ji and
the Continental Fund. Collis Featherstone.

When addressing Baha'i gatherings, Thelma The Counsellors organised oilier major
reminded the friends of the responsibilities conferences, including one immediately foland the devoted work of the Hand of the Cause lowing the annual convention in Melbourne
of God in Australia, Collis Featherstone. She in 197 4 to mark the commencement of the
was able to draw the attention of the friends Five Year Plan, attended by the

Hand of the
to their high calling, and enthuse them about Cause of God Dr. Ral~rnatu'llah Muhajir and
the tasks at hand. The words with which she some 500 participants. In October 1974, the
closed the Australian community's National Counsellors organised a conference in Sydney
Convention in 1970 convey something of the to coincide with the 155th Anniversary of
uplifting effect she had on the community. the Birth of the Bab, which was attended by
She began by reminding her listeners that 200 Baha'is. Thelma closed the conference
the Dum1s were the "spiritual conquerors of by saying:
a Continent" and that Shoghi Effendi had
given nobody else this station. She went on The Five Year Plan has
something perto say: sonal about it-
it touches our hearts.
Self-sacrifice is at the core of every-
The Guardian used to praise the Austra- thing-sacrifice of our time, energy and
lian Baha'is-we must justify his faith resources. This is the challenge of each
and confidence in us ... If we do not arise one of us. We have the inspiration of the
to serve, 'Abdu'l-Baha says we fall to the pioneers that have gone out. Each one can
rear in the Army of Life-perhaps go out do something, according to our capacity.

Early in 1974, the Counsellors met in
Noumea, then visited the New Hebrides.
Thelma and Vi Hoehnke went on to visit the
Solomons, where about 60 islanders became
Baha'is dming a conference. The two women
then moved on to Papua New Guinea.

In January 1977, all the Counsellors of
the Australasian Board attended the Sixth
International Teaching Conference, held in
Auckland, New Zealand.

JOANNE L. M ENKING

Knight ofBaha' u' llah

1927- 1988

JoAnne L. Kinsey was born to Wylton and
Leila Kinsey on 29 April 1927 in Harlan,
Indiana, U.S.A. She and her two brothers
grew up during the Great Depression, and
her hard-working Protestant parents showed
love with strictness as did many parents of

Thelma's retirement from the Continental Board of Counsellors was announced by the House of Justice in a letter dated 3 November 1980. Thelma spent her years ofretirement in her Mosman home, and continued to visit the House of Worship and participate in Baha'i activities in the Sydney area.

Thelma retained her dignified bearing and cheerful nature in her final years, though hampered in her movements and activities by a paralysing stroke. She will be remembered as a pure soul and a gracious lady.

Following her passing, the Universal House of Justice sent a message to the National Spiritual Assembly of the Baha'is of Australia on 25 May 1988 which read:

WE ARE DEEPLY GRIEVED TO LEARN OF THE PASSING OF THELMA PERKS WHOSE OUTSTANDING SERVICES FOR THE PROMOTION OF THE FAITH IN AUSTRALASIA WILL LONG BE REMEMB ERED. HER LOV ING CA RE OF HAN D OF TH E CAUSE CLARA DUNN, HER DISTINGU ISHED WORK AS A MEMBER OF TH E FIRST CONTINGENT OF AUXILIARY BOARD MEMB ERS

pendence, and JoAnne and her brothers were on their own at a young age .

When she was eighteen years old, JoAnne began a new job as a secretary at International Harvester in Fort Wayne, Indiana.

There, she met a young woman named Betty, whose first impression of JoAnne was her overwhelming physical beauty and, despite that beauty, her humility. The two started a friendship that lasted for more than forty years. They became integral parts of each others lives, sharing many common interests such as sewing and entertaining.

JoAnne met Howard E. Menking on a blind date during a furlough from his U.S. Navy service, before he depa1ied for the Pacific front during the second World War.

They met again after the War through a chance meeting in a drugstore in Fort Wayne.

They were married on 28 May 1948.

JoAnne and Howard were joined on their honeymoon by JoAnne ' s friend, Betty, and her new husband, Bud

(Robe1i) Hopkins.
FO LLOWED LATER BY HER APPOINTM ENT AS A MEMB ER OF THE FIRST BOARD OF COUN-SELLORS IN AU STRALASIA, TOGETHER WITH HER MANY YEARS OF SERVICE AS A MEMBER OF TH E NATIONAL SPIRITUAL AS SEMBLY OF AUSTRALIA, STAN D AS SOME OF THE HIGH-LIGHTS OF HER DEVOTED LABORS. PRAY ERS ARE BEi 'G OFFERED IN THE HOLY SHRINES FOR TH E PROGRESS OF HER SOUL IN THE ABHA KING DOM . ADVISE HOLD A BEFITTING MEMORIA L SERVICE IN HER HONOUR IN TH E MAS l-IRIQ U'L-ADHKAR, A SIMILA R SE RVI CE IS BEING REQUESTED IN SAMOA.

GRA HAM I-I ASSAL L

They went to Chicago, and as they were driving along Lake Michigan, north of the city, they passed an unusually beautiful structure. JoAnne stuck her camera out of the window and took a blurred and crooked photograph that, for her family, serves as a remnant of the moment the seed of Baha'u'llah's Revelation was planted in their lives, as that building was the Baha' i House of Worship.

Back in Fmi Wayne, the two new couples settled down. JoAnne continued working for International Harvester and Howard sold and repaired Royal typewriters . On one of

assuring her he would pray for their marriage. Miraculously, their difficulties were resolved by a course of events initiated on that date penned by the Guardian.

Together JoAnne and Howard attended the dedication of the Mother Temple of the West, which JoAnne had photographed during their honeymoon. This took place during the Jubilee Convention in 1953, and they joined in the mood of the American Baha'i community that was both compelling and historic. Baba 'is literally went to the front of the auditorium in answer to the Guardian's call for pioneers during the Ten Year Crnsade. JoAnne and Howard stayed quiet, after their experience in Brazil, but at one point Dorothy Baker approached them and asked, "When are you two going to stand up?"

Exactly what happened next is a matter of debate, but that winter the Menkings were JoAnne Menking sailing towards a Pmiuguese penal colony 300 miles off the coast of West Africa.

his sales calls Howard met an elderly Baha'i woman who took an interest in him. Once a week, on Wednesday nights, she would join the four young people in the Hopkins' home and talk to them about the Baha ' i Faith. With infinite patience she met with them every week for a year. That woman, respon- was chalsible for nearly single-handedly raising up a thriving Baha'i community in Fort Wayne, of JoAnne was Pauline Roth.

JoAnne and Howard emolled in the Faith in 1949, during a special fireside with a Baha ' i pioneer to South America. That same night they decided to pioneer to Brazil, and within a few months they had travelled to New York to board a ship to Sao Paulo.

While in New York the couple met Juliet Thompson in her apaiiment there.

Despite the adventure and romance, JoA1me and Howard found it impossible to make a living in Brazil and returned to Indiana. They discussed beginning a Year of Patience and JoAnne, requesting clarification

The Menkings anived in Cape Verde in January 1954. Life was difficult for them, and JoAnne did not like the place. To her it was dry, miserable and tedious, but she found comfort in her sewing and the friend- ships they made. Howard, on the other hand, loved Cape Verde as for him it lenging, exciting, and a virgin tenitory for the Faith. A pattern developed serving as gracious hostess to guests Howard met and brought home.

Although they made friends, they could not find anyone interested in the Faith.

Howard was having a difficult time earning a living and he wrote to the Guardian, asking his permission to leave and join the Baha'i teachers on the mainland of Africa where Howard had experience with Mtisa Banani in enrolling large numbers of believers in the Gambia. The Guardian advised them, difficult as it was, to remain at their post, recalling the prophecy of Daniel that in the last days the angels of the

Lord would spread
on this law from Shoghi Effendi , received a to the four corners of the ea1ih. Theirs was,
letter written on behalf of the Guardian in as all the Knights of Baha'u'llah, the fulfilwhich he added a postscript in his own hand ment of this prophecy.

JoAnne had been told that she was medi- affluent suburb named University Park and
cally incapable of bearing children. But in it was there that the Menkings settled in
Cape Verde they met a young Angolan doctor 1959. In 1964, JoAnne gave birth to her
in exile, trained in Lisbon, who, upon hear- third child, Cornell Howard
Menking, coning ofJoAnne's problem, offered to examine ceived upon the Menkings' return from the
her. To everyone's amazement, she consented first Baha'i World Congress i.J.1 London,
to exploratory surgery right there in Praia. England.
Whatever the mysterious operation, it JoAnne's passion and devotion in life
resulted in the birth of Cristina Pauline became her children.
Inspired by 'Abdu'l-
Menking, a namesake of Pauline Roth who Baha, she served the Cause through example
had taught the Menkings the Faith. Cristina's and hospitality. For the next thirty years
birth date was 25 December 1955, and the JoAnne graciously served as hostess for the
Cape Verdeans embraced her as "our little Baha'i community in University Park. Her
caboverdeana". They also embraced the home was open to those of every race, reli-
Baha'i Faith: "How could these people, with gion and class, striving to have what Shoghi
such a beautiful child-born on our soil on Effendi called "a háue fortress upon which
Christmas Day- be heathens as the church the Cause can rely while planning its
says?" campaigns".
The little caboverdeana provided exactly JoAnne was a háustworthy,
humble, truthwhat the Faith needed to take root in Cape ful and loyal woman whose love for justice
Verde . Some months later Frutuoso ("fruit- dominated her daily life.
She was an imful") became the first local Baha'i, and by peccable dresser, always punctual, and an

Ri<;lvan 1956 the fust Local Spi.J.itual Assembly
was forn1ed in Praia.
Feeling that the Faith was established
in Cape Verde, JoAnne decided that their
job was done. When Cristina was strong
enough to travel, JoAnne set off for the
United States while Howard stayed behind to
complete his work and arrange for a passage
back. While still in Praia, he received corre-
spondence from the Guardian giving his best
wishes to their "children" in a hand-written
postscript. This seemed like a mistake as
they only had Cristina at the time.
Upon returning to America, Howard
learned that the beloved Guardian had passed
away and that their second child had been
conceived. The Guardian's wishes had been
conveyed even before JoAnne 's pregnancy
Provost, taking advanhad been confirmed by doctors. Named after
an early Cape Verdean Baha ' i, Claremundo
("light of the world"), Clare Howard Menking
was born in Clarksville, Tennessee on 27 Jan-
uary 1958.
Following a brief stay i.J.1 Clarksville, the
Menkings joined the Hopkins in Dallas,

immaculate housekeeper. A practical woman
when it came to truth, she wondered why
everyone couldn't see as she did. "Anyone
with half a brain should be a Baha'i", she
wou ld say. It was simple for her.
The Menkings' life developed a routine,
which is how JoA1me liked it. She loved
stability and the education of her children
was of the uhnost importance to her. One of
her grandmothers had been a librarian and
her brother was a respected judge in Indiana,
yet she, herself, had been unable to complete
high school due to a double case of scarlet
and rheumatic fever when she was seventeen
years old. She was actively involved in the
children's education, putti.J.1g all three through
Southern Methodist University by working
as a secretary to the Provost, taking advantage of tuition benefits for dependents of
university employees.
The Menkings raised thei.J.á children to have open minds and hearts, free from hate
and free to choose their own destinies. All
tluáee arose to serve the Faith, and this is how
JoAnne would like to be

remembered- by
Texas. Pioneers were badly needed in an the fruit she yielded.

0 ye loving mothers, know ye that in 'Aziz had the
bounty of going on pilgrim-
God 's sight, the best of all ways to wor- age for the first
time in 1936, when he was
ship Him is to educate the children and honoured by being in
the beloved Guardtrain them in all the pe1fections of ian
' s presence for eleven days . He had
humankind; and no nobler deed than this the privilege of
meeting the Guardian for a
can be imagined. second time in 1953,
after attending the
- 'Abdu'l-Baha 1 inauguration of the Templ e in Wilmette,
Illinois, U.S.A.
JoAnne Menking died in Dallas, Texas,
On the first day of Ri<;lvan 1955,
on 26 May 1988-two days before her fortieth
' Azizu ' tlah Shayani left Tihran to begin the
wedding anniversary. She is buried beside
successful teaching and pioneering efforts
her son , Clare.
which were to last close to 30 years. He
C ORNELL M EN K fNG
went first to Cairo, Egypt, on his way to
attend the National Convention, then to
Antananarivo, the capital of Madagascar.
'Azizu'LLAH SHAYANi When after three months he
found he could
1900-1988 not renew his visa, he left
Madagascar for
Mauritius. After a three month stay, he set
'Azizu ' llah Shayani was born on I 0 January out for Reunion.
On each of these three
1900, in Ramadan, Persia. He was from a islands he was
successfu l in teaching many
Jewish background, and on ly his father, Aqa souls and form
ing Assemb lies.
Ra~itn, and one of his uncles had become 'Aziz
pioneered next to Asmara, Ethiopia.
Baha'is. 'Azizu'llah personally took on the Later, he set out
fo r Nairobi, Kenya, and
task of independent search after truth and continued his
teaching efforts there. While
attended the classes and firesides ofI:Iaji Mihdi in Nairobi, he

carried out certain assign-
Arjumand (author of Gulshan-i-Haqa 'iq). ments as
requested by the Hands of the
After a thorough investigation of the Faith, Cause of God
residing in East Africa. As a
he embraced the Cause wholeheartedly. result, in
addition to hi s teaching efforts, he
As a result of his extreme enthusiasm and travelled to
Mogadishu, Somalia, and other
intelligence during his yo uth, ' Abdu ' l-Baha parts of East
Africa .
acknowledged 'Azizu'llah in rep ly to a letter After a short
trip to Tihran to consult with
from I:Iaji Amin , saying, "In truth, th is youth the pioneering
committee, 'Aziz set out for
is worthy of affection". Following this, ' Aziz Italy to await
the adv ice of the Hand of the
chose Shayani as his surname. (Shayan Cause of God Dr.
Giachery about moving to
means "worthy" in Persian.) Portugal. Dr.
Giachery, however, rather than
Upon completion of his studies, including suggesting Portugal,
recommended pioneerlearning the French language, in I:Iarnadan,
ing to Sicily with the hope of forming the
'Aziz moved to Tihran with his fami ly, Assemb ly in Pa
lermo. After ' Aziz had stayed
where he worked in trade, importing electri- in Palenno fo r
two years and had helped
cal supplies. He actively served the Faith in establish an
Assembly there, Dr. Giachery
Tihran, particularly in the area of education. proposed he
pioneer to Torino in Italy. ' Aziz
In 1922, he married Jan Khanum , and they stayed there for
six years, where he was
raised four children dedicated to the Cause. quite successful
in teaching the Cause.
Jan accompanied and aided him through In 1968,
'Aziz attended the Palermo Con-
30 years of pioneering. ference, then had
the bounty of having a
third pilgrimage to the Holy Land. Whi le
1 Selections jiwn the Writings of 'A bdu '/-Baha there, a member
of the Universal House of
(Haifa : Baha ' i World Centre, 1982) , p. 139. Justice suggested that
he take on the task of

establishing the National Spiritual Assembly
of the Malagasy Republic and overseeing
the construction and repairs on the National
I:Ia~iratu'l - Quds in Antananarivo. He accepted the challenge and was in Madagascar
until 1974. In addition to constructing and
repairing the I:Ia~iratu' 1-Quds, purchasing
the land for the Mashriqu'l-Adhkar, making
the preliminary anangements for making the
Baha'i Faith official in Madagascar, and
attending the International Convention, 'Aziz
was elected to the National Spiritual Assembly
of the Madagasy Republic in 1973. During
these six years, he travelled to teach in Ethiopia during the rainy season in Madagascar.
He also made two more trips to Reunion and
Mauritius in this period.
When 'Aziz left Madagascar, he visited
the friends in Uganda, Nigeria, Senegal and
Mali, then took residence in Casablanca,
Morocco. He participated in teaching trips 'Azizu 'llah Shciyani
in West Africa in 1975, but after attending
the Paris Conference in 1976, he was hospi- DEEPLY SADDENED PASSING STAUNCH STEAD-
talized and underwent surgery in the city of FAST PROMOTOR FAJTH AZIZOLLAH SHAY AN!.
Montpelier. His health began to deteriorate HIS PIONEERING SERV ICES OVER THREE
after this illness, and he was not able to DECADES IN AFR ICAN CONTINENT LOVINGLY
travel any more. REMEMBERED. ASSURE MEMBERS FAM ILY
In addition to having the bounty of being FERVENT PRAYERS 1-IOLY SHRJNES PROGRESS
in the presence of the beloved Guardian HIS SOUL ABHA KINGDOM .
twice, ' Aziz had the privilege of pilgrimage
on three other occasions. He was also able MR. LOTFOLLAH SCHAYANI AND

to attend the dedication ceremonies of the DR. NOSRATOLLAH SCHAYAN I
(Mr. Lutfu'llah Shayani and Dr. Nu~ ratu' ll ah Shayani)
Temples in Chicago, Sydney, and Frankfurt, Translated from the Persian by Goli Yazdani
and to attend the World Congress in London
in 1963. His other trips included such destinations as Japan, India and

Pakistan.
He was a devoted and active Baha'i who,
in his 30-year-long pioneering endeavours ,
was engaged day and night in teaching and
promoting the Cause. Among his other services was the donation of a chandelier to the
Sluáine of the Bab.
He passed away on 11 June 1988 in his
home in Casablanca. His funeral was
conducted in utmost dignity at the Baha'i
cemetery in Casablanca. The following telegram was sent by the Universal House of
Justice on 13 June:

ADIB RADHI BAGHDAD!
(Adib Rac;li Bag!!_dadf)
1905- 1988

We are saddened to learn of the passing
áof Knight of Baha'u ' llah Adib Baghdadi
whose services in the pioneering field will
be lovingly remembered. We will offer
our prayers in the Shrine of Baha'u ' llah
for the progress of his soul in the world
beyond ....

Universal House of Justice
4 July 1988

Shortly after his birth in ' Iraq during the
early years of this century, Adib Bag!!_dadi's
parents, as was the custom among some
of the eastern Baha'is of that day, asked
'Abdu ' l-Baha to name their son. The name

' Akka and spent almost all that he had to
assist the friends to visit BaM'u' llah.
It was
Knight ofBaM'u ' llah this heritage of service rather than material
wealth that he left for his children.
The earliest memory that Adib had was
of being held by his mother while 'Abdu ' l-
Baha took coins from His pocket to play
with the child. The last time he saw 'Abdu'lbe
Baha was as a university student shortly
before the Master's ascension. But Adib
never claimed special privileges by his
descent; he rather made his family feel en-
nobled to have had spiritual forefathers of
such stature, and by the example of his
devotion he showed them how to be faithful
to this inheritance.
Adib's father died when Adib was just
a boy, so Adib took an early graduation to
teach school to support his family and assist
with the education of his

brothers and sister.

'Abdu' l-Baha chose was "Adib Rac;li": the pleasing one. No man was ever more faithful to his name and to a trust placed on him than Adib Bag!!_dadi was to the Master and to His gift. A man of extraordinary patience who avoided giving offense to any person and whose life was marked by devotion and sacrifice, Adib pleased all who knew him.

He could trace his family lineage through three generations of faithful servants to the Cause. His great grandfather, Mul)ammad al-Shibi, was the first Arab to become a Babi. It is his son, MuJ:iammad Mu~tafa Bag!!_dadi, who is characterized by ' Abdu ' l-BaM in Memorials of the Faithful as having recognized Baha' u' llah 's station before He publicly declared, and as the only Baha' i in Bag!!_dad during those early years who stood his ground in the face of opposition. When Baha' u'llah sent instructions to the Baha'i community of 'Iraq to put aside its weapons, MuJ:iammad Mu~tafa called the believers together, collected the arsenal of the community in his cloak, and threw it into the

While still young he became the secretary of the National Spiritual Assembly of ' Iraq and for many years corresponded with the Guardian, having the opportunity to meet Shoghi Effendi twice. He was transformed by the dynamic vision of the Guardian, crediting Shoghi Effendi's influsacrifice, Adib pleased all who knew him. ence with having recreated him.

While a teacher in 'Iraq, he pioneered in Mosul and in the north of that country Sulaymaniyyih. In I 953, he resolved to attend the conference in New Delhi that was to inaugurate the Ten Year Crusade. When he was refused leave, he quit his job of32 years.

While in India, before the conference began , he had a dream in which the Guardian called for pioneers to virgin territories. When that historic summons did in fact arrive from Shoghi Effendi urging the assembled Baha'is to open the remotest regions of the world to the Cause, Adib chose one of the most inhospitable goals and left directly for Hadramut (now South Yemen). He could not find work in Hadramut for

Tigris Ri ver. Defenseless, the Baha' is of a year, in a country so desolate that when
Bag!!_dad often turned to him for the protec- he was finally able to send for his wife,
tion of his indomitable personality. He became VaJ:iidih, she used to keep an onion in a glass
a way station to the Baha'is travelling to of water just to see a green growing thing.

As there were no schools there, they had the Writings and did so with the greatest
their three oldest children board at the New humility. Having been in the presence of
Era School in India. Adib was not able to see 'Abdu ' l-Baha several
times, he always carthem for almost four years. He remained at ried with him the inner conviction and calm
his post for six years, not leaving until he was of those who knew the Master. In his chosen
sure that the Cause of God would remain corner of the edifice
ofBaha'u'llah's Adminestablished in that land. It was for this service istrative Order, Adib laid his bricks humbly
that Adib and Val)idih Ba@dadi were made and without ostentation.
Knights of Ba ha 'u ' llah and had their names In many ways he reaffirmed the sacrifices
inscribed on the Roll of Honour deposited in of his grandfather, and in a spirit appropriate
the Shrine ofBaha'u'llah at Bahji. to this generation of the Formative Age.
When pioneers were needed in northern Just as Mul?ammad Mu~tafa had plunged his
' Iraq, the family went there. Five years later weapons-the means and symbols of his
they went to Kuwait, and another six years strength and independence-into the Tigris,
later to Lebanon. Each time when they were Adib in both word and deed put off all
called they left to go to another remote and pretention: he wore no armor to impress.
often hostil e environment. But the protection Gracious and generous, no matter how little
and divine help that Adib and his family ex- he had, he was as detached
from the treaperienced often reminded them of the promise sures of this world as was his grandfather.
of Baha'u'llah to those who would arise to For those who knew him, he was indeed a
test the power of His Cause. "pleasing one". He kept

calm in the eye of
It was during those years that his two the storm, and was an anchor of certitude
younger brothers, Dr. 'Abbas and Dr. Jamil, in the communities in which he served.
who had served the government and peopl e Having served selflessly and for most of
of' Iraq loyally and selflessly for many years, his adult life on Baha' i
administrative bodwere imprisoned for their religious beliefs. ies, including National Spiritual Assemblies,
Dr. 'Abbas died in prison; Dr. Jamil spent and having undertaken the most arduous
six years there. Adib and his family were pioneering challenges, he continued to the
forced to leave Lebanon when the 'Iraqi end of his life to protect and teach the Cause
government refused to renew the passports of God. For the last three years of his life,
of Baha' is li ving abroad. They went as refu- when he was past 80, at a time when even
gees to Canada, leaving behind any hope of heroic men become captive
to their mortalpension for their many years of service in ity, he served as an assistant to the Auxiliary
those countries, bringing with them only a Board, travelling in North America and
small savings. speaking throughout
Ontario and New York.
It requires time and care to appreciate the His love for Shoghi Effendi
was consumcontributions and influence of steady and ing; he could not speak of the Guardian
self-effacing men and women such as Adib without experiencing great emotion. Some
Bag!!dadi who quietly fu rther the goals of 35 years before his death Adib had seen
civilization. He was fluent in five languages, Shoghi Effendi in a dream. The Guardian
especially so in the three languages of the was climbing ahead of him effortlessly up a
Faith. He taught himself Persian by sh1dying steep grade. Adib felt himself falling behind,
the Kitab-i-iqan in both Arabic and Persian; overwhelmed by the enormous slope ahead.
Shoghi Effendi described his communica- Shoghi Effendi turned back, and with the
tions and translations in English and Arabic gentlest words encouraged him. The dream
as both accurate and literary. ended when he lost sight

of the Guardian
Adib was always ready to share his who had pressed on ahead . This dream of his
profound knowledge and understanding of Beloved returned to him once again just two

ROSE HAWTHORNE
1882- 1988

Rose Hawthorne, born Rose Elizabeth Brooks, was one of nine surviving children born to Margaret and David Brooks, farmers from Booleroo Centre, South Australia. Born on 1 August 1882, Rose astonished her elders while still a young girl by walking down the street in a skirt which displayed her ankles . This small episode, recounted as she neared the age of 100, was indicative of her desire to break with past traditions, particularly those which inhibited the advancement of women.
The Brooks family was one of strong Christian belief, and Rose 's father regularly recited Bible passages to his children. He frequently read aloud and pondered over the passage, "The Glory of God will cover
Adib Radhi Baghdadi the eaiih, even as the waters cover the sea".
Most of the Brooks children retained their
weeks before he died. In this last dream he interest in religion as they matured, although
was climbing the same steep slope, this time Rose, who married Will Hawthorne when
further up, but again despairing of reaching she was 26 and moved to his property
the top . On looking up he saw Shoghi adjoining the township of Yaninee on the
Effendi standing only a short distance away Eyre Peninsula, had given up all hope in
at the summit. As he watched, the Guardian the established religious and secular leaders.
reached down, and taking Adib by the hand, The loss of a brother, Norman, in the first
gently lifted him up . World War, contributed greatly to the fam-
As always, he had anticipated the sum- ily's disillusionment with the condition of
mons of his Lord. On the third day of Mercy the world.

in the Year 145 B.E. , within three days of his 84th birthday, and the day after attending an international Baha'i picnic where he saw many friends for whom he was a spiritual father, Adib BagQdadi died suddenly of a hea1i attack. Faithful and courageous to the end, his last words were, "I am a Baha'i".

NATIONAL SPIR ITUAL A SSEMBLY OF THE BAH1\' is OF CANADA

In about 1930, Rose 's brother David began attending meetings of"New Thought", and Rose herself went to a meeting on the New Thought platfom1 addressed by Clara Dunn. She returned home to tell her sister Hilda of this woman who had spoken of a man thrown into prison. Lucy Trueman, who was also attending the New Thought meetings at that time, told Hilda that an American woman, Keith Ransom-Kehler, was about to visit Adelaide to speak further about the Baha'i religion. Thus, although they already knew of the Baha'i Faith from Clara Dunn, it was principally through Keith Ransom-Kehler's lecture tour of 1931 that Rose and Will Hawthorne, Rose's sister Hilda, Mrs.

Lucy Trueman, and eventually the remainder of the Brooks family, became Baha'is. Hilda Brooks, who lived in Adelaide, soon became a member of the Adelaide Assembly, and when the first National Spiritual Assembly of the Baha'is of Australia and New Zealand was formed in 1934, she was elected as its first secretary. Rose and Will Hawthorne had travelled with Hilda to attend the historic first National Convention in Sydney, and were among the few Adelaide loyal and competent assistant. At first she fulfilled this function informally but the importance of her role was later recognised by the National Assembly, which officially appointed her as clerical assistant to the National Secretary.

Throughout the same period Rose worked with her sister to carry out significant and effective teaching activities.

In 1941, for instance, Rose accompanied Charlotte Moffitt and Hilda

Brooks to Bris-
Baha'is present.

bane to undertake the first teaching work

Although not wealthy, the Hawthornes were sufficiently comfortable financially to undertake inter-state teaching trips. Early in 1939 they had the privilege of accompanying Martha Root from Adelaide on her lecturing visits to Melbourne and Hobart. Miss Root had arrived in Adelaide from Perth on 28 January 1939. Afflicted with the cancer which was to claim her life before year's end, she was barely able to complete her schedule of public appearances. Only the kindness and care shown her by such Baha'is as Stanley Bolton, Hilda Brooks, and Rose and Will Hawthorne permitted her to continue. Shoghi Effendi later thanked the Hawthornes for the kindness which sustained her during this period. It was Martha Root's heroic example that sustained Rose in her subsequent years of ceaseless eff01i to promote the teachings in which she so whole-heaiiedly believed.

Eventually, Rose and Will retired to the Adelaide suburb of Millswood; they had

there since the Dunns had lived more than a decade previously. The three women stayed one month in Brisbane, and Hilda and Rose organised public meetings in Melbourne on both the forward and return journeys, in April and June. Two years later, in September 1943, Rose and Hilda visited Broken Hill, where they again met up with Mrs. Moffitt, and with Miss Gladys Moody, for another teaching campaign.

In 1944, Rose assisted in Adelaide comkindness and care shown her by such munity' s planning for celebrations marking the Centenary of the Declaration of the Bab.

She continued to hold firesides and to travel following her husband's passing in July 1947.

In addition to working with her sister, and with other Baha 'i friends, Rose maintained her individual teaching efforts. For a period of eight years in the 1950s Rose travelled regularly to Clare, a small country town far from Adelaide, to hold public meetings.

Departing Adelaide on Thursday night laden

never had any children. Over a period of many years they donated Baha'i books to the library at Adelaide University, and to interested seekers in Adelaide and elsewhere.

Throughout the 1940s, Rose contributed to the functioning of the Adelaide community. She was not a public speaker as was her sister. She preferred to offer practical assistance, such as being responsible for the organisation of the Feasts, social activities, and the Baha' i library.

Through the many years that Hilda Brooks served as secretary to the National

with books, pamphlets, crockery and cakes, she conducted public meetings and returned home on Sunday evenings. Often such meetings occurred in the Mayor 's parlour, which Rose rented for the occasions. The meetings were often chaired by a prominent non-Baha ' i businessman of the town whom Rose had befriended. Although audiences never fell below four or five, and sometimes rose to seventeen or eighteen, the tangible results were few. Australian country towns were notoriously conservative, and the influence of the churches remained strong.

is exactly what the Master and the beloved Guardian told us would happen when the Cause emerged from obscurity. These attacks will not halt the spread of the Faith; on the contrary, they will hasten the day when the people of the world will in large numbers accept the Message ofBaha'u ' llah.

Together with Ewaii and Hilda Thomas, Rose travelled to teach in other South Australian country towns, including Quorn, Port Lincoln, and Yaninee. When the original Adelaide community evolved into smaller communities based on municipal boundaries, Rose became a founding member of the Unley community.

Rose continued to serve the Faith right up to the end of her life. When she began to go blind, she would ask people to read to her, always from the Baha' i Writings, intro-

Rose Hawthorn e ducing them to the Teachings that way. Rose remained alert and a source of wisdom to the
When the editor of Clare's paper, the Adelaide Bah:i' is. She died 7 July 1988, at
Northern Argus, printed a lecture which had the age of 105.
been delivered by Hilda (who was now mar-
GRAHAM H ASSALL

ried to Ewart Thomas), he was confronted in his office by the clerics of the town's seven
Christian denominations. Their intolerance ELEANORE LORRAINE (RENE)
so outraged him that he informed Rose he HOPPER WELSH
would print "anything Mrs. Thomas cared 1903- 1988
to give him". No fewer than 15 articles subsequently appeared in the paper, provoking Rene, as she was known and loved, was born
continued persecution from an incensed body in Paris, France, on 25 February 1903 during
of clergymen. In March 1956, Rose received a time when her father, Herbert Hopper,
a cable from Shoghi Effendi which read and her mother, Marie Squires Hopper, were
"Assure Fervent Prayers Shoghi". studying there. Her parents had met at a
Before retiring from the Northern Argus, Baha ' i gathering in the Paris home of May
the paper's editor printed in instalments the Bolles, after which Herbert
made a pilgrimentire work by George Townshend entitled age to 'Akka to visit the Master, returning
Christ and Baha 'u 'llah-a feat due entirely to Europe in the company of
Thomas Breakto Rose's persistent effo1is in the town, and well. While in Paris he finished his studies
to her ability to convey to others the absolute of architecture at the Ecole des Beaux Arts .
conviction of her faith. This success, and the While Rene was still very young, the
opposition it provoked, caused the Hands of Hoppers returned to the United States where
the Cause residing in the Holy Land to state her father began to practice his profession
in a letter to Rose in October 1958: until his untimely death from tuberculosis
The wide-spread opposition which you when Rene was approximately five years old.
have encountered from mihodox elements Marie supported herself and her daughter

pamtmg portraits and teaching art while

living in Champaign, Illinois, and later on the East Coast. Rene grew up hearing her mother and friends speak of 'Abdu '1-Baha constantly, to the point that she identified Him as a father figure. Once when her mother asked her to learn a prayer, Rene said that is was too long. She said that if 'Abdu ' l-Baha wanted her to learn a prayer He would reveal one for her because He would know what she wanted to say. When the next pilgrim, Lua Getsinger, returned from the Holy Land, she brought Rene's prayer, a prayer which she used constantly and repeated during the last hours of her life.

Rene was nine years old when 'Abdu'l-Baha made His historic journey to the West. Whenever possible, the Baha'is flocked to the cities where He was visiting, hoping to catch a glimpse of Him or to attend a meeting. The majority of the early Baba' is in the Eleanore Lorraine (R ene) Hopper Welsh United States knew each other and offered hospitality to each other. For example, an two other occasions stand out in her mem-
English friend who worked for the Library ory. One time, when He was speaking from
of Congress invited Marie and Rene to a public platfmm, the children were seated
Washington, D.C., to share her apartment. on the steps leading up to the stage. As He
Marie took her cook, Eurithra, to one of the spoke, He walked back and forth emanating
meetings and when they returned she told tremendous force and power. Rene's shoul-
Marie, "He is my Lord, He is my Lord". der was level with the platform where the
Since both Marie and Eurithra desired Master was speaking with such eloquence
to serve 'Abdu'l-Baha with their own hands, that he held everyone spellbound. As he
He was invited to tea at the apartment. He walked and turned she felt pressure on her
accepted on the condition that some black shoulder, and she realized that if she kept
people be invited. The only black person firm she would have the strength to meet
Marie knew, besides the cook, was Louis that holy test, a lesson she remembered all

Gregory, who was invited. When the blessed afternoon came, all Euritlu:a's family were present and Marie was able to serve them all with her own hands. They were all speechless with joy and Rene sat with the other children as close as possible to 'Abdu'l-Baha, almost afraid to breathe and bother Him. He patted the children and put candies in their mouths while He was talking to the adults and then told the children to go out and play.

Rene had the privilege of being in 'Abdu 'l-Baha's blessed presence several times, but hea1i bursting with love. He hugged her and patted her saying in English, "Herbert's daughter, Herbert's daughter". His room was like a garden filled with flowers, and only the spirit and love of that blessed occasion, not the words, remain.

But as was so often the case, another lesson was learned that day. After their visit, the next guests were another mother and her daughter. The little girl had beautiful golden curls and blue eyes in contrast to Rene's straight black hair and grey-green eyes. Rene

her life.

In May 1912, Rene and her mother were granted an interview with 'Abdu ' l-Baha.

As it was the custom in the United States at that time for the children to make baskets filled with flowers for their friends, Rene made one for her "Very Special Friend," and filled it with pansies and violets. His room was at the end of a short hall, and when they were announced and Rene saw Him standing in the door, she ran down the hall into His outstretched arms with her nine-year-old

Summer School Committee, on the Regional Teaching Committee, and as a delegate to state and national conventions.

In 1953, Pete made a documentary on the dedication of the Temple in Wilmette.

In 1969, they sold their photographic studio and pioneered to El Salvador. After learning enough of the language to become independent, they became homefront pioneers, moving to San Juan Tepezontes. Even though they could not speak the

language well, they was a beautiful person physically as well as spiritually, but when she was nine she definitely fe lt inferior. Rene and her mother had asked pe1mission to stay in the waiting room for the hope of another glimpse of the Master when He went for His walk. But before that blessing, Rene first saw the little girl with the golden curls walking down the short hall, carrying with such joy the flower basket that Rene had made with all her love. This is when Rene began to meditate on her actions and began to learn the true spirit of giving. She said she learned from this one experience lessons for the rest of her life.

'Abdu'l-Baha gave Rene the name of Nuriyyih, "follower of the Light." She was too shy to use a Persian name when she was growing up, something that she regretted later in her life.

When Rene became a young adult she moved from Urbana, Illinois, to New York City, where she was a member of some of the early Local Assemblies. In 1926 she married Clarence Loher Welsh, known as Pete, who was a commercial photographer. At that time Pete had not accepted the Faith, although served any way they could and have left the beautiful legacy of two slide programmes, one about the Life of the Bab and the other about Baha'u'llah, both partially illustrated with Rene's pastel drawings.

In April 1980, Pete was the first pioneer laid to rest in El Salvador. He was joined by Rene on 3 August 1988.

JEA NN E FARRAN D

DORA (DEE) WORTH LAMB
1903- 1988

Dora Worth Lamb, generally known as Dee, was born 17 March 1903 on a fann near Moran, Kansas, U.S.A. A few years later, the family moved to Oskaloosa, Iowa, where she grew up . As she told it, she was deeply concerned at an early age about what she was going to do with her life. She was determined not to stay in Oskaloosa and become a "drndge", and finally opted for music and voice with which she was enamored. With the aid of a partial scholarship and working as a private secretary, she was able to study

they met because he had come to a meeting in Urbana to investigate the new religion. Rene followed the career of commercial art, making use of her talent and helping her husband in his career as he progressed from still black and white photography to colour, and then to motion pictures. In 1936, they moved to Greenwich, Connecticut, where in 1946 Pete accepted the Faith. They helped to establish the first Local Assembly and Rene served for many years on the Green Acre

taught and not ask questions . This started Dee's search which was to lead her many years later to the Baha'i Faith. She decided that she was going to throw out all creeds and limitations until she found something that would satisfy her spiritual inquietude. The search included Theosophy, which she studied intensively for four years with the grandson of Madam Blavatsky, its founder. According to Dee, Theosophy was a useful stepping stone which aided her to enlarge her vision of life and the universe, but it still left her soul unsatisfied.

at the Conservatory of Music at Appleton, Wisconsin, and graduate with honors. She continued her voice lessons in California, becoming a soloist in several churches in Los Angeles.

As a youth, Dee had been very active in the Methodist Church. One day she confided in her pastor that she wanted to know more about God, and she put to him some very sincere questions . He refused to answer, telling Dee just to accept what she had been and the Antilles, and one year on the National Spiritual Assembly of the same area.

In 1956, she transfened to the Dominican Republic to help with the formation of the first National Spiritual Assembly of the Greater Antilles, serving on that body as secretary. In 1958, she returned to Central America, to El Salvador, for her maniage to Artemus Lamb who was then pioneering in that country. The following 30 years were spent with her husband in different countries in Cenháal America, serving the varying needs of the Faith,

including the filling of
While she was still studying Theosophy, many administrative posts.
a friend, a former Theosophist, told Dee Dee's entire Baha'i life was centered
about the Baha'i Faith, giving her the book around serving the Faith with all her heart.
God Passes By. Dee said she had no real In addition to devotion and steadfastness,
interest but felt that it would be prejudiced one of her outstanding
qualities was an outto make any judgment without an investiga- going love for people which she constantly
tion, so she read the book, according to her expressed and which automatically attracted
"combing Persian names out of my hair in to her persons of all ages and walks of life.
the process." Later, she asked her friend why Since her own long search had been a deeply
she had selected that particular book to start, spiritual one, she was particularly apt in
and the friend answered that it was to show counselling individuals on personal problems
Dee that the Baha'i Faith was something and sharing with them spiritual solutions.
entirely different from anything she had Another outstanding quality
was her cheerknown so far. It worked, and Dee bought a fulness and radiant spirit. She constantly
number of Baha'i books and started her wore a smile and possessed a very infectious
search in earnest. After an exhaustive inves- laugh, and was always ready to hear the
tigation, she knew that this was what her humorous side of things.
soul had been looking for and she formally In later years,
arthritis and other infinnientered the Faith in the summer of 1953 in ties increasingly cut down on her physical
Beverly Hills. activities, so she spent more and more time
In November of the same year, her future praying for others and for the institutions
husband visited Beverly Hills immediately and work of the Faith. Even though confined
following his pilgrimage to the Baha'i World to a wheelchair and racked with illness, she
Centre. It happened that Dee was on vaca- usually managed to attend Nineteen Day
tion so she offered to drive him around to Feasts and other imporiant Baha'i activities.
the different communities to share his expe- During her final months of

existence on
riences and the latest news of the Guardian. this earthly plane, when she could no longer
She became so fired up that she made her really function physically, she constantly
offer to go pioneering anywhere in the expressed her gratitude to Baha'u'llah for
world. Some six months later she anived in His goodness to her. It is this loving and
Costa Rica, on the first lap of her pioneer radiant spirit that people almost always
life which ended only with her passing to the remember when they mention Dee 's name.
Abha Kingdom. On 14 August 1988, her soul passed to
In Costa Rica, she served on the National the Abha Kingdom, leaving "her bones" in
Teaching Committee for Central America La Ceiba, Honduras, in accordance with

SHIRLEY LINDSTROM
(Adaz Ayamdagoot)
1937-1988

Shirley Lindstrom was born to Peter and Agnes Johns of Carcross, Yukon, Canada, on 19 July 1937. She was a member of the Daxlawedi clan under the Gooch (Wolf) nation moiety of the Tlingit people. Her tribal name, Adaz Ayamdagoot, meant "it got up with a purpose and walked away from there". She lived up to this name by embracing the Baha'i Faith in 1963 and walking with the purpose of taking the Faith throughout the world.
Shirley was raised in the Carcross area. During 1957 she married Claire Lindstrom and together they raised a family of six children: Darla-Jean, Beverly, Ralph, Calvin, Colin, and Tim. She was a wonderful, loving

Dora (Dee) Worth Lamb mother, not only to her children but to the

many people with whom she came in conthe wishes of the beloved Guardian for all tact. She always had time to hear a person's
pioneers, as expressed through the Hand of joys or sorrows and to assist in the healing
the Cause of God Amatu ' l-Baha Rul~iyyih process of that individual.

Khanum during the All-American Teaching Conference held in Wilmette, Illinois , in 195 3.

The following cable was sent by the Universal House of Justice on 26 August 1988 to the National Spiritual Assembly of the Baha'is of Honduras:

DEEPLY SADDENED PASSING OUTSTANDING MUCH-LOVED VETERAN PIONEER TEACHER CAUSE GOD DEE LAMB. HER LONGTERM AND EXEMPLARY SERVICES, STERLING QUA LITIES AND UN FLAGGING RAD IANT DEVOTION WIL L LONG BE REMEMBERED. ASSURE ARDENT PRAY ERS HOLY SHRINES FOR JOY AND UP- LIFTM ENT HER CHER ISHED SOUL ABHA KINGDOM. KINDLY EXTEND OUR HEARTFELT CONDOLE CES DISTINGU ISHED HUSBAND AND GRIEVING FRIENDS.

ARTEMus LA M B

Shirley and Cal moved to Stewart Crossing in the Yukon, and during this time they became Baha'is. Several Baha'i travelling teachers had given the message to Shirley, but it was not until her father, aunt, and other elders accepted the Faith that she declared her belief in Baha'u'llah. Once they embraced this trnth, Shirley and Cal moved to Mayo to open this community to the Faith, and assisted in the fom1ation of the Local Spiritual Assembly of the Baha'is of Mayo. Shirley served on this sacred institution for many years.

Shortly after becoming a Baha' i, Shirley made her first pilgrimage to Haifa, Israel, to visit the sacred shrines and lands of the Faith. It was the incredible love and strength she received that drew her back to the World Centre a second and third time. On her second pilgrimage she also vis ited the House of the Bab in Shiraz, Iran. She was one of the first indigenous North Americans to visit the birthplace of the Baha'i Faith.

Shirley's thirst to serve the Cause of Baha'u'llah took her to many places around the world, such as to Mexico and Europe, and she travelled extensively throughout Canada and the United States. Because of her love for her Indian brothers and sisters

and her desire for their spiritual education, she served as the director of the Fort Qu 'Appelle Institute for two years. She was a major participant in the proclamation in the Yukon in the early 1970s, which resulted in the enrolment of more than 100 Baba'is. She made every effort to educate the people who accepted Baba'u'llah. These efforts finally led to the construction of the Yukon Baha'i Institute at Lake LaBarge-a dream come true.

Shirley served Baba'u'llah in many ways. She was entrusted by the people of the Yukon to act as their representative at the sacred elections of the National Spiritual Assembly. She carried out this duty with dignity, love, respect, and honour. In the latter part of the 1970s, she became an assistant to the Auxiliary Board member for the Yukon, Howard Brown of Alaska. She served in this capacity until 1985, when she herself was asked to take on the duties and responsibilities of an Auxiliary Board member.

Shirley's life was devoted to the service of this mighty Cause, a service which she carried out joyfully. She was constantly moving from one area to another until, shortly after returning from a teaching trip, she was hospitalized and was no longer able to travel. By becoming a well-known and devoted international Baha'i teacher, Shirley lived up to her Indian name. She moved with a purpose and a sháong conviction the world over, spreading the healing Message ofBaba'u' llah.

Shirley Lindstrom

After her death, a tribal elder bestowed Shirley's name upon the Yukon College.

Thus her name lives on, and enlightenment to the people.

MARK WEDGE

MELITON SAAVEDRA GALLARDO
1910-1988

Melit6n Saavedra was born 15 March 1910 in the village ofTapalilla, located in the province of Oropeza, department of Chuquisaca, Bolivia. His native language was Quechua, but he learned a little Spanish while he was a soldier during the Chaco War (1932-1935).

Melit6n was a prisoner of

war for two years
She will always be regarded as a valiant, in Paraguay. He and other indigenous people
noble servant of His Cause and will continue suffered intensely during this period, when
to be honoured and loved by those many they were forced to endure hard labor with
nations to whom she was a guest. Even in only bread and water to eat. Melit6n said
her tin1es of suffering and illness, she contin- that if it hadn' t been for his faith and God's
ued to be a selfless and radiant spirit, passing help he would surely have died during that
away peacefully in her sleep on 17 August time. He always wondered why one must
1988. suffer and even die for a piece of land that

This group fervently recalled their fom1er culture and also the promises and principles of their previous religion, such as (ama sua) do not steal, (ama llulla) do not lie, (ama qhella) be diligent in your work. These principles continued to inspire them. They still believed in the prophecies of Wiracocha, the Inca prophet, who spoke of His people's return to their former greatness, and the return of the dignity of their race . Another prophecy they remembered said that a messenger would come from across the sea to instrnct and protect them.

Melit6n wanted to meet people of other nations so he joined a group of Protestants led by foreign missionaries. A short time later he was criticized for his ideas and ostracized. One night he had a dream in which many of his people wore their hair with yellow, black and white braids and he heard

Melit6n Saavedra Gallardo a voice that said, "Don't feel sad, because I will send you a religion of unity." Thus, doesn't belong to him. After Melit6n was when Melit6n heard the Message of liberated he returned to Bolivia, settling in Baha 'u'llah about unity of all the races as

Sucre. one family, and of His plan for world peace

It was because of these experiences that and justice for all the nations, he understood
Toribio Miranda, a wise man and spiritual that his dream had been fulfilled. After three
leader of a large group of indigenous people days of inquiry and discussion, he entered
known as "Alcaldes Mayores Particulares," the Faith in July of 1960.
chose Melit6n to help him guide the people Soon after entering the Faith, Melit6n
of indigenous villages toward freedom and arose to spread the Teachings ofBaha'u'llah
justice. They climbed to the top of the across the mountains and valleys of
Chumountain, killed a rooster or a lamb as a sac- quisaca, usually alone and on foot. For many
rifice begging God (Janajpacha Tatanchej), years he and his wife Ricarda, later an Aux-
Father Sky, or Father Sun and Mother Earth iliary Board member, opened their house in
(la Pachamama), that they be protected and Sucre and it became a major teaching center
blessed in their path. This deeply spiritual for the next 28 years.
movement bridged five of the nine depart- In 1962, the Central Union for Indigenous
ments in Bolivia and gathered thousands of Peoples accused Melit6n of confusing and
indigenous peoples who said they walked misleading the people in various provinces
with the spirit. The Quechua word they used with the Baha'i teachings. Because of this
for spirit could also mean "to fly." Their he was held in jail for three days, once again
enemies used this double meaning to accuse on a diet of bread and water. During those
them of flying as evil demons. The native days he was kicked and beaten. He suffered
authorities along with the department leaders and lamented because of this
unjust punishin the capital didn' t understand them; they ment, but he never lost faith . After several
persecuted them, and to this day the names months ofrecuperation he began again
walkof the ma1tyred are remembered. ing through the mountains teaching the Faith

and inviting the friends to his home, where When the Universal House of Justice
they would deepen in the Faith each night. heard of his passing, it sent the following
In 1964, when Melit6n heard that the message to Bolivia on 7 October:

Hand of the Cause of God Amatu 'l-Baha
Rul;iyyih Khanum would visit Chuquisaca,
he refrained from cultivating his parcel of
land in order that a huge conference of
indigenous people could be held there.
On one of his teaching trips to the moun-
tains, Melit6n rode in the back of a truck
loaded with cement. The truck turned over,
causing the bags of cement to fall on top
of him and break his hip. From then on he
had trouble walking and suffered great pain,
but he continued travelling to teach in spite
of his physical handicap. Melit6n always
had an illumined spirit, a love of God, and a
desire to lead people toward their spiritual
path. Along with the friends in Chuquisaca,
he always wanted a center of education for
indigenous people which he referred to as
"The House which Illumines the World."
With this goal in mind, he and his family
donated a piece of land and a bull to the
National Spiritual Assembly.
Toward the end of his life, Melit6n suf-
fered from cancer, but he remained steadfast
with an attitude of detachment and prayer
because he knew he was nearing the AbM

DEEPLY SADDENED LEARN
PASSING OUT-
STANDING QUECHUAN
PROMOTER FAITH
MELITON SAAVEDRA OF
CHUQUISACA. HIS
STEADFASTNESS UNDER
PERSECUTION HIS
COURAGEOUS DEFENSE CAUSE OVER
EXTEN-
SIVE PERIOD OF SERVICE WILL
BE LONG
REMEMBERED. HIS ENCOURAGING
INFLUENCE
AMONG HIS FELLOW BELIEVERS
WILL BE
SORELY MISSED. KINDLY EXTEND
OUR DEEP
HEARTFELT CONDOLENCES
GRIEVING FRIENDS
AND MEMBERS HIS
DISTINGUISHED MUCH-
LOVED FAMILY. ASSURE ALL
OFFERING FER-
VENT PRAYERS FOR THE
BOUNTIFUL REWARD
COMFORT AND PROGRESS HIS
SOUL KINGDOM
ON HIGH.

Amatu 'l-Baha Ru~iyyih
Khanum and
Counsellor Mas 'lid Khamsi sent
the follow-
ing cable:

... KINDLY EXPRESS TO HIS
FAMILY OUR DEEP-
EST SYMPATHY PASS ING SUCH
COURAGEOUS
FAITHFUL BAHA'I TEACHER
WHOM WE
KNEW, TRA YELLED WITH AND
LOVED FOR
MANY YEARS. ASSUREDLY THIS
EXEMPLARY

Kingdom. During the last few days of his life he asked that his Baha'i credentials be sent to Sucre from La Paz, in case Baha'u'llah asked for them. The last day he called his family and told them to continue teaching in his name, that, against custom, no alcoholic beverages should be served at his funeral, that he be buried according to Baha'i Jaw, and that his Baha 'i credentials be buried with him. With steadfastness and serenity, in spite of great pain, Melit6n passed to the next world on 6 October 1988.

Playing a funeral march, veterans of the Chaco War accompanied the funeral procession through the streets of Sucre to the cemetery, where they bid him a soldier's goodbye. After the Baha'i funeral , our dear friend, Meliton, was given to the care of Baha 'u 'llah.

SERVANT BAHA'U 'LLAH RECEIVING RICH REWARDS HIS SERVICES ABHA KINGDOM.
MAY FAMILY AND FRIENDS FOLLOW HIS EXAMPLE OF SACRIFICIAL SERVICE TO FAITH.
LOVING CONDOLENCES ENTIRE BOLIVIAN COMMUNITY LOSS THIS OUTSTANDING FOL-
LOWER BAI-IA'U'LLAI-1.
ATHOS COSTAS

JOHANNE H0EG
1891-1988

Johanne H0eg passed away shortly before midnight on 13 November 1988, and with her passing, the first link of the Baha'i history of Denmark was gone. Mrs. H0eg, born Johanne Sorensen on 5 January 1891, had learned about the Faith at a public talk given

by Orcella Rexford in Honolulu, Hawaii, in 1925 and had accepted it immediately. After her first pilgrimage to Haifa, she had brought the Faith to Denmark and for 22 years was the only believer in the countly. Although she was alone she served the Faith in many ways. As early as December 1925 Johanne wrote to the Guardian asking Holsteinsborg. Later, Mrs. H0eg helped John and Lotus Nielsen move to Greenland as pioneers.

Mrs. H0eg was a remarkably humble person who had neither time nor Denmark, insisted on accompanying her, and they were able to have a number of public meetings at stops the boat made along the coast en route from Godthab to

inclination to
for advice and guidance. Through him and speak of herself, but when the Cause was
others to whom he refeITed her, she arranged involved she forgot all about her shyness
for a number of Baha'is to visit Denmark and with determination and courage took on
and give public addresses . When Martha great tasks, persevering until the charge was
Root visited Scandinavia in 1927, she was brought to perfect conclusion.
Johanne's guest and the Message was deliv- Her deep social insight and
warm underered to King Cluáistian X. During the same standing made her a tiáue citizen of the
trip the two women visited Iceland. world . When she was faced with what we
Johanne focused her energies, however, on call a "cultural cleft", she bridged it in her
ensuring that Danish readers had access to own way, going to the country where she
Baha'i literature. In 1926, she translated and had encountered the problem and finding out
sponsored the publication of two pamphlets. about the background.
In 1932, Baha 'u 'llah and the New Era was Her love for the Greatest Holy Leaf, and
tiáanslated into Danish and published through for the beloved Guardian who maintained a
her efforts. She had the Kitab-i-Iqan tiáans- long and precious correspondence with her,
lated directly from Persian and Arabic by the gave her strength and support.
renowned orientalist, Arthur Christensen. In After her passing the Universal House of
1947, Johanne arranged for another Oriental Justice cabled:
scholar, Professor Raj Barr, to translate the
three daily obligatory prayers to be distrib- GRJEVED NEWS PASSING JOHANNE H0EG,
uted in booklet fonn . Finally in 1948, The DEVOTED MAIDSERVANT BAHA'U ' LLAH. HER
Hidden Words was translated from Arabic EXEMPLARY STEADFASTNESS SERVICE CAUSE
and Persian by Professor Barr. GOD OYER PERJOD SIXTY-THREE YEARS, FOR
In 1945 Johanne married a physician, FIRST TWENTY-TWO OF WHICH SHE STOOD
Dr. J.C. Jfoeg, and moved with him to a ALONE UPHOLDING LIGHT FAITH HER HOME-
small Danish island and subsequently to LAND, CONSTITUTES UNIQUE CONTRIBUT ION

Jutland. She was an excellent housewife and maintained a wam1ly hospitable and beauti-
ful home.

Mrs. H0eg sent Baha'i literature and a picture of 'Abdu'l-Baha to all radio stations and outstations in Greenland, and for more than 15 years corresponded with the Green-
landic translator, Mr. Hendrik Olsen, who became the first native believer in Greenland.

Nearly 75 years old at the time, Mrs. H0eg went to Holsteinsborg, now called Sisimiut, to meet him personally and accept his de-
claration of faith according to his wish.

Dr. Hushang Raf at, then a young pioneer to

ANNALS THAT COUNTRY, FULLY ENTITLES
HER BE REGARDED AS MOTHER DANISH
COMMUNITY. HER UNSWERVING DEYOT!ON
BELOVED GUARDLAN, HER CHERISHED LINK
WITH GREATEST HOLY LEAF, HER THREE
PILGRIMAGES TO THE WORLD CENTRE, HER
INDOMITABLE DEDICATION TASK TRANSLA-
TION BAHA'i LITERATURE DANISH LANGUAGE,
HER COLLABORATION WITH RENOWNED
ORIENTA LISTS ARTHUR CHRISTENSEN AND
KAJ BARR, HER ASSOCIATION MARTHA ROOT
AND JOHANNA SCHUBARTH, HER PROMOTION
TEACHING WORK IN DENMARK AND HER PART
IN ESTAB LISHMENT FAITH IN GREENLAND,
IN M EMORIAM 925

SIGNIFICANT CONTRIBUTIONS AS STAL WART PILLAR AMERICAN BAHA'i COMMUNITY DURJNG CRITICA L DECADES ITS EARLY ADMlNISTRA-
TIVE DEVELOPMENT AND AS SINGLE-MINDED, ENERGETIC, RESOURCEFUL PROMOTER EURO-
PEAN BAI-IA' i COMMUN ITY WHOSE RJ SE AFTER SECOND WORLD WAR IS FOREV ER LINKED WITH HER EXTENS IVE ACTIVITIES FOR SEVEN-
TEEN YEARS BEHALF EUROPEAN TEACHING COMMITTEE. HER TWENTY-TWO YEARS ON. NATIONAL SPIRITU AL ASSEMBLY UNITED STATES AS ITS RECORDING SECRETARY INDICATE HOW lNTIMA TE WAS HER INVOLVE-
MENT lN SHAPING BAHA' i COMMUN ITY THAT COUN TRY. HER MEMORABLE MEMBERSHIP CONTlNENTAL BOARD COUNSELLORS NORTH AMERJCA AND TRUSTEESHIP CONTlNENTAL FUND CROWNED CENTURY-LONG, EXEMPLARY

LIFE WHOLLY WORTHY HER ILLUSTRIOUS
BAHA'i HERITAGE.
Johann e Heeg PRAYING FERVENTLY HOLY SHRINES HER
LUMINOUS SOUL MAY BE ACCORDED JOYFUL
ALL LOVINGLY RECALLED. PRAYING SACRED REUNION HER DISTINGUISHED
MOTHER AB HA
THRESHOLD PROGRESS HER RADIANT SOU L KINGDOM AND MAY EVER PROGRESS
TI-ffi.OUGH-
ABHA KJNGDOM. ADVISE HOLD BEFITTING ME- OUT DIV INE WORLDS.
MO RJ AL SERV ICES ALL BAH A' I COMMUN IT! ES EXTEN D HEARTFELT SYMPATHY
HER RELA-
DENMARK AN D GREENLAND. KINDLY CONVEY TIVES. ADVISE HOLD MEMORIAL
GATHERINGS
SYM PATHY MEMBERS HER FAMILY BEHALF lN HER HONOUR AT MOTHER TEM
PLE WEST
BAHA'I WORLD. AND IN LOCAL COMMUN ITIES
THROUGHOUT
INGER HJ ELME UN ITED STATES. ALSO ADVISING OTHER
COMMUN ITIES NORTH AMERICA AND EUROPE
HOLD SIMILAR GATHERINGS.
EDNAM. TRUE Universal House of
Justice
1888- 1988

Edna Miriam True was born 29 July 1888, in Grand Rapids, Michigan, U.S.A., where her parents had moved and where they remained until early 1891 when they returned to Chicago. This city, and its suburbs of Evanston and Wilmette, were their home for the remainder of Edna's life, although the world became her arena of activity.

Edna's mother, Corinne Knight True, became interested in the Baha'i Faith about 1899. From that time, Edna was brought up under the influence of the Teachings of Baha'u'llah. Although she was not quite

COMPRISED WIDE RANGE HI STOR ICA LLY four years old when the Blessed Beauty

ascended, the child must have been richly blessed to be alive while He walked this earth. She became a dedicated servant of His Cause. 'Abdu'l-Baha also blessed this daughter of Corinne True, the handmaiden whom He called "O thou who art turning unto God." 1

Edna graduated from Smith College in 1909 where she was outstanding in many ways, especially in sports, having become captain of her basketball team. After graduating she accompanied her younger sister, Katherine, to Rome where they both entered school and where Edna took some post-graduate courses before returning to the United States.

When 'Abdu' l-Baha was in America in 1912 He was a guest in the True home on one of His trips to Chicago. Edna was in contact with Him many times in both Chicago and New York, and she attended the meetings at which He spoke. This was a

Service to others was an outstanding quality of Edna True throughout her life. She became engaged in social work among children and youth in Chicago. During the first World War she joined the Smith College Relief Unit, a volunteer service in France that resettled people driven from their homes and villages. ' Abdu ' l-Baha gave her His approval and praised her for this action. The Unit also helped to establish canteens for the American troops, cared for the wounded and provided transport to hospitals. The Unit was awarded a silver medal from the French government, the "Reconnaissance Francaise."

When concluding her work in France, Edna received an invitation from 'Abdu'l-Baha to visit the Holy Land, an invitation later extended to include her mother. This pilgrimage, Edna's second encounter with 'Abdu 'l-Baha, was made in early 1919. She went directly from

France. It was also her
time when there were indications of unfaith- first of many contacts with Shoghi Effendi,
fulness among some of the believers, and under whose guidance she served the Faith
after one of these meetings 'Abdu'l-Baha until his death in 1957. Her last pilgrimage
requested her to follow Him, and He intro- to the Holy Land was in 1986 when she was
duced her to a woman, placing their hands almost 96 years old.
together and remarking that He wished them In the 1920 's Edna opened a travel
to become close friends. Edna did not under- agency in Evanston, Illinois, the first such
stand the reason, but she attempted to agency on the north shore of Chicago. In
comply with the Master's wishes . Finally, addition to becoming a prestigious travel
however, the friendship dwindled away and bureau, her "North Shore Travel Service"
Edna was left wondering about the purpose was of special service to the Faith in securof the Master's request. Later, possibly
ing travel arrangements for many pioneers
when she was in Haifa in 1919 and the at a time when the means of travel were very
opportunity arose, she asked Him, and His difficult to obtain. Even before and during
reply was that He was "trying to save her" the first Seven Year Plan (1937-1944) Edna
for the woman had become an associate of made the services of her travel agency availthe Covenant-breakers. Edna never waivered
able to the believers and to the institutions
in her faith and was confirmed even more of the Faith, thereby adding greatly to their
strongly when in later years she became convenience as well as to the economy of
fully conscious of what she referred to as the the Faith.
"peace program" given in the Teachings of Edna was elected to the National Spiritual
Baha'u' llah and further strengthened by the Assembly of the United States and Canada
interpretations of 'Abdu ' l-Baha. in 1946, following
service in the Latin American field, and was immediately appointed to
Corrine Tru e (Oxford: George Ronald, Publi shers, the European Teaching Committee, serving
1987), p 46. as its chairman through the
years of attaining

the goals set by the beloved Guardian Assemblies. I feel confident that your
fo r what became known as the "European splendid and indeed historic achieve-
Campaign" in the "war-torn, spiritually ments in connection with the Latin
famished European continent", the "most American work will prove but a prelude
afflicted, impoverished, and agitated conti- to still mightier achievements in the
nent of the globe" as described by the European field, and will greatly enhance
Guardian in his Messages to America. the record of services associated with
These duties took her to Europe at least your dear family ever since the early days
once a year, as well as to Haifa many times of the Faith in the Western Hemisphere. I
to visit the beloved Guardian. She turned to will continue to pray for your success and
him for his guidance whenever any new or the fulfilment of every hope you cherish
special activity arose: opening of an office in in the service of our beloved Faith.
Europe for the European Teaching Commit- Your nue and grateful brother, Shoghi
tee; settling of pioneers; publication of an
information organ for the pioneers and later January 27, 1948
for the communities; establishment of con- Dear and valiant co-worker: I trust and
ferences , schools; formation of Assemblies. pray that the work so splendidly initiated
In fact, she turned to him for guidance in all will steadily expand and will be rapidly
aspects of reaching the goals of this second consolidated, and bear the fairest fruit in
Seven Year Plan. She reported immediately the years immediately ahead. The flow of
and fully to the Guardian following each pioneers, the visits of itinerant teachers ,
event or project. He never failed to respond, the extension of teaching activity, the
first to extend his guiding hand and give translation, and the
dissemination of suitencouragement and then to express his able Baha'i literature, the deepening of
congratulations and appreciation whenever the faith and of the

understanding of the
appropriate, oftentimes in the form of
uninterruptedly concablegrams.
This exchange of correspondence between
the Guardian and Edna or the European
Teaching Committee commenced at the very
beginning of the work and no doubt lent tre-
mendously to Edna 's capacities and strength
in accomplishing this arduous task. Usually,
and he would then add a postscript in his
own handwriting. For example:

September 2, 194 6

Dear and valued co-worker: I fee l that
your contemplated trip to Europe will be
most valuable, and will enable you, on
your return to the States, to conduct the
affairs and activ ities of the cornn1ittee
with greater understanding and effi-
ciency. All efforts must be concentrated
on the formation of strong and permanent
groups in carefully chosen localities,
which will rapidly evolve into stable
new believers, must
tiirne
and culminate in the formation of
solidly established Assemblies
and of
perhaps a few nuclei of
future groups and
Assemblies in each of the
ten designated
counnáies. The greatest
care and the
utmost effort must be
exercised and
exerted to ensure the
success of the forthhis many letters were written on his behalf
coming
Conference which will constitute
a landmark in the history
of this newly
launched and historic
campaign in
Europe. I will pray from the depths of my
heart for its success and for
the realiza-
tion of every hope cherished
by those
who organized it, as we ll as
those who
direct the activities and
co-ordinate the
effmis of all those who
pa1iicipate in the
execution of this vital
aspect of the second Seven
Year Plan.

Your nue and grateful
brother, Shoghi

As a member of the National
Spiritual
Assembly of the United States,
Edna partici-

Continental Conferences called by the Universal House of Justice during its
Nine Year
Plan for the Expansion and Consolidation of

the Baha'i Faith. One talk was on "The Relationship of the Continental Boards of Counsellors to National Spiritual Assemblies." Edna felt this to be a ve1y important subject because the Boards of Counsellors was a new institution (since 1968) and there was confusion about its relationship to other institutions in the Faith.

Edna had been working on this address, in addition to other duties , for days and days and had planned to leave home early, spend a few days in Luxembourg with a pioneer, Honor Kempton, and then proceed with her to Iceland. Edna was not at all happy with the talk she had prepared and felt it needed fu1iher work; therefore, on the morning planned for her departure she decided not

Edna True

to go to Luxembourg but to stay at home for the few remaining days and use that quiet time to work on the talk. It was a wise decision, for her talk was a great success and was later prmted in The Bahd 'i World, volume XV.

pated in the first election of the Universal House of Justice in 1963 , and in 1968 that Body appointed her as one of the tluáee members of the Continental Board of Counsellors for North America, naming her Trustee of the Continental Fund. She continued her service as Counsellor and Trustee though the many changes which took place in that Board until 1980 when she was past 92 years of age.

Her other talk given in Reykjavik was equally successful. It was about the beloved Master, 'Abdu'l-Baha, and was later pubtluáough the many changes which took place lished in the U.S. Baha'i News.

Edna 's talents were many and varied. She had an extraordinaiy organizational ability evidenced in the very early years of her service on the editorial conunittee of Star of the West; in her organization and planning of her se1vices in South America and for the 1944 Convention and Centenary celebra-

One of the Counsellors once stated that Edna charged a room with spirit: when she entered, the whole atmosphere and direction of the meeting would change, although she was unconscious of it.

In all her services to the Faith she loved so well, Edna strove for perfection in both spirihial and material aspects. She felt all her talks, reports, articles, correspondence, conferences, selecting and settling of pioneers, etc., should be as perfect as possible, and she was willing to sacrifice her own personal wishes to achieve it. This was demonstrated in September 1971 when she had been invited to give two talks in Reykjavik, Iceland, at one of the eight Oceanic and what about whether her station was so far below that of her mother's that she might not have the blessing of associating with her in the next world. She never claimed any credit for herself or her own abilities. Yet, the records evidence that she earned all the esteem and honor given her.

The quality of humility became increasingly apparent during the last years of her life. She grew even more loving and tender and grateful to all, and loved, especially during the last two years, to laugh with anyone with whom she came in contact as though she wished, not so much to be happy herself,

tions ; in the work in Europe; in the finishing work on the Temple in Wilmette; in the work of establishing the Baha'i Home, the first dependency of the Temple; and, lastly, in her work as Counsellor and Trustee of the Continental Fund.

Although she bore herself in a regal manner, she also possessed a deep humility, even timidity. She often stated that any recognition given her was due to her mother's accomplishments. She used to wolTy some-

ing seems evident just from knowing that by the time she became a Baha'i at the age of 27, she had already been a member of the Church of England as well as a Theosophist, had journeyed throughout Europe as a secretary for an acting group, and had travelled the length of Canada as a cast member of the Montreal Community Players. Of these early experiences she later wrote that "witnessing the World War of 1914 in Europe and living in Russia during the first part of the Revolution brought conviction of the utter ineffectiveness of orthodox religion or such movements as Theosophy

to cure world
but to make them happy. chaos".
When Edna's very frnitful life came to Elsa learned of the Baha'i
Faith in Montan end on 9 December 1988, the Hand of real. Among her first teachers were May and
the Cause of God Amatu'l-Baha Rul;iyyih Sutherland Maxwell, in whose home she
Khanum sent the following message: spent a great deal of time.
She also worked
with the first youth groups in MontJ.:eal, and
DEEPLY SHARE SENSE LOSS WITH NORTH later served on that city' s Local Assembly.
AMERJCA BAHAi COMMUNITY PASSING EDNA In 1928, Elsa moved to New York City
TRUE LAST VALIANT MEMBER OLDER GENER- where she worked as an interior decorator. It
AT ION TRUE FAM ILY, WHOSE DEVOTION AND is not clear whether it was here or elsewhere
SERV ICES TO 'ABDU'L-BAHA CENTER COVE- that she also gained experience as a literary
NANT AND LATER HI S SUCCESSOR SHOGH I researcher and a writer, but she later pub-
EFFENDI THE GUARDIAN MARK THEM AS lished at least one book.
ONE OF THE MOST DISTINGUISHED BAHA'i It was at the Baha'i Center in New York
FAMILIES OF THE WEST DURING FORMATIVE City that Elsa met Dudley Moore Blakely, a
AGE FAITH. ARDENTLY HOPE YOUNGER nephew of Lua Getsinger. Dudley, whom
GENERATION BELIEVERS WILL PAY BEFIT- Elsa described as a man of limitless gentility
TING TRIBUTE MEMORY THIS OUTSTANDING, and generosity, was an accomplished artist
EXEMPLARY SERVANT AND ARISE AS NEVER and a Fellow of the prestigious Royal
BEFORE TO SPREAD THE CAUSE OF GOD Society of Arts of Great Britain. The couple
AMONG THE MASSES OF EVERY COLOUR was married in June of 1934. Although they
RACE AND BACKGROUND IN THE UN ITED never had any children, they later raised
STATES AS A WORTHY REMEMBRANCE THIS Elsa's niece and nephew to adulthood .
WONDERFUL SOUL. Elsa served the Faith in many capacities
D. THELM A JA CKSON during this period and the years which followed. She was elected a member of

Local Spiritual Assemblies in New York City, Detroit and Eliot, Maine, in addition to Montreal. She served on the Michigan and Central States Regional Teaching Committee, the Maine and New Hampshire Regional Teaching Committee, and the Green Acre School Committee. She was also a delegate to several national conventions.

ELSA LILLIAN (JUDY) BLAKELY
Knight ofBaha'u'llah
1895- 1988

Elsa Lillian "Judy" Blakely was born in London, England, on 11 July 1895. That she was adventurous, inquisitive and enterpris-

achieve the goals ere the conclusion of the opening year of the decade-long, greatest collective enterprise since the memorable episodes associated with the Dawn-Breakers of the Heroic Age.

Elsa and Dudley were among the Baha' is who answered the soul-stirring call, and were consequently designated as Knights of Baha'u'llah.

Why the Blakelys chose Tonga is not entirely clear, although Elsa once recounted being quite captivated by a picture of Tonga's Queen Salote which she had seen during the coronation of Elizabeth II of England in 1952. Whatever their reasons, they set out in the spirit that Tonga would become their new homeland and arrived in the capital city of Nuku'alofa on 12 July 1954.

Elsa Lillian (Judy) Blakely

At the encouragement ofLoulie Matthews, a teaching háip in Tonga, Elsa was active in teaching and promoting women's rights. She became acquainted with Queen Salote and had the honour of frequently visiting the palace,

While Dudley pursued his painting and sculpture as well as applied his engineerng skills to several diverse projects which benethe Blakelys undertook fitted

asm for their journey into "virgin soils" and often for tea. An institute for women was
declared that they were undertaking "the formed by the Queen and she directed Elsa
work of a h1.1e pioneer". They made numer- to employ her writing skills to produce a
ous trips to South America during the next monthly newsletter for the fledgling organitwo decades to help with the formative stages zation. Elsa also wrote a pamphlet, The Faith
of the teaching work there. of Balui 'u 'llah, Abraham's Descendent,
It was in 1954, however, that Elsa and which was translated into Tongan by the
Dudley began a teaching project which would islands ' first native believer.
immo11alize them il1 Baha'i histo1y. The pre- Not only did Elsa and Dudley hold numervious year Shoghi Effendi had inaugurated ous teaching and proclamation meetings in
the Ten Year Crnsade, calling for the estab- their home, they frequently journeyed to
lislunent of the Faith in 29 virgin tetTitories. remote villages and built friendships with
One of these was Tonga, a group of islands countless Tongans. Their reports to the Holy
with a land mass of 270 square miles located Land elicited assurances from Shoghi Effendi
some 2,800 miles south-west of Hawaii. of his high regards for their efforts and the
On 28 May 1953, Shoghi Effendi cabled importance of the Polynesian peoples emthe United States, encouraging Baha'is to bracing the Faith.
travel to the distant lands he had designated. By the latter part of the decade the Faith
began to grow rapidly in Tonga. The first
Would to God that Baha'i warriors ... will Local Spiritual Assembly was formed in
promptly arise and enroll themselves to Nuku'alofa in 1958 and a second at M'ua

two years later. In 1959, the Regional Spiri- that had believed in Him at the time He was
tual Assembly of the South Pacific was a prisoner within the walls of 'Akka. $alal:i' s
formed, encompassing 10 territories includ- ancestors had gone to 'Akka from Egypt in
ing Tonga. When Elsa and Dudley departed 183 2, with the Egyptian army that fought the
from Tonga in 1963 they left behind a Turks and occupied 'Akka

under the comstrong Baha'i community.

After living for a while in Hawaii, the Blakelys returned to the American continent and established residence in Bennington, V e1mont. They pioneered again in September 1977 to the Bahamas (Elsa was 82 years old), but unforeseen circumstances forced their departure in less than six months. They moved to Savannah, Georgia, and then homefront pioneered to nearby St. Simons Island, Georgia, becoming an integral part of that community for many years. Elsa passed away in St. Simons on 31December1988.

During the early days of the Ten Year Crusade, Shoghi Effendi exhorted the Baha'is of the world:

> .. .never to tum back in the entire course of the fateful decade ahead until each and every one will have contributed his share in laying on a world-wide scale an unassailable administrative foundation for peace treaty was signed [probably, the Peace Treaty of Brest-Litovsk signed between Russia and the Central Powers on 3 March

mand of Ibrahim Pasha.

The first member of the family to believe in Baha'u'llah was Al:imad Jarral:i, an officer in the Turkish army. Al:imad's brother Khalid-who was the personal physician of Baha'u' llah and of whom it is reported that Baha'u 'llah said, ' With his coming, there is healing '-was on his father 's side. A third brother, Amin, who was head of the Arab community of the city of ' Akka, was mother's side. It is said, 'The family of Jarral.i are the stars of 'Akka,' referring to the three brothers.

$alal:i was born in 'Akka on 6 March 1918, the eldest child of Mu'ayyad Jarr::il.i and F::itimih Jarra~1. On that day his grand-uncle, Al:imad Jarral:i, suggested that the family ask 'Abdu'l-Baha to name the child, as was the custom in those days . $alal.i's fatlier said, 'I will go to see 'Abdu 'l-Baha. But today a Baha'u' llah' s Christ-promised Kingdom on earth .. .

Knight of Baha'u'llah Elsa Blakely con-
tributed her share and far more not only
during the wondrous years of the Crusade
but throughout the nearly seven decades she
steadfastly served her Lord.

BRUCE WHI T MORE

SALA.H JARRAH

C;ialal:ii'tl-Din Jarr~l:i)

1918- 1989

$alal:ii'd-Din Jarral:i, whom all the Baha'is
who visited the resting place of Shoghi
Effendi from 1983-1988 remember with
great affection and respect, was a descen-
dant of one of the very few Arab families in
'Akka that had recognized the Station of
Baha 'u' llah, and possibly the only family

1918] and I want to name him
$alal:i' (a
name derived from the
Arabic word for
peace). When the two men
went to see
'Abdu'l-Baha, He said: "A
peace treaty has
just been signed and
therefore let the boy be
called 'Ali $alal.ii 'd-Din." His father did not
utter a word, but was obviously very moved.
$alal.i became a believer at an early age,
following the devotion of his mother,
who
had declared her faith in Baha'u'llah
in 1913.
When he was 12 or 13, his father asked him,
"Are you a Baha ' i, like your mother?" $alal:i
replied, "I am a Baha' i,
like your father."
[Khalid Jarr::il.i]
$alah was educated at
the regional school
in 'Akka and later at the
Government College
in Jerusalem. He was
excellent at mathemat-
ics, and was called
'Mathematics Champion' .
In 1935, when he was 17
years old, his

father died so $alaJ:i was obliged to abandon
his studies and go to work to support the
family. He got a job as a postman, and gave
his entire small salary to his mother. Even at
this young age, his high sense of duty and
his generous nature were evident.

When $alal.i's sister, I:Iayat, was 14, she

in the various and sundry
tasks undertaken
for the beautification of
the Holy Places. For
example, it was $alaJ:i 's
joy to nail pictures
on the walls of the Mansion,
with his
beloved Guardian standing
behind him to
judge the correct position
for each frame .
How he loved the Guardian!

He himself
finished school in 'Akka. In those days, the has testified to the sense
of joy and happionly hope local girls had for continuing ness he
experienced in his presence. His
their education was to be admitted to the greatest pleasure was to
complete each task
Women's Training College in Jerusalem. given him by Shoghi Effendi
as quickly and
Normally, each year the best students from as well as possible so as to
be able to ask for
the first class, one Christian and one Muslim, more work. Whatever the
Guardian asked
were selected. But the year I:Iayat finished, him, he would answer, 'Yes,
my Guardian',
no one was taken. She was very upset before even thinking whether
it would be
because she longed to go back to school. possible or not.
When the srnnmer ended and she saw the Once, Shoghi Effendi
mentioned that he
boys and girls carrying their books on their needed 70 cypress trees two
metres in height
way to school she burst into tears. She delivered to Haifa in a few
days. As usual,
would have been happy to repeat the same $alal.i answered, 'Yes, my
Guardian'. Then
studies she had already completed, but that he began to think. They had
a small nursery
was not allowed. at that time in Bahji, but
in it there were only
When $alal.i saw I:Iayat's sadness he told tluáee cypress trees. What
could he do? He
his mother, 'I will do whatever I can so as went to a nearby kibbutz and
discovered a
not to leave her broken-hearted.' He con- great number of cypress
trees, many of
tacted a nun from Haifa, Sister Elia Saati, which met the height which
the Guardian
the Headmistress of Schmid ts Girls College, had specified. He sought
permission to buy
the best private girls' school in Jerusalem. some. The one responsible
invited him to
She told $alal.i that there was one vacant take all he wanted, and free
of charge. He
place and he could bring his sister. The cost, arranged for workers to dig
up the trees and
no doubt, was an added burden to $alal.i, the next day in the
afternoon was able to

who still was supporting his mother and a younger sister and brother, but whenever he was praised for his gallantry and self-sacrifice, his only words were, 'Astag!!firu'llah', which literally means 'I seek refuge in God ' but which in common usage is an expression of self-effacement.

$alaJ:i served the beloved Guardian directly for 15 years, from 1942 to 1957. During the disturbances in 1948, he carried Shoghi Effendi's mail from Haifa to Beirut by way of small fishing boats, in the face of innumerable dangers and risks. In that same year he and his mother were appointed caretakers at Bahji, where they sought to protect the Shrine and the Mansion, and to serve the pilgrims. Besides this, he served the Guardian transport them to Haifa. Shoghi Effendi ' s words to $alal.i, 'very well done', were worth more to $alal.i than all the treasures in the world.

Besides his role in razing the three old, dilapidated houses of the Covenant-breakers which detracted from the beauty of the Mansion of Baha' u'llah and the Shrine at Bahji, $alal.i played an important pa1t, with the beloved Guardian's permission, in arranging for the two Covenant-breakers who were living at Bahji to move. His success in this difficult task brought Shoghi Effendi i1nmense relief.

Although he gave thought to marriage on several occasions, he put the idea behind him so that he would be able to give his

undivided attention to his duties as Custodian of the Holy Places.

After the passing of Shoghi Effendi, $alal:i assisted the Hands of the Cause in the Holy Land in fulfilling some of the plans for the Holy Places which the Guardian had left. Then in 1958 he pioneered to Djibouti in Africa. He remained there for ten years, until he was involved in an accident. He was hit by a French military vehicle and subsequently taken to France for treatment.

Following the acquisition of the House of 'Abdu ' llah Pasha in 1975, the Universal House of Justice took steps for its restoration. The advice and assistance of

Amatu'l-
Baha Rul:iiyyih Khanum were sought, and she felt that once the House was restored $alal:i would be the best person to help her buy some of the furniture . Before there was time to ask him to come, a cable was received from $ala~ saying he was out of the hospital and asking where the House of Justice would like him to go. Thus, in 1976 outstanding faithhe went to the Holy Land to serve the Uni- Cause Salah Jarrah in tragic
versal House of Justice. car accident. His exemplary
custodian-
In 1982, upon the advice of the Universal ship resting place beloved Guardian was
House of Justice, he transferred his residence culmination of lifelong record loving selffrom the Holy Land to London near the New sacrificing exertions at World Centre,
Southgate Cemetery, the resting place of the chiefly as caretaker Shrine Baha'u'llah,
Guardian. There he served as custodian, an followed by devoted pioneering services in
appointment made by the House of Justice. Africa. Convey members his family deep
Here again, he showed his trustworthiness sympathy. Praying Holy Shrines eternal
and loyal character. In small ways, such as progress his noble soul Abba Kingdom.
in arranging the flowers which the friends Universal House of Justice
brought to the resting place of the Guardian, Based on biographical infonnation
and in his concern for dignity and respect, he PROVIDED BY H AYAT]ARRA!~
tried to do what would be pleasing to the Guardian and in the best interests of the Faith.
During the winter of 1988-89, $alal:i was DR. HARILAL M . MUNJE
in the Holy Land. On 12 January he was 1911-1989
shuck by a car and died instantly, leaving
in the hearts of a multitude of believers in Dr. Harilal M. Munje will long be remembered
both the Holy Land and the United Kingdom as one of the Indian Baha'i community's
a sense of deep loss. most outstanding teachers, consolidators,
The following message was sent by the and scholars of the Faith. He was

born in Bombay on 27 November 1911 to parents who were both noted Baha'i teachers. His

and Kanpur. Often other doctors refeITed difficult cases to them for treatment, and many doctors were Harilal's patients.

Dr. Munje helped establish a homeopathic medical college in Kanpur. He also established Bio-Science Research, and patented several medicines.

Dr. Munje always mixed his profession with his Faith and modified his practice, with the invaluable help of his devoted wife, so that he could be away from his home base much of the time. He valued his independent service to the Cause and wanted to stand on his own feet financially so that he was not dependent on the Fund. He would caITy a box of medicines with him on his travels so he could work whenever there was time or opportunity.

Dr. Munje understood the philosophical pulse of the Hindu. He was tremendously interested in Hindu prophecies and was the first scholar to relate the advent of the Bab and Baha'u'llah to Hindu prophecies. He discussed Baha ' u' llah and Hindu beliefs at great lengths with Hindu pundits.

Dr. Harilal Munje

father, Meher Ali, was originally a Hindu who then became a Christian, a Muslim, and finally a Baha ' i, while his mother, Mariam, was a Muslim who became a Baha ' i.

From an early age, at his father's suggestion, the boy began learning languages and studying the scriptures of the world 's great religions, in time becoming fluent in 14 languages including English, Arabic, Persian, Gujarati, Hindi, Marathi, Pali, Sanskrit, and

He could also bring both Hindus and Muslims together, demonstrating to them that the two religions are one. In his deepening classes Dr. Munje could convince the followers of both Faiths of the reality and coming of Balla 'u' llah.

Dr. Munje's deep knowledge of the

Universal House of Justice on 13 January 1989:

Urdu. As an example of his linguistic abili- Baha'i Faith, Buddhism, Christianity, Hinties, he translated The Hidden Words of duism, Islam, and Zoroastrianism, and other Baha 'u' llah from Arabic, Persian and English religious teachings, and his constant zeal into Sanskrit. This book was praised by a in teaching the Cause and deepening the professor of Sanskrit at Fergusson College believers, enabled him to effectively convey as "reading just like the Vedas". the Message of Baha'u ' llah on various

In about 1937, he maITied Nalini Irani, levels to what must have been hundreds the youngest daughter of Bomas and Mor- of thousands of people over his lifetime. warid Irani, Baha'is of Parsi background. He was one of the first believers in Bombay

Nalini was a very helpful, kind, and thought- who started mass teaching. For 50 years ful person who was a pillar in the Baha'i there was not one month during which he communities in which she Jived. The couple did not leave his home to serve the Cause. had three children. His humility was evident in his willingness,

Both Harilal and Nalini became homeo- despite his broad knowledge, to learn from pathic doctors, practicing first in Bombay others. He even sought knowledge of the and then at their pioneering posts in Benares Faith from Baha ' i youth.

With individuals or small groups, he of that time as chai1man. In consultation he would listen to people for hours. Then when would stress the fundamentals of the Faith he spoke to them, they were enthralled by from the Writings. He would never get angry his knowledge. He would literally spend or annoyed at others. At times he travelled weeks, months, or even years teaching an and carried out tasks at the request of the individual at any time of the day or night, Assembly. often discussing the Faith with a man all In 1987, his beloved wife died. Then in night. 1988 he went on his first and only pilgrim-

Dr. Munje was a spellbinding, powerful, age to the Holy Land. During his

last days,
and well-organized public speaker, capable of expounding on a wide variety of subjects, convincing the masses listening to him. Often one or more speakers following Dr. Munje on a program would take his lead and reinforce what he had stated. He spoke to general audiences as well as specialized groups with equal confidence. He also travelled to teach in such countries as Kenya, Malaysia, Mauritius, Tanzania, and Uganda.

Dr. Munje's devotion to the Faith was unquestioned. He would arise before dawn for prayers each day and would pray for long periods of time. He would not attack or condemn any institution or individual; instead he remained silent.

He wrote several important Baha'i booklets, including "The Whole World is But One Family", "1844: Pinpoint Target of All Faiths", and "The Reincarnation Mystery Revealed", as well as a chapter relating the Baha'i Faith to Hinduism that was added to the Indian publication of Bahti 'u 'llah and the New Era in Hindi and English. At times he included his own in1portant translation of portions of sacred scriptures, particularly from Hinduism, in these publications.

bedridden in a hospital in Kanpur, Dr. Munje gave no sign that he wanted or expected to die. But he passed away in the aims of one of his grandsons on 19 June 1989. A very great man had gone to the Abba Kingdom.

DR. H.T.D. ROST

ZLMARIAN STOAKLEY WALKER
1944-1989

DEEPLY SADDENED PASSING SELFLESS RADIANT PROMOTER CAUSE GOD ZLMA RJAN WALKER. HER DEVOT ED LONGTIME PIONEER SERVICES BRAZLL UNFORGETTABLE. HEARTFELT CO - DOLENCES OFFERED YOUR COMMUNITY THIS LAMENTABLE LOSS. KINDLY EXTEND LOVING SYMPATHY HER FAMILY. ASSURE FERVENT PRAYERS HOLY THRESHOLD PROGRESS HER SOUL KINGDOM ON I-IIGH.

Universal House of Justice
10 July 1989

Peace education has always been implicit in the Baha ' i Cause, but the peace education movement in Brazil and elsewhere owes much to the efforts of Dr.

Zlmarian Walker.

Dr. Munje did not go on pilgrimage to the Holy Land during Shoghi Effendi's lifetime, but he carried on an extensive correspondence with the Guardian. In approximately 37 letters Shoghi Effendi encouraged him to pioneer, to write books, to research Hinduism and how it related to the Baha'i Faith, introducing and developand to teach Hindus.

For over 20 years-from 1960 to 1986 (except for the years 1965- 66, 1966-67, and 1977- 78)- Dr. Munje was a member of the National Spiritual Assembly of India, much

blacks to the heart of the Deep South, won the profound admiration of the friends gathered at the National Convention that year.

In 1967, Zlmarian was manied to Robert K. Walker in a beautiful ceremony in the garden of the House of Worship, uniting the extended families of both races . They were to be blessed with two daughters: Shanta Navvab, born 1970; and Leili Leonora, born 1976.

In 1973, Zlmarian and Robert received their Doctor of Education degrees at the University of Massachusetts, where they participated in the development of the Anisa Model of education, under the direction of the late Dr. Daniel Jordan. Zlmarian became an assistant professor at Texas Southern University in Houston, and vice-director of the Multicultural Teacher Corps Program, where she was able to develop principles of multicultural education. These she canied to

In the 1980s, when the concept was still new in Europe and practically unknown in Brazil, she grasped its potential for direct and indirect teaching.

The Escola das Na96es, the international school of Brasilia where she taught, provided an ideal setting for developing the idea of peace education, together with that of cooperative learning. With students of many different nationalities, races, and religions, it served as a kind of laboratory. However, to have an impact on the

Zlmarian Walker

her pioneering post in Brazil, where she moved with her family in 1974.

As a Latin American Teaching Fellow at the Pontifical Catholic University of Rio Grande do Sul, and subsequently as a visiting professor at the Federal University of Rio Grande do No1ie, she was able to combine graduate teaching and research with Baha'i and family activities. She also lived in Vitoria for two years before joining the Escola das Nac;:oes in 1981. She served as a member of the National Spiritual Assembly from 1985 until her passing.

Dr. Walker 's booklet, "World Peace through World Education", was published in Portuguese in 1986 by the Brazilian Baha'i Studies Association. An interview with her on the topic was published in the volume, Perspectives on Peace Education (Ake Bjerstedt, ed.), published in 1990 by the Malmo School of Education in Sweden. At the time of her death, which occuned 9 July 1989, she was working on a handbook in Portuguese on peace education. This manual was completed by Josephine Kuntz, Jeannine Sacco and Fabienne Lopez, of

nation, it would be necessary to introduce the idea into the public schools . There proved to be tremendous receptivity in schools throughout the land, as well as in other countries of Africa and Latin America, where Zlmarian made numerous presentations under the auspices of National and Local Spiritual Assemblies. Even wider audiences were reached through peace conferences and exhibitions. It wou ld often happen that after a number of rather "dry" academic presentations, the warmth and enthusiasm ofZlmarian's talks would captivate conference participants. Her genuineness of character, as well as her public speaking ski lls , enabled her to break through racial baniers and appeal directly to the heart.

Zlmarian was born on 15 April 1944 in Washington D.C. She had fond recollections of the dedication of the House of Worship in Wilmette in 1953, to which she was taken by her fami ly, who were Baha' is.

When she was 12, Zlmarian pioneered with her family from Batavia, Illinois, to Mississipi. This courageous initiative, involv-

the Escola
ing an unheard-of migration of ánorthern das Nac;:oes. The continuing effmis in the
IN MEMOR IAM 937
field of peace education by the National BEATRICE NEWMAN
Spiritual Assembly and Baha' i communities 1898-1989
all over Brazil are another part of her legacy.
The first year of the pilot teaching proj ect Grieve passing of the maidservan t of God
in Guyana, launched in 1989 under the Miss Beatrice
Newman . Her devoted serausp ices of the Baha' i World Centre, was
vices to the Cause of God stretching over
dedicated to the memory ofZlmarian Walker three decades are fondly remembered.
and a Guyanese Baha' i, Kenneth Brisport. Her zeal and enthusiasm in teaching the
An old friend who came to visit the proj ect Faith in Wa les, her exemp lary pioneering
brought two pictures of Zlmarian wearing a activities undertaken at an advanced age
sari at Green Acre Baha'i School, in 1968. in England and Ireland, her deep love for
The photographs, one of whi ch shows her Baha' u ' llah which dominated her life, all
with her head bowed and another with it have considerably contributed to the
lifted , inspired her daughter, Shanta, a par- advancement of the Fa ith in the British
ticipant in the project, to write the following: Isles. Praying at the Ho ly Shrines for the
progress of her radiant soul in the Abha Kingdom.

Sitting
Un iversal House of Justice
The field so vast,
7 September 1989
The green so fresh ,
A queen, Beatrice Newman was born in 1898, one of
Examining every flower in her garden, seven children, in Pontypridd, Wales, a land
The sari wrapped aro und her body, of music, literature and poetry. The Welsh
Like the sky invo lves the birds. are a deeply religious people, and in the

And now you lift your head.
I see you smile.
Are you singing?
Or does the music come from your
stance?
As the move-
Is the sun really so bright,
Or is your face of ebony lighting the day?
The flowers are so bright, so fresh, so full
oflife,
Like your laughter.
I feel I could almost touch them.
Oh, was it really just yesterday,
Mother?

0 Lord, glorify his station, shelter him
under the pavilion of Thy supreme mercy,
cause him to enter Thy glorious paradise,
and perpetuate his existence in Thin e
exalted rose garden, that he may plunge
into the sea of light in the world of
mysteries. 1

1
Selectionsfro111 th e Writings of 'Abdu '/-Baha
(Haifa: Baha'i World Ce ntre, 1982), p 197.

middle of the
nineteenth century religious
fervour in Wales was
heightened by a strong
conviction that the
return of Christ was
imminent. To focus
attention on this, Big
Tent Missions were set up.
ment grew, more
permanent accommodation
was needed, and
throughout Wales stone
chapels were erected,
often several in each
town or village. Each had a
date inscribed
into the stonework and
many were dedicated
'To the Glory of God".
The dates ran from
the late 1840s to the
early 1890s. A revival
in 1904 produced even
more chapels.

It was into such a background that Beatrice
was born. Both her father and mother were
Deacons of the Welsh Baptist Chapel in
Cilfynydd, a mining village on the outskirts
of Pontypridd. In time, Beatrice too became
a Deacon of the Chapel. Having trained as
a teacher she began a career in education ,

eventually becom ing headmistress of the
Hawthorn School near Cilfynydd .

In such a coal
mining community joy was
often mixed with

sadness as mining disasters

were not uncommon. The pit at Cilfynydd was a deep one and it was not spared its share of calamity. Thus Beatrice developed a deep sense of compassion and love for those around her and an awareness of the omnipresence of God. Along with this she also developed a delightful wit and sense of humour.

Beatrice first heard of the Faith in 1948. The Local Spiritual Assembly of Cardiff, Wales, had been forn1ed , and Claire Gung (later to be a Knight ofBaha' u' llah for Southern Rhodesia and designated the Mother of Africa by Shoghi Effendi) was undertaking extension teaching in Pontypridd. To gain financial support, Claire was working as a seamstress and was recommended as such to Beatrice. The Welsh are often eager to know as much as possible about the people they meet, and Beatrice was no exception. With each visit, the amount of dressmaking diminished so that more questions could be answered about the Faith and the return of the chairman of the Cardiff Assembly, and a conversation with him revealed that there would be a weekend school in Porthcawl in a week' s time. Beatrice decided to go, receiving a warm welcome from a delighted Cardiff community who found that she already had an excellent knowledge of the teachings of the Faith.

The intervening years since her first contact with the Faith had seen remarkable changes. Her mother, now in her 90s, was able to accept Baha ' u ' llah as a Messenger of God. The congregation of her Chapel had split into two opposing factions, each with its own minister insisting that he was the only one with the right to preach the Gospel there. Beatrice had decided to announce her resignation so that she could become a Baha' i but had been dreading the moment. When it came, there was such a commotion and confusion between the two congregations that her voice was barely heard. She was at last able to make her declaration

as a Baha'i and
Christ. she was accepted into the
Faith in January
Beatrice was enchanted with the beauty 1959, becoming the first
Welsh-speaking
of the Message and the way in which long- Baha'i in Wales.
cherished prophecies had been fulfill ed. Such was Beatrice's
enthusiasm that by
However, there was one serious impediment. August of that year the
local newspaper
If one agreed to serve as a Deacon of the reported that there were now
four declared
Baptist Chapel, it was a lifetime commitment. believers there, including
Mary Newman,
Also her mother, in the closing years of her one of Beatrice's si sters.
By Ric.Jvan 1961 it
life, would never be able to understand if was possible to forn1 the
first Local Spiritual
Beatrice changed her Faith, to say nothing of Assembly of Pontypridd. At
that time, the
the members of the Chapel who were her Assembly was unique in the
British Isles as
close friends. it had been formed entirely
oflocal believers
Claire Gung left for Africa, and for a time without any pioneer move to
establish it. The
she and Beatrice lost touch with each other. Assembly included all three
Newman sisters:
Nonetheless, the spark she had ignited in Beatrice, Mary, and Flo.
Beatrice's heart was still there when next Beatrice' s love for
Baha' u' llah inspired
she saw the name Baha' i eight or more years her to be ever active in His
Cause. Apart
later. The Cardiff Assembly had been holding from the many pioneering
moves and teacha series of meetings and teaching in Ponty- ing trips she
made, she actively promoted
pridd, and Beatrice noticed that a friend of the translation into the
Welsh language of
hers was reading an introductory pamphlet prayers and introductory
literature. These
on the Faith. Asked if she could see it, the were used extensively at
exhibitions set up
friend gave it to Beatrice saying that "it was by the Welsh Baha' i
community at National
no use to him". An address and phone num- Eisteddfods, many of which
Beatrice
ber on the back was that of Dr. Ernest Miller, attended.

In January 1961, she attended the dedication of the Mother Temple of the African Continent, in Kampala, Uganda, as one of the four representatives of the National Spiritual Assembly of the British Isles. These were, befittingly, one each from England, Scotland, Wales and Ireland. Beatrice took with her the precious gift from the National Assembly of the original cable from the beloved Guardian inaugurating the Africa Campaign for which the British Isles had 'chiefresponsibility'.

In 1962, Beatrice and her sister Flo were the first Welsh Baha'is to go on pilgrimage from Wales. In 1963, Beatrice attended the World Congress in London. The year 1964 saw her pioneer to Inverness, Scotland, and also attend the dedication of the Mother Temple of Europe at Langenhain, Germany, near Frankfurt. In 1965, she pioneered to Southport and later that same year to Llandudno in North Wales.

Beatrice Newman

The Pontypridd Assembly had grown by this time so that both Beatrice and Mary were able to pioneer to Winchester, the ancient capital of England, with two other pioneers from Wales to save the Assembly there. They were to have their home there for more than ten years, Beatrice serving as the Assembly chairman for several years. During this time she made many teaching trips, including those to Uganda, Kenya, Tanzania, and Zanzibar.

In 1969, all three sisters pioneered for six pioneering once

In September 1971, Beatrice attended the Oceanic Conference in Reykjavik, Iceland.

In 1972, all three sisters made their second pilgrimage, and in March 1973 Beatrice and Mary made a teaching trip to Malta. Seeing the urgent need to form the Assembly, they decided to remain there as pioneers and so were members of the first Spiritual Assembly of Malta. When they were able to be released, they went back home to Winchester.

In 1975, Beatrice and Mary moved their home to Poole in Dorset,

months in Cork, in the Republic of Ireland. There, Beatrice arranged for and gave an illustrated talk, the first Baha'i public meeting held in Cork. Nearly seventy people attended who were nearly all of Catholic background. Before leaving, Beatrice persuaded the carillonneur of Shandon Church to play Allah'u'Abha on the church bells while she prayed for the spread of the Faith in that country. The bells can be heard all over the city, and the carillonneur said that after they had left he would be glad to play the tune each day until the Birthday of Baha'u'llah.

again to save the Assembly. They were joined by Flo a year later. Despite her age, Beatrice continued to be very active and the home in Poole became a centre of attraction both for the local community and those interested in investigating the Faith. Eventually, unable to take an active part in affairs, she kept in touch with her Baha' i friends in the United Kingdom and overseas by correspondence. Always her warm friendliness and radiant personality remained with her until she passed away just before her 92nd birthday. There is no doubt that the Baha'i community is poorer for her loss.

DAVID LEWIS

RODDY DHARMA LUTCHMA YA
1932-1989

At the gate of the garden some stand
and look within, but do not care to enter.
Others step inside, behold its beauty, but
do not penetrate far. Still others encircle
this garden, inhaling the fragrance of
the flowers , but having enjoyed its full
beauty, pass out again by the same gate.

In 1956, he and a group of friends listened to a talk on the Baha'i Faith and universal brotherhood given by an American doctor who was staying in Mauritius, after having pioneered in Reunion Island. The whole group was conquered by the principles of the Baha'i Faith, and Roddy the more so because member of that Church from childhood. He was always interested in religious and spiritual matters.

But there are always some who enter, and becoming intoxicated with the splendour of what they behold, remain for life to tend the garden.

This quote, atháibuted to 'Abdu ' l-Baha in a pilgrim's note, 1 beautifully describes the "gardener's life" of Roddy Lutchmaya. The flowers he tended with so much care and love were not only the men, women, and children in his island-home of Mauritius, but those living in the other islands of the Indian Ocean as well. His every action was an expression of love and kindliness , and he was never happier than when serving Baha'u'llah and the Baha'i friends.

Roddy was born on 7 June 1932 in Mesnil, St. Paul, Mauritius. He was the sixth child in a family of nine children. His formal education ended at the age of 17, and at 18 he joined the Government Service as a clerk. A few years later he was recmited as a senior officer cadet in the Prisons Service and underwent a one-year training in England in Continental Board of Counprison management. sellors in 1985, he served on Local Spiritual After being appointed Superintendent, and his home town ofQuatre

of his Christian background and his already profound knowledge of the Bible. He acof what they behold, remain for life to cepted the Faith in November of that year.

He had always been an earnest seeker after tmth, so once he was convinced of the importance of the Baha'i Faith-that it was in tmth the religion of the New Age-he dil- igently studied it and put his trust in God, until he had an exceptionally deep underwere not only the men, women, and children standing of its outer and inner significance. Because of this spiritual endowment, and because of his complete tJ.ustworthiness, his innate capacity, and his great sincerity and faithfulness in his Baha'i services, he became a much-respected and honomed servant of the Cause. He manifested at all times devo- tion, vigour, and intensity in his services. His firnmess in the Cause was exemplary and many of the young Baha' is who were closely associated with him learned what it meant to be a loyal and sincere follower of Baha'u' llah.

From 1957 until his appointinent as a member of the prison management. Assemblies, first in

then Deputy Conmlissioner of Prisons, Roddy Bornes and then in the town of Beau-Bassin/
became the first Mauritian to be appointed Rose Hill. He was also a member of the
Commissioner of Prisons, a post wllich he National Spiritual Assembly of the Indian
held from 1967 until he passed away. He was Ocean from its inception in 1964 until 1972,
also the first Conm1issioner in the annals of then a member of the National Spiritual
the Prisons Service in Mauritius to occupy Assembly of Mauritius from its inception in
this high office for such a long time. 1972 until 1985.
Roddy came from a fanlily that belonged In his capacity as
member of the Contito the Church of England, and was an active
nental Board of Counsellors for Africa,
he contiáibuted enmmously to bringing the
First printed in Th e Garden of the Heart, comp iled Baha'is of the Indian Ocean islands closer
by Frances Esty and publi shed in New York in 1930. together.
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life, and devoted service to the Cause of
Baha'u'llah. He said,
Roddy possessed a rare and exceptional
gift as a shepherd. His motive was always
pure and his spirit lofty. People were
happy and comfortable in his company.
His great quest for unity and brotherhood
amongst men brought him early in life to
embrace the Baha'i Faith. And very soon
he became one of its most ardent promoters and fearless defenders.
The funeral was attended by hundreds of
people from all strata of the Mauritian society, including government ministers, heads
of departments, high government officials,
a host of Baha'i friends from far and near,
and many of the men and women he had
/ _,,,,,, / befriended.
The Universal House of Justice paid trib-
Roddy Dharma Lutchmaya ute to Roddy's memory when it cabled on 25 September 1989:
Roddy was ttuly a remarkable man, judged DEEPLY GRIEVED SUDDEN UNT IMELY DEA Tl-I
by any standard. He possessed that rarest of DEVOTED PROMOTER FAITH RODDY LUTCI-1-
combinations: a spiritual and pious nature, a MA YA. HIS INCESSANT INTENSIVE EFFORTS

joyous, kindly and radiant heart, and a sound, discreet and well-balanced mind. In everything he did there was a special mark of quality, of excellence.

In 1966 he had married Premabye Appa, and together they had had four children. He enjoyed his life fully and had a genuine and enthusiastic interest in many things. For example, he was a founding member of the Amateur Dramatic Club of Mauritius. He was like a fountain, constantly giving of himself, forever doing something for someone. He always had a large and friendly smile and a kind word for all he met.

His honesty, integrity and love for humanity won for him the ttust and respect of his fellow men (Baha'is and non-Baha'is alike), high government officials, and the people who worked under him.

At his Baha'i funeral service, a friend who had known him very closely for more than thirty years movingly eulogized Roddy, extolling his outstanding character, exemplary

TEACHING FIELD MAURITIUS FROM EARLY YEARS ESTABLISHMENT FAITH THAT ISLAND, HIS LONG RECORD ADMINISTRATIVE SERVICES ON NATIONAL SPIRITUAL ASSEMBLY, CULMINATING JN HIS MEMBERSHIP ON BOARD OF COUNSELLORS JN AFRICA, WILL ALWAYS BE LOVINGLY REMEMBERED. HIS HUMILITY, STEADFASTNESS, PERSEVERANCE UN FORGETTABLE. HIS REWARD ABHA KINGDOM UNDOUBTEDLY BOUNTIFUL. MAY RISING GENERATION BAHA'iS ISLANDS INDIAN OCEAN FOLLOW HIS NOBLE FOOTSTEPS. PRA YJNG HOLY SHRINES PROGRESS HIS RADIANT SOUL. CALLING FOR SPECIAL MEMORIAL GATHERINGS MOTHER TEMPLE KAMPALA AND IN BAHA'I COMMUNITIES THROUGHOUT AFRICAN CONT INENT. CONVEY RELATIVES HEARTFELT SYMPATHY.

NATIONAL SPIRITUAL ASSEMBLY OF THE BAHA'iS OF MAURITI US

New York, she lived with her husband of thirty years, Paul Edwards Evans, and her mother-in-law. On Esther's prompting, John explained the idea of progressive revelation,

and as he spoke of the Prophet Mul)ammad, she accepted Him immediately. Esther recalled later, in an interview, that as John spoke of the Bab and Baha'u' llah, she was "suddenly filled with tremendous joy and was enveloped in great, golden light. I felt as though there was no me and I was conscious of nothing about myself. I heard myself saying, 'John, this is the truest thing that was ever said. ' And I believed. This was my answer."

The following year, Esther attended the Temple dedication in Wilmette, Illinois, on 2 May 1953. She had had no intention of pioneering then, but a call for pioneers was made at the conference following the dedica-

-• Esther Evans

tion. She remembered Amatu 'l-Baha Rul.riyyih Khanum saying, among other things, "Now you old girls that have independent means and can do this, go to the far places of the world, stay there, live there, put your roots down, die there. Perchance, someone might come along and say, 'Who is Baha'u'llah? What is a Baha'i?' You'll be able to tell them.... "

ESTHER Ev ANS

Knight ofBaha'u'llah

1899- 1989

On 29 March 1899, Esther Marie Evans was born in New York City. Her family was Roman Catholic and her father had even studied for the priesthood. Esther herself had always been a seeker, and her first major break with traditional thinking occurred at about age 35, after a discussion with her father who had studied the world 's religions . Esther had asked him, in a teasing way, what he thought was the true religion, and he had answered: "Well, it would take a lifetime to study the religions of the world, but I've for the

Esther, accompanied by her friend Mrs. Lillian Middlemast, arrived in St. Lucia on 13 October 1953. Thus the "Helen of the West," as St. Lucia is known, was blessed with the Message of Baha 'u'llah. She refather called later that although she had not heard of St. Lucia before making the decision to pioneer, upon her arrival there she felt as though she had landed in paradise.

As Knights of Baha' u'llah

made a superficial study and I believe that it's the Muslim Faith." Esther had been deeply impressed as this was certainly not a popular or well-known concept in the United States at that time. It left the way open for her to later accept the idea of progressive revelation.

Esther was introduced to the Faith when she was about 53 years old, by John and Valerie Woolson, on whose farm near Victor,

name of the Faith among her wide circle of the family, from childfriends. In later years she regularly hosted Baha'i meetings at her home for friends and seekers. During her lifetime, Esther witnessed the growth and fruition of the seed planted by her arrival in St. Lucia. The National Assembly of the Baha'is of St. Lucia was inaugurated in 1983, 30 years after her arrival there. At the time of her death in 1989, believers numbered over 1,800.

Upon receiving news of her passing on 17 October 1989 at the age of 90 after a short illness, the Universal House of Justice cabled the following message:

Windward Islands, Esther and Lillian were instrumental in bringing the healing Word of the Blessed Beauty to all St. Lucians. Upon Lillian 's return to the United States due to ill health after 10 months of pioneering, Esther remained at her post.

Esther's warm, gracious personality endeared her to young and old alike. She was in touch with persons of influence and prominence in St. Lucia and established the good

around the Faith and hood to the end of his life.

In December 1956, soon after the death of his father, Ii?san travelled to New York City for his internship and surgical residency at New York City Hospital at Elmhurst. He married Veronica and they returned to Iran in 1962. Acutely aware of the beloved Guardian's admonition to the Persian friends to move out of Tihran, IJ:isan accepted the position of chief surgeon/administrator of the 150-bed Red Lion & Sun Emergency Surgical Hospital in Abadan, southern iran.

There he became a very active member of

the local Baha' i community and well-known
GREATLY SADDENED PASSING VA LIANT KNJGHT for his services to the poorer people of
SA HA ' U' LLAH ESTHER EV ANS. HER MANY Abadan; it was unheard of that a surgeon at
YEARS STEADFAST DEVOTED SERV ICES EV I- this non-profit making hospital should work
DENCED BY ADMIRABLE GROWTH COMMUN ITY as many hours, as skillfully as though he
ST. LUC IA. KINDLY CONVEY HEARTFELT CON- were in private practice.
DOLENCES HER SON AND FRJENDS. ASSURE Hi s reputation grew, and in the manner
AR DENT PRAYERS HOLY SHRINES PROGRESS prejudices can be set aside when the skill of
HER NOBLE SOUL AB HA KINGDOM. the Baha' i is exceptional, the people became
fond of him. Not far north, along the Euph-
NATIONAL SPIRITUAL ASSEMBLY rates, stood Khurramshahr, at that time
OF THE BAHA ' i s OF ST. L UC IA Iran 's main port. There--;n elderly Arab had built a simple 20-bed hospital, and he was looking for a doctor he could trust to be
EHSANOLLAH MALAKOOTI his partner. He heard of
IJ:isan MalakUti in Abadan and sent a very frank
(IJ:isanu ' llah Malakliti) invitation, the
1932- 1989 gist of which was, ' I have searched long and
hard and cannot find an honest doctor of my
IJ:isanu' llah Malakuti was born in Kirman- own faith. I know Baha'is are honest and
shah, Persia, in 1932. His family soon after I've heard you are a good man so come see
moved to Tihran where he was educated, to my hospital'.
the completion of medical school at Tihran Not everyone in Khurramshahr was as
University. He was in that bl essed generation liberal as the good I:Iaj i, and for the first few
of Baha'is who could happily recall Friday months after his arrival friends regularly
classes with Mr. Fun'.1tan and Mr. Fay<;li, reported talks given at the local mosques
while he himself progressed to teach the aga inst "the Baha' i surgeon who will kill all
earl y grades whilst attending the senior the true believers".
But 'Abdu ' l-Baha tells
Baha'i classes. He would recount precious us how we must each

live and serve so that
memori es ofTihran Youth Committee mem- anyone coming to a town will know we must
bers standing on stools perilously perched be Baha' i, and so it was . Dr. MalakUti 's home
upon chairs , balanced on card tab les to hang was always full of friends, committees, the
their creation, the handmade chandelier that Local Assembly, distinguished Baha'i guests,
swung so elegantly from the dome of the future maiiyrs, M uslims, Christians, Jews;
I:Ia'.?iratu ' l-Quds in Tihran. Life revolved even deposed Arab royalty graced hi s house.

Dr. MalakUti's knowledge of the Faith as well as his use of it in his daily life were outstanding even in that community rich in knowledgeable and sincere believers. He served on the Local Assembly and as delegate to the National Convention until leaving Iran in 1970.

By 1970, the MalakUtis had two sons, ages three and six, and they had decided to move to the United States until the boys were well along in their education. But then they heared Counsellor ' Aziz Yazdi speak about the urgent need for pioneers to Africa. The decision to go to Africa was made the very evening Mr. Y azdi spoke in Khunamshahr.

After settling down to a private medical practice in Nakurn, Kenya, Dr. MalakUti served with devotion members of the African, Asian, and European communities for nine-

Ehsanollah Malakooti teen years. Before being appointed to the Auxiliary Board for Protection in 1976,

On occasion, when pressure would come Dr. MalakUti had been a founder-member of
from Tihran, and the local government offic- Nakurn's first Local Spiritual Assembly,
ers were forced to take action against the member of the Nakurn District Teaching
Baha'is, Dr. Malakl1ti would go to the police Committee, the National Teaching Commitstation to plead for the release of Baha' i tee, and the National Legal and Properties
properties or visit the local education officer Committee. Despite his

very full practice (it
to ask that the Baha'i children not be humili- was very rare for him to have an unbroken
ated in class or beaten. When the local night's sleep in his entire adult life), he was
police chief apologized for confiscating all very active in Rotary International. One of
the Baha'i books from their storeroom on his happiest experiences was serving as the
the piece of land the community owned for first non-British Chairman of a Rotary Club
its future I:Ia~iratu ' l-Quds , Dr. Malakllti, as in Kenya. His hobby throughout his life, but
chairman of the Local Spiritual Assembly, most particularly in Nakuru, was his garden.
asked the chief to read The Hidden Words He rarely spent fewer than two weekday
and see for himself what he was doing. evenings and at least half the weekend in the
The doctor's good humour, candour, love villages, teaching, deepening
and consoliof people and devotion to His Faith stood dating. On the afternoons when he travelled
him in good stead with everyone. After quite to the villages, the doctor would close the
a short time in -Khunamshahr - the same office early, fill up the car with local
mullas who had denounced him came to him Baha'is, many of whom he had taught and
for treatment. When the ousted King of Abu deepened, and drive out of town, dropping
Dhabi was exiled to Khunamshahr, it was off a Baha' i at a village where there was a
the local magistrate who brought the King's contact to be met, or perhaps a community
family to Dr. Malakuti as the physician who to be deepened. When the car was empty, he
wouldn 't disgrace Iran by cheating the King would teach at the last village, and later
and his family. begin the drive back,
picking up the friends

he had earlier dropped off. His seemingly disadvantageous, were made unquestioningly
tireless energy was an inspiration to many after guidance from an institution.
Baha'is, as was his capacity for patience and The Universal House of Justice sent the

loving understanding. It is not easy to return to the same village again and again for many years, encouraging, always patient, full of love, planting the seeds for the future.

Dr. MalakUti had a unique rapport with the African friends; much love and respect was felt on both sides.

He tried to be generous in all ways and to inspire others to vision, and so the Nakuru Centre, with a meeting room for 200, a dormitory for 100, a covered dining area, and an office for the Local Assembly of Nakuru, was built which serves the more-than 35 Local Assemblies around Nakuru as well as hosting most national conferences and National Conventions. Well-known for Olympic Mounhis frugality, Dr. MalakUti couldn 't bear to see Baha'is rent facilities they should own!

Dr. MalakUti became ill and travelled to the United States for treatment but died on 22 October 1989 at University Hospital, Seattle, Washington. Three months later, when his wife returned to Nakuru, more than 600 persons attended his memorial, and the speakers were of all colours and creeds. Baha' i, Christian, Hindu, and Muslim prayers were read. Representatives of the Kenya National Medical Association and the Moslem Medical Association spoke of

following message to his wife on 24 October 1989:

DEEPLY GRIEVED PASSING DEARLY LOVED STEADFAST EHSAN MALAKOOTI. HIS GEN-EROUS NATURE, HIS COMM ITMENT TO HIS RESPONSIBILITIES IN PIONEERING FIELD, HIS STRENUOUS SELFLESS SERVICES, HJGHL Y VALUED, LOVINGLY REMEMBERED. EXTEND YOU , DEAR SONS, MEMBERS FAMILY HEART-FELT SYMPATHY. PRAYING HOLY SHRINES PROGRESS HIS RADIANT SOUL ABl-IA KING-DOM.

Il)sanu'llah MalakUti lies buried in a beautiful garden facing the tains of Washington, to the end a selfless, loving husband, father, and servant of His servants.

VERONICA M ALAKOOT I

(Veronica Malakuti)

KAZEM KAZEMZADEH

(Ka?-im Ka?-imzadih)

1898- 1989

Ka?-im Ka?-imzadih was born in 1898 in 'Ishqabad, Transcapia (now

Turkmenistan),
his unselfish services. But above all, the Baha'is, who had an additional memorial meeting at the I:Ia?-iratu'l-Quds, appreciated his services to the Baha'is of Kenya.

At one of the memorial meetings in Kenya, Isobel Sabri, a member of the International Teaching Centre, said that the characteristic she most associated with him was "absolute integrity". The other attribute which characterized his every action was his absolute and loving obedience to the institutions of the Faith based on his love for Baha'u'llah. Whether it was deciding to settle outside a capital city in Africa, these moves that at the time appeared to be Tiluáan.

At the age of five, Ka?'.im entered the school run by several outstanding Baha'is, among them Shaykh MuJ:iammad 'Ali Qa ' ini, posthumously designated by the Guardian an

when it was a recently acquired possession of Russia. His grandfather, I:Iaji Mul)ammad Ka?-im, like many Persian Baha'is, had found refuge there from persecutions at home.

As a youth in I~fahan, I:Iaji Mui;iammad Ka?-im had attained the presence of the Bab, and later of Baha ' u'llah in Baghdad and in 'Akka. His son, Aqa Mul)ammad Ri~a, known as Arbab, was among the founders of the 'Ishqabad Baha'i community and the builders of its House of Worship.

Ka?-im's mother was Liqa'iyyih Khanum, granddaughter of Mir Jalil, who was martle out of Tihran, or to move to Africa, or tyred in the siege of Zanjan, and his wife, 'Anbamisa, known to Baha'i history as Umm-i-Asluáaf. Liqa ' iyyih Khanum's father

was f:Iaji Iman, a survivor of the siege of Zanjan and of the martyrdoms of 1896 in Tiluáan.

between Baha'i prisoners and the outside world. The Ka?'.imzadih home was used to make packages of food and warm clothing for shipment to camps in Siberia and Northern Kazakhstan.

others sent to concentration camps where many perished. Ka?'.im became a link

Apostle ofBaha'u'llah. It was from him and
served on a number of
other Baha'i scholars that Ka?'.im acquired
his mastery of Persian, his love of poetry,
and his knowledge of classical Arabic.

At 13, Ka?'.im was emolled in a Russian
classical gymnasium, a school designed to
provide a European education for the sons of
Russian officials in this Asian province.

Inshl.1ction was in Russian, a language Ka?'.irn
learned to perfection. He had acquired Azeri
Turkish as a child, and later in life French
and English as well. It was at the gymna-
sium that Ka?'.im was exposed to western
science and culture and decided to pursue
higher education in Moscow where he stud-
ied law and international relations. While
at Moscow University, he manied Tatiana
Romanovna Yevseyeva, a fellow student and
one of the early Russian Baha ' is.

On completing his studies, Ka?'.im was
employed by the Persian Embassy in Mos-
cow and continued to serve there until 1940,
when he moved to Tihran, left the Ministry
of Foreign Affairs, and dedicated virtually
all his time to the service of the Cause, only

In Persia, Ka'.?im
Baha' i national
Spiritual Assembly of
was chairman for several
National Spiritual Assembly,
discharging the duties of
the establishment of the
the Hands of the Cause, Mr.
was made a member of that
worked on translations of
into Russian, and taught
youth of college age . The
classes remember them with
delight.

In the late 1940s and
was in tum10il. The Shi'ite
a political comeback and
the government and
the Baha'is. There were
but there were also
pseudo-judicial proceedings
designed to desháoy Baha' i institutions.
One such case was the
of the Spiritual Assembly
accused of provoking
murders in a nearby
town.

Ka?'imzadih

occasionally practicing law.
He had begun to serve the Cause in his early youth as a teacher in the Baha'i school in 'Ishqabad, as editor of the Russian version of the Baha'i newspaper, Khurshid-i-Kluivar, and as a participant in various youth activities. In Moscow he was elected to that city's first Spiritual Assembly, serving until its dissolution in 1929.

In 1928, Ka?'.im made his first pilgrin1age to Haifa. Meeting Shoghi Effendi then, and again in 1941 , were the high points of his life.

By the mid- l 930s, all Baha ' i activity in the Soviet Union ceased, as thousands of Baha ' is were arrested and imprisoned in the Great Terror. Some were deported to Iran,

The members of the Y azd Assembly were tried in 'fihran in an atmosphere of haháed and intimidation. Non-Baha'i lawyers, with one notable exception, refused to defend the accused even if their irmocence was patently clear. Mr. Ka?'.irnzadih led the defense team.

In a courtroom packed with mullas and street toughs shouting imprecations at the defenits dissolution in 1929. dants and their counsel, Mr. Kazirnzadih rose to his full stature as a defender of the Cause. He addressed the court over the screams of the mullas and their henchmen, many of whom brandished knives. The judges, instructed by the government, caved in and found the defendants guilty, but no one doubted the injustice of the verdict.

In recognition of Mr. Ka?'.imzadih 's role in this and other cases, Shoghi Effendi called him the "Shield of the Cause of God."

In 1956, Mr. Ka?'.imzadih moved to the United States. He was in poor health and underwent surgery. When his health improved, he was able to resume normal activity. He taught Persian at Harvard and at the University of California, Los Angeles, contributed to World Order magazine, taught at the Green Acre and Bosch Baha'i Schools, travelled to Canada to teach Russian-speaking Dukhobors, served on Local Spiritual Assemblies in New Haven, Connecticut, Cambridge, Massachusetts, and

Santa Monica, California, and was the first Trustee of I:Iuququ'llah in the Western Hemisphere, serving in that capacity for many years. When open teaching was allowed in the former Soviet Union, a pamphlet that he wrote in Russian proved very useful.

One cannot conclude this brief sketch without mentioning Mr. Ka?'.imzadih's personality and character. A true aristocrat of the spirit, courtly and dignified, he was entirely free of arrogance or pride. His integrity, gentleness, and humility endeared him to all who knew him. Indeed, he was a man without enemies. Deeply devoted to the principles of the Faith, he was never fanatical, and never forced his opinions on others.

Ka?'.im Ka?'.imzadih died of heart failure on 14 November 1989, at his home in Pacific Palisades, California, and was buried at the Inglewood Cemetery a few feet from the grave of Thornton Chase.

The Universal House of Justice cabled the National Spiritual Assembly of the United States on 16 November:

DEEPLY GRIEVED PASSING GREATLY TRU STED STEA DFAST PROMOTER FAITH KAZEM KAZEMZADEI-1. HIS DISTINGU ISHED SERVICES RUSSI A, HI S EXEMPLARY PARTICIPATION IN ADMINISTRATIVE ACTIVITI ES FRI EN DS IRAN, ASSEMBLY TI-IAT COUNTRY, HIS TRA NSLATION WORK INTO RUSSIAN, HIS UNDEVI ATING LOY ALTY INTERESTS BELOVED CAUSE AT ALL TIMES, ARE IMPERJSHABLE TOKENS OF HI S SELF-SACRIFICING EN DEAVORS OY ER SEVERAL DECADES. HIS REWARD ABI-IA KINGDOM UN DOUBTEDLY ABUNDANT. PRAYING PROGRESS HI S NOBLE SOUL WORLDS BEYOND. CONVEY DEAR MEMBERS HIS FAMILY OUR LOVING SYMPATHY.

DR. FJRUZ KAZEMZAD EH

(Dr. FirLIZ Ka'.?imzadih)

HABIB HABIBI

(I:Iabib I:Iabibi)

1912- 1989

I:Iabib I:Iabibi was born in Ramadan, Persia, in 1912. His father, Mashiya, was of the Jewish Faith but became a Baha ' i at the age of 94. His mother, Shamsi, was a Baha'i.

Habib was very active as a young man of 17 or 18 years in Tihran,

serving on the
INCLUDIN G DISC HARGE HI S RESPONSIBILI- National Youth Committee and the Social
TI ES AS SECRETARY NATIONAL SPIRITUAL Service Committee.

many pioneers went out from Manchester. l:fabib was one of these; he rented a small flat in Chester, where he spent some time each week, together with his son Jimmy. Business commitments did not permit full time residence there, but their sojourn was sufficient to establish Assembly status.

l:fabib always wanted the Manchester Local Spiritual Assembly to have its own Baha'i Centre, and he was one of the initial instigators to bring that dream to fruition. A large Victorian house was purchased in Wilmslow Road, Fallowfield, the ground floor was converted, and the National Assembly granted pe1mission for this to be designated as the Manchester Baha'i Centre. He was proud that the Centre has been used most fully over a great many years.

His services to the Faith continued throughout the British Isles until, in Septem-

Habib Habibi ber 1971, l:fabib went on his first extended teaching trip for four months in Africa. A

In the early 1940s, the House of year after his return, he again left England,

Baha'u'llah in Tihran was purchased for the this time for about six months in Africa and

Faith. I:Iabib was the principal contributor, Portugal.

and his contribution was made under great He served the Faith with distinction in

financial sháess. Belgium and Malta, then for the last 10 years

l:fabib went to Manchester, England, of his life pioneered to India. In Himachal

which was a very active community. He was Pradesh, he attracted many dignitaries to

soon elected to serve on the Local Spiritual the Faith, and in 1983, he launched the first

Assembly, and gave his valued support to medical eye camps in India-Mysore and

the many activities upon which the Manchester Mandya- in the State of Karnataka. These

community ventured, not the least of these were the beginnings of service efforts which being the 1953 Baha'i Centenary Exhibition treated thousands of people, and which sucstaged at the Manchester Baha' i Centre. cessfully operated on hundreds of others.

In another area of service, l:fabib sup- He served on many Local Spiritual Assemported the move of the Baha' i Publishing blies and one State Baha' i Council in India.

Trust from the warehouse of Jacob and His last pioneering post was Goa, in which Ibrahim Youseph (Jeff and Albert Joseph), he donated two Baha'i Centres. to larger premises. Because of ill health he was forced to

The Assembly spent a great deal of time go back to Karnataka to a more temperate discussing the letters received from the climate. Then, he passed away suddenly on beloved Guardian, which included plans to 21 November1989 while in England for one set up goal areas. One goal area was an adja- of his regular medical checks. cent town, Stockport, and Habib volunteered Of his loving devotion to the Faith and to pioneer there for a short time. its many needs there is ample confirmation;

The development of the Guardian' s Plans at no time did a call for help go without called for more goals to be established and response. This service was fully reflected

in the following cable received from the At 21, he was elected to the New York Universal House of Justice: Spiritual Assembly, and, as the youngest member, served with many of the early dis-

GRIEVE PASS ING STEADFAST STALWART tinguished Baha'is such as Horace Holley, SERVANT CAUSE GOD HABIB HABIBI. HIS UN - Philip Sprague, Mirza 'Ali-Kuli Khan, and TIRING EFFORTS RELATED ACQUISITION ONE others. At this time he decided to give up OF THE HOLI EST SITES IN IRAN, HIS DEVOTED any aspirations á toward an acting career so BAHA'I ACTIVITIES ENGLAND, HIS PIONEER- that he might devote more time to Baha'i IN G TO MALTA AND INDIA, HIS GENEROUS activities. During those early years, he was

CONTRIBUTIONS TO THE CAUSE OF GOD,
ARE FONDLY REMEMBERED. PRAYING HOLY
SHRINES PROGRESS HIS SOUL ABHA KlNGDOM.
KINDLY CONVEY OUR LOVING CONDOLENCES
ALL MEMBERS FAMILY.
PAULrNE SENIOR AND WILMA HABIBI

ROBERT JOSEPH QUIGLEY
1912-1989

Robert Quigley was 19 years old when he first heard of the Baha'i Faith. He was acting in a show in Washington, D .C. , when he was offered a ride to his home in New York City by Philip Sprague, a prominent Baha' i teacher who, as a young man, had met 'Abdu'l-Baha when He visited New York.

Bob Quigley frequently referred to this journey as the turning point in his life.

En route to New York, Mr. Sprague explained the Station of the Bab, Baha'u'llah and 'Abdu'l-Baha and answered the young actor's questions. Although he had been raised a Roman Catholic since his birth on 13 March 1912, and he was not consciously seeking an alternative religion, Bob could

actively involved with the Green Acre Summer School where he studied with many early disciples of 'Abdu ' l-Baha who would eventually be responsible for the spread of the Faith throughout North and South America and abroad.

In 1941, he married Keith Gettinger to whom he taught the Faith, and they became the parents of Philip James, Kirnon Joseph and May Maxwell Quigley. During World War II, he enlisted in the non-combatant branch of the United States Navy where he served for three-and-a-half years . Shortly after being discharged, Bob and Keith started a television production company, which became highly successful over the years.

In May of 1956, Shoghi Effendi gave perteacher who, as a young man, had met mission for Bob and his wife to travel to the Holy Land for pilgrimage. While there, Bob was inspired to join his close friends, William and Marguerite Sears, who were pioneers to South Africa. Within three weeks Bob too was in South Africa, to be joined shortly after by his wife and three children. They remained in Johannesburg for over three years, where Bob served as an Auxiliary Board member as well as a member of the National Spiritual Assembly of

South Africa.
hardly believe what he heard. As soon as they arrived, he went directly to St. Agnes Church where he and his family had been members for years . He knelt at the altar and opened the Baha ' i prayer book Mr. Sprague had given him, and his acceptance of Baha'u ' llah and His Faith was instant. Shortly thereafter he was enrolled as a Baha'i youth and became very active in teaching, his natural charm and radiant spirit attracting many seekers .

When the Quigley family returned to the United States in 1960, Bob resumed his career in television and his production company reached even higher peaks of success, resulting in several "Emmys", the prestigious award given for excellence in the television industry. He was elected to the National Assembly of the United States and served for five years . Throughout this period he continued his long collaboration with the Hand of the Cause of God William Sears

DEEPLY SADDENED PASS ING DEARLY LOVED ROBERT QUIGLEY. PROFOUN DLY GRATEFUL HI S LONG YEARS CONSTANT DEVOTION CAUSE BAHA' U'LLAH DISTINGUI SHED BY HIS OUTSTANDING, SACRIFI CIAL SERVICES AS PIONEER AFRICA TOGETH ER WITH HAND OF TH E CAUSE WILLIAM SEA RS AND HIS MEMBERSH IP NATIONAL SPIRITUAL ASS EM- BLY UN ITED STATES. HUM OR WITH WHICH HE ENCOURAGED SERVICE AN D LIGHTENED BURDENS OTHERS WARMLY REM EMBERED. ARD ENTLY PRAYING PROGRESS HI S RADI ANT SOUL DIV INE WORLDS. KINDLY CONVEY OUR LOVING SYMPATHY DEAR KEITH AN D FAM ILY. PHILIP O ' B RI EN

ROBERT W. MCLAUGHLIN
1900- 1989

Robert Joseph Quigley producing audio-visual mate1ial, books, plays, films, and other teaching aids and projects

Robert William McLaughlin was born in Kalamazoo, Michigan, U.S.A., on 24 June 1900, but most of his childhood was spent in Brooklyn, New York. His

father was a well
his outstanding creativity as a television producer, he was dedicated to advancing the awareness of the Faith through the media. His enthusiasm and dedication remained constant for over 50 years as he witnessed the Faith grow into a world-wide community, resulting in the dedication of Houses of Worship in Wilmette, Kampala, Sydney, Frankfurt, and Panama, in addition to many world conferences, all of which he felt privileged to have been able to attend. Many have heard him speak of his unforgettable meeting with the beloved Guardian. He always felt that his Baha'i life was filled with unlimited bounties.

Bob Quigley passed away on 27 November 1989 and was buried at Inglewood Cemetery in California, near the grave of Thornton Chase, the first American to embrace the Revelation ofBaha'u ' llah.

When his physical life ended, the Universal House of Justice cabled the following message:

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his life-long partner in all things-especially

which were used throughout the world. Using known Congregational minister and author who, in his books, strove to demonstrate that Christ's perfect character and perfect teachaing had been "the two supreme events of history", and had shaped world events ever since. Growing up in this atmosphere, young Bob and his three sisters were shielded against the agnosticism which was then becoming fashionable in the United States .

After receiving his bachelor's degree from Princeton University in 1921, Bob found his plans for graduate studies in architecture inte1rupted by tuberculosis, which he overcame by spending two years at a sanatorium in Saranac Lake, New York. During this period of enforced rest, he read voraciously and corresponded widely, developing a love for literature and scholarship that was to distinguish him throughout his life. After regaining his health he returned to Princeton and received his Master of Fine Arts degree in architecture in 1926.

In 1931 he married Katherine Lockwood Thurber, known as Kakine, who was to be

ti on of the interior of the

House of Worship
in service to the Baha'i Faith. in Wilmette. He published several articles
During the 1930s and 1940s, Bob prac- about the architecture of this Mashriqu'lticed architecture with increasing success Adhkar (The Bahci 'i World, volume XI), and
and prominence. His more traditional designs often used it as a theme in public lectures
ranged from family residences to large about the Faith.
corporate and public buildings. At the same In 1948 the McLaughlins left Bedford
time, he developed new pre-fabrication Village where they had been
isolated believtechniques for low-cost housing, and was ers and moved to Greenwich, thereby
awarded more than 20 patents in that field. helping to strengthen the Baha'i community.
He was also known for studies of construc- Then, in 1952, Bob was invited by Princeton
tion techniques, climate control, and what University to become Director of the School
would today be called the "ergonomics" of of Architecture. Knowing this demanding
buildings. He was a complete architect, pos- position would reduce his time available for
sessing a broad knowledge of architectural teaching the Faith, he sought advice from
history but willing and able to use the the beloved Guardian, who replied by cable:
newest techniques and materials. He was not ADVISE ACCEPT PR fNCETON POST LOVTNG
beholden to the architectural fashions of his PRA YERS- SHOGHI.
day.
During 1944, Bob and Kakine became Bob served as a member of the National
dissatisfied with what they saw as un-Chris- Spiritual Assembly of the United States for
tian attitudes prevalent in their Christian almost four years, from late
1953 until midconununity of Bedford Village, New York, a 1957, when he resigned because of other
community which rejected a proposal by the commitments. From 1957 until his retire-
United Nations to establish its world head- ment from Princeton in 1965, he divided his
quarters in that part of New York State. The time between university duties and travel-
McLaughlins began to search for a religion ling with Kakine to teach the Baha'i Faith,

whose adherents would embrace the entire world, and were soon introduced to the Baha'i Faith by Peter and Rene Welsh of nearby Greenwich, Connecticut.

Bob became a Baha'i in October 1944, and Kakine followed suit a few weeks later.

In the summer of 1945, the McLaughlins attended Green Acre Baha'i School, beginning a relationship with G1:een Acre that would span four decades. During the 1950s they returned to Green Acre several times with their two children, Meredith and Robert.

In November 1945, Bob and Kakine were appointed by the National Spiritual Assembly to the Regional Teaching Committee for the State of New York. During the next seven years, they were both active in teaching activities throughout the State.

Starting in 1947, Bob McLaughlin served on a Technical Advisory Board for construe-

mostly in Mexico, Central America, and the Caribbean. During his many trips to Mexico and Central America, he became knowledgeable in Mayan art and architecture. In 1965, he donated to Princeton University a photographic index of some 20,000 pre-Columbian artifacts that he had analyzed.

In 1965, the McLaughlins moved to York, Maine, where Bob had lovingly restored an old farmhouse not far from Green Acre.

Freed from the demands of university life, the McLaughlins used their farmhouse as a base for local, national and international Baha'i activities and as a quiet haven for Baha' i visitors from all over the world. In about 1970, the McLaughlins helped to form a Local Assembly in York.

In 1962, the International Baha'i Council had requested Bob's help in confronting a serious threat to the Baha 'i properties on Mount Carmel: plans by local Haifa authorities

decision to begin the selection of a design for the Seat of the Universal House of Justice, the House generously noted:

.. .MOVED PAY TRIBUTE EXPRESS HEARTFELT GRATITUDE OUTSTANDING SERVICES ROB ERT

MCLAUGHLIN IN PREPARATION FOR TJ-IIS HISTORIC UNDERTAKING.

Bob also served as architectural consultant to the Universal House of Justice for the building of the Panama Temple. In 1964, Bob had advised the Universal House of Justice about solicitation of design proposals for the House of Worship in Panama, then from 1966 to 1972 he worked closely with the architect, Peter Tillotson, and with the National Assembly of Panama, to ensure that the instructions of the House of Justice were followed and that the Temple was ready for its joyous dedication in Riqvan of 1972.

Robert W McLaughlin

In 1977, Bob served as consultant to the Universal House of Justice in evaluatto "improve" existing roads running through ing several designs submitted for the those properties and to add new ones. In Mashriqu'l-Adhkar in Apia, Samoa. None 1964, the Universal House of Justice had of the designs submitted that year was amplified this request, calling for a master judged adequate, but the process of evaluaplan that would show the long-term develop- tion helped to clarify architectural options, ment of the Sacred Properties, including and thereby contributed indirectly to selection new terraces, buildings, monuments and of the superior design that was later submitgardens that would one day adorn Mount ted and built. Caimel.

After moving to Maine, both McLaughlins Bob first submitted such a plan to the taught courses and gave lectures at Green House of Justice in 1965. In subsequent Acre. Bob served on the Green Acre Council meetings with local authorities in Haifa, his and helped the school on questions of gentle manner and impressive knowledge construction, renovation and landscaping. In of city planning helped to convince them 1980 he received the Reimer A ward from that the long-term interests of Haifa would the Green Acre Council in recognition of be better served by a verdant and beautiful dedicated services to that school over many Baha'i World Centre, open to all, than by a years. series of little roads that would do little to Throughout his years as a

Baha'i, Bob

alleviate the city's growing traffic problems. From 1964 through the mid-1970s, Bob continued to serve as architectural consultant to the Universal House of Justice for the development of Baha'i properties on Mount Carmel, visiting Haifa many times to offer his suggestions as new challenges arose. In June 1972, in a cablegram announcing its

was fascinated by the richness and power of the language used in the Baha'i Writings. As he studied copies of the Sacred Texts he annotated them in his fine architect's hand, adding thousands of definitions, derivations and cross-references. In 1977 he informally circulated to some Baha'i friends copies of Words about the Word, a compilation of

uplifting passages drawn from the Sacred Writings.

In subsequent years, he devoted himself to analysis of a single passage that appears three times in the Writings of Baha'u'llah, and of which Bob wrote: "This Tablet stands as a pinnacle from which salient points of past Revelation may be viewed. About it are spread the fertile plains, towering peaks and flowing streams of the Revelation of Baha'u'llah. Each word of these verses is a sign-post leading to riches in His Word." The resulting study was published as These Perspicuous Verses (George Ronald, 1982).

During his later years, Bob became intrigued by similarities between some of

STATES AND ACTIVITIES CONNECTED WITH GREEN ACRE SCHOOL AND AS TRA YEUNG TEACHER GRATEFULLY ACKNOWLEDGED. AR- DENTLY PRAYING HOLY SHRINES PROGRESS HIS NOBLE SOUL ABHA KINGDOM. OUR LOVING SYMPATHY SURROUNDS DEAR KATHERINE AND FAMILY FOR WHOSE CONSO- LATION AND WELL-BEING PRAYERS ARE ALSO BEING OFFERED.

ROBERT T. MCLAUGHLIN

PA TEPAERU ARIKI (Lady Davis)

1922-1990

It is recorded in a letter from Edith Daniel-
President Woodrow Wilson's "14 Points and
son dated 21 January 1960 that: "Pa Ariki,
subsequent addresses", as enunciated in
queen of the Ngatangiia District of Raro-
1919-especially those describing a League
tonga, Cook Islands, has become a Baha'i".
of Nations-and the principles of the Faith.
Edith became acquainted with Pa Ariki
He began to investigate whether President
Wilson or his close associates had any in 1953, shortly after Edith had arrived in
Rarotonga. "She was one of the very few
contact with Baha'is or access to Baha'i
who asked about the Faith," Edith wrote She
literature. After considerable research he
found a possible connection through, the read Baha 'u 'llah and the New Era. Before
President's first wife, Ellen Wilson, an artist long she was speaking of the Faith and
who before her death in 1914 had close con- expounding its principles far and wide.
tacts with at least one Baha'i artist. Before One day I asked her why it was that she
his passing Bob prepared a short monograph believed but did not affiliate. She had two
on this subject, identifying additional leads problems. One was being of the nobility.
that future researchers might follow. It was her ancestors who had welcomed
Shortly after Bob McLaughlin 's passing the first Christian missionaries (London
on 30 November 1989, the Universal House Missionary Society) to the island and
of Justice cabled: became pillars of the church. The second
problem was that by tradition, if she were
DEEPLY DEPLORE LOSS STEADFAST, OUT- to change her religion, at least the elders
STANDING SERVANT BAHA'U ' LLAH ROB ERT of her district would be duty bound to fol-
W. MCLAUGl-ILlN. GENTLENESS, DILJG ENCE low where she led and this was not the
CHARACTER IZED HIS UNSTINTING SERV ICES Baha'i way of independent choice. I
CAUSE OF GOD OVER PERIOD MANY YEARS, remember the many star-spangled eve-

DISTINGU ISHED BY EXPERTISE WH ICH AS
ARCH ITECTURAL CONSULTANT I-I E LENT TO
MANY BAHA'i PROJECTS, I CLUDING TEMPLES
WILMETTE, PANAMA CITY, APIA AND WHICH
INVOLVED HIM PROMINENTLY IN CREATION
PRELJMINARY PLANS TOWARDS REA LlZATION
CONCEPT FOR DEVELOPMENT SACRED PROP-
ERTIES MOUNT CARMEL. HIS MEMBERSHIP
NATIONAL SP IRJTUAL ASSEMBLY UN ITED

954 THE BAHA'I WORLD

evening each village holds a meeting at which a speaker is elected to pose questions prepared by the Oramatua (minister), and one question of his own, then general discussion follows. Pa had been asked many times but had always refused. She said she had never felt she knew anything about God and was not qualified to speak but 'now,' she said, 'I know something about Him and I want to tell it! ' When I bade her a reluctant farewe ll in March 1958 she said, ' I think I will be a Baha'i some day, but there are some things I feel I must work out in my mind.'

Pa Tepaeru Ariki became a Baha' i on

nings and even rainy nights we drove about the island talking, finally ending up in her front yard sitting in the little car, talking until two or three in the morning about the Faith, the world, the education of people. Once she asked permission to use Baha'i material in a talk she was going to give. On Sunday afternoon or

During the hours that we sat and talked, she often expressed her great desire for her people to advance and her islands to prosper. She was immensely proud of her heritage.

In 1984, the people of Samoa welcomed Pa Tepaem Ariki for the dedication of the Baha ' i House of Worship near Apia. On that occasion she insisted on remaining with the Cook Islands contingent at a simple dwelling, rather than an acconunodation for dignitaries as befitted her rank. This was typical of her humble attitude.

She was a member of the Local Spiritual Assemblies of Te Au 0 Tonga and Takitumu.

4 October 1959.

Tepaeru had been born 14 August 1922. Her mother was Takirikou Potikitaua Manarangi, ofRua-o-te-Tonga, and her father was Taike Ariki M itiau, of Takitumu. Tepaeru was only nine years old when she received the title of Pa Ariki . From that time on she knew that she would become the Takitumu leader and was trained accordingly. She received her education in New Zealand.

In later years she became the distinguished President of the House of Ariki- the house of the traditional chiefs-and was affectionately known by her people as "Aunty Pa."

"During the 30 years that I knew Pa Ariki," Suhayl 'Ala'i recalls, "I witnessed the love and affection she showered upon everyone in her charming and joyful manner. She was so proud of her extended fami ly.

"On my vis its to the Cook Islands she would often say to me, ' Let us walk through the town and meet some of my people'. We would walk through A varue, stopping here and there, and she would introduce many of her family and friends.

Pa Ariki was a staunch and outspoken to rear

In 1985, she was elected to the first National Spiritual Assembly of the Cook Islands.

Pa Ariki rendered many important services to the Baha' i Faith, attended many conferences and represented the Cook Islands in the Pacific. In 1985, she presented the Procthe Prime Minister of the Cook Islands on behalf of the Universal House of Justice and the National Assembly of the Cook Islands.

The climax of her life came in 1986, when, accompanied by her distinguished husband, Sir Thomas Davis, then Prime M inister, she paid a visit to the Holy Land and the Universal House of Justice at its seat on Mount Ca1m el, followed by a brief pilgrimage to the Baha' i holy places.

Ever mindful of her position in Cook Islands society, Pa Ariki often called attention to a passage from the Tablets of Baha 'u ' llah addressed to the kings and rulers of the world:

Fear the sighs and tears of this Wronged One, and lay not excessive burdens on your peoples. Do not rob them

defender of her ideals. Her membership in the Baha'i community and her familiarity with its principles greatly influenced her way of thinking. She sháongly supported the rights of women, the ideal of the one-nes s of humanity, the oneness of religion, and the rights of the individual.

palaces for yourselves ... Thus We unfo ld to your eyes that which profiteth you, ifye but perceived. Your people are your treasures.

These words governed all her actions.

Pa Tepaem Ariki passed away suddenly on 2 Febrnary 1990 at the age of 67 while on

His restlessness and advanced ideas led him to study Esperanto and to correspond in that language with 72 people around the world. One of his correspondents was a Baha'i Esperantist in the United States, who gave his address to Virginia Orbison when she decided to pioneer to Spain in December 1946, thereby opening that country to the Faith. Mrs. Orbison was responding to the call of the Guardian who had asked the American Baha' i community to send nine pioneers to Europe during the second Seven Year Plan undertaken by the American believers.

From the moment Manuel heard of the Faith, he felt captivated by it and lived dedicated to its service. He accepted it formally on 5 July 1947, becoming the third believer to embrace the Faith in Spain. He was then 24 years old.

Pa Tepaeru Ariki

His family rejected him for his decision, and he began a new life in connection with a visit to New Zealand. The Cook Island News reported: "As day breaks tomorrow, Rarotonga will be half way through eight hours of solemn ceremonies to mark the return home of the late Pa Tepaeru Ariki,

the Faith. He participated actively in all the teaching plans that Shoghi Effendi trans-mitted to the cornnmnity in the Iberian Peninsula, and he represented the Spanish community on various occasions at many

Lady Davis."

She was accorded the largest state funeral ever seen in the Cook Islands and the only one recognised by an official day of mourning.

LILI AN ' AL1\'i

MANUEL GARCIA VAZQUEZ

1923-1990

Manuel Garcia Vazquez was born to Maria and Juan Garcia in Cabreiros, Orense Province, Spain, on 20 August 1923. He lived in that locality until he was 20 months old; then he lived in Chipiona, Cadiz, where his father had moved as a teacher of primary school.

In 1939, Manuel moved with his family to Madrid, where he began to work for the Hispano-American Bank, becoming secretary to the regional director of the central office of that banking corporation.

international Baha'i events. He was a member of the first National Spiritual Assembly of the Iberian Peninsula (Spain and Pmiugal), elected on 24 April 1957.

Later in 1957, Manuel married Emilia Garro Bermejo, and the couple pioneered to the Dominican Republic, where Manuel became the secretary of the first Local Spiritual Assembly of Santiago de los Caballeros.

They set up a school for native radio announcers in their home, and their first daughter, Zoraida, was born there.

After the National Convention of the following year, he and his family left for Ciudad Trujillo as pioneers.

Manuel served as secretary of the National Spiritual Assembly of the Dominican Republic and as a member of the first National Radio Teaching Committee. The programmes for radio were about the Faith he created broadcast on many stations. In 1962 he was

provinces of Spain, from the border with France to that of Portugal, to teach and open those provinces to the Faith.

In 1980, the family moved again to Saragossa, where Manuel served as secretary of the Local Assembly until 1989. In that city, he created the Sisfor Institute, a centre which conducted personal development courses for groups of professionals.

The course of Manuel Garcia Vazquez's Baha'i life was truly exemplary. He was an untiring, sincere, dedicated, and enthusiastic soldier for the Faith from the time, at 23 years of age, when he read, in only one night, Dr. Esslemont's book Baha 'u 'llah and the New Era.

Responding to the news of his death on 9 February 1990, after an illness, the Universal House of Justice sent the following message on 16 February to the National Spiritual Assembly of Spain:

SADDENED NEWS PASSING STALWART SERVANT BAHA' U'LLAH MANUEL GARCIA VAZQUEZ, ONE OF THE FIRST TO EMBRACE THE CAUSE IN SPAIN. HIS RECORD DEVOTED SERVICES SPANNING OVER FOUR DECADES UNFORGETTABLE. HIS MEMBERSHIP HISTORIC FIRST LOCAL SPIRITUAL ASSEMBLY MADRID, SECRETARY FIRST NATIONAL SPIRITUAL ASSEMBLY IBERIAN PENINSULA, HIS PIONEERING DOMINICAN REPUBLIC AND SEVERAL HOMEFRONT GOAL TOWNS, HIS UNTIRING EFFORTS TEACHING, DEEPENING FIELDS ARE WARMLY REMEMBERED. PRAYING HOLY SHRINES PROGRESS HIS RADIANT SOUL ABHA KINGDOM. CONVEY LOVING CONDOLENCE MEMBERS HIS FAMILY.

ZORAIDA GARCIA GARRO AND EM

appointed to the Auxiliary Board.

In 1965, he, his wife and their four children-Zoraida, Juan Manuel, Alberto, and Kasim-were forced to leave the country due to the revolution, and to leave their publicity business which had a staff of 32 people. They returned to Spain, settling first in Madrid, and later in Zaragoza where Manuel served as Secretary of the Local Spiritual Assembly.

Responding to the need for pioneers in the Basque area of the country, he settled with his family in Algorta, Vizcaya, in 1969, where they remained for nine years. At that time, he was a member of the National Radio Committee, to which he devoted much time and energy. He created programmes for radio and attended all the Baha'i schools

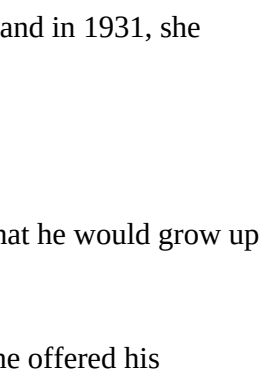
held in Liria so that he could tape the sessions for broadcast afterwards for those who were unable to attend, or for the believers in general. He carried out this activity for 14 years.

While living in Algorta, he travelled each week to one of the capitals of the northern

KHODADAD H. V AJDI
1928-1990

Born of Zoroastrian parents in Bombay, India, in 1928, Khodadad Vajdi lost his mother at the tender age of two and was brought up by his aunt, Mrs. Daulat Vajdi, who was very devoted and the only Baha'i of the family. When Daulat went on pilgrimage to the Holy Land in 1931, she took Khodadad, who was then three years old, and the child had the privilege of sitting on the lap of the Greatest Holy Leaf, Bahiyyih Khanum. The Greatest Holy Leaf was reported to have said that he would grow up to be a devoted and sincere servant of the Faith.

Upon completing his high school education at the age of 18, he offered his services as one of the first pioneers from Bombay to Dehra Dun in Uttar Pradesh in 1948-49, under the Four-and-One-Half Year Teaching Plan of the National Spiritual Assembly of the Baha'is of India. He remained there for one year, then had to return to Bombay to join his aunt's business.



Khodadad Vajdi

His love for mass teaching and his enthusiasm in spreading the Faith in the vast virgin land of India made him restless to open new tenitories. He went to the north-eastern areas of India in 1964 where he took with him the available manpower from Madhya Pradesh, in consultation with the National Spiritual Assembly, and settled them

In 1953, Khodadad pioneered to East Africa under the Ten Year Plan of the beloved Guardian. He opened Zanzibar, and was also responsible for opening Mafia and Pemba islands to the Faith. His pioneering

services were greatly appreciated by the Guardian. He returned to Bombay in 1955 as he could not extend his visa. Thereafter, he served on the Local Spiritual Assembly of Bombay until 1959 and finally pioneered to Ujjain after his maniage to Tahirah Boman, daughter of Bahman and Shirin Boman.

Inspired by the Hand of the Cause of God Ral.rmatu'llah Muhajir, Khodadad and Shirin Boman initiated the mass teaching campaign in Ujjain and Indore, Madhya Pradesh, in 1961. Later, Khodadad encouraged a few Baha'i friends from Bombay to undertake mass teaching activities in the Saurashtra and Dang areas in Gujarat, Balia in Uttar Pradesh, and Rajasthan. He also contributed to opening the tribal areas of Bastar and Jhabua to the Faith.

as pioneers in Nagaland, Tripura, Assam, Manipur, and the border of Bhutan. He was elected to the National Assembly oflndia in 1962, and served on this august institution until 1985 when ill health made it necessary for him to resign.

His international teaching trips extended to Sikkim, the Andaman Islands, Mauritius and the Seychelles, Tanzania, Australia, and Fiji.

Khodadad was a man of the masses; they adored him from their hearts. He would confer with them, sit with them, and share in their joys and sonows. During mass teachaning the villagers would listen to his talks on the Faith with rapt attention, as he had the art of capturing the minds of audiences. His talents were also exhibited in his book

Human Happiness , wherein he traced the history and teachings of the Faith in lucid style.

His temperament and technique of reaching the elite classes was also noteworthy. He endeared himself to the audience with his scholarly discourse punctuated by wit and

one of the dis- tinguished early American believers. With Kathryn' s help, Mabel began to serve the Faith quite diligently. She held firesides and study classes in her home, and became active in women's organizations.

On 18 October 1912,

friend of Kathryn Frankland,

having heard that
examples from daily life. People remember 'Abdu ' l-B aha was in Los Angeles, Mabel
him for his illuminating talks which left took Edris and Colston to the hotel where
indelible impressions on their minds . the Master was staying. They spent over an
A selfless and devoted Baha' i, Khodadad hour with 'Abdu ' l-Baha in His room. Both
passed to the Abha Kingdom on 16 February Edris and Colston sat on 'Abdu ' l-Baha 's
1990. As a tribute to his services to the knee and were given cookies. Some years
Cause of God, the following message was later, in response to a letter from their
sent by the Universal House of Justice: mother, 'Abdu ' l-Baha bestowed the name
Rawshan ("brilliance") on Edris, and Rul_J.i
GRJEVED PASSING KHODADAD VAJD I DEDI- on Colston, and revealed in their honor the
CATED SERVANT FAITH !NOIA WHOSE UN- well-known prayer for children that begins:
INTERRUPTED SERV ICES PARTICULARLY IN "O my Lord! 0 my Lord! I am a child of ten-
TEACHJNG, PIONEERING FIELDS WILL EVER der years . Nourish me from the breast of
BE REMEMBERED. HE IS NUMBERED AMONG Thy mercy ... "
THOSE FEW STALWART PROMOTERS FAITH The family moved to Detroit, Michigan,
ASSOCJA TED WITH PROCESS MASS TEACHING in 1914, and during the next few years,
IN IN DIA. HI S EXPLOITS IN EXPANS ION CON- summers were passed at Green Acre Baha ' i
SO LIDATION PROJECTS AMONG RURAL AND School where Edris and Colston spent much
TRJBAL AREAS BLESSED Tl-IE lND IAN COMMU- time with many of the most distinguished
NITY WITH OUTSTANDING VICTOR IES. ASSURE of the early North American believers: the
LOVING PRAYERS HOLY SHRINES PROGRESS Maxwells, Haneys, Randalls, Obers, and Keith
HIS RADIANT SOUL AB HA KINGDOM SOLACE Ransom-Kehler, among others. Theron and
BEREAVED FAM ILY. Mabel eventually divorced, and in 1920,
OR. TAH I RAH VAJDI Mabel married Howard Colby Ives.
Edris graduated in 1927 from Vassar

College, then entered Cornell University Medical College. She soon transferred to Northwestern University Medical School, there receiving her medical degree in 1932.

DR. EDRIS RA WSHAN RrCE-WRA Y
1904-1990

Edris was born in Newark, New Jersey, U.S .A., on 21 January 1904, to Theron Canfield and Mabel Rice-Wray. She had two brothers, Landon Carter, who died as a child, and Colston, two years younger than Edris. Mabel had become a Baha' i sometime before 1900, a few years before her marriage. Although Theron never became an active Baha'i, he held 'Abdu ' l-Baha in great esteem.

In 1909, the family moved to the Los Angeles area where Mabel became a good

On 30 March 1929, she had married Robert Carson, and later bore two daughters, Lynn and Barbara.

In the midst of this intense period, she was a devoted Baha'i, speaking on occasion at the House of Worship in Wilmette. She was famous for her hospitality, sometimes having guests for months. One frequent guest was Dorothy Baker, who often stayed with Edris during the late 1930s when she was in Wilmette for the meetings of the National Spiritual Assembly. During this

period Edris deputized her mother's and Howard Colby Ives' teaching trips, and later, when they were living with her, Edris persuaded Mr. Ives to record his memories of the Master, resulting in the much loved book, Portals to Freedom.

After a residence in medicine, and 15 years of practice as an internist in the Chicago area, Dr. Rice-Wray moved to the Caribbean in answer to the call of the Guardian for pioneers to Latin America. She arrived in Puerto Rico in 1948 with her two daughters (she and her husband had divorced), and she accepted a position with the Health Department of Puerto Rico. This change to the field of public health brought forth her organizational skills, her zeal and public spirit as she became Director of Field Training for the

Health Department.
She accepted a scholarship in Public Health at the University of Michigan, receiving her Master's degree in 1950 and qualifying for the American Board of Preventive Medicine.

Plunging into service to the disadvantaged, she found the grave problems of poor and ignorant mothers to be an overwhelming concern, and she seized upon the resolution of their material problems as her primary interest for the remainder of her professional life.

In 1956, Dr. Gregory Pincus enlisted her services as a research collaborator for field tests of Enovid, the first endocrine contraceptive agent which permitted rational family planning for needy women. Moving with her two daughters to Mexico City in 1957, she accepted a position with the World Health Organization.

In Mexico City, Dr. Rice-Wray opened a family planning clinic, organized the first national Family Planning Association for Mexico, established a Maternal Health Association, and later a Foundation for Population Studies. She published a number of scientific papers, and received international recognition and a number of awards including

Dr. Edris Rice-Wray and the Margaret Sanger Award from the Planned Parenthood Federation a few years before her death.

On her retirement in 1973, she became professor of population studies at the University of the Americas in Puebla.

Dr. Rice-Wray's Baha'i activities in Mexico continued apace with her busy professional years as physician, pioneer, mother, and teacher. She was elected to the first National Spiritual Assembly of Mexico in 1961 , and continued to serve on it for the fo llowing six years. She was also very active in many women's organizations, speaking at conferences and events, including the First Asian Baha'i Women's Conference, held in India in 1978.

On 19 February 1990, Dr. Edris Rawshan Rice-Wray passed away at her pioneering post in Puebla, Mexico. The National Spiritual Assembly of Mexico received the following message from the Universal House of Justice, sent on 22 February 1990:

the Sesquicentelillial Award for "Knowledge, Wisdom and the Comage to Serve"
from the University of Michigan in 1967,

SADDENED NEWS PASSING DEDICATED VET-
ERAN PIONEER TIRELESS
DISTINGU ISHED
PROMOTER CAUSE GOD DR. EDRJS RICE-WRAY.
HER LONG RECORD UNFORG ETTABLE SERVICES
BOTH TEACHING AND ADMINISTRATNE FIELDS
ESPEC IALLY MEXICO HOLDS PROMISE BOUN-
TIFUL REW ARD. OUTSTANDING SCIENTIFIC
SERVI CES MANKIND ALSO RECALLED. FER-
VENTLY SUPPLICATING SACRED THRESHOLD
PROGRESS HER RADIANT SOUL WORLDS BE-
YOND. KINDLY CONVEY HEARTFELT SYMPATHY
HER RELATIVES AND FRJ ENDS.

Adapted from Tributes by
MRS. JEANNE SERRANO AND D R. D A VI D R UHE

APARICIA ORTIZ GUTIERREZ
1957-1990

Aparicia Ortiz Gutierrez was born in Honduras in the Garifuna village of San Pedro de Tocamacho, municipality of Iriona in the Department of Colon, on 14 February 1957.

Her parents were Mr. Maximo Ortiz and Mrs. Paula Gutierrez.

Her childhood was spent in the place of her birth, and she attended primary school to grade five . Her mother was a Baha'i, and in her youth Aparicia was devoted to teaching Baha'i children' s classes in addition to demonstrating to her own people and to strangers the qualities and virtues pointed out in the Sacred Writings.

Aparicia married Daniel Martinez and

Aparicia Ortiz Gutierrez

permanent teaching team was established in the village of Sambo Creek, and Aparicia decided to give two months of her time to work on this group. The team consisted of six Garifunas drawn from around the country. She was the heart of the team: an example of purity, devotion, self-sacrifice, and dedication for all the others. In all the towns she rapidly won the respect and admiration of the people for her radiant example of service and sacrifice.

gave birth to four children: Patricia, Claudia Ondina, Julia Vanessa, and Melvin Omar, all of whom became believers. When her sister passed away, Aparicia also adopted her sister's twins: Juan Eloy and Juan Guillermo. Following ancient customs, she worked in planting and harvesting the root vegetable yucca, and preparing cassava . She did not neglect her good habits and the fulfilment of her material and spiritual duties, particularly in the raising of her children and assisting her mother at home with support of the family.

In January 1990, a new national teaching 1111tiatlve was launched by the National Spiritual Assembly of Honduras. The first

Then in February, the National Spiritual Assembly of Honduras decided to send a team of Garifuna ttáavelling teachers to the Garifuna people of Livingston, Guatemala, for the first time. Although Aparicia was eager to return home to be with her children, she agreed to travel to Guatemala to serve her Lord in the new field of service.

Nearing Livingston, she fell ill from a pain in her heart. Three hours after arriving, she died suddenly of a heart attack. She had a Baha' i funeral at the cemetery of Pue1io Barrios in Guatemala. She is survived by her children and by her siblings: Jorge, Nolasca, Edna, and Jeronimo.

Aparicia was the first Garifuna believer to give her life for Baha'u ' llah . As one of her companions on the team expressed, "she was too good and pure for this world".

Upon hearing of her passing, the Universal House of Justice sent the following message on 16 March 1990 to the National Spiritual Assembly of the Baha'is of Honduras:

DEEPLY TOUCHED ACCOUNT LOVE DEVOTION

distinguished him in his personal, social, and spiritual life.

As a child his parents, especially his mother who was from the renowned religious family of Arjumand, had inculcated in him love and respect for the Faith and he was always filled with devotion. When he obtained his first automobile and worked as a taxi driver, on any trip when he took passengers to ' Iraq or Lebanon, he would take the

opportunity
APARICIA ORTIZ. MAY HER EXAMPLE BE to visit the Holy Places of the Baha'i Faith
SOURCE STRENGTH FOR BAHA'I COMMUN ITY as a pilgrim and had the privilege of many
HONDURAS ENSURING HER LABOURS IN CAUSE meetings with the beloved Guardian .
MAY YIELD ABUNDANT HARVEST. KINDLY I:Jabib married Bahereh (Bahirih) Khamsi
ASSURE FAMILY FRIENDS OF APARI CIA OF of Rasht, the daughter of Siyyid AlJmad
PRAYERS IN HOLY SHRINES FOR PROGRESS Khamsi Baqiraf, a prominent Baha'i and a
HER SOUL IN ALL WORLDS OF GOD. companion of'Abdu ' l-Baha in Paris, Germany,
Austria and Budapest. Her grandfather was
NAT IONAL SPIRITUAL A SSEMBLY Sadat Khamsi , a title given by the Blessed
OF HO NDURAS
Beauty. I:Jabib and Bahirih had two sons,
Iradj (Iraj) and Hormoz (Hurmuz).
I:Jabib began his career in a bicycle repair
HABIB SABET shop, subsequently becoming the founder
(I:Jabib Thabit) of a woodworking factory and over 40 com-
1903-1990 panies, amongst which are Television of Iran,
the Pepsi Cola subsidiary in Iran, General
I:Jabib Thabit was a distinguished Iranian Tire, and Iran Volkswagen. He was a mem-
Baha'i, an entrepreneur and an industrialist. ber of the Board of Directors of Iranians'
He was born in a modest family in Tihran Bank, the Industrial Mining and Developin 1903 and passed away in Los Angeles, ment Bank, and the Bank of Iran. He was at
California, U.S.A., on 20 February 1990. the same time Board member of many other
The more successful he was in material companies and prestigious banks of Iran as
gain and fame, the more enthusiastic he was well as the Baha' i Children ' s Saving Comin his service to the Faith of Baha'u'llah, pany ofNawnahalan.
especially to fulfil the wishes and plan s of When the Shah closed the Baha'i schools
his beloved Guardian, Shoghi Effendi. There- in Persia in 1934 and communication with
fore , to describe the life of I:Jabib Thabit, the Baha'i World Centre was cut off, I:Jabib
one should write about the parallel progress and Bahirih, on instruction of the National

of the material and spiritual.

A self-made man, I:Jabib only had the privilege of a few years of education , first at the Tarbiyat Baha'i School, and then at the Saint Louis French School in Tihran which he attended while receiving payment as a private tutor of affluent children. Therefore, it was neither his education, nor his family background which brought him to the highest position of entrepreneurship, nor

Spiritual Assembly of Persia, immediately departed from Tihran and reached the Holy Land within 48 hours . They presented the plea of the National Spiritual Assembly and received the answer and guidance for them.

On this occasion the beloved Guardian showered love and bounty on the couple and told them that they were the first to reach the World Centre so quickly. He said that soon they would be able to have breakfast in

the second Baha'i century, and coinciding with the termination of the first year of the World Spiritual Crusade ... The site of the Siyah-Chal-that pestilential subterranean Pit, the scene of the birth of Baha'u ' llah's prophetic Mission, and the holiest place in the capital city of His native land-has been recently purchased, together with the surrounding area, involving an expenditure of approximately four hundred thousand dollars contributed by a Persian follower of the Faith ...

Habib Sabet

For over 20 years, I:Iabib Thabit served as a member of the National Spiritual Assembly of Persia, often using his good relationship with the authorities or friends to protect the Baha'is from persecution. In 1955, the Baha'is of Persia were endangered when Shaykh MuJ:iammad Taqi Falsafi made false accusations against the Baha'i Faith on the government radio and incited the people to massacre the Baha'is and confiscate their precious centres and properties, a plan in which the Shah, the

government, and the
the Holy Land. clergy became involved.
While expanding his commercial activi- Mr. Thabit, under the guidance of the
ties, I:Iabib was proud that thousands of Guardian, and without regard for the danger
Baha'is, who were not able to work as civil and risk to his life, met with the authorities,
servants or at private jobs, could make their including the Shah, government ministers,
living by working in his companies and fac- and influential friends. Consequently, along
tories. This was a great service in those days with other measures taken at the instruction
of bitter animosity toward the Baha'is. of the Guardian, such as appeals to the Shah,
I:Iabib's wealth and wise behaviour to- Parliament, and the United Nations by all
wards prominent people allowed him to Baha'i localities in the world, the situation
befriend them, socially or officially, includ- changed and instead of massacre, the army
ing the highest government officials. This received orders to protect the Baha'is.
helped him to protect the Baha'i friends and On that occasion, Shoghi Effendi sent to
to accomplish the most difficult goal Shoghi Mr. Thabit the following cable:
Effendi assigned to Persia during the Ten DEEPLY APPRECIATE OUTSTANDING SERVICES.
Year Plan. He managed by long, wise, and On the eve of the last day of Mr. Thabit's
careful planning to purchase the Siyah-Chal, last pilgrimage, on 17 December 1956, the
the dungeon in Tihran. The Guardian, in a beloved Guardian, in the presence of other
message to the Baha'i world on 6 April 1954, pilgrims, stated: "He is the standard bearer
stated: of the oppressed, defender and helper of the
Faith ." Then turning to Mr. Thabit, the
On the eve of this Ric;!van Festival mark- Guardian said, "Your title will be Na~iri ' d-
ing the opening of the second decade of Din" (Defender of the Faith).

Mr. Thabit resided in the United States ROSTAM SABET

for some years before the Islamic revolution and never returned to Iran after 1978. The new government confiscated all his assets, companies, factories , properties and private residences, and so on, which he had acquired over 70 years of struggle and personal initiative to be dediversal House of Justice sent the following message to his widow on 22 February 1990:

Share your grief passing veteran servant Cause Habib Sabet. His steadfastness in devotion Beloved Guardian, his courageous efforts in defense community cradle Faith, his unique role in acquisition vital sacred site Teheran lovingly remembered.

Offer heartfelt condolences to you and through you to entire family. Praying Holy Shrine progress his soul Abha Kingdom.

At his funeral at the Los Angeles Baha' i Center, over 3,000 people, including the Baha'i friends of California and nearby states

(Rustam Thabit)
1902-1990

Rustam Thabit was born in Poona, India, on 15 July 1902. His father, Khusraw Biman, a Zoroastrian farmer who emigrated from Pertive . Consequently all the Baha'is working in these establishments were discharged, without compensation for their many years of labor and without pensions, and several were subsequently executed.

When Mr. Thabit passed away, the Universal House of Justice sent the following message to his widow on 22 February 1990:

Share your grief passing veteran servant Cause Habib Sabet. His steadfastness in devotion Beloved Guardian, his courageous efforts in defense community cradle Faith, his unique role in acquisition vital sacred site Teheran lovingly remembered.

Offer heartfelt condolences to you and through you to entire family. Praying Holy Shrine progress his soul Abha Kingdom.

At his funeral at the Los Angeles Baha' i Center, over 3,000 people, including the Baha'i friends of California and nearby states

sia to escape religious persecution, had been led to embrace the Faith of Baha'u'llah in India through his contacts with I:Iaji Mirza Siyyid Afnan. His mother, Sarvar, worked unceasingly to help run the family business and to rear their seven children cated believers, thus enabling her husband to be free to teach the Cause. Poona had a flourishing Local Spiritual Assembly by the time Rustam finished his secondary education. He has written:

I was 18 when the first general letter of the Guardian to the Baha'i world was received, followed by others, and by his superb translations of some of the Writings of Baha'u ' llah and 'Abdu'l-Baha.

How captivating they were, how enthralling. Like a magnet they gripped one and you could not put them down till you reached the end. I well remember starting on the Kitab-i-Iqan in the afternoon of the day it was received and

reading on until
and a great number of non-Baha'is, were the early hours of the next morning.
present and witnessed the simplicity and Rustam enrolled in Bombay University in
dignity of a Baha'i ceremony. Mr. Thabit 1918, but his formal education ended after
was buried at the Inglewood Cemetery near one month when he got typhoid, and then his
Thornton Chase's grave. brother Suhrab died, requiring him to return
N ewspapers, including the New York home to help with the business. In 1926, he
Times of24 February 1990, radio and televi- married Banoo (Bami), who came from
sion broadcasters announced his death and Yazd, Persia, and their union brought forth
praised his life. In New York, the Canadian two children, Mary and Ruhi (Rul;i) .
Ambassador to Iran, a former Prime Minis- After working assidiously for the Faith,
ter, and prominent personalities spoke at a he was elected to serve on the National
Baha'i commemoration service attended by Spiritual Assembly of India and Burma in
over 1,000 persons. 1933, and was duly elected secretary. On
HORMOZ SA BET 28 December 1935 , he arrived in Haifa for
(Hurmuz Thabit) his first pilgrimage and meeting with the
Guardian, whom he would come to correspond with often in the following years.
Rustam served as the secretary of the
National Assembly oflndia and Burma until

National Assembly and resumed the arduous task of secretary. It was around that time that the Assembly transferred its headquarters from Poona to New Delhi. Evidently when the move was completed, the Guardian sent a message to the Assembly to the effect that the Baha 'is of India were at last emerging from the confusion which had surrounded their community since its birth in their native land, followed by a gracious line of praise of Mr. Thabit's contribution to this transformation.
After a time, Rustam approached Shoghi Effendi for permission to move from India

and was advised that he could go to Europe.
The last letter he received from the Guardian
while in India, dated 4 November 1950,
included these words:
Dear and valued co-worker:
I wish to assure you in person of my
Rostam Sabet
deep and abiding sense of appreciation of
your long record of historic services to
1938, when the Thabits joined Rustam's
our beloved Faith, and of my loving and
brother and his wife and moved to Persia.
ardent prayers on your behalf, that you
Before making the trip, they cashed in their
may, wherever you may labour in the
insurance policies to use for acquiring Holy
days to come, be graciously assisted to
Places in Persia, saving only enough cash
enrich this splendid record, and render
for their own travel expenses and enough to
still greater services to the infant institusurvive for a few weeks.
tions of our glorious Faith.
Rustam took employment with the Anglo-
Your hue and grateful brother, Shoghi.
Iranian Oil Company, and became known
for speaking up for the rights of labourers. The Thabit family left
India in December
He was also known for his honesty and 1950, and initially took up
residence in
integrity, which caused him to be promoted Brighton, England, where they
helped form
several times until he was offered a top the Local Assembly. The
scarcity of work
management position in Qazvin. But because forced them to move to London
where,
pioneers were not needed in that city, he among other jobs, Rustam sold
insurance.
rejected the job and applied for a visa to pio- Their time in London was
followed by varineer to Quetta in Baluchistan, India, where ous moves to
at least 15 different locations
he and his family anived in April 1944. In in the United Kingdom, some
of which were
all, during his lifetime, he and his family pioneering posts, including
the towns of
completed eight moves from one country to Hove, Reading, Corby, and
Wokingham
another, twenty-one moves within countries, Rural Distiáict. The family

spent 12 years in
and occupied forty-two houses.
Rustam arrived in India in time to partici-
pate in the Baha' i Centenary celebrations
which were being held in Bombay. Quite
soon, he again found himself elected to the
IN MEMORIAM 965
reviewing and editing, much use being made
of his exceptional personal library, where
his immense knowledge of the Baha' i Writ-
ings and his eagle eye for errors proved
invaluable. At one point he was invited by
the Universal House of Justice to spend six
precious months at the Baha' i World Centre
proofreading material for The Baha 'i World.

Rustam Thabit passed away on 21 March
1990. The following message was sent by
the Universal House of Justice:

GR IEVE D NEWS PASSING DEVOTED PROMOTER
CAUSE GOD ROSTAM SABET. HI S SfNCERE
SE RVI CES DURI NG HIS ENT IRE Lll'E MAN IFOLD
CA PA CITI ES UNFORGETTABLE. CONVEY SYM-
PATH Y LOVE RELATIVES FRIENDS. ASSURE
ARDENT PRAYERS PROGRESS HIS NOB LE SOU L
AB HA KI NG DOM .

Hamilton, Scotland, and were instrumental in forming the Local Assembly of East Kilbride .

In his later years, Mr. Thabit's services mainly involved his amazing capacities for the Faith to thousands of country folk, and he helped to open up many difficult areas throughout Ecuador.

He had been taught the Faith by Counsellor Raul Pavon, who later related how Rufino suffered in some areas from the hands of the people he went to teach, and how in one village they beat him until he was unconscious and left him for dead. Raul said when he tried to encourage Rufino to return to that village, Rufino feared being killed, but after a year he found strength and courage to return. To his surprise the people came running to greet him and wanted to know where he had been and why he had not returned to tell them more about the Faith. On this trip the whole village accepted the Faith and treated him royally.

On another occasion Rufino and the renowned Baha'i teacher, Teresa Jara, were

Based on in formation provided by the LOCAL
SPIRITUAL ASSEMBLY OF THE BAH A 'is OF BRIGHTON,
ENGLAND, and on the memoirs of Mr. Thabit.

RUFINO GU ALA vrsf FARIN AN GO
1905- 1990
UN IVERSAL HOUSE OF JUSTI CE
DEA R RUFfNO GU ALA VIS! TREASURED MASS
TEAC HER INDIGENOUS PEOPLE OF ECUA DOR
PASSE D ABHA KINGDOM MARCH 23 . REQUEST
YOUR PRAYERS FOR TI-LE PROGRESS OF HIS
SOUL.
NATIONAL SPIRITUAL ASSEMBLY
OF THE BAHA' is OF ECUADO R

The renowned indigenous Baha' i teacher,
Rufino Gualavisi Farinango, passed away
on 23 March 1990 in Otavalo, Ecuador. His
wife, Alejandrina de Gualavisf, was with
him, and pioneers Ralph Dexter and Nooshin
Burwell were at his bedside praying softly
and continuously the Greatest Name as he
winged hi s flight toward his Beloved
Baha' u' ll ah.

Rufino was without a doubt on e of
Baha' u ' llah's most radiant, audacious, yet

they were communists. The police brought him to Quito and put him in prison. They finally said he could go free if he paid a small fine, but Rufino said he was innocent of wrongdoing and would not pay anything.

When the National Assembly heard that he was incarcerated, they sent a commission to get him out of jail. The commission was successful in obtaining his release, but Rufino had already charmed the guards and the prisoners by telling them about the Baha'i Faith and reading prayers to them. The prisoners asked him if he could stay longer and teach them some more prayers and he was allowed to stay two more days!

When he left prison he went directly to the home of the Auxiliary Board member in Quito smiling and as happy as he could be.

A number of friends present gathered around him to listen to his account of his experiences during the previous ten days. All were awed, for they had only heard of the martyrs being happy in prison!

Almost everyone who met Rufino felt he was "special" because he was so courteous, considerate, and kind,

and the pioneers and
humble, and persevering teachers. He taught visiting teachers felt that it was a privilege to

go on a teaching trip with him. He seemed and placed at the Amatu'l-Baha RuJ:iiyyih
never to get tired and would laugh at the Khanum Institute in Otavalo as a symbol
younger teachers who could not keep up of the indigenous teacher. The night before
with his pace. It would take a book just to Dr. Muhajir passed away, the members of
mention the highlights of his teaching activi- the Continental Board of Counsellors, the
ties as a Baha'i! Auxiliary Boards, and the National Spiritual

It was announced in August 1970, at the Assembly of Ecuador were convened by the
Continental Conference in La Paz, Bolivia, Hand of the Cause for a meeting in Quito.
that Rufino, among others, had been made an Rufino arrived last and Dr. Muhajir beck-
Auxiliary Board Member for Propagation. oned to him and said "Come and sit beside
The next day, the President of Bolivia me, Samandari." Then he said to everyone
graciously invited the Baha'fs who were still present, "I want you to have a statue made of
in the city to the Presidential palace. A large Rufino ."
number of friends, led by the Hand of When Rufino was sent by the National
the Cause of God Amatu'l-Baha RuJ:iiyyih Assembly to open up the province of Loja
Khanum, were warmly received by the Pres- where the Saraguro Indians live, he found
ident. Among the indigenous believers who them very receptive, and two of the more
went forward to greet him personally was outstanding ones wrote a letter to Raul
Rufino. It is doubtful if anyone could hear Pavon, whom they had met, saying:
what Rufino said to the President because he We have heard the Message brought by
spoke so softly, but everyone could see his our brother Rufino and it has filled our
radiant face and the happy smile of the Pres- hearts with joy to hear

that the Glory of
ident who, after listening to Rufino 's words, the Father, our Redeemer of the World,
lifted him up from the floor in a warm who is Baha'u'llah, has arrived.
embrace and kissed him on both cheeks. He During the last few years of his life,
later said he thanked the President for his Rufino suffered from dizziness and was
kindness. unable to function to the extent he had been
Rufino seemed to have had all of the accustomed to. This caused him great anxiqualities which the beloved Guardian said a ety and frustration. Finally, he passed to the
Baha'i teacher should have-and his love Abba Kingdom on 23 March 1990. His body
for Baha' u' llah and His prayers knew no was interred in the beautiful Remembrance
bounds. The Hand of the Cause of God Park cemetery in Quito, Ecuador, in a plot
Dr. Ral:imatu'llah Muhajir and Rufino adored adjoining the resting place of the Hand of
each other. On one of his visits Dr. Muhajir the Cause of God Dr. Muhajir.
He was surbegan calling Rufino "Samandarf." He said vived by his wife and three children.
Rufino reminded him so much of the beloved When the Hand of the Cause of God
Hand of the Cause Tarazu'llah Samandarf, Amatu'l-Baha RuJ:iiyyih Khanum learned of
both in spirit and stature, and he was sure his death, she wrote the following historic rethat the Hand of the Cause would not mind if miniscences of him to the National Assembly
he gave a Baha'i like Rufino his name. He of Ecuador on 9 April 1990:
said he fe lt sure that if Mr. Samandari had
the opportunity and the strength, he would My dear Baha'i Friends:
have been in the countryside helping Rufino The news of the passing of dear Rufino
to teach! Gualavisi brought back
many memories,
From that time on, whenever he arrived in and I decided not to cable your National
the country, Dr. Muhajir would always ask Spiritual Assembly but rather to write you
about his "Samandari." On one of his visits, this letter in more detail. I have known
he said that a statue of Rufino should be made him since I first went to Ecuador in 1968

when I visited the Baha'is in the Otavalo area, and later had the opportunity to be with him at the Convention in Quito in 1970. I remember on that occasion, when at times the consultation had a tendency to be rather heated (there had been a certain amount of inharmony at that period in the community) and invariably Rufino, who was a delegate, rose to his feet and suggested we have a prayer. It put the lid on all the emotions, everything quieted down and it did a great deal to help the situation.

I can also remember visiting his home in the mountains above Otavalo; I was going to go on a trip in the area and his wife strongly objected to his being absent so long from his fields and his flocks and leaving all the work to her. You remember what a gentle soul Rufino was, but I clearly recall how he seemed to agree very sweetly with all her remarks, but when I left, he was one of my party! He sneaked away and accompanied me wherever I was going!

Another of my very happy memories of him was when the Bah:i'is of Ecuador arrived by bus in Cuzco, Peru, to attend the indigenous conference which took place there at the end of the Green Light Expedition. I can hear myself shouting "Rufino! Rufino! Rufino!" when I saw him get off the bus!

He was a small person but a very precious package. I can see him sitting with

Rufino Gualavisi Farinango

work. He should be remembered in deeds, not words. After all, Baha'u'llah Himself says, "Let deeds, not words, be your adorning." Wishing you all every success in your teaching activities,

With most loving Baha' i greetings,

(signed) RuJ:iiyyih

After Amatu'l-Baha Rul)iyyih Khanum had addressed the convention of 1970 in Quito, which she mentions in her letter, Rufino, who was noticeably moved, asked if

he might speak for a moment. His request
other Quechua-speaking Baha'is trying to
was granted, and he arose so tranquil and
work out the possibility of a common
radiant and recited a beautiful poem which
Quechua publication that could be underhe had composed, after his prayer during
the
stood by the Quechua-speaking Bah:i'is of
consultation, for his beloved Hand of the
Bolivia, Peru and Ecuador. Truly he was
Cause of God.
a heavenly soul and I am sure is associating now happily with other heavenly
souls Ru~iyyih Khanum has brought us light
in the Abha Kingdom-but I miss him. and understanding
The best memorial to Rufino 's memory We must welcome this
mysterious unfathis to encourage the Baha' is in the Otavalo omable
message of God and Bahri 'u '!!ah.
area to retrace his footsteps and bring Divine Wisdom, Mother and
Queen of the
back into the Faith some of the many entire worldhundreds who
embraced it owing to his Amatu '!-Bahri Ru~iyyih Khrinum! 1
and other Quechua Baha 'is' teaching
Free trnn slation of the poem by Helen Homby.
968 THE BAHA'i WORLD

In honour of the dearly beloved Rufino, Denigrated as traditional
misfit, Solomon's
on 27 March 1990 the Universal House of attachment to the church grew
stronger and
Justice telexed this exalted condolence: stronger. At the age of 23 he
was admitted
into the seminary, though he pulled out
DEEPLY SADDENED NEWS PASSING OUT- shortly after due to incongruities. "It
looked
STANDING SACRJF!CIAL TEACHER CAUSE GOD like employment", he said.
RUFINO GUALA VIS!. HIS NOBLE QUALITIES, By 1937 he had started
plantation farm-
HIS LOVING NATURE, HIS IMMENSE SERVICES ing with the Germans in Tombel.
That same
IND IG ENOUS MASSES NATIVE LAND NEVER TO year he found his spouse, Esther
Agbortoko,
BE FORGOTTEN AND WORTHY SOURCE PRJDE in Mfaitock Village. The couple had
eight
YOUR COMMUNITY. URGE HOLD BEFITTING children, five of whom had died
before
MEMORJAL MEETINGS HIS BLESSED MEMORY Solomon's own passing.
THROUGHOUT COUNTRY. ASSURE FERVENT His years as a lukewarm

Christian were
PRAYERS HOLY THRESHOLD FOR PROGRESS brief. With an insatiable desire for the spir-
!áTI S RADIANT SOUL KINGDOM ON HIGH. KINDLY itual, and the Bible his cherished consort,
EXTEND HEARTFELT CONDOLENCES FAMILY he returned to the seminary in Nyassoso in
AND FRIENDS. 1943. This time he completed the three year
HELEN HORNBY course and gained "employment" in Tombel and later in Douala as catechist. But the "irreconcilables" persisted. Among these
SOLOMON T ANYI T AMEE were dreary rituals and a strange realisation
1912- 1990 within church ranks that "not every cleric's turban is a sign of continence". Once again
Solomon Tanyi Tambe was born in 1912 in he was thrown in the lurch of unacceptables.
Bakebe Village in the Manyu Division of the At this point, by 19 50, he was resolute to
Republic of Cameroon. He died in Messing "quit catechism" and "return home to subsis-
Bakebe on 2 April 1990 at about 3:30 p.m. It tence farming".
was a quiet and peaceful death for a loving If Solomon was not a ready soul for the
servant of the Faith whom the Hand of the Cause of Bah:i'u'llah, he was certainly a
Cause of God Enoch Olinga had called man of sane judgment. He had demonstrated
"one of the pillars of the Baha'i Faith in remarkable courage several times against
Cameroon". despondent traditions and mortifying rituals .
From his teenage years Solomon had He was always quiet in meetings but affable
been attracted to deism, and in 1932 he was in reply to committee puzzles. His opinion
baptized by a Basel Mission Missionary. in most cases was respected as he was a
He returned home and immediately started cool-humoured man of wisdom.
gathering people to the church. This action His encounter with the Faith was quite
sent shock waves th.rough the family, and peculiar. One fine morning, in December
particularly tluáough his father, Tambe Eyong 1954, he woke up to find a vehicle standing
Enow, who was a combatant, a healer in in front of his door, off

the roadside . The
traditional medicines, and a polygamist. occupants- a man and a lady whom he rec-
Solomon was not physically large or strong. ognised later as Enoch Olinga and Valerie
He was the only child of his mother, Eno- Wilson-had just wakened. The man crossed
wambane, who was the first of six wives to to a neighbour, requested water from the old
his father. Consequently his father could not woman, and then left with his companion on
hand down much of his traditional skills: it their day 's journey towards Mamfe.
was like a curse which he endured to his Solomon noticed a foreign accent and a
grave. certain reverence in the stranger, but he

ignored them and went to farm. All the same, the circumstances remained enigmatic in his mind. Who were these intruders? Why had they stationed themselves only in front of his door? Why had he failed to talk to them?

That evening, while visiting a friend, Sampson Agbortoko, at Bakebe Comers, he was presented with a leaflet left by the stranger. "Solo" suddenly found himself captivated, attracted to the spell of its wording: " .. .a rose has the same fragrance no matter in which orchard ... Man must be a lover of light whether it comes from the east or west". The pillars of faith remain shining no matter from which heart, especially a heart led by the spirit of God. Solomon's immediate remark was, "Whoever is the author of this leaflet has the same authenticity as the Bible." His embrace of the Faith came with a stark sense of responsibility and a loyalty even greater than to his catechism.

In the wake of the early spiritual fire that blazed through West Africa with Baha'u'llili's Teachings, Solomon played his part. Some

Solomon Tanyi Tambe

National Spiritual Assembly of the Baha' is of Cameroon Republic for 1967 to 1968. His services figure conspicuously

in the decree recognizing and incorporating the Baha'i Faith in Cameroon. From 1969 to 1973 he was the first Cameroonian appointed to be an Auxiliary Board member for Propagation, serving alongside Jaward Mughrabi who was an Auxiliary Board member for Protection.

Besides his mother tongue, Kenyang, Solomon could speak Ejagham, Douala, English, and German. His appellations, "Ta Mfaw Tanyi" ("teacher"), and "Solomon" are indicative of a remarkable quality associated with a man who could literally sail in all winds and who was a father of wisdom dearly missed.

The following message was sent on 30 July 1990 on behalf of the Universal House of Justice:

... the Universal House of Justice was very saddened to learn of the passing of dear Mr. Solomon Tanyi Tambe who is so fondly remembered for his historic services to the Cause of Baha'u'llah in Cameroon.

Kindly assure his wife, his three sons and

Cameroonians, including his family members, responded to the call of the Guardian to open virgin territories but back home it was necessary to have the Faith's administration built and Solomon Tanyi was one of its indigenous architects.

By 1955, eleven people including himself had become Baha'is in Bakebe and were having regular meetings. By Ri~van 1956, 18 believers had made a joint declaration, permitting them to elect their first Local Spiritual Assembly with Solomon as secretary. Other of his early activities included participation in extensive teaching projects with Enyand Basi and Joana Ngo Mpek in the Mamfe-Kumba-Victoria areas, the opening up of Mamfe, including Kendem and parts of the northwest, and translations of the Holy Writings into the Kenyang language.

Solomon served on the National Spiritual Assembly of the Baha'is of West Central Africa from its inception in 1964 until 1967, and then was elected to the newly formed

his grandchildren of the ardent prayers of
the House of Justice in the Holy Shrines
for the progress of his pure soul in the
realms above.
SAMUEL T ANY! TAMBE

DORIS LOHSE
1899-1990

GRIEVED LEARN PASSING DEVOTED RADIANT
PIONEER DORIS LOHSE. HER LONG RECORD
SELF-SACRIFICING SERVICE CAUSE GOD PIO-
NEERfNG FIELD, THE SPIRJT OF fNFECTIOUS
JOY WITH WHICH SHE CONVEYED MESSAGE
FAITH UNFORGEITABLE. ASSURE PRAYERS
SACRED THRESHOLD PROGRESS HER NOBLE
SOUL ABHA KINGDOM. Doris Lohse
Universal House of Justice
21May1990 1948, 100 years after the historic conference
ofBadasht. The conference took place in the
Doris Lohse was born on 7 October 1899 Hotel de la Paix in which
'Abdu'l-Baha had
in Brussels, Belgium, the daughter of a re- stayed during his trip
through Europe. Doris
spected family from Berlin. She and her was one of the American
pioneers who, in
siblings spent their youth in Belgium under response to the call of the
Seven Year Plan
the shadow of the disturbances created by of the Baha'is of America
(1946-1953), setthe first World War. tled in 10
European countries.
She learned of the Baha'i Faith in the After her first pioneer posts
in Belgium
1920s and immediately embraced it. Shortly and Luxembourg she went to
Zurich,
after, she emigrated to the United States Switzerland, at the request
of the European
where she pursued her studies and for many Teaching Committee of the
National Spiriyears worked for the National Geographic tual Assembly
of the United States. For the
Society in Washington, D.C. , as a translator. then four-strong Baha'i group
in Zurich,
In time, her entire family joined her in hearing that she was coming
was wonderful
America and, in tum, each one of them news!
accepted the Faith. A period of fruitful
teaching activity began
All of her love was dedicated to Baha'u'llah for Doris, pursued steadfastly

in spite of the
and to serving His Cause. In her free time fact that only a handful of people showed
she fully engaged herself in promoting race interest. Doris's knowledge of English and
unity and in teaching countless children's German and her firm grasp of Baha'i history
classes. Even in her later years she always and teachings proved invaluable. As a result
felt a very strong connection with young of new enrolments, the first Local Spiritual
people. Assembly of Zurich was established, with
Doris Lohse attended the first European great joy, in 1950. Doris later moved to
Baha' i Conference held in Geneva in May Gemrnny and pioneered to Bonn. She was

also elected to the National Spiritual Assem- HIM, IN HER LATER YEARS MOSTLY AS A
bly of the Baha'is of Germany and Austria. DEVOTED PIONEER IN EUROPE. HER SELFLESS
In 1962 Doris settled in Switzerland, first SPIRIT, AMIABLE AND UNASSUMING PERSON-
in Biel and then in Lucerne. "With indefati- ALITY, UNFLAGGING DEVOTION TO SPREADING
gable devotion", wrote Josef Aregger in the THE FAITH SI-IE LOVED SO WELL, FOR MANY
Swiss Bahti 'i News after Doris 's passing, YEARS, WITH THE DIRECT APPROVAL AND EN-
"she continued to serve the Cause, giving COURAGEMENT OF HER BELOVED GUARDIAN,
talks, organizing gatherings, going out of her NO DOUBT NOW ENTITLE HER TO TH E RE-
way to strike up conversations with people, WARD OF THE FAITHFUL AN D DISTINGUISHED
dedicating much time to translation and to the SERVANTS OF THE BLESSED BEAUTY IN THE
comparative study of religion. Her thoughts ABI-IA KlNGDOM. WOULD DEEPLY APPRECIATE
and her actions were tempered by her hospi- YOUR ASSEMBLY PLACING SOME FLOWERS
tality and her sense for the universal." ON HER GRAVE IN MY NAME.
After National Spiritual Assemblies had RUI-IIYYIH
been established in all ten goal countries of
the second Seven Year Plan and when Doris

DR. M ASSOUD BERDJIS

had, so to speak, reached retirement age, the

(Mas ' i'.1d Bi1jis)

National Spiritual Assembly of the United States suggested, offering financial support, that she return to her second homeland, having successfully fulfilled her assignment, to enjoy some well-deserved peace and quiet.

Her response, "That doesn't even come into question", still rings in my ears. She really did want to serve Baha'ullah to the very last breath.

During the fall of 1987 the infirmities of old age began to manifest themselves, and in April of 1988 a move to the EichhofNursing Home became necessary. Here she was lovingly cared for and she would often say: "I am so happy, so grateful, that I am permitted to be here in Switzerland, in Lucerne."

Her passing on 18 May 1990 saddened all who had known her. Her humble, joyful spirit and her example in the pathway of service will serve as a shining star in the firmament of European Baha'i history. Of all the statements of appreciation Doris Lohse received, the most beautiful came in the form of a telegram from the Hand of the Cause of

EPHRAIM TE PAA

1904-1990

Ephraim Te Paa was born at midnight on 1 January 1904, as the old year passed and a new one dawned. His birthplace was the remote settlement of Rangikohu, a small Maori village in the far north of New Zealand. Ephraim was one of many children, his family having lived in that area for many generations. He left school at the age of 12.

His father died during an influenza epidemic and so, at the age of 14, Ephraim took over many of the family responsibilities.

Like other Maori children of the time, his school years were difficult, as the children were beaten for using their native tongue, even though this was the only language they knew when they first arrived at school.

Nevertheless, throughout his life, Ephraim displayed a command of both English and Maori that others admired.

As a young man he attended St. John 's Theological College

God Amatu ' l-Baha Ru~iyyih Khanum:
DESIRE PAY TRIB UTE DORIS LOHSE MY OLD
PERSONA L FRLEN D WHO CAME FROM DISTIN-
GU ISHED EARLY JEWI SH BAHA' i FAMILY IN
BERLIN . DORJS, WITH A HEART FULL OF LOVE
FOR BAHA'U ' LL!\I-I , CONSTANTLY SERVE D

His marriage in 1928 to Hariata Hunia, a young Maori woman who had been one of his childhood companions, was the beginning of a lifetime of commitment and service both to his ever-growing family and to the community in which he lived. After their marriage, Ephraim and Harriet, as she came to be called, moved to Ahipara, a small coastal settlement near the sparkling Ninety Mile Beach, where they ran a dairy farm until the mid- l 970s. They were blessed with 15 children, 48 grandchildren, and more than 20 great-grandchildren. Several of these offspring accepted the Faith.

Ephraim and Harriet were an integral part of their community, working in many areas of development for the benefit of their people. Much of this work was carried out through the Christian belief in a time when swords would be beaten into ploughshares. It was known as the Staff of Seers, but was renamed at the time of presentation as the Staff of Hope.

At the ceremony, Ephraim was told that he was the recipient of the testimony of foreto bears and that he held this staff on behalf of the people. The message he was given with the staff was: "Proceed to the Mountain and let your staff be the staff of Hope, but be ye robed with the cloak of Love."

Realising the importance of his mission, but being unsure of his direction, Ephraim began an intensive study of both Christianity and the history, myths, and legends of his own culture, seeking answers. He also t:J.áav-elled the perimeter of New

in Auckland, a city several days journey from his home. However, due to the barriers imposed by a limited education and the need to take on the responsibilities imposed by his father ' s death, he did not complete his training, but instead served for many years as a lay reader in the Church of England.

Zealand searching
their close association with Te Ohaki Marae, for the mountain referred to in his message,
the Marae being a place which serves as but without success.
both the physical and spiritual centre of In June 1955, Ephraim heard of the Baha'i
Maori community life. A unique feature of Faith and inquiried about it. The National
Te Ohaki Marae was the carved figurehead Teaching Committee sent two couples to
on the highest and most prominent patt of give him the Message-Margo and Joseph
this sacred building which, in a bold depar- Been and Leonie and Be1tam Dewing- and
ture from Maori tradition, symbolised the they were received with great warmth. Many
equality of men and women. hours were spent in discussion that week-
The far north had always been geographi- end, and when the visitors left they had the
cally isolated from the rest of the count:Iy by impression that here was a searching soul
reason of its mountainous terrain. Ephraim that just could not believe that his search
was part of a work gang which succeeded was nearly over.
in building a road through the Mangamukas, In the late 1950's, Ephraim met Les
a high mountain range which had previously Sinm1ons, a healer from Whangarei, some
only allowed access by horse and cart and 100 miles distant, who was visiting the area,
thereby maintained the isolation of that and staying at nearby Pukepoto. Ephraim
region from the outside world. Ephraim was had been told by his sister that this man
able, throughout his life, to foster a balance could cure his arthritis. Ephraim arrived in
which supp01ted the preservation of his own Pukepoto and went to the Robson house,
unique Maori culture whilst incorporating where Les was staying. He was ushered into
such new ideas as would benefit the growth the room where Les practised his healing.
of the community. As soon as Les laid eyes on Ephraim, he
In his middle years, Ephraim was chosen exclaimed "God has sent you to me!"

by the elders of his t:J.áibe to be presented with a taiaha, a wooden weapon or staff that was for ceremonial purposes only, and never for the t:J.áaditional use in battle. The taiaha symbolised a vision handed down by successive generations of his ancestors, which mirrored

other often remote and uninhabited areas of significance, the sites of ancestral homes and burial grounds.

On the mountain of Whangatauatia, Les Sinm1ons told Ephraim that he could see a purple haze sunounding the Marne, and a spring that had been long overgrown about to gush forth with life-giving waters of spiritual regeneration for the people. He said he could see the people preparing a feast, but that the cooking stones were not yet hot enough; the food not yet ready to be given to the people. Ephrain1 remembered these words until the close of his earthly life. They seemed to symbolise the readiness of the Maori people to assimilate the Message ofBaha'u'llah.

During their time in the wilderness, Les Simmons had visions of ancestors dressed in full ceremonial costume. Ephraim was often discomforted by these experiences, but felt compelled to continue, being swept along by the escalating chain of events.

They returned to Ephraim's home where, only a few days later, Les Simmons suddenly announced that they must proceed many hundreds of miles south to Turangawaewae Marne at Ngarnawahia, which was the seat of the Maori King, and the collective spiritual heart of his followers. Ephraim was

Ephraim was bewildered, but felt drawn to this unusual man.

In the following weeks, the two men began what became a mystical walk, beginning with an ascent of the mountain that overlooked the community marae and then to

Ephraim Te Paa prepared for Enoch Olinga. Inspired by the Book of Isaiah, Ephraim called out to the people gathered that he had come to sound the trumpet to all four corners of the court of Maoridom, and that his message was:

"Open, o ye gates of old, and the King of Kings will enter".

Presently, he was led into
loathe to do this, as approaching another the King's chamber and then, he recalled, a
tribal area without invitation was unheard of mystical rain swept the court and the place
in Maori protocol. However, upon reflection where, shortly afterwards, he was to make
Ephraim realised that he did indeed have his first acquaintance with Enoch Olinga.
tribal connections with King Koroki, through Ephraim was often to recall his reception
two female ancestors, Reitu and Reipae. in honor of Enoch Olinga, who spoke of his
Therefore, it was appropriate for hin1 to ask wish that "this table could
extend to all corfor an audience with the court of Maoridom. ners of the earth and all peoples could share
Ephraim then sent a telegram to Ngaruawa- in this bounty". Ephraim was profoundly
hia and received an i11ID1ediate reply. The moved by this meeting, and renewed his
invitation was for a week's time. Little did investigation of the Baha'i teachings.
Epluáaim know that his appointment was to For five years he continued to study the
coincide with the official welcome of Hand Writings and to observe the Baha'is he met.
of the Cause of God Enoch Olinga, who was He knew he could make no mistake in his
visiting New Zealand to proclaim the Baha'i assessment of this new religion as he would
message, including a proclamation to the be held up to public scrutiny, his actions
Maori Sovereign and his people. being viewed as an example by some, and
Ephraim 's formal welcome took place the provocation of opposition and derision
only about two hours before the welcome by others.

His final acceptance of the Baha'i Faith 1985, he met with the Governor-General of
came in 1962 when he was visited by New Zealand, Sir Paul Reeves, to present him
Dr. RaJ:rmat'u'llah Muhajir, who stayed for with a copy of Th e Promise of World Peace.
several days at Ephraim's tiny farm cottage. In May 1985, he was to realise the ful-

When Dr. Muhajir read the Tablet of Al). mad, filment of his mission as holder of the Staff
Ephraim was deeply affected from the very of Hope, when he proceeded to the mountain
first line, which refers to "the Nightingale of of the Lord, Mount Carmel in Haifa. Here,
Paradise". Once again, Ephraim heard ech- Ephraim was later to recount, the myths of
oed the voice of his ancestors, and shortly the ancestors became a reality. His pilgrimafter Dr. Muhajir had departed, on 10 March age was a journey of awe and wonderment
1962, sent him this "note of submission" via which words cannot capture. Strangely, the
Douglas Weeks, a Baha'i pioneer who had "staff' disappeared at some stage of his jourbecome a close friend of Ephraim. ney to Israel, but he was unconcerned as
the Elders had intimated when giving it to
Dear friend,
him that it would reach its destination but
Greetings. Please convey and transmit not return to them, as would have been usual
this information to the President or the with most ceremonial treasures.
Hand of the Cause.
Ephraim's services to his people were
The voice of the 'Huia,' the nightingale recognised in the New Year's Honours List
of the spirit, is heard in this court, calling of 1987, when he was awarded the Queen's
the peoples to assemble in the Unity of Service Medal. He was also recognised as
Love, Peace and Concord, is received, one of Maoridom's foremost authorities on
accepted and recorded.
Maori folklore and oral history, language
Signed Your friend, Ephraim
and theology, and many considered him one
Ephraim was privileged to receive a of the last of the great orators of his Te
number of the Hands of the Cause of God in Rarawa tribe.
his home, including Amatu 'l-Baha RuJ:iiyyih Harriet accepted the Faith on 21April1990,
Khanum during her visit in 1979, and Collis and shortly thereafter, on 19 May 1990, and
Featherstone. Of course, he met many other following a brief illness, Ephraim's soul took
distinguished Baha' is as well. One of these its flight. He had called

family members into
was Richard St. Barbe Baker, who visited his bedroom to say prayers and asked his
Ephraim and Harriet on several occasions. granddaughter's husband, an Anglican min-
In 1963, Ephraim was invited to attend ister, to say a prayer from his Baha'i prayer
the Baha'i World Congress in London to book. During the prayer for unity, Ephraim
represent the Maori people, but was unable departed from this life.
to go. In his place, he sent the following For three days, Ephraim's body lay in
message in his Maori tongue: "All praise be state on his Marne, during
which time a conto God. Greetings and love to all people.' tinual flow of mourners arrived to pay their
In 1984, at the request of his National respects and to mourn their loss. Many reli-
Assembly, Ephraim travelled extensively gions were represented during the three days
around New Zealand with respected Maori of continual services and tributes , including
Elder, Mary Fox, and a group of younger Baha'i, Ratana (a respected Maori religion),
Baha'is. The purpose of the trip was to visit and Christian. As Ephraim's coffin was
other tribal groups, government officials, and borne into the carved meeting house where
local authorities, sharing pertinent Baha'i those who loved him would say their final
teachings related to youth, race relations, farewells on this earth, it was preceded by
women' s issues, and encouraging the people a fantail bird, spiritual portent of the Maori
to work towards the unity of mankind. In people and a Messenger of Joy, which

accompanied his body into the house and felt the presence of a spiritual aristocrat. In
remained in that place for several hours . his later years, when he was frail, this nobil-
On 22 May, the Universal House of Justice ity acquired such a transparent quality that
sent the following message to the National one could discern through it the essential
Spiritual Assembly of the Baha'is of New purity of a child which the worldly wisdom
Zealand: of the man might have

belied.

... we are distressed to learn of the passing of Mr Ephraim Te Paa, whose steadfast services to the Faith for several decades have made a distinctive contribution to the unity of the races in New Zealand.

Prayers will be offered in the Holy Shrines for the progress of his soul. Kindly convey our condolences to the members of his family.

SUZANNE WORTERS

SALIM NOUNOU

1907- 1990

In Memorials of the Faithfit!, 'Abdu ' l-Baha distinguishes those who have lived as lovers of the Cause by the stature of their faith.

Their spirits soar like cypress trees . Their souls expand in seas of exaltation. They scintillate like stars. They bloom in the heart of the hundred-petalled rose. And having thus conjured them from the Concourse, He then lays their lives to rest with the gentlest of benedictions. He seats them at the banquet-table of their Lord. He gives them to

Salim Nounou was the eldest son of a well-to-do Jewish family in Baghdad. His father was a successful merchant and his mother was refined and well educated, and to these gifts of business acumen and culture, he himself added the quality of passionate commitment to a cause. He was born somefor the progress of his soul. Kindly con- time in December 1907, during the period of Hanukkah, but after he became a Baha' i on 8 March 20 years later, he adopted that day for his birthdate. It was typical of him to call this fudging of official records "cheating" by his own admission, for he was a man completely honest and scrupulous in all his dealings . And yet it was also characteristic that he should have done so, for his life as a Baha'i was his only life, and he attributed all his material successes to his spiritual comof the Cause by the stature of their faith. mitment to the Faith.

He was just 18 years old when he first heard of the Teachings from Daoud Toeg, a Baha' i of Jewish background who was one of the pillars of the community in Baghdad and who had business dealings with his father. Mr. Toeg, Mr. Ishaq Banani, and Mr. Ezra Soffer, who were at least 30 years older than the impressionable Salim, first attracted his

drink of "the wine that has been tempered attention by the fact that
they were altoat the camphor fountain". He blesses them gether
different from the other clients and
with the sweetest of sleeps after their tireless business partners who came
to his father's
services. But even when a cypress sleeps it offices. Through their
enthusiastic discusstill stands sentinal. sions
they befriended and then gradually
Salim Nounou had a cypress tree in convinced the young man that
"the Baha'i
his soul. It was rooted in humility, soaring religion was the real thing"
and that he had
towards the infinite, and always with that to study its teachings
seriously. Although
delicate bending of the head that denoted he initially kept his
convictions private in
complete submission to the will of his Lord. order to protect his family
from scandal in
It was not only his physical build that recalled the Jewish community of
Baghdad, he began
the cypress-for he was tall and slim and to frequent Baha'i meetings,
make friends
always elegant- but he also seemed to bend among Baha' is of Muslim and
Christian
over the souls around him in a manner both backgrounds, and in 1928
started to work on
unassuming and protective. With him, one the art of becoming a Baha'i
himself.

mentioned, were Persian men such as Mr. Dhikru 'llah Khadim, Mr. Ni'matu 'llah Khan 'Ala'i, Mr. Abu'l-Qasim Fayc;li, and others. Salim acquired Persian citizenship and lived in that country between 1932, when he started a business with an Armenian partner, and 1964, when he moved to France, which became his second home. Although he kept all his connections in the Jewish community, both through his marriage and his successful business, and was well respected, he also maintained a passionate love for the Arabs, their religious fervour and their language. During his last years he served as the liaison between the Universal House of Justice and the Arabian Baha'is who corresponded with Haifa through his telex in Nice. By the time

he retired, as a widower in England, he had truly mastered the art of transcendence without the loss of his culture. A Jew from Bag.Qdad who spoke fluent Persian as well as Arabic and who was as much at ease in France as he was in England, Salim Nounou was first and foremost a Baha'i. Nothing in less could have contained his soaring aspirations or his love for Shoghi Effendi.

That love was first imprinted on his heart on a silent winter's day in Palestine when he entered the courtyard of the home of Shoghi Effendi in Haifa and stepped, as he himself put it, into "another world". It was 11 o'clock in the morning, in December 1937, and he was 30 years old. The sky was blue and the trees rippled in the pale sunlight.

Time seemed to hold still in this place, and when he heard the step and saw the youthful face of the beloved Guardian he found himself curiously affected. The obedience dominated his pilgrimage: obedience to the laws of Balm 'u 'llah, and most significantly, obedience to the Covenant.

When the 19 days of his pilgrimage were over- days of complete solitude, (for he was the only Eastern pilgrim to have the privilege at this time),

punctuated by a
the Baha'i community in Bag.Qdad already tumultuous visit to Cairo during which all

the issues of obedience were tested-Salim, There was one particular service which
a transformed man, returned to Ba~dad , to Salim Nounou rendered the Faith, however,
the home of his father. In his own words, "I among many others, which might be
characwas like a piece of clay in the hands of the terized as having been perfectly filled by
beloved Guardian , and he moulded and him . It was his service as Deputy Trustee of
imprinted on me the intense love and desire I:Iuququ' llah. He received his training from
to behave as a Baha'i." Although he had a Mr. Valiyu'llah Varga himself, whom he
second pilgrimage, the time he met Shoghi assisted from time to time, and with whom
Effendi in 1940 was a completely different he developed a deep and abiding friendship,
experience for he was not alone: he was but it was a service for which his whole
in the company of many others from Persia. life seemed to have been a preparation. Both
It was an opportunity for that initial seal of temperament and culture had given him a
love to sink even deeper in his soul, but the marvellous sense of what he
called valuesimprint was unchanged. a sense of the true worth of things that com-
From this point on, Salim Nounou's life bined several dimensions of the word. And
throbbed with this love for Shoghi Effendi years of business experience had sharpened
and this desire to be obedient to his instruc- his judgment to such a degree that he seemed
tions. The trip he took throughout Persia in to see past the literal transaction to its
1939, sharing his pilgrimage with the spiritual worth. He could feel the weight
friends, and the subsequent trip he took in of people. The intensity of his devotion
1950, when, with the Guardian's approval, combined with a generosity of spirit
to prohe visited the Baha' is all over Europe in the duce a servant of the beloved Guardian and
company of his wife who was not a Baha'i, later of the Universal House of Justice so
were characterized by this intensity and this true and so trusted, that

according to the
desire . words of the cable sent at his
passing on
Years of service on the National Spiritual 20 June 1990:
Assemb lies of both Persia and France were
... THE SPIRIT OF TOTAL DEDICATION, DEEP
also stamped by this fervor and passionate
HUMILITY AND UNSHAKABLE LOYALTY
commitment. It is typical of Salim's ex-
WHI C H HE EV INCED, WILL ALWAYS BE RE-
quisite fair-mindedness that in his brief
MEMBER.ED.
memoirs written for his children, he asks
Baha'u' llah's forgiveness for the very inten- B
AHi YYIH N AKHJ AVAN i

sity of his commitment, which he admits
was not always wise in relation to his Jewish
family. He deplores the fact that his imper- MAHV ASH MASTER
fections may have been an impediment to 1941=1990
his dear wife's willingness to accept the
truth ofBaha'u' llah's Revelation, but finally This is the story of a unique
and most remarkconcludes: able lady upon
whose passing to the Abha
When one is a perfectionist, he may lose a Kingdom the Universal House of
Justice sent
lot of chances while the other person, the following message:
who lets things go and gives full vent to
his feelings, may do a lot more errors, but SADDEN ED PASS ING MAHVASH
MASTER. HER

perhaps he may do something good at the CEASELESS DEDICATIO N TO
TEACHING WORK

same time which will recompense all the MA NY PARTS WORLD, HER
DISTINGUISHED

errors he has made. I wonder if I was that SERVICES AUXILIARY BOARD AND
HER RADI-

much of a perfectionist, would I have ANT SPIRIT ARE WORTHY EXAMPLE
OTHERS,

ever become a Baha'i? CONVEY BEREAVED FAMJL Y
FRIENDS DEEPEST
978 TH E BAH A' I WORLD

one of the monarchs of the Qajar Dynasty.
Her mother remained a Muslim until she
met the Guardian in 1955. Her father, on the

other hand, was the grandson of a devoted believer at the time ofBahit' u'llah who was honoured by Baha'u 'llah with a few Tablets and the title of $affar, meaning coppersmith. He was the son of Ni'mat 'ullah $affar, a renowned calligrapher who copied by hand the Bab's and Baha'u' llah's Writings and was an expert on the Writings and the Revelation of the Bab.

When she was a 14-year-old child on pilgrimage with her family in 1955, Shoghi Effendi pointed to a group of children, which included Mahvash, and said "These children will be successful in teaching the Cause of God". It seems as if this statement became the motivating force of her life. She knew she would be successful as long as she arose

Mahvash Master to teach, and because the Guardian had uttered these words she felt deeply and yet

SYMPATHY, PRAYING HOLY SHR IN ES PRO- gloriously obliged to do so.

GRESS HER SOUL ABHA KINGDOM . After pilgrimage, Mahvash ' s family, con-

26 July 1990 sisting of herself, four brothers and her parents, pioneered to Monte Carlo, Monaco.

Mahvash was so much in love with the A few months later, the family transferred its

Cause of the Blessed Beauty that nothing was pioneering post to Freiburg, West Gern1any.

strong enough to prevent her from sharing In August 1956, Mahvash ' s father died in

His Message. In the St. Vincents Hospital Basel, Switzerland, from a heart attack while

in Karlsruhe, Germany, where she spent the on his way to visit iran.

last two weeks of her life, she gave all Mahvash studied physiotherapy, while

of the staff, including specialists, doctors , ensuring that her studies did not deter her

nurses, orderlies and visitors , the Message of from her teaching activities. She and her

Baha 'u' llah. She did this until her last four brothers were deeply involved in Baha' i

breath. Indeed when she was failing and did activities , and their home was practically the

not have the strength to speak audibly, two Baha'i centráe ofFreiburg.

Catholic nuns came into her room to give On 21March1961 , Mahvash married Iraj

her their blessings. Mahvash whispered in (Iradj) Master, and they

moved to Bonn. At
her husband ' s ear, asking him to give the nuns pamphlets and to tell them about her dream the previous night when she saw Baha'u'llah and Jesus conversing together.
Mahvash was born in Tiluáan, Persia, on 22 January 1941 , into a family with two ve1y different and distingujshed backgrounds .
Her mother was a very staunch Muslim with royal blood, a descendant ofFatl)- 'Ali Shah,
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of the Physiotherapy Department of the University Hospital in Shiraz. She was renowned for her healing hands.
The oppressive conditions for teaching the Faith in Shiraz were a challenge for Mahvash, who was used to the freedom of teaching in Europe. Although Baha'is in Iran in those days were very active within the community, there were great pressures on them from various Muslim groups and government circles preventing them from teaching.
In spite of extremely favourable economic, social, and professional conditions and success, Mahvash and family pioneered
the end of 1964, Mahvash, along with her husband and their baby son, returned to iran where fraj was appointed as Associate Professor at the University of Shiraz. Baha'i activities, such as children' s classes, firesides and deepenings, continued to be a major part ofMahvash' s life.
Professionally, Mahvash became very successful in Shiraz, and she was the co-founder arranged and organised public teaching activities , pamphlet distribution, and held a fireside meeting at least once a week in her home.
Soon her teaching activities stretched beyond the borders of the State. First, she started to travel to Tasmania at least twice a year to teach. She used to relate a dream in which 'Abdu'l-Baha was showing her a map of the Australian continent; He was pointing to Tasmania and telling her that Tasmania was important and that she should study the Book of Certitude. A number of Baha'is in Tasmania who became Baha'is through her efforts recall their

encounter with Mahvash
to Melbourne, Australia, in late 1968. In with affection and delight.
those days Australia was in need of assis- Crossing the state
borders was not enough
tance, as the Melbourne Metropolitan area for Mahvash ' s high fl ying
spirit. In 1973,
had only two Local Spiritual Assemblies, she travelled to Germany to
participate in
and indeed in the whole State of Victoria their teaching activities to
complete the final
there were only three or four. year of the Nine Year Plan.
She travelled
Mahvash's teaching efforts continued in alone with great difficulties
to the remote
Australia and she never failed to make the island ofBorkum in the North
Sea to form a
most of any opportunity that presented itself. Baha'i group there. She
managed to achieve
For example, in 1969, when her husband that after a few days on
that island.
was a visiting Senior Research Fellow with Mahvash had an
extraordinary love for
the Melbourne University, one of the daily Aborginals, and she
repeatedly reminded
newspapers approached the University and herself and others of the
impo1iance of
asked for the names of academic women teaching indigenous people
as mentioned
from overseas to be interviewed for the so often by the Guardian of
the Faith. In
paper. For some unknown reason they con- Melbourne she was always
searching for the
tacted Mahvash's husband and ended up Aboriginals, and one summer
day in 1974
interviewing her, and she did not miss the she came home with a whole
family consistopportunity of proudly mentioning the Faith. ing of the
parents and six children. She
This was the start of a number of interviews explained to her husband
that she had met
she obtained on radio stations, and opened them in the supermarket and
had helped
the way for Mahvash to use the media for them to carry their shopping
home. This was
teaching the Faith. the Langley family from
Mornington Island,
Mahvash had a great organising capacity who had come to Melbourne with
other

and while she was deeply involved in teaching work she could ably manage her own and family. In addition she sponsored and greatly assisted her mother and her two younger brothers to happily and successfully settle in Australia. Even after the birth of her third son, she embarked on unprecedented mass teaching in Melbourne and country areas of Victoria. Mahvash persistently

and three years later, in 1977, she, with great enthusiasm, chartered a small four-seater plane and with three other Baha'is flew to Mornington Island to teach the Aboriginals. While there, during only eight days , several Aborigines accepted the Faith.

In the same year, the Hand of the Cause of God Amatu'l-Baha Rul;iyyih Khanum went from Japan to Australia to recuperate from an illness, and she urged the National Assembly to have the Local Spiritual Assembly of Mornington Island formed. Mahvash

ers so few, the time so short, the privilege so priceless, that no follower of the Faith of Baha'u'llah, worthy to bear His name,

Aboriginals for an exhibition of Aboriginal art and dancing. During their stay in Melhome bourne the Langleys and a few other Aborigines became Baha'is and returned to Mornington Island.

Prior to the return of the Langleys , Mornington Island, with a population of 800 or eight Baha' is.

Mahvash kept in touch with the Langleys ,

enthusiasm, and sincerity when she spoke of the Faith she lived for, and it was this quality that was almost infectious and drew people to her. In her physiotherapy practice, no patient could leave without being taught the Faith in a loving and interesting manner.

She constantly reminded the friends of the urgency of teaching, and would repeatedly quote from Th e Advent of Divine Justice (p. 39) where the Guardian wrote:

The field is indeed so immense, the period so critical, the Cause so great, the workcould not stay quiet. Two months later her husband and three other Baha'is went to Mornington Island, with the result that a

significant number of Aborigines became Baha'is.

Mahvash continued to travel to Mornington Island. In Normanton, the last stop before Mornington Island, she emolled several more people in the Faith, and her travels to northeast Australia became a regular event. She never stopped teaching the Aborigines, and without any doubt a great number of Aboriginal Baha 'is throughout Australia came into the Faith through her efforts.

In 1974, she was appointed Auxiliary Board member for Propagation in the state and the opportuniof Victoria, and served in that capacity until 1988. Of course, the additional duties of a Board member did not diminish her teaching remarkable achieveactivities, or her activities as a wife, mother of three boys, and physiotherapist. She still managed to perfow1d the time to write repotis and articles for the Baha' i magazines and gain publicity for the Faith through government and commercial media.

She had no difficulty in approaching people high or low, rich or poor. Even when the family was living in a rented home without adequate facilities, she would not hesitate

can afford a moment's hesitation.

In conformity with this quote she would often state the following in her talks: "This day and age is of such importance according to Baha'u'llah that the prophets of the past would love to be back for one moment so that they could serve. We don' t realise how privileged we are to live in this day and age.

Please put the Faith as the first priority in your life before everything else."

She also used to say that every single day in one 's life was a bonus and the opportunities should not be missed. Mahvash followed this advice herself very religiously .

One of her very many ments was that in 1976, while on a visit to Iran and on pilgrimage, she suade her father-in-law, Ardishir Master, to purchase a house in Malvern (a fairly central suburb in Melbourne) and donate it to the Baha'i community. This was the first Baha'i CentTe outside Sydney to be wholly owned by the Baba ' i commW1ity of Australia.

With t1emendous energy and persistence, she worked to have this

house renovated and
to invite people for firesides or dinners. The
and other Baha'i
Speaker of the Australian Parliament, journal-
motivating force behind
ists for the Australian Broadcasting C01poration
House in 1978,
and commercial media, and "modest" peo-
of the City of
ple all had lunch or dinner at her home.
the Local Mem-
Mahvash was a very attractive and vital
Parliament, reporters
personality. She "bubbled" and radiated love,
Broadcasting Cotporation,

newspapers, local radio, and representatives
she consoled
of the National Assembly, as well as a great
believed in life
number- ofBaha'is and non-Baha'is.
happier in the
Furthermore, Mahvash was the major
initiator and consistent supporter of Baha'i
children' s classes, using the Baha'i House as
the venue. She would encourage every parent
to send their children to the Baha'i classes
every Sunday.
On one memorable occasion, Mahvash
and her husband were attending an anniver-
sary celebration at the public school their
children attended. The guest of honour was
the Governor-General of Australia, Sir Ninian
Stephen. Mahvash rather honified iraj by
saying, "We will go and tell him about the
Faith". The security guards were not so
doctor became very upset, but
him and told him that she
after death and she would be
other world.
Mahvash always, and
especially during
her illness, implored the
friends to teach
while they enjoy their good
health.
Kate Dwyer, a respected
ex-Catholic
Mother Superior who became a
Baha'i wrote
to Mahvash's family:
Only one of the many, many, people she
helped, I could never forget her kindness,
especially in the early days of my Baha'i
life in 1972. Mahvash did all in her power
to stráengthen and deepen my faith in
Baha 'u'llah and His great Cause and I

watched that dear soul do likewise for so impressed with people wanting to speak to many others.
their charge but that did not deter Mahvash.
With Iraj following behind she seized the opportunity and introduced herself to Sir Ninian and told him about Baha'u'llah's call. Sir Ninian was interested and respectful and thanked Mahvash. He said she had reminded him that he had an invitation to visit the Sydney Temple soon and he would look forward to that visit.
Mahvash became afflicted with breast cancer in January 1985. This calamity did not become a reason to stop her from teaching. On the contrary, she expanded her activities. She added New Caledonia to her travel list and visited that country several times. Friends who became Baha'is through her are now active in various parts of that country.
She organised groups of youth, including her own children, to travel to Hong Kong, Malaysia, Singapore, and Taiwan to teach.
She encouraged her sons to learn the Chinese language in order to be able to teach the Chinese people. Her last trip overseas consisted of teaching activities in the United States; she appeared on television in Atlanta, Georgia, and was planning to teach in East

Mahvash was like a candle burning heroself to diffuse light and brighten others, and finally she burned herself out in Germany and her soul flew to the Abha Kingdom on 25 July 1990, at the age of 49 years.
Perhaps her short life can be as a message to us all to serve the Cause of Baha' u'llah while we can.
Mahvash, in her last statement, said,
... don't ever feel sad for me, instead say a prayer for my soul.

BILL JOHNS ON

JANE VILLIERS-STUART
1919-1990

Jane Villiers-Stuart was born into the Fowler family in Kells, County Meath, Ireland, on 29 September 1919. The Fowlers were a well established family in the Protestant Anglo-Irish tradition, which contended to be land-owning, English-educated, and staunchly loyal to Monarch, Empire and Church. Life was privileged, conformist and

imbued with
Germany. Alas , this wish was not fulfilled. a sense of upper-class exclusiveness. Such
She fought her illness with great courage. was the ambience in which Jane was brought
When it recurred for a second time, her up.

However, Jane was 20 years younger than Three years later, having explored the
her nearest brother, her father died when she teachings of the Faith with the aid of George
was eight, and her mother, having witnessed Townshend, Adib Taherzadeh, and Lady
the carnage of the first World War, sanc- Hornell, she declared on the day of the Feast
tioned a somewhat unusual upbringing. She of Questions. She said that she knew she had
was tutored at home to the age of 14. She to make a decision, and had gone to the local
was encouraged to roam and explore and run church to pray for the right answer. As she
free in the unspoiled countryside of County prayed she felt as if she were being lifted
Meath. She became an experienced horse- up to heaven. This experience, coupled with
woman. Then her further education took her natural sympathy with Baha'i princ iples,
place in a boarding school in the south of confirmed to her the truth ofBaha'u'llah and
England. It all allowed for the flowering of His Revelation.
a personality sensitive, inquiring, rebellious The rest of her life became an expression
in defence of her own and others' freedom , of her commitment to the truth of His Revefull of imagination, and wonderfully uncir- lation.
Along with Lady Hornell and Lizbeth
cumscribed by the inhibitions developed by Greaves, she became a most potent invigoramore formal upbringing. tor of the
Irish Baha'i community. She
In 1940, family reasons bound up with involved herself fully in the domestic nittythe second World War caused her mother gritty of building this still fragile community.
to leave the neutral Irish Republic and settle Any soul who showed the slightest interest in
in Northern Ireland. Jane, who had lived a the Faith would receive her total and loving
life of leisure until this time, was drawn into attention . Nothing would be

too much trouble
the war effort. She worked as an orderly in a hospital in London. When she moved to the north of Ireland, she ran a mobile canteen for the troops. It was here that she met Michael Vil liers-Stuart. He was then in the Royal Navy, but had previously moved from the south to the north of Ireland to help develop the family nicotine insecticide business.

Jane and Michael were married in 1943 . Sally was born in 1945, Virginia in 1947, Garry in 1949, and Katherine in 1951. They set up home in a house called Loughside on the shores of Belfast Lough. It was their home for the next 38 years.

Jane first read about the Baha'i Faith in 1948, in an article in a local paper which sympathetically reviewed The Promise ofAll Ages, by George Townshend. Two years later, on a journey to London on the occasion of parties, musical eveher great aunt's 80th birthday, she shared a cabin with Ursula Newman, who was then a pioneer in Belfast and a member of the National Spiritual Assembly of the British Isles. For both the meeting was significant,

if it helped to confirm that interest.

Jane discovered that she had a great skill for bringing people together. She began to use this skill in making connections between the many different social classes, interest groups and nationalities that inhabited her social world. Her home became almost the 20th century equivalent of an 18th century salon. The sewing lady would have tea with the Wing Commander, the poet would discuss Vietnam with an aristocratic Persian lady, the business consultant joke with an African student, the wild and uncultured "new estate" boys share cake with respectable aging lady inquirers.

The house, blessed by the Grace of Baha' u'Jlah and energised by Jane's generous hospitality, hosted innumerable morning devotions, tea and lunch nings, buffet suppers, and firesides. Every moment of her life, and all events organised in it were seen as occasions when the Baha'i Revelation and its implications could be discussed and explored.

Loughside became

and it marked a new phase in Jane's spiritual journey.

Its visitors ' book read like an unofficial "Who's Who" of the Baha'i world. Amatu'l-Baha Rul:iiyyih Khanum, George Townshend, l:fasan Balylizi, Tarazu'llah Samandari, Hermann Grossmann, Ral:imatu'llah Muhaji..r, and others, were visitors at vaiious times. The number of grace-filled moments during these times cannot be computed.

Jane's official Baha'i life was also ever full. For example, she set up and supported countless firesides , both in the Province and in the Irish Republic. She helped to organise the first n01ihern Irish summer school. She helped to form the first Local Spiritual Assembly in the area in which she lived (the fourth in Northern Ireland). For many years, almost until her death, she was elected as a N01ihern Ireland delegate to the National Baha'i Convention of the United Kingdom. She became the official Travel Teacher Coordinator for the Province. Rich were the many itineraries she organised, and brilliantly successful she was in gaining media coverage for both these travelling teachers in particular and the Baha ' i community in general.

When "The Troubles" (that is, violent inter-religious conflict between the Catholic and Protestant communities) flared up again in Northern Ireland in the 1970s, Jane dedicated more of her time to help the cause of peace. Her contribution was particularly effective in the area of hosting events in the community and in her house to which both going to Northern Ireland.

Jane Villiers-Stuart

an unofficial hotel for travelling teachers

Jane served for many years on a commitee that attempted to proclaim the Faith to important public figures. Her wide family connections enabled her to do this in a successful manner. In the early 1970s, through her efforts and contacts, she enabled the Tablets of Baha'u 'llah written to the Kings of Europe to be unofficially

these demands difficult to cope with at times.

She became a much loved and respected local figure.

presented to
Catholics and Protestants would come. It was not unknown for the "wild boys" as she affectionately called them, from both sides of the community divide, to serve tea to each other during a fireside, and to wait to ambush each other after it was over.

As a result of "The Troubles", one of her cars was hijacked and used as a car bomb, and another was turned on its side and used as a road banicade! Despite all these complications, Jane remained cheerful and full of laughter. She seemed able to absorb the pressure and tensions of such an environment and fit it into her hectic domestic life, the last months of her life, while battling against a creeping cancer, she involved herself in the organisation of a cross-border Irish women's peace conference. Her room in the Hospice where she stayed for some weeks became a focus for visitors near and far, and each found in her a rich source of inspiration. For the last week of her life she was cared for by her family in the prayer-

Queen Elizabeth II. She also arranged for the formal presentation of the same book to Eamon de Valera, the President of Ireland.

In the early 1980s, she organised a very sucothe cessful meeting in the House of Lords as a way of drawing attention both to the Baha' i Faith and to the plight of the Baha'is in Iran.

During the last years of her life she travelled to India to teach the Faith, and also to represent Northern Ireland at the 1978 Asian women's conference in New Delhi.

Later, she was invited to represent Northern Ireland at an international women's peace conference in Dallas, Texas, U.S .A. During

HEDA YA TO ULLAH AHMADI YEH
(Hidayatu'llah Ahmadiyyih)
1933-1990

PROFOUNDLY DEPLORE TRAGIC CIRCUM-
STANCES SUDDEN PASSING
DEARLY LOVED ,
WHOLLY DEVOTED,
!NDEFATIGABLE SERVANT

BAHA'U' LLAH HEDA YATO ULLAH AHMADIYEl-I.

HIS CONST ANT PROMOTION
SACRED CAUSE

filled atmosphere of her home. THROUGH HIS INTENS IVE IMMENSELY SUC-

When Jane passed away in August 1990, CESSFUL INVOLVEMENT TEACHING WORK

her funeral became a wonderful proclama- INCLUD!NG HIS AUTHORSHIP WIDELY USED

tion. The local people in the small town TEACHING BOOKLET WAS AT CORE HI S

where she lived were amazed at the number DYNAMIC SERV ICES AS CONT!NENTAL COUN-

and diversity of people who came to pay SELLOR IN AMERICAS, AS MEMBER AND

their last respects. CHAIRMAN FOR MANY YEARS OF NAT IONAL

Jane's life was filled with love and laugh- SPIRITUAL ASSEMBLY BELIZE AND AS PIO-

ter and happiness and a passionate sense NEER DURING HIS YOUTHFUL YEARS IRAN.

of justice, all of which spilled over into and OUTSTANDING ACHIEVEMENTS HIS EXTENS IVE

touched the lives of the many souls who TEACHING TRIPS THROUGH CENTRA L, NORTH

were lucky enough to come into contact with AND SOUTH AMERICA WILL FOREVER BE

her. There can be no more fitting epitaph to ASSOCIATED WITH BRILLIANT CHAPTERS

her life than the message sent by the Univer- DEVELOPMENT FA ITH THESE AREAS. DEEPLY

sal House of Justice to the National Spiritual SYMPATI-IIZE MEMBERS HIS BELOVED FAMILY

Assembly of the United Kingdom on 24 August WHOSE WHOLEHEARTED SUPPORT HIS

1990, on the occasion of her passing, which ACTIV ITIES WAS EXEMPLARY.PRAYING HOLY

read: THRESHOLD THAT HIS SOUL MAY RECEIVE
RICH REWARDS MAY BE IMBUED WITH ETERNAL 1-IAPP!NESS THROUGHOUT DIVINE

Grieve passing stalwart promoter Faith dearly loved Jane Villiers-Stuart. Her exemplary life of service to the Cause and fellow human beings, her loving nature and passionate love for Baha'u'llah, her tireless unceasing efforts teaching proclamation are fondly remembered. The shining record services Cause she loved so dearly served so nobly are indelibly recorded history Faith British Isles, and will serve as befitting example for pro- moters Cause Baha'u'llah to emulate in those Islands. Praying Ho ly Sluáines progress her radiant soul. Kindly convey loving sympathy her beloved family.

GARRY VILLIERS-STUART

WORLDS.

ADVISING MEMOR IAL SERV ICES BE HELD TEMPLES PANAMA CITY AND WILM ETTE AND IN COMMUNITIES THROUGHOUT AMERICAS IN HIS HONOUR.

Universal House of Justice
29 August 1990

Hidayatu'llah Al)madiyyih was born into a Persian Baha'i family on 11 July 1933, in the village of"fizi1jan, near the city of Yazd.
Both of his parents had become Baha'is on their own, and were the only Baha' is in their families.
Although his parents practised the Faith, they would not talk about it to the children, fearing that they would speak to their schoolmates and cause difficulties and persecution.
As a result, Hidayatu'llili and his older brother, being under the influence of their maid who was a devoted Muslim, were brought up as Muslims and practised Islamic laws.
The family moved to the small town of Barn in the province of Kirman. When Hidayatu ' llah was 11 years old, a pioneer

anything else and other youth likewise should follow the same path. [Translated from the original letter in Persian.]
After receiving these instructions, he became very anxious and restless. After one year of unsuccessful efforts to arrange a pioneering post, he decided to continue his

family moved to Barn and encouraged the sh1dies and also to pursue his pioneering
Al:unadiyyihs to send their children to goal on the homefront. Immediately after his
Baha'i children's classes. The first class that acceptance at Shiraz University, he, along
Hidayatu'llah attended brought many ques- with a group of Baha'i medical students,
tions to his heart, and it was then that his pioneered to a nearby village called Qa~ru' dmother explained the Faith to him. Dasht and formed a new Local Spiritual
He studied the Faith for several years, and Assembly there.
was intellectually convinced but still had The following year their number increased
doubts. Then one day, at the age of 16, he to 11 students and two Baha'i families.
was studying The Dawn-Breakers when he Since they were not all needed in that
came across the story of the seven martyrs locality, they encouraged and invited other
of Tihran. Among these martyrs was J:Iaji friends from Shiraz to pioneer to new locali-
Siyyid- 'Ali, the uncle of the Bab, who ties. These efforts resulted in the formation
was His custodian from His childhood. of five new Local Spirihial Assemblies.
Hidayatu'llah was shaken by the story of his Hidayatu'llah moved to a village called Pushtmartyrdom, and, his heart moved, he became i-Mulih. Among the individuals on this new
convinced of the truth of the Cause of God. Assembly was Mr. Mihdi Anvari who, years
To him, the conclusion became clear; even later, gave his life heroically as a martyr.
if thousands of martyrs could have been After graduating from medical school in
deceived by the Bab, His uncle who was like 1960, Dr. Al:unadiyyih passed the Educational
a father to Him, could not have been. Commission for Foreign Medical Graduates
Hidayatu'llah's conviction was so strong examination and left for the United States in
that nothing could change it. He became 1961 to further his education.
very active in the Faith and served on sev- He studied for five years in the pediatric
eral national committees in Tihran. He was field. After passing the American Board

in the last year of high school when the Ten Year Crusade began. He became very anxious and eager to leave everything behind and go pioneering, but the national committees and institutions of the Faith that he consulted advised him to continue his studies.

Hidayah1'llah wrote to Dr. Lutfu'llah J:Iakim requesting him to ask the beloved Guardian about his obligations and the obligation of the other young students like him.

The answer written by Dr. J:Iakim was brief and clear:

Write to Mr. Al:imadiyyih that he should concentrate all his thoughts on pioneering because it is more important than

of Pediatrics examinations with excellence, he was awarded the Diploma of the American Board of Pediatrics. While in the United States, he served on the Local Spirihial Assemblies of St. Louis, Missouri, and Nashville, Tennessee.

Upon finishing his studies in 1966, he decided to go pioneering. He wrote a letter of inquiry to British Honduras [known as Belize after June 1973], and when the friends there responded his decision was made.

He arrived in British Honduras in Decembut ber 1966. He had to wait for two years before he was given permission by the govnow ernment to work. Finally, he was hired as a Medical Officer in the Belize City Hospital.

Island, Peru, Brazil and Guyana. Later he travelled to Paraguay and Bolivia.

In 1971, after receiving the news of the passing of his father, he made a trip to Iran, and it was there that he manied Ri~van RaJ:iimi, who had been pioneering in India.

Dr. Al)madiyyih travelled again in 1974. This trip lasted for six weeks, and took him to Antigua, Barbados, Barbuda, Dominica, Grenada, Jamaica, Montserrat, Nevis, Panama, St. Kitts, St. Lucia, St. Thomas, and St. Vincent.

In October 1976, he was appointed to the Continental Board of Counsellors in Central America.

Towards the end of the Five Year Plan,

in 1978, he closed his medical practice for eighteen months and travelled extensively in Central America and among the Caribbean islands trying to help the friends to win their teaching goals. At the end of September of the same year, having instructions from the Universal House of Justice and an invitation from the National Spiritual Assembly of the United States, he visited that country, and with the active participation of the friends and constant help and guidance from the National Assembly and the National Teaching Committee, more than 320 Local Assemblies were formed in eight weeks. Later, in December 1978 and then in February 1979, he visited Canada and helped the friends there attain all their teaching goals.

In November 1980, the Universal House of Justice appointed five Boards of Counsellors , one for each continent. Dr. AIJmadiyyih was appointed to the Board of Counsellors for the Americas, and was reappointed in November 1985. He was also a Deputy of I:Iuququ' llah. for seven countries in Central America for several years . He travelled very often to the countries assigned to him as Counsellor; especially to

Hedayatoullah Ahmadiyeh

Working with much dedication, he became known as "Angel of Mercy" by the nurses with whom he served.

At that time, the population of British Honduras was only 140,000, with 80 believers and two Local Spiritual Assemblies . Most teaching efforts had been concentrated in the areas of Belize City and Bunell Boom. Dr. Al~madiyyih travelled around the country taking the Message of Baha'u' llah to the towns and villages. Soon two more Assemblies were formed, and the National Spiritual Assembly was established in April 1967.

The first National Convention of Belize was held in the presence of the Hand of the Cause Dr. Ugo Giachery. Dr. AJ:imadiyyih was elected to the first National Spiritual Assembly and was its chairman tmtil 1969, when he was appointed to the Auxiliary Board. As an Auxiliary Board member he was very active and made regular trips to

the villages and towns in Belize and also El Salvador, Guatemala, and Honduras. He travelled abroad. also made occasional háips to other countries

In 1970, he made an extensive teaching in the Americas, such as Brazil, Canada, trip th.rough Central and South America, Costa Rica, Jamaica, Nicaragua, Panama, visiting Colombia, San Andres, Providencia and the United States. His private practice

was affected by these repeated absences and tool, so a copy was sent to the Universal they caused financial difficulties for him and House of Justice in 1978, and the booklet his family, but this fact was accepted by all was then printed in different languages and involved. adapted for use in many countries around the

During the last two months of his life, world.

he travelled to Brazil, Canada, and Mexico. Dr. Al:rmadiyyih also put together a booklet

While he was in Canada, a permanent teach- based on the Baha'i Writings for the deepening team was formed for the first time. In ing of Local Spiritual Assemblies which was Mexico, he met with the Mayan Teaching tested in a few communities in Belize. He Committee in Merida and a team for teach- was in the process of writing a deepening ing among the Mayan was formed. course suited for home-based study which

After leaving the meeting of the friends was left unfinished with his untimely death. in Merida to go back to Belize on 26 August Another achievement was his role in 1990, he met his untimely death. At the establishing permanent teaching teams in border of Mexico and Belize, crossing the several countries in the Americas. The idea bridge that separates the two countries, he had first been suggested by the Hand of fell through an opening which was left un- the Cause Dr. Ral:rmatu'llah Muhajir on one guarded and unlit and drowned in the river of his visits to British Honduras in March below. He attained his wish, which was to 1976, and it came into reality in October

die while serving Baha'u'llah.

Among his many achievements was the creation of a teaching booklet, the result of Teaching Coman extensive teaching project in the Western Highway in Belize. The format is based on a quotation from a letter written by the Universal House of Justice and sent to all National Spiritual Assemblies on 13 July 1964:

When teaching among the masses .... The prime motive should always be the sponse of man to God's Message, and the recognition of His Messenger.... The declarants need not know all the proofs, history, laws, and principles of the Faith, but in the process of declaring themselves they must, in addition to catching the spark of faith, become basically informed about the Central Figures of the Faith, as well as the existence of laws they must follow and an administration they must obey.

The first copies were written by hand using postcards as pictures. These were given to the graduates of a week-long teaching institute as gifts to be used by them.

Soon, the National Teaching Committee of British Honduras had copies of the booklet printed for use by teachers around the country.

1988 when Dr. Al.rmadiyyih offered the idea during a joint meeting of the National Assembly and the National mittee. By the end of the consultation the first permanent teaching team of Belize was formed. It immediately sta1ied functioning, with tremendous and exciting results, so he took the idea to other countries including El Salvador, Guatemala, Honduras, and later to Canada and Mexico. These countries adoptreed the idea and, based on their resources and needs, established permanent teaching teams which brought thousands of souls into the Faith ofBaha'u'llah.

REZV AN AHM A DIYEH

(Ric;Ivan Ahmadi yyih)

WINNIFRED I. HARVEY

1911-1990

Winnifred Harvey was born on 24 Jw1e 1911 in Rapid City, in the Canadian province of Manitoba, the eldest daughter in a family of 12 children.

As a child, Winnifred thought and read a great deal, always searching for answers .

It proved an extremely successful teaching and was often ill. Neve1iheless, her intelligence and photographic memory were highly respected by her family. At the end of grade 11 in public school she won a scholarship, and her uncle sold some livestock to raise the money for her to go to teachers' college.

She found college especially enlightening when she met there an instructor who introduced her to the arts and to oriental thought. She then taught in rnral schools for a few years . Despite the Great Depression, and the fact that she was penniless, Winnifred decided to resign her teaching position and enrol in university to pursue a bachelor of aiis degree.

University opened for her the life of the mind. Although materially barely surviving on scholarships, she felt intellectually and spiritually nourished. Thoughts she had had for years, and kept to herself, she now found in the writings of the world's philosophers.

She was elected president of the student body and won many medals and scholarships.

Eventually, however, she realized that she

She found small town life very confining, months of weekly talks? But she was still searching for a philosophy that made sense.

After some discussions with Rowland Estall, she agreed to read the Baha'i Writings and became quite engrossed in her reading. The two often met to discuss them.

In 1940, during this time of intense search and confusion, Winnifred left Winnipeg and moved to the capital, Ottawa, to begin a position with the governrnent as a statistician. There were no Baha' is in Ottawa then, so she visited Montreal to attend an afternoon tea at the home of Siegfried and Florence Evaline Schopflocher.

In June 1940, she suddenly experienced a sense of conviction, and enrolled in the Faith.

Still, she believed there might be errors in its teachings so she spent eve1y spare moment at the library hying to find inconsistencies, reading close to 100,000 pages of religious, philosophical, and historical books, includang some attacks on the Faith. Despite all her efforts, no flaws were

discovered.
had found only knowledge, and not the foun- One evening, a young woman came to
tain of wisdom for which she longed. Winnifred' s room at the Young Women' s
It was dming these years that she decided Christian Association (YWCA) to ask about
to enter an essay contest on how to achieve the Faith. When the woman left, Winnifred
world peace, sponsored by one AJ:unad Sorab. realized that it was selfish to keep to herself
She wrote for info1mation on his organiza- the greatest thing that had ever happened
tion, planning to discover its point of view to her. She left the YWCA and moved to a
so she could incorporate it into her essay, room where she could hold weekly firesides ,
giving her a better chance of winning the beginning in November of the same year.
contest and the badly needed cash prize. She continued holding regular firesides as
Because of the conespondence and informa- long as she lived in Canada.
tion she received, she quickly decided she Winnifred's services to the Cause were
did not like the organization but was attracted many. In the Ottawa area she has been
by one small book: The Hidden Words of refened to as the mother teacher of eastern
Ba ha ' u ' llah. Ontario and western Quebec.
Not only was
After completing her bachelor of arts she the first pe1manent Baha'i resident in
degree in English, she taught at Dominion Ottawa, and hostess of the first firesides, she
Business College in Winnipeg. There she ananged the first public meeting in Ottawa,
attended a Baha'i public meeting, but still worked toward the foiming of the first Local
was not drawn to the Faith. Rowland Estall, Spiritual Assembly in Kingston, Ontario,
a Baha' i pioneer and fellow member of an and addressed the first public meeting in
educators' association, invited her to a series Belleville, Ontario .
of firesides , but she declined, deciding the She taught at Quebec and Ontario sum-
Baha'i Faith was something she could inves- mer schools, and gave talks on the Faith

tigate herself, so why subject herself to
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not only for her eloquent, inspired and well-
ear, quiet advice and comforting manner.
Her home at 36 Waverly St. in Ottawa was
the centre of Baha' i activity in the region for
many years. Not only did it serve as a home
for many Baha ' is, but it was also a popular
stopping-off place for Baha'i visitors from
across the country.
In 1956, she was the first Ottawa area
Baha'i to go on pilgrimage and to meet the
Guardian, bringing with her a gift of maps of
Canada, especially of the Canadian north.
Win11ifred was twice a homefront pioneer.
She moved from Ottawa to nearby Eastview
(now Vanier) in the early 1950s to help form
the first Assembly there. Then she thought
of pioneering to the maritime province of
Newfoundland, but at the Guardian's request
she went instead to Hull, Quebec. Having
moved to this French-Canadian city, across
the river from Ottawa, she, in her 50s, had
to learn to speak French, an accomplishment
that took enormous effort. She succeeded,
however, and continued to conduct regular
Friday night firesides at her Hull apartment,
but now in two languages.
She served in many administrative capac-
ities. She was an invaluable member of the
National Spiritual Assembly of Canada from
1950 to 1961, serving also on the National
Teaching Committee and the Canadian Baha'i
News Committee.

wherever she travelled. She is remembered
researched talks, but also for her listening

Winnifred Harvey

and reminding all of the power of prayer and
the importance of teaching minorities.
She touched the lives of those she met in
many ways. A fellow servant at the World
Centre noted that she would be sorely missed
by the young security guards who were
assigned to the "Winnie Walk," when they
had a chance to speak with her alone as they
accompanied her up the hill to her office in
the Seat of the Universal House of Justice.
Despite being diagnosed

with terminal
In September 1979, Winnifred took early cancer, Winnifred continued to inspire her
retirement in order to serve the Faith at the co-workers in the Holy Land as well as fam-
Baha'i World Centre, first as a statistician, ily and friends around the world. She
and later in the bookstore. During her vaca- worked as long as her health permitted and
tions, she also took time for teaching trips in continued to give talks, especially to the
Nigeria and Ireland, as well as to Canada. youth. A few months before her death, she
She maintained a large correspondence with wrote to her largely non-Baha'i family about
Baha'is and non-Baha' is around the world, her situation, assuring them that as this world
and entertained Baha ' i pilgrims, especially was the womb of the next world, she was in
Canadians. no way perturbed by death.
She looked for-
Wherever she travelled around the world ward to death as a totally new experience,
she served the Cause steadfastly, not only with the same eagerly inquiring mind that
with her eloquent talks but also by the exam- had characterized her throughout her life.
ple of her life. She never tired of reminiscing Winnifred died on the slopes of her
about her conversations with the Guardian, beloved Mount Carmel on 27 September 1990,

and was buried in the Baha'i cemetery at its Manitoba. She spent her early married life
foot. with her husband, Joseph, on a Reserve just
The themes of spirituality, service, and outside of Broadview, Saskatchewan. In 1953,
devotion to truth ran through her life. Her one of her nine children died because there
final task, before she entered the hospital were not adequate hospital facilities for
for the last time, was to arrange for the sale Native Canadians, so the family moved to
of her beloved books to benefit the building Regina, Saskatchewan. But no one would

of the Arc on Mount Carmel. Just after her funeral, a friend at the World Centre wrote to Winnifred's family, enclosing a copy of a Japanese print of a crane soaring over high mountains. It shows a plump Japanese lady in a kimono, riding on the back of the crane and reading a book, and had inspired one of Winnifred's jokes about riding a bird in heaven and reading.

On 28 September, the Universal House of Justice sent the following cable to the National Spiritual Assembly of Canada:

Deeply grieved passing steadfast servant Faith Winnifred Harvey. Her indefatigable efforts in promoting teaching work Canada, her valued membership services on National Spiritual Assembly of her native country, her constancy, self- abnegation in discharge her responsibilities at World Centre will undoubtedly assure her bountiful reward Abha Kingdom. Convey members her family and friends deepest loving sympathy, assurance prayers Holy Shrines progress her soul all worlds of God.

H EATHER HARV EY

DOROTHY FRANCIS
1913- 1990

rent a house to Indians with a large family, so they ended up pitching a tent on the outskirts of town. At that time there were fewer than 50 Native Americans in the area Dorothy became involved in the Regina Native Society and then founded the first Indian Friendship Center, spending most of her evenings selling there.

The family then moved to Winnipeg, Manitoba, where Dorothy went to work for the Indian Center, first as arts and crafts manager, then as family counsellor. She became an economic development officer and Indian culture worker, then was elected chai1man of the National Arts and Crafts Advisory Committee. She also served on the Ontario Indian Arts and Crafts Advisory Board.

Dorothy was an artist, and some of her work can be found in the Royal Ontario Museum in Toronto.

Dorothy hosted a weekly Native cultural program for Canada's national radio network, published a book on Native legends, and recorded Native lullabies.

Dorothy became a Baha'i in 1960, taught by Arthur and Lily Ann Irwin, and invited to join the Faith by the Hand of the Cause of God John Robarts. Confused by the conflict between the Native and Christian cultures, and searching for her place and the place of her people in Canadian society, she found that the Faith not only let her keep her

identity, it encouraged it.

Dorothy Maquabeak Francis was one of Canada' s great Native teachers, meshing her love of Baha'u'llah with her promotion of Indian culture and identity.

A Saulteax Indian, Dorothy was born in 1913 and raised on the Waywayseecappo Indian Reserve near the town of Russell, in the early 1970s travelled by plane into many

... saddened news passing Dorothy Francis.
Kindly convey condolences family friends .
Assure prayers Holy Shrines progress her
soul.

N ATIONAL SPIRITUAL ASSEMBLY
OF HIE BAHA'is OF C ANADA

Dorothy Francis

remote communities in Alaska during a one-month campaign for the Alaskan National Assembly.

Travelling to teach on the Canadian prairies was not always easy; she recalled pushing a friend's car through deep snow,

She was a very active Baha'i, serving on National Convention several times. She travelled to many parts of the country by small plane with Baha'i pilot Fletcher Bennet, and in the early 1970s travelled by plane into many projects, as well as in the service of many Baha'i institutions.

In 1936, he married Vajihih Muhajir and from this union two sons, Fu 'ad (Foad) and Dhikru'llah (Zekrullah), and two daughters , Tali'ih (Talieh) and Najmiyyih (Najmieh), were born. From their unions there came nine grandchildren who became the source

AKBAR HADDAD
1912_:1990

Akbar I:Iaddad was born on 12 May 1912 in Tihran, Persia. He was only a child of six when his parents embraced the Baha'i Faith. His early education was at the Tarbiyat Baha'i School in Tihran, and later he attended the Persian/Gern1an technical college where he specialised in steel fabrication. He used this expertise in various public and private

and shovelling the snow to reach Native Reserves for teaching activities. Of her teaching trips Dorothy once said: "I had wonderful opportunities at all these places to speak of the Faith, and it just seemed that Baha'u' llah made all our plans."

Over the years, she promoted Indian culture and identity in a variety of ways. For that work, she was honoured in 1978 by being appointed a member of the Order of Canada. In her later years, despite the effects of a severe stroke, she created and organized a Native spirituality project that is still active in the British Columbia corrections institutes .

Dorothy died of a heart attack in New Westminster, British Colombia, on 16 October 1990. In response to the news, the Universal House of Justice sent the following message:

of delight and happiness in the closing years of Akbar's life.

Among Akbar 's notable accomplishments was his involvement in the construction, beginning in the late 1930s, of the National Baha' i Centre in Tihran. He was instrumental in the planning and design and final completion of the highly complex, beautiful, and unique dome of that building. Despite many difficulties and the stopping of constrnction by the authorities and enemies of the Faith, Akbar persevered and the dome was finally comin pleted.

(When the wave of persecution against the Baha'i Faith once again swept through Persia in 1955, one of the first targets for destruction was this beautiful dome.)

At the end of the second World War, and on the advice and encouragement of the beloved Guardian, many friends left their

In 1959, during the Ten Year World Crnsade, he was again moved to participate in the pioneering field and together with his family left his homeland to reside in Italy, in the city of Perngia. His family members were the first Baha'is in that city and they were able to establish a Local Spiritual

Assembly during the following year.

In 1964, the Italian town of Como needed assistance. The I:Iaddad family answered this need by moving to Como, where they were instrumental in forn1ing the Local Spiritual Assembly.

A turning point in Akbar's life was in 1968, when he moved to Haifa, Israel, upon the invitation of the Universal House of Justice, to assist with the maintenance of the Holy Shrines and Gardens. Akbar remained in the Holy Land for 14 years, until his retirement, when he and his wife moved to Akbar Haddad Australia where he spent the remaining days of his life.

homelands and settled in other countries to establish the Faith. Akbar's heart was so overflowing with love for the Guardian and obedience to him, that he immediately responded and succeeded in settling in ' Iraq.

His devotion to the Cause was limitless. It was immaterial to him where he resided. However, he was forced to return to his native land because of pressure on the part of government authorities.

He continued his services to the Cause in Persia until 1956, when a long-cherished hope of his dear heart was achieved: he attended the Intermade a pilgrimage to the Holy Land and vis- ited his Beloved. Those who knew him often recognised the influence and impact that his visit to Shoghi Effendi made on his life.

Akbar's unique memory registered every

One of his notable accomplishments in the Holy Land was to design and constmct beautiful wrought iron gates for the Baha'i gardens in Haifa and 'Akka. He also had the privilege of erecting the obelisk-the marble landmark that had atTived in Haifa during the life of Shoghi Effendi to mark the site of the future Mashriqu'l-Adhkar on Mount Carmel.

Akbar's interest in the affairs of the Faith and its international development moved him to participate in many conferences during his lifetime. In 1953, he national Teaching Conference in Kampala, Uganda. In 1958, he travelled to Kampala again for an international conference that was called by the Guardian just prior to his passing. In 1963, he attended

the World
word spoken by the Guardian, and he often repeated the words he had heard with Guardian. And profound intensity and sweetness. These historic Interremained with him all the days of his life. He had also committed to heart extensive passages from the Writings of Baha' u ' llah which he often recited. These were powerful instrnments for him in teaching the Cause.

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broad vision, and sense of devotion and perseverance, brought him into the international arena of service on three continents of the globe. When he passed away on 24 October 1990, he brought to a close a life of devoted and loving service to all, and in particular, to the Cause he loved and served with such exemplary devotion.

On 28 October 1990, the Universal House of Justice sent the following message to the National Spiritual Assembly of Australia:

... deeply grieved passing staunch steadfast servant Cause Ali-Akbar Haddad. His devoted services Cradle and World Centre Faith unforgettable . Convey members family heartfelt sympathy. Assure

Congress in London, the crowning glory of of the World Crnsade of the in 1982, he attended the Continental Conference that was held in CanbetTa, Australia.

Akbar was a man who, from humble beginnings, became a source of inspiration to many. His open-mindedness, tolerance, broad vision, and sense of devotion and service. Kindly convey my loving sympathy his relatives.

RUI~iYY!H

[Amatu'l-Baha RuJ:iiyyih Khanum]

10 September 1990

Emeric Sala came into this world on 12 November 1906, at the beginning of the "Century of Light". The timing was propitious, for by the time he reached manhood Emeric was able to play a leading role in building the Baha'i Administrative Order.

His birthplace was an obscure Hungarian village called Havas Dombrovica, which roughly translates into "snowed-in village".

He was the first of four children born to a Jewish lumber inspector,

Adolf, and his
loving prayers progress his soul Abba
wife, Charlotte. His parents later moved to
Kingdom.
Herrmannstadt in Siebenbuergen, today
known as Sibiu in Romania, where Emeric
May the memory of his life of service and
spent his school years.
dedication be another link in the unification
After the first World War, when in his
of the peoples of the world and the cause of
teens, Emeric felt intensely alienated by the
peace on this planet.
prevailing militari sm and lack of personal
SUHAYL 'ALA'i
freedom, as well as the social and religious
prejudices in the strife-tom Balkan countries. He was drawn to the United States, but
EMERIC SALA
there was no immigration quota for him. So
1906- 1990
he made his way to the German seaport of
Hamburg where he finally landed a job as a
Grieved passing dear Emeric Sala per-
ship's helper, sailing for the west coast of
sonal friend for over sixty years who
Africa. The ship returned to Hamburg and
accepted Faith Maxwell's home Mont-
then sailed for Montreal, Canada. When he
real. Emeric was very active member our
arrived in 1927, not quite 21 years old, he
Baha'i youth group period when Baha'i
jumped ship and went into hiding. He dug
youth were few in number throughout
ditches and washed dishes in a small hotel,
Canada. He was a devoted, consecrated,
but soon got fired because he broke too
constantly active believer until end of his
much crockery.
life: he served in the pioneer field in Ven-
Apart from hi s native Hungarian, Emeric
ezuela, Africa and Mexico; he was author
spoke Romanian, some German, French,
of a useful and thoughtful book for truth
and Italian, but he didn't speak a word of
seekers; he was an excellent speaker, and
English . Learning the language became his
a very capable member of various Baha'i
obsess ion . Rather than just reading books,
administrative bodies and committees and
he wanted to hear people talk, so he attended
was a brilliant protagonist of our Faith in
every free lecture.

every field of service. May new generation Canadian believers follow his footsteps and seek equal distinction in every field

One public meeting proclaiming a new World Order intrigued him . In Emeric's own words, taken from his autobiography:

nized youth class in the Wes tern Hemisphere. From that youth group came a Hand of the Cause of God, a member of the Universal House of Justice, two members of the Continental Board of Counsellors, three members of National Spiritual Assemblies, and the authors of three Baha' i books. One member of the Montreal youth group was a charming young woman by the name of Rosemary Gillies. In 1934, she became Emeric's wife and they spent 46 years serving the Cause of Baha'u'llah and one another.

The English language, once his handicap, now became his strength. He owned a small á import business and had occasion to travel coast-to-coast. In some cities he was the first Baha'i to ever give a public talk about the Faith. In 1937, at the encouragement of May Maxwell, he extended a European business trip to include Haifa, where he had the privilege of spending an evening alone with Shoghi Effendi. Upon his return, Emeric teamed up with Siegfried Schopflocher, a German immigrant who had built up a large chemical business and who later was named as a Hand of the Cause of God, to purchase the first Canadian Baha'i property at Beaulac, north of Montreal in the Laurentians, where the first Canadian summer and winter schools were held.

Emeric Sala

A lovely lady sat in the speaker' s chair. Then a beautiful 17-year-old girl got up and with the greatest of ease, without any self-consciousness, introduced the speaker. The speaker got up and with a radiant smile started to speak. She must have mesmerized me for I could not take my eyes from her. I was not conscious that she was speaking a language I did not

By 1930, Emeric's sister had manied and

understand. I witnessed a kind of beauty and radiance in a person I had not experienced before. I was also impressed by the close and harmonious relationship between the chairman and the speaker. It was only months later that I learned that the unforgettable speaker was Mrs . May Maxwell and the chairman was her daughter Mary Maxwell. They both had an indelible influence on me for the rest of my life.

In 1929, Emeric emailed in the Faith, and soon he and two other young men, Rowland Estall and George Spendlove, began the first Canadian Baha'i Youth Group in Montreal. They began to hold classes, and soon the attendance was about 60. It was the first orga-

moved to New York. Just before the second World War, he managed to bring his parents and brothers Paul and Ernest to Canada. Without his foresight, his loved ones would likely have perished in the Nazi death camps.

In 1940, Emeric and Rosemary pioneered for one year to Venezuela and served as travelling teachers throughout South America. They were the first Canadian Baha' is to visit the grave of May Maxwell in Buenos Aires, where May had passed away while on a teaching tour. Before leaving Monháeal, she had asked Emeric always to pray for her, which he steadfastly did every day until he left this world.

In 1945, as the world emerged from the global convulsion of the war and many people

were searching for a new order in the affairs of humanity, Emeric published This Earth One Count1y, in which he wrote about such concepts as "planetary economy", "a supra-national community" and "a world plan".

Emeric and Rosemary were elected to the first National Spiritual Assembly of Canada in 1948, and they continued to serve with distinction until 1953. That year they

addresses. He had overcome all handicaps, burst the boundaries of nation and conventional thought, and devoted his talents and energies to the World Order ofBaha'u'llah.

When news of his passing reached the Universal House of Justice, it sent the following message on 9 September 1990:

HEARTS GRJEVED PASSING

VETERAN TEACHER

responded to the Guardian's call for pio- PROMOTER FA ITH EMERIC SALA. HIS WORLD-
neers at the beginning of the Ten Year WIDE TRAVELS, HIS HlSTORJC EFFORTS IN REAR-
Crusade. Emeric handed his business to his ING ADMINISTRATIVE STRUCTURE CANADIAN
brother, Ernest. The couple sold their charm- BAHA'i COMMUNITY, HIS SCHOLARLY WORK,
ing home on the banks of the St. Lawrence HIS ENTHUS IASM, ARDOUR AND STEADFAST-
River in St. Lambert, Quebec, and prepared NESS WlLL ALWAYS BE REMEMBERED. PRAY-
to settle in the Comoro Islands off the east LNG HOLY SHRINES PROGRESS HIS NOBLE SOUL.
coast of Africa. CONVEY FAMlL Y FRJENDS DEEPEST LOVING
However, the French authorities refused SYM PATHY.
to grant them residence status in the Comoro Compiled from material submitted by
Islands, so the Guardian asked them to settle H AR RY LIEDTKE AND J AMESON BOND
in Zululand instead. There they ran a trading post among the Zulus at a place called
Eshowe until the South African government NORANIEH PARSA MAZZONI
refused to renew their license and they moved (Nuraniyyih Parsa Mazzoni)
on to P01t Elizabeth. They befriended many 1943- 1990
Africans who came to their home tluáough
the back door when it was dark, calling ... grieve passing stalwart maidservant of
Rosemary "Our Mother". She founded school Baha'u'llah Nura Parsa Mazzoni. Her
libraries and organized the shipment of books noble qualities
steadfastness and dedicafrom North America. tion
to the Cause, her devoted services
After returning to Canada briefly in the teaching pioneering, administration Faith
late 1960s, the couple pioneered again, this are fondly remembered ....
time to Guadalajara, Mexico, and travelled Universal House of Justice
extensively in Central America. Rosemary 5 November 1990
died in Mexico on 24 January 1980. Emeric
continued serving at his post and remarried Nuraniyyih Parsa was born in
Sangsar, Peron 27 September 1980. His second wife, sia, in 1943, into
a Baha'i family of modest

Donya, also became a Baha'i and together they travelled through America, China, India, and Europe. Donya passed to the Abha Kingdom a few weeks before Emeric's own death on 5 September 1990.

Emeric, with his six foot, four inch frame, wearing size 14 shoes, always towered above any crowd. He was equally a spiritual giant. The poor Hungarian immigrant boy who knew no English became best known for his book, his lectures, and his stirring public

Noranieh Parsa Mazzoni

means. At that time her parents were getting ready to leave Tihran for Gunbad-i-Kavus at the request of the Pioneering Committee.

Born at the beginning of a pioneering phase, Nura devoted her whole life to the service of the Faith.

Nfua spent her childhood and part of her adolescence in Gunbad-i-Kavlis, studying at school there. In 1956 her parents moved to nearby Shahpasand, but Nfua stayed behind with her young sisters, their father's mother

Breakers band together with other young people. This was fundamental in developing the Italian community and in increasing the declarations of faith.

During all of these activities for the Faith, Nura kept up her university studies, eventually graduating in chemistry with honours.

Once graduated, Nura began a brilliant career as a teacher, and she was much appreciated by her pupils, colleagues, and superiors.

In 1972, she married Gianfranco Mazzoni, a young Italian Baha'i, and they began their married life serving the Faith as pioneers in Scandicci, a small town near the suburbs of Florence. Then they responded to the appeals of the National Spiritual Assembly to go as pioneers to the cities of Pisa and Mantova, where their daughters, Shabnam and Sharon, were born.

At the beginning of 1977, when the Mantova community had become more stable, Gianfranco and Nfua wished to serve as pioneers in the international field. After loving consultations with the

taking care of them so that they could continue their education. A few years later, in

National Assembly,
response to the goals of the Ten Year Cru- which advised the couple to remain in Italy
sade, the Parsa family decided to move to at least until the end of the Five Year Plan,
Turkey as pioneers. But in December 1959, they eagerly accepted the idea of adventure
when the family stopped in Tihran on the in southern Italy. This time the challenge
way to their post, they were influenced by was to open up one of the last virgin areas,
the Hand of the Cause of God 'Ali-Akbar Basilicata, with its capital, Potenza. Just
Furutan to change their goal, and they went at this time, the Hand of the Cause of God
instead to Italy, to the city of Perugia. Ral.rmatu ' llah Muhajir had a meeting with
In Italy, Nfua's presence was vital to the the members of all the National Committees
family, not only as the eldest daughter but at the Baha'i Centre in Rome to encourage
also as the only member of the family who pioneering as an urgent matter. His words on
had any knowledge of the English language. that occasion to the new pioneers were:
During the first few years in Perugia, the
Go with confidence-there is a big house
financial position of the fami ly was not good
waiting for you in Potenza!
and there were many privations.
Despite the hardships, Nura immediately And how true this was! There, as in all the
became active in the Italian Baha'i commu- other towns, Nura and Gianfranco settled in
nity, and in 1966 she became a member of immediately, and there was certainly no lack
the National Youth Committee. From this of loyal friends to enrich their lives. A new
moment onwards, she took on commitments Baha'i community was born and, at Ric;lvan
at both national and international levels. She 1978, the first Local Spiritual Assembly was
took pa1i in the activities of the musical elected. In the meantime,
Nura's participagroup called The Dawn-Breakers in Europe, tion in teaching and administrative activities
and felt encouraged to get the Italian Dawn- at the national level increased.

God's plans are often shown in ways which are so different from our human careful adminisexpectations. In 1987, Nura discovered that she was seriously ill. Yet this did not stop her from attending, two weeks after a serious operation, the most meaningful experience of her life-the 1988 International Convention to elect the Universal House of Justice.

A year later, in 1989, she was elected chairperson of the National Assembly and distinguished herself for her capacity to bring out the best in each member of that divine institution and to create a sense of unity which brought great benefit to the entire national community.

Her disease rapidly advanced until Nura was no longer able to be completely selfsufficient, yet even in her worst moments, her service and devotion were exemplary. She continued as chairperson insofar as she was able to do so. Her love was a determining factor toward strengthening the unity of the members of that same National Assembly and the entire national community.

During the last months of her life on earth, she joyously offered her sufferings to God for the development of the Cause among strength and determination; she was capable of alternating her roles as a trator, conscientious teacher, loving mother, and wonderful wife.

It will be absolutely impossible to fill the space she occupied in life, yet her presence will be felt at all times by those who loved and admired her. The whole purpose of her life was to create love and unity around her.

Her conversation was always full of elevating illuminating subjects. In the heart of whoever came into contact with her, if only briefly, she left the desire to go deeper into the truths which enlivened her every action.

MARIO PIARULLI

LUDWIG PAPAI

1937-1990

"He was the founder of the Roma Society for the promotion of gypsies and he was a follower of the Baha'i Religion."

These were the opening words of an article in one of the major Austrian daily newspapers describing the funeral of Ludwig Papai who, at 54 years of

age, had ascended
her friends, colleagues, and neighbours. to the Abba Kingdom.
There were almost daily prayer meetings held A member of the Roma folk and a simple
on the initiative of Catholic friends, joyously man, he accepted the Faith of Baha 'u'llah
attended by children, women, priests, col- in 1986 and recognized the importance of
leagues and acquaintances in a desperate unifying the different
peoples while respectattempt to keep Nura in this world. But on ing diversity. He was elected as the first
2 November 1990, her bright soul joined President of the Roma Society in Aushá ia
those of the dear martyrs, with whom she and later functioned as their
Honorary Presifelt so united in moments of intense suffer- dent. He was the first Roma to be officially
ing. A huge crowd was present at her last received by the President of Austria and
journey to the Potenza cemetery, which had caused the existence of this gypsy minority
never at any time witnessed so many friends in Austria to be publicly
recognized and posjoined together in prayer from so many itively acknowledged.
distant cities. Born 25 July 1937, Ludwig spent his
Nura's willingness to help friends and early childhood in the concentration camp of
strangers, her calmness at school, her strong Lackenbach under the Nazi regime. After
sense of service, and her sweet nature char- a youth full of suffering and hardships, and
acterised her brief existence on this earth. upon completing his professional education,
Brief but full of intense activity- not even he married Renate from Felixdorf in Lower
one ounce of energy was spared. Of slight AustTia in 1958. Their man-iage brought forth
build, Nura possessed rare resources of three children.

filled the cemetery. Dr. Kurt Sypal, the Director of the Presidential Office of President
Kurt Waldheim, spoke heartfelt and moving
words at his graveside. Journalists repmted
on his ascension, causing a wave of proclamation of the Faith in Austria in va1ious
newspapers.

Many who knew him realised it was his
Faith that gave him the strength and the
measure with which he served his people.
THE NATIONAL SPIR ITUAL ASSEMBLY
OF THE B A HA 'is OF AUSTRIA

FRANCES GORDON HELLER
Knight ofBaha'u'llah
1909-1990

Born in Avoyelles Parish in Louisiana,
U.S.A., on 16 December 1909 and chris-
Ludwig Papai tened Frances Verna Gordon in the Catholic
church, Frances was the eldest of eight
As a school caretaker, he provided all children-six girls and two boys. Her
father,
his children with a good formal education Frank Gordon, was a self-taught civil
engiand it was through them that he learned about neer, related to the
well-known Gallo family
the Baha'i Faith in 1980. Even before he ofitaly. He worked for the Texas and
Pacific
declared his faith officially, he strove Railroad, travelling around Louisiana
buildbravely for its proclamation. He was loved ing levees, railroads, and
bridges. Her
by all, especially for his warmheartedness mother, Elma Brulte Gordon, was
French
and humble servitude. His untiring efforts Acadian, related to the Couvillions
and
in teaching the principles ofBaha'u'llah and the Lady Evangeline, about whom
Henry
his own example helped his neighbours to Wadsworth Longfellow wrote his famous
accept the Faith. His home became a centre narrative poem by the same name.
Frances
for many Baha'i activities. grew up exploring the bayous
with her
When he fell ill and was physically weak- cousins and two brothers, planning to
ened by a series of operations, he strove explore the rest of the world when
she was
with even greater spiritual efforts for the old enough.
recognition of the Roma minority and taught Frances was raised a devout
Catholic. She
the Baha' i Faith at every opportunity. constantly studied the Bible as
a youth, and
He left this world on 2 November 1990 her keen intellect saw many discrepancies
accompanied by the prayers and loving between the teachings of Christ and the
respects of many. Many newspapers and radio practices of the priests and the
Church. At
broadcasts reported that "The Founder and 16 years old, she vowed to God and to

herfirst President of the Roma Society for the self that she would search for the truth until
promotion of gypsies in Austria has died .... " she found it, and she set out on a life-long
His funeral on 9 November 1990 was an study and quest for knowledge.
event of the region as hundreds of people of Frances investigated every religious
all races and Baha'is from all over Austria organization she could find, from Jehovah's

Witnesses, Christian Scientists, and Seventh Day Adventists to Yogis, Rosicrucians, and Theosophists. She found truth in all of them. Still, she was not completely satisfied with any of them.

She graduated from high school and business college in Louisiana, and found a job as a medical secretary for the U.S. Army. She was transferred to Chicago, where she met and married her beloved husband, Sydney Heller, in 1948.

In 1949, just before they moved to San Francisco to open a music store, Frances went to Wilmette to visit friends . They were not home, so she decided to find out what mystery lay in the Baha' i House of Worship.

Foundation Hall, in the basement of the Baha'i House of Worship, held a tiny bookstore. Frances spoke with the person in charge, and then proceeded to buy two of every book. As the storekeeper tallied the

Frances Gordon Heller

books, he remarked that many people had bought one of everything, but no one had She travelled to Rome and was being robed ever bought two of everything. Could she and prepared to meet the Pope to ask her please explain? Frances said, "Certainly! If questions when, suddenly, she knew the this is as good as it sounds, then someone answers. She rushed out of the preparation else needs to know about this. " Frances room into St. Peter' s Cathedral and there, filled one of her suitcases with Baha'i books under the dome, declared her belief in and set out for San Francisco. Baha' u'llah.

Frances attended her first Baha' i meeting Frances returned to San

Francisco, enat Mamie Seto's house in San Francisco. rolled in the Faith, and in 1953 eagerly
She met Lucy Marshall, who became her received plans for the Guardian' s Ten Year
first Baha' i teacher and great friend, but she Crusade. She felt compelled to respond to
did not emol in the Faith. Frances was in tur- the call for pioneers, no matter what.
moil because of her Catholic upbringing. If Frances went to the Asian Intercontinental
this was the truth, why were the Catholics Teaching Conference in New Delhi, India,
not responding to Baha ' u'llah ' s Message? from 7 to 15 October 1953. On the way to
Frances was daring and courageous, fearless the conference, she obtained one visa for the
in searching for the truth, and she always Gilbert Islands, and one for Macau. At that
went to the source when investigating any- time it was extremely difficult for Americans
thing. She decided to ask for an audience to obtain visas to Macau because of
the Porwith the Pope. tuguese Catholic
influence so, since Frances
She planned to ask the Pope three ques- had that visa, she went directly there and
tions: "Do you know about Baha'u 'llah and was designated as a Knight ofBaha 'u'llah.
His claims? If so, do you believe they are She arrived 20 October 1953 and settled
the truth? If not, why not, and if so, why are into a large one-room apartment. She took
you not a Baha'i?" In the fall of 1951, she classes in dance and Chinese brush painting,
received an audience with Pope Pius XII. and began to teach English to children.

Frances taught the Faith to and confirmed was named Tinai, whose uncle later became
the first Chinese woman in Macau, Mary the King of Fiji. Frances brought Tinai to the
Shia, through teaching Mary's son English. Baha'i Centre and introduced her to the other
She also taught the first Portuguese Baha'i Baha'i teachers there, including Donald
in Macau, Manual Ferreira, by teaching Hancock from New Zealand. Tinai and

him English through study of the book, Baha 'u 'llah and the New Era.

Other pioneers soon came to Macau: Carl and Loretta Scherer, who also became Knights of Baha'u'llah, and then Mr. and Mrs. Ishmat'u'llah 'Azizi. After a year the Guardian wrote Frances a letter saying, "You may leave your post at any time. There are too many Baha'is in Macau." She left for the United States on 4 November 1954.

Frances arrived in the United States on 4 December 1954 and stayed long enough to obtain a visa for a new pioneering goal in Puebla, Mexico, where she arrived in March of 1955 and directed her efforts towards meeting and teaching the Mexican Indians.

Frances taught the Faith by making friends with the native people and then finding ways to serve them. They in turn were attracted to the Faith by her selfless service.

In the spring of 1956, Frances attended a teaching conference for Central America and Mexico, in Mexico. A message from Shoghi Effendi was received; he wanted a pioneer to go to the Gilbert Islands to replace

Donald eventually married, raised a family, and Tinai Hancock became a member of the Continental Board of Counsellors in the Pacific.

In the spring of 1957, a freighter left Fiji with Frances aboard, bound for Abaiang in the Gilbert and Ellice Islands, later named Kiribati and Tuvalu, respectively. She loved the native peoples and lived in a thatched hut close to their village, ate their food, gave them what medical care she could, and taught them English and the Baha'i Faith.

She was able to arrange with the government for a 99-year lease for two pieces of land for Baha'i centres in the Gilbert Islands, one in Abaiang, one in Beiginibou.

Frances was joined by Mabel Snyder in September 1957. In November, Frances went to the island of Tarawa where she helped to establish the first Local Spirihial Assembly. Her health gradually deterioa rated because of the weather and food, until a local doctor ordered immediate leave from the Colony for complete rest and medical care. She departed in the summer of 1958,

the original pioneers, Elena and Roy Femie. bound for Hawaii and the United States.
In October 1956, she returned to the United Frances recuperated on the ocean liner
States to obtain a new visa for the Gilbert and stayed in Hawaii for a few months,
Islands. The only way to get one was to go teaching the Faith. She spent as much time
to Australia or Fiji and apply there. as possible with the Hand of the Cause of
Frances arrived in Suva, Fiji, in late 1956. God Agnes Alexander during this period.
She taught English and tráavelled by long In January 1960, she went to San Rafael ,
motor boats (Frances called them "put-puts") California, where she helped to f01m the
and ouháigger canoes to visit different first Local Spiritual Assembly in 1961.
islands, made friends with the native peoples Sydney and Frances
adopted their Koreanand taught them the Faith. When visitors American daughter, Jennifer Rhea Heller,
arrived in the villages, they would have big in 1960, when Jennifer was six-and-a-half
parties in the long-houses, and cook, sing, years old. Frances and Jennifer went to
and dance all night. Frances and other pio- London in the fall of 1962, where Frances
neers often spent the night in these long helped to prepare for the first Baha' i World
houses on their teaching trips. Congress, held in London at the Royal Albert
One day Frances met tluáee Fijian teenage Hall, from 28 April to 2 May, 1963. From
girls, and spoke to them about the Faith. One London, Frances and Jennifer went on

pilgrimage and dined with Amatu'l-Baha suffering and ready to help in whatever way
Rul;iyyih Khanum, and then they made a she could. She had an encompassing feeling
teaching trip through Norway and Scotland. of family and was a true friend. Above all,
They returned to the United States so that she was steadfastly devoted to Baha'u'llah,
Jennifer could continue her education, and to spreading His Message and to serving His

spent summers on teaching/consolidation trips: to the Mexican villages of San Francisco and Chilula near Puebla; to Chichicastenango; to the American southwest Indian reservations; and to the Gilbert Islands.

Frances and Sydney moved to Novato, California, in 1978, and in 1989 they moved to Gretna, Louisiana, where Frances passed away on 6 November 1990.

Frances had a strong intuition and spiritual connection with people. Once she was walking past a used bookstore, and on a whim decided to enter. Inside she found an original translation of the Qur'an by Robert Sale. It was very rare, but Frances said 'this is not for me'. She decided that Shoghi Effendi should have this copy, so she mailed it to the Holy Land with no return address.

Later, a friend returned from pilgrimage and mentioned that Shoghi Effendi had told the pilgrims that he had always wanted a copy of Robert Sale's original translation of the Qur'an and had just received one anonymously. It had pleased him tremendously, as her life of pioneering and service must have pleased him.

Frances never wanted recognition for any of her services, but almost everyone who was ever close to her received some valuable

]OY WIECZOREK

MONIREH REzv ANI

(Munirih Ri<;lvani)
1906-1990

GRIEVE D NEWS PASSING DEARLY LOVED MONIREH REZVANI. MOVED RECALL LONG RECORD HER VALIANT COURAGEOUS SERVICES INDIGENOUS AREA IN FACE DANGERS ILLNESS AND DEPRIVATION CONSTITUTING WORTHY SOURCE INSPIRATION HER BEREAVED COWORKERS. ASSURE FERVENT PRAYERS HOLY SHRINES FOR PROGRESS HER RADIANT SOUL ABI-IA KINGDOM. KINDLY CONVEY HEARTFELT CONDOLENCES HER DISTINGUISHED FAMILY.

Universal House of Justice
14 November 1990

Munirih Ri<;lvani was born into a Baha'i family in Najafabad (I~fahan), Persia, in March of 1906. Her great-grandmother was a learned and courageous Babi and then Baha'i named Fatimih Bagum, who diswas ever close to her received some valuable cussed the Faith with

the 'ulama of that
assistance from her at a critical juncture in time and held classes from behind a curtain
their lives. She taught the Faith unceasingly, for students of theology. Once, when her
and was a perpetual student, continuously husband Mulla Qasim was put in jail by
taking classes in languages, art, dance, and Zillu's-Sultan, she walked to I~fahan and
cultures. She was also a scholar of the Faith, addressed the governor. She asked him why
and had an unerring knowledge of its his- her husband was being kept in jail. When
tory, as well as its spiritual and social one of the 'ulama who was present answered,
teachings. She read all of the published "Because he is a Babi", she quoted this verse
works of the Central Figures every year for of the Qur' an, "We have obeyed our leaders
more than 20 years. and elders, but they have misguided us." The
Frances Heller is remembered by those mulla left the place in a state of fury, and
who knew her as an independent woman her husband was released. Later, she was
with great courage and a quick, deep sense of honoured with a Tablet
revealed by 'Abdu 'ljustice, compassionate toward other people 's Baha telling how great the Day is when a

Tihran for Arabia, causing one of the members of the pioneering committee to write
later: "Such a courageous mother deserved a
pioneer son. She didn 't shed a drop of tears
and was very happy all the time."
A year later she also decided to participate in the Ten Year Crusade and left Iran
with another son and his wife. They first
lived in Dubai, tolerating the terrible conditions there. Later, she went with her son and
daughter-in-law and their new-born baby to
settle in Qatar. She was able to participate
in forming a goal Assembly in a village near
Dubai.
In 1968, Munirih went to Colombia, and
after a few years staying with family she
moved to the Baha'i Institute in Riohacha

in an indigenous area of the Guajira. She was very happy there and dedicated her time to serving the visitors because she believed

Monireh Rezvani

that guests were a bounty of God. Her happiest times were when she could cook and serve the youth who went to the institute for Baha'i courses. She also gave the neighbor's children literacy classes.

woman can refer to the verse of the Qur'an, "We have obeyed our leaders and elders, but they have misguided us."

When Munirih was 16 years old, she was married to her cousin, Na~ru'llah Ric:Jvani, the son of ' Ali. Six years later her husband died after a long period of illness, leaving her with three sons, the youngest only three months old. She never wanted to get married again and dedicated her life to the care and education of her children. Sometimes she was criticized for working too hard and she would answer, "My duty as a Baha'i is to give at least a primary school education to my children, and I have to fulfill it."

She said that many times she was inspired imby the talks and guidance of the Hand of the Cause of God Abu '1-Qasim Fayc:Ji which she received while attending the weekly meetings held for women, called "the assembly of the elders". She used to look at her children while they slept thinking of the day when they would be grown up and serving the

She served at the Institute with utmost love and enthusiasm until about 1985 when, because of loneliness and danger in the area, she had to leave. At one point, thieves had broken in and tied her up while they stole items; she finally managed to untie herself and get help from neighbors. However her desire always was to be buried there. When she later became ill she moved back again to this area that she so loved, and after two months, on 10 November 1990, she passed away. Providentially, she was buried in the indigenous cemetery, which greatly pressed the native friends who attended her funeral service in good number, and gave them more confidence in the Baha'is.

HABIB R EZYA N I
(l~abib Ri<;lvani)

Faith. In 1953, she was ve1y pleased when her son I:Iabib decided to pioneer during the Guardian's Ten Year Crusade. He left

FLORENCE E. BAGLEY

Knight ofBaha'u'llah

1914-1990

Florence Esther Johnson Bagley was born in Sioux Falls, South Dakota, U.S.A ., on 3 January 1914. A few years before her passing on 3 December 1990, she wrote about her first contact with the Faith:

> I began to so1i through my papers and I learned about the Baha'i Faith in the spring of 1930, at age 16. I became a believer immediately. My mother was a member of the Comseeker, and we had attended religious services and related groups for several years, this time attending a spiritualist meeting in a private home. Our hostess had met Mrs. Elizabeth Greenleaf at the YWCA, and had invited her to speak to us about her visit to the Holy Land. This was in Flint, Michigan ... she told us Who Baha 'u'llah was, and I believed her. From then on I called myself a Baha'i. My mother accepted a little later, and frequently became the hostess for travel teachers.

1953, both as secretary and chairman, and was a frequent teacher there both before and after the Ten Year World Crusade.

Florence wrote in her memoirs about her response to the call for pioneers.

> We had all attended the Jubilee Celeuary bration and the following Conference in Chicago. As soon as we returned home, I began to so1i through my papers and books, deciding what to take with us ...
>
> We offered to go to Africa but never received acknowledgement from the Comseeker, and we had attended religious services and related groups for several years, mittee ... The Guardian sent a message that the Americans could fill the goals of other countries, so we searched through the booklet containing the goals, and by a process of elimination, chose Sicily. I don ' t remember why. I think it chose us!
>
> We left from New York on an Italian ship, the Conte Biancarnano, on 17 October 1953. (It was Gerry ' s 16th bi1ihday.) We arrived at Palermo, Sicily, on 27 October 1953 .
>
> Stan couldn't find work

in Sicily and
we began to run out of savings. We had
Florence introduced her future husband,
permission from the Beloved Guardian
Stanley T. Bagley, to the Faith. They both
to change posts, and to leave Gerry in
signed official Baha' i membership cards in
Sicily. As soon as a telegram came from
April 1935, shortly after their marriage.
Horace Holley suggesting that Stan might
They both served on the first Local Spiritual
find work in France at the American Air
Assemb ly of Flint from its inception in 1935
Force Base in Chateau-roux, Stan took a
until their departure for Sicily in 1953.
ship to France that same evening, and got
Florence served as Secretary of the Flint
a job almost immediately. (The Beloved
Assembly for many years.
Guardian 's cable had said, 'Permission
The Bagleys welcomed seekers to weekly
granted- praying. ')
firesides and deepening classes and confirmed a steady stream of new believers.

The Bagleys remained in Chateauroux
They hosted regional conferences for Baha'i from October 1954 to August
1963, except
youth who came from several states in the for nine months in
Charleroi, Belgium, in
Midwest. Their home was dedicated to the 1959- 1960. Florence
continued her life-long
service ofBaha' u' llah. habit of deeply studying the
Teachings, but
Florence recounted to her children that now learned French in order to
prepare study
she had worked with her mother, Genevieve courses and public talks in
that language.
Elizabeth Hempftling Johnson, to provide This enabled her to render
valuable services
meals at Louhelen Ranch (now Louhelen as a teacher at firesides
and summer schools,
Baha' i School) during the first two summers and as a teacher travelling
in the Benelux
of the school's existence. She served on the countries. She produced the
French Baha 'i
Louhelen Program Committee from 1951 to Bulletin for a number of
years.

with the same dedication in Alabama and Georgia, teaching and serving on Local Assemblies and committees.

In 1972, and again in 1974, Florence spent four months travelling to teach in the French Antilles. In 1976, she and her husband pioneered to Pointe-a-Pitre, Guadeloupe, remaining there for four years, and in 1980, settled in Fort-de-France, Martinique, for one year. She served on the National Spiritual Assembly of the Leeward and Virgin Islands (1976-77) and on the National Assembly of the French Antilles (1977- 1981), as chairman during the first two years, and as recording secretary for two years. She had a great love for the people in her pioneering posts, and left the foreign field reluctantly.

In 1981 , the Bagleys returned to the United States, settling near their daughter Carol in Ozark, Alabama. Florence's services in the Deep South continued unabated. Finally, she devoted her last energies to compiling a record of the family's pioneering experiences for the archives at the request of the Universal House of Justice. She called this, "A Family Odyssey". The first volume covered the World Crusade and the second, the years after, including family members ' experiences in Argentina, Brazil, Ecuador, the French Antilles, and Paraguay.

Looking back on 60 years of devoted services, she believed that the years of the World Crusade were the most poignant. She responded to the beloved Guardian's call and never stopped until her strength failed.

Florence Bagley

Florence served on the National Spiritual Assembly of France from its formation in 1958 until August 1963, except for the period in Belgium in 1960. Stan lost his job in France, forcing their departure, but was called back nine months later. This was only one of many hardships which later proved to be providential. Not only was a strong Local Assembly formed in Charleroi, but Florence avoided the Covenant-breaking in France, a grave test for the National Assembly of that cow1try.

Returning to France at the request of the

Hands of the Cause of God in Haifa, Florence joined the Hand of the Cause Abu'l-Qasim Fayc;li in visiting the French believers to reinforce their steadfastness. Her daughters, Susan and Carol, pioneering in Orleans, remained faithful throughout this tense period.

Florence was tireless in her services. Her home was always busy with seekers, travelling teachers, and administrative meetings.

She travelled frequently throughout Europe for meetings, conferences, and schools.

In August 1963, Florence and Stanley returned to the United States. They served

THEIR THREE CHILDREN, DURING HISTORIC TEN YEAR WORLD CRUSADE. HER LEONINE DEFENCE COVENANT FRANCE AND HER PIONEERING ACTIVITIES VIRGIN AND LEEWARD ISLANDS AND FRENCH ANTILLES ON WHOSE NAT!ONAL SPIRITUAL ASSEMBLIES SHE SERVED ARE UNFORGETTABLE. FERVENTLY PRAYING PROGRESS HER ILLUMINED SOUL ABHA KINGDOM. KJNDLY CONVEY OUR LOVING SYMPATHY MEMBERS HER DEAR FAMJLY.

First and foremost, she loved Bahi'u'llah. She enlightened and set an example for her family. Her beloved granddaughter, Jocelyn Baral, together with her husband Michael, pioneered to Siberia, keeping the family odyssey alive.

The Universal House of Justice sent this message upon hearing of her passing:

DEEPLY SADDENED LOSS STALWART STEADFAST KNIGHT BAl-IA 'U' LLAH FLORENCE BAGLEY WHOSE srx DECADES DEVOTED SERVICE HI S CAUSE 1-llGl-IL Y DISTINGUISHED BY OPENING SICILY, WITH HER HUSBAND STANLEY AND

a brilliant man, but writing an exact man.'

When I confront an audience, words come and then flow from me, but when I take a pen, the words do not come easily or please me either." She was a "platform speaker" par excellence.

Helen was born in Mazatlan, Mexico, on 19 July 1905 Her father, Guy Pilkirlgton, was an American who traced his ancestry to one who had fought at the Battle of Hastings in 1066. Her mother, Maria, was a Mexican

She was buried in Ozark, Alabama.

who was a descendant of a Spanish Viceroy.

GERROLD STANLEY BAGLEY

Helen was the third of six surviving children. She attended a convent school, but her father took her out because he feared that she would become a nun. She loved to read

HELEN PILKINGTON BISHOP

and "wept over Anna Karenina and Daniel

1905-1990

Deronda" when she was eleven. She remairled an avid reader throughout her life.

After a public lecture which Helen Bishop delivered on the Cause of Baha'u 'llah at the Young Men's Christian Association (YMCA) in Los Angeles on 23 Febrnary 1939, she received a letter from the organization's executive secretary:

The family moved to the United States, and it was on the eve of the Master's ascen~ sion that Helen for the first time heard of the New Dispensation from Orcella Rexford at the Fai1TI1ont Hotel in San Francisco. But the "true beginning of her Valley of Search" was in 1925- her 20th year-when sponse to the Great Announcement" she made her declaration. She was taught by the George Latin1er family of Portland, Oregon, and soon had the privilege of meeting in the same city other outstanding Baha'is such as May Maxwell, Louis Gregory, Horace Holley and Roy Wilhelm. Louis Gregory wrote to her in Portland from Seattle, Washington, on 7 June 1926:

As a novice listener-observer, I was "in reprofoundly impressed with your presenta- tion. The rhetorical and spiritual content; magnetic warmth; all blended admirably to create a message of unlimited spiritual value. We somewhat regretted our inade- quate background in the Baha'i Faith, as we speculated for a richer one upon which to register your words.

That statement appropriately character-
My dear little sister. ..It has surely been
ized what made Helen so effective as a
my good fo1tune to see one so illuminated
teacher of the Faith. She possessed a marvelat so tender an age as is yours.
God has
ous intellect, was well versed in philosophy,
been infinitely kind to imbue you with His
psychology, literature and art, and had a proknowledge, and you show your

gratitude
found interest in religion. Though she wrote
by your wish to inspire and help others to
articles for World Order and The Baha'i
the pathway of all beauteous Light.
World and a most remarkable Introduction
to The Book of Certitude when the beloved
Shoghi Effendi translated it into English, she
did not cherish the challenge of writing. She
wrote to the Guardian (20 August 1946):
"Francis Bacon said 'Speaking will b1ing forth

In July 1927 Helen manied Charles Reed Bishop (born 24 October 1889), a member of one of the most distinguished Hawaiian famonce ilies, and it was Charles who proposed that his bride attend Reed College in Portland.

In September 1929 Helen enrolled. Already she had begun her correspondence with the beloved Guardian, and consulted with him about her thesis on the Baha'i Faith. When she sent her thesis to him, she received a letter written on behalf of Shoghi Effendi stating, "It is hoped that all Baha'i students will follow the noble example you have set before them ... " (Letter dated 6 August 1933)

In December 1933, Shoghi Effendi suggested that the Bishops go from Portland to Geneva, Switzerland, and that Helen assist Mrs. Emogene Hoagg in the International Baha'i Bureau in that city. "You are just the right person who is needed now that the

reach its aim and that we have only to be superlatively faithful and to be obedient and active ...

From 1934 to late 1937, Helen was in charge of the International Baha'i Bureau in Geneva. It had been established to coordinate Baha'i activities and establish the Cause in Geneva, but after more than nine years of continued support, the Bureau had failed to achieve its goal; no Assembly, no group of genuinely interested people was fmmed . By sending Helen to Geneva, the Guardian wanted to simplify the status of the Bureau; no longer was it to be an auxiliary center to Haifa. In a letter written on behalf of the Guardian dated 13 June 1934,

Helen was
Bureau is acquiring an important interna- asked to "help in making the
Bureau a powertional status in the Administration." (Letter ful and
effective machinery for co-ordinating
written on behalf of the Guardian dated the activities of the Faith
in Europe". She was
23 December 1933) to travel and teach outside
of Geneva, visit
Meanwhile, the Bishops were given per- various Baha'i centers in
Europe, pa1iicularly
mission for pilgrimage. In January 1934 they the Balkans, Central Europe,
Ge1many and
left for the East Coast of the United States, the Northern Countries. The
Bureau was to
and on St. Valentine 's Day (14 Febrnary) be a center for distribution
of information
they sailed on the Conti di Savoia for Haifa. and literature about the
Faith.
Among other passengers on board was Chaim Helen began her task
immediately and in
Weizm~n, the future President oflsrael. earnest by visiting Baha'is
in the Balkans
The image of the Guardian and the and Germany. In 1934 the
National Socialist
memory of that pilgrimage never faded from Party began rnling Germany,
but as yet the
Helen' s mind. To Alfred Hunt, in Portland, teaching of the Faith was not
totally outshe wrote: lawed. She had
helped the Baha' is of Berlin
to receive permission from the city's author-
It is a great experience to go to Haifa,
ities to hold local meetings, and in the spring
and one changes one's point of view on
of 1935 she and Charles attended the
many matters. The Guardian is an exam-
Gern1an Baha'i Convention. But soon the
ple of how intellect can serve the spirit in
government's policies changed radically.
a manner we in the West have never
Police observers were accompanying Helen
known .. . I have never heard him recite an
wherever she was to give a lecture, and in
incident in which he is the major figure ...
Frankfurt the police cancelled her speaking
This may sound very naive but the point
engagements when she refused to sign the
is that Shoghi Effendi simply refutes all

article excluding "non-Aryans" from the
those theories with which our academies
gatherings and from all communications. By
are subjected that every ego is trying
late 193 S all Baha'i meetings were closed. A
merely to maximate itself... His speech is
letter written on behalf of the Guardian held
rapid and his English is stunning; when
comforting words for Helen:
he speaks the hours pass timelessly ...
Again and again he seems to convey to In fact, the more obstacles develop in
one that the Cause of Baha ' u' llah will number and in strength, the firmer your

faith should become in the sacredness and
vital importance of the mission you have
been called upon to fulfil for the Cause in
Germany. (29 September 1935)
In the fall of 1936, Helen visited the
Scandinavian countries. In the summer of
the same year, she represented the Faith at
the World Congress of Faiths held in Great
Britain and sent a detailed report of its proceedings to Shoghi Effendi. He responded:
"I know of no one better qualified to write
such an interesting report", and he asked
Helen to write an article on the same subject.
The report was published in The Bahri 'i
World, Vol. VII.
Helen spent much of the year 193 7 in
England, travelling and teaching with great
success. Mark Tobey was, at the time, a resident teacher in Torquay, and with her help,
soon there was an Assembly there. Helen Bishop
Charles, however, never felt comfortable
in Europe, and made repeated trips back
America, friends will rejoice in your
to the United States. By the summer of 1937,
return and surely will benefit immensely
he decided to return to America, and Helen
from the presence in their midst of such
followed him in the fall. She informed
a ...devoted and loyal teacher as you.
the Guardian of her intention, and a letter
(16 November 1937)
written on behalf of Shoghi Effendi said,

In 1939, the Bishops were at home for only four months, travelling the rest of the time to teach the Faith. It took its toll, but they never complained. "A little travel", Helen wrote to Mark Tobey (14 July 1939), "makes one reluctant to settle anywhere; and I fancy a great deal of travel makes one willing to settle anywhere". left England on 30 October 1937.

In 1941, the Bishops went to Mexico on behalf of the National Spiritual Assembly of the United States and Canada.

During World War II, they spent most of their time in Pasadena, California, where Helen visited all the surrounding Baha'i communities and sent food and clothing packages to the friends in England.

In 1944, the new method for the election of the members of the National Spiritual Assembly-the holding of State Conventions and the sending of state delegates to the National Convention-was inaugurated. The first State Convention of California was held at the Ambassador Hotel in Los Angeles on 9 April, and 22 delegates were elected. Helen

> "deplore this quite sudden and unexpected turning point in the career of your international services to the Faith". The Guardian himself added his "deepest gratitude", and expressed his appreciation for the "sacrifices you have so patiently and courageously borne during these years ... " (18 July 1937). Helen wrote to Shoghi Effendi's secretary, on his behalf, wrote to Helen:
>
> ... he cannot but deeply grieve over your departure from Europe where you have accomplished, during those years, services that are truly unforgettable and worthy of every admiration and praise ...
>
> He is fully aware of the circumstances that have forced you to return to America ... For it is not so much the place where one works that matters . The essential is the quality of work one is able to attain .. . In

The Bishops continued their extensive teaching trips in the United States and Canada where there was always great

demand for
was one of the delegates, and she was one of the two speakers who addressed the public meeting in Wilmette during the centennial anniversary of the Declaration of the Bab.

For the centenary vo lume of The Baha 'i World, she also-on a recommendation by the Guardian-wrote "The Beloved Returns".

From Wilmette, Helen wrote a long and detailed letter to Shoghi Effendi which included a fascinating report of her encounter with Sir Alexander Lindsay, Master of Balliol College, who had been the Guardian's tutor while he was at Oxford. In December 1943 , Professor Lindsay gave a talk called "Democracy and Common Man" in California at the invitation of Athenaeum, an affiliation of the patrons and patronesses of California Institute of Technology. After the talk and during his reception, Helen and Sir A lexander engaged in a remarkable intellectual dialogue, for Helen a prelude to asking questions regarding the Guardian. After more than 20 years, he, indeed, remembered Shoghi Effendi very well.

Helen's services as a public speaker, teacher and conductor of seminars and deepening classes. A letter written on behalf of the Guardian dated 6 January 1949 stated that it was always Shoghi Effendi's hope that

" ... you both will be able to continue your teaching trips which have invariably been a real and much needed assistance to the centers you visit".

Age did not slow down Helen's service to the Cause. For example, in 1966 one of her teaching trips included visits to Iowa, Nebraska, Kansas, Oklahoma, Texas, New Mexico, Arizona, and California. She considered that journey "one of the most rewarding" of all her teaching efforts. She was interviewed by members of the press, radio and television.

Charles passed away on 9 July 1967. He had been a caring, loving, and supportive husband. Living on his family trust income, he had devoted all of his days to the service of Baha'u'llah. They had no chidren, and since Helen had never learned to drive a car,

Sir Alexander told Helen that his young student's "idea of education was to discover and 70s she consomebody whose opinions he valued and then question him . When Shoghi Effendi got his answers, he wrote them all in a small black book". Professor Lindsay then related: When I had posted my schedule, Shoghi Effendi came to me asking, 'What do you have between seven and half past eight? ' 'Why man ,' I cried, ' I dine!' 'Oh,' said Shoghi Effendi, with obvious disappointment, 'but must you have all that time?' I had not found so much eagerness for knowledge at Oxford! So I gave him another quarter-hour and went with less dinner. So it was I suffered for him.

Then the professor commented to Helen: "Q uite soon after that, we lost him. He left us to become the head of a religion. What a pity!"

by necessity she had to limit her teaching trips. Yet, even in her 60s ducted classes in various Baha'i schools in the West Coast and elsewhere. When she had embraced the Faith, Louis Gregory had written to her (26 June 1927):

Guide my dear child, the young and the old, the wise and foolish, the guilty and just. Transform their lives by the Elixir of Life. If you lived for thousands of years in this world you could not select a work that is fraught with more far reaching and eternally happy results.

Thus she lived her life.

Helen passed away on 23 December 1990. She left a rich legacy for the Cause of Baha'u'llah.

NOS
RA TOLLA H RASSEKH
(Nu~ratu ' ll ah Rasikh)

ARTHUR ALLEN ZUCKER
1901-1991

Arthur Zucker was born into a Jewish family in New York City on 17 March 1901. He first heard of the Faith in Chicago, and studied it there for several years. In 1954, he returned to his native New York, where, together with his wife, Dorothy, and son, Bill, he attended Baha'i meetings and study classes regularly. During this time, he went

to weekly meetings at the Kinney house in New Jersey, at the Evergreen Log Cabin in Teaneck, as well as at the New York Baha'i Center. He declared his belief in Baba 'u' llah in 1956. In his twilight years, he often talked about how he became a Baha'i and often mentioned with regret that it took him many years to become one, even though in his heart he had wanted to embrace the Faith when he heard of it in Chicago.

Arthur Allen Zucker

Arthur was a salesman by profession. He had studied drama and was an eloquent speaker. Thus he frequently served as a speaker in many Baha'i communities. In New York, he and Dorothy conducted a Baha'i study class on The Divine Art of Living for more than ten years. He also served as treasurer of the Local Spiritual Assembly of New York for several years. Arthur was a steadfast and devoted Baha'i teacher. He and Dorothy pioneered for a time to the Turks and Caicos Islands in the Caribbean, then returned to the United States where they served as homefront pioneers in North Carolina for many years. Arthur travelled to teach in the mass teaching areas of South Carolina in the 1970s. He would go to retirement and nursing homes to visit and perform Broadway musicals to cheer up the residents.

In 1980, after his wife's passing, when appropriate institutions, he went to the Mariana Islands to pioneer. He actively served and taught the Faith there to his last days on this earth. Arthur passed away on 19 March 1991.

When the news reached the Universal House of Justice, they sent the following message on 20 March:

SADDENED PASSING DEARLY LOVED ARTHUR A. ZUCKER. PRA YrNG HOLY SHRJNES BELOVED MAY FULLY REWARD HIM FOR ALL SERVICES HE HAS RENDERED TO THE FAITH BOTH ON HOME FRONT IN UNITED ST ATES AND IN PIONEER FIELD CARIBBEAN AND PACIF IC RE- GIONS. KINDLY CONVEY OUR CONDOLENCES TO FAMILY.

The National Spiritual Assembly of the United States sent the following

cable:
he was 79 years of age and in a wheelchair,
he went to Fiji to pioneer with his only son
and daughter-in-law. In Fiji, he taught the
Faith as umestrainedly as always. Unfore-
seen circumstances forced him to leave Fiji
after two years. After consultation with the

WE MOURN THE LOSS OF
STAUNCH SUPPORT-
ER, FAITHFUL SERVANT OF
CAUSE OF GOD
ARTHUR ZUCKER. THE EXAMPLE
OF STEAD-
FASTNESS [N THE COVENANT
OF BAHA'U'LLAH,
UNSHAKEABLE INTEGRJTY AND
LOVING SPLRJT

ARE HIS LEGACY TO PRESENT AND FUTURE
GENERATIONS. WE PRAY THAT HE WILL RE-
CEIVE HIS FULL SHARE OF DIVIN E BLESSINGS
lN THE NEXT WORLD AND WE ASK THAT YOU
CONVEY OUR HEARTFELT SYMPATHY TO HIS
FAMILY.

S IEWLIA N KARYN ZUCKER

MONA HAENNI DE BONS
1904-1991

Grieved learn passing dearly loved Mona
Haenni de Bons. Her stalwart, distinguished
services to the Cause of Baha 'u ' llah in
Switzerland over so many years enrich
annals Faith that land, constitute worthy
continuation historic achievements her
noble parents. Praying Holy Shrines pro-
gress her radiant soul Abha Kingdom.

Baba held no bounds. One could
also feel
it when Mona would say prayers
with a par-
ticularly moving fervour. She
knew how to
transmit this Jove for
'Abdu'l-Baha with
intense feeling to everyone she
met and all
who were suffering.

She would also express her love through
her care for animals. Friends who visited
her will always remember the lost cats she
gathered. In fact, she also cared for
many a
human "lost cat".

Her faith was, in all viewpoints, excep-
tional. One could feel her
devotion when she
gave talks or when she defended
the Faith.
She identified herself with the
Baha' i Faith
to such a point that her whole
being was
wounded when the Faith was
suffering. I
shall never forget how she showed
her
solidarity with the suffering of
the Baha'i
friends in iran.

Convey sympathies bereaved family.

Universal House of Justice
5 May 1991

Mona Haenni de Bons-bom on 20 April 1904 into a Baha'i family-had the honour of being the first Baha'i child in her community. Her parents were among the first Baha'is of Switzerland. Her mother, who had become a Baba' i in Paris through her contact with May Bolles, was brought up in Paris, having a French mother and a North American father. Her father, a native of Sion in the Canton of Valais, had declared himself a Baba' i after their marriage.

When Mona was two years old, her parents moved to Ramleh, Egypt, to live closer to 'Abdu' l-Baba. They lived in Egypt w1til 1917. It was during that time that Mona met 'Abdu'l-Baba and had the immense privilege of sitting on his lap. 'Abdu 'l-Baha autographed a photograph for her, and the friends have many copies of it.

When Mona used to speak of 'Abdu ' l-Baba, one could see her whole face become illumined and her whole being transfom1ed

Mona had exceptional intelligence and could analyze situations that were difficult to understand. Her intuition was extreme and she could often read people's thoughts. She was gifted with sound judgment and a particularly acute sense of justice: she often defended victims. She also could become as enthusiastic as a child when the Faith was making progress. Fidelity was one of her most moving qualities. Indeed, Mona was, for all those who knew her, a deeply charming and very genuine friend.

Her love for the Canton of Valais was very keen, and she would express it in her singing and in wearing the costume of Lady of Sion with pride. We were able to proents claim the Faith tluáough radio and television on many occasions, thanks to her, because she herself had sung many times on the radio.

However, her great sensitivity and her wish for fulfilment as a woman were not always understood in a sometimes insensitive and male chauvinistic environment. I often had the impression of a very great soul, and of an in1ffiense potential which could not

as if, suddenly, another dimension were readily find the necessary
means of expresvibrating within her. Her love for 'Abdu'l- sion. There was
a .nobleness in Mona's

also a member of the Local Spiritual Assembly of Geneva.
She moved to Sion, as a pioneer, in 1972
where she remained practically until the end
of her life. She died on 2 May 1991.
BIJAN GHAZNA V J
(Bi~an Ghaznavi)
Translated from the French by Marie-Therese Levoy

EDITH MCLAREN
1901-1991

GREATLY SADDENED LEARN PASSING DEARLY-
LOVED DEVOTED PIONEER PROMOTER CAUSE
GOD EDITH MCLAREN. RECALL WITH PRIDE
HER MANY YEARS OUTSTANDING COURA-
GEOUS SERVICES FAITH ESPECIALLY CENTRAL
AMERICA. ASSURE FERVENT PRAYERS HOLY
SHRINES FOR PROGRESS HER LUMINOUS SOUL
Mona Ha enni de Bans WORLDS GOD. KINDLY CONVEY HEARTFELT
CONDO LENCES HER DISTINGUISHED SON
personality, together with a revolutionary DEAR FAMILY AND FRIENDS THIS
HOUR
side which wanted to change what she saw BEREAVEMENT.
as the "Establishment". Universal
House of Justice
Mona married Maurice Haenni, a chemist 2
June 1991
in Geneva, on 3 August 1925, and had one
daughter, Ariane. One of Mona's greatest Edith McLaren was born on 28
July 1901 in
joys was Ariane's declaration of belief in Buffalo, New York, U.S.A., the
first of four
Baha'u ' llah. Together they made their first daughters in a family having
strong ties with
pilgrimage, in 1974. the Methodist Church. A few
years later her
Mona served on the National Spiritual parents decided to move to the
nearby town
Assembly of Italy and Switzerland in 1958, of Hamburg, where they took up
vegetable
then on the National Spiritual Assembly of and fruit farnling. Although
the four sisters
Switzerland in 1962-1963 . While serving on enjoyed farm life and helped
their parents

the latter she had the immense privilege of attending the fust International Convention in Haifa in 1963. She was among the first Auxiliary Board members of Switzerland and of part of France, and served as an Auxiliary Board member for Protection w1til she was in her early 70s.

She was a member of the Archives Committee as early as 1955, then of the Translation Committee, and at last of the Committee of Pensee baha 'ie, [Swiss Baha'i Journal] where she served with great zeal and enthusiasm. For a few years, she was with the work as much as possible, all four eventually chose careers as teachers.

From childhood, Edith showed artistic talent in drawing, painting, and music. She learned to play the piano well and won a scholarship which enabled her to continue studying piano at a well-known music school in New York City. However, her love for small children led her to study primary education in college, after which she taught kindergarten for more than 25 years. She was greatly appreciated by her students and by their parents as well.

Although an active member of her family's church, Edith became disillusioned in her early 30s by problems of disunity within the congregation. An unhappy marriage was also a great disappointment and eventually ended in separation. She turned for inspiration to serious study of the Bible, which awakened her desire for a much deeper understanding of spiritual realities.

Edith 's search brought her into contact with several religious groups, but none satisfied her profoundly and generated an intense desire to reach higher levels of service to the Cause she loved so ardently.

In 1954, Edith made a pilgrimage to the Baha'i World Centre where she had the inestimable bounty of meeting the beloved Guardian. This experience and subsequent correspondence with the Guardian affected her profoundly and generated an intense desire to reach higher levels of service to the Cause she loved so ardently.

In 1958, she qualified for an early retirement from her teaching position and, to the surprise of her many

friends among the
fied her longing for the tiuth until she met a Baha' i who shared with her the Message of Baha'u' llah. After a period of intensive study, she accepted Baha'u 'llah with all her heart. From that moment she dedicated her life to the promotion of her newly-found Faith.

Over the years, Edith's home in Hamburg, New York, became the scene of frequent firesides , children's classes, study meetings, and talks by numerous Baha'i speakers- including the Hands of the Cause of God Dorothy Baker, Louis Gregory, Horace Holley, and John Robarts. Initially, many of her friends showed interest in the Faith, but their lack of willingness to accept Baha 'u'llah as the Manifestation of God for this Day was tiuly disappointing.

However, Edith' s faith and perseverance were finally rewarded. After years of patient work, a small nucleus of dedicated believers, including two of her sisters, began to grow towns , even very reuntil an active Baha'i community emerged with a strong Local Spiritual Assembly. Although her aging father remained a church travelled by bus, boat, on

school teachers, she left Hamburg and the United States to settle in a pioneering post in Guatemala. Thus, at the age of 57, Edith entered a new field of service which continued for the rest of her life. While learning a new language and culture, she became enthusiastically involved in the teaching work and development of local Baha'i communities in Guatemala, gradually extending the sphere of her activities to neighboring countries.

In 1966, Edith was appointed to the Auxiliary Board and, while continuing to focus her energies primarily on Guatemala, she was also called upon to assist with the work in several other Centiáal American countries.

Great was the mutual feeling of love and appreciation between Edith and her numerous friends in Central America; in all those countries she was affectionately referred to as "Dona Edith".

Visiting cities and mote villages, unconcerned about her own safety and ignoring the remonstrances of her close friends , she

member, he was greatly attracted to the spirit of the Faith and often attended Baha'i firesides organized by his daughters.

With an active Local Assembly established in Hamburg, the Faith soon spread to several swTounding villages. In later years, the seeds planted in Hamburg also bore fruit in far-flung regions of the world, when Baha 'is from that community took up pioneering posts in other parts of the United States and in more than ten countries of Central and South America, the Caribbean islands , and Europe.

muleback and on foot, often alone, in the cold of the mountains and the heat of the coastal regions, meeting with the believers of all backgrounds, encouraging them in their efforts to study and serve the Faith, and giving an understanding ear to those facing difficulties or suffering.

The youth were especially attracted to her, and eager to receive her visits and guidance.

Edith had unshakable faith in the power of prayer. Many Baha'is and other friends frequently asked her for prayers on their behalf- to assist them to solve a problem, to find employment, to be cured of an illness, to train their children well, to achieve victories in teaching .... All felt that Edith's prayers had a great effect. She always carried a long list of friends for whom she prayed regularly, an:d from personal experience she could recount wonderful stories about the power of prayer.

In 1973, at the request of the Continental Board of Counsellors, Edith moved to Nicaragua, where she was warmly welcomed and continued her services on the Auxiliary Board. She also continued to visit throughout Central America for many years. During the civil war in Nicaragua, she was obliged to leave the country for several weeks, although this was contrary to her desire, but she returned to Nicaragua as soon as it was possible, eager and happy to be back serving the friends she loved so dearly!

In 1984, while travelling in Costa Rica, Edith suffered a hip fracture as the result of a fall. She had two operations, but her health

Edith McLaren
National Spiritual

gradually deteriorated, which obliged her to discontinue her services as an Auxiliary Board member. Unable to visit the friends as she had done for so many years, she now dedicated more time to prayer and study of the Sacred Writings, and her prayer list grew longer. At this time of need, when her independent spirit had to submit to the realities of physical weakness, several dear friends responded with loving care and hospitality.

In 1986, after staying for some time with two sisters in Binghamton, New York, Edith returned to the pioneering field in Latin America, settling in Maracaibo, Venezuela, with her son and his family. In spite of advanced age and failing health, her enthusiasm and steadfastness in the Cause of God was undiminished. However, by the time she had entered her 90th year, her soul was longing to fly to the spiritual world, and on several occasions she expressed this desire.

On 26 May 1991 , after more than half a century of devoted service to the Faith of Baha'u ' llah, Edith passed on to the Abha Kingdom. Upon learning of her passing, the Assembly of the United States, in its message of condolence, stated:

THE WORK WITH WHICH HER NAME HAS BEEN ASSOCIATED WILL CONFER UPON HER IMP ERISHA BLE GLORY AND HER DEEDS WILL REMAIN AN EVERLASTING EXAMPLE AND INSPIRATION.

PETER MCLAREN

Knight of Baha'u'llah

1918-1991

When Max Kanyerezi was 16 years old and a student at Kings College in Budo, Uganda, he had a striking dream which repeated itself twice in the same night:

A large figure stretches up and starts to roll up the earth, as one would roll up a newspaper. People are running in panic. Three officials sit on a hill where people are to register in the Book of Life. Young Max approaches the table where they are

In his diary account of this meeting, Max wrote:

There [he was] standing with his penetrating eyes together with a wonderful smile and overflowing wann kindness toward a stranger, a welcome and friend ly way of treatment very rare to find .... 'Ali greeted me in that way which remained in my mind and will remain forever.

Max was enthralled with the love and the character of the Na~avanis, the Bananis, and the small group of other devoted pioneers. So great was his joy among them that the days between the weekly meetings "seemed like eternity", and he earnestly wished that he "had the powers to shorten the days". During one particular meeting which lasted from 9:00 one morning until 3:00 of the next morning, Max had all of his ques-

Max Kanyerezi

tions answered to his satisfaction. When writing to the British Baha'i Teaching Cominscribing the names . The eldest tells him, mittee for Africa to become Africa's seventh 'Go and learn to register your friends, believer, Max only had one secret worrythereafter you will also be registered'. how his father would accept the fact that he had become a Baha'i. But Max left that Max had that dream in 1934, and he saw problem to Baha'u'llah. This reliance and in it a divine calling. At first he thought that acceptance ofBaha'u ' llah's unfailing support perhaps he should become a Christian minisand love was to become like a flourishing ter like his father, who was one of the first tree within Max's heart. seven ordained Christian clergy in Uganda. One day not long after he embraced the When that did not work out he went to the Faith, Max's father sent word to him to Farmers Institute at Namutamba for two years come. Upon arrival, his worry about his to become a trained farmer. He had difficulfather soon turned into joy as his father ties as a farmer and went to Kampala, where described to Max a vivid dream which he he found a job as a clerk in the Uganda felt only Max could understand. In this Company. Though happy with his work, the dream the Lord Christ had announced to him vividness of his dream had not worn off and that He had "returned" in Uganda and that he remained puzzled as to its true meaning.

all the tribes should be informed. This gave
One morning in 1952, a junior staff mem-
Max the opportunity to explain the meaning
ber in the office told him about a new Faith
of this dream to his father who then immediwhich accepted the teachings of all other
ately accepted Baha'u ' llah. Although he never
religions . Eventually he learned that one of
formally joined the Baha'i community, he
his distant relatives, C. Kajubi, knew this
was a Baha'i at heart.
Faith and, by chance, he came across Kajubi
In February 1953 , soon after Max and
who introduced him to a man who was
his wife Florence became Baha'is, the first
to become "his spiritual guide and father" ,
International Baha'i Teaching Conference
Mr. 'Ali Na~avani .
in Africa was held under a tent erected on
IN MEMORIAM 1015
the grounds of the Kampala Baha 'i Centre. CHARLES ROBERTSON MACDONALD
The spirit and enthusiasm prevailing at this 1916-1991
conference, which sounded the call to pioneer, was indescribable for Max. He found At the British National Convention in May
himself "overcoming the mountains within 1991 , Charles Macdonald and his devoted
him" and taking up the divine call to bring wife Yvonne were invited to the platforn1 by
the Faith to Brazzaville, the capital of the newly elected National Spiritual Assem-
French Equatorial Africa (later to become bly and were each presented with nine red
the capital of the Congo). This step was to roses. Charles had asked to be relieved of his
confer upon Max the title of Knight of membership in the outgoing National Assem-
Baha'u'llah, but equally important to him bly because of severe ill-health. Neither the
was to see the fulfilment of his cherished Convention nor his wife knew that he was
dream. tem1irrally ill
(Charles himself knew), and so
On 30 August 1953, Max joined 'Ali and the nature of the friends' farewell tribute
Violette Na~avani, Enoch Olinga, and was far more poignant
than they realised.

Samson Mungono as they set off on their platform and, impashistoric journey to West Africa. The results sioned as ever with his love for Baha'u'llah, of their efforts went beyond anything they could have imagined. Max, without any knowledge of French or the local languages, touched the hearts of the people there and in a last letter he wrote:

through his unfailirrg prayers and reliance on Baha'u'llah. A Local Assembly was estaband a necessary part of the great cycle of lished in Brazzaville.

Time passed, and in 1955 Max returned approach to the brilliant new vistas which to Uganda. He began teaching the Faith lie ahead. Ya Baha'u' l-Abha.

throughout East Africa, often travelling for months and enduring many hardships . His service deepened him and prepared hin1 to become one of the first members of the new National Spiritual Assembly for Central and East Africa. Soon thereafter, he also became one of the first Auxiliary Board members.

Max Kanyerezi passed away on 16 June 1991 . His love, his steadfastness and his humbleness bore rich testimony to his deep attachment to his Lord throughout many years of service, and the sweetness of his presence still lingers in the hearts of all those who were touched by his life. His love

The Hand of the Cause of God George Townshend, in his essay "The Genius oflrebecome one of the first members of the new land", described the "power of vision (as) an Irish gift. It marked the Irish long ago and it marks them now. "

Charles was sustained by an unshakeable and certain vision, a vision expressed by the Romantic poet Tennyson for whose writings Charles had a particular respect: "One God, one Law, one element/ And one far-off divine event/To which the whole creation moves ... "

Charles was born in Pietermaritzburg, South Africa, on 31 December 1916. His

for teaching never diminished. He remained
hue to his dream; that divine call to "go and
learn to register your friends " .

NA TI ONAL SP IRITUAL ASSEM BLY
O F TH E B AHA ' is OF U GAN DA

Charles received one of the very few City
of Belfast Scholarships to the prestigious
Royal Belfast Academical Institution. On
leaving school he entered the Northern Ire-
land Civil Service. The threat of war made
Charles decide to join the Royal Air Force
Volunteer Reserve, and he was directly
called up to the Royal Air Force in Septem-
ber 1939. Charles qualified for his wings
their comfortin July 1940, the same month he married
Yvonne, and went on to serve in Bomber
Command with exemplary courage, leader-
ship and skill. He achieved the rank of
Squadron Leader and at the end of the war
was awarded the D.S.O. (Distinguished Ser-
vice Order) and D.F.C. (Distinguished Flying
Cross) by King George VI.

He was hailed in one contemporary mag-

father, Charles Robertson Macdonald, had only recently come from Ireland to South Africa to work as a journalist, but tragically died of tuberculosis before his son 's birth.

His mother, Maude (nee Beattie), returned with her infant son to Belfast, Northern Ireland, where she later married Samuel Beckett and bore five more children.

was to say, "What on earth have you found now?" The Kirkwoods inháoduced him to the dedicated English pioneer to Belfast-Lady Kathleen Hornell.

After several months, both Charles and Yvonne accepted the Cause of God with a love and commitment that was to absorb and dominate the rest of their lives. Within months of declaring, they sold their comfortable and attractive suburban home to pioneer to Belfast to secure its Local Assembly. It was the first of many sacrifices they were to make for Baha'u'llah.

Charles accepted much bemused derision from friends and colleagues, but his faith was absolute and he had always been his own man, never cowed or impressed by orthodoxy or convention.

He threw himself into teaching

and servazine as one of the most outstanding bomber aces of the war: "To every generation belong men whose deeds merit the highest praise their comrades can bestow on them." Charles ' photograph appeared beside that of the legendary Leonard Chesire V.C. (Victoria Cross), D.S.O. and Bar, D.F.C. Such heroism was the stuff of others' awe and respect and one of his crew once confided to Yvonne that "They would follow Mac to hell and back." After his passing many letters and tributes magnified this quality to inspire devotion. Charles ne\'.er ceased to be someone who made others feel secure, worthwhile and significant.

After the War, Charles was seconded to the fledgling British Overseas Airways Corporation (later British Airways) as an airline captain to assist in opening up new world airline routes . However, he decided to abandon this career for a more settled existence with his family, and he once again entered the Northern Ireland Civil Service. His clear intelligence and administrative abilities were rewarded with swift promotion.

ing the Faith with characteristic courage and vigour, reading the Writings extensively and opening his home for regular teaching and discussions. He soon brought his talents to a variety of Baha'i committees including the Regional Teaching Committee and the British Bah<i 'i Journal committee.

In the early days of his newfound Faith, he received a short letter from the Guardian concerning the teaching work in Northern Ireland. It was a deeply treasured letter, and when Shoghi Effendi passed away in November 1957, Charles was overcome with grief for one whom he had never met.

He acted as one of the stewards at the Guardian's funeral.

In July 1961 , Charles was elected to the National Spiritual Assembly of the British Isles in a by-election to replace Mr. Ian Semple, who had been appointed to the Interdon national Baha'i Council. His subsequent service to the National Assembly was distinguished and remarkable. He was elected the Assembly's treasurer for several years before becoming its secretary in April 1970.

It was Yvonne's parents, William and Dora Kirkwood, who introduced Charles to the Baha' i Faith in 1956. They had been constant seekers throughout their lives and Charles ' reaction to their latest discovery au experience akin to moving into Piccadilly tube station! He served the British friends with great skill and love as an administrator, counsellor and teacher. He was an inspired communicator.

In 1974, Charles and Yvonne offered themselves as pioneers to the Universal House of Justice, which suggested they go to India. Charles was appointed as Manager of the Indian Baha'i Publishing Trust and Secretary of the National Teaching Committee for India. He and Yvonne travelled extensively to both teach and consolidate, enduring the inevitable privations and difficulties with great spirit. For the latter part of their stay in India, Charles was appointed an Auxiliary Board member, and he finally worked briefly with Fariburz $ahba, the architect of the Indian Temple, on the temple site in New Delhi. Charles contributed an article to the special section of Baha'i News India in December 1985 entitled "The Jewel in the Lotus."

Upon his return to England in 1981, after six to seven years in India, he was once again elected to the National Assembly of the United Kingdom. Again he served as its treasurer and then again as its secretary between 1985 and 1987. He and Yvonne also undertook a short pioneer move to Cyprus in 1990.

For most of his life Charles had been He relinquished his senior Civil Service post and career, and he and Yvonne sold their home in Ireland to go and live in the top flat of the J:Ia?:iratu'l-Quds at 27 Rutland Gate-

Charles Macdonald

He was a man of absolute love: for Baha'u'llah, his wife, his family and his friends. After his passing the myriad letters Yvonne received testified to countless acts of kindness and of love; Charles was diplomatic, supportive and caring. Shakespeare provides the most appropriate quotation:

His life was gentle, and the elements so

mixed in him that nature might stand up
dogged by recurring illness and pain, a fact
and say to all the world 'This was a man!'
easily missed by those who seemed to
always see a man who said he was "Fine!" It
was cancer that finally forced him to ask to
be relieved of his Assembly duties in 1991,
and he passed away on 12 September of that
year.

IAIN MACDONALD
1925- 1991

Praying Holy Shrines progress his radiant
soul Abha Kingdom. Convey loving sym-
pathy his dear wife and family. Assure
prayers for their consolation.

LOTUS NIELSEN
1925- 1991

Soon after Charles' passing the Universal
House of Justice sent the following message:

Deeply grieved passing dearly loved stalwart servant of Baha'u'llah Charles Macdonald. His long record distinguished services teaching, administration fields over three decades notably enriched British Isles, ing nature, sterling qualities , radiant spirit animated by his intense love for the Blessed Beauty endeared him low believers. Confident members United Kingdom community will be inspired by his noble life.

Back in Duluth, Lotus became known as an eloquent speaker and a talented writer. She was so active as a Baha'i that a local newspaper referred to her as "leader of the Baha'i Movement in Duluth" . She was frequently a delegate to the National Conventions, but pioneering was always first in her mind. She longed to heed the words of 'Abdu ' l-Baha and to serve the beloved Guardian to her fullest.

Lotus soon moved to Fargo, North Dakota,

The Cause of Baha'u'llah owes its world-encompassing spread to the valiant and courageous pioneers who, in many cases, sacrificed everything to take Baha'u'llah's healing Message to people in the most remote areas of the planet. One such pioneer was Lotus Grace Nielsen.

Lotus was born on 25 March 1925, the eldest of three children born to Grace and Oscar Petersen, a young Baha'i couple in Duluth, Minnesota, U.S.A. Grace, her brother Eldrid Bauers, and their mother Caroline Grace Bauers had all become Baha'is around 1916, Grace being the first in the family to accept the new Message.

Lotus grew up on a dairy farm on the out-skirts of Duluth. She loved the farm animals and as a little girl would try to dress and bed the fa1m cats like dolls . Baha' is in the United States at that time were few in 1mm-ber, so travelling Baha' is would often visit the friends living in fairly remote areas. Thus among the visitors to Lotus's childhood home were Martha Root, Louis Gregory,

as a home-front pioneer, then in 1952 she went to work at the National Baha'i Office in Wilmette, Illinois, as a secretary. She was well-liked and efficient, but the yearning to pioneer could not be stilled. In 1954 she packed her bags and left for a pioneering post in Finland.

Lotus loved Finland. At first she rented a room in the house of an elderly non-Baha'i couple who were very kind to her. Then, during a Baha' i conference in Finland, Lotus met a young Baha'i from Denmark, John Nielsen. They were married in 1955 and moved into the newly-acquired I}a'.?iratu'l-Quds in Helsinki as caretakers. Lotus served on the Local Assembly of Helsinki and was later appointed to the Nordic Baha'i Council (the forerunner of the Regional Spiritual Assembly of the Baha 'is of Scandinavia and Finland).

In August 1956, the Nielsens' first child, Grace, was born, and in December of that year the family moved to Sweden. The social conditions and job opportunities in Sweden were better than in Finland, and

Roy C. Wilhelm, and Victoria Bedikian.

The yearning to pioneer came at a very early age for Lotus. She first pioneered at the age of 17, moving with her mother to Regina, Saskatchewan, Canada. When she was 21, she set out alone for Venezuela. However, the cultural shock proved too great for the young farm girl from Minnesota with an American/Swedish/German background, and Lotus returned home shortly after her arrival. She was heartbroken and felt like a outskirts of Stockfailure as a pioneer.

Sweden needed pioneers as badly as its neighbour. In Sweden, John and Lotus served on the Regional National Assembly for Scandinavia and Finland and on the Local Assembly of Stockholm. During their years in Sweden, the family grew from three to five, with the addition of Lisbeth and Patricia.

As in Finland, Lotus and John lived in Sweden's National Baha' i Centre. This was a very small house on the holm with one room set aside for meetings .

In effect, however, the whole house was in use during any Baha'i function and the Baba 'i Centre always seemed full of people. Many stayed overnight leaving the Nielsen family with little privacy, but each guest was welcomed. The children often found themselves sharing one bed because their parents had given their beds to some tired visitors for the night.

In 1962, the Scandinavian countries elected their own National Spiritual Assemblies and Lotus and John were elected to the first National Spiritual Assembly of Sweden.

Once activities in Sweden were well underway, Lotus' restless pioneering soul started to stir again. John liked the idea of moving to Greenland because it belonged to the Kingdom of Denmark, of which John was a native, and one of the two official languages spoken was Danish. Lotus liked the idea of an unfulfilled goal! Thus it came about that in early April 1966, after having bidden farewell to everyone, the family set out on

Lotus Nielsen

room, a very tiny bedroom, and a small

its greatest adventure. The goal for Greenland for the Nine Year Plan, which ended at Ric:Jvan 1966, was to have one group in the capital, Nuuk (Godthab), and a Baha'i in one other locality. When the Nielsens left Sweden, Bill Can, a Canadian Baha'i, was on the American Air Force Base in Thule as a civilian, and the first Greenlandic Baha'i, Hendrik Olsen, was living in Sisimiut approximately 600 kilometres from Nuuk. Therefore, the Nielsens tried to get to Nuuk.

Travelling in Greenland at any time can be difficult as the weather is unpredictable, and in the mid- l 960s Greenland Air only had three 20-seater Sikorsky S-61N helicopters for passenger transport. Lotus and her family were held up for three weeks in Kangerlussuaq (S0ndre Strnmfjord) before being able to travel on to Nuuk; they anived just in time to fill the goal of the Nine Year Plan. They spent their first night in the home of John 's new boss and his family .

A 36-square-metre house was waiting for them the next day, consisting of one larger kitchen with an electric stove and cold running water. There was no hot water, no bathroom (only a chemical toilet in the hall way), and no central heating (a kerosene stove in the larger room provided the only heat). The house was very poorly insulated and ice would collect on one wall in the tiny room where the children slept. A water truck came once a week to fill the house's tank; the tank was made of iron and so the water always had a rust-red colour. The family often ran out of water before the truck came, so water had to be fetched from the nearest pumping house . The year spent in this house taxed Lotus' health, and she developed mihad graine headaches from which she suffered for the rest of her life.

John worked as a truck and taxi driver until starting a small newspaper and working as its editor, writer, and printer with the help of the whole family. After several years, the paper was sold. Meanwhile, Lotus noticed that there was no furniture store in Nuuk so the Nielsens opened one in 1967. This was an instant success and grew to become the

largest furniture store in the country, with a branch in another town. Persian carpets were sold too, imported through a Persian Baha' i friend in Denmark.

The Lutheran church was very strong, and introducing a new religion turned out to be quite difficult. Much time and effort was spent on preparing the soil: praying and making friends. Because of the expense and difficulty of háavelling to Greenland, Lotus and John did not see another adult Baha'i for over two years, until Else Fynbo of Copenhagen went to visit her sister who was married to the Viceroy of Greenland. Eventually, after 1968, more Baha'is came to visit from Denmark, the United States, and Canada. The first believer of Nuuk declared in 1970: Else Boesen, a Danish nurse.

During the 1970s, serious problems surfaced in the Nielsens' marriage, and the couple divorced in 1975. Lotus, who had been a home-maker during all her married years, had to find a way to support herself and her one child still living at home. She took over the furniture store, but eventually have its own National Assembly. It took courage and soul-searching to make the move. She was in her sixties, her children and grandchildren were all in Nuuk, she was living in a comfortable three-room apartment with all the amenities, and she had a well-paying job. Yet the establishment of the National Assembly for Greenland became the most important thing for Lotus during the last years of her life, so in 1988 she sold or gave away many of her belongings, packed the rest in a container for sending, and went 600 kilometres north to an uncertain future .

She first settled in Sisimiut where she rented a room in the home of Wendy and Carsten Lind, a pioneer couple. In Sisimiut she assisted the friends in many ways, from arranging meetings to babysitting. By 1990 Lotus felt the Sisirniut community was doing fine and that her services were more in demand in Aasiaat. She again packed all her things and headed north.

In Aasiaat she rented a couple of small rooms in the home of a Baha' i

couple, Marie
gave it up and purchased a small gift shop in and Ravi Butalia, until she managed to get
Nuuk called the Arctic Gallery. Every year a nice apartment which
belonged to the hosshe closed the store for Naw-Ruz and had an pital. The only problem was that the hospital
ad printed in the newspaper to publicize this needed the apartment during the summer
event. The gift shop became a meeting point months for temporary staff. Thus , when
for the Baha' is and many on-the-spot fire- summer came, Lotus packed up most of her
sides were held there. In order to make ends belongings but left Baha ' i books standing,
meet, Lotus also taught English at the local and found on her return that the books had
schools. been opened and presumably
read. In both
The first Local Spiritual Assembly in Sisimiut and Aasiaat, Lotus supplemented
Greenland was formed in 1979. This was a her meagre pension by teaching English,
major victory for Lotus and the first goal on babysitting, cleaning house, and doing other
a very long road. In the early 1980s, she odd jobs.
became the first Baha'i in Greenland to be Lotus' health began to deteriorate and
appointed an assistant to the Auxilia1y Board, in the summer of 1991 she
went into the hosand a few years later became the first mem- pital in Nuuk for an operation. The doctors
ber of the Auxiliary Board for Propagation. suspected cancer and performed another
Around 1986, Lotus felt that the com- operation but after it Lotus slipped into a
munity in Nuuk was firmly established and coma. During her last days her family and
her pioneering spirit again started to stir. friends took turns sitting by her bedside and
She knew that pioneers were needed to caring for her. Their steadfasmess and gentle
strengthen the Assembly in Sisimiut and to acceptance of the inevitable impressed the
fo1m one in Aasiaat if Greenland were to hospital staff, and quite a bit of teaching

took place. Some of Lotus' last words to one Board, and have earned her an undying

of her daughters, upon hearing of new teach- that greatly proming victories in Aasiaat, were: "Now we will get our National Assembly!"

Lotus passed away peacefully on 25 October 1991, and had the honour of being the first person to have a Baha'i funeral in Greenland. Prayers were said in Greenlandic, English, and Danish, and the message of the Universal House of Justice was read in all three languages. More than 100 people attended the funeral, and her passing was mentioned on the national radio. She was laid to rest in the cemetery in the old part of town, a very beautiful spot overlooking the hills and the fjord.

The following spring, Lotus ' dream of an independent National Assembly for Greenland became a reality. This first convention was a major event for the Baha'i community and was blessed with the presence of the Hand of the Cause of God 'Ali-Mu~ammad Varqa. Dr. Varqa honoured Lotus and her family by visiting her resting place.

A happy, energetic person with a distinct sense of humour, Lotus was always looking for ways to promote the Cause. Her hospitality was legendary, her home always immaculate and ready to receive any number of guests

place in the annals of ising community. We extend our loving sympathy to the members of her family and to the entire Greenlandic Baha'i community, and shall pray at the Sacred Threshold for the progress of her radiant soul in all the worlds of God.

Universal House of Justice was read in all

GRACE J. NIELSEN

MAGDALENE MARGARET CARNEY

1929- 1991

Upon the passing of Magdalene Camey on 10 October 1991, in Haifa, Israel, the Uniindependent National Assembly for Green- versal House of Justice sent the following cable to all National Spiritual Assemblies:

DEEPLY GRIEVED SUDDEN PASSING STALWART MAIDSERVANT SAHA 'U'LLAH MEMBER INTER- NATIONAL TEACHING CENTRE MAGDALENE M. CARNEY. HER WELL NIGH THREE DECADES UNBROKEN SERVICE CAUSE GOD EXERTED IMMENSE INFLUENCE TEACHING WORK SOUTH- ERN REGION UN ITED STATES, INVOLVED THIRTEEN YEARS MEMBERSHIP NATIONAL SPIRITUAL ASSEMBLY THAT

COUNTRY UNTIL
willing to hear about Baha'u' llah. Honesty, HER APPOINTMENT IN 1983 TO INTERNATIONAL
truthfulness, and loyalty were some of her TEACHING CENTRE. IN DO MITABLE FAITH, UN -
strongest characteristics. She had courage, SWERVING DEVOTION COVENANT, SELFLESS
determination, patience, and complete faith SPIRIT, OPEN CANDOUR, WHOLEHEARTED
in Baha'u'llah. COMMITMENT EDUCATION CHILDREN AND
The Universal House of Justice sent the YOUTH ARE AMONG QUALITIES THAT WILL
following message on 27 October 1991, upon EVER BE ASSOCIATED WITH GOLDEN MEMO-
hearing of her passing: RIES HER HIGHLY ACTIVE LIFE. ARDENTLY
PRAYING HOLY THRESHOLD PROGRESS HER
We are deeply grieved by the news of the STERLING SOUL THROUGHOUT DIVINE WORLDS.
passing of the dearly loved maidservant ADVISE HOLD MEMORIAL SERV ICES HER
of Baha' u 'llah and valiant promoter of HONOUR ALL HOUSES WORSH IP AND IN
His Faith, Lotus Nielsen. Her persevering, BAHA'I COMMUNITIES THROUGHOUT WORLD.
highly valued services to the Cause of
God over so many years in North America Magdalene Margaret Camey, affectionately
and Scandinavia have been crowned known as "Mag", was born on 19 October
by her vital contribution to the raising up 1929 in Ringold, Tennessee. Her parents
of the Baha'i community of Greenland as were Herbert and Sallie Lisenby Camey,
pioneer and member of the Auxiliary and all eight of their children were delivered

Tennessee, with highest honors. In 1953, she graduated magna cum laude from Tennessee Agricultural & Industrial State University in Nashville, with majors in English and Spanish and minors in Speech and Drama. She taught in elementary and high schools in Nashville for 15 years, and served as chairman of the English Department of Cameron

High School. In 1967, she completed a master of arts degree at George Peabody College in Nashville, majoring in Education and English.

Mag became a member of the American Baha'i community during the summer of 1962 after meeting Dr. Sarah Martin Pereira, then Professor of Romance Languages at Tennessee State University in Nashville. Dr. Pereira gave Mag a pamphlet, Modern Religion for Modern Man, that summarized the purpose of religion, outlined the essen-

Magdalene Carney

tial features of a new religious system being established in the world, and invited the reader to investigate its tenets. Mag said,

at home by a family physician with the assistance of a mid-wife or close relatives. As the eldest of the children, Mag was pressed into service at an early age to help raise her brothers and sisters and assist her parents with every aspect of running their farm. She wrote:

"By the time I finished reading, I believed in the new system: the Baha' i Faith. Unimaginable joy flooded my heart! " That flood of joy was extensively spread throughout the southern United States as Mag became an indefatigable teacher of the Cause that she embraced wholeheartedly and unreservedly.

My parents placed a weighty responsibility on me early on. They expected me to set the proper example for my brothers and sisters in all matters pertaining to moral and wholesome living.

Over the next three decades, she served the Baha'i Faith in many capacities on local, national, and international levels. She served on the Local Spiritual Assembly of Nashville for several years, and in 1968 she was appointed to the National Teaching Committee of the National Spiritual Assembly of the United States. In 1969, she was appointed to the Deep South Committee and was elected to serve as its secretary, and in 1970, when

While she was still quite young Mag displayed determination to obtain an education. She wrote: "I privately vowed to educate myself so that I would be able to increase our resources and thereby give our family a little

relief from dire poverty." One time, she was determined to go to school despite a blizzard so her father lifted her up onto a fa1m horse, wrapped her feet and legs in burlap bags to protect her against frostbite, and off she rode into the snow storm. She made it.

She excelled in her studies, graduating from Burt High School in Clarksville, Mississippi, and in 1969 she coordinated a successful desegregation program in the Canton Public School system at the high school level. Her excellence in education was recognized with a Ford Fellowship in Educational Leadership which enabled her to work towards a doctorate in education from 1972 to 1977, and she received her Doctor of Education degree from the University of Massachusetts in 1977. Mag's professional interests included the role of ideals in human development, emotional development, the education of children, and the education of competent and compassionate teachers.

On 13 November 1970, Dr. Carney was elected to the National Spiritual Assembly of the United States, in a by-election. She served continuously on the National Spiritual Assembly for 13 consecutive years, and from 1978 to 1983 she served as full-time her career, and the Southern Office of the National Teaching Committee was opened, she became its administrative assistant. During this time, from 1969 to 1971 , she served as Chairman of the Rogers High School English Depa1iment in Canton, Mississippi, and in 1969 she coordinated a successful desegregation program in the Canton Public School system at the high school level. Her excellence in education was recognized with a Ford Fellowship in Educational Leadership which enabled her to work towards a doctorate in education from 1972 to 1977, and she received her Doctor of Education degree from the University of Massachusetts in 1977. Mag's professional interests included the role of ideals in human development, emotional development, the education of children, and the education of competent and compassionate teachers.

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She was a true friend. Above all, she encourages the friends to arise to teach the Faith.

D R. BETH BOWEN

SHIRLEY A. WARDE
Knight ofBaM'u ' llah
1901- 1991

Shirley Warde was born in Albany, New York, U.S .A., on 23 January 1901, and was brought up in New York City. She was raised in the Christian Science Church, but by the age of 12 she was asking questions to which the church offered no acceptable answers, and she soon embarked on a quest for rational truth.

At the age of 14 she persuaded her mother that acting would have to be

Assistant Secretary of the National Spiritual Assembly in Wilmette, Illinois. In 1983, she was appointed to serve as one of the Cow1-sellor members of the International Teaching Centre at the Baha'i World Centre, and then comoved to Haifa, Israel.

Throughout her many years of service to the Faith, Magdalene Camey travelled extensively in the United States, especially the southern states. Once she was appointed to the International Teaching Centre, she was called upon to travel worldwide and visited the Bahamas, Canada, Finland, the Gambia, Ghana, Iceland, Jamaica, Kenya, Nigeria, Norway, Papua New Guinea, and Samoa.

Mag radiated such warmth and friendliness that everyone who met her immediately felt at home and at ease with her. Her abundant love brought out the best in people, especially young people. She adored children and youth and showed great affection for them. Her marvelous sense of humor brightened many a gathering. Her deep knowledge of the Baha'i Writings and of education emiched every consultation. She maintained a voluminous correspondence

with that declaration she ended her formal schooling and studied with excellent tutors to pursue her goal. From small walk-on parts in big New York productions she climbed the theatrical ladder to attain leads, then starring parts on Broadway. Meanwhile she had started writing short stories for top magazines and, with a friend, wrote three plays, two produced on Broadway and one sold to Hollywood for a film.

Shirley was married in 1921 and had one child, Charmian. Throughout her brief marriage and during the establishment of her acting and writing career, she never neglected her search for truth. In her own words:

... we (Shirley, her grandmother, her mother, her aunt, and her daughter) investigated everything we could find or hear about in the way of esoteric and religious teachings, but it was not until 1932 that we encountered the Baha'i Faith in Teaneck, New Jersey, where we were then living. The Great Depression was on and it was through feeding a hungry man that we were led to the Hand of the Cause Roy Wilhelm, the Log Cabin

Centre and
with BaM'is all over the world. For nearly adjoining pine grove where
'Abdu' l-B aha
three decades , she was a leader in race unity. had given His historic
Unity Feast. The

In California, Shirley and her mother
were deeply involved in Baha ' i workholding classes, giving talks,
strengthening
weak Assemblies, and forming the Burbank
Local Spiritual Assembly.
Shortly after the attack on Pearl Harbor,
she accepted a post with the Office of War
Info1mation in San Francisco and became
active with the Baha'is in the San Francisco
area. With Marion Holley, she wrote and
produced radio programs each week for
three years, and participated in activities
with William and Marguerite Sears, the
Leroy Ioas family, Marzieh Gail, Arthur and
Joyce Dahl, and many others. They proclaimed the Faith through newspaper
advertising as well as the radio shows, and
their public meetings often had up to 1,000
people attending. When San Francisco
played host to the nascent United Nations in
Shirley Warde 1945, the Baha'is were well represented in
various associated activities.
man had secured work painting the Wil- During the celebrations in
Chicago in
helm home and told us of ' some Eastern 1944 of the Centenary of the
Declaration
Cult that believed in all religions,' to of the Bab, Shirley volunteered
to pioneer,
which Roy and his mother belonged. We and when the war ended she went
to South
finally found the Cabin, attended a meet- America. Her main destination
was Argening, borrowed books and soon knew we tina, but she also
spent time in Brazil,
had ' come home ', and four generations Paraguay, and Urnguay. In spite
of some
became Baha ' i in one night- my mother, trouble from secret service
organizations
my nine-year-old daughter, my grand- because of her work with the
State Departmother and I, plus an aunt then living in ment during the war
(which led to an attempt
Teaneck. on her life), she was able to

make a living in
Buenos Aires in advertising and publishing,
It was a great bounty to become a Baha'i and she also served as chairman of the Local
in Teaneck because Shirley was exposed to Spiritual Assembly.
many great Baha'i teachers, some of whom She returned to the United States shortly
were to be Ia ter named as Hands of the Cause after her mother died in 1949, but her goal
of God, as well as other early believers, many was to pioneer, and, with the opening of the
of whom had known 'Abdu'l-Baha. Ten Year Plan, she went to British Honduras
In 1932, the Depression was in full swing in October 1953, in tin1e to be named a
and the theatre badly hurt, so Shirley Knight of Baha'u ' llah by the Guardian . She
accepted an offer from the Columbia Broad- served her beloved Cause in this countly
casting System and became its first woman until her death.
writer-producer. She later shifted to adver- Simply to summarize
Shirley's contributising, and in 1936 she was sent to Hollywood tion to the culture and the Faith in British
to write and produce radio programmes for Honduras [known as Belize after June 1973]
J. Walter Thompson. would require many pages. From her first

week in the country she was active in theatre very aware of the Baha'i victories taking
by offering her services in producing a vari- place in Beli ze and throughout the world,
ety program for the Federation of Women to victories which owed their origins to those
raise funds to build a day nursery. This led who, like Shirley, dedicated their whole
to many productions of plays and variety beings to planting the seeds and watering
shows. She coached the drama group of the them with the sacrifice of their very life's
Extramural Department of the University of blood.
the West Indies. It was from her contacts She passed to the Abba Kingdom on
with this group that many of the early Bel- 10 October 1991. Her dedication and ferocious
izean believers emerged. energy will be an

inspiration to Baha' is for many years to come.

Shirley trekked literally from one end of the country to the other to teach the Faith.

ERI C AN D VICKI E WILSON

Her "passport" to the villages was a small tape recorder on which she collected the folk songs and stories of Belize. Some of these tapes are on fil e at Goshen College in Indiana, U.S.A., and also at the Folklore Museum of the University of Indiana. She combined these collections from the various ethnic groups-Creole, Garifuna, Maya, Spanish- into a folklore fantasy called "Boss King" in 1965. It was an immediate success and ran for 19 performances, a record that was not broken for many years.

She continued her active teaching work throughout the country into her 70s. After that she " limited" her work to writing and producing weekly radio programs, serving on the Local Spiritual Assembly of Belize City (1964-1983), the National Spiritual Assembly (1968-1983), and various local and national committees. She wrote and personally addressed and mailed a Baba' i news letter for several years.

She was a well-known figure on her bicycle in the crowded Belize City streets as she took care of her daily needs and pursued her

EBERHARD K. FRIEDLAND

Knight ofBaha'u'llah

1902- 1991

0 Son of Being! Make mention of Me on My earth, that in My heaven I may remember thee, thus shall Mine eyes and thine be solaced.

-Baha 'u' llah 1

Many Baha ' is and non-Baha ' is will remember Eberhard Friedland as a man with a smile for everyone and whose passionate aim was to share hi s knowledge with others.

He was a man who continuously encouraged children and youth by saying "enlarge your horizon" . He took this advice to heart himself, as the many books he left behind as an inheritance to his friends and admirers testify.

Eberhard was born in Germany on 23 June 1902. With the outbreak of the first World War he immigrated to the United States where he became a citizen

after some years.
other, , more important, work. On her 76th birthday she produced and directed a play she had written many years earlier entitled "Paradise Postponed", and several years later she produced and directed "Boss King" for the last time.
She was in her 80s when she attended a National Spiritual Assembly meeting during which she experienced the first of a series of strokes. For several years she lingered on the threshold between this world and the next,
of the latest editions and developments in their respective fields of study.
Eberhard was blessed with a long life, and frequently remarked that he "was living on credit". Finally, at the age of 89, his soul winged its flight to the Abba Kingdom.
0 my God, Thy Trust hath been returned unto Thee. It behooveth Thy grace and Thy bounty that have compassed Thy dominions on earth and in heaven, to vouchsafe unto Thy newly welcomed one Thy gifts and Thy bestowals, and the fruits of the tree of Thy grace! Powe1jit! art Thou to do as Thou willest...
- Baha'u'llah
Eberhard, we will always think of you with warmth in our hearts.
LYGI A VASILD A

Eberhard Friedland

There he learned about the Baha' i Faith and for the rest of his life he chose to be guided by its principles.
During an animated conference in the United States, he was insp ired to help estabfor the last time. lish hi s beloved Faith in French Guiana, an act which earned him the title of Knight of Baha ' u' llah. After some time of service in French Guiana, he went to Suriname in I The Hidden Words of Baha'u ' l ah, Arabic No. 43.

KAZUTOMO UMEGAE
1924-1992

1954, where he spent the remaining years of his life.
In the beginning he rented a room in the capital city, Paramaribo, and held firesides
Kazutomo Umegae was among the first members of the Ainu race to

accept the
regularly. Baba 'is of those early times still Faith. He had heard of it in 1957 from two
remember the warmth, cordiality and serenity travelling teachers who had gone to Japan 's
of those evenings, which sometimes caused northern island of Hokkaido , where most of
pa1iicipants to remark that they did not feel the Ainu live, after the
Guardian had encourlike going home. The spiritual atmosphere aged Baba' is to take the Faith there.
which prevailed during those meetings Various Baha' is visited the Ainu villages
worked like a strong magnet. through the years, and in December 1961
Assisted by Eberhard Friedland 's devoted six Japanese of Ainu ancestry declared their
and tireless effo1is, the first local Baha'i belief in Baha ' u'llah. Kazutomo and his
institution was established in 1966. After- wife, Taeko, were among them, as were his
wards the Faith grew rapidly, and within a mother and father, Mr. and Mrs. Takeichi
few years became a community with a few Moritake. Mr. Moritake was a headman in
thousand believers and sympathizers . As a the village. A number of their other relatives
result the first Spiritual Assembly of Suri- eventually became Baha'is. Mr. Moritake
name and French Guiana was established in later said that many tourists had come to the
1977. village to see the Ainu but
that the Baha' is
Eberhard was not only active directly on had been different- they had brought somebehalf of the Faith. Many non-Baha ' is will thing new.
gratefully remember the hours during which A letter written on behalf of the Guardian
he tried to teach them the English language. sa id,
He assisted many medical doctors, booksell- He [the Guardian] was greatly pleased to
ers, teachers , and students in keeping abreast learn of the contacts which have been

He was a wood carver of some skill, and as
a businessman he was instrumental in selling
Ainu handicrafts. He also trained handicapped people in those arts.
Kazutoma travelled to many Ainu villages teaching the Faith. In 1965, he was appointed by the Hands of the Cause as an

Auxiliary Board member in Asia. He served in that capacity for 21 years, longer than any other Auxiliary Board member in Japan. In the later years he travelled and taught all over Japan, including to the remote Japanese island of Ogasawara.

The Universal House of Justice sent the following message 13 February 1992 after being informed ofKazutoma's passing:

GRIEVED PASS ING DISTINGUISHED BELIEVER KAZUTOMO UMEGAE WHO WILL BE REMEM-BERED IN THE ANNALS OF TH E FAITH AS ONE OF THE FIRST AMONG THE AlNU PEOPLE TO RECOGNI ZE BAI-IA 'U' LLAH AND SERVE UN DER HIS BANNE R OF UNITY fN VARIOUS CAPAC I-TIES. ASSURE HIS FAMILY AN D FRIENDS LOVfNG PRAYERS HOLY SHRfNES FOR THE PROGRESS OF HIS SOUL fN THE REALMS OF ETERN ITY.

Kazutoma Umegae

made by the Friends with the original natives of Japan, namely the Ainu people. He hopes that. .. they may teach the call of God to the remainder of their people. There is no doubt that great results will be achieved if this can be done.

BARBARA R. SIMS

(20 October 1957)

Kazutomo said he was initially attracted to the Faith because he saw a lack of prejudice among the Baha'is. He said that when he was growing up there was considerable prejudice against the Ainu people. In the Meiji Era of Japanese history (1868-1911) the govenunent enforced a policy to tiy to absorb the Ainu into the Japanese main-stream so that the race would die out. At that time the govenunent forbade the Ainu to use their language and made them take Japanese onto the cloak

SHIRIN FOZDAR
1905-1992

Born in Bombay, India, on 1March1905 of Persian Zoroastrian parents who had con-verted to the Baha'i Faith, Shirin Behjat Fozdar was by any measure a remarkable person and a truly great woman. She was taken on her first pilgrimage to the Holy Land when she was 11 months old, and took her first steps while holding

names and attend Japanese schools.

During the 1960s and 1970s, the prejudice considerably lessened or disappeared and people became interested in the Ainu lifestyle and culture. Kazutomo, with his open and wam1 personality, was featured on television and in exhibitions of Ainu culture.

become one of the first Eastern women to speak in public in the East when she addressed a meeting in the town hall of the city of Karachi, the centre of Muslim influence in what was then British India. Karachi's mayor presided at that historic talk.

In 1925, at the age of 20, she married Dr. Khodadad M. Fozdar, a medical doctor for the Indian Railways who was of Parsi-Zoroasháian background. He became a Baha'i and served the Faith with great distinction; he was named a Knight of Baha'u'llah for the Andaman Islands. (See The Baha 'i World vol. XIII, p. 892). He passed away in 1958 and is buried in Choa Chu Kang, Singapore. Five children-three sons and two daughters-were born of that marriage: Jamshed, John, Minoo, Mona, and Zena.

In 1931, Shirin was elected to the Execu-

of 'Abdu 'l-Baha. She was taken on her second pilgrimage when she was six years old, and remembers meeting Shoghi Effendi, who impressed her immensely.

By the age of 17, Shirin Behjat had emerged as a strong and outspoken defender of women's rights. The year 1922 saw her

of Hindus and Muslims. He also suggested that she establish institutions in Ahmedabad for the upliftment of the "untouchable" social caste in that whole province. Despite considerable personal danger, Shirin was singularly successful in fulfilling the behest of Mahatma Gandhi, who later was reported to have said that "the Baha'i Faith is the solace of Mankind".

During the 1940s, by her tireless work for one of the cardinal principles of the Faithhe women's rights-Mrs. Fozdar won the respect of not only Mahatma Gandhi, but also of MuQ.ammad Ali Jinnah, the Founder of Pakistan.

By 19 50, the F ozdars' children had all completed their college education and entered careers of their own. Then, Dr. Fozdar resigned from his job in order

to answer the
tive Committee of the All-Asian Women's call for pioneers, and he and Mrs. Fozdar
Conference, and by 1934 she was represent- settled in Singapore. There, in early 1950 he
ing the Asian Women's Conference at the began his medical practice while Mrs. Fozdar
League of Nations, pleading with represen- continued to work for women's rights.
tatives of the great powers at the League to On 2 April 1952, the Singapore Council
proclaim a Universal Declaration of Women's of Women was born with 2,000 members.
Rights. Shirin Fozdar was
acknowledged as its
Returning to India in 1935, she accompa- founder and appointed as its
Secretarynied her husband to his many postings in General, with the mandate to contact leaders
north and central India, while at the same in all walks of life as well as government
time bringing up five children, as well as officials, politicians, and members of the
proclaiming the principles of the Faith at media. Her quest was not
without considerevery opportunity thrnugh personal talks and able personal physical danger since
public addresses. Her fame as the foremost Singapore in the early 1950s was beset with
champion of women's rights in India spread social unrest caused by lack of proper
to other lands adjoining the sub-continent, housing, employment and schools .
and she travelled to Ceylon (now Sri Lanka) In 1954, Shirin spent four months in
and Burma, feted by members of the nascent Saigon, Vietnam, on behalf of the Baha' i
women's rights movements in those lands Faith and became the first Baha'i to step
which owed their formations to their aware- foot in what was then French Indochina. In
ness of her pioneer achievements in India. March of that same year, during a sh.mi visit
While the second World War confined to Cambodia's capital, Phnom Penh, she
Shirin's activities to India, in 1941 she was was decorated by Prince Norodom Sihanouk
urged by Mahatma Gandhi (later to become with a gold medal accompanied by the first

the Father of Indian independence) to go on his behalf to the city of Ahmedabad, a hot-bed of communal strife, and there to speak publicly on the unifying principles of the Baha'i Faith to the dissenting communities

certificate of Satrei Vatthana (Champion of Women 's Rights). She returned to Singapore from Viehrnm and continued work on her chosen goa l of women's emancipation. In 1958 she led a delegation from Singapore to

the Afro-Asian Women's Conference held in Colombo, Sri Lanka.

In 1959, she was invited by the All China Federation of Women to visit China, where she was received by some of the top leaders of the Chinese state and allowed to travel extensively around the country. Upon her return from China, she was invited by the U.S. State Department to travel extensively in the United States lecturing on her favourite ideals.

Back in Singapore, she strenuously canvassed for a Women's Charter and met with Mr. Lee Kuan Yew to explain the necessity of granting such a Charter and encouraged the adoption of "one man one woman" on the platfo1m of the People's Action Party. Upon its victory in the general elections, the Party enacted the "Women's Charter" on 6 April 1960, and monogamous marriage thus became law. Following on its heels the Government of Singapore passed other acts such as the Inheritance Act in 1966, the Family Provision, and acts completing ordinances giving more consideration to women.

Others may have been content to rest on those laurels. Not so Shirin, who, with a number of volunteers, initiated the formation of the first girls' club in the Joo Chiat Welfare Centre in Singapore and also became

Shirin Fozdar continued her work with the Women's Council and the expanding institutions of the Baha' i Faith there. Many accolades came her way from the humble and the high, not only in Asia, but also from the world at large.

Singapore 's own Sinathamby Rajaratnam, the Foreign Minister for nearly a quarter century wrote:

the first woman to address an audience at
I have known Mrs. Fozdar and the single-
Changi Prison on the subject of reformation
minded way in which she struggled to
and becoming useful members of society.
promote and safeguard the rights of
In 1961 , at the age of 56, Shirin left for
women and to enhance the status of
Bangkok, Thailand, to proclaim the teachwomen in our country. She did this
withings of the Baha'i Faith. There she received
out regard to race or creed and I would
an audience with His Majesty Bhumibol
like to join with the others in recognition
Adulyadej, Rama IX of Thailand. Besides
of her services to promote justice for
obtaining wide recognition for the Faith,
women in Asia". And the famous author
Mrs. Fozdar also founded the Santitham
Han Suyin adds, "All her life has been a
Vittayakom School at Yasothon in the Ubol
dedication to justice, to humanity and I
Province of northeast Thailand. This school
can never forget it. She is an example to
became the largest co-educational institution
womankind. I am happy to have been her
in the province, providing secretarial and
humble friend.
home-economic education to help youth
from straying into crime in the cities. Those of us who knew her
remember that
Shirin returned to her beloved Singapore one of her favourite anecdotes
was, "If Eve
after a decade of activity in Thailand and ate the fruit of the tree of
knowledge first

and then induced Adam to also taste of it, which time she also suffered a
massive heart
did that not prove it was the woman who attack in Bombay. However, her
indomitable
attained to knowledge first and that the first spirit enabled her to return
to spend her last
act of obedience was by man to woman and days in her beloved Singapore.
not the other way around?"' When she died, she left
behind fiv e chil-
Rare is the individual whose acts inspire dren, seventeen grandchildren,
and twenty

others to dedicate their own lives to improving the human condition, especially the lot of women, the world over. To those who knew her, and from whose life they and others to follow shall continue to draw heroic inspiration, Shirin Fozdar was one such person.

Shirin spent the last year of her life in hospitals in India and Singapore, during great-grandchildren. There is no doubt in their minds that, however bright their stars may shine- however eminent they become in their professions or in their service to the Baha'i Faith-they will be but pale reflections of that brilliant orb from which it is their honour to have been born.

Written by her children:

J AMS HED, JOHN , MI NOO, M ONA, AND ZENA

PART SIX

DIRECTORY, BIBLIOGRAPHY, GLOSSARY

I
I

Relics of Baha 'u 'llah, including His pen and pencase.

"Think not that We have revealed unto you a mere code of la ws. Nay, rather, We have unsealed the choice Wine with the fingers of might and power. "
-Baha 'u 'llah

I
BAHA'f DIRECTORY 1986- 1992
143-148 OF THE BAHA'f ERA

1. THE UNIVERSAL HOUSE OF JUSTICE
Address: 16 Golomb Avenue, 33 392 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)

Amatu'l-Baha Rlil?iyyih Khanum
Dr. Ugo Giachery
Dr. 'Ali-Mul!ammad Varqa
'A li -Akbar Furutan
William B. Sears

Dhikru'llah Khadem John A. Robarts
Jalal Khazeh H. Collis Featherstone

3. THE INTERNATIONAL TEACHING CENTRE
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4. CONTINENTAL BOARD OF COUNSELLORS 1

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THE AMERI CAS AUSTRA LAS IA

EUROPE

Cun-ent addresses are ava il ab le from the Baha'i World Centre, P.O. Box 155, 3 1 00 1 Haifa, Israe l.

5. BAHA'i INTERNATIONAL COMMUNITY 1

World Centre Offices:
Office of the Secretary-General
Office of Public Information
P.O. Box 155
31 001 Haifa
Israel

Fiji Office:
United Nations Office
P.O. Box 15888
Suva
Fiji Islands

New York Offices:
Office of the Administrator-General
United Nations Office
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Office of the Environment
866 United Nations Plaza, Suite 120
New York, New York 10017
U.S.A.

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2/F-B Tung Hey Building
12-22 Queen's Road
East Wanchai
Hong Kong

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Refugee Office
Route des Morillons 15
CH-1218 Grand-Saconnex (Geneva)
Switzerland

Paris Office:
Office of Public Info1mation,
Paris
45 rue Pergolese
F-75116 Paris
France

6. NATIONAL SPIRITUAL ASSEMBLIES

At Ric;!van 1986, there were 148 Baha 'f National Spiritual Assemblies throughout the world,
and at Ridvan 1992, there were 165-47 in Africa, 43 in the Americas, 29 in Asia, 17 in
Australasia and 29 in Europe. Current addresses are available from the Baha'i World Centre,

P.O. Box 155, 31 001 Haifa, Israel.

Addresses as at 21 April 1992

7. BAHA'i PUBLISHING TRUSTS 1

ARGEN T fNA

E.B.I.L.A.
Baha' i
Otamendi 217 /15
Turati, 9
1405 Buenos Aires, Argentina

AU STRALIA

Baha' i Publishing Trust
P.O . Box 285
Mona Vale, N.S.W. 2103 , Australia

B ELG IUM

Maison d 'Edition s Baha ' ies
Rue du Trone 205
B-1050 Brussels , Belgium

BRA ZIL

Editora Baha ' i Brasil
Rua Conego Eugenio Leite, 350
05414 Sao Paulo, SP - Brazil

COTE D ' I VO IRE

Maison d 'Ed itions Baha'ies

B.P. 770
Abidjan 04, Cote d' Ivoire

fill I SLANDS

Baha ' i Publishing Trust
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Baha' i Publi shing Trust
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Lumpur, Malaysia
Government Buildings
Suva, Fiji Islands

ITALY

Casa Editrice
Via Filippo
Turati, 9
00040 Ariccia
(Rome), Italy

JAPAN

Baha'i Publishing
Trust
7-2-13 Shinjuku
Shinjuku-ku,
Tokyo, 160 Japan

KENYA

Baha ' i Publi
shing Agency
P.O. Box 47562
Nairobi, Ken ya

KORE A

Baha' i Publishing Trust
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II
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Khitabat dar Urupa va Jmrika.
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Lawh-i-Du-Niday-i-Falal) va Najal;.
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Mufavic;!at.
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Siyasiyyih .
Tadhkiratu'l-Vafa.
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Tafsir-i-Kunh1 Kanzan Makhfiyyan.
Ziyarat-Namih .

(Note: The majority of the works listed above have been collected in the eight-volume series
Makatib-i- 'Abdu 'l-Baha, the first three volumes of which were initially published
under Baha'i auspices in Cairo, and the subsequent volumes in Iran by the National
Spiritual Assembly which also reprinted the first three . Developments since 1979 in
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(Note: A large number of Prayer Books compiled of prayers revealed by Baha'u'llah, the
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5. SHOGHI EFFENDI'S BEST-KNOWN WORKS

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Th e Advent of Divine Justice. Baha' i Pub- God Passes By. Baha'i Publishing Trust,
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6. LANGUAGE AND LITERATURE ACHIEVEMENTS

ONE of the goals of the Six Y:ear Plan was "Increasing the Worldwide Availability and Use of Baha'i Literature" (see pp.157- 159). The promotion of translation has been an imp01tant objective of the international plans conducted by the Baha' i world community over the years, so that Baha'i Scriptures and other works may be read by the peoples of the world in their own tongue.

Previous volumes of The Bah6. 'i World list more than 780 languages, major dialects and scripts into which the Sacred Writings and other literature of the Baha'i Faith have been translated; the number has now reached over 800. These achievements include translations, publications and recordings on tape.

Infomrntion about the languages in which the Baha 'i literature is currently available may be obtained from the Baha'i World Centre, P.O. Box 155, 31001 Haifa, Israel.

7. A BIBLIOGRAPHY OF THESES RELATING TO THE BAHA'f FAITH

THIS bibliography is an attempt to bring together all theses and dissertations relating to the Baha'i Faith which have been required for obtaining university degrees, whether Bachelor's, Master's or Doctoral. Entries are arranged alphabetical ly by author's family name.

Each thesis is assigned a number in sequence which begins with TH. This volume of The

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12. The Bahri 'i house of worship, Sydney, Australia. 25. Birds of di
verse feath ers consult together. Written
[M ona Vale, N.S .W .): Baha ' i Ho use of Worsh ip, by Dani el C.
Jordan; Eng li sh narratio n by Caro l and
1982?. 6 p. fo lder: ill. ; 2 1 cm. + 6 s lides: co l. Jim All en;
artwork by Douglas Honake r. (Wilmette)

National Spiritual Assembly of the Baha'is of the 38. Election de /'A
ssemblee Spirituelle locale = The
United States; (Victor, N.Y].: International Baha'i Election of
the local Spiritual Assembly. [Abidjan,
Aud io-Visual Center [distributor] , 1972. I slide Cote d '
Ivoire]: Centre d 'A udio-Visuel Baha ' i de

show (94 slides): col. + I sound cassette + script
1984?. 8 p.: ill. ; 21 c111. + I sound cas-
(5 p.; 28 c m .). sette+ 54
slides: co l.

26 . Bonds of unity. (Wilmette, 111.]: Nationa l Spiritua l
Assembl y of the Baha'is of the United States, 1977.
I slide show (140 slides): col. + script (18 leaves).
Gerniany, 197-?. 8 leaves; 30 cm. +
27. Call to action: revision 2. (Wilmette, Ill. ?]: National I sound
cassette (28 min.)+ 98 slides: col.
Spiritual Assembly of the Baha ' is of th e United
States?, ca. 1960?. I slide show (104 slides): col.,
b&w.

28. Call to action: revision 3. (Wilmette, Ill. ?:] Nationa l +
Textmanuskript (8 leaves; 30 cm.) .
Sp iritual Assembly of the Baha'is of the United
States?, ca. 1960?. I sl ide show (87 slides): col., b&w.

29. Canada's six year plan. [Thornhill , Ont.]: Nationa l
Spiritual Assembly of the Baha'is of Canada, Dec.
1986. I slid e show (54 slides): col. + "slide guide"
(frei Ubersetzt). [Hofheim-Langen-
(4 p. ; 28 cm.) .

30. Cannel ... the mountain of God: the relati onship of
Mount Carmel to the Central Figures of the Baha'i
Faith. (Victor, N. Y.]: International Baha ' i Audio-
Visual Center, 1969. I slide show (59 slides): co l. +
script(l 8 p.: ill. ; 18 x 18 cm.).

31. Th e Centwy of light: an introduction to the Baha'i
Faith. [New Delhi]: National Spiritual Assem bly of
the Baha ' is of Indi a, 1988. I slide show (159 slides):

39. Die Erde
isl eine Heimat: Tonbi ld schau, D-4,
98 Dias, 28
min. [H ofhei111]: Baha'i Audio-Visual
Com111ittee
I sound
cassette (28 min.)+ 98 slides: col.

40. Die Erzieher
der Menschh eit. [Hofheim]: Baha'i
Audio-Visual
Committee Germany, 1980. I slide
show in 2
parts (79, 97 slides)+ 2 sound cassettes
+
Textmanuskript (8 leaves; 30 cm.) .

41 la Foi Balui
'ie. [Paris]: Com ite Nationa l Audio
V isuel des
Baha'is de France, 1985 . I slide show
(78
slides) : col. + script (8 leaves).

42 . Das Geheimnis
des Gartens-von Winni fried Bar-
num Newman
(frei Ubersetzt). [Hofheim-Langen-
hain]:
Ausschuss flir Bild & Ton, 1988. I sli de show
(36
slides): col.

43. The Green light
expedition of Riihiyyih Rabbani.
[Wilmette,
Ill.]: Baha'i Publishing Trust; (Victor,
N.Y.]:
International Baha'i Audio Visual Cente r
[di stributor]
, 1976. 4 pts. slide show (160, 112, 160,
160
slides): col. 4 sound cassettes + scripts ((24),
(20] , (24],
(24] p.: ill. ; 18 x 18 cm.).

44. The Green light

expedition of R1i(1iyyih Rabbani.
col. (Wilmette, Ill
): Baha'i Publishing Trust, 1976. 4 pis.
32 . Challenge to vict01y. (Victor, N.Y .]: Internationa l slide
show (160, 11 2 160, 160, sl ides) : col. + 4
Baha'i Audio-Visua l Center, 1969. I slide show sound
cassettes + sc ripts ([24] , [20] , (24], (24] p.:
(123 sl ides): co l. ill.; 18 x 18
cm.).
33 . Color slides of the Baha'i lntemational Convention, 45. Growth and
development of the Baha 'i World com-
April 1988. [Haifa]: Office of Publi c In formation; munity=
Crecimiento y desarrollo de la comunidad
[Thornhill , Ont.]: Internati ona l Baha ' i Audio-Visual mundial Balza 'i
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Center (di stributor], 1988. I slide show (20 s lides): communaute
mondiale baha 'ie. [Haifa]: Baha'i
col. I p. script. World Centre
Department of Statistics. [Thornhill ,
34. Convencion lntemacional Boho 'i y Congreso Mun- Ont.]:
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dial, 1963. [Wilmette, Ill.] : Publicado para la Casa 1986. 65 sl
ides: co l. & English script (18 leaves ; 28
Universa l de Justicia por la Asamb lea Espiritual cm .), Spanish
script (9 leaves; 28 cm.), French script
Nacion al de los Baha ' is de Ios Estados Unidas de (11 leaves;
28 cm .).
America, 1964. I slide show (82 slides): co l. + a
46. Da guerra paz-para ilustrar a mensagem da Casa
script (22 p.: ill. ; 18 x 18 cm.). Universal de
Justi9a aos povos do mundo "A
35. Th e Dawning place of the mention of God. [Wil - Prom essa
da paz"; crai9ao e roteiro, Luis Hennique
mette, Ill.]: Baha'i Publi sh in g Trust, 1972. I slide Beus!. [Mag i
Mirim , S.P., Brasil]: Centre Baha'i de
show (80 slides) : col. +script (20, (4] p.: ill.; 18 x Produ9ao Audio
Visual, 1986. I s lide show (11 6
18 c m.). slides): col.
+ I so und cassette + script (10 leaves,
36. Th e Dawning place of the mention of God = El 33 cm.).
Punta de aman ecer de la mencion de Dios. [Wil- 47. The Heritage of
the martyrs. (Thornhill , Ont.]:
mette, Ill.]: Nati onal Spiritual Assembly of the National
Spiritual Assemb ly of the Baha'is of
Baha'is of the Un ited States; (Vi ctor, N.Y.]: Inter- Canada, 1981.
1 slide show (140 slides): co l. , b & w
national Baha'i Audio-Visual Center [distributor], + I so und

cassette + script (5 p.).
1972 . I slide show (80 slides): co l. + 1 sound cas- 48 . Holy places.
[Haifa]: Baha'i World Centre Audiosette + Engli sh & Span ish scripts (4 p. ;
28 cm. Visual Department. [Belchertown, Mass.]: Images
[each]). International,
[199 1). I slide show (20 sl ides): co l.
37. Each one teach one. (Wilmette, Ill.) : Nationa l 49. Th e
Hundredth year: the 1967 inter-continental
Teaching Committee, Nationa l Education Co111 mit- Baha' i
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tee, 1975. I slide show (44 sli des): col. + 1 so und of the
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cassette. Baha'i
International Audio-Visual Center, 1971.

I slide show (11 4 slides) : co l. + script (25 p.: 8 x 18 6 1. Radio Baha'i
Equa /eur. [Paris]: Com ite National
cm.). Audio
Visuel des Baha' is de France, ca. 1985.
50. Huququ 'I/ah compilation. A Cod ifi catio n of the law I
slide show (36 slides): col. + 1 sound cassette
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Huququ ' llah. [Rocky River, Ohio]: Board of Trust- 62. The Red
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the Uni ted States, itual Assembly of the Un ited States;
[Victor, N.Y.]:
1988. 2 pt. slide show (95, 37 slides): co l., b & w + Internati
onal Baha' i Audio-Visual Center [distribuguide (3 leaves).
tor] , 1973. 1 sl ide show (112 slides): col. 1
sound
51 Le Jour promis. [Paris]: Comite National Audio
cassette (19 min.) + scri pt (5 p.; 28 cm.).
Visuel des Baha'i de France, 1984. I slide show 63 . Second
International Baha 'i Convention, Haifa,
(72 slides): co l. + script (8 leaves). April
1968. [Victor, N.Y .]: International Baha'i
52. Kings and rulers to whom Bah a 'u 'I/ah addressed
Audio-Visual Center, 1968?. I slide show (36 slides):
messages. [Victor, N.Y.]: International Baha'i col. +sc
ript (5 p.).
Audio-Visual Center, 1968?. I slide show (8 slides): 64. Si nous n
'enseigno11s pas, qui le /era? [Pari s]:
b & w +script (2 p.; 21 cm.). Comite
Nationa l Audio Yisuel des Baha ' is de
53. land of resplendent g/01y. Written and photo-

France, ca. 1985 . I slide show (35 slides): col. +
graphed by Guy Murchie; cassette narrated by I so und
cassette+ script (4 leaves) .
Marzieh Ga il. [Victor, N.Y]: International Baha' i 65.Social and
economic development. [Haifa]: Baha'i
Audio-Vi sual Center, 197 1. I slide show (258 slides): World
Centre Audio-Visual Department. [Belch ercol., b & w + I sound cassette +
script (10 p.; town, Mass.]: Images Internati onal, 199 1.
I slide
28 cm.). sho w (20
slides): col.
54. literacy. [Haifa] : Baha' i World Centre Audio- 66. Temples.
[Ha ifa]: Baha' i World Centre Audio-
Visual Department. [Belchertown , Mass.]: Images Visual
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Internati onal, 199 1. 1 slide show (19 slides): col. Internatio
nal, 1991 . I slide show (20 sl ides): col.
55. Th e Majesty of the World Order of Balza 'u 'I/ah. 67. The
Trusted ones of God. [Wilmette, Ill.]: National
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Assembly of the Baha'is of the United
show (54 slides): co l. + I so und cassette + script States;
[Victor, N.Y .]: Internationa l Baha'i Audio-
([2], ii , 13 [I] leaves; 28 cm.). Visual
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slides): co l. + I sound cassette+ script (4 p.).
August 1968 and Centenary Commemoration of 68 . Unity in
diversity: a report on the eight oceanic and
Arrival of Bahli'u'llah in 'Akka. Palestine, 31
continental conferences. [Wilmette, Ill.] : Baba ' i
August 1968. [Vi ctor, N.Y]: International Baha ' i Publishing
Trust, 1972. I slide show (130 slides):
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sound cassette + script(32 p.: ill. ; 18 x 18 cm.).
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Vermiichtnis der Miirtyrer. [Hofheim-Langen-
57. Out of God 's eternal ocean. Written and photo- hai n]:
Baha ' i Audio-Visual Com mittee Gemrnny,
graphed by David Walker; narrated by Joan Bu lkin. ca. 1980. I
slide show (140 slides): co l., b & w. +
[Wilmette, Ill.]: Nationa l Spiritual Assembly of the script (12
leaves; 30 cm.) [The Heritage of the
Baha'is of the Uni ted States; [Victor, N.Y.] : Inter- martyrs.
Gem1an].
national Baha ' i Audi o-Vi sual Center [d istributor], 70. la Vie Jam
ilia le Bahi 'ie: diapositi ves et cassette I

1974. 1 slide show (149 slides): col. script (6 p.). photos, Joseph Tsaka; vo ix Delphine Biteghe; texte
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co l. , b & w + I so und cassette + sc ript (I I p.; 28 7 1. Women. [H aifa]: Baha' i World Centre Audio-Visual
cm.). [Land of resp lendent g lory. French]. Department. Belchertown , Mass.: Images Interna-
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Departmen t. [Be lchertown, Mass.]: Images Interna- 72 . The World Centre. [Victor, N.Y.]: International
tional, 199 1. I slide show (20 slides): co l. Baha' i Audio-Visua l Ce nter, 1968. 1 slide show
60.La Promesa de la paz mundial. [Bogota]: National (75 slides): col. + script (18 p. ; 18 x 18 cm.).
Spiritual Assemb ly of the Baha' is of Colombia, 73. Youth and children. [H aifa]: Baha' i World Centre
1987?. I slide show (54 slides) : co l. + 1 sound cas- Audio-Visua l Department. [Belchertown , Mass.]:
sette+ script (I 0 leaves). Images lntemationa l, 199 1. (20 s lides): col.

International Baha'i Archives Building, on Mount Carmel in Haifa, Israel.

III

ORIENT AL TERMS

1. TRANSLITERATION OF ORIENTAL WORDS FREQUENTLY USED IN BAHA'i LITERATURE

' Aba 'Arabistan Bushnlyih Hawdaj
Abadih Asma ' I:£a ydar -'Ali
'Abbas Astarabad Chihriq Haykal
' Abdu' l-Baha ' Avashiq I:Ia'.?iratu' 1-Quds
'Abdu ' l-I:£amid Ayadi Dala'il-i-Sab'ih I:Iijaz
'Abdu ' l-I:£usayn Azal Darug!!ih Hijrat
'Abdu ' llah 'Azamat Daw lat-Abad I:£immat-Abad
Ab ha 'Aziz Dhabil_i I:£ujjat
Abu'l-Fa~l Duzdab I:£usayn
' Adasiyyih Bab
Adhan Babi Fara'id Ibrahim
Adhirbayjan Babu ' l-Bab Faran ii

Afnan Bag!!dad Farman ' Ilm
Ag!!~an Baba Farrash-Bashi Imam
' Ahd Baha'i Fars Imam-Jum' ih
AI:unad Baha 'u ' llah Farsakh Imam-Zadih
AI:isa ' i Bahiyyih Fath-'Ali iqan
Ahvaz Bahji Firdaws iran
Akbar Baluchistan Firdawsi ' Iraq
'Akka Bandar-' Abbas ' Iraqi
' Ala' Baqir Ganjih 'Iraq-i-' Ajam
'Ali Baqiyyatu' llah Gil an Isfahan
'Ali-Mul_immad Barfurush Gui ' Ishqabad
Allah-u-Abha Ba~rih Gulistan Ishraqat
Alval_i Bat{1m Gurgin Ishtihard
Alval_i-i-Salatin Bayan Islam
Amatu ' l-Baha Bayt I:£abib Isma-' iliyyih
Amin Big I:£adith ' Izzat
Amir Birjand I:£a~rat
Amir-Ni'.?am Bisharat I:£aj 1 JaiaI
Anm1 ' llah Bismi'llah I:£aji Mirza Aqasi Jamadiyu ' I-A
vval
Amul Bukhara I:Iajj Jamal
Anzali Burujird Ramadan Jamal-i-Mubarak
Aqa Bushihr I:£ aram Jamal-i-Qidam
Aqdas Bushru ' i I:£asan Jasb

Jubbih Mashhad Qam~ar Simnan
Mashiyyat Qasr-i-Shirin Sis tan
Ka'bih Masluáiqu ' 1-Adhkar Qasvin
Siyah-Chal
Kad-Khuda Masjid Qawl Siyyid
Kalan tar Maydan Qayytim $ufi
Kalimat Mazindaran Qayytimu'l-Asma' Su
layman
Kamal Mihdi Qiblih Sultan
Ka rand Mil)rab Quchan
Sultan-Abad
Karbila Milan Quddus
Sultanu' sh-Shuhada '
Kashan Mi'raj Qudrat Sunni
Kashklll Mirza Qum Sura tu
' 1-Haykal
Kawmu' ~-$a' ayidih Mishkin-Qalam Qur'an Surih
Kawthar Mu 'adhdhuin Qurban
Si'.iriy-i-Damrn
Kazin1 Mufti Qurrah1'l-'Ayn
Suriy-i- Ghu~n

Ka?imayn Mul)amrnad
Si'.iriy-i-Ra'is
Khalkhal Mul)amrnd-'Ali Rafsanjan
Si'.iriy-i-$abr
Khan Mul)amrnarih Rahim
Khaniqayn Mul;arram Rahman Tabarsi
Khayli Khi'.1b Mujtahid Ra hmat Tabriz
Khurasan Mulk Ra ' is Tahirih
Klmy Mu Ila Rama9an
Tajalliyat
Kirman Munirih Rasht Takur
Kim1anshah Mu~tafa Rawl)ani Taqi
Kitab-i-'Ahd Mustag!!a!Q Rid van Tarazat
Kitab-i-Aqdas Muzaffri'd-Din Ruhu'llah
Tarbiyat
Kitab-i-Asma'
Tashkand
Kitab-i-Badi' Nab ii Sabzivar Tawl;id
Kitab-i-iqan Nabil-i-A '?'.am Sadrah1'l-MuntaM
Thurayya
Ku lah Najaf $a~ibu 'z-Zaman Tihran
Kurdistan Najaf-Abad $a~ifatu '1-I:Iaramayn
Ti'.1man
Naqi9in Sa'id Turkistan
Uhijan Na~ir Salsa bi!
Ur Na~iri'd-Din Samarqand 'Ulama
Lawh Navvab Sangsar
Unimiyyih
Luristan Naw-Ruz Sari
'Utlunan
Nayriz Says an
Madris ih Nayshapur Sha'ban Val:iid
Mal)bilbu 'sh- Nuqtih Shah Vali
Shuhada Nur Shahid
Vali-'Ahd
Mahdi- ' Ulya Shahmirzad Varqa
Mah-Ki'.1 Pahlavi Shahrud Vazir
(also Vizir)
Mal:imud Pa ran Sharaf
Malayir Shari 'ah Ya
BaM'u'l-Abha
Man-Yuzhiruhu ' llah Qa9i Shaykh Yal:iya
Maqam Qadiyan Shaykh-Tabarsi Yazd
Marag_hih Qahqahih Shaykhu ' I-Islam
Mar~ aba Qa'im Shi'ah (Shi'ih) Zanjan
Marv Qajar Shiraz Zarand
Masa'il Qalyan Shush tar Zaynu'

2. GUIDE TO TRANSLITERATION AND PRONUNCIATION OF THE PERSIAN ALPHABET

THE system outlined below was approved by the Guardian of the Baha' i Faith for use by Baha'is thr~ughout the world in transcribing the Persian and Arabic terms and names which occur frequently in Baha'i literature, thus ensuring uniformity in the practice of Baha'i communities which use the Roman alphabet. Research by Baha'i scholars has concluded that the system is based on the one adopted by the Tenth International Congress of Orientalists which was held in Geneva 1894, and was also adopted by the Council of the Royal Asiatic Society in October 1896.

Character TS IPA Character TS IPA Character TS IPA

sj t ' [?] r [r] ~
f [f]
~ 0
.
'---' b [b]
~
z [z] q [q]

--
'--' p [p] -
....) -zh [3]
~
k [k]

~ g
LY"-
t [t] s [s]
[g]
~ J7
~ th [s] sh [f]
J I [l]

c
- -

J [d.3]
~•
~ [s]
r m [m]

~
~
ch
- [tn ~ [z] c) n
[n]

L_ h [h] t [t] _J
v [v]
-
L_ kh [x] J; [z]
h [h]

~
-

d [d] ,c ~

' [?]
~
0.. y [j]

~ -dh [z]
t_ gQ [y]

TS IPA Approxin1ate pronunciation in English

a [IB] As in 'bat'
a [a:] Between the sound in 'sharp ' (British) or 'shop' (American), and that in ' hall '
i [E] As in 'best '
i [i:l As in 'meet'
u [:J l As in 'shot' (British) or ' short' (American)
u [u:] As in 'moon '
aw [ou] As in 'know '
ay [Ei] As in ' hay'

The first of the above tables shows the letters in the Persian alphabet, the equivalent in the transliteration system (TS) and the sound as shown by the International Phonetic Alphabet (IPA).

Vowels can be indicated in Persian and Arabic by signs written above or below the preceding consonant, followed, if they are long, by another consonantal letter. These vowel signs, however, are seldom written. Therefore, for simplicity's sake, the second table shows only their transliterated fom1 and their equivalents in the International

Phonetic Alphabet.

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 'Tabriz' or 'Tabarsi'; stay as long on one syllable as on the next; 'Tabriz', 'Tabarsi ' . (While there are many exceptions to this rule, it is the most generally conect method of háeating 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 'Afnan', for example, pronounce the first 'a' as in ' at' and the second syllable to rhyme with 'on' (American) or ' barn' (British).

English-speakers are apt to pronounce a short 'a' plus 'r' like the word ' are '; this is a mistake; 'ar', as in 'Tarbiyat' for example, should be pronounced as in the name 'Harry'.

The same differentiation should be observed in the case of long and short ' i' and long and sh011 'u'. As the guide to the háansliteration indicates, sh011 ' i' is like the 'e' in ' best', and long ' i' like 'ee' in ' meet' ;

Similarly, the following consonants may all be pronounced 'ss': 'th, s, ~ '.

'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'. English-speakers often experience difficulty pronouncing '@ ' and 'q'; a guttural French 'r' will serve here; otherwise use a hard 'g' as in 'good'.

'H' and 'l_i', although having different sounds in Arabic are pronounced in Persian approximately as is the English aspirate ' h '. This sound should never be dropped, even when it comes at the end of a word, nor does it lengthen a preceding short vowel.

In the case of double letters, pronounce both as in the case of the 'nn' in the English word ' unneeded', eg. "Abbas'.

The characters háansliterated (') represent a pause; it is not unlike the initial sound made in pronouncing such a word as 'every'. The word 'Baha 'i' has a short ' a' in the first syllable, then a long 'a' in the secin

ond,

followed by a brief pause and then a
for example, 'Ibrahim' is pronounced 'Eb- long 'i'.
raheem', 'Islam' is 'Esslahm'. Short ' u' The character
transliterated (') may also
being like ' o' in 'short' (American) or 'shot' be treated as a pause.
(British), and long ' u' like ' oo ' in 'moon ', As Persian writing
usually indicates no
the following would be pronounced: 'Quddus' short vowel sounds and as
its pronunciation
-' Qod-doos'; 'Barfurush '-' Barforoosh'. differs in different
localities throughout Iran
Pronouce 'aw' to rhyme with 'low', or and the Near East as well as
among individ-
'mown'; 'Naw-Ruz' is 'No-Rooz '. uals in any given
locality, a uniform system
The following letters have different sounds of transliteration such as
the above, which is
in Arabic, but in Persian are all pronounced in use by Baha'i
communities all over the
like 'z' : 'dh, z, '.?, <;!'. world, is indispensable
to the student.
DIRECTORY , BIBLIOGRAPHY, GLOSSARY

4. DEFINITIONS OF SOME OF THE ORIENTAL TERMS USED IN BAHA'i LITERATURE

Ab Father
(See Allah-u-Akbar;
AM (See Abu)
'Aba A loose, sleeveless cloak or mantle, open in fron t.
'Abd Servant, bondsman, worshipper (of God).
'Abdu'l-Baha Servant ofBaha: title of the eldest son of Baha'u'llah, and Centre of His Covenant.
Abba Most Glorious. (See Allah-u-Abha; Baha'u'l-Abhli.)
Abi (See Abu.)
Abjad notation System whereby each letter of the Arabic alphabet is assigned a specific numerical value.
Akbar Greater, greatest.
Kabir.)
Al- The definite article in Arabic.
A 'Ia Most Exalted. (See J:Ia<;trat-i-A 'Ia;
Qalam-i-A' Ia.)
'Ala' Loftiness: njneteenth month of the Badi' calendar. (See Ha.)
AJ-Abha The Most Glorious. (See Baha'u' l-Abha; Abha.)
'AH The first Imam and rightful successor of MuJ:iammad ; also the fourth Caliph according to the Sunnah.
Allah God.
Allah-u-Abhli God is Most Glorious: The

Abu, Aba, Abi Father of
Adhan Muslim call to prayer.
Adib Refined, cultured, learned; writer, scholar, man of letters: title of one of the early Hands of the Cause.
'Adi Justice. (See Baytu'l-' Adl-i-A 'pm.)
Afnlin Literally Twigs: the Bab 's kindred; specifically, descendants of His three maternal uncles and His wife 's two brothers.
A.g!!a Originally Lord, nobleman; officer, commander: placed after a woman's name
A.g]!a is a courtesy title comparable with
A.qa; may also form part of a compound proper name.
Ag!!~an Literally Branches: denotes sons and male descendants ofBaha ' u ' llah.
A.H. Anno Hegirae (in the year of the Emigration): denotes the Muslim Era, reckoned from the year ofMuJ:iammad's flight from Mecca to Medina in A.D. 622. (See Hij r at.)
'Ahd Covenant, bond, treaty; the Covenant (of God).
A~san u'I-Qi~a~ Literally The Best ofStories: a name for the Surih of Joseph. Tafsir-i-'Abdu'l-Baha. Also used,
Greatest Name, adopted during the period of Baha'u' llah 's exile in Adrianople as a greeting among the Baha' fs.
Allah-u-Akbar God is Most Great: Muslim salutation, and opening words of the call to prayer, superseded by Allah-u-Abha as a greeting among the Baha' is during the Adrianople period.
Al-Madinah Literally The City (of the Prophet) . (See Mecca.)
Amih Maid(servant), handmaid(en).
Amatu'l-Baha: Maidservant of Baba.
Amatu'llah : Handmaiden of God.
Amin Faithfu l, trustworthy, honest; trustee:
title bestowed by Baha'u' llah on I:Iajf Shah-Mul~ammad-i-Manshadi and I:Iajf Abu'l-I:Iasan-i-Ardikanf, first trustees of the J:luququ'llah.
Amir Prince, ruler; commander, governor.
Anis Literally companion, friend, associate:
appell ation given by the Bab to Mirza MuJ:iarnmad-' Alfy-i-Zunuzf, the youthful disciple who shared His martyrdom .
A.qa Master; The Master:
title given by Baha ' u' llah to 'Abdu'l-Baha.

A~sanu 'l-Qi~a~; the Bab's Commentary on the Surih of Joseph, the Qayyumu '!-r-Aqa.)
Asma '. Aqdas Most Holy. (See Kitab-i-Aqdas.)
preceding a name, in an honorific sense: Mister, Sir. (See Sarka

Ar<;I Earth, land, territory. (See ~ad; Shin; Sirr; Ta.)
'Ashura Tenth day of the month of Mul;iarram, anniversary of the martyr-dom of the Imam I:Jusayn.
Asma' Names: ninth month of the Badi' ca l-endar.
Ayadi Literally hands; Hand(s) ofthe Cause.
Ayyam Days. (See Ha.)
A'pm Greatest. (See Baytu'l-'Adl-i-A'?am; Ism-i-A 'pm; ~adr-i-A '?am.)
'Apmat Grandeur: fourth month of the Badi' calendar.
'A?im Literally mighty, great, glorious: title given by the Bab to Mulla Shaykh 'Ali ofKhurasan.
Bab Gate: title assumed by Mirza 'A li-MulJammad after the declaration of His Mission in Shiraz on 23 May 1844.
Babi Follower of the Bab.
Babu'l-Bab The Gate of the Gate: title of Mulla I:Jusayn, the first Letter of the Living.
Baqiyyatu'llah Remnant of God: traditional appelation of the Qa'im, derived from the Qur' an; designation of the Bab as the Promised One of Islam, and applied by Him to Baha'u'llah.
Bayan Literally exposition, explanation, lucidity, eloquence, utterance: title given by the Bab to His Revelation, and to two of His Writings, one in Persian, the other in Arabic.
Bayt House.
Baytu'I-' Adl-i-A '?am The Supreme House of Justice: a title of the Universal House of Justice.
B.E. Baha'i Era: denotes the Badi' calendar, reckoned from the year of the Bab's dec-laration of His Mission in 1844.
Big Literally lord, prince; governor, bey: placed after given name, Big was used as a courtesy title for middle-ranking offi-cials. (See Khan.)
Bisharat Glad Tidings: title of one of the

Badi' Wonderful: (1) title of Aqa Buzurg of Khurasan, the seventeen-year-old bearer of Baha'u'llah's Tablet to Na~iri ' d-Din Shah; (2) style of the new nineteen-month calendar of the Baha'i Era. (See B.E.)

Bagum Lady (of rank), dame, begum: placed after a woman's given name Bagum is a courtesy title comparable with Big.

Baba Glory, splendour, light: (1) the Greatest Name (See Baha'u'llah.); (2) first month of the Badi' calendar.

Baha'i Follower ofBaha'u'llah.

Bah:i'u'l-Abha The Glo1y of the Most Glorious. Ya Baha'u'l-Abha! 0 Thou the Glory of the Most Glorious!

Bah:i'u'llah The Glory of God: title of Mirza I-:Iusayn-' Ali: born in Tihran on 12 November 1817; ascended in 'Akka, on 29 May 1892.

Bahji Literally delight, gladness, joy: denotes that part of the Plain of 'Akka where the Shrine and Mansion of Siyyid Isma'il-i-Baha'u'llah are situated.

Bani-Hashim Literally Sons ofHashim (great grandfather ofMuhammad): clan of Quraysh from which Mul)ammad was descended .

Tablets of Baba 'u' llah revealed after the Kitab-i-Aqdas.

Bismillahi'r-Ral;imani'r-Ral;iim In the Name of God, the Compassionate, the Merciful: invocation prefixed to all but the ninth surih of the Qur 'an, and composed (in Arabic) of nineteen letters.

Caliph Vicar, deputy: successor of the Prophet MuDammad, supreme civil and spiritual head of the Islamic world, a title claimed by successive dynasties.

Caravanserai, -sera, -sary (See Khan.)

Darug!!_ih High constable.

Darvish (Religious) mendicant, dervish, Muslim mystic. (See ~Ufi.)

Dawlih State, government.

Dayyan Literally conqueror, ruler; Judge (an epithet of the Godhead): title conferred by the Bab on Mirza Asadu' llah, learned divine ofKhuy.

Dhabil;i Literally slain, sacrificed, offered up: (!) designation of Aqa Siyyid Isma'il-i-Zavari'i, enraptured follower ofBaha'u'llah; (2) title given by Baha'u'llah to I:Jaji MuDammad-Isma'il-i-Kashani, ardent early teacher of the Cause.

Dhi'b The Wolf: appellation applied by Baha'u'llah to Shaykh Mu~ammad-Baqir who, together with Mir Mu~ammad - I:Jusyan (the Ra~a), precipitated the deaths of the King and Beloved of Martyrs, and instigated the martyrdom of many other Baha'is, particularly in I~fahan and Yazd. (See Mahbtlbu'sh-Shuhada; Sultanu'sh-Shuhada.)

Dhikr Mention, remembering; rememberance of God; praise and thanksgiving; recital of the Names of God, religious exercise or ceremony; the Qur'an, the Word of God. (Plural: Adhkar; see Mashriqu'l-Adhkar.)

Dhi'l-J:lijjih Twelfth month of the Muslim lunar calendar.

Dhi'l-Qa'dih Eleventh month of the Muslim lunar calendar.

El-Abhli (See Al-Abhli.)

Farman Order, command, edict, royal decree.

Farrash Footman, lictor, attendant. Farrash-Bashi The head-farrash.

Farsakh Unit of measurement, approximately 3-4 miles or nearly 5.5 kilometres.

Fatimih Daughter of the Prophet, wife of the Imam' Ali and mother of the Imam J:lusayn.

Fatva A legal pronouncement or decree by a Muslim mufti.

from four to five to accommodate the extra day of the leap year.

J:ladith Literally report, account; prophetic tradition: the whole body of sacred tradition of the Muslims is called the I:Jadith.

J:la~rat Literally presence: placed before a name, in the form of ljacj,rat-i- the word is a courtesy title signifying 'His Majesty', 'His Holiness ' .

J:la~rat-i-A 'Ia His Holiness, The Most Exalted One: a title of the Bab.

J:laji, J:lajj A Muslim who has performed the pilgrimage to Mecca.

J:laram Sanctuary, sacred precinct or court.

(See J:lill.)

J:Iaram-i-Aqdas The Most Holy Court: a designation given by the Guardian to the northlim lunar calendar. western quadrant of the garden surrounding the Shrine ofBaha'u'llah.

Hawdaj Howdah: a litter carried by a camel, mule, horse or elephant for travelling purrash-Bashi The head-farrash. poses.

J:l~iratu'l-Quds The Sacred Fold: official title designating headquarters of Baba' i administrative activity in a particular country or region.

Hijrat, Hijra(h) Literally Emigration; Hegira: the date ofMu~amrnad's flight from Mecca

Firdaws Garden; paradise.

Firman (See Farman.)

Ghu~n Literally Branch: son or male descendant ofBaha'u'llah. (Plural: Ag!!~an.)

Ghu~n-i-Athar The Purest Branch: title conferred by Baha'u'llah on Mirza Mihdi, brother of ' Abdu'l-Baha who died in the Most Great Prison in ' Akka.

Ghu~n -i-A'~am The Most Great Branch: title conferred by Baha'u'llah on 'Abdu'l-Bahli.

Ha The thirty-first letter of the Persian alphabet, with a numerical value of five .

Ha Literally The days of Ha: the Intercalary Days, so nan1ed by Baha'u'llah in the Kitab-i-Aqdas, where He also ordained that they should immediately precede the month of 'Ala, the month of fasting which closes the Baha'i year. Every fourth year the number of the Intercalary Days is raised

to Medina in A.O . 622; the basis oflslamic chronology.

J:lill Non-sacred ground, an antonym of J:laram.

Howdah (See Hawdaj.)

J:lujjat Literally proof, argument, reason: title of Mulla Mu~ammad-' Aliy-i-Zanj ani, hero of the Zanjan upheaval.

J:Iuququ'llah Right of God: payment by the believers, instituted in the Kitab-i-Aqdas.

J:lusayn The third Imam, second son of' Ali and Fatimih, martyred on the plains of Karbila on 10 Mu~arram A .H.61 (A .o.680).

J:lusayniyyih A place where the martyrdom of the Imam I:Jusayn is mourned, or where Muslim passion-plays are preshould immediately precede the month of sented. The term is the designation that was given to Baha' u ' llah ' s Most Great House in Baghdad after its forcible occupation by the Shi' ah community.

-i- Sound inserted in pronunciation (though not represented in Persian script) at the end of a word to indicate that the following word stands in a possessive or adjectival relation to it.

Jamadiyu'l-Avval Fifth month of the Muslim lunar calendar.

Jamadiyu'th-Thani Sixth month of the Mus lim lunar calendar.

Jamal Beauty: third month of the Badi' callbn Son. endar.

it Clan, tribe.

Jamal-i-Mubarak Literally The Blessed

'Ilm Knowledge: twelfth month of the Badi' calendar.
Imam Head, chief, leader.(!) Muslim cleric who leads the congregation in prayer (See lmam-Jum'ih.); (2) title applied by the Shi'ahs to each of the twelve successors of MuDammad in the line of 'A li. (See 'Ali; I;Iusayn.)
Imam-Jum'ih Muslim clergyman who performs the Friday prayers, the leading imam in a town or city; chief of the mullas, who recites the Friday prayers for the sovereign.
Imam-Zadih Descendant of an Imam or his shrine.
ln-sh:i'a'llah If God wills.
iqan Literally Certitude: title of Bahi'u' llah 's Epistle to I:Iaji Mirza Siyyid MuDammad, a maternal uncle of the Bab.
lshraqat Splendours: title of one of the Tablets of Baha 'u ' llah revealed after the Kitab-i-Aqdas.
Ism Name. (Plural: Asma'.)
Ism-i-A '?'.am The Greatest Name.
Ismu'llah Literally The Name of God: title bestowed by Baha' u' llah on a number of
Beauty: a title ofBaha'u'llah.
Jihad Literally striving, endeavour; crusade; holy war: enjoined in the Qur'an, abrogated by Baha'u'llah.
Jinab Literally threshold: placed before a name, in the form Jinab-i- the word is courtesy title signifying 'His Excellency', ' Hi s Honour'.
Jubbih An outer coat or cloak.
Ka'bih The Kaaba: ancient sluáine at Mecca, chosen by M ul~ ammad to be the centre of pilgrimage for Muslims; the most holy shrine in Islam and Qiblih of the Muslim world.
Kabir Literally great, big, old. (See Akbar.)
Kad-Khuda Chief of a ward or parish in a town; headman of a vi Hage.
Kalantar Mayor.
Kalim Speaker, inter/acuter: title given by Baha'u'llah to His faithful brother, Mirza Musa. (See Kalimu'llah .)
Kalimat Words: seventh month of the Badi' calendar.
Kalimu'llah He Who Conversed With God: title of Moses, given to Him in the Islamic Dispensation.
Kamal Perfection: eighth month of the

believers.
Israfil Angel who sounds the trumpet on the Day of Judgement.
'lzzat Might: tenth month of the Badi' calendar.
Jabal Mountain. Jabal-i-Basi~ The Open Mountain, Jabal-i-Shadid The Grievous Mountain: the Bab ' s allusions to the fortress of Mah-Ku and the castle of Chihriq respectively.
Jahiliyyih The Age of Ignorance: denotes the state of paganism prevailing in Arabia before the advent of MuDammad.
Jalal Glory: second month of the Badi' calendar.
Badi' calendar.
Karbila'i Style of a Muslim who has performed the pilgrimage to Karbila; as a title it is placed before the given name.
Kawthar Literally plentiful, abundant, sweet (potion): a river in Paradise, whence all other rivers derive their source.
Khadimu'llah Servant of God: title of Mirza -Aqa Jan, amanuensis ofBaha'u ' llah.
Khalifih (See Caliph.)
Khalil Friend: (1) (See Khali'u'llah.) (2) title of I:Iaji MuDarnrnad-lbrahim-i-Qazvini, conferred on him by the Bab.
Khalilu'llah Friend of God: title given to Abraham in the Qur'an.

Khan (I) Prince, lord, nobleman, chieftain: originally used as a courtesy title for officers and high-ranking officials, Khan came to denote-placed after a given name-simply 'gentleman' (See Big.); (2) exchange, market; inn, caravanserai: an inn constructed around a central court where caravans (trains of pack animals) may rest for the night.
Khanum Lady; wife : placed after a woman's given name, Khanum is a courtesy title meaning 'gentlewoman' comparable with Khan.
Mashhadi Style of a Muslim who has peroformed the pilgrimage to Mashad; as a title it is placed before the given name.
Mashiyyat Will: eleventh month of the Badi' calendar.
Mashriqu'l-Adhkar Literally The Dawningplace of the Praise of God: title designating a Baha'i House of Worship.
Masjid Mosque: a Muslim place of worship.
Maydan A square or open place.
Mecca Birthplace of the Prophet Mu~ammad and scene of the early,

difficult years of His ministry before His emigration to Medina. (See Hijrat; Ka'bih.)

Khi~r The Green One: a prophet, companion of Moses according to Islamic tradition, associated with the unnamed personage mentioned in Qur'an 18:60-82; believed to have drunk from the fountain of life and to be its custodian, he symbolizes the true guide.

Khutbih Sermon delivered in the mosques on Fridays at noon by the imam.

Kiblah (See Qiblih .)

Kitab Book.

Kitab-i-Aqdas The Most Holy Book: title ofBaha'u'llah's Book of Laws and Ordinances.

Kitab-i-Iqan (See iqan.)

Koran (See Qur'an.)

Kulah The Persian lambskin hat worn by government employees and civilians.

Kull-i-Shay' Literally all things: the term, whose numerical value is 361, signifies 19 cycles of 19 years in the Badi' calendar.

Law~ Literally slate, sheet, table; Tablet.

Madinih (See Medina.)

Madrisih Seminary, school, religious college.

Ma~biibu'sh-Shuhada Beloved ofMartyrs: title conferred by Baha' u'llah on Mirza Mu~ammad-I:Iusayn, martyred in I~fahan

Medina The 'City of the Prophet', Mu~ammad 's adoptive home after His flight from Mecca, and scene of the latter years of His ministry, during which His Faith spread throughout the Arabian Peninsula, and its social teachings were promulgated. (See Hijrat.)

Mihdi Literally directed, guided; one who is rightly guided; The Mahdi: a designation of the Twelfth Imam; title of the Manifesnances.

Mi~rab A niche in the wall of a mosque indicating the direction of Mecca, before which the imam stands when leading the congregation in prayer; the most important part of a mosque.

Mir A contraction of amir, used, when prefixed to a name, to denote descent from the House of the Prophet. (See Siyyid.)

Mi'raj The Ascent: Muhammad's mystic vision of the 'night journey' in which He ascended into heaven.

Mirza A contraction of amir-zadih, meaning 'son of an amir'.

When affixed to a
together with his brother, the Sultanu'sh- name it signifies
'Prince'; when prefixed,
Shuhada. (See Dhi'b.) it either denotes a
clerk, secretary, scribe
Mahdi (See Mihdi.) or scholar, or conveys
a merely honorific
Makkih (See Mecca.) sense: Mister.
Man-Yu?hiruhu'llah He Whom God Will Mishkin-Qalam Literally
the musk-scented
Make Manifest: title given by the Bab to pen: title applied to
Mirza I:Iusayn-ithe Promised One. I~fahani,
a distinguished Baha'i calligraphist.
Mar~aba Welcome! Brave! Well done! Mu'adhdhin Muezzin: the
one who sounds
Mas:i'il Questions: fifteenth month of the the adhan, the Muslim
call to prayer.
Badi' calendar. Mubarak Blessed. (See
Jamal-i-Mub:irak.)

Mufti Expounder of Muslim law; gives a Qa'im He Who Shall Arise:
title designating
fatva or sentence on a point of religious the Promised One of Islam.
jurisprudence. Qalam Pen.
Mu~arram First month of the Muslim lunar Qalam-i-A'la The Pen of the
Most High: a
calendar, the first ten days of which are designation of Baha 'u' llah.
obvserved by the Shi'ahs as part of their Qalyan Narghile, hookah,
hubble-bubble
mourning period for the Imam l;lusayn, pipe: Oriental pipe in which
the smoke is
whose martyrdom occurred on the tenth drawn through water in a vase
by means
day, Ashura. of a long tube.
Mujtahid Muslim doctor-of-law. Most of Qawl Speech: fourteenth month
of the Badi'
the mujtahids of Iran have received their calendar.
diplomas from the most eminent jurists of Qayyumu'I-Asma' (See
A~sanu'l-Qi~a~.)
Karbila and Najaf. Qiblih Literally that which faces
one;
Mulk Dominion: eighteenth month of the prayer-direction; point of
adoration: the
Badi' calendar. focus to which the faithful
turn in prayer.
Mulla Muslim trained in theology and The Qiblih for Muslims is

the Ka'bih in
Islamic jurisprudence; theologian , priest.
Mustag.!!ath He Who Is Invoked (for Help),
God: term used by the Bab in reference to
the advent of Baha'u'llah on the Day of
the Latter Resurrection.
Mulla MuJ:iam-
Muta~arrif Governor: lower in rank than a
vali.
Nabil Learned, noble: title bestowed by
Baha'u'llah on a number of the believers,
most prominent among whom were Mulla
MuJ:iammad-i-Zarandi, author of The Dawn-
Breakers (Nabil-i-A'?'.am), and Mulla
MuJ:iammad-i-Qa'ini (Nabil-i-Akbar).
Navvab An honorific implying Grace, High-
ness: title of Asiyih Khanum, wife of
Baha'u'llah and mother of 'Abdu' l-Baha.
Naw-Ruz Literally New Day: Baha'i New
Year's Day, date of the vernal equinox;
according to the Persian calendar, the day
on which the sun enters Aries.
Nuqtih Point.
Nuqtiy-i-Ula The Primal Point: a title of
of the desthe Bab.
Nur Light: fifth month of the Badi ' calendar.
Pahlavan Athlete, champion: term applied
to brave and muscular men .
Pasha Honorary title formerly given to a
Turkish officer of high rank such as mili-

Mecca; for Baha' is, the Most
Holy Tomb
of Baha'u'llah at Bahji:
'the Heart and
Qiblih of the Baha'i world'.
Quddus Literally Pure, Holy,
Blessed; title
conferred by Baha'u'llah on
mad-' Aliy-i-Barfurushi,
last of the eighteen
Letters of the Living at the
Conference of
Badasht.
Qudrat Power: thirteenth month
of the Badi'
calendar.
Qur'an The Reading; The
Recitation; That
Which Ought To Be Read: the
Book
revealed to MuJ:iammad; The
Koran, Holy
Book of the Muslims.
Qurban Sacrifice.
Qurratu'I-'Ayn Literally Solace
of the Eyes:
a term applied to an object
of affection.
(I) title conferred upon
Tahirih by Siyyid
Ka?'.im of Ras ht; (2) term
used by the Bab
in the Qayyumu 'I-A sma' to
refer both to
Baha'u' llah and to Himself.
Rabb-i-A' la Exalted Lord: one
of the
ignations of the Bab.
Rabi'u'l-Avval Third month of
the Muslim
lunar calendar.
Rabi'u'th-Thani Fourth month of
the Mus-
lim lunar calendar.
Ra~mat Mercy: sixth month of the
Badi'

tary commander or provincial governor.
Pish-Kish Present, tip, douceur.
Qa<;H Muslim judge-civil, criminal or ecclesiastic.
Rajah Seventh month of the Musl im lunar calendar.
Rama''an Ninth month of the Muslim lunar calendar in which the Fast is observed.
Raqsha The She-Serpent: appellation applied by Baha'u' llah to Mir Muryammad-I:Jusayn, the Imam-Jum'ih of I~fahan, accomplice of Shaykh Muryammad-Baqir. (See Dhi'b.)
Ri''van Literally good-pleasure, favour, acceptance; garden, paradise: name of the custodian of Paradise. The holiest and most significant of all Baha'i festivals, commemorating Baha'u'llah's Declaration of His Mission to His companions in 1863, a twelve-day period extending from 21 April to 2 May, and celebrated annually.
~ad The seventeenth letter of the Persian alphabet.
Ar''-i-~ad Literally Land of !$ad: I~fahan.
Sadratu'l-Muntaha The Divine Lote Tree,
Ra'is President, head, leader.
Lawh-i-Ra'is: Tablet addressed by Baha'u ' llah to ' Ali Pasha, the Ottoman Grand Vizier.

Shah-Bahram World Saviour and Promised One of the Zoroastrians, identified by Baha'is with Baha'u'llah.
Shahid Martyr. (Plural: Shuhada; see Ma~bubu'sh-Shuhada; Siyyidu'shplied by Baha'u' llah to Mir Muryammad-Shuhada; Sultanu'sh-Shuhada.)
Sharaf Honour: sixteenth month of the Badi' calendar.
Shari'at, Shari'ah Literally path, way; custom, law: Muslim canonical law.
Shavval Tenth month of the Muslim lunar calendar.
Shaykh Venerable old man; tribal or village chief, patriarch, sheik; learned man, elder, professor; clerical dignitary, superior of dervish order. (See Shaykhu'l-Islam.)
Shaykhi (Follower) of the school founded by Shaykh Arymad-i-Al}sa ' i. Among his doctrines, in addition to the imminent dual Advent, was that the Prophet Muryammad' s material body did not ascend to heaven on

The Tree beyond which there is no passing: symbolic of the Manifestation of God.

(See Sidrih.)

~adr-i-A ".?am Grand Vizier, Prime Minister.

~afar Second month of the Muslim lunar calendar.

~a~ibu'z-Zaman Lord of the Age: one of the titles of the promised Qa'im. Ya ~a~-ibu 'z-Zaman! Rallying cry of the early Bab is.

Salam Peace, salutation. Salamun 'Alaykum Peace be with you! a greeting among Muslims. Va's-Salam And peace (be with you): formula used to conclude an epistle or dissertation, indicating that the author has nothing further to say.

Salsabil Pure, limpid water: a fountain in Paradise.

Samandar Literally salamander; phoenix: a mythical creature indestructible by fire.

Title bestowed by Baha'u'llah on Shaykh Ka?im-i-Samandar of Qazvin.

Sarkar-Aqa Literally The Honourable Master: a designation of 'Abdu ' l-Baha.

Sha'ban Eighth month of the Muslim lunar calendar.

the night of the Mi'raj.

Shaykhu'l-Islam High Priest, Grand Mufti: highest rank in the Muslim religious hier-
archy; also, title of the head of a religious court, appointed to every large city by the Shah.

Shi' ah, Shi'ih Literally fraction, party, sect: partisans of' AH and of his descendants as the so le lawful 'Vicars of the Prophet'. The Shi'ahs reject the first three Caliphs, believing that the successorship in Islam belonged by divine right to 'Ali (first Imam and fourth Caliph) and to his descendants. Originally, the successor ship was the vital point of difference, and Islam was divided because Muryammad's (albeit verbal) appointment of ' AH was disregarded . (See Sunnah; Imam .)

Shi'i, Shiite Member of the Shi' ah (or Party) of'Ali; Muslim of the Shi'ah branch oflslam.

Shin The sixteenth letter of the Persian alpha-
bet. Ar"-i-Shin Literally Land of Shin: Shiraz.

Sidrih Lote tree. (See Sadratu'l-Muntaha.)

~irat Literally path, way; the Way of God; the Religion of God; 'The

Bridge ' leading
Shah King, especially of iran. to heaven. Denotes the True Faith of God.

Sirr Secret, mystery. Ar9-i-Sirr Literally the Land of Mystery: Adrianople.
Sirru'llah The Myste1y of God: a designation of His Most Holy House of 'Abdu'l-Baha, conferred on Him by Baha'u'llah.
Siyah-Chal Black Pit: the subterranean dungeon in Tihran to which Baha'u'llah was consigned in August 1852. Here, chained in darkness three flights of stairs underground, in the company of some 150 thieves and assassins, He received the first intimations of His world Mission; regarded by Baha'is as the holiest place in Iran's capital.
Siyyid Literally chief, lord, prince: descendant of the Prophet MuDammad.
Siyyidu'sh-Shuhada Prince ofMartyrs: title oflmam I:Jusayn.
~ufi An exponent of Sufism, a Muslim mystic or darvish .
Sultan Sovereignty: (I) seventeenth month of the Badi ' calendar; (2) king, sovereign, monarch, sultan.
Sultanu'sh-Shuhada King of Martyrs: title

Taj Literally crown: tall felt head-dress adopted by Baha'u'llah in 1863, on the day of His departure from Bagb.dad.
Tajalliyat Effulgences: title of one of the Tablets of Baha'u'llah revealed after the Kitab-i-Aqdas.
Takyih Religious house, monaste1y; hostel for pilgrims; religious theatre for presenting Muslim passion-plays; place at which the martyrdom of I:Jusayn is commemorated. (See J:Iusayniyyih .)
'farazat Ornaments: title of one of the Tablets ofBaha'u'llah revealed after the Kitab-i-Aqdas.
Tuman Discontinued unit of Iranian currency.
'Ulama Literally learned men, scholars; clerical authorities, theologians, divines: the Muslim re ligious hierarchy.
Umm Mother.
'Urvatu'l-Vuthqa The Sure Handle, Firm Cord: a Qur'anic term, used in the Baha' i Writings to symbolize the Covenant and

conferred by Baha' u'llah on Mirza MuDammad-I:Jasan, martyred brother of the Ma~bubu'sh- Shuhada.

Sunnah Literally way, custom, practice; The Way of th e Prophet as reported in the J:Iadith. Designates by far the largest sect of Islam, which includes the four so-called orthodox sects: Hanbalites, Hanafites, Malikites and Shafiites. Swmis accept the Caliphs as legitimate, believing that the position of Caliph is elective. (See Shi'ah; Caliph.) Sunni, Sunnite Muslim of the Sunnah branch oflslam.

Slirih Name of a chapter of the Qur'an; used by the Bab and Baha'u'llah in the titles of some of Their Own Writings .

Slirih-i-Muluk Silrih of the Kings: Tablet revealed by Baha'u'llah while in Adrianople.

Ta The nineteenth letter of the Persian alphabet, with a numerical value of nine. Ar9-i-Ta Literally Land of Ta: Tihran.

'fahirih Literally the Pure One: title conferred on Zarrin-Taj by Baha'u'llah at the Conference of Badasht.

Ustad Teacher, professor; mechanic, artisan, craftsman.

Va~id Single, unique, peerless: title of Siyyid YaI:iyay-i-Darabi, hero of the Nayriz upheaval.

Va~id Literally unity; one, single, unique; the One, Indivisible God: the word, whose numerical value is nineteen, denotes: (!)a ' unity' or section of the Bayan. The Persian Bayan consists of nine VaDids of nineteen chapters each, except the last, which has only ten chapters; (2) the eighteen Letters of the Living (the Bab's first disciples) and the Bab Himself, who together constitute the first VaQ.id of the Babi Dispensation; (3) each cycle of nineteen years in the Badi' calendar. (See Kull-i-Shay' .)

Vali Guardian.

V ali Governor (of a province).

Vali-'Ahd Crown prince, heir to the throne.

Varaq ih Leaf' often used metaphorically in the Baha'i Writings to refer to a woman.

Varaqiy-i-'Ulya Literally The Most Exalted Leaf; the Greatest Holy Leaf title of

Zadih Born; offspring, son: used as a suffix after a proper name it means 'Son of -'.

Baha'iyyih (or Bahiyyih) Khanum, saintly daughter ofBaha'u'llah and ' the outstanding heroine of the Baha'i Dispensation'.

Varqa Bird, nightingale; the Heavenly Dove.

Va's-Salam (See Salam.)

Vazir Vizir, minister (of state), vizier.

Vazir-i-A'pm: Grand Vizier, Prime Minister.

Vilayat Guardianship.

Waqf Literally bequeathing (for charitable uses); pious bequest, religious endowment, estate held in mortmain: denotes landed property endowed to the Muslim community; in Iran, the estate of the expected Imam.

Ya Vocative particle meaning 'O'. (See Baha'u'l-Abha; ~a~ibu'z-Zaman.)

(See Imam-Zadih; Mirza.)

Zarrfn-Taj Literally Crown of Gold: title by which Fatimih, daughter of Mulla $ali~-i-Baraqani of Qazv in-better known as Tahirih-was designated by her family and kindred.

Zawra' A term signifying Bag!!dad.

Zamzam Literally copious (water): sacred well within the precincts of the Great Mosque in Mecca. Though salty, its water is much esteemed for pious uses, such as ablutions, and drinking after a fast.

Zaynu'I-Muqarrabin Literally Ornament of the Near (or Favoured) Ones: title bestowed by Baha'u'llah on Mulla Zaynu'l- 'Abidin ofNajaf-Abad, faithful apostle and trusted scribe.

PART SEVEN

LITERARY AND MUSICAL WORKS

The Prison Cell in the Most Great Prison of 'A kka, where Baha 'u 'llah and His family were incarcerated for two years, two months and five days.

I

ESSAYS AND REVIEWS

1. THE SUFFERING, TRIBULATION, EXILE, CAPTIVITY AND CONFINEMENT OF BAHA'U'LLAH

COMPILED BY DONALD R. WITZEL

INTRODUCTION

B AHA' U 'LLAH tells us: The understanding of His words and the comprehension of the utterances of the Birds of Heaven are in no wise dependent upon human learning.

They depend solely upon purity of heart, chastity of soul, and freedom of spirit. 1 The memorization of quotations from Baha'u'llah and 'Abdu'l-Baha is not only important but vitally
necessary for the deepening of the believers and their teaching the Faith.
The sanctified souls should ponder and meditate in their hearts regarding the methods of
teaching. From the texts of the wondrous, heavenly Scriptures they should memorize
phrases and passages bearing on various instances, so that in the course of their speech
they may recite divine verses whenever the occasion demandeth it, inasmuch as these
holy verses are the most potent elixir, the greatest and mightiest talisman. So potent
is their influence that the hearer will have no cause for vacillation. I swear by My life!
This Revelation is endowed with such a power that it will act as the lodestone for all
nations and kindreds of the earth. 2
To deepen in the Cause means to read the writings of Baha'u'llah and the Master so
thoroughly as to be able to give it to others in its pure form. There are many who have
some superficial idea of what the Cause stands for. They, therefore, present it together
with all sorts of ideas that are their own. As the Cause is still in its early days we must be
most careful lest we fall into this error and injure the Movement we so much adore. There
is no limit to the study of the Cause. The more we read the Writings , the more truths we
can find in them, the more we will see that our previous notions were erroneous. 3

Spiritualization can be a step towards spiritual transformation which the Universal House
of Justice mentioned in its Ric;!van message:

Baha ' u'llah, The Kitab-i-iqan (Wilmette: Baha ' i Publishing Trust, 1974), p. 211.

2 Shoghi Effendi, Wellspring of Guidance-Messages from Baha' u ' llah, Tablets of Ba ha 'u 'I/ah revealed after the Kitab-i-Aqdas (Haifa: Baha'i World Centre, 1978), p. 200.

3 Shoghi Effendi, quoted by the Universal House of Justice, the Universal House of Justice 1963-1968 (Wilmette: Baha'i Publishing Trust, 1970), pp. 88- 89.

Souls must be transformed, communities thereby consolidated, new models of life thus
attained. Transformation is the essential purpose of the Cause ofBaha'u'llah, but it lies in
the will and effort of the individual to achieve it in obedience to the Covenant. Necessary
to the progress of this life-fulfilling transformation is knowledge of the will and purpose
of God through regular reading and study of the Holy Word. 1
The act of kindling the light of love in every heart "through being ... set aglow with the
fire of the love of God", of maintaining this "fire of love" and of increasing it daily, can be
achieved by reading or listening to the scriptures about the suffering, persecutions and sacrifices of Baha ' u' llah on a daily basis. If we understand what He did for us and we keep it
always before our eyes, this will increase our love for Him. The purpose of Baha'u'llah's
forty years of sacrifice and tribulation was to redeem mankind. We have to fall in love with
the Blessed Perfection. This love has to grow daily in our hearts. Then we have to become
lovers of Baha'u'llah. All the things in this life grow; our love for Baha'u'llah also has to
grow. Gradually this love has to convert itself into a great fire as we arise to serve the Cause
of God with pure hearts full ofa new spirit. This is the transforming power ofBaha'u'llah!
We live the Baha' i life and follow the laws of God for the love of Baha ' u'llah. For this
reason we are firm and constant in God's Covenant.
The new be lievers must be deepened in the Covenant. This is really the only source of the
fire of the love ofGod. 2

A. THE DAY OF GOD AND ADVENT OF THE PROMISED ONE

The announcement

Behold, how the divers peoples and kindreds of the earth have been waiting for the
coming of the Promised One. No sooner had He, Who is the Sun of Truth, been made
manifest, than, lo, all turned away from Him, except them whom God was pleased to
guide. We dare not, in this Day, lift the veil that concealeth the exalted station which
every true believer can attain, for the joy which such a revelation must provoke might

well cause a few to faint away and die. 3
Verily I say, this is the Day in which mankind can behold the Face, and hear the Voice, of
the Promised One. The Call of God hath been raised, and the light of His countenance
hath been lifted up upon men. It behoveth eve1y man to blot out the trace of every idle
word from the tablet of his heart, and to gaze, with an open and unbiased mind, on the
signs of His Revelation, the proofs of His Mission, and the tokens ofHis glo1y. 4
Great indeed is this Day ! The allusions made to it in all the sacred Scriptures as the Day
of God attest its greatness. The soul of every Prophet of God, of every Divine Messenger,
hath thirsted for this wondrous Day. All the divers kindreds of the earth have, likewise,

1 Glea11ingsfro111 th e Writings of Universal Ho use of Justice, "To the Baha ' is of the World", Ridvan, 1989.
2 Shoghi Eff~ndi, quoted in Th e Covenant of Baha 'u 'I/ah (A compilation), (Manchester: Baha ' i Publishing Tru st, 1950), p. viii.
3 Bah:i'u'llah, Bafia 'u 'I/ah (W ilmette: Baha ' i Publishing Trust, 1976), pp. 9-10.
ibid., pp. 10-11.

yearned to attain it. No sooner, however, had the Day Star of His Revelation manifested
itself in the heaven of God's Will, than all, except those whom the A !mighty was pleased
to guide, were found dumbfounded and heedless. 1
0 thou that hast remembered Me! The most grievous veil hath shut out the peoples of the
earth from His glory, and hindered them from hearkening to His call. God grant that the
light of unity may envelop the whole earth, and that the seal, "the Kingdom is God 's",
may be stamped upon the brow of all its peoples.2

B. EN ROUTE TO THE SiYAH-CHAL OF TIHRAN

An old woman with a stone

As He was approaching that dungeon, an old and decrep it woman was seen to emerge
from the midst of the crowd, with a stone in her hand, eager to cast it at the face of

Baha' u' llah. Her eyes glowed with a determination and fanaticism of which few women
of her age were capable. Her whole frame shook with rage as she stepped forward and
raised her hand to hurl her missile at Him .... "!adjure you," she pleaded, as she ran to
overtake those into whose hands Baha' u' llah had been delivered, "give me a chance to
fling my stone in his face!" "Suffer not this woman to be disappointed," were
Baha' u ' llah's words to His guards, as He saw her hastening behind Him. "Deny her not
what she regards as a meritorious act in the sight of God. "3

C. THE SiYAH-CHAL, THE BLACK PIT

God alone knoweth what befell Baha'u'llah
We were consigned for four months to a place foul beyond comparison. As to the dungeon
in which this Wronged On e and others similarly wronged were confined, a dark and
narrow pit were preferable .. .. Th e dungeon was wrapped in thick darkn ess, and Our
fellow-prisoners numbered nearly a hundred and fifty souls: thieves, assassins,
and highwaymen. Though crowded, it had no other outlet than the passage by
which We entered.
No pen can depict that place, nor any tongue describe its loathsome smell. Most of these
men had neither clothes nor bedding to lie on. God alone kn oweth what befell Us in that
most foul-smelling and gloomy place!4
The pri son into which my father had been cast was a terrible place, seven steps below the
ground; it was ankle-deep in filth, infested with horrib le vermin, and of an indescribable
loathsomeness. Added to this, there was no glimmer of li ght in that noisome place.
Within its walls forty Babis were crowded; murderers and highway robbers were also
imprisoned there. My noble father was hurled into this black hole, loaded with heavy
chains; five other Babis were chained to him nig ht and day, and here He remained for
four months. Picture to yourself the horror of these conditions.

1 ibid ., p. 11 .
ibid .

4 Baha ' u' ll ah, Epist le to the Son of the Wo lf (Wi lmette : Baha' i

Publishing T rust, 1979),
Nabil-i-A á~am, Th e Da wnbreakers (Wilmette: pp. 20-2 1.
Baha'i Pub lishing Trust, 1974), pp. 607-608.

Any movement caused the chains to cut deeper and deeper not only into the fl esh of one,
but of all who were chained together; whilst sleep or rest of any kind was not poss ible. No
food was provided, and it was with the utmost difficulty that my mother was able to
arrange to get any food or drink taken into that ghastly prison. 1
Jamal-i-Mubarak (a name given to my father, i.e., literally the Blessed Beauty) spoke
very little of the terrible sufferings of that time! We, who saw the marks of what he had
endured, where the chains had cut into the delicate skin, especially that of his neck, hi s
wounded fee t so long untended, evidence of the torture of the bastinado, how we wept
with my dear mother.
He, on his part, told of the steadfast faith of the friends , who had gone forth to meet their
death at the hands of their torturers, with joy and gladness, to attain the crown of
martyrdom. 2
'Abdu ' l-Baha tells how one day He was allowed to enter the prison yard to see His
beloved Father when He came out for His daily exercise. Baha'u'llah was terribly altered,
so ill He could hardly walk. His hair and beard unkempt, His neck galled and swollen
from the pressure ofa heavy steel collar, His body bent by the weight of His chains 3
Describing His confinement in the Siyah-Chal, the Blessed Beauty recall ed: The weight
of the chain placed about Our neck was difficult to bear (the heaviest chain used weighed
over fifty kilos), but having the thumbs of both hands bound together behind the back was
even more aggravating. Th e royal guards were unyielding, but the executioners would
show us kindness. One even offered Me tea and some grapes, but as I was freighted with
chains and My hands were bound, I was unable to accept them. 4
For three days and three nights, no manner of food or drink was given to Baha'u'llah.

Rest and sleep were both impossibl e to Him. The place was infested with vermin, and the stench of that gloomy abode was enough to crush the very spirits of those who were condemned to suffer its horrors .5

Descent of the Holy Spirit-the "Most Great Spirit"

One night in a dream these exalted words were heard on every side: "Verily, We shall render Thee victorious by Thyself and by Thy p en. Grieve Thou not for that which hath befallen Thee, neither be Thou afraid, for Thou art in safety. Ere long will God raise up the treasures of the earth-men who will aid Thee through Thyself and through Thy Name, wherewith God hath revived the hearts of such as have recognized Him . "6

During the days I lay in the prison of '[ihran, though the galling weight of the chains and the stench-filled air allowed Me but little sleep, still in those infrequent moments of slumber I felt as if something flowed from the crown of My head over My breast, even as

1 Bahiyyi h Khanum , quoted in Lady Blomfi eld, Furutan, Stories of Baha 'u 'I/ah Th e Chosen Highway (Wilmette: Baha'i Rona ld, 1986), p. 108.

4 'A li-Akbar (Oxford : George

5 Dawnbreakers, p. 608.

Publishing Trust, 1967), pp. 41-42.

6 Baha ' u ' llah, quoted in Shoghi Effend i, ibid., pp . 44-45.

Esslcrnont, John E., Balza 'u '/tah and the New Era (Wi lm ette: Baha'i Publi shing T rust, 1980), p. 5 1.

God Passes By (W ilmette: Baha'i Publi shing Trust, 1987), p. I OI.

a mighty torrent that precipitateth itself upon the earth from the summit of a lofty mountain. Every limb of My body would, as a result, be set afire. At such moments My tongue recited what no man could bear to hear. 1

This thing is not from Me, but from One Who is Almighty and All-Knowing. And He bade Me lift up My voice between earth and heaven, and for this there befell Me what hath caused the tears of every man of understanding to flow .... This is but a leaf which the winds of the will of Thy Lord, the Almighty, the All-Praised, have stirred ... 2

D. THE HORRIBLE JOURNEY FROM TrnRAN To BAGHDAD

The first exile

My God, My Master, My Desire! ... Thou has created this atom of dust through the consummate power of Thy might, and nurtured Him with Thine hands which none can chain up .... Thou hast destined for Him trials and tribulations which no tongue can describe, nor any of Thy Tablets adequately recount. The throat Thou didst accustom to the touch of silk Thou hast, in the end, clasped with strong chains, and the body Thou didst ease with brocades and velvets Thou hast at last subjected to the abasement of a dungeon. Thy decree hath shackled Me with unnumbered fetters, and cast about My neck chains that none can sunder. A number of years have passed during which afflictions have, like showers of mercy, rained upon Me 3

How many the nights during which the weight of chains and fetters allowed Me no rest, and how numerous the days during which peace and tranquillity were denied Me, by reason of that wherewith the hands and tongues of men have afflicted Me! Both bread and water which Thou hast, through Thy all-embracing mercy, allowed unto the beasts of the field, they have, for a time, forbidden unto this servant, and the things they refused to inflict upon such as have seceded from Thy Cause, the same have they suffered to be inflicted upon Me, until, finally, Thy decree was irrevocably fixed, and Thy behest summoned this servant to depart out of Persia, accompanied by a number offrail-bodied men and children of tender age, at this time when the cold is so intense that one cannot even speak, and ice and snow so abundant that it is impossible to move. 4

E. BAGHDAD: THE SORROWS AND BLACK WOES

Malice and jealousy were constant

The wrongs which l suffer, have blotted out the wrongs suffered by My First Name (the Bab) from the Tablet of creation .... 0 Maryam! From the Land of Ta (Tihran), after countless afflictions, We reached 'Iraq, at the bidding of the Tyrant of Persia, where, after the fetters of Our foes, We were afflicted with the perfidy of Our

friends. God
knoweth what befell Me thereafter!. .. I have borne what no man, be he of the past or
the future, hath borne or will bear. 5

I ibid. 3 ibid., p. I 09.
2 4
ibid., p. I02. ibid.
5 Baha ' u'llah quoted in God Passes By, p. 11 8.

Oceans of sadness, have surged over Me, a drop of which no soul could bear to drink.
Such is My grief that My soul hath well nigh departed from My body.. .. Give ear, 0
Kamal! to the voice of this lowly, this forsaken ant, that hath hid itself in its hole, and
whose desire is to depart from your midst, and vanish from your sight, by reason of that
which the hands of men have wrought. God verily, hath been witness between Me and His
servants. 1
Noah 'sflood is but the measure of the tears I have shed, and Abraham 'sflre an ebullition
ofMy soul. Jacob's grief is but a reflection ofMy sorrows, and Job 's afflictions a fraction
of my calamity.... Pour out patience upon Me, 0 My Lord! and render Me victorious over
the transgressors.2
In these days, such odors ofjealousy are difji1sed, that ... from the beginning of the foundation of the world ... until the present day, such malice, envy and hate have in no wise
appeared, nor will they ever be witnessed in the future.3
Woe is Me, woe is Me! ... All that I have seen from the day on which I first drank the pure
milk from the breast of My mother until this moment hath been effaced from My memOJy,
in consequence of that which the hands of the people have committed.4
These creatures are the same creatures who for three thousand years have worshipped
idols, and bowed down before the Golden Calf. Now, too, they are flt for nothing better.
What relation can there be between this people and Him Who is the Countenance of
Glory? What ties can bind them to the One Who is the supreme embodiment of all that
is lovable ?5

F. KURDISTAN THROUGH THE DESERT MOUNTAIN AND SULAYMANiYYIH

Two years in the wilderness
The one object of Our retirement was to avoid becoming a subject of discord among the
faithful, a source of disturbance unto Our companions, the means of injwy to any soul,
or the cause of sorrow to any heart.... Our withdrawal contemplated no return, and Our
separation hoped for no reunion. 6
I roamed the wilderness of resignation traveling in such wise that in My exile eve1y eye
wept sore over Me, and all created things shed tears of blood because ofMy anguish. Th e
birds of the air were My companions and the beasts of the field My associates. 7

G. BAGHDAD ONCE AGArN
"Be patient, be patient"
There was a time in 'Iraq, when the Ancient Beauty ... had no change of linen. The one
shirt He possessed would be washed, dried and worn again. 8

I ibid. 5 ibid., p. 119.
ibid. 6 ibid., pp. 11 9- 120.
ibid. , pp. 11 8- 119. ibid. , p. 120.
ibid., p. I 18. 8 ibid. , p. 137.

I saw the Prophets and the Messengers gather and seat themselves around Me, moaning,
weeping and loudly lamenting. Amazed, I inquired of them the reason, whereupon their
lamentation and weeping waxed greater, and they said unto me: "We weep for Thee, 0
Most Great Mystery, 0 Tabernacle of Immortality!" They wept with such a weeping that
I too wept with them. Thereupon the Concourse on high addressed Me saying: "
... Erelong shalt Thou behold with Thine own eyes what no Prophet hath beheld.... Be patient,
be patient." ... They continued addressing Me the whole night until the approach of
dawn. 1

H. THE DECLARATION OF BAHA 'u'LLAH

Ri~van: "The Most Great Festival", "The King of Festivals" and
"The Festival of God"
Rejoice, with exceeding gladness, 0 people of Baha! as ye call to remembrance the Day

of supreme felicity, the Day whereon the Tongue of the Ancient of Days hath spoken, as
He departed from His House proceeding to the Spot from which He shed upon the whole
of creation the splendors of His Name, the All-Merciful ... Were We to reveal the hidden
secrets of that Day, all that dwell on earth and in the heavens would swoon away and die,
except such as will be preserved by God, the Almighty, the All-Knowing, the All-Wise.
Such is the inebriating effect of the words of God upon the Revealer of His undoubted
proofs that His pen can move no longer. 2
The Divine Springtime is come, 0 Most Exalted Pen, for the Festival of the All-Merciful
is fast approaching .... The Day-Star of Blissfulness shineth above the horizon of Our
Name, the Blissful, inasmuch as the Kingdom of the Name of God hath been adorned with
the ornament of the Name of Thy Lord, the Creator of the heavens.... Take heed lest
anything deter Thee from extolling the greatness of this Day-the Day whereon the
Finger of Majesty and Power hath opened the seal of the Wine of Reunion, and called all
who are in the heavens and all who are on earth .... This is the Day whereon the unseen
world crieth out: "Great is thy blessedness, 0 earth, for thou hast been made
the footstool of thy God, and been chosen as the seat of His mighty throne. "3

I. THE EXILE FROM BAGHDAD TO CONSTANTINOPLE

"Mounted on His steed, a red roan stallion of the finest breed,
the best His lovers could purchase for Him ... "
He (God) it was Who enabled Me to depart out of the city (Bagf!:.dad), clothed with such
majesty as none, except the denier and the malicious, can fail to acknowledge.
4

ibid., p. 147. 3
ibid .
ibid. , p. 154. 4
ibid., p. 155.

J. THE EXILE FROM CONSTANTINOPLE TO ADRIANOPLE

Expelled during freezing weather
... the place which none entereth except such as have rebelled against the authority of the

sovereign.... They expelled Us from thy city (Constantinople) with an abasement with
which no abasement on earth can compare .... Neither My family, nor those who accompanied Me, had the necessary raiment to protect them from the cold in that freezing
weather.... The eyes of Our enemies wept over Us, and beyond them those of every
discerning person. 1
Whatever action the ministers of the Sultan took against Us, after having become
acquainted with its contents, cannot be regarded as unjustifiable. The acts they committed before its perusal, however, can have no justification. 2

K. ADRIANOPLE: THE PROCLAMATION OF Hrs MISSION TO THE KINGS OF THE EARTH

Baha'u'llah's Anguish due to the Machinations of Mirza Yal}ya and Siyyid MuJ:iammad: "The Most Great Separation", Expulsion of the "Most Great Idol"

He who for months and years I reared with the hand of loving-kindness hath risen to take
My life.. .. The cruelties inflicted by My oppressors have bowed Me down, and turned My
hair white. Shouldst thou present thyself before My throne, thou wouldst fail to recognize
the Ancient Beauty, for the freshness of His countenance is altered, and its brightness
hath faded, by reason of the oppression of the infidels .... By God! No spot is left on My
body that hath not been touched by the spears of thy machinations. 3
Thou hast perpetrated against thy Brother what no man hath perpetrated against another.... What hast proceeded from thy pen hath caused the Countenances of Glory to
be prostrated upon the dust, hath rent in twain the Veil of Grandeur in the Sublime Paradise, and lacerated the hearts of the favored ones established upon the loftiest seats. 4

Call to the Kings and Rulers of the World

(Suriy-i-Muluk-Tablet to the Kings-addressed collectively to all the monarchs of
the East and the West disclosing the character of His Mission)
0 Kings of the earth! He Who is the sovereign Lord of all is come. The Kingdom is God's,
the omnipotent Protector, the Self-Subsisting. Worship none but God, and, with radiant
hearts, lift up your faces unto your Lord, the Lord of all names. This is a Revelation to
which whatever ye possess can never be compared, could ye but know it.5

0 Kings of the earth! The Most Great Law hath been revealed in this Spot, this Scene of
transcendent splendour. Every hidden thing hath been brought to light, by virtue of the

I ibid ., p. 161.
2 ibid., p. 160.
3 ibid. , p. 169.
ibid. , pp. 169- 170.

5 Baha ' u'llah , The Proclamation ofBa/l(i áu 'I/ah to the Kings and Leaders of the World (Haifa: Baha ' i World Centre, 1972), p. 5.

Will of the Supreme Ordainer, He Who hath ushered in the Last Hour, through Whom the
Moon hath been cleft, and every irrevocable decree expounded. 1
Ye are but vassals, 0 kings of the earth! He Who is the King of kings hath appeared,
arrayed in His most wondrous glo1y, and is summoning you unto Himself, the Help in
Peril, the Self Subsisting. Take heed lest pride deter you from recognizing the Source of
Revelation; lest the things of this world shut you out as by a veil from Him Who is the
Creator of heaven. Arise, and serve Him Who is the Desire of all nations, Who hath
created you through a word from Him, and ordained you to be, for all time, the emblems
ofHis sovereignty. 2
The one true God, exalted be His glo1y, hath ever regarded, and will continue to regard,
the hearts of men as His own, His exclusive possession. All else, whether pertaining
to land or sea, whether riches or glory, He hath bequeathed unto the kings and rulers of
the earth. From the beginning that hath no beginning the ensign proclaiming the words
'He doeth whatsoever He willeth ' hath been unfurled in all its splendour
before His Manifestation. What mankind needeth in this day is obedience unto them that are in authority,
and a faithful adherence to the cord of wisdom. The instruments which are essential to the
immediate protection, the security and assurance of the human race have been entrusted
to the hands, and lie in the grasp, of the governors of human society. This is the wish

of God and His decree.. .. We cherish the hope that one of the kings of the earth will,
fo r the sake of God, arise for the triumph of this wronged, this oppressed people. Such a
king will be eternally extolled and glorified. God hath prescribed unto this p eople the
duty ofaiding whosoever will aid them, ofserving his best interests, and ofdemonstrating
to him their abiding loyalty. Th ey who fo llow Me must strive, under all circumstances, to
promote the welfare of whosoever will arise for the triumph of My Cause, and must at all
times prove their devotion and fidelity unto him. Happy is the man that hearkeneth
and observeth My counsel. Woe unto him that faileth to fidfil My wish.3

L. THE PRISON CITY OF 'AK.KA-THE MOST GREAT PRISON

Arrival at 'Akka

"Know thou, " Baha'u' llah, wishing to emphasize the criticalness of the first nine years of
His banishment to that prison-city, has written, "that upon Our arrival at this Spot, We
chose to designate it as the 'Most Great Prison. ' Though previously subj ected in another
land ([ihran) to chains and fetters, We yet refi1sed to call it by that name. Say: Ponder
thereon, 0 ye endued with understanding! "4

.. . we had reached 'Akka, the end of our journey. The landing at thi s place was achieved
with much difficulty; ... All the townspeople had assembl ed to see the arrival
of the prisoners. Having been told that we were infidels, criminals, and sowers of sedition, the
attitude of the crowd was threatening. Their ye lling of curses and execrations filled us
with fresh misery. We were terrified of the unknown! We knew not w hat the fate of our

I ibid.
2 ibid., pp. 5-6.
3 ibid ., pp. 13- 14.
4 God Passes By, p. 185.

party, the friends and ourselves would be. We were taken to the old fortress of ' Akka,
where we were crowded together. 1

Having, after a miserable voyage, disembarked at ' Akka, 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, "
Baha'u'llah testifies in the Law~-i-Ra ' fs , "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 fe ll 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
Baha ' u' llah, "in each other's arms. "The carpet used by Him He gave to be sold in 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 affirn1ed by
Baha'u ' llah, 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 "2

The Prison
"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 ajjlictive Prison, into which His oppressors have so
unjustly thrown Him. "3
Behold how this wronged One is now, whilst surrounded by a "generation of vipers, "
calling aloud and summoning all men to Him Who is the world's Ultimate Desire,

the
Summit and Day-Spring of Glory.4

Tragic Loss of Mirza Mihdi, the Purest Branch

I have, 0 my Lord, offered up that which Thou hast given Me, that Thy servants may be
quickened, and all that dwell on earth be united. 5

Thou art the Trust of God and His Treasure in this Land. Erelong will God reveal
through thee that which He hath desired.6

1 Bahiyyih Khanum, quoted in Lady Blomfield, 4
Gleanings, p. 345 .
5 Ba ha ' u ' lla h, quoted in God Passes By, p. 188.
The Chosen High way, p. 66.
God Passes By, pp. 186- 187. 6 ibid.
3 ibid. , p. 187.

The Proclamation of His Mission to the Kings, Rulers and
World's Religious Leaders (continuation)

Upon Our arrival at this Prison 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. 1

[Baha 'u ' llah] .. . proclaimed Himself to be "the King of Kings" and "the Desire of all
Nations", declared them [the kings and rulers] to be His "vassals" and "emblems of His
sovereignty"; .. . 2

TABLET TO QUEEN VICTORIA

We have been informed that thou hast forbidden the trading in slaves, both men and
women. This, verily, is what God hath enjoined in this wondrous Revelation ... . We have
also heard that thou has entrusted the reins of counsel into the hands of the
representatives of the people. Thou, indeed, hast done well.for thereby the foundations of the edifice
of thine affairs will be strengthened, and the hearts of all that are beneath thy shadow,
whether high or lo w, will be tranquilized.3

In His Tablet to Queen Victoria He, moreover, invites these kings to hold fast to "the
Lesser Peace, " since they had refused "the Most Great Peace"; exhorts them to be reconciled among themselves, to unite and to reduce their armaments; bids

them refrain from
laying excessive burdens on their subjects, who, He informs them, are their "wards " and
"treasures"; enunciates the principle that should any one among them take up arms
against another, all should rise against him; and warns them not to deal with Him as the
"King of Islam " and his ministers had dealt. 4

SECOND TABLET TO THE EMPEROR OF THE FRENCH, NAPOLEON Ill

For what thou hast done, thy kingdom shall be thrown into confusion, and thine empire
shall pass from thine hands, as a punishment for that which thou hast wrought. Then
wilt thou know how thou hast plainly erred. Commotions shall seize all the people in
that land, unless thou arises! to help this Cause, and followest Him Who is the Spirit of
God (Jesus Christ) in this, the Straight Path. Hath thy pomp made thee proud? By My
Life! It shall not endure; nay, it shall soon pass away, unless thou holdest fast by this firm
Cord. We see abasement hastening after thee, whilst thou art of the heedless. It behoveth
thee when thou hearest His Voice calling from the seat of glo1y to cast away all that
thou possesses!, and c1y out: "Here am l 0 Lord ofall that is in heaven and all that is on
earth! "5

BAHA'U'LLAH PREDICTED THE FALL OF THOSE
WHO PARTICIPATED IN HIS BANISHMENT . ..

.. . such as Fu'ad Pasha-Minister of Foreign Relations for Turkey. He was expelled from
his post and died in France from a heart attack. His colleague, the Prime Minister-'Ali

ibid. , p. 206. 4
God Passes By, pp. 206--207.
God Passes By, p. 206. 5
The Proclamation of Baha 'u 'I/ah,
The Proclamation ofBa ha 'u '//ah, pp. 33-34. pp . 20- 21.

Pasha-was fired soon after the prediction ofBaha'u'llah. Then came the overthrow and the
death of Sul~an 'Abdu '1- ',Aziz and the loss of the Turkish territories in Europe.

THE FALL OF NAPOLEON III ...

. . . came in less than a year due to the disastrous Franco-Prussian War. The invasion of the
papal estates and the annexation of Rome by the forces of the new Italian Kingdom came
only a few months after a statement ofBaha'u'llah addressed to the Pontiff Pope Pius IX.
Abandon thy kingdom unto the kings, and emerge from thy habitation, with thy face set
towards the Kingdom, ... Be as thy Lord hath been ... Verily, the day of ingathering is
come, and all things have been separated from each other. He hath stored away that
which He chose in the vessels ofjustice, and cast into the fire that which befitteth it. 1

BAHA'U'LLAH STRONGLY WARNED THE GERMAN KING-WILLIAM I.. .

. . . whose government provoked the war with France and established the new "German
Empire".
0 banks of the Rhine! We have seen you covered with gore, inasmuch as the swords of
retribution were drawn against you; and you shall have another turn. And We hear the
lamentations of Berlin, though she be today in conspicuous glory. 2

IN THE TABLET TO THE RULERS OF AMERICA
AND THE PRESIDENTS OF ITS REPUBLICS ...

He announced the arrival of the Day of God and closed with a call that is unparalleled
with His other messages. Truly it is a mandate.
Bind ye the broken with the hands of justice, and crush the oppressor who jlourisheth
with the rod of the commandments ofyour Lord, the Ordainer, the All-Wise. 3

Revelation and Promulgation of the Kitab-i-Aqdas
In Baha'u'llah's words, the Kitab-i-Aqdas is the "Most Sacred Book", the "new heaven",
the "new earth", "the Tabernacle of God", the "Holy City", the "Bride", "New Jerusalem
coming down from God", the "Holy City", this "Most Holy Book", the "Most Great Law",
and the "Unerring Balance"; and in the words of Shoghi Effendi: "Charter of the future
world civilization."
Think not that We have revealed unto you a mere code of laws. Nay, rather, We have

unsealed the choice Wine with the fingers of might and power. To this beareth witness
that which the Pen of Revelation hath revealed. Meditate upon this, 0 men of insight! 4
Blessed those who meditate upon it! Blessed those who ponder its meaning! So vast is its
range that it hath encompassed all men ere their recognition of it. Erelong will its sovereign power, its pervasive influence and the greatness of its might be manifested on earth. 5

4 Saha ' u ' llah, Synopsis and Codification of the Kitab-
I ibid. , pp. 85- 86.
2 ibid., p. 39. i-Aqdas the Most Holy
Book of Baha áu '//ah (Haifa:
3 ibid., p. 63. Baha'i World Centre,
1973), frontispiece .
5 Baha'u ' llah, quoted in God Passes By , p. 216.

.. . the Kitab-i-Aqdas, revealed from first to last by the Author of the Dispensation Himself, not only preserves for posterity the basic laws and ordinances on which the fabric of
His future World Order must rest, but ordains, in addition to the function of interpretation
which it confers upon His Successor, the necessary institutions through which the integrity and unity of His Faith can alone be safeguarded. 1
"We, verily, " wrote Baha' u ' ll ah, 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

M. BAHA'U'LLAH'S CAPTIVITY: THE PURPOSE FOR Hrs SUFFERING

What Could Possibly Cause Him Shame?

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. They, indeed, are of the lost. 3
The Ancient Beauty hath consented to be bound with chains that mankind may be released from its bondage, and hath accepted to be made a prisoner within this most
mighty Stronghold that the whole world may attain unto true liberty. He hath

drained to
its dregs the cup of sorrow, that all the peoples of the earth may attain unto abiding
joy, and be filled with gladness. This is of the mercy of your Lord, the Compassionate,
the Most Merciful. We have accepted to be abased, 0 believers in the Unity of God, that
ye may be exalted, and have suffered manifold afflictions, that ye might prosper and
flourish. He Who hath come to build anew the whole world, behold, how they that have
joined partners with God ha ve forced Him to dwell within the most desolate of cities! 4

Why did He suffer so much?

THE LOVE OF GOD

As My tribulations multiplied, so did My love for God and for His Cause increase, in such
wise that all that befell Me from the hosts of the wayward was powerless to deter Me
from My purpose. Should they hide Me away in the depths of the earth, yet would they
find Me riding aloft on the clouds, and calling out unto God, the Lord of strength and of
might. I have offered Myself up in the way of God, and I yearn after tribulations in My
love for Him , and for the sake of His good-pleasure. Unto this bear witness the woes
which now afflict Me, the like of which no other man hath suffered. Every single hair of
Mine head calleth out that which the Burning Bush uttered on Sinai, and each vein of
My body invoketh God and saith: "O would I had been severed in Thy path, so that the

God Passes By, pp. 213- 2 I4. 3 Gleanings, pp. 117- 118.
ibid. , p. 220. ibid. , pp. 99- 100.

world might be quickened, and all its peoples be united! " Thus hath it been decreed
by Him Who is the All-Knowing, the All-Informed. 1

THE LOVE OF Goo FOR HUMA NITY

Consider to what extent the love of God makes itself manifest. Among the signs of His
love which appear in the world are the dawning-points of His Manifestations. Whal an

infinite degree of love is reflected by the divine Manifestations toward mankind! For the
sake of guiding the people they have willingly fmfeited their lives to resuscitate human
hearts. They have accepted the cross. To enable human souls to attain the supreme
degree of advancement, they have suffered during their limited years extreme ordeals and
difficulties. 2
Observe how rarely human souls sacrifice their pleasure or comfort for others; how
improbable that a man would offer his eye or suffer himself to be dismembered for the
benefit of another. Yet all the divine Manifestations suffered, offered their lives and
blood, sacrificed their existence, comfort and all they possessed for the sake of mankind.
Therefore consider how much They love. Were it not for Th eir love for humanity, spiritual
love would be mere nomenclature. Were it not for Their illumination, human souls would
not be radiant. How effective is Their love! This is a sign of the love of God; a ray of the
Sun of Reality. 3

TH E LOV E OF THE MANIFESTATIONS OF Goo

Nine days before His passing, 'Abdu ' l-Baha gave a talk in His home in Haifa to some
Baha' is who had gathered there for a meeting with Him. These notes of 'Abdu'l-Baha 's
address were taken down in Persian at that meeting and later translated:
His Holin ess the Christ loved both His disciples and believers to such an extent that He
sacrificed His life for them. His Holiness the Supreme (the Bab), loved the friends to such
an extent that He gave His life for them. The Blessed Beauty (Saha 'u 'llah) loved the
friends so much that for their sakes He accepted a thousand difficulties and ajjlictions.
Four times He was exiled. He was banished from one place to another. His properties
were confiscated. He gave all-His family, His relatives, His possessions. He accepted
imprisonment, chains and fetters. His Holy Person was imprisoned in the fortress of
'A kka . ... He was made lo suffer more calamities, ajjlictions and difficulties than could be

enumerated. He had not a moment's rest. He had not an hour's comfort. He was continually under the greatest hardships and ordeals. What great persecutions He endured from his enemies! What great ajjliclions He bore from His own relatives! He accepted all these trials for our sakes so that He might educate us, so that He might make us illumined, so that He might make us heavenly, so that He might change our character, change our lives, so that He might illumine our inmost self. All these troubles He accepted for our sakes. He did indeed sacrifice His life for us. This love is the real love. This is the inner attachment and the genuine friendship. This is the love which sacrifices one's all, one's life. This is the reality of love ... 4

1 Epi stle to the Son of the Wolf, pp. 52-53.
2 'Abdu'l-Baha, Foundations of World Unity (Wi lmette: Baha ' i Publi shin g Trust, 1979), p. 89.
ibid. , p. 90.
4 'Abdu ' l-Baha, "The Universal Language of the Spirit", Siar of//1e Wes!, vol. VIII, no.7, October 1922, pp. 163- 164.

N. THE PURPOSE OF BAHA'u'LLAH'S SUFFERING

To sanctify people from all earthly defilements

Say: We have accepted to be tried by ills and troubles, that ye may sanctify yourselves from all earthly defilem ents. Why, then, refuse ye to ponder Our purpose in your hearts?
By the righteousness of God! Whoso will reflect upon the tribulations We have suffered, his soul will assuredly melt away with sorrow. The Lord Himself beareth witness to the truth of My words. We have sustained the weight of all calamities to sanctify you from all earthly corruption, and ye are yet indifferent. 1
His Holin ess Balui 'u 'll6.h endured ordeals and hardships sixty years. Th ere was no persecution, vicissitude or suffering He did not experience at the hand of His enemies and oppressors. All the days of His life were passed in difficulty and tribulation; at one time in prison, another in exile, sometimes in chains. He willingly endured these difficulties for

the unity of mankind, praying that the world of humanity might realize the radiance of
God, the oneness of humankind become a reality, strife and warfare cease and peace and
tranquillity be realized by all. In prison He hoisted the banner of human solidarity, proclaiming Universal Peace, writing to the kings and rulers of nations summoning them to
international unity and counselling arbitration ...
Therefore we also must strive in this pathway of love and service, sacrificing life and
possessions, passing our days in devotion, consecrating our efforts wholly to the cause
of God, so that, God willing, the ensign of universal religion may be uplifted in the world
of mankind and the oneness of the world of humanity be established. 2
Briefly, this Wronged One hath, in the face of all that hath befallen Him at their hands,
and all that hath been said of Him, endured patiently, and held His peace, inasmuch as
it is Our purpose, through the loving providence of God-exalted be His gl01y-and
His surpassing mercy, to abolish, through the force of Our utterance, all disputes, war,
and bloodshed, from the face of the earth. Under all conditions We have, in spite of what
they have said, endured with seemly patience, and have left them to God. 3
Who can ever believe that this Servant of God hath at any time cherished in His heart a
desire for any earthly honor or benefit? The Cause associated with His Name is far above
the transitory things of this world. Behold Him, an exile, a victim of tyranny, in this Most
Great Prison. His enemies have assailed Him on eve1y side, and will continue to do so
till the end of His life. Whatever, therefore, He saith unto you is wholly for the sake of
God, that haply the p eoples of the earth may cleanse their hearts from the stain of evil
desire, may rend its veil asunder, and attain unto the knowledge of the one true God- the
most exalted station to which any man can aspire. Th eir belief or disbelief in My Cause
can neither profit nor harm Me. We summon them wholly for the sake of God. He, verily,
can afford to dispense with all creatures. 4
Thou hast known how grievously the Prophets of God, His Messengers and Chosen Ones,

have been afflicted. Meditate a while on the motive and rea!fon which have been responsible for such a persecution. At no time, in no Dispensation, have the Prophets of God

Gleanings, p. 307.

Baha ' i Publi shin g Trust, I 976), pp. 230-23 1.

'Abdu ' l-Baha, Balza 'i World Faith- Selected Writ- ings of Baha 'u 'I/ah and 'Abdu '/-Balza (W ilmette:

Epistle to the Son of the Wolf, p. 34.

Gleanings, p. 85.

escaped the blasphemy of their enemies, the cruelty of their oppressors, the denunciation of the learned of their age, who appeared in the guise of uprightness and piety. Day and night they passed through such agonies as none can ever measure, except the knowledge of the one true God, exalted be His glmy. 1

Ponder a while on the woes and afflictions which this Prisoner hath sustained. I have, all the days ofMy life, been at the mercy of Mine enemies, and have suffered each day, in the path of the love of God, a fresh tribulation. I have patiently endured until the fame of the Cause of God was spread abroad on the earth ...

It beseemeth all men, in this Day, to take firm hold on the Most Great Name, and to establish the unity of all mankind. There is no place to flee to, no refi1ge that any one can seek, except Him .2

0. SUMMARY OF THE PURPOSE OF ALL His SUFFERING

The Ablui Beauty Hims elf- may the spirit of all existence be offered up for His loved ones-bore all manner of ordeals, and willingly accepted for Himself intense ajjlictions.

No torment was there left that His sacred form was not subjected to, no suffering that did not descend upon Him. How many a night, when He was chained, did He go sleepless because of the weight of His iron collar; how many a day the burning pain of the stocks and fetters gave Him no moment's peace. From Niyavaran to '[ihran they made Him run- He, that embodied spirit, He Who had been accustomed to repose against cushions of ornamented silk- chained, shoeless, His head bared; and down under the earth, in the thick darkness of that narrow dungeon, they shut Him up with murderers, rebels and

thieves. Ever and again they assailed Him with a new torment, and all were certain that
from one moment to the next He would suffer a martyr's death. After some time they
banished Him from His native land, and sent Him to countries alien andfar away. During
many a year in 'lraq, no moment passed but the arrow of a new anguish struck His holy
heart; with every breath a sword came down upon that sacred body, and He could hope
for no moment of security and rest. From every side His enemies mounted their attack
with unrelenting hate; and singly and alone He withstood them all. After all
these tribulations, these body blows, they flung Him out of 'Iraq in the continent of Asia, to the
continent of Europe, and in that place of bitter exile, of wretched hardships, to the wrongs
that were heaped upon Him by the people of the Qur'an were now added the virulent
persecutions, the powe1ful attacks, the plottings, the slanders, the continual hostilities,
the hate and malice, of the people of the Bayan. My pen is powerless to tell it all; but
ye have surely been informed of it. Then, after twenty-four years in this, the Most Great
Prison, in agony and sore ajjliction, His days drew to a close.
To sum it up, the Ancient Beauty was ever, during His sojourn in this transitory world,
either a captive bound with chains, or living under a sword, or subjected to extreme
suffering and torment, or held in the Most Great Prison. Because of His
physical weakness, brought on by His ajjlictions, His blessed body was worn away to a breath; it was
light as a cobweb from long grieving. And His reason for shouldering this heavy load and
enduring all this anguish, which was even as an ocean that hurleth its waves to high

I ibid., pp. 57- 58. ibid., p. 203 .

heaven-His reason for putting on the heavy iron chains and for becoming the ve1y
embodiment of utter resignation and meekn ess, was to lead every soul on earth to
concord, to fellow-feeling, to oneness; to make known amongst all peoples the sign of the
singleness of God, so that at last the primal oneness deposited at the heart of

all created
things would bear its destined Fuit, and the splendour of 'No difference canst thou see
in the creation of the God of Mercy, ' 1 would cast abroad its rays. 2

Qur'an 67:3

'Abdu '/-Bahri (Haifa: Baha'i World CentTe, 1978),
'Abdu ' l-Baha, Se/eclionsfi'om the Writings of pp. 262- 263.
THE BAHA'i WORLD

2. THE CONCEPT OF LAW IN THE BAHA'f FAITH AND THE LAW OF l:IUQUQU'LLAH

DR. AMiN BANANi

THE approaching confluence of two momentous events at the beginning of the Baha'i Holy Year in Ric;!van of 1992-publication of the translation of the Kitab-i-Aqdas, and the universal implementation of the Law of Baha'u'llah intends to infuse I:Iuququ'llah-is an opportune time to reflect on the concept of law in the Revelation of Baha'u'llah, and to view the Law of I:Iuququ'llah in the light of that concept. It is understood that the purpose of Divine Laws is to aid humans to realize the goodness that lapses from that goodness which may also tempt them. The laws of Baha 'u'llah are aimed at nothing short of a transfo1mation of our nature.

Where would be a better place to begin our reflections on the concept of law from? This is the concept of law in human societies from the beginning until now. We are obliged to use words that are familiar, words which have had certain connotations in the past; but them with new meanings; and it is for us to think and reflect on the nature of these new meanings and the key that He has given us.

All the words that we use in all languages to describe laws- in Arabic, for instance, we speak of hudud (limits) or ahkam (comis within them and to curb the potential for mandments)-immediately bring to mind the image of those who live under those laws as people bound by them. The notion oflaws as limits or commandments carries with it the corollary of those who are limited, commanded and forced to obey. BaM'u'llah tells us that His Laws are not

like that at all. They
in Baha'u'llah's Revelation than the very are, rather, like the
choice Wine.
opening passage in the Kitab-i-Aqdas where That is indeed an
interesting metaphor. It
Baha'u'llah makes use of a beautiful poetic is not merely a poetic
phrase. At the outset
metaphor to describe the nature of His Laws. we may ask ourselves
what is the function of
He says: choice Wine? and what is
the relevance of
this metaphor in the context of laws? On a
Think not that We have revealed unto you
very superficial level we may note that both
a mere code of laws. Nay, rather, We
in Islam and in the Baha'i Faith ordinary
have unsealed the choice Wine with the
1 wine is a substance forbidden by law. Obvifingers of might
and power.
ously the metaphor is not to be understood
We may often pass over this passage on that superficial level. It is the impact
simply moved by the beauty of the image or produced by the choice Wine, the
spiritual
perhaps even perplexed by the intent of the analogy of good stráong wine, on
the individmetaphor, but it is, in fact, the key that ual which is just the
opposite of binding him
Baha'u'llah has provided us for understand- with limits. It is hue liberation.
When you
ing the nature of His Laws. have imbibed of this
choice Wine you are
What, we may ask, is the mere code of freed from inhibitions. Baha'u'llah tells
us
laws that Baha'u'llah disassociates Himself that His Laws are not intended to
bind but to
liberate us . That is the purpose of the key
1 Baha'u'llah, A Synopsis and Codification of the Laws that He provides us in
the opening of His
and Ordinances of the Kitab-i-Aqdas (Haifa: Baha' i Book of Laws.
World Centre, 1973), fronti spiece.

From a talk given by Dr. Amfn Banani at the Arabic Session of Landegg Academy,
August 1991.

When we think of it in that way we real- ourselves for the universal
observance of
ize that we are witnessing the dawn of a new this Sacred Law. This
education is not just

phase of the spiritual evolution of the human race, a spiritual evolution that results in the transformation of human nature. It is within this evolutionary process that law ceases to be an external limit imposed upon us and begins to be a liberating energy arising from within us .

Baha'u'llah intends for us that His Laws become a self-generated part of our conscience to protect us from lapses. By freeing us from our baser motives it bestows true liberty upon us . This is not to say that human nature, which has the potential of achieving perfection, is necessarily perfect at all times.

For this reason the Kitab-i-Aqdas delineates categories of wrongdoing and specifies punishments for them. But when it comes to motivations for avoiding these lapses, it is always based on the spiritual strength and moral stamina of the individual. Protection is built from within, not by erecting walls without. Should we fail to grasp this novel concept of law as an instrument of liberation rather than limitation, Baha'u ' llah states in that same opening passage of the Most Holy Book that the primary agent for the that promotes the

for the western friends who did not observe it before. It is for all of us, eastern and westtransformation of human nature. It is within ern, to acquire a deeper and more mature understanding of this Law.

While looking at the implications of this Law as a liberating force, we should also keep in mind that none of the Laws of Baha'u'llah stand in a vacuum in isolation from the others. They are all part of an intescience to protect us from lapses. By freeing grated fabric, the ultimate purpose of which is building the World Order of Baha'u'llah.

All of His Laws-and the Law of I:Iuquqnature, which has the potential of achieving 'u 'llah is no exception-are building materials for raising the edifice of His World Order.

Also, as in many of the other Laws of Baha'u'llah, there is more than one aspect to the Law ofI:Iuqu'llah. There is the purely personal aspect which has to do with purifialways based on the spiritual strength and cation of our motives and the spiritualization of our mundane cares and concerns. The other aspect has to do with binding the body of humanity in a fair and equitable way. In a beautiful phrase in the Ri~van 1991 message of the Universal House of Justice, the Law of I:Iuququ'llah is referred to as "a profoundly private act of conscience

enforcement of His Laws is not fear of the consequences, but the love of His beauty: "Observe My commandments, for the love of My beauty."

Those of us who by accident of birth and mother tongue or acquired second language have had access to the Kitab-i-Aqdas for nearly a century, have been tráying to live up to its commandments, not so much out of a deep and full understanding of their purpose and implications but for the love of His Beauty. And now the Universal House of Justice is on the verge of promulgating one of these laws which some of us have been observing for the love of His beauty, as the universal and loving obligation of the entire Baha'i world. Noting the desire of the entire Baha'i community to share in the blessing of

Huqiiqu '//ith, Comp ilation by the Research Departthe Law of I:Iuqt1qu'llah, the House of Jusment of the Universa l House of Justice (Haifa: tice has asked us to educate and prepare Baha'i World Centre, 1985), pp. 14-15.

J::Iuququ'llah is a major instrnment that Baha 'u ' llah has given us for achievement of economic justice and a more equitable distribution of wealth. Narrowing the tragic and

common good." The two aspects are, of course, integral and inseparable. Because our attention is usually drawn to the personal blessings with not much attention given to the public benefits of this Law, here we may reflect more on the "common good".

In a beautiful and profound Tablet, 1 'Abdu'l-Baha likens the whole of human society to the human body. The cooperation, collaboration and balance among the limbs and organs of the human body that are necessary for its health and well-being, He asserts, are the same as interdependence and equitable relationships within the entire human family, and I:Iuqt'.1qu'llah is a means of achieving that balance.

1

Assemblies, and only an infinitesimal number ever have the honor of serving on the Universal House of Justice. And as the Baha'i population of the world grows, the

dangerous gap that exists between the few percentage of those who are elected to serve
rich and many poor of this world is an urgent on the different levels of that pyramid will
need of our time. If not out of altruism, then become smaller and smaller. So the direct
out of enlightened self-interest even the rich connection of the individual to the source of
nations of the world are groping for ways to authority in the Faith becomes more and
reduce this gap. But the obsolete barriers of more occasional and infinitesimal except in
the old world order have so far made all such observance of the Law ofJ::Iuququ'llah, where
efforts futile . every individual has the continuous privilege
In contrast, at this embryonic stage of of sustaining the very apex of the pyramid.
emergence of the Baha'i world community Baha'u'llah has given us the charter for
the channel for a meaningful beginning of His new World Order, created
the instituredistribution of wealth is already in place tions for governance of the Baha'i world,
in the Law of J::luququ' llah. To have but one and in the Law of J::luququ ' llah, He has
example of this fact it is enough to reflect legislated a regular and continuous source of
that out of more than one hundred and fifty revenue for the worldwide operation of the
national Baha'i communities in the world supreme authority of His Faith. We may
today, perhaps fewer than ten percent are think of it, therefore, as a global tax for the
financially self-supporting. The rest-and benefit of the global authority in the Faith.
those are communities with the largest Baha'i This limited analogy to taxation is both
populations, the most dynamic teaching instructive and eye-opening. We know a good
activities, and most important of all , the deal about the history of taxation in human
most active proj ects for social and economic societies and, sad to say, much of it is indisdevelopment- depend on generous, well-
tinguishable from extortion. Even in the more
coordinated and sustained financial support democratic societies where
taxes are apfrom the Universal House of Justice. proved by the elected representatives of the

In the same Ri<;lvan 1991 message of the Universal House of Justice we come across another profound phrase describing J::luququ'llah as the Law " ... which directly connects the individual believer with the Central Institution of the Faith .... "

In describing the structure of the Admin- contemistrative Order of our Faith we often make us e of the form of a pyramid, with the Local Spiritual Assemblies at the base, the National Spiritual Assemblies in the inter- solutions for ecomediate place and the Universal House of Justice at the apex of the pyramid. Now if we try to think of the connection of the individual Baha'i to this pyramid of author- growth and matuity we realize that some of us are elected to various Local Spiritual Assemblies and thus connected to that strncture of authority. Far assumption of responsifewer are elected to the National Spiritual for upholding the law. Baha'u' llah

adds a further condition to that act of private established. l:fuququ'llah is a portion of our conscience, and that has to do with a certain wealth which by God's Law is His Right. spiritual attitude. That is the attitude of We simply return it to Him. What is required joyful and radiant acquiescence. If we do of us in discharge of our l:fuququ'llah oblinot have it, He tells us, we are not ready to gation is accountability and trustworthiness. observe the Law. Here is another important What we give to the other Funds is out of our difference between I:Iuququ'llah and other own substance, summoned by our sense

people, and where the generality of the public recognizes the need for taxation for its own protection, no tax system can be upheld with- out the strong arm of the law to enforce it. Where does the power of enforcement of J::luququ'llah res ide? Only in the innermost depth of our own conscience. As we plate the enormity of this fact we begin to realize the concrete reality behind that other- wise platitudinous sounding phrase which we often pass over: "spiritual nomic problems." What kind of tax system is this that requires a "profoundly private act of conscience" fo r its enforcement? It places a premium upon spiritual ration and not upon raising of revenue. The impetus for spiritual growth does not end with the private bility

of
systems of taxation: if in calculation of our generosity and sacrifice.
I:Iuququ'llah obligation we look for loop- The difference between
l:fuququ'llah and
holes, we have not yet achieved that degree the other Funds can best be
illustrated by
of spiritual maturity that Baha'u'llah wishes the difference between the Daily
Obligatory
for us, and in a sense we are not yet qualified Prayer and the wealth of all
the other prayers
to observe the Law. This is another demon- and meditations that we have
available to us.
stration of "spiritual solutions for economic We are free, indeed strongly
urged, to enrich
problems." and sanctify our lives with
frequent recourse
Baha'u'llah is asking of us nothing less to those prayers; but they do not take
the
than a complete reversal of habitual human place of the Daily Obligatory
Prayer. One
behavior when it comes to payment of is a legal obligation, the other a moral
obli-
I:Iuququ'llah. Payment of taxes has often gation, if we remember the nature of
been accompanied by coercion, reluctance Baha'u'llah's Laws in the first place.
and avoidance. Baha'u'llah makes I:Iuququ- If in calculation of our
I~Iuququ'llah obli-
'llah voluntary, joyful and radiant. It was gation we wish to count our
contributions
Benjamin Franklin who spoke of two to the other Funds as part of our 'needful'
unavoidable calamities by saying you cannot expenses, the House of Justice has
told us
escape death and taxes . We are already that we may do so. But it should be
inconfamiliar with Baha'u'llah's utterance in The ceivable that those
contributions should rule
Hidden Words that, "! have made death a out the discharge of our l:f uququ
'llah obligamessenger ofjoy to thee .. . " 1 Now we learn tion in the same
sense that it is inconceivable
that taxes too are to be paid with joy. that saying of constant prayers
should leave
The transfo1ming power and the liberat- us no time to perfo1m our Daily
Obligatory
ing influence of the Law of I:Iuququ'llah is Prayer.
as yet dimly experienced by us . It is a Law Another question that often
comes up in
that is a test offirnmess in the Covenant, and our educational gatherings and
must be on
a joyful way of building the strong fabric of the minds of many friends has to

do with the
the World Order ofBaha'u'llah. timing of the universal implementation of
As we approach the universal implemen- the Law of l:fuququ'llah in Ri<;lvan 1992. Is
tation of the Law of l:fuququ ' llah, often the it because of the unusual need for financial
question is asked by the friends about the resources at this time when the Arc on
relationship of l:fuququ ' llah to other Funds Mount Carmel is being completed? The
in the Faith. The answers are, of course, answer is both yes and no without any
fully given in the Compilation from the Writ- equivocation and contradiction. It is yes in
ings of Baha'u'llah, 'Abdu'l-Baha, Shoghi the sense that already for the last hundred
Effendi and the Universal House of Justice, years the preponderant share of the funds
and the priority of l:fuququ'llah is clearly needed for all the development and expansion
of our World Centre has been provided by
I:Iuququ'llah, and the completion of the Arc
Baha' u'llah, The Hidden Words of Baha'u'llah
(Wilmette: Baha'i Publishing Trust, 1979),
will be no exception. But if we think that
Arabic, #32: p. 11. the universal implementation of
the Law of

I:Iuququ'llah is merely another exigent fund- I:Iuququ'llah will continue to build and
raising device to meet the current needs at invigorate and reinforce the World Order of
the World Centre, then we are completely Baha'u'llah for centuries and centuries to
missing the point, and the answer is come, and will be an integrated part of the
emphatically no. This Arc will be built and power and authority of the Universal House
completed in a short time, but the Law of of Justice.
LITERARY AND MUSICAL WORKS

3. INTERDEPENDENCE OF BAHA'f COMMUNITIES-
SERVICES OF NORTH AMERICAN BAHA'i WOMEN TO IRAN
BY BAl-IARIEH ROUl-IANI MA' AN!

INTRODUCTION

"All men have been created to cany forward generating

influence of the spiritual forces
an ever-advancing civilization." 1 At the heart released, the
receptivity of the people, the
of such a civilization is the spiritual, eco- commitment of the
followers of the new
nomic and social well-being of humanity. creed to champion
the cause of change, the
Religion has no claim to validity and cannot availability of
means, and the nature and
make progress if it is without concern for timeliness of
activities undertaken all play a
spiritual health, economic development, and crucial role .
This article presents the findimprovement in social conditions.
ings of a study of North American women's
The amount of time needed to make espousal of the
Baha'i Faith and their
meaningful change depends on several fac- response to the
social needs of their Iranian
tors. The power of the creative Word, the coreligionists.

THE SPREAD OF THE BAHA'f FAITH IN AMERICA

The Name of Baha'u'llah was first men- the nineteenth
century. BaM'u'llah's enuntioned publicly in North America in 1893. 2
ciation, in the latter half of that century, of
This was one year after BaM'u'llah had teachings and
laws to unite humankind in a
passed away in what was then Palestine, and common cause,
provided the focus. His
His eldest son, 'Abdu'l-BaM, had been ap- advent renewed
hopes of salvation and
pointed as BaM'u'llah's successor and the released
spiritual forces needed to prepare
Centre of the Covenant. The first American the way for
establishing universal peace.
follower of BaM'u'llah, Thornton Chase, After
Thornton Chase, many receptive
embraced the Baba ' i Faith in Chicago in souls entered
the Faith, including a number
1894. of prominent
women. Some of them sought
The swift spread of the Baha'i Faith to 'Abdu'l-Baha's
permission and embarked
the West was due not only to the applicabil- upon a
historical voyage to 'Akka, His place
ity of its message, but also to the needs of of exile in
Palestine. Their intention was
the time and the availability of means of twofold: first,

to make a pilgrimage to the
conununication and travel. The need for a land where the Prophet-Founder of the
fresh spiritual stimulus was strongly felt in Baba 'i Faith spent the last twenty-five years

Baha' u' ll ah, Gleaningsji-0111 tlze Writings of 23 Sept. 1893, quoted in his speech words that
Bahn '11 '/litlz (Wil mette: Baha'i Publishing Trust, Baha'u'llah had spoken to Edward G. Browne in
1983), p. 215. 1891. E.G.
Browne was the onl y orienta list granted
A mi ssionary based in Syria, in a sess ion of the an interview with Baha'u' ll ah. The interview took
Wo rld 's Parliament of Religions held in Chi cago on place in Baha ' u ' ll ah's place of ex il e in 'Akka.

This essay, rev ised for incl usion in the international record, originally appeared in The Journal of Bahit 'i Studies,
vol.4,no.l,May 199 1.

of His life and where He is buried; and, process of integration of the East and the
second, to meet 'Abdu ' l-Baha and partake West-a process which evolved and entailed
of His divine wisdom. Their an-ival in the many significant developments and under-
Holy Land in 1898 signalled the dawn of the takings.

EARLY AMERICAN BAHA'f WOMEN WHO RENDERED OUTSTANDING SERVICE TO IRAN

Louisa A. Moore (Lua Getsinger) Through her efforts other women in the
Among the first group of pilgrims was Lua West, such as Phoebe Hearst and May Ellis
Getsinger. She was in love with the Faith Bolles, "the mother teacher of Europe,"
she had espoused and wished to devote her embraced the Faith and rendered outstandlife to its service. 'Abdu'l-Baha saw in her mg service.
the potential to undertake and accomplish Lua Getsinger was chosen by 'Abdu ' lgreat tasks . He nurtured her zeal and enthu- Baha to undertake an important mission on
siasm, and provided her with spiritual behalf of her co-religionists in Iran-the
guidance and momentum. Her intense love first service of its kind undertaken by a
for Baha'u'llah' s Revelation and her selfless Wes tern believer. In 1902 she

was sent to
way of conveying Baha'i teachings to others
made her a remarkable teacher of the Faith.
'Abdu ' l-Baha surnamed her Liva (Banner)
and Ummu '!-Mu 'minin (Mother of the
with the situation of the oppressed Baha'i community in
Iran, to seek restitution of Baha'i rights, and
to appeal for justice on their behalf. The Iranian Baha' i community had been
persecuted
since its inception. The Muslim clerical
class had used every opportunity to incite
the population against the Baha'is, and the
governn1ent had often condoned the maltreatment of the Baha ' is by the
fanatics.
'Abdu'l-Baha saw the time as propitious, the
place favourable, and the personality of Lua
fit for the task He wanted undertaken.

A title of di stincti on gi ve n to spec ifi c beli evers who
rendered outstanding servi ces to the Baha' i Faith
durin g the mini stry of 'A bdu' l- Ba ha.
2 A meeting with a sovereign who enj oyed absolute

power over the inhabitants of the co untry he rul ed by
a member of the fe male sex, regard ed as inferior and
Lua Getsinger, whom 'Abdu 'l-Baha named
"Liva" (Bann e1), and "Unmrn'l-Mu ' minin"
(Moth er of the Believers) .
Believers). Shoghi Effendi called her " the
mother teacher of the West", and designated
her as one of 'Abdu ' l-Baha's Disciples. 1

meet Muzaffari ' d-Din Shah,
the Shah of
Iran, dur.ing his secondvisit
to Paris, 2 to
acquaint him and his Prime
Minister, Mirza
'Ali A~ghar Khan-i-Atabak,

un worthy in Muslims' eyes-
especiall y one who had
espoused a reli gion
unrecognized and persecuted in
iran- was a unprecedented event. The
envoy prev iously sent by Baha' u' ll ah to prese nt Hi s Epistl e to
N a~ iri 'd-Din Shah , the grandfather and predecesso r
of Mu ~affa ri ' d-Din Shah,
had bee n brutally tortured
and put to death. I-le was a
seventeen-year-o ld youth,
entitled Saeli' (Wonderful)
.

Mu~tafa Khan (left) looking at (fiáom left to right): Miss Lillian Kappes, Dr. Sarah Clock,
and Dr. Susan Moody, with a woman named Tahirih Khanum in Tihran, fran, circa 1912.

Lua received the necessary instructions
the situation of the

Baha'is in Iran was laid
and set out to accomplish the mission. She
secured an appointment through the Persian
Embassy in Paris, then wrote a petition in
English and had it translated into French by
a notable French Balla 'i, Hippolyte Dreyfus.
Accompanied by Dreyfus, she met with the
Shah in the grand reception hall of the
Elysees Palace Hotel, where the King and
his entourage were staying in September
1902. She was greeted with kindness and
submitted a second peticourtesy, and received favorable responses
tion to the Shah, through official cham1els in
to her petitions. 1 However, subsequent events
in Iran show that very little practical im-
provement was made in the treatment of
Baha'is for a number of reasons. Islam was,
as now, the state religion; the clerical class
was in ascendancy; and the government's
desires of the clergy. The requirements of
social justice were, therefore, overshadowed
by the self-seeking interests of the authori-
Baha'u'llah .... " 2 This petities and ecclesiastics. But Lua's mission
tion produced some relief, and for several
served one important purpose: the truth of
persecutions ceased.

before the King
and his Prime Minister.
They could no
longer use ignorance of facts
as an excuse for
their inaction to redress the
injustices
inflicted upon the Baha 'is. Hence,
a task
inconceivable in Iran was accom-
plished. An
official petition on behalf of the
Iranian Baha'i
community was made to its
temporal rnler by
an ardent American female
Baha'i.
Lua Getsinger
disturbances in Iran claimed the
lives of several
Baha'is in Yazd, I~fahan ,
and other places.
In that petition she said:
"And be assured
that this Light will never be
extinguisl1ed,
even should you permit the
blood of the
Baha'is to rnn in rivers throughinterests dictated its compliance with the
out your land, for it is evident that the blood
of the Persian
Baha'is is but the oil which
has fed and will
feed the flame in the Lamp
of the Cause of
Baha'u'llah .... " 2 This petities and ecclesiastics. But Lua's mission
tion produced some relief, and for several
years the
persecutions ceased.

Star of the West, vol. XV, no.8 (Nov. 192 1), p. 231. 2 ibid., p. 233 .

Dr. Susan Moody- Amatu 'l-A 'Id (Hand-
appeal without

hesitation. She arranged her
maid of the Most High) affairs and left for
Iran in November 1909. In
The initiation of development projects in Tihran, she joined the
team of Balla' i doctors
Iran goes back to the early years of 'Abdu'l- who had established a
hospital called ~il.iat.
Baha's ministry. The Baha'i community in The vital services
Dr. Moody provided to
Tihran established a boys' school in 1900; the community of Iran
were acknowledged
later a group of doctors came together to set in the following
notice and editorial, pubup a hospital. A female doctor was needed to
lished in a newspaper in Tihran. It reads :
treat the female patients, who could not be Doctor
Moody-American lady-Not
examined by male physicians. When a group only does she know
medicine, but also
of Baha' is from the United States visited gynecology,
obstetrics and women's
Iran in 1908: diseases. Her good
qualities and kind
. .. some Iranian doctors asked if it would attributes, her love
for her Persian orienbe possible to induce an American
tal sisters, are all equal. Every day from
woman doctor to come to Tihran, Iran, morning till noon she
is in her office,
to live, for the purpose of caring for the No. 10 Avenue
Aladauleh, receiving her
women of Iran who at that time were so patients for
consultation, examination and
deprived of skilled medical care. Stop- treatment, excepting
Friday and Sunday
ping in 'Akka, Palestine, on their return, afternoons, when she
goes to the Hospital
the Americans communicated this wish Sehat (Hospital of
Health), where she
to 'Abdu' l-Baha who asked them if they meets the patients of
the higher and
knew of such a doctor. The name of wealthier class.2
Dr. Moody was presented, and she received The editorial reads:
word without delay from 'Abdu'l-Baha We give the utmost
thanks and gratitude
telling her she had been chosen for this to such a noble woman,
to such a
great medical work in Iran. "I knew respected person,
whose presence here is

then," Dr. Moody often remarked, "why I had felt the urge so strongly to study medicine; I was obliged to study medisick of all nationalicine in order to come to Iran." When the call came from 'Abdu' l-Baha, she proceeded immediately on her journey. 1

Susan Moody was born on 20 November 1851 in Amsterdam, New York. She became a Balla 'i in 1903 after making an in-depth study of the tenets of the Faith with Isabella Brittingham, one of 'Abdu'l-Baha's Disciples in the West. She had first studied music, painting and sculpture, but had later switched to medicine. She had graduated from a medical college in Chicago.

The same spirit of willing obedience which characterized Lua Getsinger's unqualified response to 'Abdu 'l-Baha's instruction that had been estabprompted Susan Moody to respond to His lished in 1900.

a great privilege to the country of Persia.

On account of the great care of this blessed person, the ties, moslems, et al., become healthy and well. We beg of God to keep this blessed and respected person with us. 3

Dr. Moody's services in Tihran were not confined to the medical field. She worked closely with Baha'i women who were eager to improve their lot, encouraging them in their quest for emancipation and equality, and lending them effective help to achieve their objectives. She recognized the need to educate women if change of a permanent nature was to be realized, and did all she could to bring about the establishment of a formal Baha'i girls' school, similar to the Tarbiyat Boys ' School

1 The Bahn 'i World, vol. VI (1934- 1936) (Wilmette: Baha'i Publi shing Trust, 1980), p. 483.

2 Star, vol. I, no.15 (20 August 19 10), p. 9.

ibid.

Those genuinely concerned with the education oflranian Baha'i children had tried for some time to raise money to establish a formal girls' school in the capital, but the needs of the boys' school and the lack of

sufficient means had delayed its realization.

Their efforts were augmented by the endeavors of the American Baha'is, particularly the women, who met the challenge of providing financial assistance and qualified personnel.

In January 1910 the Persian-American Educational Society was established in the United States, with its headquarters in Washington, D.C. Approved by 'Abdu'l-Baha, it was an attempt to streamline cooperative enterprises between the two countries. One of the services it provided was financial assistance to ensure the continued functioning of the Tarbiyat Boys' School, which was experiencing financial difficulty. The secretary of the Society wrote in his first report:

> On account of the political conditions and general demoralization of internal affairs, the founders of this school, before that time men of means, found themselves unable to continue its activities because of lack of funds .... As an outcome of the interest manifested, and considering the greater needs of the East, as well as the opportunity for a Baha'i demonstration from the West to the Orient, this Society was formed. 1

As the Persian-American Educational Society evolved, 'Abdu'l-Baha encouraged its basic aims and gave the members insights to see things in a different light. The Tablet of 'Abdu'l-Baha, dated 3 April 1910,

> name of this Society to Persian-American Interdependence Society so that in the future it may include all points, such as commerce, industry and education so that spiritual and material results and benefits might be produced. 2

And in another Tablet 'Abdu'l-Baha wrote:

> The believers of God must give great importance to this Society and arise to perform its fundamental principles and essential duties with heart and soul. ... Persia and America are in great need of such a Society, even to matters pertaining to material relations between these two

Dr. Susan Moody in Tihran, fran, with two young children, circa 1912.

addressed to Officers of the Society, reads in part:

According to the reports . .. in these days the Persian-American Educational Society is organized in America and the friends of God and the maid-servants of the Merciful with the utmost zeal and enthusiasm are engaged in the solidarity of this Society. If possible, change the

ibid., p. 4.

1 Star, vo l. I, no.5 (5 June I 910), p. 2.

countries, especially America 3

Later in his address to the Orient-Occident Unity Conference held in Washington, D.C., 'Abdu ' l-Baha said:

May the material civilization of America find complete efficacy and establishment in Persia, and the spiritual civilization of Persia find acceptance and response in

3 ibid.

America .... May they become one race endowed with the same susceptibilities. May these bonds of amity and accord be fomly established .... I have traveled this long distance, crossed the Atlantic Ocean to this western continent in the desire and hope that the strongest bond of unity may be established between America and Persia .... May this American democracy be the first nation to establish the foundation of international agreement. May it be the first nation to proclaim the universality of mankind. May it be the first to upraise the standard of the "Most Great Peace," and

girls' school was initially very slow.

The 1913 report of the Executive Secretary of the Persian-American Educational Society, based on Dr. Moody's submission, offers an interesting analysis regarding subsidized education. First of all, it shows that the friends and institutions in Iran, despite economic difficulties, were providing some financial help. Second, it shows that the girls ' school was still held in a rented place.

Third, it indicates that Dr. Moody herself offered generous financial assistance not only towards the education of Baha'i children in Tihran, but

also to non-Baha'i
through this nation of democracy may educational institutions. Finally, the report
these philanthropic intentions and institu- provided a list of the children sponsored by
tions be spread broadcast tluáoughout the the friends and Assemblies in the United
world. 1 States. Of the 77 names listed, 18 were girls
A new era of cooperation, based on spir- and 59 boys. The sponsors consisted of
itual principles, had begun. Development 18 Assemblies, 3 couples, and 67 individuprojects and cooperative ventures between als: 45 women and 22 men.3
the Baha'i corrmmnities of North America In July 1915, Dr. Moody info1med the
and iran translated the principle of unity of Society in the United States of the
the Baha'i world into practice. The interde- creation of a building fund. The plan was
pendence of the East and the West in both to set aside "any margin which may
spirihial and material matters grew steadily accrue after deducting from the scholarand yielded remarkable results. In February ship fund of$18.00 per annum, the achial
1910 Dr. Moody wrote to the American expenses of h1ition, books, etc. To this
Baha'is and conveyed the joyous news: will be added such special amounts as the
The girls' school is assured. They will start American friends may contribute from
with accommodations for fifty pupils .... time to time." 4 Her letter stated "This
Please tell any who want to help that it year nine of the American boy pupils
will take only $1.50 per month to educate received sixth grade certificates from the
a girl. There are many here too poor to university. In all forty-tluáee boys passed.
pay and this is the way to help lift Persia From the Girls' Tarbiet, twelve girls
from her otherwise hopeless condition .... 2 received the same certificate. We are very
As soon as the establishment of a girls' proud of them, as they have had so few
school became a reality, Dr. Moody helped years of preparation." 5

the Iranian friends to secure the services of a qualified American Baha ' i teacher to take charge of the school and ensure its proper functioning and development. At her suggestion Lilian Kappes took up the challenge.

We will later learn of Miss Kappes's services in Iran. The development of the

3 Star, vol. IV, no.1 3 (9 November 19 13), p. 221 -223.

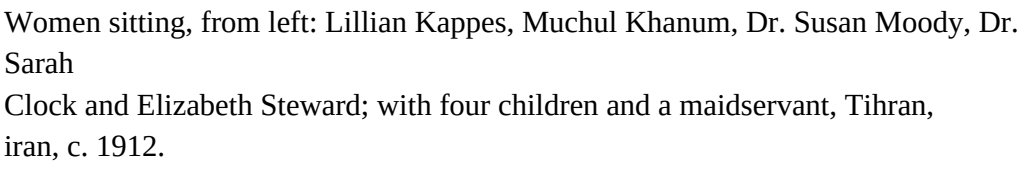
1 Star, vol. XV, no. 8 (November 1924), p. 235- 236.

2 Star, vo l. I, no. 2 (9 April 19 10), p. 11.

4 Star, vol. VI, no.7 (1 3 Jul y 1915), p. 54.

5 ibid.

Other American Baha'i women went to Iran and served in different capacities. These women joined with Dr. Moody and other interested people in the country to ensure that the young girls received Baha'i education, similar to that provided to the boys.



Women sitting, from left: Lillian Kappes, Muchul Khanum, Dr. Susan Moody, Dr. Sarah Clock and Elizabeth Steward; with four children and a maidservant, Tihran, iran, c. 1912.

In May 1914, Dr. Moody reported:

> We have established twelve centres for teaching girls the foundation principles of the Baha' i Revelation-the teachers met on Saturday last. .. . In about a month we will hold a large meeting for examining the various centers. The boys have had similar classes for three years and their examination this year was a great success.1

The presence of American Baha' is in a country where women had no voice in the confirmations and assis

The establishment of a women's assemblage for the promotion of knowledge is entirely acceptable, but discussions must be confined to educational matters. It should be done in such a way that differences will, day by day, be entirely wiped out, not that, God forbid, it will end in argumentation between men and women . . . . Now the world of women should be a spiritual world, not a political one, so that it will be radiant. .. I am endeavoring, with Baha'u'llah's decision-making process served another valu-

tance so to improve the world of the
able purpose. They provided the examples of handmaidens that all will be astonished .. ..
how women could become assertive and Ye need to be calm and composed, so
claim their God-given rights . The Iranian that the work will proceed with wisdom,
Baha'i women gradually began to ask otherwise there will be such chaos that
questions. When their petitions for equal ye will leave everything and run away.
treatment remained unanswered, they wrote "This newly born babe is traversing in
to 'Abdu'l-Baha and complained. It is unfor- one night the path that needeth a hundred
tunate that the texts of such petitioning years to tread ." In brief, ye should
letters are not available, but from the now engage in matters of pure spirituality
contents of the responses they received one and not contend with men. 'Abdu'l-Baha
can gain insight into the women' s appeals: will tactfully take appropriate steps. Be
assured . In the end thou wilt thyself
1 exclaim, "This was indeed supreme
Star, vo l. V, no. 5 (5 June 1914), p. 74.

wisdom!" I appeal to you to obliterate four-year visit to the United States. She
this contention between men and women . ended her visit and left to return to iran late
. . . No one can on his own achieve any- in 1928, in response to the expressed wish of
thing. 'Abdu'l-Baha must be well pleased Shoghi Effendi:
and assist. 1 I pray that you may soon in the company
Two points in the above Tablet attract of a capable and
devoted American coattention. First is the emphasis on the word worker, resume your historic labors for
now. 'Abdu' l-Bahi says: "Now the world of our beloved Cause in Tihran. 2
women should be a spiritual world, not a Susan Moody was 77 years old when
political one ... " and "ye should now engage she went back to Iran. She traveled in the

in matters of pure spirituality and not con-
tend with men." 'Abdu ' l-Baha knew- had
in fact said in other contexts-that in time
women would have to enter the "political
world" if they were to attain their equality
with men, but the time was not propitious
then. The second point is the need for
"wisdom" which prompted 'Abdu'l-Baha 's
appeal to the women.

Parallel with His appeals to the women,
'Abdu' l-Baha sent Tablets to the community
in general promoting the principle of the
equality of the sexes, emphasizing the impor-
tance of educating the women and explaining
the benefits thereof. Here one can discern
'Abdu'l-Baha 's wisdom in neither overruling
the men abruptly, nor immediately granting
the women's petitions, even though these
actions were within the scope of His author-
ity and in line with the principle of equality
prescribed by Baha'u'llah. In one Tablet
'Abdu'l-Baha appealed to the women not to
press for equality at a tin1e when the Faith
was making progress, saying that pressing

company of Adelaide Sharp, visiting Haifa, Palestine, on the way, and confen-ing with Shoghi Effendi. She spent the remaining years of her life in Iran, dying in Tihran on 23 October 1934. Her funeral, attended by several hundred Baha'is, was a testimony to the inestimable esteem in which her highly prized services were held by the friends;

it was a magnificent mark of honor for a person to whom the Baha'i community felt eternally indebted. Shoghi Effendi's cable to the friends in the United States reveals the worth of her services:

Passing dearly beloved Susan Moody deprives Baha'i world (of the) far-famed pioneer who, through her indomitable spirit, ceaseless services, earned unique distinction. (She) forged first link in (the) chain uniting (the) spiritual destinies (of the) cradle of our faith (i.e., Persia) and (the) community (of its) stalwart defend-ers in (the) great American Republic. (I am) instructing Persia rear monument perpetuating memory (of) her noble

for equality at that time would hamper the mission. (I) am gladly defraying whatever
advancement of the Cause and paralyze its expense incurred as token (of) my admiinstitutions. He was fully aware of the men's
ration for community (i.e., America) to fierce resistance to equality at that early which she originally belonged and on
stage in the development of the Cause. He which her sacred life shed imperishable
had sent them living examples of what lustre. Advise holding befitting Memorial
educated women could do and intended to gathering (in) Temple Foundation Ha!l. 3
continue the practice until the goal was In a message to the National Spiritual
realized. Assembly of Iran dated 12 November 1934,
Dr. Moody served in Iran for more than Shoghi Effendi said Susan Moody excelled
twenty-five years, broken by one nearly those of her kind in faith and certitude. He
1 refen-ed to the
projects she had initiated as
Women, a Co mpilation. Compil ed by the Research
Department of the Unive rsal I-louse of Ju st ice The Balin 'i World, vo l. YI (I 934- 36), p. 486.
(London: Baha'i Publi shin g Trust, 1990), p. 5. ibid.

examples worthy of emulation by others and male teacher for the Tarbiyat Boys ' School.
gave the glad-tidings that the Baha'is in The nature of the request reveals the vast
America would follow in her footsteps and difference between the curriculum of the
would hasten to the sacred land of Iran, boys ' school and the one for girls:
would continue her undertakings, and would They have written from Tihran that there
engage in the praise and commendation of is need of a scientific teacher for the
her luminous and extensive services. 1 School of Tarbiat.
He must be efficient in
science as well as the English language;
Lillian F. Kappes for at present
there is no man in the
One of the receptive souls in the West who School ofTarbiat
who is a scientist or linenlisted under the banner of Baha'u'llah

guist. They are in need of both, science and the English language 3

before the tum of the century was Lillian F. Kappes. She was a teacher by profession, and became a Baha' i in New York in 1898-99. She met 'Abdu'l-Baha in Thonon-les-Bains on Lake Geneva in October 1911, when she was on her way to Iran in response to a request for a competent female Baba' i to serve as the principal as well as teacher of the first Baha 'i girls' school in Tihran.

In early 1911 , the Baha' is in Tiluáan had appealed to 'Abdu'l-Baha for assistance from the West in the form of educators. The request had been approved, and 'Abdu'l-Baha had revealed a Tablet asking the Baha 'is in the United States to:

... select a woman teacher who may fill the position of principal as well as teacher, and send her without delay. The woman must have a share of the knowledge of sciences and be proficient in woman's work, such as sewing, housekeeping, hygiene and household economics, etc. 2

This passage of 'Abdu ' l-Baha 's Tablet reflects the nature of the petition to which the Tablet was revealed, and indi-

Before the anival of Miss Kappes, some Baha'i women in Tihran had responded to the educational needs of girls by initiating private proj ects on a small scale. With ' Abdu 'l-Baha's constant encouragement and guidance, and Dr. Moody's perseverance and assistance, the education of girls was finall y institutionalized. The Baba 'i girls' school, although operating under the auspices of an existing all-male Education Commitfrom the West in the form of educators. The tee, was run competently by Lillian F. Kappes . She became the women's spokes- person with regard to their educational needs and served as liaison between them and the Committee.

It is apparent from the following that, after 'Abdu ' l-Baha's approval was sought, the friends in Iran specifically requested Miss Kappes 's services:

Word has come from Dr. Moody that the Tihran Board of Consultation has sup- plicated 'Abdu'l-Baha that Miss Lillian Kappes might be permitted to come to that c"ity to teach

in the Girls' Baha'i
cates the perceived needs of the Persian
women at the time, society's expectations of
them, and the influence of tradition on the
Baha'i community's list of priorities when
women 's secular education was first
addressed. It also shows the high expecta-
tions that people had of women teachers. In
the same Tablet 'Abdu'l-Baha asked for a
school. .. I give the highest class in the
Shoghi Effend i, Ta wqi'itt-i-Mubitrakih 1922- 1948
(Tihran: Baha'i Publishing Committee of the
Nati onal Assembl y ofiran , 130 B.E.), pp. 126-127.
2
Star, vo l. II , no. I (2 1 March 1911), p. 6.

School. ... 4
Lillian Kappes
arrived in Iran in October
1911. Her first
report, dated 19 December
stated:
After the first
week of almost incessant
calling or meeting
of friends at special
gatherings, I began
my work in the main
boys' school and
took charge of the girls '
ibid.
4
Star, vol. I, no. 7
(13 July 19 10), p. 14.

Miss Lillian Kappes with boys in a class that she was teaching at the Tarbiyat School in
'[ihran, !ran, circa 1912.

boys' school. The boys have had several
years of English, so my work there is
easier, but the girls' school was only
started last spring and of the three classes
of girls I teach only the highest has had
instruction in English ... The native teach-
ers here are lovely women but have never
been educated themselves, except the
directress who learned or studied fifteen
years ago in the mission school here. So
K.(Kappes) was simply

seemingly
insurmountable obstacles and the
resultant stress she
experienced threatened
her health. Initially,
the school had been
established as a
department of the boys'
school and the
Education Committee was
principally concerned
with the needs of the
boys. A letter sent by
Dr. Sarah Clock in
1916 to some of the
Baha' i women in the
United States
described the situation:
Yesterday Miss

the work is seriously handicapped and my hands are full, indeed. But during the three months, or, rather ten weeks, I have been here, we are slowly evolving into some show of system. 1

She went to iran intellectually aware of she has the moral support the plight of women in that counhy, of the best men, all the women domination of men over all affairs including that of women's education, and of the derog- atory manner in which women were tiáeated even within the nascent Baha' i community.

Her meeting with 'Abdu'l-Baha in Thonon had to some degree prepared her, but despite her readiness to meet the challenge, the ideas as to a school. .. some of the good

Star, vol. II , no. 18 (7 February 1912), pp . 12-13.

abused by the meeting of 5 men, came home in perfect nervous collapse & was awake all night from sheer nervousness & worry ... Not long ago a Tablet came to a Persian here praising Miss K & her work in the school. . . of many of the who in an excited meeting all stood by her.

.. .if Miss Kappes were not a Bahai or not less than a saint she would not have put up with all she has, for five years her hands have been tied, that is they have not allowed her to use her own advanced men are entirely with her. They offer to

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open another school for her & several of the nicest of the girls will teach for noth- ing.1

'Abdu'l-Baha's loving advice and encour- agement, conveyed through his Tablets

concerned with the situation, and Lillian Sarah Clock and Elizabeth Stewart Kappes's own perseverance finally reaped results. A society was fonned in Tihran to oversee the education of both the girls and her

fund that she had established for the school continued after her death as the "Lillian Kappes Memorial Fund" and helped in the expansion of the school.

revealed in honor of those who were

Dr. Moody had the good fortune of having two other American Baha'i women helping in the discharge of her duties.

They were
the boys. Although the society's member- Dr. Sarah Clock and Miss Elizabeth Stewart.
ship was all male, the men worked with Sarah Clock left the United States for
Miss Kappes and followed her suggestions Haifa and Persia in September 1910. Her
"even in the working of the boys school first letter dated 20 March 1911, written
where she taught English until last year from Iran, contains some salient points:
when they permitted her to devote all her All Americans will certainly love Persia
time to the girls .. .. " 2 if they feel as I do.
I am very happy
Lillian Kappes' devotion and conscien- here ... No one can over-estimate the joy
tious services to the cause of women's of the Persians in anticipation of the comeducation were decisive factors in the
ing of Americans. Everything having any
success of the girls' school. The project had connection with America is attractive to
started on a very modest scale, initially with them... The eagerness for education
only between thirty and fifty pupils, but by makes the young people and children
the time it was closed by the govemment3 it very apt and only those who are with
had seven hundred and fifty Baha'i and non- them are able to realize it. .. if one wants
Baha'i students, and it was considered the to be convinced of a very practical side of
best girls' school in Iran. the Revelation, they should see the
Lillian Kappes' struggles in Iran lasted improvement in the way of living here. It
for nine years. In 1920 she contracted is more apparent here than anywhere. 5
typhoid, which claimed her life. She died Dr. Clock, although
not a teacher by proin Tihran and became the first Western fession, taught English in 'filuáan for a while.
believer to die in active Baha'i service in Her aforementioned letter makes this point
Iran. Shoghi Effendi later designated her as clear:
one of 'Abdu'l-Baha's Disciples. In the A young man had been kind to us when
report of her visit with 'Abdu 'l-Baha, Lillian we first came here

and I offered to do
Kappes said "He iterated and reiterated: 'I something for him in return. His sister
am sending you to Persia that you may serve wanted to study English and although I
in Persia, so that all the friends and all the had never taught anyone, I felt I must try,
people will praise you. '"4 The educational and before the end of a week I had a room
full and finally was invited to a little
Quoted in Smith, Peter, In Iran, Studies in Babi and school and take my class with me . .. Two
Baha 'i Histoiy, vol. 3 (Los Angeles: Kali mat Press,
I 986), p. 190.
hours a week is very little to give to such
Studies, vol. Ill, pp. 190-191. bright, eager people, and I want to do
Baha ' i schools in iran were closed on all Baha'i more. The opportunity will soon be mine,
holy days. The government refused to recogn ize the for another school is to be opened this
Baha'i Faith and would not tolerate the observance of
Baha'i hol y days. The authorities used this as an
excuse to order the closure of al l Baha'i schoo ls Star, vol. II , no. 18 (7 February 1912), p. 2.
in 1934. Star, vo l. II ,
no. 3 (28 April 191 l) , pp. 6--7.

('Abdu ' l-Baha) that Miss Elizabeth H. Stewart might be permitted to come to Teheran as professional nurse to assist the doctor in her medical work." 3
Elizabeth Stewart travelled to Iran in the company of Lillian Kappes, visited 'Abdu'l-Baha in Thonon, and arrived in Iran in October 1911. She worked with Dr. Moody as a team and "working under the most difficult circumstances, not only saved hundreds of lives, but helped to bring the Baha'i Communities of Persia and America more closely together." 4
Before leaving the United States, Elizabeth Stewart had been appointed to the Unity Band, a Baha'i Committee established in the United States in 1910 for the purpose of corresponding "every month with one of

the twelve Women's Assemblies of the Orient." 5

Standing: Dr. Sarah Clock (left) and Dr. Susan Moody (right). Sitting, Lillian Stewart, in the company of Dr. Susan Moody, returned to the United States for health reasons. She died in the United States in October 1926.

Kappes (lefi) and Elizabeth Stewart (right) in '[ihran. 1913.

In 1925, Elizabeth

week. Some of the pupils know English but want experience in talking and I will give them at least two hours each week. 1

Genevieve Coy

The Executive Secretary of the Persian-American Educational Society reported on 13 July 1915: "Dr. Clock and Miss Kappes are interested in establishing centers to teach manied women to read and write, and working with the advanced girl students as Perteachers. " 2

Lillian Kappes's untimely death deprived the Tarbiyat Girls' School of its valiant patron and created a vacuum. 'Abdu'l-Baha encouraged the Baha'is in the United States to send another person to Iran to serve in a similar capacity. In the interim, Qudsiyyih Ashraf, 6 the first American-educated sian Baha'i woman, took charge of the school. During the North American Baha' i

Sarah Clock died in Tilm\n on 24 January 1922. Very little is known about her background and the nature of her services in iran. 3

Slnr, vol.l,no.7 (1 3 Julyl910), p.14.

Elizabeth Stewart was introduced to the Faith in 1899 by her renowned aunt Isabella Brittingham, herself an early convert to the Baha'i Faith in the United States. Miss Stewart immediately recognized the truth of the Cause and paid allegiance to it. When Dr. Moody settled in Iran, she "personally supplicated

4

Whitehead, Zebbie. Some Enrly Bnhn 'is of I he West (Oxford: George Ronald , Pub! is her, 1977), p. 13 1.

5 ibid .

Qudsiyyih A~rafwas one of the few Baha' i women who attended the American mi ss ionary school in Tihran. Through Dr. Moody 's instrumentality and with the help of some American women believers , she continu ed her education in the United States. After nine years she

returned to Iran with a master's
degree in education . The Mini stry of Education
refused her employment on the ground that she was a
I ibid. , p. 6. Baha'i. She later
went to Beirut and studied public
Slnr, vol. VI , no . 7 (13 Jul y 19 15), pp. 54--55. health .

Baha'i educational institution .. . are today
subj ects of gravest concern to the elected
representatives of our suffering brethren and
sisters in Persia." He began his message thus:
The situation as I see it calls for the
devoted efforts of one or two capable
workers who, untrammelled and with
independent means, can quietly, tenaciously and tactfully, pursue over a
considerable length oftime the meritorious
work of fostering the cause of Baha' i
education, for both boys and girls, in the
swiftly changing capital of a promising
country. 2
In the same message he made the following appeal:
I would strongly urge the friends to
consult most earnestly with that devoted,
experienced and indefatigable handmaid
Dr. Genevieve Coy during her visit to Haifa of Baha'u'llah,
Dr. Moody, whose past
in April 1922 on her way to take up her post services have
ennobled the record of
at the Tarbiyat Girls ' School in Tihran. collaboration of
East and West for the
furtherance of the Cause of Baha'u'llah.
Convention of 1921 , Dr. Genevieve Coy, It would be
highly satisfactory and
who held a doctorate in psychology, was in1mensely
helpful if our beloved sister
chosen to replace Lillian Kappes. Dr. Coy, could find it
possible and convenient
born in 1886, had accepted the Faith in 1911. to accompany
such a carefully-chosen
'Abdu'l-Baha approved her appointment. By person on the way
to Tihran, and, by her
the time she visited Haifa on her way to Iran umivaled
experience and loving-kindto take up her post in early 1922, 'Abdu'l-
ness, assist personally in the fulfillment
Baha had died and Shoghi Effendi had suc- of this pressing
need. 3
ceeded Hin1. Genevieve Coy served as the Speaking of the

ordeals awaiting the cho-
Director of Tarbiyat Girls' School in Tihran sen person and of the rich spiritual rewards
for nearly two years. She returned to the that such service would attract, Shoghi
U nited States in 1924. 1 Effendi wrote:
Whoever steps into this field will find,
Adelaide Sharp as he settles down to his work, that the
After the departure of Genevieve Coy, the environment is extremely disheartening,
fortunes of Tarbiyat Schools in Tihran that restrictions are oppressive, that the
suffered a setback. Shoghi Effendi refen-ed to amenities of social life are lacking, that
this in his message of 14 November 1926: the forces of opposition are determined
"the prolonged absence of competent teach- and organized. But let him realize also
ers and organizers that can revive the that, however tedious and exacting his
declining influence of a hitherto renowned labors, however precarious and thankless
Genev ieve Coy continued her servi ces in the United
States until 1958 when she pioneered to Salisbury, Shoghi Effendi , Bnha 'i Administrntion (Wilmette:
Rhodes ia (later Harare, Zimbabwe). She died there Baha 'i Publishi ng Trust, 1968), pp. 119- 120.
on 31 July 1963 . 3
ibid.

Miss Adelaide Sharp with the Baha'i Youth Group in '[ihran, !ran. circa 1937.

his task, the pioneer services it is his Clara Sharp, to join her. Upon anival in
unique privilege to render in this time of Tihran, Adelaide Sharp took charge of the
stress will forever live in the annals of affairs of the Tarbiyat Girls ' School and
God's living Faith, and will prove a worked hard to restore its
prestige. She consource of inspiration to the countless tinued her work as Director of the school
workers who, in happier times and with until 1934, when the government closed the
better means at their disposal, will con- school. At that time the National Spiritual
sununate the spiritual regeneration and Assembly of Iran sought

Shogh.i Effendi's material rehabilitation of Baha'u'llah's native land. 1

The person who responded to this earnest appeal was another female Baha'i from the United States-Adelaide Sharp. Her enthusiasm and spirit of devotion matched those of her predecessors. She arrived in iran in 1929, accompanied by Susan Moody, who was returning to Iran from the United States. They visited Haifa on their way and spent twelve days, receiving spiritual sustenance and guidance from Shoghi Effendi .

Two years after her anival in Iran, Adelaide Sharp requested and received permission from the Guardian for her mother,

guidance regarding the services of Miss Sharp. He informed the Assembly that it was necessary for her to reside in the capital and pariicipate in different Baha'i activities. He also advised both the National Assembly of Iran and the Local Assembly of Tihran to be very considerate of her and to provide the necessary encouragement and guidance to enable her to be of service. 2

Adelaide Sharp served on several importtant committees, including the Unity of the East and the West Committee. She also organized study classes for Baha' i youth on the Baha'i Writings in English.

Shoghi Effendi , Tai vqi"irt-i-Mubirrakih 192 7- 1939 (Tihrim: Baha ' i Publi shing Institute. vol. 111), p. 147.

I ibid.

In 1954, when the Guardian announced that women in Iran could serve as elected members of Baha'i administrative bodies, Adelaide Sharp became the first woman elected to the National Spiritual Assembly. Her services on that institution spread over a period of fourteen years. She served as the foreign correspondent secretary of the

Sharp whose selfless labour nearly five decades community Cradle Faith in edumembers of Baha'i administrative bodies, cating its children inspiring enriching spiritual life its youth researching transelected to the National Spiritual Assembly. lating writings consolidating its adminis- trative institutions and as first woman member its National Spiritual Assembly will always be lovingly remembered stop

Assembly for many years. Her devoted services won her praise
Miss Sharp died in Tihran in October beloved Guardian reinforced ties binding
1976 and was buried there. The cable sent American Baha' i Community to friends
by the Universal House of Justice to the Baha'u ' llah's native land stop Fervently
National Spiritual Assembly of Iran after her praying Holy Shrines continuous progress
passing, summarizes the manifold services her soul Abba Kingdom stop Advise hold
she rendered to the Baha' i community in iran: befitting memorial gatherings honour her
Deeply grieved passing dedicated steadfast name stop NSA US holding memorial
promoter Cause dearly loved Adelaide gathering
Mashriqu'l-Adhkar. 1

WOMEN'S SERVICES IN IRAN ASSUME A NEW DIMENSION

Shoghi Effendi continued 'Abdu'l-Baha's Keith Ransom-Kehler-The First
method of using the force of example to American Martyr
familiarize the Iranian believers with the Keith
Ransom-Kehler embraced the Baha'i
potential contributions of women believers. Faith in the United States in 1921. She was a
He was well aware of the deep gap that university lecturer and a writer. Before she
existed between the component parts of the undertook her historic trip to Iran in 1931,
Iranian Baha'i community, a gap that tradi- she visited Australia and India, where she
tion had created by affording the men every rendered
memorable services. She then travopportunity to render effective service to the eled to Haifa, visited the Baha'i sacred
Cause and depriving the women of attaining shrines, met Shoghi Effendi, and received
their potential. guidance and direction regarding the mission
In addition to supporting in Tihran one or he encouraged her to undertake . Thereafter,
two fema le Baha'is from abroad, Shoghi she proceeded to Iran carrying a letter dated
Effendi nurtured the enthusiasm of capable I 0 June 1932 addressed by the American
and brilliant international Baha'i travelling National

Spiritual Assembly to Ric:la Shah
teachers, such as Keith Ransom-Kehler and Pahlavi. The
letter introduced her as the
Martha Root. He sent them to the land National
Assembly's chosen representative
of Baha' u' llah's birth and instructed the to present in
person the renewed appeal of
National Assemb ly of the country to arrange removing the ban
on entry of Baha'i literaa befitting welcome, to receive them lov-
ture to Iran. The letter read in part:
ingly and with pride, to lend them whatever Mrs. Keith
Ransom-Kehler, an American
assistance they required, to ensure their citizen, a
member of the Baha'i commusafety and protection by using wisdom and
nity of this country, and a distinguished
tact, and to make arrangements for them to student of the
teachings and history of the
visit other parts of Iran. 2 Baha'i Faith,
can, with your Majesty's

1 2
Th e Balui 'i World. , vol. XVII (1976- 1979), p. 420. Tawqi'at, vol.
Ill , pp. 128- 129.

gracious permission, ampl ify and supple- She apprised the Court
Minister of these
ment the statements made by this Assembly incidents.
in the written petition addressed to your She also met with the
secretary charged
Majesty under date of January 12, 1932. with American affairs at
the Foreign Office
... The appointment of a representative to and sent a report of the
meeting to the
journey to Tihran for the purpose of pre- National Assembly. The
secretary had
senting in person the petition of this confirmed that Baha' i
literature could not
Assembly will make it evident to your circulate in Persia at
that time for three
Majesty how profoundly the American reasons:
Baha'is are moved by their inability First, that it is
contrary to the constitution
to communicate fully with their fellow- of Persia to recognize
any religion founded
religionists in Persia by reason of the after Islam and, since
the Baha'i religion
Postal regulations still prohibiting the cannot legally receive

recognition, it folentry of Baha'i books and magazines lows
that our literature must remain
published in the United States and Can- unrecognized. Second,
that it is contrary
ada.1 to the constitution of
Persia to permit the
Upon arrival, Keith Ransom-Kehler circulation of any
literature [which the
received a loving welcome from the friends government
considers] opposed to Islam.
in Tabriz, Milan, Saysan, Mianej, and Third, that the
circulation of Baha' i litera-
Qazvin. "Her entrance in Tihran was like the ture at this time
might cause grave intervisit of a queen, amid the acclamations of
nal disorders that would bring much
thousands of rejoicing Baha' is. Never had suffering to the Bah
a' is themselves. 4
Tihran so welcomed any guest from the Keith Ransom-Kehler
addressed a com-
West." 2 munication to the Shah
on 25 February 1933,
On 20 August 1932 Keith Ransom-Kehler refuting the above reasons
for not granting
cabled: "Mission successful. " The cable was perm1ss1on:
followed by a report to the National Spiritual In my report to
America I shall be
Assembly of the same date. It confirmed constrained to admit
that I must have miswhat the cable had conveyed:
understood completely the purpose and
On August 15 I saw His Highness Taymur intent of the
interpreter, for exhaustive
Tash and received from him the direct, investigation reveals
no reference in the
unqualified assurance that Baha' i litera- Constitution of Persia
to the status of
ture wo uld be admitted freely into Persia religions founded later
than Islam.
and permitted to circulate. 3 Since every Baha'i
before he can so
Keith Ransom-Kehler acted on the assur- designate himself must
accept the validity
ance of the Court Minister and had her of the Prophet
Mu~ammad and display
Baha' i books sh ipped from Beirut. Soon she toward the Qur'an
the same reverence as
discovered the betrayal of the promise and that shown by the
most orthodox Muslim ,

the imposition of further restrictions. Her books were confiscated. The Governor-General of Adharbayjan refused to receive her during her visit to that province, and police orders forced the local Baha' is to abandon the meetings arranged in her honor.

1 Quoted in Th e Balui 'i World, vol. V (1932- 1934), p. 391.

and since this attitude is inculcated through Baha'i literature, the point of excluding it because it is opposed to Islam will, I fear, be incomprehensible ... I shall await your Majesty's authority to submit the result of my conversation with the Foreign Office, herein set forth, to the proper Baha'i centers throughout the

ibid. , p. 392.

3 ibid., p. 393.

4 ibid.

Keith Ransom-Kehler at the seventh National Convention of the Baha 'is in Persia, 1933.

world; for I have no desire, a second time, to find myself mistaken as to your Majesty's intention. I

and seeking justice on their behalf. In the same letter she made the following bold statement:

Her appeals to the Shah received no response. The National Assembly addressed another letter to the Ruler of Iran through its representative. A part of this letter reads:

The Baha' is of Persia are not a weak and helpless minority; we stand in numbers next to the State religion; but as the League report further says, 'The Baha'is

Infom1ation has been received which leads us to believe that the permission disposigranted in your Majesty' s name by your Majesty's Minister of Court some months ago removing the ban on the entrance of Baha'i literature into Persia has now been withdrawn ... The responsibility seems

are by their religion, tenets and character of an extremely conciliatory tion '.3

For that reason they patiently endure whatever hardships are imposed upon them by their governments, and for that same reason they are worthy of

the
now resting upon us to inform the press utmost trust and confidence from those in
that our previous communication, made authority .... The numerous communicain perfect good faith, must now be with- tions ... which I have had the honor of
drawn.2 addressing to the Crown since my inter-
One year after her stay in Iran, on 8 June view at the Foreign Office have had but
1933, Keith Ransom-Kehler sent a detailed one purpose: that of ascertaining in defiletter to the Shah, voicing her deep concerns nite and dependable form whether or not
at the maltreatment of the Baha'is of Iran the amazing and feeble statements given

ibid. 3
I Minutes of the
Twenty-Second Session of the Permaibid.
nent Mandates Commission of the League of Nations.

me there were really in accord with your security under the shadow of the power
Majesty's intent and desire. 1 and grandeur of His Majesty Shahanshah
Keith Ransom-Kehler sent a final letter to Pahlavi, may our souls be sacrificed for
the Shah on 3 July 1933, the day she was him, and they benefit equally from the
informed that the photographs of 'Abdu'l- privilege of existing laws. But in the
Baha had been burned by officials in meantime new publications which are
Kirmanshah. She closed the letter with the considered contrary to the official relifollowing plea:
gion of the country or its political aspect
I now with the most intense fervor suppli- can not be agreed to. 4
cate and implore your Majesty to put a Keith Ransom-Kehler's strenuous efforts
final stop to these fanatical persecutions in Iran to accomplish the specific mission
that disgrace in the eyes of men the annals with which she had been entrusted, although
of Persia's fo1mer rulers, by removing appearing initially successful, did not achieve
this ban against Baha'i literature, that bids the desired result for several reasons. First,

fa ir if it continues to involve the world in contempt for this sacred land. 2

On the same day she also sent a challenging letter to every cabinet minister and to the President of Parliament, saying:

It would give me great pleasure to place in your hands portions of our Baha' i literature in order to prove the great contribution that it has made to the advancement of Islam in countries unfriendly to its reception; but although Jewish, Christian and Zoroastrian literature, all opposed to Islam is permitted to circulate, our Baha'i literature that upholds and conve1is to Islam is denied this privilege. Therefore I have nothing available to present to you . In the Post Offices and Customs of Persia, however, are thousands of volumes that have been confiscated. Even a brief survey of any one of these will prove that Baha'u'llah lays down as fundamental , loyalty to one's government, and the I:;;fahan, she consanctity and verity oflslam. 3

This challenge could not be ignored. The Minister of Education responded in a letter

although her mission was purely religious in nature, she was dealing with politicians whose honesty of purpose and integrity of character could not be trusted. Second, the system of government and the prevailing bureaucracy made it impossible for Keith Ransom-Kehler to have direct access to the Shah. Her meeting with the Minister of the Court brought about the confusion that cost his eventual dismissal. For this reason, the National Spiritual Assembly of the United States and Canada sent a delegation of three to present to the Persian Minister in Washington its letter of 10 July 1933, addressed to the Shah. The letter summarized the outcome of efforts made by Keith Ransom-Kehler and expressed optimism for a favorable result. It remained unanswered.

The third reason Keith Ransom-Kehler was not able to fulfill her mission was her sudden and untimely death on 27 October 1933. While on a visit to tracted smallpox, which claimed her life.

Before she died she wrote:

. .. I have fallen, though I never faltered.

dated 28-4-1312 [19 July 1933]:

I would inform you that today all individuals and inhabitants of the cotmtry, whether Mul)ammadan or people of other nations , are resting in the cradle of tranquility and seemingly impregnable heights of complaisance and indifference, my tired old body fell. The smoke and din of battle are to-day too dense for me to ascertain whether I moved forward or was slain in my tracks. 1

Shoghi Effendi's message of 30 October 1933 described Mrs. Ransom-Kehler's station and the worth of her services:

Keith's precious life offered up in sacrifice to beloved Cause in Baha'u'llah's native land. On Persian soil, for Persia's sake, she encountered, challenged and fought the forces of darkness with high distinction, indomitable will, unswerving, who strengthexemplary loyalty. The mass of her helpless Persian brethren mourns the sudden loss of their valiant emancipator. American believers grateful and proud of the memof glory, elevation, and victory of the Cause of God and

Months of effort with nothing accomplished is the record that confronts me. If anyone in future should be interested in this thwarted adventure of mine, he alone can say whether near or far from the

Th e Bahir 'i World, vol. V, pp. 394-395.

ibid ., p. 396.

3

ibid ., p. 395.

4

ibid., p. 396.

Shoghi Effendi took further steps to show the high station of Keith Ransom-Kehler.

In his message of 1 November 1933, he instructed the Tihran Assembly, together with representatives from Shiraz, Kirman, Abadih, Yazd, and the southern ports of Iran, to visit her resting place on his behalf. In that message he refened to Keith Ransom-Kehler as the standard bearer of the rights of the persecuted community, the true and peerless helper of the believers in Iran, the object of envy of her Baha'i brothers and sisters in the Western counháies, the one ened spiritual links between the friends in the East and the West and the one who, both in life and death, was the cause vation, and victory of the Cause of God and

ory of their first and distinguished martyr.

Sonow stricken, I lament my earthly separation from an invaluable collaborator, an unfailing counsellor, an esteemed and faithful friend. I urge the Local Assemblies of Sultabefittingly to organize memorial gathering services entitled her to an eminent rank among the Hands of the Cause of Baha'u'llah.2

Shoghi Effendi's designation of Keith Ransom-Kehler simultaneously as the first American Baha'i martyr and a Hand of the Cause of Baha'u'llah was a unique honor. Furthern1ore, he refened to her as his "unfailing counsellor", "invaluable collaborator", "esteemed and faithful friend" and the "valiant emancipator" of "her helpless Persian brethren." Such attributes used to eulogize a female believer caused the Iranian Baha'is to pause in reflection. They saw that in the Baha'i Faith women are not only capable of scaling the same heights claimed by men but are able to surpass them. They also saw that the contribution of such women was recognized and rewarded by the head of the Faith. Thus, psychological barriers to the emancipation of Baha ' i women in Iran were one by one and preparations made for their full pariicipation in all Baha'i services.

the exaltation of His Word. 3 On 3 November, he informed the National Assembly of the United States:

Instructed I~fahan Assembly to inter Keith in the vicinity of the grave of Sultanushushuada,4 surnamed by Baha'u'llah "King ofMartyrs." 5

He also advised the Assembly to disseminate his cabled messages among the Baha' is of provinces, that all may learn of and know about the lofty station of Keith Ransom-Kehler.

Martha Root

Another outstanding person who consecrated her life to the service of the Cause was Martha Root. She used her professional training as a journalist to travel extensively, taking the message of the oneness of humanto people of all ranks and met with remarkable success.

Martha Root was born on 10 August 1872 at Richwood, Ohio. She fmished her univerthe sity education in Chicago, heard of the Message ofBaha'u'llah in 1909, and began

3
Tnwqi 'at, vol. Ill , p. 128.

4
Siyyid Hasan , entitled Su//anu á~-Shuhnda (King of Martyrs), was condemned to

death for his belief and publicly executed in I ~fa han in 1883. He was desig-

I ibid., p. 409. nated as an Apostle of Baha'u' ll ah.

2 5

ibid ., p. 398. The Baha'i World, vo l. V, p. 398.

Martha Root with some Baha'i women in Tihran, Iran . c. 1937

her life of service a decade later, in 1919, when she embarked on her extensive travels for the Faith. When Tablets of the Divine Plan 1 were unveiled in the United States, she was the first to arise in response to 'Abdu'l-Baha's smmnons. Her world journeys took her to South America, Europe, Africa, Asia, and Ausháalia.

In December 1929, when Martha Root was on her way to Iran, Shoghi Effendi addressed a letter to the Trustees of the Central Assembly (precursor of the National Spiritual Assembly of Iran) and the members of Local Spiritual Assemblies throughout Iran, inháoducing her thus:

Miss Martha Root. .. foremost among the male and female Baha'i teachers, is proceeding to Iran. It is incumbent upon all the friends of God and the handmaids of that land in the soul, this precious personage. They should offer hospitality with utmost respect and loving kindness; convene gatherings and meetings with the wisdom and dignity that is in keeping with the Cause of God, celebrate, and prove in words and deeds their pride in being related to a person chosen by God to elevate the name of Baha'u' llah's Faith.

For this peerless believer has, with astonishing might, unsurpassed bravery and amazing steadfash1ess, raised the cry of Ya Baha'u' l-Abha in the highest places; she has brought the sacred name of the Faith of God to the attention of the potentates of the earth, be they rulers, ministers , learned, or sovereigns; and has glorified and endeared the oppressed and sh-uggling community

of the Merciful to receive, with heart and eyes of the prominent people of the world .2

These Tab lets, fourteen in all, were revealed by ' Abdu ' l-Baha in 191 6 and 1917. The Tabl ets , addressed to the Baha' is in North Ameri ca, were received by them in 1919. Shoghi Effendi has called the Tabl ets " the supreme charter for teaching."

Ta wqi'itt, vol. Il , pp. 150- 151, freely trnnslated by the writer.

Despite the inadequacy of the means of travel, Martha Root visited many provinces in Iran. Wherever she went, she was met with a tumultuous welcome by Baha'is, large numbers of whom would await, with self-effacement, of thoroughreverence and pride, her arrival several kilometers outside the city limits. In Qazvin her adventurous spirit guided her to the family of Tahirih, from whom she gathered information for her book entitled '[ahirih-The Pure.

Martha Root was a prodigy of her time. She had served the Faith in ways that no other had dared. She had introduced a crowned head, Queen Marie of Romania, and her daughter, Princess Ileana, to the Cause of Baha'u'llah. She had met with King Faisal of 'Iraq, and with many other renowned personalities of the world. The Guardian of the Faith has sununarized her services in the following tribute contained in

These historic labours, pursued singlehanded and in circumstances of financial stringency and ill-health, have been characterized throughout by a spirit of fidelity, of ness and vigor that none has excelled.

He ended his message with the following extraordinary appeal:

I appeal to individual believers and Baha'i Assemblies alike to... respond speedily and entirely to every request that from time to time she feels moved to address to her fellow-workers in every land, to strive to attain the high standard of stewardship that she has set, and to pray from the very depths of their hearts for the uninterrupted continuance of her noble endeavors. 1

When Martha Root died, Shoghi Effendi sent a cable to the National Spiritual Assembly of the United States and

Canada on
his message of 12 February 1929:
. . .I wish, in a few words, to pay a tribute,
however, inadequate, to the magnificent
services rendered by that exemplary and
indefatigable teacher of the Cause, our
dearly-beloved sister, Miss Martha Root.
Her international travels on behalf of the
Baha' i Faith, so wide in their range, so
extensive in their duration, so inspiring in
their results, will adorn and emich the
annals of God's immortal Faith. Her
earliest journeys to the southernmost
limits of the American continent, to India
and to South Africa, to the eastern
confines of Asia, to the islands of the
southern Seas and the Scandinavian coun-
tries of the North; her more recent contact
with the rnlers and crowned heads of
Europe and the impression which her
undaunted spirit created in royal circles in
the Balkan countries; her close affiliation
with international organizations, peace
societies, humanitarian movements and
Esperantist circles; and her latest victories

3 October 1939 and referred
to her as "fore-
most Hand which 'Abdu'l-Baha's
Will has
raised up in first Baha'i
century", "the first,
finest fruit which the
Formative Age of t11e
Faith of Baha'u'llah has as
yet produced"
and "one whose acts shed
imperishable lustre
on American Baha' i
message the beloved Guardian
advised the
National Assembly about
sharing the expenses
of"erection of monument in
symbolic spot,2
the meeting-place of East and
West, to both
of which she unsparingly
dedicated the full
force of her mighty energies
." 3
In his review of the
history of the first
Baha'i century, Shoghi Effendi
singled out,
... for special reference
her who ...
through her prodigious and
indeed unique
exertions in the
international teaching
field , has covered herself
with a glory that
has not only eclipsed the
achievements
of the teachers of the
Faith among her
contemporaries the globe
around, but has

Bnha 'i Administration, p. 174.

in the university circles of Germany-all 2

In Honolulu, Hawaii, which links the two continents

constitute a compelling evidence of what of Asia and America.

the power of Baha'u'llah can achieve. The Bnha 'i World, vol. VIII

(1938- I 940), p . 646.

outshone the feats accomplished by any immense potential

latent in the world of

of its propagators in the course of an entire women?

century. To Martha Root, that archetype In 1954, when

Shoghi Effendi gave the

of Baha'i itinerant teachers and the fore- "glad-tidings" to the

Baha'i women of Iran

most Hand raised by Baha'u'llah since that during Ri~van of

that year they would

'Abdu'l-Baha's passing, must be awarded share with the men

the right of membership

... the title of Leading Ambassadress of on the Local as well

National Spiritual

His Faith and Pride of Baha'i teachers, Assemblies, he

counselled them to not be

whether men or women, in both the East satisfied with

administrative equality. He

and the West. 1 encouraged them to

surpass the men in the

Brilliant and celebrated Ba ha' is like fields of teaching

and pioneering, to outdo

Martha Root and Keith Ransom-Kehler, them in the arena

of service, to become more

who had achieved outstanding successes in courageous, more

audacious and more

the teaching field, were sent by Shoghi detached. He

persuaded the women to emu-

Effendi to Iran, where they could neither late the example

of their spiritual sisters in

speak the language nor teach the inhabitants . America who, he

said, had excelled the men

One may ask: Why? Could it not be for the in opening up

countries to the Faith. Martha

need to remind the Baha' is in that land of the Root was mentioned

by name. 2

THE IMPACT OF THE SERVICES OF THE AMERICAN WOMEN ON THE IRANIAN BAHA 'i COMMUNITY

The Baha ' i conummity of Iran which had, women proved that

notion wrong. Several
from the inception of the Faith, nmtured the decades of
constant and courageous service
tree of the Cause with the blood of unnum- provided the
Iranian Baha'i community with
bered martyrs and had helped spread the proof that women
were capable of shouldering
new Faith to the Western hemisphere, had a administrative and
decision-making responbasic problem at home. Unwarranted con-
sibilities, and that the time had arrived for
servatism was preventing the women from the Iranian women
to try their hand in such
recognizing their potential and attaining their works.
rights . Role models were needed to prove the It is
notew011hy that when the time for the
falsity of the culture's perception of women. election of women
to the national and local
The calibre of the American women who Baha'i institutions
arrived, the only woman
went to Iran was o great significance. They elected to the
National Assembly was Adewere well educated, independent, audacious,
laide Sharp, an American resident in Tihran.
inflexibly devoted to the Cause of God, It took the Baha'i
community longer to realhighly motivated, and firmly committed to
ize that the Iranian women believers were
the work they had set out to do. These were capable for the
job. Bahiyyih Nadiri was the
qualities Iranians had believed belonged first Persian
woman to be elected to the
exclusively to men, and the Western Baha'i National Assembly.
3 Thereafter, until the

1 Shoghi Effendi , God Passes By (Wilmette: Baha'i was suspended.
The first issue (four in one), which
Publishing Trust, 1970), p. 386. reported the names
of members of the new National
2Tawqi'lzt1952-1957, pp . 190- 191. Assembly, came
out in June 1960. Mrs. Nadiri was
3 In 1955, widespread persecutions spearheaded by also on the
National Assembly in l 980 when the
Mul)ammad Falsafi circumscribed the admini stra- Islamic
Revolutionary Guards abducted the nine
tive activities of the Baha'i Faith in lran. During that members. They have
not been heard from since .
time the publication of Af0.biir-i-Amri (Bahn 'i News)

time of the Assembly's disbandment by the steps to convince

members of the commu-
Islamic Revolutionary Government in 1984, nity, especially in the East, of women's
the number of women on the National As- potential to undertake responsible tasks.
sembly fluctuated between zero and two. However, in His lifetime, 'Abdu'l-Baha did
Tracing the process that culminated in the not pronounce the women in Iran eligible for
election of a woman or two to the National membership on elective Baha'i institutions
Assembly of Iran sheds light on the wisdom and did not appoint them as Hands of the
which necessitated the gradual implementa- Cause of God. Also, no Iranian woman was
tion of women's rights to equality with men. designated as 'Abdu'l-Baha's Disciple. But
The Bab had appointed a woman as one of in the West the story was very different.
His Letters of the Living. 1 Tahirih removed Of the nineteen
Baha'is the Guardian desigthe veil, championed the cause of change
nated as 'Abdu'l-Baha's Disciples, six were
and refused to honor traditions which kept women. Some were also designated as Hands
women backward. The Bab supported her of the Cause posthumously. This welcomed
views and actions which gave hope and change was so gradual that its repercussions
courage to other Babi women. In Nayriz and were not felt in the East, where the men
Zanjan Babi women fought side by side with would not hear of the prospect of women
men to defend themselves against the assault serving with them on the institutions of the
of their enemies. Faith.
Baha'u'llah did not follow the Bab's revo- A letter written on behalf of Shoghi
lutionary way of introducing sudden change Effendi in July 1936 included the statement
in the fabric of society, but used a gradual that, according to
a Tablet from 'Abdu'lprocess to prepare His followers for spiritual
Baha, "the membership of the Universal
transfo1mation. His Mission was to save the House is confined to men .. . [but that] In the
moribund body of humanity; He diagnosed local as well as the national Houses of
the illness and prescribed the remedy. The Justice ... women

have the full right ofmemworld in general, and the Muslim world in
bership."2 This instruction notwithstanding,
particular, was not ready for the application women in Iran were
not given the right to be
of the principle of equality during His Min- elected to an
Assembly until 1954, at the end
istry. Men and women alike would have of the first year
of the Ten Year Global Plan.
suffered the adverse consequences of a dras- And this despite
the fact that women in India
tic change. He enunciated the principle of and Burma
(non-Islamic Eastern countries)
equality, emphasized the tenets of unity and had been made
eligible for election since
equity, acknowledged the women's contri- 1923. Shoghi
Effendi likewise did not name
bution to the development of His cause, and any Persian Baha'i
woman as a Hand of the
praised their achievements. But the scope Cause, although
several of his appointees to
for the implementation of practical change the rank in the
West were women.
in the status of women remained, of neces- When the Boards
of Counsellors were
sity, limited to inconspicuous improvements appointed by the
Universal House of Justice
during His Ministry. in 1968, no Baha'i
woman in Iran was
'Abdu '1-Baha continued the practice of appointed a
Counsellor. However, in the
gradual implementation of change. He spoke western Asia zone
Shirin Boman, a woman
most forcefully about the need for women's of Persian
background living in India, was
emancipation and progress, and took practical appointed to the
position in 1970. Later,
more women of Iranian origin were
The first eighteen believers in the Bab. They indepen- appointed Counsellors
in India, and by the
dently searched for and found Him. They were des ignated as Hunif-i-Hayy
(Letters of the Living). The
numerical value of'Hayy' is eighteen. Women: a
Compilation, p. 12.

Six Year Plan Persian Baha'i women had race, and have been fulfilling
a giant share in

been designated Counsellors in Africa, Aus- the execution of' Abdu 'l-Baha
's Divine Plan.
tralasia, and Europe. They have produced at home and
abroad
The paucity of female leaders points to exemplary pioneers, teachers,
administrators,
the tremendous difficulty associated with and even martyrs, some of whom
have been
change in the status of Iranian women; yet, in their teens .
the change had to be made for the community The argument that the
implementation of
to confo1m to the Teachings of the Blessed the principle of equality
should take longer
Beauty. Change required sacrifice, which than it already has involves a
danger. The
the American Baha'i women made through problem with too slow a
process of change is
their selfless service. Their anguish, self- that slowness itself becomes a
practice and
abnegation, loving labors, long years of creates a pretext under which
the natural and
suffering in acquiescence, steadfastness, per- timely consummation of the
desired change
severance, and hard work won them success . is indefinitely delayed. This
stifling process
Baha'i women in Iran, who had received was detected by 'Abdu'l-Baha, Who
wisely
enlightenment through their belief in Baha'u- reversed its course with the
dispatch of auda-
'llah but had generally remained backward cious Baha'i women to Iran.
Their services
because of their lack of secular education, will be remembered for the
essential changes
learned, tluáough long years of association they inháoduced in the Baha'
i community,
with the American Baha'i women, the value especially in the area of
implementing the
of education which gave them insights into principle of the equality of
men and women.
smrnounting the barriers erected in their way. Their sacrifices will have
borne fruit when
They gradually began to scale the heights of the women in Iran and Iranian
women
glory destined for members of the human abroad attain full equality
with men.

CONCLUSION

The heroic and sacrificial services of the the traditional belief in their "divine right"
American Baha'i women between 1909 to to assume superiority over women.
1976 achieved two basic purposes. First, Second, American Baha'i
women proas skilled and professional Baha'is, they vided the means by which women in Iran
bore eloquent testimony that, given equal could claim their rights. They offered girls
oppo1tw1ity, women were fully capable of education similar to that which the boys
ascending to the heights claimed by men in enjoyed, not only providing the requirements
the field of service to humanity. This was an of a secular curriculum, but also offering
important lesson for the Baha'i women of enlightenment with regard to what equality
Persia, whose confidence in their ability to meant and how it could be implemented. The
succeed in what they thought was men's services of the American women believers
domain had been shattered over long centu- in Iran were maintained until the women's
ries of deprivation and denial of their rights equal right to education and to service on
in a Muslim country. The lesson was equally local and national Baha'i institutions was
valuable to male Baha'is, who had held onto attained.

LITERARY AND MUSlCAL WORKS

4. JAMAL EFFENDI
ELHAM AFNAN
(lLHAM AFNAN)

THE Indian sub-continent has come to be There he found the Faith and became a
one of the strongholds of the Faith of devoted and enthusiastic believer. Thence-
Baha'u'llah. India boasts the largest Baha'i forward, he dedicated his life to the service
national community, one of the first National of the Cause. He was never married and
Spiritual Assemblies in the Baha'i world, spent the remainder of his days travelling
established in 1923, and one of the most and teaching.
beautiful edifices ever raised to the glory of Jamal Effendi put on the garments of a
God, the Baha'i Temple in Bahapur outside dervish and travelled to

the Holy Land, where
New Delhi, dedicated in December 1986. "for a time he rested under the protection of
Now, at a time when we are witnessing the the Ancient Beauty; .. . gained the honor of
entry of tens of thousands of souls into the entering the presence of Baha 'u '!!ah, and
Cause of God in India, it is befitting to listened to momentous teachings from His
remember the origins of the Faith in that holy lips." 2 Following his pilgrimage, he
land. travelled extensively throughout the Ottoman
One of the Letters of the Living was Empire, hoping to teach the Faith. He was
Sa'id-i-Hindi, an Indian, who met the Bab in in Istanbul in 1874 (1291 A.H.), where he
Shiraz. Another Indian, a dervish, whom He met Shaykh Ka~im-i-Samandar. Realizing
named Qahru ' llah attained His presence in that the people there were not yet ready to
Chihriq. Yet another, Siyyid Ba~ir, accepted embrace the Faith, he finally returned to
the Bab and had the bounty of meeting 'Akka.
Baha'u'llah in Nik But none of these men At about this time, the Afnans in lndia,
left a permanent trace of his work in his realizing the Indians' receptivity to the Faith,
native land. Later, several of the Afnans sent a petition to Baha'u'llah, asking that a
established a trading company and a printing knowledgeable and experienced teacher be
press in Bombay. Bombay thus became a sent to India. Baha'u'llah sent Jamal Effendi,
centre for the Ba ha ' is, especially those trav- who arrived in Bombay in 1878 (1295 A.H.),
elling to the Holy Land. However, no effort accompanied by Mirza I:Jusayn, one of his
had yet been made to teach the native people kinsmen. He travelled widely throughout
the Faith. The distinction of first bringing India and adjacent countries for eleven years,
the Faith ofBaha ' u'llah to a large number of until 1888.
Indians was to belong to Sulayman Khan-i- He was sustained in his labors by numer-
Tunukabuni, surnamed Jamali ' d-Din by ous Tablets he received from Baha'u' llah.

Baha'u'llah, and known as Jamal Effendi. He sowed the seeds of knowledge and love
Su layman Khan was the son of 'Isa Khan, for the Faith through his great spiritual power,
a wealthy and influential man. He was born in his vast experience and deep understanding,
Tunukaban, in the province of Mazindaran. his beautiful words and upright character.
'Abdu'l-Baha says that from childhood, "he He talked to people of every class and
had high ambitions and noble aims, and he
was honor and aspiration personified. " 1 1
' Abdu ' l-Baha. Memorials of the Faithful (Wilmette :
He moved to Tihran hoping to achieve an Baha'i Publishing Trust, 1971), p. 134.
important position in government circles. 2
ibid., p. 135.

visited dignitaries in every land. Many were fell into a river from the top of a steep mouninformed of and attracted to the Faith and tain. Also, he met some savage and warlike
many embraced it through him. He delivered tribes of the Ism a' iii sect who treated him
the Tablets revealed for these believers and cruelly. Much grieved, he decided to return
was himself the recipient of many Tablets via Kabul and wrote to ' Abdu'r-RaI:iman
from the Most Exalted Pen. Later he also Khan, the governor, for pem1ission. In reply
published and disseminated Baha' u'llah ' s to the letter, in which he had mentioned
The Seven Valleys, in Persian. the wounds afflicting his feet, the governor
In Madras, he met Siyyid Mu~tafay-i- wrote "that should he come to Kabul , his
Rumi, a young and deeply religious man, hands would go the way of his feet". 1 Diswho was soon attracted by Jamal Effendi ' s appointed, Jamal Effendi proceeded to
charm and radiance. He embraced the Cause Balkh and Badakhshan, thence to Laddakh
of God and was set aflame with the fire of and Srinagar in Kashmir, and to other parts
the love of Baha' u ' llah. He served the Faith of India. J:Iaji Faraju ' llah passed away in
with great distinction, in both the teaching Bombay in 1894.
and administrative fields in Burma. The most Jamal Effendi ' s

travels were filled with
illustrious of Jamal Effendi's converts, he numerous incidents and anecdotes, only a
was posthumously named a Hand of the few of which have so far been recorded
Cause of God by Shoghi Effendi in 1942. by historians. One concerns the Navvab of
Jamal Effendi and Mirza J:Iusayn visited Rampur, who knew and greatly respected
Ceylon and its capital, Colombo, which was Jamal Effendi. One of the
Navvab's relaa centre of Buddhism. There they faced tives, a young man, had turned away from
severe opposition from the religious leaders his religion and become an agnostic. The
and suffered greatly. Mirza J:Iusayn became religious leaders to whom the Navvab had
ill and passed away there, thereby becoming turned to guide the young man had failed.
the first Baha' i to be buried on that island. He therefore wrote to Jamal Effendi and
In 1888, Jamal Effendi set out for ' Akk:a invited him to his seat,
sending some digniwith two new believers, one a hatter and the taries to welcome and escort him to Rampur.
other an engraver, and a child named Bashir At a meeting arranged for the purpose and
who served him . However, he had been in attended by the young man's friends and
Baha' u' llah 's presence but a short time companions, Jamal Effendi
entered into diswhen the Blessed Beauty dispatched him cussion with him, using the Socratic method
once again back to India. Thus in that same of question and answer. He proved his point
year, on 20 March, Jamal Effendi sailed to so convincingly that the man's friends all
India, this time attended by J:Iaji Faraju 'llah- confessed the truth of
Jamal Effendi ' s posii-Tafrishi. He resumed his travels there, tion.
The young man, however, felt humiligoing to places he had not visited
previously, ated and enraged and wrote a letter to Jamal
such as Java, Siam, Singapore, Kashmir, Effendi saying, "In retaliation for what you
Tibet, Yarkand, Kokand and Russian Turki- have done, I shall spread far and wide your
stan. He taught souls everywhere and in Java reputation as a Babi so that all may arise to
particularly was able to attract several of the oppose and persecute you." Jamal Effendi
rulers and dignitaries. replied: "My friend, should

you keep your
These travels took a year and six months word and make me known as a
Babi, I shall
during which he suffered much hardship. be deeply grateful to you
and reward you
His feet were fro zen and wounded from with a costly Kashmir
shawl."
travelling in the snowy mountains between
Kashmir and Tibet. At one point, he lost all 1 Bal yuzi, 1-1.M . Eminent
Bahti 'is in the Time of
his belongings, books and Tablets when they Balui 'u 'l/rih (Oxford:
George Ronald, 1985), p. 124.
LITERARY AND MUSICAL WORKS 1117

Jamril Effendi, standing in back row fourth from left (with white beard), with
friends in
Egypt including the Hand of the Cause Mirza Mu~ammad Taqi (seated seventh from
right).

Another story tells how Jamal Effendi the Cause and were
deepened in it by Mirza
taught the Faith to 6,000 people in Mandalay, MaJ:iram.
Burma. Because they were not yet ready for Jamal Effendi,
after twenty years of conit, he did not disclose to them that Bahci'u-
tinually teaching the Faith in India and its
'llah had established a new Dispensation. neighboring countries,
returned to the Holy
Thus, although they acknowledged the truth Land, about five
years after Bahci'u'llah's
ofBaha'u'llah's Message, they continued to ascension. Some time
later, 'Abdu'l-Baha enpractice Islamic laws and rituals. After
trusted him with another important mission.
Jamal Effendi had left India, 'Abdu' l-Baha Shortly before the
ascension of Baha'u'llah,
sent Mirza MaJ:iram, another great teacher, two outstanding
believers, Hand of the Cause
to Mandalay, where he announced to the J:Iaji Akhund and the
Trustee ofJ:Iuququ'llah
people the independent character of the Faith J:Iaji Amin, were
imprisoned in Qazvin. The
and told them of its laws. Nearly two-thirds Prime Minister at the
time, Aminu's-Sultan,
of the believers were so agitated that they was sympathetic to
their plight, realized the
rejected the Faith entirely and even tried to injustice of their
imprisonment and made
put Mirza MaJ:iram to death. Had it not been kind remarks about
them. Baha'u'llah was

for the interference of a British police officer, the mob would have succeeded in killing him. The policeman, a Christian, age to convey it, this message must be delivered to Aminu 's-Sul{an: you took steps to help the prisoners; you freely rendered them a befitting service; this service will not be forgotten . Rest assured that it will bring you honor and call down a blessing upon all your affairs. 0

pleased at this and, according to 'Abdu ' lofficer, the mob would have succeeded in Baha, said, Should someone go to Persia, and manasked Mirza MaJ:iram what he had said so to inflame the crowd. He replied, "I said the same thing that Christ said in His day." 1 Nevertheless, the remaining 2,000 embraced Taherzadeh, Adib. The Revelation of Bah a 'u 'I/ah, Mazra 'ih and Bahji: 1877- 92 (Oxford: George Ronald, 1987), p.184.

Aminu 's-Sul{an! Every house that is raised up will one day fall to ruin, except the house of God; that will grow more massive and be better guarded day by day. Then serve the Court of God with all your might, that you may discover the way to a home in Heaven, and found an edifice that will endure forever. " 1

Some years later, Aminu's-Sultan once again was able to aid one of the Baha' i teachers, Siyyid Asadu'llah-i-Qumi, and gave him sanctuary at a time of severe persecution. Shortly thereafter he lost favor with the

addressing the Khan he said: "! had given up hope. If this longing is fulfilled, I will arise to serve; I will preserve and uphold the friends of God. " ...

Jn brief, the Minister pledged himself to serve the friends, and Sulayman Khan took his leave. The Minister then desired to give him a sum of money to defray the expenses of his journey, but Sulayman Khan refused, and despite the Minister's insistence, would accept nothing. The Khan had not yet reached the Holy Land on his return journey when Aminu 's-Sul{an was recalled from exile and immediately

Shah and was exiled to another town.
summoned to the Premiership again. He
'Abdu'l-Baha took the opportunity to fulfill
assumed the position and functioned with
His Father's wishes by sending Jamal
full authority; and at first he did indeed
Effendi to deli ver a "prayer and missive" to
support the believers, but toward the
Aminu 's-Su l!an.
end, in the case of the Yazd martyrdoms,
The prayer besought God's aid and he was neglectful. He
neither helped nor
bounty and succor for the fallen Minister, protected the sufferers in
any way, nor
so that he might, from that corner of would he listen to their
repeated pleas,
oblivion, be recalled to favor. Jn the letter until all of them were put
to death.
we clearly stated: "Prepare to return to Accordingly he too was
dismissed, a
Tihran. Soon will God's help arrive; the ruined man. 2
light of grace will shine on you again;
Jamal Effendi returned to 'Akka, where
with full authority again, you will find
before long he passed away on 9 November
yourselffree, and Prime Minister. This is
1898 (24 Jamadiyu'!!!-Thani 1316 A.H.). He
your reward for the efforts you exerted on
is buried in 'Akka and the inscription on
behalf of a man who was oppressed. " ...
his gravestone, revealed by 'Abdu'l-Baha,
From Tihran, Sulayman Khan journeyed
reads:
to Qum, and according to his instructions
went to live in a cell in the shrine of the Jamali 'd-Din, the renowned
traveller in
Immaculate .... Sulayman Khan inquired every region, the
disseminator of the
after the fallen Minister and expressed fragrance of the love of
God, has become
the wish to meet him. a tra veller in God's
domains which are
When the Minister learned of this, he sent hidden from the eyes of
those who are
for Sulayman Khan. Placing all his trust shut out as by a veil. D.
1316 A.H.
in God, Sulayman Khan hastened to the

Minister 's house and, meeting him in private, presented the letter from 'Abdu 'l-Baha. The Minister rose, and received the letter with extreme respect. Then

Other Sources:
- Sulayrnanii, 'Azizu'll ah. Ma~l1bi(1-i-Hidayat , vol. 8 (Tihran: Baha'i Publishing Trust, BE I 30, [AD 1973]).

1 'Abdu ' I-Baba. Memorials, p. I 36.

2 ibid. , pp . I 37-38.

LITERARY AND MUSICAL WORKS

5. THE FUNDAMENTAL PRINCIPLE: AGRICULTURE AND THE PROMISE OF PEACE

PAUL HANLEY

THE vision of a "peaceable Kingdom" has long been an impelling human aspiration generating rich literary and artistic expression, fueling secular ideologies and pervading faith and scripture. Often, descriptions of an ideal future are replete with bucolic imagery of agricultural bounty. This agrarian conception of God's Kingdom was eloquently voiced by Isaiah, 1 whose prophecy anticipates the conflux of a future peace and an effective, just and sustainable agriculture.

This prophetic theme is continued and developed in the Baha'i Writings. In the Tablet of the World, Baha' u' llah clearly established the importance of agriculture in His World Order:

> Whilst in the Prison of 'Akkci, We revealed in the Crimson Book that which is conducive to the advancement of mankind and the reconstruction of the world. The utterances set forth therein by the Pen of the Lord of Creation include the following which constitute the fundamental principles for the administration of the affairs of men .... The first four principles given were the promotion of the lesser peace, the adoption of a universal auxiliary language, adherence to that which will promote fellowship, kindliness and unity, and universal education. Continuing with the fifth principle, Baha'u ' llah stated: Special regard must be paid to agriculture. Although it hath been mentioned in the fifth place, unquestionably it precedeth the others. 2

That agriculture should be placed "unquestionably" first among these "fundamental

principles for the administration of affairs of men ," which are "conducive to the advancement of mankind and to the reconstruction of the world," is remarkable. In it is grounded the
quest for peace, no longer a pious dream but intrinsically linked with the concrete task of
human development.
Baha'u' llah 's statement demands a broad definition of the term agriculture; not farming
alone, but agriculture in the fullest sense with economic, social, and spiritual connotations
referring to the food and agricultural system as a whole. He leads us to conclude that the
development of sustainable agriculture will play a leacling role in the process of peacemaking itself, and that the outcome of this process will be an economic, social and
administrative order guided to a great extent by its agricultural priorities.
Aside from Baha'u'llah's emphatic statement in the Tablet of the World, there are few
specific references to agricu lture in the Writings. Nevertheless, a survey of the Writings
yields much that is relevant to a study of agriculture and related concerns. Furthermore, the
agriculturalist sees in the basic tenets of the Faith the preconditions for successful agricultural development.
A reflection, then, on the general principles of the Faith as they apply to agriculture is
presented prior to consideration of ideas specifically related to agricultural concerns.

Isaiah , 2:4; 11: 1-9. the Kitab-i-Aqdas
(Haifa: Baha'i World Centre,
Baha ' u ' llah, Tablets of8al11i'u'l/ah revealed after 1978), pp. 89-90.

Adapted from an article publi shed in The Journal of Balza 'i Studies, May 1990.

A. THE PRECONDITIONS FOR SUCCESSFUL AGRICULTURAL DEVELOPMENT

The Baha'i approach to any major question-whether related to the economic, political, or
social order, to health, education or social services, to the a1is or to agriculh1re-is by definition wholistic, recognising not only the integrity of the human species but also the coherence
of the physical and spiritual dimensions of creation. For a Baha'i, no problem can be solved
in isolation as none is isolated. The agricultural question is a prime example. Successful development requires a world view and institutions which reflect a

profound
understanding of who we are and why we are living here and now. Humans have been
placed by the Creator at a point between the material and spiritual dimensions
of His Creation. Our role on the planet is to be its consciousness, to bring the Kingdom of God to eaiih
and to establish its good order. The Revelation of Baha'u'llah defines the requirements,
establishes the processes, and illuminates the qualities and values required in the shaping of
a new order which is at once the goal and the means of transforming its constituent systems.
The animating, pivotal principle of the World Order ofBaha'u'llah is unity. Three facets
of the principle- unity embraces all of creation, the material and spiritual requirements for
life are interconnected, and personal and socia l responsibility must be balanced-greatly
influence the development process as we work to build a new order with a renewed
agriculture sector.

Unity embraces all of creation

The principle of unity has far-reaching implications. It causes us to widen our perception
of ourselves, our human relationships and our relationships with nature. "The essential oneness of all the myriad forms and grades of life" wrote Esslemont "is one of the fundamental
teachings ofBaha'u'llah." 1 The Baha'i view of unity, embracing the whole of creation, is the
paradigm for our age. The acceptance of the paradigm in the collective consciousness is the
key to development both in peace and in man/nature co-evolution.
The first and most important stage in the unity paradigm is acknowledgment of the unity
of the human race . ... until the minds of men become united, 'Abdu' l-Baha stated, no important matter can be accomplished. 2 In fact, Baha'u' llah wrote,
... th e áwell-being of mankind,
its p eace and security are unattainable unless and until its unity is firmly established. 3
Disunity explains most of our modern fa ilures in agriculhIIe- our failure to ensure
universal nourishment or to adequately husband natural resources such as soil and forests.
Unbridled nationalism, racism, sexism, and religious animosity allow small groups of
people to wantonly devour the lion's share of the eatih's bounty. Greed for

power and profit
bear a large measure of responsibility for the misappropriation of resources. Poverty and
hunger intensify as a powerful elite grows fat yet remains unfulfilled. This desire to conháol
and profit from others is reflected in our attitude towards nature.
The light of unity can eclipse divisive prejudices and nurture the human solidarity that
alone can support a foundation for peace and development. An acceptance of the oneness of

Esslemont, John E, Bahit 'u '//Ith and the New Em Gleani11gsfro111 the Writings of (Wilmette: Baha'i Publi shing Trust, l 980), p. IOI.

2 'Abdu'l -Baha, Selections from the Writings of 'A bdu '/-Bahit (Haifa: Ba ha'i World Centre, 1978), p. 297.

3 Bahil'u'llah, Bahit 'u 'I/Ith (W ilmette: Baha'i Publ ish in g Tru st, l 976), p. 286.

mankind makes not only right social relationships possible but also our relationship to the
earth, whose resources, Shoghi Effendi wrote, " ... 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 ... " 1

The material and spiritual requirements for life are interconnected
The struggle of humanity toward the Kingdom of God on earth necessitates the infusion of
spirit into every facet of our being. "From the beginning of His stupendous mission," stated
the Universal House of Justice, "Baha'u' llah urged upon the attention of nations the necessity of ordering human affairs in such a way as to bring into being a world unified in all
aspects of its life. In unnumbered verses and tablets He repeatedly and variously declared
the 'progress of the world' and the ' development of nations' as being among the ordinances
of God for this day. The oneness of mankind, which is at once the operating principle and
the ultimate goal of His Revelation, implies the dynamic coherence between the spiritual
and practical requirements of life on earth." 2
Recognition of the spiritua l dimension of life is a condition of continued material
existence, just as the material requirements of living are conditions for the

manifestation of
the human spirit. Our civilization as a whole, however, is increasingly preoccupied with the
material; the gods of wealth and power have seduced society and left it deadened. The possibility of there being spiritual remedies for social ills is not part of peoples' world view.
Commenting on this malaise, Baha ' u'llah described the current state of humanity:
Witness how the world is being ajjlicted with a fresh calamity eve1y day, its tribulation is
continually deepening ... Its sickness is approaching the stage of utter hopelessness,
inasmuch as the true Physician is debarred from administering the remedy, whilst unskilled
practitioners are regarded with favor, and are accorded full freedom to act. 3 But this
tribulation is a signal, an antecedent to awakening spirituality. "Adversity, prolonged,
worldwide, affl ictive, allied to chaos and universal destruction, must needs convulse the
nations, stir the conscience of the world , disillusion the masses." And, wrote the Guardian,
"precipitate a radical change in the very conception of society ... " 4
The new World Order which will arise will feature the broad acceptance of the coherence
of material and spiritual requirements of life, acceptance of which is a prerequisite for
successful agricultural development.

Personal and social responsibilities must be balanced
The development process succeeds to the extent that it resounds within the individual; the
Kingdom must be found within and brought out into the world. Thus personal and societal
transformation are an harmonic pair; progress results from a new way of living individually
and collectively. The Baha'i Faith, the Universal House of Justice wrote, "does not comprise
a series of specific answers to current problems, but rather the illumination of an entirely
new way of life. Without this way of life the problems are insoluble; with it they will either

Shoghi Effendi , Call lo the Nations: Extractsji"Oln Th e Baha'i Wo rld, vol. XIX (1983- 1986), (Haifa:
the writings ofShoghi Effendi (Haifa: Baha ' i World Baha ' i World Centre, 1994). p. 346.
Centre, 1977), p. 56. 3 Gleanings, pp. 39-40.

Universal House of Justice in a letter to the Baha'is Shoghi Effendi, Th e Promised Day is Come (Wi lof the World dated 20 October 1983. Published in mette: Baha ' i Publishing Trust, 196 1), p. 127.

not arise, or if they arise, can be resolved ... " 1 The new way of life aims to educe individual potential and ensure that our contributi on-through our skills and labor, our organizational abilities, our efforts for education or science, or in whatever field of expertise-will render service to society.

" ... as the Baha'i community grows it will acquire experts in numerous fields," the Universal House of Justice wrote. " ... As these experts bring their knowledge and skill to the service of the community, and even more, as they transform their various disciplines by bringing to bear upon them the light of the Divine Teachings, problem after problem now disrupting society wi ll be answered." 2 For this reason a Baha' i approach to development assigns great imp01iance to the expansion of awareness and the cultivation of virtues, and to the design and implementation of systems supportive of the attainment of spiritual maturity.

It is clear, then, that a spiritual orientation is necessarily the starting point in the development process in general and within each field of human endeavor specifically. It is particularly pertinent to the study of agriculture because sustainable agriculture is fundamental to solidarity and world order. A spiritual focus includes the recognition of a new unity paradigm, of the confluence of material and spiritual requirements for life, and of the need for a balance of individual and social respo nsibility for change. With these preconditions in mind we can begin to consider specific aspects of Baba' i approach to agriculture.

B. PRINCIPLES FOR AGRICULTURAL DEVELOPMENT: A SURVEY OF THE WRITINGS

Baha'u' llah's remarkable statement that agriculture precedes even the promotion of the Lesser Peace as a priority in establishing world order reinforces the essential connection of development and peace. This is further emphasised by 'Abdu' l-Baha, Who said in His public talks concerning universal peace and order that .. . the fundam ental basis ofcommunity

is agriculture, 3 and that .. . the peasant class and the agricultural class exceed other classes
in the importance of their service. 4
There are at least three reasons for the emphasis on agricu lture as the foundation of social
order. The first is obvious: although we don't live by bread alone, each of us needs food first
and foremost- before clothing, shelter, or television! Religion calls us to pay attention to
what is essentia l as opposed to what is not. Special regard should be given to ass ure that all
have a diet suffic ient to nourish full physical and mental well-being- in preference to
current economic imperatives, such as the production of armaments or frivolous consumer
items.
Second, the agricultural sector plays a significant role in any economy. Although as few
as two percent of populations are engaged in farm ing as an occupation in industrial nations, 5
as many as twenty-five percent work in the agricultura l sector in production and distribution
of food, of farm supp li es and mach inery, marketing, transportation, food sales and handling,
advertising, finance, and so on-many more if food handling at home is included.
(Economists speculate that one in four devoted themselves to food gathering as far back as the
Stone Age-it seems that some things never change.) In most Third World countries a

1 Un ive rsa l House of Just ice, letter to the Na ti ona l Spiritual Assembly o f the United States dated 21 July 1968.

2 Uni versa l House of Ju stice, Letter to an individual dated2 1 August1977.

3 'Abdu ' l-Ba ha, Foundations of World Unity : com- piled from Addresses and Tablets of 'Abdu '1-Balui (Wilmette: Baha ' i Pu bli shing Trust, 1979), p. 37.

4 ibid ., p. 39.

5 Production Yearbook. vo l. 35 . Rome: Food and Agricu lture Organi zation.

Students in the New Era Development Institute 's Community Development Facilitator
Course help Chikali women in Maharashtra, India, plant rice in the fields. The

purpose was
to have the students experience rural life with their fellow Baha 'is. August 1991 .

Members of the Baha'i community of Caserta, Italy, planting acorn seedlings on a hill as an
environmental project to enhance their city. 15 March 1987.

majority are directly employed in farm work. The figure is forty-four percent world-wide. 1
Those not directly employed in the food industry, of course, allocate a sizable portion of their
income to food. The point is that everyone, not only the producer, has a high stake in the
success of the agricultural system.
Third, food has tremendous cultural significance. Our most basic human relationshipsmother to babe, parent/child, gatherings of family or friends , national, religious, or ethnic
feasts and festivals-all have nurturing through food at their center. A lso, because of the
driving need to eat we can all understand and empathise with hunger. Food and agriculture,
then, have a profound symbolic power which can be a unifying force.
Despite these factors , which should establish food production at the centre of social concern, our perception of its importance has decreased as our capacity to produce it has grown.
One farmer with modern technology can now produce enough food for fifty people. This
increases the population of non-producers, who migrate to towns and cities where they lose
touch with the land and become alienated from production. They perceive cheap food to be a
right but feel little responsibility for farm viabi lity, farm prices, or resource conservation.
Because of their majority and their administrative and economic influence, their concerns
override others and agriculture is impoverished.
The Baha' i approach resolves the modern rural/urban split by emphasising the centrality
of agriculture for all of society. The perceived division between urban and rural is repaired
as the two become mutually supportive, an advocatory rather than antagonistic relationship:
the rural nurtures the city which in tum provides full support for a vital rural community.
This strong support for agriculture, rural life, and respect for the producing class suggests

that a new order would act to halt rural-to-urban migration and to maintain a large and
healthy rural population.

Justice, equity, and world order

Our civilization's problems, including agricu ltural problems, arise from defects in its prevail ing order. The winds of despair are, alas, blowing from every direction, wrote Bah a 'u ' llah, and the strife that divides and afflicts the human race is daily increasing. Th e signs of impending convulsions and chaos can now be discerned, inasmuch as the prevailing order appears to be lamentably defective.2 The major defect in the present world order is its inherent injustice and inequity on the personal, local , national, and international fronts:

Justice is, in this day, bewailing its plight, and Equity groaneth beneath the yoke of oppression. 3

Food is a material need, and Baha'u'llah stated clearly that justice is the key to satisfying material needs: The purpose of justice is the appearance of unity among men .... Were mankind to be adorned with this raiment, they would behold the day-star of the utterance, 'On that day God will satisfj; everyone out of His abundance, 'shining resplendent above the horizon of the world. 4

'Abdu'l-Baha identifies tyranny-which might be defined in this context as the inequitable allocation of land and other food producing resources in order to benefit a minority (individual, state, or corporate) at the expense of the majority-as responsible for much

3 Gleanings, p. 92 .
ibid.
World Order of Baha 'u 'I/ah. Selected Letters by Tablets of Baha 'u 'I/a h, pp.66-67.
Shoghi Effendi (W ilmette : Baha'i Publi shing Trust, 1974), p. 32.

human misery: When we see poverty allowed to reach a condition of starvation, He said, it is a sure sign that somewhere we shall find tyranny. 1

Equity is parallel with justice. It is ... the most fundamental among human virtues, Baha'u'llah wrote. The evaluation of all things must needs depend upon it. 2

Equity as
applied to agriculture might be defined as a fair sharing of production and, more importantly, of food producing resources. The objective of an equitable agricultural policy must be
to increase not production but the inclusiveness of productivity and the sharing of production.

Globalism and decentralization
The Writings call for the establishment of a just world community. At present, the connections that exist in the world are material connections-transnational systems of commerce,
trade, communication, et cetera. These connections are shaped by the ethics of power, profiteering, colonialism, and production based on exploitation of people and resources. The role
of spiritually informed people at this time is to contribute to a planet united in justice, equity,
and real co-operation as expressed by the Guardian:

The unity of the human race, as envisioned by Baha ' u'llah, implies the establishment of a
world commonwealth .... This commonwealth must, as far as we can visualise it, consist
ofa 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 life, satisfy the needs and adjust the relationships of all
races and peoples .... The economic resources of the world will be organised, its sources
of raw materials will be tapped and fully utilised, its markets will be coordinated and
developed, and the distribution of its products will be equitably regulated .... Destitution
on the one hand, and gross accumulation of ownership on the other, will disappear 3

The implications of this paragraph are so far-reaching that a few of its phrases bear
repeating: " .. . a world legislature, whose members will, as the trustees of the who le of mankind, ultimately control the entire resources of the component nations .... " That is, use of the
air, land and sea will all fall under an international system of law. And these law-makers,
" ... the trustees of the whole of mankind ... will enact such laws as shall ... satisfy the needs
and adjust the relationships of all races and peoples .... " This is a very new and exciting concept of the sharing of natural resources.
This idea of globalism," .. .repudiates excessive centralization on one hand,

and disclaims
all attempts at uniformity on the other. Its watchword is unity in diversity
.... " 4
A global approach is required for a healthy food and agriculture system, unlike the
current system which is subject to practices wh ich undercut national and local self-reliance.
The foundation of a Baha'i commonwealth will be mature, self-reliant localities with a solid
agrarian base.

Interdependence and self-reliance
Globalism and decentralization correspond to interdependence and self-reliance, qualities
required to build good order. The Writings suggest an economy based first on individual and

1 2
'Abdu '1 -Baha, Paris Talks: Addresses given by Gleanings, p. 203 .
'Abdu'l-Balui in Paris in 1911-1912 (London: 3 World Order, pp. 203-204.
Baha' i Publi shing Trust, 1979), p.1 53. ibid ., p. 42.

and family, local and national self-reliance, paired with a sophisticated interdependence on
the global, national and local levels. To help us visualize a Baha'i social order, 'Abdu'l-
Baha used a number of organic (purposely non-mechanistic?) analogies-the family, the
human body, a garden. 1 His analogy of the household conesponds to the concept of oikos
(literally household), the root of the words ecology and economy. 2 Ecology deals with the
relationships between organisms and their environment, while economy in this context can
refer to regulation and management of relationships in order to assure the well-being of both
pa1t and whole. Using this analogy we can view economics then as management of
resources for the benefit of whole communities, rather than competition in a struggle to
capture wealth for individuals, a ruling class, or a state monopoly.
The Writings outline a new economic order in skeletal fom1, which will be fleshed out
under the guidance of the Universal House of Justice.

1. Economic conditions are reflections of spiritual conditions; thus the ultimate economic
solutions to problems lie in spiritual transfmmation.
We ask God to endow human souls with justice so that they may be fair, and may

strive to
provide for the comfort of all, that each member of humanity may pass his life in the
utmost comfort and welfare. Then this material world will become the very paradise of
the Kingdom, this elemental earth will be in a heavenly state and all the servants of God
will live in the utmost joy, happiness and gladness. We must all strive and concentrate all
our thoughts in order that such happiness may accrue to the world ofhumanity. 3

2. Ownership of the means of production and tenure of land will take a variety of fom1s.
Entirely new systems, or those little used or known, may be employed. Private ownership is
safeguarded, but state ownership or control will also have a role to play. That
Certain trustees will be elected by the people in a given village to look after these [economic]
transactions 4 suggests one new path the future will follow.
In reality, so far great injustice has befallen the common people. Laws must be made
because it is impossible for the laborers to be satisfied with the present system. They will
strike every month and every year. Finally, the capitalists will lose .... In the Bolshevistic
principles equality is effected through force. The masses who are opposed to the people
of rank and to the wealthy class desire to partake of their advantages. But in the divine
teachings equality is brought about through a ready willingness to share .... This equality
is the result of the lofty characteristics and noble attributes of mankind.5

3. Although our vision must be world-embracing, the initial stage of economic reconstruction is at the local level, begi1ming with agricultural reform.
First and foremost is the principle that to all the members of the body politic shall be
given the greatest achievements of the world of humanity. Each one shall have the utmost
welfare and well-being. To solve the problem we must begin with the faimer; there we
will lay a foundation for system and order because the peasant class and the agricultural
class exceed other classes ill the importance of their service. 6

ibid.
2 Foundations, pp. 38--43.
3 ibid., p. 43.
4 ibid., p. 40.
5 ibid 'p. 44.
6 ibid. , p. 39.

4. Village reconstruction will involve the establishment of a central community institution, termed the "general storehouse" or "House of Finance," directed by a democratically
elected council of trustees responsible for the allocation of resources and services.
Jn every village there must be established a general storehouse which will have a number
of revenues.
The first revenue will be that of the tenth or tithes.
The second revenue (will be derived) from the animals.
The third revenue, from the minerals, that is to say, every mine prospected or discovered,
a third thereof will go to this vast storehouse.
The fourth is this: whosoever dies without leaving any heirs all his heritage will go to the
general storehouse.
Fifth, if any treasures shall be found on the land they should be devoted to this
storehouse.
All these revenues will be assembled in this storehouse.
As to the first, the tenths or tithes: we will consider a farmer, one of the peasants. We will
look into his income. We will find out, for instance, what is his annual revenue and also
what are his expenditures. Now, if his income be equal to his expenditures, from such a
farmer nothing whatever will be taken. That is, he will not be subjected to taxation of any
sort, needing as he does all his income. Another farmer may have expenses running up to
one thousand dollars we will say, and his income is two thousand dollars. From such an
one a tenth will be required, because he has a surplus ....
Then there must be considered such emergencies as follows: a certain farmer whose
expenses run up to ten thousand dollars and whose income is only five thousand, he will
receive necessary expenses from the storehouse. Five thousand dollars will be allotted to
him so he will not be in need.
Then the orphans will be looked after, all of whose expenses will be taken care of The
cripples in the village-all their expenses will be looked after. The poor in the villagetheir necessary expenses will be defrayed. And other members who for valid reasons are

incapacitated-the blind, the old, the deaf-their comfort must be looked after. Jn the
village no one will remain in need or in want ...
Certain trustees will be elected by the people in a given village to look after these transactions. The farmers will be taken care of and if after all these expenses are defrayed any
surplus is found in the storehouse it must be transferred to the national treaswy.
For larger cities, naturally, there will be a system on a larger scale. Were J to go into that
solution the details thereof would be ve1y lengthy. 1

5. Farmer workers, indeed all workers, should receive a fair share of profits accrued as a
result of their labor.
... the owners of properties, mines and factories should share their incomes with their
employees and give a fairly certain percentage of their products to their workingmen in
order that the employees may receive, beside their wages, some of the general income of
the factory so that the employee may strive with his soul in the work. 2

I ibid., pp. 39-41. 2 ibid., p. 43.

6. Baha'u ' llah allows the charge of a reasonable rate of interest:
... it is lawful and proper to charge interest on money .. . However, this is a matter that
should be p racticed with moderation and fairness. Our Pen of Glo1y hath, as a token
of wisdom and for the convenience of the people, desisted from laying down its limit.
Nevertheless We exhort the loved ones of God to observe justice and fairness, and to do
that which would prompt the friends of God to evince tender mercy and compassion
toward each other ... 1
This provision eases the tremendous burden of hi gh interest on debts which now faces
fa rmers world-wide, and also encourages a more inclusive system of credit.

7. Instructions on inheritance recommend a wide dispersal of property within and also
outside of the fam ily of the deceased; thi s will also aid in limiting concentration of land
ownership.
We ha ve divided inheritance into seven categories: to the children, We have allotted nine

parts comprising five hundred and forty shares; to the wife, eight parts comprising four
hundred and eighty shares; to the father ... ; to the mother ...; to the brothers .. .; to the
sisters .. .; and to the teachers 2

8. Redi stribution of wealth wi ll be carried forward in international relations. As quoted
before,
The economic resources of the world will be organised, its sources of raw materials wi ll
be tapped and fully utili sed, its markets wi ll be coordinated and developed, and the distribution of its products wi ll be equitably regulated. 3
Equitable patterns of trade, finance, and production will mean maj or change for food and
agricu lture systems that now bear colonial patterns which virtua lly assure poverty in the
underdeve loped countries and the accumulation of wealth in the industri al world.

Science, technology, and moderation
Perhaps the most obvious trend in agri cultu re today is its growing mechanization . Farming
increas ingly copies the industrial model. The Baha' i approach promotes modernization to
the extent that the application of technology actually aids in the task of nourishing people
wh il e conserving resources for future generations. The adoption of modern technology,
however, usually outpaces the development of the social structures required to cope with the
consequences of mechani zati on whi ch cause dislocation of the farm population and an everintensified stress on the resource base. These problems are addressed in the Writings.
Achieving a sustainable society is centra l to life's purpose: All men have been created to
can y forward an ever-advancing civilization.4 The impl ications for agriculture of this ethic
are far-reaching; poor husbandry is w itho ut parallel in its destructi veness of so il and fo rests
and an ethic which prioritizes conservation will drastically alter farm practice. Baha' u' llah
states that one purpose of His laws is to protect the earth : Each one of the ordinances We
have revealed is a mighty stronghold fo r the preservation of the world of being. 5 The

1 3 World Order, p.

204.
Tablets of Baha '11 '//Gh , pp. 133- 134.
2 4 Gleanings, p. 2
14.
Baha ' u' ll ah, The Kitab-i-Aqdas (Ha ifa: Ba ha'i
5 Tablets, p. 69.
World Centre, 1992), p. 26.

Guardian, himself a supporter of conservation efforts, states that the tasks of "protection
physical world and heri tage future generations .. . constitute yet another force working for
peace and brotherhood." 1
Foreseeing the potential consequences of the technical/scientific revol ution, Baha'u ' llah
warned of its dangers and presented a principle of moderation to guide modernization:
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. Th us 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 ofgoodness when kept within the restraints of moderation ...
All other things are subject to the same principle of moderation. 2
Negative aspects of growth and modernization occur when science is divorced from the
moderating influence of true religious values. (Humanity) cannot fly with one wing alone. If
it tries with the wing of religion alone it will land in the slough of superstition, and if it tries
to fly with the wing of science alone it will end in the dreary bog of materialism, 3 in the
words of 'Abdu'l-Baha.
With the love of God all sciences are accepted and beloved, but without it, are fruitless;
nay, rather the cause of insanity. Every science is like unto a tree; if the fruit of it is the
love of God, that is a blessed tree. Otherwise it is dried wood and finally a food for fire. 4
A Baba 'i approach will see agricultural science redirected to goals of nourishment, fulfilment, and permanence from those of profit, power, and production at any cost.

A right relationship to the earth
As has been stated, the Baha'i approach suggests a paradigm of unity embracing

all of
creation. The separateness of man from nature which is seen in modern agriculture must be
reconsidered in this light. The Writings provide valuable insights on this complex problem,
suggesting that a right relationship is threefold, involving attitudes of humility, unity, and
detachment.
First, we are called upon to honor creation and to humble ourselves before it. The earth
is itself a revealer of God.
Whatever is in the heavens and whatever is on the earth is a direct evidence of the revelation within it of the attributes and the names of God, inasmuch as within every atom are
enshrined the signs that bear eloquent testimony to the revelation of the Most Great
Light. 5
Again and again this theme of revelation through creation crops up in the Writings : "No
thing have I perceived, except that I perceive God within it, God before it, or God after it. "6
Every man of discernment, while walking upon the earth feeleth indeed abashed, inasmuch as he is fully aware that the thing which is the source of his prosperity, his wealth,
his might, his exaltation, his advancement and power is, as ordained by God, the very
earth which is trodden beneath the feet of all men. There can be no doubt that whoever

1 Shoghi Effendi , Cabl e to the New Earth Luncheon, London, England, dated May 23, 1951.
Gleanings, pp. 341 -342.
New Era, p. 2 I4.

4 Baha'i World Faith (Wilmette: Baha' i Publishing Trust, 1976), p. 366.

5 Gleanings, p. 177.

6 Baha'u'llah quoting Imam 'A li , ibid., p. 178.

A papaya farm in
Dzitya, Yucatan,
Mexico, which
Baha 'is are working
as a rural development
project; 1986.

A piggery project
in Liancourt, Haiti,

conducted by the
local Baha'i community; 1987. -

The Tahirih Farm
in Moissala, Chad,
initiated by the local
Bahti 'i community
as a social and economic development
project; 1989.

is cognisant of this truth, is cleansed and sanctified from all pride, arrogance, and vain
glmy. 1

This attih1de of humility is not only important to our spiritual development but underscores the requirement to conserve nature in its wholeness.

Second, the essential unity of man and nature is both implied in the unity principle and
stated in several passages:

You are well aware, praise be the lord, that both interaction and cooperation are evident
and proven amongst all beings, whether large or small. !n the case of large bodies interaction is as manifest as th e sun, whilst in the case of small bodies, though interaction be
unknown, yet the part is an indication of the whole. All these interactions therefore are
connected with that all-embracing power which is their pivot, their centre, their source
and their motive power. 2

In Some Answered Questions, 'Abdu'l-Baha described the mineral, plant, and animal as
possessing a spirit. 3 A mechanistic understanding of nahlfe is therefore inadequate; more
correct is a view of the earth as a whole, living organism. While this concept resembles
animism, it is more a balance of ancient wisdom and contemporary science. The picture is
completed as the world of the Manifestation is drawn into the image: ... all parts of the
creational world are of one whole .... All the parts are subordinate and obedient to the
whole. The contingent beings are the branches of the tree of life while the Messenger of God
is the root of that tree. 4

Third, although we are taught to honor and live harmoniously with the earth, we are also
instrncted to become detached from the physical world.

Observe how darkness has overspread the world. !n every corner of the earth

there is
strife, discord and wmfare of some kind. Mankind is submerged in the sea of materialism ... They have no thought beyond earthly possessions and manifest no desire save the
passions of this fleeting, mortal existence. Their utmost purpose is the attainment of material livelihood, physical comforts and worldly enjoyments such as constitute the
happiness of the animal world rather than the world of man.
The honor of man is through the attainment of the knowledge of God; his happiness is
from the love of God; his joy is in the glad tidings of God; his greatness is dependent
upon his servitude to God.... Although it is necessmy for man to strive for material needs
and comforts, his real need is the acquisition of the bounties of God... . While possessing
physical life, he should lay hold of the life spiritual, and together with bodily comforts
and happiness, he should enjoy divine pleasures and content. Then is man worthy of
the title man; then will he be after the image and likeness of God, for the image of the
Merci.fit! consists of the attributes of the heavenly Kingdom. 5
Baha'u'llah bids us to meditate upon freedom from this nalTow world: Were ye to discover the hidden, the shoreless oceans of My Incorruptible Wealth, ye would, of a

Bahil'u'llah, Epi stle to the Son of the Wolf (W ilmette : Baha' i Publishing Trust, 1988), p. 44.
2 Bahn 'i World Faith, p. 345.
3 'Abdu'l -Baha, Some Answered Questions (Wilmette: Baha'i Publishing Trust, 1981), p. 78; pp. 143- 144.
4 Bahn 'i World Faith, p. 364.
5 'Abdu 'l-Ba ha, Promulgation of Universal Peace (Wilmette: Baha'i Publishing Trust, 1982), p. 335.

certainty, esteem as nothing the world, nay the entire creation.' However, "the world" is
clarified by Baha'u'llah: Know ye that by 'the world' is meant your unawareness of Him Who
is your Maker, and your absorption in aught else but Him. 2 This clarification is importantwe are not to despise the physical world, but to avoid a shallow perception of our station.
The Baha'i Writings harmonize elements of ancient and modem views of creation, overcoming unbalanced unity with or detachment from the world. The three-fold relationship of

man to nature spelled out in the Writings gives our work on the land a quality of worship.

Agriculture and worship

The relationship between agriculture and worship is ancient. "Agriculture" means literally the cultivation of fields , but behind the word "culture" is the Latin cultus and the Sanscrit kwel, which means to dwell , to care, and to worship. From the word agriculture, then, we are led to a deeply religious concept imbedded in language.

,

In this Day, Baha 'u'llah has designated every kind of work as worship: It is enjoined on every one ofyou to engage in some occupation, such as crafts, trades, and the like. We have graciously exalted your engagement in such work to the rank of worship unto God, the True One. 3 'Abdu'l-Baha expanded the theme in a letter to a young friend :

Thy letter was received. Praise be to God it imparted the good news of thy health and safety and indicated that thou art ready to enter into an agricultural school. This is highly suitable. Strive as much as possible to become proficient in the science of agriculture for in accordance with the Divine Teachings, the acquisition ofsciences and the perfection of arts are considered as acts of worship. If a man engages with all his power in the acquisition of a science or in the perfection of an art, it is as if he has been worshipping God in the churches and temples. Thus as thou enterest a school ofagriculture and strives! in the acquisition of that science thou art day and night engaged in acts of worship-acts that are accepted at the threshold of the Almighty. What bounty greater than this that science should be considered as an act of worship and art as service to the Kingdom of God. 4

The acceptance of our work as worship depends on the quality, motivation, and direction of our efforts. 'Abdu'l-Baha stated: .. .strive that your actions day by day may be beautiful prayers. 5 And, ... all effort and exertion put forth by man from the fitllness of his heart is worship, if it is promoted by the highest motives and the will to do service to humanity. This is worship: to serve mankind and to minister to the needs of the people.6 Our

work/worship
becomes worthy to the extent that we assume our responsibility for the land and to each
other by implementing sound husbandry in a just and sustainable food system.

The role of women
The important role that women play in agriculture was stressed by 'Abdu ' l-Baha: Woman
must especially devote her energies and abilities toward the industrial and agricultural
sciences, seeking to assist mankind in that which is most needfit!. By this means she
will demonstrate capability and ensure recognition of equality in the social and economic
equation. 7

Gleanings, p. 323. Bahti 'i World Faith, pp. 377- 378.
5 Paris Talks, p. 8 1.
ibid., p. 276.
3 Tablets of Bahti 'u 'lltih, p. 26. 6 ibid ., p. 176.
7 Promulgation, p. 283.

Emphasis on women's invo lvement in agriculture can be understood from at least three
points. First, women are in fac t the primary agricultural producers in much of the world. In
Africa, for example, women are responsible for eighty percent of agricultural production. 1
One implication of this statistic is that agricultural development proj ects should focus on
women, rather than men and machines as is often the case now.
A second point is that equal opportunity and responsibility in the agricultural sector contributes to the sexual equality which is a precondition for the appearance of the Kingdom of
God on earth. Education is an important avenue for advancing women in agriculture and
'Abdu ' l-Baha encouraged women to attend agricultural college. In the following quotation
He stressed again the importance of equality in educational opportunity and relates it to
development and peace:
[Bah a 'u 'llah] promulgated the adoption of the same course of education for man and
woman. Daughters and sons must follow the same curriculum of study, thereby promoting unity of the sexes. When all mankind shall receive the same opportunity of education

and the equality of men and women will be realized, the foundations of war will be utterly
destroyed. Without equality this will be impossible because all differences and distinctions are conducive to discord and strife 2
Third, there is a need to stress qualities associated with "the feminine" in our relationships
to the land and with each other. Qualities of nurturance, intuition, empathy, caring, and identification with forces of productivity and fruition are needed in our agricultural work.
'Abdu'l-Baha said, ... 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. On
the other hand, every influential undertaking of the human world wherein woman has been
a participant has attained importance. This is historically true and beyond disproof even
in religion.3

Exhortations and prohibition s
A number of the exhortations and prohibitions found in the Baha' i Writings will have an
effect on the agricultural sector.

I. Kindness to animals is one principle which will have wide repercussions in the field of
animal husbandry.
0 ye friends of God! Ye must not only have kind and merciful feelings for mankind, but
ye should also exercise the utmost kindness towards every living creature . .. . Educate the
children in their infancy in such a way that they may become exceedingly kind and merciful to animals. If an animal is sick they should endeavor to cure it; if it is hungry, they
should feed it; if it is thirsty, they should satisfy its thirst; if it is tired, they should give it
rest ...
This sympathy and kindness is one of the fundamental principles of the divine kingdom. 4
His warnings in other places about the need for kindness even to the lower creatures will
have furth er repercussions on all aspects of our interaction with ecosystems. May Maxwell's
observations in this regard are interesting: "'Abdu'l-Baha said that we should always be kind

Karl , Maril ee, Women in Development, I 983. 3 ibid., p. I 34.
Promulgation, p. I 75. 4

Baha'i World Faith, pp. 373-374.

and merciful to every creature; that cruelty was sin and that the human race should never injure any of God's creatures, but ought to be always careful to do nothing to diminish or extem1inate any order of living thing .... " 1

In this light we wi II have to redesign farm practice to avoid destruction of habitat and to reduce or eliminate practices which are destructive to animal organisms. This thinking is in keeping with ecological science which recognises the important role played by all levels of creatures in the functioning of whole systems.

2. The change in human diet away from eating meat will have a deep impact on resource allocation. Now, about one half of all grain protein is fed to livestock-a very inefficient use of protein. In the future that grain will be available for human consumption.

As humanity progresses, meat will be used less and less, for the teeth of man are not carnivorous. For example, the lion is endowed with carnivorous teeth, which are intended for meat, and if meat be not found, the lion starves ... The human teeth, the molars, are formed to grind grain. The front teeth, the incisors, are for fruits, etc. It is, therefore, quite apparent according to the implements for eating that man ls food is intended to be grain and not meat. When mankind is more fitlly developed, the eating of meat will gradually cease. 2

3. Adherence to just one paragraph from The Kitab-i-Aqdas will dramatically change agricultural resource allocation:

Gambling and the use of opium have been forbidden unto you. Eschew them both, 0 people, and be not of those who transgress. Beware of using any substance that induceth sluggishness and torpor in the human temple and injlicteth harm upon the body. We, verily, desire for you naught save what shall profit you, and to this bear witness all created things, had ye but ears to hear. 3

a. Speculation on land and agricultural commodities will be either moderated or eliminated in view of this injunction against gambling.

b. The prohibition on opium, marijuana, and other narcotics will release tremendous

resources for food production. (Now, marijuana is surpassed only by corn as a cash crop in
the United States.)
c. Similarly, the terrible waste of food for alcohol production will be eliminated. In the
future the fruit, grains and vegetables used in this industry will be available to feed
humanity.

4. The tobacco industry will be phased out as more and more people read this Tablet of
'Abdu'l-Baha:
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 4

1 Maxwell , May , An Early Pilgrimage. (Oxford: George Ronald, 1974) p. 29.

3 The Kitab-i-Aqdas, p. 75. Selections from the Writings of 'A bdu '/-Balui , Promulgation, p. 170- 171. pp. 147- 148.

C. CONCLUSION
In summary, agricultural development is a "fundamental principle" for the advancement of
mankind, linked to the establishment of the Most Great Peace. For this reason we are
instructed to give "special regard" to agriculh1ral development- development shaped by and
serving the spiritual causes of unity, justice and equity. The agricultural system must be
redesigned to ensure economic viability for producers in self-reliant communities. These
communities must then be seen as vital cells in a global organism founded on co-operative
interdependence.
We are asked to bring a spiritual sense to our agricultural work, to elevate it to a fom1 of
worship, and in the process to transform our inner lives to correspond to God's Will revealed
in Word and nature. We are asked to conduct our lives individually and

collectively in such
fashion as to ensure a sustainable society by balancing technical and spiritual development.
We are given a vision of our relatedness to the earth but are called upon to take full responsibility for carrying forward an ever-advancing civilization. How can we aid in this transformation? We can make every effort to allow the creative
influence of the Spirit to inform our thought, feeling, and action. We can pay full attention
to the consequences of what we do as we share in the bounty of the ea1ih and the work of
producers-when we pursue education and research, or as we work on the land. The task of
agricultural development cannot be carried out in isolation from the process of spiritual
development, recognising, as ' Abdu'l-Baha says, When the love of God is established,
everything else will be realized. 1
As we witness in our time the failure of agriculture to meet even the basic need of
the people for nourishment and watch the continued decline of soil and other resources for
production, we can avoid despair and paralysis by remembering that the destiny that we
have been promised is approaching, and that while it may seem impossible in any significant
way to alleviate the growing suffering of humanity ... thanks to the unfailing grace of God,
the loving kindness of His favoured ones, the unrivalled endeavours of wise and capable
souls, and the thoughts and ideas of the peerless leaders of this age, nothing whatsoever
can be regarded as unattainable. 2

1 Pro11111/gatio11 , p. 239.
2 'Abdu' l-Baha quoted in World Order, p. 38 .

6. THE SPIRITUAL ROLE OF ART

LUDWIG TUMAN

THE Baha'i Writings make numerous references to the arts, and from these references we
can attempt to glean a conception of the nature and ideal role of art. In this discussion, the
term "art" will be used broadly to refer to practices such as painting, poetry, dance, and

music, as well as to the design arts such as architecture, industrial design, and fashion
design. In addition, art is considered to encompass crafts such as pottery, stained-glass
setting, and rug-weaving. The following passages from the Writings refer to all kinds of art
and indeed apply to all skills and sciences as well. Regarding the nature of the arts and
sciences,' Abdu'l-Baha wrote:

What bounty greater than this that science should be considered as an act of worship and
art as service to the Kingdom of God. 1

In this great dispensation, art (or a profession) is identical with an act of worship and
this is a clear text of the Blessed Pe1fection.2

In one of his talks, 'Abdu' l-Baha stated:

... In the Baha'i Cause arts, sciences and all crafts are (counted as) worship .... Briefly,
all effort and exertion put forth by man from the fullness of his heart is worship, if it is
prompted by the highest motives and the will to do service to humanity.3

That the a1is and sciences must be of benefit to humankind was emphasized by Baha'u'Ilah
in the Tablet ofMaq~ud:

Of all the arts and sciences, set the ch ildren to studying those which will result in advantage to man, will ensure his progress and elevate his rank. 4

To learn the arts and sciences is "the greatest glory of mankind," but, as 'Abdu'l-Baha
explained, only when a certain condition is met:

Although to acquire the sciences and arts is the greatest glory of mankind, this is so only
on condition that man's river flow into the mighty sea, and draw from God's ancient
source His inspiration ....

... By the one true God! If learning be not a means of access to Him, the Most Manifest, it
is nothing but evident loss. 5

1 'Abdu '1-Baha in Paris in 1911 (London: Baha'i
' Abdu ' l-Baha, Selections from th e Writings of
'Abdu'l-Bal11i (Haifa: Baha'i World Centre, 1978), Publishing Trust, 1969), pp . 176-77.
p. 145 . Baha'u ' ll ah,
Tablets of Baha 'u "//ah revealed after
2 Baha'i World Faith (Wilmette: Baha ' i Publi shing the
Kitab-i-Aqdas (Haifa: Baha ' i World Centre,

Trust, 1956), p. 3 77.
3 5 Selections, p. 110.
'Abdu' l-Baha, Paris Talks: Addresses Given by 1978), p. 168.

This artic le is a modifi ed version of one of twelve chapters in a book by the same author entitled Mirror of the Divine: Ari in the Baha'i World Commun ity (Ox ford: George Ronald, 1993).

One of the gifts sent from the Bahci 'is of Alaska to the Bahci 'is of Samoa for the House of Worship in Apia.

The arts and sciences depend upon the pervasive grace of the Manifestation of God, so much so that they owe their very existence and life to the Manifestation. To this effect, Baha'u ' llah wrote:

The Sun of Truth is the Word of God upon which dependeth the education of those who are endowed with the power of understanding and of utterance. It is the true spirit and the heavenly water, through whose aid and gracious providence all things have been and will be quickened. Its appearance in every mirror is conditioned by the colour of that mirror. For instance, when its light is cast upon the mirrors of the hearts of the wise, it bringeth forth wisdom. In like manner when it manifesteth itself in the mirrors of the hearts of craftsmen, it unfoldeth new and unique arts 1

To the same effect, 'Abdu' l-Baha is quoted in Star of the West as having said:

The Divine Teachers have the innate Light; They have knowledge and understanding of all things in the universe, the rest of the world receives its light from Them, and through Them the arts and sciences are revived in each age. 2

On another occasion, 'Abdu ' 1-Baha indicated that the radiance of the arts is but a reflection ofBaha'u'llah's divine and all-encompassing knowledge: Again among His signs is the dawning sun ofHis knowledge, and the rising moon of His arts and skills 3

When in London, 'Abdu' l-Baha was reported to have sa id the following regarding the influence of the Holy Spirit and the highest purpose of art:

All Art is a gift of the Holy Spirit. When this light shines through the mind

of a musician,
it manifests itself in beautiful harmonies. Again, shining through the mind of a poet, it
is seen in fine poetry and poetic prose. When the Light of the Sun of Truth inspires the

1 Baha'u'llah, previously untranslated Tablet, courtesy of the Baha'i World Centre.

2 Star of the West, The Baha 'i Magazine, vo l. XX II , no. 3 (June 193 1), p. 87.

Selections, p. 15.

mind of a painter, he produces marvellous pictures. These gifts are fulfilling their highest
purpose, when showing forth the praise of God. 1

The principle that art is a form of worship is applied to a specific art form in the following
passage from 'Abdu' l-Baha:

I rejoice to hear that thou takest pains with thine art, for in this wonderful new age, art
is worship. The more thou strives! to perfect it, the closer wilt thou come to God. What
bestowal could be greater than this, that one's art should be even as the act of worshipping the Lord? That is to say, when thy fingers grasp the paint bntsh, it is as if thou wert
at prayer in the Temple. 2

The idea that the arts have to do with the worship and glorification of God is also reflected
in a letter written on behalf of the Universal House of Justice:

... Our Sacred Writings confirm it [music] as one of the great arts by which mankind can
express its worship of God and joy in His creation ... It is from their [Baha 'i artists']
desire to glorify God through their creative activities that new arts and sciences will gradually develop to enrich a new culture. 3

Running throughout the above passages like golden threads are three themes regarding
the nature and purpose of the arts and sciences. We might summarize them as follows:

All arts and sciences are for the worship and glorifi cation of God; the arts and sciences
should be a means of access to God; and arts and sciences should be of service to humankind. In reality, these are but different ways of saying the same thing. For in the Baha'i
teachings, the worship of God, the gaining of divine knowledge, and

pure-hearted service to
humanity are inseparably woven together in the golden brocade of sp iritual growth. We saw
in a quotation above how 'Abdu'l-Baha equated worship with service. In the following
passages, moreover, Baha' u' llah reveals that the knowledge of God and access to God
depend upon one's deeds, upon one's observance of the divine teachings. Since the teachings are concerned with humankind 's spiritual and social well-being, to observe the
teachings is to render service:

> The first Tajalli [Effulgence} which hath dawned from the Day-Star of Truth is the knowledge of God-exalted be His glory. And the knowledge of the King of everlasting days
> can in no wise be attained save by recognizing Him Who is the Bearer of the Most Great
> Name [Baha 'u 'llah} .... Attainment unto the Divine Presence can be realized solely by
> attaining His presence .... True belief in God and recognition of Him cannot be complete
> save by acceptance of tliat which He hath revealed and by observance of whatsoever hath
> been decreed by Him and set down in the Book by the Pen of Glory. 4

> For man's knowledge of God cannot develop fully and adequately save by observing
> whatsoever hath been ordained by Him and is set forth in His heavenly Book. 5

1 compi lation
prepared by the Research Department
Quoted in Blomfield, Lady, Th e Chosen Highway
(London: Baha'i Publishing Trust, 1940), p. 167. of the Universal
House of Ju st ice. p. 2.
2 "Extracts from the Writings and from the letters 3 Unpublished
letter, dated 22 February 1980.
of the Guardian and the Universa l House of Justi ce Tab/els, p. 50.
5 ibid., p. 268.
on the Arts and Architecture." Unpub li shed

By emphasizing deeds, Baha'u' llah obliges the individual to make effort, to develop
personal potential, to grow spiritually toward the fulfillment of the purpose for which each
was created to know and to worship God . 1 In this li ght, all the foregoing appears to resolve
itself into one principle: the common, the most general and fundamental aim of the arts and
sciences, indeed of all human endeavors, however material or mundane they may

seem, is to
foster spiritual growth.

ART AS A MEANS OF ENNOBLEMENT

Beyond this general principle, however, questions arise. How is God worshipped and glorified through the arts? How are the arts a means of access to God and a service to
humankind? How can the arts foster spiritual growth?
In the Baha'i teachings, the arts are associated with certain spiritual and educational roles
that have mystical, moral, and social facets. In one of his talks, 'Abdu'l-Baha was recorded
as saying, Music is an important means to the education and development of humanity ....
He immediately added:
... but the only true way is through the Teachings of God. Music is like this glass .. .. and
the Teachings of God, the utterances of God, are like the water. When the glass or chalice
is absolutely pure and clear, and the water is perfectly fresh and limpid, then it will confer Life 2
A conversation 'Abdu'l-Baha held with an actor, while in London, was described by a
believer as follows:
An actor mentioned the drama, and its influence. "The drama is of the utmost importance," said 'Abdu ' l-Baha. "It has been a great educational power in the past; it will be
so again." He described how as a young boy he witnessed the Mystery Play of ' Ali's
Betrayal and Passion, and how it affected him so deeply that he wept and could not sleep
for many nights. 3

The far-reaching implications of this statement seem worthy of consideration. For the
drama is not a single art form but usually a combination of two or more. Traditionally it can,
and in many parts of the world does, involve poetry or dramatic prose, dance, music, and
several auxi liary arts. Part of the "educational power" of such arts lies in their ability to
probe the significance and preserve the memory of important historical events, to reinforce
the divine teachings and exhortations, to demonstrate the consequences of obedience or
disobedience to spiritual law, and to reveal the human soul in action-the process of

spiritual growth. In short, such arts share with other arts the ability to impart an understanding of spiritua l reality, and this is one way they meet 'Abdu ' l-Baha's requirement that the arts and sciences be "a means of access to Him, the Most Manifest." In so doing, they render a service on a mystical plane; that is to say, they help strengthen the relation between humanity and its heavenly king.

In the Sho11 Obligatory Prayer, revealed by Baha ' u ' ll ah, the believer recites: "! bear witness, O my God, that Thou hast created me to know Thee and to worship Thee." (Bahri 'i Prayers, Wilmette: Baha' i Publishing Trust, 1982), p. 4.

2 Bahri 'i Writings on Music. Comp. Research Department of the Universal House of Justice (London: Baha' i Publishing Trust, 1973), p. 8. 'Abdu 'I-Bahri in London: Addresses and Notes of Conversations (London: Baha' i Pub li shing Trust, 1982), p. 93.

Roya Aschari playing the violin during Art Forum '91, organized by the Baha'i Association for the Arts and held at De Poort, Netherlands.

A further example of the service the arts can render on the mystical plane is given in the following passage, in which 'Abdu'l-Baha refers to music as a means of helping to draw the sou ls toward the radiant Source of divine love:

Thank thou God that thou art instructed in music and melody, singing with pleasant voice the glorification and praise of the Eternal, the Living. I pray to God that thou mayest employ this talent in prayer and supplication, in order that the souls may become quickened, the hearts may become attracted and all may become inflamed with the fire of the love of God! 1

However, on a moral plane, where the relation between artist and public is involved, another kind of service comes to light. As expressed by the Universal House of Justice:

... music, art, and literature ... are to represent and inspire the noblest sentiments and highest aspirations and shou ld be a source of comfort and

tranquillity for troubled souls 2

Moreover, viewed in its educational role as an edifying and uplifting power, art finds
its moral responsibilities implied in 'Abdu'l-Baha's outline of the cardinal principles underlying Baha'i ed ucation/ram the cradle up to the age of manhood. One of the principles, He
said, is
.. .service to the cause of morality, raising the moral tone of the students, inspiring them
with the sublimest ideals of ethical refinement, teaching them altruism, inculcating in
their lives the beauty of holiness and the excellency of virtue and animating them with the
excellences and perfections of the religion of God. 3
Since the Baha'i Faith aims to provide spiritual and moral education to the whole of humanity, the above passage will be seen to apply not only to students but also to people of

1 Tablets of 'Abdu '1-Baha. Comp. Albert R. Windus! 2 Th e Baha'i World, vo l. XV III (1979- 1983)
(Ch icago: Baha' i Publi shing Society, 19 16), p. 5 12. (Haifa: Baha' i World Cen tre, 1986), p. 358.
3 Quoted in Star of the West, vol. IX, no. 9 Bahii 'i Writin gs on Music, p. 3.
(20 August 1918), p. 98.

whatever age or occupation, and bears relevance not only to academic curricula but also to
the educational aspect of art.

At yet another level-the social plane, involving human relations-the arts have a vital
service to render: that of helping to unite humankind. On this theme, Baha' u'llah wrote:
The source of crafts, sciences and arts is the power ofreflection. Make ye every effort that
out of this ideal mine there may gleam forth such pearls of wisdom and utterance as will
promote the well-being and harmony of all the kindreds of the earth. 1
This power of reflection, the source of the arts, is one of the faculties the Creator has
bestowed upon human beings. 'Abdu'l-Baha, too, said such powers should be employed for
the attainment of human unity:
The truth is that God has endowed man with virtues, powers and ideal faculties .... We
must thank God for these bestowals, for these powers He has given us, for this

crown He
has placed upon our heads.
How shall we utilize these gifts and expend these bounties? By directing our efforts
toward the unification of the human race. We must use these powers in establishing the
oneness of the world of humanity 2

Turning again to the educative influence of the arts, we find that social harmony and world
unity are also included in the above-cited outline of educational aims given by 'Abdu'l-
Baha. Education must seek
... the elimination of the causes of ignorance and social evils .... [and}
service to the oneness of the world of humanity; so that each student may consciously realize that he is a
brother to all mankind, irrespective of religion or race. 3

The arts are especially well suited to promote unity, the central theme of the Baha'i
Revelation. First, when addressed to the spiritual life of humanity, the arts can highlight that
which is universal. Second, their influence can be far-reaching: a single work of art may
touch the lives of thousands, even millions of people, and in some cases may continue to do
so for centuries. And third, as time goes on, the cumulative effect of the work of thousands
of Baha'i artists can be expected to contribute substantially to the emergence of a world
environment, a world climate of thought and feeling with which all peoples feel themselves
identified.

The Baha'i teachings appear to indicate, in sum, that the principal aims and highest aspirations of the arts are as follows:

• On a mystical plane, to impart spiritual knowledge, attract the souls to the beauty of
the All-Glorious, and brighten the flame of God's love;
• On a moral plane, to "represent and inspire the noblest sentiments and highest aspirations," foster a desire for moral excellence and obedience to the divine teachings, and
"be a source of comfort and tranquillity for troubled souls";
• On a social plane, to promote social well-being, harmony, world unity, and universal
brotherhood.

Tablets, p. 72. (Wilmette: Baha' i
Publishing Trust, 1972), p. 62.

2 3
' Abdu'l-Baha, Foundations of World Unity Star, vol. IX, no . 9 (20 August 1918), p. 98.

These aims apply to the arts that are called " the fine arts." They also appear to characterize the spiritual side of the service rendered by the design arts and the crafts. In other words, they apply as much to urban design as to poetry, as much to rug-weaving as to music. It is in realizing such aims that the arts glorify and become a means of access to God, render a service to humanity, and foster spiritual growth.

It would be an error to consider that the mystical aims are spiritual while the moral and social ones are not. All three aims are spiritual in nature and are integral parts of what we could call the spiritual role of art. For in the Baha'i teachings, as we have seen, worship, morality, and social relations are inseparable parts of a way of life. Indeed, it is through a divinely ordained, world-embracing administrative and social order that the Baha' i Faith channels and incarnates the bounties of a life-giving Spirit, thereby regenerating the spiritual life of the millions of individuals who constitute the body of its world community.

Due to their ability to render services of a mystical, moral, and social nature, the arts constitute an effective means of conveying spiritual teachings to the public. For in realizing such services, the arts are, directly or indirectly, making divine precepts known throughout society, diffusing the spirit of oneness and helping to deepen the understanding, the love, unity, and faith of humankind . The great potential of the arts in this domain was described in a letter written on behalf of Shoghi Effendi:

That day will the Cause will spread like wildfire when its spirit and teachings will be presented on the stage or in art and literature as a whole. Art can better awaken such noble sentiments than cold rationalizing, especially among the mass of the people. We have to wait only a few years to see how the spirit breathed by Baha'u'llah will find expression in the work of the artists. What you and some other Baha'is are attempting are only faint rays that precede the effulgent light of a glorious morn . 1

Let us attempt to summarize. Art can impa1i a knowledge of things divine; it can also
stir yearning for the Kingdom, strengthen faith in God, help instill fear of God ' s justice and
hope for his mercy, and fan the flame of the love of his beauty; and it can, thereby, affect the
will to act, to obey God's commandments, and to live in harmony with God's teachings,
which are the essence of morality and the source of spiritual growth. In so doing, art assists
humankind to attain the very purpose of its existence: to know and to worship God. Toward
this end, moreover, art can promote the formation of praiseworthy character; can disseminate
the divine teachings; can strengthen, through its unifying influence, the bonds of harmony
and human fellowship; and can reinforce throughout the world the sense of common identity
shared by members of the Baha'i community.
All such services can be implied, in a word, by saying that art has to do with ennoblement: its highest purpose is to ennoble the individual soul and the collective life of
humanity.

ART AND RELIGION

The reader familiar with the Baha'i teachings will note that the ideal aims of art outlined
above are in fact among the principal objectives of the Baha'i Faith itself and that these
aims harmonize with the spiritual values upheld by the teachings of the world's major

1 Hornby (New Delhi:
Baha'i Publi shing Trust,
From a letter dated I 0 October 1932 to an indi vidual believer (Balui"i News No. 73 [May 1933] p. 7. 1988), p. 98.
Quoted in lights of Guidance. Comp. Helen

religions. What is the explanation of this unity of purpose? It is that art, when quickened by
the spirit and teachings of religion, reflects (on an infinitely lower level) the generative
process set into motion by the Word of God and attempts in its humble way to reinforce the
spiritual and social handiwork of the Almighty. This is the principle implied in 'Abdu'l-
Baha's statement that Music is an important means to the education and

development of
humanity, but the only true way is through the Teachings of God. 1 This is also the reason
why the arts, throughout the history of civilization, and particularly during its spiritual high
tides, have been intimately associated with religion.
Here, though, one needs to distinguish between reli gion and religious community. In
speaking ofreligion as a whole, our focus is not upon the institutions, dogmas, superstitions,
rites, or customs associated with particular historical communities. Our focus is rather upon
the body of spiritual and moral teachings that constitute the essence and common foundation
of religion, as revealed by the Messengers of God. In the words of'Abdu'l-Baha:

> Religion ... is not a series of beliefs, a set of customs; religion is the teachings of the Lord
> God, teachings which constitute the very life of humankind, which urge high thoughts
> upon the mind, refine the character, and lay the groundwork for man's everlasting
> honour. 2

It is true that art, throughout history, has been placed in the service of the dogmas, superstitions, and customs of particular communities. But parallel with this, art has been
employed to reinforce the fundamental spiritual aims ofreligion as defined by 'Abdu ' l-Baha.
It is also true that some religious authorities, at some points in history, have imposed their
views and their will on artists and obliged them to serve the interests of religious institutions.
But that alone would not explain the worldwide and long-enduring intimacy between
religion and art. The intimacy, rather, is a spontaneous outcome of the awe or the love artists
have borne toward the Creator (however diverse the forms in which they have conceived of
that Creator), recognizing in religion a reservoir of God's grace to humankind, acknowledging that in the spiritual and moral teachings of religion are found the fountain and the
bedrock of their civilization, and desiring to promote, by embodying such teachings in their
works of art, the highest interests of their fellows.
Since the sixteenth century, the arts in the West have steadily drifted away from a religious viewpoint-a process that in the twentieth century has spread to most parts of the

world. Humanity, having turned away from God, has fallen into a spiritual and moral decline
and is now descending to its utter depths. The Universal House of Justice indicated that the
arts have not escaped the effects of the general chaos this spiritual decline has unleashed:

Every discerning eye clearly sees that the early stages of this chaos have daily manifestations affecting the structure of human soc iety; its destructive forces are uprooting
time-honoured institutions .... The same destructive forces are also deranging the political,
economic, scientific, literary, and moral equi librium of the world and are destroying the
fairest fruits of the present civilization .... Even music, art, and literature, which are to
represent and inspire the noblest sentiments and highest aspirations and should be a
source of comfort and tranquill ity for troubled souls, have strayed from the straight path
and are now the mirrors of the soiled hearts of this confused, unprincipled, and disordered
age. 3

Bahri 'i Writings, p. 8. 3 From a circular letter, dated I 0 February 1980, pub-
Selections, pp. 52-53. li shed in The Bahri 'i World, vol. XVIII. p. 358.

During an 'awareness camp ' held in Jhabua, Madhya Pradesh, India, Baha 'is are using street theatre as a means of teaching people principles on development themes such as health, education and agricultural issues. May 1988.

For the Universal House of Justice to have made such a strongly worded generalization,
the decline blighting present-day society must have affected the spiritual and moral content
of art to a high degree. If what constitutes religion, according to 'Abdu ' l-Baha, are divine
teachings which urge high thoughts upon the mind, refine the character, and lay the groundwork for man's everlasting honour, 1 then art such as that described

above would have to be
considered either irreligious or non-religious. Nonetheless, even in the twentieth century, a
significant number of works of art can be found that reflect the higher inclinations of the
human spirit, inclinations "towards transcendence, a reaching towards an invisible realm,
towards the ultimate reality, that unknowable essence of essences called God".[2] The current
state of affairs, then, does not disprove that the bond between art and religion is natural ,
vital, and timeless; rather, it simply indicates that present-day civilization has descended
spiritually to a low-water mark and that the nonreligious attitude currently reflected in the
greater part of art constitutes one of the transient exceptions to a rule that has prevai led
throughout thousands of years of world history. The matter is confirmed by the history of the
arts in the various regions of the world .[3]

Selections, p. 53.

2 Un iversal House of Justice, Th e Promise of World Peace (October 1985), p. 4.

3 In some cases, during a certain period of a given civilization, the State may appear to have been a more important patron of the arts than was religion. But even when the artist worked fo r a king, a court, or some other temporal instituti on, it should be remembered that througho ut the world, prior to the emergence of modem civi lization, the worldview in which artists were immersed , in which they li ved, and to which they gave expression in their works, was usually a religious one. The concept that art is a manifestation of cosmology is exp lored in Ludwig Tuman, "Toward Critica l Foundations" (Tuman, Ludwig. "Toward Criti cal Foundations for a Worl d Cu lture of the Arts," World Order 9.4 [Summer [975]: pp. 17- 21.)

With respect to existing primitive societies and to prehistoric peoples, in whose cases a
history of art is impossible to construct, anthropology adds its confirmation that, on the
evidence available, art and religious belief have universally gone hand in hand. In sum: the
traditional arts of Oceania, of sub-Saharan Africa, of the pre-Columbian Americas, of
Islamic domains, of Christendom, of ancient Greece and Rome, of the ancient

Near East,
and of the peoples of South Asia, Central Asia, Southeast Asia, and the Far East, one and all
give eloquent testimony to the abiding service art has rendered to the spiritual and moral
aims of religion. In its highest role, art is a handmaiden of divine truth.
What observations could be made regarding the relation between religion and art, in
the case of the Baha'i Faith? First, the important distinction between religion and religious
community should again be drawn. 1 In its relation with the Baha'i Faith, the Baha'i world
conmrnnity has a favorable position. The Writings of Baha'u'llah and those of
the authorized interpreters of his Word provide for an institutional order that guides the affairs of the
Baha'i community. The Writings stipulate the few, simple rites that are observed; preclude
the formation of rigid, divisive dogmas; and shield the conmrnnity against schism by means
of an explicit and inviolable Covenant. While such measures are indispensable and greatly
aid the community in approaching the spiritual ideals upheld by the Baha'i teachings ,
it should nonetheless be remembered that the religion and its followers are different entities.
The artist's relation with the divine teachings of the Baha'i Faith is one matter; the artist's
relation to fellow believers is another.
Another important aspect of religion, as conceived of in the Baha'i teachings, is that it
envelops the whole of human life. For many, this is a difficult notion to accept. The world
has grown accustomed, in the twentieth centuty, to seeing a wide gulf between religion and
other human concerns. Indeed, many have come to regard this breach as the normal state of
affairs. Yet to separate religion from the art of living has proven fatal, for the gap between
the two has been filled by that materialistic view of life which Baha'u' llah regarded as the
chief factor in precipitating th e dire ordeals and world-shaking crises that afflict all
peoples. 2
The Baha' i Faith restores the vital bond between religion and daily living. 'Abdu'l-Baha
emphasized that deeds are the only sure proof of faith:
For in this holy Dispensation, the cro wning glmy of bygone ages and cycles,

true Faith
is no mere acknowledgment of the Unity of God, but rather the living of a life that will
manifest all the p e1fections and virtues implied in such belief. ... 3

The Universal House of Justice draws this di stinc- make the mi
stake of regarding the say ings and
ti on between reli gion and religious community: beliefs of
certain Bah: ' is at any one time as being
" ... true rel igion , far from being the product so lely the Baha'i
Faith. The Baha'i Faith is the Revelation
of human striving after truth, is the fruit of the cre- o f
Baha'u'llah: Hi s Own Words as interpreted by
ative Word of God which, with divine power, 'Abdu ' l-Baha
an d the G uardi an" . (Universal House
trans forms human thought and action. A Baha'i, of Justice .
"The Challenge and Promise of Baha'i
through this faith in, this 'conscious knowledge' of, Scho larshi p.
" In The Bahná; World. vol. XV II
the reality of di vin e Revelation, can distinguish, for [1974- 1978].
(Haifa: Baha'i World Centre, 1986).
instance, between Chri stian ity, whic h is the divine p. 195.)
message g iven by Jesus of Nazareth, and the devel- 2 Shoghi Effendi,
Citadel ofFaith: Messages to
opment of Chri sten dom, whi ch is the history of America. 1947-
1957 (W ilmette : Baha'i Publi shing
what men d id with that message in subsequent cen- Trust, 1965),
p. I 25.
turies; a di stincti on which has beco me blurred if not 3 The Bahil "i
Yearbook, vol. I (1925- 1926] (New
entirely obscured in current Christian theology. A York: Baha'i
Publishing Committee, 1926), p. 2.
Ba ha' i scholar conscious of thi s di stinction will not

Further still, in the following passages revealed by Baha'u'llah and 'Abdu ' l-Baha, we find
that every aspect of life comes under the sheltering shade of the di vine teachings and that
every detail of civilization deri ves from the creative potenti al latent in such teachings:
Weigh not the Book of God with such standards and sciences as are current amongst you,
for the Book itself is the unerring balance established amongst men. Jn this most perfect
balance whatsoever the peoples and kindreds of the earth possess must be weighed, while
the measure of its weight should be tested according to its own standard, did

ye but know
it. I
... even the minutest details of civilized life derive from the grace of the
Prophets of God.
What thing of value to mankind has ever come into being which was not first set
forth
either directly or by implication in the Holy Scriptures?2

From a Baha' i perspective, then, reli gion subsumes all of human life. And as
art is a part
of li fe, religion also subsumes art. Thi s is further confirmed by Baha ' u'
llah's teaching that
the arts and sciences themselves are but refl ections of the knowledge of the
Manifestation of
God, and in each age are revived and stimulated by the leavening spirit the
Manifestation
releases into the world:
Every word that proceedeth out of the mouth of God is endowed with such potency
as can
instill new life into every human frame.... Through the mere revelation of the
word
"Fashioner," issuing forth from His lips and proclaiming His attribute to
mankind, such
power is released as can generate, through successive ages, all the manifold
arts which
the hands of man can produce. 3
In referring to Jesus Christ, Baha' u' ll ah gave an example of the quickening
influence that
the Manifestation of God exercises over all aspects of civili zation, including
the arts:
The deepest wisdom which the sages have uttered, the profoundest learning which
any
mind hath unfolded, the arts which the ablest hands ha ve produced, the
influence exerted
by the most potent of rulers, are but manifestations of the quickening po wer
released by
His transcendent, His all-pervasive, and resplendent Spirit. 4
Given such unequivocal teachings, to continue to regard art and religion as two
separate
powers , to continue to hold that art should be independent of reli gion, would
be to perpetuate the fatal cleavage between religion and life that has
undermined the basis of present-day
civili zation. 5

Baha ' u ' ll ah, Gleani11gsfr o111 the Writings of speak of art and reli
gion in th e same way? It should
Balui 'u 'I/ah (Wilmette : Baha' i Publi shing Trust, be noted that Shoghi
Effendi did not state th at sci -

1976), p. 198. ence is independent
of reli gion, nor did he state th at
2 the two are, in
all ways, eq ually potent. T he present
'Abdu ' l- Baha, Th e Secret of Divine Civilization
(Wilmette: Baha' i Publishing Trust, 1975), p. 96. writer feels that th
e reco nc iling of religion and sc i-
3 Gleanings, pp. 141 - 142. ence, as spoken
of in the above passage, could be
Gleanings, pp. 85-86. understood as a
reconciling of two basic human
5 Shogh i Effendi w rote that sc ience and religion are powers -those of
fa ith and of reason. When fa ith is
" the two most potent fo rces in human life" and that, not blind but is
supported by reason, the result is a
in the world society anticipated in the Baha'i Writ- religion that Shoghi
Effendi described as "sc ientific
ings, they "will be reconciled, wi ll cooperate, and in its method" (World
Order (1 938 ed.] xi). Simiwi ll ham10niously develop" (World Order, p. 204).
larly, when reason is in formed and illumined by
It mi g ht we ll be asked, therefore : if one can speak faith in the revea
led Word o f God, then sc ience wi ll
of sc ience and relig ion as di stinct force s, why not be practi ced w ith w
isdom and wi ll become imbued

But at this point a clarification should be made. If one says that it is in the nature of art
to serve the spiritual, fundamental aims of religion, this does not imply that the content
and style of the artist's work need be determined in all cases by the desires ofreligious insti -
tutions or by the devotional tastes of the religious community. (Here we see one reason why
it is important to distinguish between religion and community.) Nor does it imply that one
conceives of art as being constrained within the nine walls of the Baha'i Temple. It implies,
rather, that one recognizes life itself as a temple without walls, the sky as a limitless dome
that speaks of the Creator' s sovereignty, and religion (in its renewed and purified form: the
Revelation of Baha'u' llah) as the sun that rides the dome's center, shedding light and life
on all things.
Viewed from such a perspective, the domain of art would legitimately include everything
under the sun, from the first cry of a newborn chi ld to the last breath of a

departing soul. To make this statement is not only to affirm the right of artists to treat the entire range of human experience in their work: it is also to recall the holiness of life. It is to affirm that all aspects of life- both light and darkness, joy and suffering, triumph and setback-are contained within the framework of a divinely ordained purpose and are designed by the Creator to be conducive to spiritual growth. 1

BEAUTY REFLECTED IN THE CREATION AND IN ART

It is beyond the scope of this article to attempt even a brief survey of the points of agreement and divergence between established, specific theories of beauty and the outlook derived here from Baha'i teachings. In one case, however, we need to examine what is not so much a theory as it is a general tendency found in much of current Western thinking on beauty-a

with divine and merciful qualities . In this case, then, because it is a pilgrim 's note; and second, because it we are viewing religion and science in the dimen- does not specify the nature and extent of the freesion of their human practice. But to acknowledge dom involved. It would be unwarranted to assume, that sc ience and religion can be reconciled and on the basis of this verbal account, that the Baha ' i cooperate is not necessarily to place them on the Faith regards art as being independent of religion same plane. lfwe view religion not in its human (the latter understood as a body of divine teachdimension, but rather as an expression of God's will ings). The most that can be safely concluded is that through divine Revelation, then we find religion to artists, if they wish, can in certain ways be indepenbe preeminent. The all-encompassing nature of the dent of the religious community. When Baha' i divine foundation of religion is affirmed in the fol- artists operate as individua l economic units, the lowing statement made on behalf of the Universal style and content of their work need not respond to House of Justice: " ... it should never be overlooked the prevailing taste of the religious community or that the Revelation of the Manifestation of God is of the Faith ' s institutions. Historically, religious the standard for all knowledge, and scientific state- institutions often required artistic style to remain ments and theories, no matter how close they may within narrow

limits. In the Baha' i community, artcome to the eternal principles proclaimed by God's ists are free to operate independently; even when Messenger, are in their very nature ephemeral and they produce specifically for the use of the commulimited" (from a letter dated 2 l July 1968 to a nity or its institutions, there will be no official style National Spiritual Assembly). Here aga in, we are to which their work will have to confom1. Even so, led to conclude that religion envelops all of human it should be noted that Baha'i artists remain responlife . And as the arts and sciences are parts of sible for the spiritual and mora l implications of human life, religion also subsumes the arts and their work, their ultimate background of reference sciences. being the Baha' i teachings. Moreover, the absence

The painter Mark Tobey stated that Shoghi Effendi of an officia l Baha ' i art does not preclude the spontold him in a conversation that Bah a'i artists are taneous development of an important body of works free to produce as they wish. Care should be taken, explicitly dedicated to religious themes . however, not to make too much of this report: first,

tendency that compels attention in a discussion where we are concerned with fundamental concepts.

In the West, there are several theori es of beauty reflecting the idea that beauty is an end in itself, that it has no purpose outside the giving of some form of pleasure. The kind of pleasure emphasized may be sensual (as in hedonistic theory). The pleasure may be derived from the intellectual appreciation of design and pattern (as in naturalistic theory) . It may arise from the recognition of artistic patterns corresponding to instinctive mental patterns (as in Gestalt theory) ; from an intuitive appreciation of qualitative vividness (as in contextualistic theory) ; from an appreciation of the work of art as an integrated organic whole (as in organistic theory); and from the recognition and appreciation of ideal forms (as in formistic theory) . It may also involve satisfaction which the artist derives from the expression of emotion and the public from emotional arousal (as in expressionism). Each theory stresses a different facet of the experience of beauty, but what they have in common is the basic notion that beauty's essential characteristic is to give sensual, intellectual, or

emotional pleasure
without higher purpose. In the nineteenth and twentieth centuries, philosophers and theorists
have gon e to considerable lengths to elaborate upon this concept. 1
What is the origin of this widespread, modern view of beauty? In the late Middle Ages,
philosophers of Christian Europe certainly did not look upon beauty as a source of pleasure
without purpose, but rather as the attractive power of spiritual perfection. 2
Is it a coincidence
that modern theories viewing beauty as an end in itself emerged and were developed in the
centuries following the Renaissance, when Europe drifted away from the shores of a religious world outlook into the seas of secularism and materialism?
Surely few would deny that beauty gives pleasure and that such pleasure may be of a
sensual, emotional, intellectual, or even spiritual nature. In this regard, the findings of the
various modem theories of beauty are most valuable for their analysis and insights into some
of the ways in which beauty is experienced. Such studies, however, do not appear to go
far enough . They deal intensively with the "how" of beauty, but scarcely with the "why."
They focus on the ways that the experience of beauty engages the senses and the mind but
offer little explanation as to what purpose this subtle and delicate process may serve except
to give pleasure. The point here is to suggest that pleasure is not the end of beauty; it is only
a natu ra l part of the experience that beauty offers.3
The Great Architect designed the creation such that all creatures take pleasure in that
which is natural to their lives. The dog enjoys romping about. The infant delights in play.

For an overview o f occidental theori es, see Monroe C. Beardsley, Aesthetics: Problems in the Philoso- as a sensory and mental ex periphy of Criticism (Indianapolis: Hackett Publi shing Co. , 198 1). Aesthetics fi"o m Classical Greece to the Present (New Yo rk : Macmill an, 1966).

2

the human so ul. The very word aesthetic implies a view ing of art more ence than as a spiritual on e. Th e term therefore appears in appropri ate fo r use in a di scussion where the essenti al nature, purpose, and effect of bea uty are held to be spiritual. Coined in the eig hteenth

Coomaraswam y, Ananda K. Christian and Oriental Philosophy of Art (New York: Dover Publicatio ns, 1956), p. 11 2.

3 Some theo ries observe that beauty has edu cational value because it hones sensory di scrimin ati on, or psycho logical value because it prov ides a release fo r pent-up emotions, or social value in th at its employment in art can rein fo rce cul tural identi ty. Such theori es, however, stop short of recogni zing that beauty affects not only hum an beings' senso ry, mental, and social life but also a ffects, above all ,

century by th e thinker A lexander Baumgarten, it takes as its roo t the Greek aesthesis, whi ch in Hell enic usage meant simply sense percepti on or phys ica l sensati on. Its o pposite is the medical term anaesthetic, re ferring to the in ab ili ty to fee l such phys ical sensa ti on. See the arti cles. v. " aesthetics" in Th e New Encyclopaedia Britannica; Macropae- dia I , p. 150. See also Coomaraswamy, Christian and Oriental Philosophy , pp. 16, 46, and 64 .

The body, when tired after a day's work, is refreshed by a night of rest. In each of these instances, there is not only pleasure but also divine wisdom in the service of a higher purpose. For exercise is indispensable to the dog's health. Through play, the child develops both body and mind. And sleep affords not only a pleasant restoration but also, to the Baha'i, a preparation for further service. In this connection, 'Abdu '1-Baha wrote:

... man must become evanescent in God. Must forget his own selfish conditions that he may thus arise to the station of sacrifice. It should be to such a degree that if he sleep, it should not be for pleasure, but to rest the body in order to do better, to speak better, to explain more beautifully, to serve the servants of God and to prove the truths. 1

We note that 'Abdu'l-Baha did not deny the pleasure involved in sleeping but held that such is not its ultimate purpose.

This principle of pleasure channeled into the service of a divine purpose would seem to apply not only to humanity 's physical life but also to its higher, spiritual life:

It is natural for the heart and spirit to take pleasure and enjoyment in all

things that show
forth symmetry, harmony, and perfection. For instance: a beautiful house, a well
designed garden, a symmetrical line, a graceful motion, a well written book, pleasing
garments-in fact, all things that have in themselves grace or beauty are pleasing to the
heart and spirit ....
What is music? It is a combination ofharmonious sounds. What is poetry? It is a symmetrical collection of words. Therefore, they are pleasing through harmony and rhythm ...
All these have in themselves an organization, and are constructed on natural law. Therefore, they correspond to the order of existence like something which would fit into a
mold .... When it is so, this affects the nerves, and they affect the heart and spirit. 2

These words of' Abdu'l-Baha, which refer to all the principal mediums (visual, spatial,
gestural, verbal, and auditory) in which art is constituted, show that beauty does indeed
give pleasure, in this case to "the heart and spirit." But what higher end might such pleasure
serve within the scheme of divine creation, within the framework of God's purpose for
humanity? If it were to serve no such higher end, then the enjoyment of beauty in the arts
would be little more than a frivolous pastime, hardly worthy of the noble distinction
accorded to all arts and sciences in the Writings.
In a religious worldview, all things are found to have a reason for being. The fundamental
purpose all created things have in common is to enab le humankind to know and to love God:
Having created the world and all that liveth and moveth therein, [God] .. . chose to confer
upon man the unique distin ction and capacity to know Him and to love Him-a capacity
that must needs be regarded as the generating impulse and the primary purpose underlying the whole of creation 3
Within the framework of this broad purpose, every created thing, from the humblest atom
to the greatest spiritual law, has a specific role to play and an assigned purpose to fulfil.
Baha'u' llah affirmed this ancient teaching in the following way:

1 Baha'i World Faith, p. 384.

3 Gleanings, p. 65.

'Abdu'l-Baha, Baha'i Writings, pp. 8-9.

... when the light of My Name, the All-Pervading, hath shed its radiance upon the
universe, each and every created thing hath, according to a fixed decree, been endowed
with the capacity to exercise a particular influence, and been made to possess a distinct
virtue. 1

And addressing the world of humankind, Baha'u'llah wrote:

Out of the wastes of nothingness, with the clay of My command I made thee to appear,
and have ordained for thy training eve1y atom in existence and the essence of all created
things .... And My purpose in all this was that thou mightest attain My
everlasting dominion and become worthy of My invisible bestowals. 2

Even the towering principle of justice-which Baha'u'llah called the best beloved of all
things in My sight3, which he made to be the axis of the Baha'i World Order, and whose name
He gave to the supreme governing body of the Baha'i world community-is but a means to a
higher end. The purpose ofjustice, Baha' u'llah disclosed, is the appearance of unity among
men .4 And unity itself, the central theme of the Baha' i Revelation, stands revealed in another
passage as a means to a still further end: ... unity and concord ... in turn are conducive to the
maintenance of order in the world and to the regeneration ofnations. 5 In view
of this consistent pattern, can we doubt that beauty, too, must have some role to play?

The Baha'i Writings make many references to beauty, but space permits us here to
consider briefly only a few passages from the Divine Pen of Baha' u' llah. In the first, there
seems to be a distinction between the Beauty that is of God and the beauty found in the
creation. The Beauty of God is inherently glorious, primary, original; whereas that of
creation is subordinate, secondary, reflected:

I beseech Thee, 0 my God, by Thy Beauty that shinethforth above the horizon of eternity,
a Beauty before which as soon as it revealeth itself the kingdom of beauty boweth down
in worship, magnifying it in ringing tones, to grant that I may die to all that I possess and

live to whatsoever belongeth unto Thee. 6
But since the Creator is sanctified above all attributes and holy above all names, 7 it is utterly
impossible for humanity to perceive the beauty of God ' s essence:
Too high art Thou exalted for the eye of any creature to behold Thy beauty, or for the
understanding ofany heart to scale the heights of Thine immeasurable knowledge. 8
The most humanity can hope to perceive of a beauty that pertains to God is the beauty
revealed in the attributes and perfections of God's divine Messengers, the founders of the

Gleanings, p. 189. or Ba ha ' u ' llah
. For the purposes of our discussion,
Baha ' u'llah. The Hidden Words of Baha ' u' ll ah though, it is the same w hethe r the passage refers to
(Wilmette: Baha ' i Publishing Trust, 1939), divine beauty in the abstract or as personified in a
Persian #29, p. 32. Manifestation of
God , just as it is the same whether
3 we speak of
the sun's rays in genera l or as reflected
Hidden Words, Arabic #2, p. 3.
Tablets, p. 67. in a fl aw less
mirror. For what concerns us here is
Tablets, p. 36. not the
individuality of the mirror, but the li ght.)
6 7
Balui á;Prayers (Wilmette: Baha ' i Publishing Trust, Baha á; Prayers, p. 12.
8 Baha ' u' llah , Prayers and Meditations by
1985), p. 241. (It is possible that the word beauty,
when capitali zed in Shoghi Effend i's translations Baha 'u 'I/ah
(Wilmette: Baha ' i Publishing Trust,
of the Baha'i Writings, refe rs in some cases to a 1969), p. 88.
Manifestation of God, such as Jesus, Mul)ammad,

Detail of a tapestry
made by Vickie Hu
Poirier called "Holding Up Half the Sky."
It was made as a gift
for the first Sino -
American Women's
Conference, held in
Beijing in 1990.

world's great religions. Regarding the relation between such Messengers and the Supreme
Creator, Baha'u'llah wrote:

Every one of them is a mirror of God, reflecting naught else but His Self. His Beauty,
His Might and Glory, if ye will understand. All else besides them are to be regarded as
mirrors capable of reflecting the glory of these Manifestations Who are themselves the
Primaiy Mirrors of the Divine Being, ... 1

These sanctified Mirrors, these Day Springs of ancient glory, are, one and all, the Exponents on earth of Him Who is the central Orb of the universe,... The beauty of their
countenance is but a reflection of His image, and their revelation a sign of His deathless
glory .... By the revelation of these Gems of Divine virtue all the names and attributes of
God, ... are made manifest. 2

In this connection we note that Baha'u'llah is often referred to in the Baha'i Sacred Writings
by the titles "the Blessed Beauty" and "the Ancient Beauty."

Divine beauty stands revealed, perfect and consummate, in the Manifestations of God;
but, on the level of the creation, it is reflected by each created thing in a limited way, "each
according to its capacity and rank."

... the revelations of Thy matchless Beauty have at all times been imprinted upon the
realities of all beings, visible and invisible. 3

1 Gleanings, p. 74.
ibid., pp. 47-48.
3 ibid., p. 63.

From the exalted source, and out of the essence of His favor and bounty He hath entrusted eve1y created thing with a sign of His knowledge, so that none of His creatures
may be deprived of its share in expressing, each according to its capacity and rank, this
knowledge. This sign is the mirror of His beauty in the world of creation. The greater the
effort exerted for the refinement of this sublime and noble mirror, the more faithfully will
it be made to reflect the glo1y of the names and attributes of God, and reveal the wonders
of His signs and knowledge. 1

Upon the inmost reality of each and eve1y created thing He hath shed the light

of one of
His names, and made it a recipient of the gl01y of one of His attributes. Upon the reality
of man, however, He hath focused the radiance of all of His names and attributes, and
made it a mirror of His own Self Alone of all created things man hath been singled out
for so great a favor, so enduring a bounty. 2

It is important to observe that in the above passages Baha'u'llah equates beauty with the
glory of the names and attributes of God.
Though one can know absolutely nothing of God's essence, one can, however, appreciate
God's Beauty as revealed in the Messengers or Manifestations. This capacity is mentioned
in the following passage, whose context is a warning that those who tum away from
Baha'u'llah and His Revelation will be held responsible before God:
... every man hath been, and will continue to be, able of himself to appreciate the Beauty
of God, the Glorified. Had he not been endowed with such a capacity, how could he be
called to account for his failure? 3
By the same token, when one contemplates the beauty reflected in the creation, and in the
human heart itself, one finds that it leads to the same divine Source:
Every created thing in the whole universe is but a door leading into His knowledge, a
sign ofHis sovereignty, a revelation ofHis names, a symbol of His majesty, a token ofHis
power, a means of admittance into His straight Path 4
The Creator's purpose in endowing humanity with the capacity to appreciate beauty is to
enable the human soul to recognize and feel attracted to God and to the Manifestation. This
capacity is alluded to in a passage from a prayer revealed by 'Abdu'l-Baha:
0 Lord, make me hear Thy call, and open before my face the doors of Thy heaven, so that
I may see the light of Thy gl01y and become attracted to Thy beauty. 5

Deprived of such a capacity, humanity, though surrounded by the evidences of God's
presence, the signs of God's dominion, and the revelation of God's attributes, would be
unable to respond to them, would remain insensible to their drawing power, and would feel
no attraction to them. In such a condition, we would have no desire to make

divine attributes
our own and to reflect them in our way of life: no desire either to know God or to grow
spiritually. We would lie wrapped in a paralyzing ignorance, and all our distinctive powers

Gleanings, p. 262.
2 ibid., p. 65.
3 ibid ., p. 143.
4 ibid., p. 160.
5 Bahná; Prayers, p. 62

would remain dormant and undeveloped. How much difference would there be, in such a
case, between human and anima1? 1
Beauty may be regarded as an attracting quality that radiates from the Manifestation of
God, is reflected in all of God's handiwork and is felt in the human heart as a stirring and
awakening of love. Beauty, then, plays an essential role in aiding humanity to fulfil the very
purpose of its existence: to know and to love God. In the words of' Abdu'l -Baha, Real love
is impossible unless one turn his face towards God and be attracted to His Beauty.2
Humanity's love of God, in turn, generates a powerful desire to obey the Creator's
wil l. What would a person not do for someone he or she loves? To obey God for the love of
His beauty requires greater spiritual maturity than does an obedience motivated solely by
fear of God or by hope for divine reward. 3 Yet Baha'u'llah, in the Kitab-i-Aqdas, calls for
humankind to aspire to such maturity:
The Tongue of My power hath, from the heaven ofMy omnipotent glory, addressed to My
creation these words: "Observe My commandments, for the love ofMy beauty. "4

To be sure, the Long Obligatory Prayer itself (one of the three prayers destined by
Baha' u ' llah to be regularly recited throughout the Baha'i world for at least a thousand years)
opens by supplicating God to enable the believer to perceive the Creator's beauty:
I beseech Thee by them Who are the Day Springs of Thine invisible Essence, the Most
Exalted, the All-Glorious, to make of my prayer afire that will burn away the veils which
have shut me out from Thy beauty, and a light that will lead me unto the ocean

of Thy
Presence.5
Towards the end of the prayer, we find that the perception of divine beauty is linked with
obedience to God's will:
I entreat Th ee .. . to ordain that I may gaze on Thy beauty and observe whatsoever is
in Thy Book. 6

The result is an ascending spiral of cause and effect: beauty calls forth love; love
motivates observance of the divine teachings ; observance leads to greater knowledge and
understanding, and stimulates spiritual growth; while growth, in turn, increases the capacity
to respond to beauty and to love God. The final objective of this ascending spiral is to enable
the human soul so to attune itself to the will of God that it may, in the words ofBaha 'u'llah,
be to all eternity the revelation of My everlasting being. 7

In m ystic theory, one finds an approach to art and beauty resembling th at taken in this articl e. The mystic approach predominates in a large part of traditiona l Ori enta l theory and practice, notably in Ind ia and China. But even here it shou ld be no ted tha t some mystic th eory regards beauty primaril y as a stimulus conduci ve to a state or ecstatic union with God or with the uni verse, whereas the accent in this essay is on beauty as a means to the knowledge of divine attributes and as a stimulus in the dai ly process of sp iritual growth. For an overview

of art philosophy in the Orient, see Thomas Munro, Oriental Aesthetics.

2 Bahri 'i World Faith , p. 364.

3 Th e Bab, Selections from the Writings of the Bab. Comp. Research Department (Haifa: Baha'i World Centre, 1976), pp. 77-78.

4 Synopsis and Codification of the Laws and Ordinances of the Kitab-i-Aqdas (Haifa: Baha'i World Centre, 1973), p. 12.

5 Baha 'i Prayers, pp. 7- 8.

ibid. , pp. 13- 14.

The Hidden Words, Arabic #64, p. 19.

In Vanuatu, Baha 'is
are performing a
custom dance during

a spiritualization
institute organized
by Auxiliary Board
members and held in
Lawital, on Tanna.
January 1992.

One common and current notion of beauty is to regard it as a kind of exalted prettiness.
Beauty as we have conceived of it here is not incompatible with loveliness, but it is,
however, of a different order. In the Baha'i Writings, beauty is associated not merely with
sensual and intellectual pleasure but with divinely revealed truth, with the spiritual principles and teachings that constitute truth insofar as we can know it, and ultimately with the
attributes of God .. .. the pure heart, wrote 'Abdu'l-Baha, becometh the mirror of the beauty
of truth. 1 Thus viewed, beauty is not an end in itself but a means to an end. Its purpose in the
world of creation is to draw the human soul into a spiral of spiritual growth, carried upward
on the wings of love toward the kingdom of the most great Beauty. Its purpose in the realm
of human creativity is the same. Art attracts the soul, through beauty, to a work in which the
knowledge of things divine is imparted, by which attitudes to life are spiritualized, morality
is strengthened, and service is rendered to the cause of spiritual growth. Acting as an agent
of spiritual attraction, beauty thus plays an essential role in the process whereby art seeks to
help ennoble the human soul.
This is not to suggest, however, that the subject matter of Baha' i-engendered art need
always be serene, harmonious, delicate, or blissful. It is also legitimate for art to portray the
workings of the lower side of human nature, provided the latter is viewed in proper relation
to the higher, spiritual side. On the subject of human nature, ' Abdu'l-Baha taught:
In man there are two natures; his spiritual or higher nature and his material lower
nature. In one he approaches God, in the other he lives for the world alone. Signs of both
these natures are to be found in men. In his material aspect he expresses untruth, cruelty

and injustice; all these are the outcome of his lower nature. Th e attributes of his Divine
nature are shown forth in love, mercy, kindness, truth and justice, one and all being
expressions of his higher nature. Every good habit, every noble quality belongs to man's
spiritual nature, whereas all his imperfect and sinful actions are born of his material
nature. If a man 's Divine nature dominates his human nature, we have a saint. 2

1 2 Paris Talks, p. 60.
Baha'i World Faith, p. 333.

Man has two aspects: the physical, which is subject to nature, and the merciful or divine,
which is connected with God. If the physical or natural disposition in him
should overcome the heavenly and merciful, he is, then, the most degraded of an animal beings; and
if the divine and spiritual should triumph over the human and natural, he is, verily, an
angel. The Prophets come into the world to guide and educate humanity so that the
animal nature of man may disappear and the divinity of his powers become awakened. 1

If an artist portrays aspects of humankind's lower nature-such as greed, antagonism,
hatred, and selfish struggle-in such a way as to demonstrate the truth of what Baha'u'llcih
taught on such subjects, is this not a service as valuable as that rendered by an artist whose
works are permeated with undisturbed peace? What is important is not only the subject
matter but also the way the artist treats it; not only the cognitive and emotional content
manifest in a work of art but also, and especially, the effect such content is intended to have
on the knowledge and the feelings of the participant.
In another passage from the pen of 'Abdu'l-Baha, we find reason to feel that artespecially the narrative arts such as literature, theater, and dance-in fulfilling an edifying
role, can legitimately treat aspects of humanity 's lower animal nature:
... things are often known by their opposites. Were it not for darkness, light could not be
sensed. Were it not for death, life could not be known. If ignorance did not
exist, knowledge would not be a reality. It is necessary that each should exist

in order that the other
should have reality. Night and day must be in order that each may be distinguished. 2

However, for art merely to display the workings of humanity's lower nature is not
enough: if art is to be edifyi ng, the portrayal needs to be placed within a spiritual context,
with in the framework of God's purpose in creating humankind. For it is only against such
a framework that darkness can be perceived as the lack of light, evil as the absence of good.
Only against such framework can viewers, listeners, or readers of a work of art measure
their own potential and be stimulated to grow spiritually. In other words, if artists refer in
their work to the darker as well as the brighter side of human nature, they shou ld try to do
so in such a way as to engender within the participants' souls an experience that will aid
them to journey on "the road which leads to divine knowledge and attainment." In the words
of ' Abdu' l-Baha:

Man must walk in many paths and be subjected to various processes in his evolution
upward. Physically he is not born in full stature but passes through consecutive stages of
fetus, infant, childhood, youth, maturity and old age .... Unless you have passed through
the state of infancy, how would you know this was an infant beside you ? If there were no
wrong, how would you recognize the right? If it were not for sin, how would you
appreciate virtue? If evil deeds were unknown, how could you commend good actions? If
sickness did not exist, how would you understand health? Evil is nonexistent; it is the
absence of good. Sickness is the loss of health; poverty, the lack of riches .... Without
knowledge there is ignorance; therefore, ignorance is simply the lack of knowledge.
Death is the absence of life. Therefore, on the one hand, we have existence; on the other,
nonexistence, negation or absence of existence.

1 'Abdu' l-Baha, Th e Promulgation a/Universal Peace (Wi lmette: Baha ' i Publishing Trust, 1982), p. 41.

2 ibid ., p. 82.

The Bahri 'i puppet
theatre group known
as El Retablo de!
Mosquito,from the
May Maxwell Cultural
Centre in Buenos
Aires, Argentina,
presenting a play in
a park in I 988.

Briefly, the journey of the soul is necessary. The path way of life is the road which leads to
divine knowledge and attainment. Without training and guidance the soul could never
progress beyond the conditions of its lower nature, which is ignorant and defective. 1
The principle of making things known by their opposites has been applied in Western
theater from ancient times, notably in the Greek concept of tragic drama. Consider, for
example, a story about a person who was given a unique opportunity to establish justice but
who exploited the chance instead for personal gain and in the end Jost everything. In this
story, injustice, worldly desire, and selfishness may figure prominently. If such negative
qualities are presented in the light of Baha'i teachings, however, they will be recognized
as but the shadows cast by the positive qualities of justice, spiritual enkindlement, and
altruism, and, if well conceived, the work may inspire in the reader or spectator a desire to
attain these qualities and to shun their opposites. It is thus possible for art to be edifying even
when its subject matter is apparently base, to be beautiful even when its subject matter is
superficially unappealing; for beauty, as we have seen, is associated with divine truth and
spiritual attributes. 2
An important conclusion can be drawn from the foregoing discussion: One of the primary
responsibilities of Baha' i artists is to take care that the beliefs, values,
attitudes, and emotions manifested in their art, on the one hand, and those
that are intended to be stimulated

Promulgation, pp. 295-296. between beauty and truth
. See Coo maraswamy,
Note the para llels here with Keats, and with Orien- Christian and Oriental

Philosophy, pp. I 07-109.
tal and medieval Christian thinking on the relation

and reinforced in the participant, on the other, vibrate in harmony with the teachings of the
Baha' i Faith. This is the best artists can do to make it likely that the experience their art
engenders in the participant will have an ennob ling effect.

EMOTION IN ART

Our consideration of the subject of beauty enab les us now to h1rn to the closely related
theme of emotion in art. One of the most popular and widespread views on this subject
is that the purpose of art is to express the emotions of the artist or to stimulate those of the
public. There is no doubt that certain fee lings of artists may in fact become manifest in
their work and that the emotions of the public are affected. Emotion, like beauty, is surely
an important element in the experience of art. A ll the principal theories of art take emotion
into account. But if we were to view art mainly as an opportunity to give expression to the
a11ist's feelings, or if we were to value it primarily for the emotional stimulus it provides
the public, would we not be giving disproportionate prominence to one element in the
experience of art to the detriment of the others? Would we not, moreover, be losing sight of
the highest aim of art, which is spiritual ennoblement?
To hold that the ultimate purpose of art is to provide emotional express ion or stimulation
is simi lar to holding that the value of beauty lies only in the pleasure it gives: in both cases
means are mistaken for ends. We have seen that, according to the Baba' i teachings, all
created things serve some purpose and are a means to some further end, that of beauty being
to attract the human soul toward its Creator and thereby to faci litate spiritual growth. We
have seen, too, that beauty can accomplish such ends not only in the creation as a whole but
in art as well. Might we not conclude that emotion, likewise, should be viewed from the perspective of its role in human life, and within the framework of the hi ghest objectives of art?

In daily living, emotion serves to energize the mind and to activate the will. 1 Similarly, the emotions that art seeks to elicit, if appropriately managed and channeled by the artist, can aid the artist to fulfil art's mystical aspect by stirring up a joyous attraction toward the kingdom of God. Such emotions can assist the artist to realize the moral aspect of the role of art by arousing in the public, hope for God's bounty and fear of disobedience to divine law, and by imparting feel ings of comfort and tranquillity to troubled souls. They can, furthermore, help the artist to render a social service by stimulating love toward humanity and sentiments of brotherhood and world unity. 2

Emotion plays a key role in the realization of all the spiritual objectives of art, whether of a mystical, moral, or social nature. An example of its importance in the first case is found in the fo llowing passage from the writings of' Abd u 'I-Baba:

> Therefore .. .set to music the verses and the divine words so that they may be sung with sou/-stirring melody in the Assemblies and gatherings, and that the hearts of the listeners may become tumultuous and rise towards the Kingdom of 'Abha in supplication and prayer. 1

A further example of the effect of emotion, thi s time on a moral plane, is

See Emotion: A Comprehensive Phenome110/ogy of Th eories and Th eir Meanings f or Th erapy. Ed . James Hillman (London : Routledge and Kegan Paul , 1960). See also Tuman, "Toward Critica l Foundations" , pp. 30-33 for parallels between the ro le of emotion in cognition generall y and in the cogn ition of art specifically.

We must distingui sh between the emotions manifested by the work of art itself and those stirred with in the person who experiences the work of art.

They are often not th e same. Grief expressed by actors on a stage may inspire in the spectator not grief but pity. In a novel , the fright expressed by a plotter whose scheming backfired may inspire in the reader not fe ar but sati sfaction. (See Ne lson Goodman, Languages of Art: An Approach to a Th eo1y a/Symbols [Indianapolis: Hackett Publishing Co. , 1976], pp. 249-250.) Our focus here is on fe sted by the work of art itself and those stirred the emotions stirred by art within the participant.

afforded by
Shakespeare's tragedies, whose underlying spiritual laws concerning human motivation and
conduct could never be so effectively highlighted and driven home without that eloquent
terror and consternation to which the violation of such truths inevitably leads. And for an
illustration of effectiveness of emotion on the social plane, we have only to observe that the
linking of appropriate verse with music can inspire such sentiments of national identity and
cohesion that one of the earliest acts of a newly formed State is to commission the writing
of a national anthem.
In brief, emotion in art is not an end but a means. By carefully designing works of art with
the intention of inducing an experience in which the participant's emotions are selectively
aroused and oriented, the artist can help ensure that the spiritual content of his or her work
is effectively communicated, vividly felt, long remembered, and therefore the more likely
to help broaden the vision, deepen the understanding, spiritualize the sentiments, and affect
the thought and even the conduct of those who wish to receive it. Art can thereby assist the
fundamentally joyous Baha'i attitude to life, and with it the whole range of human emotions,
to sail and find safe anchor in the harbor of God's remembrance.

Baha'i World Faith, p. 378.

A painting by a prisoner in Yazd, Iran, showing nine felled trees representing the seven martyrs
of Yazd in 1980, and two in 1984. The artist explained: "The earth is covered with snow.
Jn some areas the snow is melting and thousands oftiny trees are growing out ofthe large roots.
'Verily God hath made adversity as a morning dew upon His green pasture. '"
LITERARY AND MUSICAL WORKS

7. ALTRUISM AND EXTENSIVITY IN THE BAHA'i RELIGION

WENDY M. HELLER AND HODA MAHMOUD!

HUMAN history abounds with examples that human nature is not innately and inof oppression and injustice inflicted by one coITigibly aggressive and egocentric-that group on another. Over the centuries, ideo- human beings are genuinely capable of selflogically sanctioned patterns of prejudice,

lessness and extensive behavior toward all
distrust, and suspicion have given rise to people, regardless
of the group to which they
norn1s of exclusiveness, aggression, and vio- belong. This article will examine some of
lence toward those outside one's own social the ways in which the Baha'i Faith combines
group. Ironically, religion, which has the the unifying function of religion with altruism
potential to transcend other group affiliations in its aspiration to develop an altruistically
in uniting people into a community, has itself oriented global society.
been the cause of some of the most bitter, Located in over two hundred countries,
violent, and seemingly unsolvable conflicts the Baha'i Faith has recently been identified
between peoples. Yet, even while religion has as the second most widely distributed religion
often been used to justify prejudice and hos- (geographically) after Christianity. I Although
tility against other groups, religious scriptures the Baha'i Faith originated in nineteenthhave furnished inspiring appeals to altruism
century Iran, the vast majority of its multiand enduring exhortations to embrace the racial and multicultural membership is now
"other". located in other countries, especially in the
Despite the pattern of group divisiveness, Third World, with the largest national comhuman history also contains examples of
munity being in India. The Baha' i religion
acts that defy this pattern: individuals who has no clergy; its community administrarisk their lives to save others, who refuse tion is conducted by elected councils of nine
to collaborate in acts of oppression even members at the local, national, and interthough in doing so they set themselves apart
national levels. The Baha'i teachings are
and risk ostracism or even death. Yet, in contained in the writings of Baha'u'llah,
spite of the high cultural regard for valiant 'Abdu'l-Baha, and Shoghi Effendi. Baha'is
individual examples of moral heroism, soci- accept these works as authoritative texts and
eties have generally been slow to promote the definitive model for belief and behavior,
altruistic behavior as a model to be emu- as well as the blueprint for social transforlated; they have not deliberately encouraged
mation and for the global social order that is

the development of "altruistic personalities" the religion 's ultimate goal. 2
able to transcend self-interest and group affiliation. However, it is precisely in those 1
Banet!, D.B., "World Religious Statistics." Ency examples of altruistic acts that a glinlmer of
clopedia Britannica Book of the Year (Chicago:
hope can be discerned for a solution to the Encyclopedia Britannica, 1988), p. 303.
monumental dysfunction that plagues human 2
Universal House of Justice, Th e Promise of World
societies today, as well as solid evidence Peace (Haifa:
Baha'i World Centre, 1985).

Th is paper was originally presented at an internationa l conference , "Theoretical and Social Impli cations of Rescuing People in Extreme Situations: Another Look at Altru ism," held in Radziejowice, Poland, June 12- 15, I 989. A version of the paper has been publi shed in Embracing the Other: Philosophical, Psychological, and Historical Perspectives on Altruism, (New York University Press, 1992).

Baha'is aim to transform civilization by Such an emphasis on collective progress
transforming themselves and their own social has important implications for the relationship
institutions on the basis of principles con- of individual
tained in the Baha'i scriptures. Both altruism persons, nations,
and extensivity-a pattern of personal com- or other groups- to the larger society of
mitment and responsibility that embraces which they form a part. As
diverse groups of people 1-are fundamental Shoghi Effendi wrote in 1936, that relationship is essentially based on the principle
components of Baha'i belief and practice, of the subordination of "every particularistic
a factor that has important implications for interest, be it personal, regional, or national,
the global society Baha'is are attempting to to the paramount interests of humanity .... " 3
construct. This principle,
in tum, is based on the idea
The social change envisioned by Bahci' is that, in a world of inter-dependent peoples
involves interrelated and interactive processes and nations the advantage of the part is best
of individual and structural transfom1ation. to be reached by

the advantage of the whole,
Individual transformation embodies more and that no
abiding benefit can be conferred
than a profession of belief; it is viewed as upon the
component parts if the general
a process of acquiring distinctive personal interests of the
entity itself are ignored or
characteristics and demonstrating them in neglected.
social interactions as well as in working, Yet, the
interests of humanity as a whole
together with other Baha'is, to develop the are not
conceptualized in terms of a vague
emerging Baha'i social institutions. abstraction that
could be appropriated by a
In the Baha'i view, spiritual life is not particular dominant
group and interpreted as
separated from the realm of social relations identical with
its own interests, but rather as
but integrated with it. The Baha' i teachings a complex dynamic
relationship between the
shift the primary focus of religious practice parts and the
whole, in which the viability of
from individual salvation or enlightenment the whole is
served by ensuring the wellto the collective progress of humanity as a
being of all its individual parts, an enterprise
whole.2 Those teachings address social con- for which all
share responsibility.
ditions and global problems as directly This
conception is demonstrated at its
related to the individual's spiritual life: issues most basic in the
relationship of the individof world peace, the equality of men and
ual person and society. Although that
women, harmony between science and reli- relationship is,
as Shoghi Effendi has stated,
gion, the equitable distribution of wealth and "essentially
based on the principle of the
resources, and the elimination of prejudice subordination of
the individual will to that
are, for Baha 'is, inseparable from religious of society," a
complex balance is sought bebelief and practice.
tween individual freedom and responsibility,
in which the individual is neither suppressed
nor excessively exalted. Cooperation between
Oliner, Samuel P., and Pearl M. Oliner, " Promoting
society and the individual is stressed, as is
Ex tensive Altrui stic Bonds: A Conceptu al the fostering of"a
climate in which the untold

Elaborati on and Some Pragmatic Impli cations." In Embracing the Other: Philosophical, Psychologi- cal, and 1-listorial Perspective on Altruism. ed. Pearl M . Ol iner, et al (New York : N ew York University Press, 1992).

2 Arbab, Farzam, "The Process of Soc ial Transforma- tion ." In Th e Balza 'i Faith and Mat~tism: Proceedings of a Conference Held Januat y 1986 (Ottawa: Association for Baha ' i Studies, 1987), p. 10.

potentialities of the individual members of society can develop .... "4

3 Shoghi Effendi, Th e World Order of Bahti '11 '//tih: Selected Letters (Wil mette: Baha' i Publ ishin g Tru st, 1974), p. 198.

Uni versa l Ho use of Justice, Individual Rights and Freedoms in the World Order of Bahti 'u '//tih: A Statement by the Universal Hous e ofJustice (Wilmette: Bah:i ' i Publi shing Trust, 1989), p. 20.

The Huxtables-a Baha 'i family on St. Helena Island, in th e South Atlantic. From left to right: Delia, Robert, Clifford, and Jane. 1986.

Jn Ma lawi, fi"iends help to get the car of a visitor up the road. August 1990.

Members of the Spirit of Badi' teaching project in New Zealand enjoying a moment of relaxation. 1988.

Such a relationship, as it is envisioned, "must allow 'free scope' for 'individuality to assert itself through modes of spontaneity, goodness passively and proinitiative and diversity that ensure the via- duces a human being whose greatest virtue bility of society." Thus, even while the will

Thus, he concludes, the Baha'i path of spiritualization "should not be confused with one that defines is not to harm anyone;

it is a path to create
of the individual is subordinated to that of social activists and agents of change." 4
society, "the individual is not lost in the Altruism is a major component of that
mass but becomes the focus of primary desired social change
and figures promidevelopment. ... " 1 The fulfillment of individ- nently in the Baha'i texts. Many scriptural
ual potential is to be sought not in pursuing exhortations delineate altruistic norms
self-centered desires but in contributing to explicitly, holding in high regard those who
the well-being of others, and the honor and nurture altruistic aims and plans for the
distinction of the individual consist in this, well-being of their
fellow men .... 5 and urgthat he among all the world's multitudes
ing individuals to be ready to lay down your
should become a source of social good. 2 lives one for !he other, and not only for
As Farzam Arbab has noted, this shift of those who are dear to you, but for all
emphasis to the progress of humanity is also humanity.6
reflected in the importance given to specific Other teachings
reflect values and attiqualities that Baha'is are enjoined to acquire,
tudes that, as Oliner and Oliner report in Th e
qualities that promote prosocial behavior and Altruistic Personality, are conducive to an
lead to unity: for example, justice is stressed altruistic orientation.
These include a sense of
more than charity, and the acquisition of atti- unity with and responsibility toward others
tudes conducive to human solidarity is valued beyond one's own social group, a strong
over simple tolerance. Even the qualities of family orientation, emphasis on relationship
love and of detachment from the material rather than on status,
generosity, trustworthiworld are conceived of as active and social
ness, appreciation of diversity, as well as
rather than passive and inwardly directed: ethical values of justice and caring.
... the social dimension is also enhanced Unity and interdependence, and their link
through the expansion of the meaning of to helping behavior, are prominent themes
most qualiti es to include a social vision. in the Baha'i texts, often expressed through
Love includes the abolition of social prej- organic metaphors, as in

this passage from
udices and the realization of the beauty of the Writings ofBaha'u'llah:
diversity in the human race. Detachment The utterance of God is a lamp, whose
from the world is not taught in a way that light is these words: Ye are the fruits of
leads to idleness and to the acceptance of one tree, and the lea ves of one branch.
oppression: it is acquired to free us from Deal ye one with another with the utmost
our own material interests in order to ded- love and harmony... . So powerful is the
icate ourselves to the well-being of others. light of unity that it can illuminate the
To this expansion of the meaning of whole earth. 7
almost all qualities is also added a constant endeavor to acquire social skills, to ibid.
5 'Abd u' l-Baha, Selections from the Writings of
participate in meetings of consultation, to 'Abdu '/-Baha (Haifa: Baha'i World Centre, 1978),
work in groups ... to reach and carry out p. 72.
collective decisions. 3 6 'Abd u' l-Baha, Paris Talks : Addresses given by
'A bdu '/-Baha in Paris in 191 I (London: Baha ' i
I ibid. , pp. 20- 21. Publishing Tru st, 1969), p. 170.
2 7 Baha ' u ' llah , Gleanings from the Writings of
'Abdu '1-Baha, The Secret of Divin e Civilization
(Wilmette: Baha'i Publishing Trust, 1975), p. 2. a Bah 'u '/tah (Wilmette: Baha ' i Publishing Trust,
3 Arbab, "Process", p. 11. 1976), p. 288 .

Explaining this metaphorical reference, of worship, the Baha'i religious tradition
'Abdu '1-Baha writes that because all humans accepts all the great spiritual teachers as
are interconnected and mutually dependent, equals. Baha'is are expected to revere
they must "powerfully sustain one another" Buddha, Zoroaster, Moses, Jesus, and
by caring for each other: MulJammad, as well as Baha'u'llah, recog-
Let them at all times concern themselves nizing in them all the same spirit of the

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 ofall humankind as their friends; regarding the alien as an intimate, the stranger as a companion, staying free of prejudice, drawing no lines. 1

The theme of inclusiveness is emphasized in every aspect of Baha'i individual and community life, beginning with the fundamental teachings of the oneness of humanity and the unity of religion. The Baha'i teachings view divine revelation not as a static, unique event, but as a continuing process that is the central feature of human history.

The spirit that inspired all the founders of the great religions of the past, the Manifestations of God, is recognized as one and the same. Their original teachings contain the same basic, unchanging spiritual and ethical precepts, prominent among which are the teachings that promote altruism. The tenets that change from one religious dispensation to another are the social laws and practices, which apply those precepts in specific forms.

mediator between God and humanity. Thus, although the body of teachings composing the Baha'i religion itself cannot accurately be called eclectic, the Baha'i religious tradition includes all of the previous dispensations, which are viewed as "different stages in the eternal history and constant evolution of one religion, Divine and indivisible, of which it [the Baha' i Faith] itself forms but an integral part." 2

From the Baha'i perspective, the principle of the unity of religion and progressive revelation restores the unific role of religion in society, providing a basis for resolving long-standing, apparently unbridgeable divisions among religious communities as well as a resolution of the dilemma posed by the existence of numerous religions, each claiming divine origin. For Baha'is, the principle removes any pretext for disunity deriving from religious affiliation; in fact, all religious conflict is forbidden. The Baha'i writings direct Baha'is to love .. . all religions and all races with a lo ve that is true and sincere and show that lo ve through deeds ... ;3 to exert their efforts so that the tumult of religious

Thus, religious truth is understood to be relative, progressive, and developmental. Such a perspective implies more than tolerance for the equality of individual religions as separate entities to be respected in a pluralistic society. It redefines the nature of their relationship to one another and thus sets new terms for a definition of identity based on connection rather than separation. Affirmation. Unlike religious groups who define themselves by their distinction from other groups based on the claim that their founder was the sole or the final source of truth or that their practices are the only correct form

1 Selectio11s, pp. 1-2.

dissension and strife that agitateth the peoples of the earth may be stilled, that eve1y trace of it may be completely oblitersated. 4 That the divers communions of the earth, and the manifold systems of religious belief, Baha'u'llah writes, should never be allowed to foster the feelings of animosity among men, is in this Day, of the essence of the Faith of God and His Religion. 5 ing the preeminence of the principle of religious inclusiveness and unity, the Baha'i writings go so far as to state that if religion

World Order, p. 114.
Selections, p. 69.
Gleanings, p. 288.
5 ibid., p. 287.

Children in Baha'i literacy classes in the Upper Corentyne District of Berbice, Guyana, finding letters which spell out "I Love Guyana"; 1990.

An American Baha'i Youth Year of Service volunteer who lived in Botswana in 1987 used a globe to help convey concepts while deepening some of the jhends.

becomes the cause of division and disunity, Far from being an abstract principle reit is better to have no religion at all. 1 moved from the real social conditions, the Closely linked to the principle of the unity of humankind must be lived in practice, unity of religion is the distinguishing feature as 'Abdu'l-Baha told a gathering in Europe of the Baha'i dispensation: the principle of in 1912: the oneness and wholeness of humanity. The Do not be content with showing friendfull equality of all members of the human

ship in words alone ...
species and their close relationship to one When you meet
a [stranger]. .. speak to
another requires that Baha' is regard people him as to a
friend; if he seems to be lonely
from all racial, religious , ethnic, class, and t1y to help
him, give him of your willing
national backgrounds as members of one service; if he
be sad console him, if poor
global family. Rather than offering mere succour him,
if oppressed rescue him ...
"symbols of internationalism" in the hope What profit
is there in agreeing that unithat these might, as Allport suggested, "pro-
versal friendship is good, and talking of
vide mental anchorage points around which the solidarity
of the human race as a
the idea of world-loyalty may develop," 2 the grand ideal?
Unless these thoughts are
Baha'i religion begins with áthe underlying translated
into the world of action, they
principle of world loyalty and human unity, are useless. 5
which is itself the anchorage point, "the Although the
Baha'i writings speak of the
pivot," according to Shoghi Effendi, "round absolute equality
of all, the intent is not
which all the teachings of Baha'u'llah sameness of
conformity to a dominant culrevolve .... " 3 The extension of the individual's
ture, nation, race, class, or any other group.
personal commitments and relationships In theory and in
practice, cultural and racial
to include the diverse groups composing diversity is
valued in the Baha'i community.
humanity is repeatedly urged in Baha'i texts Along with the
expression of the ideal, a
in the strongest terms possible-that is, as conscious
awareness exists that effort is
no less than a divine commandment: necessary to
break down age-old baITiers
In every dispensation, there hath been of prejudice and
separation. The cultivation
the commandment offellowship and love, of friendships with
people of different backbut it was a commandment limited to the
grounds is repeatedly encouraged, but perhaps
community of those in mutual agreement, the most notable
evidence of the Baha'i
not to the dissident fo e. Jn this wondrous commitment to
inteITacial unity is the attiage, however, praised be God, the com-

tude toward inteITacial maITiage, which is
mandments of God are not delimited, not actively welcomed and encouraged in the
restricted to any one group of people; Baha'i writings.
rather have all the friends been com- In consonance with
the prosocial orientamanded to show forth f ellowship and
tion of the Baha'i teachings, the ideal Baha'i
love, consideration and generosity and personality, as
implied in the Baha'i scriploving-kindness to eve1y community on
tures, is other centered, extensive, and altruistic.
earth. 4 In one passage,
'Abdu'l-Baha makes altruism itself the touchstone for a new definition
'Abdu' l-Baha , Promulg ation a/Universal Peace:
of true human nature:
Talks D elivered by 'Abd11 '/-Bahit during His Visit to ... man should be
willing to accept hardth e United States and Canada in 1912. (Wilmette:
ships for himself in order that others may
Baha'i Publi shing Trust, 1975) p. 117. enjoy wealth; he
should enjoy trouble for
A llport, Gordon W. , Th e Nature of Prejudice himself that
others may enjoy happiness
(Reading, MA: Addison-Wesley, 1954), p. 44.
World Order, p. 42.
4 5
Selections, pp. 20- 21. Paris Talks, p.
16.

and well-being. This is the attribute of without direct
reinforcements." 4 Yarrow,
man .. .. Scott, and Waxler conclude
that "generalized
He who is so hard-hearted as to think altruism would appear to be
best learned
only of his own comfort, such an one will from parents who do not
only try to inculnot be called man. cate the
princip les of altruism, but who also
Man is he who forgets his own interests manifest altruism in
everyday interactions." 5
fo r the sake of others. His own comfort The role of parental
influence in fostering the
he forfeits for the well-being of all. Nay, development of the
altruistic personality has
rather, his own life must he be willing to been further w1derscored by
Oliner and Oliner
forfeit for the life of mankind. 1 in The Altruistic
Personality, their study of

Although personal transformation is seen as a lifelong process, according to the Baha'i texts, the foundations of altruistic behavior can be developed in childhood. Children are believed to be born with the capacity for good or bad behavior; during the course of their development they can be influenced by their social interactions, especially in the family. Thus, the development of the prosocial individual begins with the training and socialization of children. The Baha' i writings urge parents to teach [children} to dedicate their lives to matters of great im- port, and inspire them to undertake studies that will benefit mankind. 2 So crucial is the teaching of prosocial behavior that training in morals and good conduct is far more important than book learning. 3

However, teaching children lofty ideas is not considered sufficient on its own. Em- phas is is repeatedly placed upon behavior rather than professions of belief-on deeds, not words. Thus, the most powerful method by which children can be taught a prosocial orientation is the model of parents whose rescuers of Jews during World War II. 6

Another area of related emphasis is parental discipline. The Baha' i writings state that, It is incumbent upon every father and mother to counsel their children over a long period, and guide them unto those things which lead to everlasting honour. 7 The development of good character and behavior in children, however, is to be encouraged through the love, understanding, and wise guidance of the parents, using reason rather than force. Baha'i texts strongly discourage the use of physical punishment or verbal abuse of children, stating that, it is not .. . perthat is supported by contemporary social psycholis missible 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. 8

The Baha'i view on parental discipline ogists. Hoffman, as well as others, suggests that the use of physical power or material resources to control a child 's behavior (power assertion) is least effective in developing consideration for others. Power-assertion techniques of discipline

promote in children
actions reflect the ideal personality charac- aggressive behavior,
self-centered values,
teristics. and an unwillingness to
share with other
The impact of modeling on children has
received significant support in the li terature 4
M usse n, P., and N. Eisenberg-B erg, Roots of
on altruism and prosocial behavior. Mussen Caring, Sharing, and
Helping: The Development of
and Eisenberg-Berg write, "A substantial Prosocial Behavior
in Children (San Franc isco :
Freema n, 1977), p. 3 I.
proportion of the individual 's helping and 5 Yarrow, M.R., P.
Scott, and C.Z. Wax ler, " Learni ng
sharing responses is acquired through obser- Concern fo r
Others." Developmental Psychology
vation and imitation of a model's behavior (1973) , p. 256.
6 Oliner, Samuel P., and Pearl M. Oliner, The Altruis-
'Abdu'l-B aha, Foundations of World Unity (W il- tic Personality:
Rescuers ofJews in Nazi Europe
mette: Baha ' i Publishing Trnst, 1979), p. 42. (New York: Free Press,
1988) .
2 7
Selections, p. 129. Selections, p. 134.
3 8 ibid., p. 125.
ibid ., p. 135 .

children. 1 In contrast, the disciplinary tech- the "feminine" ethic of
caring,4 'Abdu'lnique of induction-reasoning and explanation Baha had written:
"Th e Kingdom of God is
based on the impact of the child's behavior founded upon equity and justice,
and also
on others- encourages prosocial behavior. 2 upon mercy, compassion, and
kindness to
Baha'i child socialization aims to develop every living soul. Strive ye then
with all your
a prosocial orientation in children, who are heart to treat compassionately aU
humanencouraged to recognize themselves as kind ... . " He then qualified this
statement,
members of a community that begins with asserting that oppressio,n must be
opposed:
the family and extends to include all of "Kindness cannot be shown the tyrant,
the
humanity. They are encouraged to develop deceiver, or the thief, because, far
from

a sense of personal spiritual responsibility awakening them to the error of their ways, it
to act toward others with empathy and com- maketh them to continue in their perversity
passion as well as justice and equity, and as before. " 5
to sacrifice their own material self-interests The Baha' i teachings recognize that the
for others in need. As adults, Baha'is are transformation of individuals into altrui stic
expected to make a commitment to continue persons cannot take place outside the social
internalizing such patterns until they become context, which must provide a matrix for
the foundation of the personality itself. that transformation. Recent research has
Spiritual development is seen as an infinite drawn attention to the importance of group
process of self-transformation- that is, a norms in motivating moral behavior, whether
continual, conscious refining of one 's be- directly, as a response to the
social expectahavior in the crucible of social interaction. tions as such, or indirectly, as internalized
The cultivation of spiritual, altruistic qualities personal norms. 6 The findings of Oliner and
remains the aim and central focus of life for Oli ner, outlined in Th e Altniistic Personality,
the adult Baha'i. further emphasize the importance of the
In light of recent research, it is note- "normocentric" orientation in motivating the
worthy that both the ethical principles of altruism of rescuers of Jews during World
justice and of caring, important motivators War II.
of altruistic behavior (see Oliner and Oliner, Such findings imply that, while altruistic
The Altruistic Personality), are emphasized qualities must be fostered in individuals, a
in the Baha' i writings, where they are not social framework must also be provided withviewed as contradictory or exclusive but as in which extensivity and altruism are valued
inseparably connected. Even when the ethic and represent the norms of the group itself.
of justice is enjoined, it is usually as a The creation of such a society is inseparable
practice to be performed out of concern for from the development of individual altruistic
others. Justice is presented as the practice of personalities, for, so long as

groups value
equity, often linked with safeguard[ing} the egocentrism, unfettered individualism, status
rights of the downtrodden ....3 The Baha'i seeking, dominance, and a materialistic ori -
conception of justice means that all have a entation, altruism will remain an exception
right to receive care. to the rule, and the
altruistic personality will
Well over half a century before Carol
Gilligan called attention to the complemen- 4
G illigan, Caro l, Jn a Different Vo ice: Psychological
tarity of the "masculine" ethic of justice and Th eory and Women's Development (Cambridge:
Harvard Uni versity Press, I 982).
1 5
Ho ffman, Martin, " Moral Internalization, Parental Selections. p. I 58.
Powe r, and the Nature o f Parent-Child Interaction." 6
Reykowski , Janusz, " Motivation o f Prosocial
Developmental Psychology I I (I 975) pp. 228-23 9. Behav ior." In Cooperation and Helping Behavior:
Musse n a nd Ei senberg-Berg, Roots. Th eories and Research. ed. V.J . Derlaga and J. Gri-
Gleanings , p. 247 . zelak (New York:
Academic Press, 1982), p. 359.

appear as deviant in comparison to the rest allows the "clash of differing opinions" that
of the group. In Baha'i society, this situation can strike the "shining spark oftruth".2 Each
is reversed: member of the
consultative group has an
Altruism is not an aberrant behavior con- equal right of expression,
and no blocs, factrary to convention because the normative tions, or any subdivisions of the group are
expectations (which individuals are ulti- permitted. Inseparable from
the Baha'i conmately expected to internalize) are altruistic. sultative process is the development of
It is beyond the scope of this discussion sensitivity and respect for the different voices
to describe in its entirety the social order whose expressions of opinion may not fit
Baha'is envision and to which they are into conventional or dominant cultural modes
committed. However, they believe that of communication. Since the

group attempts
much of it will be the fruit of the process of integration of now isolated or even hostile races, groups, and nations who, as they come together and unite in the same cause, become transformed and help transform each other, and bring to the rising institutions of a new World Order the richness of different cultures and of different social thought and experience. 1

Thus, in the Baha'i view, it is through the individual practice as well as the institutionalization of the principle of unity in diversity that human society can evolve to an unprecedented level of cohesion and cooperation, and transcend the limitations implicit in the current state of separation and competitiveness. While the Baha'i conception of unity in diversity should not be conshued as merely a version of liberal pluralism, the safeguarding and encouraging of diverse elements within the Baha'i community is a major institutional principle. It is embedded within Baha'i institutions through practices that require the participation and support of the entire Baha'i community because they apply at all levels of administrative and

to work toward consensus on an issue, voting only as a last resort, the process does not necessarily require reduction to duality: alternatives need not be narrowed down to the two poles "for" and "against". Instead, the consultative process itself, drawing on the interactive contributions of all its diverse members, is looked to as the creative source of new solutions.

Consultation is regarded both as a method for generative decision making and conflict resolution as well as an instrument for reinforcing the unity of a diverse group. It is the method by which the Baha'i administrative institutions conduct the affairs of the Baha'i community, but Baha'is are also encouraged to use consultation in all aspects of their lives, whether in the family, neighborhood, or workplace.

Another way in which Baha'i administrative institutions are structured to implement unity in diversity involves practices intended to ensure the participation of minority etlmic populations. (The definition of what constitutes a "minority" is left to the discretion of the national institution

in each country.) "To
community functioning-local, national, and discriminate against any race, on the ground
international. of its being socially backward, politically
Most prominent of these practices is con- inm1ature, and numerically in a minority",
sultation, a group decision-making process is considered to be "a flagrant violation
whose goal is to reach solutions to problems of the spirit" of the Baha'i teachings. 3 In
by consensus. Baha'i consultation encourages principle, protecting the "just interests of
the open and frank expression of diverse any minority element within the Baha'i
views on the topic under discussion in an
atmosphere of love and respect that also 2
Bahn 'i Administration, p. 21.
Shoghi Effendi , Th e Advent of Divine Justice (Wi l-
1 mette: Baha'i
Publishing Trust, 1984), p. 35 .
Arbab. "Process," p. 11.

community" and ensuring that all have the
opportunity to contribute their perspectives
to collaborative efforts of the group, is considered so important that representatives of
minority populations "are not only enabled
to enjoy equal rights and privileges, but they
are even favored and accorded priority." 1
Baha' i communities are instructed that it is
their duty to ensure that "Baha'i representative
institutions, be they Assemblies, conventions, conferences, or committees, may have
represented on them as many of these divers
elements, racial or otherwise, as possible." 2
One way in which the principle is
practiced is the minority tie rule of Baha'i
elections. In the course of elections for
Baha'i administrative institutional membership-elections conducted without nominations
or campaigning and decided by plurality
vote-if voting results in a tie between persons, one of whom represents a minority,
"priority should unhesitatingly be accorded
the party representing the minority, and this At the Baha 'i Vocational Institute for Rural

for no other reason except to stimulate and encourage it, and afford it an opportunity to further the interests of the community." 3 In addition to its direct effect in increasing minority representation on Baha'i administrative institutions, the practice of this rule heightens the sensitivity of the group to its minority membership and reaffirms the group commitment to valuing and encouraging minority participation. For the individual representation becomes a concrete opportunity to practice sacrifice of self-interest for the other within a context of social approval. Whether applied in community administration, in the family, in education, or in the economy, the Baha'i principles and practices are viewed as catalysts whose application will ultimately bring about social transformation

Women in Kalyanpura, Madhya Pradesh, India, women learn how to read and write. 1988.

leading to the development of an altruistic global society. Such a society, in the Baha'i context, begins with the individual striving daily toward personal transformation-the deliberate internalization of spiritual teachings incorporating altruistic, extensive values as personal norms. The Baha'i teachings strive to imbue individuals with an inclusive orientation transcending, though not suppressing, other group loyalties and valuing the well-being of the entire planet and all its inhabitants . Throughout the Baha'i writings, the vision imparted to the individual is that of a peaceful, just, and caring civilization whose foundation rests on the cornerstone of the unity of all human beings, a unity that is to be consolidated and protected by institutions which reflect and promote the principles of unity, equity, and altruistic service as normative expectations.

Un iversal House of Justice, Messages from the Universal House ofJustice 1968- 1973 (Wilmette, Baha'i Publi shing Trust, 1976), p. 49.

Advent, p. 36.

ibid., p. 35.

II

VERSE

THIS IS FA ITH

To walk where there is no path
To breathe where there is no air
To see where there is no light -
This is Faith.
To cry out in the silence,
The silence of the night,
And hearing no echo believe
And believe again and again -
This is Faith.
To hold pebbles and see jewels
To raise sticks and see forests
To smile with weeping eyes -
This is Faith.
To say: "God, I believe" when others deny,
"I hear" when there is no answer,
"I see" though naught is seen -
This is Faith.
And the fierce love in the heart,
The savage love that cries
Hidden Thou art yet there!
Veil Thy face and mute Thy tongue
Yet I see and hear Thee, Love,
Beat me down to the bare earth,
Yet I rise and love Thee, Love!
This is Faith.

- Ruhiyyih (Israel)
(Amatu '/- Balza R1if1iyyih Khanum)
-Samuel Tanyi-Tambe

THE V ISIT

"That Church no di exist
for here again,"
that old woman said,
pointing a bony finger at
the abandoned
I:Ia~iratu ' l-Quds
now overgrown with grass and sadly derelict
like an old man who has
neglected his beard.
Rumours of witchcraft had
frightened the
villagers away.
We knew what we must do:
Summon the hosts of Abha to action, and
with machets sharp and
lean,
conquer the witchcraft and
the grass.
Soon the green tufts were
cleared from the
roof,
the path was made smooth,
the interior straightened
and ordered.
We gathered some children,
taught them songs and
prayers.
By evening, word had spread,
the children carrying the
news
of our meeting to their
families.
Sixteen Baha'is came
and two women inquirers.
The fruit of the meeting
was the resolution
never to neglect again
the "church of Balla" -
the center where all may come
in peace and unity.

(Cameroon Republic)
LITERARY AND MUSICAL WORKS 1171
LIVIN G TOGETH ER

On flax-clad hill I lie
watching the sun set
colours so thick I should
wrap them round me;
keep out the evening chill.
Increase my wonder and
amazement at Thee, 0 God
My children come to me.
Running.
Sharky smiles on grubby
little faces.
Instant action response to
this energy;
life
At last we are one, at last we are
grafted
together,
You the outspread wing and I the
feather.
We are the sail and the mast
We are the wind and the weather;
We are the song birds sing . ..
And the honey drawn from the heather.
We are one! We are parting and meeting,
Voice . .. and the
echo replying.
We are farewelling and
greeting,
Living .
. . and dying.
We are one ... the known and
unknowing,
The wi ld wind blowing each to the
other.
At last, at last we are one,
At last we are grafted together,
You ... the outspread wing
and I... the feather.

Smooth profiles woman of
candle-glow
curved in devotion.
Breathing sculpture.
Timeless.
Her beauty gladdens
my heart.

-Kate March
(Australia)

In crease my wonder and
amazement at Thee, 0 God
Baha'u'llah is the Prophet of God
I hear of a man.
One man.
One
man
'Abdu ' l-Baha is
His son,
and They both shine under the sun.
They are a good two
because They gave away Their cloth

whose life is changing the and shoesworld
and that is the poem ofBaha'u'llah
changing me. and His son.
He was real, no myth .
-Geojji-ey Cameroon (Canada)
'Abdu'l-Baha.
(Age 8)

In crease my wonder and
amazement at Thee, 0 God

~Fay Sweetman (New Zealand)

PROMISE F ULFILLED THE D ANCE

With lucent newsong, (Dedicated lo the Pygmy
people of Mugambiro, Zaire,
who tried to teach me the reality of Joy)
dawn breaks.
With springsong and madrigals,
0 star catchers, 0 forest dancers, your
flowering roseháees and
heads only reach my breasts, but your vision
nightingales trilling,
takes in the universe . Your laughter
dawn breaks .
echos in my head, your joy is a
With a sun of hope,
suspended crystal reflecting light. You
day is born.
give me a new name, Kahinda, the one
Lightening shadows,
greening deserts ,
who rouses the people to move. You
uniting peoples and races,
teach me to see in the dark, you
defeating prejudices,
teach me to move to the rhythm of
day comes surging.
my heart, by moonlight.
With two morning stars,
dawn comes now, -
Kathleen LeMone (United Stales)
with a chorus of cocks
sudden and sharp,
and with a song of lights and flowers ,
a cry of great love,
and hope for a new day ...

Oh Best Beloved!
Oh Living Faith! I am a
rose,
Of Glory of Glories! single and
alone-
Oh Promise Fulfilled! but I know
the Wind.
No one can stop You.
You come, breaking the dawn. - Kateya
Robbie (Canada)
(Age 9)
You come, bearing day.

With seven hundred fifty rifles,
they would darken the day.
Oh, Your weeping, Your pain.
Streams of blood
irrigate Your holy earth;
roses and lost stars
bring in the dawn.

- Jose Gre (Chile)
(Translation by Ja nel Ruhe-Schoen,
Jaleh Ruhe, Em il Groth)

I III

EVERYTHING IS OF GOD BAHA'U'LLAH IN A DREAM

They are of God The eyes
all the virtues hard, sharpened diamonds
the merits of indefinable steel penetrated
the most luminous gems the dream
the arcane knowledge sweet-light as fragrant bread
that the baker has just
They are of God removed from the oven
all future good You came at dawn
life and death the day of my years
time and You toasted with crystalline
poetry springwater that
the hand and the pen quenches every thirst
the Intellect and the heart from every throat
all that is searched for in the night In the torment
and is lost of contorted thoughts
among the stars of the sky in the nucleus of a swooning soul
I was devastated
mutely cringing on the bed
II among a festive gathering
of tender, unknown friends

FROM INFINITE DISTANCES
The dawn filtering through the window
The Well-Beloved was calling me found me astonished and without voice
the Nightingale of the prison of 'Akka The room tasted of
the Exile Whom even mint and of poetry
the guards venerated
with sympathetic smiles of understanding (Selected stanzas from "The March of Utopia")
and I heard His voice
intoning an inesistible song
- Daniele Giancane (Italy)
I was caught by a lasso (Translations by lskander Tinto and
one time Elizabeth Peedo)
and forever
like a weary eagle
after a crazy race
of a dozing donkey

NOTES POSTMARKED THE MOUNTAIN Beyond his window confident stars
OF Goo form new configurations,
effortlessly shaping themselves
Beginning into the alphabet of homecoming.
Arrival

The plane touches down at Ben Gurion. Day On e
Like a latter-day Noah he is disgorged Visit to the Shrine of the Bab
to move groggily tluáough humid air,
the smell of warm tarmac The first glimpse brings assurance,
and the hum of Levan tine confusion. like learning that the Alps
Everywhere, the seduction of orange resemble the postcards, and a sense
blossoms. of familiarity, of longstanding personal
The luggage he struggles with ownership.
bulges with untried convictions, Mingling at Pilgrim House he finds himself
rusted resolve and umelinquished lightheaded with happiness and anticipation,
disappointments. his hopes fleshed, his expectations peopled.
He has brought more clothing A sense of belonging invades him, causes
than he will have time to wear. the others to seem like family .
Hope, his best provision, He recognizes even the furniture

as that of
is crammed in among random indiscretions, home.
outworn hesitancies and inappropriate The luxury of saying
Allah-u-Abhir.
tweeds. cloistered from offence or ridicule,
Had he not guessed this venture calls for the immediate acceptance, are as
he has
the lightweight wardrobe of beginnings? dreamed,
a minor private confirmation.
The journey has taken longer
than the airline's tidy prediction. The visit to the Shrine takes
place
The passenger has known false starts, in an easy but awesome silence.
obscure delays and ill-judged detours The crunching of tile shards
underfoot as
but feels he has at last he moves in file with the others
towards
attained the suburbs of authentic anival. the goal
helps anchor him to his purpose from which
Outside the airport, as he hails a cab, he might be pulled by exquisite
details
Israel opens itself to him of the garden
offers its noise, vitality and or even the unself-conscious trill
of a bird
curiously familiar foreigm1ess , that clothes in song his mounting
ecstasy.
presents the gift of palpable certainty His senses collude with the beauty
to delay
that this is a holy land. his pace
and postpone the rewarding confrontation.
Alone, he offers a small prayer But then he is there with the
othersthrough fatigue-numbed lips , too soon
sunenders his weariness and jetlag and far from soon enough- and the
door,
to the Tel Aviv hotel bed giant-tall and heavy and swung on
its
and, mumbling like a drowsy child, hinges ,
Tomorrow, Haifa and the Mountain of God, extends its inesistible
invitation.
falls into a welcoming chasm Attar of roses becomes his oxygen.
ofrestorative sleep. The pattern in the carpet provides

occupation to his insatiable eyes "See, Azerbaijan,
till he raises them to see the petal-strewn this constant flame
threshold which casts no shadow."
and, beyond, the inner chamber screened by
golden mesh. And then he sleeps.

Are the prayers offered here invested with
a special potency? he wonders, In a troubling dream he sees the face
but his words of the girl
seem impertinent in this setting and whom he had hoped long ago to companion
leave no imprint on his mind. on pilgrimage
He blushes, concerned that he might (when such excursion was but a phantasmal
have spoken aloud, impulse)
and cannot tell, but whom he had driven away
so articulate is this silence, so resonant through his awkward and in1mature
of all the anguish deposited there. insistence
He hears a fellow pilgrim weep that she-puzzled and ill
preparedand longs to have his own heart break wear the cloak of his vision
or conflagrate that he might rush forward, though her spirit drew her elsewhere.
ashes dribbling from his cupped hands, He remembers their last despairing
to scatter them upon the threshold. conversation,
A scornful voice in his head causes hin1 to a classic pas de deux of misunderstanding,
squirm the telephone receiver heavy in his hand,
in discomfort, but shrugging it away his head throbbing, his voice clotted
he finds it possible to recite prayers with hurt,
and then he slowly takes his leave the long imponderable silences
wondering what he may have left thick with unspoken accusations.
on the threshold He had imposed on her blindly his singular
where the petals gave their lives. need
to feel he was her rescuer,
As day expires he reflects oblivious to the mystery of her own
on the Bab's captivity, integrity,
turns to his journal, writes: her private and necessary rebellion, the
personal choices
"He Who had no candle through which she found protection and
has here, ensconced in circled circle, fulfillment
amid adoring flowers and, eventually, the contented life
and green deferential trees, he could never have afforded her.
this whitest marble taper

tipped with gold. In the dream he sees a sooty congregation-
It gleams serenely from Carmel, crows he supposes-arranged high overhead
inextinguishably lights the world, along a telephone wire, their light-struck
our reverential hearts feathers
the willing wick. glinting with vague menace.

"This light will melt He awakens with a start from his broken
remotest snows, rest,
outlast the names greets his mirrored reflection raw-eyed and
by which we know it. ruefully,

thinking: One brings one's past on As dawn takes command of the sky pilgrimage and-
what? Does one leave it here unassimilated, then, extemporizing, supplicates : As daytangled light appropriates the darkness
and opaque, or take it home transmuted, may God's will appropriate mine-
God's providence that had been concealed and with quiet elation prepares leisurely
in the calamity revealed at last? to descend to breakfast.

He is flooded with a sense of relief All that one relinquishes of the past is not so
and freedom . consciously shed, he thinks, as the wake-up
With pre-dawn chill invading the room call
and mourning doves beginning to voice which he forgot to cancel cuts through his
their nonspecific discontent, sleep proves revene
impossible. with an imperious ring.
An image from his dream tickles his mind.
Opening his notebook he scribbles hastily
"Punctuation" Da y Two
and sets down the poem that presses itself Th e Trouble with Mountains upon him:
Leaving the hotel with others
"Tentative as commas in the light camaraderie of pilgrimage
they balance on wing-swung wires he remembers with renewed astonishment
along which our voices speed, that the sun-drenched vista presenting

itself before them
"preside with feigned indifference is the mountain of God. At last
the unattainover crackling reports of our triumphs, able attained.
our dissembled defeats; our garbled
anguish, He thinks of mountains he's known,
remembers the Rockies, Kilimanjaro, San
"and sometimes rise, excitedly cawing, Jacinto,
a flurry of black exclamation marks the snow-furred lions of
Vancouver's
against the sky's pale slate coastal range .
And now this rocky hill, Ca1mel's bony
"pointing, perhaps, a lover's spme
voluble avowals or the finality from whose grudging soil these
gardens
of a choked goodbye, were coaxed
and jacaranda persuaded to grant its mauve
"then settle nervously benefaction.
on their high-strung perch, But nature was here before the
designer
a dark ellipsis, imposed his Order
resigned to brood on the ambiguous intent upon the ravishment of human
vision
tongue and the pilgrims' eyes are furnished
proof,
of those who cannot soar." seared by the sight of a brilliant
red poppy
defiant among the tangle on the untended
That is the past, or part of it, he thinks, outcrop
closing his book and walking to the window beyond the garden 's boundary.
before his inner dissenting voice
presents its inevitable quibble.
LITERARY AND MUSICAL WORKS 1177
He thinks of his father "And do not hear the battered
bird
who found mountains claustrophobic, high in the torturing wind:
Pass! Pass!
and of the upward climb of the soul, With adamant soul
and of the early pilgrim who was reminded and sharpest sight
by Shoghi Effendi, when she protested on f eet of brass! "
the slope
and the challenging paths, I shall call it, he reflects as
he falls asleep,
that Baha'u 'llah bids us advance on feet of "The Trouble with Mountains",
brass though the trouble is with us.
led by Him on feet of steel.
A bird invades his dreams of labouring
He wonders why he has waited so long upward

to approach this unprepossessing hill urging him forward with sharp little cries
that so daunts him and whether and sometimes dipping to gaze into his eyes.
his commitment
is adequate to aid him up its incline At breakfast he asks a fellow pilgrim
where a panorama and enhanced perspective to whom he related his dream,
are the rewards. He imagines himself "Was it Dickinson who wrote
at the crest, flushed and breathless, Hope is the thing with feathers?"
looking and pointing- Th ere! There! Th ere! Although knowing the lines well,
barely able to withstand the beauty, he hoped to explore their implications,
the acuity of vision, the intensive joy. savour the meaning of his experiences
behind the locked door of sleep
Extraneous thoughts, and postpone entry
but that evening he writes: into the day 's experience.
But poetry has no place
"We come to this mountain late amid the clatter of cutlery
in laggard wonder and the pilgrims' hasty preparations,
and atrophied awe, is dismissed with a sluug by his companion
in distrust of the promptings of angels, who, delirious with anticipation,
the voice in the thunder. pores over a city map
and charts an unscheduled visit
"Like the old plainsman brought dazed to a holy site.
to the coast to die,
needing to hate The insistent world is never far away,
Vancouver and his death, he thinks,
who glared sullenly at its peaks gulping coffee that has not had time to cool.
which to outwit defeat
he 'd never try
protesting they block the view Da y Three
and stifle breath. Choreography of Reverence

"An ant's dusty truth. We gaze Another day of soul-reeling busyness,
at our thorn-stabbed feet. of gluttonous banquets of the spirit
ft is too late, too late, and ample feastings of the eyes.
the bruising stones reveal He is a magpie gathering memories
to follow to the summit seizing and sorting and storing

One Whose feet were steel. a miscellaneous haul to nourish him

after the banishment of departure, Day Four
time's cruellest farman. The Perfect Journey

In the courtyard, as he chats with a pilgrim, The pilgrimage a meal,
her young daughter rushes up each day a different course,
in the uninhibited exuberance of six but no cessation of hunger.
fresh from her private possession Why had he waited to walk
of 'Abdu ' l-Baha 's Shrine on the mountain that had known
which had been momentarily deserted. the footstep of the King?
With shining eyes she announces Had he a shadow self intent upon
that within the Master's tomb the sabotage of his best interests,
filled with forgiveness and soft pink light the shipwreck of his growth?
she had ached to leave Him something All day, in quiet moments,
so broke into a small rapturous dance he gives himself to this question,
having nothing else to offer. jingling it in the pocket of his mind
He had been so lonely as a prisoner, like a worn but favourite coin.
she tells them, then, exulting, Later, alone and sated with the
she floats away day's unassimilated sensations and delights,
fulfilled, a rush of swirling skirts he writes:
and evanescence, oblivious to her mother's
apprehensive glance. But the Shrine beams "This, the perfect journey; this alone
back approval. Although the spurious brother came
with petulant demand
Leaming, always learning, he was substanceless in all that light.
is his late-night thought,
the skipping child's smile still with him "The choices leading to this holy stone
and her assuredness in tendering I blessed in silence but could not name;
her spontaneous gift. outstretched a timid hand
Tired as he is , he yet takes up his journal, but heard the banished sobbing in his
writes of "the choreography of reverence" night.
and then:
"Turned to embrace him then. To claim
"We, deft practitioners this home,

of protocols of piety an angel spoke, enter whole or else
are stranded on uncertainty remain
who had entered and then left Eden's orphan; understand- the brother
that rare Presence, blesses, too,
rehearsed petitioners, though is not blessed with sight. "
joylessly
and empty-handed." He has been at Bahji. He sees the heart of
Carmel aglow
Other phrases suggest themselves at sunset as the bus returns to its starting
but he is too fatigued and point,
laden with impressions to carry the thought feels the shadow self offering conciliation,
further. a tenuous tiuce, the wholeness
That night he dreams of the biblical widow that makes one human,
offering her mite, her face shining, the unity from which one can choose
her eyes full of light. And she is dancing. between

the dark and the light, the murk and the an unbearable weight, and his intractable
gleam. will that clasps his wrists in an icy grip?
He remembers reading the Master's avowal
that the mere mention of the name of the From the shore he looks across
Magdalene to the mountain
brought a smile to the face ofBaha'u'llah- where have been raised in marble
she had risen from shade and obscurity, the vindicating structures which,
chosen the light that is unfading, in the play of shimmering light,
and while the men wept and cowered grow luminous.
became the first among Christ's followers to At the crest he glimpses the imposing edifice
know. where God has seated justice
and raised the nine men ofBaha to serve her.
The mountain in his sleep that night
is drenched with light, 'AbbUd's house, all majesty and power,
covered with velvety grass and starred gives him solace. From its balcony he looks
with flowers from which tears flow. down

The hearts of the lovers, he murmurs on the congested alleys of 'Akka
in the Pidgin of half-consciousness then gazes at the room where
but the dream ends and sleep draws him the Kitab-i-Aqdas
closer to her anesthetizing breast. was revealed, its Author commanding a full
view
of the neighbour 's petty transgressions and
Day Five their lines of
A Metropolis of Owls flapping laundry, limp as the flags of defeat.

'Akka disturbs him, unrelievedly grey, Though he knows in the late hours
brooding, and malevolent. Its menacing walls that on subsequent visits
give off an exhausted, sour odour, 'Akka will be the bustling town of
refusing to reflect the light vivacious people he glimpsed
and giving foothold, in their crevices, like an artists ' underdrawing
to only the hardiest weeds. behind the historical overlay
He knows he sees it through the eyes his distress superimposed upon it,
of the exiles. his journal bears the brunt of his dismay .
He walks through the city's narrow lanes He pictures 'Akka as an ageing courtesan,
hoping fancifully to hear the footstep of the cold-hearted, and abandoned to beg her
Master bread,
or glimpse Him at a window. then writes:
But 'Akka is a shuttered world,
confining and oppressive and filled with an "With disconsolate dusk
air of loss, the carnival of her bazaar subsides
the clanging iron of deprivation. leaving her in darkness, with no warming
Denial lurks in every doorway. fire,
leaning toward the water' s edge
He enters the cell as though hobbled in where the mortified day will expire.
heavy chains
picturing it dank, dark and verminous. "Low squatting, knees clasped
He shudders. Is it his heart he trails to her thin, unsuccouring chest,
behind him, she does not raise her
bat-encircled head

at the hawk's cry, the haggling of housewives,
nor heed the quernlous questions of the and leering merchants' trivial affairs.
owl.
The pale paste jewel of her lighthouse "She rises shivering, and disfiguring her
beckons wanly but the senile, impotent face,
mosque rehearses a grotesque, coquettish smile
can only lewdly smile. She does not see for her reeking market-place;
the stricken night huddling comf01ilessly but leaving, looks back to where
by her garment's soiled, unfastened hem the denunciatory waves recede,
nor hear her own demented keening her unspeakable, lip-locked,
bosomechoed in the surfs low moan, buried crime
much Jess gaze adoringly at Carmel (till their eve's retelling)
extreating greenly from across the bay. a secret aqueously kept:
Indifferent to the lascivious mist To have seen the loneliness of God
obscenely fingering her lank hair and not have wept! "
her stare is inward,
fixed upon her private stunning grief, The pain of reviewing the Beloved's
turned from the world, tribulations leaves him spent and restless.
consumed beyond self-pity or contrition. "We are saved not once but once in every moment", he broods, "witl1
"She knows the moment when she chose every
her death, breath we must choose grace. Stasis is death."
knows it, lives it, nightly
as the murmurous sing-whispering Sleep, when it comes, brings him Mazra ' ih,
waves pile in, soothes him with echoes of laughter.
forty upon forty, restless with accusation: He is surrounded in dream by
verdancy and dehiscence, the hibiscus
the Cargo of cargoes ignominiously gaping in wonder,
spewed ashore; their leaves clapping green hands
the metallic futile protest of the in jubilation,
rnsted chain; and sees delineated in an unwavering light
the thickening indignation of the sor- the spareness and simplicity
did, misled mob; of the architecture of happiness.
the unwilling lock-key turning
in a prison cell;
the infamous farman piously read Day Six

(she knows it well, the parchment crackling wildly in her reeling brain); the shattered skylight and the frai l youth' s twisted frame; the mother's sob-and then, and then, It draws the pilgrin1s to it with quiet power
Oh then, unbearably, the scratching ofa Pen! in an exquisite fear
"The dawn releases her to trinkets, plastic wares,
LITERARY AND MUSICAL WORKS 1181
But beyond the stately doors the atmosphere is all compassion and unquestioning welcome.
He feels as though the silence-its punctation, birdsong-
comprehends all, answers all; that no word has yet been coined to describe this fragrant hush.
Had he expected lightning to cleave him, need for choirs of angels to strike up ethereal hymns?
The feel of the threshold when his brow touches it is that of a father's worn hand extended in forgiveness ,
soothing, warming, calming, and offering the "There, there, little one" comfort that a parent provides a fretting child exhausted from
The Refi1ge of Cowards
Every hour new bounties to catlogue.
Bahji is an oasis, its garden a rare and living carpet, its walks the very corridors of heaven.
with háembling knees. What will be asked of him here?
He wanders through the garden's tapestry wondering at the art of it, the sheer beauty, the suitability of its spoked paths to hold the jewel set there within which lies God's Own Gem.
And struck by the simplicity, he writes, leaning against a tree: "Is this then all there is, a simple garden, And a silence that displaces words? What portent in the blood-red wayside poppy? What message in the music of the birds? "The hero's heart is hoisted on a cypress, The saint's is softly folded as a rose; But mine lies shattered here among the pebbles

sobbing. On the only path the fainting coward
All prayer save that transcending knows."
syllables and soundsthe pluáase drifts to him from a Pleased with his efforts he hums,
half-remembered prayer- fitting a melody to the words,
seems inappropriate here where till he is called back by a waving pilgrim
supplications sing to the bus-to-catch realm, the arena of need,
in the pulse and praise ascends in the breath uncertainties and sudden departures.
of every moment.
An industrious ant toils across the mosaic of "I came here to war with my soul
petals and I think I've lost the battle,"
that uncomplainingly accept its slow a pilgrim remarks as they stroll
progress. through fading light to the hotel.
"The beauty of the gardens alone
He remembers having written at one time, was enough to capture the castle."
imagining this present visit:
In his room the words will not leave him.
" .. .Stillness gives us back with scented He plays with the conceit, decides on the
breath: title "Dispatch from a War Zone" and
Who chooses love of Me must first writes:
choose death."
"Spring's unheralded invasion
The words seem too stark for this restful anows of light ambush intention
haven zeppelin clouds in an azure assault
where he would gladly close his eyes and vision held hostage by verdancy
sleep
blissfully, innocently, securely, "shrapnel of petals
his own breathing his lullaby. the air' s fragrant artillery

bombards the reeling senses suddenly cancels the green day
unconditional surrender demanded presenting to him a mirage, a trackless desert,
"rhetorical birds with a suddenness that takes his breath

melodious saboteurs away.
forecast capitulation Fishing for his notebook he remembers
the conscripted grass assumes its green the desert place of Matthew, Mark and Luke
uniform and writes , resting on a low stone wall:

"landmines of flowers in red pools "In the sandy convolutions of this land
ranks of bauhinias scape
camouflaged in twigs engage in grainy, parched and impersonal as God's
espionage brain
plot pink and white cannonades perception shifts and shimmers
and the crazed hot wind mutters
"sap rises in the trees like adrenalin apocalyptically.
buds of affirmation on every branch Here, we are beyond the known and
and the heart explodes into bloom possible.
always the first casualty."
"Can anything survive the unquenchable
The critic somewhere deep inside of him sun?
offers the accustomed ridicule A solitary lizard darting from invisibility
but, lighthearted and chuckling, he counters: to invisibility like a fleeting thought
"If you're my still, small voice-be still! leaves no trace.
This is my pilgrimage, my response, my
poem!" "The stinging eye, amazed,
Within minutes, sleep brings armistice sees the heat as a solid malignancy
and he hears no sound till morning. hulking on the horizon mesmerizing and merciless.
The combustible soul might vanish in a
Day S e ven puff
Conditional Truces leaving the charred self to stumble back
into the verdant world
Surfeited with bright social exchanges, wild-eyed and jabbering incoherently
he eludes the convivial congregation of about last things.
pilgrims,
sets out for the Shrine of the Master, "Small wonder the Prophets were placed
walking slowly, relishing the scent, in this oven

the gentle morning sunlight, his solitude, where the heat consumes all but
picking his way among-he smiles at a knot compassion
of youngsters bound for school- the that they might return to our midst,
children of Israel, igneous and authoritative, but speaking
savouring the metaphor, Isaiah's words redemptive words glacially austere
flitting to cool our raging fever."
lightly across the screen of his mind,
... and y e shall be gathered one by one, His effort restores to his eye the palette,
0 y e children of Israel ... when the refracted the greens returning with heightened
light intensity,

the flowers riotously coloured, the sky cavorting animatedly in a ray, but hears the
indelibly blue. bruised petals reply
He imagines he sees Baha'u'llah's pitched Accept! Accept! and the Master's warm
tent, laughter
the imprint of His sandals and, in the that offers renewal of courage and the
distance, intimacy of an embrace.
'Abdu'l-Baha striding away rapidly On what conditions must I accept? But,
bent on some errand for His Father, unanswered,
His cream-coloured 'aba swirling behind the trite words sink into the plushy carpet
Him, with the arrival of other worshippers.
His white hair glinting where it escapes His
turban. An evening stroll, listening to his own
footfall,
The Sirrine again compels him. He draws he thinks of the mind's spat with the heart,
close the quintessential row, the lastingness of it,
overwhelmed by a desire to protect it, the tentative and conditional truces between
even to feel responsible for it, on a plane skirmishes.
exalted above private ownership,
that it become part of the heritage A rhythm begins in his head and, stopping

of coming generations. Reaching it for coffee
as tourists in a quiet cafe, he takes up a
paper napkin
begin to arrive, busload after busload, and writes:
he stands aside watching, touched by their
subdued bearing "A lifetime is composed of
rows
that is incongruous with their festive and grudges daily borne.
clothing, Though evening calm repairs
the breach
their holiday mood, their cameras and the quarrel resumes each
mom.
sunhats.
The rows of shoes they leave outside stab "If my lifetime were
dumbstruck as peace
him with tenderness, I would bicker as a ruse
as though this small obeisance has left them and set it warring with my
heartvulnerable and, too soon comes final
truce."
unweighted by leather, they might float
away skyward, "Something is owed to Emily
Dickinson,"
delirious with delight, never to be seen again. his internal voice scorns,
Is it not theirs too, though they may not yet but ignoring his fractious
mentor he walks to
claim it? the lookout
The Revelation, warrant for service for all, that places in view a
crescent of winking
the Shrine its emblem, the Covenant its seal. lights
stretching around the bay from Haifa to
Alone, later, in his chosen ventricle, 'Akka
delivered of his prayers, like a discarded tiara. "All
poets owe somehe offers wordless gratitude, remembers thing to all
poets,"
friends, he retorts, emboldened by the
darkness
experiences a tranquil sense of well-being, and his need to etch the
scene in memory.
almost a coziness, in the diffuse rosy light.
What tithe is asked here? he asks the He is glad to join the small
circle of friends
dustrnotes in the hotel lobby who are
postponing sleep

reviewing the day's treasures, which is carried away on a tide
of

whispering, giggling, or in awe, exhaustion
enjoying their own recounting. Their affable to a deep cool place where no sound can be
chatter heard
restores his social self, bonds them to him above the gentle plashing of water among
even more deeply, makes parting difficult the fems.
though his pillow beckons and his eyes droop.
Rising to go the words "Seventh day!" are
on every lip. Day Eight
Has it for them, too, passed too swiftly? A Call on the Sleepers

But sleep is elusive. The reality of leaving Here on the mountainside are the graves of
Mount Carmel begins to bear in. He recon- holy ones
structs the chaste white colunms of their markers,
for his journal lines he had written smooth as alabaster, standing
long years before he embarked on this in umeproachful dignity.
pilgrimage Now his most tenuous prayer
uttered almost
when he had wondered about the "What inaudibly
now?" seems to give ready access
that he felt must be every suppliant's to these choicest of the choice
nervous, parting plea: whose sacrifice and service
earned them proximity to their Beloved
"'O my Beloved', the pilgrim said, in this palm-fringed setting.
'I am filled with childish dread.
You send me forth. But where? And at the mountain's foot another cluster of
Do not leave me in despair, sleepers
tell me what now lies ahead. who dropped their labours here at the
What strange, dark roads must I tread?' world's heart
rest in a genial garden where warm sunlight
"'Go gladly without a care, plays hide-and-seek among the eucalyptus
naught shall harm a single hair and pine.
of your dear, faithful head. There is no sorrow here, only triumph
Wherever you may be led and a companionable silence. Sweet
promptknow this: I shall be there ings pervadebeside you. I shall be there.'" he might, on impulse, hug the markers,
recite aloud the victorious tenants ' names.
The voice of derision casts up its scorn. He feels a need to knit and purl himself
"They'll say you've been reading George into history, to gain a sense

of belonging,
Herbert," as though his choice of the Faith
he hears as he closes his notebook. had ostracized him from the ordinary,
expunged his record, denied him common
"Had I Herbert 's purity of heart privileges,
I could make it needle to my compass, left him without citizenship or passport.
launch my frail craft of faith Now in this hushed colony
on the turbulent sea that laps the shores of the gravemarkers like unfurled scrolls
'Yea, verily!'", offer their mute, comforting testimony,
he thinks, eyes shut, but cannot rescue the the verification of heaven 's handful.
thought In the rnstling of the palms he hears

Accept! Accept! "Let the dreaming, lovely drowned
who loll and bob in bubbled wonder
Here lies Winnifred Harvey who passed to tell us why, returning,
him weeping without sound,
the chalice containing the immortal draught. we stand, wistful and incredulous,
It had come to her from Rowland Estall along the shore."
who had accepted it from May Maxwell's
hands. At Pilgrim House later he feels
The link contemplating its place in the an unearned excruciating happiness
chain. amid the happy babble of voices rising and
This Faith so young one can trace ancestry, falling in soft exclamations of reunion.
dare hope secretly for kinship of spirit. Am I feeling this, or is it that
But he turns abruptly from the presumptuous I feel I should feel it? an inner voice chalclaim. lenges,
He thinks of those who have laid their bones but he turns from it to render a small service
in farflung tombs-those victors to a pilgrim. Was the gesture sincere?
in whose wake all advance-and of the voice persists, the bicameral mind
Thomas Breakwell in his lonely unmarked a constant observer, ever disdainful,
grave. tireless in spying on even his most private

moments.
Familiar names now meet his gaze, carved
on white tombstones formal as engraved
invitations :
Horace Holley, Fugita,
the Revell sisters, John Esslemont,
many distinguished and obscure.
Waves of admiration sweep over him.
For each dear name a smile of recognition
and a prayer.
"Much may be made of a Scotchman
From the cemetery he looks up to Carn1el
needing always to have replenished to his
VISlOn
the slope's white ornament, its dome
gleaming in the sun;
and looks out to the sea, Alfred de Musset's
words Et j e me demandais: Est-ce assez
dáadmirer?
coming to his mind, casting a small shadow
across his contentment. The sea. The Most
Great Ocean.
"It is not enough to marvel; the sea asks
more",
he recites aloud, remembering an early
poem
he had written, but only a fragment comes to
him:

The silky air canies the commingled scents

"Prithee desist, Hamlet", he chides himself,
clumsily counterfeiting Shakespeare,
"lest thou bar thy way back to innocence."
The notion of return seems feasible here
in this sea of fellowship and warm
acceptance.
Preparing for bed, thinking of Esslemont,
he chuckles remembering Samuel Johnson' s
"Much may be made of a Scotchman
ifhe be caught young." He takes up his pen
to write a tribute, imagines the graveside
trees remarking This bonny lad did well
and pauses, pleased with his inventiveness.
Let Esslemont stand for all the faithful ones
whose memory we keep, he thinks, before
sleep
engulfs him in a black cloak of
forgetfulness.

Day Nine

Souvenir

The day bursts open like a pod
in this complex garden
dispensing the promise of a potential
fulfilled.

He smilingly removes the fragile token,

of roses and mysteries a scented receipt, places it
in his prayerbook.
and the faint echo of unanswered questions Almost furtively he passes the
disinterested
that have come to rest among the placid cypresses that point
heavenward,
flowers the wind in their uplifted boughs
sighing
or tumble fretfully on the grass Accept! Accept!
where pools of sunlight soothe them.
On the trees the enviable oranges A sense of urgency pervades
him .
glow like contented stars in their green uni- but he is reluctant to part
from the garden
verse. where now the jasmine's perfume
captivates
Was it submission that taught them his sense,
roundness, paralyzing his will.
passion that set them ablaze?
Their juices have the sharp taste of renuncia- "Laughter is divine antidote
to pomposity;
tion. art is a bulwark against
fanaticism;
there are many molds ofholiness"-
Does one weary of nightingales and all he had reasoned he
rehearses here,
peacocks? panning for affirmations. But he
has been
he wonders inelevantly, pausing by statuary, given
teasing out his progress. all the nuggets his heart can
hold.
But no preparation is adequate to what
awaits. A rosaiy of farewells at Pilgrim
House,
promises to keep in touch.
All paths lead to the centre where The pilgrims' faces glow with
earnestness
- aspiration given form- and gratitude: they have won
through,
the marble marvel holds up1ight gathered to them their
trophies.
its golden head above dust that altered Dazedly they call "Good-bye!
God bless!"
history. His affection affords each head a
nimbus.
Entry gained, the pilgrim knows
this is the breeding place of questions, He leaves through the gate's

lacy iron barrithis ideal model of the heart 's own cade
chambers, which yields daily to the ardency
of lovers
this humbling vault where, to resume his ordinary life
head on carpeted threshold, in the world of contention and
crises and
the suppliant hears whispered in his veins clocks.
Accept! Accept! Already, deadlines tug at his
sleeve
and schedules jostle one another
Must I accept, he wonders, that my life is clamouring for his attention.
the sum of my questions, my answers ? He looks back wistfully to his
refuge
That I must make a higher will my own? then returns to his room to
pack
He frowns at the uselessness of words, the belongings he would gladly
jettison
the fruitlessness of speculation, though already his bag feels
weightless.
smiles at his wish to wring from that reticent He is gnawed by a sense of
having forgotten
place some vital possession, wonders
what
a formula for perfection, then emerges to he may have unwittingly
relinquished
stumble among the petals or lost like a
cherished
from sanctuary into demanding daylight. talisman along some pebbled
path. A failed
A petal has clung to his moist forehead. self?
LITERARY AND MUSI CAL WORKS 1187
Later, there is one more good-bye aptness of his purchased
bric-a-brac
as the cab flashes past his loved landmark, despairingly matching gift to
receptor.
just a glimpse, a pang, As dawn musters its luminous
rose
the bloodless death of separation affirmation
under a moon coolly indifferent to this he turns in his dream to his
truest souvenir:
wrenching. Many pilgrims. Many questions.
The car speeds on, bent obsessively One unalterable answer:
on effecting his expulsion from all he knows Accept! Accept!
of Eden.

At the airport, seeking consolation, Roger White
(Israel)

possessive, hoping to bolster memory,
he buys a last postcard
of the building with the gold tiled dome, [The poem do es not follow strictly the
makes his seat selection, program ofpilgrimage nor does it allude to
smuggles his convictions past Customs every point of historic interest visited by
and, aboard the aircraft, in the fretful Bahri 'i pilgrims during the course of their
sleep of the traveller, broods on the stay in the Holy Land.]

SEE THE LIGHT OF HIS GLORY
For Mixed Chorus (S.A.T.B.)
Jack Lenz, Tom Price & Jim Seals

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Cm7 Dsus4

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flt.

Lift up your voi-ces to the King of Glo

Lift up your voi-ces to the King of Glo ry! _ _ _
—

to the King of

Glo ry! _ _ —

F#IA# BmEm A D G Bm Em D/F# Gmaj7 Asus4
A

D G/D A Dsus4 D F#IA# Em7/G D/A
A D

SOPRANO
mp

of His glo - ry , 0 peo - pie, shin - ing be-fore you,
Ba -

D G A Dsus4 D F#
Bm

SOPRANO mf

Lord of Lords, King of Kings, He is won - drous,

mf

Lord of Lords, King of Kings, He is won - drous,

DIF# A D D G/D A Dsus4
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Re -j oice! Re-joice! this

Re-j oice! Re-joice! this

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LITERARY AND MUS ICA L WORKS I 197

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won - drous,

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- ha __ 'u' llah. Lord of Lords , King of Kings, He is
won - drous,

....._,.
- ha __ ' u' Uah. Lord of Lords, King of Kings, He is
won - drous,

- ha __ ' u' llah. Lord of Lords, King of Kings, He is
won - drous,

r
Dbsus4 Db G~ Gb Cb/G b Db/Gb
Gbsus4 Gb
l 19 8 THE
BAHA'I WORLD

-....._.-
E-ver-las.-ting Fa - ther, Ba - ha_ ' u' llah. Re
- joice ! Re-joice! this

-....._.-
E-ver-las.-ting Fa - ther, Ba - ha _ ' u' ll ah. Re
- joice! Re-joice! this

-....._.-
ther, Ba - ha _ 'u' llah. Re - j oice !
Re-joice ! this
..--...

' u' llah. Re - joice ! Re-joice! this

,..,,. I

-
I
~
- - - ~
n

.., á~
~

is the pro - mised day, the day
of God,

-..,"
y

~
I
" ~
"
- - á~
~

- -- -- --
-
I

is the pro-mised day, the day
of God,

. . . - - - - --
I I I

- -- -á
I I
- -- - -
, ~
" ~

~ "

is the pro-mised day , the
•
day of God,
-
~

r
the most great peace shall
~

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"" "
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~
- - - - - - -- - -
.fL ~á ..
.,
~ .fL ._. •
"
l"..-
I'
is the pro - mised day, the day of God,
the most great peace shall
" I . .- -..- ..- --
. - - ..! J
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i,,. II -
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- - ~
I
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- - -
I ... -
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- ...
-.J
Cli Eb Db Ebm
LITERARY AND MUSICAL WORKS
11 99
I ; j J ~
-áI-á
,.,,A I
'"

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. --
J

-, - J

I-'
the most great peace shall come, the most
great peace shall
A -
-r - - - -
I

-
J
J
v
'" J
J•

.;
the most great peace shall come, the most
great peace shall
~ I

,) r
I r
- - -
J
J

...
come,
... fl. # .. - ...
the most great peace shall come, the most great peace
shall
... ... -
~áá
. •• II
..
k ~
~

" come, the most great peace shall
come, the most great peace shall

I
II I .J
-I .J -I -J -J

"! ~ n - _J_ J J
r r I

,·····_,
.. ..
--
. - .. -
J
~áá ~

• •
Abm'Eb Db/ F Abm

Re - joice! _ _ __ __ Re - joice! _ __

Re - joice! - - -- - -

Re - joice! _ _ __ _ _
Re - joice! _ __

Re - joice! _ __

Re - joice! - - - - - - Re - joice! _ __
1200

THE BAHA'I WORLD

0 PEOPLES OF THE WORLD
Words of the Bab

Music by Jean SOUTH

SOPRANO
Moderato
"if a tempo
-..,A
"
..
I
IJ
• •w
.....
- - .
A --- ~
I I

0 pea -pies of the world!
!':'.
!':'.
II I I I
I I I l I

I I ~ I

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I r I
-
I r I -1 -
r -1
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-á --
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' np
p
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. " "
I I I I
I
á- I
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,–
I
,–
I

p poco rit
"if a tempo
" I

.., . " " A
- w -á ,,
- --
0 pea - pies of the
world! What - so - e - ver ye
have

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-..,
""
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I
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I

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I I

-I --á
~ I
!':'.

I I I
-
I r I
r i I
I =
' p
poco rit.
"if a tempo
..
~, . .=
.= ,,
-
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-
" " ~
I I I
I I
I
p
A I !':'.
-
.., ... "'" ..,,,,,,.
of- fered
-á
up
..
in the way of the one
..
true God,
.. -
In the
I
-..,"
~
I I
- I
r .. - ácr'--'r
~
"
r - -
r r f
-# -,;
.._ -

'

p

f

I

• I

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- a•

'I

,

- - I I

n-

I I r--=--~

pp poco rit.

of the one true God, Ye shall, in - deed, find
pre-served

a tempo

-" - - .

~

I

'

-- -- -

'

. -

'

-

'

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-

v ~

- tact at God ' s Ho--ly

I" IJ k A ~

v ~

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'" By God, the pre -

ser - - ver, ill -

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" I - l I

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ráá r----r- - '"
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(HUM HERE) in - tact
at God' s Ho - ly

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'" Gate.
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á1 ~JJ J _J
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v r~á

4•
'" ritardando
pp

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v-
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&

h:. ..i
1 u

PRAYER FOR THE
HANDS OF THE CAUSE
For Mixed Chorus (S.A.T.B.)
Bah:i'u'llah, The Tablet of the World
A Capella
Music by Tom Price

_," " SOPRANO I

Light and glo - ry, gree-ting and
praise be u - pon the
"" ALTO

ti ~á
Light and glo - ry, gree-ting
-
and praise
~ .g•
be
... u - pon
~ ~

the
".11 TENOR
I

I I
Light and glo - ry , gree-ting and
praise be u - pon the _
BASS I I

I I
Light and glo - ry, gree-ting and
praise be u - pon the
I

r I
J j_ j_
I I rI rI rI
I I I I I I I I
I I I
I I I
I

Hands
--
of His Cause,
~
light and
I
g lo - ry, gree-ting and praise
" ...
ti .g ... ... u
Hands of His Cause, light and glo
- ry, gree-ting and praise
" ... I I

Hands _ of His Cause, light and glo -
ry , gree-ting and praise
I I
I I I

I-lands of His Cause, light and
"
glo - ry ,_
---- gree - ting _
I

and praise
I I I

~.: ~
I

'I I I

1 s I TT
JJ 1
I I I
"I I I I I I

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u - pon the _ Hands of His Cause, through whom the light of for -
ti-tude, through

u - pon the_ Hands of His Cause, through whom the light of for -
ti-tude, through

be u - pon the_ Hands of His Cause, through whom the light of for
- ti-tude, through

be u - pon the_ Hands of His Cause, through whom the light of for
- li-tude, through

1 1

of for - ti-tude, through whom the light of for - ti-tude

of for - ti-tude, through whom the light of for - ti-tude

of for - ti-tude, through whom the light of for - ti -tude

of for - ti-tude

and the truth hath been e - stab -lished that au - tho - ri - ty to

shone forth and the truth hath been e - stab - lished th at au - tho - ri - ty to

forth and the truth hath been e - stab-lished th at au - th o - ri - ty to

hath shone forth and the truth hath been e - stab-lished th at au - th o - ri - ty to

..____,..

God, with God, _ _ the Pow - er - ful , the Migh-ty, the

God, with the Pow - er - ful , the Migh-ty, the

with God, _ _ the Pow - er - ful , the Migh-ty, the

God, with God,__ the Pow - er - ful, the Migh-ty, the

.,,, " "
- --~
y -
r,
I

.. "
"
" - - r
I

-- -- -- --
I I

- --
Un - con - strained! We
be - seech Him, ex - al - ted
is He,

""

- - -- -- .. "
-
-
y -
~ - "
"
c:;• - ,, -
Un - con - strained! We
be - seech Him, ex - al - ted
is He,

,,
~" I I

I I I
- -- - n

I
- --
I

Un - con - strained! We
be - seech Him, ex - al - ted
is He,

, .. - - - "- - - --
,,,,..-·_
w- r •
- -
- - - - - -- -- I I I I

I I I
I'Un - con - strained! We
be - seech Him , ex - al - ted_
is He,

-" " -
-- --- - r- - "--
I I

r- I
r,
or,
- r,
r,
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'I rá
I I

- -J -J J - .n J.
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I I
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,.., " "
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y -
-
- rJ
-- -
- .. ..
rJ•
I I
"
shield them through the
pow' r of His hosts,
we be -
-" "
~ 4' ... v
v -61- ... ... u
- -
-
shield them through the
pow'r of His hosts,
we be -
~
-" - I
I I

-
,, shield the m through
--
the __ pow- er of His
hosts,
I

we
I

be -

.. -
I I

r •
- -- - n
- -
-- - --
-
" shield the m through
the pow' r of His
hosts, we be

""

I I

- r r--
I y -

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r.
- --
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r r
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-I J ~ J
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I I I
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-I J J
I I I I
I I I
r. r
1206

...,,,,. J!. I
I I I
- -- - -
I I
I
-
- seech Him, ex - al - ted is He,
shield them through the _ pow' r of His
A J!.
- seech Him, ex - al-ted is He,
""
shield
.. '"
them through the pow'r of His
- -
I
- -
JJ.
I I I I
, - seech Him, ex - al -ted
'~ ~
is He,
'~.
shield
-
them through
u
the
u
--
pow' r of His
áá- I
-áá-
~ - -- - - -
" - seech Him , ex - al- ted _
I
is He, shield them through the pow'r of His
-..," ... --- -- -- -
w -
I I I I

,,
I

- ....
I

, . - -- -- -- --- -- r--
I I I I I

<
r rr á1 I I rá r
r r r r
_j_ JJ JJ ~
J
-J.. -J -J -J -J -J
-&
-

- -- ~ --- -
I I
~

I
.. ,
-I -
~
, "
- I-
T I I I I
I I I I

po - ten-cy, pro - tect them through His po - ten-ey, pro -

pro - tect the m through His po - ten-cy, pro - tect them through His po - ten-ey, pro -

pro - tect the m through His po - ten-cy, pro - tect them through His po - ten-ey , pro -

pro - tect the m through His po - ten-cy, pro - tect the m through His po - ten-ey, pro -

po - ten-cy, aid thenLthroughHis_ strength, light and glo - ry,

po - ten-cy, aid them through His strength , light and glo - ry,

po - ten-cy, aid them through His strength, light and glo - ry,

aid them through His strength, light and glo - ry,

be u - pon the Hands of His Cause! _ _

be u - pon the I-lands

be u - pon the Hands __ of His Cause! _ _

be u - pon the I-lands of His ----
Cause! _ _

J1J

WHO IS THE PROPHET?
Saul Accouche

4•s J ; ~ IJ j ~ IJ j J IJ r ,,~I~~ ~
Who is the Pro - phet of God for
to - day?
...___..,.
Ba - ha ' u' - llah_

t'J r j IJi J, u
'f I
J ; J IJ j J
Ba - ha' u' - Uah Who came
ex - act - ly as

,. J j J IJ §)IJS JOJ
§) I~
~
J_ u § ~I
fore- told by Christ? Ba - ha'u'- Uah _ _
Ba-M' u'- llah _ _ Ba-

,. E E f lf j
~
Air F f lf j I J J 4J?
~He brought
j J1
- ha' u'..llah came _ for all man - kind _
us love _ and

:r lr___r_F It
F f 'I
,..-....

peace of mi nd_ He said
men_ should live as one_

D.C.
, •. f 'f IJ
~
J) g.cJ j....._.,J IJ J j_ I)
w
'f II
There is no _ _ place for _ us to

run. _ _

Verse 1. Who is the Prophet of God for today - Baha'u' llah, Baha' u' llah.
Who came exactly as foretold by Christ - Baha'u' llah, Baha'u'llah.

Chorus Baha'u ' ll ah came for all mankind
He brought us love and peace of mind
He said men should live as one
There is no place for us to run.

Verse 2. Who brought this message oflove to mankind - Baha'u'llah, Baha'u' llah.
Who said that justice was best in His sight - Baha'u'llah , Baha'u'llah.

ONE FAMILY
Red Grammer

(Verses)
Fadd2 3

$~tJ JJft] J I It J J J
IA i©J J I
1. Light on the ho-ri - zon off s tar-board bow feel the spi-rit ri - sm
2. Lead-ers at the ta - ble talkin' 'bout an end to war but we need more than chess
3. Feel the ex-pee-ta - tion all the world around ev - e - ry-one is wait- in'
Bb/Fmaj7

hear the mi - ghty shout
4A IJ n J J J j
=
oh - oh
..._,
watch the whole ere - a - tion
moves we've gotta open up the door
and let a lit - tie sun - light
Lo hear the j oy-ful sound oh oh
of all the na-tions sing - ing
Fadd2 Dm
lift]
)J J J
turn-ing in side _ out
He's ma -kin' His Will made known
shine on each and every face
and in the light of morn - ing

sing -ing out in har- mo - ny
there's a new world in the mak-ing
1 '2&1f (Chorus)
if .
:II - uáI
the time for peace is now
We are
let them bless the human race singing
won•t you sing along, sing along with me
Fadd2 Bb/Fmaj7

$~rá {Jn1 '.r11J
liQnJIJ ft...._, I
one fa - mi-ly we are too close
not to le t it ~ we are
Gm F/A Bb C
Fadd2 1 D.C.

$~)?1Jf? !JJ. JI dttf tLJF IJ114
_ sis - lers and bro-thers~ a coat of_ ma-ny_ co - lors,
you and me
.....--ibridge)

r d- r CJ ~ ,. J I
2 Bbmaj7
Am7

~~'! LJ j
I
Shout it from the moun - tain - top, sail
it on the breeze the
F/A Bb

J h J J. :J I r
on - ly way we're gon-na have peace is when we come
to see _ _ _ __
uá 1
we are
(last chorus)
Bbmaj7/F
'
~ rá
Fadd2

one
@Jj I-
fa - mi-ly
n. J Ji o n 3bYIJ '
we are

too close not to let it
!J. I
we are _
Gm F/A Bb C
Fadd2

$~ :!?JJ. "j !J. J. :JIEiUJittiF
10J4
- s is - ters _ and bro-thers _ a coat of_ ma - ny _ co -
!ors, you and me_
Bbmaj7/F Fadd2

~~ - r F I4&t.Jl-@). I- t tr Irá @UJl@§JJ
II
you and me, we are
one fa - mi-ly.
1210 THE BAHA'I WORLD

YA BAHA'u'L-ABHA
Music by Hooper Dunbar
Arranged by Torn Price

SOPRANO

Ba - ha ' u' l-Ab - ha, Ya 'A - lfy-yu 'l - A - ' Ia,

u
Ba - ha ' u'l- Ab - ha, Ya 'A - lfy-yu 'l-A - ' la,

Ya 'A - lfy- yu'l-A - 'la,

Ba - ha ' u'l - Ab - Ya 'A - lly - yu' l- A - 'la,

u
Ba - ha ' u'l -Ab - h~ Ya 'A - lfy-yu'l- A - 'la,

Ya 'A - lfy-yu ' l- A - 'la,

Ya ' A - lfy - yu' l - A - ' la,

r
LITERARY AND MUSICAL WORKS 12 11

Ya 'A - lfy-yu'l-A - 'la,

'--'
ha 'u' l -Ab - ha _ _ _ __ Ya 'A - liy-yu' l-A - 'la, _ _ __

Ba - ha 'u' l - Ab - ha _ _ _ __ YL 'A - lfy-yu'l-A - 'la,

Ya 'A - lfy-yu' l-A - 'la,

~
ha _ __ _ Ya 'A - lfy- yu' l-A - 'la.

'--' u-

Ba - ha ' u'l- Ab Ya 'A - lfy-yu'l- A - 'la.

Ba - ha 'u'l-Ab ha Ya 'A - lfy-yu' l -A - 'la.

ha _ _ __ Ya 'A - lfy-yu'l-A - 'la.

J J

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