

**THE BAHÁ'Í FAITH**

SECTS AND CULTS IN AMERICA  
BIBLIOGRAPHICAL GUIDES  
(General Editor: J. Gordon Melton)  
(YOL. 6)

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**THE BAHAI FAITH**  
*A Historical Bibliography*

**Joel Bjorling**



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This book is dedicated, with love, to my parents, and it is offered as a gift to all who have believed in, and stood for, peace, unity, and justice in the world.

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## PREFACE

I first came in contact with the Baha'i Faith when I was a student in Tulsa, Oklahoma. As I had become disenchanted with the "confusion of tongues" among so many contemporary religions, to discover a faith which emphasized the unity of religions was truly a breath of fresh air. In Tulsa, I attended Baha'i informal gatherings, or "firesides" and read and began to collect Baha'i books and literature. Thus began a friendship which extends into the present. I have known and fellowshiped with Baha'is in Chicago, Evanston, Wilmette, and in central Illinois. Though I am not a member of the Baha'i Faith, I have found it to contain ideals which are profound and relevant and which provide an alternative to the struggles not only among modern religions, but among the peoples and nations of the world. In answer to the question, "which religion is right?", the Baha'is respond that all religions are a part of the ultimate Plan of God and the Cause of God is yet being revealed and is ever-expanding. Baha'is affirm that "the earth is one country and mankind its citizens"; thus, they aspire toward the establishment of a world community founded upon peace, justice, and equality.

This book is primarily a bibliography which lists under various topics the literature of the Baha'i Faith; however, it also includes a survey of Baha'i history and of its major theological teachings. For non-Baha'is, this should present a clear picture of the major thrust of the Faith. My conclusions regarding the relevance of the Faith to the flow of spiritual understanding are my own. I have described the Faith as I have observed and perceived it, and it is not the purpose of this book to defend any of the factions which have arisen in the Baha'i movement. In these pages, my objective has been to sustain a sense of the genius which I believe exists in the Baha'i Faith.

## ACKNOWLEDGMENTS

The content of this bibliography and historical study is the fruit of my personal study and exploration into the Baha'i Faith. It also reflects the assistance of Baha'is, mainstream and orthodox, who provided bibliographic sources and answered my many questions on the intricate details of Baha'i history.

The National Baha'i Archives and the Baha'i Office of Public Affairs in Wilmette, Illinois provided numerous bibliographic and periodical sources, especially of rare and out-of-print works. The Baha'i Center of Peoria, Illinois, generously offered its vast library, archives, and assistance in locating materials.

Francis Spataro, founder and president of the Charles Mason Remey Society of Jamaica, New York, answered many questions on the Orthodox Baha'i Faith, as did Dr. Galen Ewing, Orthodox Baha'i archivist of Las Vegas, New Mexico, and Franklin Schlatter, of the Mother Baha'i Council of Roswell, New Mexico. I corresponded with Hermann Zimmer of West Germany, and Donald Harvey of Paris, who provided further information on the diverse expressions of the Baha'i Faith.

Dr. Robert Balch, of the department of sociology of the University of Montana, Missoula, contributed a study on Dr. Leland Jensen and the Baha'is Under the Provision of the Covenant (BUPC). Dr. Balch has devised an extensive study and accumulated numerous items of information on Jensen and the current progress of his movement.

Rev. William Miller, of Philadelphia, Pennsylvania, former missionary to Persia, and author of several books on the Baha'i Faith, provided a listing of his collection of works on the Faith, as well as information on the history of the Faith, especially its early years.

Finally, I want to thank Dr. J. Gordon Melton, director of the Institute for the Study of American Religion, for his editorial assistance and guidance.

## The Baha'i Faith

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*Introduction to the Baha'i Faith*

A. HISTORICAL SKETCH

Recent news reports around the world have announced the intense, bloody persecution in Iran of a religious sect known as the "Baha'is." People have been killed, disappeared, lost jobs, or their properties have been destroyed because they are Baha'is. Who are the Baha'is? What do they believe? What is their story? According to the Baha'i National Center, as of July, 1984, Baha'is reside in 100,000 localities throughout the world, including 7200 in the United States. The National Headquarters of the Baha'i Faith is in Wilmette, Illinois, near Chicago, and its world center is in Haifa, Israel. Haifa is the seat of the Universal House of Justice, the current ruling body of the Faith. Wilmette is the site of the nationally known Baha'i House of Worship. Its towering, elaborately-designed, poignantly-striking edifice is visited by thousands of persons each year. A primary function of the Baha'i Faith is to "safeguard the interests and promote the unity of the human race...and to foster the spirit of love and fellowship amongst men." (1) 'Abdu'l-Baha', the son of Baha'u'llah and the interpreter of the Faith, described a Baha'i as one who loves all the world. Being a Baha'i means "to love humanity and (to) try to serve it; to work for universal peace and universal brotherhood." (2) Rev. Albert Vail, a Unitarian minister and an early Baha'i teacher, wrote that the Baha'i Faith "is not so much a new religion as religion renewed." (3) The Baha'i Faith has spiritual and moral implications which are crucial for the modern world. They concern peace, justice, national and international unity.

The historical groundwork of the Baha'i Faith was set in 1844 in Persia ( now Iran ) with the teaching and ministry of Mirza Ali Muhammed, or as he is known among Baha'is, the "Bab" ( pronounced "Bob" ). The term "Bab" is significant and characterizes the object and intent of Ali Muhammed's ministry. It meant "the Gate," or the channel of communication, for the "Hidden Imam," the twelfth member of a succession of Islamic leaders since the death of Mohammed the Prophet. Donaldson writes that "the figure of the *bab*...goes back to one of the oldest and most important traditions of the Shi'ites." The



Prophet Mohammed had declared that "I am the *city* of knowledge and Ali ( a confidante of Mohammed and the first of the Imams--emphasis *mine* ) is the *gate* thereof." (4) Ali Muhammed claimed to be a living representative of this tradition. (5) A term similar to "Bab" is "wakil." It refers to the four great Shi'ites, or ambassadors, by whom the Hidden Imam communicated with his people during his absence. (6) The first absence lasted from 869-940A.D. During this time the Imam fled the Caliph who was desiring his life. The Imam apparently died in 940A.D. and after that there would be no further ambassadors. (7) The doctrine of *ghaiba* describes the meaning of the Imam's absence. It states that he

has been withdrawn by God from the eyes of men, (but) his life has been miraculously prolonged, (and he) has been in correspondence with others, and maintains a control over the fortunes of his people. (8)

Shi'ites believe that the Imam has frequently appeared to the faithful during prayers and in times of need. The return ( *raj'a* ) of the Imam will vindicate his followers and bring just retribution to his persecutors. (9) The Shi'ites foresee a day

when human society will be replete with justice and when all will live in peace and tranquility, (and when) human beings will be fully possessed of virtue and perfection. (10)

A "Bab" was a more authoritative representative than a "wakil." Donaldson quotes the *Bayan*, the major work of Ali Muhammed ( translation of Edward G.Browne ) that

refuge in the Apostle ( ie. Mohammed ) is identical with refuge in God, and refuge in the Imam is identical with refuge in the Apostle, and refuge in the Gates ( ie. Babs ) is identical with refuge in the Imams. (11)

Thus, a "Bab" was nearly identical with the Imams while a "wakil" only represented them. The expectation of a "Bab" was primarily enunciated by the Shaikhis, a sect of the Shi'ites. At the time of Ali Muhammed,

over nine hundred years had passed since the close of the Lesser Concealment ( ie. 940A.D. ), since the death of the last *wakil*, and in their support of

Mirza Ali Muhammed the Shaikhis were virtually enunciating another period, when the expected Imam should be visibly represented again, but this time by a "Bab" instead of a 'wakil.' (12)

While on a pilgrimage to Mecca, Ali Muhammed claimed that he was the Bab "by which mankind would be united with the Hidden Imam." (13) His followers were known as the "Babis" ( the Baha'i movement came later, basing itself on the work of the Bab ).

The afore-mentioned Shaikhis were especially significant in the development of the Babi movement. The Shaikhi movement was founded by Ahmad Ahsai in the early 19th century. As opposed to the Shi'ites who believed that there were only four representatives of the Hidden Imam, the Shaikhis taught that a channel from the Imam was always present. (14) The Shaikhi claim was rejected by the majority of the Shi'ites and Ahmad Ahsai was considered a heretic. (15)

Haji Sayyid Kazim was Ahsai's successor. He held conferences at Kerbela, the principal locality of the Shi'ites. Here Ali Muhammed came in contact with Kazim. (16) He became interested in the 'Unseen ( or Hidden ) Imam' who would return as the 'Imam Mahdi ( messiah ) and introduce the Islamic millenium. (17) After declaring himself the Bab, Ali Muhammed preached in mosques and attacked the scandals and vices of the Islamic clergy. He exhorted "the need for a morality of deeds, rather than one of words and formal rules." (18) He advocated temperance, forbade asceticism, taught the equality of the sexes, encouraged hospitality, and demanded justice for all persons. (19)

Ali Muhammed was opposed by the Shi'ite leaders and the Persian government. (20) After two years of ministry, he was imprisoned (21) and incarcerated at Mah-Ku in the Ahirboyjan Mountains. (22) It was here that he wrote the *Bayan*. (23) It was written in the style of the *Koran*. It was not considered to be a final revelation, but others would come who would complete it. (24) The *Bayan* described the advent of 'Him Whom God Shall Manifest,' the "Manifestation of God Who was to come after Him." (25) The identity of this Manifestation was a crucial factor in the Bab's teaching and, especially, in the development of the future Baha'i movement.

From the prison at Mah-Ku, Ali Muhammed was moved to the prison at Chirig. Tight confinement was ordered. (26) At Chirig, he claimed not only to be the Gate of the Hidden Imam, but the Imam himself. (27) That the Bab made such a claim was attested by numerous scholars: Ross (28), Adams (29), Mahmud (30), Wilson (31), and Miller (32). Baha'is

insist that the Bab was only a forerunner of Baha'u'llah who is considered to be the major Manifestation of God. It has been admitted by Baha'is that the Bab was a "twin" Manifestation to Baha'u'llah, but it seems evident from examining Baha'i teachings that the purpose of the Bab was to provide the way for Baha'u'llah's revelation. The Bab did teach a further Revelation beyond himself, but as Miller (33), Wilson (34), and Whalen (35) point out, this Manifestation would not appear for 1511 to 2001 years after his declaration.

Ali Muhammed was taken to Tabriz. He was interrogated and continued to maintain that he was "the Promised One...whose name you have for a thousand years invoked, at whose mention you have risen, whose advent you have longed to witness, and the hour of whose Revelation you have prayed God to hasten.' He called upon persons of the East and West to obey his word and 'pledge allegiance to (his) person.' (36) He was tortured and efforts were made to convince him to abandon his mission. There was a great spread of Ali Muhammed's teachings, but also intense persecution against his followers. Babis were pressured to recant their Faith and were threatened with execution. (37)

As of 1848, bitterness continued to flare between the Babis and the Islamic authorities. (38) When tried at Tabriz, Ali Muhammed "persistently maintained that he was the Imam Mahdi." (39) In 1850, he was martyred before a firing squad.

The death accounts of Ali Muhammed are wrapped in legend. Baha'is claim that he was hoisted on a cross-bar before 750 rifles. After several volleys, when the smoke cleared, the bullets had only severed the ropes that held him. He was found back in the barracks where he had been discoursing with one of his disciples. Again, he was returned to the place of execution where he was finally killed, his body riddled with bullets. Non-Baha'i accounts agree that Ali Muhammed was publicly executed ( ie. Whalen ), but there are other reports. Mahmud states that Ali Muhammed was killed in prison by one of his followers "who could not bear to see the sufferings of his 'Imam'." (40)

Payne reported that after Ali Muhammed's disappearance, he was found in a near-by guardhouse by one of his followers who shot him. (41) Ross stated that at the guardhouse Ali Muhammed was struck by a soldier and died from his wounds. (42) However he died, his death was considered by the Babis and the Baha'is as a martyrdom.

After the death of Ali Muhammed, conflicts continued between the Babis and the Persian government. Whalen reported that the Babis had planned a theocracy where

there was to be a confiscation of property and an exile of all non-Baha'is, plus a burning of all non-Babi books. (43) Prior to Ali Muhammed's death, the Babis were said to have taken advantage of civil disturbances in Persia which they manipulated "to bring about the triumph of their cause." For this reason, they gathered into armed brigades. (44) Baha'is downplay any political ambitions or intentions in their history, but the presence of Babi activity in Persian political disturbances may be apparent if one considers the Babi belief that the Hidden Imam would arise and conquer the world for Islam, making it the universal religion. (45) If there was some political ambition among the Babis, this could explain why Baha'is eschew political activity as a means of attaining world peace and the New World Order.

Conflicts between the Babis and the Persians reached a peak in 1852 when some Babis attempted to assassinate the Shah. The attempt was unsuccessful, yet it resulted in a more intensified persecution and torture against the Babis.

After Ali Muhammed's death, there was not only conflict between the Babis and the Persian authorities, but also within Babi ranks. Mirza Yahya ( Subh-i-Azal, meaning "the morn of eternity" ) had been named Ali Muhammed's successor and was the leader of the Babis until he was challenged by his half-brother, Mirza Husayn Ali, who charged that he was a weak and ineffective leader. *Conflicts* blazed between them, not excluding violence. Husayn Ali assumed leadership of the Babis officially in 1863, proclaiming himself "Baha'u'llah" ( meaning "the splendor of God" ). Yahya's leadership was rejected and Baha'u'llah was recognized as the legitimate successor of Ali Muhammed, and his accession was considered to be the culmination of his ministry, the announcement of a new revelation from God. Thus, because Yahya opposed Baha'u'llah, he was deemed the "Archbreaker of the Covenant of the Bab" ( See Chapter XI for a more complete discussion of the conflict between Yahya and Baha'u'llah ). Both of them were exiled, Baha'u'llah to Akka, and Yahya to Cyprus. Yahya died there in 1912.

The Babi movement was re-named "Baha'i" due to Baha'u'llah's leadership. Some groups loyal to Ali Muhammed and to Yahya remained, but they were of little historical significance. Baha'u'llah was acknowledged as the Promised One of God, He-Whom-God-Shall-Manifest, as predicted by Ali Muhammed. Mahmud states that he "gave a new twist to Babism, admitting elements of many religions into his creed and preaching universal understanding." (46) Ali Muhammed saw Islam as a universal religion, but Baha'u'llah proclaimed Bahaism as an independent world religion which combined aspects

of various world religions into its basic principles. The *Boston Congregationalist* noted that

the religion of the Baha'is has nothing of the eccentricities or faddishness of so many other religions and none of their shallow philosophies. It is simply a synthesis of the noblest ethics of the world around one common center--love and good-will toward all men. (47)

Baha'u'llah was born in Tehran in 1817 to a noble family. Esslemont wrote that he never attended school or college, but was educated at home. "Nevertheless, even as a small child He showed wonderful wisdom and knowledge." (48) Baha'u'llah became a Babi in 1844 and was "recognized as one of the most powerful and fearless exponents" of the Babi Cause. (49) He was imprisoned for his Babi involvement and was banished to Baghdad. Banishment also led him to Constantinople, Adrianople, and eventually to the penal colony at Akka. Before being deported to Constantinople, he declared his prophetic mission in a garden at Ridvan (pronounced "Rizwan"), near Baghdad. Baha'u'llah's declaration and the twelve days he spent in Ridvan are celebrated by Baha'is as the 'Feast of Ridvan.' (50) At Adrianople, he wrote epistles to kings, rulers, and ecclesiastical leaders. (51) These world leaders included Napoleon III, the Pope, Queen Victoria, the Czar of Russia, and "the rulers of the Americas." The epistles exhorted them to recognize and acknowledge the appearance of the "Promised One." (52)

From Akka, Baha'u'llah went to Bahji where he remained under house arrest. There he received visitors, religious pilgrims, and scholars, among them the Cambridge University orientalist Edward G. Browne. He was one of the first scholars to report the Babi-Baha'i movement to the West. He translated many early Baha'i writings into English and wrote several accounts of the history and teachings of the Babis and the Baha'is. Browne visited Baha'u'llah in Akka and wrote that the meeting had a profound effect upon him. According to Browne,

the face of him on whom I gazed I can never forget, though I cannot describe it. Those piercing eyes seemed to read one's very soul; power and authority sat on that ample brow.... No need to ask in whose presence I stood, as I bowed myself before one who is the object of a devotion and love which kings might envy and emperors sigh for in vain.

Baha'u'llah died on May 29, 1892 and was succeeded by his son, Abbas Effendi ('Abdu'l-Baha'). As with the succession of the Bab, there was conflict over the succession of Baha'u'llah between 'Abdu'l-Baha' and his brother Muhammed Ali (See Chapter XI for details of this conflict). Baha'u'llah referred to 'Abdu'l-Baha' as 'the Center of my Covenant.' (54) Esslemont wrote that he was

the exponent of the Revelation, the Doer of the Word, the Great Exemplar of the Baha'i life in actual contact with the world of today in the most diverse phases of its myriad activities. (55)

During 'Abdu'l-Baha's leadership, the Baha'i Faith came to the United States. Dr. Ibrahim Kheiralla, an immigrant from Lebanon, was the first Baha'i teacher in America. The first convert was Thornton Chase, who became a prominent Baha'i author and an early exponent of the Faith. In 1893, the words of Baha'u'llah were the concluding remarks of the World Parliament of Religions in Chicago. Here various world religious leaders--Christian, Jew, Muslim, Shinto--were represented. (56) 'Abdu'l-Baha' came to the United States in 1912 and broke ground for the future House of Worship in Wilmette. He also travelled to Egypt and Europe. Ferraby states that he proclaimed Baha'u'llah's message "to audiences ranging from Churches to Freethinkers, from University graduates to men in charitable shelters, on social occasions and formally in churches and synagogues." (57) Regarding 'Abdu'l-Baha's pilgrimage to the United States, *Current Literature*, in June, 1912, wrote that "the universal gospel of Bahaism finds fruitful soil in America, and is greeted sympathetically in both secular and religious papers." Francis Henry Skrine, author of *Bahaism: The Religion of Brotherhood and Its Place in the Evolution of Creeds* [405], observed that the Baha'i Faith has "suited...the present American mood for revolt against materialism and predatory wealth." It 'may come in the great republic,' he wrote, 'with a great rush which nothing can resist.' (58)

'Abdu'l-Baha' died in 1921. Frederic Dean, writing a personal remembrance in *The Independent* (December 24, 1921), characterized him as

more than a personality--he was an inspiration; an idealist whose self-devotion breathed new life into dying creeds. His gospel appealed with equal force to Christians, Moslems, and Jews; to Buddhists and Hindus, Shintoists and Parsis. His idealism was to many a manifestation of the very source

of life, light, and love. He came at a time when the soul's craving for hope and faith was--seemingly--unappeased by **anyone** of the many organized and acknowledged religions. (59)

Upon 'Abdu'l-Baha's death, he was succeeded by his grandson, Shoghi Effendi, the "Guardian" of the Faith. As with prior Baha'i successions, there, were conflicts in 'Abdu'l-Baha's succession. However, this was not between rival contenders for leadership, but involved those who believed that Shoghi Effendi had manipulated 'Abdu'l-Baha's Will and Testament to his own advantage, and by those who disagreed with his efforts to institutionalize the Faith. (For a more in-depth discussion of these conflicts, see Chapter XI). Shoghi Effendi was concerned with the development of the Baha'i Administrative Order. Miller wrote that in conversations with him, "the Guardian was more interested in the organization and the ethical teachings of the Cause than in its philosophical and theological foundations." (60) He called for the establishment of local and national Baha'i spiritual assemblies and made proposals for the establishment of the Universal House of Justice. (61) In 1926, the National Spiritual Assembly of the United States and Canada was incorporated. It established by-laws regulating membership, offices, elections, and its example was to be used in other countries. (62)

Shoghi Effendi died in 1957. Again, Baha'i leadership was brought into question. As a matter of fact, the whole future of the Faith was in jeopardy. Shoghi Effendi had left no Will to designate a successor. The Hands of the Cause, a group of "chief stewards" of the Faith ( who had been chosen by Shoghi himself ), vigorously searched his office, but found no Will. (63) The Will and Testament of 'Abdu'l-Baha' had decreed that the Guardianship be continued, but since there was no Will and no stated successor, the Hands concluded that the Guardianship had ended and they took control of the Faith. One of the Hands, Charles Mason Remey insisted, on the authority of the Will and Testament, that the Guardianship be preserved. He charged that the Hands were taking undue authority unto themselves. The Hands ignored Remey's charges. He persisted in his efforts to maintain the Guardianship and in 1960 Remey proclaimed himself as the rightful Second Guardian. He made this assertion on the basis of his being the president of the International Baha'i Council which was the forerunner of the Universal House of Justice. For his claim, Remey was expelled from the Faith and was declared a "covenant-breaker." (For an in-depth discussion of Remey's efforts and of his case in favor of the Guardianship, see Chapter

XI). The Universal House of Justice was elected in 1963 and it continues to be the major governing body of the Baha'i Faith.

The Baha'i Faith is a syncretistic, independent, world religion. Since its beginnings in Persia in 1844, it has spread throughout the world. As with other religions, it has its strengths and weaknesses; however, its internal conflicts are no reason to nullify its significance as a contemporary religious movement. It announces a message of unity, brother-sisterhood, racial and sexual equality, and it stands for world peace and social justice. Such aims are sorely needed by the world today. These aspirations constitute the genius of the Baha'i Faith.

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## B. BAHAI BELIEFS AND TEACHINGS

Syncretism is a key element in Baha'i teachings. Baha'is perceive a common thread underlying all religions, implying an essential, universal message which forms the basis of *all* religions. They define theirs as a "world faith." Baha'u'llah wrote that "all the prophets of God proclaim the same faith." Arthur Dahl, in *Baha'i: World Faith for Modern Man* (242], wrote that the differences among religions can be traced to "added" creeds and dogmas, or the interpretations of fallible church leaders." (1) He writes, further, that "it is envisaged that the Baha'i Faith will gradually lead people to the adoption of a universal faith which *will* close the spiritual and cultural gaps that now exist." (2)

Baha'i syncretism is based upon the concept of progressive revelation. Therefore, it is not solely an effort to collect and incorporate into one the noblest of the world's religious teachings, but Baha'is understand each religion to be a further step in the development and establishment of the Divine Plan. . Each successive religion, then, carries a progressive, unfolding message, and each new one draws from and revitalizes those of the past. The Baha'i Faith is the current installment in the progressive Plan and represents the Cause and the Faith of God in its present form. Baha'u'llah wrote that

the measure of the revelation of the Prophets of God in this world...must differ. Each and every one of them hath ever been the Bearer of a distinct message, and hath been commissioned to reveal Himself through specific acts. It is for this reason that they appear to vary in their greatness. (3)

Apparent inconsistencies in the diverse revelations are "not inherent in the light itself, but should rather be attributed to the varying receptivity of an ever-changing world." (4)

The content of progressive revelation is contingent upon the Prophets, or Manifestations, of God. Baha'is believe in one God and that knowledge of God is attained through the Divine Manifestations. Baha'u'llah wrote that "the Person of the Manifestation hath ever been the representative and mouthpiece of God." (5) Baha'is compare the Manifestations to a mirror. When held to the sun, a mirror reflects its light; therefore, the Manifestations "reflect" the light, wisdom, and knowledge of God. Baha'is speak of the Manifestations as representing a "Station" which constitutes the unique authority of their revelations.

Manifestations of God have appeared throughout history. Their coming, the nature and content of their message, is

in relation to the needs, desires, and the degree of understanding ( intellectual and spiritual ) of the particular epoch. Esslemont wrote that

Every few centuries a great Divine Revealer--a Krishna, a Zoraster, a Moses, a Jesus, a Muhammed--appears in the East, like a spiritual sun, to illumine the darkened minds of men and awaken their dormant souls.... With one accord these prophets declare that the words they utter are not from themselves, but are a Revelation through them, a Divine message of which they are the bearer. (6)

According to the Baha'i author John Ferraby,

From age to age God manifests Himself to man in the form of the Founder of a religion that is both a renewal of former religions and the inspiration of its age. These Manifestations of God are the Channels through which God reveals His sovereignty. They provide the spiritual impetus and sustaining power which is the ultimate cause of progress and from Them stream the river of Everlasting Life. (7)

Baha'is believe that Baha'u'llah is the Manifestation of God for this Age. He is "the One Who fulfills the promise of all the Prophets" and who "has released the spiritual power which will unite all mankind in one universal faith and establish peace and brotherhood." (8) Winston Evans, in *The Lord of the New Age* [256], stated that Baha'u'llah

repeatedly affirmed that His coming represented not only the Second Coming of Christ but also the fulfillment of the 'latter day' prophecies found in all the Holy Books. To the Jews He was the 'Everlasting Father,' 'The Lord of Hosts.' To the Zoroastrians, He was the promised Sha-Bah-ram, to the Buddhists, the Fifth Buddha; to the Hindus, the reincarnation of Krishna and to the Muhammadans 'The Great Announcement.' (9)

Further, it was reported that

the ancient Jewish community of Hammadan in Persia accepted Baha'u'llah as the Messiah en masse, as well as the greater part of the Zoroastrians in the village of the Yazdi Plain ( Boyce, 1977 ).

Even in far away Europe and America religious persons familiar with the *Book of Revelation* by St. John realized that Baha'u'llah was the Promised One. (10)

Baha'u'llah inaugurated spiritual teachings and laws which are applicable to the needs of the contemporary era. Among his spiritual teachings are the existence of one God; all religions are "channels" of God's revelation; the independent investigation of truth; the harmony between science and religion; and the recognition of the current Manifestation of God. Baha'u'llah's laws, or social principles, include the abolition of racial prejudice; universal, compulsory education; a universal, auxiliary language; and the establishment of an international tribunal. Such principles

represent a blueprint of the world society of the future, which God, through Baha'u'llah, has given to mankind as the sole remedy of the problems engulfing the modern world. (11)

Building upon Baha'u'llah's social and spiritual principles, the Baha'i Administrative Order was established by Shoghi Effendi. It

is actually a laboratory model of the world order of the future. It is a miniature international society, without nationalistic or ideological conflicts, without racial bias, without class distinction, (and) without religious differences. (12)

Baha'u'llah's writings are considered sacred authority by the Baha'is, much as a fundamental Christian considers the Bible. Baha'u'llah was universal in his religious scope; therefore, all the Holy Writings of the world's religions are held as sacred. Together they constitute the "Words" of God. The sacred writings of the major religious faiths--primarily Islam, Judaism, Christianity, and (especially) the Baha'i Writings--are read in weekly devotional services at the Baha'i House of Worship in Wilmette and in countless Baha'i meetings and centers throughout the nation and the world.

'Abdu'l-Baha' the son of Baha'u'llah, holds a unique authority in the Baha'i Faith. He is not a Manifestation of God, but is the infallible exemplar of the Baha'i Cause. Baha'u'llah named him 'the Center of My Covenant,' and 'the Most Great Branch.' "The Will and Testament of Baha'u'llah left explicit instructions that all should turn to Him and obey

Him." He was to be the "authoritative interpreter" of the Baha'i teachings. (13) According to Ferraby,

'Abdu'l-Baha' fulfills a function different from that of any other figure in religious history.... (Though) essentially human and holding a station radically and fundamentally different from that occupied by Baha'u'llah or His forerunner, (he) could still claim to be the perfect Exemplar of His Faith, to be endowed with superhuman knowledge, and to be regarded as the stainless mirror reflecting His light.

'Abdu'l-Baha' has been endowed with a contingent infallibility that is beyond the understanding of man. All His words, His actions, His judgments, and His interpretations are infallibly right, but only because Baha'u'llah has willed it so. (Though he did not have) the direct intercourse with God of a Divine Manifestation; nevertheless, His every act reflected the Light of God and His every word bore witness to His superhuman knowledge. (14)

Shoghi Effendi, the Guardian, inherited the spiritual, as well as the physical, lineage of 'Abdu'l-Baha'. According to the latter's Will and Testament, the Guardian

is the sign of God, the chosen branch...(and it is to him) unto whom all the Aghsan (the family of Baha'u'llah), the Afnan (the family of the Bab), the Hands of the Cause of God and His beloved ones must turn. He is the expounder of the words of God and after Him will succeed the first-born of his lineal descendents. (15)

Shoghi Effendi and the Hands of the Cause were vested with infallibility by the Will and Testament of 'Abdu'l-Baha', making their words and decisions essentially those of God. Such authority was inherited by the current Universal House of Justice. Therefore,

Whatsoever they decide is of God, Whoso obeyeth him not, neither obeyeth them, hath not obeyed God; whoso rebelleth against him and against them hath rebelled against God.... (16)

Furthermore,

it is incumbent upon all the members of the House of Justice, upon the Aghsan, the Afnan, the Hands of the Cause of God to show their obedience, submissiveness, and subordination unto the Guardian of the Cause of God, to turn unto him and be lowly before him. (17)

The writings of the Bab, Baha'u'llah, 'Abdu'l-Baha', Shoghi Effendi, and, currently, the Universal House of Justice constitute the theological and spiritual foundations of the Baha'i Faith. Their teachings and directives represent its essence and its reason for being. They constitute the life and soul, the wisdom and guidance inherent in the Faith. Baha'is must be submissive and obedient to their teachings and directives.

To accentuate its spiritual foundations and its way of life, the Baha'i Faith observes eleven festivals, including days of fasting, which commemorate the lives of its leaders as well as significant events in its history. The festivals ( See Appendix II for a complete listing ) include the Feast of Ridvan ( the Declaration of Baha'u'llah, April 22-May 2 ); the Declaration of the Bab ( May 23 ); the births of the Bab ( October 20 ) and of Baha'u'llah ( November 12 ), the Day of the Covenant ( November 26, a day observed by American Baha'is in remembrance of 'Abdu'l-Baha' and of God's covenant with humanity), and the Feast of Naw-Ruz ( the Baha'i New Year, March 21). There is a period of fasting for nineteen days beginning March 2 until March 21.

The meaning of the number "nineteen" is vague, even though it occurs frequently in the Baha'i calendar. Not only is there a nineteen day fast, but a Baha'i month consists of nineteen days. (18) It has its origin, perhaps, in Persian numerology. The significance of the numbers may be ascertained individually; thus, 1=unity, and 9=fulfillment, hence 19 represents a combination of the two and has a spiritual meaning of the unity and fulfillment of religions as found in the Baha'i Faith.

The number "nine" has a more precise meaning among Baha'is. The Baha'i symbol is a nine-pointed star. There are nine doors at the House of Worship in Wilmette, each representing one of the nine great world religions ( ie. ancient religions, Hindu, Jewish, Zoroastrian, Buddhist, Christian, Islamic, Babi, and Baha'i). Nine registered, declared Baha'is are required to establish a Local Spiritual Assembly. "Nine"



is the highest single digit. Therefore, it suggests a particular ultimacy; hence, the Baha'i Faith is the ultimate, or the promise, of religions, their fulfillment and culmination. According to Persian adjail counting, "Baha", where B=2, A=1, H=5, A=1, totals 9. (19)

How do Baha'is understand the meaning of their Faith in the scheme of spiritual unfoldment and development? They perceive the revelation of Baha'u'llah to be the apex of Divine Revelation. Baha'u'llah is the "promised One of all ages." He declared that

this is the day in which mankind beholds the face and hears the voice of the Promised One. The call of God has been raised and the Light of His countenance has been lifted up. Great, indeed, is this day! The allusion made to it in all the sacred scriptures call it "the Day of God." Bestir yourselves, for the promised hour is at hand. (20)

Baha'u'llah, as Jesus before him, proclaimed the impending Kingdom of God. Bach states that Baha'is consider Baha'u'llah to be the Savior of the world as Christ was the Savior of the individual. (20) Baha'is believe that the mission of Baha'u'llah is to unite all religions and all peoples. Arthur Dahl wrote that

the Baha'i Faith is a new, independent, universal religion, whose goal is to revitalize mankind spiritually, to break down the barriers between peoples, and to lay the foundation for a unified world society based on principles of justice and love. (22)

The mention of a 'unified world society' is significant. Baha'is combine their spiritual and social principles in the proclamation of their Cause. Its end-product is the establishment of a New World Order. Stanwood Cobb, in *The Destiny of America* [231], defined the goal of the Baha'i Faith as

the establishment upon this planet of the Kingdom of God--that is, of a world civilization which should be permanently free from war, and which by its stability and anchorage in righteousness shall continue to advance mankind to ever greater degrees of prosperity and happiness. (23)

The Baha'i Administrative Order is a bridge to the establishment of the New World Order. Ferraby wrote that it "will attain its finest development only when mankind accepts, and sincerely tries to apply all the teachings of Baha'u'llah." (24)

If the establishment of the New World Order, or the Kingdom of God, means accepting and applying the teachings of Baha'u'llah, does this mean that all people must accept the Baha'i Faith? It seems conceivable that if persons understood and sincerely practiced them, the world would be a finer place to live, whether or not all persons joined the Baha'i community, or formally declared the Baha'i Faith. Esslemont wrote that, according to 'Abdu'l-Baha',

a man may be a Baha'i even if he has never heard the name of Baha'u'llah...( therefore ) the man who lives the life according to the teachings of Baha'u'llah is already a Baha'i. (25)

Of course, "living according to the teachings of Baha'u'llah" does not mean simply living according to noble ethics, it also requires an acceptance of Baha'u'llah as *the* Manifestation of God for this Age. This is anathema for orthodox, fundamental Christians; however, Baha'is believe that Baha'u'llah is Christ returned. As a matter of fact, they go to great lengths in their literature to demonstrate how Baha'u'llah fulfills Old and New Testament prophecies. To Baha'is, Baha'u'llah does not displace Christ, but is the fulfillment of Christianity and also of other world religions.

Baha'is teach that contemporary religion is in dire need of renewal and restoration. According to Dahl, modern religion is divided and in need of a "new spiritual approach." (26) He emphasizes that spiritual revitalization will not come through "the renewal of any of the religious institutions of the past," but only "through the appearance of a great new spiritual Educator." (27)

George Townsend, a former Canon and Archdeacon of the Church of England who resigned his post to become a Baha'i teacher and lecturer, in *The Heart of the Gospel* [426], noted the spiritual bankruptcy of Christianity.

Religion has become a collection of forms, phrases, and customs which men borrowed from their predecessors or from their environment. The disputation of rival sects proved that the teachings which in its purity had been the cause of concord, union, and progress, had changed its character and become the cause of discord, of division, and of immobility. (28)

Townsend concluded that

the shadow of spiritual death lies over the whole wide world. Search as he will, (man) finds nothing to win the allegiance of his heart and spirit, no hope, no vision that resembles Christ's glorious pattern of the future of redeemed mankind--til the day when there breaks upon the soul the dawning splendour of the Revelation of Baha'u'JJah. (29)

In the Baha'i Faith, Townsend claims, 'Christ's message is renewed, elucidated, expanded (and) carried forward....' (30)

William Sears, a prominent Baha'i and a Hand of the Cause, in his book *Thief in the Night* [398], which described his own investigation and eventual embrace of the Baha'i Faith, stated that

whether our future will be one of 'fulfillment' or a reversion once again to 'Genesis' depends upon the response of mankind to the Message of God which has now been delivered into their midst by Baha'u'JJah.... (31)

Therefore, Sears contends that

there is no excuse for man to say that he hasn't heard ( ie. of Baha'u'JJah ). Only the spiritually dead and blind are shut out. (32)

A man may see nothing but despair and destruction ahead. Or he may see the *Kingdom of God on earth*.... It depends on whether he turns to Baha'u'llah or does not. The choice belongs to man. (33)

Horace Holley, former editor of the Baha'i magazine *World Order* [735], wrote that

No moral or ethical force existing in the past has been able to prevent (the) development of strife nor ( has been able to ) transmute the agencies of civilization into instruments of the promotion of the law of God. (34)

Thus, according to the Baha'is, there is a need for a fresh, new religious spirit, one which will, once-and-for-all, establish peace, justice, and unity in the world. Baha'is anticipate the establishment of a common, universal faith. It is a faith not plagued by division, but motivated by a common Spirit. It is the realization of that "common

Spirit" and its implications in the world, Baha'is believe, that Baha'u'JJah and the Baha'i Faith offers humanity.

The syncretism which so commonly characterizes the Baha'i Faith aims for a "world commonwealth in which all nations, creeds and classes are closely and permanently united...." (35) However, Baha'i syncretism is not an acceptance of religious pluralism, or tolerating a diversity of beliefs. In the Baha'i Faith, there is a blending of past revelations into a final, complete revelation. Pluralism, which strives to accept diversities, is seen as a weakness by Baha'is, that such is simply an agreement to disagree and results in no effective, lasting unity. (36) Baha'is understand their Faith to be the ultimate in religion. God has revealed Himself in diverse ways in the past, each in accordance with the needs of the particular time, but now God is revealed in the Baha'i Faith and in the message of Baha'u'llah and its acceptance is imperative to one's fellowship with God and to the establishment of the New World Order and to the coming Kingdom of God.

What are we to make of the Baha'i Faith? In a world torn by war, division, and strife, the message and thrust of the Baha'i Faith--emphasizing unity and oneness, justice and cooperation--are particularly enlightening. The world has had its fill of strife and conflict and these can only be resolved by a committed adherence to such values. There must be cooperation in the emerging global village if there is to be peace and justice in the world. In the midst of religious confusion and in the noisy clamor of the vast spiritual marketplace, where cries of "Lo, here! Lo, there!" abound, it is refreshing, even comforting, to find a religious perspective which asserts that all religions contribute to a Greater Message, that they are not, and need not be, a cause of disunity, but of brother-sisterhood. For those who claim that religion is not relevant to our time, the Baha'i Faith, in its basic principles, speaks to the most pressing current situations--the need to establish human rights, the abolition of racial prejudice, the attainment of world peace. For those who contend that science has invalidated religion, the Baha'i Faith teaches the harmony of religion and science, that one must not displace, or be superior to, the other. The Baha'i Faith is an effort to unite the disputing factions of the world. It seeks to reform and renew religion, science, society, international relations, into a great New World Order. Whether or not one accepts the infallibility and authority of Baha'u'llah, in any kind of formal sense, one cannot help but be inspired and uplifted by his message. It is a message of healing and hope. It is a message desperately needed by the modern

world. Perhaps Baha'u'llah is the channel through which we can behold religion and humanity with a truly universal perspective, as one family, one of another, a people of God. Baha'u'llah wrote that

we desire but the good of the world and the happiness of the nations.... That all nations should become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men should be strengthened; that the diversity of religions should cease, and differences of race be annulled-- what harm is there in this? (37)

World peace, an end to racism, international cooperation, a faith perspective that unites rather than divides, indeed, what harm is there in this? Perhaps Baha'u'llah's message, essentially, is the most earnest desire of us all which, in the language of faith, is the ultimate establishment of the Kingdom of God, in our lives and in the world.

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32. Ibid., p.280.
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36. Holley, op.cit., p.45.
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### C. THE BAHAI ORGANIZATION

The Baha'i organization, the manner in which the Faith and its activities are governed and directed, is a most significant aspect of the Baha'i Faith. In the time of 'Abdu'l-Baha', there were only loosely structured Baha'i groups. There were national bodies in the United States and in Persia, but they existed for specific purposes and had limited powers. When Shoghi Effendi became the Guardian of the Faith, he instituted the machinery of the Baha'i Administration which organized and solidified the Baha'i communities of the world. The Baha'i Administration provided not only an organized structure, but had a definite spiritual purpose. It was a concrete step in the establishment of the New World Order as envisioned by Baha'u'llah. (1)

The Baha'i organization constitutes the basic rudiments of the local, national, and international Baha'i community. Leadership in the Baha'i community is vested in two bodies, or institutions: those which are appointed, and those which are elected. The appointive institutions are the Guardianship and the Hands of the Cause. The elective institutions are the Universal House of Justice, the National Spiritual Assemblies, and the Local Spiritual Assemblies. Included in the Baha'i organization are regulations for Baha'i elections, consultation, the Baha'i Fund, and Baha'i membership.

Since the death of Shoghi Effendi, no further appointive positions were filled in the Baha'i Faith. Shoghi had been appointed by 'Abdu'l-Baha' and the Hands of the Cause were appointed by Shoghi himself. The first Hands were appointed in 1951. (2) No one was appointed to the Guardianship after Shoghi's death and currently all matters of supreme importance are decided by the Universal House of Justice. (3) No further Hands have been appointed since the death of the Guardian. A number of the Hands are still alive and under their guidance and supervision is the Continental Board of Counselors. They have been appointed from various continents. They protect the Faith and assist in teaching. Under the Continental Board are the Auxiliary Boards and their assistants. The first Auxiliary Board was appointed in 1954. (4) Members of the Continental Board have been appointed to various areas throughout the world. They will fully assume the work of the Hands following their deaths.

The Universal House of Justice is the supreme elected organization and is the primary legislative and executive body of the Faith. The first Universal House of Justice was elected in 1963. Its members are elected from the National Spiritual Assemblies of the world. The Universal

House of Justice "guides and coordinates the activities of all the various National Assemblies" and it "plans and sets goals for the whole Baha'i world...." The Universal House of Justice differs from all other Baha'i assemblies in that it has "the right to enact such laws as are not explicitly given by (Baha'u'llah)." (5) It cannot alter any of them, but it can legislate on matters according to the power granted to it by Baha'u'llah. The House of Justice can also change its own laws when the necessity arises." (6) A Baha'i can appeal to the Universal House of Justice to resolve a matter which has been unsettled by either a National or a Local Spiritual Assembly. "The decision of the House of Justice...is accepted as final by every Baha'i." (7)

The National Spiritual Assembly is elected by the Baha'is of a particular nation or country. It has control over the Local Spiritual Assemblies, directs Baha'i activities, and safeguards the Baha'i Cause. (8) The members of the National Spiritual Assembly are elected by delegates at a National Convention. Nine adult Baha'is from the respective country are chosen to serve on the National Spiritual Assembly. The decisions of the National Assembly are supported by all Local Assemblies within its jurisdiction. "The National Assembly usually deals with matters of national importance and leaves the organization of affairs in each town or village to the discretion of its own elected body, but it is always ready to assist its Local Assemblies should they require help and guidance." (9) Baha'is who reside where there is no Local Assembly communicate directly with their National Assembly and they receive news and guidance until they are able to form their own Local Assembly. (10).

The local Baha'i community is "the foundation upon which rests the entire evolution of the Cause." (11) A Local Spiritual Assembly is formed wherever nine adult Baha'is reside. The members of the Local Spiritual Assemblies are elected on April 21, the first day of Ridvan which commemorates the declaration of Baha'u'llah. (13) The responsibilities of the Local Assemblies are to teach the Faith; to protect the Cause 'from the dart of the mischief-maker and the onslaught of the enemy'; 'to promote unity and concord amongst the friends (and) efface every lingering trace of distrust, coolness and estrangement from every heart'; to help the poor, the sick, the disabled, and the widow without regard to race, creed, or caste; to promote the 'spiritual enlightenment of youth'; and provide, whenever possible, Baha'i educational opportunities. (14) The Local Spiritual Assemblies maintain correspondence with other

Baha'i centers and groups, encourage and support Baha'i publications and periodicals, and arrange meetings, festivals, anniversaries, and any other special gatherings 'to serve and promote the social, intellectual and spiritual interests of their fellow-men.' (15)

The principle of Baha'i elections, which applies to the Local and National Spiritual Assemblies and to the Universal House of Justice, embodies the spiritual, as well as the non-political, ideals of the Faith. The elections are by secret ballot, without nominations, electioneering, or politicking. Every adult Baha'i ( age 21 or over ) can participate in Baha'i elections. The outcomes are determined by the plurality of votes. In a Local Assembly, for example, the nine Baha'is attaining the highest votes are elected, unless two or more are tied in the ninth place. In the event of a tie, a second ballot is cast with the names of those who were tied on the first ballot. (16) Faizi writes that

during the year, Baha'is have ample opportunity for getting to know each other; and at the time of election each individual should, in a sincere and prayerful attitude, carefully consider who he feels would be best suited to serve the Local Assembly. (17)

Consultation is a prominent feature of the Baha'i organization. All Baha'is have the right of self-expression and are "free to declare (their) conscience and give (their) personal opinion." Baha'is must be respectful and considerate of the opinions and ideas of others. (18) "When the principle of consultation is carried out in an Assembly, the decision arrived at is usually very different and far better than anything the individual members first had in *mind* when they started their discussions." After consultation, there is either a unanimous decision or a majority vote and it becomes the official decision of the Assembly. The decision is then carried out and *is* supported not only by the Assembly, but by the entire Baha'i community. If an individual feels that the Assembly has made an error, he can request that it reconsider *its* decision. (19)

The Baha'i Fund is supported by voluntary contributions from the local Baha'i community. Shoghi Effendi described it as "the life-blood of the Administrative Order." He stressed the importance of the National Fund to which believers should contribute as well as to their local Fund. He wrote that "it is the sacred obligation of every conscientious and faithful servant of Baha'u'llah who desires to see His Cause advance, to contribute freely and generously for

the increase of that Fund....' (20) Contributions from non-Baha'is are not sought. There is also an International Baha'i Fund and the Continental Fund which are devoted to the Hands of the Cause and to their Auxiliary Boards. (21) Baha'i contributions are not strict tithes and no one is expelled or disfellowshipped from the Faith if they do not contribute a particular amount.

To be a member of the Baha'i community, one must believe that Baha'u'llah is the Manifestation of God for this Age; in 'Abdu'l-Baha' as the Center of the Covenant; and in Shoghi Effendi as the Guardian of the Faith. A Baha'i must be obedient and submissive to the decisions of the Universal House of Justice. Formally, a person joins the Baha'i community by signing a declaration card in the presence of another Baha'i who adds his or her signature. A person is considered a Baha'i once the card is signed. The new Baha'i receives an identification card from the Baha'i National Center which he or she is to carry at all times.

A Baha'i is to participate in the activities of his or her local Baha'i community, observe the nineteen day fast in mid-March, abstain from alcoholic beverages, and study and teach the Faith.

The Baha'i organization is a concrete expression of the Baha'i ideal and is a further step in the eventual establishment of the Baha'i World Order. It coordinates the affairs and activities of the local, national, and international Baha'i community. The purpose of the Baha'i organization was aptly summarized by Horace Holley:

The purpose of this organization is to make possible a true and lasting unity among peoples of different races, classes, interests, characters, and inherited creeds. (Moreso)...the principle of (the) Baha'i administration represents the science of cooperation; in application, (it) provides for a new and higher type of morality (which is) worldwide in scope. (22)

#### FOOTNOTES

1. John Ferraby, *All Things Made New*, Wilmette: Baha'i Publishing Trust, 1960, 1963 (Second Printing), p.257.
2. Ibid., p.262.
3. Gloria Faizi, *The Baha'i Faith: An Introduction*, Wilmette: Baha'i Publishing Trust, 1971, 1972 (Revised), p.105.
4. Ferraby, op.cit., p.262.

5. Faizi, op.cit., p.102.
6. Ibid., pp.102-103.
7. Ibid., p.103.
8. *On Becoming a Baha'i*, Wilmette: Baha'i Publishing Trust, 1969, 1971, p.6.
9. Faizi, op.cit., p.100.
10. Ibid., p.101.
11. Horace Holley, "The World Order of Baha'u'llah: Present-Day Administration of the Baha'i Faith," *The Baha'i World*, 6( April 1934-April 1936 ), New York: Baha'i Publishing Committee, 1937, p.182.
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13. Holley, op.cit., p.183.
14. Ferraby, op.cit., pp.262-263.
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*The Bwliography: Its Scope and Construction*

This bibliography is an exhaustive, comprehensive collection of literature, in English, on the Baha'i Faith. It includes books, booklets, pamphlets, tracts, periodicals, and study materials. The literature is classified thematically, according to tOpiCS as Holy Writings--ie. those of Baha'u'llah, 'Abdu'l-Baha'--, Introductory and Expository Writings, the Baha'i Faith and Other Religions, and the Baha'i Faith and Society. There are materials which observe the significance of the Faith in terms of modern religion, in the history of American religion, and which relate the Faith to the teachings of the American Indians. Each chapter contains descriptive commentary which defines its content and lists works especially pertinent to each topic. A number of groups have digressed from mainstream Baha'is. Such groups are the Independent and Unaffiliated Baha'is. They include Orthodox Baha'is the New History Society and the Free Bahais ( spelled Without an apostrophe ), and Leland Jensen and the Baha'is Under the Provision of the Covenant. The nature of their digressions is, documented and a description of each group is provided in a brief historical survey. Their literature is well represented and the list is comprehensive. The works of John Carre' and Leland Jensen are difficult to obtain as Carre's group is apparently defunct and requests for copies of Jensen's literature have gone unanswered.

Accompanying the bibliographies are historical and theological sketches which survey Baha'i history, explain Baha'i beliefs and teachings, and describe the Baha'i organizational structure. In these introductory chapters, I have sought to interpret the meaning and significance of the Baha'i Faith and its relevance to modern religious understanding. The chapter on the Independent and Unaffiliated Baha'is is compiled from personal correspondences with leaders of these movements, including Donald Harvey and Hermann Zimmer, as well as information from their literature and publications. I also obtained a great deal of material and information from Francis Spataro, founder and president of the Charles Mason Remey Society of Jamaica, New York.

The topics represented in the various chapters range from the theoretical and ideological to more practical aspects of the Faith ( ie. the Baha'i Faith and Social Issues ). The latter chapters concern the Baha'i Faith and other religions, its significance to modern religion, its place in American religion, its writings relevant to the American Indians, the Independent and Unaffiliated Baha'is, and Baha'i periodicals.

Chapter I lists previous bibliographies and reference works. These include indexes ( ie. of the *Baha'i News* ) and concordances of the Holy Writings.

Chapters II-III lay a theoretical foundation for Baha'i spiritual teachings. Chapter II contains Holy Writings, sub-divided according to author ( or authors in cases of compilations). Chapter III lists Introductory and Expository Writings. These are general introductions to the Baha'i Faith ( by Baha'is for non-Baha'is ), those which explain the contemporary relevance of the Faith, and those which address topics as life after death and prophecy.

Chapter IV contains Historical Writings. They are sub-divided into (A) Histories, and (B) Biographies. The Histories document the development and expansion of the Babi-Baha'i movements and include accounts pertinent to Baha'i history in non-Baha'i periodicals ( ie. *Time* magazine). Many of these works have a spiritual inclination, as Baha'i histories are often interpreted in light of the unfolding Plan of God. Their primary intent, however, is history and in this bibliography they are treated as such. The Biographies include those of Baha'u'llah, 'Abdu'l-Baha', and Shoghi Effendi, as well as prominent Baha'is like Louis Gregory. Biographies of Baha'is as Amelia Collins, August Forel, and John Esslemont are included in other chapters by authors whose works have appeared under different topics ( ie. Introductory and Expository Writings ).

Chapter V concerns the Baha'i Faith and Society. It is sub-divided into (A) Social Issues, and (B) Racial Issues. Section A addresses topics as economics, government, war and peace, and education. Section B includes topics as racial equality and the positions and activities of the Baha'i Faith to resolve racial tensions.

Chapter VI details materials pertaining to the Baha'i Way of Life, ie. how one becomes a Baha'i, Baha'i anniversaries and festivals, the National and Local Spiritual Assemblies. It includes sub-sections on Baha'i study courses and the Baha'i Faith and the Arts. This latter section contains works of published music and hymns, poetry, and children's literature.

Chapter VII is devoted to the Baha'i Faith and Other Religions. It covers topics, as the Faith in works of comparative religion and its relevance to Islam, Christianity, and Judaism. The section on Islam includes literature pertaining to Baha'i persecutions in Iran.

Chapter VIII concerns the Baha'i Faith and Modern Religion. These works are objective observations of the Faith by non-Baha'i commentators. Chapter IX concerns the Baha'i Faith and American Religion. This includes descriptions of the Faith in handbooks of denominations and in volumes detailing the various religious groups in America.

Chapter X details Baha'i works relevant to the American Indians. Baha'is understand their Faith to be the fulfillment of American Indian religious traditions. Their intent is primarily to attract Indians to the Faith using their traditional symbolism and mythology.

Chapter XI describes the history and literature of the Independent and Unaffiliated Baha'is. The chapter begins with a historical study of the dissident Baha'is and explains the reasons for their digressions. The literature of these Baha'is is divided into two sections: (A) their own literature and publications, and (B) the literature of mainstream Baha'is in response to them.

Chapter XII lists Baha'i periodicals, including those now in circulation and those which are currently defunct. These periodicals include news publications ( ie. *Baha'i News* ) and magazines ( ie. *World Order* ).

Following Chapter XII, there are two Appendices: (I) the Baha'i Calendar, and (II) the Baha'i Festivals and Holy Days.

Cassette-tape or audio-visual materials are not included in this bibliography. No attempt has been made to index Baha'i periodicals. In this bibliography, I have examined the files of the National Baha'i Archives in Wilmette, Illinois, the archives of the Baha'i Center of Peoria, Illinois, and the files of the Institute for the Study of American Religion of Chicago. It was recently estimated that Baha'i literature has been translated and published into about 589 languages. This bibliography only includes works in the English language. Titles of foreign Baha'i literature are listed in volumes of *The Baha'i World*. Many of the writings ( especially the expository writings and some early translations and compilations of the Holy Writings ) are out-of-print and little bibliographic information is available. Many of these early works were privately published. Much of the early Baha'i teaching materials were mimeographed and were not intended for general circulation or publication. Hence, exact bibliographic

information and identification is difficult, if not impossible. A number of Baha'i writings, especially the Holy Writings, have not been translated into English. The *Bayan*, the basic, primary work of the Bab, is without a complete English translation, except for selections from his writings [10].

Footnotes are indicated by parentheses, and cross-reference numbers are enclosed in brackets.

Baha'i literature and early manuscripts, including letters, are housed at the National Baha'i Archives at Wilmette. Further information on the Baha'i Faith can be obtained by writing

The Baha'i Faith  
415 Linden Ave.  
Wilmette, Illinois 60091



## CHAPTER I

### *Baha'i Bibliography and Reference Works*

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3. A *Compendium of Volumes of The Baha'i World, I-XII*. Compiled by Roger White. Oxford: George Ronald, 1983, 812pp.
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6. *Index of Quotations from the Baha'i Sacred Writings*. Compiled by James Heggie. Oxford: George Ronald, 1983, 800pp.
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## CHAPTER II

### *Baha'i Holy Writings*

Baha'is recognize all sacred scriptures--Jewish, Christian, Muslim, etc.--to be revelations of God. Selections from them, as well as the Baha'i Writings, are read at Sunday afternoon devotional programs at the House of Worship in Wilmette. For this Age, the writings of Baha'u'llah are the primary sources of spiritual guidance and direction. They represent theological and social principles and are the authoritative teachings of the Baha'i Faith.

These references contain the works of the Bab, Baha'u'llah, 'Abdu'l-Baha', Shoghi Effendi, and the Universal House of Justice which are available in English. Many of the writings of the Bab and Baha'u'llah remain untranslated from the original Persian or Arabic. They include translations, compilations, and selections from the Baha'i Holy Writings. They are devotional and theological works, those which expound Baha'i ethical and social principles, recount Baha'i history, and interpret other religions or religious concepts ( ie. immortality, prophecy ) according to the scope of the Baha'i teachings, from the perspectives of the spiritual hierarchy of the Faith.

Particular writings are central to each of the Baha'i Holy Figures. The *Bayan* was the primary work of the Bab. It described his teachings and, in particular, detailed the coming of "Him Whom God Will Manifest." The *Bayan* has not been fully translated into English and the most basic volume of his writings available is the *Selections from the Writings of the Bab* [J0]. Prayers of the Bab often appear in volumes of Baha'i prayers.

A monumental work of Baha'u'llah was the *Kitab-i-Iqan* ( *Book of Certitude* ) [23]. It "reveals the oneness of religion, and explains abstruse passages of Jewish, Christian, and Muslim scriptures." (J) Other significant writings of Baha'u'llah were the *Epistle to the Son of the Wolf* [18] and *The Seven Valleys and the Four Valleys* [29]. The former deals with Baha'i persecution and advocates the rights of Baha'is in Iran. (2) The *Seven Valleys* was written in response to the questions of Shaykh Muhiy'd-Din, a student of Sufi philosophy. It was patterned after the "seven valleys" described by the Persian Sufi

Faridu'd-Din' Attar in his *Mantiqu't-Tayr* ( *Language of the Birds* ). Baha'u'llah's *Seven Valleys* proclaims that "the spiritual realities are the same in all the established religions and they constitute the foundations of faith." (3) Another significant work of Baha'u'llah was *The Hidden Words* [21]. George Townsend stated that it presents "in sententious form the sum and inwardness of all the Revelations of the past." (4) He concluded that "it is the Badge of the oneness of all the Prophets of East and West from the beginning until now; the Badge of that Universal Faith on which shall be built the Most Great Peace." (5)

A prominent work of 'Abdu'l-Baha' was *Some Answered Questions* [108]. Written with Laura Clifford Barney, it described the essential themes of the Baha'i Faith, the meaning of revelation, and included discussions of Christian topics and those related to social justice. A book similar in topical content was *Paris Talks* [101], taken from informal talks given in Paris in 1911-1912. The talks were given in Persian, translated into French, and then into English. The book was published in the United States under the title *The Wisdom of 'Abdu'l-Baha*. Another work of 'Abdu'l-Baha' was *The Secret of Divine Civilization* [105]. It was "a direct appeal to the people and rulers of nineteenth century Persia to apply the principles underlying an enduring civilization." It "contains the spiritual sociology needed by the entire world for attaining global peace." (6) 'Abdu'l-Baha's *Will and Testament* [134] was crucial to the future of the Faith following his death and in the establishment of the Guardianship.

Shoghi Effendi produced numerous correspondences and cables to Baha'i believers throughout the world. One of his most important works was *God Passes By* [163], a history of the Baha'i Faith. Another work, *Baha'i Administration* [145] was a description and enunciation of the principles underlying the Baha'i Administrative Order.

The Universal House of Justice has issued correspondences and messages to Baha'is which have been compiled into books as *Messages: 1968-1973* [192] and *Wellspring of Guidance* [194]. Many publications concerning local and national Baha'i assemblies, or the Baha'i life-style, have been compiled and published by the Universal House of Justice.

Two compilations are particularly standard in Baha'i literature. They are *Baha'i Scriptures* [46] and *Baha'i World Faith* [47]. Both works consist of prayers and writings of Baha'u'llah and 'Abdu'l-Baha'. *Baha'i World Faith* is a prominent contemporary work and contains many tablets which are not otherwise available.

To Baha'is, the Holy Writings constitute the latest step in the progressive evolution of the Cause of God. Through

its various interpreters, the Baha'i Faith receives its direction and substance which not only instructs Baha'is in the meaning of their Faith, but is also the catalyst for spreading the Baha'i message throughout the world.

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### CHAPTER III Introductory and Expository Writings ( Baha'i Authors )

Dr. John Esslemont, a prominent British Baha'i and author of the popular introduction to the Baha'i Faith, *Baha'u'llah and the New Era* [272], wrote that it was some pamphlets given to him by friends which introduced him to the Baha'i Faith. (1) Literature has been a primary means of introducing, teaching, and propagating the Baha'i Faith. By a recent estimate, Baha'i literature has been translated into some 589 languages, including Esperanto ( a universal language system ). (2)

These writings introduce and explain the teachings of the Baha'i Faith and address issues as life after death, revelation, and prophecy. Some of the most popular writings which introduce, or give a basic exposition of Baha'i beliefs and teachings, are *The Baha'i Faith: An Introduction* by Gloria Faizi [290], *All Things Made New* by John Ferraby [293], *The Baha'i Faith: A Dynamic New Religion* by Jessica Russell Gaver [314], *The Renewal of Civilization* by David Hofman [324], *The Baha'i Faith* by Mary Perkins and Philip Hainsworth [380], and *Baha'i: A Follower of the Light* by Ray Meyer [368].

Particular writers are prominent in Baha'i literature whose works have been especially instrumental in teaching and propagating the Faith. Such writers are Thornton Chase, Stanwood Cobb, Albert Vail, Horace Holley, George Townsend, and William Sears.

The Baha'i historian O.Z. Whitehead described Thornton Chase as the first Baha'i believer in the United States. (3) He was born in Springfield, Massachusetts, February 22, 1847. Chase served as a Captain in the Civil War and attended Brown University. Before becoming a Baha'i in 1894, he had studied the writings of the Swedish mystic Emmanuel Swedenborg. (4) Chase's writings on the Baha'i Faith include *The Baha'i Revelation* [235], *In Galilee* [237], and *What Went Ye Out to See?* [238J. He died September 30, 1912 in Los Angeles. (5)

Stanwood Cobb was born in 1881 in Newton, Massachusetts and studied at Harvard University and Dartmouth College. He was a student of the history and philosophy of religion and studied Islam at Robert College in Istanbul. Cobb

became a Baha'i in 1906 at the Green Acre Baha'i School in Maine. (6) Among his writings are *The Destiny of America* [247], *security for a Failing World* [255], *Tomorrow and Tomorrow* [256] and his autobiography, *A Saga of Two Centuries* [254]. Cobb died in June, 1982 after celebrating his 101st birthday.

Albert Vail was a Unitarian minister who served a church in Urbana, Illinois from 1907-1918 and began teaching the Baha'i Faith at his church. Born in Wisner, Nebraska in 1880 he was educated at the University of Chicago and at Harvard Divinity School. He was ordained to the Unitarian ministry in 1907 in Urbana. (7) Vail heard of the Baha'i Faith in 1912 and visited 'Abdu'l-Baha' during his tour of Chicago. When he taught the Faith at his church, some of the members objected to him teaching it in a Christian denomination. In 1918, he resigned from the Urbana Church and began to teach the Faith full-time, still maintaining fellowship in the Unitarian ministry. (8) He and Louis Gregory taught the Faith under the sponsorship of the Baha'i National Spiritual Assembly. Vail wrote, "The Baha'i Movement: Its Spiritual Dynamic," [452] and *Heroic Lives* [453] which featured a chapter on Baha'u'llah and the Baha'i Faith and was part of the Beacon Religious Education curriculum which was used in Unitarian churches. Vail and Gregory were discharged as full-time Baha'i teachers in the mid-1930's by the National Spiritual Assembly for fear that it would create a Baha'i clergy (and there is no clergy in the Faith). Vail eventually disassociated himself from the Baha'i Faith and apparently never returned to the Unitarian ministry. In a letter to the Editor of the Unitarian Year Book, he claimed that he was neither a Baha'i nor a member of a Baha'i organization, but was "a member of a Unitarian and of a Congregational Church." (9) His last known address was St. Joseph, Michigan. He died around 1968.

Horace Holley is a prominent name in Baha'i literature. Born in Torrington, Connecticut, April 7, 1887, Holley studied at Williams College in Williamstown, Massachusetts and majored in literature. He became a Baha'i in 1913. He devoted much of his time to teaching the Baha'i Faith and was appointed a Hand of the Cause, December 24, 1951. He was a member of the Body of Nine Hands in the Holy Land, 1959-1960, which supervised the Faith following the death of Shoghi Effendi in 1957. His works include *Religion for Mankind* [337], *Bahaism: The Modern Social Religion* [329], *The God Who Walks With Men* [334], *The Meaning of Worship* [335], and *The Revelation of Baha'u'llah* [339]. Holley died July 12, 1960. (10)

George Townsend was an Episcopal clergyman who resigned his post to become one of the most prolific writers of

the Baha'i Cause. He was born in Dublin, June 14, 1876. He studied for the Irish Bar and was admitted in 1903. Townsend came to the United States and, dissatisfied with the legal profession, became a priest of the Protestant Episcopal Church and served in Salt Lake City in 1906. He was in charge of a mission in Provo, Utah and worked for four years among the Mormons and the American Indians. In 1910, he was appointed to the staff of the University of the South in Sewanee, Tennessee. Several years later, he returned to Ireland and resumed residence. Soon thereafter, he received some pamphlets from a friend in America which contained quotations from 'Abdu'l-Baha'. Thus began his interest in the Baha'i Faith. (11) In 1933, Townsend was elected a Canon of St. Patrick's Cathedral in Dublin and the following year he was made Archdeacon of Clonfert. By 1936, he had developed enough of a reputation among the Bahais to be asked by Shoghi Effendi to represent the Baha'i Faith at the World Fellowship of Faiths in London. (12) He had been writing on the Baha'i Faith and used the initials "C.P.L." and "A.G.B.", as well as the pen-name "Christophil" to mask his true identity. Townsend's Baha'i efforts drew criticism from the clergy of the Church of England. He was told that "he must either refute what he had written or resign." (13) He resigned from the Church and became a member of the first Spiritual Assembly of Dublin. (14) Townsend was a tireless lecturer and writer on the Baha'i Faith. His writings include *Christ and Baha'u'llah* [419], *The Heart of the Gospel* [428], and numerous articles for *The Baha'i World*, *World Order*, and the *Baha'i Journal* of London. Townsend was named a Hand of the Cause in 1951. (15) He died in 1957.

A popular contemporary Baha'i author is William B. Sears. He is a humorist, sportscaster, and journalist. His book *Thief in the Night* [402] discusses the Baha'i Revelation in light of Biblical prophecy. It also describes his personal investigation and eventual embrace of the Baha'i Faith. Other works by Sears are *The Wine of Astonishment* [403] which discusses Christian topics such as baptism, eucharist, and end-time prophecies from a Baha'i perspective. Sears has written an autobiography, *God Loves Laughter* [398]. His most recent work, *A Cry from the Heart* [397] reports the plight of Bahais in Iran.

In America, early publications of the Faith were issued by the Baha'i Publishing Society of Chicago, later the Baha'i Publishing Committee of New York and Wilmette, and currently the Baha'i Publishing Trust in Wilmette. These Publishing Trusts are located throughout the world, in Great Britain, Australia, New Zealand, Japan, and New Delhi.

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## CHAPTER IV

*Baha'i Historical Writings*

The development and spread of the Baha'i Faith has been amply described and detailed by historians, both Baha'is and non-Baha'is. A prominent early account of the Babi-Baha'i movement was Nabil's *The Dawnbreakers* [530J. Nabil travelled with the Bab and chronicled the events of his ministry. *Dawnbreakers* deals primarily with 'the Bab, but there is also a history of Baha'u'llah which is yet untranslated. Another significant history of the Baha'i Faith is *God Passes By* [163J by Shoghi Effendi. It surveys the first 100 years of the Baha'i Cause. Recent histories of the Babi-Baha'i movements are Dr. Moojan Momen's *The Babi and Baha'i Religions, 1844-1944* [528J and Abid Taherzadeh's three-volume work *The Revelation of Baha'u'llah* [548-550J which traces the Baha'i movement through Acca, Adrianople, and Baghdad.

These references are divided into (A) histories of the Faith, and (B) biographies of the Bab, Baha'u'llah, 'Abdu'l-Baha', Shoghi Effendi, and those of prominent Baha'i teachers and leaders as Amelia Collins, Louis Gregory, and John Esslemont. References are also taken from news and reports of Baha'i events and activities from non-Baha'i publications ( ie. *Time*, *Newsweek*, *The Outlook* ) which describe 'Abdu'l-Baha's visit to America, the construction of the Baha'i House of Worship in Wilmette, and the expansion of the Faith throughout the world.

William McElwee Miller, a former Presbyterian missionary in Iran, has written a prominent work, *The Baha'i Faith: Its History and Teachings* [526], which is a common introduction to the Faith for non-Baha'is, especially Christian audiences. Miller's *Baha'i Faith* is a comprehensive survey of the history and basic teachings of the Faith. It calls particular attention to the leadership conflict between Subh-i-Azal ( Mirza Yahya ) and Mirza Husayn Ali ( Baha'u'llah ) and he considers Husayn Ali to have usurped the rightful authority of Azal as the leader of the Babi movement. Miller has published several other works which contrast the teachings of the Baha'i Faith with those of fundamental Christianity ( See Chapter VII--*The Baha'i Faith and Other Religions: The Baha'i Faith and Christ-*

ianity ).

H.M. Balyuzi is one of the Faith's most prolific historians and biographers. A descendent of the Bab, he has written voluminous biographies of the Bab, Baha'u'llah, and 'Abdu'l-Baha'. His other writings concern Islam and the Baha'i Faith [569] and a biography of Edward G. Browne [566], one of the earliest scholars to call attention to the Babi-Baha'i Faith and who translated much of its early literature. For many years, Balyuzi served as chairman of the National Spiritual Assembly of the Baha'is of the British Isles. He was appointed a Hand of the Cause in 1957.

The work of Edward G. Browne is most outstanding in Babi-Baha'i literature. He was born in Uley in Gloucestershire, England, February 7, 1862. As a young man, Browne studied medicine, but as an avocation he studied Turkish and later Persian and Arabic. (1) Browne learned of the Babi movement through a book by Count Gobineau entitled *Religions et Philosophies dans L'Asie Centrale ( Religions and Philosophies of central Asia )*. (2) From that initial contact, he translated numerous Babi-Baha'i books, including *A Traveller's Narrative* [128] which details the history of the Bab. Browne wrote two articles, "The Babis of Persia" [496-497], and a "Catalogue and Description of Twenty-Seven Babi Manuscripts" [499] for the *British Journal of the Royal Asiatic Society*. Browne also wrote *A Year Among the Persians* [509]. He was a prominent orientalist and Persian scholar at Cambridge University and was one of the primary non-Baha'i commentators on the contemporary significance of the Baha'i Faith.

O.Z. Whitehead has published several recent biographical collections of early leaders of the Baha'i Cause in America and in Europe. Born in New York City in 1911, Whitehead attended Harvard University and became a professional actor. He became a Baha'i in 1950 in Los Angeles. He met Shoghi Effendi on a pilgrimage to the Holy Land in 1955. Whitehead moved to Dublin in 1963 and assisted in teaching the Baha'i Faith in Ireland. Since 1972, he has been a member of the National Spiritual Assembly of the Baha'is of Ireland. He has published *Some Baha'is to Remember* [595J and *Some Early Baha'is of the West* [596J. In this latter book, Whitehead presents accounts of Baha'is as John Esslemont, Howard MacNutt, Thornton Chase, and Howard Ives.

An abundant resource of Baha'i historical and biographical information is *The Baha'i World* [472-487]. Its first volume was published in 1926 as the *Baha'i Year Book* [488J. The *Baha'i World* contains articles and essays on Baha'i teachings and history reports of Baha'i teaching efforts throughout the world, vital statistics of Baha'i communities, bibliographies of

currently available Baha'i literature ( in different languages), ,—  
Baha'i poems and music, and memorials of notable Baha'i  
leaders.

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## CHAPTER V

*The Baha'i Faith and Society*

The Baha'i Faith has social, as well as religious, implications. Among its most basic social principles are the abolition of prejudice; the equality of men and women; universal, compulsory education; and the establishment of a universal tribunal of justice. The culmination of the Baha'i Dispensation will be the establishment of a New World Order which is a society based on equality and justice, without war or prejudice.

This chapter is divided into two sections: (A) the Baha'i Faith and Social Issues, and (B) the Baha'i Faith and Racial Issues. Section A consists of topics such as international relations, human rights, education, sexuality, parent-child relations, world peace, and social problems. Section B concerns the Faith and its teachings and efforts in favor of racial equality. It includes writings and reports which detail Baha'i teaching efforts among American blacks [654] and in Africa [655]. Also included are writings by Louis Gregory, a black, American Baha'i, who was a prominent teacher of the Faith and a Hand of the Cause.

A number of Baha'i Holy Writings are devoted to social issues, most specifically in the works of 'Abdu'l-Baha' and Shoghi Effendi. 'Abdu'l-Baha' wrote *The Baha'i Peace Program* [82], *The Divine Secret for Human Civilization* [88], *Industrial Justice* [91], *Foundations of World Unity* [89], and *Woman's Great Station in the Baha'i Dispensation* [138]. Writings of Shoghi Effendi pertinent to social issues are *The Advent of Divine Justice* [142], *The Future World Commonwealth* [161], *The Goal of a New World Order* [162], *A Pattern for Future Society* [175], and *The Unfoldment of World Civilization* [180].

Particular writings are noteworthy regarding the Baha'i Faith and Social Issues. One of the earliest of these writings was Helen Campbell's *Bahaism in its Social-Economic Aspects* ( also published as *The Bahai Movement in its Social-Economic Aspects* ) [623]. Published in 1910, it applied the principles of the Faith to social concerns and conditions. More specifically, contemporary Baha'i works address such topics as education, ie. *Baha'i References on Education* [597], and *When We Grow Up* [599J]. This latter work explores the meaning of human nature,

the problems of education, and relates the Baha'i Covenant to its implications for the family and the community. Baha'is have issued a number of recent materials on human rights. Significant works are the *Baha'i Declaration of Human Obligations* [602], *Divine Law: Source of Human Rights* [603], and *Human Rights Are God-Given Rights* [604].

To help facilitate world peace and international understanding, the Baha'i International Community is an organization of the Faith located in New York City. It serves as an "international non-governmental organization in consultative status" with the various agencies of the United Nations. It has furnished information, submitted statements, and has published brochures on such issues as human rights, social development, science and technology, population, youth, drug abuse, crime prevention, the elimination of racial discrimination, and human settlements. (1) Publications of the Baha'i International Community include *Building A Unified Community* [627], *Baha'i International Community: Relationship with the United Nations* [612], and *The Baha'i World Faith Advocates* [613].

Other works have defined and detailed Baha'i teachings and efforts regarding social issues. The Baha'i Faith has published a number of current writings on parent-child relations, i.e. *From One Parent to Another* [617], *Mothers, Fathers, and Children* [618], and *Love That Child* [619]. Regarding sexual equality and the status of women, the Faith has issued *Women: Attaining Their Birthright* [621] and *Equality of Men and Women: A New Reality* [622].

A much publicized aspect of the Baha'i Faith is its opposition to racial prejudice. Its emphatic stand for equality and oneness is probably the most striking feature of the Faith and is the first thing that greets even the most casual observer of the Faith. The April, 1973 edition of *The American Baha'i* states that the "expansion of the Baha'i Community in the U.S. is marked by extraordinary growth among two segments of the population, namely youth and minorities.... Black people, Mexican-American, American Indians and other minorities are entering the Baha'i Faith in large numbers." It reports that "in the space of several weeks in 1970...nearly 8000 rural black people in the South joined the Baha'i Faith in large measure because of the extensive teaching work of Baha'i youth in their areas." (2) In reference to these efforts, perhaps, is a letter written by C.L. Seeberger which appeared in *Christian Century*, May 5, 1971 [652]. He reported that Baha'is went from house to house up and down the road, asking blacks "if they believed in peace, brotherhood, and equality." If they answered "yes", they were told that they were Baha'is and should sign a

declaration card. Seeberger claims that these blacks were not told of any restrictions resulting from membership in the Faith and were led to believe that they would benefit from educational, scholarship, or welfare programs if they became Baha'is. (3) The March 24, 1971 issue of *Christian Century* estimated that there were 9000 converts to the Baha'i Faith among rural and southern blacks. (4)

The references pertaining to the Baha'i Faith and Racial Issues contain teachings on race, and Baha'i efforts to eliminate racial prejudice. Significant writings detailing the Faith and Racial Issues are *Race and Man* by Maye Harvey Gift and Alice Simmons Cox [648], and *What is Race?* by Glenford Mitchell and Daniel C. Jordan [653]. Mitchell is a black Baha'i who served as secretary of the Baha'i National Spiritual Assembly of the United States and is currently a member of the Universal House of Justice. Jordan was a member of the National Spiritual Assembly from 1963-1969 and was director of the Center for Human Development at the University of Massachusetts. Other Baha'i writings on racial issues are *Racial Amity* [656] and *Unity from Diversity* [658].

A number of writings concerning race were written by Louis Gregory. He was born in Charleston, South Carolina, June 6, 1874. He graduated from Fisk University and studied law at Howard University, receiving an LL.B. in 1902. Gregory practiced law in Washington, D.C. and first heard of the Baha'i Faith in 1908. (5) He taught at the Green Acre Baha'i School and wrote several articles on the meaning of the Faith, including those which address racial issues. Among Gregory's writings are "The Races of Men--Many or One?" [650] and "Racial Likenesses and Differences: The Scientific Evidence and the Baha'i Teachings" [651]. Gregory died July 30, 1951.

The first black Baha'i in America was Robert Turner. He was the butler of Mrs. Phoebe Hearst, an early American Baha'i. They made a pilgrimage to the Holy Land in 1898 to visit 'Abdu'l-Baha'. It was there that Turner embraced the Baha'i Faith. (6) A biography of Turner and Mrs. Hearst is found in O.2. Whitehead's *Some Early Baha'is of the West* [596].

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## CHAPTER VI

*Baha'i Way of Life*

What does it mean to be a Baha'i and how does one become a member of the Baha'i community? What is the structure and organization of the Baha'i Local and National Spiritual Assemblies? Such questions comprise the Baha'i Way of Life. These references concern membership in the Baha'i Faith, Baha'i assemblies, Baha'i youth, spreading and teaching the Faith, and the Baha'i Faith and the Arts. To be a Baha'i entails study and learning; thus, this chapter contains a section on Baha'i Study Courses. There are two primary Baha'i study courses: the *Star Study Program* ( SSP) and the *Comprehensive Deepening Program* ( CDP). The *Star Study Program* covers such topics as the Baha'i community life [691], Baha'i laws [692], the Local Spiritual Assembly [694], and Baha'i spiritual teachings [697]. The "deepening" is an in-depth study of the Baha'i Faith. Involvement in them presupposes a "basic understanding and (a) firm grounding in the fundamentals of the Faith of Baha'u'llah." Though deepenings are *aimed* at declared Baha'is, or members of the Faith, to enhance their understanding of the Faith, non-Baha'is, who are familiar with Baha'i teachings, may also attend. According to the Baha'i Office of Public Affairs, a deepening "applies to the growth and development of one's character through prayer, meditation, study, and active service to humanity." The *Comprehensive Deepening Program* not only concerns spiritual guidance and growth, but also includes such topics as the Baha'i electoral process [685].

These references are divided into four sections: (A) the Baha'i Organization; (B) Baha'i Youth and Religious Education ( with sub-sections according to the particular educational programs, ie. the SSP and the CDP ); (C) Mimeographed Study Materials; and (D) the Baha'i Faith and the Arts. Section A concerns Baha'i membership, Local and National Spiritual Assemblies, pioneering, and Baha'i anniversaries and festivals. Section B describes literature pertaining to Baha'i youth and the Faith's perspectives and programs of religious education. The courses included in the *Star Study Program* and in the *Comprehensive Deepening Program* are listed.

Section C lists Mimeographed Study Materials. These are older materials from the early years of the Faith in America. Section O concerns the Baha'i Faith and the Arts and includes works of drama and poetry, music and hymns, and children's literature.

Louise R. ( Shahnaz ) Waite was a prolific Baha'i poet and composer. She was born in LaCross, Wisconsin and was educated at a girl's college in Staunton, Virginia. She was living in Chicago in 1893 when the Baha'i Faith was introduced at the World Congress of 'Religion. After becoming a Baha'i, she wrote verses and songs and sent them to 'Abdu'l-Baha'. Many of her songs were for children and were motivated, perhaps, by the death of her own child at an early age. Mrs. Waite wrote articles for the Baha'i publications *star of the West*, *Baha'i Magazine*, and *The Baha'i World*. She published several volumes of Baha'i hymns, some which included only words, others which included both words and music. Mrs. Waite was the author of *Words of Abdul-Baha' in Regard to the Mashrak-el-Azkar in Chicago* [552J. A 'beloved pioneer' of the Baha'i Faith, Mrs. Waite died May 27, 1939. (1)

Roger White is a Canadian Baha'i and a prominent Baha'i poet. A native of Toronto, White is a writer, artist, and craftsman. He became a Baha'i in the 1950's and was secretary to the Chief Steward of the Baha'i Faith in Africa from 1966-1969. He was secretary and research assistant to Hand of the Cause William Sears from 1969-1971. White's poetry has appeared in *The Baha'i World* and his books are *Another Song*, *Another Season* [713] and *The Witness of Pebbles* [714J.

There are several publications of Baha'i music. Music is routinely published in volumes of *The Baha'i World*, but there are also separate published collections of Baha'i music. A popular, contemporary Baha'i songbook is *A New Wind Blowing* [716J and another is by Jay Corre, *Music for Mankind* [715J.

Baha'is have published numerous works of children's literature. *O God, Guide Me* [721J is a collection of prayers from the Holy Writings compiled for children. Other books contain stories which illustrate Baha'i principles. Wendy Heller's *The Sunshine Tree* [723] retells folk tales from around the world and relates them to Baha'i teachings. *Call Me Ridvan* by Wendi Momen [730J tells of a boy named Ridvan who moves to a new town and school and faces the pressure of having an unusual name and professing a different faith. It tells how he learns to cope with his problems "while learning more about himself and his religion."

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## CHAPTER VII

*The Baha'i Faith and Other Religions*

In works of comparative religion, world religions, and contemporary religious movements, the Baha'i Faith is usually included in chapters on Islam, as a sect of Islam. In many such works, the Faith is not mentioned at all. In contemporary literature, brief accounts of the Faith and general statements of its principles accompany reports concerning the House of Worship in Wilmette, or the persecution of Baha'is in Iran. Other than that, the Baha'i Faith has remained a little known, often unrecognized, religious movement. This anonymity could be due to the fact that Baha'is do not have aggressive, large-scale evangelistic campaigns. Normally, Baha'is do not "hit the streets" seeking converts. Teaching plans have been enunciated by the Baha'i Administration, yet the teaching is often done by individuals in their own communities and by "pioneers" ( the Baha'i equivalent to missionaries ) in various localities throughout the world. Baha'i teaching does not match the efforts of prime-time Christian evangelists. Perhaps this is a reason for the Baha'is "quiet" reputation. Nevertheless, the Baha'i Faith is an independent, universal, world religion and is not affiliated with Islam or any other faith. It combines the revelations of the past into what it professes to be the current establishment of the Cause of God.

In early writings of comparative religion, Baha'is were referred to as "Babis" or "Babists", even though they had long since become separate movements. Current literature persists in linking the Baha'is with Islam and, as Christianity, considers it to be a heresy, cult, and a spiritual counterfeit.

This chapter is divided into four sections: (A) the Baha'i Faith and Comparative Religions; (B) the Baha'i Faith and Islam; (C) the Baha'i Faith and Christianity; and (D) the Baha'i Faith and Judaism.

Section A considers the Baha'i Faith and Comparative Religions. Two early references to the Cause were in *Modern Religious Cults and Movements* by Gaius Glenn Atkins [736], and *The World's Religions* by G.T. Bettany [739]. Atkins' book was published in 1923 and Bettany's in 1891. The latter work

is particularly significant because it dates before the death of Baha'u'llah ( which was in 1892 ) and before the leadership of 'Abdu'l-Baha'. Sometimes it is difficult to get a clear picture of the early years of the Faith since later and current accounts of the Faith are influenced by ensuing theological developments in the Faith. Writings as those of Atkins and Bettany are particularly important because they are objective scholars and their goal is not to propagate the Baha'i Faith, but rather, to offer sound scholarship without theological speculations or inclinations. Other noteworthy references in this section are *The World's Living Religions* by Robert Ernest Hume [750], *Religions of the World* by John Lewis [752], and *Many Paths to God* by Ruby L. Radford [757].

Section B concerns the Baha'i Faith and Islam. It is divided into two sub-sections: (1) the Baha'i Faith and its Islamic Heritage, and (2) the Baha'i Persecution Under Islam. The ministry of the Bab was centered in Islam and he perceived it to be the universal religion, but the reforms of Babism under Baha'u'llah extended it beyond Islam and established an independent, world faith making Islam only a stepping-stone in the ultimate creation of a New World Order.

Baha'ism is considered a heresy by Islam. Baha'is in Iran have been subject to relentless persecution and death at the hands of the Islamic authorities ever since the very inception of the Faith. Some early accounts of Baha'i martyrdom in Iran are *Baha'i Martyrdom in Persia in the Year 1903 A.D.* by Mirza Haji Haydar-Ali [810] and *Letter Written on Behalf of Friends of Isfahan Persia to the American Believers* by Mirza 'Abdu'l Husayn [812]. Recent accounts of Baha'i persecution in Iran are prolific. William B. Sears has written *A Cry from the Heart* [397] which describes accounts of Baha'is who have been murdered or disappeared. He answers the charges of Iranian authorities which are directed against the Faith. Other current writings detailing Baha'i persecution in Iran are *Baha'i Appeal for Religious Freedom in Iran* [803], *The Baha'is in Iran: A Report on the Persecution of a Religious Minority* [805], "Iranian Purge of Divergent Faith" [809], "Religious Repression in Khomeni's Iran" [807], and two articles by Firuz Kazemzadeh, Secretary of the National Spiritual Assembly of the Baha'is of the United States, "Attack on the Baha'is" [813J], and "The Terror Facing the Baha'is" [814].

Works that describe the advent of the Babi-Baha'i Faith and its relationship to Islam are *The Shi'ite Religion* by Dwight Donaldson [772], *Islam: Beliefs and Observances* by Caesar E. Farah [773], *Persia and the Persian Question* by George N. Curzon [771], *The story of Islam* by S.F. Mahmud [784J], and *Islam* by Henri Masse' [786].

Section C details the Baha'i Faith and Christianity. Christian accounts of the Faith are primarily critical writings which treat it as a cult and as a heresy. Many of the early Christian writings on the Faith were written by missionaries in Persia ( ie. Issac Adams, Samuel Graham Wilson). Adams' writings which refer to the Faith are *Darkness and Daybreak* [824] and *Persia By a Persian* [825]. Wilson's works include two articles in the publication *Missionary Review of the World* [861-862J], as well as several books, including *Baha'ism and Its Claims* [863], and *Modern Movements Among Moslems* [864].

William McElwee Miller is one of the most prolific contemporary Christian critics of the Baha'i Faith. A review and critique of his book *The Baha'i Faith: Its History and Teachings* [526] appeared in the Spring, 1976 Edition of the Baha'i magazine *World Order* [842]. Miller's biography and historical works concerning the Faith are noted in Chapter IV. Miller's writings which contrast the teachings of the Baha'i Faith with those of Christianity include "The Baha'i Cult" [849], and *What is the Baha'i World Faith?* [850J].

Another Christian critic of the Baha'i Faith is Walter R. Martin. He has published countless articles, pamphlets, tracts, and books against "cults" which have included critiques of the Baha'i Faith. He is the founder and director of the Christian Research Institute. Martin discussed the Faith in his works *The Kingdom of the Cults* [845] and *The Christian and the Cults* [843]. More recently, Martin has published *The Cult Reference Bible* [844], a version of the Bible with information on various new religions, including the Baha'i Faith, and describes techniques for Christians to minister and witness to them.

Other Christian critiques of the Baha'i Faith are found in *Cults: Christianity and Its Distortions* by Graham F. Bardsley [827], *The Baha'i Faith* by John Boykun [829], *Cults and the Occult in the Age of Aquarius* by Edmund C. Gruss [838], *Faiths, Cults, and Sects of America* by Richard R. Mathison [847], and *The Chaos of the Cults* by Jan Kavel Van Baalen [859]. Further information on Christianity and the Baha'i Faith can be obtained from the Spiritual Counterfeits Project, P.O. Box 2418, Berkeley, CA 94702-0418.

Section D addresses the Baha'i Faith and Judaism. Few works of Baha'i literature have been devoted to Judaism. Most of them are primarily aimed at attracting Jewish people to the Baha'i Faith. The most significant works are *The Baha'i Faith and Judaism* S.H. Koreski [870] and *The Lord is One* by Seymour Weinberg [875J].

The Baha'i World Centre and the seat of the Universal House of Justice are located in Haifa, Israel. Two articles have described the Baha'i Faith in Israel, *Another Religion Also*

*Calls Israel Home* by Carl Alpert [865], and "Baha'i Faith: Fourth World Religion Based in Israel" by Dave Meade [873]. The former is reprinted from *The Reconstructionist*, a publication of the Jewish Reconstructionist Foundation, and the latter appeared in the *Chicago Daily News* in 1968.

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## CHAPTER VIII

*The Baha'i Faith and Modern Religion*

These references are evaluations and observations of the Baha'i Faith regarding its significance to modern religious thought. They are reports from the news media, features on the Faith from national periodicals, and objective, descriptive commentaries by religious writers and scholars.

Several early commentaries on the Faith are especially prominent. A number of articles on the Baha'i movement were by James T. Bixby, among them, "Babism and the Bab" [885], "A New Religion" [886], and "What is Behaism" [887]. Other early writings concerning the Baha'i Faith appeared in *Open Court* magazine: "A New Religion: Babism" [901], and "A New Religion: Abbas Effendi" [900]. Rev. Henry Jessup, the Presbyterian minister who introduced the Faith at the World Congress of Religion in Chicago, wrote "Babism and the Babites" [893-894] and *Fifty-Three Years in Syria* [895].

Writings which comment on the contemporary significance of the Baha'i Faith are found in volumes of *The Baha'i World* [472-487]. There are compilations of observations by non-Baha'i scholars and writers as well as by Baha'is. Chapter IV of this book contains numerous writings which not only detail events in the history of the Faith, but which also comment on its meaning as a current religious movement. Such writings are "The Ethnic Religion and Its Expansion" [513], "The Founder of Bahaism" [514], "The Persian Prophet" [534], and "The Phenomenal Spread of Bahaism" [535].

Edward G. Browne, an orientalist from Cambridge University, was one of the earliest commentators on the Babi-Baha'i movement ( See biography and bibliography in Chapter IV). A modern non-Baha'i scholar who has written extensively on the Baha'i Faith is Marcus Bach. He wrote a two-part series entitled "Baha'i: A Second Look" [877-878] which appeared in *Christian Century* in 1957. Other of Bach's writings which contain material on the Faith are *The Circle of Faith* [879], *They Have Found a Faith* [882], and *strangers At My Door* [881]. He also published a recollection of the life of Shoghi Effendi, *Shoghi Effendi: An Appreciation* [559]. Other contemporary observations of the Faith are "One God, One Mankind, One

Religion: Precepts of the Baha'i Faith" by Natalie M. DiBuono [890], which was originally published in the Unitarian-Universalist *Register-Leader*; "Motif Research: Peter Berger and the Baha'i Faith" by Peter Smith [906]; and "Baha'i World Faith: Redefinition of Religion" by J.J. Keene [897].

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## CHAPTER IX

*The Baha'i Faith and American Religion*

The Baha'i Faith is included in works chronicling the history of religion in America and in Handbooks and volumes of American religious denominations. Statistics ( ie. membership figures ) of the Faith are noted in the Religion sections of various almanacs.

Particular works are significant regarding the Baha'i Faith in American religion. One of the most prominent works is Sidney A. Ahlstrom's *A Religious History of the American People* [913], specifically Volume II. William J. Whalen's *Minority Religions in America* [925] has a chapter on the Baha'i Faith. It is a general survey of the history and teachings of the Faith. A recent work which includes a profile of the Baha'i Faith is J. Gordon Melton's *Encyclopedia of American Religion* ( particularly Volume II ) [918].

Other works concerning the Baha'i Faith and American religion are found in Chapter IV, in volumes of *The Baha'i World* [472-487] and in an article "Baha'is Report Increased Assemblies Doubling of Membership in the United States" [491] which appeared in *Christian Century* in 1971. Some articles describe the Baha'i House of Worship in Wilmette, "Baha'i: Odd-Looking Temple Outside Chicago" [466], "Baha'i Shrine for the Western World, Wilmette, Illinois" [470], and "Nine-Sided Nonesuch in Suburban Wilmette, Illinois" [532]. Other writings detailing the Baha'i Faith in America are *230 Days: 'Abdu'l-Baha's Journey to America* by Allen L. Ward [554], and Marion C. Yazdi's *Youth in the Vanguard: Memories and Letters Collected by the First Baha'i Student at Berkeley and at Stanford University* [555]. O.Z. Whitehead's *Some Early Baha'is of the West* [596] contains biographies of early American Baha'is as Thornton Chase, Howard MacNutt, Phoebe Hearst, and Juliet Thompson as well as accounts of the early years of the Faith in America.

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## CHAPTER X

*The Baha'i Faith and the American Indians*

Only a few writings are devoted to the Baha'i Faith and the American Indians. The references in this chapter concern not only Indians of the United States, but also the Cunas of South America [928] and the Eskimos [930]. They are efforts to propagate the Faith among the Indians and to relate its teachings to those of Indian spiritual traditions. Rex King wrote an article, "Teaching Among the American Indians" [929] which appeared in *The Baha'i World*. Writings which relate Indian spiritual teachings to those of the Baha'i Faith are *The Baha'i Story* [926], *Circle of Unity* [927], and *Baha'i Faith: The Spirit Way* [933].

926. *The Baha'i Story*. American Indian Service Committee. Wilmette, 1961, 1962 ( Second Printing ), 74pp.
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## CHAPTER XI

*Independent and Unaffiliated Baha'is*

## A. HISTORY

Marcus Bach, in his book *They Have Found a Faith* [882], describes a conversation with Albert Windust, a prominent American Baha'i. Sectarianism, or departures from mainstream Baha'i teaching, had previously occurred in Baha'i history, and Bach asked Windust if it would rise again after the death of Shoghi Effendi, then Guardian of the Baha'i Faith. "I don't think so," Windust replied. "Baha'is who were faithful to the will and testament of Abdul-Baha are determined to maintain unity." (1) However, Windust's confidence in Baha'i unity was soon shaken and the crucial issue was the Will and Testament of 'Abdu'l-Baha' and the continuance of the Guardianship. Following Shoghi Effendi's death, the stamina of the Baha'i Faith was struck off balance and its future direction was uncertain. After a bitter conflict over Shoghi's succession, the Guardianship ceased and the Hands of the Cause, and later the Universal House of Justice assumed leadership of the Faith. Those who insisted that the Guardianship remain and refused to accept the authority of the Universal House of Justice were deemed "covenant-breakers." According to the Faith, covenant-breakers challenge the leadership of the Baha'i Cause (ie. Baha'u'llah, Shoghi Effendi, the Universal House of Justice). (2) The Universal House of Justice stated that covenant-breaking

strikes at the very centre and foundation of the unity of mankind. If God were to allow the instrument (ie. the Baha'i Faith--*emphasis mine*) to be divided and impaired, how then would His purpose be achieved? (3)

Baha'is claim that they are a Faith uniquely

endowed with a Covenant which ensures that Covenant-breaking will not succeed in dividing the community, compromising the purity and integrity of the Teaching, or retarding the dynamic rate of its growth. (4)

The first case of covenant-breaking occurred long before Shoghi Effendi. It involved Mirza Yahya (or "Subh-i-Azal," meaning "the morn of eternity"), half-brother of Baha'u'llah. He is considered by Baha'is to be the 'Arch-breaker of the covenant of the Bab." (5) Shoghi Effendi, in his history of the Faith, *God Passes By* [163], describes Yahya as the "nominee of the Bab, and (the) recognized chief of the Babi community...." (6) Miller writes that Yahya had been appointed as the Bab's successor while the latter was imprisoned at Chiriq in 1849. (7) Yahya was apparently not a forceful, charismatic leader, but was more a thinker and a dreamer. Though he allegedly visited scattered Babi communities (in the midst of persecution) and distributed Babi literature, Baha'u'llah (then known as Husayn Ali) insisted that Yahya was a weak and ineffective leader. He had supported Yahya after the Bab's death, but eventually made his own bid for leadership. Intense hostilities broke out among the resulting factions, not excluding threats against the lives of the contenders. In 1863, Husayn Ali proclaimed himself "Baha'u'llah", "Him-Whom-God-Will-Manifest" as foretold by the Bab. Conflicts continued between them and both were eventually exiled, Baha'u'llah to Akka, Yahya to Cyprus. Baha'u'llah's followers became known as "Baha'is" and they became the inheritors of the Bab's succession. Edward G. Browne went to Iran in 1888 and expected Yahya to be the head of the movement, yet discovered that the Baha'is "either professed total ignorance of (him) or made derogatory remarks about him." (8) Baha'is consider Yahya to be a vile enemy of the Cause of the Bab and of Baha'u'llah. He died in Cyprus in 1912.

Baha'u'llah was the head of the Baha'i Faith until his death in 1892. With his demise came a second case of covenant-breaking. Baha'u'llah had ordered that his sons, Abbas Effendi ('Abdu'l-Baha') and Mirza Muhammad Ali hold successive leadership in the Baha'i Faith. (9) 'Abdu'l-Baha' was to be in charge of the external affairs of the Faith and Muhammad Ali was to be responsible for its internal affairs. Baha'u'llah had dictated his epistles to Muhammad Ali and had given him the responsibility and authority to revise ("with the help of a trusted believer") several of Baha'u'llah's works, including the *Aqdas*. However, 'Abdu'l-Baha' claimed that he alone had the right to interpret the writings of Baha'u'llah (10). Baha'is consider 'Abdu'l-Baha' to be the "Center" of Baha'u'llah's Covenant and its interpreter to the modern world. Muhammad Ali opposed his brother's exclusive claims to authority. *Open Court* magazine of July, 1904 [900] reported that followers of Baha'u'llah in Persia and elsewhere doubted the "divine



interpretation of Abbas Effendi and charged that he had changed his father's doctrine and had introduced some innovations which (were) contrary to the spirit of Bahaism." 'Abdu'l-Baha' claimed that his authority (was) absolute and that it rested on the testament left by his father...." (11) Rosamond Templeton suggested that 'Abdu'l-Baha' and Muhammad Ali, with his followers, the Unitarians, meet at the tomb of Baha'u'llah to settle their differences "and show their testaments." 'Abdu'l-Baha' refused and insisted on the validity of his claims and declined to show his father's testament to his brother. (12) Mrs. Templeton wrote to 'Abdu'l-Baha' that

If you refuse to show and to photograph the Testament upon which you have found your authority, you cannot require the acceptance of that authority, for it is certain that if the Testament gave you this authority you would be quite ready to read it before witnesses and to send photographic copies of it to Persia. (13)

Francis Spataro, a student of the history of the Baha'i Faith, wrote that both 'Abdu'l-Baha' and Muhammad Ali were, indeed, mentioned in the *Aqdas* as successors to Baha'u'llah. 'Abdu'l-Baha' was to succeed his father as head of the Faith, and Muhammad Ali was to succeed 'Abdu'l-Baha' at his death. However, Muhammad Ali was a drunkard and a profligate and did not live up to his father's expectations. 'Abdu'l-Baha', as the elder son and heir of Baha'u'llah, disinherited Muhammad Ali. (14) He is considered by Baha'is to be 'the arch-breaker of the Covenant of Baha'u'llah.' (15)

Allegations against 'Abdu'l-Baha' came not only from his brother, but also from the first Baha'i teacher in America, Dr. Ibrahim Kheiralla. A native of Lebanon, Kheiralla became a Baha'i in 1890 and had personal correspondence with Baha'u'llah. 'Abdu'l-Baha' gave Kheiralla the title 'Shepherd of God's flock in America.' While visiting 'Abdu'l-Baha' in the Holy Land, Kheiralla wanted to discuss his views and questions on the Faith, but 'Abdu'l-Baha' refused. Kheiralla requested some of Baha'u'llah's books, but he would not give them to him and even denied that they existed. 'Abdu'l-Baha's behavior troubled Kheiralla and he became increasingly estranged from him. (16) In his studies of the Baha'i writings, Kheiralla concluded that 'Abdu'l-Baha' misrepresented Baha'i teachings. (17) He broke with him and rallied his support behind Muhammad Ali and formed the 'Behaists' ( the term 'Behaist' was used by Kheiralla in reference to his followers;

however, in the early years of the Faith it was a reference to the Faith in general. Here, unless it is specifically associated With Kheiralla, "Behai" or "Behaist" is a general reference to the Baha'i Faith ). (18) Kheiralla founded the National Association of the Universal Religion with Muhammad Ali at its head. (19) Kheiralla died in 1929.

Kheiralla's defection from the Faith caused some deep divisions within Baha'i ranks. There were those who supported 'Abdu'l-Baha', those who supported Muhammad Ali, and those who left the Faith altogether. In the midst of these tremors, August Stenstrand became a follower of Mirza Yahya ( Subh-i-Azal ). (20) He was a member of the 'First Central Church of the Manifestation', an affiliate of the Society of the Behaists of America ( apparently associated with Dr. Kheiralla ), but was expelled in May, 1906. (21) Stenstrand was an adherent of the Babist or Aza'i movement in America, but it never appears to have been widespread.

'Abdu'l-Baha' died in 1921 and Shoghi Effendi, his grandson, became head of the Baha'i Faith. He was named the "Guardian" according to 'Abdu'l-Baha's Will and Testament. Spataro states that the designation and nature of the Guardianship is only elaborated in the Will and Testament. (22) Baha'is Hermann Zimmer and Ruth White contested the Will and Testament as fraudulent, maintaining that Shoghi Effendi had manipulated and reworked it to his own advantage. Zimmer, in his book, *A Fraudulent Testament Devalues the Bahai Religion into Political Shoghism* [1979], asserts that handwriting analysis of the Will and Testament confirms it not to be the work of 'Abdu'l-Baha'. Zimmer does not deny that there was a Will, but claims that Shoghi Effendi revised it. The 'Bahai World Union' was formed in Germany by Wilhelm Herrigel and followers of 'Abdu'l-Baha' after criticism of his alleged Will and Testament. (23) Herrigel was influenced by Mrs. White and her lectures in Germany. The Bahai World Union was disbanded in 1937 when the German Nazi government outlawed the Baha'i Faith.

Following the death of 'Abdu'l-Baha', Shoghi Effendi excommunicated a number of Baha'is, including members of 'Abdu'l-Baha's family. One excommunication involved the prominent Baha'i, Ahmad Sohrab. He had translated numerous works of Baha'i literature, especially Holy Writings. He was "an intimate friend" of 'Abdu'l-Baha' and was his close companion on his American tour in 1912. Sohrab met Mrs. Lewis ( Julie) Chanler at the New York Baha'i Center and together they founded the 'New History Society' in 1929 to "further the Baha'i Cause." (24) Mrs. Chanler, in a newspaper interview in the April 2, 1941 edition of the

*New York Herald Tribune*, stated that she and Sohrab broke with the mainstream Baha'is 'on good terms.' They felt that these Baha'is were 'limiting the movement' and that the increasing efforts to organize the Faith hindered the Cause. The Baha'i Faith was not to be an organization, Mrs. Chanler declared, and she claimed that 'time was short and...the world should hear the principles laid down by Baha-O-Llah.' However, mainstream Baha'is condemned the efforts of Chanler, Sohrab, and the New History Society. Sohrab and Chanler opened a "Bahai Bookshop" in New York and mainstream Baha'is brought suit against them for their use of the term "Baha'i". They contended that the Chanler-Sohrab Society gave an inaccurate, erroneous impression of the Baha'i Faith. They complained that their Bookshop misspelled "Bahai" ( without an apostrophe ) and that their being listed over the New York Baha'i Center in the telephone directory gave a false impression of their being a "legitimate" Baha'i group. In 1941, the New York state supreme court decided against the mainstream Baha'is, concluding that 'the plaintiffs had no right to a monopoly of the name of a religion.' (25) The Court ruled that followers of a religion could not be restrained from practicing their beliefs by others of the same faith. (26) Ahmad Sohrab accepted Shoghi Effendi as the Guardian, but admitted that he was "despotic in the use of his authority." (27) Baha'is claim that Ahmad Sohrab was

impelled by ambition and a sense of self-importance, (and) attacked the Administrative Order at great length, 'striving to deface 'Abdu'I-Baha's noble handiwork and (to) corrupt its administrative principles.' His efforts were 'completely frustrated.' (28)

The New History Society remained for several years. It described itself as "an organization to foster international good will and peace and the abolition of prejudice among religion." (29) Sohrab died on April 20, 1958 and Mrs. Chanler died on March 11, 1961. The Society is now defunct.

Shoghi Effendi died in 1957 and in the months and years following, Baha'i leadership was again brought into question, but this time in a most crucial way, one of which concerned the future direction of the Faith.

After Shoghi Effendi's death, twenty-six chosen "chief stewards of the Faith," the Hands of the Cause, gathered in Haifa, Israel, world headquarters of the Baha'i Faith, in search of Shoghi Effendi's Will. *Time* magazine, December 9, 1957, reported that the Hands "ransacked" Shoghi's office,

even checking his safety deposit box, yet found no Will. *Time* stated that the Hands met in "secret session" for a week and "were tight-lipped about rumors of stormy rivalry between two candidates for Guardian--one said to be an American." (30) Dr. Ugo Schaefer, a prominent Baha'i, in a letter to Charles Mason Remey, a Hand of the Cause and President of the International Baha'i Council, noted his discouragement and anxiety upon the death of Shoghi Effendi and because of the lack of a Guardian. He wrote that "we cannot believe that there never again will be a Guardian for this would result in the complete ruin of our Order ( ie. or of the Baha'i Faith itself--emphasis *mine* )." Schaefer had written a doctoral dissertation on the Baha'i Administrative Order and had compiled reasons for maintaining the Guardianship. (31)

The function and station of the Guardian and its relation to the Hands of the Cause is outlined in the Will and Testament of 'Abdu'I-Baha'. The forthcoming House of Justice and the Hands of the Cause must "show their obedience, submissiveness and subordination unto the guardian of the Cause of God...." To oppose the Guardian is to oppose "the True One" and such contention will "make a breach in the Cause of God, will subvert His Words and will become a manifestation of the Center of Sedition." (32)

Ewing suggested that Shoghi Effendi's will may have been confiscated for "personal reasons," implying perhaps that It was disposed of to usurp the Guardianship. (33) Spataro states that no Will was found after Shoghi's death because "he had provided for the succession in the International Baha'i Council with Charles Mason Remey at its head." (34)

Spataro states that the International Baha'i Council was a Regency Council to rule after Shoghi Effendi's death. (35) Charles Mason Remey, a prominent American Baha'i and a prolific writer on the Faith, was appointed President of the Council by Shoghi Effendi. (36)

The International Baha'i Council was formed by Shoghi Effendi in January, 1951. He hailed it as the

greatest event shedding lustre (to the) second epoch of the Formation Age (of the) Baha'i Dispensation (and was) potentially unsurpassed (by) any enterprise undertaken SINCE (the) inception (of the) Administrative Order (and since the) morrow (of) 'Abdu'l-Baha's Ascension.... (37)

The Council served as a trustee of the Faith. Among its duties were the erection of an International Baha'i Archives, purchasing a site for the first House of Justice in the Holy

Land, and eliminating the influence of covenant-breakers in the vicinity of the Shrine of Baha'u'llah. The International Baha'i Council continued after the death of Shoghi Effendi and was to culminate in the establishment of the Universal House of Justice. (38)

According to *Time*, the Hands of the Cause, allegedly finding no will, decided that

there would be no new Guardian at all, but a nine-man council of Hands at Haifa, titled (the) 'Hands of the Cause of God in the Holy Land' ( would assume leadership of the Faith ). (39)

Ewing states that the lack of a will after Shoghi Effendi's death made the Hands conclude that the station of the Guardian had ceased. Charles Mason Remey objected, but the Hands refused to listen to him. (40) Remey made his assertion on the basis of the Will and Testament of 'Abdu'l-Baha' which expressly called for the Hands to be subject to the authority of the Guardian. The Hands apparently did not want a Second Guardian and "were gradually preparing the believers to accept a new type of organization." (41)

Spataro claims that the Hands, under the leadership of Shoghi Effendi's widow, prevented the International Baha'i Council from functioning. From 1957-1962, nine "custodial" Hands ( Remey among them ) governed the Baha'i Faith. Spataro states that "Shoghi's widow, with the help of the Iranian Hands who were a majority, usurped the legitimate position of the Council and stole the crown from ( Charles Mason Remey )." (42) Joel Marangella, one of Remey's named successors, wrote that Ruhiyyih Khanum ( Shoghi's widow ) and the Iranian Hands declared the Guardianship to be "Badah", an Islamic term which meant that God had changed His mind on the matter of the Guardianship (43) and a Manifesto was issued in Chicago which declared that "the Guardianship was ended for the Dispensation of Baha'u'llah." (44)

In 1959, Remey left Haifa and came to America. In April, 1960, taking prerogative as President of the International Baha'i Council, he proclaimed himself as the Second Guardian. He called upon the Baha'is to accept him as such. To the Baha'is meeting at the Annual Convention in Wilmette, he announced that

am now declaring my position of command in the Cause to believers in America...and through this Convention to all the Baha'i world. (45)

## Remey

ordered the Hands in Haifa to desist at once from their plans to elect the Universal House of Justice.... (He insisted that ) 'I alone in all the world have been given the authority and power to accomplish this.... It is from and through the Guardianship that infallibility is vested and that the Hands of the Faith receive their orders.' (46)

In his booklet, *A Last Appeal to the Hands of the Faith [1990]*, Remey insisted that "it is not the providence of the Hands of the Faith to guide the Faith. They are to serve the Guardian of the Faith and are to carry out his commands." (47) He claimed that

the present stand of the Hands of the Faith against the continuation of the Guardianship beyond that of Shoghi Effendi is indeed a most clearly stated and defined violation of both the Will and Testament of the Master 'Abdu'l-Baha', and also a violation of the administrative system of Baha'i law and order that the Beloved Guardian constructed and built upon the Will and Testament.... (48)

Remey wrote that the Hands of the Cause had determined that the Universal House of Justice would be established in place of the Guardian and that it would represent his spiritual presence. However, he insists, they ignored the fact that Shoghi Effendi "had already brought the embryonic Universal House of Justice into being in 1951 and had outlined four successive stages which it had to develop before becoming the full-fledged House of Justice," namely, the International Baha'i Council, the International Court, the International Elected Body, and, finally, the House of Justice. (49)

The Universal House of Justice was elected in 1963. Remey was declared a covenant-breaker and was expelled from the Faith. The Universal House of Justice upon Remey's death in 1974, announced to the Baha'i world that'

Charles Mason Remey whose arrogant attempt (to) usurp the Guardianship after (the) passing (of) Shoghi Effendi (which) led to his expulsion from (the) ranks of the faithful has died in Florence, Italy in (the) hundredth year of his life (and was) buried without religious rites (and was) abandoned by (his) erstwhile followers. (It was a) pitiable defectIOon by one who had received great honours

from both (the) Master and Guardian (and) constitutes yet another example (of the) futility (of) all attempts (to) undermine (the) impregnable Covenant (of the) Cause (of) Baha'u'llah. (50)

Mainstream Baha'is accepted the authority of the Universal House of Justice yet a number of Baha'is recognized Remey as the Second Guardian. Schlatter reports that believers across the country accepted Remey in this role. The National Spiritual Assembly of France accepted him, but was disbanded by the Hands of the Cause. In 1963, in the United States, a National Assembly Under the Guardianship was formed, but in 1965 the Wilmette Baha'is obtained an injunction against it demanding that "the pro-Guardian NSA, and its members...desist from using such deSignatiOns as NatiOnal Spiritual Assembly..., 'Baha'i News Bureau,' or even the name 'Baha'i'. (51)

The Baha'is who followed Charles Mason Remey and accepted his leadership are the "Orthodox Baha'is". There are two major groups of Orthodox Baha'is, the National House of Justice of the Orthodox Baha'i Faith of the United States and Canada of Las Vegas, New Mexico, and the Mother Baha'i Council of Roswell, New Mexico. The National House of Justice of Las Vegas consider Remey to be the "first Regent" of the Faith, rather than the Second Guardian, because he was not of the blood-line of Baha'u'llah ( which IS a prerequisite, unless that person is not a fit candidate for Guardianship ). They assume that the Second Guardian is alive, but has yet to accept his station. The Las Vegas Orthodox Baha'is recognize Reginald ( Rex ) King as Remey's successor. (52) The Mother Baha'i Council of Roswell, New Mexico recognizes Remey as the Second Guardian and Joel Marangella as the Third Guardian.

There was confusion over Remey's succeSSiOn. Joel Marangella, an American Baha'i, was appointed by Remey to be the President of the Second InternatiOnal Baha'i CounCil. In his booklet *Proclamation of the Third Guardian* [1028J, Marangella wrote that Remey named his successor in September, 1964, but had made his choice as early as 1961. (53) He said that he received a letter and sealed envelope from Remey which was to be opened at a later date. He placed these materials in a safety.deposit box in a Swiss Bank. (54) Remey authorized Marangella to direct the affairs of the Orthodox Baha'i Faith in accordance with his capacity as President of the Second International Baha'i Council on February 18, 1966. (55) Marangella claims that Remey made it clear that he, as President of the Council, was

to be the Third Guardian. Remey also appointed eight Vice-Presidents as potential successors in event of a "grave, world catastrophe." (56) However, in August, 1967, Remey appointed another person, not a member of the Second International Baha'i Council, as the Third Guardian. Marangella insists that Remey never nullified his appointment as Guardian.

(57) Apparently, due to advancing years ( in 1967, he was 93 years old ) and possible senility, Remey appointed two persons to succeed him as Guardian. The other "Guardian" was Donald Harvey. Miller states that Harvey was one of the five 'Elders of the Baha'i Epoch'. (58) According to Spataro, Remey appointed Harvey as Pro-Guardian to succeed him at his death and asserts that Harvey did succeed Remey at his death in 1974. (59) Harvey claims that he was appointed Third Guardian in 1967. It was announced in "a general open letter to the believers." (60) He states that when he was appointed "the believers were divided into all kinds of dissimilar and contending groups." (61) From the confusion over Remey's succession emerged Reginald (Rex) King. He was an assistant to Remey and had been secretary of the National Spiritual Assembly of the Baha'is of the United States Under the Hereditary Guardianship, a group which tried to organize dissident Baha'is after the death of Shoghi Effendi. This group failed due to the conflicting claims of Harvey and Marangella over the Guardianship. (62) King formed his own organization, the National House of Justice of the Orthodox Baha'i Faith in Las Vegas, New Mexico (63). King died in April, 1977 and appointed four members of his family to serve as a Council of Regents until the Second Guardian appears. (64)

No specific organization exists which supports Donald Harvey as the Third Guardian. From personal correspondence with him, Harvey seems to be a firm believer in the independent investigation of truth and that it is more essential for people to commit their lives to God and to Baha'u'llah than to form any kind of organization. Followers of Baha'u'llah are encouraged to assemble as they choose. (65)

A group parallel to the Orthodox Baha'is is the House of Mankind which was founded by John Carre'. He was expelled from the mainstream Baha'i Faith in August, 1960 for his support of Charles Mason Remey. (66) He was active in the Orthodox Baha'i Faith and wrote a number of treatises: *The Covenant of God Under Attack* [1041J, *The Violation of the Baha'i Faith* [1046J, and *The Appointed Interpreters of the Word of God* [1040J. In 1964, Carre' fell into conflict with Remey, allegedly over financial assistance he had received from him. (67) Carre' left the Orthodox Baha'i Faith and founded

the House of Mankind ( also known as the House of Light, the Faith of God, and the Church of All Religions ). Carre' was a proponent of a teacher known as "The Man" who he claimed was a revelation beyond that of Baha'u'llah. Via the House of Mankind, Carre' wrote a booklet of meditations, *An Island of Hope* [1043J. The House of Mankind was located in Mariposa, California, and in Cottage Grove, Oregon. Efforts to contact Carre' or the House of Mankind have been unsuccessful and it is apparently defunct and Carre's whereabouts is unknown.

Another off-shoot of the Orthodox Baha'i Faith is the Baha'is Under the Provision of the Covenant ( BUPC ) founded by Dr. Leland Jensen of Missoula, Montana. Jensen was born into a Baha'i family. He and his wife were very active in the mainstream Baha'i Faith until the death of Shoghi Effendi. They were named "Knights of Baha'u'llah" for their pioneering (missionary) work in the Reunion Islands. (68) Though an internationally known Baha'i teacher, Jensen left the Faith to follow Charles Mason Remey as Guardian. He supported the Orthodox Baha'i Faith, but left it in 1963. He then went to Missoula to seek higher ground to avert a catastrophic flood that Remey had predicted. (69)

In Missoula, Jensen practiced as a chiropractor. In 1966, he was convicted of a 'lewd and lascivious act' against a fifteen-year old girl and was sentenced to twenty years in prison. While in his cell, Jensen claimed to have received an angelic visitation which "informed him of his spiritual identity." In 1971, he announced that he was Joshua, the high priest of Zechariah 3. He made his proclamation based on events of his own life which allegedly coincided with certain biblical prophecies. Joshua was the returned Jesus who would establish the Kingdom of God after the holocaust. Jensen's predictions of a world-wide catastrophe were gleaned from biblical, Baha'i, and other prophecies. Eventually, Jensen claimed other biblical identities, including the Lamb and the Seventh Angel described in the Book of Revelation. (70) Insights from various sources, including pyramidology, convinced Jensen that a nuclear catastrophe was impending. He predicted that in 1980 a war would erupt among the super-powers over Mid-East oil. As a result, "four waves of destruction" ( as described in Revelation 7:1 ) would cleanse the world of evil and apostasy. Jensen believed that after the destruction the remainder of humanity would accept the BUPC Faith "and peace and harmony would prevail for the next thousand years." (71)

Jensen began teaching in prison and his "firesides" ( informal, introductory meetings ) were attended by as many as twenty

to thirty persons. Meetings were held twice a week. When Jensen was paroled in 1973 he "had (already) recruited a small group of highly committed believers." (72)

In 1978, Jensen travelled through the mid-western and Rocky Mountain states to convert Remey's followers. Branches of the BUPC were established in Durango, Colorado and in Ft. Smith, Arkansas. BUPC efforts centered around teaching and proselytizing. A Communication Club was organized to improve public speaking skills and a 'teacher's manual' was compiled for teaching the Faith to nonbelievers. (73)

Jensen and the BUPC anticipated and prepared for a nuclear holocaust. In 1979, he predicted that the bombs would drop at precisely 5:55 PM Mountain Daylight Time. To help prepare for the holocaust, BUPC created SAFE ( Shelter and Fall-Out Education). They did not publicly associate themselves with BUPC to avoid identification as 'religious fanatics'. SAFE sponsored classes on shelter management and radiological monitoring and printed thousands of leaflets explaining what to do in event of a nuclear attack. However, SAFE was exposed as a BUPC project and, due to the resultant lack of public support, BUPC members "turned their energies to building and stocking their private shelters." Eight shelters were established in the Missoula area, including a " 'community shelter' for members who couldn't afford their own." (74) As word circulated that Jensen and the BUPC were "preparing for Armageddon", he received considerable local newspaper and TV coverage. (75) The April 29, 1980 edition of the *New York Times* reported that Jensen and his followers were heading to their fall-out shelters to avoid a nuclear catastrophe. (76) April 29 was the date that Jensen set for the nuclear holocaust. The members gathered the day before for a festive meal, then around 10 PM they dispersed to their shelters "to await the missiles that would usher in the new age." (77) When the holocaust did not occur, Jensen admitted that even Noah had been mistaken in predicting the flood. (78) According to the *New York Times*, Jensen said that he would not be concerned if his prophecy did not come true. There would be a nuclear holocaust one day and setting a definite date would enable them to accomplish 'tremendous things.' (79) A former naval officer contacted Jensen and stated that the Soviet Union had launched a spy satellite armed with a nuclear warhead at the precise moment Jensen had predicted. Jensen believed that the United States would consider this an act of war which would lead to a nuclear holocaust. He then changed the date of his prediction to May 7, 1980. (80)

When there was no holocaust on May 7, Jensen set a later date in May. By now, BUPC morale was low. (81) In the summer of 1980, the BUPC experienced an enlightening turn of events, if not a change of heart. Members realized that they had spent so much time preparing for war and a nuclear holocaust that they had neglected Baha'i teachings. They began to speak less of Jensen and his predictions and more "increasingly about the need to live their lives according to Baha'i principles." They concluded that "the best way to teach the faith...was to become a living example for others." They still felt that war was inevitable, but found that they were not ready for it because "spiritually none of (them) was strong enough." Jensen still insists that war is imminent and believes that "the four winds of destruction...(are) being held back until the 144,000 (have) been recruited." (82) The BUPC remains small, yet Jensen still conducts fire-sides and his followers continue to recruit new members. (83) It is reported that he has established 1987 for the outset of nuclear war and believes that the Tribulation ( as described in the Book of Revelation ) began on April 29, 1980. (84)

Two organizations trace their roots to the Baha'is, yet are not part of any Baha'i organization. They are the Charles Mason Remey Society of Jamaica, New York, and the Church of World Peace of Denver, Colorado. The Remey Society was founded in 1976 by Francis Spataro. It was originally affiliated with the Theosophically-oriented American World Patriarchates, but it became independent in 1979. It is an "ecumenical, nonsectarian, universalist fellowship: auto-cephalous of any denomination or sect, it welcomes all Seekers after Truth of whatever background to engage in the inquiry-with process for World Unity." (85) Spataro is an admirer of Donald Harvey and is a former follower of Rex King. Currently, the Society is dedicated to the pursuit of universal religion, to the publication of Remey's works, and to the establishment of an interfaith National Shrine in Washington, D.C. The Church of World Peace counts some former Baha'is among its original members, yet it is not, in any way, a Baha'i "church". It is eclectic in its teachings and it has members who identify themselves as Catholic, Buddhist, Jewish, Taoist, Shintoist, and with various Protestant traditions. The Church has about 9000 to 10,000 members, mainly in California, Colorado, New Mexico, Arizona, the western United States, and in Europe and Asia. (86)

Baha'is, like all other religions, have had their dissenters. With those of other faiths, the Baha'i "covenant-breakers" believed that they were "keeping the Faith" rather than

destroying it. They are hated, maligned, and shunned by mainstream Baha'is. They are depicted as jealous, envious self-seekers. They are described as spiritually sick. However, in spite of their differences, the independent and unaffiliated Baha'is and those of the mainstream seem to agree on the fundamental principles of the Faith and are, in a word, followers of Baha'u'llah. (87)

#### FOOTNOTES

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## B. LITERATURE

These references are a comprehensive collection of the independent and unaffiliated Baha'is, those which diverge from mainstream Baha'is and have followed their own directions. The works include literature that is currently available and that which is listed in the Union Catalogue of the Library of Congress ( there is an extensive listing of both Ibrahim Kheiralla and Charles Mason Remey's writings). Many of the writings which appear in the Union Catalogue are out-of-print. Like the early writings of introductory and expository works on the Faith, many of the independent Baha'i works were privately published and detailed bibliographic information is difficult to obtain, if not impossible. Many of these groups are presently defunct which makes obtaining their material even more difficult.

The most prominent work of Dr. Ibrahim Kheiralla is *Beha' U'llah ( The Glory of God )* [947]. It is his most standard text. An article in the July, 1904 edition of *Open Court* magazine [900] reported the conflicts between Kheiralla's followers and 'Abdu'l-Baha'. Material on these contentions was also discussed in H.M. Balyuzi's *Edward Granville Browne and the Baha'i Faith* [566]. A collection of Kheiralla's writings is located in the library at Garrett-Evangelical Theological Seminary in Evanston, Illinois, and in the files of the Institute for



the Study of American Religion of Chicago.

The primary work of August Stenstrand is *A Call of Attention to the Behaists or Babists of America* [953J]. His works were privately published and circulated. This particular work is the most basic resource of information about Stenstrand and his work.

The most significant works of the New History Society were written by Ahmad Sohrab. He was a prolific translator of Baha'i Holy and introductory writings. His contentions with Shoghi Effendi are discussed in *Abdul Baha's Grandson* [960J], *Broken Silence* [961], and *The Will and Testament of Abdul Baha, An Analysis* [968J]. Ruth White, who was associated with the Free Bahais wrote *Bahai Leads Out of the Labyrinth* [974J], *The Bahai Religion and Its Enemy the Bahai Organization* [975J], and *Abdul Baha's Alleged Will is Fraudulent* [972J]. Hermann Zimmer's primary work is *A Fraudulent Testament Devalues the Bahai Religion into Political Shoghism* [979J]. He wrote several other Bahai works in German.

The writings of Charles Mason Remey are included with the literature of the Orthodox Baha'is of Las Vegas, New Mexico. He was a very prolific writer and lecturer on the Baha'i Faith. His work was especially widespread in the early years of the Faith in America. Such early writings were: *The Baha'i Movement* ( published in 1912 ) [988J], *The Baha'i Religion* ( published in 1919 ) [991], *Observations of a Bahai Traveller* ( published in 1909 and in 1914 ) [1005J], and *Twelve Articles Introductory to the study of the Baha'i Teaching* ( published in 1925 ) [1016J]. Remey's arguments in favor of the Guardianship were stated in *A Last Appeal to the Hands of the Faith* [1000] and *Extracts from Daily Observations of the Baha'i Faith Made to the Hands of the Faith in the Holy Land* [997J].

Dr. Galen EWing's *The Orthodox Baha'i Faith* [983J] is a comprehensive summary of the teachings and history of the Orthodox Baha'i Faith. It is written from the perspective of the Regency, or the National House of Justice, headquartered in Las Vegas, New Mexico. It is different from other Orthodox Baha'is in that it considers Remey to be the Regent of the Faith, rather than the Second Guardian. The "Regency" Orthodox Baha'is are followers of Reginald "Rex" King. He wrote *The Birth of World Religion* [984J] and *The Mutilation of the Will and Testament of Abdu'l-Baha'* [985J].

The Mother Baha'i Council of Roswell, New Mexico recognize Remey as the Second Guardian and Joel Marangella as the Third Guardian. They have published *An Introduction to the Orthodox Baha'i Faith* [1027], *Why I Like Being a Baha'i* by Marilyn Meyer [1029], and the *Proclamation of the Third Guardian* by Joel Marangella [1028J]. They publish two Bible-oriented studies, *Bible*

*Prophecies Fulfilled Today* [1023] and *Christ's Fulfillment of Old Testament Prophecies* [1026J].

The publications of Leland Jensen are difficult to obtain, yet his most significant works are *The Most Mighty Document* [1036] and *The Seventh Angel Sounded: Jeane Dixon Was Right* [1037]. Jensen owns the Acme Press of Missoula, Montana and copies of his literature, tracts, and pamphlets are available from there. Dr. Robert Balch, professor of sociology at the University of Montana, has prepared an in-depth study of Jensen and the BUPC, *When the Bombs Drop: Reactions to Disconfirmed Prophecy in a Millennial Sect* [1033J]. Balch is probably the most knowledgeable authority on Jensen and his organization.

Material on John Carre' has been obtained from correspondence with Orthodox Baha'is who were familiar with him and from the Institute for the Study of American Religion. Most of his works were privately published. His most pertinent writings are *Dies Irae: Day of Wrath, Day of God* [1042], *Spiritual Purity* [1045], and *Spiritual Evolution and the New Age* [1044]. Carre' issued a number of writings by "The Man", apparently a revelation beyond that of Baha'u'llah. Such writings include *Heaven* [1047], *The Reason of Man's Creation* [1048], and *Universal Order* [1050J].

The publications of the Charles Mason Remey Society are written by its founder and president, Francis Spataro. They include *A Journey Godward* [1053J], *The Lion of God: The Death of Charles Mason Remey* [1054], and *The Remeum* [1056J]. Spataro has also written several expository works on the Baha'i Faith, among them *From Christ to Baha'u'llah* [1051J] and *Seder, Eucharist, and Nineteen Day Feast* [1057]. The Church of World Peace has not published any works directly related to the Baha'i Faith, but two of its major publications are *Religious Doctrines of the Church of World Peace, Inc.* [1059J] and a newsletter *World Peace News* [1060J].

Included in this chapter is literature published by mainstream Baha'is in response to the Independent and Unaffiliated Baha'is. Pertinent writings are "Authority of Writings of Baha'u'llah Attributed to Someone Else" [1061] which concerns August Stenstrand and appeared in the Baha'i magazine *Star of the West*. Two publications concern the New History Society, *The Baha'i Case Against Mrs. Lewis Stuyvesant Chanler and Mirza Ahmad Sohrab* [1062] and *The Basis of the Baha'i Community: A Statement Concerning the New History Society* [1063J]. A comprehensive history of Baha'i covenant-breaking is *The Power of the Covenant: The Problem of Covenant-Breaking* [1069J].

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APPENDIX I:  
*Baha'i Calendar*

The Baha'i Calendar is divided into nineteen months and the English and Arabic names of these months, with the Intercalary Days, are as follows:

1st Splendor ( Baha' )	March 21
2nd Glory ( Jalal )	April 9
3rd Beauty ( Jamal )	April 28
4th Grandeur ( 'Azamat )	May 17
5th Light ( Nur )	June 5
6th Mercy ( Rahmat )	June 24
7th Words ( Kalimat )	July 13
8th Perfection ( Kamal )	August 1
9th Names ( Asma )	August 20
10th Might ( 'Izzat )	September 8
11th Will ( Mashhiyyat )	September 27
12th Knowledge ( 'Ilm)	October 16
13th Power ( Qudrat )	November 4
14th Speech ( Qawl )	November 23
15th Questions (Masa'il )	December 12
16th Honor ( Sharaf )	December 31
17th Sovereignty' ( Sultan)	January 19
18th Dominion ( Mulk )	February 7
Intercalary Days	February 26-March
19th Loftiness ( 'Ala' )	March 2

APPENDIX II:  
*Baha'i Holy Days*

March 21	Feast of Naw-Ruz ( Baha'i New Year)
April 21	Feast of Ridvan ( Declaration of Baha'u'llah )
April 29	Ninth Day of Ridvan*
May 2	Twelfth Day of Ridvan*
May 23	Declaration of the Bab
May 29	Ascension ( death) of Baha'u'llah
July 9	Martyrdom of the Bab
October 20	Birth of the Bab
November 12	Birth of Baha'u'llah
November 26	Day of the Covenant
November 28	Ascension of 'Abdu'l-Baha'

\*These days were spent by Baha'u'llah in the Garden of Ridvan where he announced his prophetic mission.



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