

Concluding Note

I have attempted to set down some thoughts on Dr. MacEoin's highly critical evaluation of Baha'i perspectives on scholarship, etc., being, most of the time fully conscious of the tentative nature and inadequacy of my arguments. I hope others will take up some of the points raised in more detail and apologize to any reader of this Bulletin who might be upset by Dr. MacEoin's forceful language. The controversy which the publication of Dr. MacEoin's views might spark off is neither intended to create disunity nor destroy faith. Indeed, the intellectual and theological grappling with controversy can heighten apologetic awareness and, in my view, contribute to the evolution of a more mature and open-minded Baha'i scholarship.

Stephen Lambden.

Notes, Reviews and Communications

I. Some letters of the Universal House of Justice--including various extracts from unpublished letters written by or on behalf of Shoghi Effendi.

a) Letter to Mr. Richard Grieser dated July 25th 1974 concerning the infallibility of Shoghi Effendi:

Dear Baha'i Friend,

We have received your letter stating you were disturbed by statements made in your deepening class regarding the infallibility of the beloved Guardian and we appreciate your concern.

According to your letter, this question arose in connection with Shoghi Effendi's references in God Passes By to historical events, and his descriptions of the characters of opponents of the Faith, particularly that of Hají Mirzá Aqásí. Letters written on behalf of the Guardian by his secretary to individuals who asked similar questions clearly define the sphere of the Guardian's infallibility. We quote from two of these, one written in 1944, the second in 1956.

"The infallibility of the Guardian is confined to matters which are strictly related to the Cause and interpretations of the Teachings; he is not an infallible authority on other subjects, such as economics, science, etc."

"The Guardian's infallibility covers interpretations of the revealed word, and its application. Likewise any instructions he may issue having to do with the protection of the Faith, or its well-being must be closely obeyed, as he is infallible in the protection of the Faith. He is assured the guidance of both Bahá'u'lláh and the Báb, as the Will and Testament of 'Abdu'l-Bahá clearly reveals."

Now, in the matter of accuracy of historical fact, Shoghi Effendi had to rely on available information. For example, on page 5 of God Passes By, he refers to Hají Mirzá Aqásí as "...the idolized tutor of Muhammad Sháh, a vulgar, false-hearted and fickle-minded schemer..." An appropriate and pertinent quotation supporting that characterization can be found in P. M. Sykes's A History of Persia, Volume 2, pages 439-440, which appears as a footnote on page 233 of Nabíl's Narrative:

" The state of Persia, however, was not satisfactory; for Haji Mirzá Aqásí, who had been its virtual ruler for thirteen years, 'was utterly ignorant of statesmanship or of military science, yet too vain to receive instruction and too jealous to admit of a coadjutor; brutal in his language; insolent in his demeanour; indolent in his habits; he brought the exchequer to the verge of bankruptcy and the country to the brink of revolution...' Such-to adopt the weighty words of Rawlinson-was the condition of Persia in the middle of the nineteenth century."

The Guardian was meticulous about the authenticity of historical fact. One of the friends in Yazd wrote to him stating that the account given by 'Abdu'l-Bahá in one of His Tablets about events related to the martyrdom of some of the believers in that place was in conflict with known facts about these events. Shoghi Effendi replied saying that the friends should investigate the facts carefully and unhesitatingly register them in their historical records, since 'Abdu'l-Bahá Himself had prefaced His recording of the events in His Tablet with a statement that it was based on news received from Yazd.

It is a great pity if some of the friends fail to recognize the matchless prose to be found in the Guardian's writings. Shoghi Effendi's masterly use of the English language makes the meaning abundantly clear, and that is an essential quality of great works...

With warmest Bahá'í greetings,

[signed] The Universal House of Justice.

b) Letter of the Universal House of Justice to Mr. Stephen Lambden dated 22 November 1982 concerning Jesus' cry from the cross:

Dear Bahá'í Friend,

Further to our letter to you dated 6 April 1982, the Research Department has identified what would seem to be the source of the statement made by a number of Bahá'ís to which you refer in point 5 of your letter of 11 February 1982. On page 2 of the "Bahá'í Quarterly" No. 23 for April 1942 issued by the National Spiritual Assembly of the Bahá'ís of Australia and New Zealand appears the following question and response. The question, together with a number of others, was put to the Guardian by the National Spiritual Assembly in a letter dated 23rd September 1941, and was answered in a letter written on behalf of the Guardian dated 23 February 1942.

Question: Did Christ on the cross say, "O God, O God, why hast Thou forsaken me"? The following is an extract from an interview with 'Abdu'l-Bahá reported by Mary Hanford Ford. "So Christ never suffered upon the cross. From the time the crucifixion began His soul was in Heaven and he felt nothing but Divine Presence. He did not say, speaking in Aramaic: "O God, O God, why hast Thou forsaken me?" But this word Sabachtani [sic] is similar in sound to another which means glorify, and he actually murmured, "O God, O God, how dost thou glorify me". Is this correct and may we quote this as 'Abdu'l-Bahá's utterance?"

Answer: The Guardian considers that the gist of what Mrs. Hanford Ford reported can be considered quite correct.

It should be noted that the Guardian does not answer the National Assembly's specific question as to whether they may quote this passage as 'Abdu'l-Baha's utterance, but confines himself to authenticating the gist of what Mrs. Hanford Ford reported. The full text of the interview appears on page 105 of "The Bahá'í Magazine" Vol. 24, No. 4. A copy of this page is enclosed. As you can see the question at issue is whether martyrs suffer during their martyrdom. To this 'Abdu'l-Baha is reported to have said:

"There are many kinds of martyrdom. How many times have I prayed for it, but instead of that I have lived on in prison as if with the sword of Damocles suspended by a hair over my head! Each morning as I waken I feel that before the day ends I may be dragged to the public square and shot to death. But nevertheless I have been very happy in this long martyrdom, for no victim suffers from the cruelties inflicted upon him. The instant the torture begins he is in a state of bliss, and feels nothing but the joy of Heaven which surrounds him."

Such a statement must be read in the light of the many passages in which Baha'u'llah writes of the sufferings of the Manifestations of God and of their devoted followers, and of His own sufferings. Indeed an illuminating Tablet on this very theme is printed as section 190 of "Selections from the Writings of 'Abdu'l-Baha".

The main point, therefore, that it seems we can draw from the gist of what 'Abdu'l-Baha is recorded as having said to Mary Hanford Ford, is that, whatever the actual words of Christ's cry from the Cross may have been, it was not a cry of despair, and that Jesus had not lost faith in the loving care of God."

with loving Bahá'í greetings,

[signed] Ethna Archibald

For the Dept. of the Secretariat.

[ This letter throws some further light on certain points made in my article on Jesus' cry from the cross in Bahá'í Studies Bulletin, Vol. 1, No. 1. (June 1982), pp. 27-42. (Ed) ].

c) Letter of the Universal House of Justice to Mr. Robert B. Stauffer, Jr., dated July 9th 1979 in response to various questions:

Dear Bahá'í Friend,

The Universal House of Justice has asked us to acknowledge your letter of 14th June 1979 and to convey the following answers to your several questions.

- (1) In the matter of infallibility, attached is a copy of part of a letter pertaining to this subject, dated 29 September 1977, written on behalf of the House of Justice to an individual believer who asked a similar question.
- (2) Such matter as the observance of national traditions should be referred to your National Spiritual Assembly, who will decide whether the practises in question adversely affect the interests of the Faith.
- (3) Other friends too have asked about congregational prayer, and we enclose a copy of part of a letter on this subject written on behalf of the House of Justice on 6 February 1975 to an individual believer.
- (4) The statements of Shoghi Effendi and that of Adib Taherzadeh about the twenty-four Elders are not necessarily contradictory. The Tablet Mr. Taherzadeh refers to is a well known Tablet of the Master, and it cannot be assumed that Shoghi Effendi was not cognizant of its contents. No doubt at the time the

beloved Guardian wrote his letter, he did not consider it propitious to enter into such details for the friends in the West.

In 1973 the House of Justice wrote to the National Spiritual Assembly of Italy about this subject, and a copy of this letter is attached for your information.

(5) We are asked to point out that merely the fundamental principles of the punishment for murder are given in the "Kitáb-i-Aqdas". Wilful murder is to be punished either by capital punishment or life imprisonment. Such matters as degrees of offence and whether the extenuating circumstances are to be taken into account are left to the Universal House of Justice to decide in light of prevailing conditions when the law is in operation.

It is obviously not wise for the friends to indiscriminately proclaim this ordinance of Bahá'u'lláh or volunteer to set forth its various aspects. However, if and when asked, they should unhesitatingly provide the answer based on the above guidelines.

(6) On the subject of begging, the following extract taken from a Tablet of 'Abdu'l-Bahá indicates the time will come when "no one will be obliged to beg". 'Abdu'l-Bahá gave to the poor and needy because of the conditions of the time. But he made clear in this Tablet, assistance to the needy will be provided in the future:

"By the sacred verse: 'Begging is forbidden, and it is also prohibited to dispense alms to a beggar' is meant that mendicancy is forbidden and that giving charity to people who take up begging as their profession is also prohibited. The object is to wipe out mendicancy altogether. However, if a person is disabled, stricken by dire poverty or becomes helpless, then it is incumbent upon the rich or the trustees to provide him with a monthly allowance for his subsistence. When the House of Justice comes into being it will set up homes for the incapacitated. Thus no one will be obliged to beg, even as the supplementary part of the blessed verse denotes: 'It is enjoined upon everyone to earn his livelihood'; then He says: 'As to those who are disabled, it devolveth upon the trustees and the rich to make adequate provision for them.' By 'trustees' is meant the representatives of the people, that is to say the members of the House of Justice."

The House of Justice does not wish to go beyond quoting this Tablet at the present time, and hopes that you will yourself be able to arrive at an understanding of the meaning of Bahá'u'lláh in the Arabic "Hidden Words", no. 30, which you mention.

(7) Your question about Ahmad Sohrab's book "'Abdu'l-Bahá in Egypt" has been asked previously, and we quote from the reply written on behalf of the House of Justice on 5 February 1976 to an individual believer:

"We have been asked to quote the following from a letter, dated March 24th, 1934, written on behalf of Shoghi Effendi by his secretary to the American National Spiritual Assembly:

'Shoghi Effendi...has carefully considered the matter of having Ahmad Sohrab's "Abdu'l-Bahá in Egypt" included in the new catalogue of Bahá'í books which the Publishing Committee is intending to prepare very soon. He feels that in view of the fact that this book of Ahmad has already been reviewed and corrected under Bahá'í auspices reference to it in the Bahá'í catalogue is advisable.'

"In view of the above quotation the Universal House of Justice states that it would be permissible for you to quote from "'Abdu'l-Bahá in Egypt'."

(8) There is nothing in the writings of our Faith specifically authorizing the institutions of the Faith, on either arm of the Administration, to prohibit the reading of certain books written by Covenant-breakers or to make selections from them for the benefit of the friends. These institutions are created for the protection and promotion of the Faith, and must use their best judgement as to how to carry out these duties. Bahá'ís are not prohibited from reading the writings of Covenant-breakers, but they are warned strongly of the dangers of doing so, as the misrepresentations and calumnies in such writings can erode one's faith.

with loving Bahá'í greetings,  
 [signed] Mrs. Loraine Johnson  
 For Dept. of the Secretariat

Enclosures

PS. Regarding the first item, you will find attached a copy of an extract from another letter, dated 22 August 1977, written on behalf of the House of Justice.

Text of the enclosures mentioned in the above letter to Robert B. Stauffer

[1. Baha'i goals and infallibility]

Extract from a letter to an individual believer written on behalf of the Universal House of Justice, dated 29 September 1977:

"In your letter, which was received on 12 May 1977, you asked the Universal House of Justice "Are your goals infallible because they are the perfect goals to be set, or...because they, without a question, will be met?" The House of Justice has instructed us to send you the enclosed copy of excerpts from a letter on the general subject of infallibility which was recently written to an individual believer, and to add the following comments on the particular aspects that you have raised.

There are two great interrelated plans of God going forward in the world at the present time. In one of its letters the Universal House of Justice describes these as follows:

"We are told by Shoghi Effendi that two great processes are at work in the world: the great Plan of God, tumultuous in its progress, working through mankind as a whole, tearing down barriers to world unity and forging humankind into a unified body in the fires of suffering and experience. This process will produce, in God's due time, the Lesser Peace, the political unification of the world. Mankind at that time can be likened to a body that is unified but without life. The second process, the task of breathing life into that unified body- of creating true unity and spirituality culminating in the Most Great Peace- is that of the Baha'is, who are labouring consciously, with detailed instructions and continuing divine guidance, to erect the fabric of the Kingdom of God on earth, into which they call their fellow-men, thus conferring upon them eternal life.

"The working out of God's Major Plan proceeds mysteriously in ways directed by Him alone, but the Minor Plan which he has given us to execute, as our part of His grand design for the redemption of mankind, is clearly delineated. It is to this work that we must devote all our energies, for there is no one else to do it."

As you are no doubt aware, the Tablets of the Divine Plan, which were revealed by 'Abdu'l-Baha' during the First World War, are the charter for the teaching of the Faith. All the teaching plans launched by the beloved guardian, as well as those subsequently directed by the Universal House of Justice, are stages in the implementation of this master plan conceived by the Centre of the Covenant for the diffusion of the Message of Baha'u'llah.

When it is working out the goals of a plan, such as the Five Year Plan, the Universal House of Justice, in collaboration with the International Teaching Centre, collates information on the current status of the Faith throughout the world, considers the condition of mankind as a whole and the direction in which political and economic events throughout the world are moving, gives thought to the specific needs of the evolving pattern of the Bahá'í community in each country, and sets goals which, in the light of the information before it, it judges to be both essential of achievement and also within the capacity of the Bahá'í communities to reach. All the goals thus set are minimum goals; that is to say, the needs of humanity are far greater than anything the Bahá'í community can plan to meet at the present time, and therefore, although the goals are set as high as the Universal House of Justice considers it possible for the Bahá'ís to reach within the time provided, the friends should always strive to exceed them if they can.

In setting the goals the House of Justice cannot take into account the unpredictable operations of God's Supreme Plan. At time it may seem that the operation of the Major Plan causes a disruption in the work of the Minor Plan, but the friends should not let this distress them. In 1955 a sudden recrudescence of the persecution of the Faith in the land of its birth intervened dramatically in the progress of the Ten Year Crusade. Referring to this, the Guardian wrote, as recorded on page 140 of "Citadel of Faith":

"For though the newly launched World Spiritual Crusade—constituting at best only the Minor Plan in the execution of the Almighty's design for the redemption of mankind—has, as a result of this turmoil, paralyzing temporarily the vast majority of the organized followers of Baha'u'llah within its birthplace, suffered a severe setback, yet the over-all Plan of God, moving mysteriously and in contrast to the orderly and well-known processes of a clearly devised Plan, has received an impetus the force of which posterity can adequately assess."

Although the followers of Baha'u'llah are not answerable for the results of events beyond their control which may prevent them attaining their goals, the importance of the exertions of the individual believers should in no way be underestimated. The beloved Guardian wrote very forcibly about this in a letter which is published on page 122 of "Citadel of Faith". The passage in question reads:

"Without his (the individual believer's) support, at once wholehearted, continuous and generous, every measure adopted, and every plan formulated, by the body which acts as the national representative of the community to which he belongs, is foredoomed to failure. The World Centre of the Faith itself is paralyzed if such support on the part of the rank and file of the community is denied it. The Author of the Divine Plan Himself is impeded in His purpose if the proper instruments for the execution of His design are lacking."

Thus the friends, while radiantly accepting whatever may transpire in the world around them, whether it appears to help or hinder their work, should, for their part, approach their task with the absolute determination to do all within their power to achieve the goals that are set before them, placing their confidence in the supreme might and unfailing support of Baha'u'llah for those who arise to promote His Cause. " .

[ 2. Congregational prayer ]

Extract from a letter dated 6 February to an individual believer, written on behalf of the Universal House of Justice.

" You have asked whether it is permissible for the friends to chant a prayer collectively. There is a difference between chanting a prayer collectively and congregational prayer. The latter is a formal prayer led usually by an individual using a prescribed ritual. Congregational prayer in this form is forbidden in the Faith except in the case of Prayer for the Dead. While reciting prayers in unison and spontaneously joining in the recitation of the Words of God is not forbidden, the friends should bear in mind the advice of the beloved Guardian on this subject when he stated that:

" although the friends are thus left free to follow their own inclination, ... they should take the utmost care that any manner they practise should not acquire too rigid a character, and thus develop into an institution. This is a point which the friends should always bear in mind, lest they deviate from the clear path indicated in the teachings."

[ 3. The 24 Elders of the Apocalypse ]

Extract from a letter to the National Spiritual Assembly of the Baha'is of Italy dated 2 October, 1973.

" Dear Baha'i Friends,

With reference to your letter of September 7th relaying the question from one of the believers in your community about the identity of the twenty-four elders mention in the Book of Revelation, we share with you the following passage from a letter dated December 13, 1955 written on the beloved Guardian's behalf by his secretary to the National Spiritual Assembly of the United States:

" 'Abdu'l-Bahá clearly stated that the eighteen Letters of the Living, and the Báb, form part of the twenty-four Elders referred to in the Bible; and that the other five would be known later. No one has any right to interpret this statement or to apply it to themselves."

In another Tablet when asked the identity of the remaining five, 'Abdu'l-Bahá stated that one of them was Hají Mirzá Muhammad -Tagí, the Báb's cousin. Reference to him can be found in God Passes By, page 268 and Memorials of the Faithful, pages 126-129.."

[ 4. The infallibility of Shoghi Effendi ]

Extract from a letter written on behalf of the Universal House of Justice to an individual believer dated 22 August 1977.

" Shoghi Effendi was asked several times during his ministry to define the sphere of his operation and his infallibility. The replies he gave and which were written on his behalf are most illuminating. He explains that he is not an infallible authority on subjects such as economics and science, nor does he go into technical matters since his infallibility is confined to "matters which are strictly related to the Cause." He further points out that "he is not, like the Prophet, omniscient at will", that his "infallibility covers interpretation of the revealed word and its application", and that he is also "infallible in the protection of the Faith". Furthermore, in one of his letters, the following guideline is set forth:



"...It is not for individual believers to limit the sphere of the Guardian's authority, or to judge when they have to obey the Guardian and when they are free to reject his judgement. Such an attitude would evidently lead to confusion and to schism. The Guardian being the appointed interpreter of the Teachings, it is his responsibility to state what matters which, affecting the interests of the Faith, demand on the part of the believers complete and unqualified obedience to his instructions."

It must always be remembered that authoratative interpretation of the Teachings was, after 'Abdu'l-Bahá, the exclusive right of the Guardian, and fell within the "sacred and prescribed domain" of the Guardianship, and therefore the Universal House of Justice cannot and will not infringe upon that domain. The exclusive sphere of the Universal House of Justice is to "pronounce upon and deliver the final judgement on such laws and ordinances as Bahá'u'lláh has not expressly revealed." Apart from this fundamental difference in the functions of the twin pillars of the Order of Baha'u'llah, insofar as the other duties of the Head of the Faith are concerned, the Universal House of Justice shares with the Guardian the responsibility for the application of the revealed word, the protection of the Faith, as well as the duty "to insure the continuity of that divinely-appointed authority which flows from the Source of our Faith, to safeguard the unity of its followers, and to maintain the integrity and flexibility of its Teachings." However, the Universal House of Justice is not omniscient; like the Guardian, it wants to be provided with facts when called upon to render a decision, and like him it may well change its decision when new facts emerge."

Excerpts from four further letters of the Universal House of Justice

1. Excerpt from a letter of the Universal House of Justice dated November 17 1970 to an individual believer.

"...there is no longer a source of authoratative interpretation of the Sacred Texts in the Bahá'í community, as this was a specific function of the Guardianship which ceased when Shoghi Effendi died. There remain however, the vast quantities of interpretations already made by 'Abdu'l-Bahá during His Ministry and also those made by the Guardian during the thirty-six years of his Guardianship.

The unchallengeable authority and assurances of divine guidance conferred upon the Universal House of Justice in the sacred Scriptures make it, in the absence of the Guardian, the supreme and central institution of the Faith to which all must turn, and also the one body invested with the authority and inspiration required to enable it to guide the Cause of God and maintain unbroken the Covenant of Bahá'u'lláh."

2. Excerpt from a letter of the Universal House of Justice dated May 21 1973 to a National Spiritual Assembly.

"We query the use of the word "interpretation" since this is definitely not a function of the Universal House of Justice. The House of Justice must assemble, collate, apply the interpretations made by the Master and the beloved Guardian and even elucidate the text but it is denied the right of interpretation. We feel you should consider correcting this error."

3. Excerpt from a letter of the Universal House of Justice dated October 20 1977 to an individual believer.

"As the Guardian himself stated, the Guardian and the Universal House of Justice are the "Twin Successors" of Bahá'u'lláh and 'Abdu'l-Bahá. We have now no Guardian, but the Universal House of Justice continues its own successorship



In the absence of the Guardian the Universal House of Justice, being the only divinely guided institution to which all must turn, is the Head of the Faith, but it does not and cannot thereby assume the Guardian's right of interpretation. The infallibility it exercises is the infallibility conferred upon it by Baha'u'llah, in its own sphere. However, as Shoghi Effendi himself wrote:

"...the members of the Universal House of Justice, it should be borne in mind, are not, as Baha'u'llah's utterances clearly imply, responsible to those whom they represent, nor are they allowed to be governed by the feelings, the general opinion, and even the convictions of the mass of the faithful, or of those who directly elect them. They are to follow, in a prayerful attitude, the dictates and promptings of their conscience. They may, indeed they must, acquaint themselves with the conditions prevailing among the community, must weigh dispassionately in their minds the merits of any case presented for their consideration, but must reserve for themselves the right of an unfettered decision. 'God will verily inspire them with whatsoever he willeth', is Baha'u'llah's incontrovertible assurance. They, and not the body of those who either directly or indirectly elect them, have thus been made the recipients of the divine guidance which is at once the life-blood and ultimate safeguard of this Revelation."

4. Excerpt from a letter of the Universal House of Justice dated January 13 1973 to an individual believer.

"While it is true that the Guardianship and the Universal House of Justice are referred to as the "twin" pillars of the Administrative Order, the "twin" successors of Baha'u'llah and 'Abdu'l-Baha, and that infallibility has been conferred upon both institutions, the Constitution of the Universal House of Justice clearly states that in addition to the revealed Word of Baha'u'llah the "interpretations and expositions" of 'Abdu'l-Baha and Shoghi Effendi "constitute the binding terms of reference of the Universal House of Justice and are its bedrock foundation."

"... while the pronouncements of the Universal House of Justice are, according to our Scriptures, "susceptible of amendment or abrogation" by the Universal House of Justice itself, the interpretations of the Guardian are not. "The Guardian", we stated, "reveals what the scripture means; his interpretation is a statement of truth which cannot be varied." This fundamental and profound difference between the interpretations and expositions of the Guardian and the decisions of the Universal House of Justice should always be borne in mind."

[ My thanks to Mr. Robert B. Stauffer, Jr. of Bellevue, Washington, U.S.A. for communicating the letters reproduced above. (Ed.) ]

## II. Notes on Recent Publications

New Titles from Kalimát Press ( 10889 Wilshire Boulevard, Suite 700, Los Angeles, California 90024 ).

Tasbīh va Tahlīl ( 'Glorification and Praise' ), Baha'i Publishing Trust India ( New printing 1982? ), available from Kalimát Press, Cat.No. P 32.

Gulshan-i Haqāyiq ( 'The Rose garden of Realities' ), New Ed. Kalimát Press, 1982. Cat.No. P 30. This volume contains materials relating to the Jewish and Christian prophecies applied by Haji Mirzá Mahdí Arjumand to the Bahá'í movement and was borne out of the latter's debate with the Christian missionary Dr. George Washington Holmes (d.1910).

Dr. Yūnis Khān Afrūkh-tih, Khātirāt-i Nuh Salih-yi <sup>c</sup>Akkā ( 'Memoirs of Nine Years in <sup>c</sup>Akkā' ), Kalimát Press [ new printing ], 1982. Cat.No. P 31.

Other publications

Peter Smith, Millennialism in the Babi and Baha'i religions, in Millennialism and Charisma, Ed. Roy Wallis, pp.231-83, Belfast, The Queens University, 1982.

----- (Comp.) Additional doctoral and master's theses relating to Babi and Baha'i subjects in Bulletin of the British Society for Middle Eastern Studies 9/1, pp.89-90 (1982).

D. Martin, \_\_\_\_\_ [?] Middle East Focus (Toronto)

W. van der Hoonard, \_\_\_\_\_ [?] Conflict Quarterly ( University of New Brunswick, Fall 1982 )

[ I cannot supply full details of these two articles though Peter Smith informs me that they concern the Baha'i persecutions].

Roger Cooper, The Baha'is of Iran, Minority Rights Group Report No.51, London, 1982.pp.16. Available from MRG., 36 Craven Street, London WC2N 5NG [ £1.30.p.].

Firuz Kazemzadeh, The Terror Facing the Bahais, in The New York Review of Books Vol.XXIX, No.8. May 13th 1982.pp.43-44.

Some points raised by Kazemzadeh are challenged in a letter to the Editor headed, 'The Bahais' by Patrick Clawson in NYRB Vol.XXIX.No.14.,pp.66-7. The former replies to these criticisms in ibid p.67.

Mangol Bayat Philipp, Mysticism and Dissent, Socioreligious Thought in Qajar Iran New York, Syracuse University Press, 1982.pp.xi+228. \$25.00 hardbound, ISBN 0-8156-2260-0.

Review by Robert Stauffer

" Mangol Bayat received her Ph.D in history from U.C.L.A. and contributed to Women in the Muslim World, Islam and Development, and Towards a Modern Iran. She has taught at the University of Shiraz, Iran, and at Harvard University.

Mysticism and Dissent, a work dedicated to Prof. Bayat's instructor at U.C.L.A., Prof. Gustave E. von Grunebaum, and drawing on the expertise of several noted authors including Nikki Keddie (U.C.L.A.) and Roy Mottahedeh (Princeton), provides the reader with what may be the first major work by a non-Baha'i author dealing with Shaykhi doctrine and the Babi-Baha'i movements since the era of E.G. Browne and A.L.M. Nicholas. The researches of Dr. M. Momen and Dr. D. MacEoin and used in this fairly well balanced study of the more important mystical and dissident movements of Qajar Iran. Considerable attention is given to the Babi movement and the political milieu in which it arose. Mysticism and Dissent is a welcome addition to the library of any serious student of Qajar Iran and especially of the Babi-Baha'i movements.

Gottlieb, Randie Shevin, Needs Assessment Survey to Determine the Training Requirements of International Baha'i Travelling Teachers, Boston, Boston University School of Education, 1982.pp.xvi+288. Available from University Microfilms International, # 8220927.

Review by Robert Stauffer

"Needs Assessment Survey, which has won Mrs. Gottlieb a scholarship award from the Seventh Annual Conference of the Association of Baha'i Studies held in 1982, was written to determine the training needs of international Baha'i travelling teachers and to assist

in the selection of teachers with particular assignments. The survey depended on a questionnaire form sent out to 200 teachers who travelled through 81 countries during 1979-1981. Host nations were also assessed from the viewpoint of each nation's Baha'i sponsor. Gottlieb's survey presents some unexpected conclusions of considerable importance for the future travelling teacher and host nation and should be studied by National Teaching Committees' throughout the world when seeking to plan their various projects.

[Shoghi Effendi ], Arohanui, Letters from Shoghi Effendi to New Zealand, Baha'i Publishing Trust, Suva, Fiji Islands, 1982, pp. xiii+111. With a forward by Collis Featherstone, notes, index, page reference guide and 8 photographs. [Available from the American Baha'i Publishing Trust, U.S. \$.7.00 ].

Review by Robert Stauffer

"This collection of Shoghi Effendi's letters includes letters not included in Letters from the Guardian to Australia and New Zealand. The title "Arohanui" is a native Maori word which conveys the sense of "love which builds and carries forward culture or civilization." The edition is divided into 6 parts, the last part being of particular interest since it contains letters to individuals which help answer questions on alcohol, evolution, psychic practises, philosophers, scouting, and soul, mind and spirit. It is an essential addition to the library of all students of the history of the Baha'i movement in Australia and New Zealand.

Hampson, Arthur, The Growth and Spread of the Baha'i Faith, Honolulu, University of Hawaii, Ph.D. thesis [ Geography ], 1980, pp. xx+505 — including bibliography, 46 tables and 45 figures. Available from University Microfilms International, # 8022655.

Review of Robert Stauffer

" The Growth and Spread of the Baha'i Faith is a very detailed analysis of the numerical growth of the Baha'i Faith in terms of its size in number of adherants worldwide, per each nation and per the important historical epochs the Faith has witnessed thus far. Hampson, currently teaching in Alberta, Canada, is able to demonstrate the rapid growth and overall diffusion of the Baha'is. He attributes this growth to the universality of the Baha'i teachings and their worldwide appeal and to the successive Teaching Plans which have been greatly emphasized by the Baha'i community. The charts and figures are based on information supplied by the NSA of the Baha'is of the United States. Hampson ( a Baha'i himself ) is careful to note the backgrounds of members of the Baha'i community in various countries, in particular the United States. The Growth and Spread of the Baha'i Faith, first cited in Morrison's To Move the World, will undoubtedly come to be seen as an important aid to the Baha'i administrative institutions in their teaching work.

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I wonder if anyone can be of assistance in helping me to obtain copies of the following works:-

Mirza Na'im [Isfahani], Istidlāliyyih, apparently published in two volumes in Tabriz in c. 1911-1912, and discussing Biblical texts.

Mirza Abu al-Fadl Gulpaygani, Fasl al-Khitāb ( in MSS? ).

Wilhelm Herrigel, Die Zeichen unserer Zeit im Lichte der Bibel und der Baha'u'llah, Stuttgart. 1916.

Arthur Pillsbury Dodge, The New Holy City, A Notable Seventh [sic] Day Pilgrimage, Mutual Publishing Company, New York, [196?].

Mrs Margery Mc Cormick, Pilgrim Notes taken at Shoghi Effendi's table, Haifa. Nov. 3rd-16th. 1937. + Pilgrim Notes of Jessie and Ethel Revell (1953) and of Amy Raubitschek (Feb. 1955.?). Stephen Lambden (Ed.).