

Baha'i Studies in Europe

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REPORT
ON
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BAHA'I
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STUDIES
IN
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(1981)

This report comprises of accounts of personal interviews engaged with members of individual awareness of who activities relate themselves to in-terview historical or doctrinal

the Bible and Bahá'í religion, including descriptions of certain printed, public, un-authorized and Bahá'í institutional libraries.

It includes a collection containing Bahá'í and Bahá'í related literature, the individual and libraries located in England, Wales, Belgium, France, Switzerland, West Germany, Denmark, Sweden, Holland, Finland, Italy, Austria, and encountered between November 21, 1980 and July 14, 1981 by the author of this report, Peter Raffard Terr7 Jr.

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Peter Trafford Terry Jr.

(J•nu•17 1982)

Pond Road, Bridgton, Maine oltoo9 11.S.A.

Work iA the ti•lcl ot Bibi •ncl Beb&•l. ltud.iea, 197)-1982,
incluai•••

Paper• tor the UDiTerwity of Mein• at Portl•nd-Oorbem on

'TY Greatest Nw in th• Bible,• •A Nev Eoologio•l Re-

ligion,' •eomparatiTe Mynioim, • •PolitioJ Socialis•ticm,'

'COlllP&r&tiY• Comologys Babi•l/Bopi/Dagon, • •Eq11•lity of

Opportunity in Education: A Bahá'í Perspective'

1975-76: Papers for the University of Massachusetts in Amherst on
The Perilousness of the AHISA Model and

Bahá'í Teachings, 'The Pioneer in World Education: one
obituary on St. Dwight Cobb' Began on 1977-78 on the Bidden
Words of Bahá'u'lláh; Sbayji/Bibi/Bahá'í bibliography &
study of Bahá'í proof. Helped organise conference at
the University on the 'Spiritual Life' with participation
by 'Ihiyyih Adáa, Marión Lippitt and Do'A.

1979-80: Papers for the University of Chicago on 'The Personifica-
tion of 'Yil in the Old Testament, New Testament and Holy
Qur'an, a translation from Arabic into English with intro-
duction

..... .. -
and notes with fellow student

..... 'Abdullah Zaid of Alá
ri'ala min Ha'n al-Beri fi al-amir al-mu'minin 'Abd al-
Malik ibn Marwan. Edited paper on Christ in the Gospel and
by Coptio
the Qur'an

Obituary fellow student. Awaiting
Persian Bahá'í study of Bahá'í administration. Continued
r

Research on Bahá'í proofs; compilation of ~wklf/Sib-
ba'í bibliograph' 'frenalatiou of Lee Se~ Preuv'a du
from Nicole's French into English.

1978-80: Translation of Le B;v~ .Arabe from the French of Nicolas in-
to English. Continuation of compilation ~bayk.bi/Bi.bi/Bahi.' i

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bibliography; research on Bahá'í proofs. Began study of wo-
men's history and literature; events of the year 1844; com-
munal life in the United States in the 19th and 20th
centuries. Writing of philosophical essays coloured by Ba-
há'í teachings.

November 1980-July 1981 Europe: Interviewing Bahá'í schol-
ars and 'sources', compiling Bahá'í bibliography, collecting information for history of 1844, organising
conference on Bahá'í political economy for June near Paris,
participation in Lancaster meeting in July.

July-August 1981: Maine to California to Wullington to Maine

-
Interviewing Bahá'í scholars, meeting with Kálimi't Preas in

-
L.A., with L.A. Bahá'í Study Group.

September 1981-January 1982: Maine and Massachusetts: 'Writing
first and final drafts of report on Bahá'í studies in

-
Europe, correspondence with Behi'i scholars, organizing photocopy service, planning weekend on Buddhic, participation

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in programmes at Green Acre Bahi'i School, etc., etc., etc.

I. OIIFED JCilliDOI

1

1) Dr. Moojan Momen J, nga-sea: English, Persian, Arabic, OM Prenscll, acme German

Degree: M.A., Cubridp IJDiYer

it7 1 Orientl ltu diee; 11.D.

Later Yiew: M7 first contact with Dr. Momen was in early December 1980, renewed by correspondence during , tra Yele on the Continent in winter and spring of 1981, and then at the Lncuter ...ting Ju 17 11/12. On our first meeting, he advised me to request a copy of his bibliography from Aln

Coope, who incorporated Dr. Momen's bibliography into his own in 1975. As he had made a number of additions to his bibliography since then he offered to edit "7 completed bibliography, the sooner the better. He showed me copies of his personal collection of Sba 1 mi literature recently published by the Ab 1 Jmi group in Xer aa, frii, and later asked me to apply to him with the list of additional literature at the Bibliothque nationale de Paris, which I did. His list will be included in the forthcoming bibliography. He is one of three parties responsible for establishing a library based upon the collection of the late Band of the Cause of God, Besen II. BalJUSi, to be called the "Atm;n LibrarJ" or associated with the Afnl n family. Ur t descendant of the Bib rlatio á l fev 11 01 18 ago I WU told me

Dr. Momen that the formation of the library is a legal identity, and is a charitable foundation as well as its n.r. and that Abu'l-Qaaim Atm;n, formerly caretaker of the House of the 8th Imam in Shiraz, Iran and now resident in Oxford, England is now at work cataloguing the contents in Persian and Arabic languages resident in this rare collection. When this collection is bought, catalogued and legal and financial constituted it will be

--
opened for the use of scholars wishing to research the history and teaching of the Bahi'i Faiths and the Persian Gulf area during the nineteenth and twentieth centuries. Dr. Momen asked me to assist him after I offered to be of service on the Continent and in the United States in collecting information on the following topic (I share this information in the hope that some other scholar may be of service to him):

a) Austria: to find the diaries of Prokesh-Oaten for the years 1865-1870, to locate his personal and official papers in the Austrian Foreign Ministry Archives, and to go after the uncatalogued material in particular; and

to consult the Bau.a-, loft- and Staata-.Archiv •nd the Politischea Archiv in Vienna in search of the paper• of Austrian consuls and ambassadors •-aigned to the Ottoman Empire in the 7ear 1868. (Please refer to report on Dr. Kent hveridge of Austria for details of this research.)

b)Scotland: to~ocate the original COPJ of Behi'u'llah'• Tablet to Queen Victoria, which he believes to be kept along with her other personal papere in Delmoro Castle: for tbia an official introduction would be neceearJ, •nd I vaa unable to •esiet him at thie time. .

c)France: to determine what Dr. Ami.De Meebah (see report under France) h•a accomplished through working iu the Archives of the Mini•tl'J for Foreign Affairs in Paris and the Gobineau collection at the Universit• de Stras-bourg; to locate the Oriental address book of the comte de Gobineau; to de- termine the origin of the copy of the Mugt"tu'l:.,-!,af now preserved in the Bibliot~ue Nation•le de Paris; to find out what Dr. Mesbah h•e diacoTered in studying the commercial records of the Chamber of Ooawerce in Marseilles, lrance, looking through the commercial correspondence of French consuls in Iran and the Ottoman Em~ire duriA~ B•hi'u'll•h'• lifetiae. (Por details on

research into Gobineau •nd !;ugtatu'l-Kaf, see reports=- Dr. Meabab, Biblio- teque Rationale de Faria and Bibliot~que Rationale et UDiYeritaire de Straa- bourg, all under France.)

L •• flit '

1)Dr. llooju . . .Jl

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e)Fin•nd1 look for literature •ationbg Bab:l ar l•be'i 'J'aith written :la

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Persian •nd Palestinian recorda for 18?0; docwnte of the late In. B•ll,
aiuioner, iD AdrU.nople fr• 1868 (&Yailable iJl the first-Mntioned col-
lection); docu••nte of th• Ir•nien ..b&88J at Conetentnople, kept at
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UniYerai~I Burgeae lettere in the Archine and M•nuecript DiYieiOD of tu
Nev York Public LibrUJ 1 thoe• letter• refering to Babia; reporta fr09 the
Americ•n ub•aeador• ill Iran tr• 188o onvarda, and the report• of the
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consul ill Adri•nople frOll 1865 to 1868, •nd of Yioe-cOD8Ul Scb11macher,
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er of the Gex m•n ~empl•r•, with whom Beb•'u'llah at~ecl iD 188o and
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1890 into 1891, all of which are iZl the United Stat•• lrchiYH of the De-
partment of State, Wuhington, J>.C.; the reports relatin to the eesaMi"•-
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1926, in the •=e depoaitory; the collection of uncatalogued M.Dlwcript•
at Princeton Univerait,' , aaeociated with Jeel Azal •nd Said lb•n
XurdS•á

tani, including a copy of the '!3tatu'l-ICat, and a doc\11Dent p>rporti.Dg to
be the diary of the Bab. CI have not 79t investigated 01 of .th• abOY• but
intend to 4o ao vhen time pezaita.)

Dr. Momen regar0a the esta.bliabment of a Baha'i Studies Au0cia:tlon in :am--
ope as premature end nneceaaery and unlikel.7 to advance academic work on
the Baha'i Faith end u each of little consequence to '9rioua Babe'i schol-
ars. Be insiata that there is much vork to be done before an EncrcloP!c\~
Baha'i can be suitably formulated, that an encyclopedic project ia tertiaey
and Beha'i echolara must be occupied for the foreseeable future with primary
and aeconda17 source en•l;rsis and 111nthesia. An excellent idea but before
it• time.

Papera: "The Social Besie of the Babi UpheaYale (1848-5}): A Preliminar:t
AnalysiJl', 20 pages, 1979.

"l'be Tri•l of Mull• 'Ali Beetami: A combined Snnni-Shi' i fatwa
against the Bab 1 1 Je.2 pqee, 1980.

Publications: Dr. J.B. Eaalemont, London:Beb•'i Publiahiag tfruat, 1976.

:'he Babi and Baha'i Reli ions 181ti.-1 : Some Conte rar

:á:estern Accounts, Oxfo~d: George Ronald, 1 1.

I. DRii&U .• • t t.

2)Peter Sllith Iánpageai 10gJ1u, i&e-o'll, -
Persian.

DegreM: Ph.D. ill , Vni-
Yereitr of I áneuter 1 D9»art.nta
of Sociolog eud Religio118 Studiee,
topic of reaearcha "A Sociological
StudJ of the Bi1>I •Dd láb'i'l Reli-
gion•"•

htertiev: Mr. Saith •nd I haYe been corresponding aince apriDg of 1978,
and so it vu with great pleasure indeed that I •de tbi• achol•r•
acquaiD""

tanc• for the firat tiM ill Deo•ber 198<>. At thi• time we di•cued a
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ber of topic• but I did not 7et ha•• •"1 aort of queatiou in
•ind and so

this occasion paeaed without • garnering much inforu.tion abOllt bia work.
Our subsequent Meting Jul.1' 11/12 of 1981 did not aupplwnt the gleaniDp
of the first ri..llit ea th• •esembled acholare di•cuaaed utters of
mutu•l

and general interest •nd b•d but little occas,!on tor irivate
conTersations.

Mr. Smith was kind enough to 8end • a "BabJ.'i Studiu Vita", tram vchic I
vill draw most of the materi•l for thia report. Another source ia tbe re-
- port I -.de of our Jul7 11/12 ••ting, which ia aTailable ill toto upon
re..

quest. Mr. Smith'• accC>11pliabmenta in the field of Baha'i ltuclicia to date
include the following:

Lancaster Bahi•I Studies Seminars: convener of the 19'n-8o Bebl'I Studies
Seminars held under the aggie of the Deparbente of Socioloa •nd Religious
Studies, UniTerait7 of Lancaster. "Copies of all ext•nt papere have been
depoaitecl at the Bahi'I World Centre Libra.77 at Haifa. Unfortunately, I
•m unable to supp~ copies of the papers, but several of them are like~
to be published." 'fbie is the statement of Mr. Smith. Iáhaye copies of
several of these papers end vill •ake them available upon dem•nd and at
coat.

For copies of reports on th•• aeminara write to .. •nd I will supply
same

at cost. For short accounts of the 19'n •nd 1918 Seminars Me the United .
Kingdom Bahl•I Journ•l, no. 245 (June 1978), pp. 16-1? (•nd the erratum
ill

no. 248, Janlaary 1979, p. 11); •nd tor the 1979 Seminar •• the
Bulletin

~t the Briti~h ~pciet7 for Middle ,r,aster~ ~udies, no. 6 (1979), PP• 119-
23. Ae mentioned above, for copy of rq report on 1981 Meting of Baha'i

echol~a in Lanca.ater, write me.

~á i Stu,di.~s Regist~r: compiler of two (1978 and 1979) editions of •n 1!-ternational Register of those involved ináthe academic atuc:IJ of the Bahl'i Faith. I have copies of both editions and can make them available on de-mand. This project ia DOV in the bands of c.A.s.B.F. (nov A.B.s.).

~ibliogra:ePI of Doctoral and Mas,ter:!! , tbeSt!:!. on Ba.bl'" i topics: First list-

ing published in Bulletin of the British Societz for Midd.fl' East Studies, no. 6 (1979) 1 .pp. 129-30á Mr. Smith is presenti, preparing a aupplement&rJ list and would be grateful for •Dy other titles.

When asked whether he approved of the establi~hment of a 'Babi'i Studies As-ociation in Europe, the cooperation of Bahi.'i scholars in the compilation of an Ency~loped~a.~•i and other cooperative efforte between Baha'i schol-ars, he replied, *1No, No, Yes," making it clear that he regarded the former tvo •s pre:nnt~e anti the latter u an excellent idea, when it work.a.

Papers: "The Routinization of Charisma? Some comnents on Peter L. Berger's "Mot i:f Messianique et Processus Social d•ns le Babaieme" , 2:l pages, 1CJ77.

'Nillemrianiam in the Bibf and Babi•! Religions', 29 pages, 1'T/9.

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Articles: "Motif Besearch: Peter Berger and the Bahi 1 i Faith," Bel!sion, vol. 8, Aut11n1n 1979, PP• 210-34.

I. IDftftED KINGOOM

2)Peter Saith

Interview:

Article•: "Hilleurieni• ill th• Babi and Beba' 1 Religiou," The Sociolo-

57qr Kelf Religious Movement!I ed., Roy Valli.a. Forthcoming.

:: he Americu B•ha • i Con11unity, 189'+-1917: A preli•i1:1at") eur-TeJ'," Stu~iee _in ~bi !""d sBalul' i Bistoa; ed., Moojan Homen.

Forthcoming.

"ieview: H.M. Balyuzi• Beb••u 1 ll•h: 'l'be JC!D.6 ,of Glou," Inter-national Journal of Middle Eat Studies. Forthcomi1:1g.

s

I. UNII~F.O JCDIJOOM

3)Robert ~ t.nguagea: Engliah,.Sanakrit,

Pali, some Persi•n, •o• Ara-

bic, some German

Degrees: Ph.D. in progress, Uni•er-

si t7 of L•ncaster, Departments of

Pbiloaopby and Religious Studies;

topic: comi-rative •nalyaia of cog-

nitional theOJ7 ot two Jesuit phi-

losophers and the !heravadin Bud-

dbieta

Interview: My first exchange of leteere and tirtxt visit with Mr. Parr.r

occurred in December 1980. Subsequently we met July 11/12, 1981 in Lancaster, and have not ceased to correspond. During the couple of days we spent together in Llandudno, North Wales, much of the time with his wife Mitra, we discussed a multitude of topics, most of them philosophical and theological. These notes are drawn from the record of those talks and from the minutes of the Lancaster Meeting and Mr. Parry's letter in response to the minutes, filling in the holes. We discussed collaborative efforts between

--

Bahá'í scholars, and it was his view that the categories for collaboration belong to the already predetermined categories of intellectual studies such as the following:

- a) the difference between religious experience and scientific methodology, and common sense activities;
- b) the role of authority in human development;
- c) the role of Revelation in the historical process and in the human cognitive process;
- d) the nature of various types of discourse, e.g., "Are religious statements descriptive, evocative, poetical, perturbative, proscriptive or combinations thereof?"; the nature of religious language: symbolic? how considered true?
- e) free will in relation to God and a Will;
- f) relationship of truth and meaning in the Bahá'í Faith;
- g) hermeneutics--the interpretation of the Holy Texts in our lives: theoretical and practice by the individual and by the group;
- h) the nature and scope of rationality;
- i) mapping out of the relationship between the Bahá'í Faith and Eastern religious traditions, especially in Bahá'u'lláh never mentions Buddha, Krishna or Rama;

j) is there a role for altered states of consciousness in Bahá'í experience? Are the statements of a person who has undergone or is undergoing states of altered consciousness truth-functional?

Mr. Parry notes, regarding this list: "the philosophical bent here, 'these tasks are by no means exhaustive.'"

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Relative to collaboration between Bahá'í scholars, Mr. Parry recommended

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that papers written by Bahá'í scholars be reviewed first by fellow scholars before sent to a Bahá'í Review Committee so that they are correct and tactfully

usually a non-professional in style prior to their formal submission to Bahá'í

authorities. He also recommended that Bahá'í scholars publish bound papers as if dictated by the Royal Asiatic Society. Speaking of dialogue between Bahá'í and Christians and members of other religions, he stated his opinion that if there is common ground, dialogue is possible, and if there is no

-

com.:ion ground dialogue is not possible, only preaching. When asked for bi•

cl•-

fi.D1tion of Baha'i apologetics, tfr. Parry answered that this is the corr4t-
lation of questions implicit in t~e human situation which has not beard or
responded positively to the Bahi'i Revelation, and the answers given b7 that
Revelation. T~is is an heuristic structure which simply anticipates a task
without specif~ring ite content.

I shall now have recourse to his most recent letter to clarify further points,

Inter,iev:

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surely of interest to bis fell.av B4Jii'i 8Cholaraa

a)Baba•r acholare "•hould not try to be áawv•ata of agnostic or
potential]]

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atheistic ..thodology, but to be aware that we are B•lia'ia enp.ged in
•aca-

demic' research. Hot enr,.thing that c from the pen of a peraon who i.e
hODest~ counnitted to a particular horizon ia propagandist. !'bough B011ebody
vho ia etraining tor acceptance in the vide academic world could well be ill-
plici tl1 propagandist and dishonest to bia ow be•ic hori&on cb•nge. All
iD all let ua not tr,. and hide oar experience under a cloak, ~ co-litted
acholara- Marxists, atructuraliate, procees theologiam, etc. write accep-
table and accepted work. Even known. atheist acholara wáite work that is ac-
cepted bJ' at lea.at one pereon. Being accepted. ie not the criterioa. It all
depends on •tyle. A~, what aomebody calla propagandiat somebodJ else
vill call apologetic.♦♦

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b)Mr. Parry abarea my interest in th• compilation of an J;ne:rcloP!dia
.!'ahi"i,

and here he expi esaea aome of bi• Yi.,,, thereon: "An enc lclopeedia by any

other n•ne would do. For it to work there doesn't have to be a reservoir
ot clearly defined priury aourcea- who ia to define them? The work could
contain abort pieces on Yarioue theme• fr-am Absolute to Za.yn al-Huqaribin.
'fbe7 co_!!ld be written fairly quickly and wwld give the direction in which
ve B4hi.'ia move. A fixed arrov is al.WIQ' on the way, •nd ia a good
analog::r

for our liYee in all aspects. The m,yth of prima l41 aourcee could quite eaeil-
7 halt any attempt at a summary b7 eimpl.J' questioning the validity of that
ewama...?. If we acknowledge that the articles are provisional, like the ar-
row alway& in a certain direction, then w can be sure that the,- do not ex-
haust the truth about an iasue. !he encyclopaedia would provide an entrance
into the Bahi•i llniverae via thumb-oail diecuaaion.s. It'a still viable for
me."

c)On the T&lue of the rational facult.,z 'Trca l Abdu l l-B-ha's writings we
can gather that he was very opti•iatic about man' a rational power&♦♦♦
so muat

we be. How if rationality has a green light, so to speak, then truth and coal 1uitment mu.st be seen in a specific light. Then people who leave the Faith

for what they consider to be factual reasons, must be spoken with and not considered as those who have been blinded by ego and consequently strayed off the airat--l~taqim. The point is that rationality presuppose& shared

meanings which constitutes objectivity. Being a Baha'i does not occur in my head only" but also in my language. A lot more could be said on this.

d) On the limitations of Western thinking: "Seven years of academic research and study of Eastern Religions have made me very aware of the limitations of certain types of philosophical analysis, linguistic analysis and

ordinary-language philosophy. What I think is good is that people expose themselves to analytical vigour and it's good for the world and is an antidote

to several types of complacency: 1) I'm a Bahai and that's it; 2) I'm a Baha'i and I've got a lot to learn though I've learnt nothing worthwhile yet

e) On comparative Buddhist/Baha'i studies: "As regards Buddhism and Baha'i a lot of work to be done. However I don't think appealing to famous people who have accepted Buddhism and Christianity i.e such a good argument. For each of those you have cited there is someone famous who wouldn't agree with the union. There are plenty of people who feel that a modified Buddhist ethics could be wedded with a Marxist philosophy does that make such a union viable? There is no doubt that certain Christian mystics and Sufi mystics had similar described experiences as their Indian and Sri Lankan compatriots. But we must remember that within Christianity for example such mystical experiences were regarded with suspicion. Mystical experience will often be up for comparison with mystical experience, but what happens when mystical experiences differ? What is the status as paradigmatic? And what happens when a

I. UNITED KINGDOM

3) Robert Parham?

Interview:

mystical experience goes against the teachings of prophetic religion? What is the answer?

It depends on what you believe.

As far as I know, Buddha in the Pali Canon did not say reality is an indivisible

that sounds like a statement from Mahayana Buddhism and

contemplative Christianity

or mystical Christianity are a point of contact. Notice it is not

the obedience of faith (St. Paul) in Christ's salvific role in the

individual

which is the point of contact; the contact lies in the mystical tradition

which requires a suspension of normal consciousness. Zen Buddhism and Christ-

ianity' are placed side by side. Because Zen is relatively weltanschauling-tree, it's basic message is sitting meditation for Soto Zen and the Koan for Rinzai Zen. Such a technique can be grafted onto Christian practice and advocated by 'westerners' as being valuable in 'Widening the experience of the Christian.

Fair enough. But I hardly see it as bridging a conceptual gap which I feel is very important. The concept and the experience it both expresses and brings about are linked.

Mr. Parr favoured the establishment of an European Balli'i Studies Association,

with some reservations, that is conditional upon its dedication to academic and academical work. He is totally in favour of the compilation of an Encyclopedia Bahi'i as broadly indicated, and hopes to be personally involved in its organization and execution.

Papers: 'Phenomenology, Methodological Agnosticism and Apologetics', 1979

'Revelation and the Nature of Existential Theology', n.d

I. ULRICH ID<LIX>M

Dr. Denis MacEoin teague: English, Arabic, Persian, French

Degree: B.A., Edinburgh University

Ph.D., Cambridge University

Magdalen College; dissertation

- "The

topic: "From the Middle Ages to the Present"

A Study in Charismatic Renewal in Islam

Dear Dr. MacEoin and I have corresponded continually over the past few

years, since I began my graduate studies in Islamic Civilization at the Uni-

versity of Chicago, in fall of 1977. It was hence with much pleasure that I

made his acquaintance in December 1980, following him in South Wales. At

that

time he was writing a novel, an introduction to the Bible and Bahi'i religions,

and seeking a publisher for his full-length biography of Bahi'ih, the Bahi'

heroine, and for his translations and adaptations of several of her poems.

After our discussion he was hired as a lecturer by the University of Bewca-

tle upon my return, and now has a graduate student under his immediate advisement,

Stephen Lambden, whose area of study will be Bahi'i doctrine and Judeo-Christian-

ian religious tradition with special reference to the Baha'i interpretation of Biblical texts. Dr. MacEoin is, according to a letter from Mr. Lambden

- dated 11/8/81 "lecturer in Arabic and Islamic studies". Dr. MacEoin and Mr.

Lambden are planning a conference on "The Baha'i Religion and the Great World Religions" for April 1982. Are there nine letters of Baha'u'llah at BNUS? During our conversations together Dr. MacEoin agreed to review my bibliography for publication, and I consider this an honor as he is very well prepared for

- ascertaining the completeness of those parts entitled 'Bayan', 'Bibi', 'A-

-- zali' and for much 'Baha'i' material as well. He personally has a large collection of Baha'i manuscripts. He is favorable to collaboration between scholars but declined to suggest specific areas of cooperative effort. He is in favour of the publication of small runs of translations of scholarly articles about the Babi and Baha'i Faiths, such as those authored by Ivanov and Roberto

- berto Scarcia. He is interested in the comparative study of Babi and Bahai religions, particularly in the analysis of the role of magic in Islam,

Bahism and Shi'ism, in the study of Ismaili Shi'ism, of the Zaydis, the Illahis, of Ismaili Ismailism and Ismailism in general, of Baha'u'llah as a "fufi" Dr.

MacEoin showed interest in the study of twentieth-century Baha'i literature but

affirmed that access to information and to material is difficult. Baha'i national histories must be collected and published in some form so that essential material is not destroyed. He suggested that I contact Vahid Rafati for a bibliography of the recent edition of Baha'i literature. We discussed many issues of concern to Bahai Is, most of them highly controversial and hence avoided by most Bahais in discussion, especially in public forums. He asked

whether Dr. Beveridge plans to translate his dissertation from German into English. (See Dr. Beveridge for his answer)

- Dr. MacEoin prefers ad-hoc seminars to the formation of a formal association for Bahai studies. If such an association is formed, he feels that non-Bahai scholars interested in the Faith such as William Elwell Miller (Rever-

end minister of the Presbyterian Church) and Dr. Mangol Bayat Phillip (professor of Middle Eastern History at Harvard University) and himself should be invited to participate. I did not ask him about an encyclopedia and so am unable to represent his views there.

Papers: 'Analysis of Sources for the Words of the Bible, Baha'u'llah and 'Ab-

du'l-Bana, 2 pages, n.d.

'S'iblsism, BaJii!sr:: and the Irl.nian Constitutional ReTol.ution, 19
pages, n.d.

I. 1JN!fED KINGOOK

4)Dr. Denia MacEoin

Interview:

Papers: '!be Concept of Jib•d in the Babi •nd Baha'i lloT-nts' 1 31
papa,
1979.

'A Critical SUrTe~ of the Sourcea far Eer~ Bebi Doctrine •nd Bietor-
11 with particular regard to the Jrobleu of authenticit7 1 epecialq
in the case of the Rug,tatul.-Kaf', 52 pages, 1976.

'Bitu.l. Ulll Semi-Ritual Observances iD Babin and Báha'i• (Part One
and Appendicea), n.d. á

'The Sbay'khi Reaction to Babim', a.d.

'From Sbayt..hiam to Babim: A Stu<Q' in Cb•ri--atic Renewal ill Shi 1 i
Islam', 252 pa.gee, 1979. (Ph.D. dissertation)

Ifranslations and introductiol'JIS: 'Introduction to tran•lationa of aelected
poems attributed to lfahirih ; 1 Selected Poems attributed to '!•hirih' ;
'Introduction•, Selections fJ"om the Writimta of .\he Bab, Haifa: Uni-
veraal Bouse of Justiceef revision of text of tr•nalationa frail Writ-
ings of the Beb, requested b7 Univerael Bouse •f Justice.

Publicatiomss "Orient.a Sobolarahip •nd the !eb•i J'aitb," World Order,
8/4,

911mer 1974.

"The concept of the nation iJI Isl•," World Order, 10/4, a•>••wsr
1976.

"Ravi.ah-i muta!i' •-J'i 'il mi va karburd-i •n dar tahqiqba-yi Baba' i,
"

~h&M-i Badi', :rear }2, no. }45.

5)Dr. 'Atábas Anar.at

Lan~s: English,

Persian, Ara-
bic

De~ees: Ph.D., Oxford Universi-
~y; topic o! diseertat ion: "Bab-
is in Ir1.n in the 1840•a with
historical background of 1t30's
and 18lto• 11 in Iri.n"

Interview: At the time of ~.. interview Yi.th Dr. Amanat he 1-Ad not yet been
awarded his Ph.D., •nd he was still at work paring down his dissertation to
the licit o!" 1201 000 words. He said that he would w&.nt to participate in
Ba!-la•r Studies se~ina.~s after the completion of bis dissertation but was
un-
able to attend the July 11/12, 1981 meeting of Baha'i echolars in Lancaster. -
He af;?'~3d with me that B&~i•I scholars need to come together, &nd also

af-

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fi~ed that Ba.hi'i scholars need to expand their field, publish articles in academic journals and in othe~ periodicals and otherwise acquaint aeadeoics with t~eir field of etudy. He stated that there has been much and good re- search on the historical period of the Bab's 11 linistry and following, 18'1'-52

but so far very little substaritative work on Baha'u'llah'a ministry, 1852- 1892, and that C".JCh research needed to be done on this period. Bahi'i stud- ies should not be limited to study of history but should •lao address impor-

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tant issues includinc the following:

a)future o! the Ba..~'i Faith;

b)Bahi•I vie~ on world i6sues;

c)dialogue between Baha'is and world on the growth ot socialism, on nuclear war, on environmentalá problems, on technology;

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a)discussions of essentials or Bahi. 1 i teaching: view of God, whether corresp-

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ondinG to th~t of old religions or something new; the roota of the Bahi'i conception of divlDe ~ifestation;

e)study of the .Bana•I 'Faith as phenomenon of past and treatment as live sub-

ject in prese~t and future;

!)future stud á 2s in ~eneral;

g)Ba.~a'i invc:ve~ent in politics;

b)Bah'i•i attitude: open and ir~vestigative or evangelical and fanatical.?

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!>:-. ~anat feels that access to sources fo~ :Ba.bi and Baha'i studies needs to

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be liberalized. lie recom.'7"tended that the next several seminars held in the U.K. be open for free discussion of specific tteme5, open consultation, dia- locue rath~r than the readins of pape~s. H~ !eels that the establiehment or an ac.ade:-.ic centre !or Ba~a' i studies would be too controversial and cost too

much money_ to be appropriate for the preoent. Dr. Amanat Rointed out that what Baha 'is bene~ally acc~pt as the 'official history' of the Cause is not infaj.lible, ~d tlJ.at Bali.a' i sc~olars, reg-ardless of tbe-ir religious affiliat-

ion nrust use 6cientific methods in the study of the past. Independent inves- tisation of reality, th!-oubh use of reason and scientific method is supported in the Baha'i Writjnes and this should be the meti1od or B:J~á i &eholars. We need to detach ourselves froc the Weste~n rationalistic and Eastern irrational-

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i6tic perspectives and find a trc.nsce!ldent~.l vie\.: a."ld approach to

scholarsr~ip.

He is inte~est2d in acquirint: rep~i~ts of old anj copies cf new articles on
Baoi an:i Ba'le • i topics ll ? .ussi?.n la.r.itUace. Dr. h r:Ja:'lat
described the conte!Its

o~ t.is Plá. • D. dissertation, as :f'oll o\1s: It is about the situatio~ in
Iran in

the 1f30's ii!lj 184o•s, a socie..l fii~tory related to the ~istory o! the
Babis;

t~e responce of t~e 'ular.~ to the B~bls1 tte rol~ of me~chants1 the ecor-o~ic
situation in Irar. i the conve!'sion of the early Babie in 1(i44; the Bat.I
an:i

general histOTY o~ fil:u!"~an, ncrt~ :cast provi:;ce of Iran; the faa.ily
baci;r,rour.d

of the B~ jJ!"io!" to 1844; a..l intro~uction to rries s i&.:li c movements
in the nine-

teenth century; t he Bib's pil~ir:~ce; the i~tellectual, relicious, political,
econo~i c, social preconditions f~: BibisM; interp~etations or Bibisr.-••

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I. 1JNrrED KINGOOM

6)ViYa Perdu Tomlin Lenguapa: Bngliab, Perei•n

Degree11s Ph.D. ia propeu, Os-

ford Uni.Yeraitfl topic,_compar-

illg Cbriati•n and Bábí'í OCNlllOIOJ11

Interview: Mr. •nd Hrs. 'fomlin kindly accepted • u a guest ill their
home when I stopped into Oxford to visit Hra. Tomlin and Dr • .Amenat, both
graduate students at Oxford UniveraitJ, iD December 19&>. Hrs. TOii] in did
not offer detailed descriptions of her studies, papers or publications. Nor
did al!e answer ~ of my questioll8 about cooperative efforts, ~~yclopedia
Ba."ia'i •nd Baha'i studies. She prefered independent á research to working
vith

other Baha'i scholars resident in the u.K. •nd ao ahe seemed to be relative-
ly unaware of their work (as they were quite ignorant of here). She invited
me to sit in on a claaa tor adults offered through Oxford _Jnivercity'e exten-
sion program, and I vas aware that her depiction of Babi'i cosmic theory bore
distinct similarities to that of Mrs. Marian Lippitt, chief compiler of The
Worlds of God compilation with whom I bad atudietl for a few months. It is
my hope that Dr. Tomlin, for soon eball she be, u aoon aa her diasertatioD
is completed, will Uke a name for herself as a Bab5•I theologian. She cer-
tainly has acquired first-class training in theology at Oxford University.

I. OIHED mfGIX>M

?)Stephen Lambden
English, Arabic,
Persian, Hebrew, Syriac, Qur'an
(for New Testament readings)
Degrees: M.Litt./Ph.D. in progress,
University of Newcastle upon Tyne,

Language:

Department of Religious Studies;
topic: Islamic doctrine and its
Christian religious tradition with
special reference to the Islamic in-
terpretation of Biblical texts

Interview: Mr. Lambden and I corresponded prior to our meeting and
road.

ful, heart-warming and mind-stretching conversation on July 11/12, 1981 in
Lancaster. Since then we have also exchanged a few letters. In Lancaster we
spoke of ~ 11 letters and I did not keep notes, so whatever I wrote here is
based upon a stale memory, corrected by Mr. Lambden himself. He showed
himself

enthusiastically in favor of the publication of a
journal of Islamic/Biblical Studies

journal, and in the publication of primary source material for Islamic and

Biblical studies, in the original tongues. He is a prolific writer, but has not
yet found a beneficent and courageous publishing patron, and so his
manuscripts

remain for the present beyond the pale. One of these books explores the cri-
teria for investigation of reality cited by 'Abdu'l-Bahá—the senses, reason,
tradition, inspiration and revelation; another book studies some of the mani-
festations of inspiration. His interest is primarily in Bahá'í doctrine and

the Bahá'í interpretation of Jewish, Christian and Islamic scripture and tra-

dition. In the future he hopes to write various books designed to explain
the

Bahá'í understanding of Judaism and Christianity from both an academic and a
polemical stance. He is working on his M.Litt./Ph.D. having already completed a

degree in Biblical and Religious Studies at the University of Newcastle upon
Tyne, and is under the supervision of Dr. Daniel Harkins, lecturer in Arabic
and Islamic Studies. (see report I ...). He is working with Dr.

organizing a Bahá'í studies seminar tentatively scheduled for April 1982 and

having the provisional subject-heading "The Bahá'í Religion and the
Christian World Religion". In a letter dated 15/5/81 Mr. Lambden listed the topics

of a number of papers he hopes to release in the future, based upon collections

of notes compiled over the past ten years:

- a) Lot's tree motif in the Q and Writings of Bahá'u'lláh
- b) T.K. Cheyne, Biblical scholar and Bahá'í; • — —
- c) Biblical texts applied to Maimonides and Islamic by Muslims and Bahá'í's;
- d) Bahá'í Christology;
 - Sabians, Incense and Janissaries;
- t) Bahá'í's view of the Gospels; —
- g) Paraclete in Judaism, Christianity, Islam and Bahá'í Writings;
- b) Old Testament texts applied to Jesus in Bahá'í Writings;
- i) Bahá'í's estimation of St. Paul;

j) Bahá'í's view of the Bible;

k) Jesus in the Bible, Islamic tradition and Bahá'í's view;

l) Gnostic philosophers and Jewish prophets: notes on a Bahá'í doctrine;

m) Biblical quotations in Bahá'í's 'The Essential Principles of the Faith';

n) Bahá'í's view on Hebrew and Syriac languages; Revelation;

o) Job in Bahá'í's 'The Law of the Revelation'; —

Mr. Laible is eager to take advantage of any sort of association of Bahá'í's scholarship

in Europe and to contribute his own expertise to the compilation of an

encyclopedia

concerning the Bahá'í's

... in the 'Ahl-i-Bayt'.

Part 2:

'Hermeticism and the Bahá'í's', n.i.

'The Bahá'í's and the 'Law of the Revelation' in the Bible and the 'Revelation of Bahá'í's'

'The Bahá'í's and the 'Law of the Revelation' in the Bible and the 'Revelation of Bahá'í's'

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8) Jan Jasion Languages: English, Polish, some

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Assistant Librarian

3aha • i /orl1 Centre Library

Russian

Degrees: B.A. in History, University of Windsor, Ontario, Canada;

Diploma in Polish language, Jagiellonian University, Cracow, Poland.

Interview: Mr. Jasion participated in a meeting of Baha'i scholars from the United States of America, Belgium, England (and, in his case, Israel), held July 10-12, 1981, in the home of Peter Smith, Lancaster, U.K. (See report on Mr. Smith 2)), and on the evening of July 10 he gave the assembled persons a report of his work at the World Centre Li-

brary. I here reproduce my notes of his remarks, along with information gleaned from Mr. Smith's 'Register of Academic Work in Bah'i Studies,' second edition, 1979, p. 5 and from Studies Bah'a'i Studies, Vol. IV, December 1978, "Three Studies on Bah'i History". During his July 10 dis-

cussion with the Bah'i Jasion passed around copies of the 'Desiderata' of the Bah'i World Centre Library, dated 5 July 1981 and we were impressed with the number and variety of titles that are being actively sought. Copies of this list are available from me at cost--I want to encourage all efforts to stock this collection, already the most comprehensive and valuable of its kind in the world, with every conceivable book, journal, article, pamphlet or unpublished manuscript that contains important references to the Bah'i and Bah'i religions. This 'Desiderata' list was made and is kept updated entirely on unpaid overtime. The Bah'i World Centre Library has very few staff and very little space for the tiny staff to work. This list includes a number of books not specifically

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related to the Baha'i Faith but considered good reference works for related studies which are indispensable for an international library of the future status as this collection, established formally by Shoghi Effendi and expanded to well over 8,000 titles by 1948 and to more than 20,000 catalogued titles by 1981, there being thousands of uncatalogued items and hundreds flooding in every month from all over the planet. Mr. Jasion is in charge of acquiring new materials for the World Centre Library, and in pursuance of this sacred mission he has been assisted by Dr. Kent D. Beveridge (see report under Germany) and Mr. David Siranons (see report under Finland) and Dr. Tjoan Lomen (see report under U.K. 1)). At this July meeting he gave copies of the July 'Desiderata' to Ox-Loni Brarison, Mr. Peter Smith and myself in hopes that some of those attending might be of some assistance to him. Mr. Jasion explained how we could help him to locate and procure books and other material for the WCL: place this 'Desiderata' list with book dealers and sellers, and if we are able to locate any of the items thereon, write Mr. Jasion to ask whether or not he has since received a copy of the discovered item, and if he writes back and indicates need for the item, then order it from the book dealer or directly from the publisher if it is in print, purchase it and send the invoice to WCL. Be asked that the invoice not be sent to Mr. Jasion in a personal letter--it complicates the paperwork. If whenever possible Mr. Jasion orders books directly from publishers and selected book sellers. The 'Desiderata' list has been in existence for a little over one year, and by July 1981

nine lists had been compiled, the first in September and October of 1980. It is also my understanding that every month since October 1980 a list has been compiled of the literature catalogued for the first time and included in the WCL and that there is no list of literature catalogued prior to that date, nor is there any list of book review or of material written by Covenant-breakers catalogued since that time. The

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8)Jan Jaaion

Interview:

list of catalogued material is compiled and photocopied for distribution at the World Centre alone after working hours and by volunteer labour. There is simply no time to assemble either of these lists generally available to staff. If there are enough volunteers of assistance an instrumentality for distribution may be worked out in the foreseeable future. Recently, subject bibliographies have been compiled at the request of the Universal Cause of Justice and the Bahá'í Cause of God. Mr. Jaaion asserted that at present, because of the shortage of staff people and lack of space, the only individuals with unlimited access to the World Centre Library are the staff of the Cause. So far subject bibliographies have

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been completed for the Bahá'í Faith and 'Townshend and the Bahá'í Faith' and one is currently in preparation on the subject of 'Rubiyyah Khatun and the Bahá'í Faith'. Of course many Bahá'ís have

been given permission by the Universal Cause of Justice to consult the Inter-

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national Bahá'í Archives and the World Centre Library, but only for limited periods of time and for research of a specific and well justified nature.

Mr. Jaaion showed the assembled scholars copies or letters which are sent

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regularly to the Bahá'í International Spiritual Assemblies asking them to send

copies of all newly published literature, and occasionally asking for copies of rare items published in their host countries. He said that at the WCL gathers material and builds its collection in the following ways: acceptance of gifts including photocopies of rare materials; receipt of the deposit copies of new publications requested of the NSAs; purchase. He

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Jaaion, who is an assistant librarian at the Bahá'í World Centre, working with Mr. William Collins, head librarian indicated that the WCL is in need

of expert advice; in library science, in archives management and procurement, in Bahá'í and Bahá'í bibliography, in Persian and Arabic language mat-

erial, in Hebrew literature, in comparative religion and in the Scriptural libraries of the various revealed religions.

The purpose of all of this effort is the establishment of the International

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Bahá'í Library to be constructed on the Arc of Mount Carmel within ten to fifteen years and intended to be the world center for the documentary study of Bahá'í teachings and history. There will be space enough for about fifty scholars to study at one time, and so opportunities for use of this Library will be limited but undoubtedly it will work with public and Bahá'í libraries to make rare materials available through photocopy, photostat, microfilm and inter-library loan and hence have a considerable impact upon the field of Bahá'í studies the world over.

All of the assembled material is being looked into. When such a catalogue is available it will constitute the largest and most valuable bibliography of Bahá'í

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related literature in the world. We all wish Mr. Jaaion the very best in his work at the Bahá'í World Centre.

Mr. Jaaion, when not working for the Bahá'í, is pursuing research on the following topics, according to Mr. Smith's 1979 Register

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Leo Tolstoy and the Bahá'í Faith; Izabella Grineva, Russian Bahá'í dramatist; Bahá'í Faith in Poland, 1871-1943; Bahá'í teachers in Eastern Europe, 1912-1940; History of Bahá'í literature in Eastern European languages, 1914-1940; Bibliography generally.

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We did not discuss either an European Bahá'í Studies Association or an Encyclopaedia Bahá'í.

Publication "A.J. and the Introduction of the Bahá'í Faith into Poland,"

Etude de Bahá'í Studies, vol. IV, novembre 1978, pp. 30-37.

Revue Bahá'í; T. 1

1. Introduction à l'étude de Bahá'í

2. Le Bahá'í

3. A.J.

9) British Bahá'í Archives

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This is the first Bahá'í Archives in the Middle East and the privilege of

is, and it is equipped with a large conference table, periscope two hundred

books bound in protective plastic covers with cards and signatures and kept

in a glass-doored cabinet, and hundreds of other books and articles are

pam-  
phlets stored in wooden cabinets ,,it:-iout or.zanization or protectiáre  
cover-  
ing, and apparently of little appeal to anyone. This space is core lavish  
than that provided for t~e French, German, Danish, Ilor•..legian, Finnish,  
Aus-  
trian or Italian Bar~l •T t~rchi ves. I ~..ave seen many b~xes of boool~s and  
other  
literature in the cellar of t'he British f!azira.tuá'l-'lud.s, and so I  
ass,une t 11at  
this collection is actual!:'! r.rui:r tir.ies lar~;er t 11an it á.-1 ould  
first see~ to be.  
iá!~r list of its holdings is representative onl~r of t hose selections found  
on

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the second floor of t!le r.i:azi!":.:t.tu' l-'iuds and in t:le ~oom in which  
the cata-

lo;~ed arcllives are kept (eálen as t!le treasures of our soule, some dressed  
up for public display and ot!lers, just as ~valuable pe!:haps, sl loved into the  
obscure background, shut up in a box and forgotten unt i l discovered by some  
bibliomaniac in his search for t:le 'rarest of t~e rare' ) , and al tlough I  
have listed all of the catalogued works, I am not confident that my list  
includes all of the uncatalogued r.aterial in those wood cabinets. In any  
case, the authors repi-esented in this collection include the following {too  
many titles to cite here--please order the complete list if it can be ot  
any value to you):

Ba.'la'u'llah, in English translation; 'Abdu'l-Baha, in Englis~ translation;  
Shoghi Effendi, in English; Rands of the Cause residing in the Holy Land;  
l~~aye Ha.rley Gift; National Spiritual Aa~embly of the BaH'lt's áot Canada  
and

-  
the United States of America; David !lofman; Zoe !-leyer; Brigadier-General  
Per-  
cy Sykes; ?álrzi Assad'u'lla..li, in English tr~lation; :!?.~. "Balyuzi; Lady  
Blomfield; Thornton Chase; Thomas Kelly Cheyne; Stanwood Cobb; Hippolyte Drey-  
fus; John E. Eaalemont; Mirza Abu'l-Fa~l, in English translation; John Fer-  
raby; l-lary Hanford Ford; :-l arzieh Gail; Julia r.f. Grundy; l.ál.'tI.  
Harmon; Eliza-  
beth Herricki Gayle Woolson; Albert Durrant Watson; George Townshend; K.J.  
Spaulding; t-tirzi. AJ;!mad SoQ.ri.b; '.lilliam Sears; Cr.arlee f!ason Remy;  
Horace  
Ilolley; ?azel Mazanders.ni; rrational Spiritl~l Assembl:'! ot India, Pakistan  
and Bu..~; Beatrice Irwin; láf anchester 'Sa~a'i group; !á!ay 4á- iaxwell;  
Ruth\_J.

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f.:loffett; ?'lary Perkins and Philip Hainsworth; Florence E. Pinchon;  
fáfabil-i-  
Zarandi; M. ~idayat Hosain; Martha L. Root; Peter Essle~ont; Isabella D. Brit-  
-  
tingham; Paul :<ingston Dealy ; i/iolette l'Ta'. ;hja~iini; Er.teric Sala; láf  
rs. Basil  
Hall; Laura Clifford 3arney; i-1JTon H. Phelps; Edith :s. Schliapper; Francis  
Henry Skrine; Sydney Sprague; Ed1.4 rd T~eodore Hall; Ilowa.rti Colby Ives;  
Loral

-  
Schoffiocher; K.T. S'.:ah; !larget B. Peake; Glenn A. Shook; George Orr Lat-  
imer; Rlll liyyih Rabb'ini; Bernard Leach; Helen s. Goodall and Ella Goodall  
Cooper; ráfary L. Lucas; !Jarry Undy; Jane Bradshaw; Angela Andereoni \i.  
Wilson  
Cash; Sir E. Denison Rose; Edward Granville Browe; Lawrence Oliphant; 5.G.  
'Jilson; George Napier Whittinghai l l ; :rtoma Lister; Adib  
Taherzadeh;\_Bah&'u'llah,  
ill German translation; William Sears, in German translation; Nabil-i..z&ran-  
di, in German translation; Ba.lii'u'llah, in French translation.  
'

10)Lancaste= oeting, July 10-12, 1981

T::e follo1..,ing :re ".:.'y re"rise1 ::ti.nutes of t ":":e ~eeting o! ~. Loni  
I3ra."!15on

Dr. ~lendy : lo~en, Dr. :!oojan iio::en, Kr. álan .Ja.sion, rtr. S ':ephen  
Lar.ibden, :tr.

Robert Parry, á:r. Peter Sr.lit~ an~ ~'r. Peter Terry Jr. 0 1.rer the  
i.-leel<end of

Juljr 11-12, 1981 in the home ot S•m•oi, Corinne and Peter Smith. The first  
issue of minutes went out áto partieipants a couple ot weeks after the meet-  
ing and they \lere t ~ien responded to ani t hese r:tinutee reflect t~e  
responses

of rrrJ colleagues, although I take respo~sibility for all of the manifold

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errora 't'1 i.'!'.~ 1"!lay continue to lurk "lerein. á

• ....

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( 1 ) ~egarlf:ig t !le pu'.)lieation of a s t rict ..\_, scholarly Ba!li.' i  
perio ~iical:

a)Status of ~tp.lies in ~~b,i..anl Jah~'..~. :ri~.tor;y, vol. I--

George ~onald Publishers was t~e fi~st publisher considered and its e-  
ditors asked tor so many unacceptable mo:iifications of t :á.e original text  
that the aut~ors decided 'to su~mit the manuscript to anot ~er publisher.

Tá.-10 years ago it was accepted tor publication b 'r Kali::iit Press, but  
hi:•s

not yet ~eer. ~uthorized tor publication in the United States by the Ba:ta'i

Review Co...tee of the American :á!SA. As far as the pub: 13her, editor and á authors of t~ia work are aware, it has yet to be revie~ed at all. Shortly t~ey will c~nsider its publication tn the U.K. through sc~e other channel. Dr. lál'oojan ?<ocien is editor of this volume, while contributing authors include ?átr. Peter Smith, :4r. Robert Parry and Dr. Loni Branaon 9 if I am not mistaken.

á b)T!te assembled participants do not all of them have a high regard !or the edito~il.l polioies and academic or literary q11ality of either \ál orlri Order or Et~~des gahi' f Studies (the forme:- a publication of the American

- tiSA and the latter of the Association tor Bahi'i Studies, centered in Toronto, Car.ad&). For this reason t ~ey were not in favour ot submitting their volume to eit!ler !or possible publication. Dr. Itornen states his preference !or the F.lblication or an occasional volume ot papers over

- the issuance ot a re:- ;ular journal of Baha'i studies, whatever its publishing schedule aa ~eing ti:~te-saving, without deadlines of severe and sometL"!les inhibiting nature, and without need tor fillers, and teoptation to offer anything but top-quality wor!• ~'lith regard to volumes ot articles, it 11tas pointed out that '!Ja:fa' i ..Pe:rspect i\_;les q,n Cr.ri~t i,ani tár• the

book proposed b•r C~istopher Zuck and Steven Scholl is the second seriOU8

- attempt on th! part of Ba.hi• i to y.i~lis:-i a selection of scholarly articles on Ba~i!' i-relateái topics. Some of the participants ,\_-lere approached

by ~á!ssrs. Euck and .S~holl just prior to this meetinr, to write articles tor the proposed book, to be publiatheái by Kalirnit Press in the not too distant future. T1 here is no re..!son w LY un,iveraity libraries w!ll not buy a volume such as s;t;u\_dies in Bib,i; a!ld ~ahi' 1:~istry. No Bani' i publisher

!!JJ! r.a~e an all-out effort to r.t.arket their books to libraries and in par-

ticular to academic institutions. It was eonceeded that capital is the

- necessary foundation of marlceti:ig and 3a!la ' i publishers are endo,..ed with precious little fluidá capital. George Ronald Publishers will na~e its first serious attempt to r.iar!at! a book to \_acadernica with the publication in 1981 of Dr. :-tomen' s T111e ~~i ,and Ba~• i R\_!l.li!)ions, 1811 1 t-19~1, Sor.ie Con-

te~norar ~ecou..~ts. á

c Dr. TAr.i B::ámson suggested that the NS& of Belgium might print a volume of scholarly articles and t~t it might be bound into a book locally, in .Englan1. Mr. Jan Jasion insisted t 11a.t printing can be done more cheaply in Canada than in the United States or England • . Dr. ?!omen rer.iarked that

1?

I. UNITED KINGDOM

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George Ronald is printing his book in the United States because costs there are so much less than in England, even including the price of postage.

Mr. Terry promised to price the coats of printing in England, and to supply that information to the next convocation of Bahá'í scholars in the United Kingdom.

(2) Regarding the holding of annual seminars with presentation of scholarly papers:

a) Proposed organization of an European Bahá'í Studies Association

Investigate the operation of the Bahá'í International Esperanto League as a possible model for such an Association if anybody volunteered.

There are mixed feelings and thoughts on this subject but the views most

often voiced are:

- That Bahá'ís should be able to meet to discuss Bahá'í and Bibi history and teachings without inhibitions, among themselves and with individuals

who are not enrolled members of the Bahá'í community

- That there is considerable resistance to the organization and carrying out of such meetings on the part of some enrolled members of this community.

- That the conferences, summer schools and other of officially planned community convocations have not allowed for an open and yet disciplined intellectual exchange of information and perspectives and interpretations.

- That those instrumentalities which have been ostensibly established in

order to encourage Bahá'í studies have so far become what one participant called 'an advanced deepening institute probably combined with propaganda

among the universities', essentially and exclusively subjective rather than

objective, ideological rather than dispassionate, dogmatic instead of scientific

in method.

That individual Bahá'ís have jealously defended and often irreconcilable views of intellectual enquiry, of open and 'scientific' study of their own religion, and that we are not ready to listen to each other and to reach a higher ground that can be shared by all

Not all of my colleagues would agree with all of these statements, but all of them will agree with some of them. The discussion of the last topic, of our differing views was particularly rich with contrast, colour and conviction. Mr. Smith championed the phenomenological approach to the study of

religion1 Dr. Moman regarded the scientific study of the Baha'i Faith as similar to taking a step outside of one's self in order to see the reality thereof more clearly; Mr. Parry insisted that, to quote his subsequent letter in which he reiterated this point with force, 'we should not try to be servants of agnostic or potentially atheistic methodology, but to be aware

- that we are Bahis engaged in 'academic' research. Not everything that comes from the pen of a person who is honestly committed to a particular horizon is propagandist." Dr. Bremon affirmed the distinction between academic research and intellectual discussion, and personal spiritual commitment to the Faith, and insisted that there be no contradiction between the two and that she is a Bahai first and an academic scholar second. Terry offered his perspective, that scholarship is a spiritual exercise, the intellectual arm of deepening, and is richly rewarding for the speaker and writer as for the listener and reader, hence not as something separate from Baha'i life but as a natural and necessary extension thereof.

b) Reports of personal meetings with selected Counsellors--

Dr. Loni Bramann met with Mr. Louis Henuzet, Continental Counsellor for Europe, resident of Belgium, prior to her attendance at that meeting, and told him supportive of Babik scholarship, convinced that unless an intellectual approach to the Bahai Faith, including Bahai studies is vigorous-

I. UNTL;D KINGJ0%á1

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iv.. cultivated on the European Continent the immediate prospects of the

propo- zation of the religion of God (there are dis- cussions indeed). He feels that an Eur-

opean Bahai Studies Association." In order to be formed, it could only be

sponsored either by the Spiritual Assembly of the United Kingdom or that of

Gertie (Jr. Branson later wrote me in a letter dated 3/9/81, that she reported on behalf of the group assembled in Lancaster this weekend, to the European CBC about a European History Project. In this letter I explained that for several reasons we do not want a formal Bahai Studies Society in Europe. When I spoke with Louie Henuzet after the meeting, he agreed, and amazingly enough cited all the same reasons cited at the meeting, although

I didn't tell him what they were. We certainly don't need help in setting one up, as you suggested Canada could do. All of us are members or other professional societies. I think it would be better to let things evolve here naturally.'

Mr. Smith, on pilgrimage to Haifa, Israel, met with Messrs. Aziz Yazdi and Hooper Dunbar, Continental Counsellors serving with the International Teaching Centre. He found both of these individuals to be encouraging and enthusiastic regarding the renaissance of Bahai studies and desiring to be kept informed of progress made. He also found the Universal House of Justice

members to be wholeheartedly supportive of his own academic scholarly efforts. Terry, who met briefly with Ursula Fuhlschlegel and Zrik Blumenthal, both of them members of the European CBC, in late May 1981, and who discussed the prospects for organizing an European Baha'i Studies Association and about Baha'i studies in general and the concept of an Encyclopaedia Baha' (please see reports on these individuals under section on Germany), found both of these Counsellors to be personally supportive and interested in the development of Baha'i studies, and both also insisted that all proposals for international projects in this field be submitted to the Universal House of Justice for guidance and adjudication.

c) Continuation of small, relatively informal conferences in the U.K.-- Mr. Stephen Lambden informed us that Anne and Dr. Denis MacEoin proposed that the next meeting of those present take place in September 1981 at a conference to be organized by the two of them at the University of Newcastle upon Tyne; we asked them to please postpone this meeting until April or May 1982 to give prospective participants adequate time to prepare substantive papers for presentation. The theme of this conference is provisionally established as 'The Baha'i Religion and the Great World Religions'. We shall no doubt be hearing more about this occasion in the near future. (Please see reports on Lambden and Dr. MacEoin for their addresses if you wish to write either of them regarding the up-coming conference.) It was also recommended that the participants in the next meeting be sent copies of all or most of the papers to be presented so that they can be read prior to the meeting--all negotiations should be made directly with the organizers.

#### (J) Register of Baha'i Studies

After circulating his 1979 'Register of Academic Work in Baha'i Studies', Mr. Peter Smith turned over all of the material he had collected to the Association for Baha'i Studies (then denominated the Canadian Association for the Study of the Baha'i Faith) with the understanding that they would continue his work, updating and expanding and circulating this unique register. All participants agreed that this work should continue, although A.A.S. has yet to circulate a revised 'Register', in either 1980 or 1981.

(K) Encyclopaedia Baha'i

#### a) Biographical Dictionary--

Mr. Jasion remarked that the World Centre, that is the Universal House of Justice and its subsidiary institutions is in need of a biographical dictionary. I. utai ITED Kil:GOOM

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... - ~  
tionary describing prominent Bahais and Baha'is and their individual and Bahai history. Dr. Jasion indicated that he is attracted to this sort of project and had thought of compiling such a dictionary himself along with

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an annotated bibliography of literature useful for the study of Bahai history, and a comprehensive chronology, maps and glossary, but conceded that he will probably never undertake such a project. His reason for not

commit-

ting hi~self to this work is that by the ti~e one ~oes enough research on ~ny one individual prominent in Ribl or 3ahi'i history, one might as well write a full-scale biography of that person rather than content oneael!

•,lith a short article f'or a biographical dicti2,nary, inas~ch as '\most nothing has been written about 8.!Y of the Bibis and Bahi'is and even about the Central Figures of the Baha'i Faith, in comparison with the dozens and in some cases hundreds of exhaustive biographies written about t ae lives of prominent European and American public figures, such as kings and queens and painters and poets, not to ~ention prophets, and also in view of the E~Teat deal of research one 'A'ould liave to do il! order to gather information about the life of 8.n:f prominent Bib! or Ba!la•i.

b)Encyclopedia-

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ialr. Robert Parry and ~tr. Terry in consultation with l-lr. Abu'l-Qasim Af-nan a~d many other Bahi'is conceived or the compilation of an ~l\..cyclope~j.a ~abi~i independently of each other and during the months which directly pre-ceeded this tneeting. They spoke or their concepts with the assembled par-ticipants and these were received with polite tolerance but for the most part disapproval. It was remarI<:::fMI that a corporate life of some variety would have to oversee the compilation or such an enormous work, that this would be the work of an Institute, not of a loose-knit group of individuals. The standing ot such a project would have to be defined via a' via the Uni-versal House of Justice. Dr. ?!omen pointed out that each of us has a li-imited lifeá.span and can accomplish only a limited body ot work, al\"(l that no•-' ia the time to collect primary source material and to l.'lork with some secondary material, and that the compilation ot an Encyclopedia ia prema-ture, inasmuch as it ia the fruit of generations of scholars, based upon áthousands of scholarly articles and books, a third stage project. lfe !avours the pursuit of practical, attainable ai~e, and the production of work of en-during value. Important issues \tere raised by all participants, and ~tsars. Parry and Terry conceded that they do not yet have answers to many of their colleagues' questions: l:/ho will finance this project? \fuo will organue it? \iho will edit? á"Jho 'fill write? idho will research? l>/ho will revi•v?

Who will

publish? Who will choose topics to be included, length of articles ••• ?

Mr.

Parry, in a letter refreshing my memory after the meeting and upon his re-ceipt of the first draft ot this report, wrote that l An encyclopedia by any other name, would do. For it to work there doesn't have to be a reser-voir of clearly defined primary sources--,,ho is to detine it? The worká could contain short pieces on various things from Absolute to Zayn al-Muqar-ibin. There cguld be written fairly quickly and would give the direction in which we Bana'is move. A fixed arrow is always on the way, and is a good analogy for our lives in all its aspects. The myth of primary sources could quite easily halt any attempt at a summary by simply questioning the vali-dity of that summary. If \19 acknowledge that the articles are provisional,

like the arrow always in a certain direction, then we can be sure that they do not exhaust the truth about an issue. The encyclopedia would provide an entrance into the Bahá'í universe via thumb-nail discussions. It's still viable for me. Terry ventured to assert that the compilation of an encyclopedia could serve as a rallying point for Bahá'í scholars, as a focus for their collective energies, for the dynamic expression and formation of

Tárán v-á IáG-á

I Ji. ~:J ro..l !.A.I.!

10) Lar. ca. 1921

spiritual unity of the learned of the world and of the entire world. "Unity of the

Ab: i. ai : m, j t : ~at in cor. ipilinrr 5tlC1: t a ,, or!-:, á. 11. ich mi ,: h. t

the last decades,

an entire generation or eáren t .-10, the individual scholar

... would contribute

... the best, not the least,

... with understanding];

... the entire world

... the world

•

at the end, the world will be raised and the full world will be

... the inquiry of the world. ... the world. ... the world.

... the world and Dr. ... the world

... the world ... the world ... the world

... the world such a project is

pre-... the world at the ... the world

... the world to disassemble. ... the world and Terry are

still attached to the concept.

(5) European Union Project

... the world Terry understands that at the Universal House of Justice has written

a

... the world of the European Union asking them to undertake the compilation

and ... the world

... the world of the respect, the national ... the world, that is of the

development

of the ... the world in their specific countries. As far as he

knows, such

... the world are being written or ... the world have been completed in Austria (by

Dr. Kent

... the world ... the world and ... the world. Katibiz Poostchi and others, see reports), Norway

(by

... the world ... the world. Gerd. Strand and ... the world Gudrun Ofstad, see reports), Finland

(by ... the world

... the world ... the world (by ... the world. Paul ... the world and ... the world.

Ezzat Djaza-

referred, see reports) in Denmark (by Lies Kaya - see report), Spain  
{Láiss  
'fi?... -inia Orbion, Casa Rosa, -tonte de Sanoha, J.'alaga, Spain),  
Italy ( -á~ •.  
Feri rtazl...m, via. S. Yorio, Locarno, Switzerland), and France (rlr. David  
~red  
Blacl~er, 8, rue Gaston l(eller, 57000 lletz, France).  
'>r. Bramson a .:1. ..YJ.ounced thiat slle plans to study 3elzian 3aha. 1 i  
history and  
to receive perr. lisaion to consult currently closed port:i.ons of the  
~\r.ierican  
Ilana' i ~!ational Arc!livea collection in ':ilmette, Illinois. In pursuance  
of her air.i she has already undertal~en some intervieu\áTS ~.,it~1 "old  
belieálers"  
and has discove:-ed a fair nw:1ber of relevant docu.~ents. She mentio~ed that  
t!lere are Ishqabadi !3a"!a' is living in Belgium. :átr. Terry mentione~  
encoun-  
tering soMe Ishqabadi ~aha'is in Finland, or rather be~~1 encou:-age1 to tape  
in-  
terviwa with t~1!"ee Is!1qabadi 3aha' is by a iátoscovite Da~1a. 1 i whilat in  
!lel-  
sin!::i. Dr. 3ra"!son also :1opes .t o write Ba}la 1 i histories for the  
Dl1tch, Lux-  
embourgish and French comotmities.  
Dr. rroo j an llomen avered t '.lat no one person could compile a  
comprehensive  
history of the British Baha'i community inasmuch as there are big gape in  
t~e historical accounts whic~ presently exist and comparatively little and  
disol~ga.nized documentary evidence. :!e noted that o.z. ~.'l1itehead and  
l~ichard  
Beale r.iay be ,,orking on the '.o/riting of a British 3aha'i history,  
•  
and that  
Continental Counsellor Setty ~eed has asked for information on the Ishqabadi  
~1a'is to be collected.  
'!le discussed the idea of an European llistory Project to which Baha' is from  
the various European national eoanunities could contribute and as a locus for  
t!e pooled talents of a number ot Ba..'1a'i historians, and Dr. Bramson  
indicated  
t!:.at slie would talk with !á! r. Louis Henuzet and also write a letter to  
the  
Continental Board of Counsellors regarding this proposal. (On August 9, 1981  
Dr. Bramson vrote oa froo B~ussele to the effect that she had recently talk-  
ed ...,ith !á!r. Henuzet and written the CBC and th.at the future of this  
proposal  
(\BB aq1aarely in their hand.a.)

(6) Guideline for the review of scholarly literature

a) Problems with the review of manuscripts being submitted for publication and written by Baha'i authors, by Review Committees appointed by the National Spiritual Assembly--

Loading of manuscripts; slowness of response; insistence of reviewers on exclusive employment of stock "Baha'i" terms in scholarly articles, regard-

less of their audience; adherence of reviewers to one system of Perso-Arab-

ic transliteration, regardless of the readership; inadequate theological and

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historical and academic preparedness of reviewers; double-standards: review-

ers often criticize in academic articles and books in the field of Baha'i and

Baha'i studies that they themselves practice in their respective professions

and fields of specialization; power politics: the position of the reviewer seldom not a few leaders; there is actually no committee: only individuals

Requested to review, no consultation between reviewers; anonymity of review-

er so that no personal rejoinder and dialogue is possible; failure to distinguish in many cases between editing, which is the reviewer's role ...

... the editor, and review for accuracy of portrayal of Baha'i teachings and history

and the ultimate aim of protecting the Faith from its enemies and the believers

for: controversies. M

b) Letters from the Universal House of Justice on review--

Those who attended read copies of letters on review written by the Universal

House of Justice and by the Research Department at the Bahá'í World Centre-

one of which was published in part in an issue of the Bahá'í World Centre, and

others sent directly to individual Baha'i scholars and then circulated by them to each other. All of these letters were most encouraging to Bahá'ís

and carefully explained the need for review. At this time, in order to protect against the misrepresentation of the Baha'i Faith by its own fol-

lo\l'sers, •./ho are often not fully informed of the facts and of their correct in-

terp:-etation; to correct tite misconceptions of 3a~' is and non-Bahi' is; to

alleviate the occurrence of scornful attacks ,,,hie~ take ad,rantage of these ~i~e~esentations ~~1 miseo~eptions voiced (and published) by Bahi. 1 is. All

tl-lose present were impressed by ,the tone, the reasoning and measured voca-  
bularly of these letters from the Uni"rersal House of Justice. Tl-:ere vras  
lit-

tle discussion--my feeling was that further discussion would be fruitless:

tlle ~house had spo!'!..enl á

c)Characteristics of certain Review Committees--

Ea.ch Bahi'i community has its o~n standard~ for the review of material  
submitted !or publication by Baha'ls on B!hA'i-related topics. Df• 3rar.taon  
affirmed that in Belgium and France Ba..i.i' i scholars never have an}\ diffi-  
culty with Review Committees, that, in fact, it is difficult to get them  
to review material written by scholars; in Belgium the ITational Spirit\lal  
Assembly told Dr. Bramson that it !eels there is nobody in Belgium quali-  
fied to review her academic work. :-1 r. Smith noted tl1lat review \18.S an is-  
sue in England a few years ago but t~at now the knowledu"8 . and judgement of

individual Baha'i scholars is more consistently appreciated, :t.nd, at the  
tillle of this meeting, five out of the twel,re reviewers were participating  
in this conterence! Dr. l~oojan tfomen said tl'..at he looks through whatever  
is submitted to him for review and it it is acceptable, he sends it back  
to the committee secretary recommending approval; he has yet to turn down  
a manuscript. Several or those present pointed out that review takes  
less than two months on most occaaions in the United Kingdom, and that  
tl1ley also have an "emergency review" procedure to handle books and arti-  
cles which must meet a publisher's deadline and soon, or else •••This in

contrast to the Review Committee of the American l~SA which has yet to res-  
pond to Stu~ies in Bibi a;i~ Ba..118•~ His~orx, vol.\_I, t~o years after it  
waa

offered !or review prior to publication by Kalimat Press. ?á!r. Terry men-  
tioned the difficulties which ásome Germ•n Baha'i scholars have encountered  
with the Review Connnittee of the German NSA as presently constituted.

Participants agreed th&t there must be personal contact with reviewers  
in order to change the sometimes rigid and dogmatic views of some of the  
individuala appointed to pase judgement upon the written compositione of  
their co-religion!sia. All admitted that review will go on, like\_i~ or

not, and that Ba..~'i scholars must accomodate to thi.a tact of Baha'i life,

I. Ult!rED Kn?GOOrI

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one ...a,,

.. or ~other. :re started t~11s discussion iáarith the idea t~t '!•re, a group of Ba'ha' i sc:á.olars, might draw up a set of guidelines tor the review of sc~olarly literature in the field of 3~bi and Ba~a'i studies, which we r.ti~ht t\?en propose to the Universal House of Justice, ani/or to the indi-áli iual tISAa &."ld t:~eir ~eview Comittees. By t~1e ti:ne we finished reading

t~e letters from the Universal !!ouse of Justice our enthusiasm for drawing

11p any sue!\ guidelines á11as entirely dissipated; ..e seem to have, at least

teaporarily, resigned ourselves to the way thin~s are nov, to put up and s~ut up, or try to c~ange policies by getting to know the reviewers per- soMlly. We "ere moat impressed that the Universal House of Juatioe praised the intellectual eftorta ot a Baha'i scholar, Iáfr. Jtaan Jicardo Cole, whose specific conclusions in one of his articles (published in Uorld Order on the subject ot the Manifestation of God) the House did not itself entirely sr.:are and agree withl Paranoid scholars, ta?te heedl

(?)Baha'i Studies Centre

Participa..~ta asked whether the Association !or Baha'i Studies has es- tablished a !laha'i Studies Centre in Toronto, Canada, and l'lr. Terry pro- mised to c~eck on this and make a report. (Mr. Terry haa since tall~ed ..,ith ti-10 merlb•re ot the Executive Board of A.B.S., Dr. Husain Daneshá and

Dr. Williar.a Hatcher, and the representative of t~e American ~ISA to that Board, Mr. John v/albridge, and accordir.~ to the information he has been able to collect so far, the A.B.s. headquarters is located at 224 Fourth i\venue, Ottawa, Ontario, Canada K1S 2L8, and it comprises an entire build- ing, adjacent to the campus of the University of Ottawa, and is intended to become a Baha'i Studies Centre under the jurisdiction of A.B.S and the Canadian NSA.)

}le also asked .Dr. 1~toojan Momen whether such a Centre tor Baha'i Studies might be associated with the Afnan Library in the future, and Dr. Homen said that he and the other two trustees of t:le Libra.r:r have considered this eventuality in a positive light, but that such a Centre will not be coming into existence in the very near future.

T.aetly, tie aa.l(ed Mr. Jasion if the Universal House ot Justice contem- plated establishing an Institute tor Baha'i Studies in Haifa and connected with the International Ba.~• i Library and the International Baba' i Ar- chives, and l.fr. Jasion said that the International Baha'i Library, which will be able to accomodate approxi:nately fifty Baha'i scholars at any one time, will not be completed, t~t is the structure tor this.collection will not be raised for ten to fifteen years yet, and that, properl:r speak- ing, this would not tu.Dction as an Institute for Baha'i Studies, but rather as ~ other reference library.

(8)Publication of prima17 source :nate~ials

Dr. Láloojan Moman noted that Kalimat Preas is reprinting Tahiri's Pure, by Martha Root, with an introductory essay on Martha Root by I. Farzieh Gail, and three Appendices and four pages of Retea, in 1981, and that the American Baha'i Publishing Trust is publishing a reprint of E.G. Browne's translation of 'The Babi and Baha'i Faiths', entitled 'The Narrative', without the notes and Appendices which characterized the second volume of his work, and without the Persian language original text edited by Mr. Browne published in the first volume.

Dr. Lambden insisted upon the need for circulation of accurate copies of primary sources, particularly of Babi and Baha'i Scriptures in their original tongues, and also of histories and photographic copies and careful edited transcriptions and scholarly translations of original documents. The other participants in the meeting did not indicate much in-

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There is a 'latter', with the exception of 'The Terr' which has become pain-

ful for the need for more efficient circulation of such materials

through his consultations with scholars on the Continent (and subse-

quently in the United States of America). Dr. Láloojan Moman noted that E.

G. Browne died three manuscripts of the 'Iranian' and that it would

be relatively easy to compare his copies with those in the Baha'i and hence to

prepare a carefully edited and authentic edition of the 'The Book of the Revelation for eventual publication and reference by students of the

Babi and Baha'i Faiths. Professor Browne's careful study of his three manuscripts is stored in a box in the Cambridge University Library.

(9) Report on the 'Iranian Library by Dr. Láloojan Moman

Dr. Láloojan Moman and of the Cause of God Hasan 'Ali Balyuzi passed away, his private

provided for his private library be established as a reference library and research facility for students of the Babi and Baha'i Faiths and Persian Gulf

region. He appointed his wife, his son Robert and his research assistant, Dr. Láloojan Moman, as trustees of the library, and provided that a member of

each family continue to serve in concert to govern this institution. Dr. Láloojan Moman intended for his collection to be the hub of a research institute, not just a library. At some time in the future the Trust may be able to establish a Baha'i Studies Centre and also take part in the publication of scholarly literature in the field of Babi/Baha'i studies. As provided for

in Mr. Balyuzi's will, his collection is being established at present as a Trust; and the trustees hope to have it registered some time thereafter as a charity. At the time of this meeting the Afnan Library was without legal identity, and a draft trust deed was being considered by the British NSA. This Library does not comprise only the personal papers of Mr. Balyuzi but

will eventually include documents associated with most if not all members of the Afnan family, hence its identification as the Afnan Library. Mr. Abdul-Qasim Afnan, formerly custodian of the House of the Bib in Shiraz, Iran, and now, a resident of Oxford, England, has promised between six and seven hundred volumes along with the contents of Afnan family documents now in

Iran. After these documents are smuggled or shipped out of Iran

they must be catalogued and the only person who can do much of this work

is Mr. Afnan, as he is the only living member of the Afnan family who can distinguish the handwriting of his various predecessors. He is also the only person who can identify the handwriting on the envelopes of documents which Mr. Balyuzi had collected over the years and which he did not identify himself.

At present Mr. Afnan is going through these documents and identifying and cataloguing them. As to the care and organization of the entire collection, a professional librarian has been consulted by the trustees, and nothing is being touched, everything--except for some of the Persian and Arabic manuscripts being identified and catalogued by Mr. Afnan--is being left as it was at the time of Mr. Balyuzi's death. Mr. Balyuzi's library is not so impressive for its selection of published materials but rather for its invaluable collection of manuscripts in Persian and Arabic script.

Mr. Balyuzi bequeathed the Universal House of Justice to set aside a portion of everything sent to the House of the Cause of God until the termination of that institution with the passing of the Imam, so that the Afnan Library might have a complete collection of all material sent to the House. The Afnan Library will be under the legal jurisdiction of the House of the United Kingdom, as is required by British statutes, but the Universal House of Justice has indicated that whenever the House should

be required to exercise its legal authority, it will take instructions on this matter from the Universal House of Justice. As soon as the Library is constituted as a Trust, its trustees can begin to raise funds for the

10) Lancaster meeting, July 10-12, 1981  
provision of operating expenses and acquisitions. It is probable, said Mr. Balyuzi, that the collection will continue to be housed in Mr. Balyuzi's London home. In addition, the management of the Library, Mr. Jasion recommended

Mr. Jasion recommended

that the trustees consult a professional

archivist. Mr. Terry suggested that the African Library adopt the same system and call numbers and letters for the classification of books. The system adopted and in use at the World Centre Library is related to the U.S. Library of Congress system, with some innovations required by South African literature. Dr. Hosen indicated that the trustees of the African Library might adopt the same system, and indeed the same call numbers and letters for books and other literature in its collection which is also to be found in the World Centre Library and has been classified according to the above-mentioned system. Mr. Hosen also indicated that he could arrange to send duplicate copies of books in the World Centre Library to form part of the African Library collection.

(10) How to assist young people who are thinking of going into Bahá'í scholarship from becoming alienated from the Faith and the Bahá'í community. Dr. Hosen suggested that we conceive of guidelines for South African scholars so that they will not be lost to the Faith, either that or we should dissuade young people from devoting themselves to Bahá'í studies. He cited

a number of fine Bahá'ís who became students of the Faith in pursuance of an academic program, as sociologists of religion, Islamicists, Iranologists,

theologians, comparative religionists, although were alienated from the Faith and the Bahá'í community in the process.

Dr. Hosen asserted that the guidelines for Bahá'í scholarly endeavour are to be found in the Bahá'í teachings. As he reiterated for me in a letter

in response to this report in first draft, 'All one has to do is follow them, i.e. live the Bahá'í life. Moderations should especially be observed.

Don't get so involved in studies that one cuts oneself off from the Bahá'í community.'

Mr. Lambden averred that it is always risky for a religionist of any persuasion to undertake an academic or ostensibly scientific study of his own Faith.

Mr. Smith noted that the central problem is that of the controversy between the rule of Revelation and the rule of Reason, and he suggested (joke) that Mr. Parry work on this matter and work it out somehow and to everyone's satisfaction.

Mr. Terry suggested a cooperative network of Bahá'í scholars, mutually supportive, through thick and thin, emotionally as well as intellectually, and then we quickly adjourned for lunch. Mr. Parry's excellent thoughts on the matter are well represented in his report devoted to his work. They refer to the problem of Reason and Revelation, not to saving the souls of



Dr. Bramson, in tu.11 agx eement with Louia Henuzet, Continental Coynaellor in Europe, resident in Belgium, regar~ the eatabliabment of a Bui•i Studiee Association in Europe at this time •a inappropriate and untim~. In a letter dated 8/9/81, Dr. Bramson wrote that "I think it would be better to let things evolve here naturally. It a Euro~an Hiator1 Project get! ott the gro1md, then I feel that it will be •n •mbl"J"O for a tuture Babi' i Studies

Asaociation••• It would be much more logical to have such a society be born

from neceaa7, that ia from •11 these projects, than Yice-veraa. It th• foundation of the aociet7 ia academic, and its history of activities ia academic, then there will be no problem••• :t a Europeen BS.A. were auociated

with a univereit7 there wOuld'n't be •D1' probleu about it not being acadeá mic." Dr. Bramson aleo feel.a that it is premature tor Bahi•t scholar• to undertake the compilation.of an Enc;rclopediA; Babi•I, ~ad that it would be - Paith.

cadeaica vill lemra to ~speot the B•h•'l -

preferable tor collectiou of achol•rly article• to be piblillbed eo that a-II. BELGIU?.f

1)Dr. Loni Bramson

Interview:

Papers: 'Jlisto?7 ot the Baha'i Faith in the United States ot America and Canada', n.p., n.d. (Ph.D. dissertation)

'Internal Opposition to 'Abdu'l-Baha's Will and Testament and the Establishment of the Guardianship', 4 pagee, n.d.

Publicationas "La foi baha'iei un apercu introductif, " article in preparation tor Belgian scholarly publication.

~ rsl,is~on baha'ie, book in preparation tor Belgian publication•

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III. FR.UfCE

1) Dr. Amine :.fesbah Languages: Persian, .Arabic, French, some English  
Degreea: r.f. D.

Interview: Thanks to the hospitality and generosity of Dr. Amine Mesbah and his wite Jeanne Mesbah, I \fa8 able to talk with him three times and for several hours without interruption. So what I will write is gleaned not from one interview but from several. The first took place in January 1981 ana the second and third in May of that same year. I \-la& interviewing Dr• tátesbah chiefiy because I had been told by Dr. Moojan Momen that the former

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had engaged in the study of French documents related to the Bibi and Bahi.'i religions, in the Archives of the Ministry for Foreign Affairs in Paria, the

Gobineau collection of the Universite de Strasbourg library, the Bibliotheque Nationale in Paris and the Chamber of Commerce in Marseille. Dr. Mesbah explained to me that there are at least twenty cases of letters, correspondence between the comte de Gobineau and his friends and colleagues in the Gobineau collection at the Bibliotheque Nationale et Universitaire de Strasbourg (BNUS), and that he looked through all of these letters searching for references to the Babi and Baha'i Faiths, their Founders and adherents, that all of those which contained such references were included in the correspondence of the comte de Gobineau and the baron Prokesch von Osten published some time ago. As for the letters which he wrote to his mother and to his sister, and to other persons, he did not find a single mention of such topics in any of these. (For information of a more precise nature on this subject, please refer to reports on the BRUS and the Bibliotheque Rationale de Paris (BRP).) Dr. Mesbah assured me that Dr. Beveridge (see report on him under Austria) has a larger collection of letters written by Gobineau with references to

- and Babi'is than does he himself. Dr. Mesbah possesses photocopies of the Babi'is

and microfilms of letters of Gobineau mentioning the Babi and Baha'is in his home, and he offered to have copies of these made for me, as the Universal House of Justice gave him permission to do so. I have not yet taken advantage of his kindness as I am not immediately in need of such copies. If any of my correspondents or colleagues would seek copies of these documents I might be able to arrange this with Dr. Mesbah. In the BRUS, Dr. Mesbah did not seem to be sure of how many letters to the comte de Gobineau on behalf of Baha'u'llah (that is attributed to Him or to His representatives) were extant and available for perusal. During my first trip to BRUS I discovered only one such letter, but Dr. Mesbah showed me copies of many others, and I now have photocopies of all of these. Dr. Mesbah also allowed me to photocopy a letter on behalf of Baha'u'llah or attributed to Him, written in the Ottoman Turkish language and kept, along with its translation into French

and the response it received, in the archives of the Ministry of Foreign Affairs in Paris, in which Dr. Mesbah spent a number of hours looking through the files. The letter attributed to Baha'u'llah at the BNUS are addressed to the comte de Gobineau. It appears from the comte's correspondence with baron Prokesch von Osten that he received other letters from Baha'u'llah: we have no record of these, and if they are included in his personal papers they are surely lost or destroyed - all of his personal papers

are kept at home. Dr. Mesbah sent copies of all of these letters to the Universal House of Justice as he was asked to undertake this research by the Research Department in Hand of the Cause of God in Haifa.

Baha'u-

zi (which will now be catalogued and made available to scholars at the Afshar Library: see report of Dr. Momen, in the United Kingdom). Dr. Mesbah told me that the Research Department in Haifa was unable to locate the actual

used to identify the letter agent to Gobineau and to the Ministry of Foreign Affairs, that the letters are neither in the handwriting of Babi'u'llah

1) Dr. Amine Iálesbah

Interview:

nor in that of his secretary at the time of this correspondence. It is Dr. Mesbah's opinion that while these letters are not proven to be authentically Baha'i in source, they are probably so. The seal affixed to the letters in the British Archives of the Foreign Ministry is composed of two Arabic words, 'J' and 'Alf', but their arrangement of the seal is different from that employed on the seals which survive to this day and which are associated with the Founder of the Baha'i Faith, 'Ali Niiri Baha'u'

llah. Dr. Mesbah has found no trace of an Oriental address book for the coast of Gobineau in Paris, and neither have I. Dr. Iálesbah did not himself study the documents at the Chamber of Commerce in Marseilles relative to

Perso-French official relations during the lifetimes of Babi'u'llah and 'Abdu'l-Baha to locate references to Baha'is and Baha'ia. He did however ask

Mr. Sabet, cousin of Bahman Sabet of Stuttgart, a resident of Marseilles, to undertake such a study. This research is not complete but whoever elects to continue this research should consult with Mr. Sabet first. Dr. Mesbah

spoke of a collection of letters written between Mirza Asghar Khan and Fakhreddin, the British diplomat in Iran, and of letters of Amir Azim, Persian en-

voy to the French government relative to the Baha'ia. These letters, he intimated, are preserved in the Archives of the French Foreign Ministry, and

he has copies of all of them. He has studied all of the documents relative to Persia at these Archives in Paris, but not all of those relative to the

Ottoman Empire and there may be references to Baha'ia therein which have yet to be discovered. During one week he studied the Archives of the Ministry of Foreign Affairs in Brussels, Belgium, and has seen that he saw everything

there which pertains to the Baha'ia. Everything he found of rele-

view he photocopied or microfilmed and send copies to Mr. Bahá'u'lláh and to the Ministry of Justice. Dr. Mesbah wrote a letter to the

archivist of the Swiss government asking if they knew of any documents pertaining to Baha'is or Baha'ia during Babi'u'llah's lifetime, and they replied that there

we no Sviala embau<sup>7</sup> in. Irin until after the lifeti<sup>•</sup> of 'Abdu'l-Baha, hence  
DOU. at al] during the miniatrJ of Bábí'u'llíh. He did not indicate whether  
or not the Helvetian confederation maintained embauié<sup>•</sup>, constilates or other  
diplomatic ties with the Ottoman Empire, and whether Svi.aa travelers or  
meár.,..\_

chant<sup>•</sup> might have had opport1 Initeia to contact and to report on encounters

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with Bitbia or Bah&'ia during this time period.. Dr. l~sbah thought of writ-  
ing to the Sviu national archive<sup>•</sup> because of his discovel"J' of a letter  
writ-

ten by Auguste Forel, the celebrated scientist of Sviala national.it<sup>7</sup>, to the  
1)-ench Poreip Ministry asking the cause of the persecution of Bahi'la in  
Irin ( thia letter ia in the Archives of the Foreign MinistrJ, and Dr. Meebah,  
the Univere<sup>•</sup>l House of Justice, the !fnan Library and I have copies thereof).  
Aa to other Archival eourcee tor Bibi and Babi<sup>•</sup>l studies, Dr. Meabah confided  
to me that there are certainly Dlanl' documents of relev<sup>•</sup>nce kept in the Ar-  
chivea of the Ottoman F.mpire in Istanbul, Turkey, that Shoghi Effendi did  
come research there and .found a great deal himself. Dr. ?á~esbah spoke of a

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portrait made at the behest of the ~isaian consul in Tabriz, of the mangled  
remains of the bodies of the Bib and His disciple after their martyrdom, and  
of a portrait of theJiving Sib, that is prior to ~tyrdom made by an Iran-  
ian Jainter in Urrtimiyyah

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during

r .-

Bis passage to Tabriz.

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He indicated that  
the portrait of the Bab and Mirza MWJ.ammad after their execution might be  
iil Leningrad (St. Petersburg tormerl1 and capital of th<sup>•</sup> Ruasi<sup>•</sup>n P.apire).  
When I mentioned this latter sketch or painting a second time, Dr. Meabah  
•llowed that he might be able to find a reproduction of it among his papers  
but that it vOJ].d take him some time to dig it out. I await a vord from  
III. FM?ICE

1 )Dr • .i\mine Hiesbah

Interview:

hiJ:l. In Sweden, whilst visiting Sven Mards, I could wind or the publica-  
tion of a pi1 otographic reproduction or the sltetch o! the Bab's remains in  
some S\~ledish periodical. Please see rePort on Sven ?átlrds, Sweden, for more  
information. Dr. Amine l~eebah has copies of virtually all of the published  
Tablets of Bahi'u'llah aod 'Abdu'l-Bahi in the Persian and Arabic tongues,  
as well as photocopies of Tablets hia father and grandtather received from  
Bahi'u'lla.11. and 'Abdu'l-Babi, and ot manuscripts of the i,a:aşgu 'I-Asma,  
Tatsir S\iratu'l-'Aar, Baz:a8!>-... ~l~Aral?, and BaI,in-: \_i-Fir.~I whicliil ia  
father and

grandfather had collected. The originals of these manuscripts are in safe-keeping in the International Bahá'í Archives in Haifa, and at least one among them is of inestimable value, the copy of the 'Asmá' al-Husná, as it was copied in 1850 and is in perfect condition and beautiful handwriting, and may indeed be the oldest copy of this work that has survived to this day. Dr. Mebah made a four-year study of Biblical, prophetic passages and the interpretations thereof by Christian and Jewish theologians, and

he wrote a book on the subject entitled *Qarabeh, 1913: A Study in*

Persian, published in Iran. (I have a copy which will be available in photocopy.) The basis of his research on this subject is described in an

article he wrote for *La Pensée Bahá'í*, entitled 'L'Espérance et l'Attente',

one of his several articles published in that Swiss Bahá'í periodical. He told me that several Persian Bahá'í scholars have written on the Islamic prophetic literature fulfilled by the Báb and Bahá'u'lláh, and he mentioned Iqbal, Abul-Faiz, Iqbal and Jinnah in particular, including Atahiri's book, which I am unable to transliterate but represent in Persian characters, *Al-Bahá'í*. He also mentioned that Shoghi Effendi, the esteemed Bahá'í writer and scholar resident in Belgium and also

author of many other articles for *La Pensée Bahá'í* has written on the subject of Islamic prophecies related to the Bahá'í Cause. Dr. Mebah is a poet of considerable talent, who has published many poems in the Persian period-

ical, and at the present time and for some years to come he will be working on a series of four volumes of Persian poetry, each volume written in a different style of verse, dedicated to the unfolding of Bibi and Bahá'í history. The first of these volumes is now complete and is devoted to the memory of the blessed Báb and His companion and adherents. The second volume of this projected epic history will be centered on Bahá'u'lláh, the third on 'Abdu'l-Bahá' and the fourth on Shoghi Effendi. He has

written much poetry which remains to be published. Dr. Mebah mentioned a few publications which would warrant careful study for reference to Bibi and Bahá'í's, including *Courier d'Orient*, *Journal d'Orient* and *Les Derniers Jours de 'Abdu'l-Bahá'*.

{Please see notes on the subject for details. He also mentioned certain individuals whose personal papers should be searched, along with their official correspondence: Rochefort, the French chargé d'affaires in Constantinople during the 1860's; the letter of Dr. Tollozan, a report to the French ambassador in Constantinople regarding the arrival of Báb before Mirza Asadullah Khan (Dr. Mebah sent copies of this

{Please see notes on

the subject for details. He also mentioned certain individuals whose personal papers should be searched, along with their official correspondence: Rochefort, the French chargé d'affaires in Constantinople during the 1860's; the letter of Dr. Tollozan, a report to the French ambassador in Constantinople regarding the arrival of Báb before Mirza Asadullah Khan (Dr. Mebah sent copies of this

to r-tr. Balyuzi and the IBA in Haifa); and letter of Mirzi. igbJ. .Qll.n

•nd

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4talco1!, of )l\_!dr Azam, aa ~entioned before. Dr. lwabah spoke of four book of B'ibi/B•hi'i hiatory to ~e found in the BNP (se• report for details):

two copies of the Nuqta~u'l-Kaf, of which one ia complete •nd the other ia

incomplete and is pre.f'aced b7 a philoaophical th•i! on the aignificao~e

of the letter "kat"i two copies of the history of Mirza V:~ ffamadiini.

Dr. Meabah inaiate that Mirzi J&nI KannanI, who ia identified b7 E.G.Browe as the author of the Nugtatu'l-Kaf waa martyred in the Bibi year 10 (1853),

III. F:l:\!?CE

1 )Dr. A:iine :tesbah

Intervi.ew:

an<i that 'hence he could not be t1le true author ot the !tUSLt.att1' 1-t{af as it

stands in tt--.e BtffP, in the t"o nanuscripts \_!o be found there. \_lle attirme

that the ?Tucrtatu'l-Kat is the history ot ?iirzi: Husayn Hama.dini with the

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alterations ot the A~li 3ibis. Ile does not think it likely that Browne

\-15.S responsible !Or the revision, the changing ot the !luqt,!l,tu' 1-Kaf to

accord wit?: .:\ zali • pervaions'. I'he manuscript was clearly written

prior

to its discovered by Browne. Dr. ?atesbah makes n~te ot the following points:

?tanuchia §aheb was a protector ot the Bibfs J.n Iran, he\_held a British pass:

port and his secretary 1 ?ffrzi I.Jusa:yn Rar:tadini was a Babi. He asked

Har.iadini

to write a book about Bibi history and publish it under his name, Manuchis

§a.l\eb. Ha~.adinI asked Abu' 1-Fa~ Gulpaygani hov he might write an histog

of the Ilaoi Faith, : uid Abu'l-Fa~ recor:wended t1l at he read the book ot

?-tir-

za J.inI Ku§bini. Mfrzi Janf had not mentioned any dates in bis hist»ry,

but in refering to the dates cited by Muslim historians such as Siphir in

!~.i~ at-Tavari'sh• ~dinf rewrote ~t1rzi Jani• a history, removing his se-

vere criticism.~ ot the .IDJ,ih and or

othe~ people, and Baha'u'llah did not

want His followers to calImniate others. Hence, IamadiinI• a history is a

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revision ot Jani• a history, plain and simple. Dr. ltesbah explained that

the ma."luscript attribtued to Z..ffrza Jinl, called !f\_?g,tatu '.1.-Kat' and

contain-

ed in the BNP could not have issued directly froJJJ the pen of that person

as it is dated 17 Ba'dlá, and Mfrzi. Jani was martyred in 10 Ba'di,\_a~ be-

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cause the philosopnical :introduction was written by-1-tu.'lama.d Qazvi ni, a

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prominent Az. ali intellectual., as attested by Qazvini himaelf. Furthermore, the historical data of the Jlug.ta~u' 1-J(at i.a not incorrect--it is the inter-

:pretation of the data which is erroneous. Aa for the sources of his history, the first volume of wllich ia devoted to the Bib and Bible, . he cited the

:Collowuig as major aourceai Tar- al-rfabil ( r • • ~á) of NabU

~ind!, Hict;it Nuqteh f.val ( . . I I .. á á•1 á of A\_! ?u•

;Qaaina F•izi, Ta-

rikp ,al.-ja!liq ( á .)J . ;t c"-e ,)

ot ?ffrza ti~ Hwd!ni and ~hree volumes

of the monumental, .. nine-volume Dhuhfir. al-bagg ( , á• ,\| ...;~ )

by Fa<µ 1-1!-

zandaria!. Re does not have • copy of Abu' 1-F~l 'a history of the Bahi. •

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Cause but ia hoping to locate a copy at aome time.

In the course of our three meetings, ~. Meabah and I discussed ""Q' matters which c•n not be conveniently organized according to one catagory or an~ther and ao I will lump them together. He spoke of professor

RouYier,

th• French anatomist and teacher of Dr. 1Jakim, recently maz:tyred in 'rihran,

while the beloved IJakim waa studying med\_!cine at the Universit• de Paris.

Thia proteasor Rouvier knew of the Baba' is. He a.lao mentioned the report of General Ferrier on the battle of Sb•ykh TabarsI, as he obs!rv•d th• en•

tire epiaode aa military attach• of tba French government in Irin, and the report of another militar.r attach• on the Ba.bl u.~iaing in Zinjia. Copies of theae reports are in the bands of the Atnin Library and th• mt in Hai-fa. Dr. >lesbah, at an evening gathering of Behi•Ia in Basel to meet Rand of the Cause Zihkrullah .Kbadem, riating hi.a relations, brought out the COP.1 of an article published in the periodical Dernierea ' Nouvelles d'Alsace,

pbliahed in Str•sbourg, Fr•nce, with a long article complete with excellentl.7 rendered origiMl illwstratione of th• martyrdom of th• Bib. Thia issue waa diecovered in the Archives of thia periodical in Strasbourg, it ia dated 19 janvier 1961-9 mars 1961. Dr. l.feebah retains a microfilm COP1 of the isauae and sent the origin•l or hia firat copy thereof to Jean-Hare Lepin of the Comit. Rationale de Pre••, RSA of France, who ie ' assembling

as CO!P!ete u poa,lible a collection of artic~e• published iJJ. l'l•ance on ~he Babi and ~' i Fai the. We •lso apoke of Ilmn•nuel Lacqn•a' a book La V~ida del láLessiaa !Jl Glor\fa x Majesty , a con of vhiogh Dr. Kesb•h believed to be at the BNP and p.ibliab.ed in Paria in 1825. Thia ~ook, writ- III. F:WICE

1)Dr. Amine Mesbah

Interview:

ten by a Jesuit priest after m~ 7eara ot careful study of the Bible was banned b:t Papal decree ~ Dr. ?álesbah said t~t no copy ot it could be found in Italy or in Spain, that lie ~.ne'tf or only one copy and that in the I311P. (See r!f1J report on the BliP.) Dr. ~!esbah took a great interest in the little bit I could tell him about the Afnan Library to be established in England. He mentioned ~áfalJ~m ~in, his journal, ~iniirn, found at BNP under Sltr>plement Persan 1996 1 said t!l.at ?álalk8m ~an encountered Baha • u' llah in

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Bacildid, that he had a correspondence with the Babis in Conatantinople and

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the Azalis ot Ker1 llin, that Browne waa able to profit from ~is letters and \_ that \_this tias a good man. Dr. :feebah attiroed that Af'ghi!:!i and the Kerr.Wii

Azalis we!"e responsible tor the assassination ot N~r-e-Din §b,ab and ?fajor Irnbrie. I hope you my readers will exc\ise me tor á this haphaz.vd manner ot representing Dr. Mesbah's commentB-it so happens that I am relating more or less exactly what he said and in the order in which he said it. At aome point in our conversations Dr. t-tesbah reoa.rked that he had read Qarn1rau'•-

Aspi, his tather•a manuscript copy and had compared this with Ri4win 'Ali's copy of the work in the mw, and that he had found the two manuscripts to be exactl1 alike. He did not make a thorough comparative study of the two, but what he read of them he recogn!zed to be exactly alike. Alt~ough a manuscript in the handa ot an Azali can not be regarded by Baha'is aa beyond suspicion, Dr. ~lesbah noted that such manuscripts may be, in ma~ caaea, entirely or for the most part accurate. In a letter Dr. Mesbah repeated thia statement and\_•lao dated the entirety of this work, Qa;aiin!u'l-,Asrni as

issuing from the Bab's pen in 1260 A.H./1844 A.D. He noted that . theá Sahifat

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-- ba:n al-qaramarn waa written during the Bab• a trip from Mecca to Medina, in

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the first moilth of 1261 A.11./181+5 A.D. When asked regardiq the Kitab al-Asmi' , Dr. Ifesbah said that he could not say anything regarding the tour-vol\lllle work at the BHP, aa ~ubl)-i-Azal had also written a book with this title and he had not read the m•nuacript at BNP and so could not say- wheth-er the Bib or Azal is author ot this work. He affirmed that he read a complete and accurate copy of Kitib al-Asmi over a period of 9 months and took some interesting notes, sen.ding then this manu.ecript to IBA in Haifa, and that the Bib did w!áite a tour volume work entitled Kitib al-Asmi.

Regarding the question ot whether or not to establish a European Bahi'i stud-

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ies association, Dr. Mesbah admitted to having no time or funda or energy for taking part in conferences, but he encouraged tho1Je scholars who could

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participate to do so. When asked if he approved of the compilation of an

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Dr. Mesbah completed the Fażānderīni had already

written his five volume Aarsh ( ,\J 'J~'r=' ), in  
Persian, and his

Al-V, . k}la!g. ( • ( ~!l: I ~1 5, a compilation of Bahá'í writings from  
Persian

and Arabic sources. Neither of these two works have been translated into  
English or any other European language.

Dr. Mesbah was able to assist me and my fellow scholars in one regard which  
deserves particular and special attention: he was the last Bahá'í to be in  
contact with A.L.M. Nicolas a French translator of Bábí scriptures, biographer  
of the Báb, long-time student of Bábí theology and history. The following  
is a full account of Dr. Mesbah's comments on Nicolas, noted on January 2  
and March 30, 1981 in his home in Hegenheim, France. The text of this account  
was read and approved by Dr. Mesbah himself prior to this publication, and  
such is also the case with the above-cited notes on various topics.

To begin with, Dr. Mesbah assured me that he sent a letter to H.M. Balyuzi  
telling him of this entire affair, and hence he referred Dr. Momen, who wrote  
asked me to record Dr. Mesbah's story to this letter. Dr. Mesbah went to  
Möln on the instruction of Shoghi Effendi. He went to this time to  
meet-

### III. FRANCE

1 )Dr. Mesbah's

#### Interview:

ing ..., with a letter 'Written by his father, Azizullah Mesbah to Nicolas  
before

the latter's publication of his French translation of the 'Zayh ~-'hab,  
in ..., which he took it upon himself to correct certain errors which Nicolas  
had made. It is not at all evident that Nicolas received this letter or  
that he followed Azizullah's advice regarding corrections. Dr. Mesbah  
still has the original of this letter in his possession. Azizullah Mesbah  
and Nicolas knew each other in Iran. Azizullah was fluent in French and  
Arabic as well as Persian, and so when Nicolas had problems with his trans-  
lation he would consult his friend Azizullah. Dr. Mesbah recalls seeing  
a copy of the letter at Nicolas' apartment in Paris with two cor-

rections therein made by Azizullah Mesbah. Azizullah also helped Nicolas  
obtain copies of Bábí manuscripts. As his father Azizullah had known Ni-  
colas, and as the Guardian had asked him to seek out and befriend the aged  
Frenchman Dr. Mesbah visited Nicolas several times in Paris. In this time  
the Bahá'í thought that Nicolas was a Bahá'í and that he was against the  
Bahá'í, so Bahá'í Is did not read his books or have anything to do with him.  
- resident of Paris at the time sent

Hiss Sanderson, an American and Bahi'i

-  
a COPJ of Dawn-Breakers, 'labil's Narrative, in Engliab. translation and re•  
Yiaion complete with quotations from Nicolas' tranalationa of the B&bI scrip-  
ture to Nicol•a. Nicolas wrote Mis• Sanderson a reply, thanking her tor  
her generous gitt, which vas subsequentl:r published in one of the volumes  
of Bahi•i ~'lorld, probably in 1953 or earlier. Shoghi Eftendi wrote Nicolas  
a letter following the presentation ot Dawn-Breakers to the French sayant,  
and Dr. Meabu read this letter when be went to visit Nicolaa in 1937. Ot  
hi• t•lks with Rico'Jaa in 1937, Dr. ?-fesbah remarks that when they spoke  
of  
the Bi.b, Nicolae wept, that he vaa trul.y in love with the Bib, so much ao  
that Or. ~teabah asked hiám w}Q' he did not become a Dahi.' f. . Nicolas  
replied

-  
that he waa not a Ba""bl, that he was Catholic. (Roman Catholic that is), and  
"I became th• leader of the Bibis becauee Dreyfus had become leader ot the  
Bahil Is••. He and Dre1tua were antagonists, and not surprising :so (this  
is  
me speaking, not Dr. Mesball) for l'icolaa• work on the Bab is unparalleled  
in any other European language while Dreytus' work on Bahi•u'llah was also  
of coJUSiderahle stature. Dr. Hesbah remarked that the best, the finest  
translations ot Bibi scriptures imaginable issued tr<>11 the pen ot Nicolas.,  
and that the moat beautiful and accurate French translations of Bahi.•l  
acriP-  
turee to date were penned by Dreyfus. B'lt why rivals instead ot collabora-  
tors?\_ Dr. Meebah explained that during the ministry of • Abdu' l-Bahi the  
Baba' is did not recognize and know the Bao as a ?-!anif'e,gtation ot God, they  
did not speak ot !lira, Re was almost forgotten even in li--in, and it waa the  
Dawn-Breakers and the letters of the Guardian which revived His memory and

-  
His station among the Bahi. • ia. So Dreytws did not know the Bib, not \fell  
enough to appreciate Nicolas' devotion to His commemoration. The corres-  
pondence ot Nicolas and Hippol,.te Dreytua is in the collection of ?áfme.  
Drey-  
tua-Barne1 and H. Hippolyte Dreyfus-Barney which waa collected and organized  
by Dr. Mesbah and then sent to IBA in Haita under the supervision of the  
RSA ot Fr•nce. !'here were only two or three letters among tho1 lsands, not  
much of a correspondence but vorth mentionning. Nicolas \l?ote an article  
on "Le B&b astronome," tor Journal Asiatiaue , and during one ot his meet-  
ings with Nicolas Dr. Mesbah told hi.JD that the Tablet upon which Nicolas  
h•d baaed the arguments made in this aboye article waa not written by the

-  
Bah. Subsequently, Nioolaa wrote Shoghi Effendi to ask him several questions,  
including the me•ning of the Bib's expxáeaion "al-Muat~as" and the  
authen-  
t~city of the Tablet which he •aal.yzed in his article. Dr. Mesbah

read

Shoghi Effendi's reply to Nicolas' questions, and the Guardian said that "al-...luatagtJ,as" :night perhaps refer to the next t1ani!estation of God, that

is after R~ha' 11' llah , to make ;álie a1'pe9.rance in 1000 :rears or ""!lore, and

III. nurcE

1 )Dr. Amine ?~esbah

Interview:

t1l at the authenticity of the Tablet centioned '.faB suspect as the' Guardian diá.i not \_have confidence in the cororist, as the individual might have been an 4\zali who might have misrepresented the Bib's teachi?!Ge for reasons ot llis own ..J>Urposea. Dr. ltesbah thinks that the án-iting .., aa perhaps that ot

an Azali with his own ideas which he wished to attribute to the Bab. Dr. iálesbah affirms without 11eaitation or equivocation that ?licolas were neither

BabI nor Azal{ but born and buried a Roman Catholic 1 t?i.at he waa an histor-ian, and that he spent a year in ~y~rua i lith !?ubl).-i-Azal. Dr. ?fesbah re-calls ?licolas saying that the Bah&' 1 Cause developed in Europe because of 'Abdu•l-Ba..lta, and that if ~ubti-i-Azal had had a son like Him, it is he who

...,ould have wonl Nicolas told Dr. ?'lesbah that the sons of ~ubl].-i-Azal ~ere

reason stupid, imbeciles, and one day he told him a . storz.. Ri9win 'Ali went to Haifa to spy on 1 Abdu 1 1-Bahi, oaaquerading as a Baha' i, and he was shiP-

ped hol'~• to Cnrus by • Abdu 1 1-Babl'.. Rif'in 'All explained to Nicol.aa w}\y

he had to leave Haifa& "One day after duuier I vomited a atone ot three ki-

-  
loa in weight," said Risiwan 'Ali one ~. Nicolas, incredulous, asked him, "How is it,10saible tor a atone of three kiloa to issue from your mouth?"

Rig.win 'Ali replied, "You don't Ja>ov 'Abdu'l-Bah&-he does what he wantsl ' 1 Nicolas read a very important and impressive compilation of Bahi'u'llah'a \a-itings, the famous ~P.istle ~o tl}.•\_ Son !'!..•t.h..e. ~:lol~ ( á:,a1'>, <..!Y.' ~~ ).

In a letter dated 30 mare 193? of which Dr. ?.fesbah bas a photocow and ot which h• sent a copy to TBA in Haifa, Nicolas asked Shoghi Effendi some more questions. Nicolas died in 1939, after Dr. Mesbah and hia wife Jeanne had left for Iran. Aa to the sale ot Nicolas' papers and booka, with which Dr. 1-Ieabah waa well acquainted, at least one letter trom 'Abdu'l-Bahi to Nicolas •nd at leaat two from Shoghi Effendi to him along with ~.oka writ-ten by Baha'u'llah (printed editions) and translations of Sabi•i writings by Shoghi Effendi were included but did not figure in. the list of books for sale upon hi.a decease. Dr. Meabah still haa a copy of th• list of booka

sold at Hotel Drouot upon bid, but was unable to locate it for the first perusal. He remembers that Saleh Nunoo and Mirza Jahab Ala'i went to the sale, and Dr. Meabah was not in France at the time, as a representative of the British Consular Office, and that he bought everything that might have an interest to Bahá'í at that sale. The Research Department of the Universal House of Justice, to whom the entire collection was referred by Mirza Ali Quli, assured Dr. Meabah that the two letters of Shoghi Effendi and one letter of 'Abdu'l-Bahá which Nicolas showed him in 1937 were not among these documents. The location of these articles and of other books and papers cited by Nicolas or seen by Meabah and not included in the sale list is a mystery to Dr. Meabah and to me as well. Dr. Meabah remembers that in his letter to Nicolas, 'Abdu'l-Bahá praised the French scholar for translating the Bábí Faith into French, and urged him to write that the Bahá'ís do not follow the laws of this Book (that these laws are abrogated for Bahá'í by the law of the Kitáb al-Aqdas), that Bahá'ís do not follow the Bábí, that the Bábí was written to prepare the people for the coming of Báb'u'lláh, this being its only purpose, and that Bahá'í had enemies because they are truly revolutionary and violent. Dr. Meabah assured me that Nicolas told him that all of the documents and books of the comte de Gobineau are located in the fonds Gobineau at the archives. So, asked Dr. Meabah, which is the manuscript in the BNP? (See report on BNP for details.) He said that the manuscript entitled Bábí Faith in the BNP and inscribed with the name of Gobineau's name and made for him according to Blochet's note in the Catalogue des Manuscrits Persans is actually the Bábí Faith in its first part and the manuscript (after thereafter, but only the preliminary portion).

III. Bábí Faith

#### Interview:

I also found that the Guardian's letter which explained "Bábí Faith" also referred to "Bábí Faith", and here he explains that the Bábí means that it is not acceptable to deny the revelation of God; you have the opportunity to accept the next revelation or the next "Day". Meabah remembers that Nicolas was married and had two or three children, that his son had a wife in Paris in 1937, but that he has lost track of him since and now knows the whereabouts of nobody in that family. In 1937, Nicolas was 90 years old, almost dead, and read most of the major books revealed by 'Abdu'l-Mahdi so much that one had to cry into his ear to be heard at all. Dr. Meabah has read 'Abdu'l-Bahá and also Nicolas' translations of these books, and he has found those translations to be of very high

quality, and remarks that Shoghi Effendi preferred to cite these translations rather than take his own from the original Persian and Arabic texts into English. Dr. Meabah recalled that the Guardian praised the translations of Nicolas.

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; , ,. - á Iran, n.d.

, -i)Jr•n,

,. .. ' .. ,

Article• in French for La Pens'• Baha'ie.

Poems in Persian for Ah!Mi. ~fti.-

III. FR\llCE

2)Dr. Laurice Esmiol Languages: French, English,  
some Arabic

Degrees: Ph.D.

Interview: It was my great good fortune to spend nearly one month in the company of Dr. Laurice Esmiol in Paris, and during that time we spent many hours discussing various aspects of psychology and psychotherapy, the

situation of the Bahá'í Faith in France at this time and for the last ten

years during which Dr. Esmiol has been a Bahá'í, and about the conceptions

of human being and of human life in the Bahá'í Writings as related to the conceptions of society and of psychologists of the major schools known in Europe. Unfortunately though I was so ardently caught up in these conversations that I did not take notes, nor did I think of turning on a tape recorder, and so the insights and disillusionments of those exchanges are now buried in the memory from which they emerged. Dr. Esmiol is putting together his thesis and a book to expand upon his thesis as a psychotherapist, and when this comes out it will bear the imprint of some of the exciting ideas he and I have shared and often ecstatically shared during those long evening hours in Paris. Dr. Esmiol in particular told me a great deal about the particular training he is undergoing and may now have completed, which involves the synthesis, the reconciliation, the unity of various disparate approaches and schools within psychotherapy and

relating this training to his understanding of the Bahá'í Writings and vice versa. For two or three years he has been studying with Yves and Madeleine Dien, a schedule of which part of whose program will be excerpted in this

report. Dr. Esmiol has made his own conceptual and methodological discoveries already, after less than a full year of practice, and these discoveries are directly related to his own personal experience, to his per-

sonal and spiritual life, and to his ongoing relationship with the

- .. ....  
Bahí'í Writings and the Bahá'í community and Bahá'u'lláh. Hence I think that he is involved in Bahí'í studies, and indeed that his contribution thereto is potentially of considerable significance, for he is concerned with how religious ideas and divine doctrine are reflected in real, ~ to daily living of humans being in relationship to each other. We spoke of the meaning, of being named by God, of naming one-self, and of being named by other selves, and of being named by an impersonal, amorphous heritage or rule of tradition; of the difference between the knowledge and perception of the Absolute, and the knowledge of the symbols, the names,

the images which serve us as explanations of life without being life themselves, and which have reality only because we endow them with reality, for we are created in the image of God, so that we too are creators, but as these 'realities' are not realities, they are actually illusions, fabrications, and so when we lift weights and through these symbols, our symbols, the names which we choose for ourselves, we do not live in reality, we live in illusion, in the symbol. The complication of language, jargonification makes us feel comfortable, so that we can preoccupy ourselves with what we can understand and that is to say, what we can admit the existence of, what we can accept without having to change, without changing, without admitting anything, without divulging ourselves, without revealing anything about ourselves, and this jargonification marks a lack of true knowledge of life. Dr. Esmiol spoke of the necessity of keeping

oneself open, and for believing Bahí'í, to always be ready to comprehend and to live through it as a never-ending process. It is above all important that be-

--  
believing Bahí'í, do not become sectarians, symbolists, that they live through it. ~, CE

2) Dr. Maurice Faniol

Interviews

jargon, and it is essential that the jargonification and the sectarianism which has already established itself among Bahí'ís be transformed into actual knowledge, true understanding, that the force of jargon be destroyed

-  
-net that in its place be built the REALITY. We spoke of the statement of Bahí'u'lláh quoted by Nibbi in Daw-Breakers to the effect that the parents of Bahí'ís are considered to be believers themselves by God. It is Dr. Esmiol's view that this may be a reward to those parents who have brought us to the Faith, towards our knowledge of REALITY, of God and of His world. We also spoke of the projection of one on another, the projection of one's hopes and expectations, belief and desires, wisdom and knowledge, joy and of one's own fears and fascinations.

Brien, -, Dr. Esmiol's training consists of the following, as translated

from an introduction to "psychologie psychanalytique" of Tvea arui  
Madeleine

Dien•l: "Prom Psychopathology to the Technology of the Health of the  
Spirit"

"Kiera of clusical thought, Psychiatry and PsychoanaJ,ysis in their orthodox  
varieties have remained occupied with pathological processes (organic or  
JeYchological) taken aa realities in themselves. ~e:r have, at the same  
time, forgotten to knov what the spirit wu in gQod atate, and the lave  
which govern ita health;, functioning. Leaving this polarization over the  
pathological, we lean upon the aum of the work of the diverse Schools, per-  
haps w• have already entered into the following one. A trouble of the spi-  
rit ia nothiDg but the reaponae to the underdevelopment of all or of part  
of the structures of the personality. The expansion of the pereon in•void-  
able involvH reduction and suppression of the problems. Fundamentally,  
the trouble of the spirit lifts, not frona a therapeutic art but from a dis-  
cipline seeing into th• general knowledge of the spirit, of its structures,  
of the conditions of its development and of its ex1'9neion. á To the  
tradition-

al relation 'phyaician-patient' succeeds that of a vork iD common in Tiev  
of a psychological develop•nt.•• There is much more tbat could. be aaid  
but it does not translate well or eaail1' and I am not confident that ID81J'  
of J"1 readers are real.17 intereted iD these sort of detail.a. If •'11' of  
lou wish to know more about the program, please addreaa 7ournalna direct-  
~ to1 Yvea and Madeleine Dieul, 10, Rue Edouard ~t•ill., 92á8oulogu,  
Paris, France.

Publicational Hi.a upcoming book on the regeneration of th• unified per-  
80Ml it71 using the insights of J'reud, Jt1ng, Adler, Diel,  
Rogers, Le Senne, Diena] and Esmiol and othera, and strong=  
17 influenced by the writings of Bab'i'u'llah •nd 1 Abdu'l-  
Babi translated into Preach, for the most part b7 Hippol.Tte  
Dre7fwl•

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### III. FIWICE

3)Andre Brugiroux I,anguagee: French, Englieh, Ger11wn,  
Italian, others surely.  
Degrees: unknown

Intervieva I didn't interview Andre Brugiroux•• I W&8 staying iD  
Paria with hia friend, Dr. !.fa.uric• E•iol, and Dr. F.amiol asked me it  
I'd like to talk with ltf. Brugiroux, •nd I said, "Yea i.ndeedl ", and he  
called M. Brugiroux •nd it wa• arranged. So ve vent by train to Quinc7-  
aoua-Senart, outside of Peria, and walked down to Andre's apartment, eat  
and talked and sipped juices and then bad a 8WDPtUOWI dinner, mixture of  
Ee•tern and Weetern. cuisine, and then talked aome mare, and walked awhile  
•nd had to 11p1nd th• night becauee we missed our train, •nd then get up

at dawn and take the first train back to Paris. Delightful. Now, who is Andre Brugiroux and why? I including him in this report? M. Brugiroux is an original, a wanderer, a talented public speaker, a popular writer, cinematographer and photographer, student of anthropology and comparative religion and culture, all cultures, any cultures, collector of artifacts

•••

In short, M. Brugiroux is a man who spent 16 months hitch-hiking and hiking

around the planet, and of those who are not a Bahi'isist who returned to his native

France and wrote a booklet about his trip the following chapter of which goes into a little description of the Bahi'is faith, and the title of

his first book is La Terre n'est qu'un seul pays (The Earth is but one country). He followed this book with La Baute et ses chemins, and

has written one or two books since then, in addition to his end-to-end

trips all over the globe, lecturing about his trip and about the Bahi'is

teaching and showing his films of ecumenicalism all over the

planet and selling

his book directly to people rather than through retail

stores through bookstores and other commercial

enterprises. I found K. Bru-

giroux to be charming and eloquent, sincere, honest and aware--aware of

the world as a whole and of a multitude of diversifications, of astounding

beauty and integrity aware beyond his nationality beyond

most of his co-religionists, and they are rather unusually world-

mindful, at least in themselves. Be it a world of religions, in practice

I recommend that you read his books, and, if you cannot read them in

French

French, help M. Brugiroux to co-author a British or American or Canadian

publication to translate and publish his book in English

...

Mention. La Terre n'est qu'un pays ~ J! Edition Robert Latfont, Paris 1975.

La Route et le Monde. Edition Robert Latfont, Paris, 1978.

Book on the prophet in the Mevlevi, for a special

publication in France and the prophet mentioned will be

Bahi'u'llah of course...

3?

III. FIVE

~)Bibliothèque Nationale et Universitaire de Strasbourg

Fonds Gobineau, Section Sciences Humaines

:-rme. Zehnacker, Conservateur, Service de la Réserve

In the first week of January 1901 I was able to spend two days in

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the Biros searching for books and then letters of the comte de Gobineau mentioning the Bahi and Bah&1 i Faiths, and to look for the letters attributed to ~'u'llah and in the possession of as addressed to the comte de Gobineau, mentioned by Dr. Denis LacEoin (see report I.4)) and other British Bahi'is scholars. During this sort period of time I was able to locate only one letter clearly catalogued as emanating from the pen of Bahi'u'llah or from one of his secretaries, designated Ms 3534, 6 and located in the Fonds Gobineau. Actually accompanying this manuscript was a French translation thereof denominated Ms 3534, 7. The Conservateur of the Fonds most generously allowed me to purchase a photocopy of Ms 3534, 6 which consisted of a prefatory note in French affixed to a single page letter in Persian, and of Ms 3534, 1 containing 5 pages of long-hand French translation of the letter in Persian, and of Ms 3534, 2 of Mme. Reynaud, dated 16 juillet 1967 and one letter of Mlle. Lily Greiner on behalf of the Service de la Reserve, aims in response, dated 24 juillet 1967, both of them on the subject of Ms 3534, 6. Dr. Kent Beveridge kindly

provided me with a photocopy of his letter from Mme. Reynaud, dated 24 juillet 1981 regarding source for the study of de Gobineau's relationship

to the Bahai Cause. In fact, Reynaud sent him copies of Dr. Eberhard Lickersheimer's Catalogue des Manuscrits de

Bibliothèque, s. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

France,

, Département de

, XLVII, Strasbourg; Paris: Librairie. Plon, 1923,

PP. 010-019, which list the above-mentioned letter on page 011, as

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3534 (Gobineau 59): 6-7, 'Lettre de Houssayn Aly, en persan, avec traduction française de Gobineau'; and Ludwig Schumann's 'Zweiter Unterstich zum

Leben Gobineau's, Erster Band; Strasbourg: 1914, pp. 417-35 1 of which

PP. 417-35 are devoted to "Religionsgeschichte, insonderheit zur Anknüpfung der

Bibel", written almost entirely in French, with some English and German,

citing two letters signed by Houssayn Aly and translated into French, pp.

417-35 and 418-35f and Ludvig Schemmann's 'Zweiter

Band; Berlin: 1914

Leipzig: 1919, PP. 431-35, being no doubt specifically Bibi or Bahai,

but containing an interesting "Collection d'ouvrages recueillis en Perse

sur l'histoire, la poésie, la philosophie, les sciences occultes, etc.",

first printed by Henri Plon, Paris, in 1870.

Now, I would not have made much headway at the BNIJS without the constant

and generous assistance of Mme. Zehner, Coprator. I was greatly

surprised to be able to locate only one Bahai's letter in all of

the Fonds Gobineau, especially as I had been told that there were between

5 and 8 at least! During my first meeting with Dr. Bahá'u'lláh, shortly after

leaving Strasbourg, I asked him how many separate letters attributed to

Baba'u'llah were resident in the l'ond.e Gobineau--he replied that he knew of fin such letters, and offered to show them to • i t we went to Str•á-bourg together and to make me photocopies of his photocopies so that I might study them at m:r leUlure. Between January and June I traveled vi.de= 11' and wrote two letters to Mme. Zehnacker, asking her about the other letter attributed to Baha'u'llah in the Fonda Gobineau which I was unable to locate. Iálm•. Zehnacker insisted that in the mtP and mms combined there

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were only five Bibi oannecripte, including th• Me Arabe 4669 which was translated by Gobineau in Re).~glons et lJlil919pJij,11 dppf l'A•i• geutt1!1•

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### III. FRAHCB

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Furthermore she initiated that there were no uncatalogued letters in the Fonda

Gobineau at mrs. In her second letter, dated 13 t~vrier 1981, "á Zehnacker stated that she did not know the location of the various manuscripts and books of the comte de Gobineau which were not among the 31 purchased by the Bibliothèque Nationale from that collection. sold in 1881- at Hotel Drouot in Paris. She enclosed photocopies of Marie-Louise Concasty's article, 'vee

de la Collection Gobineau a la Bibliothèque Nationale, " in ftudea GobiDi nea, 19701 PP• 275-80, including citations for Nos 258-62 on pages 279 80 on; ' "l'h°logie bibl" 1 •11 of which are manuscripts located at BHP, under Mas. Arab•• 4668, 4669, 466?, and Supplement peraan 1070, 1071 t and Ludwig Sche-

mann's Quet, leq.~d tJl\ter.~)'lungeJ!. z~ Leben Gop!n!t~á Berlin: 1920, PP•

i.2-4't3, with the complete section on Manuscripts under "Collection d'ouvrages recueillies en Perse sur ••• n, including 9n page 440, a collection of

6 manuscripts under the sub-title "rheologie Baby", which identify four manuscripts as Mae. Arabea 4667 • 4668, 4669 and Suppl. pers. 1071 1 but SuiJPI•

per. 1070 is not listed here, and here are listed two books (96• and 97•) not found in the later (1970) list. Hence, the total listed in Scheun and Concasty are seven, of which five are listed as in the Bibliothèque Nationale, but the two others, listed in ScheMnn, do not seem to be in the Gobineau collection and hence must be presumed to be the other two.

IV Second report to Dr. Meebah enabled me to make photocopies of all of the letters he took from the l'ond• Gobineau in BNUS, and they are identified as

follows: 6-71 '516 (5 manuscripts related to the DUScripta in Persian language with - ••=] u 3534, 6). Hence I found that there were six letters with the á•ál in BRUS, and that there must be in one and the handwritten-

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### III. FRANCE

#### 5)Biblioteque Rationale de Paria

Paris

BNP ia a the l•rgeat, best orguizetJ, meet exciting and moat p-ustratillg\_li-  
brary I worked iD throughout Europe. Its collection of Bibi •nd Babi'i re-  
latecl material ia aeecoDd in Europe only to C~bridge tJniversity--and that ..  
because of E.G.Br<:á.tD1' unique and vol1Jminoua library ot §luy!Wi, Baoi  
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Benridp baa a ear• cocapl•t• collection of letters belonging to the cor-  
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beaidea the Fonda Gobineau tor references to Bi:Jla Uld Bah&'ia, and he men-  
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of the following volum••a

Ccmte cl.a Gobin•a:a. et t.ftlre Benedict• de Gobineau,  
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Comte de Gobineau, *Essai sur l'Inégalité des Races Humaines*, Paris, 1853.

//ParisD, 19§1i, 2 á YOLA.

III. F!~UJCE

5)Biblioteque Nationale de Paris

Paris

Comte de Gobineau, *Essai sur l'Inégalité des Races Humaines*, Paris, 1853.

d.'ueii'e; i'e'r'i't' Ath4lnes, 31 1~7, inidite e li frááán-  
cais; Pa.ria, 1935.

Comte de Gobineau, *Essai sur l'Inégalité des Races Humaines*, Paris, 1957. ~

Comte de Gobineau et Albert Sorel, *Correspondance*, Paris, 1977.

Paris, 1977.

Comte de Gobineau et Alexis de Tocqueville, *Œuvres complètes*, Paris, 1909.

Paris, 1909. á

Comte de Gobineau, *Essai sur l'Inégalité des Races Humaines*, Paris, 1853.

Then, in the following passages which referred to Bibliography or to Religions and Philosophies of the East, including the following

sources, all of which are exclusive of de Gobineau's correspondence with Prokeshsten, described by Dr. Beveridge in a recent paper (see Dr. Beveridge, *Austria*)s ,,,

Comte de Gobineau, *Œuvres complètes*, Paris, 1909.

Comte de Gobineau, *Œuvres complètes*, Paris, 1909.

PP• 11.i,

25, 32

Comte de Gobineau, *Œuvres complètes*, Paris, 1909.

Comte de Gobineau, *Œuvres complètes*, Paris, 1909.

Comte de Gobineau, *Œuvres complètes*, Paris, 1909.

PP•

29-32,35,56

It anyone of you is in a good position to have access to all of the comte de Gobineau's papers and published materials and to write up a report on his connection with the Bible, Bahá'í and with Belí'u'llah Bim íf, I 0

will gladly turn over the fruits of my research, and commend you into the

hands of God. Only a God-inticated and meticulously precise and inexhaustible scholar could possibly collect all the loose ends in this intricate web and weave them back together into a believable pattern.

pat-

terD.

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Dr. F. Bahá'í described two copies of an history written by H. Bahá'í in the Oriental manuscript department of the BNP. What I found were two manuscripts, both reputed to be the work of Abu'l-Ataj (Gulpaq-

ginl), th• on• without title or author marked, described in the unprinted, handwritten catalogue, f,onda f,lrsanea, Nouvelles Acsui~itictne u Suppl. Pera.

2128, and aa identical to Suppl. Pere. 2129 1 which h•s neither title nor author but a card inserted with "Rietoir• •t refiection wr la aituation de l'lrin a la fin du XIX8 ai~l•," and it ia dated 1311 A.H. whereaa the other (2128) áa not dat•d). Both volume• are represented u b•ing the vork of Abu'l~adJ. ~ th• CatalofSU!, although the leather bindbg on one reade á á \ tJ \ ~ . \a' while the leather binding OD the other (2128)

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mentor or aaeiatant), vi th inscription in French on 2128, "Hiatoire dit de l~oukehi" ia a Jqstery to me. 2129 contains the personal et•111p of A.L.M.

Nicolas 011 ita first and last page. I hope that 1111 fellow acholare will help me to correc:tl.7 ident\_!ft theae\_ tvo volume\_!• .

The complete list of the Bahi, AzaJ i and Baba• i maza1JSCripta contained. in the B1IP ie cited in rrcer bibliography. In addition to thi&I collection, the BNP has a fair11 oonrplete edition ot ~f literature in f•ecimile, al-.so listed in my bibliogra~. / á

Dr. l-tesbah mentioned La 'lenida del Mesias en Gloria Ma estad, b7 En•a•n-

uel Lactlnza (paeudoiv111 uan osa a: ben a , and ound one copy in

th• BNP, published in five volumes in Paris in 1825, with moat ot the pagea III. F1.i{!'ICE

5)Bibliot'&que Natior. .e <le Par:..S

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vertenci a y nota.s por Emilio 'Jaisse, Santiago de Cl1ila, Iwprenta Universi-

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taria, Bandera 130, 191 ~ , 32 pp.

For t hose ot you who are interested in t he interpretation of Biblical pro-

pieces, Lacunza was a Catholic who dared to invent a wholly new (to Catholics) perspective on "The Coming of the Messiah in Glory and Majesty"; his book was first published in 1802, and first banned in 1824, and since then it has been on the Papal "black list", all copies destroyed in Catholic countries by religious and civil authorities.

6)Bibliothèque Nationale des Bahá'í de France

Centre Bahá'í des Bahá'í de France

Altogether I spent about five hours a day for almost ten days making a complete list of the books and pamphlets on the Bábí and Bahá'í Faith in the 19th century. As there was no catalogue of these books and they were not

organized in a "DJ" way, I took them all off the shelves, carefully shuffled them and listed them according to a Title/Subject Index invented on the spur of the moment. I did not catalogue these books which have nothing

whatsoever to do with the Bábí and Bahá'í Faith and the Bábí movement, and there were between fifty and one hundred titles of this kind included in the 19th century. My list of the contents of this library is 38 pages in length including a one page Index. The manuscript is a copy of this Bibliography, as does Dr. Moojan Momen, and I have the original and will gladly copy

it for anyone who sends me a written request and a check or money order made out for 15.00, as the size of the pages of this list and its composition require that I photocopy it myself and on paper larger than the standard 8.5 x 15" instead of 8.5 x 11"). This is one of the most important

collections of Bahá'í literature in Europe, as it includes copies of virtually every book and article about the Bábí or Bahá'í topic and written in the French language, as well as a good stock of literature in English, Arabic and Persian, and some in German and Russian. The collection as a

large selection of early printings of English translations of the Bábí Writings, a many of those published in Washington, D.C., in New York, N.Y., and in Chicago, Illinois; hundreds of photographs of early European American and Persian Bahá'í; 14 copies of The Brilliant Proof (1847), published

in Chicago in 1912, all copies in excellent condition; 5 copies of Thornton Chase's The Bahá'í Revelation, four of them the first edition, dated March 1909, Chicago; and 8 copies of the Bahá'í Faith in Russian language, undated but with the following title-page phrases: "DgP-Qa' nec.; M8-oTo. 'IUITQT; ga-IJ.S. 4 :3rinMfHf'n~., ~ga. •• I have not yet even scratched the surface. This is a treasure of Bahá'í

literature. The marriage in conjunction with the E-J Dakee Paria, France one

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of the choicest sites for the pursuit of Baba'i studies

I must thank Mr. Behnam Attar, secretary of the Centre Baha'i for his assistance and hospitality, for his generous and solicitous aid in my research, and also Mr. Pierre Spierckel, Secretary of the I.N.S.A. of France. In their company I have quaffed at least 19 samovars of chili

### III. FRANCE

7) Conference on Bahai Political Economy: Theory and Practice  
Country villa, former of Mrs. Arthur Terry Jr.

Whilst in Italy in late May 1981 I wrote to all of my fellow scholars in Europe and to Kears. Anthony Lee and Juan Ricardo Cole in California, inviting one and all to a Conference on Bahai Political Economy: Theory and Practice, June 22-29 1981, in my late grandmother's villa outside of Paria, France. In Italy, Austria, Switzerland and France I collected literature related to the subject, and ended up with a sizeable packet, of selections in English, French, German and Persian. All but one of the threescore scholars invited declined, and Mr. David Simmons joined me in Gourville for a round of philoophing and assorted country delights. The list of readings collected by myself and Mr. Simona in the course of our preparation for this conference are cited as follows, and all of these readings are available in my OPf - volume and to be found in

'Abdu'l-Baha, and Baha'u'llah, &!:>~ ~ U->J r;á,-,->:trc:dt. ~ A..f.-..)

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einu

Neurordnung: von Wirtscha.ft und Geaellachft nach dea Lehren

Bahi.'u'll•ha,'

PerchtolMdorf, Juli 1C1SO.

III. l'RANCB

7>conterence on Baba' i Political Ecoaomy: Theory and Praotice

Mr. Sianou and IllJ'Hlt read all of the prim•ry source• in. translation and diecuaaed these throughout our time together, restricting oureelvea to the vord.B ot 'Abdu'l-Rahi and of Bahi 1 u 1 llab in•emuoh ae there were plent7

ot these •nd thee are atter all the baeia upon vch the edifice of Ba-

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hi 1 i political eco~ must be built, both theoretioall7 and iD practice.

We did our beet to discern the spiritu•l •net social principle• involved,

and I took copious notes, ae usual. At the end of our con.terence I penned

thia cr;rptio note: 'SOLUTION IS UNITYI • Upoa my return to Paris from Gour-

vill• and after Mr. Simmons returned to J'inland (aee report 'enhi•-wader.

that country) I made up a liat of fourty-nine principles gleaned from our

etud;J of the primarJ aourcea available to WI in English translation. I

sent Mr. Si•mnona a copy of these taurty-niJ!e theaea, rq 'Manifesto' ao to

speak, and he advised me of their u.setu.lness, ao I offered them alao to

Hr. William Pyle, professor ot buainese administration at the Univereit., ot

Mae88ohueetta at Amherst, and he read thea. notes with interest and shared

them with other Babi•ia in the field subaequentl.1• Aa my notes are twelve

pagea in length and band-written, I vi11 not burden 7ou with their citation

here. .dome dlq, if there is a demand, I will tJ1)9 them up, but tor now I

will cite the principle• aa abbreviated in 'ttl' Index to the Note.a, a

atre•á-

limcl liat of salient points, and here it ia, tor what it'a worths á

I. No more poverv

II. All ab•r• ia comfort and vell-bei:ag according to rank •nd atati•

III. None overburdened with riches

IV. No abeolute equalitJ' of meana

~. Where there is starvation there is tyrann;y

VI. Ro del~ in altering .situation

VII. Rioh must give voluntari]Jr

VIII. Rich soften hearts, cultivate compaeiaonat• intelligence

IX. X..wa to limit extremes of vealth and poverty--equal juetioe

I. Not t•ntil eqlutl juetioe vill Law of Goel be observed

XI. Graduated tax on protita

XII. Public aid when lacking neceaaitia

XIII. Sources of Ta Revenue

XIV. Public Expenditures

XV. All mu.at engage in art, trade or occupation

XVI. Occupation ia worship

XVII. Waste not time in. idleness and indolence

- XVIII. Beggar is most despicable of men
 - XIX. Occupies selves with what will profit self and others
 - XX. Interest allowed on loans
 - XXI. Slavery forbidden
 - XXII. Class conflict will not solve problems
 - XXIII. Voluntary good-will: between capitalists and workers
 - XXIV. No fortunes amassed through exploitation
 - XXV. Zmployees partners in voluntary work
 - XXVI. World government enact laws
 - XXVII. World government resist strikes after laws enacted
 - XXVIII. Causes of strikes
 - XXIX. Pension must be provided by employer
 - XXX. Wages must be satisfactory for the workers
 - XXXI. Pensions if transgression of rights after fixed by world government
 - XXXII. Intermediate of government and courts in labor disputes
- III. FRANCE

?) Conference on Bahá'í Political Economy: Theory and Practice

- XXXIII. Commerce, industry, agriculture, general affairs linked
- XXXIV. Yeard giving of rich is the foundation of religion
- xxxv. Bahá'í Faith covers all economic and social questions
- XXXVI. Must know Bahá'í principles in order to improve the economy
- XXXVII. Rank and station, etc. based on spiritual qualities not money
- XXXVIII. Wealth is praiseworthy if... á
- xxxix. Greatest undertaking is to enrich the masses
- XL. Cause of God is not an economic system
- XLI. Bahá'í economic system will establish economic institutions
- XLII. Not enough money yet to establish institutions for Bahá'í economy
- XLIII. Excellence
- XLIV. Spiritual attitude to work
- XLV. Prerequisites of wealth
- XLVI. Harvest for 11

XLVII. Bahá'í economic teaching must be systematized by Bahá'í economists

XLVIII. Happiness is impossible if some are poor and miserable

XLIX. "Yet to be poor is all leave God is a wondrous gift ..."

The sources for these principles are the Tablets of Bahá'u'lláh, ~: the talks

of 'Abdu'l-Bahá and the letters of Bahá'u'lláh of Shoghi Effendi, cited in the

bibliography preceding these principles. This list is by agreement

comprehensive, in fact it is nothing more than fragments. And 1:1: it will effect

effective. 1.7 silence those who claim that the Bahá'í Faith has no

political economic theory or that this theory is essentially capitalistic or

ao-

oialistio or ide•11-tio ai- whatever. Let'• take a look at what ie beiDg
taught u and.let pot our preoonceptione, of ourátim•-honor•4 traditioaa,

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our preoiou ~•judioes ••• I hope to hear from aom• of you reprding
the

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stu~ of Bahi•i political eooncw(f. I hope to collaborate with Beb•ie ure

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ia áNwBqland to orpni•• a conference on thie topio at•••

uraiv•r•it)',

and if thie project everá pt• off th• ground or rather off the•• air

••d

ellto the grouncf, I'll be eur• to take copious not•• and ebN'• thea
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vb~ver"':ef 10u 8how . an interest. How c•n ve aet tak• ••á.

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th•• atr•r •tatea:ta of 'Beba'áú'llah, 'Abdu'láB•ha ud Shoghi

Effendi?

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r:v. i IOJ. 'J.~ Y

1)~'f!'s. Gerd Strand L angua.")e.s: Nc:-á~eg -.

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E ~ perant~

Degr ees: License from Universite

de Paris

Interview: Mrs. Strand does not regard herself as a scholar but s he
is quick-witted, knowledgeable and al'.v~::~:ra eager to assist, anj as such. s
he

Has helped this scholar considerably, :~at just :is a source for Baha'i á
stud-

ies, but in her loving concern for all t~e beli~vers and particularly for
me, as my support and inspiration, re~a:dless of the distance which separ-

a ~ es us. Her judgement is excellent, á:::er memory clear and lucid,

!1er speech

f;:_ie:J.t and descriptiye, a...11d she c an re á~o11nt countless tales of
the first

á;ene1,ations of 3a~: i' is in Europe, most !!Spac i ally in S can~iP..av ia.

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events and per-

sonalities into an historical perspect~v~ engendered through almost 70 yeara

of continuous residency in Nor\o/ay, mar.~1 years of service on the .J~gional

!lativnal Spiritual ..\assembly of Scandir.a.v!_a as Secretary (1957-62), on

the

International Spiritual Assembly of the Bahá'í Faith of the West as Secretary (1952-63),

and as a member of the Auxiliary Board for Norway (1968-present), first in Propagation and since 1977 in Protection. As an active Bahá'í since 1951, Mrs. Strand knew virtually all of the first generation of Norwegian Bahá'ís

and was able to tell me a number of stories about them during our few days together. She told me much about Johanna Schubarth, who became a Bahá'í in Minnesota in 1919 and then heeded the call of 'Abdu'l-Bahá to pioneer to her native land to Norway, where she spent the rest of her life, teaching the Bahá'í Faith to all and sundry, and translating various books and

pamphlets from English into Norwegian, such as Bahá'u'lláh and the New Era.

She also told me that Harald Thiis, a member of the NSA of Norway and

co-founder, co-director of the Mandal Institute (see report IV.4) received his university degree (the equivalent of an American Bachelor of Arts) in Religious History, and that he included the study of Bahá'í history; that Enger Dybwad, lecturer at the gymnasium in Bodo, Norway, and former librarian was familiar with most Bahá'í literature available in Norwegian; that Tom Arboe Hegg, a librarian at the Universitetsbibliotek in Oslo (also the National Library of Norway and repository of every book and article published in Norway) and Esperantist, edited a periodical in Esperanto and recently published an article therein written by Mrs. Strand, and appended to it a partial list of Bahá'í-related literature available at UB of that

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Dr. Adelbert Lühlschlegel, Hand of the Cause of God, turned from the practice of conventional medicine to naturopathic medicine; that Benedicta Thiis, wife of Harald Thiis, is a naturopathic physician; that Loyce LaWeenoe was an American pioneer to Norway, and that she left her extensive Bahá'í

library to the Bahá'í community of Svolvær on Lofoten Island (Mr. Jonsson made a list of the books and pamphlets in this library and sent me a copy

recently--anyone on their way to Lofoten and want the list~), and the Bahá'ís of Trondheim established a library in that city in honor of her;

that Johanna Schubarth's Bahá'í library is kept in the Haziratu'l-'Udud of Norway, in Oslo; that Martha Root's visit in 1935 with King Haakon II of Norway is reported in one of the volumes of Bahá'í World; that she presented a Copy of Bahá'í World to the UBO; that many pamphlets and selections

from the writings and talks of 'Abdu'l-Bahá and Shoghi Effendi have been translated into Norwegian and circulated privately; that there are a number

of sources for information on the Greatest Name of God, including the following: attributed to 'Abdu'l-Bahi, 1 article by Abu'l-Qasim Faizi printed in Bahá'í Tablets, no. 451, October 1966; Thornton Chase, "The Teaching on the Greatest Name"; Isabella Brittingham, compiler, "The Rosary," 1911. Mrs. Gerd Strand

Interview:

attributed to 'Abdu'l-Bahi; articles on the Greatest Name in La Pensée Bahá'í; Epistle to the Son of the Wolf, pp. 79-80; Gleanings, p. 100; Daily Lessons given in 'Aylán. She also mentioned Matthew Arnold as the author of "A Persian Passion Play," in Essays in Criticism, 1st series, London: Macmillan and Co., Ltd., 1902; Sverre Holmsen, Swedish writer and Bahá'í, author of a book on the Bahá'í Faith. Mrs. Strand also told me of the Catholic prophecy regarding the Papal succession, according to which the present Pontiff, Pope John Paul II is the next to last Pope, part of a chain of prophecies regarding the Popes attributed to a monk named Bartholomew living in the 12th or 13th century A.D., and also believed to be represented in the painted medallions depicting the heads of a number of Pontiffs and which adorn the vaulted ceilings of an Italian sanctuary. Mrs. Strand suggested that the famed Sybilline oracles might be preserved in the Vatican library, and that with the unsealing of Vatican documents in 1967 for the year 1867 it became possible for the first time to try to trace and ultimately recover the original Tablet written by Báb and sent to the Pope, Pius IX, in that year to her knowledge no such Tablet had been discovered since 1967 (I was unable to look into this while in Italy but will write Italian friends in search of information). She remarked that Pope John XXIII prior to his passing proclaimed a Papal encyclical entitled "Pacem in Terris", the program of which is almost identical to that of the Bahá'í teachings--and of the Cause of God. Dr. Ugo Giachery has written on this subject.

Mrs.

Strand also spoke of the Jante Law which operates in Norway, invented by an author as a descriptive of the Norwegian attitude, that they are superior and non-Norwegians are inferior, and we discussed the way in which this re-

lates to the Biblical depiction of the "devil", the personification of evil as "the accuser", and the injunction of Christ to "judge not lest ye be judged", to the effect that the condemnation and criticism of others does not assist them to transcend their limitations or overcome their imperfect-

ions, and that it may even drag them down into yet more debilitating and destructive iniquities. We also discussed the relationship of judgementalism to "levelling", in which we are expected to follow a mediocre norm, to

conform to the "level" mean, how we want everyone to be on the same "level" and this is not at all constructive but rather it inhibits and suppresses divine attributes such as dignity and humility, refinement and simplicity, culture and liberality. Humankind can not be liberated by all assuming the lowest level, by descending to the lowest common denominator, but rather through all aspiring towards and working cooperatively towards the highest principles, without the "levelling" of class warfare or the "levelling" of class stratification. Mrs. Strand also mentioned an Australian opera singer who lives in Britain and is a Bahá'í; a compilation from the Bahá'í Writings on "Art" published by the Universal House of Justice; and the role of Esperanto in the early Bahá'í community of Europe. She pointed out the activities of the Bahá'í International Esperanto League, and the opportunities for Bahá'ís fluent in Esperanto to communicate with intellectuals in many countries and to inform them of the Bahá'í teachings, in other words, Esperanto is alive and well and worth learning and using. Mrs. Strand pointed

out that during the first and second world wars, from 1919 to 1939, more Bahá'í literature was written in, translated into and published in Esperanto than in any other European language. In Iran and in Germany many believers studied Esperanto, and many of the earliest believers in all of the European nations were Esperantists. In fact, some of these early adherents dropped out of the Bahá'í community when they perceived that the forthright and often headstrong American pioneers were merely using Esperanto in order to attract people into the Bahá'í Faith and ignoring its role in the

1) Mrs. Gerd Strand

Interview:

establishment of an international, a world civilization. She also pointed out that many of the first believers in Scandinavia were Theosophists and that they had been members of the Theosophical Society as well as becoming

Balli' is until the Guardian insisted that they choose one or the other, and, along with the Guardian, the governments of Norway and Finland (and perhaps also Sweden and Denmark) required that religious affiliation be singular and not multiple, this applying to membership in the state church as well

as in other religious societies. Many of the earliest believers did not

choose to remain Bahá'ís when faced with the choice of membership in the

Theosophical Society, the Lutheran Church OR the Bahá'í Faith. In our con-

tinuing discussion of the Bible, with a young Norwegian Methodist friend of mine, Mrs. Strand mentioned a book written by Herr Keller, in German, the English translation of which is entitled But the Bible was Right, and recommended it for its masterful and scientific explanations of phenomena

reported in the Bible, recommended it to any student of the Bible and particularly to the Bahá'í who seeks to reconcile science and religion, scripture and empirically verifiable fact. The subject of the "Calamity" - very popular topic of concerned conversation among Bahá'ís and many others

in Europe. Strand affirmed her view that it is futile and even harmful

for Bahá'ís to dwell on this theme, and that Bahá'ís must concentrate on the positive work of the Cause, on building a new world order, confident that the way will be cleared for the establishment of this new system, and . . . that "Calamity" will strike when it strikes according to the plan and will

of God and not according to our imaginations, our fears, hopes and expectations. Her answer of "what to do" is not to stockpile essential and head for the woods or to announce the end of the world and excite "the masses" supposedly in preparation for the terrible time to come. Rather, her solution is that we continue to do what one does normally, which is to build the best and make the best of what is already built. On the subject of leadership, Mrs. Strand said that "There were 'Abdu'l-Bahí Bahá'í is, then . . . Shoghi

Effendi Bahá'í is not what are we?" She calls herself an European Teaching Committee Bahá'í. She admitted that it is difficult for people to be without a personal leader, a human "head", to be loyal, loving and obedient to

an institution, but that this is our task. On the subject of women and membership

on the Universal House of Justice, Mrs. Strand commented, "Would women be elected to the Universal House of Justice? MEN mostly

ask why there are no women on the Universal House of Justice, NOT MEN " Mrs. Strand recommended that Bahá'ís organize conferences and workshops, meetings with other groups with similar interests, such as "New Age" and "social reform" groups, and that Bahá'í pensioners of Norwegian ancestry resident in Minnesota and elsewhere in the USA be encouraged to pioneer to Norway to spend their last years there, and that these would constitute probably the most effective pioneers to Norway.

I did not discuss either the prospect of forming an European Bahá'í Studies

Association or of compiling an Encyclopedia of Bahá'í with Mrs. Strand, and BO I can not represent her views on these subjects. She is most supportive

of cooperative efforts, and has been engaged in so many throughout her service as a Bahá'í in Scandinavia, but she is also realistic and well aware of the foibles of humankind. She would caution patience and dedication, when she has always emphasized the virtues of loving kindness and steady

faith.

.Papers and public~tional Mrs. Strand has written a short sketch of Norwegian Baha'i history in Norwegian and translated into English, and has translated Baha'i literature from English into Norwegian, but her modesty prevents us from knowing the details of her services.

2) Miss Gudrun Ofstegaard Languages: Norwegian, Swedish

Danish, English, some Finnish, bits of other European languages

Degree: unknown

Interview: Miss Gudrun Ofstegaard is a dedicated servant to the Baha'is in

Scandinavia including, until this year, the National Spiritual Assembly of the Baha'is of Norway. She has pioneered to Sweden and to Finland and in well

acquainted with both countries and with the history of the Cause in all of Scandinavia. She told me a few stories of Elsa Matilda Vento, Inger Hjelm and other early believers during our short hour together at Mrs. Strand's

apartment shortly after my arrival in Oslo, at the end of January 1981.

Miss Ofstegaard informed me that she had written an history of the Baha'is in Scandinavia and that she would translate this from Norwegian into English for me. I am eagerly awaiting receipt of that document.

Regarding Elsa Matilda Vento. Mrs. Strand and Miss Ofstegaard recounted a number of personal anecdotes including Miss Vento's experience of almost drowning, or rather of drowning and being brought back to life, and of her description of her state in the spiritual world; and of sitting with her during meetings of the Regional National Assembly of the Baha'is of Scandinavia, when she would occasionally pipe up and in a single concise phrase or sentence sum up what the members had been discussing for an hour or longer. Miss Ofstegaard, like Mrs. Strand, has vivid memories of the early be-

lievers and I urged her to either write down or tape-record everything that she can remember. She recommended that in order to find out about Danish Baha'is in history I should contact Inger Hjelm, living in Kastrop near Koben-

havn. (I was not in Copenhagen long enough to follow her advice but hope to do so upon some later occasion.) Miss Ofstegaard spoke of the gypsies of Helsinki, Finland with great tenderness: there are about 3000 in the city of Helsinki and also many in Abo; they are a dark-haired, short people the women are generally large and wear long satin dresses; they have some delightful customs such as the sharing of sweets--children when offered sweets always pass them out equitably, returning the surplus; the Helsinki gypsies are many of them wealthy, they live in a section of the city apart from the Finns, most of them are settled but some are itinerant peddlers. Miss Ofstegaard joined Mrs. Strand in urging me to contact Baha'is of Norwegian

ancestry who are living off of pensions and to ask them to pioneer to Norway.

Papers and publications: I do not know of anything written and/or published by Mies '6fstegaard, but am hoping to see her account of Scandinavian Baha'i history published, in the various Scandinavian languages and English in the near future.

r.v. NORWAY

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3)Bi~rr Hubendick

Ba.Yia' i Senter

Languages: S\vedi~:1,

English, some Persian

Norwegian,

Deg:.-ees: unkno•,1n

Inter,,iew: t1r. Hubená: iick •,;as particularly helpful to me in my research

in Norway, giving me the addresses of Holger Hagan, Paul Stolpe, Hans Ode-
myr, Harald Thiss, Hoosh~r.~ Ra'fat, passing on valuable information about
Baha'i literature and history, and permitting me to make photocopies of
various rare documents in the National Baha' I Archives of Oslo and in

his private library. I 3<'..!tl him repeatedly in the month of February
1901,

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as I spent many tours in the Baha'i Senter. He stated that to his know-
ledge there had been no study of old Norwegian newspapers in search of
articles about Babfs and Baha'ie. (See report on Holger Hagan for more de-
tails.) He knew that some research of this kind has been done in Sweden
and mentioned that Ezzat Djazayeri, lecturer in Iranian philology at the
University of Goteborg and noted Baha'i historian would know particularly
of the great "find" in Aftenoladet. (See report on Djazayeri.) ~1:r. Huben-

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dick himself is an avid collector of old Norwegian books which mention the
- Faith, and showed me a couple of tomes•, both in Swedish, which

Baha'i •

he collected whilst in Sweden, his native country:

Sven Hedin Geflo~.~rsi;en oesow~mien och ~a lhasie~ ~e_;;eminnea, Forord
af

professor Hermann Varnberg; Stockholo: Albert Bonniera Forlag, 1887. • á

This book describes Hedin's encounter with Babfs in Iran, on pages 174-75,
and he speaks of M. Fargues, a French physician, 50 years of age in the
year 1885 or 1886 when Hedin met him in Shiraz, the doctor fluent in Per-
sian, Arabic and Turkish, and a serious student of the Babi religion, who
attested to Hedin that the Babis have a sign language, that he, Fargues
was permitted to learn this sign language, and that he also plans to pub-

lish the Bibi Writings he has collected upon ~ ia return to France. Hedin said that Fargues studied ~edicine in Paris, and perhaps between the re-
corc:ls of the Universi t\$ de Paris and t':<'se of the BabIs of .fil>.iraz and
the
French Foreign Ministry, \./& may b! able to trace Farguea and find out what
happened to his collection of Balli ~an'J.Scripts and it he left any letters

-
or f or~al records of his Ba.bi studies.

Emilia Fogelklou, F-r:..an LS;,,ngtansvat;,,anna, J.r!annisl;col". pch Rorel,aer;
Uppsala:

Sveriges f:Z.istliga Studentrorelsea Forlag, 191'1. •

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Mr. Hubendick noted that the primary spiritual. centres of the Baha'i Faith
in Scandinavia are also the cites of the major cathedrals erected by Christ-
ians to the Glory of God several centuries ago. Uppsala in Sweden and
T~ondheim in Norway were two of the three most important spiritual cegtres
of Christian Scandinavia; almost all of t~e new converts to the Ba..'ta'i
Faith in recent years have issued from these two oitiea. He recalled that
'Abdu'l-Baha or Shoghi Effendi attributed special spiritual capacity to
cat::l.edra.l cities, but could not recall 4:he source of these statements.
Mr. II~~bendick showed me a book and a r:... . "luscript, both of which were
sent

to the NSA of Norway by ~iyyih Gabrielle, the author of both, the former
bei~ the self-published (in California} !i~e Ca~e _1982...: The Crimsoq.
Ark,•and the latter a manuscript dated Jal'il, 137 B.E., and descriptive
of Miss Gabrielleá' e plan for 'saving t:ie vorld' before the "cal amity"
strikes. These volumes interested me for more than one reason: Miss Ga-

-
brielle is a poet, a Bahi'i and an apocalyptic herald• completely con-
vinced that the "Calamity" will come in 1982-33, and that action must be
taken now if we are to mitigate the consequences at all. Aa for Miss Gaá
brielle, Hr. Hubendick told me that she ha.a a.lseady migrated to New Zeal-
IV. !.fOP.'1/.t~Y

3)Bjçrn Hubendick

Interview:

and, believing herself to be out of danger there. Mr. Hubendick, very
aware

of and sympathetic to the apocalyptic rumblings ot "Ne-. ,1 ..\gers",
astrologers,

certain scientists and military experts, Pentecostal Christiana,

-
selected Catholic intellectuals and an increasing nur.iber of Bana'is through-
out Europe, recor.tmended that I pe~use the following titles a~ong others: ..

-
Shoghi Effendi, láfessa es to t he Baha'i 'l orld . 19'10- =)7, pp. 103-1o4,
and

Shoghi Effendi, *The Citadel of Faith*, pp. 125-2 • He also told me that

according to pilgrim's notes he has read but could not show me, there will be a great later, much more destructive than the last world later, and that the

ice and snow of Greenland will melt, the oceans will rise, and these terrestrial "calamities" will require survivors to cooperate, to work together, to build a new, world order. He pointed out a book written by a Dutch in-

tellectual entitled *The Coming of the New Man* (J. van Rijckenborgh; Netherlands, Haarlem: Rozekruis-Pers, 1957). When I showed interest in following up

leads which might fill out our view of Baha'i history, he noted that Shoghi Effendi, in *The Coming of the New Man*, p. 52, mentions the French translator

and conveyor of Baha'u'llah's Tablet to Napoleon III, who lived in 'Akka and who became a Baha'i after the fulfilment of Baha'u'llah's prophecy of the downfall of Napoleon III. Then Mr. Hubendick mentioned that one of the Norwegian believers, Bettz Kohl, living in Lillehammer, has a copy of the diary of one of the Baha'is who accompanied 'Abdu'l-Bahí to the United States in 1912-13.

Mr. Hubendick and I talked for several hours regarding the need for spiritualization both in the world at large and in the Baha'i community. He addressed the topic of spiritual education, of mystical life, of the practice of the presence of God, of the spiritual exercises, disciplines, techniques

of Baha'u'llah, supplication, recitation, meditation and instruction among them. He affirmed his view that Baha'is, like all others seeking to spiritualize their lives, are in need of personal guidance, exemplification,

support and encouragement, and that we need Baha'i teachers whose role would be that of a spiritual guide, one who dedicates his life to the as-

sistance, the service of others in their spiritual growth. Mr. Hubendick mentioned one Baha'i whom he could imagine as his personal spiritual teacher, and this is the Hand of the Cause of God Dr. Adelbert Muhlschlegel.

Mr. Hubendick told me that Dr. Muhlschlegel was a profound mystic, an accomplished student of astrology, naturopathy, Anthroposophy, Theosophy and world history, literature and religion. Mr. Hubendick has himself studied the lives and words of mystics from a number of religious backgrounds including Catholic Christianity and Islam, and he is particularly impressed

with the Sufis. Mr. Hubendick would like to be informed regarding any and all efforts being made in the direction of developing the mystical life among Baha'is, so I ask my readers to help me apprise him of the situation.

Speaking of astrology, Mr. Hubendick mentioned that there is a world famous astrologer, resident in Los Angeles, of Swedish name, who mentions the Bahá'í Faith in nearly every one of his books. (Upon my return to the United States I soon discovered that he was referring to Dane Rudhyar, one of whose beautiful books is Gifts of the Spirit; New Age Publishing Company, 1542 Glenale Boulevard, Los Angeles 2, California, 1946, 1956, 1961, which the Bahá'í Faith is mentioned on pages 128 and 130 although Bahá'í teachings seem to pervade the entire text.)

I did not mention the establishment of an European Bahá'í Studies Association, compilation of an Encyclopedia Bahá'í, my two pet projects, to Mr. Hubendick. Also, to my knowledge, he is not a writer and so I can credit him with no publications in the field of Bahá'í studies.

• 1980.

4) Harald Thiis Laila: Norwegian,
Danish,
Mandala Institute English
Degrees: Bachelor (B.A.) in
Religious History

Interview: Mr. Thiis and I did not talk much. I met him after a NSA meeting in Oslo at the end of February 1981, and he invited me up to visit his home and his associates at their new healing centre in the hilly district 23 kilometers from Gausdal (about four or five hours drive from Oslo, to help clean and paint and otherwise prepare the facility (an old resort hotel) for workshops to be held over the Easter weekend and during the subsequent summer. I spent a few days with the Mandala group, mostly working around the participating Bará:--there were a half dozen of us, including most of the Mandala staff--during the Fast. I met Mr. Thiis' son in London in July 1981 and he told me that the Mandala staff including his father had moved permanently to Gausdal from Trondheim and that the centre is now functioning. I...irrigation Fast visit with:--tr. Thiis had only a few moments to talk while en route from the centre to the unemployment office, the paint shop, the furniture factory, the grocery store. He described his work, in the past present:--"I'll future 8.1.1.~ related it to the work of the Cause. His story is not perhaps of relevance to the scholar of Bahá'í studies, but as he is rather a unique individual engaged in providing very

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nique services to the people of Norway and to the Bahá'í of that country-- it is of compelling interest to the student of the Bahá'í Faith.

•Há. This has been a member of the Bahá'í community of Norway for about 17

years now, since 1965. In 1967 he started teaching in an experimental Gymnasium (high school) near Oslo, where he remained for seven years.

At

some point during those years he discovered great interest in natural medicine, and so he took a correspondence course from the European College of Natural Medicine, and in the first part of 1974 he met with a group of healers in Oslo who wanted to explore alternative, but this group did not amount to anything. In the latter 1974, he then attended a course in re-

nexology, also called zone therapy University, and by summer 1974 he was

working as a zone therapist and teaching only part-time, as a substitute.

In summer 1975 he asked an acupuncturist, a M.D. and a homeopath to offer

courses in a school in Kopan, a school in natural medicine--this marked the beginning of his work in arranging courses, workshops and conferences in natural medicine. This first course which he arranged for 25 students but 60 attended, and it was the start of a school of natural medicine which continues to function in Oslo to this day. This said that this group is trying to gain recognition from the medical establishment and that he is not interested in helping them - why? because they have dropped their

original psycho-spiritual orientation and now are entirely concerned with

physical health. In spring 1979 he moved to

Tromsø, to

work with another Bahá'í living there and editing The Bahá'í Publishing and

Center with another zone therapist, Björn Johnson. He lived above the health

center and was a naturalist, a naturopath and a masseur.

When Inge Johnson moved to the other side, so he had to work on

his own. He had an apprentice, took time off to study acupuncture and then hired another apprentice, then he had a naturalist for one or two

years with 21 people coming and going all the time. In early 1983 he

moved his family into a fire-room in the center, and soon afterwards he found

others who practiced natural medicine joined them, some working part-time and assisting him when they were not earning wages. He became the founder and director of the Norwegian Naturopathic Association, and this apartment became his office. The Association was called the National Institute from

December 15, 1973, complete with a new set of rules. Both have stood in (r • ááácá)' rá'Y ... •.....11.

4) Jaralá: i Ti: i is

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the tests of time. The idea. The National Institute offered courses and the "holistic" approach

session. In holistic therapy, reflexology, herbal therapy, natural diet,

!Syclosyntesis, intuitive massage, meditation. For some time one of their co-workers, who contributed equally as a spiritual psychologist

was a carpenter, and was an American named Staroslav Ojack.

This

first centre in Trondheim, was 110 square meters in size. In November

1979 the National Institute moved to its larger facility in

Trondheim, occupying

some 300 square meters, which is now to be converted into a cultural

centre for alternative and folk culture of Trondheim. On October

17, 1980, the National Foundation was

registered as a non-profit

organization, and as of January 1981 the present site of the Institute

is in Gausdal, a former resort hotel, with capacity for 125 overnight

stays. The centre is composed of two three-story buildings and an inn

with a kitchen, ten living rooms, a large dining room and base-

ment, and an upstairs apartment for the National Foundation. For the

first time, the National Foundation was able to conduct courses in Trondheim,

Bergen and

Oslo, as well as in the new facility in Gausdal. The

purpose of it is

Plans are made to create an atmosphere

conducive to holistic healing, of the body and soul, to live in

harmony

with

the ideals of the National Foundation, the spiritual and social teaching of

Satish Kumar.

to be free from mental fees, to have a place where to shop
participants
can freely and easily gather, in which the environment itself is healing,
curative, to be able to accommodate patients who are in need of a
week or

more of total relaxation and therapy, of more than a quick office visit,
to help a community from which arts and crafts can naturally evolve, and
agriculture also, as they have 5 hectares and have already leased another
6 hectares from a neighbor, had a bookstore and library of Age and
health and healing related literature.

It is said that there is as much a need for pioneering within as out-
side of the Bahá'í community, that Bahá'ís are in as much need of
learning

fundamental as "non-Bahá'is" and that ideological distinctions
between

people do not define their spiritual and physical requirements and capa-
cities. He has worked a lot with the "Age of People, those who
are convinced,

for one reason or another, that have entered upon a new Age of
spirit-

uality and universality, of cooperation and unity. He finds that such
in-

dividuals are very open to the Bahá'í teaching (and generally sympathetic

to them. I ran into several. These live according to Bahá'í principles and
practise them.

out identifying themselves as Bahá'ís or even Bahá'í; anything
specifically

about Bahá'í. I have seen some teaching. When asked if the
Bahá'í Foundation has

any provision for participation by individuals who are neither healers nor
patients, or that may be too far away from the present site of
the Institute

to be able to participate, but he has not to support that they
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money) and

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whether ~~at1!:::"er.;ra.ph Press or Kali!!lit P!-ess •:rere cooperatives.

He also

asl:-ed for infor~ation recB!"ding the iUILSA !fodel and the A!álISA schools in

the United States.

4) ~!arald Thiia

Inte!'álie'.-1:

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and spi!"i tá~tl :i..eali~, :-tr. Thi is spent tá.10 á11ee'ks at

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IV. IIO~/AY

5) Holger Hagan
German

Languages: ~Norwegian, English,

Deutsche in English language
and literature

Interview: ~fr. Holger Hagan and I had a very brief meeting in Oslo, after a tiSA meeting and before his return to Krokeldalen, in the far north of Norway. Most of the information contained in this report has been gleaned from his letters to me. Regarding my research into the history of the year 1844, Mr. Hagan informed me of Lars Levi Laestadius (1800-1861), a Swedish minister, who began his adult life as a botanist and became a revivalist preacher among the Lapps. He opposed the sale of alcoholic beverages by Lutheran ministers, especially to the Lapps, for alcoholism was as destructive to the natives of Lapland

as it was to the native dwellers

of Arizona or Maine in the United States. "Alcoholic beverages were not only sold by Lutheran ministers, but those cases where a man affiliated with the Church was involved were particularly objectionable to Laestadius because he felt such a practice and its results to be contrary to the Christian message which those very same clergymen were preaching." Laestadius

religious career, according to his own statements and to the considered judgements of his biographers, received its spirit and force through his meet-

ing with a Lapp maiden named Maria on January 10, 1844, the date on which he claims to have discovered true Christianity. Mr. Hagan easily recalls this date as his birthday is January 9, 1844. Laestadius was a popular preacher and his particular brand of Christian belief and life quickly became a widespread Pietist movement among the Lapps, in northern Sweden, Finland and Norway. In 1852 there was an uprising in Kautokeino by some of the Laestadian Lapps, all members of the Lutheran (the state) church, perhaps against the dominant influence of the Swedes over the Lapps: "Exactly what the Uprising was about is a moot point. Important factors may well have been - the reaction of an ethnic and cultural minority against discrimination; - a feeling among the Laestadians that the Church represented a spiritless, hypocritical and superficial degeneration of true Christianity; - a reaction against a religious authority that condoned and sometimes itself practised the sale of liquor, the abuse of which had disastrous human and social consequences." The Laestadian Lapps often gathered in the summers to practice their particular "ecstatic possession by the Holy Spirit" whereby they would come to regard themselves as "touched souls".

Mr. Hagan remarked that among the Lapps, "the older generation remains Laestad-

ian, at least to our ears. The influx of new members from among the youth is steadily dwindling." Similarly, according to Mr. Hagan,

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the only florid regional Baha'i (and of Lapp extraction) who has carefully studied

Laestadianism. His address is: Saks 11, N-9530 Kviby i Alta, Norway, for those of you who might want to study up on this movement, curiously parallel

to the Bibi movement in Iran, the Janzonite movement in Sweden, the Miller-

ite movement in America and the Marxist movement in France and Germany. Mr. Lile is a farmer and teacher, fluent reader of English, and married to a Persian Kuwaiti Baha'i, Nura Khosravi.

Mr. Hagan pointed out, as we discussed the history of imagined paradises, that "Utopia is a word from modern Latin, ultimately based on words from Greek" meaning "no place", and that at Erewhon, when its spelling is reversed, signifies "nowhere" and hence also "no place".

Mr. Hagan is "making a bibliography of all literature relative to the Faith written in Norwegian", & "He affirms that "I might not be as complete as

possible. I cannot claim that it is or will be complete. He has sent me a list of periodical literature he has found over the years, which I will

5) Holger Hagan

Interview:

of course include in your "comprehensive" bibliography. He writes that "My project still demands so much of my time--in addition to the consultant work--that continued registration and sorting of material for a Norwegian

Baha'i bibliography must remain a future undertaking. He mentioned that several students had written term papers on the Baha'i Faith in Norway in the past and that at present (winter of 1981) two were studying the Ba-

ha'i Faith in the school in Notodden, and that the previous papers were written for the high school, gymnasium, and teachers' college. He informed me that

Mr. Jonsson of Fredrikstad has made a detailed list of the books and

pamphlets in the Loyce Laeance Baha'i library in Svolvær or Lofoten Island,

and that it is Mr. Jonsson who told Mr. Hagan about the two students writing

papers on the Baha'i Faith in Notodden.

Mr. Hagan's employment is related to Baha'ian studies and in quite a unique fashion. He is working independently and on his own project, using two computers, the IJORD 100 and the CYSEJ 171 for research into the usefulness of computers in linguistic analysis. He is employed by the Data Section of

the Norwegian Computing Centre for the Humanities, located in Bergen, Norway, the office of which is in Oslo, and he is working at the University of Tromsø. In his project he uses the programs as his main tools, one purchased from outside of Norway (RIOVA *STATUS on the NORD 100 computer) and two developed in Bergen (KVIKIS on CYBER 171 computer). IIINDAR is the programme for sorting according to any variable. Its main use is for coding data as a preparation for statistical analysis under SPSS or similar statistical programmes. KVIKIS can produce a variety of word lists and concordances. RIOVA *STATUS is a text retrieval system where you input the words or parts of words that you want to locate and get a list of all occurrences in the text. It is particularly useful for those who need to sift through a last amount of texts (like the Bible, for instance, or historical). These three programs are in FORTRAN and COBOL. In addition I have developed simpler programmes for specific tasks. The University of Tromsø

has an optical reader, which accepts text written in OCR-B font. The output from the reader is then stored in the memory of one of the computers. The optical reader is no computer in itself. The brand name is CONTECH. 0 Hr.

Hagan notes that there is a commercial firm in Stockholm which has at its disposal an optical reader which will accept not only OCR-B font characters, but a wide variety of character types. The output from the reader can then be passed on to a computer. Optical readers do only one thing: read. The computers receiving the data read can then in turn use the data as input for a suitable program. It is therefore the programme that decides what

you can do with the data that the optical reader has given you. Using KVIK-

KIS, for example, you can make word lists and concordances. Please note: major universities in all parts of the world can be expected to have their own program for preparing word lists and concordances. He is

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search", "founta..in of divine inspiration' 1 • ?1r. Hagan ia impressed by the

contribution computer-analysis mav be able to make to the scientific study

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of the Bah.a' i Wri tine-a. Secondly, he sees that the programs with which

5) F!ol ger :~agan

Inter'trie•...:

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in sorting material, in L.'l.dexing, ar.d eventually in providing source nat-

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to ca:l upon the ~rofessor during his o~fice hou~s at the Meni g~etsfakul-

tet. Tie ::?ost genero:..l::;ly aceorded :ie at least an hour of his time and 'tTe

spoke casually and affably of new religious movements in general, of specific oover:iants including t!le Children of God, the International Societ:r for Kriahna Consejo'..l.Sneas, t !le ~~~dir,;aJ-:, the rival associations of Tr~...s-

cedenta.l !á!ed.itato~s, t~e TJnification C!iurch, and, of course, th~ Baha'i

laith. Dr. ~c~ar~eim admitted t~at he had not studied t he Ba~a'i move~ent since the publication o! his boolá: in 1977, a!ld t~at he had focused his attention on the most popu:!.a.!" ~e,á! religious nove!!'ent in l'Tor\.,ay since that

tme, on the rival T.M. O!'ganizaticns. I~le nointed out that •:lhile t here

are some 200-2;-0 Ba.lia' is in Nor..ray, while the TI'nification Church is banned

alor..g 1!lith the Children of God (alt!lourrh .a former ~ember of this group told ~e that a fet'l active members still e~~ist in No~áray) a:::d. devotees of •

Sri ~~.rishna, and trthile only the Pakista:::'. iraznigrants are Ahmaidists, in

l'Tor~.:ay there are over 50,000 initiated T~anscendental ~leditat o!"s, and that

in coo~iaon with o!lly about 6000 Met~odists, the only Christian

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cbl!"ch

'llhich is at all •.-tell established besides the state church, \l'hich is Lutheran.

Dr. Rornarheim stated that there is a hi:::her :percentage of Ti:3.!!Scendental Z.ieditatore in Nort.-ray than in any other country in the world, and tr.at it is the only serious "rival" of tr~e state church for reliE;ious affiliation.

Although he haa turned his attention to this much nore influential ~ovement, he indicated to me that he •,ra~ld appreciate being ~ept informed ~egarding the onward press of the Bal-A 1 i religion and in narticular the developnent of Baha'i scholarship, and accepted when I off~~ed to send him an invitation to participate i.!! any conference on Baha'i studies. I mus~ qualify this staternent--he seemed pleased to be invited but did not ind icate that he would participate.

~':r-a. Strand clearly :iescribed Dr. 'Ror.-.3.!"-: ei!!'l' a attit ~tde to\árards the ~aha' i

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religion as antagonistic and conden.l.B.tory. 1:/ith all due respect be :;h to

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 the Founders
 of other religions aa on the same suiritl lal and cosmic le~rel as Jesus Christ.

IV. NORWAY

?)Tom Lubbock Languagea: English, Norwegian,
 Swedish, Danish, German, Spanish,
 French, some FinPiah, some Chinese
 Degrees.:

- M.A. in German litera-
 ture and language, Univerait7 of
 California, Berkeley; topica l'?hom-
 aa Mau and Naturaliem"

Interview: Hr. Lubbock and I t•lked almost continuously tor two da1•
 over the course of a weekend in March 1981. Mrs.. Gerd Strand introduced
 me to his •nd helped me to arrange thia •isit with him and hia fami~ in
 Mose. Mr. Lubbock is u. English teacher at Viarli• Videregaende Skole, in
 Moss, a school tor the handicapped; he ia certified aa a teacher ot Eng-
 lish and Spanish at th• gymaesium level in Norway, but 1 lntil now he baa
 taught only English. He read.II wide]r and voraciowsly in Spanish and Lat-
 in American history and literature. He brought to my attention a verit-
 able mo1mtaiu of sources for 1111 atud;y of th• year 1844, •nd I have not

yet

been able to go through all of my notes and organize them. We addressed ourselves to a multitude of subjects and so this report is going to be multifaceted, perhaps even continuing if you can not keep up with the frequent changes in subject matter. Mr. Lubbock recommended that Bahá'í scholars write papers on "Divergent Religious Philosophies" or some other similar subject so they might touch people who are searching for meaning in life and who are not satisfied with the status quo. He is eager to receive visits from Bahá'í scholars, especially psychologists and educators and writers,

and to correspond with Bahá'ís who share some of his intellectual appetites. He resides in Norway during the winter, spring and fall in Madrid, Spain during the summer months. He would also be interested to participate

in some manner in a conference on Bahá'í psychology or of Bahá'í psychologists. He showed me a world history which reaches conclusions similar to those which a Rabi' might arrive at & Richard Carrington, A Million Years of Man's History of Rupan. At the University of Nevada American

Library, Mentor Books, 1963. Mr. Lubbock is desirous of obtaining a

copy of Baha'u'llah and the New Era in Chinese, and for Bahá'í literature in Spanish and German. He is also wanting to read the German and Spanish version of Bahá'í News and would appreciate assistance that other Bahá'ís

can render. He is eager to do research but is hampered now by the abundance of literature in his immediate area and his present indisposition to travel. He also cannot afford to buy many books as he has two children and a wife to support and all four of them live off of his teacher's meager allowance. Far from isolated Bahá'í he is remarkably knowledgeable. Among other things he was able to supply me with the address of a Bahá'í psychologist in Norway and another in Germany: Dr. Hal Sexton in Kristiansand and Erik Blumenthal in Immenstaad/Bodensee, Germany; and with the address of a distinguished Bahá'í scholar resident in Spain. Mr. Kehrabkhan-

deh, Ramire de Maeetu, 33/21A, Valencia, Espana C.3234-274). Mr. Lubbock is interested to know more about North and South and Central American Indians who have become Bahá'ís. He would like to correspond with Ir. J.J. Schaefer and with Dr. Kent Beveridge and read their dissertations and other dissertations in the German language which deal with aspects of the Bahá'í Faith. He is a tireless reader of psychological literature and mentioned reacting to the following: Dr. Gerz, Gerz, un autor Spania Hear., Alister Murrq, Karen L'oruy, Harold Stack Sullivan, Gordon Villum Allport, Raymond B. Cattell, William Herbert Sheldon, George Alexander Kelly, Albert Bandura, Kurt Goldstein, Merle Boas, Viktor

Frankl, Karl Jaspers, Eugen Bleuler, Schuster-Tolle, Thomas A. Harrison.

IV. NORWAY

7)Tom Lubbock

Interview:

He mentioned Svami Akhilananda's *Hindu Psychology, Its Meaning and Importance*, translated by Gordon Allport and Ernest Brightman, Schulte-Tolle, Psychiatrie, Springer Verlag, 1973 (covering auto-hypnosis, meditation, yoga, applied to psychotherapy). Eugen Bleuler, *Lehrbuch der Psychiatrie*, 1909, ed. and revised by Manfred Bleuler et al., Springer Verlag, 1971. Viktor E. Frankl, *Der Mensch im Dritten Reich*, Verlag Hans Huber, 1952, with introduction by Gordon Allport. Karl Jaapera is Mr. Lubbock's favorite authority on psychology, and here he will explain why Jaapera recognizes "faith" as an essential constituent of mental health; his concept of the subconscious can be likened to that of intuition in Bahá'í writings. He regards intellectual habits as influencing and delimiting or expanding our ability to make decisions, to interpret, to give meaning, as guiding factors. He affirms that the greatest souls are those who have expanded the outer limit of consciousness farther than others; he sees that the soul grows throughout life, not the body. What we do and what we create are expressions of the soul, they are the actions of the soul, so we perceive the soul through works (or as Christ says, "by their fruits ye shall know them"). In *Allgemeine Psychopathologie*, Springer Verlag, 1973, Jaspers

makes a strict separation between philosophy and science, valuing both but insisting that they are not to be mixed. He insists on clarity, that we not hide behind muddled concepts and language. Psychotherapy requires medical training but it is an art not just a science. Mr. Lubbock asked me to put him into contact with other Bahá'í consulting psychologists or in practice - psychologists. He suggested that the interested parties correlate the discoveries of the physical, social and spiritual sciences relative to human nature and behavior. He conjectured that Bahá'í psychology might be denominated the "science of the soul". He mentioned two monumental works of "modern psychology" written during the ministry of Bahá'u'lláh, the first being William Strickland's *Seven Sources of Health*, 1864; and the second Wilhelm Wundt's

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based upon the opening of his first laboratory for psychological research independent of philosophy in 1879. Mr. Lubbock asked for material on psychoanalysis, on Adlerian psychology and on Erik Blumenthal's work to be sent him, and asked if there were opportunities for training in Philosophy. synthesis in Norway. He said that he would also be interested in writing an article on psychology from a Bahá'í perspective for World Order or in some other scholarly Bahá'í publication. á á á.
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Related to 1981 as Year of the Handicapped declared by the United Nations - 1 in line generally Mr. Lubbock stated that he felt the most ef-

and to Bal:a

fective w~ to impreej upon people the significance of the ~ahi l l á teach- á
ings of love and unity and service is to think about 'o ther :People, their
needs, and to help them, and not think all the ti=• of the Baba•Ia only,

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to forego selfishness •nd •IQ' kind ot selt-centeredneea. Baha'i.a 8hould
act, g_et things done, not just átalk, philosophize and proaletyse. The
Bahi' i conlmlnity ia very small, •t>d it it had practic•l projects ot ser-
vice to people it would have a more exalted reputation and attract more
interest. Service ia understood and appreciated by many people. He apw
proved of the Mandala Institute because it• members are "doers", they are
doing something practical and tangible to asai.st their fellow bllman being•.
He •eked to be put into contact vith Harald Thiia and other members of Man-
dala, in hope that they might be able to lend a hand to the handicapp•d
youngsters at Varli. á á á

While I vaa visiting hia in Kosa, Mr. Lubbock bad a Jli.dnight riaion o~ ex-
traordinar)' clarity and powers it was ot vriting tba atol"J' of a Baha'i
"ril.á

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IV. NORWAY

?)Tom Lubbock

Interviews

lag• (pueblo) somewhere in Latin America, deacribing_ita pre-Coll lmbian,
Catholic, Republican, Socialist and subeequent-Bahi"i influences and
charting its social and spiritl lal and cultural developnent. He told me
about this vision the next morning and indicated that he wiahed to be-
gin research on this immediately and he asked that I !ind people in Latin
America to collaborate with li:im, supplying him with the writings of Latin
American (especially native) authors, of etbnographere, of .Spanish explor-
ers and merchants and adventurers, of archaeologists, and so forth. He
thought that perhaps an American pioneer could aaaist him, by collecting
material and mailing it to him. This book could be written as a document-
ary or aa a novel or aa a mix of th• two, and b• published in English,
Spanish and the native l&J'>guage of the people depicted. The aim of the
book would be to demonstrate that neither capitaliam nor comnmim works
to solve the problema ot villagers, and as moat hllman beings are villagers
this applies to the bulk ot mankind, and to show that Babi•f áteachings
and institutiooa (not just LSAA but alao educational• social, economic
and political institutions subsidiary to the LSAs)are operable and even
ideal .J!tOblem-eolvers. Mr. Lubbock would visit this village •nd do on
the apo~ áresearch such as interviews, sketches and paintings sometime when
he waa on bis way to California to see hia family, or on his WtJ:3 baok and
heading for Norw81'• He would ne•d photograpba, documents and interviews
aa well aa bookll and artiolea and memoirs--aa much material as possible.
We briefly diaouased the need to find a publisher e~er and able to devel-

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ope a commercial market for books written on Bahá'í-related topics. Sti-

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mulated by this conversation, Mr. Lubbock suggested that he might be interested in writing a historical novel or compelling biography of the Agl>Mn, or the Afnin, about the P.n•w temple or the journey of the Bab's corpse in concealment, from Tabri& to Haifa, perhaps from th• point of view of one of Sam Kh•n's soldiers. Mr. Lubbock would prefer to write instead of teaching but--cannot even dream of writing to, or a living as hi.a

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interests are so Bahá'í-related and at present there is no commercial mar-

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ket and general readership for Bahá'í-related literature. It could be guaranteed some sort of income from translating literature into English from Spanish or German or some other language, he could realistically consider embarking on a literary career. Prior to teaching he worked as a commercial artist, first in Berkeley and San Francisco, California in Germany,

Denmark and Sweden, and he continues to paint and would be willing to do illustrations for Bahá'í News and other Bahá'í publications. He is also willing to assist in the development of Bahá'í schools, given his experience in teaching, in art, advertising and in language. It is very difficult for a writer to concentrate entirely on his craft, his art. Mr. Lubbock cited the example of Thomas Mann, calling Magic Mountain a symphony, and stating that all of Mann's books fit together beautifully, and that he had time to walk and write and think, and suggested that it had not always had such a self-effacing, supportive wife, who took care of all distracting details and encouraged him always, cheering him out of his depressions he would not have become such a masterful writer. Then again, he mused, there are few women in this age who are willing to spend their lives ministering to the needs of one man--and this is a good sign, for increasingly women are realizing that they potentially have as much talent as their spouses, usually or more, and that they deserve support and freedom from distraction and total acceptance as much as their spouses, and that they are not willing to wait on anyone and toot in any case. Marriage is difficult in this age, but Mr. Lubbock believes it to be better than IV. <>RWAY

?)Tom Lubbock

Interview:

singleness, for the single person becomes either an ascetic or a profligate, and neither is satisfying or natural. We shared the dream of a "Bahá'í Bus" which would accommodate a group of Bahá'ís as they traveled about, sharing expenses and experiences, living like gypsies and providing entertainment that is musical, poetical, theatrical, finding ingenious and creative ways to convey the Bahá'í teachings. We spoke of the need to record oral history among Bahá'ís and to revive story-telling in the Ba-

ha'i communi~, to write down and tape record the stories which older believers tell, not just historical anecdotes but also didactic tales, taboos, legends, jokes. If these were written in English and Spanish they could be helpful in teaching these languages to our students. (HP. is always thinking both of imaginative, creative ways to convey Bahá'í teachings and of practical applications for all of these efforts, so they actually improve the lot of specific people.) With great affection and respect he spoke of Shoghi Effendi, the General, the Commander in Chief of the Faith of Light, his strong leadership and organization, of his tactical insight and vision--insisting that there be no more than 15 Bahá'í communities in one town, enough so that a Local Spiritual Assembly can be formed and maintained, established and incorporated, so that the Bahá'í Faith has a permanent presence in that place. But without there being a concentration of forces, so that each Bahá'í community could grow naturally, from the grassroots, from infancy, from small beginnings, and so that the spiritual conquest of the globe may proceed step by step, city by city, more along the lines of guerrilla tactics, infiltration than those of formal battle strategy or blitzkrieg, with work being done by small groups of people and by individuals, not by mass impersonal organization. Bahá'ís are meant to be strong, quiet, constructive people, always ready to help, and offering their counsel only when asked to do so.

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I. fr. Lubbock would like to read Enmanuel Laotn, a la Venida del Mesi.

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epistolary Majesty, so, if they of you come by a copy, please consider notifying him if you haven't the heart to go ahead and photocopy it, sending him this small gift out of the fullness of your brotherly love. He affirmed his view that mysticism is the universal meeting-ground of all religions, that is, his own experience. He said that Bahá'í is not

hide their knowledge from one another, that when one learns how to meditate or how to pray he should teach others and not keep it to himself.

In doing research, the proper attitude of the Bahá'í is neither hatred nor love

nor to hate the subject of enquiry, to be dispassionate, to see things as they are. We noted that philosophy can be used to prove the existence of the Bahá'í teaching, to prove that Bahá'í is Who He says it is,

to prove the existence of God, to demonstrate that we either take a negative or a positive stance on everything--it is always a question of affirmation or negation. Either God is or He is not, either I - or : ••

not--we can reject existence by calling everything a mistake or by refusing to think about things or by regarding existence as living torture. But when we affirm life we are happy, we can be happy about everything and thankful for everything exactly as it is. If you have gratitude

thená

you know ave, like a child. Experience is positive or negative. I...r. Lubbock studied Kant and the existentialist philosophers and through thea he learned that choice is our fundamental human attribute and gift. He urged me to write something on Bahá'í philosophy, no matter if it is based on limited knowledge, and to open a challenge against traditional and professional to explain philosophical and scientific and artistic conceptions more clearly and in a universal and generally comprehensible form.

"IV. NORWAY

7) Tom Lubbock

Interview:

Relative to my '3' philosophical essays, he recommended that among the topics addressed be "freedom and law", "God's law and freedom of choice--the right of refusal, of denial". He suggested a preface to the selection explaining that these essays are provisional, that they represent the testing of ideas, a form of play, a game, not a hard and fast investment, not an ideological commitment. We discussed the adversary system operating in the United States--its principles firmly and rigidly upheld in the economy, in legal structure and enactments, in politics and government, in religious life, in academic enterprise, even in the arts and often in the sciences. And we did not side-step another issue, that of how Bahá'í will respond appropriately to trends in general society such as gay liberation, athletic sex, the vulgarization of language, music, film and literature, children and adolescents demanding more freedom and more responsibility, the threat of nuclear holocaust and so forth: Can Bahá'í compromise? Can they broaden their appeal? Can they tolerate real diversity? Can they be content with imperfection? Is exclusivity justifying to the present generation? Will it be tenable for the next generation, for the youngsters now being schooled in the principles and teachings of the Bahá'í Faith? Can the Bahá'í Faith change with the times? I will indeed try to explore some of these themes in my essays, although I feel that Mr. Lubbock could do a much better job of it, with his vast store of knowledge, his clear judgement and his innate sense of balance and harmony.

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I did not mention either the European Bahá'í Studies Association or the Encyclopedia of Bahá'í Faith to Mr. Lubbock and so I can not speak for on these topics.

I suspect that he would acclaim the former and disclaim the latter, regarding the first as timely and needed and the second as untimely and unneeded.

Papers: 'Thomas Mann and Naturalism', M.A. thesis for German Department, University of California, Berkeley, spring 1965.

IV. NORWAY

8) Oslo Universitetsbibliotek

Oslo

As I spent most of the month of February 1981 as well as the first week of March and the last week of January in Oslo, I was able to spend the better part of several days in the Otr, and although I spent most of my time making a mere list of the books contained in that library which could be included on my bibliography, that and a bibliography for my history of 1844 and the beginnings of an account of Norwegian activities in that year, I did spend a couple of days studying the Otr's rare copy of 'Abd al-Rahman Tag's *Le Babisme et l'Isis*, a Ph.D. dissertation accepted by the Université de Paris and published with an appendix reproduction of the manuscript of the *Bayi-al-'Arab* in the Bibliothèque Nationale de Paris, in 1842. This book does not make for pleasant reading, for the believing Bahi'i, but it is carefully researched and therefore deserving of study by scholars of Bahi' history and doctrine--Mr. Tag is

- a self-proclaimed Muslim and, from the very start of his book, he regarded the Bahi' religion with nothing less than utter contempt, and is eager to compound calumny with distortion. Nevertheless, in the thirty or so pages I read, out of some 500, I found that Mr. Tag did his homework. The complete list of books I found at OUB relating to Bahi' topics is included in the bibliography and could be published separately if there is a

- demand for it. I recommend the OUB to all Bahi' scholars--it was a pleasure working there--they have open stacks, use is open to any and all, the staff are most helpful and they have the most extensive collection of Bahi'-related literature in Norway outside of perhaps the *Bahá'í-Senter Bibliotek*. One of the librarians currently employed at OUB is an Esperantist who edits an Esperanto-language journal, and recently he published a list of Bahi' literature available in the OUB, along with an article by a Bahi'.

..., Esperantist about

the Bahi' Faith: the librarian's name

is Tom Arboe Hoeg and the Bahi' author is Mrs. Gerd Strand. This list will be incorporated into my bibliography.

Oslo Menighetsfakultetsbibliotek

Oslo

For a few hours I roamed through the card catalogue of the OMB, making note of the Bahi'-related books they did and did not have copies of, and, lo and behold! this library had copies of five books which mention the Bahi' Faith I had not heard of previously, all of them written by Protestant Christian American, Swedish and Norwegian authors. These are included in my bibliography. Unfortunately for the Christians who are receiving advanced religious instruction at the Menighetsfakultet, the library has a poor selection of basic Bahi' texts, and most of its books relative to the Bahi' Faith are written by Protestant apologists who generally misrepresent whatever they do not ascribe to or approve of. I would like this library, like OUB, to be open to visiting scholars and without red tape,

and in fact, the staff I spoke with were most helpful, attending to me personally and in a cheerful and friendly spirit.

IV. NORWAY

10) Teologiefakultetsbibliotek

Oslo Universitet

Oslo

This library is tiny and has very few volumes relative to the field of Babi and Bahá'í studies. In fact, it has so few selections that I will list all of them here: Baha'u'llah, *The Glad-Tidings* (1852), introduction and notes by George Townshend; London, 1852 (F10 Ba; L To'; Hermann Zimmer's

fraudulent testament devalues the Baha'i religion; Waiblingen, 1973 (S Zimmer: these two books were on the third floor. On the sixth floor I could find only one book, Hermann Zimmer's *A fraudulent testament* (Mag.

E Zimmer), but then I did not spend more than half an hour looking--this library is even smaller than the third floor collection! In any case, they don't have a big selection. I might point out at this juncture that there are copies of Zimmer's book in the BNUS, OUB; WLS, UBH (in GerJD8111) and in many among other libraries in Europe. Zimmer's ideas will have their influence on Christians and on all non-Bahá'í students of the Bahá'í Faith

until they are vigorously countered by a competent Baha'i scholar, until a thorough and scholarly refutation of his views is published and widely disseminated throughout Europe; I am trying to restrain myself from editorializing but this is one occasion when I feel it is appropriate and in good taste.

11) Babi-Senter Bibliotek

Drammenveien 110A.

Oslo 2

Mr. Bjørn Bubendick, Secretary of the NSA of Norway and resident and caretaker of the Hazratu'l-Quda (Bahá'í Senter) most graciously allowed me to spend NJQ hours making long lists of the literature in their possession, both that in print and those for sale and those selections which form part of their Archives and Library. As Mrs. Gerd Strand noted, among the books in the Bahá'í Senter Bibliotek are those of Miss Anna Schubarth,

first Norwegian Bahá'í. I must regretfully admit that I did not make a complete list of the holdings of this rare collection, although I can attest that it is the largest in all of Norway, with the possible exception of the Loyce Lawrence Library on Svalvaer, Lofoten Islands. In any case, the BSB certainly has a wider selection of literature in Norwegian, including a few translations of Bahá'í literature in English which are available only in typewritten form, having never been published. In addition to perhaps a half-dozen shelves jammed with books and pamphlets there are

two or three file drawers full of papers comprising the Norwegian Bahi•I Archives. Mr. Hubendick also kindly showed me some of the contents of these files but I realized that it would take me months and a fluent knowledge of the Norwegian language to '!'k• even a preliminary list of their contents. The cataloguing of Bah&' i Archives, that is of the papers apart from the books and pamphlets, is a work of the future, and it is properly the work of experts in national Bahi'i_history, trained bibliographers, with at least some knowledge of Bah&' i and civil law and administration. Needless to say, I am an expert in nothing at all, I am

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not a trained bibliographer and my knowledge of Bahi' i and civil law and administration is ridiculously inadequate to such a task. The few books I have made note of will be included in my bibliography. BSD is not a great collection of Bah&f and BahA'l related material--it does not compare to those of the Austrian, Italian, French or British Bahai' coalition. It but it is sufficient, and it has more literature in Norwegian on Bahai' than R.n-c1 of 'l~r l:lf>'~r ir1 t~ •,,r~ 1 .-1 •áv~,...t '~:ráh.~'':~ fn; t,..~ ~ !?..\s

V. FINLAND

1) Sirkka Salmi, Secretary
National Spiritual Assembly
of the Bah: I's of Fjn j and

Correspondence: I wrote Miss Salmi a letter, dated 3 February 1981 stating my intention of undertaking bibliographical research in Helsinki over a period of five days in late February, and asking for permission to study and catalogue the contents of the Finnish Bahi' I Archives and Library (FBA)

As well as stating my hope of meeting with the informant Groenauann, Mr. Harri Peltola and Mr. Kami Namdar. Miss Salmi replied in a letter dated 15 February 1981, welcoming me warmly to Finland and sending me the addresses of Messrs. Groenauann, Peltola, and Namdar, and enclosing a list of Bahai' Literature Printed in the Finnish Language, Published by the National Spiritual Assembly of the Bahi'ia of Finland'. I did not receive this letter in California, but upon my arrival in Finland, Messrs. Namdar and Peltola both gave me their copies thereof. I am deeply grateful to the NSA of Finland for this courteous and informative reply to my letter, and particularly to its Secretary who discharged her God-given responsibility with such alacrity and amity. And I am forever thankful to the NSA for its loving hospitality, for sheltering me in the Hasiratu' l-Qude during my short visit.

A photocopy of the list enclosed by Miss Salmi is available to me at cost, and 11 titles cited therein will be included in my bibliography.

2) Kamran Namdar Languagees Persian, I'innieb,

English 1 Swedish

Degree: M.A. in English literature in progress

Interview: A few hours after my arrival in Helsinki, Mr. Kamran Namdar greeted me warmly in the Metropolitan bus station and took me to the

residence of his parents and business in nearby Espoo, to dine and talk and

attend a fireside. He immediately began to urge me to pioneer in Finland, saying that there are many positions available for American teachers of English, and

that salaries are good, qualifications are no problem--a college degree is sufficient--and that university programs are free and top quality. There are excellent programs in Arabic and Islamic Studies at the University of Helsinki, all the way through to the Ph.D. level. He pointed out that in

Helsinki proper there is one Finnish Bahá'í studying Arabic (Mr. Matti

Maasilta, currently member of the NSA), an Iraqi Bahá'í pioneer teaching Arabic, and a Persian Bahá'í pioneer who taught Persian at the University of Helsinki

for a number of years and is still a member of the Orientalist Society in Finland (Dr. Habibullah Zabihien, see report). Finland is the home of a number of world-famous Orientalists because the Finns have no prejudice against Middle Eastern cultures and people. According to his father, Mr. Mozafar Namdar, Kami (as he prefers to be called) knows a great deal about Bahá'í

literature, Qur'an, Hadith and other Islamic subjects.

Unfortunately

for me, Kami left shortly after I arrived, so I was unable to quiz him on these matters. Kami is interested in Bahá'í scholarship and has a number of scholarly articles, but he is not himself engaged in research related to

Bahá'í or Bahá'í studies. We did not speak of the European Association for Bahá'í Studies or of an Encyclopedia Bahá'í, but I discovered that Kami would be

in support of both if he thought they could reach more people with the Bahá'í message.

V. Film and

3) Mozafar Namdar Languages: Persian, Russian, English, Finnish, Swedish
Degrees: B.A. in Engineering, University of Moscow

Interview: Mr. Mozafar Namdar and I met on two separate occasions, the first soon after my arrival in Helsinki, and the second a couple of days later. My notes follow no particular pattern--I will cite them as they

stand. Mr. Mozatu gave me a copy of Jan Jaaion's December 1977 list of

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'Articles on the Bahi'i Faith Originating from Russia and Eastern Europe found in the libraries of Helsinki University, another copy of which was given me by Mr. Harri Peltola. Mr. Namdar showed me some books and articles not listed in this summary, and which may not be in the above-mentioned libraries, as they have been recently published in the U.S.S.R., and he obtained them during his frequent business trips to Leningrad. Mr. Namdar, who reads Russian fluently, having spent his childhood first in Ishqabad and later in Moscow, said that the Russian scholars who have

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studied the Bahi'i Faith often quote quite inaccurate information, based upon the diplomatic reports of Russian consuls and ambassadors in Tehran, Tabriz and other Iranian cities, and that these documents are, most of them, kept in Moscow and not in Leningrad as he has previously suspected, this being the Imperial Seat of the Czar from Peter the Great until the assassination of Nicholas Romanov and his family in 1917. Mr. Namdar clearly stated that he does not regard himself, nor can he be regarded as a Bahi'i scholar, but that he collects literature on Bahá'í and by Bahá'ís

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in Russian and that he would be willing to make a few translations from Russian into English from time to time. In Moscow, he and his brother Faizullah Namdar (who lives in Switzerland, see report) were friends

of the Kazemzadeh family and particularly of Firuz Kazemzadeh, now a member of the NSA of the United States and professor of history at Yale University. Mr. Namdar recalls that as a boy Dr. Kazemzadeh was a fine poet in the Russian tongue, that he composed long and beautiful poems, and that he also played the violin. Faizullah Namdar also played an instrument, but Mozatar listened, just listened. He muses that both of these talented boys could have become musicians, and that Firuz could have made a mark as a poet, but each has chosen his respective career and Dr. Kazemzadeh has become an historian, an academic and a leader, while Faizullah is an engineer and a leader (and the same could be said for his brother Mozatar, who is a member of the NSA of Finland). Mr. Mozatar Namdar studied the Bahi'i Faith in the Tehran municipal library, the first time with no interference but the second time one month before the Islamic revolution in 1979 and at that time the librarians were suspicious of him and would not give him free rein. In any case, he did not find many books on the Bahi'i

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Faith there. He was for years a real film buff, while he lived in Abadan working for the oil industry he saw a new film every two weeks. Since moving to Finland some twenty years ago he has seen only three films, but he does watch a lot of television and is surprised that he doesn't have equivalent around his eye. I can not convey this man's wonderful, warm humor

sufficient to say that I have not yet met a Bahá'í brought up in Russia who

lacked a hearty sense of -the ridiculoua. Mozafar, Faiz 'u 1 llah and Firus all share this attribute--ia it a Russian Bahi'i coruspiracy, to keep ua laughing? He paraphrased Shoghi Ef!endi in ~ing that th• Guardian sent Persians p!oneering tor their ovn sake, not !or the sake of the Bah.i i i Faiths in Irin one learns of the depth of thia Faith, but onl.y in pioneer-ing can the Persian learn of its universality, understand ita breadth, ita expanee, its reach. Mr. Namdar mentioned Erik Bltunentb•l ' (see report under V. FINLAND

3)t.fcza.far Namda;-

Interview:

Germany), said t r.:at he is a gra:p::ologi st, and the le.a .!ing Eure ?ean Adler-

ia:i psychologist, á- ith offices in b c>th .Svi tzer Land a .:... .:

Germa.--. Ii~ , /áf,u i-

d~ _.. has great admiration for the Ger man capacity for work. Ci

':::1;; Mr.

B:...m:enthal as an example of thia capacity, Mr. Namdar remarked t i-ta+á }~.e h is

been a member of the Continental Board of Counsellors since its e~~abliah~

ment, .: i practicing ..\.:ilerian psychologist, an author, and President of the

Association o1 Individjual Psych~logiats in Europe for many years.

What follows ia a full list of the bov ,.: 3 and articles Mr. Namdar recommend-

ed to ar1 attention, u a bibliographer and a.s a scholar ot Baoi and Bahi' I

bistor.. and doctrine:

Isabell.a Grinevskaya, Bab, St. Petersburg.; , n.d.

w. rPuHt:::e~ Ka~ , ~; 1'J: 1 , ~\)(J 'J ~.

a Garman-language translation ot which was made y Dr. A. Ah.me ";adeh as

'Babi und Bah.i'l in der rusaischen Literat~•, an unpublished manuscript

19 pages in length. which Mr. Kan:t iz Pooatchi copied for me (sae ~ep,~ :át

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der Austria).

William McElwee I.filler, "What is the Baha•I World .Faith?" Incite . vol .

2,

no. 3, December 1975.

Atrapet, Babism and Ea.:á.aism 9 Titli.8. 1910.

Berisofski, §abism, Tifiis, 1909. (;...,-~). á.kKiMi... ~' PA-4 a!t

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Marshall Leon, ,': 'he StQ,rY pt ~unan fy cr;::::::a.

A.Q.Nia.g Sufi, The, Ba"t?,~e and .~::~AfIE?..~ Re~ l. . .; . gipn, Ahmacli17ih

Muslim ?oreign

Mission, w. Pakistan, 1 á?66.

w. i<olarz, "Der Babi.smu.a 11nd der Komm1 lni&au," ~ie, ~el,igion in der

Sovjt~-

union, Verlag Herder, 1963.

Kl...JDSki j, ;s.t.,ori ja_ !Bl~á (Geechichte des Islams) , Bd. III ,
Moskau 1912,
s. 17 ft.

L.Klimo~i~, a.a.o., s. 11to.

Kleine_~ c>vjanzykl!IJ>!die, 1. Aun., Bd. !, Moskau 193"l. s. 95.

B. Kandidov, Cerkov i a;piona~ (~irche ~md spion!gf!_)t .. oakau 1935, s. ~.
9r.os~e S owje~&k,lopa4i~, 2. Aun., Moskau 19501 Bd. V, s. 89.

Abu i l-Fa41 Gu1pa.ygani, Kiti.'b al.-Fara' i -i.

R. Mehrabkhaneh, biograpey of Abu' l-Fa9J_ Gulpayganf.

Mr. Nandar recommended that Baha'i scholars study the development of this Faith, to see who assisted the Baha'is and who ignored or attacked them; that a group of Bahi.1 1 scholar.ara try to locate and atu~ the diploma.tic correspondence of the Russian I=:perial governmen~ related to the Bibia and Bahi•{a, most of which i.8 kept in Moscow according to hia careful peru-sal ot recently-published Russian texts thiok with. tootnotee. ae mentioned R• .Mer.rabkbaneh in Spain and Shosthi Gru,dimi in Belgium, and that the lat-ter gentleman is from Ishqabid and hae translated Nibil's Narrative (Dawn-Breakere) from English into Russian. He recommended that I ' interview Dr. i{abib'u'llah Zabihian (see report) and also Measra. Alizat, Izadi B!ld Mehra' in, the first and third residents of Tu.rku and the second of Oo-1.i, in 'S'in.land. All three. of these gentlemen are I.shqabadi Ba hi• fa and

have rich memori es of their residence i~ Russia, memories which have not yet been recorded. Mr. Namdar a.eked me to go to Turiru and Oolu to inter-view these three and I had to decline at that ti.me dUJt to commitments in Osle, but promised to do my best to return \fl.thin a year or two. &. Nam-dar mentioned that Dr. Kazemza.d~h he.a a copy of a compilation of Bah2.'u'-11ah'a writings translated into Russian by Aleksandr , including .t he Kitib al-Aqda,a and the Ishraqat.

V. FINLAND

3)Mozafar Namdar

árnterview:

Mr. Namdar has •n interesting collect.: ::11 ot books aM artiolea l.D

Russian,

Eilglisht Persian •nd Arabic, and h• g~ve me a three page list áof what

h•

h•• in Rusei.e.:i, a one page list of English, German and French, aa well u-citing in con~ersation (pre~1~oual1 rec~rded) aome of thl) booka he baa cop..iea of (not all of those listed). One of th• most interesting documeate áia the PQrcion of a r:eoent publication entitled O:Jer,K~. . , ttoBqM .~'Da~HPAllA. (>C~g--:!:!Ma.aa.ia.,aa) u3~ATaA1>treo c-WA'lr<A• / t1oc.<:ba l:YrB.

ápp. ?1-100 aad notes pp. 110-21, altogether 23 pages in photocopy (812" z

15'1) , a very detailed :1081':"1ie ot " AHT.tttto.AJ,JbJiot r

á~A1CttelJfO,-:!O,!k1DJ-

.fCG~JC.1i8tf),YHf 61'11'1.~ áá "'r"le lieta and the article are all

available

in !-á .atocopy..

llr• NA?ndar and I did not di~cusa an European Bicli. I I Studies Association
,or_ an ~g.cyoI~-oedia Bahi 1 f. I am sure he vould !iaten to both proposals
witsJi,!good,_ . hur:iour and lighten '1113 heart vith encc1.iragement

••• enoouragement

not tc.> take r~.T dreams too tezTibl.y seriously.

V. FINLAND

i.)Harri Peltola Langtzaee1 Finnian, Swedish,
- English

Degreeei licentiate in socioloa
and comparative religion, Universi-
ty ot Helsinki; topic: 'HiBtory of
the Babi'i Faith in Finland'

Interviews . Mr. Peltola and I spent several hours together talking, al-
though, u with so man1 other of the Bahi•Is I interviewed, it teals as á á
á if we have knrndl each other and intimately for years. Mr. Peltola majors
.iJl Sociolog •nd Comparative Religion at the University of Helainki but
ia .tocwsing mainly on Sociology because he bas little opportunity to teach
at th• university 1evel in Comparative Religion i.J1 Finland while there are
more oppotunities in Sociology. In Finland, Comparative Religion ia a
general program compriaing courses in psychology, phenomenology, sociology,
anthropology• history •"d sometimes philosop~ ot religion. Related to
thia field are Oriental studies, the theological study of comparative reli-
gion, .. and .folkIoreááoral tradition-ethnology. He has now completed a thes-

á.~ áon 1:be-: Baba~ i Faith, the first general introduction á written in
the Fin-

ni sh language, with some sociological. analysis therein, for hie diploma.

J'or hia licentiate de~•• he will writ• an hiatGl") of the Finniah Baha'i
comunit7 9 also a tirat. He gave me copies of Markku Tuomi and Peggy Trot-
to•s ~KanaaJliaen Kirjaston Sis8llya (sharaf 13?) •, 6 pages long, list 9f
Sabi' !~related literature in the FBA; and ot his 'Bibliography of Bah&' i Lit-
erature. Published in Finland. as ot 15th March 1977', 6 pages long, both of
vhiqh I will iDolude in my bibliography and wh1oh I will make available to
anyone who requ•ata. I have also prepared a supplement to the first list,
tvo pages .ill leJlgh. and this ia also ~vailable. Mr. Peltola urged IM to
oontact Dr.. Habib' u 1 llah Zabibian and David Bergen, serving ••
m:aInbere áot th•

I • •• • • • • • • • •
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BSA of Finl•nclregarding research, indicating that th97 would be interest-

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tdá in hearing of the -work of Baha'i schol•ra outaida of Finland.. In
el1a.mer

qt á1980 Mr. Peltola compiled a bibliography for the comparative etu~ ot

religion. library of the University of Helsinki •• a funded research project Oil "new Nligiona 11 • He showed me ~he oarda tor tbi • bibliography and

I ••de a li.at of •11 th• á ~ái-related . entries. I have thie bibliograp!Q"

alao. He mentioned- th&t na.,ld Sim1nons (see report) baa done some reearch ia_áthe.:Slav.onio. Collection of the University of Helainki Library (eee re-ápo% °t1áon: thia Colleo-tion). Aa a matter of interest, h• noted that hie pro-

_teaaor in .eooiologr at the Univer1111t., of Helsinki, Dr. Arne Koakin•n ia studying the philology ot the Tuvalu Island lang1lage and that this Island .á. (perhaps one of the Gilbert_and Ellia Ialand.e he conjectured) ha• the á

bighen percent~ of Bah81 i residents in th• world. about 10%. He mentioned that Rlfi Oja, daughter of a member of th• NSA of Finland is collecting article• in Finnieh language on the B•hi'l ?aith and that ahe might be able to be of acme aasiatanoe to me. Mr. Peltola.' told • that th• firat translation into Finnish of Baha'u'llah and the Nev Era ll&8 made 'b7 an 11nidentitied á1!heoaopfiat and published in Helsinki by Myatica, a !heoeophical px eaa, in. 19"0. When we di.ecu.saed 1113 historical interest in th• 1tar 1844, he atated that the tirat Finnish langt1~ n~paper was publi•bed in 1844 bJ Snellmann and thAt it was probably c•lled Pi.ivamiea.

11• aPoke of a novel. entitled Sqm Tu.sen Lil:lor, in Svediab, wrtten by Valdemar H;y1'•n (paeudoeym?) and published in 19"- vith reprints in 1944 end 1945., whereof 18,000 oopiae were sold, mostly in SvedeJl, written by á a Lutheran mini•tr liYing OJl an ial•nd situated between Finland. and Rua-

•ial ona of tn. ob.aractera in this novel ia a Bibi named Mustafa

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Ramagbin,

á em exile trca Aserbjqjan to Finland in 1854 at the decree of the Ruaaian

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Im:perial gover1J1lent 1 vho iii represented ae a Mualim 'alim, •nd his reli-V. FINLAND

70

4)Harri Peltola

Interviewt

gion, Bihism, as a major sect of Islim with revolutionary teachings, and its leader, the Bib, a Manifestation of God. A number of Fi'Onisb Baha•la have wondered whether or not this book is based upon specific hiatorical incidences... All editions of the Finnish encyclopedias mentioned the .ea-bia and Bahi1 is, from the 19th century to 1940 and the beginning of World. War II; this is also true of all universal histories and geographies iD Finnish. For some reaaon after 1940 such citations have been few and far between. Mr. Peltola haa cardaáwith Babi•i-relat\$d entriea for the Reli- _gi,on !ndU:, #1 of the American Association of Theological Libraries, and

he recommended the Sci. a. nec. C? .f... ~eligi~n A..1?str~g,~.£!,-~nd Index of Recen;t••Ar-

ticles, published by the Institute for the Study of Religion, Free University, Amsterdam, Netherlands and the Theological Faculty of University of Kent, United Kingdom, as the best bibliography of recent academic articles on the Bahá'í Faith. Mr. Peltola has written an article on the Bahá'í Faith in Finland which will soon be published in a book on "New Religions"

by Ibo Akademi, an academic publisher. Over the years he has translated a great deal of Bahá'í literature from English into Finnish, and hence there is a large body of translated literature available to the Finnish populace. Unfortunately, there do not seem to be many readers yet. He knows of a friend of Mark Tobey (recently deceased Bahá'í and world-renowned painter) who lives in Finland and has some paintings by Tobey--he offered to introduce me to this individual but I did not stay long enough in Finland to meet him. He says that freelance journalists have written articles on the Faith in Finland several times in recent years and that they are generally sympathetic although not to the point of endorsement. After all, it is foreign--not so? áá .

- Stud-

Mr. Peltola and I did not discuss the formation of an European Bahá'í

-

Association, nor did we discuss the Canadian Association for the Study of the Bahá'í Faith, now called the Association for Bahá'í Studies, nor did we discuss the compilation of an Encyclopedia. Mr. Peltola is most interested in taking part in Bahá'í studies seminars and he has attended one of these at the University of Toronto and hopes to continue to participate in the future.

Papers: -

'The Bahá'í Faith--An Introduction', in Finnish, Helsinki, 1981.

'The Bahá'í Faith in Finland--an Historical Study', in Finnish, licentiate thesis. 1982 (?).

'Bibliography on New Religions', Comparative Religion Library, University of Helsinki, summer 1980 (1).

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'A Bibliography of Bahá'í Literature Published in Finland as of 15th March 1977' 1 March 1977.

Publication of an Article on Bahá'í Faith in Finland for Ibo Akademi book on "New Religions" (see publisher or Mr. Peltola)

Editor and translator or writer of all articles in Maailmansalainen (World Citizen). a Finnish Magazine, fall 1975, since 1976, with dates of subsequent issues known to me.

Translator of a great deal of the Bahá'í literature now available in Finnish--none of it identified as issued from his capable pen, printed or mimeographed.

V. FIL'ILAND

5) Dr. Habibullah Zabihian Languages: Persian, Arabic, English, Finnish, Esperanto, Urdu
Degrees: M. D.

Interview: It was a privilege to meet Dr. Zabihian and to receive a letter from him clarifying his involvement in Bahá'í studies and improving upon the snort report I made of our conversation. Dr. Zabihian is a student of the Bahá'í Faith in its Arabic and Persian sources, has lectured in Europe on a number of topics selected directly from the original texts, and has taught Persian language and literature at the University of

Helsinki for fourteen years; he is eager to see the work of Bahá'í scholars receive more attention in Europe and in Finland in particular. As a member of the NSAF of Finland has pointed out that in Finland all Bahá'í activities must be approved by the NSA--this is the law of the land, not just of the Bahá'í community. Hence, an association for Bahá'í studies in Finland would have to be organized by or with the explicit approval of the NSA of that country, and all of its activities would be supervised by the NSA, as only the NSA could be legally responsible for its actions. When asked regarding the compilation of a Bahá'í Encyclopedia, Dr. Zabihian replied in a letter dated 5/4/81 that

"It will be a great encouragement if the work of the Bahá'í Encyclopedia could start, and I shall be glad to assist with its development whenever possible. After careful estimations and preparations the Universal House of Justice may give permission to start the work ••• Then the research

department of the House of Justice among others can provide any documents and required materials, besides that the Bahá'í A.V. Centre may provide with some of the required pictures as well."

Papers: 'Analysis of the life after death', n.d.

'Spiritual worlds', n.d.

'The destiny of man', n.d.

'Significance of Qur'an', n.d.

'Significance of the Kitab-i-Íqán', n.d.

'Significance of the Kitab-i-Aqdas', n.d.

'Significance of the Mill and Testament of 'Abdu'l-Bahí', n.d.

'Significance of the Hidden Words', n.d.

'Significance of the 19 Day Feast', n.d.

'Oneness of the Holy Family', n.d.

'Blind educators', n.d.

'The Writings of Bahá'u'lláh', n.d.

Talks: About medical care, on radio Ln Ummiyih, 1958-59.

Publication: "Physiology and metabolism of the Brucella bacilli," Faculty of Medicine Shiraz University, 1957.

Work in progress: Ma.jmu'.ah-i-Asar., 136 B.E., 300+pp., looking for pub.
Calligraphy of the Pers~an Hidden Words (just received
from the book-binders)

v. FINLAND

6)David Simona lianguageai English; French, Fin-
nish, some Swedish, some Russian

Degrees: B.A. in Ethnomusicology;

Teacher's Certification in Social
Studies Education

Interview: Mr. Simmons and I have exchanged several letters and we
spent the better part of a week delightfully together in Paris and Gour-
ville and Chartreaux and in-between, the last week of June 1981. I in-
vited him along with some thirty other Bahá'í acólars to Gourville, a
village outside of Paris, for a week-long conference on "the political
economy of the Bahá'í Faith" and Mr. Simmons is the only scholar who
showed up. So we sat around and read a number of articles and talked,
and then went for walks to nearby castles and churches to nearby cathedrals,
and altogether I have hardly ever spent such a stretch in earthly paradise.
Kr., Simon is a teacher of English in the Language Center of Lappeenranta
University of Technology, and one of his numerous academic/intellectual in-
terests is: - in the "growth of the Bahá'í Faith" and everything to do
with

his religion. He has repeatedly insisted to me that he is "not doing
any research of my own. I am presently only helping Jan Jaanon and I
have contributed services to the Canadian Association for Studies on the
Bahá'í Faith. I am more interested in actively teaching the Faith and
helping other researchers than doing anything myself. I do read a lot
though, especially interesting anthropological-like works on various peo-
ple. He has been collaborating in 1981
since March of 1981,

applying with address of people I wanted to contact with informa-
tion about events which transpired in 1844 and with photographs of a num-

ber of sources on the Bahá'í - view of political economy, and I am
grateful.

for everything. Mr. Simmons is also interested in Georgian history (not
the state, the nation), the Jewish history, in Northwest Coast Indian
(that is the Northwest Coast of the United States), and in human
behaviour.

For more information on the Gourville Summit Report in France I
applied

for details of Jan Jaanon's work, report in the United Kingdom.

Mr.

Simon is very good at what Mr. Harald Thiel would call
"networking".

In his Memoir to me he sent me the title of a number of

book• I

waa seeking . . well aa th• nam•• and addressee ot several individ11ale
. vb.om I contacted_upon my return to th• United Stat••• For
information

on Ruesi•o Bahi'i ~iatory he_>etered me ~o á article• by A.A. L•• and
A.K.

Gbadiriaa i:n !JapA; 'i s~~diesJ'!tude• Baba'~. Yol. 5, Janu&Jy 19791 011

L:ydia

Za•enhof and Bahi 1 fii in Pol.and he retered u to the RSA of G.rman.YI :for

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Raui•n litc-ature on the B•b'i'i Faith, aa well •e giving me a cow ot
Jaa Jasion'a bibliogra~ of th• oontenta of the Sla-.onio Collectioná at
th• UniYeraity ot Helainki Library (eee report) he mentioned that Dr.
J'irua Kar.eradeh h•• also done aome research ill this librar.r áand that
hi• bro!her K•aem K•zemzadeh, a r•eident ot Hamburg, Gerra~, ha•
vrittea

a Bahi' 1 puphlet in RWi•n1 for information á on 18'1'4 in Buddhin he r•-
fered me to Jem•hed lo•dar, 'Th• God ot Buddha• end B~ddpa

Maitr'!,-:Aplit-

abha .Ba!' Appult;•d1 for reference• to 1841t and áto Americ•n Indiana
he re•

cownded that I react ~-iou ,o,t .~h• Rainbow, ~- Goame}.. of. th•. Redma~,
áá Four Re1!!9r,k•bl,t .In.d..~n Prop11eciea publiahed_by Naturegraph
Preaa !ii Cali-

torni •i -and interview Native áAaerick B•be' ia Phil Lucas (Ie11aq11ah,
Vaeb•

ingtoaJ 1 Blu Kopp91' (Al•aka), Phil Tau (Alberta, C.nada) •nd Frukliá
Kahn (-ber of the RSA of the U.S.A.), oontaot Christopher Buck (now of
Jlaneau, Alaaka) regarding Zoro•etri•n •nd Altaio propheci••f oont.ot
Burl

Barer (Wall• W•lla, W••hiqton) oii pro~eoi••• other intorm•tion
on Judaia.

Mr. S i""IOD• ia nppartive of both B•hi'" f atudi•• and encyclopedic
scheme•,

i f th97 go through tu right cbano•la and Hrve the int•r••t• ot
Báhi'fa.

V. FINLA:~D

7)I!elsingin Yli~pis:::Jn Kir jasto

hel.singfors '(.:iiversi tetsb ib liotek

Unioninkatu/linionsgacan 36

00170 Helsinki;1helaingfors 17

here is one of the locations of the U::: ~ •Iersity \.~ Helsi:r:...~i Library,
and at this locatic~ I found a lor...g list of titles i~1 German, English
and Finnish and a couple i3 Swedish, ~ll of them translations of ~orks
by Bahi'u'llah, 'Aodu'l-Bahi or Shogni Sffendi from Englis~. In addi-

tion to this there are also copies of a number of books listed on my bibliography, such as of Hermann Vambery, *Wanderungen in Persien*, and Dr. Ignaz Goldziher, *Über den Islam*; and German encyclopedias and lexicons. This list will be incorporated into my bibliography and is also available in photocopy. The University of Helsinki Library has a number of locations, this being the central library. I was able to visit only two of the libraries in the system, the HYK and SC, and from the card catalogue of the Faculty of Comparative Religion, University of Helsinki, which I went through on 23/2/81, I know that there are a number of other significant collections, both in the University system and outside of it including what Finnish scholars speak of (in their abbreviated forms) as HY-Paak; TT.K; SKS; Steiner bibl. 1 HY Utj.(varasto)--Ut-70 tesasem.-mappi.; Uskontot. laitoskirjasto. Liihdeteokset.

8) Slavonic Collection
University of Helsinki Library

Neid.aydpolku 1-B
00140 Helsinki 14

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Several of the European Baha'i scholars have represented this collection as the largest of its kind outside of the U.S.S.R.: I've been told that it has more literature in Russian language pre-dating the 1917 revolution than any other library outside of Russia itself. Be that as it may, it has an impressive selection of literature in Russian and Bulgaria, Polish, Croatian, Yugoslavian related to the Baha'i religion, much of which has been listed by Jan Jasion in his 'Articles on the Baha'i Faith Originating from Russia and Eastern Europe found in the Libraries of Helsinki University', dated December 1977, and, to my knowledge, not up-dated or revised since then. I spent a few hours in this extremely dimly lit collection, and although I can just make out enough Russian to be able to compile a bibliography including literature in this language, I was not able to work quickly enough to determine the specific location of all of the articles mentioned by Jan Jasion in his list. Nevertheless, I was able to trace most of these, and all will be included in my bibliography, with or without call numbers and letters. I cannot recommend this collection too highly, for the use of any student of Russian or Eastern European topics, and for the student of the Baha'i Faith who is fluent in the Russian or some other Slavonic language. As with the HYK, here 'red tape' is of no consequence--it is as if the librarians can read the faces of lecturers, and so they have come to trust the students who enter these halls of learning, these depots of knowledge and wisdom.

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00140 Helsinki 14

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V. FINLAND

9) Kansallisen Kirjaston Sisällys

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Finnish Baha'i Library

As mentioned in V.~), Markku Tuomi and Peggy Trotto made a list of the books and pamphlets in FBL, organized according to whether they are translations of works by 1. Bahi'u'llah; 2. Bib; 3. Muut pyhäkirjat; 4-

• Abdu'l-Baha; 5. Kokooma.teokset; 6. Shoghi Effendi; 7. Pyhäkirjat maassaan asuvien Uskonkirkon kokoama; 8. Yleismaailmallinen oikeusneuvosto; 9. Muut baha'i-kirjat. This list is dated 137 B.E., and is 6 pages in length. While staying at the Ha.ziratu'l...Quds in Helsinki I compiled a supplementary list, two pages long, which includes some of the books and periodicals not represented in the Tuomi/Trotto effort. What is remarkable and eminently useful in this collection of Bahi'i literature

-

is the large selection of Finnish Bahi'i literature, and of Persian Bahai periodicals. There are also a few titles in English which I have not seen in any other library anywhere & they may not be unique copies, but they are certainly rare. Both bibliographies will be carefully compared and inserted into my bibliography of Shaykh W-I, Babi and Bahai related literature. According to Harri Peltola's 'Bibliography' dated March 15, 1911, the FBI has copies of a very large number of works in Finnish, some in Lapp, Estonian, Komi and Mordvin (Erza), all published in Finland under the auspices of the NSA. The NSA kindly gave me free rein as regards use of the FBL, and this I appreciate most warmly. Unfortunately I had only enough time to make an incomplete list of its contents.

?5

1) Sven Hards

Languages: Swedish, English,

German

Degrees: ur_town

Interview: Baha'i friends in Denmark and Norway recommended me to visit Mr. Marda and stay in his home in Göteborg. Mr. Marda kindly welcomed for two visits of a few days each, and on both occasions we were able to talk of many topics and without interruption for several hours, late into the night. Mr. Hards was Secretary of the NSA of Sweden for many years, and has lived and worked in Göteborg for his entire life. He spoke at length on Sverre Hedin, the Swedish explorer and popular author (he has written books on the South Pacific and Antarctica regarded by some au-

-

thorities as the best in the field, regardless of language) who is a

Baha'i

poet and author, De Urvärdiga Händelserna. Baha'i-ens globala religiösa

historik 1969, beir his best known work of the same name. Mr. Marda showed me photographs of a number of Swedish Bahi'is, including our professional mu-

s~cinns. We talked about Louise Erickson, longtime resident of Gotebcrg
~"11.i one ot the first Swedish Bahi•{s. Mr. Marcia re.fered me to Paul
Stolpe

!or details of her lite. (See report on Mr. Stolpe, Sveden.) Mrs. Erick-
son's bookd and papers are kept in Stockholm at tne Haziratu'l-QuW!t in
the home of Mr. Mards and in the home of oMr. Djazayeri in Goteborg. I look-
ed through the papers and books in Mr. Mards' home and recommended that
this rather rare collection be adequately cared tor by the LSA a! Goteborg
or the NSA of Sweden. Mr. Mards told me that Louise Erickson told the King

-
of Sweden about the Babat i Faith in 19<Y?. One of the bookfJ in her colleo-
tion is Vie~s of Akk~, H~ifa, Mt. Carmel and Ot.t;...er Pl~ces, á Behais
Supply

and Publications Board of Chicago, n.d. iU-. Miirds has collected
many

tiles of papers related to the Baha•i history o! S .,eden, all of which are
ot historical value and requiring of careful preservation and protection.

?áIr. :-t&rd.s became a Baha'i in 1957, eix months before the passing of Shos
hi

Effendi, and since then he hae been a resident of Geteoorg. He mectioned
a r~cent conference held in Innsbruck, Austria on the subject of lite be-
yond the grave, during which a number of authorities on the subject con-
tributed their data and insights, including Dr• Andreas Resch, Dr. Carlos
Osis (American Society for Psychical Research), Stefan Jankovitch (Swisa
architect), and Dr. Hans Strotzka (Viennese ;:ychologist). Mr. M8rds
showed me a number of ~ery interesting publications on the Baha'i Faith
and on other topics of interest to me, and I made pno~ocopia of some o!
these, ir..cl:Jclng the following: p. 209, "Full Circle~" The False
~essiahs;

PP• 44=45, "Ba.haism, " ~ncyclopediet:. Ame.r.ic~; pp. 330-39, 923,

"11Ba.bism', ,r

"Ba.hi' i Faith," by Horace ilolley, Enci~. .lope_~ia B~.itt,?;nica; 1

á3even rleasona

why a Scientist Believes in God," December 1974', Re~á.:.er • s p_i~eet;
1:yped

English translation by Mr. MArd.s á ot pp. 154-56, Nathan Sode"!:"blum, Fram-
ma.nde Reli5ions~kundei:, 190?-o8, on the Ba.bis and Baha•ie. Also in
hie library is "Episodes in the Li!e of Moneereh Kbanum" al d~ with a des-
cription of the "t4emorial Services of Abdu'l-Baha on Mt. r'!l.ill~ l",
n.d.,

n.a •• n.p. He recalle~ that Mr. and Mrs. Holbach found cne signature of
~hornton Chase in t:ie guest book at the German Roman Catholic Hcspice,
this Church having been founded in 1844. Regarding the papers ot Louise
Erickson at Mr. Hards house, I have discerned five distinct catagorieai
1. letters ana q~otes from Shoghi Effendi; 2. letters and miacellane0ua
notes and Baha'i notes; 3. translations of Babi'f literature into Swed-
_ish; 4-. literature in English tran.ela.tion written by Bahi'u'llah anc. Ab-

dul-Bahi.; 5. literature published by Bar.&• is. I admit that thia ie not
VI. SWEDEN

1)Sven Marcia

Interview:

particularly uaelul intormation but it may give some idea ot the áwide selec-
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tion and value ot this collection's contents for Bahi'i scholars. particular-
ly of Scandinavian Bahái' i history. We also talked some about natural healing
and the science of nutrition, aa l"r. Hards has made this field one ot his
subjects tor study, mostly in Swedish sources. He would appreciate making á
contacts with other individuals anywhere in the world engaged in such study.

He has also compiled a- complete -

collection ot all articles related to the

persecutions of Ba.h&'ia !n Iran in Swedish newspapers since the return of the
Ayat'u'llah Khomeini to Iri'n in 1979, and he intend8 to organize his cutting.s

at some time in the future in hopes that they may be usetul to future histor-
ians ot these events. Regarding Shoghi Effendi 1 s tripe to Switzerland, he
showed me photograph.a of the Jungfrau where the Guardian hiked, a.nd stated
that Sfioghi Effendi walked 42 kilometers in one day, and that hi• favorite
hiking spot was around Interlaken. He mentioned that Nathan Soderblum wrote

a History of the World, and that there is an article therein on the martyr-
dom of the Bab. And he recalled a talk given by Mr. Philip Hainsvorth,

longtime member of the NSA of the United Kingdom, at a summer school in Eng-
land, on the Lesser and Greater Peace, and he recalls that Mr. Hainsworth

quoted Marion Hof'.!!l•n'a pilgrim's notea (from Shoghi Effendi) to the
effect

that the Lesser Peace would be established in 2125 A.O., and the Greater
Peace around 2800 A.D. He ia not sure of these dates but passed on hia recol-
lectione as I indicated interest in the prophetic datinga attributed to the

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Central Figures of the Baha•i Faith. We also talked of Frederika Bremer, a
Swedish author and feminist, founder of the Fwrbundet women's movement in
Sweden, and about an article she wrote from New York city in 185'•--he offer-
ed to send me information about her and her oeuvre. Mr. Mlrds bas a copy of

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a sketch of the Bab and Hia disciple, Mtiti,ammad 'Ali after their execution in
the marketplace of Iabriz on July 9, 1850, made by or at the order of the
Russian consul who was an eye-witness to the event. He also pointed out that
early editione of Bahi'u'llah and the New Era, in English and in German and
Swedish translations, citing pp. 302-303 of the 1946 German edition, explain
the 1335 days prophecy of Daniel as fulfilled in 195? with. the ushering in
of the age of universal peace, universal language and oneness of mankind.
Mr. Mards affirmed that the original text and subsequent translations there-
from were approved tor publication by the Guardian and by the various nation-

al administrative bodies of the Baha'i Faith. (For interpretation of this passage. quoted from the writings or sayings of 'Abdu'l-Bahí, see report on Husayn Avaregan, Italy.) In a letter dated 4/12/81, Dr. M. Arda wrote: I also found a couple of pages from a book ~.ntnips,.tid i O.ri~~tep, by a Swedish suffragette, Hanna Rydh, printed in 1952. The title in English might be The Transition Period of the Orient. This part describes the Persian feminist, Fahrih, her life and tragic departure, in roughly 400 words. A good part seems to have been recited from Journal 'Asiatique', 1860." He also men-

tioned "A book about prophecies that I was given by a Christian girl I also think is worth looking into: 'Daniel' a ~-oRhecies of the 70th Week, Dr. Alva

McMaclain, Zondervan Publishing House, Grand Rapids, Michigan, U.S.A. Among other things it mentioned the "gap-theory" which was a new one to me."

Mr. Mars and I did not discuss either an European Bahá'í Studies Association or an Encyclopedia Bahá'í. To my knowledge he is the author of no ar-

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ticles, papers or books related to Bahá'í or Bahá'í Studies, nor does he have any intention of writing anything in the future. He is, however, well inform-

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ed regarding Swedish Bahá'í history and he has access to a wide selection of rare Bahá'í books and manuscripts, of particular interest to the student of Scandinavian Bahá'í history.

VI. SWEDEN

2) f. Odemyr Languages: Swedish, English

Description: unknown

Interview: When I was in Stockholm, for parts of two days in late February

1981, given Mr. Odemyr's very busy schedule, we were not able to arrange a meeting in the flesh. As Mr. Odemyr is the Secretary of the N.S.A. of Sweden, I went to him asking if I might search the Swedish Bahá'í Archive

while in Stockholm, and he replied in his letter dated February 14, explaining

that "our archives are for the time being in a state of disorder .. " I found this to be generally the rule rather than the exception in Europe.

"For over a year Ezzat Djazayeri has been working with a catalogue and the work is soon completed (within six months or so; he and the N.S.A. help).

After

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ter that it will be easier to find any Bahá'í data. To try to find something now would be a search in vain." (See report on Ezzat Djazayeri, Sweden.)
further.

Odemyr continued, stating that "Ezzat Djazayeri, whom you are going to meet

in Copenhagen, is for the first time being the best source of information about Swedish Baha'is history • 11 (See reports on Djazayeri, Paul Stolpe and Sven Iálarð for information on Swedish Baha'is history.) t-tr. Odemyr most kindly invited my special questions, and offered to assist me as he was able, and I sent him the following list, in hopes that some one among them: J ...edish

baha'ie might be able to help in collecting information:

-1-articles on Baha'is and Bahá'is in old issues of periodicals such as Aftensbladet in the Swedish language.

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-2-old books in Swedish which mention Babis and Baha'is, books on Iran, on Islam, comparative religion, travels, etc.

-3-information on Svorre H[ILZI]msen, the Swedish Bahá'í author, and his books.

-4-data on the Swedish police force as given in the 1890-1919.

-5-data on Swedish travelers, explorers, diplomats, their memoirs, letters and reports, who frequented Iran, Iraq and the Ottoman Empire in Palestine, who might have met Babis or Baha'is and written of them.

-6-liathan Soderblom's collection of Bahá'í literature at Uppsala University, and all references to the Babis and Bahá'í [religions in his writings and correspondence.

-?-information regarding relations between Finnish and Swedish Baha'is.

-8-contact with any Swedish Baha'is who are studying 19th century Swedish or Finnish culture, history, religion.

-9-name of Uppsala professor, not Baha'í, who has written sympathetically

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about the Baha'is Faith.

We did not discuss an European Bahá'í in the Swedish Association, nor did we discuss the

Swedish Baha'is. I fully realize that this report is unfinished, and conveys very little information. I am awaiting the good pleasure of t-tr. Odemyr.

VI. SWEJQ

J)Ezzat Djazayeri Languages & Persian, English, Swedish, French, some Arabic, some German, some Vietnamese
Degreee Ph.D., University of Göteborg, Department of History;
topic: The Persian Press and Reform Questions in Iran, 1890-1907

Interviews Preliminary to God's Kingdom on Earth In this scholar I have found a most generous friend, ever eager to encourage me, in my work, and well able to inform me regarding his own. Mr. Djazayeri, soon to be Dr. Djazayeri, invited me to his office at the University of Göteborg and subsequently to his home where we spoke for hours about his work and mine in the field of

Baha'i- studies. We began with a discussion of the history of the Baha'i Faith in Sweden, about which he plans to write a comprehensive study based on documentary sources as well as oral history, and he recommended that I talk with Edvard and Jean Bonn, doctors of chiropractic resident in Wisconsin and pioneers for many years in Sweden, who lived in Goteborg. And whose house is the local Hazratullah. Mr. Djazayeri went on pilgrimage with them to Haifa. In answer to Dr. Hoojan Momen's assertion that the Swedish government sent a contingent of crack officers to train and officiate the Iranian police force from 1890 to 1919. Mr. Djazayeri affirms that in fact, according to documents he found in the Swedish National Archive in Stockholm, Swedish officers helped to train the Iranian gendarmerie, the road police in 1910 and continued to do so until 1913, and here is a copy of

report made by the officers to their superiors regarding Iran. He has also found that the Royal Library in Stockholm has a large collection of Persian manuscripts dating from the 16th to the 19th centuries. He has made a list of Swedish-language publications which have made reference to the Babi and Baha'i religions, as well as a bibliography of literature in other languages.

In one of his letters he wrote that he 'shall regard it an honour to review your bibliography of Baha'i-related literature. Please let me know when you are ready.' I am honoured, sincerely honoured to have such a distinguished and knowledgeable scholar offer to review my bibliography. Mr. Djazayeri points out that Dr. Fagergren, a Swedish Philologist, resided in Jerusalem during the lifetime of the Sib and that he has

known something of the Baha'is, and he has written something about his

entirety. For a catalogue of the contents of the Swedish Baha'i

Archives we will have to wait at least until 1983, and it is also true of a complementary list of literature on the Baha'i and Bahai religions in the Swedish language, that both are being prepared primarily by Mr. Djazayeri and it is taking him a long time to organize this material. At present he is putting the finishing touches on his Ph.D. dissertation, which is on 'The Persian press and reform questions in Iran from 1890-1907', and he wrote me

October 24, 1981 that he hopes to have it published sometime next year, in 1982. This thesis will be published in English and by the University of Goteborg. He has found, through his thorough, exhaustive study of the Persian press, that from 1896 to 1914 there were a great number of articles written about the Baha'i Faith in the Persian periodicals, that is in literature

was included in Baha'i literature and that attack (and defense)

of Baha'ism appeared in the periodicals whenever the oligarchy wanted to mobilize the people for a certain purpose they employed

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qu••tioa ia aln&l to th• Faith, and therefor• undeairablel Tobacco
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t~ achool. i:firm
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l tu Preu aativiti••, th• Comrtitution•l ,&evol!!ti~n l dis•
Khan, th• Muahlr od-Davlih, dismiaa•l of Mirs& •nt
'-!'gU.r Kliin, the" oasáSultin, were a fev e:xamplea. á hea th• moet
recent
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VI. SWEDEN

3)Ezzat Djazayeri

Interview:

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revolution in Iran, which may well ba ::: ~ ~d.ed. as the severest attack on
th.e

Cause of God in ita 137 year history, á....d planned to upr oot it from the
country of its birth, demonstrates the c lergy's hostility towards the Revel-
ation of God. • This is orA ot 1:l an.,v exc.::::~:~pta from letters written to
me by

Mr. Djazayeri subsequent to our meeting in GotehJrg, ~d sources ot much of
the detai~ in this report. ?-tr. l)jaza.~::~!"i noi: :;a that

Mirza ij.usa.yu ~ an and

t.fulla 1 A1.. i Asgb.8.r K:.;in ii/ere 1 two c.bl\$.á~á ime r-t~nisters,
the f'orler di.sniissed

by r-l~erid Dfn Shi:b., the latter asaasinated by a Constitutionalist.' At
the Departmen~ of Inda-European Philolcisy, University ot Gpteborg, Mr. Dja-
_zayeri is in the final stages of comple~ing, with the assistance of his col-
lea.iu.es, a S~edish-Persian/Pereian-Swediah idiomatic vocabulary, to be com-
puterized, consisting ot some 20,000 sentences declamatory ot the actual
vernacular spe~h expression o:.c" Persians and Swedes. Some ot his scholarly
interests include the follovin.c: 1. his'tory of prominent Babi

- and E:lh& 1-i wo-

men: he has already written 15 articles, soCT& 30-40 pages in all, on the
life of IC'l.adfjih Ba.gum, one of._the tlllo .w ives of the Bib, and_ her
influence

upon the unfoldment ot the B&bi Faith, for the Swgdish ~!A,a'i Newa, written
in English and translated into Swedish t-y Mrs. Ann~argaret Kashef; 2.. hi.s-
t~ry ot the Bah.i 1 ái Faith in Sweden, based on documentary sources; 3.
biogra-

P'.lY ot the !ather

- of Hand of t :le Cause of God H~M. Balyuzi; 4. early hi.story
of the Baha'i Faith; 5. hiatory of Scandinavia and es-pecia..lly that o!
Sweden;

6~ history of i'ran tor the last 600 years; 7. h.iBtorY ot Bahi. 1 1 Faith in
Scandinavia; 8. history of Western Baha•f wor.nen; 9. cooperative effort

among

Baha'i scholars to study the Heroic Age of the Faith, from the birth of

Ba. hi >

in 1817 until the passing of 'Abdu'l-Baha in 1921, the study of his personal

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life and Writings of the Central Figures of the Baha'i Faiths, with

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the establishment of a centre where information and literature could be collected and the formation of a committee of persons to study this material under the guidance of the Universal House of Justice. He has written

articles

for Swedish Baha'is, translated into Swedish. by Paul Stolpe, on

the lives

of Dr. Samiyya and Professor Akim, mentioned in Iran in 1980, and an

article

entitled "Dedicated to the memory of the Hand of the Cause of God E-

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noch Olinga, " also published in Swedish Baha'is in Norway. He has been studying

Egyptology for many years, and went on a trip to Egypt with Dr.

Godtberg,

one of the foremost Egyptologists in the world, where he found himself even

more impressed by Egyptian culture than he had been previously by the

civil

ization of Iran. When asked for his attitude towards the relationship bet-

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ween Baha'i community and Baha'i scholarship, Mr. Djazayeri stated his view

that Baha'i society should be open, respectful of learning, knowledge and

wisdom as this is specifically called for in the Writings of Baha'u'llah;

he emphasized that Baha'is are all called upon to be knowledgeable, and that

everyone

must learn from everything and everyone. When asked about Emmanuel Sweden-

borg, the great Swedish scientist, mystic and philosopher, Mr. Jazayeri

reported that Erikson told Paul Stolpe who told him (there is a nice

chain of Baha'is (admittedly) that 'Abdu'l-Baha regarded Swedenborg as a forerunner

to the Bab and Baha'u'llah, but could not substantiate this assertion with

any

authenticated written source. He also quoted the following from the World

Order, February 1936, vol. I, number 11 p. 413, in a letter dated 1981,

"In a Tablet addressed to an American Baha'is in 1921.

"restless - Brewster, ' ' -"

Abdu'l-Baha gave to Emmanuel Swedenborg the significance of a minor prophet:

"As soon as a bird is fledged," He said in that Tablet, "it cannot step

it-

self on the ground ••• in reality Emmanuel was the forerunner of the

second

coming of His Holiness the Christ and the herald of the path to the King-

VI. SWEDEN

3)Ezzat Djazayeri

Interview:

dom••• I hope that thou wilt arise to perform all that which His Highness F.m.-

manuel hath predicted••• ". This article, quoting 'Abdu'l-Bahi, was writ-

ten by Olivia Kelsey, also author of a poem entitled "The Advent," and published in World Order, April 1936, vol. II, no. 1. Mr. Djazayeri quoted Nehru, former Prime Minister of India, as saying that all Indian women should follow the example of Tahirih; he said that Indira Gandhi, Nehru's daughter and also a Prime Minister of India for many years (presently serving in that capacity) repeated this exhortation; that Sulayman Nazim Bey, the Turkish poet wrote that Tahirih was worth 1,000 Naw-i-Din $\$_{hi}$.ha; Sarah Bernhardt said that her career would not be complete without portraying Tahirih and commissioned Catule Mendes to write a theatrical piece which she could perform in this role; relative to Tahirih, Mr. Djazayeri made a marvelous and inspiring statement, that she had divine authority such as comes every 500, (X)() years. What a magnificent tribute to this star among stars! In a later letter he explained as follows, for my first reaction to this statement was incredulous, "I am sure I meant divine insight and vision. However, when you read what the Bab, Bahá'u'lláh, 'Abdu'l-Bahi and Shoghi Effendi have said about Tahirih, you realize that she was far above her fellow-believers. She was in fact the very first person who recognized the station of Bani'u-

llan. Please read God's Báb, page 72-77, and Memorials of the Faithful, pages 190-205. The course of the history of her life, her poems and odes, her conduct and extraordinary manner of speech, her total attachment to the Cause of God, her overwhelming force of argument, her towering strength of personality, certitude, confidence ••• demonstrate so clearly that she must

have been invested with such authority that saints, mystics and the most enlightened believers sought in vain. Concerning Nehru's tribute to her, I

read it in a Persian Bahá'í Youth Magazine called Ahmadiyya, and also

heard from Mrs. Shirin Fozdar, our famous Bahá'í woman in South East Asia when I pioneered to Vietnam and Thailand in 1964-5. Mr. Djazayeri has discovered interviews of a Persian journalist with 'Abdu'l-Bahi while He was in Egypt, and according to the first article by this journalist, he went to America and Europe with 'Abdu'l-Bahá. The paper reported that it would try to report the talks of 'Abdu'l-Bahi in Europe and America. As I have not yet found the following original copies of that paper, I can not elaborate on the subject any further. He asserted that many Persian authors have written about the Bahá'í Faith and that Bahá'ís are more or less unfamiliar with these responses to the Revelation. When asked which of Baha'u'llah's Tablets were revealed in pure Persian, without Arabic intermixture, Mr. Djazayeri asserted that they are so beautiful, astounding, and breathtaking

beyond description. • He al'Jo mentioned that 'Abdu'l-Bahi wrote some Tablets

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- Abu'l-Fap.l Gulpaygi'ni also penned letters in
in pure Persian, and that Mirza
a Persian utterly wi.hout Ar~ic word.a, in addressing the Zarduastia (Paraia
or Zoroastrians) of Irin. - á

We di'! not discuss an European Bah'i'i Studies Association or an EncycloP!,dia

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Baha'i, but he is in favour of all cooperative enterprises among Bah.i'l
scholars, and is an enthusiastic member of the Association for Babi'i Stud-
ies head<1 liartered in Toronto, Canada, and favours the establishment of a cen-
ter for study of the Heroic Age (1817-1921) ae mentioned before. It an En-
cyclope,_dia Baha'i were launched, with the permi8sion and supervision ot the
Universal. House of Justice, Mr. Dja~ayeri would be a valued contributor there-
to. When asked about Persian Bahi'i scholars, he wrote m• about a number ot
these, and I cite his worda, prefering them to my ovn:

•The Persian Bah.i! community produced a large number of very learned
hialor-
ians and scholars such asz Fazel, Iahriq Kh&vari. Niiahibadf, Thabet..Sharqi,
á::J ..

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VI. S \.JEDEN

3)Ezzat Ojazayeri

Interview: ~ ~
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Rez_yaE-1, .Faizi, Farid, •Ala.vi, Yazdani, Bakhta~rar, !:!olaku' i, F~utan,
Varqa,

Qadimi, A!nin, and ••• (only to have na:ned a few: Farid and 3akhtar
á.-Iere mar-

tyre.-.: recently). Each of these luminaries was and is (some of them lla le
passed away)a unique expert on one aspect of the history and the Writings of
the Faith. They held courses, conducted regular seminars, wrote bcoka and .
articles for so many :áears (all the ye~s put together exceed two-three cen-
turies) in order to acquaint the Baha'i with th9 \•/riti!'lgs ot the 13 i'.:I

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lilh, 'Abdu' l-Baha and Shoghi Effendi. á. at has so far been achieved is
on-

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ly the beginning. Shog..''li Effendi translated that amount which he considered
sufli~ient for humanity for a long period du..-ing the Formative Age of ~h!

Bahi l i Era. He would have loved to translate more, but as stated by

Ru.l:liyyih

!~''in.um, in The Priceless Pearl, the Guardian simply did not have the time to
de so. There ie also the question ot priorities--What is essential to know,
answers to the needs of humanity, guidance for the betterment o! the lite of

mankind, and a deeper insight into the Writings of the twin Manifestations of God and the Interpreters of the Revealed Words. To know that the Báb had two wives is not a solution to any human problem. We need to know how the 'Wards can be avoided. How prejudices could be eradicated. How unity and harmony could be firmly established. And questions of this nature. But I am assured that any baffling question and perplexing problem, be it historical, social, spiritual, factual, political or others have their answers in the immense Writings of Bahá'u'lláh. We learn a bit from it. Next generation a bit more, the generation after the next still a bit more should so on for another 500,000 years. • By the way, he also informed me that the second wife of the Báb was named Fa'imih, and that she is mentioned in Bahá'u'lláh's Epistle to the Son of the Wave, pp. 176-71 of Shoghi Effendi's English translation, and on page 2-9 of volume I of Adib Taherzadeh's The Revelation of Báb'u'lláh. Publications: "Fadiyen va Fakandar" - a series of fifteen articles, actually a short story of love, --published in a newspaper called Qal'eh-i-Fa'iz, Tehran, in 1953-4. (In Persian) "Some historical monuments of Isfahan," ten articles written for the newspaper Farhang, published in 1955. in Isfahan. (in Persian) • "Louis XIV and Europe," 95 pages, written for the Department of History, University of Tehran, 1958-9. Available at Tehran University Library. (In Persian). "First group of Western Pilgrims to the Holy Land," by Mary Ellis Billea, translation into Persian, 'Published in the Ahl-i-Bayt', the Persian Bahá'í Youth Magazine, 1963.' "A historical background," written at the instruction of the NSA and published in the Swedish News Letter on the anniversary of its hundredth year revelation.' "The Purest Branch," an article published by the Swedish Bahá'í News on the occasion of the centenary of the martyrdom of the Purest Branch... June 2, 1870 ... published in June 1970 ... I wrote the article at the request of the NSA. • "Bahá'í History," three articles published by the Swedish Bahá'í News, 1974.' "Swedish-Iranian Relationship," an article written for the BBC; originally published in Tehran, May 1977. • - ... - "The Illuminated Stars--the women who made history," articles on the Bahá'í women of the Heroic Age. So far 14 arti-

cles on the wife of the Bab ••• Kh.adijih Bagum ••• published 1iuring 1977-80. • In Swedish translation, S \<1edish Ba .4 1 I f~ewa. VI. S\r/EDFII

3)Ezzat Dja~eri

In.terviewi

Pttblicationsa "Historiography ill Europe: a briet stu~ ot the Swedish and

English historiography," •An article written for the !" &Jallehye Dineshk~deh, the quarterly publication at the Univerait1 ot Tehre. PublilJhed in the apring iaau• ot 1978. •

"Swedieh-Iranian Relationship," •an article written for Bonar va Mardom, a Cultural review ot th• Kinietry ot Cu1ture and Art, á frin, tor their spring iesue of 1978.'

"Dedicated át o the memory of the Hand of the Cauae ot God Enoch Olinga;" •a asonth after his tragio paaaing, • in Swedish Bah&•f Newa, 1980. á

"Profe88or Hak!m,

- " in honor of hia mort)TdOIII in winter 1981

Swedish Baha'i Newa, 1981. :

"Dr. Samana&ri, " in honor of hia martyrdOIII in winter 1981 1 Swedishá Balii'I Neva, 1981. á

áThe Per.s ian Preas and Reform uestiona in Iran 18 , University of Goteb,irg Preee, late spring 1 2, projected. •

Paper• a.á.- 'Ial d •nd =Ir•n, • 'Seen by the Persian eyes. Essay, 12 pages. :o.-

partment of Hiato17. University ot Gothenburg, October, á1966. •

"lb• Anglo-Russian ConYention of 190?, Part One• Persia, 1 'Bsaay 46 pqa. Writtea átor th• Department of History, University of Gothenburg, March, 1968. •

'!rb. • Co.n11titution of Persia, Sources and Literature, • 'twoá~••

16 P.P•.á Depu-tmeut of Hiato% "7, Univerait7 of Gothenburg, Hill't 1969. I .

áTh• Persian Jom•li• 1 1850-1907, • •ea.say, 40 page• (3 obarts, ou mp). Deptsrnt of Hiatory, University of Gothenburg, November, 1969.'

'The Peraian Journal!•, 18.50-1907, • 'eesq, 22 page• (9 tablea).

:0.i-rtment á of Hiator.y, University ot Gothenburg, April 19?0.'

~k ill. p:-ogr•••á. Cawse

1 BiograpQ' of Muvaqqarud-Dawlih, father of th• Hand ot

~. Bal.yuzi. (In Persian)' á

'A study of the range of the Writing of the beloved
Guardian.- (In Persian and English) I
•Swedish-Persian bibliography. (In Persian and Swedish)
I Persian...Swedish idiomatic vocabulary joint project.

•swedish Bahá'í

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(~In Persian and Swedish)•

history. (In

..

Swedish and English)'

'

Future project will take some time to make an assessment of
ácontec-

planned projects. They are many and depend greatly on re-

contemplated research which in turn depends on ever-
present question of financial resources, including early history

of the Faith, all aspects of it, a broader study of Swed-
ish-Iranian relationship, history of the Persian art, car-
pet in particular, history of the Faith in Scandinavia...

(in Persian and English I realize in Swedish) t

4) Paul Stolpe Languages: Swedish, English

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Degree: unknown

Interview: My three meetings with Mr. Stolpe in Goteborg, where he nor-
mally resides, at Harald Stenkegatan 38, tel. 84-38-69, yielded a great am-
ount of information about Swedish Bahá'í history, natural medicine and oc-
cult literature. This man is a veritable national Bahá'í treasure. I wish
I had a month or a year to spend with him, just absorbing what he reads care-
fully assimilated. I'd classified into his marvelous memory, and projected
in his extensive library. He began by telling me about Aqueli, a Swedish
painter who lived during the lifetime of 'Abdu'l-Baha and died in Barcelona,
around 1915. This Bahá'í spoke much of world peace, learned sixteen
languages in libraries, operated a newspaper in Egypt for awhile and lived
while there with two Bahá'ís. A museum in Sweden has a collection of some

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of his paintings. He was definitely influenced by Bahá'í teachings, but

Mr. Stolpe does not know whether or not he was the first Swedish Bahá'í.

August Rudd, who is reputed to be the first Swedish Bahá'í, wrote to
'Abdu'l-

Edha in 1919 from Kenosha, Wisconsin, and asked to be accepted as a Bahá'í:

'Abdu'l-Baha sent him as a pioneer to Sweden in 1920. Rudd was an inventor,

like his brother Edwin who also lived in Wisconsin and in Norway, who in-

vented-

ed a typewriter and a boat motor (hence, the 'rudder?'). Mr. Stolpe asked

me to find sources for August Rudd's early life in Wisconsin while in the

United States, as he wants to write on this episode for the Swedish.

Ba.--. á:• i

News. He recalled that at one time Olivia Kelsey was living in Monaco and

-
writing Baha'i history he urged me to look her up if she were still there
and living. He said he would like to have tape-recorded reminiscences of
the first generation of American pioneers to Sweden who have, most of them
returned to the United States. He told me that August Rudd's wife translat-
ed the Kitib-i-fqan into Swedish from the English translation of Shoghi Ef-
fendi. He reeODDended that I talk with Mr. Paul ~jermar~, former Secretary
of the NSA of Sweden and now resident in Rome for more in!ormation about
T ••

Swedish Bahi'1 history. (See report on Mr. Ojer!nark, in Italy.) At my re-
quest Mr. Stolpe told me briefly the story of his life, and I cite it here

-
aa an aid to whomever might be the next Baba 1 i ac.~olar to interview or cor-
respond w:...:h him:He began to pray at the suggestion of a nurse while in .
the hospital for treatment of his left hand which had been burned black and
severely disfigured. He worked at various kinds of manual labour 1 ?ursuing
in his leisure time research into natural healir--6• He has an excellent me-
mory and remember:e in detail what has trans?i=ed over the years, including
all of his Baha'i contac-s, and he ha.a a guest book which haa been in use
since 19'+9. He is a pa.inter, a realist and expres.-Jionist, who ~ins
sometimes

used a purple spiritual haze to bathe ais images in. He had flashes of re-
alization, of recognizing tru~ha which were Baha'i- principles, ~ut he also
believed that there must be one man wiser tr.an all the rest, ac~ so when he

-
first heard of the Balli' i Faith he responded posit ::rely. Since t he
develop-
ment of the Admjniatrative Order in Sweden and around the world he has taken
á-

little initiative for fe ;'r of being in conflict wlm otr. er Ea.ha' is, a.n:i
he

knows little about the A :~inistrative Order beca~c ne na.s read but little
of the literature descriptive thereof. After he completes a number of ar-
ticles on water cures he intends to devote his entire energy to Eabi•i work.

VI. SWEDEN

4)Paul Stolpe

Interview:

His research into the variows uses and significances of water, material
and spiritual baa yielded much that ie of value, to Bahi•ie and others.

He has thought ot moving to the Middle F.aat to teach water technology
ao that the desert may be arrested, recovered and changed into a fertile
and richly productive land. He was the Bahi•I teacher of Sverre H•lmeen,

-
the Swedish Bah&'i author, and he introduced Harald Thiis, he says, to

zone therapy (sondtherapi).

Regarding the principle of unity in diversity, he stated that one must have diversity for unity to be possible, for without diversity there is no attraction, those who are too similar can not be attracted to one another. Mr. Stolpe reported that while Dr. Albert Schweitzer lived in Switzerland and he studied the Bahá'í Faith, without having any contact with Bábí is, and then he went to Africa inspired by Bábí. Later in life when Schweitzer was old and staying in an hotel in Paris, he told a Bábí that he had been inspired to go to Africa by the Bahá'í Writings, and he and the Baha'i talked all that night. He affirmed that Nathan

Sederblum heard about the Baha'i Faith in Africa, and that someone in Goteborg heard about it from him while he was a professor at the University of Goteborg.

Mr. Stolpe has an interesting and large collection of books on the subject of natural medicine and healing, most of which are kept in the home of a friend--Ruhaniyyih Golmammadi, Lj1 Ingkullen 37, 43366 Partilla, Sweden (031/26-69-33), also a student of the subject. He also has an assortment of books on pyramidology, and he mentioned in passing some of the experts in the field which he has consulted, including: John Greaves, professor of astronomy at Oxford, 1617; Colonel Howard Vyse; Sir John Herschel, astronomer; John Taylor, mathematician and publisher, 1859; Piazzi Smyth, professor of astronomy, 1864-5; Sir William Petrie, archaeologist; David Davidson, engineer, 1924. To cite but a few of the titles he has collected which struck me as exceptionally rare:

Max Freedom Long, *Gravitation*; Light, 1955.

J.W.Dunne, *Time and the Mind*, 1934 new edition.

Adolf Himgry Wolf, *The Secret of the Hidden Valley*. A G. Storz, 1972.

Health, Its Recovery & Maintenance. Abdullah Latif, ed.

R.H.Saunders, n.d.

Dr. Thelma Moss, *The Probability of the Impossibility*, 1974.

We discussed neither a BSA in Europe nor an ancient, and this was appropriate. Mr. Stolpe does not regard himself as a scholar, although he is willing to help others to do research in the areas in which he himself has become knowledgeable.

Publications. Mr. Stolpe has written a number of articles for alternative medicine periodicals in Sweden, which he declined to enumerate; he has also translated some of Mr. Djayeri's articles for Swedish Baha'i News from English into Swedish; and he has written over 50 pages in successive issues of Swedish Bahá'í News on his memories of the Swedish Bahá'í Is, characterising his perspective as that of 'a living body of the inside' and insisting that 'all the details and things you have in archives and written down, real historians will till in and add to it in the future, it is easy for them. so it

then will be several hundreds of pages. It is high, far, above my ability. • One of the distinguishing characteristics of this soul is his endearing humility and another his dedication to the service of others, with no thought of personal gain.

8~

1) Dr. Margit Aarburg (Danish) • Language: Swedish, Danish, English, German • Institute of Religion, University of Copenhagen • Degree: Ph.D. in History of Religious Institutions, Stockholm University, 1974; • Bahá'í Ismen, ~ 1974. •

Interview: Dr. Aarburg is extremely busy with teaching courses and conducting her research. She is on a three-year fellowship at the University of Copenhagen granted by the Danish government, and for the duration of that fellowship will be spending most of her time studying the Bahá'í community of Denmark, through reading of literature available in Denmark, interviewing of individual Bahá'ís and the analysis of data collected through questionnaires sent out to all enrolled Bahá'ís. I was able to talk with her for only a half-hour, during her lunch-break, and so could not ask her a large number of questions as I did others. The NSA of Denmark and the individual Bahá'ís do not know this. Margit seems to have total confidence in her capacity to carry out an objective and sympathetic appraisal of the past and present of that Bahá'í community of less than 200 adult members, scattered all over the Danish islands. We await the publication of the results of her enquiries so that we may judge for ourselves. In my update and revision of this report (which will be expanded to include the activities of scholars the world over), I will cite all of her papers and publications relative to the Bahá'í religion.

2) Lisbeth Andersen • Language: Danish, English • Degrees: unknown

Interview: Mrs. Andersen invited me to tea and dinner in her home, on March 22nd, 1981, and there I talked with her and another Bahá'í for a few hours; we had dinner in the evening of March 20, for dinner and then had proceeded to attend the Feast of Bahá'í in the company of Dr. Alec Culton, in the home of Miss Kaya Holck; then we met again at the Naw-Rúz gathering on March 21 in the Haziratu'l-Quds in Hellerup. But it was not until the afternoon and evening of the 22nd that we were able to talk openly and freely for more than a few moments and about things of consequence. This latter meeting left me with a lasting impression of Mrs. Andersen as a

world, while others looked to 1984 and 1982. I've only dipped into the

American, Edgar Cayce, he wrote me, 'not at all sure whether he is
. so I find but remember his prognostication on events in the world which he
says will begin around 1984 and involve dramatic changes in the geograph-

of the world. Not until the 1990s will Europe undergo a sudden change.
Hence people seem to imagine that 1984 will be a year of special
events...

As a psychologist I know that the human mind takes in a great deal without
always being aware of what is being input. There is always the danger of
imitation. even though we feel sure that it is our very own special intuition.
There is astronomical, geological, and other data on the probability
of earthquakes occurring around 1982, on a scale hitherto unknown to us. So-
lar winds apparently can cause earthquakes, and changes in solar wind
concur with planetary alignment. Read The Jupiter Effect by Stephen
Man, a Cambridge physicist. I had brought up this to you I found a

number of Bahá'is, New Age and evangelical Protestant as well as clerical-
ly trained Catholics in Europe expecting great calamity in the near fu-
ture. As to Dr. Oulton's research as a psychologist, carried out in Eng-
land prior to his pioneering to Bornholm Island, between Sweden and
Poland

in Denmark, from which he returned to England in March 1961 thence to South
Africa in July (on both occasions I spoke with him on 1 day be-

fore he was due to leave), I quote from one of his letters, followed by

'Dr. Alec Oulton

Interview:

correspondents recalled from our conversations: 'My own research arose out of in-

terest in the evolution of certain brain structures, the hippocampus being pri-
mary concern both because it increases dramatically in size when

animals first invaded the land, and since African this site has been long
associat-

ed with long term storage of information. Arthur Koestler (author of The
Sleeper, Logi and Co., etc.) himself researched in this area, suggesting that there was a part of the brain which was the repository for
current experiences, which included remembering 'episodes' in detail,

replete with sensory content. Other brain parts may be connected with

learning material, i.e., formal memory. I suggested that the midbrain may
function to organize episodic memories in time and space coordinates. If

the midbrain of epileptics is stimulated, memories of an episodic nature are evoked but only in epileptics. This brain area also seems to be connected with hallucinations and visions, also the images of dreams, as LSD injected into the midbrain of cats.

... visions and hallucinations

. of LSD which

do not occur at other brain sites. so, mind and brain are intimately associated and it seems likely that the soul experiences, and that these experiences are laid down in the physical substratum of the brain. At death, when the physical instrument is destroyed, it is possible that the soul retains its own non-material duplicate. This is pure speculation. The physical memory in the brain seems connected with electrical and chemical energy but energy itself is not a very tangible concept. There is no proof of genetic memory.

It is still a logical hypothesis, as I understood it but I finished researching more than two years ago. We know that DNA and RNA contains memory which enables each cell to programme itself. It is logical that as long as human beings have existed, there have been genes and chromosomes. What exactly is carried in each cell, as information from one generation to the next, is not known. See Stanislaus Grey, *The Inner Journey* (The Inner Journey vols. I-III). Related to the subject of genetic memory, Dr. Oulton spoke of Wilder Penfield's findings, and of Dr.

Ruth Brown, mentioned by Tomkins in *The Secret Life of Plants*, and related to its transformative effect upon contemporary scientific thinking, Theology of physics. Dr. Oulton is also interested in alternative medicine, in Kirlian photography (etheric field photography), in research on ether (possibly comprised of energy fields, electro-magnetic forces), and generally in parapsychology. Dr. Oulton intends to continue his research into human memory, in the future. We discussed the possibility that the collective unconscious conceived of by Dr. Carl Jung is the racial heritage implicitly believed in by our forebearers and substantiated in their literature, their art, their social and even legal forms, and in their religious convictions and institutions for thousands of years, the cosmic unconscious posited by Dr. Sigmund Freud may have a solid basis in cell chemistry, and that the history of mankind may indeed be recorded in the DNA and RNA which are then passed on in the sex-cell chromosomes, from generation to generation. Dr. Oulton insisted that while this is an attractive hypothesis, it is not yet substantiated by an irrefutable body of evidence. In his last letter to me, Dr. Oulton spoke of his discovery of an African (a man who 'lived among the chacma baboons and already laid down everything ... we have spent years

researching and he presents a convincing refutation of Freud and I always thought Freud's theories fallacious. Fictitious memory never maintains what is commonly called instinct and tends to be computer-like in its functions. While individual cause and effect memory maintains its appearance in the ape. The more pronounced individual, intelligent memory, the more blurred

and

less accessible the phyletic but, he maintains that this is what Freud

VII. DENI-tARK

4)Dr. Alec Oulton

Interview:

called "unconscious". Eugene Marais suggests that the human unconscious is but the same old animal memory which we retain but have repressed.

He cites hypnotic experiments which give to humans a far, far greater sensory power than we normally possess, i.e., people under hypnosis possess sight, hearing, smell, etc. which approximates that of lower mammals and the "homing" instinct. The more intelligent the memory,

the poorer

the sense. Essentially what 'Abdu'l-Bahí says •••A Baha'i here from

Canada is very interested in the study of the family from a Baha'i viewpoint and has been counselling in Canada (Charles Frindlay), and he is interested in the mind, so we hope to put our heads together. My hope is to conduct research as soon as possible on the African mind, which a position as lecturer at the University of Zululand facilitates •••The

hypothesis is, that an unbiased study of the mind of different ethnic

groups, their potentials, idiosyncracies, weaknesses possibly, will give us that picture of diversity which should characterize our species, showing hopefully the principle of complementarity, and providing at the same

time a key to the understanding process across cultures. • Dr. Oulton

hopes to set up a clinic in Zululand to study the Zulu family, village economy and the value and purpose of the witch doctor and natural healer in family life. He reports giving a talk 'on rhythm, the brain and African music to the music department, which I think went down well as they are interested in the role of the medicine man, visions, and the brain •••African music and its role in the traditional African society

was to me much more interesting. These people breathe music and break out in harmony whenever there is occasion to, harvesting, weddings, births, deaths, even in the middle of a university lecture, they suddenly break into beautiful harmonies •••'

We have not discussed a European Baha'i Studies Association--what's the point when he's in Africa-- (and I knew that he was headed to Africa when we first met in Denmark)--nor an Encyclopaedia Baha'í, for I know that his great contribution will come in the field of psychology and not in that of Bahá'í Scholarship. Students of the Bahá'í teachings on mind, soul, spirit and other topics in psychology, would do well to work with Dr. Oulton, and he will certainly appreciate all offers of assistance.

Papers and publication • 'The Role of the Hippocampus in Memory Neuropsychologia,' 1981 (?)

Four papers in process of publication. •

áá.

VII. OEIá™ARK

5)Dr. Fere;r !•m Va!i..can 1.UlgU3.gea: Persi3n, Eiiglish,
Danish. German

Degrees: Ph.D. in Persiar:. Liter-
ature

Correspondence: Dr. Va..11.man and I were not able to talk in p~rson iur-
i.ng J11:f brief stay in Copenhagen and so what little information iJ cited
here ia derived from t1-10 letters and a. Resume sent aince my retl.rn to the
United States. Dr. Va~.man ia an Associate Professor in the Department of
Indo-European Philolosr-1, :Jniveraity of Copenhagen. ?or five yeara now he
has been working to prepare 'a critical edition of the Kiddle Persian (Pah-
laá1i) text of Artay 11/i.;a.?. N~g, or a so<alled Middle Persian Divina Com-
media. • He points out that this work entails the •transliteration, trans-
cription, translation, glossary and cormmentary• of this classic. He hopes
to finish this work by the end of this year, to be published by the Danish
Academy o! Science ar.d Art,. and then proceed to take up another research
project. Dr. Va.liman did not comment on my su~gestion of establishing an
áEuropean Ba..~• :i- Studies ~lssociation, i:-ut he wrote. in his last
letter that

he •wo,1ld be willing _:ai.. ticipate in 1L.1a~ I Encycl5-';_~ iia by
eontriouting ar-
ticles on different items. But befor:; that I would like to know a little
more about the editors, its scopes, et~.á

Publications: 'Diff'9rent artic:..!s in Acta Orientalia,
,Rahnma-:rt!!,__t:j.t~b
~n Iranian subjects. •

J,ms!:id u Khurshid, SaL'1J8Jl of Sawe, critical edition (with
Protessor J.P. Asmuasen),Teheran, 1969.

ifOahaismus, •• in Il_ _steret re.~igio~pj.~.torie, Copenhagen,
1971.

J?i;c~;hlt,-e_...Zardus.~~i, translation of book in Danish entitled
~.9P9.;~::~,ia.n Relig~~~' Teheran, 197J.

Folklore of Kir!1an, Teheran, 1975.

A ~JloB;s~ry <?t "Arta7 W.Y:~ !Jamag!'t Teher~, 1977.

Bahaismus, tF in !h.eologische RealenzzkloP.!c!;,!, Walter de
Gruyter, Berlin, New Yark, Band V, Lieferung 1/2, 198 :

PP• 115-132. •

*Thia arti~le is an excellent example of the potential for cooperation bet-
ween Baha'i scholars: Dr. Udo Schaefer and Mr. Peter MUhlschle~el were of
invaluable aseiatince to Dr. Fereyd11n Vahrnan in t:á á. research add ~iting
of

this article, and indeed, it could not have come i :o existence in ita pre-
sent form had it not been the collective enterprise of three brilliant,
knowledgeable and erudite Baha'i scholars. I do not mean to imply that
any of these three is an academic student of the Bahi. 11 Faith, but certain-

ly all three have done much research into the subtler details of this religion, and Dr. Schaefer's doctoral thesis and subsequent writings as well.

as Mr. Mithschlegel's many published articles are occupied with Bahá'í - top..

ios.

VII. DENMARK

6) Universitetsbiblioteket
University of Copenhagen

This library is reputed to be the largest collection of Danish language in Denmark. It has an interesting assortment of rare Bahá'í-related titles in Danish, German and English. My incomplete list of its contents will be included in my bibliography, but, for the present, I will cite a few of the books I discovered in this report:

J.E. Eeslemont, Bahá'u'lláh og den nye tid, København, 1932. (Rel. 25990)

J.E. Esslemont, Bahá'u'lláh og den nye tid, Helsingør, 1961. (Rel. 25900)

J.E. Eeslemont, Bahá'u'lláh og hans Budskab, translated by Johanne Sirenaen, København, 1926; (Rel. 25991)

Bahá'u'lláh, Irreligiøsitet. Oversat fra Engelsk, Revideret efter

den arabiske originaltekst, n.t., Hjørring, 194?. (Rel. 27055)

Bahá'u'lláh, De skjulte ord af Bahá'u'lláh, translated by K. Barr from Arabic and Persian, Hjørring, 1948; 2nd edition, 1968. (Rel. 27056)

Samuel Zwemer, Islam en troens prevesten, "Islama Sekter, 11 i Babismen," PP.

62-63, København, 1910. (Rel. 16692)

Arthur Christensen, "Babismen i Peraien," Dansk Tidskrift, pp. 526-39, København,

1903. (K. 2770, B.)

á á

E. Chr. Schebel, "Babiisme, en Religionssect i Peraien," Dansk

Litteraturskrift, Aargang 1868, Andet Bind, pp. 1-28, København, 1868.

(K., 1769, 8., II)

Henrik Holst, "Et dansk Reformationsforsøg," (Babismen), Antikvarisk

Litteraturskrift, Andet Bind, April-September 1871, PP. 1-36, 148-151;

209-220, København, 1871. (K., 2132, 8., II)

J. Ostrup, á Islam. Den Muhammedanske Religion og dens Historiske Udvikling

PP. 1-3-47, København: I Kommission hos G.E.C. Gad, 1910. Rel. 1

Alfred Freytag van Kremer, Geschichte der herrschenden Ideen des Islam.

F.A. Brockhaus, Leipzig, 1868. (Rel. 1b'585) á á :

Ignaz Goldziher, Vorlesungen über den Islam, Heidelberg, 1910. (Rel. 16539)

F.C. Andreas, Die Babier in Persien, Leipzig und Berlin, 1896. (Rel. 25700)

A.J. Wenink and J.H. Kramers, eds., Handwörterbuch des Islam, pp. 69-71,

Leiden: E.J. Brill, 1941. (S 2 a, Rel.) á '

Houtsma, Arnold, Basset, Hartmann, eds., *Enzyklopaedia de.a I_e~.run*, Band I (A-D), pp. 566-68, 595 1 Leiden: E.J. Brill/Leipzig: Otto Harras~owitz, 1913. (S 2, Ref.)

August J. Stenstrand, *Key .to the ~aven .of, the B~J:&D:• A Jhird Call of At~*

ie~t:_;o~dor;)he_ Bahai;_sta or Babis_t.s. ;>f Amer...ica, Chicago, 1913. Rel. 1 7 .

Huseyn Hilmi Isik, *The Re].igion Refor,m~rs_ in Isla"!*, pp. 313-316, Istanb\ll.I

Isik Kitahevi, 1970, 6th ed. {Rel. 16570]100)

The librarians I consulted with, particularly the dear lady in the reading room were more helpful and friendly, and I make a point of mentioning this because those who spend many hours in libraries know full well that atmosphere is very important, and that librarians go a long way to creating the particular ambiance in which scholars undertake their long hours o! research. Not only did the reading room librarian help me to locate reference materials and card catalogues (there are at leaat two distinct systems by which books and periodicals are catagorized in this library, and, as with all collections, it take• one awhile to become accustomed to nev systems), but she made aur• that I had the books and periodicals I ordered almost immediately and that photocopia were made ot the pages I chose also within aa very short period ot time--no red tape here. I am so grateful.

VIII. <£~1

1) ~ ~. Ujo Schaefer Languages: Germa~. English.

French

Degreea: LL.n •• Heidelberg Univer-

sity, Faculty of Law, 195?; topic:

'Die Grundlagen der Verwaltung-

-

- i,' 1957.

ordnung der Baba'

Int•rviewt á How does one describe the conver.sationa one has had with an intellectual of a superior order, with whom one h:ls had the luxury of spending preoioua parts of ten days, discussions ,:;! tr~n.alation, of review, ot "c•laznity'1, of old world order, nev world order, Yi ddiah humour, Ebion-

ite Chri.stianity, German philosophY and theology, classical mus1a 9 the_myat- ical significance of n1 Imbera and dates, the work of • nwnber cf Baba' i scholars, plans •ad hopes for the future? I shall d.: .:ry level best, but wbatever . I write vill be incomplete, although not diatort•d, tor this re- pori: hae been carefUlly reviewed by Dr. Schaefer himeelt prior to ita pre- sent publicatiOD. Let me introduce Dr. Schaefer to - these ot you vho are

not t•miliar with this giant in the field of Baha'i apologetic .scholarship.

Dr. Schaefer ia Senior Public Prosecutor for the Heidelberg region, reapon- .aible tor prosecuting political crimes .and drUG-delinquency, a lav aDd or-

de man to t~ ., core (and me a foraier hippie, yippie, retel to the_core).
Dr. Schaefer is the author of several books and articles on Baha'i topics.
tllO of which have been translated from German into English and published
'by George Ronald Preest Dái e Mis~.";1:~r!t!r-;dene _?~!igica~ (1968) u
~.e. L.ignt

SA_;;t_eth in f.ar~eaa in 1<???.; an~ ?tr ..~""l&'f i~_den moder.!1:~n W~li;
119?),

NCOLLd. expanded ~di t ion (á1981) , u --title f orthcomJ.ng-- in 19~2 •
. 1-Jret Schaefer has been working aa a DI9mber of the Germa1\ BahJ.'1
Publi.Bh.-

1.ng Truet for man) 7ea?-s, and moat of the translations ot literature from
English to German have paased through his handa. He is a most careful re-
Yi•wv of ~atione, h•a an extensive knowledge of the Germa n language
.•nd. insiata that only th• highte (!Uality of translation be publiSbed.
Many ot hia evenings and weekend.a ar• spent going over translations ini-
tially mad•. by: others wi.th hia editorial eye awake to every detail.

2-Rega.rding . the "oalami ty••, Dr. Schaefer haa collected considerable
in.tor•

mation OJI this subject over th• years, and ve apoke openly about it for
houa, so that these few notea a.re not representative of the discu.asion--
it would require me a book to convey what áwe shared during those hours. On
the Catholic prophec7 regarding the Popes, he citeá articles ;;_! Le Monde
and Siiddttutsca Z4lit1i.ruz:., on the Polish prophecy mac.'l in 1901 that
there

v~u1d be a Poli.ah Pope and that ctnring hie reign thar• would be a catas-
trophe. Also, l-lalachiaa, supposed author of the Ca.tholia prophecy on Popes,
indicated that the present Pope ia the second to laat, who will live in the
time of great tribulation. His Latin name ia,according to the propheC'!"

"de labor• soli.e11 • which means "from the solar eclipse"• He also
BhO\•

me a book vri.tt~n by Josef Stocker who point• out on what points Cattoll.c
clairvoyaot3 and visionaries agree •nd these include: that the calamity
vi11 origin•t• in the F.aat, it will be sudden and unexpr. : ;;ed, t;~ere
will be_

great battles •nd devastation in their wake; moat eay t . ;.ere will be a
th.ree-

dAJ-lo:og eclipse of the sun, that if you look out th• vindov you'll die,
that beoau• of poisoning people wil: !lot be abl• to eat, drink, consume
! ooclatuffa, that m•ny prieata vill be ...illed and t.b&t t~e Church will
tri.Jllph

alter tbia catutrophe. Dr. Sch.&efel:á q_uoted th• \.ioapel of Matthew
2lt:-22

to the ef!.ct that "If th••• da1'a wouldn't be shortened the• would be
no

life left 1• , •nd affirmed that this celami tJ' ia probably necessari')'
for tb.e

~1 r II. GEI'~

1)Dr. Udo Schaefer

Interview:

survival of the human species, for the old system is spoiling and destroying everything. He has read Ha.1 Lindsay's The Late Great Planet Earth. and is generally impressed with the close correspondence between the conclusions of this book and those of Catholic visionaries~ and of these Christian sources with pilgrim's notes of Bahi'í who asked 'Abdu'l-Bahi and

Shoghi Effendi about the "calamity" promised in the Writings of Bahi' u' llab.

He pointed out that what is wrong with Mr. Lindsay's book is that he expects the coming of the new Messiah, the return of Christ at the end of this world-shaking event. According to pilgrim's notes which Dr. Schaefer has personally perused, Shoghi Effendi is reported to have said that the calamity, Communism would cease to exist, and that with its decease, a world commonwealth could come into being such as has been impossible as long as international Communism was on the offensive and established in a number of countries. Shoghi Effendi was quoted by Ruth Moffett as having said that "the big cities will be evaporated-leave them", and Dr. Schaefer read her notes and listened to her speak when Mia Moffett visited Heidelberg on her return from Haifa in 1954. (Ruth Moffett's pilgrim notes are published and for sale, and are entitled Haifa Notes and available from

the Bahi'í National Library of Hawaii, 3264 Allan Place, Honolulu, Hawaii 96817, U.S.A.--808-595-2748 tel.) Dr. Schaefer also remembers pilgrim's notes of 'Abdu'l-Bahí and Shoghi Effendi stating that Akki would be associated with two events of importance: the first with the coming of the Messiah, which has already occurred, fulfilled by Bahi'u'llah in 1868, and the second time with the battle of Armageddon, which is yet to come.

3-Dr. Schaefer spoke at length regarding the signs of the collapse of the old order in Germany, of the anarchism, nihilism and complete lack of morality and religious or ethical principle of many young people, the complete disregard for law and order, this being mostly the case with university students, the destruction and seizure of public and private property, the inexorable rise of terrorism, the unwillingness of increasing numbers to work, the violence and crime, the wrecking of everything that was noble and refined and praiseworthy in German culture. He also spoke of the concerted attacks upon the Bahi'í Faith made by selected Protestant clergymen, by Mr. Hutten and his follower, Mr. Mildenerger in particular, and the support given by these individuals through Quell-Verlag, a Protestant publishing house located in Stuttgart to the publication of Francesco Ficchi's 'Der Bahi'íismus Weltreligion der Zukunft? Geschichte Lehre und Organisation', in the 1950s, the recent parting away of a bitter Covenant-Breaker. In his most recent letter, Dr. Schaefer characterises this work as follows: 'a voluminous book which contains a lot of errors, misinterpretations, accusations and very malicious, nasty asser-

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tions. A horrible book ' Mr. Ficicchia is an Italian-Swiss who converted to the Baha'i Faith in Basel, Schweiz (German-speaking Switzerland), and read Hermann Zimmer's widely circulated book, translated into English as A History of the Baha'i Faith (1908), and then Ruth White's book upon which Zimmer's was based, and who challenged the authenticity of the Baha'i Covenant, and kept up his opposition thereto notwithstanding all efforts made to get him to face facts and accept the Covenant "as is", until he was expelled from the ranks of the believers. (See reports on Mrs. Ursula Mihschlegel and Mrs. Gita Steiner-Khamsi for details.)

(1911/1912, Germany,

1973), and then Ruth White's book upon which Zimmer's was based, and who challenged the authenticity of the Baha'i Covenant, and kept up his opposition thereto notwithstanding all efforts made to get him to face facts and accept the Covenant "as is", until he was expelled from the ranks of the believers. (See reports on Mrs. Ursula Mihschlegel and Mrs. Gita Steiner-Khamsi for details.)

4-Dr. Schaefer stated his views regarding "Baha'i art" and "Baha'i music" and "Baha'i teaching" and these were entirely original and unimitative, and for that reason fresh and forceful. He affirms that none of the above-

1)Dr. Udo Schaefer

Interview:

exist, that it will take centuries perhaps before a distinctively authentic Baha'i art, music, literature, culture will be manifest. Until then, we would be fools to describe art, music, literature or theology created by Baha'is as "Baha'i". He is not a connoisseur or aficionado

of modern art, and does not regard the paintings of any contemporary abstract artist who happens to be a member of the Baha'i religion as representative of "Baha'i art". Nor is he convinced that any kind of popular music (whether or not the composers are Baha'is), or of converted Christian hymns (with "Baha'i" lyrics) are reconstituted folk tunes (in-

bid.) can accurately be described as "Baha'i music"--on the contrary, he discerns a greater portion of divine inspiration in the symphonic compositions of Gustav Mahler, Ludwig Beethoven, Johann Sebastian Bach and Bruckner, to name a few masters of classical European music and particularly in those of Bruckner. But he does not claim that Bruckner is a

"Baha'i composer". It is just this: at while we have no distinctive Baha'i music, Dr. Schaefer prefers the monumental orchestral music of the 18th-

19th century European composers. Dr. Schaefer is quick to point out that his preferences are personal. Personally he prefers representational painting (he enjoys the Impressionists generally), classical architecture, classical music (particularly Bach and Bruckner) and formal Baha'i lectures tailor-titted to the intellectual and cultural configuration of the audience; the occasion and the knowledge and capacity of the speaker. Above all Dr. Schaefer is resistant to all attempts to standardise Baha'i

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behaviour in ways not delineated in the revealed atatementa or in the in-
spired interpietationa ot splendid and prolitic Authors of t:t.i.IJ F.U .th. I

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quote rq l•st letter tram him.1. •My ide11 ia that ther• are aoa
long-cherish-

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ed assertions about th• Bahi'i Faith which are wrongs for iDetance, th•
Baha'i re!_igion bas no t:ieologr, the Baha'i religion hae no cult, •nd in
the Bah&• i religion there ia no interpre~ation of th• revealed word (in
reality: no authoritative interpretation), the Ba.hi! religion ia a reli-

-
gion without dogmas, etc.' In the aw letter h• writea, "Conoerning Ba-
ha'i- th.eologyt Of course ve have a Babi'l i- theology ae ve bav• tea.chinge
about God, reYelation, the messengers, the human being, hie responsibili-
ty and ao on. These teachings will be dev•loped over the centuries. But
I doubt very much that the Cause of Baha'u'llah vill produce that kindá áot
speculation like Christian theology (with its discussiona likes hc>V ám&D7
an~els2can sit on a pin-pc.)int). 1

5-Dr. Schaefer ia no longer writing about Ebionit~ Chriatianity and its ai-

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milarithea doctrinally to Baha'i teachings, but he cited various sources
useful to th• student of this field (that is, of comparative religion, or
of Christi•n sources) including: Hana Joachim Schoepa, a Jewish scholar
who wrote on Jevtah Christianity and on Islam; Adolf vou Harnar.ck, Das
Califat des .Jacobus; Jack McLean, 'The Deification of Jesus,• published
in \;?r,l.d P£<l~r in a cut version of th•_original presented to the
Car..adian

Association for th• Study of the Bahi' i Faith. (now entitled Aeso::ia:ion
tor Babi•I Studies)s Christoph.er Buck, 'The Prophet Adam,' and 'Th.a Lost
Cbria!ianity ot Peter,' and other papers. Messrs. McLean and Buck are
~'i scholars who will be diecusaed in my report on North American Ba-
ri&' i Studies, t\l be released i;: spr , ng 1982.

6-Speaking briefly of the mye+a1-io1.:. ~ sign.ilicancea of number (also ce1:?:-
brated in tha Bani' i Writings), _:--. Schaefer pointed ou:: that many of
t...•

~9th century European composers intended to write more than nine symphon-
ies, while most of them wrote only ni"•• "Th• !ollo~il:lg compose-a wrote
/III. GBRM:t\lff

1)Dr. Udo Schaefer

Interview:

nine symphoniea: Beethoven, Schubert, Bruckner. Mahler, Dvorak. Wagner
did not write symphonies, Strauss wrote 11 Sinfonische Dichtungen", vchic
is somethir..g different. Schumann wrote tour aymphoniea like Br~.

That composers..

who .. wrote nine aymphonies intended to write more: there

..

are manuscript. pta 01 011lines for a tenth symphony from Beethoven, Bruckner, I. Fischer. Dr. Schaefer also asserted that Bruckner wrote his

•Te

Deum" ("To God") in 1892, and that this was his last and ninth symphony.

In 1818 the year between the birth of Bahá'í and the birth of the

Beethoven's Tenth and Ninth symphonies, of which the last movement is his "Ode to Joy", with lyrics written by Friedrich von Schiller, "Freude achener Gotterflinken Seid umschlungen, Millionen = embrace"

Millions of you". Schaefer intimated that something other than coincidence

~accident is operable in this numerical determination of symphonies

composed by 19th century composers, that the number nine was somehow inherent in the creative process of this century.

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7-TJr.; Schaefer mentioned the names of several Bahá'ís with whom

I was not familiar, and he was kind enough to give me their addresses and

telephone numbers so that I might contact them myself. These included

Peter; an abalchlegel, his long-time friend and co-worker, the German Bahá'í

publishing Trust, author of many articles on Bahá'í subjects, editor

of Bahá'í-Briefe, and writer of a book of aphorisms based upon Bahá'í

economic teaching; Dr. Itiam Jalabi, Jordanian Bahá'í Arabist, compiling

Arabic Realencyklopaedia based on the revealed word of God in the Arabic

--

language, Dr. Fdollah Berdjat Bahá'í hispanic resident in Munich

Dr. Gollmer, a Jew of political science and employment of the

German

Bahá'í. Published by Truati Huahund Sabet, author of *Áner ees Himmel*,

Himmel,

(1967) - translated and published by George Ronald Press - "The

English

. The Heavens are Cleft Asunder, 1975; Schioler's *Foruhar Khabir-*

pour, whom I was obliged to locate in Europe and whom I am

eager

to be informed about. Dr. Schaefer particularly urged me to visit Dr.

Jalabi, for which I am eternally grateful to him. (See report on

Peter

mentioned Dr. Jalabi and Mr. Sabet in this section; I was unable to

"-itáá with á Ih". Berdj, on account of his busy schedule, and visit

Mr. Goll-

.JIU. Má via the process of moving from one address to another and so could not be reached. }

8-Dr. Schaefer's letter to me that in the future I will write a treat-

ment about the relationship between law and spirit. The

inif-áá understanding

of that relationship to be applicable for most of the covenant ...brdker
like Ruth White, Ziller, Ficichis, etc.' This is certainly a good nova,
and this problem vexes virtually all of the Western Bible ... I have back!
the pleasure of speaking with intimately. I continue that 'At the mo-
ment I am very occupied by the revision of the 'tablets of Bab'i'u'llah,
but the revision of the Hebrew translation, etc.'

9-In his exceptional generosity, Dr. Schaefer permitted me to make
photocopies of his various manuscripts, letters and articles in his possession.
Most of them are made available to me and all through my photocopy
service,

which I have established with all of you in mind, and, I assure

you:

with no thought or intention of personal profit. I have especially lit-
tle to give you in recompense for the enormous spiritual, intellectual,
and practical riches you have bestowed upon me. There are a number of
rare

books in my private library I will
mention

only a very few of them are available to those scholars who might
wish

to correspond with Dr. Schaefer, or to write with him and consult the
matter.

Page 95 does not exist in original paper

VIII. GE. IX\NY

1) Dr. Udo Schaefer

Inter-view:

Dr. Hermann Grossmann, Die Bedeutung Götters in der

Religionsgeschichte,

3. Auflage, Baha'i-Graundrisse 1, Baha'i-Verlag, Frankfurt am Main, 1956.

Dr. Hermann Grossmann, Umbruch zur Einheit, Götter, Mensch und Welt ap-
druck

Schwelle einer neuen Ordnung, August Schroder Verlag, Stuttgart, 1947.}

Dr. Gernard Rosenkranz, Die Baha'i-Einheitslehre, Leipzig, 1911, er

Religionsgeschichte;

Religionsgeschichte, Kreuz-Verlag, Stuttgart, 1911, Lebensweisheit,
1949.

Dr. Jakob Eduard Polak, Persien, Das Land und sein Bewohnen, Erster
Theil,

pp. 348-53; Zweiter Theil, pp. 246-7; Leipzig: F. A. Brockhaus, 1865.

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10-Dr. Schaefer related that Dr. Ijalabi has written an history of the

Carmel

in Arabic, and apparently with Dr. Ijalabi as his source he said that the
car-

melite is a mendicant order of the Our Lady of the Carmel, founded

.. in Syria in 1160 A.D • . He also mentioned that Karl May, the German novelist (1842-1912), who wrote over 72 novels, published one entitled Im Reiche des silbernen Lothar, around 1860, in which he mentioned the Babis, probably on pages 25-25.

He spoke repeatedly of the importance of Bahá'ís serving their Faith, this being particularly the case with believers - who have accumulated a large store of knowledge, who are dedicated to Bahá'í scholarship. This is very important, therefore, not only to give public talks but to teach on occasion one can find at Bahá'í schools, conferences, seminars, as travel-teachers, etc. My ideal is that it is now the time for only a scholar sitting at a desk investigating very tiny details of Bahá'í history, etc. That is the task of future generations.

Paarsz 'Die Grundlagen der Erwerbsordnung der Bahá'í,'
Heidelberg

Universität, Ph.D. dissertation, 1957.

Publicational

Die Bábí-Religion im Spiegel der Betrachtung,
Der Nationale Geistige Rat der Bahá'í in Deutschland e.v.,
Frankfurt am Main, April 1960.

Die Bahá'í-Religion, Religiof, Bahá'í-Verlag, Frankfurt am
Main, 1960

Light in the Dark, George Ronald, Oxford, 1977.

Der Bahá'í in der modernen Welt, Bahá'í-Verlag, Frankfurt
am Main, 1978, 1st ed.; 1981, 2nd expanded edition.

Religion, Jesus, Sekte, Kultur? Zur Religionsgeschichte und
Einordnung der Bahá'í-Religion, Bahá'í-Verlag, Frankfurt am
Main, 1982 (?)

The authoritative interpretation of the Bahá'í Writings, or of anything
for that matter is the interpretation made by Bahá'u'lláh,
Abdu'l-Wahab

and Shoghi Effendi. Any interpretation made by an individual Bahá'í or
group of Bahá'ís or Bahá'í institution (other than legislative interpretation
made by the Universal House of Justice, and, under its supervision
the National and Local Spiritual Assemblies) is relevant only to that individual,
group or institution and is not binding on others.

"2.rhi"

is a typographical error, but I have left it in the text because I
found it in the original.

~Dr. Schaeter generous: I gave me a. cow of th.ia 'tfork bJ hi.a untor.

- 1 sm not yet quite sure which will be the final title. •

VIII. GI'2-!ANY

2)Hans Lange, Director Languages: Germ.an .. Arabic,
Tempe1 gesel1 achaft in Deut4chland English
freie chriatliche Gemeindea
Degrees: unknown

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.. á !4terview: '!he Tempelgesellechaft ia denominated, in Bab&' i litera-
ture, th-. "<Jerman femplars'•. Thia is the beginning ot errors: literal.17
translated in ord•r to preaerve th• meaning of the original German,

Te01pel-

ge•l.l.r..ebatt. m.ans "'fem:pl.e Soei•t."1". Dr. Ricbard H.oftmann,
Director ofá

the Temple Societ1 Auatralia write• in a latter dated 22 September 19d1,
"!he Ter!7J)elgese11.sohaft was lcown as the "Frienda of Jeruaal.edl'•
m.til

1861. ~n our foundation statement of 18c1 our association vaa c~led
á "De\.; csob•r Tempe1•• meaning "German Temple". Soon after -we
ca.lled. oureel.vea

„Tempe1Y;esellachft1' meaning "Temple Society"•••The :oame waa
chosen with re-

. !~•nett to 1-0or.3116-17, Sph.2120-22, 1Pet.2r.5, and other Biblical texta
ot a similar meaning. There ia absolutely no connection with the Order of
tne Knig11ta TempUr. • The Templars are an ancáient i.rldependent :á_~rder
of

Knight• ..moea ch.eck.ced mi itar,-, phil.anthropic and 61Soteric ll~story
ci-tee

from the 11th century A.D., and bae long since been detunct, s.lthough the
átitle of the Order, aomevhat moditied, has been adopted by a number of eso-
_teric sooietiea iJlcluding the intuoua Gr•nd Order of the Knights Templar
Oriental_. founded ia. the 1920. b'f P.l~ia'ter Crowl•T, ttl" gie ian and.

aor~•r-er •

.The Temp.tlJ;\$8ellschaft, according to its present GerJl28n Direc~or. Hr.
IJsna

Lange,• i.5 •n off-!lhooi.. from the Brudergemeinde, a Protestant
pietistic con-

. greptiotl e.establish-11•d under Royal Charter in 1819 at KorntaJ., a village
ánear .Stuttgart. 1h••• pieátista believed in the the second. Col11ting
at Cbriat,

á áoringic.; the Kingdom of Goel on earth, e:h..pecti!!8 this to occur in
the y11ar

1836 u ClCCOrdinFJ áto the calculatiol'IS oá:' Johann Albrecht Bengel', the
Gdrmsn

scholar •. :The non.-e-Yent compelled tb.em -.:o adjust their faith to the
faot.

Ho.st. of ~.tell. did this by returning to the established church doctrines;
 oth•r• \f•nt th. •U..á o-w. ~-ya. • Some of tW. d.i.aa•ut.era 'left
 the -.illa.ge around
 . 1844 ..and •tarted some sort of association, according to some accounts, in
 .H1d't-5.: Alter 181.a,-.á -.ccordiag to Dr. Hoffmann, bia distiJJguiahed
 ancestor,
 .Cuiatop1 láHolfmamt,- a son ot the founder of Korn.ta.l himself',•proposed
 that
 .tn.:propn- ~ to 0.tter conditions of living vas the Biblical Va:t of
 ear~ CbriatiNI congregations,. i.e. to form, independently of state and
 ••r:t
 church, aPMll, e.,.il.T surveyed, self-administering Christian bodiea, and
 , to aet up such co!!!llunitiea in the Holy La1 ld, then a province of the
 a_pparent-
 :cy- soon eolla.pat.ng -Ottoman regime, firstly to make th• col lIntry more
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 i.u. a. \t\ a.te-r-i.al. h'UM o! ite Cbriat.iait h•ri.tage, and aeconcU~
 a1.a0 to gi'V'•
 example to others, there and elaewh•re, to cooperate for their mutual good
 under th• in.eparation of Christian J1 llotivea. 'his group bec•me known u
 the 1Tri•Dda ot J•nJ•lem", ' which ~empelgea•llachatt literature in
 German
 language indicated u being tounded in 18'.5, •then •• tn• "Germ•n
 'rerap1•1'
 and soon aftervard.9 •• the "Temple Society••. á It tried to enlist
 the
 ano• of the Gern-ea government for its project, but in vain. The Catholio
 ••iat-
 and Pr-::>teat•nt ohuroh•• retu.d h•lf mainly tor dogmatic reuona. In
 th•
 end the Society had to go it alone. In 1868, Christoph Hoffmann a.nd G.
 n. Hed•gg, l.ef\ far Pal.e-ine vi.th thei.r fdili•• four wl.1 'femplw
 . •ttlemente were e•t•bliched ou after the other under great initial
 herd-
 .á . •hip at S.i.ta, Jaffa. Jaroaa and Jarueal•; tvo hr'Cher
 zsettle•nt• at tlil•
 ,helma •nd Beth.le~• followd amoh. Iat•r; variou Templ• had .ettled
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 H•ureth, Tib•rill•, in the plaia ot A.ere, and el•ewh•r•. The
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 ut1.der t~e Ot•

VIII. GERI.fANY

2)Hans Lange

Interview:

toman regime and the British Mandate.' I think it essential that I point out that the Templers, members of the Tempelgesellschaft, were for all intensive purposes Unitarians, regarding Jesus Christ as a man, an inspired and divinely guided man, a prophet, not a.a the incarnate Son of God or God Himself, and that they moved to Palestine ready and willing to live with people of various faiths without trying to convert them to the Temple Society' a brand of practical Christianity. Dr. Hoffmann writes that •Mr. G.D. Hardegg was the leading Templer personality at Haifa. • In 1871 he received

word that a group of Persians was resident in 'Akka, and he requested an audience with Babi'u'llah, the reputed chief of this group of emigrants. He was denied this request but met 'Abdu'l-Bahi., eldest son of Baha'u'llah,

and it is apparently from 1871 that the relationship between the Tempelgesellschaft and the Bahi'is of 'Akka and Haifa became established. This Society has been, since its inception, Unitarian and humanitarian and not Adventist. Dr. Hoffmann writes, 'Templars are not connected with the Seventh Day Adventists.' The leadership is attributed to a certain Leonard Kelber in Ba-

ha'i literature--written by Baha'i believers, not from authoritative sources as far as I know--as well as the claim that the Templars are Adventists and emigrated to Haifa in order to await the coming of the Lord "in the glory of the Father" at the foot of Mt. Carmel seems to be mistaken. This is

certainly a scenario pleasing to Bahi'is but it seems to be untenable, in

short, it proves to be fictional. Dr. Hoffmann writes, 'I cannot identify "Leonard Kelber" • There was a Mr. Fritz Keller. Keller and Kelber might be one and the same, but Fritz and Leonard are certainly indicating different persons. • Dr. Hoffmann kindly offered to help me find Mr. Keller. As for . . . , I found only one trace-I discovered that a Leonard Kelber had writ-

ten a book published in Stuttgart in 1844, but I could not locate a copy of the book • and I don't think I was even able to find the title! I certainly can't find it right now. If any of my readers simply do not believe my version of this story. I invite you to begin by locating Mr. Keller, then proceed to read Christoff Hoffmann's Occident und Orient, published in 1875, the definitive statement of Temple Society theology, and see if you can find anything even faintly Adventist in this thoroughly Unitarian text. A copy of this work has been deposited in the Afnin Library, in care of Dr. Koojan Lotomen, along with introductory and historical literature given me by Mr. Lange. When I asked Mr. Lange why "Der Herr ist da" was inscribed in the door lintels of the Haifa settlers, he explained that many of the Templars inscribed such Biblical phrases over their front doors, and that, in any case, it was their conviction that wherever there are godly men and women living a life of service to each other and to their neighbors, there

"Der Herr ist Nahe". After all, didn't Christ say that "wherever two or

three of you gather in my name, there am I?"

Now to tell the story of my meeting with Herr. Lange, as it may amuse some of you. On April. 51 1981, a Sunday afternoon, after attending a Christian community (Rudolf Steiner, Anthroposophical Society) morning service in a lavender and pink chapel, a taxi and I wandered over to the Tempelgesellschaft in Stuttgart, a pleasant tram ride and walk away. Mr. Lange was introduced to us after we had listened to the last fifteen minutes of the Sunday meeting, and we were invited for coffee and cakes for which we stayed

with pleasure. My friend and I were rather mystified for we had imagined that the replacement would be an esoteric society, and we were all geared up for discussion of a peculiar sort, while we found ourselves in the midst of a collection of elderly, well-dressed gentle, warm, soft-spoken, straightforward German burghers, without any pretension as to hidden knowledge, or to

VIII. GERMANY

Hans Lange

Interview:

special prerogatives and powers. We were disappointed and relieved at the same time. Right then and there both myself and my friend were made to feel at home, questioned gently but with genuine eagerness as to our philosophies and vocations, and assisted solicitously in our first attempts to demystify the Tempelgesellschaft and find ourselves on some firm footing. Mr. Lange showed me several articles and books, and invited me to return in a couple of days when he could be properly prepared to talk with me for as long as I might require, as well as to supply me with whatever documents I needed. Upon my return, on a Tuesday morning, Mr. Lange told me something of his boyhood days in Haifa. At that time, in the teens of this century (Mr. Lange is a septuagenarian), only 2% of the Haifa population were Jewish--Dr. Hoffmann differs with Mr. Lange on this point, writing that 2% of Jews in the teens of the century in Haifa appears to me too low. When you are next in Israel you can find exact numbers in the Haifa archives, I think.' How delightful, how kind of his to assume that I have already been in Haifa and that I will surely be in Haifa in the near future!--and over 90% were Arabs. He remembers that there were some Orthodox Jews in Haifa at the time. The Ottoman government was notoriously negligent in supplying public services--there was no reliable water supply, and so hygienic conditions were generally deplorable. The German Templers brought with them some degree of technical competence and some trappings of material civilization from back home, so they were able to be of assistance to their neighbors. They were pioneers having much in common with other colonialist Germans who settled in America during the same period. Their aim was to help their neighbors and to provide an example of Christian behaviour. The structure of the Tempelgesellschaft colony was somewhat like that of a modern-day Israeli kibbutz:

members could hold private property but each gave what he could, each sacrificed for the community as a whole, for the establishment of a school, community hall, and other community facilities. Their theology was basically Unitarian and humanitarian, as pointed out before; Mr. Lange remarked that at one time there were four varieties of Unitarianism situated in Haifa: Orthodox Jews, German Christians, Muslims and Bahá'ís. As a child, Mr. Lange recalls the visits of 'Abdu'l-Bahí to the colony, of the tall man dressed in robe and turban with a long beard who gave coins to each of the children, who loved all the children. Besides this he remembers nothing about the Bahá'ís. He also remarked that the Carmelites had a monastery on Mt. Carmel.

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Mr. Lange was most eager to be of assistance to Bahá'í scholars interested in studying the connection between Bahá'ís and Templars in Haifa (and elsewhere), and he has proven himself to be a man of his word. In 1978-80 he corresponded with William Collins, head librarian of the World Centre Library of the Bahá'í Faith, and at the request of Mr. Collins the Library was sent copies of the following publications: Beilhars Chronik; Alex Carmel, Die Siedlung der wilhelmschen Templer in Palästina 1818-1848; "Denen, die una vorangegangen sind, zum Bedenken, 11 Deutsch Friedhöfe Haifa und Jerusalem"; Karl Bitzer, "Rückschau ins Gelobte Land"; "Wenn's auch blühen soll"; G.D. Hardegg, "Kurzer Abriss der Geschichte einer Sekte unter den Muhammedanern in Persien" No. 29, 20 July 1871, pp. 113-14; "Die Sekte der Bahá'ís in Persien," No. 48, 30 November 1871, pp. 191-92, Süddeutsche Warte

•••
 (Tempelgesellsch.) I "Memories of Haifa and the Bahá'ís in the past and now," #385, ~ 1979, Temple Record of the Temple Society, Australia. What follows is a listing of materials for the study of the German Templars in Haifa (and elsewhere), which may make mention of some sort of contact between the Templars and the Bahá'ís; this list is compiled from four sources:

From the Archives of the Tempelgesellschaft in Stuttgart I have generously shown to me by dear Mr. Lange; from the Landesbibliothek in Stuttgart; from the VIII. GE. "A4" 1 Y

2) Hana Lange

Interview 1:

Staatsbibliothek in Stuttgart; from the footnotes and appendices and texts of Dr. Alex Carmel (these do not include the above-mentioned materials of which copies of which are kept in the World Centre Library):

"Nachricht aus Palästina," #26, 29 June 1871, p. 101, Süddeutsche Warte (r)

"Nachricht aus Palästina," #12, 21 Februar 1872, p. 46, Süddeutsche Warte (T)

"Die deutsche Palästina-Politik 1871-1911," Jahrbuch des Instituts für Deutsche Geschichte, Band IV, 1975, pp. 205-55, Dr. Alex Carmel. (L)

Pa;~:~.;:~r-.a. A:arabiel!_ ,~:~id .3yrien, Karl Grober, PP• 190-99,
Berlin-Zwáich,
1925.

(T)

l'-!f_Sasa ot l!.,~i.f,!1 ,9ity ..o.f.. C~mel, Reuben Hecht, pp. 69-87, Haifa,
1968•

(T)

!3ibla wavs in Bible lands, M. Holbach, PP• 4-t., London, 1912.

(T)

JPJ:v~~eletá r;/5, 1S'85r?P:-221-29), cited p. 138, Carmel, Ge,sch,! .ch.te •
..!.

(?)

Ge~chJ.:_c~.te ljaif'~ in d.e.r, t~~isc.hen ~t?it. 1,,516-:1218, pp. 22-30,
1~~~ 1 (L)

C:c. Alex Carmel.

Ist die Bibel die ~1elle der Gotteserkenntis, Christian Rohrer, c. 1930.(T)
,!a.l;istina-Ch;ro~i:.__1" 5,3 ,bis _1 ~. Ulm, 197v 1 Dr. Alex Carmel.

(L)

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P!J.Q:stin~!1Ji.ai:~io!1 (~~2já1222~-' ()

Kohn, 1956. Valmar Cramer.

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Remi.ttiscenees o! Mr.a. Finn,

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London/Edinburgh, n.d., Elisabeth Anne Finn.{?}

p~tse:,~:i~ Ev!£.,6!lisct.e. ~~l:~iat"Yl~issipn, Erlangen, 1971, Siegfried

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l~anselmann.

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~e ~si~Pr~..senc4!. ,in, ~;ytia an<!_ Palestyie 1~4}-12.14, Oxford, 1969,
Derek Hopwood.

(?)

British Interests in Palestine 1800-1901, Oxford, 1961~ A.L.Tibawi.

(?)

Do!i.upten1;~":(!1B;ter_i.al in J_ust!i.8:n ,!Jlg qerr1'Jlll ..Arel!ive~
f~l~tihg t~

,?..~l~st,i;ne _duriJ!6 .th!, P;!riod. o.f_ Ott9r.u;tn ,_i.~l.!, Hebrew
University,

1975 1 Dr. Alex Carmel.

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The German Set~ers in Palestine and their relations with the local
Arab ..Oo..:ilation áand-the- jeWi.8h c"Ommuni1;y á1868-1"918; Iiebrew

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!rniversity, 1975, Dr. Alex Carmel. ,2 iJl German; 1 in English)

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Die Geschichte des Templerordens, Stuttgart, 1899, Friedrich Lange.

(L)

I paid a quick visit to the Brüdergemeinde in Korntal one morning, and the director of that community, that congregation, who could not speak a word of English, nor I a word of German, recommended that I read the following book to receive an accurate historical account of Templar society:

Die Evangelische Gemeinde Korntal, Württemberg, 1964, Fritz Grunzweig. Staatsbibliothek: A 1140)

T = Tempelgesellschaft.

L = Landbibliothek.

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? Location unknown.

I want to take this opportunity to thank Dr. Momen for allowing me to visit the Tempelgesellschaft in Stuttgart on his behalf, and for extending his hospitality and offering his assistance, and Dr. Hofmann for writing me to correct and amend the text of this report, and offering to answer any further questions I might have. At the written request of Dr. Momen, Mr. Lange sent various pieces of literature "in the regard"; the originals to be

entered into the Afshar Library, and only Dr. Momen would be in possession of the complete list of materials he has collected for his research on Palestine during the lifetime of Bahi'u'llah, and His residence in 'Akka and Haifa and thereabouts from 1868 until 1892.

VIII. GERMANY

3) Huechmand Sabet Languages: Persian, English, German
Degree unknown

Interview: Mr. Sabet is a very busy businessman with two enormous warehouses in Stuttgart and Köln, and a Treasurer of the National Spiritual Assembly of the Bahi'is of Germany for around twenty years. He is not

writing at present and has no present plans to do so, nor does he regard himself as a Bahai scholar. Nevertheless, Mr. Sabet was most helpful to me, answering all of my questions in detail, entertaining me at his place of business, bringing me to lunch, and inviting me to his lovely home on Robert-Bosch-Straße, on one of the hills overlooking downtown Stuttgart, for a reception in honor of Dr. Hoshmat Laaly, a Persian Bahai and professor now resident in Canada and formerly a student for many years at the University of Stuttgart. Altogether, especially in view of his pressing business commitments, Mr. Sabet spent much more time with me than mere politeness would have dictated and I am most grateful for this. The following account is based upon our conversation and was reviewed by Mr. Sabet previous to its present publication, with his making a few corrections here and there.

Regarding sources for the study of German Bahai history, Mr. Sabet stated

Ir..terviev

book, n,r_ \$8!JJ?!.~!!Pe Himme\ (196?), translated aa The Heaarens are Cleft Asunder, 1975, he án-ot9 aa a merchant rather than a scho.Lar. In the 19~1s he made a series of lectures, ;.Ihich ;-,_ ~ waa urged t (:: vork into a book. •In thia book .b.e brought togeth~ár- what he thinks the Westerner' (and partict1larly the German)' ehould 1' ~ov about the world, ~bout Chriat-ianity, and the Baha'i teachings. Aa _1.ir teaching ot unity ot religioll6 can be misinterpreted by some people, "no say, •Ok~, we will try to be true and real Christiana, •••(he include;i) 'the chapters about Christiar.i-

t~, t., snow why re15tauration ia impossible. 1 He thought about what people e:oc...t1d him a]rea~ were familiar vith and what they do not understand i4 O!"der to bridge the path from i~noran~• to knowledge ot the Bahi 1 I Faith. Mr. Sabet stated that scholars have the opportunity and the capacity to sense the ten.or of sooiety, ~á : 9 pulse, the ebb and flow, and that they should. write in order to convey !acts which are suitable to that tenor. Theá normal reader agrees vith you from the start, so say it right and they vill agree to the end. Don't ask questions, provide ta.eta because facts are universallv acceptable and not controversial. He doea not thini~ that there are a:-4á:- ;>ar:icular topics á.Ihich are more important than others and he says t . á: á. á_,e need writers ~o write in all

different aorta of styles and on all questions, that they must be free to write aa they viab, that there can never be enough pampheta and cook.a, á and that ve need a multitude of introductory books on the Bahii'i Faith to chooseá from rather than jwst bav!.n.;.~ one or two alterDatives. :-Ie encourage• theá writing ot Ba.ha' { liters:cure of all kinds, says that reviev of text. vritten by Bah&'f authore can be a problem, that. censorship ia harmful, that encouragement is neaded nov, not suppression. E~ suggested áthat a group of scholars review bc'Jks, in manuscript before t :l.ey are sent

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to the variows Publishing Trusts and Reviewing Committees for cc~sideration. W'nen asked what the priorities of the Bah&' i scholar anci Bahi' i

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coalml Inity are at present, Mr. Sabet stated hia viev that Baba' i scholars c•n have a large infiuence on Babi 1 f oomnunitiea, a big :-:and in the Third World, and that he has experienced this t ::ááom hie own travel.sJ that there ia eo much peeaimia• in the soul of the European that they are not reoep- tive to new truths but that this ie not true of the Third World peoples. He suggested that ••ery European and American Baha'i travel-teach in th• Third World, eepecially the scholars, for . they will be much encouraged by what t .': ey experience there, t ::at they will have a nev perspective on the Faith when they return. What does the world moat need to heL:á from the Bahi• is? Not the Bab••i social, economic and political poeiti,!'áOS á

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these are the f.ruita of a long period ot evolution and of Bahil'i Civili-

sation, the work of the seventh generation, not of the first. (May I remark that if we are among the first generation of Bahá'ís, and now approaching the 140th year of the Bahá'í Era when will the seventh generation come into being? In the year 840 Badi'í? Perhaps not. Sabet will be proved correct but that seems a very long way away. Bab's law must teach the spiritual principles now, they will not be fulfilled; a spiritual progress but reaping souls. It is impossible to establish a Bahá'í business at this time--Hr. Sabet has seen various attempts made, but all have failed--4?" : if Bahá'ís focus their energy on this part of progress they must

teaching and propagation. Every individual in Bahá'í should be engaged in teaching and propagation. Every individual in Bahá'í should be engaged in teaching and propagation. Every individual in Bahá'í should be engaged in teaching and propagation.

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VIII. GERMANY

3)Huschmand Sabet

Interviews

world. When asked about the possibility of sponsorship and patronage of scholarly work, of artistic and other creative professions within the Bahá'í

community, Hr. Sabet said that this should be proposed to the German NSA., that it should be operated entirely within the pale of the Bahá'í Administrative Order, for otherwise it could be dangerous and harmful to the Bahá'í community, that if it were to grow independent of the community as a whole. First the scholars should come out with some well-defined and carefully-considered proposals and then submit these to the German NSA. When we discussed the prospect of reviving travel-teaching in Europe, Mr. Sabet said that this will take place only under the following conditions: 1. If the speaker is a fluent speaker of German or if he or she has a competent translator so as to be well understood; 2. If the speaker understands German mentality and speaks to it--in Europe audiences have a preconception and language, they want to be introduced to the truth, not just made to feel good as in the United States; 3. If he

is an excellent person and a Bahá'í teacher, for other-

wise they will not return to learn more about the Faith: they

will not return to learn more about the Faith: they

will not return to learn more about the Faith: they

will not return to learn more about the Faith: they

and academic

~ding .OQ . b' á_?;~oaaended to the NSA. of Ge~ there . ia a poeaibilit7
of some conferencea being organized.

In bis home. Hr• . Sabet. h•• 'altogether fifteen original Tablets of
Bahi'u'-

llah, tourteea iQ t• handwriting of secretariea and one ia written
in the

.h•ndá ,:11. Bahi~\|. 1 11-a , .Himael.f.' Thie last of the aet is addressed
to Kuvaq-

q~-Dawlih•: tu father of Hand of the Cause H.M. ~1 1 and ia beauti-

~q :illwai1"8t-4, :•nd he purchased this Tablet from some non~Babi)Ie liv-á
iDg in. Israel and quite recently.

~blioatiotml./ ~r" es:e!.ltene I{j.m~el, Stuttgart: Verum Verlag,
1967• .

Th• Heavens are Cleft A.sunder, Oxfords George Rona:ld, , á1 975,
Englin translation ot firat book. á

J"ar..g;l age3: Per.:i.an, Turki3h,

Italian, Engl:~~, GerTBn,

~árenc!1

Degreds: Ph.D. in Elect :á :_ cal

Enginee~ing, Univt~sity jf

Stuttg=:i:-t

Interview: Dr. A.§...hri! and I -:;:t at an evening :~atheri.:.lg
hosted by á

!áir. Sabet on April 6, 1961, in hone : of Dr. tlesh.mat <aly, a .d thereafter
\we met aP,ain at the University of .S tuttgart and sp~: . m aftarnoon talking
together. }tost of the time ve spent conversing was devoted to we ~ld soc-
ial and economic problems and the solutions proposed ~or these pr~clem
by Islar.tic and Baha'i writings. Recec~ly Dr! Ao}raf .'.'las read Nagju~_al~
3ali.'i!: (.> ,

1,;-á'.J-'! !...~ áí ttributed :o 'Ali Ibn Abi Talib (~<á,

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by Persians traditional!:- . and he askc;d me to find 01 lt from profcl ~Z or
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lessandro Bausani, whom 1-:e knew from previous residence_in Italy, which is
the best copy of this work as well as sources for Bahi•i views on econo~.

(See response of' Dr. Ba1 lsani in his report, Italy.) Dr. Il).Ban !:{alabf,
whom

I interviewed subsequently, in Bad-:'i;rgentheim, has a copy of this work a-
long with a twenty volume commenta.r:r on it, both of them i~ Arabic,_ and he
regard.a r~!hjul al-B,!114 •;, as the m'1st i.'1!"Dartant work ot 'Ali Ibn
Abi ~alib,

whom he looks upon as the •grandfather o f scientists and interpreters in
Islam•, this b<!,ok being a collection of the ~d,ith ~1ttributed to r. . im.

Nei-

ther Dr. ijalabi nor Dr • .i3auaani co~1ld recommend one edition of the _book

over Baha'i perspectives on political and social economy. This book was translated as The Mystical Philosophy of Baha'is, published in 1910, by Shoghi Effendi and as The Secret of Divine Civilization in 1957, by Marzieh Gail. Dr. Dariush Ma'ani of Perchtoldsdorf, Austria copied over 30 pages of extracts from Baha'i Scriptures on the subject of Economy, 11 in Persian, and these will be made available upon demand. Dr. Ashraf mentioned a friend of his, a Zoroastrian Persian, with Ph.D. in economics who would like to study the economy from original Persian and Arabic sources. Her name is Dr. Rula Riizbeni, and she is currently at the University of Heidelberg, Werderstrasse 36, Heidelberg; he asked that materials be sent directly to her at this address. Dr. Ashraf and I sent invitations to the June conference on Baha'i Economy at Gourville, France (see report), but did not respond. Nevertheless, you have material other than that mentioned above pertaining to Baha'i Economy please contact Dr. Riizbeni or myself (as I will forward material to her, and also I am compiling a collection of literature on the subject for use in an upcoming conference). Dr. Ashraf and I conceived the idea of a conference on Baha'i Economy--to which he could not attend--and some of the issues we hoped to bring up for discussion included the following: All the social, political, economic and religious questions which confront the student of economics and of economy, every businessman, every administrator, accountant, lawyer, politician, every Jew, and, most importantly, every working man and woman (proletarians and peasants to the uneducated technical worker), such as: anarchism, socialism, cooperativism, capitalism, fascism, revolution, liberalism, conservatism, bourgeoisie, proletariat, peasantry, aristocracy, inflation, unemployment, depression, industrial slavery, wage slavery, unions, strikes, stock markets, currencies, to name but a very few--to discuss Baha'i teachings as they relate to all of the above. Dr. Ashraf was particularly keen that we discuss the gap between theory and practice, in all of the above systems and within the Baha'i community.

VIII. GERMANY

4-)Dr. Farshid Ashraf

Intel views

~ity. He pointed out that economic disparity, the extremes of wealth and poverty, besides being unequitable, engender disunity--bad feelings and poor relations between people. Dr. Ashraf and I discussed the theory of religion as a spiritual revolution, and of this revolution as perpetual (we are not Trotskyite Bahá'í), as a state of permanent change, of continuous movement, inexorable, clocklike, that no moment can be frozen, preserved as is. We spoke of some of the ways that the economic implications of the Bahá'í spiritual revolution can come into focus and be realized more fully, and Dr. Ashraf agreed that we must encourage sharing and kindness, that we should not make people unhappy for this is no solution, and that if blame must be placed, activities rather than individuals should come in for the criticism. He and I found that we both felt that the battle against injustice and ignorance must no longer be fought only within our own souls through desperate self-destructive guilt and denial, and self-immolation but that it should be brought out into the open, shared with others, and that instead the spiritual power of truth and faith should be channeled into ameliorating the living conditions of the vast mass of mankind, for spiritual potency is far more powerful and efficacious than material force, and a spiritual revolution far more compelling than any materialist movement. For those of you who are alarmed by this kind of talk, let me assure you that it is only talk, and that we are not proposing that Bahá'í groups together and force their ideas on other people, or establish armies of spiritual liberation, or anything political or economic, not at all. We

are suggesting that Bahá'ís rethink their preconceived notions of Economic order and law, and open their minds and hearts to the spiritual and social needs of humankind and to the spiritual and social principles of the Bahá'í Faith, which explain how these needs may be fulfilled. As Dr. Ashraf's entire interest seemed to be absorbed by current events and social problems, we did not speak of a Bahá'í Studies Association, nor an Encyclopedia Bahá'í.

5)Dr. Itan Jalabf LaJlU"UB.ges: Arabic, German, English, Persian, French
Klingen\ 't'eg 6
Bad-Mergentheim
Degrees: r. D.
6990-Stuppach
(07931-43284)

Interview: Report held over until next edition for corrections.

VIII. GEI~"iY

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6) Peter M. Muhlschlegel, German, English,

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~r~nch, Persian

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mica, University of Tübingen

Interview, with: ~1r • ..:\nd t{rs. Muhlschlegel & .. most kindly received :ne into

their converted schoolhouse counting room in the Odenwald for a couple of days in the third week. In April 1811. In view of the multitude of ~...:-. Muhl-

schlegel's interests and my endless penchant for questioning, my fathomless curiosity, together talked of at least one hundred topics outside of the parameters of Bara'i studies. He has a tremendous and contagious enthusiasm

for German and Roman history, and for German literature, and this pride in his fatherland, in his nation; culture is not the least, it is ethno-

centric, but rather fully compatible with his broad and cosmopolitan universalism. Here follow some of the topics we discussed:

1-Ernut Jiesel son of Rudolf Diesel, the inventor and himself a philosopher, designed a diagram of the progress

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of science and especially of

technical invention, and Mr. Muhlschlegel recalls that the turning point in this graph, of this curve, was the year 1844. He could not recall where he saw this diagram.

2-The Arabic word for "Economics" means "Oecumenics" (--->~), and he

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recommended that Bara'i use the terms of the Bara'i writings, the original

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Arabic and Persian vocabulary in discussing Bahá'í "Economy". He suggested that I find out whether 'Abdu'l-Bahá' used : l_._ij..J ~ in speaking

and writing to 'Iahi' Is in the United States on the subject of "Economy"

3-The world will not be ready to adopt a 'Bahá'í' inspired economic system

for two or three generations at least (Mr. Sabet predicts that six more generations are needed.).

4-Bahá'í Economy is founded upon purity, nonviolence and solidarity. Adam Smith, who was a philosopher, rather an economist, wrote a theory of ethical feelings and thought and believed that this would make him famous not his Theory of Wealth of Nations. The followers of Adam Smith, the laissez faire capitalists think in a manner exactly opposite to that of Bahá'u'llah and 'Abdu'l-Bahá. Bahá'í students of economics need to explore how economic needs and Bahá'í principles can be brought together and solved

ions to contemporary economic ills worked out. The future world economy must be governed ~ ~ inly by monetary pol~cy. and in a prudent manner. One of the aims of the Baha'f Faith is the lfevelopment of a world bank along with a world currency, for a world monetary syatam requires a world bank. I.fr. Mi.ihl schlegel has been a banker for many yearst and is now supervisor of the foreign departments of some 200 soutltern German branches of the Commerzbari:. Dr. Hayek, winner of ~ Nobel Prize in Economics and now ;32 years old affirms that go~lernmente s hould gi •re up the mor..opoly in is- suing aoney, return to the monetary sit~l~tion of some 200 years ago. when banl{S issued currency, and there was ,). ,;elf-regulating, l ,=.:sae faire mon-

ey supply. ~ -. Muhl.achlegel is quite convinced that the :~ayek scheme will not work, but. :le does admit that on the way to adopting one world currency ot ~~.er c'..rrencies may persist for a c-::e time, until they are ..,seen to be enti=aly ur.neceasary. At this point t :~ ese ideas are utopian, r~t realistic. The ,;:>rl bank even"tually eatabli.._:. :ied must be independent of govern- ment as i.e t:he Deutsch b~~eabank, fo!" this arrangement ..,orkB :l..~d if there

are close ties between t~e central ba...:k and t'á:e governme~t the bank would be required to finance the government a_~d this would threat~n the economic stability of the commonwealth. I~e pointed out that out .J f 150 fl.ation- al banks L: the world, 14o of these are required to finance their respect- VIII. GERI1ANY

6)Peter Miihl.scblegel

Interview:

ive governmenta, leaving only ten who are free to resist government demands for financing. He submits that the world bank must be made ree- ponaible to law, but not for financing government, for it must not al- low governments to contract unreasonable debts, no more than it would permit individuals to do so. The world central bank would be at the head of a pyramid of smaller subordinate banking institutions. This banking system is the first pillar of the world monetary community. The second pillar is to bring money nearer to co~odities. Producers of raw materials such as farmers and miners would pay the~ truces in com- modi tiea instead o~ currency, and the government would market these com- modities in connection with ~blio finance, tax revenue; also these taxes would be i:Jnpoaed by the local rather than the national or world govern- ments for the moat part although there would also.. be separate and inde- pendent national and international levies. Mr. Muhlsohlegel points out that the turn-over tax in Germany is now calculated at 13% of value and "around 2~ in France where there is a greater differentiation according to goods. The revenues, that is the profits of certain natural resources

such as coal and iron would go to the world government. The world central bank would stabilize the prices of iron, wheat, and other commodities whose pricing is determined according to world markets--it could buy low and sell high, with a 30% margin, and hence with a real potential for intervention by variable percentage to prevent drastic price changes. It can buy silver if a new silver mine is discovered so that the price of silver is decreased slowly and not overnight, to the loss and even ruination of many trusting investors. Accredited storekeepers would keep these commodities, and they would be responsible for making direct and immediate purchase of excess commodities. Mr. Muhlschlegel believes that this would prove to be the best method to stop inflation, this measure and the diallowing of unlimited government indebtedness. The above-described system runs contrary to the interests of many powerful individuals and institutions (conglomerates of individuals) and therefore it can not come into being as long as they remain ensconced in their positions and in full possession of their peculiar privileges. Spiritual

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motivation is essential to the realization of this system. Mr. Muhlsohlegel has made a study of the psychological foundations of world economics. He has written some 100 aphorisms which embody his thoughts on this subject .. and these are published in his book, Der Weltvertrauenident.

Mr. Muhlschlegel spoke to Charles E. Lindblom, whose *Politics and Markets: The World's Political Economic System* (1977), recently published in German translation, addresses the morals, the ethics of economics. Mr. Muhl-

schlegel has worked out his own model for understanding the motivations involved in economic activity, and to explain his model he began with a quotation from the *Kalimat al-Maknina* (;,á) :;ç.S. .•J\ ... L.1£), of Bahi'u-

llah, #?1 of Shoghi Effendi' a translation of the "Arabic Hidden Word" 110 SON OF MANI

Write all that We have revealed unto thee with the ink of light upon the tablet of thy spirit. Should this not be in thy power, then make thine ink of the essence of thy heart. If this thou canst not do, then write with that crimson ink that hath been shed in My path. Sweeter indeed is this to Me than all else, that its light may endure for ever.

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VIII. GERMANY

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6) Peter Muhlschlegel

Interview:

As he writes in his letter to Denis McAeoin, dated 31/8/78, 'th.ich he ki

kindly sent to me in photocopy, "there are three categories ~f ir.strum-
 ents of influencing, and ruling,peoples Geist (spirit and in:e~:~ct),
 Geld (money), and Gewalt (power• force)." The best of mot iv . ~ons is
 the fir.st, which is ttle "ink of lif;ht", likened by Mr. Z.áliihls::hlegel
 to
 self-education, to divine reason, superego and spirit. The next beat
 motivation is ttle .Jecond, the "ink of the essence of thy heart••, which
 he likens to reward, to the stimulus ot the promise of rewar~, to t~e
 natural efflux of the heart, the short-sighted in'terest. the ego and self.
 The last is the "crimson ink" which he likens to blood, hence to force,
 motivation engende~ed by fear of punishment, and this required to ener-
 gize and discipline ani.mal.istic inertia, id, passion. Lindblow, in the
 above-mentioned book, cites three motivations also, and quite akin to
 those ot iálr. Miihlschlegel: E,er,s1~s!_o11, !.!.~.f~t!~!, ~d authori~ ~.á
 Látr. l-iiihl-

schlegel points out that Money is the bridge between spirit and force,
 and tlius t""?a.t men !.•ho rui~ moneyá :must not 1Jn1 be experts in••
 t á á.!" field

but also they must possess the tlighest human áirtues. Mr. Má.~~locb.legel
 has prepared this model to ellucidat• th• relationshi~ between the Scrip-
 tur< P8YChological and philoaophical terms for motivations:

| GEIST | GFJ,D | GEWALT |
|----------------|-------------------------|----------------|
| ink of light | ink of essence of heart | " á :..n>son |
| ink | | |
| persuasion | exchange | . -:nority |
| enlightenmen~ | re\;ard | p:-l.:iisluent |
| di-vine reason | short-sighted interest | animal inertia |
| \$1perego | ego | id |
| spiiáit | self | passion |

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 On Bahi•i Economy, again from the above mentioned letter: 1•on ttle philo-
 sophical background ot economic theory and activity, as well aa on the
 basic instruments of a future world currency system I have written some
 easaya••• together with some one hundred aphoriatio statements. in a book
 destined to be put under the pillow of the leading people of th.eáfutue
 world bank." This book ia .I?.er.. y~tzen!,r,ll~~apkp_r,~ide~t, and the author
 has kindly sent me four copies as I am endeavouring to have it translated
 into English and published in the United States or the United Kingdom.
 He continues, "Progre•sS in human civilization meana áthat the volume of

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 9.~ist utilized for ruling humaD a!fairs is enlarged 1 and t:~9 volume ot
 Gewalt minimalized, and the right amount ot Geld, not too .~~oh and not
 too little, is in circulation. Geist comprises all means of achieving
 that people do, out ot their own free will and •znderstand.ing, what they
 should do. Geld will have the~ do things they do not like in order to
 get the tbi.nge they like. Gewalt torces them to do the things they should
 do although they do not like them. Geist ia, according to the last Arab-

ic Hidden Word, operative on the three levels of insight, love and sacrifice. Geld may be considered as an abstraction of all that Bahá'u'lláh manifests by "reward" in His post-*Ghasseh*-Tablets, and Gewalt is equal to (the threat of) 'punishment'. The measure of minimizing; the necessary amount of

Gewalt and of manifesting Geist is the Word of God and the World Order of

Bahá'u'lláh which also provides for the appropriate constitution of Geld in a worldwide system. If political affairs are to be ruled by the Bahá'í Administrative Order it seems evident that the climate in practical politics must be a rather liberal one. This applies especially to economic policy. Thus the goal of a unified monetary system is pre-eminent. In order to ensure a worldwide moderate growth and to avoid inflation.

VIII. GENERAL PRINCIPLES

6) Peter Mühschlegel

Interview:

tion, it is important to constitute this monetary system in a form rather independent from governments both national and worldwide. The central bank: should be at least independent as a supreme court; this is what has been brought about after the two heaviest inflations in world history, in Western Germany with Deutsche Bundesbank, and it is the main root of the so-called German economic miracle. For practical reasons, however, there can be no absolute independence for a World Central Bank: it should be bound, instead of the guarantee of national states for the value of money, to the worldwide commodity markets in such a way that it has to buy and sell certain quantities at prices of intervention which should be not too close and should be variable by not more than a certain percentage per annum. You know the importance which is given by 'Abdu'l-Bahá to the institution of the communal storehouse in every village and town. He points out that agricultural and mining producers should pay taxes by delivering a part of their products to that storehouse. This calls for a close connection to the monetary system which, however, can be brought about only on a worldwide scale. The UNCTAD discussions about a new economic order, however, inadequate, show into the same direction. The necessity for stabilizing the main commodity prices is not the less pressing than the necessity for extinguishing worldwide inflation. I have no illusions about the practical realization of this model. A world central bank of the envisaged kind would be self-supporting, covering the costs of storing by the interests earned, but it would not, and could not, finance the governments' budget deficits in the way that national central banks are accustomed to. Thus we will probably have heavy economic crises before the International Monetary Fund will be reformed along these lines. Maybe some experiments will be possible when a small wealthy nation comes under a rule friendly to such thoughts. For elaborating this model I shall need several years and some sympathetic Bahá'ís as discussion partners. If you come to learn about some, please let me

know.♦♦

Mr. Muhlschlegel explained that, in order to come to an appreciation of his ideas it is not necessary to read his articles on Baha'i Economy in *Baha'i Briefs*, that a letter to Weltz was sufficient. He also averred that Baha'is can not teach their religion to others by explaining the Baha'f attitude towards Economy. and that other principles should be established first. It is premature, says he, both to speak openly about these economic principles, to make them public, and to establish institutions which reflect those principles. There is no point in speak-

ing of Baha'f Economy with non-Baha'is.

Mr. Muhlschlegel would like to see the publication of Baha'f Scriptures with German and English translations alongside texts in Persian and Arabic, translated so that the reader can pronounce the words without learning the Arabic/Persian alphabet, using the system of transliteration adopted by Shoghi Effendi♦♦♦ this is something that could be pioneer-

ed in a reissue of *Baha'i Briefs*.

Mr. Muhlschlegel was the editor and principal contributor to this periodical from 1960 until 1971, and he would be willing to edit such a periodical again were it to be revived as requested of the German NSA. by the Universal House of Justice. He believes that *Baha'f Briefs* (a German-language

Baha'i periodical akin to

Baha'f Briefs, to *La Pensée Bahá'íe* and to *World Order*) should be an intellectual forum with much freedom of judgement for its editor to develop dialogue, and that contributing writers should be accorded the optimum possible degree of freedom of expression rather than imprinted by

VIII. GEI"-W1Y

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6) Peter Muhlschlegel

Interview:

the editor and forced to conform to his particular views.

& civilization is to have a bathroom; culture is to use it. This is the German definition of culture. He pointed out that the Germans have a great civilization, but that as it is not being put to use, they do not have a great culture. Literature, music, philosophy, history, there are plenty of these in Germany, but even Germans read or listen to classical music or converse on intellectual themes or are inquisitive about history, so culture is lacking. (You may be assured that Mr. Muhlschlegel is both the one and the other.)

?-The cQ'nasty of Pygmalion, an uneven history: (1) King of Cyprus fell in love with a statue in his palace garden and asked Aphrodite to bring it to life and she did; (2) Ovid in his *Metamorphoses* speaks of Pygmalion as a sculptor who makes a statue and then falls in love with his own handiwork and asks Aphrodite to bring it to life and she does; (3) several

authors in 18th and early 19th century Europe wrote on Pygmalion including the librettist for Franz Soubeyr, "Die sohoene Galatae", in which Pygmalion implores Aphrodite to turn the living statue back into immovable stone because the lady has all the negative female attributes and none of the positive ones; (4) social issue in hands of George Bernard Shaw: Pygmalion becomes "My Fair Lady" of Broadway by Lerner and Loewe--for Shaw Galatea never loves Pygmalion and his love is always of the divine, of the goddess, so it is never human and satisfying. Mr. Muhl-schlegel remarks that the attitude of the educated and aware man should be that of Pygmalion towards Galatea, more erotic than devotional, humorous, playful, that this is especially important for those who guide the global body politic.

8-J. M. Muhl-schlegel translated the Tablet of 'Abdu'l-Bahí to Dr. Auguste

Forel from Persian into English and German. and wrote an historical introduction thereto, and he knows a great deal about Forel's life and has compiled a long list of his various publications.

11-In Darmstadt which Mr. Muhl-schlegel spent two or three hours touring with me I was given a tour of the architectural highlights, and was particularly inquisitive about the "art nouveau" Jugendstil homes and gardens, built at the time that Rudolf Steiner was living in Darmstadt, where he had a large community of followers. This style was one of many new ideas then circulating and Steiner liked it so he systematized it and made it part of his Anthroposophy. Unlike many of the "art nouveau" enthusiasts in Darmstadt, Steiner had money--Lord Astor, a big figure in the tobacco industry in Waldorf was his primary backer, hence the name of the school established according to Steiner's principles, the "Waldorfschule".

12-Dr. Hermann Grossmann, Hand of the Cause and one of the founders of

the German Bahí'í community, developed a system for classifying topics according to numbers, like the Dewey Decimal Library system, a

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delbert Kuhl-schlegel. and his son Peter Muhl-schlegel used this . ~

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for years but then changed to an alphabetical system of classification - ..

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tion such as that devised by Dr. Bahá'í because this proved to be more useful. Dr. Muhl-schlegel used his numerical system for organizing the Geschichte der Menschheit.

13-Mr. Muhl-schlegel spoke for a few minutes about the architects: of a group originating in southwestern Germany, settling on Carmel Avenue in Haifa. He says that the houses of the Templars were built 120 years ago with open roofs so that their occupants could see Jesus Christ returning on VIII. GERI-f. AiiY

6) Peter Muhlschlegel

Interview:

clouds of heaven, and that over the doors into these houses the Templars inscribed "Der Herr ist nahe", but that when Bahá'u'lláh pitched His tent

on Mt. Carmel they did not recognize Him as the return of Christ. His source for German Adventists in Hutten's *Seher*, Grubler's *Enthüllung*, a hefty text descriptive of many religious movements and including a long and exhaustive criticism of the Bahá'í Faith which elicited an apologetic response from Dr. Schaefer and a recension by Mr. Muhlschlegel, "Das Kreuz und die Sünde," *Bahá'í-Briefe* 1 January 1965, Heft 19. (For correct-

ed information on the "Templars" please see report on Tempelgesellschaft and Mr. Hans Lange.)

Mr. Muhlschlegel and I did not discuss either an European Bahá'í Studies Association or an Encyclopedia but he did indicate interest in participating in selected conferences on certain topics--particularly Bahá'í Economy, the most dear to his heart, *geist, geld and gewalt*--and would have attended the conference I organized for late June in Gourville.

France, on Bahá'í Economy had he been free to do so, but *geld* commitments required that he remain in place. This report could have gone on and on as it does not represent more than about fifty percent of my notes, but it will give you an impression of the intellectual diversification of

this Bahá'í literature, and I hope that it will encourage some of my readers to contact him, by letter or in person, to your mutual delight I am sure.

VIII. GE31<\ANY

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?) Mrs. Muhlschlegel languages: German, English, Greek

Position: Secretary, Continental Board of Counsellors, Europe

Interview: Mrs. Muhlschlegel and I met for the first time in March of 1973, when I stayed with her and her beloved husband, Dr. Adelbert Muhlschlegel in their apartment situated in Freiburg, Schweiz (German-speaking Switzerland). My visit at that time was limited to five days,

and most of that time I spent with Dr. Muhlschlegel, assisting him with

the revision of his *Geschichte der Menschheit*, not in any major way but rather through him telling me all about it, particularly detailing its broad overall plan, and by reading and underlining important passages in

a few books so as to leave him time in his research. From the moment that

It first heard of Dr. Mihielsohlegel's historical work in Paris from the Secretary of the Bahá'í Center earlier that same month of March 1973. I was on fire with the desire to know more about it < 'Uld to assist him in

as fully as possible. I left Strasbourg with a lasting affection for both Dr. and Mrs. Mihielsohlegel, for as the Hand of the Cause of God was ministering to me spiritually, so was his dear wife taking care of my physical requirements, and, much more. Sometimes it is the little details of life that impress us the most: I shall always recall the gentle affectionate ~. .11

way that Mrs. Mihielsohlegel called Dr. Mihielsohlegel and I out of our respective "studies" and into the kitchen for lunch or dinner, chiding us for our total ignorance of the more practical aspects of human existence. I must admit that I am well aware of both worlds in that radiant household, and of the knitting together, the inter-penetration of them and their reconciliation into a wholesome whole. á

When I wrote to Mrs. Mihielsohlegel in Greece asking if I might visit her there--as she has been in Greece until this year and for a few years, to establish the NSA there and encourage the Bahá'í community there, she replied

that she had moved to Germany and would be glad to see me there, as I could stay as the guest of her neighbors, the Blumenthals. (See next report.) So, in the next to last week of May 1981 I spent a couple of days in Immenstaad/Bodensee on the shore of the Bodensee, Lake Konstanz) most of that time talking with Mrs. Mihielsohlegel about her husband and about my voyage and the information I had collected thus far regarding

the present situation of the Bahá'ís in Europe. Now to report on some of the points discussed during those days:

1-Speaking of deepening and spiritual sharing between marital partners, Mrs. Mihielsohlegel related that she and Dr. Mihielsohlegel would spend an hour every morning after breakfast deepening together, and that this practice characterized their last few years in Greece. Dr. Mihielsohlegel marked

all of his books while studying them, and so they always had an extra copy of every Bahá'í book to show to Bahá'ís and lend to seekers. Mrs. Mihielsohlegel encouraged me to use the Bahá'í Scriptures, and not to feel that the print and paper were holy and untouchable but rather that Bahá'í books should be handled gently and with respect, but that they can

be marked for studying. These Scriptures are for our edification, not to be worshipped as icons, from afar, and without personal involvement. (Mrs. Mihielsohlegel would not have phrased it quite like that, but I trust that I have preserved her conception.)

2-Mrs. Mihielsohlegel urged me to contact Mr. Roser, a German Bahá'í also mentioned by Mr. Blumenthal, a lonely and learned Persian Bahá'í near to Germany who is fluent only in the Persian language and can

speak German only with difficulty and English not at all.

VIII. GERMANY

?)Mrs. Muhlschlegel

Interview:

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3-Mrs. Muhlschlegel showed me at least two large volumes of what she described as very fine German poetry written by Dr. Muhlschlegel throughout his life, and most of it never published; she also mentioned that he had written personal memoirs which one day will be edited and published for the edification of the believers.

4-In a letter dated 28/5/71, Dr. Muhlschlegel wrote me from Athens to inform me regarding his new book and plans for revision of his Geschichte.

I am just writing a book on "self-education" or ••• the way to self-real-

ization based on the words of 'Abdu'l-Bahá (on) how to 'acquire these things' in The Revelation (of Universal Peace), P. 221. • On 12/2/78

I received another letter from Athens informing me that he had 'finished a book (on) "Self-education to become a Bahá'í" • But it does not quite satisfy me. • And so, when I spoke of this book to Mrs. Muhlschlegel and found that during his last couple of years on this earth he tried to make it ••satisfy him", and that the last chapter of the revised version has yet to be completed, I was not surprised. Dr. Muhlschlegel's major works, the Geschichte and the Self-Education were never to be seen by him as complete, for he knew that they could always be improved and he was reluctant to read something that was not in a state of satisfactory (meaning more or less perfect) preparedness. Mrs. Muhlschlegel hoped to have sufficient time in the next couple of years to finish the last Chapter of the Self-Education book, after which it will probably be published by Ba-

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Verlag in Germany, and subsequently in English translation.

5-During his last years Dr. Muhlschlegel was particularly fond of one compilation of Bahá'í Writings, which he found to be the most useful for spiritual awakening, which is ultimately the essence of religious experience.

Dr.

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Muhlschlegel was, is a Bahá'í mystic. That is my statement, not Mrs. Muhlschlegel's, but I am quite sure that she would agree with me. Dr. Muhlschlegel recommended use of 'the yellow, copy-book compilation The Worlds of God' in his letter of 12/2/78, as having a 'really revolutionary' effect upon human consciousness. Mrs. Muhlschlegel told me that he studied this little compilation virtually every day for years, and delivered talks based on it, • wrote his Self-Education inspired by it (and undoubtedly by his nearly eighty years of spiritual development). The Worlds of God is published by the National Reference Library Committee

of the NSA of the Bahá'ís of the United States of America, and is available pre-paid at \$3.75 (U.S. dollars) a copy from Mrs. Marian Lippitt, Secretary, Box 369, Beech Ridge Road, Apartment #3, York, Maine 03909, U.S.A.

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6-After 117 initial introduction to Dr. Mühlischlegel's 'Geschichte der Menschheit in 1973' I kept regularly in touch with Dr. Mühlischlegel by letter, always a curiosity to know the state of this monumental work which had already consumed so much of his attention and received so much of his loving care. I learned later, from Mrs. Mühlischlegel and Mr. David Hofman (whom I met briefly in London at the home of his son, Mark Hofman), that Dr. Mühlischlegel began his labours on this enormous project during the second World War, that is, during the 1940s, and that he made his first attempt to have it published first in German and then in English in the 1950s. Subsequently he let it lie, and did not attempt again to prepare it for publication until, sometime in the 1970s. Then, in 1976 or 1977 he dedicated himself to writing a book on Self-Education, and, on 28/5/77 he wrote me that this book 'will be finished in the fall ••• Then at last I shall proceed to finish the •••world History" book.' And VIII. GERMANY

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?)Mrs. Mühlischlegel

Interview:

On 12/7/78, he wrote that he had been ill and hence 'had to do the "World History", 1) The real conclusion up to 1960 at least, 2) the fair copy of an improved text and 3) of the big tabular sketch.' At that time he had little hope of finding a German publisher for his Geschichte, for, as he said in the same letter and on other occasions, 'the risk of this big work (to a publisher) is great and besides this both the churches and the scientists (historians) have not yet recognized Bahá'u'lláh and His significance. But he was hopeful to the last.

'Why am I bothering to tell you all these details? Because of the following matters discussed with Mrs. Mühlischlegel and then given her written approval:

Mrs. Mühlischlegel kindly allowed me to take a complete copy of the English translation (made in the 1950s at the expense of George Rould, Publishers, according to Mr. David Hofman) to the United States, with permission to take the following course of actions

- a) Read it.
- b) Have other Bahá'í scholars read it.
- c) Check the accuracy of the historical facts cited, with the assistance

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of other Bahá'í scholars, particularly with regard to

(1) Bahá'í history and doctrine, as this text (used for translation in the 1950s, not the present text in German) which has been large-

revised) was written during the second world War when Dr. Miihleohl•gel had little access to reliable Baha'i literature.

(2)Chronology. 9 .aa he did 1101: consult Oriental and especially Islamic sources, and, u Dr. !Jalabi points out {see report}• these sources often differ on chronology from European calculations, ar;:a Ba.hA'u'-llah and 'Abdu'l-Ballit• Islamic source for the most part.

(3)Original. source for historical fact• and Bah&'l interpretationa thereof.

(4)Most recent Western research findinga the work of academic specialiaa.

d)'ake á sure that all Arabic and Persian words used are transliterated according to th• system adopted by Shoghi Effendi, 1mleu the Universal Dowse of Justice authorizea the use of another system.

e)Compare the editH, corrected English translation with the German manuscripts and notes.

t)Check validity of author's conclusions.

g)Check the organization of the material, and the amount of space •nd detail given to each era and people.

h)Sound out publishers for the English translation of the entire work.

Since that time it has become plain and evident to me that the above tasks can not be undertaken by a single individual, for the "History" I have distributed is a volume of 950 pages of text, without Index, Appendices, Footnotes, Charts, Diagrams or Illustrations. We have talked about, collaboration between Bahá'í scholars, and we could continue to talk until we're blue in the face and accomplish nothing. Dr •

.Jalabi

nee~r-our assistance, our cooperation in preparing his encyclopedia!

Baha'i for publication, and I must definitely need your helping hands and minds in preparing Dr. Miihleohl's Geschichte der Menschheit, in German and in English, for publication. This is a project certainly worth-while of our combined energies, and relatively uncomplicated in comparison with-, the undertaking of a full-blown encyclopedic program such as

been suggested earlier and in which some of you have already agreed to participate.

VI II. GERÁLANY

8).Erik Blumenthal Languages: German, English

Kippenhorn A

D-7997 Immenstaad/Bodensee Degrees: Diploma in Adlerian Adler-Institut psychotherapy.

Salmanstrasse 15

Position: Member, Continental

Zurich, Schweiz

Board of Counsellors, Europe

(01/202.93.81 office)

(07545/6815 home)

Interview: Although I spent a couple of nights as a guest in the Blumenthal home, on the shores of Lake Konstanz, I-tr. Blumenthal was so busy that I was not able to talk with him privately for more than about f~urty-five minutes, but this wae sufficient time for us to cover all of the specific questions I had in mind at the time. As I had just come from Lenzburg, Schweiz, and several long discussions with two psychola" gists, Drs. Gita and Felix Steiner~.Khamsi (I am congratulating them for earning their Ph.D.'s before the fact), and we had reviewed the possi~

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bility of organizing a conference of Baha'i psychologists and possibly including other social scientists such aa sooiologists, anthropologists, political scientists, _a.a well as practicing psychotherapists, be they Freudian, J11ngian, Adlerian or ~ther.

1-Hr. Blumenthal woild be interested to participate in a conference of Baha'i social scientists although he insists that he is neither a scien- tist nor an academic, only a practical practicing psychotherapist, a colmsellor.

2-His religious and professional background run parallel to each other:

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he became a Baha'i and anAdlerian psychologist at the same time and be- lieves strongly that both are necessary and that they fit together, that Adleriau psychology is the closest of all the modern schools to the Ba- hi 11 teachings. He bel.i eved this then and now more than ever. The two have become welded or wedded in his mind and heart: I was told by some- one who has attended both his lectures and his firesides that he talks about religion (often mentioning the Bahi. •1 Faith specifically) in hie lectures and that he uses Adlerian methods of counselling and of psycho- logical interpretation in hie firesides. He does not think that there vill be a need !or psyc~therapy in the future, but because of the lack ot religious conviction, there ia a crying need now.

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}-He said to me that no Bahi 11 hae enough faith in Bana'u'llah, that our faith is full of holes, always inadequate, that we do not give BahA'u'llah 1~ of our energy and commitment, we do not entirely surrender our wills to His Will. If we were _pure-hearted we would not }ulve so many problems, and if we really believed in BahA'u'llah we would be happy. He cited_aa evidence of this view hia many years of counselling many German Baba' is, whose basic proble~, eayiJ:

á.;he, was that they were not doing the Ba.hi•!
thing. . . . '

4-When I briefly mentioned Dr. Muhlschlegel's Geschichte der Menschheit, Mr. Blwnenthal recommended that I read books by Jean Gebser, the Swiss philosopher on the subject of eul!ural mutation, of great leaps forward.

5-Regarding a conference-of Baha'i psychologists, Mr. Blumenthal recom- mended that Drs. Khabirpour (in Luxembourg), Peseshkian (in Wiesbaden)

and Shoemaker. (in Ziintersba.ch) be invited to participate. _

6-He is in favor of the establishment of an European Bahi'i Studies Association and would contribute, as a practical psychotherapist, to an ;EzicycloJ?!diA Bal'i'i. but noted that both of these must come under the supervision of the Unive~eal House of Justice.

VIII. GERIUNY

8)Erik Blumenthal

Interview:

Papers and Publications: :-fr. Blumenthal ~1~8 written a !1U.'11ber of books

and a.:ticlea, so~e of which are translated and publishá~d in Dutch, Spanish and Italian, on the following 3Ubjects:

'Education of children'

'Education for living together (especially in marriage) •

'Self-education {self-therapy}'

He declined to send me a list of these books and 8.! "ticles, but I hope to be able to quote such a list, that is to cite his full bibliography in my world ~eport on Baha'i scholarship.

9)Univeraitatsbibliothek Heidelberg

Plook 107-109, P.O. Box 105749

6900 Heidelberg 1

(542380)

This excellent university library is located about á one half hour by tram from Dr. Schaefer's home on the R;'.)merstrasse (which is i tee l f on the outer fringe ~r the American, the u.s. Army N.A.T.O. head-quarters) and is easy of access, equipped iith new photocopy machines, c~ean and e efficient and the staff courteous and helpful. ~nd it has a very large selection of the many titlea in EE.hi"f studies published in t~e German language. However, I used this library primarily to make a dent in :tr~ research on Germany for the history of 1844, and I have a mountain of photocopiea to bear witness to that fact, most of them in Ger:!ian language. The complete list of the Ba::ia•I-related books I found al: IJBH will be cited in my complete bibliogr~phy, but I will take this time to mention a few of the titles, i;a.rticul.u -ly of books I was not able to locate elsewhere. Ignaz lioldziher, Vor_l e.s\;:-._~en iiber _den Isl!!li;t!;

Hermann

Grossmann, Umbruch zurá Ein..tieit; Gustav Men.aching, S'2z.i9logi~

de.z: Re-

~igi~nen; Werner Schilling, Re~igiop und R~cht; Joachim Wach, ~eJigioJtB~ ~~zio~ogie; George Widengren, pie Relig~onen I~aneisphe~; Martha Root,

'Bahá'ísm in relation to Bakáism, "Maschinenschrift; Jakob Eduard Polak,

Persien; Alfred Freyerr von Krenn, Geschichte der herrschenden Ideen

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des Islams; M. Zabih, Die Soziale Ära und ihr Verhältnis im Islam der Ba-

h'ílehrer; Udo Schaefer, 'Die Grundrissen der Verwaltungsgliederung' der

Bahá'í, Heidelberg diss., 1957; Fritz Baumbach, Die Religionen der Welt

und der Friede auf Erden; Carl Hermann Eberhard, "Das Buch der Suren"

for those of you who are interested in the books of the above authors which

make no mention of the Bahá'í Faith, you might like to know that UBH has

27 books by Gustav Mensching, 3 books by Hermann Roemer (not including

his Die Babi-Bahá'í), 5 books by Werner Schilling, 2 books by Joachim

Wach, 23 volumes by George Widengren and 12 by Gustave Edmund von Grunbaum

in English and in German; 3 books by Rudolf Jockel. Also, UBH is con-

nected by an inter-library loan system, with all other German university

libraries, so whatever UBH does not have, UBH can get.

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VIII. GERMANY

10) Wissenschaftlichen Theologischen

Seminar der Universität Heidelberg

Bibliothek (BTS)

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The Director of this Library of the Theological School attached

to the University of Heidelberg kindly granted me a library card good

for the winter semester (I was there in January 1981, on my first visit

with Dr. Schaefer), and then I set to locate titles already on my bibli-

ography and discover other titles besides, and also to find books by

German theologians on the interpretation of Biblical prophecies. BTS

turned out to be an excellent source of both. Besides sporting a fair-

ly large collection of translations from English translations of Persian

and Arabic writings by Bahá'u'lláh and 'Abdu'l-Bahá and of English com-

positions penned by Shoghi Effendi, and besides also books by H.M. Bal-

yuzi, Adib Taherzadeh, William Sears, George Townshend, John Ferraby,

J.E. Faslemont, all of them easily accessible to Bahá'í scholars and

hence hardly worth a mention here, there are a few books very rarely

found in any library and which should be noted: Hermann Grosemann, Am-

er-tor, Geschichte des Neuen, seit. Zambtenbrüder, und Neugestaltung.

•!i Hermann

Grossmann, Das Buch der Offenbarungs-Reisenden; Gerhard

Ro-

senkranz, Die Einkehr, Zeitlicher Re-

ligionsgeschichte; So-

lange Lemaitre, Die große Figur, der Unitarier, Abdul-Bahá; Theodor Leop-

pert, Die Fortentwicklung der Biblischen. Im Westen. For those of you

studying the Christian theological interpretation of prophecies, that

is of so-called prophetic literature and passages in the Old and New Testament canons, BTS has a number of titles in German, including a number authored by Johann Albrecht Bengel (see report on Tempelgesellschaft for further detail on his views of prophecy), by Franz Delitzsch, and by Christian Friedrich Wurm.

141)Staats Archiv
Stuttgart

My sojourn to the Staatsarchiv in Stuttgart occurred one afternoon in April 1981, April 8 to be exact, and I did not spend enough time there to get much work done, but I did stay long enough to find that most of the resources for studying the Tempelgesellschaft, and all of the books pertaining to the Bahá'í Faith were in the Landbibliothek. The Staatsarchiv is a terrific place to study Stuttgart, but not the Bahá'í Faith! I did locate one volume that might be worth some scholar reading, that is one who decides that he wants to tell the whole story of the Tempelgesellschaft, from start to finish: Fritz Grunsvieg, Die Evangelische Brudergemeinde Kornthal, Württemberg, 1964. Since it is only one volume, I give you the call number at SSA.: A 314o.

VIII. GE 1.111

12) Württembergische Landesbibliothek
Stuttgart

This library has the largest single collection of Bahá'í-related literature that I have so far discovered in Germany, and the most extensive selection of German-language material on this religion in all of Europe, with the exception of the Austrian Bahá'í Archives, and perhaps the German Bahá'í Archives (although only the Austrian Bahá'í Archives is available to scholars at this time, as the GBA has yet to be organized). This may be quite surprising until one considers that the first and largest and longest-lived Bahá'í community in Germany (East and West) is Stuttgart, and that the most prolific Bahá'í

scholars lived in Stuttgart-most of them for many years. A full list of the holdings of the Landesbibliothek (WLB) will be cited in my bibliography. For now perhaps a brief list of particularly unusual volumes will be sufficient.

•. Titles listed

in Stuttgart-most of them for many years. A full list of the holdings of the Landesbibliothek (WLB) will be cited in my bibliography. For now

perhaps a brief list of particularly unusual volumes will be sufficient.

If you have any of you require full lists of the holdings of any of the libraries

mentioned in this report on Bahá'í studies in Europe, please feel free to request them from me and I will get them to you directly. First, they have already been identified in my report on the Bahá'í Faith in the Temple Society, and possibly although not surely mentioning their relationship to the Bahá'í Faith in 1914.

Although not surely mentioning their relationship to the Bahá'í Faith in 1914.

and Haifa and elsewhere in Palestine are to be found at WL3. Translations of Baba'u'llah's writings from English include the following: Tablet; The Isfahan Tarzamat. Wonders of Paradise, Tablet, Nab-jallexat, translated by A. Baur and E. Ruoff, Stuttgart, 1912; same, translated by Wilhelm Herrigel, Stuttgart, 1921f Kitab-i-Ahd, n.t., Stuttgart, 1936; Al-Lah al-agha-l-Itihaf Ta-lat, translated by Will: ...11 Herrigel, Stuttgart, 1911; Die sieben Tische, translated by Hermann Grossmann, Stuttgart, 1950; The Seven Tablets of Knowledge, 1st ed. by E. Ruoff, Stuttgart, 1909; same, translated by Alice Schwartz and Wilhelm Herrigel, Stuttgart, 1924; same, translated by Tom Arabic and Persian by J. J. van der Lier and Adelbert Hühlschlegel, Stuttgart, 1948. Translations of 'Abdu'l-Baha from English renditions include the following titles: Evangelium des Baha'is, translated by E. Friede, Stuttgart, 1914; Ansrasen von 'Abdu'l-Baha Abbas im Herbst 1911 in Paris, translated by Wilhelm Herrigel, Stuttgart, 1921; 'Abdu'l-Baha 'Abbas beantwortete Fragen, translated by Wilhelm Herrigel, Stuttgart, 1929; Ansrasen in Paris. translated by Elsa Maria Grossmann, Frankfurt-am-Main, 1970; also apparently translations from the words and writings of 'Abdu'l-Baha are two volumes published by what was entitled the "Welt-Union Bahai" at one time and later styled itself the "Weltunion für universal Religion und universal Frieden", associated at first with Wilhelm Herrigel and later with Hermann Zimmer. In brief, these translations have been made by individuals who are styled "Covenant-breakers", so you may regard them as suspect and possibly interpolated, but in this case, here are the titles: Die Gesetze der Religionen, translated by Wilhelm Herrigel, Stuttgart, 1931, third printing in 1940; The Religion and Universal Peace, n.t., available in German, 1960. There are also a few early translations of works by Bahá'ís: Die Offenbarung des Baha'is, n.t., Stuttgart, 1936; Gott geht vorüber, translated by Heide Schwarz-Jäger and Joseph L. Karl Tafel, Oxford (ibid.), 1948. There are also two books and a few translations

from Arabic Baha'i books by Wilhelm Herrigel and two books by Hermann Zimmer, and these are well worthy of mention as they have had a

12). All. irrttembergische Landesbibliothek
Stuttgart

definite impact upon the fortunes of the Baha'i Faith in Germany, for better or for worse, and the repercussions have sounded afar, as far as the libraries of the United States of America and the collections of certain universities in Scandinavia--in fact, Hermann Zimmer's most recent book may be more widely circulated than any other book mentioning the Baha'i Faith in all of Europe. First, the translations made by Wilhelm Herrigel: Isabella Brittingham (English, not American: so sorry!), *Die Offenbarung des Baha'ullah*, 1910; Myron H. Phelps, *Abdul-Baha Abbas' Leben*, 1922; Charles Manson Remey, *Das neue Zeitalter*, 1923; Thornton Chase, *Die Bahai-offenbarung* 1925. Wilhelm Herrigel is also author of two books in the WLB: *Die Zeichen unserer Zeit im Lichte der Bibel und der Bahailehre*, Stuttgart; 1916; *Die Bahaibewegung in der Welt*, Stuttgart, 1922.

Hermann Zimmer's books are also two:

Die Bahaibewegung in der Welt, Stuttgart, 1922;

Prophezie des Baha'ullah, Stuttgart, 1950;

Die Bahaibewegung in der Welt, Stuttgart, 1922;

Die Bahaibewegung in der Welt, Stuttgart, 1922;

Die Bahaibewegung in der Welt, Stuttgart, 1922;

Die Bahaibewegung in der Welt, Stuttgart, 1922; and there is also the English translation of this latter work, until recently (1981) the "Covenant-breaking classic" of Gertrude Qlany, translated by Jeannine Blackwell, and revised by Karen Gasser and Gordon Campbell, and published by the "World union for universal religion and universal peace", also identified in the German as "Freie Bahaibewegung", 1973. Please do not confuse Mr. Herrigel's books with Mr.

Zimmer's

"classic" as Mr. Herrigel was still operating within the Bahai Covenant

when he translated and wrote and published the above-mentioned books, while Mr. Zimmer either never operated within that Covenant or left its protective custody and sought to start his own movement, at least by 1950, as *Die Wiederkunft Christi* was published in that year by the "Weltunion für Universalen Religion und Universalen Frieden, Freie Bahai".

To end this report on a happier note, the WLB also has a copy of Dr. Grossmann's *Die soziale Frage der Bahai*, Stuttgart, 1923.

to be confused with *Die Lösung der sozialen Frage auf Grund der Bahai-Lehren*, Ph.D. diss. of M. Zabih, 1919, subsequently published by Schroder Verlag, Stuttgart, n.d.)

By the way, although I have given you a long list of books in the WLB, this represents only about 3% of the holdings of this library, that is, of the holdings I was able to catalogue in just two or three hours.

are no publications exclusively devoted to this subject since the teachings of Bāḥī'u'llāh and 'Abdu'l-Bahí do not present a definition and detail-

ed educational system, but simply offer certain basic principles and set forth a number of teaching ideals that should guide future Bahá'í education-

tionalists in their efforts to formulate an adequate teaching curriculum which would be in full harmony with the spirit of the Bāḥí's teachings, and would thus meet the requirements and needs of the modern world.

This is an excerpt from a letter written on behalf of Shoghi Effendi. I will gladly send you a copy of the full letter to anyone who cares to receive it.

Dr. Ojermark has a distinct fascination for world history, and asked me some questions regarding Dr. Muhlachlegel's *Geschichte der Menschheit* but admitted that this is not his field and that he has but little time for reading. On the subject of child-rearing, he mentioned Blumenthal's books on the subject as being of practical value to Bahá'ís and teachers who want to know how to apply Bahá'í principles at home and at school. When asked if he would consider contributing to a book featuring essays written by Bahá'ís from a variety of different professions and backgrounds and addressing contemporary problems, he indicated that he would be most eager to do so. He was also interested in the prospect of contributing to a volume of Bahá'í testimonies, and insisted upon the importance of including the life-stories of some peasants living in Africa and Asia, and not restricting the perspective to Western professionals. He pointed out that most of mankind is engaged in subsistence farming, the spoke of people's history, as distinct from "cultural" history or "political" history, and other commemorations of the lives of the privileged few, of the elite, and Dr. Ojermark mentioned a famous people's history of Sweden written by Jilhelm Moberg. When asked what manner of Bahá'í literature is most needed by Bahá'ís in their work of propagating the Bāḥí's Faith and in deepening their own understandings thereof, Dr. Ojermark prioritised such literature according to the following scheme: a) translations of all "basic" Bahá'í literature, by Bahá'u'llāh, 'Abdu'l-Bahí and Shoghi Effendi, into all languages; b) literature

IX. ITALY

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1) Dr. Paul Ojermark

Interview:

which gives clear, simple answers to questions raised by people today, such as "What is justice?", and "Why work?", and about drugs, schooling, sexual morality and behaviour, music, alcoholism: this literature must be simple, clear and appealing, for--at least in Sweden--people are read.

ing leas and lesat and the schools are turning out more and more functional illiterates every year; c) literature on controversial religious questions, such as on the subject of "evolution vs. creation" which is raging in the United States at the present time, which r.lany Christians demanding that their children be taught the ••creationist" (that is, the fundSJ Dentalists• literal. interpretation of the account contained in Ge-

..
nesis) view alongside of the "evolutionist•• perspective, or aa a replacement. One of Dr. Ojermark's primary concerns is that illiterate Bahilis

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be taught to read and to express themselves verbally, in speech and in writing, in both th! developing and the industrial~zed co~triea, and that literate Baha'ia. be motivated to translate the Baha'i Writings into all languagea. He hopes to write an article for a Bahi•I publication on the subject of ~bird World poverty, and on the spiritl lal poverty, in particular the lack of vocational motivation which he perceives to be the condition, the sickness of the affluent in industrialized countries, and, along with these insights, the .Bahi. l I teachings relative to work, to work ethics especially. He also wants to address the pervading sense of fruatratiQ~.~and meaninglessness afflicting the working people, the proletariat QJ ,...:- . industrialized West. Dr. Ojermark noted that until recently mo ~t mankind has been motivated chiefly by survival, but that survival. baa .been guaranteed in Europe for some decades

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now, and hence that it ia no longer the driving force, the motivation here. Production and consumption (consumerism) have become new motivations for work because people have come to believe that augmented material wealth will result in augmented personal and social happiness and well-being: the more you consume, the better ott you are. But Dr. Ojermark affirms that once one has achieved material security, one baa other needs, other potentials which are not served by the consumer motivation. The widening gap between what is necessary and what is actually possessed between consumerism and the crying need for spiritualization is manifest in youth nihilism and adult escapism. He said that in Sweden and elsewhere groups of psychologists are being employed to motivate workers, to try to counteract this pernicious volitionally anemia. This is one way for Rabi •Is to reach modern man: tal.k about his problems with him, help him to discover the solutions and then carry them out in the context of hia own life situation.

}fr. Stolpe (report under Sweden) had encouraged me to look up Dr. "-Ojermark~ whilst I was in RQtlie~ and to ask him about Swedish Bana•i history.

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Dr. Ojermark indicated that he is not qualified to speak of Swedish Bahi-
-hiatory, but that he can speak with some understanding of the pre-
ha'i

- Faith among them,

sent situation of the Swedish people and of the Baha'i
as he has spent a number of years as the Secretary of the NSA of Sweden
and moved this past winter to Rome to take his position as program direc-
tor at FAO. He stated that the NSA of Sweden has its own printing equip-
ment, and that it has considered offering this equipment to the other
Scandinavian Baha'i countries, to those of Denmark, Norway and Finland,
so that printing would become a cooperative effort and to the benefit
of all. At present the main obstacle is the shortage of funds to hire

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1) Dr. Paul Ojerr. Interview:

Interview:

qualified personnel to undertake his job. In Sweden the public schools
are wide open forums for discussion of Baha'i teachings, and both Dr.
and Mrs. Ojerr have conducted introductory classes in Baha'i princi-
ples and history. A resident in Sweden. What is needed is
manpower

and pamphlet literature such as mentioned earlier, which addresses it-
self to youth, and to their specific problems and their personal questions.
These young people are asking questions about life now and some of them
will not ask these questions again in their lives--it is now or never
that they must be reached with the Baha'i teachings. They need ideals
with which to build their lives, as foundation blocks, spiritual ideals
and not the empty promises of consumerism and the vicious cycle of spi-
ralling greed. After they leave school and start to work most of them
will no longer think of ideals, for they will be preoccupied with in-
creasing their consumption. The richer they get the less time they
will

have "free" to ask questions and seek answers. When they become
affluent

they will feel constrained to squeeze a substantial amount of activity into
very

little time. When you are always running out of time you become stress-
ful and tense, not irritable and spiteful. People are
outletted

in Sweden, they have no roots and so are not inner-directed, said Dr. Ojerr.
The remark is concerned that

.. if this trend continues a demagogic coalition will arise and sweep a large generation of Swedish youth into a mass
movement

damaging to society and to the individual lives, that even a
"mon-

ster" could capitalize off of the spiritual vacuum of the youth.

He

pointed out that Baha'i teachers speaking to Swedish youth could speak
English as easily as Swedish, that they need not be fluent in Swedish
as Swedish youth learn to speak, read and write English, and that Baha'is [

teachers could give presentations on their Faith in English-language classes, and that a mixed group of Americans or English and Swedes would probably be the most appealing to Swedish youth and to their teachers also. Dr. Ojermark is most interested himself in writing some pamphlet literature

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in

Swedish which could assist the above-recommended process •

Dr. Ojermark expressed some desire to participate in Bahá'í studies conferences organized in Europe and regretted that he would not be able to attend. My proposed seminar: Bahá'í Economics slated for June 1981, and

to any other similar conference in summer of 1981 due to the requirements of his present employment. However he mentioned possessing a tape-recording of a talk on Bahá'í teachings concerning economy and ecology

presented

by Shoghi Effendi in French during a Bahá'í summer school

session,

and he promised to send a copy of the tape, complete in time for the

seminar.

This tape I will transcribe and translate into English whenever I receive it, and I will be happy to make both versions available to whoever wishes to secure a copy. He did not speak of other projects.

Papers: Ph.D. dissertation on world federalism, no title, no date, no university known.

Publications: Translations

- into Swedish of Shoghi

Effendi's letter to

Bahá'ís, including those published in English as The Promise

is fulfilled, Come, and Call to the Faithful.

2) Dr. Alessandro Bausani Languages: Italian, Persian, Arabic, Urdu, French, German, English, and others

Degrees: Ph.D., Università di Roma, 1943; dissertation topic:

•Sviluppi storici della civiltà romana

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Interview: On April 18, 1981, I was privileged to spend almost two hours with Dr. Bausani in his home outside of Rome, where I asked him a

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number of questions about his scholarly work and about the field of Bahá'í studies. He was formerly an academic advisor at the University of Chicago,

Department of Near Eastern Languages and Civilizations, Dr. Heshmat Loayyad, professor of Persian language and literature, and my friend Mrs. Táfarzieh Gail, and all of the Bahá'í scholars whom I talked with in the United Kingdom prior to crossing over to the Continent encouraged me to visit and interview Dr. Bausani. Dr. Bausani and I began with a discussion of the origins and significance of the Bahá'í Faith (1941-1942),

attributed to 1 Ali Ibn Abi Talib (1869-1912), he first of the celebrated twelve Imams of Isna'ashari Shi'ite Islam,

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celebrated twelve Imams of Isna'ashari Shi'ite Islam, -
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generally regard.

ed, according to Dr. Bahá'í as authored by Imam 'Ali by Persian Bahá'í.

Dr. Bausani noted that in general, those Bahá'ís who have been reared and educated in Iran do not understand or apply the methods of historicism, of empirical historiography or of the scientific study of religion (that is of Western "scientific" method), and that they often make positive judgements about matters which (Western) scientific historians have reserved to the domain of certifiable documentation and proven evidence with all rational hypotheses deriving therefrom, in other words that they often make judgements based upon ideology, upon "tradition", without supportive evidences (much less the dispassionate investigation of all of the facts and theories pertaining to the subject at hand). While a Persian (and this includes the "classically" trained Persian intellectual, the historian and theologian) might cite tradition, without being clear as to the origin and reliability of that tradition, a Westerner would insist upon a full portrayal of the empirical evidence incidental to the matter, and lacking sufficient evidence to make a clear judgement he might advance a theory. but only a theory, without pretensions to advancing the true and proven solution, the absolute and certain truth. Dr.

Bausani

reminded me that, at present, religion and science are different fields of study and of existence, that they do not always arrive at identical conclusions, and that their methods are radically at variance with each other. I then asked Dr. Bausani if he could recommend a particular manuscript or printing of the *Risálah-i Madanfu'ih* (Risálah-i Madanfu'ih), by

Abdu'l-

Baha, translated as *The Secret of Divine Civilization* by Táfarzieh Gail (and already mentioned in connection with Drs. Afshar and Galambay), and he replied that he could not help in this matter. When asked of his view of Bahá'í Economy, Dr. Bausani replied that it is too early for this to be established, that it will evolve in due time and that he would prefer not to speculate. In a letter dated March 17 1981 which he kindly sent me in Heidelberg whilst I was with Dr. Schaefer, to notify me of his schedule that I might arrange to meet him while in Rome, Dr. Bausani re-

marked that a.s concerns his monumental work, persja ~eli~ipsa, 1Kalimit Press in Los Angeles plaru:s to translate it into English with some additions: it seems that Dr. Moayyad is ready to do it (a rather complicated job indeed •••) and I hope to see it published in English.' We spoke of IX. ITALY

2):>r. Alessandro :Jausani

Interviewt

::>ersia l~eli5ioaa and of Dr. ~!cayyad, ~. r':lom Dr. Bausa...li ha'i 'nown well and

á á1áaved "'dearly during the forr.?er • s studies in It.:lly in ~li áouth. He stated

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t::at !~e á.-1ould be ar.ienable to the translatio!l of. La Lotte ári át1~a Persi.:!na

into :~ngli::;h, tl:e s~cond of ;i.iS chef d' <"7~uvres, if I r.lay á. ~ permitted to

sing~~ out any of t: _s á,lorks for special attention in vi~á:á! of the f.lct t ~:at á

lle ti.as T,-lritten and pl1blis'!..:ed suc:-i a vas~ c.á . ::intity of !!late:: ial, since ~i.s

1949 ~~tield in Ori:::te ~lod~::~o, vol. 2~", on "Un g:hazal ct;_ (~'.i.ratu'l- 1 :á:l"•

~'lllen I asked Dr. Bausa:li tálhy he has ~hosen to stu.jy and to write abo1.it the

rel.:g.:on of Islam rather than the Bibi and Baha'i Faiths--!le has been an

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active B3.ha'i believer since shortl:r after the second ~vorl<i. '•iar, an:!

a member of the tfSA of Italy for over 30 y~:irs 9 for almost ~ ::? entirety of his career as an Isla""nicist--he repliecl that it is ve~y <: :.!ficult to be a practicing Baha'i and to s+~dy this religion and write about it with scientific: precision, that t-J...:s typ9 of st:i~r is "sensitive", difficult

to engage in without causing disunity, and necessarily con+~oversial. ~le Si:!!?!!. return to th is subject later. Dr. Ba1.1sani remarked t.: -C he \-1ould

rea~A his 60th bi:::áthday on t:i.e 29t!1 of IáiQ. á , 1981 , and that a group of his

academic collea~es and for~er students would issue a comneoorative volume of essays dedicated to his magnifice'.. ,,,. á, adjeoti1le!),

á..rhich would

inclt.:de a complete listing ,Jf all orá á. á á..... ioationa,

current to the

aprir.;; ot 1(~1. 'Nhen I receive a eo~y á á- áárs volur.ie I will expand_the

bibliography cited in this article and is available to Bahá'í scholars worldwide in my world report on Bahá'í scholarship. Dr. Ebrahimi has been unable to secure a visa for an academic visit to the United States, and he thinks that the major impediment to his receiving permission from the American government is his former membership in the Italian Communist Party prior to his espousal of the Balli á Cause. Speaking for the Bahá'í scholars of North America (and I shall do so only in this instance I assure you), we certainly do have hope that the American government can be convinced of

its mistake and that Dr. Bausani will be welcomed to our Continent, perhaps in time for the publication of *Perennial Religion* in English translation.

For the past six years, most of Dr. Ja'fari's research and writing has focused on the history of Islamic science, and particularly of the science of astronomy. When I asked Dr. Bausani if I might continue my study of Islamic civilization, Arabic and Persian language and literature in Italy under his guidance and direction, he strongly recommended that I abandon such ideas, stating that the entrance requirements are very difficult to fulfill, as they require that the "graduate" student read Latin and Greek, and read and write and understand if not speak modern Italian, including the presentation of the doctoral dissertation in that language. Dr. Bausani mentioned contacts with certain other Islamicists, including Drs. Teufel (whom he described as a Bahá'í), Fritz Meier (in Basel, Schweiz) and Anna-Marie Schimmel, with whom he corresponded for years. It is well known and well regarded in Pakistan, which he described as the only officially Muslim state in which Bahá'ís are free to conduct their affairs without fear of government interference and public persecution. Bahá'ís are not persecuted because they are not regarded as Muslims, whereas, until recently, the Ahmadiyyah (Qadianis) were oppressed, until their religion was designated non-Muslim. When I suggested that one publisher was interested in the English translation of A.L.M. Nicolas' renditions of certain works of the Bible into French, Dr. Bausani took exception to this proposal, stating his view that all translations of the Bible and Bahá'í Scriptures be made from original Arabic and Persian texts and supervised by the Universal House of Justice. On the subject, mentioned earlier.

IX. ITALY

2) Dr. Alessandro Bausani

Interview:

lier, of the distinctions between science and religion and the dangers attendant upon the mixing of the two, that is of scientific study and religious life, Dr. Bausani affirmed that the purpose of religion and its function is to create a way of life, an ideal pattern of behaviour, a system of social and personal goals and restraints, while the purpose and function of science is to discover realities, to see things as they are (not as they could or should be), to explore the actual existences, the laws that go-

vern the empirically-perceptible universe. If Baha'is engage in immoderate scientific study of their Faith they may lose their faith therein, and

so, from the spiritual point of view, it is better for Baha'ia to live in accordance with their religion and to study other religions scientifically.

Dr. Bausani and I spoke briefly regarding Baha'u'llah's Writings, and he advised that Baha'u'llah wrote a Tablet on alchemy, entitled *Ma'udih Asmari* (Cf. I. 1-1 á' -..) in Arabic, in which He presented a psychological interpretation

of alchemical transformation, and used alchemical terminology to describe psychological processes. Dr. Bausani told me that he is a rationalistic monotheist, not an esoteric occultist, and that the Baha'i Faith would be invented if it did not already exist. He regards "Progressive Revelation" as one of the most effective and significant Baha'i principles. The Baha'i Faith is generally an optimistic religion, and for this reason Dr. Bausani is not favorable to what he described as "omnipotent prophecy mongering" among Baha'is.

On the subject of prophetic interpretation, Dr. Bausani recommended that I speak with Professor Husayn Avaregan, and he recalled that Mr. Avaregan had worked with probability theory (as a mathematician trained at the Sorbonne in Paris and for many years a professor of mathematics at the University of Tehran) in order to "prove" the efficacy of prophetic statements correctly understood. Dr. Bausani has made no collection of information related to the year 1844 A.D., 1260 A.H. He mentioned two books in Urdu on world history, but did not specify whether or not he had authored these books or translated them or recommended them to me: *What Man Thought*, and *What God Did*. When I mentioned Dr. Muhlschlegel's *Geschichte*

der Menschheit, Dr. Bausani agreed to review the portion of this work which pertains to Islamic civilization with regard to its accuracy, and to identify a useful bibliography and indispensable notes to be appended thereto. He mentioned writing articles for *Encyclopedia Persica* on the Baha'i Faith.

(I understand that Dr. I. Eoin and Dr. Bramson have also written articles for *Encyclopedia Persica*.) Dr. Bausani mentioned Dr. Yar-shater, professor of Pahlavi and Iranian Islam at Columbia University as being involved in the compilation and publication of *Encyclopedia Persica*. Dr. Bausani asked for copies of all publications available on alchemy, as he was (at that time, in April 1981) preparing an article comparing the poetry of Na'im

and I hirih, áand wanted to keep his documentation UP-to-date. But please do not send Dr. Bauaani copies of Clara Edge's and Martha Root's books--he already has copies of these and read them thoroughly long ago. He was particularly interested to hear of Dr. MacEoin's biography of Ti:hirih and his translations of a number of the Arabic poems attributed to her. When asked which authofoa he would recormmend to contribute articles to a book devoted to the exposition of Bah& II perspectives on the modern world, he mentioned Udo Schaefer, William Hatcher, Firuz Kazemzadeh, Jalil Hahmoudi, Hoseyn Danesh, Shahpur Rassekh, William Garlington and Ezzat Djazayeri.

Dr. Bausani: i. ventured no comment in response to my suggestion that a European Bahi•I Studies Association be ~ormed, but I do not think he is adverse to !he prospect. Only he does not regard himself as a scholar of the Baha'i Faith, but rather aa an Isliniicist and generally a.a a scholar

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2)Dr. Alessandro Bausani

::~ nterview:

of tne Central Asian and Near Eastern civilizations and religions. Not-wit:i.standi~ this, Dr. Bausani has written a number of articles, pamphlets and book chapters on Babi and Baha' [topics, and continues to áio

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so. á~~~e Euro~ear;. aaha • i scholars are hopin~ that Dr. Ja~sani i,, lill par-

ticipate in future conferences devoted to B~ol and Baha'i studies. On the subject of ~n ~n?ielopedia :?_a:~•J;, Th-. ~~usani asserted that a project of this magnitude rni:sht be prematur~ á a~ present, th3.t it might be better to \..rait .fa' awhile, and that such ,~ •á1ork should include Islamic,

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Chriás tian and mar~y, many other topics .sis 3e~~1 from a Bah.a' i point of l1iew,

and not just "purely Baba' f• 1 topi~s explored in isolation from their r .e- á

ligio~s and cultural t.ac]cground, which is t~ :áá : 3tory of hur:ar.á{.ind.

:-. Alessandro Bausani has authored so many ;uá: .._c :.ea, papers, books, chap-

ters and pamphlets, and bas translated au, ch a large VB.!iety of religious and literary "claaaic" into Italia... "l (inclt? ..t. '!g the Qur I an from ;\1"abic .

and ~-:u:iar.imad Iqbal's most famous literary\ "" "kB from urdu) that it ia á im-

ossible for me to supply ~~oá.i with a complets list of a :1 of his ~on!ri- . bá ,t:.ons to relig:::oUG and liter~ "studies, r even to :::abI and Bara' i

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sc!llolarship. 'i 'he ilational Ba.hi' i Library •:>:! Italy (see report)
c.:>ntains

7 contributions of Dr. Bausani to Babi and Baha'i studies, which will be

enumerated later in this report.

In Firenze (Florence) I

found some

hours in the Biblioteca Nazionale Centrale, and there found no less than 39 separate works listed in the card catalogue, including a copy of "Un ghazal di Qurratu'l-Ain," under Dr. Bausani's name. Dr. Bausani gave me a copy of a "Biografie • Bibliografie degli Accademici Lincei," dated

October 1976, and occupied with the commemoration of Dr. Bausani's academic contributions up to and including the year 1973: this "Bibliografia" enumerates no less than 66 publications, beginning with "L'opera di vista da

grandi personalità musulmane: Eirtni e Baber, in Al-Bihar, 1971, a commemoration

volume, Cambridge: Iran Society, 1951, pp. 53-76; and ending with the ...

is an

in India. The bibliography of the Istituto Orientale, Roma:

Accademia Nazionale

dei Lincei, 1973, pp. 27. Since 1973, Dr. Bausani has authored dozens of articles and other publications, including two that I know of personally

and copies of which are in the National Baha'i Library of Italy, these two being devoted to expositions of Baha'i teachings. As mentioned before, Dr. Bausani asserted that, for the past six years (since 1975) he has been primarily occupied with studying and writing about Islamic science and astronomy in particular. He stated that the honorary volume of essays issued

on the occasion of his 50th birthday this year (1981) contains a full bibliography of all of his publications to approximately 1981. However, Dr. Bausani

continues to be a prolific writer, and his bibliography of his compositions can claim to be entirely complete. When I receive a copy of the

honorary volume I will cite the contents thereof in my world report on Baha'i

scholars. Even of course such a bibliography will not include all of the

unpublished papers of Dr. Bausani, his notes, and his scholarly correspondence.

hence,

or his contributions to Bahai history in the Islamic Republic, as an Italian

Bahai,

world-renowned scholar in his field and member of the NSA of Italy for a

time

Bahai

over 30 years. Here listed are a few of his publications related to the

and Bahá'í religions.

~á~ibl ications: "Un ghazal di Qurratu' l-' Ain, " *Oriente moderno*, vol. 29, no. 10-12, 1949.

Il martirio del 'Báb' e la narrazione di 'Áqábil Zárandí, *Oriente Moderno*, vol. 30, pp. 199-207.

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2) Dr. Alessandro Bausani

Interview:

Publications: "Sviluppi Istituzionali Della Religione Bábí e Atti del VIII Congresso Internazionale di Storia delle Religioni", *Oriente Moderno*, 1.7.1952, Aprile 1953; *Religione*: Sansoni, 1956.

"III. La Nuova Religione Bábí-Bahá'í, I. Persiana Religiosa"; di *Uffizi della Bahá'í*, Milano: Il Saggiatore, 1957, pp. 4-92.

"Bibliografia", "Bahá'í f.s.", "Bahá'í u. l-'Alláh", *Enciclopedia di Islam*, seconda edizione, loc. cit., 1958.

"Appendice--La Religione Bábí-Bahá'í I", *Religione Islamica*, 11 Le civiltà dell'Oriente, Roma: Ed. Casini, 1958, vol. III, pp. 101-112 (Appendice pp. 101-11).

Essim., *La Letteratura neopersiana*, *Storia della Letteratura Persiana*, Milano, 1960, pp. 149-95.

I Persiani, Firenze: Sansoni, 1962, pp. 221-23.

with Agnese Berneri, Augusto Robiati, *Introduzione allo studio del Bahá'ismo*, Roma: Istituto Tiberino di cultura Universitaria e di studi superiori, dell'Accademia Tiberina, Facoltà di Scienze Psicologiche e psicologiche, 1970.

"Le religioni nuove sorte dall'Islam", *Storia delle Religioni*, Torino: UTET, 1970-71, vol. V, pp. 213-74.

La Cronologia Religiosa del Mondo moderno e moderno Bahá'í Roma: Casa Editrice Bahá'í, 1975.

La fede Bahá'í e l'Unità, *Lettere Bahá'í*, Recco: B. & S. Editori, 1977.

"La Storia del Cristianesimo alla luce del concetto Bahá'í

di Religione", *Oriente Moderno*, Bahá'í, spring 1977.

"La lotta di Giacobbe con l'Angelo", *Lettere Bahá'í*, summary.

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1927

(Note: Dr. Bausani is one of the editors of *Oriente Moderno* and has made many contributions, literary and editorial, to this intellectual periodical published by the FJSI of Italy, and similar in some ways to *World Order* and *La Pensée*

; Baha'i 'le.

")

IX. ITALY

3) Professor Husayn Avaregan Languages: Persian, French, English, Italian, Arabic
Degrees: Licence from Université de Paris in mathematics

Interview: Here begins one of the more marvelous and remarkable stories associated with this European tour, a story which continues to this day, and will extend long into the future. I was privileged to speak with

professor Avaregan, formerly at the University

of

Tehran, and

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worked for a number of years as a Baha'i pioneer, and a Bahá'í scholar and

academic mathematician on two occasions. He died under rather extraordinary

circumstances, April 20 in his home at age 73 in his sickbed in the

municipal hospital of Albano Laziale. At our first meeting I

was almost

overwhelmed by the great energy and vitality of this man, the power and

conviction of his ideas, the fluency of his expression, his multi-lingual facility, his enormous affection for the Bahá'í [Cause—this was hardly the behavior I expected from an octogenarian recovering from a recent series of heart-attacks! Then, April 21, my new friend was rushed to the hospital with all of the symptoms of a massive heart attack—perhaps only moments away from release from this world. How astounded I was to find that I

he would see me only two days later when he talked with me for half an hour with all of his characteristic energy, fluency and facility! Since then Professor Avaregan has sent me several long letters as well as a number of articles he has written over the years on subjects pertaining to the field of Bahá'í studies, and I have committed myself to preparing a number of these articles for eventual publication.

We began our discourse with a consideration of Biblical prophecies fulfilled in the East and West religions, a subject which Professor Avaregan has been studying for twenty years, ever since he moved to Italy. The

profes-

essor collJlllenced his remarks in affirming that Copernicus destroyed the theories of Aristotle in the 16th century, the geocentric theory of the universe. and that as the Roman Catholic Church counted on this theory as a supporting column of Christian theology, the Church considered that the Faith, the true religion was provoked and threatened when this theory was questioned. With regard to the prophecy of 70 weeks in the book of Daniel (Old

Testament), the professor asserted that neither the Apostles nor the primitive Christians of the first few centuries recognized and understood this prediction of the dawn of the Messiah, but that this prophecy was first understood in the 16th-century by Johann ÁFunck (1518-66), according to Leroy

Edwin Froom, The Protestant Faith of our Fathers. 1 vol. II, p. 308. We also know that the 16th century was that of the apparition of Protestant Christianity as a real spiritual force in European society. Professor Avaregian tells us that prophecies are objective proofs of the revealed truth, and hence of all the Manifestations of God. The prophecy of the 70 weeks, especially, was not revealed to guide the Hebrews to Jesus Christ, as it was not understood before the 16th century even. Christ did not refer to this pro-

phesy. But this prophecy is the key to the comprehension of the prophecy of 2300 days, which denotes the second coming of Christ. In the 16th century there was also the discovery of the theory of mathematical probability. The chevalier de Méré, a dice player, observed that "while the number of combinations (of dice) is six altogether, between the ten and the nine it is more frequent that one will get the nine, and that between the twelve and the eleven one will see more often the twelve. The dice game was conducted in this fashion: two players throw three dice each, and then if three of them get ten the one, and eleven to eighteen the other (I have preserved this conversation as true to the original as possible, and so if you do not understand, credit it to your lack of understanding of dice or of mathematics. IX. ITALY

;)Professor Jusayn Avaregian

Interview:

tical probability theory. and count yourself in good company.), then the latter wins. The chevalier de Méré posed this problem to Blaise Pascal, and Pascal observed that the permutation, not the combination is important. The professor said that in order to understand this one might imagine that one has three dice of different colors, and that it is not the numerical combinations but rather the permutations which intervene in the chance of each game. In the event that in one game two numbers are equal and the same and one number is different, there are three permutations. To understand this it is sufficient to imagine that each of the three dice is of a different color. When you have three different numbers and three different colors, there are six permutations possible: -

ABC, ACB, BAC, BCA, CAB, CBA. There are 27 permutations for the numbers 10 and 11, and 25 permutations for 9 and 12, and the total of games and of permutations is 108. "Chance" follows the "law" of mathematical probability. Hence a prophecy is easily comprehended as valid or not. The science of probability, which is the base of all the sciences was discovered by the chevalier de Mere and Blaise Pascal in the 16th century and has been developed since that time, although it has only been perceived as the foundation of science since the 19th century. In physics, the lodestone of the theory of gases and molecules; in biology, of genetics and births; in social sciences and in agriculture also. In his research into prophecies, professor Avaregan has concentrated his attention upon

those of the 2300 and 1260 days and not of the 1290 and 1335 days which apply only to the Bahi'is, and so can not be regarded by Jews and Christians as proofs of the truth of Baha'u'llah's Revelation. So, said the professor, in the 16th century you have the collapse of the leading column of Catholic theology. (and hence of the Roman Catholic religion according to the professor). with the discoveries of Copernicus disputing the theories of Aristotle, the discovery and understanding of the prophecy of 70 weeks, and the unveiling of the "law" of mathematical probability. As for the prophecy of the 1335 days in the book of Daniel, professor Avaregan notes that

... it was fulfilled, accomplished in 1957 A.D.,

when the direct intervention of God on earth stopped, and that since that date there is no longer a personal representative of God on earth, no longer a divinely-appointed directorate, for the Faith is established on earth. He read this in Persian and promised to locate the source for me. (See report on Sven T-Ltrda, Sweden, for parallel assertion.) The 1290 days was accomplished in 1863, as the official "declaration" of Muhammad's mis-

sion occurred in 612 (while the professor says that Muhammad was a prophet as of 609) A.D., and so it one takes this as the starting point of the 1290 days and each day for a year according to the "Biblical" tradition in prophetic interpretation, the termination thereof is in 1863. Between 1260 and 1290 are thirty years, of which ten years are accounted for in the change of calendars (from 612 A.D. to 622 A.D., to correspond with Muhammad's change of residence from Mecca to Madina in that year, the first of the Islamic calendar), and twenty years to the "declaration" of Baha'u'llah in 1280 A.H. (May I note in this connection that the Bib, in various passages of the *Kitáb-i-Furqán* (Ch. 1, v. 1) and *Ala'il-Sab'a* (Ch. 1, v. 1) refers to the commencement of the Islamic Dispensation as being 1270 years before the Prophet's "declaration" in 1260 A.H., and if we use his method of calculation, 1290 years after the "declaration" of the Prophet Muhammad would be 1280 A.H., 1863 A.O.) The 1260 days prophecy of Daniel was interpreted by Protestant theologians, not by Catholics, and all of their solutions are incoherent, whereas the appearance of the fiib in 1260 A.H. is

IX. I'ALY

3)Professor Husayn Avarega.n

Interview:

coherent. The t~o witnesses spoken ot in the Book of Revelation of.St. John t:le Divine (the Apocalypse of John of Pat~los) are interpreted by Christian theologians to ~e Enoch and Elijah,and professor Avare~ stated that the eorrect ir..terpretation of this passage is ot~erwise and that the two witnesses denote the Prophet Iátuhacunad and the Ir.:l~;.m •Alf Ibn

Abf 'falib. There is a dragon in theá 1260 da.3ás prophecies of Dc.niel and John, and so~e theologians conjectured that t lle dragon might be the Pope, &."ld some of. them regarded the . year 1 á789 A. D. as the terminationá of the

1~')0 days (years), as in áthtit year the Rornan Catholic Pope was "abducted"

from the Vatican and fro.m: Rome and brought to Paris where he died, tlrrou:gh +r~e instance of Napoleoná t, Empero~ .o! France.

In speakug of proc;>fs of ~the.á Balli' i Re'relation, proofs of its veracity,

its di.vine origin and necessity, profeFSsor Avaregan cited two categories of evi::iencies, of signs of.the Revelation of Godt two classes of creative facts of the IIBnifestation of God: a)social facts, pertaining to t"".le life-span of the ~<anifestation on earth, from 1817 to 1892 (or f;. -:~--: 1844 . to 1[~92); and b)spiritl:lal facts, the sou.Ls who sacrifice themselife.s for

the Faith. Professor Avaregan discovered thee two categories of si~-:ns

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in a verse of the Qur'an, which I cite r..ere in Arabic original, and in t'110 translations--one b:y J.M. Rodwell, and the other by Husayn Avare~an:

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Koran (LXXI)• Sura XLI, The ~de Plain, verse 52 - - We will shew them

our signs in different colmtries and amongá themselves, 1 lntil it
become plain to
them that it ia the truth. Is it not enough tor
thee that they Lord is witness otáai1 things?

> ,:á.. .

Qur'an XLI:52 \le wiJ.l soon show our signs in tile world and in
their individual spirits/beings/li~es to make cleliU" tor them
.. it not sufficient for thee that He observes
that :-te is true. I;&á
all?

M:r dear pi-otessor cited other proofs from Scripture as the following:
Deuteronomy 18:21-22 for the Bib and Bahi'u'llah and Deuteronomy 18: 15-
20 for Jesus Christ. Acts of the Apostles 3:20-22 has the Apostle Peter
saying that Jesus Christ was a prophet and not God. He pointed out that
the Gospel of St. John the Apostle, cha~ter 4, verse 46 has Christ refer-
ing to Himself as a prophet. The professor stated tha.t it ia more impor-
tant to be a prophet than to be the son of God, aa there were other sons
of God, 84 per Geneais 6:2,4 and Exodus 4:22-23. Deuteronomy 18:18 per-
tains to the prophet Mu~d, and to the Arab pe2pJ.e. G~nesis 17:20
speaks of the tweUth Imam of the Isna á~..nart §hi'i t-tuslims.

On the scientifi~ interpretation of prophecy: the four conditions through
á which we can determine the condition, 1alid or invalid of prophecy:
(1)Where there are allegories to interpret, it the interpretive key exists
.before and ia not created by the interpreter himaelfJ tor example, the
1}1

IX. ITALY

})Professor Huaayn Avaregan

Interview:

principle of a 7e~ for a day. (There are prophecies for the comprehensio~

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of the keys are revealed by 'Abdu'l-Baha, but these have no value for the non-Bahi'i.)

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(2)Where the prophecy precedes the event of a sufficient time that ~t be impossible that it could have been invented. by anyone who could' have pro-á fited thereby.

(3)Where the event is realized in conformity with the prophecy.

(4)Where the concordance of the prophecy with the event is not interpretable by natural ~azard, by chance.

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Take for example the prophecy of the 70 weeks!st this prophecy is so important that the greatest .scientific genius before Albert Einatein, Sir Isaac Newton, devoted forty years of his life to the study of the Biblical prophecies and to the re~olution of the .problem of the 70 weeks, undertaken in a work entitled, Observ:S;,tio,ns s>n th_!t J>FoJ?!lecies o{ .•Danie'l;.. and th_e" AEo-

~al:t;,Eae of ~t. John, published after his death, for which the ácontributions

of 104 persons were necessary to publish it. This edition is written in the handwriting of the time~ Professor Avaregan has a photocopy himself, made of one of the original copies, in the library of the Università di Milano; the manuscript being in the British Museum. The prophecy of the 70 weeks has a scientific value and it is for this reason that the professor interested

himself therein. And so, in light of the four conditions:

(1)According to the prophecy of the á 70 weeks, there will be 70 weeks before the anointing of the Most Holy, and, according to another passage, 7 and 60 and 2 weeks and then during the last, the seventieth week, the Messiah is cut off, and then will come the arrival of the prince and of the people to destroy the town and the sanctuary. All of this was accomplished in history, according to the year/day principle.

(2)When we refer to the book by Fromm (op. cit.), we find that the Old Testament was translated from Hebrew into Greek and styled the Septuagint around 300 years prior to the appearance of Jesus Christ, and so it's impossible that it could have been falsified. Hence, it is not possible to claim that Jews or ~á:l:a

have falsified these verses. The book of Daniel

existed before Jesus Christ because it á~ translated into Greek, and formed part of the Septuagint. The first ones who knew that Daniel was a prophet were the Jewish rabbis who observed after the destruction of Jerusalem by Titus that the prophecy of Daniel was fulfilled and that Jesus Christ was

the Messiah-promised by. ~niel. The Messiah (Christus in Latin) was considered less important than a prophet but he was expected and desired for his pQ)ler. Daniel was considered a prophet until the coming of Jesus the Christ and even after that Josephus declared that he was a great prophet. From explains that the Jewish rabbis rejected Daniel as a prophet in their invention of the Talmud,1 and throughout the Talmud, the book of Daniel is classed along with the "writings" and not with the 1'propheta11 • and in the

Jewish Bibles it is alw~a cited under the category of "writings", not even among the twelve minor prophets. The Jewish rabbis did not want Jews to read the Book of Daniel as that of a prophet, for otherwise they would be attracted to Christianity by the prophecy of the 70 weeks. These rabbis took this action during the twelfth century of the Christian era. Not a single rabbi admitted that this prophecy was fulfilled. Protestant and Catholic Christian Bibles omit Daniel as among the great prophets. All of the above is explained. according to the professor, in Fromm's The Prophetic Faith of our fathers, vol. I, pp. 18-19 and in the Encyclopedia Judaica, under the title, "Daniel" 1 P• 1275.

IX. IT.\LY

3)~>rofessor ~fusayn A~laregan

t!l.terview:

(3)I.,:1 the 19th century, David Strauss wrote a 1500-page, 3-volume study

of the life of Jesus Christ in which he tried to <ler:lori...strate th.:lt Christ

never existed, that He "was an imagined r.r1th and, i nothir~ more. :-e affirmed

that the Jesus Christ of the C á...:"istim Church did not exist. ot:ler ~~hol-

was discovered ~:e same, such as Albert Schweitzer =.n 11ia Th.9 Otiest of t!le

Historical Jesus, and professor Avaregan showed the last chapter of this

latterá wor~t entitled "Results" in order to r.-:al:-e evi~ :nt to r.ie that .Sc~weit-

zer 1 s conclusior_ tias actually irhat the profes so:- r ~ á á ásented it to b~. The

objection of these scholars 'aras primarily that the Jesus Christ of the tlos-

els is incredible, and that the manner in which the Church says;>o~i:e of cáá...:"ist

•1.'.\S not correct. The professor affirmed that Jah.a' Is only understand á;ne

true history of Christ because Bah.i'u'llah has revealed it to them. áThese }is,;orian.s have prepared the way for the Bah' fs in stating that the "oi'fi-

ci~" history of Christ is incredible. The truth could not be understand
b~fo::e :the coming ot Baha'u' :lah. Prophec;y 1.emonstrates tY..e val1.Le of
a

prcph.et ~ather than the prophet indicating the va~ue of the prophecy. It
is.not necessary to spea..~á ot the origin of t~e prophecy of Daniel. and if
Da..~i•I was actually tre author.of this propnecá- ~ nct ••• but, was
the pro-

ph~-, made before the e!rent and was it reali7-~ á á~a and yes.

(4)'l'o understand the fourth quality or condit~;;:i o::e must study
mathemati-

cal probability, and this ia explained in two ot tl::~ published articles of
professor Avaregan, or which I have copies in !tali~áand ~n English, in
ámanuscript, and which are appearing in the quar ::!rly .aa.hi• i
periodical,

0-oinioni B~~a•r, beginnir..g with the first a.rtie:...~ in October 19{31. :
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commend these pa:pers to the student af me:...~ .eroatics and of :prophetic
i~ter-

pretation, and would be more than delighted to make copies available
serious seeker. Eventually they will be published in reputable journals
and circul.:.\."t!d world-wide, in English translation.

Professor nvaregan insisted upon the UJpor~ance of teaching the Faith, and
he spo>:e ~f fc"...tr methods of teaching, all of wiiicr :::-e discussed i:."l
one of

áhie un:)Ublis1led papers, listed later in this r~... .._e

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to itlpart tl:::e social teachings a.e phrased by á~-- ~": J...oa.'li; the
secc~:d me-

thod is to proove the existence of God to non-believers, to scientific ma-
terialists and mmaterialistic scientists in particular: in this connection
he men~ioned Bertrand Russell and Friedrich iange (History o.f,
!átater'i;_~lisJl!)

as ~vurces :for materialistic philoso"".'h:r and for athi?iam; the third r~e-
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to teach true religion, that which is the cause of á1~.fe, the divine O! ~-

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gin of religion, i:::..luding the Greek and Roman mythological cults; the
fourth method to begin with the boo~ of the seeker, to study the Evangel
with the Christian., the q~ir•in with the Iluslim 1 to teach each the trut!s
of his own religion, froo his own Scripture.

Besides being very far.iili.ar ""ith the Qu=' an, professor Avaregan is
extreme-

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l.y well read in Bahi'i literature avai~ áble only in Arabic, suet ~ the
masterly \-1orks of l4irza Abu•l-Fadl •

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Since our meetings in Albano l 'Aziale, professor Avare6an and I ha:::á! car--

responded several times, he periodically sending me packages full of:

• 11 on-

derful papers on various subjects and each time providing

me with the package's contents

with many references, as well as copies of the articles he has published

in La Pensée Baha'ie and OJ2, plus a few others. • As he has not yet

sent me the cop-

ies of published articles, I am not sure of their dates of publication,

but I will cite the subject-headings of the published articles, and you

can try to fish them out if you're in a hurry to read them.

The dear professor and I did not speak either of an European Bahá'í Study
IX. ITALY

3) Professor Luigi Avaregan

Interview:

ies Association or of an encyclopedia, but surely some of his papers
could be contributed to either or both, for they are full of information
valuable to Bahá'í scholars. However, it is not likely that the profes-
sor will be contributing these papers directly himself, as he is over 80
years of age and in poor health, and so I hope to do so on his behalf. He
is directing what is left of his energy on this plane to the completion of
his scholarly work, so I ask that anyone who wishes to contact him refer
their remarks to me on the first occasion, as I may be able to be of ser-
vice to the enquirer as well as to the professor himself, by relieving him
of unnecessary correspondence

Publications: "Le Sens de la Vie d'après

le Grands

Genies Contemporains

de la Science, • La Pensée Baha'ie, n.d., n.pp.

"Scientific Proof of the Divine Revelations", of them this

one will bear the "sous-titre": "I - The Prophecy of the

Seventy-sevens of the Prophet Daniel." •• The first part of

it, up to the "Third Condition", included is now under print

in the "four monthly" Opinioni Bahá'í which must appear in

the beginning of October. • (letter dated 16 September 1981)

"Riferimenti".

a Baha'u'llah nel Buddismo, "

CJ?!.oni 3a...!-á

Anno IV, O. 16, Luglio 1976, Parole 133, pp. 23-32 •

Papers: 'Le Sens de la Vie d'après Albert Einstein', 12 pp.

'Le Sens de la Vie d'après le Grands Genies Contemporains de

la Science•, 5 pp., incomplete.

'La Tenda.nee Metaphysique et Religieuse des Grands G'nies Scientifiques' T 8 jp.

'Les Plans Deduita des Paroles d'Abdu'l-Bahi pour Enaeigner la Cause•, G pp.

'Faisant le Parallele entre Boudd.ha et le Christ•;•21 pp •

. •studio Metodico•

e Razionale dei Quattro Vangeli', 16 pp •

•studio Razionale dei Cristianismo•, JO pp.

'The Prophecy of Seventy WeeY.s ot the Prophet Daniel', 38 PP•

'Rational Common Points between Koran and the Gospels', 9 pp.

'The Prophecies of Islam', ? pp.

'The Problem ot Christ's Divinity•, 8 pp.

'The Situation of the World in the First Half of the Nineteenth Century', 19 pp.

'A simple method of teaching, common to all the believers in God', 2 PP•

'1-tetaphysical and Religious Tendancy of the Great .Scientific Geniuses•; 12.pp.

'The Parallelism between.Buddha and Chriat 1 ;•12 pp.

'Grandeur et }lystare d'Amit-Abh&', 17 PP•

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Other papers on the foll~ing topics: 'Islam as seen in the Revelation of St. John: 1260, the proof of Islilim', in English.

'History of the Bali. 11 Faith and Islimic prophecies•, in progress.

•Islamic, Buddhist, Zoroastrian prophecies•, in progress.

'Ether, from Aristotle to Einstein', in Italian.

'The proofs of the covenant•, in Italian.

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of disavo\ling the claim of the .t\zalis and of 9ub{1-i-Azal hir.Jself that
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ed out that the Bab iimself declares t~1at tll ere will be no leader among the
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3ao 14, Ea;ra:n-i-Fa;!s~. E.G. Ilro\me stated that ~ .~:-i-Azal copie~ from
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Dr. Parsa !(indly spent a long ti~e telling me of prophecies fulfilled by
the co~ing of Ba~a'u'llah, aa identified by various Bah9.'i scholars in Zo-

roastrian and iá!uslim sources. : lost of ttle next section of this report
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be á.-.ritten iri Arabic and Persian s~ript, ~.,it~out transliteration or
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(1)'.Jadit!1 (tradition) of t!-!.e Prophet ?á!lli;.am:nad, quoted page 91
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6)Biblioteca I-lazionale Centrale di Firenze

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!,\báiu' 1-3aha, Le lezioni .ii S~n Giovanni ri' l\cri ••• ,

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Baiáci), 1961.
(312832); 1976, second edition. (o.27.6. 144)
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1957. (3i.3633); f 1., tirth edit ion, 197 ".
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Bab, L;...3,eyan J|r~be, traduction en franc:-:~:1~ :áá3.r A.L.Iál.
Nicolas, Paris,
1905. 1c.11.295) á .
Baha'u'llah, Il libro della certezza, traduzione di Helen Jeed Bishop
(from t1 le En.1lish .translation of Shoghi Zffendi), 2cma: E::lizione <lel
Comitat~ Baha'i di traduzione e pubblicazione (Tip. G. 33.rdi), 1955.
(.).i.2562); 1970 reprint. (J.2? •S.54á~) '.
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'.3ai"?.a' u' llah, :~ ~>Ja-role ce late, tr1duzione cji iJso r~. Giacnery,
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Jardi, 1949. (11310. á1t)
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The Battle of the United States of America and Canada; copyrighted in
1943 by the author; Lambert Johnson Publishers and Stationers, Independence,
Missouri. (copy is inscribed by the author as a gift to the Giacherys.)

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á Eduard ?áIontet, "Cap. V . - l'entativi di roJforma nella religiop.e (li
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Giulia Dei,

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Lucio.na Loi• Alcuni aspetti delle Fede di ~)aha 1 u 1 lla."1, ' tesi
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Augusto ~'.cbia~i, Uo~o ;Svesli.~t.~, ?.oma: Casa E:::it;ice Baha'i, 1973. (2
cop.).

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Intervie•,1: :.Jr. neá1eririGe and I ha..1e been corresponding irre_sulLrlly
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spring of 1978 , 1:111en I started to cor.ipile my S11ayg:l/'3abl/3aha' i
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p1ly. I ,...as most fortunate to be able to spend over a ~.-.reek v1ith Dr.
Bever-
i (lGe and his family in /ienna, and to r:'la.!:~e f11ll t1se of t!'lat time,
s tudying
in t~<10 of t ':1e Gl"eatest Austr.ian book and r.ianuscript collections,
visiting
~useums, and talkin:~ for many hours á1itl1 Dr. 3everid3e and for s !"'ort
per-
iods á.iit:i. other 3a '.1a•is resident in t he city. T:1e follo\áting
notes are not
organized, are sketchy, but t hey have been reviewed and amplified and cor-
rected by lli-. 3everidge hi.;~self, so ~r ou nay b e quite sure t ~1at t hey a
ctual-
ly represent \-/hat h e said and not some invention of my fertile imagination.
i~e ~entioned t hat Ulrich Goll~er, a Ger~an political scientist and Baha'l
has made p~otocopia of some of the ~aterial originatin~ from the Te~pel-
sesellschaft in Stuttgart. As I \-Taa not able to intervieu,,. 1-fr. Gollner
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self, I •:1as unable to verify this point. I asked Dr. 3e ..1eridge about his
t'10rk in the field of Bar..a

scholarship and he spoke of the following: (1)

he organized the International Baha'i Archives of Austria for a number of years and knows this collection better than anyone else, and continues to be associated therewith inasmuch as the Spiritual Assembly of the Bahá'ís of Perchtoldsdorf, of which he is a member, was made responsible for the development of the Austrian Baha'i Archives by the International Spiritual Assembly shortly after my departure from Vienna. He showed me the collection and

I found it to be the most comprehensive and best organized Bahá'í library in all of the European communities I visited; (2) he established and operated the Bahá'í distribution service and publishing trust for five years; (3) he wrote his Ph.D. thesis on 'The sociopolitical role of the Bahá'í administrative order inside the Bahá'í community, with special reference to its

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leading institutions, the Guardianship and the Universal House of Justice, and a copy of this thesis has been deposited in the Jorlic Centre Library in Laifal--this dissertation was read and highly praised by Dr. Jdo

Sc'laef-

er of Heidelberg as the most-comprehensive study of the Administrative Order of the Bahá'í Faith as yet undertaken and the authority of

publication;

(4) he has researched the connection between the Baron von Prochsch von Osten

(hereafter designated as Prochsch von Osten) and the Bahá'í Faith in the I-Ia.us-,

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..iof- und fitaats-Archiv in Vienna (see report on this collection), sent a report detailing his discoveries to the Bahá'í Jorlic Centre and recently

..wrote a paper on one aspect of this research, which has been accepted by the

Canadian Association for Studies on the Bahá'í Faith (no 11 of the Association

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for Bahá'í Studies for publication in their periodical *Etudes Bahá'íes*

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in 1982, and for which he has also received a prize of \$100,000)

He has collected articles in German on the Bahá'í Faith

..written

by non-Bahá'ís; () he has started researching Austrian Bahá'í history, but

decided to concentrate on the connection of Austrian non-Bahá'ís with the

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Jai-ill. ' i Faith , and so l le turned over all of his tapes and not ea to ~-tr
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the request of Dr. GiacherJ (see report on t-ir. Poostchi), and lle sent me
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Ottoman E:ipire; (13)he r~as been \•orking as an assistant to ?á~r. Jan
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the i1orld Centre Library.

In response to my various questions, Dr. Beveridge gave his concise and ex-
pl~.cit responses, \othich I \~ill endeavour to communicate to you :i.n t!1eir
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\;rith other ac:~olars on Bahi' i historical studies but is not -.' t:-.1..

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SUCtl s11bjects as the Shay},illf doctrine of resurrection and night-fli0ht or
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the clearly established documentary evidence itself.
Ir.:'. Beveridge oited some of the sources r1e has collecte~ 0 11er the years
for
t1:ie study of the "Austrian connection" and of the Baha'i Faith in general:
1?á:-iedrich Engel-Janosi, "Austria in :the summer of 1870 1 •• Journal
of Central
:S1rronean 1\ffairs, vol. V, no. 4, January 1946, pp. 335-53 1 this article
based upon the diplomatic reports for the years 1869-70 nov1 in the iáJat ion-
al Archives in \áTashington, D.C., upon the protocols of the Viennese consuls
for July and August 1870. in the Staatsarchiv (HHStA), mem~irs in the pri-
vate archives of t!1e Baron Schleinitz-Prokesh, formerly in Gmunden 1 Upper
Austria, now in the IITISStA. He ha.a photocopies ,2f pilgrim's notes, origin-
als of '1111ich are in the Austrian rTational Baha • i Archi"ies; a sr.iall
collect-
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ion of dissertations written by 3aha'i scholars; excerpts from periodicals
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on Islam; and selections. :.fro~ various sources on religious history. Regard-

ing the Horman religion he told me of an article by Artemus Lamb, translated into German by ETTY GRAEFFE as "Die Erfüllung der ?-formonen-Prophezeiungen, "

and published in Baha'i-Briefe, Heft 10, October 1962, 9p. 2-5-48. He also pointed out two articles in Ti-e magazine which are of interest to me as an historian of t:ie year '18'r'i, and befol:'e I left Vienna he gave me photocopies of both: August 2, 1976, "Prophet or Plagiarist?", under the 'Religion' byline. examines the somewhat shaky foundation of the Seventh Day Adventist Church; ~á!arch 30, 1981, "And They Knew ~lot Joseph, An 1844 paper raises doubts about tile Jáforrnnon succession," p. 51 cites evidence that the entire Church of Jesus Christ of Latter-Day Saints may be founded upon sand rat~er t~an upon the will a~n testament ~n~ ~coo~~ing to the instructions of its prophet-founder, Joseph S~i!h• Dr. Beveridge also mentioned two referenee books of use to sooe Baha'ia scholars, Paul Hengge • s Die Bibel-I{or-

re~~ctur, '•/ien:Verlagsijet'leinschaft Orac-Pietsch, 1980; and F.

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E. itahler, a re-edition o~ .t~:i.e J. :ta.~rr and B. Spl1ler

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zi3, 192~, and in t~lia re-edition in l:/iesbaden, 1961, and consulted b:r

S11loghi Effendi in its first edition for nal~ing the correspondence between

Christian and ! Iusliri dates (as in writing Dat-1n-Breal-:ers).

Dr. Beveridge as~<:ed me to lool<: for a nllr.lber of yublis1led and unpublished

book<:s and pe!iodicals in the BIITJS and BIIP and upon rtrJ return to the U.S.A.

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other sources of information on 19th century Mediterranean shipping
available in the British Empire. Dr. Bealridge save me a copy of
his book.
I wish to see the research for details about the
Haifa (1858-1861) dated October 1978. Unfortunately, I was unable to
pursue this research while in London; if any of you happen to be going
to London and have a few days to "kill", I have just the material for
you!
Poostchi began to do research on the Baron Prokosh-Osten at the
end of his journey (see his report under rj. ~:.), and Dr.
Everidge received a letter from Dr. Prokosh and continued his work,
which produced its first fruit in his paper submitted to C. S. (A. 13. S.)
this
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year. Poostchi was an excellent collection of Bahá'í and
other religious literature, including articles written by Professor
Varegan,
botanist in Italian, studio nazionale dei Cristiani; and the
Morning
Stars, (only the title is in English), of which Poostchi supplied
me with photocopies at my request; also Dr. Alimod Ahmédzadeh's
German
translation of Isabella Grinevska's bibliography and review of Bibi and
Bahá'í topics in Russian-language literature, entitled *Bahá'í und Bana'í
in der russischen Literatur*, of which he also supplied me with a
photo-
copy. As far as I know none of
these works have been published--they are
I hope, available in photocopy from me, and at cost. Mr.
Poostchi called
Dr. Ahmédzadeh one of the greatest Bahá'í scholars he has known,
formerly
a resident of Isfahán, then of Innsbruck, and finally of Germany (Berlin?).
He wrote a great deal about the Faith in English, Persian and German but
published little or
nothing. According to Mr. Poostchi, Dr. Ahmédzadeh's
wife Helga is responsible for his poverty, and so all efforts to

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spoke of the st~ndardization of :3a!!'a' i .4.rc!1i-:les, or rat!'ler of their

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brary and I:nter:iational Baha'i Arc11i ves in !Hai.fa. I sugg~sted tli.at

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Ar.:strian il ational Spiritual Asser.ibly might consi.d.er spon:loring a

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vite Jan Jasion from Haifa or á?.oger Dahl from ':Jillette to provide tr.e..

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ing. lie suggested that I fo:-:rulate such a pro~osal .q,n~. tl-.e~

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?:lally to the I!a.ational Spiritual Assembly f'or t:-ieir consideration. (In

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nette, in Augi1st 1981, I spoke with Iáfr. Dahl and he recor.:mended that

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he is compiling for Baha'i archivists address this. ltind of sathering rather

than ~e hL~self, as he is very busy all the time and besides, his expenses

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2)~..nbiz Poostchi

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to 31, 1363),' ~ pages, October 1978.

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?ublications: Introduction " ?!aria á.:on I-ia:ma,jet",

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reprint -f art11 coming, . Aust~ian Bana! Publis1i!!6 Trust.

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as I had only a few hours .scattered over a few days to investigate, I res-
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'Abdu'l-Ba.'-"lat Las Le or...s de Saint-Jean-d'Acre, traduction par

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Dreyfus, Paris: Ernest Leroux, 190 • 7; 5. 838-B)

Bab, .Le Bevan Persan, traduction de A.L.If. i"Ticolaa, Tornes 1-4, Paris: Paul
Geuthner, 1911-13. (484.879-B} . á á .

Bab, Le Li""n-e des se-ot preu"J'es de la mission du 3~, á traduction áde

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Andreas, Dr. áF.cá•• áD ie Babis j_n Persien, Leipzig und 3erli'l,
1896. (39.103-'3)

. Dreyfusá, I{i:ppolyte, Essai eru.r le-Ja.'l'aisme, Paris, 1909. (465.\$61-B) .

Ethe, Carl l'rerma..llll, ?.~s.~.J.S~ 11}ld_ Stud,i,en, Berlin: F. !"Ticolai,
1:37;. (57 .4G3-3)

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Peters-

burg, á Inp. Ak. !-iau!<, 1908. (454.631-B) á

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Dreyfus,

Paris: Ernest' te'!-oui, ""1~28, trCiis tomes. (566.598-B) .

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Balli'u'llal1, Das ?11ch des Gewiss~leit, translation from Engoliah,

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Za":1enhof;á bisdatigis, Roan Orloff Stone; Portland: Eld. Bahaa Esp.-Ligo á

1978, second edition. (371.8o8-B.Esn. }

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Da~tl, A:::-thur, La r.iondla-edo nor la nunteml'B. ho-maró, translated by Roan

Orloff

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George Ronald,

1970. (1,08;.16~-B)

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not as !xtel" ..si~:e nor ll.early as ~ra.lua'ble .for st1ldy of tl'le sources

in the social sciences, and the need for organizing
some kind
of conference of Baha'is in these professions or the... loose
of mutual
support, sharing of ideas and information and making use of
practical
contributions as a religious community, or a 511-set of the greater
3all: i • I .
community, to the mass of... which is so manifestly in need of
being
understood and of understanding its self. 'f~i: ile staying 'Iii t:i.
Mrs. Steiner- 1

Kharnai- and ~e~ :16cr.o-b{e_ husband (she's adorable too) I had the
pleasure
of spending ~r dcij li.vht hours in the Zentra~bibliothek in ~3lirich, and
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casional:r
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in t'rte co:::pa.ny

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of these friends and their Ba~1~1 neighbors on
outings. Frau Gita 1'.1s studied social psychology for a number of years,
and her á,;ork in progress and area of pri :- á1 -roy interest is in what
she des-
cribes as "life-span developmental ps:-rchi:-, .. og-.1: an in~::~~ for
social á:'5e, ' 1
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.etable in-
.tellectual impact by scientists and laymen alil{e in the !nit.e d States.
!áfa.

Steiner-í\hai-nsi had never .h~ard of this American product on t~e subject,
and I susuect

... that her research is more clinical and statistical and
data more carefully formula-:-=!d and more e~2.. :~.á - _tly. expressed
than ~;1s.

Sheehy's best-seller. á :ve di~cussed the need .i::or Saha'I social scientists
to be more accurately apprised of the Baha't teachi t:r7s on soul, Gpi:-i t,
bod-
y, psyche, mental _faculties, the relationship of body and so~~l, dreams, sex-
ua.lity, so as to á study these phenomena empirically. vii th an eye towards

draw-

ing parallels between scientific and religiously revealed information,

and to bring.

These topics where appropriate and the .

Bahá'í ~lie\points--

When propitious--to the attention of their fellow: social scientists.

Also,

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shared the same; that a more intimate connection

between Bahá'í and social scientists

It could assist all parties in reconciling their professional and

religious

lives and perspectives, and in discovering and developing

whatever

elements in either field which might augment the experience, appreciation

and understanding of the other and of the whole. In particular, social

scientists must come together to assist themselves and that they

can contribute

to contemporary society as social scientists and as Bahá'ís which is

distinctive and clearly worthy and worthwhile. The real gaps

between individual Bahá'ís

and the practice of the Freudian, Jungian, and

Freudian

methods of therapy and also between psychotherapists and research

psychologists,

anthropologists, sociologists and the other branches and twigs

of the social sciences.

• •

1a. Steiner-Khrunai and I spent several hours discussing the possibility of

organizing a conference of Bahá'í psychologists (or social scientists in

general).

for July 1982, to be held in Switzerland or England or

France,

and including the efforts of the many Bahá'ís in the social science profes-

sions residing in Germany and Switzerland and elsewhere in Europe. Last

XI. SWITZERLAND

1) Gita Steiner-Khrunai

entered the year

(1980), she took part in a small conference for Swiss psycholo-

gists, held in Zurich, to which five professionals contributed, and

upon

the success of this endeavour. She

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was appointed a member of a committee

of the Rational Spiritual Assembly of the Jahil is of 3'11i tzerl~1nd and asked

to help organize subsequent conferences, a."1.d on ~any topics ;-1ithin the range

of r•3~~a' i studies". Dtle to previous coilirni tri.ents of an academic and ertploy-

ment nature, she had to resign ~er ~enbers~ip on the cor'.1.~ittee. She and I discl.issed the possibility of re11i~1ing this pl~n, a.11d of t,>1or!.-:ing. together ~.,ith

?eter Soith, sociologist at the University of Lancaster a..~d 11.áell-known through-

out Europe and "\merica for his organization of yearly 3al'13' i studia semi1.1.ars

in Lanca.ster for a number of years; b.ut September 21, 1981 s~e á.-1rote r.ie a.n-

no'.mcng that her professor. had decided that she 111.ist subr.iit :1er completed

P~.D. (lisaertation by ?álay 1982, and 1:~enee that she must 'forget everything

except working and finishing rrry thesis, this has absolute first priority in this stage of life of mine.' t!/e sympathize! The also indicated in this letter t!1..at "The Sá11iss NSA, though, is very interested in such things and I am

sure they are still very o~en-minded to su~h projects. A person you might be interested to contact is Prof. !á1ehri ~assegh, she used to be Psychology Professor in !eheran and iS. in Piagetian PsycholOg:'J• She kno 11s about our plans

and is very, very enthused.' á

Ms. Steiner-Khamsi feels t~at the organization of a conference, and actually of a series of conferences of Baha'is in the social sciences, e1.nd in other scientific professions is 'a subtle wish of every academic Baha'i and I believe, it repl'.esents a big ho~ for raising finally the level cf deepening -3...'lld proclamation of the 3aha 1 i.Faith.' She is in favour of áanything that

i~proves the fortunes of the Faith, and ~ence would be supportive of the establis:mient of an European Baha'I Studies Association and the co~pilation and publication of scholarly and scientific publications about Bahi'i topics, including an ~~cyolcpe.li_~.....Bahi;' i. . .

Publicaticr.si ~he relation 'between prit!.ary and secondary socialization,"

n.p., 1978.

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