



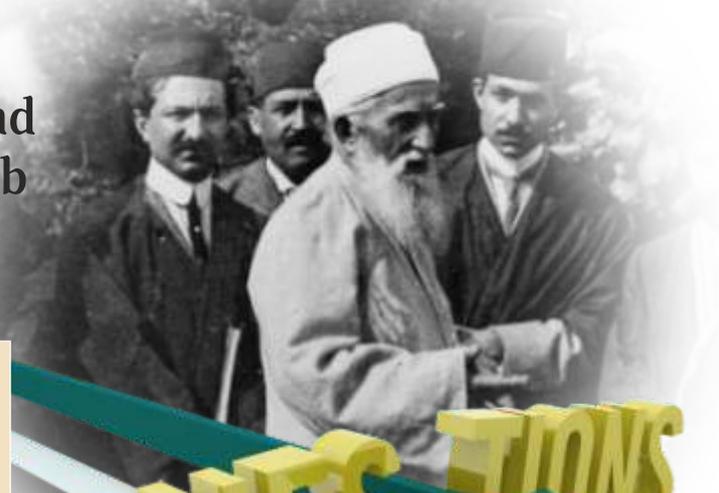
The

CARRAVAN

Volume 2, Edition 1
Bahá (Splendor)
175 B.E.



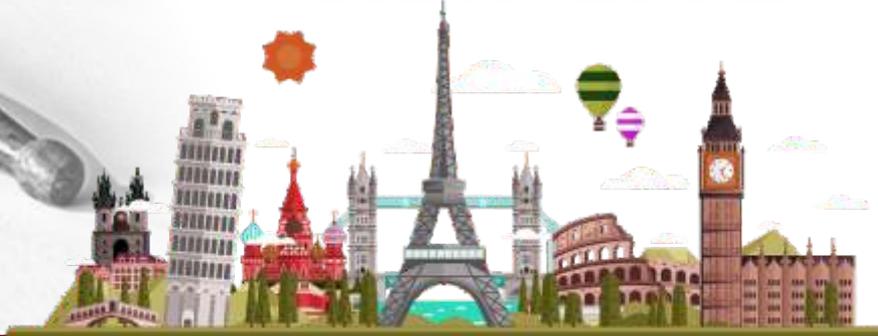
Mirza
Ahmad
Sohrab



“ There are no officers in this Cause. I do not and have not 'Appointed' anyone to perform any special service, but I encourage everyone to engage in the service of the Kingdom. The foundation of this Cause is pure spiritual democracy and not a theocracy.
- Abdu'l-Baha ”



**HAPPY
NAW-RUZ**



PUBLISHED BY
THE FREE BAHÁ'Í FAITH
FOR PUBLIC CIRCULATION

They who dwell within the Tabernacle of God!

“They who dwell within the Tabernacle of God, and are established upon the seats of everlasting glory, will refuse, though they be dying of hunger, to stretch their hands, and seize unlawfully the property of their neighbor, however vile and worthless he may be. The purpose of the one true God in manifesting Himself is to summon all mankind to truthfulness and sincerity, to piety and trustworthiness, to resignation and submissiveness to the will of God, to forbearance and kindness, to uprightness and wisdom. His object is to array every man with the mantle of a saintly character, and to adorn him with the ornament of holy and goodly deeds....”

Baha'u'llah

(Reference: Gleanings from the Writings of Bahá'u'lláh)



*Caravan House - January 1956
photo by Cesar Algen*

The Caravan House was the center of the New History Society which was formed in the year 1929 by Mirza Ahmed Sohrab along with Lewis Chanler and his wife Julia Chanler.

The Goal of its existence was to spread the teachings of the Baha'i faith.

FOREWORD

The publication of the first edition of the Revived “Caravan” magazine has not only led to the revival of the “Caravan”, but it seems that it has also led to the revival of those passions associated with the faith which seemed suppressed by the burden of the Administration.

There are no words to describe the kind of love and support we have received after the publication of the First edition of the Revived magazine. Whether it be messages of support from the Faithful or it be messages conveying the stories of their lives, we have over the past 2 months received plenty.

With over 1400 downloads and increasing we are delighted to proclaim that this endeavor has duly received the blessings of not only mortals but of the divine also.

We have received multiple requests from the faithful requesting for permission to print and further distribute copies of this magazine. To them We say this - Mankind is but one family, and to spread the words of the Divine Manifestation amongst them is part of our divine duty. if by further distributing this magazine you can complete even a part of that duty then please do, by all means!!

While initially planned to be a Quarterly publication due to the overwhelming response and demands for early release of future editions we are today humbled to present the “Naw Ruz” Special edition of the Caravan Magazine.

We would hope that you will find this magazine as inspiring as the last one, and show it the same kind of love which the first edition received. And we shall try our best to lovingly work towards spreading the true values of the Divine Manifestation.

Thank you and a very Happy Naw Ruz to you.

The Free Baha’i Team

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The Caravan Poem

To the Caravan
Tell us the way!
We're ready to fly,
we're ready to sail,
we're ready to hit the lonesome trail,
we're ready to march through snow and hail
by night or day.
The Caravan lies at the tip of the road
that has not beginning nor end.
The moon and the morning star will guide you,
and frolicsome angels will travel beside you,
and you'll get some knocks,
but oh,
the ride you will have to the Caravan!

-Julie Chanler
From Gaslight to Dawn, pg.398

The Principles of the Free Baha'i Faith Explained

The First Basic Baha'i Principle is:

"The Oneness of the World of Humanity."

"Hands may be black, white, yellow or brown, but the hue of the heart is one." The first foundation stone is the Jasper; it is clear red, like the hue of the heart. In ancient times it was called the bloodstone." – Abdu'l Baha

No historical or contemporary theory whose essence is racial superiority, which might still be embraced by certain sections of society, cannot survive the test of Humanity in the heart of a sincere seeker.

Foundations of racial superiority are nothing more than an expression of national or racial conceit and pomposity, which is further fuelled by egoism or prejudice. There is simply no known difference of human anatomy or physiology between races which imply that the capacity for progression or superiority is inherent to any specific race of mankind.

The strength of a living society depends upon the unity of its millions of diversified individuals bound by a common ideology, which must be excellently suited to the needs and conditions of that society. The science of Anthropology has revealed to us our common ancestry. Beyond doubt it has proved totally and conclusively that the human race, though varying in color, size, and feature, is not made up of different kinds and species. Humanity is one, Homo Sapiens, MAN. We are one people from the same origin and with the same history.

"In every dispensation the light of divine guidance has been focused upon one central theme.... In this wondrous Revelation, this glorious center, the foundation of Faith of God and the distinguishing feature of His Law, is the consciousness of the oneness of mankind." – 'Abdu'l-Baha

Historic experience is now finally convincing men of the truth regarding the Prophetic teachings - that selfish views and selfish actions inevitably bring social disaster, and that if humanity is not to perish ingloriously, each must look into the affairs of his neighbour as of equal importance with his own and subordinate his own interests to those of humanity as a whole. In this way the interests of each one of us will ultimately be best served.

“That which the lord hath ordained as the sovereign remedy and mightiest instrument for the healing of all the world is the union of all its people in one universal Cause, one common Faith. This can in no wise be achieved except through the power of a skilled, an all-powerful and inspired Physician. This, verily, is the truth, and all else naught but error.” – Baha'u'llah

We are all fruits of one tree, the leaves of one branch, the flowers of one garden. This is most characteristic of Baha'u'llah's teachings onto us. The unity of mankind and of all created beings by God is the main theme of his teachings. Every member of the human family, whether of the peoples or of the governments, cities or nations, have become increasingly interdependent. For none, is self-sufficiency any longer possible, in as much as political ties unite all people and nations, and the bonds of trade and industry, of agriculture and education, are being strengthened every day. Therefore, the unity and oneness of all mankind can in this day be achieved.

The whole of mankind is groaning, yearning to be lead to unity and oneness, yet stubbornly refuses to embrace the light and acknowledge the sovereign authority of the one Power that can extricate it from its entanglements. Our human society is now close to approaching the stage which the unification of the whole of mankind can be realized. All of mankind is but of one origin, our Shepherd is the Loving God. Upon us are bestowed His Most Great mercies, for we are considered as one-fold. The highest and most excelling grace bestowed upon men is the grace of 'attaining unto the Presence of God' and of His recognition, which has been promised unto all people. This is the utmost degree of grace bestowed unto man by the All-Bountiful, and the fullness of His absolute bounty upon His Creation.

In human nature, there is a spiritual and intellectual potentiality for development of a higher and higher form of social order. This order itself may reach its ultimate-size and shape with the boundaries of the planet, which is in a world order, but development within that final commonwealth is unlimited. The very nature of things is in the realization of the inner potentialities of man himself towards spiritual evolvment and enlightenment.

Before us has unfolded the principle of oneness among mankind. From family life to tribal life, from city to state, to provinces, kingdoms, and nations, a veil has been lifted from our hearts, that we, all races of mankind, can come together as one, united together.

No longer as races of men, but as a race of mankind united in oneness and in brotherhood.

Dr CA Mitchells report on the Forgery in the will of Abdul Baha

As has been discussed earlier, the doubts regarding the will and testament of Abdul Baha, being as ancient as the will and testament itself has attracted many followers who take to heart the principle of “Independent Investigation of Truth” to ponder and verify what has been put in front of them.

One such follower was the Lady Ruth White, an American, who after her dissatisfaction with what was published as the will and testament of Abdul Baha, had the same examined by the most qualified forensic expert of her time : Dr Charles Ainsworth Mitchell. The following is the ad verbatim text of his analysis report

REPORT ON THE WRITING SHOWN OF THE PHOTOGRAPHS OF THE ALLEGED WILL OF ABDUL BAHA.

I have made a minute examination of the writing in the photographs and photographic enlargements of the alleged will of Abdul Baha, and have compared it with the authenticated writing of Abdul Baha in a series of photographs and photographic enlargements received from Mrs. H. Lawrence White.

In the absence of an opportunity to examine the original document, any conclusions to be drawn from an examination of the photographic enlargements must necessarily be of a provisional character contingent upon the accuracy of the photographic records. Moreover, some of the facts which are taken into consideration in the scientific examination of an original document cannot be perfectly studied in a photographic reproduction, such as, for example, the ink, paper, pen strokes, and so on.

Assuming that the authenticated specimens of writing are of approximately the same period as that at which the disputed will is alleged to have been written and signed, the points which can be accurately compared in the photographic enlargements are the mode of formation of the writing, the changes in pressure, the form of individual letters, and the relationship in the size of parts of the letter to the whole.

A fact requiring explanation is the presence of apparent erasures on some of the pages of the will, namely in lines 12 and 13 of page 2, and line 13 of page 4. Without a microscopical examination of the original document it is not possible to state whether a chemical agent has been used, but assuming there have been erasures at these points I think it probable that they were done mechanically, not chemically. The apparent erasure on page 5, line 11, may possibly be the result of an imprint from the written matter while the ink was wet.

The photographic reproductions of authenticated specimens of the writing of Abdul Baha were the following:--

- 1. Writing from the Book of the Unitarian Church, Montclair, New Jersey.*
- 2. Writing from the Guest Bible for 1912, City Temple, London.*
- 3. Authenticated signatures on two letters to Mrs. Stannard on a photograph, and a possible authentic signature in the possession of Mrs. Devine. There is not reason to doubt the authenticity of the signature from Mrs. Devine, since it agrees closely with the other signatures.*

The Signatures on the Envelope:— A comparison of the four signatures on the envelope of the alleged will with the four authenticated signatures reveals many striking differences in the mode of formation of the characters, as for example:—

In the authentic signatures the width of these characters, compared with their height, is much greater than in the signatures on the envelope. The strokes are also much firmer in the envelope signatures than in the authenticated signatures.

In the authenticated signature the entire character is roughly 2 1/4 times the width of the open space between the uprights; in the disputed signatures the corresponding figure is twice as great. In the authentic signatures the cusp is rounded; in the disputed signatures it is pointed. In the authenticated signatures the relationship between the depth of the gap and its breadth is as 1 : 1.4 to 1.6, whereas in the disputed signatures it is a 1 : 2.3 to 2.6. Thus the ratio is totally different. In my opinion these differences are not consistent with the signatures upon the envelope being in the writing of the writer of the authenticated signature.

The Body of the Will:— A comparison of the formation of the writing on the envelope with that on pages 9 and 10 of the will shows so many points of resemblance that there is no reason to doubt that they were written by the same person.

I have also studied minutely the photographic enlargements of the writing on the other pages of the will, and have formed the following conclusions:—

Page 2, with the exception of the last two lines, agrees with Page 3.

The last two lines of Page 2 agree with Page 4.

The other pages, namely 5, 6, 7 and 8, agree in the characteristics of writing with the writing on Page 4. That is to say, the writing does not agree with the hypothesis that it was all written by one person.

The writing of Abdul Baha has certain distinctive features, among which are a sudden change of pressure in some of the strokes, wavering formation of some of the curves, and the formation of sharp angles in some of the characters. These characteristics are sharply indicated in the enlarged photographs of the writing in the City Temple, London, and in the Montclair writing.

A minute comparison of the authenticated writing with the writing on every page of the alleged will, and in particular with the lines 10, 11 and 12 on page 5, has failed to detect in any part of the will the characteristics of the writing of Abdul-Baha, as shown in the authenticated specimens.

In addition to these differences in writing habits, there are also differences in the shapes of many of the parallel characters in the body of the document compared with the authenticated writing, as in the case of the signatures mentioned above.

[Signed] C. Ainsworth Mitchell

As shattering as it is, this report by a renowned Investigator, a forensics expert, an expert detective amongst other things, came as a confirmation to the suspicions of the Faithful, that there was something amiss regarding the death of Abdul Baha.

To be Continued

In answer to a question as to whether or not there would be any clergy in the Bahai Cause?

“No. In this movement there will never be any paid ministers, no appointed clergy, no bishops, no cardinals, no popes, no ceremonies. A clergyman, assuming that he is ordained to his ministry, may think that he knows more about God than anyone else, whereas the humble man in his congregation may know more about God than he does.

The sacerdotal and theological position makes a clergyman proud and haughty. But there is one thing in this Cause; some people may become greater than the rest, not through appointment, but through the purity of their hearts, their unselfish deeds, their heroic sacrifices, and their knowledge of God. Such illumined souls, like kind fathers or teachers, will guide and teach those less fortunate.

They are the elder brothers of the members of the community. They do not arrogate to themselves any title or position. You will know them by their humility, their sincerity, their deeds, their severance, their knowledge, their spirituality, and their attraction.”

Abdu'l Baha

(Source: Diary of Ahmad Sohrab, March 21, 1913)

The Right to use the term “Baha’i”

Mirza Ahmad Sohrab was Secretary to Abdul Baha [from 1912 to 1919] and also served as his translator. After the passing of Abdul Baha in 1921, Ahmad took upon himself to spread the teachings of the faith and he did so quite extensively. He visited the United States as part of his mission to spread the word of Abdul Baha and propagate the Faith. It was here in the United States that Ahmad met a faithful Baha'i lady - Mrs Julie Chanler.

Mrs. Chanler also shared the Zeal of Ahmad in preaching the faith and making the people aware of the words of Bahauallah and Abdul Baha. Thereafter Mrs Chanler along with Ahmad Sohrab began teaching the faith by holding prayer meetings, classes etc. From these activities they received a strong response and were blessed with many new followers of the faith. Their success in the United States was so formidable that a large part of the Faithful in the United States could relate to their work.

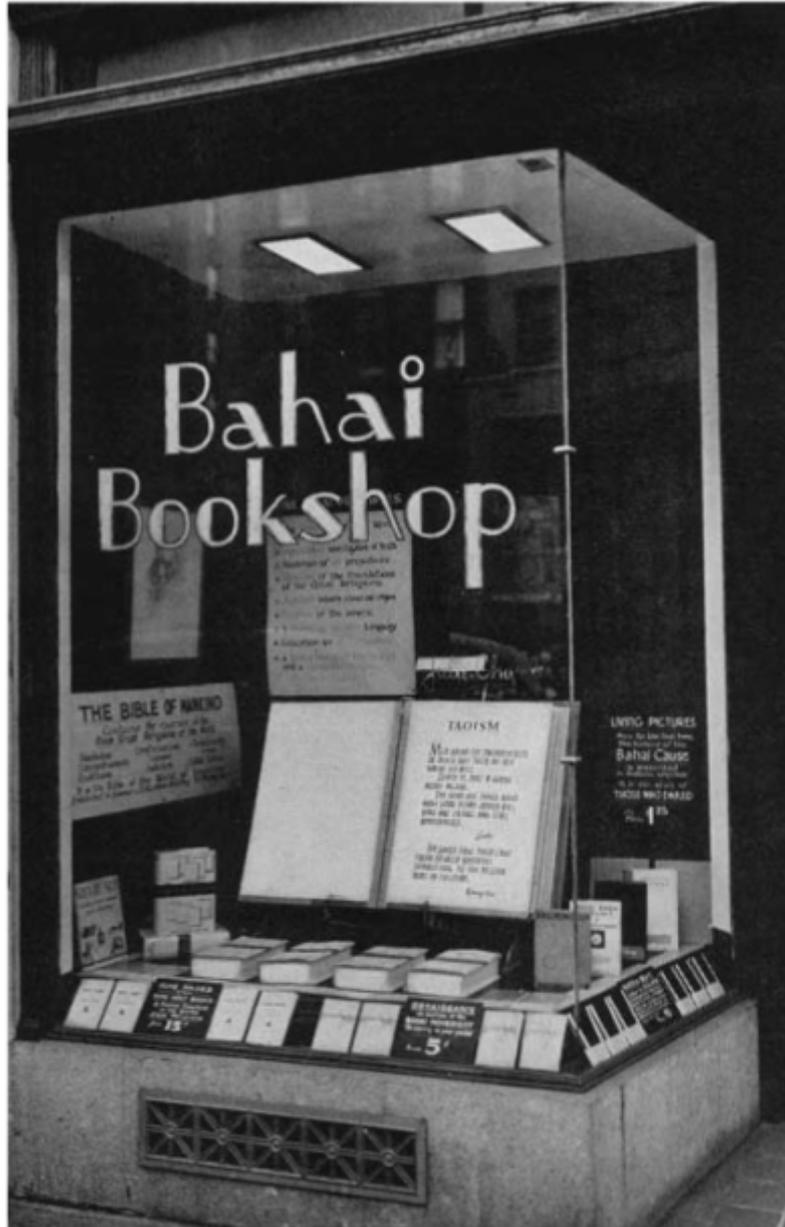
Together they formed the New History Society for the purpose of spreading the Divine Words. Under the flag of this society they planned to selflessly and sincerely spread the Faith without restrictions and discrimination. This effort was the continuation of their already strong work in the domain of spreading the Faith.

However, as is seen with all selfless acts, the success of Ahmad Sohrab and Mrs Chanler in spreading the Faith roused jealousy amongst a few hypocrite Baha'is, who had comfortably occupied positions in the Administration but had never sacrificed for the spreading of the Faith and felt threatened by the success of The New History Society. Chief amongst them was, the Secretary of the NSA of the United States and Canada, Mr. Horrace Holley who in connivance with the “guardian” Shoghi Effendi sent a letter to Ahmad Sohrab demanding that he conduct all activities of the New History Society subservient to the Baha'i administration, particularly the NSA of the United States and Canada.

The intent behind this letter was to clamp down the activities of Ahmad Sohrab and the New History Society and limit their efforts of spreading the Faith. The administration feared that the increasing popularity and success of New History Society would eclipse their supposed authority and influence over the Faithful Baha'is.

However, Ahmad Sohrab maintained his resolve and refused to be subservient to the arms of the administration and denied any reporting of his efforts of preaching the faith to any administrative body. As expected, the “administration” used their cheapest tool and very conveniently excommunicated the secretary of Abdul Baha, Mirza Ahmad Sohrab, simply for preaching the words of Bahauallah and Abdul Baha and resisting all efforts to control his zeal of spreading the faith by the administration governed by Shoghi Effendi

Despite facing “excommunication” from the faith, Ahmad Sohrab never lost hope and continued his efforts spreading the teachings of His Master to the World. As a re-doubled effort towards preaching the faith, Julie and Ahmad started a bookshop in New York on November 7th, 1939 and named it 'Baha'i Bookshop', as expected, since they were selling books containing literature related to the Baha'i faith containing the words of Bahauallah and Abdul Baha. They had signed a lease for the shop for a period of six months.



However, on December 5th, 1939 they received a desist notice from the legal firm 'Watson, Bristol, Johnson & Leavenworth'. The notice stated that the NSA of the United States and Canada had objected to their usage of the word “Baha'i” for their bookshop. The notice further stated that the word “Baha'i” was a registered trademark and could be used only by the administration bound Baha'i faith. The notice demanded them to cease their using of the word “Baha'i” thereafter for any activities, printing materials etc. by them.

In response to the notice, Mrs. Chanler placed the matter in the hands of Mr. Fred J. Bechert, of the firm Mitchell & Bechert. He responded to the letter dated December 21st, 1939, simply mentioning that the word “Baha’i” could be used by anyone following the words and teachings of Bahauallah, and that it was not mandatory for a person to be under the administration in order to use it. He also stated the example of the word Christian which was used by followers of Christ till date irrespective of their subsequent beliefs or creeds. He also mentioned that the sole purpose of the bookshop and the New History Society was to spread the Baha’i cause and had no commercial intention.

In response to the above, they received a reply dated December 22nd, 1939 objecting further that use of the name “Baha’i Bookshop” constitutes trademark infringement and unfair competition. It further alleged that the use of trade name Baha’i bookshop was a misrepresentation and deceptive because it gave the erroneous impression that the book shop is operated or sponsored by the administration, the “official” Bahai religious organization, and that the use of the name Bahai Bookshop without their consent also infringes on their property rights over the name Baha’i.

Mr. Fred replied stating that Mrs. Chanler denies that the use of the trade name “Bahai Bookshop” is either a misrepresentation or a deceptive use. As stated, the Bahai Bookshop represents that it specializes in Baha’i literature and, as a matter of fact, Mrs. Chanler is herself a Bahai. He further mentioned that the Baha’i bookshop did not give any erroneous impression, that the shop is operated or sponsored by the administration, since it has no exclusive right to the name “Bahai” to describe a follower of the Bahai teachings or to identify those teachings in book form or otherwise.

Based on the above stated exchanges, Ahmad Sohrab drew and stated the understated points of inference:

1. That the NSA of US and Canada had made a trademark of the name “Baha’i”.
2. That according to the text of application filed March 10, 1928 Serial No. 262,923 the Bahai Organization is a corporation.
3. That the NSA has been using the word “Baha’i” as a trademark since 1900 and further wanted to patent the name “Baha’i” under the United States Patent Office.
4. That the goods and merchandise sold by the NSA using that trademark, were the words of Bahauallah and Abdul Baha. In other words, the NSA commercialised the words of the Manifestation of God they believed in.
5. However, Bahauallah and Abdul Baha suffered great atrocities in order to spread their teachings, free of cost and without restriction for the unification of mankind, and not for the NSA to monopolize and trademark them.
6. Ahmad challenged the members of the NSA of US and Canada to start a bookshop of a similar kind if they really wished to, and if they were ready to bear losses as well.
7. That the Bahai organization is not a religion, nor a spiritual renaissance, nor the spirit of the age, but is a full- fledged corporation which, while it engages itself in marketing the principles of Bahauallah for the establishment of Universal Peace, through its various branches in the United States, Canada and in other parts of the world, had protected these goods by taking out a trade-mark on the very name which more than twenty thousand Persian men and women claimed at the price of their lives. It was the first Instance in the history of religion where the privilege of calling oneself a follower of a certain Faith, had been involved with the interests of a trust or corporation.

In February 1940, the NSA (Baha'i Administration) decided to take legal action against the Baha'i Faithful i.e. the New History Society. However, the decision handed down in the Supreme Court of New York by Justice Louis A. Valente on April 1, 1941, crushed their false vanity and was an epoch-making document for, although it refers specifically to the Bahai Administration and The New History Society, its contents have universal application. Eloquently the court denied to the National Spiritual Assembly of the Bahais of the United States and Canada and the Spiritual Assembly of the Bahais of the City of New York a monopoly on the word "Baha'i". It stated that any sincere seeker of truth, who has realized its highest aspirations in the Bahai Cause, can term himself a follower of Bahauallah and use his name without let or hindrance. No one can molest him or try to undermine his service in the movement.

New York Law Journal

BY MR. JUSTICE VALENTE.

McDaniel v. Mirza Ahmad Sohrab
 —This is a motion for judgment on the pleadings, dismissing the amended complaint as supplemented by the bills of particulars as insufficient in law. ¶The individual plaintiffs sue as members of the National Spiritual Assembly and Trustees of the Baha'is of the United States and Canada. The Spiritual Assembly of Baha'is of the City of New York, a religious corporation, is a coplaintiff. ¶The complaint alleges that the name "Baha'i" denotes a religion identified with the name of the founder "Baha." The plaintiffs claim to be the authorized representatives of all of the Baha'is of the United States and Canada. They allege that they are publishing books and other publications which teach Baha'i religion. They charge that the defendants, who were members prior to April 5, 1929, of the Baha'i Congregation of the City of New York, have been conducting, without the authority of plaintiffs, meetings, lectures, classes, social gatherings and other activities, and announcing and advertising the same as Baha'i meetings, lectures, classes, &c." They complain that the defendants have been giving these meetings, lectures, &c., a Baha'i appearance and atmosphere by teaching, in connection therewith, a religion described as the Baha'i religion and that they have created an erroneous impression that they are connected with and authorized to represent the Baha'i religion and to solicit contributions therefor. In addition, plaintiff's complain of the opening of a book shop by the defendants under the name of "Bahai Book Shop" and of the listing of the shop in the telephone directory under that name, immediately over the name of "Baha'i Center," which represents the listing of plaintiffs' New York office and book shop. ¶In the court's opinion the complaint fails to state a good cause of action. The plaintiffs have no right to a monopoly of the name of a religion. The defendants, who purport to be members of the same religion, have an equal right to use the name of the religion in connection with their own meetings, lectures, classes and other activities. No facts are alleged in the complaint to indicate that the defendants have been guilty of any act intended or calculated to deceive the public into believing that their meetings,

lectures or book shop are identified with or affiliated with the meetings, lectures, &c., and book shop of the plaintiffs. Defendants have the absolute right to practice Baha'ism, to conduct meetings, collect funds and sell literature in connection therewith, and to conduct a book shop under the title "Bahai Book Shop." ¶The bills of particulars furnished by the plaintiffs admit that the allegations, that the defendants created the erroneous impression that they were connected with the plaintiffs and led the public to believe that their book shop was connected with the plaintiffs, were not based upon any acts of the defendants other than their conducting meetings, lectures, classes and other activities under the name of "Bahai" and their operation of a book shop under that name: listed in the telephone directory immediately above the name of plaintiffs' book shop. The position of the listing is, of course, due to the fact that the telephone directory is arranged alphabetically, so that the name "Bahai Book Shop" naturally precedes the name "Baha'i Center." ¶The motion to dismiss the amended complaint is granted, with leave to serve a further amended complaint within ten days from the service of a copy of this order, with notice of entry. Order signed.

TUESDAY, APRIL 1, 1941

Through the decision of Judge Valente, the Bahai Cause was re-conferred upon mankind. The incident took its place in the annals of Baha'i history, that Mrs. Chanler and Ahmad Sohrab did not seek this lawsuit nor was it instituted by them. The differences of opinion between the National Spiritual Assembly of the Bahais of the United States and Canada together with the Spiritual Assembly of the Bahais of the City of New York and them, were brought before the public and inserted in legal records through no desire on their part.

A minister of a New York church struck a universal note in a letter to the New History Society thus: "I feel that this is a victory for us all, since it involves a decision rendered by Justice Valente".

The Supreme Court judgement gave the New History Society and their likes the following five freedoms, which are valid till the existence of mankind:

- a) Freedom to practice the Baha'i Faith
- b) Freedom to conduct meetings under the Baha'i name,
- c) Freedom to collect funds under the Baha'i name,
- d) Freedom to sell literature in connection to the Baha'i faith and the teachings of Bahauallah and Abdul Baha,
- e) Freedom to conduct a book shop under the title of "Bahai Book Shop".

Ahmad Sohrab added a note after taking note of the judgement:

"Henceforth the National Spiritual Assembly cannot claim as it has up to this time, that it is the sole representative of all the Bahais in the land. There are now, and will be in increasing numbers, Bahais who would not think it appropriate to be represented by the National Spiritual Assembly, and whom the National Spiritual Assembly would not think it appropriate to represent. The laws of this nation will be the practical guarantee of such Bahais, who will turn their hearts to God in the service of Bahauallah and Abdul Baha, without benefit of clergy."

The name Bahai Book Shop was then listed in the telephone directory of the Borough of Manhattan, New York City directly over the name of the Administration controlled Bahai Centre due to the alphabetical sequence, which might have further aggravated the disappointment of the administration, as it gave the book store resemblance and association to them.

Even today, after more than 75+ years, the circumstances have not changed much. Although the Baha'i administration might today not try to trademark the word "Baha'i" after such humiliation in the past, but it certainly does try to deem Baha'is not under administration, as misguided ones, trouble-makers, Covenant-breakers, enemies of the faith etc.

But in this game of name calling, it would bode well for them if they name themselves as "Haifan Baha'is" since they have their "Supreme" administrative body in Haifa-Israel and are subservient to orders from there without any individual application of Baha'i spiritual laws and let the True believers in the Laws and divine teachings be called as Baha'is.

- **Alex C** (guest article by one of the faithful from America)

Link to Alex's blog: <https://mirza-ahmad-sohrab.blogspot.com>

Want to be a contributor for The Caravan Magazine ?

Interested in contributing to the Caravan Magazine by writing a guest article?

Kindly send us your article at thecaravan@freebahais.org and if we find your article unique, knowledgeable and interesting enough for our readers, we will surely publish it in our upcoming issue.

If you have any other queries, you can write to us at

info@freebahais.org

Thank you!

Inspiring Quotes of Baha'u'llah

*“Be generous in prosperity and thankful in adversity,
Be fair in thy judgment and guarded in thy speech,
Be a lamp unto those who walk in darkness, and a home to the stranger.
Be eyes to the blind, and a guiding light unto the feet of the erring.
Be a breath of life to the body of humankind, a dew to the soil of the human heart,
and a fruit upon the tree of humility.”*

– Baha'u'llah

*“Beautify your tongues, O people, with truthfulness, and adorn your souls with
the ornament of honesty. Beware, O people, that ye deal not treacherously with
any one.”*

– Baha'u'llah

“Dedicate the precious days of your lives to the betterment of the world”

– Baha'u'llah

(Reference: Gleanings from the Writings of Baha'u'llah)

Inspiring Quotes of Abdul Baha

“Where there is love, nothing is too much trouble and there is always time.”

– Abdu'l-Bahá

“Do not be content with showing friendship in words alone, let your heart burn with loving kindness for all who may cross your path”

– Abdu'l-Bahá

“An humble man without learning, but filled with the Holy Spirit, is more powerful than the most nobly-born profound scholar without that inspiration. He who is educated by the Divine Spirit can, in his time, lead others to receive the same Spirit.”

– Abdu'l-Bahá

An Update on Free Baha'i Activities

Dear faithful Baha'is,

Allah'u'abha!

We take this opportunity to wish you all a very Happy Naw-ruz. The revived issue of The Caravan Magazine has seen an enormous success as we have received 1400+ downloads through our official website and 500 copies each were printed and distributed from Singapore, the USA, and Thailand. Although we had decided to publish this magazine quarterly, but the encouraging response has made us publish a special Naw-ruz issue.

Activities during these past two months include replying to over a 100 emails. The faithful appreciated our efforts in propagating the teachings of Baha'u'llah and working towards establishing peace and harmony around the world. Some have even requested us to print and provide material in their native languages, while some have asked us to allot rights of printing and uploading this magazine on their respective blogs / websites. As a measure of success some have even shared their stories of trauma they faced through their respective NSAs or LSAs but have asked us to keep their names anonymous.

Free Baha'is in Singapore, US, and Thailand celebrated Ayyam-i-Ha (Days of Ha), which the celebration of the "Essence of God." We the Baha'is celebrated the sacred days of Ayyam-i-Ha by distributing gifts to both our fellow Baha'is and non-Baha'is, spreading the message of Baha'u'llah. Some Baha'is have also contributed towards orphanages as part of their charitable efforts. In great news a Baha'i has even adopted an orphan child. Another Baha'i sent a message that he has taken responsibility of two senior couples and has decided to provide for them.

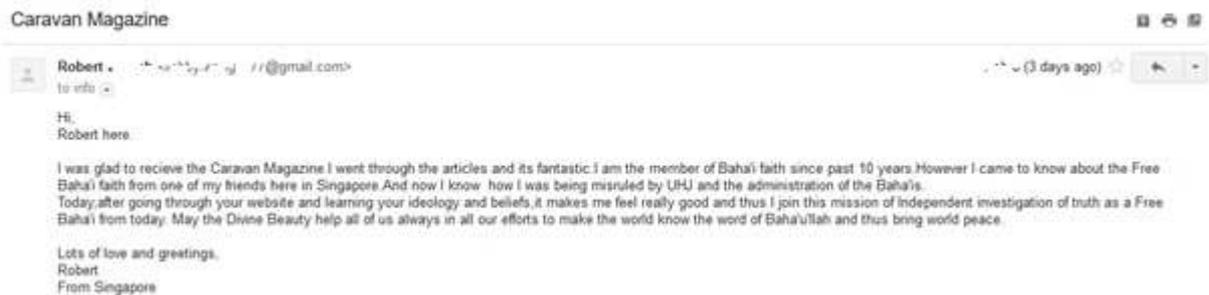
Baha'is in Thailand had organised a spiritual gathering with their neighbours and after a round of prayers with them, introduced them to the Baha'i faith.

We appreciate the efforts taken by a Baha'i from Angola who created a blog dedicated to the Free Baha'i faith and has also uploaded The Caravan magazine on the said blog. We encourage all faithful to use our magazine for teaching and spreading the faith. Our magazine is published for public circulation and there is no copy right for teaching the words of Baha'u'llah. We would like to thank Mr. Alex from The USA, who has contributed towards the magazine with an article on Mirza Ahmed Sohrab.

We are thankful to every one who has supported this initiative and have started this journey with us and we hope to see this overwhelming support continue in the future.

Some Questions Answered / Write to us

Question 1



Answer:

Dear Robert,

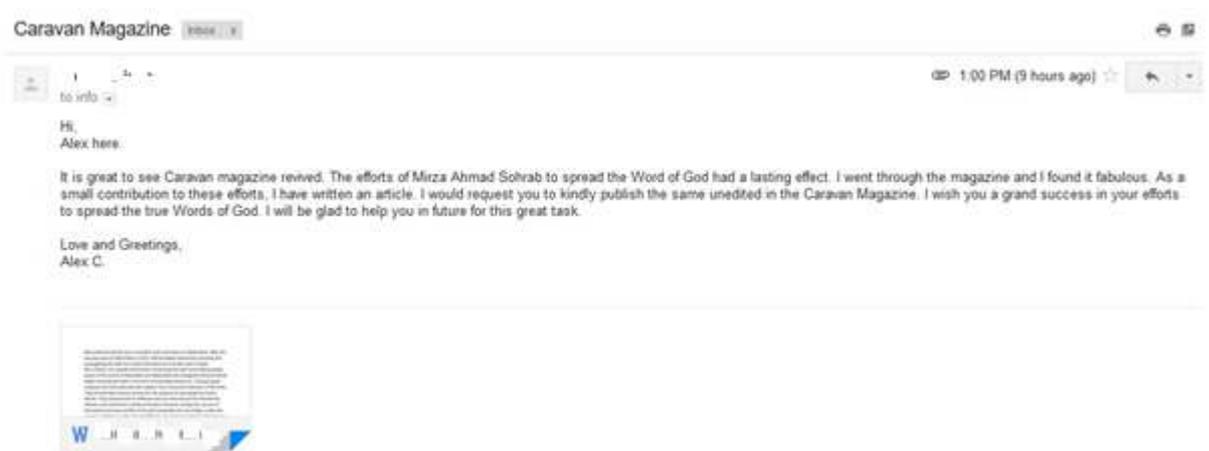
Thank you for writing to us. We are equally glad to see your email.

Alla'u'Abha to you and the entire Baha'i community of Singapore. May the message of Baha'u'llah reach far and wide. We encourage you and in that case all the Baha'is who wish to do an independent investigation of truth to understand the true message of the Manifestation of God which was to unite mankind under one banner. If you have any questions you can get in touch with our team at info@freebahais.org. We will be happy to help you.

Humbly,

The Free Baha'i Team

Question 2



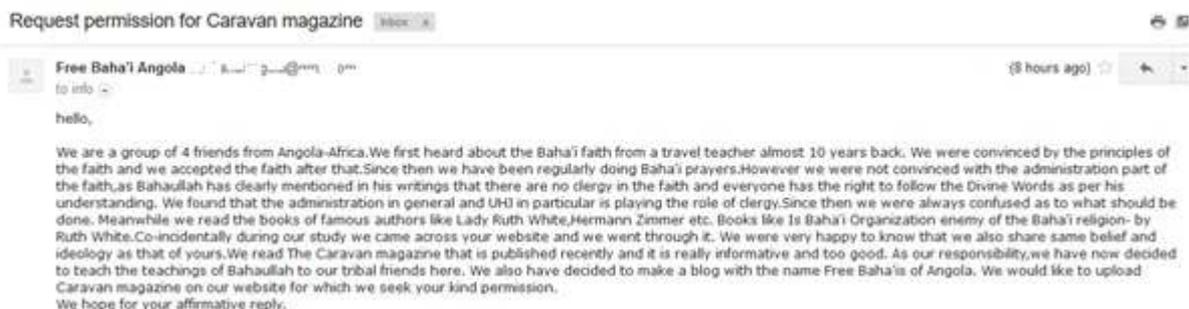
Answer:

Hi Alex,

Thank you for your email. We are humbled with your kind words and prayers. We are glad that you liked our work. We are humbled to read your article and the same has been included in this magazine. Looking forward to your continuous support and appreciation. If you have any questions you can get in touch with our team at info@freebahais.org. We will be happy to help you.

Humbly,
The Free Baha'i Team

Question 3



Answer:

Hello,

Thank you for your email. We are glad to hear about the existence of the Free Baha'is in Angola. About your query, you or anyone and everyone can upload the Caravan Magazine on their website/blog and are allowed to circulate it via Email/Whatsapp/Telegram or any other medium. The motive should be to spread the pristine message of Baha'u'llah and Abdu'l Baha across the world. If you or any of your friends are interested in receiving the hardcopy of the magazine, they can share their details via email at thecaravan@freebahais.com. Our literature is openly available for all those who are interested in doing independent investigation of truth.

Feel free to write to us with your queries at info@freebahais.org and we will be happy to help you.

Humbly,
The Free Baha'i Team

Question 4



Answer:

Dear Rafael,

Alla'u'Abha!

Thank you for writing back.

Baha'u'llah has said, "The world is but one country and mankind it's citizen." As a good Baha'i you can donate to any orphanage or an old age home or can invest your money towards educating a child.

Do let us know if you have any other queries about the faith.

Humbly,
Free Baha'i Team

Declarations into the Free Baha'i Faith

We the Free Baha'is do not believe in declarations. We believe in spreading the true teachings of Baha'u'llah and don't work for numbers. A Free Baha'i should purify himself from greed of attaining positions, and start working out of love for humanity and world peace.

Our Master Abdul Baha' has clearly stated,

"There are no officers in this Cause. I do not and have not appointed any one to perform any special services, but I encourage everyone to engage in the service of the Kingdom. The foundation of this Cause is purely a democracy, and not a theocracy."

(Reference: Star of the West, Vol. 8, pg. 116)

These man-made assemblies and authoritative positions have pushed the Baha'i to work out of greed of acquiring positions which lead to fake reports and false statistics. But, if a person frees himself from administration, he will fulfil his duties towards Baha'u'llah and not for NSA or UHJ. Thus, he will be rewarded by Baha'u'llah for his efforts. For this reason, Free Baha'is do not believe in Officers or Office Bearers and one must be the Guardian of his own faith and action.

So, anyone who would wish to work for the faith should follow the teachings of Baha'u'llah and Abdu'l Baha, serve the faith and promote world peace and harmony.

Why do you think the Baha'i Faith got split into various groups after the passing away of the Master? Don't you think the rule of the so-called guardian Shoghi Effendi and his Administration has played a very crucial role in the division and disunity of the Baha'is?



Michael Reeve ▶ Baha'is United in Diversity

January 7 at 9:24pm · 🌐

Unwelcome in Hong Kong

I lived in Hong Kong for five years (2008-13). Early in 2009, my wife – a black African Baha'i and ABM for her country - came for a visit. This was her first and last visit. Here's why.

On arrival at the airport, she was taken to one side by the immigration authorities and interrogated. During her 2-month visit, she met only three other Baha'is. I received an invitation to attend the Ayyam-i-Ha dinner. After my wife came, I asked if a place could also be reserved for her. The organisers agreed to this, but then the Spiritual Assembly stepped in and said neither of us should attend.

A few weeks later, I was unable to attend the Naw-Ruz dinner because I was taking my high school students to the Model United Nations conference in Singapore. I asked the community via the newsletter if someone could help my wife get to the Naw-Ruz dinner, but no offers of help came.

Three years later, shortly before my son came to visit me, I asked the Spiritual Assembly if there was something he could do to assist or to take part in - such as the youth camp he'd joined when he'd visited me in South Korea a few years earlier. I received no reply.

This is the state of the Administration Shackled Faith today !!!

Have you done your independent investigation of truth ?

Abdu'l Baha has said,

“... It is the duty of everyone to investigate reality, and investigation of reality by another will not do ...”

“God has given man the eye of investigation by which he may see and recognize truth. He has endowed man with ears that he may hear the message of reality and conferred upon him the gift of reason by which he may discover things for himself. This is his endowment and equipment for the investigations of reality. Man is not intended to see through the eyes of another, hear through another's ears nor comprehend with another's brain. Each human creature has individual endowment, power and responsibility in the creative plan of God. Therefore, depend upon your own reason and judgment and adhere to the outcome of your own investigation; otherwise you will be utterly submerged in the sea of ignorance and deprived of all the bounties of God. Turn to God; supplicate humbly at his threshold, seeking assistance and confirmation, that God may rend asunder the veils that obscure your vision. Then will your eyes be filled with illumination; face to face you will behold the reality of God and your heart become completely purified from the dross of ignorance, reflecting the glories and bounties of the kingdom.”

The Promulgation of Universal Truth. Discourses Abdul Baha; pages 285-287-288

Know your Heritage



A Copy of the Passport of Baha'ullah

Did YOU Know ??



Master's Painting by Sould Campbell

As per the Master, members of Baitu'l- Adl, i.e. the House of Justice should be elected from all the people.

“... the General House, of Justice, if it be established under the necessary conditions—with members elected from all the people—that House of Justice will be under the protection and the guardianship of God...”

(Abdu'l Baha in Some Answered Questions)

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