

# A FRAUDULENT TESTAMENT

Devalues the Bahai Religion Into Political Shoghism

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## FOREWARD

The Bahai religion, which originated in Persia, was still designated as a sect at the beginning of this century as, for example, in O. Spengler's *The Decline of the West* (1). Today, however, it is considered an independent religion, particularly as defined in the field of comparative religions, in spite of its relatively small number of believers.(2) The personality of the founder Baha'u'llah is seen by the Bahais as the returning Christ. In my 1950 publication "The Return of Christ of which the Prophecies Speak ...", I presented the preliminary conditions deemed necessary for his second coming as the presupposition for the Bahais and for the Protestant Christians as well. The prominent representatives of this church could not, however, follow my argument about the person of the new manifestation of God. The parallel might be this: It was also impossible for the Jewish theologians of almost 2,000 years ago to recognize Jesus.

After being exiled from their homeland of Persia, Baha'u'llah and his son Abdul Baha had to settle at first in Bagdad close to the Persian border in what was then the Turkish Empire. But Baha'u'llah's personal magnetism in the area of the Persian border was so strong that the Mohammedan spiritual leaders of Persia demanded a further exile which was then carried out. Constantinople and Adrianople (today Edirne) in European Turkey were the next places of banishment. From there the prisoners of the Turkish government were sent further on to the "Greatest Prison" at Akka, where the small group of exiles arrived at the end of August, 1868. This old city, known from the Crusades and from Napoleon I's Egyptian Campaign, lies at one end of the Bay of Haifa.

Two months later the Swabian "Templers" landed at the other end of this bay at the foot of Mount Carmel. There were approximately one hundred emigrants from Wurttemberg, Germany led by Christof Hoffmann, a student of theology and the son of G. W. Hoffmann, the one-time founder of the "Holy Korntal" (near Stuttgart). Based on his study of the words of the Bible and the prophecies of Johann Albrecht Bengel, all of which had come to pass except the last — the return of Christ —, Hoffmann believed nevertheless that this time had come. "The gathering of God's people in the smallest and most closely knit circle... the insoluble bond for a renewed Christian community must lead the way" before the new spiritual kingdom could be established. This community was his "Temple", a group of families of all vocations who came together from all

over Swabia and prepared themselves at Kirschenhardthof between Winnenden and Marbach to leave for the emigration to Palestine because it was there that Christ would return.

There was friendly contact between these Swabian colonists who were waiting for the Lord and the prisoners of the Turkish government who were finally released after years of the most gruelling detention and could now move freely in Akka and the surrounding area. However, Baha'u'llah and Abdul Baha must have complied with the Turkish authorities not to teach in public. In so doing, the word of Isaiah 42: 2 was fulfilled: "He will neither shout nor cry and his voice will not be heard in the streets."

Do not the accomplishments of colonization of these Swabian settlers, who had to work under severe conditions for several years while waiting for the Lord, form a "red carpet" for Baha—'u'llah, whom the Bahais view as the returning Christ, as the Manifestation of God for our time?

These Swabian emigrants, the founders of the Palestinian colonies that later flourished, had achieved their plans to realize the teachings of Christ in their community. "The esteem for the Germans who transposed the teachings of Jesus into action in Haifa , Jaffa and Sarona in the foreign religious environment of Islam was passed on by word of mouth. The Arabs told of them at night around the campfires and the caravans carried the news of this noble Christian attitude deep into the Near East ." (3)

Professor Edward G. Browne of Cambridge University, an English Orientalist who has become well known through his works about Persia, was so intrigued by Count Gobineau's brilliant de—scription of the Bab (the forerunner of Baha'u'llah as John the Baptist was the forerunner of Jesus) and his movement that he decided to learn more about this movement and its further devel—opments in the Bahai movement in the land of its origin. In 1890, he went to see Baha'u'llah in Akka and described his impressions in t'ns following way:

"The face of him, on whom I gazed I can never forget, though I cannot describe it. Those piercing eyes seemed to read one's very soul; power and authority sat on that ample brow; while the deep lines on the forehead and face implied an age which the jet black hair and beard flowing down in indistinguishable luxuriance almost to the waist seemed to belie. No need to ask in whose presence I stood, as I bowed myself before one who is the object of a devotion and love which kings might envy and em—perors sigh for in vain!

A mild, dignified voice bade me be seated, and then continued: Praise be to God that thou hast attained!... Thou hast come to see a prisoner and an exile ... We desire but the good of the world and the happiness of the

nations; yet they deem us a stirrer up of strife and sedition worthy of bondage and banishment ... That all nations should become one in faith and all men as broth—ers; that the bonds of affection and unity between the sons of men should be strengthened; that diversity of religion should cease, and differences of race be annulled — what harm is there in this? ... Yet so it shall be; these fruitless strifes, these ruinous wars shall pass away, and the "Most Great Peace" shall come ... Do not you in Europe need this also? Is not this that which Christ foretold? ... Yet do we see your kings and rulers lavishing their treasures more freely on means for the destruction of the human race than on that which would conduce to the happiness of mankind ... These strifes and this bloodshed and discord must cease, and all men be as one kindred and one family... Let not a man glory in this, that he loves his country; let him rather glory in this, that he loves his kind ..." (4)

Baha'u'llah died in 1892. His son and successor, Abdul Baha, remained a prisoner of the Turkish government until the Revolution of the Young Turks in 1908 and the overthrow of the Sultan Abdul Hamid. This newly recovered freedom gave Abdul Baha, called "Master", the chance to give special impetus to the Bahai religion by his winning personality during his trip to Europe and the USA . This was the high point of the Bahai movement, when the largest numbers of believers were counted in Europe as well as in the USA . The eminent esteem and judgement of this man was seen at his funeral in 1921 in Haifa . According to contemporary reports there were relatively only few Bahais who followed his coffin but thousands of Jews, Mohammedans and Christians. He had lived the new religion. He was the "servant of God" (English for Abdul Baha) and through his brilliant gift of speech, he had also won the hearts of many believers of the other three great religions.

After this absolute high point in the history of the Bahai religion came the journey into the abyss. A grandson of Abdul Baha, Shoghi Effendi Rabbani, established himself afterwards in Haifa as the "Guardian" by means of an alleged testament of Abdul Baha. He became the unseen power behind the Bahai religion. If Abdul Baha had explained that this religion could not be compressed into an organization, Shoghi in turn built up an administration. The spirit completely disappeared behind the form.

The degree of belief could be measured by the amount of offerings. The Levantine Shoghi had studied at the Universities of Beirut and Oxford but the history of Tetzels, the seller of indulgences, seems to have escaped him — or did he count on Christianity having forgotten it? He also bet on this forgetfulness in studying the "Constantinian Grant" and the "Pseudo-Isidore Decrees" which were the work of the "greatest counterfeiter of all time"

According to a recognized expert on the organization of the Christian church from its beginning.(5) In comparing this work with the alleged testament of Abdul Baha which made Shoghi Rabbani the "Guardian" and a kind of world dictator and world pope, one is surprised about so many similar power-hungry ideas. Not the power of a fascinating personality, as Professor Browne of Cambridge found in Baha'u'llah or in Abdul Baha, as Lady Blomfield later presented it in a description of the visit of the Master in London, but of power per se.

Power had especially seduced Shoghi; thus, it can be no surprise to anyone if his methods rely heavily on the basic tenets of Machiavelli. "One does not defend a dominion with a rosary in hand" — also not with the Bahai rosary. Is this not a very plausible explanation for the excommunication of half of the extended family of Abdul Baha within a few weeks in 1941? He handled the critical voices which were soon raised with skillful psychology. A censorship was imposed in the first quarter year of his "Guardian office" within his own ranks. Excommunicated former members, who wanted to awaken their brothers in faith with critical publications in compliance with one of the most important principles of the Bahai religion — "Independent investigation of truth" — were represented as "harmful elements", as "enemies" or as "crazy", even when what they said made complete sense. Time brings wisdom. They let the whole thing slide. Today, all these publications which so heavily burdened the alleged testament of Abdul Baha or the "Guardian office" have been swept away from the American book market, whether new or second—hand. The administration has bought them up and thereby rendered them harmless.

The Persian Sabet, who had moved from the Orient to the West, now began his book about the Bahai religion published in 1967: *Der gespaltene Himmel* (The Divided Heaven) with its first chapter 'The Fall of Christianity'. There is much proof from recognized cultural critics as well as others that Christianity has passed into the "winter" of its life. However, the "Fall of the Bahai religion", which at an age of only about 100 years could still be in the spring of its lifetime, is more than obvious. Why was the Bahai religion in the USSR so strongly suppressed in 1928 and completely prohibited in 1938 after, as we will show, it was unusually encouraged there in the middle of the 20's? Why was the Bahai religion banned in 1960 in the United Arab Republic; that is, in Egypt and Syria? (6) The fault is certainly not that of the opposition of the Mohammedan clergy alone because Sabet himself emphasized, "Religion was separated from politics".(7) Because the earlier struggle for power by the Mohammedan clergy is remembered only too well in the Islamic nations, they want to hear nothing, in Persia for example, of Bahai celebration days, Bahai marriage, Bahai officials, Bahai periodicals and books, and a Bahai delegation in Parliament — the very idea!

In the course of the following investigation there is plentiful opportunity to become familiar with the excursions of the Bahai Administration into politics. When M. Y. Ben-gavriel speaks in connection with the teachings of Baha'u'llah about "this most unpolitical religion in the world", he is thinking about the Bahai religion as it was presented by Abdul Baha. Ben-gavriel certainly could not have heard or found out about the "state within a state", as the Bahai Administration of the Guardian was designated in 1930.(8) Also, the resistance which the Persian government raised against the Bahai Administration might be attributed to their recognition of this striving for power. Sabet gives the reasons: "Bahais as officials are not allowed, Bahai marriage, celebration days and the like are not recognized by the government, the countless Spiritual Assemblies of Bahais which number more than a thousand in Persia...(9) We Westerners stand at too far a distance from Oriental customs to be able to judge them. However, I venture to give an opinion nevertheless: In Persia, too, "a state within a state" is refused, just as it is in the USSR or in the United Arab Republic . It would be hard for Sabet to prove that Baha'u'llah or Abdul Baha had put any such value on these things.

One realizes again that since all Christian denominations are tolerated in the USSR as well as in the UAR, there must be special reasons for this ban. On the side of the Free Bahais, it seems to have been the alleged Will and Testament of Abdul Baha which has effected the transformation of the "most unpolitical religion in the world" into a political religion. The former secretary of Abdul Baha, Ahmad Sohrab, also expresses his opinion about it when he says, "The Bahai Administration has seen fit to feature the Will above and beyond everything that has been written and spoken by the Founders of the Cause ... Nothing else matters; only the Will, the Will, the Will!... It, and it alone, is the Cause." (10)

On the following pages the proof is presented: a complete turnabout of the Bahai religion has taken place through the alleged testament of Abdul Baha with the Guardianship and the Bahai Administration. As unbelievable as it may sound, it has turned into an instrument of power politics.

It was only a short time before the English translation was ready for printing that I received the biography of the Guardian written by his wife, Ruhyyih Khanum, *The Priceless Pearl* ( London 1969). This book extensively confirms my judgements of Shoghi Effendi: "The Guardian was always keenly interested in political matters..." (p. 33). "Shoghi Effendi had the qualities of true statesmanship" (p. 350). The Guardian's wife herself pronounces the exact judgement which I prove later on: "The Faith grew with us into something vastly different from what had existed before" (p. 437). "Shoghi Effendi said the Cause of God would ... become a state religion and eventually the Bahai state itself would emerge ..." (p.

440).

The Guardian's favorite book was *The Decline and Fall of the Roman Empire*, a work of the English historian Edward Gibbon. "There was a small Everyman's copy of part of it next to his bed when he died." (p. 38) The trend of the Guardian in the direction of politics is clear to be seen for every Bahai long after his death. On his grave at the Great Northern London Cemetary a marble column with globe and gilded eagle has been erected. Although only the African continent is marked on this globe, this combination reminds us very much of the military badges of the Roman Emperors and their legions with whom the Bahai writing-table-Caesar felt so united mentally.

But the Guardian has not only falsified Abdul Baha's testament, as the following pages will show, but he has also turned the Testament of Baha'u'llah, the Manifestation of God for our time into something just the opposite. There it says "The government of the earth has been vouchsafed unto them (to the Kings, i. e. to the governors). But the hearts of men He decreed unto Himself," [Book of the Covenant in Bahai World Faith, 1971, p. 209.)

1 Untergang des Abendlandes, Vol. II. 1922, p. 280

2 Rosenkranz, Die Bahai, 1949, p. 56

3 Zimmer, Wiederkunft Christi, 1950, p. 17, from a lecture by the author Karl Gotz, 1936.

4. Edward G. Browne, A Traveller's Narrative, 1930, p. XXXIX f.

5. J. Haller, Nikolaus I. und Pseudo-Isidor, 1936, p. 163.

6. M. Y. Ben-gavriel, Das Verbot der Optimisten, Stuttgarter Zeitung of August 31, 1960.

7. loc. cit. p. 103.

8 A. Diebold, Brief an die Bahai-Freunde, Stuttgart , May 1930, p. 8.

9. Sabet, loc. cit., p. 103.

10 A. Sohrab, Silence, p. 422.

## Chapter 1.

### 1. A HANDWRITING ANALYSIS OF THE TESTAMENT IN 1930

The fictitious Will and Testament of Abdul Baha is discovered to be a falsification by a London handwriting expert — Further external indirect proof of falsification - The reaction of the Guardian to these accusations -

Time works against the Guardian

Motto:

"Protect yourselves with utmost vigilance, lest you be entrapped In the snare of deception and fraud." 11

In her book *The Bahai Religion and Its Enemy*, the Bahai Organization (Rutland 1929), the American Ruth White directed sharp attacks against the alleged testament of Abdul Baha and the man it favored, Shoghi (Effendi) Rabbani. The contents of this alleged testament were not only a reversal of the teachings of Baha'u'llah themselves, but they also stand in direct contradiction to the commentary and explanations concerning these teachings by Abdul Baha.

In March of the following year, 1930, Shoghi wrote a letter which was published in April by the German National Spiritual Assembly of Bahais and published in New York In 1938 In the series of letters of the "World Order of Baha'u'llah". In this writing, the Bahai world was warned by Shoghi about the slowly forming truth of the alleged testament of Abdul Baha with the words, "For let every earnest upholder of the Cause of Baha'u'llah realize that ... this Infant Faith will have to contend with enemies more powerful and more insidious than the cruelest torturers and the most fanatic clerics who have afflicted it In the past..." 12

This sentence represents a pure diversionary tactic because the attacks of the clergy, particularly in the Western world, are completely insignificant compared to the sharp criticism from the ranks of non-organized Bahais. These highly dangerous enemies described by Shoghi are simply the factual evidences which in the time to follow would be presented against his system. Only a few days later, Shoghi received a letter from Mrs. White (dated March 19, 1930) requesting the original document of the alleged last will of Abdul Baha for analysis by a handwriting expert who was familiar with Persian script. Although the receipt of this letter was acknowledged by Shoghi's secretary, a reply never came.

A few months later, the first of the "more powerful and more insidious enemies" prophesied by Shoghi appeared in the form of a report that the handwriting expert Dr. Ainsworth Mitchell, a staff member of the British Museum in London and publisher of the periodical "The Analyst", had presented on June 3, 1930 about his examination of the photocopy of the alleged testament of Abdul Baha. Mrs. White condensed the most important points of the report into two statements:

1 "The alleged will of Abdul Baha was not written throughout by the same person

2 No part of the alleged will has the characteristics of the writing of Abdul Baha, as shown In the authenticated specimens."

In other words, the alleged testament did not issue from Abdul Baha and thus it is fraudulent. 13

This attack by Mrs. White, carried out with much courage, the spending of much energy in the procurement of photocopies and with considerable investment of her own means, found a strong response only in Germany and resulted In the creation of the "Bahai World Union" by W. Herrigel and the friends of Abdul Baha who assembled around him. The further arguments of Ruth White, for example, about Abdul Baha's extraordinary care in the translation of his Tablet To the Central Organization for a Durable Peace, The Hague, 1919, which was republished by the Bahai Verlag in 1968, left the great majority of Bahais rather cold. At that time, two other Persians worked with Shoghi Effendi and Dr. Esslemont as translators.<sup>14</sup> Nothing more is mentioned about them in the publication of 1968. Mrs. White's very appropriate question remained open: Why, then, did a so much more important manuscript, namely Abdul Baha's alleged testament, have to be translated by the one person favored by the document, namely Shoghi himself, completely on his own? Moreover, this translation took place after the demise of Abdul Baha. For the critically oriented Bahais, it was a further piece of evidence for the charge of fraudulency.<sup>15</sup>

The problems of the alleged testament of Abdul Baha had been brought into the open a couple of years earlier, not by the organization but by some independent thinkers, particularly in written form by Mrs. White herself. The problems were these: The inherited Guardianship; the placing of succeeding Guardians at the summit of the "House of Justice" in an indisputable political function; the payment of the tax allegedly instituted by Baha'u'llah, not to the House of Justice but to the Guardian himself and the rigid organization with paid officials or priests, the "Hands of the cause". All this was precisely the opposite of what Baha'u'llah and Abdul Baha had taught.<sup>16</sup> Ruth White had discussed these problems in Bahai assemblies in many large cities in the USA when she traveled to California in 1926.<sup>17</sup> We read the reaction to this explanatory activity in a letter from the Guardian dated February 27, 1929:

"I will not attempt in the least to assert or demonstrate the authenticity of the Will and Testament of Abdul Baha, for that In itself would betray an apprehension on my part as to the unanimous confidence of the believers In the genuineness of the last written wishes of our departed Master"<sup>18</sup>

With these slick words, truly a masterpiece, Shoghi sneaked away from

the proof he could not provide. How elegantly he has taken in the Bahais with the proverbial cunning of the Levantines. He had learned from his teacher Machiavelli, "You must probe the malignity of the abscess and if you have enough power to heal it, then do it quickly and ruthlessly. If you do not have this power, leave It alone and don't provoke it." 19

On December 31, 1928, Mrs. White had publicly maintained in a letter to the former English High Commissioner of Palestine that the alleged testament of Abdul Baha was fraudulent. At the same time she had requested this highest official of the mandate government to investigate this accusation. She had distributed this letter as a pamphlet under the title "Abdul Baha's Alleged Will is Fraudulent". In his above mentioned letter of February 27, 1929, Shoghi is supposed to have expressed his opinion about this pamphlet in the following words:

"The friends meanwhile should avoid hurting Mrs. White's feelings and refrain from provocation. Her case ... should remain completely unnoticed by the believers.."20

This letter from Shoghi on February 27, 1929, was printed as the first letter in Shoghi Effendi, World Order of Baha'u'llah (New York, 1938). There, too, the above mentioned passage is missing and no marks of omission make it plain that this letter was not printed in entirety. Perhaps a second letter was written by Shoghi Effendi on this day. Shoghi faithfully followed the directions of his mentor Machiavelli at that time: it paid to be completely quiet and wait until the storm, complete with lightning, thunder and torrents of rain intermixed with big hailstones, was over. The appearance of Mrs. White's book about The Bahai Religion and its Enemy the Bahai Organization and, one year later In 1930, the proof by the handwriting expert that the alleged testament of Abdul Baha did not come from him were accepted nearly without question as fact by the Bahai world and then laid aside.

A few years later in Haifa, fortune smiled on the Guardian again. The heavy storms were forgotten and Shoghi sat in the saddle more securely than ever and whistled Machiavelli's tune as he wrote:

"The attitude which a besotted woman later on assumed, her ludicrous assertions, her boldness in flouting the Will of Abdul Baha and in challenging its authenticity and her attempts to subvert Its principles were again powerless to produce the slightest breach in the ranks of its valiant upholders." In the emotional excess of the victor, Shoghi writes a couple of lines later: "...these notorious exponents of corruption and heresy have succeeded in protruding for a time their ugly features only to sink, as rapidly as they had risen, into the mire of an ignominious end."21

The score of the discussions between the critics of the alleged testament of Abdul Baha and the favored Shoghi Effendi was 1:0 for the critics. Yet the great majority of Bahais were sleeping then and still clung to the Guardian, although no one saw him. If the Captain of Koepenick, alias Shoemaker Wilhelm Voigt, had the courage to put on a uniform he had bought and to keep a small town at bay with a handful of soldiers, Shoghi never had the courage to put on the self-made uniform of Guardian — continuing the comparison — and to proclaim the teachings of Baha'u'llah of the unity of mankind, the unity of religion and the necessity of world peace. "The power is mine. . .", Shoghi seemed to want to say, and in so doing ignored the opposing argument, "...yet tremble before the slow, quiet power of time." 22

It was only time which brought the further proof that the alleged testament of Abdul Baha was fraudulent. With the publication of Shoghi's greatest work, *God Passes By* in 1945 and its German translation in 1954 arose the opportunity to compare passages stylistically from the book with expressions and excerpts from the alleged testament of Abdul Baha (published in toto in 1964 in Frankfurt by the Bahai Publishing Committee). Any intelligent 14-year old schoolboy can follow this linguistic comparison, and thus the expert evidence of the London handwriting expert finds confirmation from many quarters. But before this linguistic proof of coincidental expressions of one and the same author comes an historical comparison with another great falsification in the area of religion, "one of the most momentous falsifications" of history, the famous "Constantinian Grant".

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11. Words of Baha-ullah, cited in BWF, p. 431.
  12. Shoghi Effendi, WOB 1938. p. I7.
  13. White, *Abdul Baha's Alleged Will Is Fraudulent*, Rutland 1930. p. 16 f..
  14. See Frankfurt edition of 1948.
  15. White. *Abdul Baha's Questioned Will and Testament*, Beverly Hills 1946, p. 70f:  
Abdul Baha, *Tablets II*. 1919, p. 467, *Tablets I*, 1930, p. 151 f.
  16. White, *Bahai Religion*, p. 53 f.
  17. White, *loc. cit.*, p. 27.
  18. World Order of Baha'u'llah. 1938, p. 4.
  19. Macchiavelli. *Fischer Bucherei*, 1956, p. 41.
  20. *The Bahai News Letter*, Nr. 31 April, 1929. quoted in letters between the High Commissioner of Palestine and Ruth White concerning the alleged Testament of Sir Abdul Baha Abbas, edited by Ruth White, 1932, mimeographed in

German, Stuttgart 1932, retranslated.

21. Shoghi Eflendi WOB, p. 90, Letter of April 21, 1933.

22. F. Schiller, Wallensteins Tod, I/3.

## Chapter 2.

### II. A HISTORICAL PROOF OF THE FRAUDULENCE OF THE ALLEGED TESTAMENT OF ABDUL BAHA.

A comparison of the alleged testament of the Master with the famous falsification of the "Constantinian Grant" (c. 750 A.D.) shows that this served as a model for the forger of Abdul Baha's alleged testament

"Falsification of historical sources of every kind are in abundance in medieval and modern times." (Roessler/Franz, Sachwörterbuch zur Deutschen Geschichte, 1958, Artikel Fälschungen, p. 255.)

The more a forger exerts himself, the more precisely he handles his forgery, the more certain he is that the time of discovery of his product is shifted into the future or that the falsification will never be discovered at all. The alleged testament of French cardinal and minister of state Richelieu (1642), which was published in 1643 by a Jesuit, was shown to be unauthentic only in 1922 after the famous historian Leopold von Ranke did not recognize it as a falsification and considered it valid. The alleged testament of Peter the Great (+1725), probably put together in 1797-99, was recognized as fraudulent after hardly 100 years.

The best known historical falsification of the Middle Ages, which has made history for a long time because of its far-reaching political effects on the relationship between church and state, is the so-called "Constantinian Grant". It refers to Caesar Constantine the Great, who was the first Roman emperor to tolerate Christianity and who stopped the persecution of its believers. Out of thankfulness for the healing of his leprosy he is supposed to have relinquished an extraordinarily large number of legal privileges to Pope Silvester I after conversion and baptism. This grant of Constantine's came into history with the Latin name Donatio Constantini or Constitutum Constantini (abbreviated CC). It is interesting to pursue now the parallels which exist between the alleged testament of Abdul Baha and the CC.

Alleged "WILL & TESTAMENT  
OF ABDUL BAHA"

## "CONSTANTIAN GRANT" Consitutum Constantini

1 "Very long document" (Ahmad Sohrab, Will, p. 13) 24 pages long as opposed to the Testament of Baha'u'llah, the founder of the Bahai religion, which is 3 pages. Baha'u'llah, Kitab-I-Ahd in BWF p. 207f.) Kitab-EI-Ahd (The Book of the Covenant) in Three Tablets of Baha'u'llah, Bahai Publishing Society Chicago 1918, p. 149f.), Will and Testament of Abdul Baha, Wilmette 1971.

### 1 "An Extensive Document"

(Realenzyklopaedia fur Protestantische Theologie 1902, Vol. XI, p.1.)

2 The alleged Testament of Abdul Baha was divided into three parts in the translation (from the Persian); because the third part is only a repetition of the first part, it consists of only two parts in actuality. At the burial of Shoghi (Elfendi) Rabbani only parts I and II were read aloud (Ruhyyih Khanum/John Ferraby: The Passing of Shoghi Effendi, 1958, p, 25).

2. The "Constantinian Grant" falls into 2 parts :

Part I : The Silvester Legend

Part II: Concessions to the Pope ( Die Religion in Geschichte und Gegenwart , 1929, Vol. III, column 1227 f.).

3 "The Document ... signed and sealed by Abdul Baha; entirely written with His own hand." (Shoghi Effendi, GPB, p. 328).

3. The document .. - a decree of Constanline the Great to Pope Silvester ... with the date and his own signature . . ." (Johannes Haller, Das Papsttum, 1934, p. 406).

4 Abdul Baha never mentioned in his lifetime anything — either spoken or written — about a successor.

4 "Until the middle of the eighth century there was no trace to be found about this grant which was later to become so famous . . ." (Dollinger, Die Papstfabein des Mittelalters, 1890.

5 Abdul Baha died on November 28, 1921. In the middle of February in a Bahai gathering in New York a typewritten translation of his alleged Will and Testament was read aloud, without commentary. Three years later, in February 1925, typed copies of the document were distributed "only among old and recognized believers" (White, Bahai Religion 1929, p. "In view of the momentous importance of the Last Will and Testament of Abdul Baha . . . we feel that it would be inadvisable, for the present, to undertake any commentary on its contents ..." (J. E. Esslemont,

Baha'u'llah and the New Era, 1923, p. 223).

5. "It is nevertheless certain that in the beginning nobody took pains to circulate It (the alleged decree of the Grant of Constantine)" (Dollinger, loc cit.p.89).

6 "This written paper . . . preserved underground . . . that certain parts of it were injured by the damp..." (Alleged Will and Testament of Abdul Baha, 1971, p. 15)

6. "Indeed, already in Rome . . . 'they had let themselves be deceived by documents which had been handed down and partially mutilated" (Haller, Das Papsttum, 1950, Vol. 1. p. 437).

7 "By this body (that is, the Universal House of Justice, a kind of World Parliament - author's remarks) all the difficult problems are to be resolved and the guardian of the Cause of God is its sacred head . . ." (Alleged Will and Testament of Abdul Baha, 1971, p. 14) The "Guardian" and his heirs and/or the designated successors receive the highest sovereignty over the "House of Justice" (a kind of World Parliament chosen from all mankind) as spiritual leaders over the government of all nations of the world.

7. "Because it is not right that an earthly ruler has sovereignty where the Prince of the bishops and the Head of Christianity has been appointed by the heavenly Lord." (A section from the CC, quoted by Haller, Das Papsttum , 1934, Vol. I, p. 407)

8. "He (the Guardian) is the expounder of the words of God . . . Whatsoever they (the House of Justice and the Guardian) decide, is of God . . ." (Alleged Will and Testament of Abdul Baha, cited in White, Bahai Religion ,1929, p.179 and W.&T.1971,p.21).

8. The forger has his pseudo -Constantine maintain, "and that the Bishop of the Holy Roman Church ... should be higher and prince over all the Bishops In the whole world and that all things concerning worship of God and belief of Christianity to be undertaken or confirmed are determined by his judgement." (Martin Luthers samtliche Werke, Erlanger Ausgabe 1830, Vol. 25 P. 178. The article about the Constantinian Grant, translated into German by Luther, 1537).

9, ". . . that the Hands of the Cause of God must be ever watchful and as soon as they find anyone beginning to oppose and protest against the Guardian of the Cause of God, cast him out from the congregation of the people of Baha. . ." (Alleged Will and Testament of Abdul Baha, cited in White, Bahai Alleged "Will and Testament of Abdul Baha" Religion, 1929, p. 179 and W.&T. 1971, p. 12)

9. "Further, under the name of Constantine, the right is given . . . to have a bodyguard." (Doellinger, loc. cit. p. 87).

10 Threats by the Pseudo-Abdul Baha directed toward those who do not listen to the Guardian: "May the wrath, the fierce indignation, the vengeance of God rest upon him" (Alleged Will and Testament of Abdul Baha, cited In White, Bahai Religion, 1929, p. 179 and W.&T. 1971, p. 21).

10. The fictitious Constantine wishes that every offender "should be bound and subjected to eternal damnation ... and burn and rot with the devil and all the godless in the deepest hell". (quoted by Martin Luther, loc. cit. p. 181.)

11. Immediately upon the entrance of a new believer into the Bahai community, the applicant is bound fourfold by the alleged testament. In Shoghi's own words, "I would only venture to state very briefly . . . the principle factors that must be taken into consideration before deciding whether a person may be regarded a true believer or not."

a "Full recognition of the station of the Forerunner (the Bab), the Author (Baha'u'llah) and the True Exemplar of the Bahai Cause, as set forth in Abdul Baha's Testament;

b Unreserved acceptance of, and submission to, whatsoever has been revealed by their Pen (therefore also of the alleged Testament of Abdul Baha - remarks by the author);

c Loyal and steadfast adherence to every clause of our Beloved's sacred Will: and

d Close association with the spirit as well as the form of the present-day Bahai Administration throughout the world (Shoghi Effendi, Bahai Administration, 1968, p. 90, included in Article II "By-Laws of the National Spiritual Assembly", Declaration of Trust and By-Laws, Wilmette 1969, p. 9)

11 . The power of the Popes had become so strong that they forced the emperor to acknowledge the "Constantinian Grant" at his coronation: "Clement V . . . arranged it so that the German Emperor Heinrich VII swore confirmation of the Constantinian Grant in his royal oath . . ." (Helmut Luepke, Historische Falschungen als Werkzeug der Politik, 1939, p. 13).

12. Falsifiers and covenant breakers who want to destroy the divine teachings and against whom one must defend himself, are mentioned on fourteen of the twenty-six pages of the testament. The tiring, unceasing repetition of these relatively minor falsifications and their creators-which had actually taken place earlier, particularly at the death of Baha'u'llah and Abdul Baha's acceptance of the responsibility for the teachings-is supposed to mislead mankind about the mammoth falsification at the death of Abdul Baha and the discovery of his alleged Will and

Testament. About the contradictions in the alleged testament of Abdul Baha, more is later spoken.

12 "People have despised to this day ... the use of fraudulent documents and therefore have had a right to consider themselves exalted over the 'treachery of the Greeks' who had to use these means more often .. ." (Johannes Haller, 1950, loc. cit. p. 437). In reference to the Pseudo-Isidore Decrees, Johannes Haller speaks of "endless repetitions and occasional contradictions". (Johannes Haller, Nikolaus I. und Pseudo-Isidor, 1936, p. 171). The Pseudo-Isidorian Decrees are a collection of church laws and privileges with valid, invalidated and forged edicts and documents in which the Constantinian Grant was also contained. Its editor called himself Isidor Mercator, probably after the famous Bishop Isidore of Seville (632).

13. At every opportunity, mention of the "Will and Testament" was made by Shoghi and is still made today by the organization. The thing that should be tested serves as a basis of proof !

13 The "Constantinian Grant" represents the absolute legal basis for the papal party.

14. The fictitious testament is the foundation of administrative arrangement and of the whole organization.

14 From the eleventh century on, the fictitious document, this "Constantinian Grant" plays a fateful role in the argumentation of the papal party for the realization of their claim to world authority. (Article on "Konstantinische Schenkung" in RGG, 1959, Vol. III, column 1787.)

**15 The alleged testament of Abdul Baha has become the Magna Charta, the great carte-blanche for the Bahai organization and the basis for re-evaluation and devaluation of the Bahai religion.**

Further parallels between the pronouncements of the Guardian Shoghi Effendi and his followers and those of the "Constantinian Grant".

15 The "Constantinian Grant" strongly influenced the course of history In the Middle Ages.

16 "By leaving certain matters unspecified and unregulated in His Book of Laws, Baha'u'llah seems to have deliberately left a gap in the general scheme of Bahai Dispensation ." (Shoghi Effendi, WOB, p. 4).

16 The concessions of Constantine mean the restitution of the rights to Peter which had been withheld from him up to this point.

17 Also to Shoghi's Administration, Matthew 22:21, "Render unto Caesar. ..." is no longer valid. Just as invalid is the statement, "My kingdom is not of this world" (John 18:36: the fictitious testament proves

this. The Bahai organization thinks it must take over political power (cf. also Sears, *Thief in the Night*, 1961, p. 148f.).

17 "The Constantinian Grant belongs to the genre of great ecclesiastical falsifications which the Popes and their lawyers have known how to use as an effective weapon against the empire throughout the centuries" (Roessler/Franz, *Sachworterbuch zur Deutschen Geschichte*, 1958, p. 555). "Render unto Caesar that which is Caesar's..." is likewise antiquated.

18 Did not Shoghi Effendi likewise Interpret the legal basis for the "Bahai World State" from the Will and Testament of the pseudo-Abdul Baha? Only in the Shoghi era were the words of Jesus, "Render unto Caesar.. .", still absolutely valid to Baha'u'llah and Abdul Baha, replaced by: "the idea of religion giving a law to the nation". (Shoghi Effendi, *WOB* 1938, New York, introduction by H. Holley, p. VI).

18 "Innocent IV... the one who interpreted the legal basis for the Christian state from the former legal basis for papal rights and claims . . ." (Luepke, loc. cit. p. 13).

19 Ahmad Sohrab gives sharp, Justified criticism about the interpretation of the Bahai teachings by Shoghi and the organization; however, he does not question the validity of the document.

19 The heretics in the thirteenth century did not attack the validity of the document.

20 Pseudo-Abdul Baha's Will and Testament was supposed to play a role in world history. However, already in 1930 the American Ruth White made public the conclusion of research on Abdul Baha's fictitious testament by a recognized London handwriting authority in a brochure, "Abdul Baha's Alleged Will is Fraudulent". No line of the long testament is identical with the handwriting of Abdul Baha. Also the four signatures on the envelope do not come from him.

20 The "Constantinian Grant" played a role in world history until its discovery by the humanist Valla in 1440, whose 'declamatio' was printed in 1519 by Ulrich von Hutten and was translated in 1537 by Martin Luther.

21 In Russia, where the first Bahai temple was built, the movement was prohibited in 1938 thanks to the politicalization of the Bahai religion. Many really enthusiastic believers in the religion of Baha'u'llah were repulsed by this political trend and have become "Free Bahais", only following the teachings and not the organization.

21 "And it (the Constantinian Grant) also remains the faithful companion to the papal claims, always alive to the domination of the church over the

state and thereby at the same time to world domination." (Luepke, loc. cit. p. 12.)

22 The Bahai Organization acts like Shoghi: It Ignores all attacks. On the other hand it buys up the entire critical literature about the problem of the Testament and its effects on the teachings of Baha'u'llah and Abdul Baha, published by believers in the Bahai teachings existing outside the Organization. These publications are swept up from the American bookmarket, whether new or second hand. Neither through recognized International booksellers nor with the help of American friends is it possible to supply oneself with such publications. Thus Ruth White's prediction has come true: that the Bahai Organization would do everything to suppress the brochure of Badi'u'llah: "The Epistle to the Bahai World" and thus to withhold It from future generations. That the same thing would happen with her own writings is the logical consequence (See White, Bahai Religion, p. 127).

22 "After the inferior work (of the Constantinian Grant) was discovered in the fifteenth century, the incipient attempt to dispute the fact of the falsification by the Papal Court and its disciples was finally given up as hopeless." (H. Brunner, Das "Constitutum Constantini" in 'Festgabe für Rudolf von Gneist, 1888, p. 3f.)

23 From his study of the "Constantinian Grant" it became obvious to the creator of the alleged Will and Testament of Abdul Baha that this religious falsification was believed for about 1,000 years in the Christian-Catholic community. Is not the statement of Mrs. Shoghi, "It may take a thousand years to correctly appraise the implications of Abdul Baha's Will and Testament. . ." (Ruhiyyih Khanum, Twenty-five Years of the Guardianship, 1948, p. 26), is not this statement a proof of the complicity of this woman in the spectacular falsification"?

23 It was 1,000 years before the Catholic church gave up the claim of the validity of the Constantinian Grant. "Since the middle of the nineteenth century the contents of the Constantinian Grant have been considered fraudulent by the Catholic party. (Lexikon für Theologie und Kirche, 1961, Vol. VI, column 484.)

24 After the death of Shoghi, who had no children and who had named no successor for the Guardian dynasty, as defined by the alleged testament, the "Guardianship" was abolished (1963) — but Shoghiism has remained.

24 The attitude of the Catholic church toward the fictitious grant until the beginning of the 19th century: "Its outer form is invalid; the contents of the marvelous Grant of Constantine is valid." (Realenzyklopaedie für protestantische Theologie, 1902, Vol. XI, p. 5.)

25 What would have been the consequences for the fabricator of the

"Constantinian Grant" if he had been caught? H. Brunner concerns himself with this problem in the above-mentioned essay according to Roman, Lombardian and Frankish law. (H. Brunner, loc. cit., p. 34f.)

In contrast to the "Constantinian Grant", the falsification of Abdul Baha's valid last will and testament brought no direct disadvantages for the state or to the individual nations but it damaged the new religion itself. Is it not a judgement of God if Shoghi does not have his last resting place in the midst of his splendid gardens under the dome made of 12,000 or more gilded tiles beside Abdul Baha and the Bab? Instead, his resting place is beside that of Mr. X and Mrs. Y in one of the countless graveyards of London, one of the world's largest cities. Whether Shoghi was fleeing the Asian flu or purchasing furniture in London for his new archives is an irrelevance. And what does Machiaveili, who may well be regarded as Shoghi's guide to power, have to say about such a matter? "Among all men who are valued, the heads and founders of the religions are the most highly valued. Unhonored and despicable, on the other hand, are the destroyers of religion."

Our task, however, is not to judge but to clarify and to present clearly. In the memory of future generations, Shoghi Effendi will live long as the Judas Iscariot of the Bahai Religion who betrayed the religion of Baha'u'llah for might and money! With most of these contrasting points from the alleged Will and Testament of Abdul Baha as well as with the statements quoted from the different historical researchers who have dealt with the Constantinian Grant, one is automatically reminded of words from "Tosca": "How the pictures resemble one another!" Set this alongside Shoghi's small work. *The Promised Day Is Come* which was published in 1943 in Wilmette, Illinois, USA. When we browse through this paper we are stunned—it is a political tract, not a religious one. Here Shoghi leads us to the sources of the alleged testament of Abdul Baha and shows us how intensively he had studied medieval church history and the battle between church and state, and how he had absorbed it when he writes, "Innocent III who, during the eighteen years of his pontificate, raised and deposed the kings and the emperors, whose interdicts deprived nations of the exercise of Christian worship, at the feet of whose legate the King of England surrendered his crown..." (Shoghi Effendi, *The Promised Day Is Come*, 1967, p. 56). An earlier quoted German researcher wrote of this same pope, "The worldly domination of the papacy over the whole earth proclaimed by Innocent III is based on that Constantinian Grant..." (Luepke, loc. cit., p. 13) Thereby every doubt that Shoghi diligently studied the "Constantinian Grant" and used it as a basis for his inferior work of the alleged Will and Testament of Abdul Baha may be eliminated. This fabrication fits the situation after the death of Abdul Baha "like a key into a keyhole". (Johannes Haller, *Das Papsttum*, 1934, p. 407.)

### Chapter 3.

#### III. LINGUISTIC PROOF OF THE FALSIFICATION OF WILL OF THE MASTER

A comparison of excerpts from the alleged testament of Abdul Baha with phrases from God Passes By, the major work of Shoghi Effendi, supplies further proof for what is probably the greatest falsification of the second millenium A. D. - The "wrath of God and His vengeance" exist only in the Will and Testament of the pseudo-Abdul Baha and in Shoghi Eflendi's God Passes By, but not according to the Master, the historical Abdul Baha.

To Abdul Baha, to whom sincere hymns of praise were sung on his trip through Europe and the USA by journalists and writers of all kinds, are now attributed expressions about the trespasses and conduct of his enemies which are missing in his remaining literature and which simultaneously oppose his teachings. These quotations from the alleged testament of Abdul Baha are contrasted with phrases with similar attributes from Shoghi Effendi's God Passes By.

ALLEGED WILL & TESTAMENT OF ABDUL BAHA - WILMETTE  
1971

SHOGHI EFFENDI GOD PASSES BY  
WILMETTE 1970

"What deviation can be more odious. "p. 7  
as a flagitious crime p. 52  
with so heinous a crime p. 63  
a heinous betrayal p. 38  
a people preeminent in atrocity p. 197  
"What deviation can be more shameful....." p 7 of their nefarious  
activities p. 124  
the infamous and insidious  
machinations. p. 327  
of inducing him to rid himself of a shameful and profligate minister.p. 16  
of inflicting atrocities as  
barbarous as p. 63  
the perfidy of renegades p. 178  
"What deviation can be more infamous....." p.7 as to the low-  
born and infamous Amir-Nizam.. p. 82

with the in famous crew... p.319

"What deviation can be more wicked... "p. 7 of so wicked a conspiracy p. 4 to that wicked minister.- p. 27.

through acts of indelible infamy...p. 408

What transgression can be more abominable, more odious, more wicked than this ! p. 8 More odious than . . more shameful than more perfidious than . . . , more abhorrent than - - . more infamous than . . . , the monstrous behavior of Mirza , Yahya . . . brought.. . p. 163 the scheming, the ambitious and profligate Mirza Buzurg Khan . . . p. 232

Further we find: a deadly enemy p. 7 by black-hearted foes . . . p. 409 ;

with the utmost enmity p.5 by the implacable hostility p. 63 an unyielding enemy... p. 77

in utter falsehood .. .p.17 this brazen heresy... p. 36

from such atrocious falsehoods! p.8 through his flagrant neglect p. 320

with utmost subtlety...p.8 which the infamous and crafty

SiyyidMuhammed p. 117

the flagrant injustice ... p.4 a shameless apostate. . . p. 327

which his father had so foolishly, so shamelessly and so pitifully striven to extinguish p. 233

with hate and rebelliousness... p.17 the insatiable hatred...p.46

a hater and opponent...p.25 united in relentless hate p.63

to the wiles of the people of malice...p.4 that vile whisper... p.164

The pathetic-bombastic manner of expression is further accentuated by increasing the use of more negative attributes:

ALLEGED WILL & TESTAMENT OF ABDUL BAHA - WILMETTE  
1971

SHOGHI EFFENDI GOD PASSES BY  
WILMETTE 1970

they. .. strove with stubbornness, falsehood and slander, with scorn and calumny... p. 18 a vulgar, false-hearted and tickle-minded sterner... p. 4

the arbitrary, bloodthirsty, reckless Amir-Nizam... p. 4

the insolent, the avaricious and tyrannical Mirza... p. 83

the hostility, the flagrant injustice, the iniquity and rebellion o

fMirzaYahya.-. p. 4 had . . . been overshadowed by the inky clouds of a consuming haired, an ineradicable jealousy, an unrelenting malice - . . p. 110

this wronged servant of Thine, held fast in the talons of ferocious lions, of ravening wolves, of blood-thirsty beasts... p. 9 was such an atrocious, avaricious, blood-thirsty tyrant 23

The manner of expression in the alleged Testament of Abdul Baha and in the standard work of Shoghi Effendi is noticeably similar: overburdened, full of Baroque pomposity, hard and cold. **This is supplemented by the timid admission of the student Peter Muehischlegel: "It goes against the grain in the West, to accept this rough judgment about outward and inward enemies of the belief. . ." 24**

We find further extraordinarily similar formulas in both works where they deal with the "Wrath of God":

ALLEGED WILL & TESTAMENT OF ABDUL BAHA - WILMETTE  
1971

SHOGHI EFFENDI GOD PASSES BY  
WILMETTE 1970

"afflicted by the wrath of God. (the Center of Sedition) sunk into a degradation and infamy" p. 24

"and God's avenging wrath had taken the Chains from His neck" p. 279

"They were visited by the wrath of the Almighty.. ."p. 407

"And now you are witnessing how the wrath of God hath from all sides afflicted him . . ." p. 6

"seized with fear lest his act should provoke the wrath of God . - ." p.52

"May the wrath, the fierce indignation, the vengeance of God rest upon him!" p. 11

"Already an aggressive hand, unmindful of God's avenging wrath, has been stretched out. . . p. 355

"Should any, within or without the company of the Hands of the Cause of God disobey and seek division, the wrath of God and His vengeance will be upon him . . ." p. 13

"who . . . had, at the first taste of God's avenging wrath, fled ignominiously.." p. 18 "the avenging wrath of God ' did not stop at the misfortunes. ." p. 85

"Inform National Assemblies that God's avenging wrath having afflicted . . ." (Shoghi Eff. Messages to the Bahai World, 1971, p. 24)

The simple "wrath of God" and Its strengthening by "and His vengeance" fit badly with the image of Abdul Baha, of whom Shoghi himself writes, quoting one of the many reporters during the great trip: "the translucent humility, the never failing love..." 25

The following saying of the Master shows that the "wrath of God" never

existed at all in Abdul Baha's vocabulary: "Read, my daughter, the holy books of humanity, especially study the New Testament as a Christian: show me where the great Master Jesus speaks of the "wrath of God". But He does speak of the consuming love of the Father for the lost Son!" 26

**This is the tenor of Abdul Baha's language as it inextinguishably burned itself into the hearts of the Bahais then while, for the most part, the language of his alleged testament has nothing to do with that of the historical Abdul Baha!**

**With these three proofs, that of the London handwriting expert in 1930 and the historical and philological ones of 1970, we Free Bahais think we have brought the complete proof of the falsification of the alleged testament of Abdul Baha. The organized Bahais will do exactly what the Christian church did in the Middle Ages: They will no longer defend themselves! EXACTY!**

Thanks to the clean-up activity of the Bahai organization there is not much left over from the findings of the handwriting expert. The organized Bahais will be compelled to take a position because of the distribution of these facts in German and English to the departments of comparative religions and history in all the institutes of higher education in the world, the editorial staffs of all newspapers and periodicals of our globe as well as to all the libraries of the large cities of all continents: and the organized Bahais are obliged to express their opinions of the reactions of the interested readers, great or small.

HARDLY. THEY'LL MERELY CLAIM THE HIGH GROUND....

The task which we have set before us, namely to bring out further proof that the alleged Will and Testament of Abdul Baha is an obvious forgery, would be accomplished. The organized Bahais, however, will deny these facts as very interesting comparisons but, when seen as a whole, "insufficient". Therefore further investigations about the testament itself as well as about the Guardian and the alterations in the Bahai religion since Abdul Baha's death follow.

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23. Shoghi Effendi, Promised Day. p. 67.

24. "Bahai-Nachrichten", August 1952. Vol. 5. p. 16

25. Shoghi Effendi, GPB, p. 290

26. Sayings of Abdul Baha to Miss St., 1910 in Haifa, "Sonne der Wahrheit", 1934, p. 7

## Chapter 4.

### IV. CRITICAL COMMENTS ABOUT THE FICTITIOUS WILL AND TESTAMENT OF ABDUL BAHA

The leitmotiv is: Keep a distance from those who think things over critically — Outrageous statements of the non-historical Abdul Baha about his fellow-man - Further Internal contradictions in the alleged testament of Abdul Baha - The alleged testament of Abdul Baha exercises the strongest Involvement In politics -Comparison of the style and sentence structure in the alleged testament of Abdul Baha and in Shoghi's works *God Passes By* and *The Promised Day is Come* - "Le style, c'est l'homme" or "the style is the man" — Built-in safeguards in the alleged testament of Abdul Baha — Opinions concerning the alleged testament of Abdul Baha — There can be no further interpreter of the Word of God after Abdul Baha - In the *Kitab-i-Akdas*, the "Most Holy Book", no omission is possible.

The leitmotiv carried throughout the whole alleged testament is the warning about the covenant breakers.

Already in the first sentence our attention is called to the ones "that have threatened to subvert His divine edifice. . ." "The"divine edifice" is the religion of Baha'u'llah: because Abdul Baha was the "Center of the Covenant", so designated by Baha'u'llah as his successor, the "covenant breaker" is basically whoever does not acknowledge Abdul Baha as the successor of Baha'u'llah. At the same time is praised as "the temple of His Cause" — the religion of Baha'u'llah — has been protected from "the darts of doubtfulness". How was this accomplished? ". . .through the aid of men whom the slander of the slanderer affect not. ." 27

Thus, from the first sentence of the twenty-four-page testament on, there is a counter-defense against the doubters, who turn Into "covenant-breakers" by communicating their doubts to others. Whatever is not believed, but on the contrary doubted and passed on as doubts, these are the "slanders of the slanderers".

The trespasses of Mohammed Ali — covenant breaking, falsifications and distortions of the Holy Text which are enumerated for pages and are repeated in ever new definitions — serve to use Abdul Baha's alleged testamentai statements for the benefit of his grandson Shoghi (Effendi) Rabbani and to shield against every criticism and critical judgement. Shoghi Effendi is the Guardian of the Bahai religion and expounder and interpreter of the words of Baha'u'llah and Abdul Baha. His heirs follow him and form a Guardian dynasty. The "Hands of the Cause of God" form a kind of bodyguard and helper. As "Head of the House of Justice",

Shoghi is the main political functionary, and the dues of his believers, called "Huquq'u'llah" or "Right of God" form the private income of this "emperor without a country".

Moreover, the position of the Guardian is given a much higher value and he is practically put on the level of a manifestation of God when it says,

"Whoso opposeth him hath opposed God; ... whoso disputeth with him hath disputed with God; whoso denieth him hath denied God; whoso disbelieveth In him hath disbelieved In God; whoso deviateth, separateth himself and turneth aside from him hath in truth deviated, separated himself and turned aside from God." 28

Whosoever has been sent to the godless side in this way must still accept the medieval verdict of damnation, "May the wrath, the fierce indignation, the vengeance of God rest upon him!"<sup>29</sup> Because the forger has put himself on a medieval level so well, we want to bring up another similar voice from the past, a counterpart as it were, in order to show that such utterances belonged to the handcraft in that period.

The Abbot Hilduin of St. Denis (near Paris) triad to prove that the founder of his order, the holy Dionysius was the same Dionysius who went with the Apostle Paul as a companion on his missionary journeys. After taking great pains to present much evidence that the two Dionysius' were identical, this Abbot, at the end, "held out the prospect of heavenly reward to the believers in the identity of the two Dionysius' — eternal damnation to the deniers of this tearing and to the doubters."<sup>30</sup>

But back to the alleged testament of Abdul Baha. By this, a "new covenant" has been created. Thus, whoever does not acknowledge the favored one of this "covenant", Shoghi Rabbani is therefore also a "covenant-breaker". The above mentioned warning can refer to the old or the new covenant-breakers, "for they will utterly destroy the Cause of God, exterminate His Law and render of no account all efforts exerted in the past".<sup>31</sup>

Now follows the triple repetition of the concept of "covenant-breaker" and the quadruple repetition of the word "falsifier" or "counterfeiter" on the space of one page. This concentrated enumeration of crimes committed is supposed to create the psychological basis for the transition allegedly expressed by Abdul Baha from the Testament of Baha'u'llah to his own alleged testament:

"that — the friends that are fast and firm in the Covenant and Testament to be ever wakeful lest after this wronged one is gone this alert and active worker of mischief may cause disruption, privily sow the seeds of doubt

and sedition and utterly root out the Cause of God." 32

The testament forger makes it completely clear that the alleged testament of Abdul Baha will kindle "doubt and sedition" and cause a division which naturally then took place. The illegitimacy of the covenant-breakers' attacks on Abdul Baha (after Baha'u'llah's death) is now transferred to the alleged testament of Abdul Baha. These attacks are supposed to be just as illegitimate as before, and the attackers who sow the "seeds of doubt and sedition" are "covenant-breakers", just as before.

In the reading of the testament one is buried under the concepts of "falsification and misrepresentation of the Holy Text." This frequent repetition pursues a completely definite goal: Whoever so often enumerates the falsifications and misdeeds of others cannot also be a forger himself! The outcome has shown that these considerations of the forger of Abdul Baha's valid Testament were right. The great majority of Bahais were smoothly taken in by the Guardian!

The moment that the alleged testament of Abdul Baha appeared, the Bahais were divided into two groups: the "fellow-travellers" and the "doubters". The doubters could refer to the first statement of the Bahai principles, "All men should investigate religious truth independently". The truth concerning the alleged testaments should not, however, be investigated. "The Bahai authorities of the National Spiritual Assembly of the Bahais of the United States and Canada have set it up (the Testament) as the test of fidelity ... Furthermore, it never is commented on within the movement as it considered the ultimate word." 33 And Sohrab continues, "... even now, twenty-three years after the departure of the Master from our midst, his last instructions are never openly and frankly discussed . . . the Will is ranked as more important than the actual Teachings..." 34

In a discussion; that is, a more exact preoccupation with such last instructions, doubts become apparent and contradictions evident. The doubts which are communicated in conversation change into certainties. This is exactly what should be prevented!

In the third part of the alleged testament, the continuation of defense against the "covenant-breakers" who have "turned away from your Testament" follows methodically. The subject here is first, naturally, Baha'u'llah's Testament. Once again the whole list of attacks on Abdul Baha is dragged into memory: the "arrows of hate", the "sword of tyranny", the "darts of calumny". They sowed "the sore seeds of sedition" and wanted "to ruin the edifice of the Covenant", "sowing the seeds of doubt", "to bring to naught the Covenant and the Testament".

At this point Shoghi is again presented and is once more raised to the level of a manifestation: "He that obeyeth him not, hath not obeyed God .. ." The forger knows it is not hard to attack these statements and therefore continues again with a warning, "'Beware lest anyone falsely interpret these words, and like unto them that have broken the Covenant after the Day of Ascension of {Baha'u'llah) advance a pretext, raise the standard of revolt, wax stubborn and open wide the door of false interpretation." 35

Critics of this alleged testament of Abdul Baha were thus put on the same level as the text forger and the covenant-breakers, who did not acknowledge Abdul Baha after Baha'u'llah's death as the "Center of the Covenant".

The Persian H. Sabet, one of the chief ideologists of the Bahai Administration, in his 1967 book, *The Divided Heaven*, said about Abdul Baha, "his thoughts centered only around love, forgiveness and the unity of mankind . . ." 36

In Abdul Baha's alleged testament, however, we find expressions which are attributed to him and are far from these thoughts. We read there, "Consider how foolish are the people!"<sup>37</sup> Or remembering the Testament of Baha'u'llah in which Abdul Baha was named as the center of the covenant and interpreter of the Holy Teachings, "with whom Thou didst make . . . Thy firm Testament, wherein Thou biddest them . . . to keep away from me the foolish, the unjust.. ." 38 This part has much in common with the following from Shoghi Effendi's *The Promised Day is Come*: "He (Baha'u'llah) referring to the foolish ones of the earth, has written..."<sup>39</sup> A page further, the fictitious Abdul Baha becomes still clearer. "The Covenant-breakers ... waxed fiercer in their rancour ... are foolish and ignoble ... and walk in the footsteps of the most imperfect and foolish amongst them." 40

Still another statement from the alleged testament certainly does not originate from the personality with which it is associated as It expresses an absolutely different attitude. "For so grievous is the conduct and behavior of this false people that they. .." 41 These statements are attributed to the historical Abdul Baha, of whom Kurt Hutten, the director of the "Protestant Center for Ideological Questions Stuttgart" says, "that the Bahai religion possesses in Its three prophetic leaders . . . much that is worthy of devotion. Is not this mild spirit of practical philosophy, the breadth of view, the pacifism and the brotherhood, is this not a gift which our world, torn by hate and distrust, bitterly needs?" 42

The expressions attributed to Abdul Baha above fit poorly with this image of the Bahai leaders shown by a recognized theologian and

publisher — expressions such as "false people", the "Covenant-breakers .... foolish and ignoble", "to keep away from me the foolish, the unjust..." and "how foolish are the people..." These expressions attributed to Abdul Baha fit more honestly to the one who said, "The new believers should be protected from the poison which he is trying to instill into their minds and souls."

"He" here is Ahmad Sohrab, who in collaboration with the Chanler couple took great pains to circulate the thoughts of Baha'u'llah and Abdul Baha in New York, independent of the Bahai organization. Through his more liberal methods which he had learned from Abdul Baha as his former secretary, he could actually achieve greater success than the Administration. This above quoted letter of the Guardian Shoghi ends with the prophecy of "his (Sohrab's) ultimate downfall and complete obliteration". 43

Exactly the same tenor confronts us in a statement of the alleged Will of Abdul Baha: ". . . how day by day he (Mohammed Ali) Is speeding towards destruction. Ere long will ye behold him and his associates, outwardly and inwardly, condemned to utter ruin." 44

In the second part of the testament we find the statement, "Unto the most Holy Book everyone must turn and all that is not expressly recorded therein must be referred to the Universal House of Justice." 45

In the Kitab-i-Akdas, the Most Holy Book, however, there is no statement about Guardian, Guardianship and Guardian dynasty nor about his being the head of the House of Justice or his livelihood being financed by his believers. There is nothing in it about the "Hands of the Cause", the new clergy with a new name.

With this statement which appears three times, the whole alleged testament has become still more questionable than it already was before. All the innovations that it brings are again untenable. Very briefly, this was pointed out already in the first part, where it says,

"It enacteth all ordinances and regulations (of the Universal House of Justice) that are not to be found in the explicit Holy Text."\* 46

On page 20 it is once again pointed out that "this House of Justice hath power to enact laws that are not expressly recorded in the Book. . .". Other passages in the alleged testament of Abdul Baha are diametrically opposed to pronouncements of Abdul Baha. Thus, it says in the alleged testament, for example, "... that the Hands of the Cause of God must be ever watchful and so soon as they find anyone beginning to oppose and protest against the guardian of the Cause of God, cast him out from the

congregation of the people of Baha and in no wise accept any excuse from him..." 47

what is Abdul Baha's opinion, however, about one who asks for pardon or forgiveness? In Esslemont 1970, loc. cit., p. 82 we find the words of Abdul Baha, "Among the teachings of Baha'u'llah is one requiring man, under all conditions and circumstances, to be forgiving..."

How petty, ugly and also untrue, on the contrary, the statement from the alleged testament of Abdul Baha sounds!

Whoever rebels against the recognition of the Guardian's coercion which he built up so suddenly with a good bit of stage effect is supported by Baha'u'llah himself. When it says in the alleged testament of Abdul Baha,

"Whoso obeyeth him not (the Guardian), neither obeyeth them (Members of the House of Justice) hath not obeyed God..." 48

Esslemont is referring to something else: Baha'u'llah . . . is entitled to claim obedience from all men, and has authority to abrogate, alter, or add to the teachings of His predecessors." 49 Thus, this statement clarifies two facts:

1 Obedience is to be rendered to the manifestation. Is the Guardian a manifestation?

2 Only a manifestation has the power to complete the teachings. Abdul Baha never said he was a manifestation, but always only that he was the expounder and interpreter of the manifestation. Thus, he cannot complete his teachings in his alleged testament. It is therefore, in contrast to the assertions of Shoghi, not the duty of Abdul Baha in his alleged testament

"to fill in those gaps which the Author of the Kitab-i-Akdas has deliberately left in the body of His legislative and administrative ordinances." 50

The double tract; that is, the contradiction which we identified already in the alleged testament and in the first edition of the Esslemont book, appears again here in the last quoted, well-circulated work Tfte Dispensation of Baha'u'llah. On the same page we read as a poor copy of the alleged testament,

"Unto the Most Holy Book (the Kitab-i-Akdas) ... everyone must turn, and all that is not expressly recorded therein must be referred to the Universal House of Justice." 51

No more word of "filling in gaps"! One has the impression that the clever writer Shoghi tests the intelligence of his readers and is certain from there on in that no one is aware of these contradictions!

Another striking contradiction : At the end of the first para we read,

"Without their (the sovereigns of the world and the governments) leave and permission do not meddle with political affairs, for disloyalty to the just sovereign is disloyalty to God Himself." 52

That is very nicely said. However, these statements only cover the deed because the maker of the alleged testament of Abdul Baha already accomplished this involvement in political affairs on the page before in that he catapulted himself to the "Head of the House of Justice" at the peak of this body.

"This House of Justice enacteth) His laws and the government enforceth them ... that through the close union ... of these two forces... all the regions of the world may become even as Paradise Itself." 53

Thus, the Guardian sits in the legislature and has become a pure politician!

As a completion and extension of the comparable manner of expression in the alleged testament of Abdul Baha and Shoghi's major work *God Passes By*, we should consider the sentence structure and style of both works more closely.

In the alleged testament the overlong length of the sentences is especially striking as is the long windedness, the vagueness and the unintelligibility. The third sentence fills almost half a page. On pages 4, 5, 10 and 11 are found sentences a quarter page in length: one also finds such sentence monstrosities in *God Passes By*. On page 69/70 we find an involved sentence almost 24 lines long: on page 100, a sentence with 20 lines, on page 72/73 one with 16 lines and on page 318 one with 14 lines. With a normal page size and forty-one lines to a page these sentences encompass an area which one does not often find. The existence of these mammoth sentences has certainly already occurred to many a reader. Firuz Kazemzadeh, associate professor of history at Yale University and a compatriot of Shoghi, made note of this peculiarity in the foreword to *The Promised Day is Come*, 1967, whose author is Shoghi Effendi. "The style ... is entirely original. Some readers find it difficult at first. .. The sentences are long . -." This style, difficult at first, is nevertheless the special characteristic not only of many sentences in *God Passes By* but also above all of the alleged testament. In the following section, we will compare a sentence of the alleged testament with a sentence from *God*

Passes By.

Alleged Will and Testament of Abdul Baha, Wilmette 1971  
Long sentence, p.3

"Salutation and praise, blessing and glory rest upon that primal branch of the Divine and Sacred Lote-Tree, grown out, blest, tender, verdant and flourishing from the Twin Holy Trees; the most wondrous, unique and priceless pearl that does gleam from out the Twin surging seas; upon the offshoots of the Tree of Holiness, the twigs of the Celestial Tree, they that in the Day of (the Great Dividing have stood fast and firm in the Covenant; upon the Hands (pillars) of the Cause of God that have diffused widely the Divine Fragrances, declared His Proofs, proclaimed His Faith, published abroad His Law, detached themselves from all things but Him, stood for righteousness in this world, and kindled the Fire of the Love of God In the very hearts and souls of His servants; upon them that have believed, rested assured, stood steadfast in His Covenant and followed the Light that after my passing shineth from the Day spring of Divine Guidance — for behold! he is the blest and sacred bough that hath branched out from the Twin Holy Trees."

Shoghi Effendi God Passes By, Wilmette 1970  
Long sentence p. 69-70:

"Afire from the very beginning with an uncontrollable enthusiasm for the Cause He had espoused; conspicuously fearless In His advocacy of the rights of the downtrodden; in the full bloom of youth; immensely resourceful; matchless in His eloquence; endowed with inexhaustible energy and penetrating judgment; possessed of the riches, and enjoying, In full measure, the esteem, power and prestige associated with an enviable high and noble position, and yet contemptuous of all earthly pomp, rewards, vanities and possessions; closely associated, on the one hand, through His regular correspondence with the Author of the Faith He had risen to champion, and intimately acquainted, on the other, with the hopes and fears, the plans and activities of its leading exponents; at one time advancing openly and assuming a position of acknowledged leadership In the forefront of the forces struggling tor that Faith's emancipation, at another deliberately drawing back with consummate discretion In order to remedy, with greater efficacy, an awkward or dangerous situation; at all times vigilant, ready and indefatigable in His exertions to preserve the Integrity of that Faith, to resolve its problems, to plead its cause, to galvanize its followers, and to confound its anyagonists, Baha'ullah, at this supremely critical hour in Its fortunes, was at last stepping into the very centre of the stage so tragically vacated by the Bab on which He was destined, for no less a period than forty years, to play a part unapproached in its majesty, pathos and splendor by

any of the great Founders of the world's historic religions."

In our opinion the same writer is hidden behind these unclear mammoth sentences which one must break into smaller parts in order to understand.

As regards the content, the last line of this overly long sentence, where there is much to read about Baha'u'llah's "part unapproached in its majesty, pathos and splendor..." and which is again compared with the other "great founders of the historical religions of the world. . ." might be as much a fairy tale — at least in reference to the splendor — as the alleged testament of Abdul Baha and His alleged "Last Main Tablet" which will be a later topic.

In France they say, "Le style, c'est l'homme" or "the style is the man". This style is long winded, vague and indefinite. Shoghi took pains to remain unknown and unrecognized, always to hide. In the single Shoghi report "Shoghi Effendi, An Appreciation" by Marcus Bach, New York, 1958, which after the death of the Guardian was sorted out from Bach's work, published in 1957, *The Circle of Faith*, and was published as a separate manuscript (without page numbers), it says on the back of the bookjacket: Shoghi Effendi . . . who was never photographed . . ." In a time with so much focus on the mass media, such behavior is incomprehensible. One cannot, however, speak of exaggerated modesty in this connection. Whoever has himself addressed as "Eminence" according to Webster, "used as a title for a cardinal") is already extremely conceited. When Ethel Revell, secretary of the International Bahai Council in Haifa, turning to Marcus Bach, the author of the report and professor of comparative religion at the American University of Iowa, says, "His Eminence will dine with us", 55 one remembers the time when during Abdul Baha's visit in Stuttgart in 1913 the situation was approximately as follows: The Master wants to meet with all the friends in the Schwarz family's garden in the Wagenburg area to be united with them in a photograph. But when one reads further and finds the sentence, "Madame Rabbani .the wife of the Guardian) ... said she would see whether His eminence was now ready to see me. ."56, one thinks on closer view that the Guardian has a completely different face!

Yet this other face was present from the beginning. Already in the letter, the "Greatest Holy Leaf" (in the German reproduction without date, place information: Persian Colony on Mount Carmel, Palestine) the sister of Abdul Baha, who was Shoghi's representative in 1922 during his eight month absence from Haifa, speaks of "reporting the misfortune to His Highness Shoghi Effendi". This concerns the sham fight with Mohammed Ali, brother and main opponent of the Master in his lifetime, who had acquired the keys to the burial vault of his father Baha'u'llah.

From a distance, the Guardian appears to be a complete democrat — at least until the Guardianship was firmly established — for he writes, for example, "Dearly beloved co-workers" 57 or, "Fellow-believers in the Faith of Baha'u'llah" 58 Further: "Friends and fellow-defenders of the Faith of Baha'u'llah."59 More: "Friends and fellow-promoters of the Faith of God" and "Fellow-laborers in the Divine Vineyard".60

Even the salutations at the end of his letters are thoroughly democratic when he closes them with the greetings, "Your true brother Shoghi"61 or with, "Your brother and co-worker Shoghi".62 The letter of 1934, published in German as a brochure under the title, "The Dispensation of Baha'u'llah", ends in the original English text with only "Shoghi". In the German transcription, the "Shoghi" is completely gone in spite of the letter's beginning, "Fellow-laborers in the Divine Vineyard". Also in the last letter in WOB of 1936, only "Shoghi" stands at the end of the English .original. The democrat had to yield to the autocrat! The next voluminous letter, dated March 21, 1941, which was published in English under the name "The Promised Day is Come" is signed with "Shoghi Effendi". The aristocrat takes his place next to the autocrat. We have already seen how the antidemocratic attitude is further developed: Shoghi's wife has to speak of her husband as "His Eminence" !

This is not a new world the Master spoke of In words of such plasticity. This is only a new hierarchy with its center not in Rome, Bethlehem or Jerusalem but in Haifa. The cardinals only have a new name: They are called the "Hands of the Cause" and when they assemble one simply uses the old word, as in the following sentence, "Considering the extensive area of the Western Hemisphere ... was decided by the recent conclave of the Hands (according to Merriam-Websters dictionary 1971, p. 172: "a meeting of Roman Catholic cardinals .. while choosing a pope." (The English meaning of conclave is broader than the German one — author's statement).63 There was certainly no new Guardian chosen there; on the contrary, the president of the International Bahai Council, Mr. Mason Remey, who would have gladly played Guardian number two was fired; that is, excommunicated, about this time together with his men. But the word "conclave" gives such a vague exultation, a foretaste of the speedy victory which was constantly apostrophied by Shoghi. Bahai Religion, how you have changed!

It is very interesting to pursue which safety valves the forger established in order to hinder the discovery of this fictitious document.

Right after the previously mentioned statements, in which rejection and non-recognition of the Guardian is equivalent to rejection and non-recognition of God, follows the final destruction of the soul by God himself: "May the wrath, the fierce indignation, the vengeance of God

rest upon him."64

But how can this unfortunate situation be avoided? Well, by obedience, and again obedience, submissiveness, subordination and humility before the Guardian. The watchful Hands of the Cause of God must "so soon as they find anyone beginning to oppose and protest against the Guardian of the Cause of God, cast him out from the congregation of the people of Baha. .."65

At the end of Part II of the Testament the forger turns to all believers. Here the transition from the Testament of Baha'u'llah takes place. Baha'u'llah's Testament was published long before his death in contrast to the alleged testament of Abdul Baha, which was first made known ten weeks (the middle of February, 1922) after his death (November 26, 1921). The warning is given that "this alert and active worker of mischief may cause disruption, privily sow the seeds of doubt and sedition and utterly root out the Cause of God." (W.&T. 1971, p. 21) Every contact with him should therefore be avoided and whoever has "the least connection with him" should be cast out, for "he will surely cause disruption and mischief." (W.&T. 1971, p. 21) The forger makes it clear that after the death of Abdul Baha the attacks apply not only against the favored one of this alleged testament, thus against him himself, but also just as strongly against the testament about whose existence nothing at all was earlier known.

The tried and true method turns out to be "to shun and avoid entirely the Covenant -breakers".66 This obligation is repeated and completed as follows: "the beloved of the Lord must entirely shun them, avoid them, foil their machinations and evil whisperings ..." 67

An equivalent proposal was already recommended somewhat earlier: "Beware lest ye approach this man (Mohammed Ali) . . ." The critics of the alleged testament of Abdul Baha, working with objective arguments, are evaluated in the same way as the critics of Baha'u'llah's Testament, who are identical with the falsifiers and forgers of some of his tablets. Here at this juncture (the death of Abdul Baha), the fact that the doubt concerning the Testament of Baha'u'llah was unjustified is further applied to the alleged testament of Abdul Baha. The criticisms of this testament are supposed to be just as groundless. A further security measure: In the Testament of Baha'u'llah, It says, "He (God) forbade conflict and strife — a rigid prohibition in the Book (Kitab-i-Akdas}" 69 The forger snatches up this phrase and repeats it. Baha'u'llah, according to our view, had prohibited fighting and quarreling with weapons. But mental battles and disputes with mental weapons exist and must always exist because graveyard peace and paradise stillness are not the nourishing soil for great development. The letters of Baha'u'llah to the kings and leaders of

the world are not doves of peace. For the forger, this statement is very convenient and he amply exploits it for himself: "Every aggressor deprives himself of God's grace." (W.&T., p. 13) For the situation where all safety valves give way and do not function, the all-encompassing protection must apply, "To none is given the right to put forth his own opinion or express his particular conviction."<sup>70</sup> Because we have come further today in both the great Christian confessions than this exacting demand, the result of this command would be a regression into the Age of the inquisition. Even to the straightline Bahais this statement seems a little too much. Thus, the Englishman David Hofman in his small semi-official brochure, *A Commentary on the Will and Testament of Abdul Baha* (1948) has watered down this thesis considerably. This sentence "cannot be lifted from its context and applied to anything else. It applies only to the appointment of the Guardian and the authority vested in him."<sup>71</sup> Expressed in other words, with the designation of the Guardian one must ignore his intellect, not have his own opinion and simply believe this document of designation, the alleged testament of Abdul Baha, this "Charter of a New World Order". If one is supposed to ignore his intellect as is here demanded, if this demand refers only to the designation of the Guardian, this is indeed a clear admission that something here is not right, that here a shady deal has been undertaken.

The free Bahais, too, have contributed a commentary about this statement. In his "Explanations about the Testament of Abdul Baha" (duplicated, no date, originated in 1930), Alfred Diebold gave the following interpretation to the above mentioned important last statement from the alleged testament of Abdul Baha, "And which Bahai who has perceived the all encompassing spirit of Baha'u'llah and Abdul Baha does not have to set forth doubts about the originality of the Testament for this one sentence's sake? How crass Abdul Baha's words sound against such a statement: 'The Bahai Religion is not an exclusive society, but a Divine congregation, the dome of which Is the Infinite Heaven, and the temple of which is the expanse of the earth.' (cit. White, loc. cit, p. 26) Our spirit wants to enter this unending dome. We want to worship God in spirit In this earthwide temple; but we do not want to enter this prison of the spirit, whose jailguard is a Guardian, as he is ordered in the alleged testament."<sup>72</sup> In another place in the same pamphlet, Diebold writes about this same statement,

"After receiving stimulus from Shoghi Effendi to settle in Stuttgart and to work for the cause, Mr. Klus .. - thinks that this statement Is necessary because unity and subordination never take place if everyone gives voice to his opinions. One needs only to think of the first principle of Baha'u'llah, It is everyone's duty to search for truth independently', In order to recognize that this kind of passage could never have come from Abdul Baha. The Bahai cause was necessary and came into the world to

set men free from the chains of spiritual imprisonment and lower thoughts, not to enslave them still more."<sup>73</sup>

The alleged last will of the expounder and interpreter of the teachings of God's messenger in our day has created an impressive position for the Guardian, in the 1930's the free Bahais designated Shoghi Effendi as World Pope and World Emperor because, as Guardian, he stands not only at the pinnacle of the Bahai religion but, as head of the House of Justice, in that prophesied world parliament which "enacteth the laws" at the pinnacle of the world legislature. The "Huquq" assures, then, the required means to a life according to the standard. Thus, it cannot surprise us when Shoghi speaks of it as "that immortal Document",<sup>74</sup> or views it so: 'The Will and Testament of Abdul Baha, His greatest legacy to posterity, the brightest emanation of His mind.'<sup>75</sup> There is no political system at all "to conform with the Administrative Order which the master-hand of its perfect Architect has fashioned".<sup>76</sup> Earlier in the same volume he had already compared the fictitious Will and Testament with "this Divine Masterpiece, which the hand of the Master-builder of the world has designed . . ."<sup>77</sup>

The Englishman David Hofman, later appointed as a "Hand of the Cause", has expressed himself almost as enthusiastically when he writes, "The more frequently one reads the Will and Testament the more is one intrigued and delighted by its artistic and aesthetic qualities".<sup>78</sup> Shoghi is somewhat more honest there when he underlines the "vigorous language employed by Abdul Baha with reference to the band of Covenant-breakers that has opposed Him in His days".<sup>79</sup> Moreover, Hofman appears not to have studied this document so intensively at all, because he pronounces, "No human being would claim today to understand fully the Will and Testament of Abdul Baha".<sup>80</sup> Just how much dishonesty, how much byzantinism is put in this base flattery, is revealed in the following sentence: "The Guardianship is another mystery whose full significance will only be discovered by later generations."<sup>81</sup> Exactly twenty years after the first edition of this commentary on the Will and Testament of Abdul Baha, thus 1963, the Guardianship was officially removed by the Bahai organization itself.

Hofman reaches the high point of adulation, however, when he maintains, "It (the Will and Testament of Abdul Baha) is no less than the Charter of world civilization, the 'Bill of Rights' of all mankind." (page 9) This can only be lip service, from which it must be insinuated that he has not read the real Bill of Rights at all. The testament really only has the single goal of raising a totally unknown relative of Abdul Baha's on a pedestal he would not have been able to reach on the strength of his own performances.

George Townshend, M. A., former canon of St. Patrick's Cathedral in Dublin, Archdeacon of Clonfert, converted to the Bahai religion and was later appointed by Shoghi as the "Hand of the Cause". In his small 1957 volume, *Christ and Baha'u'llah*, Townshend delivers two statements about the alleged testament of Abdul Baha:

"On His death the most deeply conceived and constructive of His works was published, known as *The Will and Testament of Abdul Baha*. It completed the great masterpiece of Baha'u'llah — His book of laws (*Kitab-I-Akdas*) — the two works together composing one complete and harmonious whole." 82

How a former clergyman can speak of this alleged testament of Abdul Baha in its caustic and puffed up language, garnished with the endless repetition of a number of lower human instincts as a "Most deeply conceived and constructive work" becomes understandable to us if we only remember that Shoghi was the employer of the "Hands", the one who appointed them and gave orders that the salary was remitted to them from any funds. Has one read anywhere that a masterwork was completed fifty years later by any descendant or follower of a 'Master School'? In the whole history of the fine arts, poetry or music this is unthinkable, and therefore also in the area of religion.

In the alleged testament of Abdul Baha it says, "Shoghi Effendi ... the Guardian of the Cause of God — is the expounder of the words of God. . ." 83 What, however, do we know from Abdul Baha about the interpretation of the Bahai teachings? Even in the lifetime of Abdul Baha, long before the dispute about the validity of the alleged testament was initiated, we can read in a tablet of Abdul Baha in "Star of the West", Vol. VIII, p. 187, "One of the teachings of this cycle ... is that His Holiness Baha'u'llah left no possibility for differences . . . and proclaimed the one to whom all should turn; and He referred expressly to the interpreter book and in this way closed the door for interpretations." 84

The above quoted passage in the alleged testament of Abdul Baha is revealed to be false by the following explanations of Abdul Baha. This is confirmed by further sayings of Abdul Baha: *Center of the Covenant* (Abdul Baha) . . . is the *Expounder Book*. No mortal has the right, publicly or privately, to say only one word by himself or to expound the text of the Book." 85

Shoghi also expresses his opinion about this theme in different publications. In the widely distributed small work, "The Dispensation of Baha'u'llah" (1934) which refers to a letter of Shoghi from 1934, we read "passages in the writings of Abdul Baha, the appointed interpreter of these same utterances . . ." 86 Shoghi Effendi remarks further about the

same theme in the same writing: "To these authoritative assertions and solemn declarations made by Bahau'llah and the Bab must be added Abdui Baha's own incontrovertible testimony. He, the appointed interpreter of the utterances of both Baha'u'llah and the Bab..." 87 Abdul Baha himself says, "I am the Interpreter of the Word of God; such is my interpretation".88 Shoghi Effendi states, "Abdul Baha... whose function is to be confined to that of an authorized interpreter of His Father's teachings..." 89 The Guardian explains that Abdul Baha is "the unerring interpreter of His Word . . ." 90 Shoghi Effendi quotes Abdul Baha further: "In accordance with the explicit texts Kitab-i-Akdas Baha'u'llah hath made the Center of the Covenant the Interpreter of His Word . . ." 91 Abdul Baha repeats, . . ." I am... according to the explicit texts of the Kitab-i-Akdas and the Kitab-i-Ahd the manifest Interpreter of the Word of God ... Whoso deviates from my interpretation is a victim of his own fancy." 92

In two further passages Shoghi stresses the fact that Abdu! Baha is the interpreter of the Word of God. "Being the Child of the Covenant-the Heir of both the Originator and the Interpreter of the 'Law of God..." 93 (This refers to the alleged testament of Abdul Baha) Shortly before the concluding sentences, Shoghi once again repeats, "Its guiding principles are the truths which He Who is the unerring Interpreter of the teachings of our Faith has so clearly enunciated in His public addresses throughout the West." (WOB. p. 156)

Shoghi also sticks to the same line of these sayings in other publications. In the introduction to *The Promised Day is Come*, (in German) entitled *The Faith of Baha'u'llah*, Shoghi Effendi points out, "Abdul Baha was appointed by Him (Baha'u'llah) as His lawful successor and the authorized Interpreter of His teachings." Two pages later, however, the Guardian continues, "This administrative order ... functions in strict accordance with the interpretations of the authorized interpreters of its holy scriptures."94 Here the Guardian calls on the alleged testament of Abdul Baha which was quoted at the beginning.

This alleged testament of the Master gives him the basis for his claim to be the expounder and interpreter of God's word. From "The Dispensation of Baha'u'llah" we hear the Guardian's claims,

"the Guardian of the Faith has been made the Interpreter of the Word..." 95 and however much he (the Guardian) may share with Abdul Baha the right and obligation to Interpret the Bahai teachings..." 96 Further "The fact that the Guardian has been specifically endowed with such power as he may need to reveal the purport and disclose the implications of the utterances of Baha'u'llah and of Abdul Baha..." 97

And lastly,

"Moreover, he (Shoghi Effendi) ... has been made the Interpreter of the words of its Author..." 98

Even In the major work of the Guardian, God Passes By, we find the same tactic:

"The Kitab-i-Akdas... ordains, in addition to the function of Interpretation which it confers upon His Successor...." 99

One page further, we read,

"He, (Baha'u'llah) ... invests Him {Abdul Baha} with the right of Interpreting His holy Writ..." 100 Or,

"On Him (Abdul Baha) ... had bestowed the function of Interpreting His Holy Writ...." 101

Furthermore,

"...the appointed Center of Baha'u'llah's Covenant and the authorized Interpreter of His teaching..." 102

In two later passages, Shoghi pays further tribute to the truth:

"... between Him (Baha'u'llah} ... and the One Who had been made its sole Interpreter..." 103

In the next sentence, Shoghl repeats,

"The creative energies (Baha'u'llah's)... gave birth, through their Impact upon the mind of Him Who had been chosen as its unerring Expounder..." 104

On the following page the alleged testament is now introduced and the Guardian continues,

"... the Administrative Order which the authorized Interpreter of Baha'u'llah's teachings has instituted..." 105 In the next sentence Shoghi therefore speaks of "the right of Interpretation with which He (Abdul Baha) has invested its Guardian.... " 106

To make a better impression, he repeats,

"The Guardian ... (has) ... the right of the Interpretation of the Holy Writ solely conferred upon him..." 107

The wife of the Guardian, Ruhiyyih Khanum, naturally works along the same lines:

"the hereditary office of Interpreter and Protector of the Faith..." 108

Whatever is repeated a few times is easier to retain:

"The principle of succession endowed with the right of Divine Interpretation..." 109

The single proof that the Guardian is the expounder and interpreter of God's word is the alleged testament of Abdul Baha. Because this is fraudulent, as we have proved, Shoghi's claim to be the expounder and interpreter of the teachings of Baha'u'llah and Abdul Baha is untenable. Thus, Abdul Baha is again the single interpreter of the teachings of Baha'u'llah.

From the Greatest prison of Akka, Baha'Li'llah wrote,

"We verily ... have not fallen short of Our duty to exhort men, and to deliver that whereunto I was bidden by God, the Almighty, the All-Praised." 110

If a Manifestation of God writes this sentence, this means that he has said and commanded everything that has been communicated to him by God to say to mankind for this era. We know that his son Abdul Baha always asserted himself as only the expounder and interpreter of the words of his father. If a relative of this generation which follows the second generation after the manifestation; thus, the great-grandson, maintains,

"By leaving certain matters unspecified and unregulated in His Book of Laws, Baha'u'llah seems to have deliberately left a gap in the general scheme of the Bahai Dispensation, which the unequivocal provisions of the Master's Will has filled..." 111 then this sentence stands in absolute contradiction to the Manifestation himself as well as to his expounder and Interpreter, Abdul Baha.

Have people sometimes also appeared after Moses, after Jesus, after Zoroaster, after Buddha or after Mohammed, who criticized these manifestations fifty years later and said that they had forgotten to say this and that? And if these proclamations stand in flat contradiction to other words of these personalities, what is one supposed to say to a man like Shoghi Effendi?

Shoghi's wife, Ruhiyyih Khanum, also takes up her husband's gap theory.

"In many ways the Will of the Master completes and supplements the Aqdas . . . He (Abdul Baha) also fills in a remarkable gap in that mighty book of laws and one which any intelligent commentator on that document must be immediately struck by . . . Abdul Baha's Will . . . fills in the conspicuous blank left by Baha'u'llah." 112

In other places the Guardian expresses himself about the Kitab-i-Akdas in such a form that one's head reels with the contradictions.

"this 'Most Holy Book' . . . the brightest emanation of the mind of Baha'u'llah . . . the Mother Book of His Dispensation . . . stands out . . . unique and incomparable among the world's sacred Scriptures." 113

If there was still something else to be completed, what purpose does Baha'u'llah then serve?

"By the elaboration and elucidation of some of the laws He had already laid down . . . by the establishment of subsidiary ordinances designed to supplement the provisions of His Most Holy Book. These were recorded in unnumbered Tablets which He continued to reveal until the last days of His earthly life..." 114

In his letter of March 28, 1941, which was published under the title *The Promised Day is Come*, Shoghi writes,

"In the Kitab-i-Akdas (The Most Holy Book), that priceless treasury enshrining for all time the brightest emanations of the mind of Baha'u'llah, the Charter of His World Order, the chief repository of His laws, the Harbinger of His Covenant, the Pivotal Work containing some of His noblest exhortations, weightiest pronouncements, and portentous prophecies..." 115

And in such a work are there supposed to be "obvious gaps"? As Shoghi writes to excess further about Baha'u'llah,

"He . . . enunciates the Doctrine of the 'Most Great Infallibility' of the Manifestation of God; asserts this Infallibility to be the inherent and exclusive right of the Prophet. . ." 116

Instead of filling in the "obvious" and "noteworthy gap", which would suit an infallible manifestation, Shoghi speaks now of something completely different. He mentions "the translation into English of the Appendix to the Kitab-i-Akdas, entitled "Questions and Answers"...117

And what sort of "questions and answers" are these? "A reference ... to the 'Questions and Answers' which elucidates the laws and ordinances of the Kitab-i-Akdas..." 118

Thus, these methodical-didactic comparisons are still applied to the omissions which would certainly be very worthy of a pedagogue, but for a manifestation of God it seems only a superfluous pastime ! And no one has had these "Questions and Answers" in hand or even mentioned them, not even such diligent source researchers as the doctors Rudolf Jockel II (1952) and Udo Schaefer (1957). Judging from the situation of things, the "Questions and Answers" referred to in both the previously mentioned passages as Baha'u'llah's epilogue to the Kitab-I-Akdas are a further fiction, a further invention of Shoghi's. In order to fill the measure of contradictions, still another passage from God Passes By: "To the trustees of the House of Justice He (Baha'u'llah) assigns the duty of legislating on matters not expressly provided in His writings.. ." 119 This passage corresponds to the one which is left out in the "improved" second edition of the Esslemont book, but can be read three times in the alleged testament of Abdul Baha (W.&T., p. 14, 19, 20).

After these different sayings of Shoghi's there remains only the conclusion that then Baha'u'llah, the manifestation of God in our time, simply forgot in his Book of the Laws, Guardian and Guardianship, treasury, the Hands of the Cause, the bodyguard and the position of the Guardian as Head of the World Parliament, just as schoolboys forget something, or old men whose memory is slowly fading. But Baha'u'llah was not yet sixty years old at the time of the writing of Kitab-i-Akdas and many past and present politicians prove that it is quite possible to possess full mental power at such an age.

The opinion of Abdul Baha might settle the matter in these statements about the "gap" left open by Baha'u'llah'

"Praise be to God! Baha'u'llah left nothing unsaid. He explained everything. He left no room for anything further to be said... If you find harmful teachings are being set forth by some individual, no matter who that individual be, even though he should be my own son, know verily that I am completely severed from him ... Those who speak falsehoods, who covet worldly things and seek to accumulate the riches of this earth are not of me ...If on the other hand you see anyone whose deeds and conduct are contrary to and not in conformity with the good-pleasure of the Blessed perfection and against the spirit of the Hidden Words, let that be your standard and criterion of judgment against him, for know that I am altogether severed from him no matter who he may be. This is the truth." 120

Were not the Guardianship and the heirs of its dynasty a lie? Does not the appointment to the "Head of the Universal House of Justice" signify the just quoted "lust after worldly things"? Has Shoghi not sought to hoard "the treasures of this world" when he mentions in the table of contents of his compiled work *The Bahai Belief 1844-1952* (Frankfurt 1956),

"Data about important national and International Bahai possessions page 18

National American Bahai possessions page 20

Evaluated worth of American possessions page 21

Has Shoghi forgotten that in 1803 the majority of ecclesiastical possessions came into government hands in Europe and were thus secularized? Already in the early Middle Ages, in the Lombardian and Frankish times it was reported that the princes appropriated the possessions of the Christian church in order to finance their armies. Doesn't Shoghi himself write that 10,000 square miles of land were taken away from the Christian church in the USSR? 121 Has Shoghi already forgotten that it was in the USSR itself that all Bahai possessions were also confiscated, including the Bahai temple in Ishkabad, which he praises as follows:

"This enterprise must rank not only as the first major undertaking launched through the concerted efforts of His followers In the Heroic Age of His Faith, but as one of the most brilliant and enduring achievements In the history of the first Bahai century." 122

Not even for the duration of the completion of his major work was the temple in Bahai possession. We read on page 360, "culminating in the seizure of the first Mashriqu'l-Adhkar of the Bahai world and of the few accessory institutions already reared about it". In the 50's the temple was torn down and its former site was leveled. "Sic transit gloria mundi (Thus passes the glory of the world)!"

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27. W.& T., p. 3

28. W.& T., p. 11

29. W.& T., p. 11

30. Max Buchner, *Die Areopagitika des Abtes Hilduin von St. Denis...*, Studien...zur Falschungstechnik am Vorabend der Entstehung der Pseudoisidorischen Dekretalen, 1939, p.192

31. W.& T., p. 20

32. W.& T., p. 21

33. Sohrab, Will. Author's Statement
34. Sohrab, loc. cit., p. 10
35. W.& T. p. . 25 f
36. Sabet, loc. cit.. p. 118
37. W.&T., p. 6
38. W.&T., p. 17
39. Shoghi Effendi, loc. cit., p. 2
40. W.& T., p. 18
41. W.& T., p. 25
42. Hutten, Ssher, Grubler, Enthusiasten, 195B, p. 276
43. Excerpts from letter from the Guardian in "Bahai News" Nr. 145, July 1941, quoted by Sohrab, Silence, p. 424
44. W.& T. p. 6
45. W.& T. p. 19
46. W.&T.. p. 14
47. W.& T., p. . 12
48. W.& T., p. 11
49. Esslemont 1970, loc. cit., p. 124
50. Shoghi Effendi, WOB, 1938, p. 148
51. Shogtii Effendi, WOB, 1938. p. 149
52. W.& T., p. 15
53. W.& T., p. 14 f.
54. Shoghi Effendi, loc. cit., p. IX
55. Bach, loc. cit., 3rd part
56. Bach, loc. cit., 5th part
57. WOB, Letter of February 27, 1929 and March 21, 1930
58. WOB, Letter of November 28, 1931
59. WOB. Letter of March 21, 1932
60. WOB. pp. 71 and 97
61. WOB, Letters 1929, 1931, 1932, 1933
62. WOB, Letter of 1930
63. "Bahai Nachrichten" of March 2. 1960. Vol. 17, p. 1, "Nachrichten aus dem Weltzantrum des Glaubens".
64. W.& T. 1971, p. 11
65. W.& T. p. 12
66. W.& T. p. 20
67. W.& T. p. 25
68. W.& T. p. 21
69. Baha'u'llah, Kitab-l-Ahd. published in BWF 1971, p. 209
70. W.& T., p. 26
71. Hofman. loc. cit., p. 27f
72. Alfred Diebold, loc. cit., p. 4
73. Alfred Diebold, loc. cit., p. 18f
74. GPB. p. 268
75. GFB, p. 325
76. WOB, p. 152

77. WOB, p. 8
78. Hofman, Commentary, 1955, p. 29
79. WOB. p, B
80. Hofman, loc. cit., p. 3
81. Hofman, loc. cit., p. 7
82. Townshend, loc. cit, p.97
83. W.&T., p. 11
84. Abdul Baha. Tablet, quoted In "Star of West", Vol. VIII, p. 187, (retranslated) cited in The Covenant and Administration 1971, p. 17f.
85. Abdul Baha. Tablet, quoted In "Star of West", Vol. VIII, p. 223, (retranslated) cited in The Covenant and Administration 1971, p. 16
86. WOB 1938, p. 110
87. WOB 1938, p. 127
88. WOB 1938, p. 133
89. WOB, p. 133
90. WOB, p. 134
91. WOB, p. 136
92. WOB, p. 138
93. WOB, p. 144
94. Shoghi Effendi, The faith of Bahauallah, 1971, pp. 10 and 13
95. WOB, p.150
96. WOB, p. 151
97. WOB, p. 151
98. WOB, p. 153
99. GPB, p. 213
100. GPB, p. 214
101. GPB, p. 242
102. GPB, p. 244
103. GPB, p.325
104. GPB, p.325
105. GPB, p. 326
106. GPB, p. 326
107. GPB, p. 326
108. . Ruhiyyih Khanum, Guardianship, p. 4 Guardianship, p. 4
109. Guardianship, p.23
110. GPB. p. 220
111. WOB p.4
112. Ruhiyyih Khanum, Guardianship, p. 4
113. GPB. p. 213
114. GPB, p. 216
115. loc. cit.. p. 24
116. GPB, p. 214
117. GPB, p. 383
118. GPB, p.

119. GPB p. 218f

120. Abdul Baha, The Promulgation of Universal Peace. 1925, Vol. II. p. 452f.

121. Promised Day, p. 103

122. GPB, p. 300

## Chapter 5.

### V. THE DIFFERENCE IN THE PUBLICATION OF THE TESTAMENT OF

#### BAHA'ULLAH AND THAT OF THE ALLEGED TESTAMENT OF ABDUL BAHA

The fact that Abdul Baha, the "Center of the Covenant and Interpreter of the Words of Baha'u'llah", was supposed to become his successor was known for a long time in advance through Baha'u'llah's presentation in Kitab-i-Akdas, Kitab-i-Ahd (Book of the Covenant) and in the Tablet of the Branch." 123The opening of Baha'u'llah's Testament is accurately passed down to us and reported by Shoghi Effendi in God Passes By on page 238, "... unsealed, on the ninth day after His ascension in the presence of nine witnesses...; read subsequently, on the afternoon of that same day, before a large company assembled in His Most Holy Tomb, including His sons, some of the Bab's kinsmen, pilgrims and resident believers."How was it, on the other hand, with the alleged testament of Abdul Baha? First a telegram from Haifa arrived on December 22, 1921 for Consul Schwarz in Stuttgart:"Memorial meetings world over january seven produce prayers for unity and steadfastness master left full instructions In his will and testament translations will be sent inform friends greatest holy leaf" 124

Shoghi was not yet back in Haifa, although Miss Hauff (Stuttgart), the present Baroness of Werdern, had written her parents on December 3, 1921 in a letter from Haifa, ".. - until the instructions which Abdul Baha gave, and his Last Will are read, which will be done by his oldest grandson, who is expected back from England in the next few days." 125The "last instructions" of Abdul Baha were naturally known at this time to a small group of initiates. This fact is clear from the telegram to Consul Schwarz: "The master left full instructions in his will and testament." How far these "exact instructions regarding his will and testament" agreed with the real "last stipulations", is not known to us. Because the Testament of Baha'u'llah, with the exception of Abdul Baha's appointment to the "Center of the Covenant" and "Interpreter" of his teachings, was of an even more general nature, the testament of the

Master might have gone even more in that direction. The announced "translations" were indeed sent on just three years later (for the first time in February, 1925, in the United States).

This fact, that the contents of the last instruction of Abdul Baha were not made known until after Shoghi's return from Europe but had been read, although not published, earlier comes from a letter which A. Diebold received from Shoghi's former secretary — his cousin, Rouhi Afnan - and which was legally authorized by Shoghi himself in a postscript, "Read and approved, Shoghi". It was dated March 12, 1930. This letter says, ".. the other members of the family, i.e. my grandmother, her four daughters and sons-in-law, myself as the only grand-son present and Khosrow, a trusted servant of the Master. Together, we got the key from His dress pocket which lay near His couch and went to the safe. Before them all, I opened the safe and directed by Monever Khanum found and opened the tin tube in which the Will was. I opened the Will and we took turns in reading it. We kept the purport of the Will a secret until Shoghi Effendi came from Oxford. In short, I opened the document in the presence of the whole family the next day after the Master passed away."

Some critical comments concerning these statements:

1. Whoever has read the alleged Will of Abdul Baha will confirm our opinion that it takes half an hour to read it, and then one must have read very quickly. The ten persons present would have needed, then, five hours altogether. It seems a little doubtful that the family would have stood it so long. Even one reading aloud of the Will would have proved a long sitting. About this, however, nothing is said.

2. In the letter of Rouhi Afnan, the secretary and cousin of Shoghi, to A. Diebold there is nothing said about Shoghi not being informed about the contents of the testament of Abdul Baha by telegram or letter. The telegram which arrived December 22, 1921 in Stuttgart might therefore be traced back indirectly to Shoghi. This presentation is a new proof that the real last will is not identical with the one whose typed translation was distributed to recognized Bahais from February, 1925, on. In any case, Shoghi was still in England on December 22, 1921. Most probably Shoghi was also not yet back by the end of December, 1921, because we read from Ahmad Sohrab, "Shoghi . . . went to Oxford ... He was there when Abdul Baha passed away from this life and was unable to return until more than a month after the funeral services." 126A further telegram that Consul Schwarz of Stuttgart received on January 16, 1922 from Haifa might have been sent on from Haifa shortly after Shoghi's return there: "In will Shoghi Effendi appointed guardian of cause and head of house of justice inform friends greatest holy leaf" cit. White, loc. cit., p.

3). Ruth White writes about the further development, "An unsigned, undated typewritten translation of the alleged will of Abdul Baha arrived in America four weeks later and was read by Mr. Horace Holley to a gathering of Bahais. But no details whatsoever, or comments, upon the alleged will were vouchsafed the audience." Mrs. White, who was there herself, gives this presentation in *The Bahai Religion and its Enemy*, the Bahai Organization (1929, page 3). Therefore, this appointment of a successor for Abdul Baha seemed like a "thunderbolt out of a clear sky", since Abdul Baha had never given an indication of naming a successor. The leadership of the Bahai Cause was supposed to be handed over to the House of Justice.

In *Star of the West* of November 23, 1913, Abdul Baha said on page 238, "The promised One of Baha'u'llah will appear after one thousand or thousands of years. This is the Covenant which Baha'u'llah made . . . In case of difference, Abdul Baha must be consulted . . . After Abdul Baha whenever the Universal House of Justice is organized, it will ward off differences." 127 Only three years later in February, 1925, typewritten copies were distributed only among "old and recognized believers" with permission from Shoghi. Mrs. White also received a copy. In the meantime, parts of the alleged testament of Abdul Baha had been published as, for example, in "Sonne der Wahrheit" in August, 1922. This publication of excerpts of the alleged testament of Abdul Baha was extremely meager. The first point of discussion is the covenant breakers, then the branches and hands of the cause, and finally the disciples of Christ and their task after the death of their Lord and Master. This is followed by the part about "conflict and contention", which is not allowed. Here the anticipated reactions to the publication of the whole testament are dampened by immediately taking the wind out of the sails of potential attackers from the very beginning. Nothing at all is spoken of the real aggravating elements of the alleged testament. The tenor of these selections is extraordinarily quiet and moderate: some parts of it could have originated from a testament really attributed to Abdul Baha. These harmless parts of the testament correspond approximately to the parts which were published in 1923 in *The Bahai Scriptures* (New York) and attached at the very end. As a clever tactic, Mr. Holley, the publisher of the book, printed the section about "conflict and contention are in no wise allowed" as the very first statement. He knew exactly what would happen. The statement "from the onslaught of the insincere" 128 follows the section about the "Covenant-breakers" and the "Branches"; that is, the relatives of Abdul Baha and the "Hands of the Cause". 129 The section about the disciples of Christ after their Lord's death is followed by the previously mentioned statement, which again nullifies all the modifications of the testament by referring to the "Most Holy Book" or the House of Justice. There, everything must really be in order. Not one word is mentioned about the name of the Guardian and his function as

head of the House of Justice. The prohibition of the involvement in political affairs which is published here in addition to the fragments in the "Sonne der Wahrheit",<sup>130</sup> is supposed to strengthen the believers in the idea that everything is okay. The counterpart to this, thus the message that Shoghi is the head of the House of Justice and thus has been promoted up to the highest functionary of this world parliament, is simply avoided. This fact was indicated, to be sure, in the telegram of the "Greatest Holy Leaf" of February 16, 1922, but they wanted to push this pure politicking as far as possible into the background by not mentioning it in the abridgement of the testament. In 1923, another book which deals with sections from the alleged testament of Abdul Baha less frugally appeared. We are speaking of the Esslemont book, which by that year had appeared in English. Here we confront the Guardian dynasty for the first time. The first-born of the Guardian is supposed to follow in his footsteps. Further, Shoghi is allegedly established as the "Interpreter of the Word of God" by Abdul Baha. The group of the "nine hands" which is to be chosen from the total number of the "Hands" arises here for the first time. Nothing is spoken at all here of their special function as bodyguards. Instead, the Guardian again steps up as "Head of the Universal House of Justice". The financing of the Guardian's privy purse, the "fixed money offering" with the Persian name "Huququ'llah" or "Right of God", is also not yet mentioned here. No criticism can be raised against the linguistic presentation of all these statements. From this point of view it would appear not impossible at all that Abdul Baha had made these stipulations. The language is as innocent as a lamb. Only once are the "covenant-breakers" dealt a blow because they are ". . . foolish and ignoble ... they discern not good from evil . . . and walk in the footsteps of the most imperfect and foolish amongst them". Except for this one sentence, everything could originate — according to the tone — from Abdul Baha.<sup>131</sup> However, this one sentence can never be attributed to Abdul Baha, as we have proven earlier. If one but takes the whole alleged testament in hand, a completely different, icy wind blows in his face. There is almost no hint of this in the first excerpts. Because we earlier had plentiful opportunity to get to know the different language of the testament by contrasting the alleged testament of Abdul Baha with the major work of Shoghi, we can eliminate it here. One can still read today just how carefully the Guardian kept step at that time. In the fourth German edition of the Esslemont book (1963) there is this sentence: "In view of the momentous importance of the last Will and Testament of Abdul Baha, the gravity of the issues it raises and the profound wisdom underlying its provisions, we feel that it would be inadvisable, for the present, to undertake any commentary on its contents ..." (German Edition Frankfurt/M 1963, p. 319. In the Third revised English Edition Wilmette 1970, the second part of this sentence — in italics — has disappeared, author's statement). This passage remained in the famous book for exactly forty years after it was first edited (London 1923, p.

223) and also was in the German edition published six years after Shoghi's death. It is not conceivable that someone simply forgot to take it out. Perhaps the reason for this is the wide circulation of the book which, as far as one can read, is the work most often translated into other languages of the Bahai literature. The possibility that the book might come into the hands of a non-Bahai is also especially great here. Is not an intelligent man shocked by some sayings of this alleged testament of Abdul Baha; for example, by the Judgment of damnation? Or was somebody afraid that an alert but non-Bahai reader would find it a regression into a long past time, that a doubt surfacing by chance also might not be expressed since the "outcast clause" must be brought to bear by the Hands as well as by the friends? Or would they like for it not to be true that the Guardian had to be supported monetarily by his believers? Or were they afraid that an alert reader would be offended by the hard, sometimes downright common manner of expression in the alleged testament of Abdul Baha? We don't know! But we do know one thing: Many of the published sections of the alleged testament of Abdul Baha could have come from a testament that he actually left behind, but certainly not the unpublished parts!

123. H. Grossmann, *Das Bündnis Gottes in der Offenbarungsreligion*, Frankfurt, 1956, p. 32f

124. "Sonne der Wahrheit", January, 1922, p. 169

125. "Sonne der Wahrheit", January, 1922, p. 182

126. A. Sohrab, *Abdul Baha's Grandson*, 1943, p. 168

127. cit. White, loc. cit., p. 4

128. W. & T., p. 22

129. W. & T., p. 9.f

130. W. & T., p. 15

131. cited from Esslemont, *New Era*, 1970, p. 259f.

## Chapter 6.

### VI. WHAT IS A BAHAI?

#### THE GOAL OF THE BAHAI RELIGION ACCORDING TO ABDUL BAHA AND ACCORDING TO SHOGHI EFFENDI

The best proof of the consequences of this goal is the fate of the

Bahai movement in the USSR.

In Esslemont's book *Baha'u'llah and the New Era* we find a chapter concerning this question. Abdul Baha answers it as follows:

"To be a Bahai simply means to love all the world; to love humanity and try to serve it; to work for universal peace and universal brotherhood."  
132

In another part, Abdul Baha considers, "The man who lives the life according to the teachings of Baha'u'llah is already a Bahai. On the other hand, a man may call himself a Bahai for fifty years, and if he does not live the life he is not a Bahai". 133

In the same speech, Abdul Baha asserts, "A man may be a Bahai even if he has never heard the name of Baha'u'llah.

These statements would apply correspondingly to the followers of all other Manifestations of God. For Christian or Bahai, for Moslem or Buddhist, the word of Jesus, "Whoever will be my disciple must deny himself and take up his cross and follow me" is also valid.<sup>134</sup>

In the same measure that the Kingdom of God reigns in the hearts of individual men — be they Christian or Jew, Moslem, Bahai or believer in any other religion — in this same measure, too, the Kingdom of God grows up slowly on the earth. The seeking of religious truth leads us to the love of God, the dissolution of and separation from all egotistical wishes, to obedience to God's commandments, to service to our fellowman. A Bahai — like a Christian — teaches his fellow-man by being a living example, by courtesy and respect, by overlooking the faults of others, by humility, truthfulness, trustworthiness and self-knowledge. These ethical-religious values are handled by Baha'u'llah and Abdul Baha with the question about the essence of a Bahai.

What is a Bahai according to Shoghi Effendi? The alleged Guardian does not reach back to these eternal values which every manifestation of God proclaimed anew with different words, but bases his Idea on that which was indicated by the fictitious Will and Testament of Abdul Baha.

1 "Loyal and steadfast adherence to every clause of Abdul Baha's sacred Will"; thus, of the alleged testament of Abdul Baha. Completing this:

2 "Unreserved acceptance of, and submission to whatsoever has been revealed by their (Bab, Baha'u'llah, Abdul Baha) pens"

3 "Close association with the spirit as well as the present-day Bahai administration . . . " "

What is now the essential goal of the religion? We know this from the mouth of Jesus: love of God and love of man. The goal of a new religion, of a renewed outpouring of the divine spirit is then a deepening of the

love of God and a heightening of the love of mankind, which has experienced in the last phase of the previous religious age a decline, a winter from which the religion is supposed to be led out now to a new spring. What does Shoghi say in his major work *God Passes By* about "the goal of the Bahai outpouring?" It is "the Administrative Order upon which the institutions of the future Bahai World Commonwealth must needs be ultimately erected..." 136

The fact that the graves of the founders of the Bahai belief lie at the foot of Mt. Carmel is not the reason that it has become the object of the devout reverence of its believers, but that here the "permanent world Administrative Center of the future Bahai Commonwealth . . ." will eventually be established." 137

It is a special characteristic of the Bahai Administration that it pushes the collective goals of the Bahai religion down to the political level. The assertions, meanwhile interlaced "on the nonpolitical character of the Faith" 138 or "a world religion ... nonpolitical 139 can only have the purpose of veiling this previously mentioned political goal and therefore they are not credible to the critical observer. That the penetration of our world with the Bahai ideals would also result in an improvement and enobling of political conditions cannot be doubted. Today we, too, speak of a Christian West without Jesus ever having indicated anything of the kind. Proceeding the concept of the "Christian West", however, has been the work of the Christian churches of different leanings and their individual members throughout the centuries. This work must also be performed now: it is the presupposition for this eventual Bahai state in the same way as we live in the West in "Christian nations" today. This final result could not have been anticipated by the religion's founders at all.

With these big words of "Bahai world state" and of "Bahai Commonwealth", Shoghi sets himself not only above the word of Jesus — "Render unto Caesar..." — but also simultaneously about the word of Baha'u'llah — "And whatsoever hath proceeded out of His blameless, His truth speaking, trustworthy mouth can never be altered." 140

In the Letter to the Son of the Wolf, Baha'u'llah himself brings up these words of Jesus: "Yea, render unto Caesar the things that are Caesar's and unto God the things that are God's." 141

Already in 1902 the first Bahai temple was erected in Ishkabad (Turkistan) not far from the Persian border, in the Bahai literature there are different indications that high Russian officials of the Czarist period: thus, in the lifetime of Abdul Baha, spoke out for the Bahai religion and even sided with them in case of emergency. Leo Tolstoy's words, "The

teachings of the Babists, which proceeded from Mohammedanism and have been developed into the Bahai teachings (teachings of Baha'u'llah) represent one of the greatest teachings in religion", are well-known. Even a few years after Shoghi's accession to the Guardianship, everything went well; very well. The following excerpts prove this: " The government is very friendly towards the Bahai teachings because it broadcasts true knowledge and does not pursue politics. Among the 130 million inhabitants of Russia there exists only one religious periodical, and this is the Bahai newspaper "Khurshid Khavar"; In English, "The Sun of the East".142

Also In the following years we find a singular "high" in the Russian fair weather map:

"The news from Russia is very heartening; the friends In Moscow have obtained permission to publish the teachings freely, and every facility to enable them to propagate their cause has been accorded them. The friends work together with the Tolstoy group, which offers great interest In the movement In the near future they hope to be able to publish a newspaper in Russian, Persian and English." 143

The news became more and more optimistic. As it says, "The government has allowed the Bahais to use their own press for publication of their printed materials and newsletters."144

The last joyous messages about Russia can be read in the "Bahai Nachrichten" of August, 1927: "We hear from Moscow of the founding of a new Bahai society in Tiflis... We learn from Teheran that Baha'u'llah and the New Era by Dr. Esslemont, Iqan and Wonderful Proofs by Abdul Fazl were translated into Russian and we are impatiently looking forward to publication in Moscow."

In a small special excerpt, "our brethren in Ishkabad" ask that printed materials be sent only in Esperanto because "no one in our city understands English." An address is then given for correspondence: Soviet der Bahaauoj, Post Office Box 9, Askabad-Poltorazk, Turkistan, USSR. 145

In the "Bahai News" of September, "1927, addresses of the National Spiritual Assemblies were given: among others, that of the Russian regions of the Caucasus and Turkistan. But it was an exile National Spiritual Assembly with the one and the same Persian living in London. Whether this Persian was simply appointed by the American National Spiritual Assembly, from which all the addresses come, is not known to us.

During the whole year of 1928, there is nothing to be read in the "Bahai News" about the Russian group. In Germany preparations were being made in this period for the separation of the Free Bahais from those of the administration. W. Herrigel was chosen as acting chairman of the National Spiritual Assembly at the Bahai congress in Stuttgart at Easter.<sup>146</sup> However, he then had to withdraw, perhaps in connection with the publication of the Esslemont book around this time, because the name Herrigel is missing in the repeated information about the composition of the NSA of Germany in the "Bahai News" of June-July, 1928. The German Bahai Publishing Company went into the hands of the Bahai Bureau under Frau A. Schwarz on October 1, 1928. In 1929 in the SdW parts of Ruth White's book *Abdul Baha and the Promised Age* were published, the last time in October. When they found out in Stuttgart about this American's criticism of Shoghi's administration in her book *The Bahai Religion ...* she came into the Bahai Index.

On January 1, 1929, Shoghi had also written his letter with the news of the confiscation of the Bahai temple in Ishkabad. <sup>147</sup> The Russians had probably begun an investigative commission which had determined, with the help of the available literature, the new direction of the Bahai teachings; namely, to political Shoghiism.

One can interpret the motivations of the Russians from Shoghi's writing without difficulty when he says, "... due to circumstances wholly beyond their control ... our Bahai brethren ... have had to endure the rigid application of the principles already enunciated by the state authorities and universally enforced with regard to all other religious communities under their sway." The veil that now obscures the vision of the Russian rulers will be lifted and Shoghi hopes that God "will in time ... reveal the nobility of aim, the innocence of purpose, the rectitude of conduct and the humanitarian ideals" of the Bahai communities in every land. Moreover, the Guardian will "specially request them (the Bahais of the world) to proclaim in their written representation to the authorities concerned their absolute repudiation of whatever... political design may be imputed to them by their malignant adversaries." <sup>148</sup>

We have already pointed out the goal and purpose of the Bahai outpouring in Shoghi's verdict and proved the dishonesty of its leadership in the different indications of the testament falsification. These proofs were possible for us, however, only on the basis of later publications.

The complete prohibition of the Bahai religion in Russia followed then in 1938 when the temple in Ishkabad was expropriated and transformed into an art gallery. Simultaneously, the "imprisonment of over 500 believers — many of whom died . . . confiscation of their property . . . exile of several prominent members of these communities to Siberia . . . the polar

forests and other places in the vicinity of the Arctic Ocean.. ." 149

What were the reasons? Was it Shoghi's work *World Order of Baha'u'llah* published in the same year (1938) in New York, in the foreword of which H. Holley, the often mentioned secretary of the NSA of Bahais of the USA and Canada, had written of the "unique realization of the ultimate aim and purpose of Baha'u'llah's Revelation" by Shoghi Effendi that shows "the very essence of world statesmanship" 150 of the *Guardian* and that "the command (of Jesus) 'Render unto Caesar...' has been annulled ... by Baha'ullah"? 151

We can only surmise that these words, which are rejected by every normal believer in the religion of Baha'u'llah and Abdul Baha, supplied an excellent reason for the Soviet authorities to completely prohibit the Bahai religion which was still unbelievably favored in 1926 and 1927 as we have cited. This relationship between the prohibition of the Bahai religion in the USSR in 1938 and the publication of Shoghi Effendi, *World Order of Baha'u'llah* (New York, 1938), with these comments of the American secretary Holley about Shoghi's "world statesmanship" and the annulling of Jesus' commandment "Render unto Caesar..." is only an assumption because an inquiry at the Russian embassy in Rolandseck in 1967 has remained unanswered until today and closer details can hardly be found without a knowledge of the Russian language.

132. loc cit., 1970, p. 71

133. Abdul Baha in London, Chicago, 1921, p. 109, cit. by Esslemond loc. cit., p. 71 f.

134. Matthew 16 : 24

135. Shoghi Effendi In Article II, By-Laws of the National Spiritual Assembly, cit. White, loc. cit., p. 59 and Bahai Administration, 1968, p 90

136. GPB, p. 325

137. GPB, p. 348

138. GPB, p. 342

139. GPB. p. 354

140. BWF, p. 60

141. Quoted by Shoghi Promised Day, p. 73

142. Article "Visit from South Russia" by A. Sch., SdW, 1925, p. 73

143. Bahai-Nachrichten August 1926, p. 22 in "Sonne der Wahrheit", 1926 after p. 96 "" 144.

Bahai-Nachrichten", January, 1927, p. 42 in SdW, 1926 after p. 176

145. "Bahai -Nachrichten". p. 22, "Sonne Her Wahrheit" 1927, after p. 96

146. Bahai-Nachrichten", May, 1927, p. 12

147. SdW 1929, p. 19 ff.

148. Bahai Administration. p. 160 ff.

149. GPB. p. 361

150' loc. cit., p. VI  
151. loc. cit., p. VII

## Chapter 7.

### VII. SHOGHI EFFENDI IN THE FIRST FEW MONTHS AND YEARS AFTER ABDUL BAHA'S DEATH

The time between Abdul Baha's demise (November 28 1921) and Shoghi's return to Palestine (during the first half of January, 1922) is filled with working out the first draft of the alleged testament of Abdul Baha — From the end of March / beginning of April, 1922 until December 1922 Shoghi was in Europe. Here, the second draft of the alleged testament of Abdul Baha is completed (in Oxford or London) - The work of Dr. Esslemont is Influenced by Shoghi - The first edition of Baha'u'llah and the New Era is a compromise - A further falsification by the Guardian: The alleged "Last Major Tablet" of Abdul Baha: Protect the Cause that is God's — In the Iron Age, the Bahais come under the brazen heel of the Guardian — His fellow Persians heat up the opposition against him; thus, he has credential letters and censorship brought against them - A 25-year old as the Guardian of the Bahai Religion? - The initial years in Shoghi's later vision - Shoghi assists in the attempt to monopolize the name of Bahai in a trial by the National Spiritual Assembly of the Bahais of the USA and Canada and by the Spiritual Assembly of the Bahais of New York in New York against the Free Bahais Sohrab/Chanler - Excommunication of half of the extended family of Abdul Baha by Shoghi — Ruhi Afnan, the grandson of Abdul Baha and for many years secretary to Shoghi Effendi, is the first to be ousted-Shoghi's relationship to the Christian-Western world of today - Shoghi Effendi, the "politician" - Shoghi and money - Shoghi in the light of his environment - Opinions about Shoghi in the Bahai Administration's own literature - Shoghi in London in 1957 and Abdul Baha in London in 1912: a confrontation

After the death of Abdul Baha on November 28, 1921, Shoghi returned from England only in January and then in the company of his sister and Lady Blomfield. Why did he come so late? Nothing was known about an examination he was supposed to take. Certainly, there was no air traffic at that time. However, Shoghi could have been back within eight days. As his wife later wrote, he was supposed to have arrived very sick in Haifa due to sorrow over the death of his grandfather, Abdul Baha. Whoever is so sad doesn't let many weeks pass before he thinks about returning, but takes the express train to Trieste, from there with the fast ships of Lloyd Triestino to Alexandria and further with the train over the Suez Canal to Lydda and Haifa. The death of Abdul Baha came as a surprise, because he had hardly ever been

seriously ill before. The alleged testament was not yet written at the time of his death, because, as Johannes Haller says, "One does not falsify in advance." Certainly Shoghi had read and studied Plato, Aristotle, Machiavelli and also, above all, the great forgeries of the early Middle Ages, the "Constantinian Grant" and the "Pseudo-Isidorian Decrees", that collection of law texts in which valid, forged and invalidated documents were peacefully united. In addition, he might have carefully studied the Soviet politics of that time, as Mrs. White also thinks. The concepts "Local Spiritual Assembly" and "National Spiritual Assembly" of the then rising Bahai Administration are only a mirror image of the "Local Soviet" and "National Soviet" in which the amendment "spiritual" must replace "religious". That the Russian word "soviet" is equivalent to "assembly" or "council" is generally recognized. Shoghi- however, was not officially familiar with these studies. On the contrary, we find out completely different objectives. "He was ... studying at Oxford University in England in order to better prepare himself to serve Abdul Baha as an interpreter, and to translate some of the Bahai literature into English .. ." 152 With this, we must take into consideration that Shoghi studied a couple of years at the American University in Beirut but did not receive a degree." 153 For acceptance in this school, an extensive knowledge of the English language was necessary and this had to improve in the course of the years. In 1919 Shoghi met with Dr. Esslemont and two Persians as translators of Abdul Baha's Tablet "To the Central Organization for a Lasting Peace, The Hague, Holland", which is only conceivable when one has a good command of the English language. That the contents of the valid Will of Abdul Baha were soon made known to Shoghi after the Master's death, we can take for granted." 154 He was probably informed by telegram about the most essential provisions. Officially the reading of these last testamental instructions of the Master was supposed to take place only after Shoghi's return, which can also be proved. In any case, Shoghi had taken precautions for the manipulation of the valid Testament. It was now his and his eventual back-up men's task to assemble the long document of the alleged will of Abdul Baha. In Oxford or in the anonymity of the library of the British Museum Shoghi could have found what he wanted to combine with the valid Testament. Exactly when the public reading of the Testament in Haifa was, is not known to us. That such a reading actually took place we read in the "Sonnen der Wahrheit", 1932, p. 123f., in a report which was written from the notes of Miss E. Rosenberg. From the time of his return (the beginning of January, 1922) until the reading of the typewritten translation of the fictitious Will of Abdul Baha in New York (the middle of February, 1922), Shoghi had two to three weeks time if we count fourteen days for mailing to the USA. It was clear to Shoghi that this testament had to be immune against all attack. Perhaps doubts on certain points occurred to him with the writing of the fictitious Will or the first draft of the alleged testament did not seem sufficiently secure to him. However, here In

Haifa all the literature about the great falsifications of the Middle Ages were not at his disposal. So Shoghi left Haifa again, probably at the end of March. This we learn from a letter which the "Greatest Holy Leaf", the sister of Abdul Baha, wrote on April 8, 1922, "Since the departure ... of our beloved Abdul Baha, Shoghi Effendi is so deeply shaken that he is seeking the needed rest in which he can contemplate the great task left to him. In order to be able to do this, he left this land temporarily... in his absence he has designated me as his representative." 155 Fourteen days later on Rizwan — thus, on April 21, 1922, Rouha Khanum, the third daughter of Abdul Baha, communicated that Shoghi Effendi "... is recovering now from his work, which was enormous.. ." Which "enormous work" is meant here, the author of the letter forgot to report. She would have saved us years of work with her information! She speaks further of how Shoghi Effendi "felt the necessity to withdraw in order to meditate in prayer on the magnificent and serious task which is entrusted to him.. ." 156 It must have been clear to Shoghi that the alleged testament of Abdul Baha would elicit both boundless astonishment and unbelieving rejection as well as piercing doubt and heavy resistance. This is distinctly indicated in his letters written from the time of his acceptance of the "Guardianship" and were passed on to us collected in book form, first in Bahai Administration, then in World Order of Baha'u'llah and lastly in *The Promised Day is Come* and *The Advent of Divine Justice*. What does Shoghi say himself now about his renewed travel which has no relation at all to the office of Guardian passed on to him in the alleged testament? In his first letter of January 21, 1922, he recommends "the absolute shunning of whomsoever we feel to be an enemy of the Cause. ..." (Bahai Administration p. 16) This is a new tone in the Bahai teachings and an absolute contradiction of Abdul Baha, who showed trust to every man and tried by this means to win him. His second letter of March 5, 1922 enjoins "constant ... vigilance, lest ... the very few who have been definitely pronounced by the Master as injurious to the body of the cause, to make a breach in the Movement. . ." 157 In a further letter, published in German, Shoghi now gives a reason for his departure from Haifa: 158

"This servant... has been so stricken with grief and pain and so entangled in the troubles (created) by the enemies of the Cause of God, that I consider that my presence here, at such a time and in such an atmosphere is not in accordance with the fulfillment of my important and sacred duties." 159 According to the above mentioned letter of the "Greatest Holy Leaf" of April 8, 1922, Shoghi's trip must have taken place rather hastily at the end of March or in the first days of April because only in May was Shoghi's explanation published. Shoghi's stand-in, the "Greatest Holy Leaf", also struck a similar note in a letter published in September, 1922 in the "Sonnen der Wahrheit" (without date):" 160 "A most serious obligation concerns every Bahai to defend the Holy Cause and to protect

the stronghold of the belief from the attacks of the enemies ... so that no breach is made in the belief by the evil assaults of the enemies..."Then she still alludes to the few "violators of the covenant", who must be avoided by all the friends. Names were not mentioned and we would have been groping in the dark forever if Shoghi himself had not given an explanation one and a half years later, which confirms our suspicions quite clearly. Shoghi writes in a letter of November 14, 1923, "The flames of sedition, so maliciously kindled in the past by those who have dared to flout His Will, are gone out for ever..." 161 Because the alleged will of Abdul Baha was first made known after Shoghi's return from Europe, we hear now that the enemies of the cause are all those who raise doubts about the validity of this alleged will of Abdul Baha. It is gratifying to find out here that such heavy resistance is set against the alleged will right in the Orient from the beginning on. A few lines further, Shoghi speaks of the "agitation so violently renewed immediately after the passing of our Beloved . . ." 162

But this time they are completely different enemies; no longer the half-brothers of Abdul Baha, Mohammed Ali and Badi'u'llah but Abdul Baha's followers who mocked his alleged will. The members of the Persian colony in Haifa as well as the countless Akka and Haifa pilgrims from the Orient all knew the extended family of Abdul Baha much better than we in the distant West and therefore were much better informed about individual personalities such as Shoghi Effendi than we, thanks to the common Persian or Arabic language. Shoghi sees from the side of the Oriental believers a great danger approaching himself and the Bahai movement. In the light of this, measures which Shoghi proposed in his second letter of March 5, 1922 had to be taken about "the matter of receiving Orientals and association with them . . ." (Bahai Administration, p. 24) Shoghi thinks of these security measures at the beginning of the Guardianship following the alleged testament of Abdul Baha: thus, three months after the Master's death. This 'Guardian etiquette' for association with Orientals was then later reduced to a simple formula: Only those Orientals who are able to present "proper credentials from a recognized Spiritual Assembly" may be received." 163 The time in which these credential letters were introduced is significant: It is the second critical phase the Guardianship had to withstand, when Mrs. White published the results of the handwriting expert about the photocopies of the alleged testament of Abdul Baha in 1930. These credential letters must have proved to be the shield of the organization-true Bahais from those who still had the courage to think independently because in 1935 they were also introduced in the USA for Bahais who wanted to have contact with fellow believers in another city." 164 After the previously mentioned letter of November 14, 1923, the series must be reported further. Nothing more is spoken of Shoghi's possible illness. His stand-in, the "Greatest Holy Leaf", writes (undated), "We hope that Shoghi Effendi will soon return after he has acquired spiritual power and insight, and that he will

again take up his responsibility laden post with renewed zeal and faith."  
165The same writer communicates on November 24, 1922,

"... that we have good news about the health of the beloved Shoghi Effendi. He thinks of the friends and we hope to see him here again soon." 166On December 17,1922, Shoghi writes, "Now that my long hours of rest and meditation are happily at an end, I turn my face with renewed hope and vigor to that vast continent . . ." The enemies of the belief are still here, however, and "in their impotent wrath and despair..." they may throw "apparent obstacles in this way." 167 In the winter and spring of 1923 Shoghi was In Haifa. In his only letter published in Germany of March 12, 1923, he speaks of the "evil machinations of the enemies of His Cause, the breakers of His behests ...." and of protecting "at all times, the Temple of the Cause from the dart of the mischief-maker and the onslaught of the enemy..." 168This time, too, Shoghi did not stay long in Haifa. He was back hardly half a year when he was again In a foreign country, probably in Europe. One of his secretaries reports this in a letter dated August 5, 1923, according to which Shoghi Effendi had arrived for his summer vacation safe and sound. 169 Shoghi is first heard from again on November 14, 1923 in the previously mentioned letter about "the flames of sedition ... kindled . . . by those who have dared to flout His will . . ." In this letter, Shoghi reviews the "unfortunate circumstances of ill-health and physical exhaustion that have attended the opening years of my career of service to the Cause..." 170There was nothing said previously in any reports about any kind of sickness or of "physical exhaustion". Indeed, how can Shoghi speak of "the last years of my service". From the previous quotations It is easy to see that Shoghi was not in Haifa from April to December, 1922, and had appointed a stand-in; also in 1923 he left in July at the latest and was heard from again only in November. Thus he was in the service of the Holy Cause practically only four months in 1922 and about seven months in 1923. Shoghi was thus active the rest of the time in "outside work". What did that really consist of? According to my opinion, the alleged will and testament of Abdul Baha had to be brought to completion safely under cover. The most important points of the alleged testament were certainly already covered in the first edition and had been read aloud in Haifa as well as in New York, Now was the time to work out the second draft edition in leisure. Earlier — namely from the death of Abdul Baha until the return of Shoghi — the latter had to work under pressure of time. This was now no longer necessary. The alleged testament was now laid on ice. Only three years after the first reading aloud of the fictitious Will and Testament of Abdul Baha did "old and recognized believers" receive a typewritten copy of it." 171 Because back then in February, 1922, no one had taken notes of the reading, not even the former journalist White, it would have been easy to present a somewhat altered text. Three years later, no one remembered the first draft any more, even

less so when at the reading "no details whatsoever, or comments, upon the alleged Will were vouchsafed to the audience." 172 Thus, the space of time between December, 1921 and the summer of 1922 might have been set aside for the completion of the fictitious testament of Abdul Baha, with Oxford (or London) and Haifa being the place of production. Apart from the completion of the alleged will of Abdul Baha, the quarrel with the Englishman, Dr. Esslemont, over the printing of the above mentioned book may well have been one further important reason for his continued absence from Haifa. At this point, I would like to refer once more to the earlier mentioned statement of Shoghi where he identified the "flames of sedition" with the mockery of the alleged Will of Abdul Baha. Why are these rebels against the alleged Will of Abdul Baha "gone out for ever"? The warning at the end of the alleged Testament of Abdul Baha, "To none is given the right to put forth his own opinion..." had not been of much use, the rebellion itself showed this. But Dr. Esslemont's work *Baha'u'llah and the New Era*, finally published in 1923 had contained an addition: *The Last Will and Testament of Abdul Baha*". I consider this fact the basis for Shoghi's being able to write the statement quoted above partially: "The flames of sedition, so maliciously kindled in the past by those who have dared to flout His will, are gone out for ever, and the fondest hopes of these evil plotters are now abandoned, doomed never to revive." (Bahai Administration p.51) One must acknowledge that Shoghi achieved a personal victory with this addition to Esslemont's book. With it, this book, viewed by the Bahai Administration as the best presentation of the Bahai Cause, became just as double-tracked as the Testament itself. One can easily believe that the alleged testament received these contradictions from the forger, because Dr. Esslemont refused to make any cuts after the time of Abdul Baha. Dr. Esslemont had revised the manuscript of his book in repeated conversations during a visit in Haifa with Abdul Baha in the winter of 1919/20 and then let it be translated into Persian so that Abdul Baha could read it and possibly propose further improvements. It was not the Master's fate, however, to proofread the complete work. The completed manuscript was gone over carefully by a committee of the National Bahai Spiritual Assembly of England which approved its publication. Shoghi also read the whole manuscript in English and gave it his "cordial approval". He also proposed improvements in the translation of the original Persian sources, which Esslemont "gladly adopted". Shoghi and Dr. Esslemont knew each other from this earlier stay in Haifa. They had also met at that time as translators of Abdul Baha's Tablet 'To the Central Organization for a Durable Peace, The Hague, Holland', together with two other Persian Bahai friends. Shoghi certainly visited Dr. Esslemont during his eight month absence from Haifa in 1922 and tried to convince him to accept an excerpt about the alleged "Will and Testament of Abdul Baha" in the last chapter of his book. Interesting points, such as the "Right of God" —thus, the donations to the Guardian

as well as his "bodyguard" — or the prohibition of the expression of personal opinion concerning the Testament quoted in the previous excerpt as well as the verdict of damnation for all who do not believe in the Guardian - all are missing in this excerpt. In their place, an excerpt is contained in the first English edition in 1923 and in 1927 in German, which is seen as a massive argument against the alleged testament:

"Baha'u'llah further arranged that after the death of Abdul Baha an International Spiritual Assembly (Baytu'l-Adl), representative of all Bahais throughout the world, should be appointed to take charge of the affairs of the Cause, to control and coordinate all its activities, prevent divisions and schisms, and preserve the teachings from corruption and misrepresentation. Moreover, Baha'u'llah expressly forbade interpretation of the teachings by anyone but Abdul Baha, and after him the International Baytu'l-Adl. In the Book of Akdas he declared that all explanations or Interpretations of the sacred texts contrary to the obvious sense thereof are forbidden. In a "thousand or thousands of years" another Manifestation will appear, under the shadow of Baha'u'llah, with clear proofs of His Mission, but until then the words of Baha'u'llah and Abdul Baha and the decision of the International Baytu'l-Adl constitute the authorities to which all believers must turn for guidance." 173 In the second Improved German edition (without date of publication) as well as in the third from 1948 and the fourth from 1963, these extremely important sentences are missing. The reasons for the changes are given in the foreword to the second improved German edition, namely "that the author's views, some of them written prior to 1921, no longer on certain aspects of the subject correspond to the evolutionary character of the Faith ... Unavoidably, a few errors of fact had entered Ms text..."

174 Considering the fact that these above mentioned sentences were a slap in the face to the alleged testament, there was nothing else left to the American National Spiritual Assembly but to strike out these statements "under the advice and approval of Shoghi Effendi". These omissions are a classic example of a biased historical account; thus, of how historical facts are altered to be of better service to the interests of a small group; that's the Guardian and highest functionaries of the Bahai Administration. Whether Shoghi had already tried, to remove these above quoted sentences when he was absent from Palestine from March or April until December 1922, we can only guess. Because Shoghi had specialized on the completion of testaments, as we have indicated, we cannot accept the fact that he overlooked these sentences, although he had given his acceptance for the publication of the first edition. The fact that the alleged testament represents exactly the opposite of the above mentioned orders of Baha'u'llah in the time after Abdul Baha might not have occurred to so clever a man as Esslemont. Pilate's question, "What is the truth?", one could put forward again here. Had not the editor also written the sentence that a Bahai "needs to be a fearless seeker after truth . . ." 175 Whether this double-racked presentation — first edition in 1923 after the death of

Abdul Baha an international spiritual assembly, the so-called Baytu'l-Adl" and at the end of the book: Last Will and Testament of (the alleged) Abdul Baha with Guardian and Guardianship<sup>177</sup> — whether these mutually exclusive excerpts represent a compromise struck between the Guardian and Dr. Esslemont is accepted as relatively certain. The editor took this knowledge with him to his early grave. In any case we find the author two years later in Haifa by the side of the Guardian where he was "his most important co-worker". This collaboration lasted only a short time, because Esslemont was called away by death at the end of 1925, thus after a good year. The statement in the testament that Shoghi is the "expounder of the words of God" also contradicts the above mentioned presentation that "Baha'u'llah expressly forbade interpretation of the teachings by anyone but Abdul Baha, and after him the International Baytu'l-Adl . . ." Abdul Baha's next sentence is still remarkably to be found, in the later editions; and deals, in my opinion, directly with Shoghi Effendi: "One of the enemies of the Cause is he who endeavours to interpret the words of Baha'u'llah and thereby colours the meaning according to his capacity, and collects around him a following, forming a different sect, promoting his own station, and making a division in the Cause." <sup>178</sup> During the same time; that is, in the first months after the death of the Master, another falsification of the Guardian arose. This further falsification was fabricated in order to prepare the Bahai world, thus the followers of Abdul Baha, for the shocking language of the alleged Will and Testament of the Master and to have a proof of the means of expression which he never made use of attributed to Abdul Baha: Protect the Cause of God... with the subtitle Last Major Tablet of Abdul Baha to His friends in the East and West.<sup>179</sup> This alleged last tablet of Abdul Baha surely had the simultaneous goal of counteracting the massive criticism of the alleged testament of Abdul Baha, which we in the West hardly knew about. This alleged "Last Major Tablet of Abdul Baha" is completely in the spirit of the alleged "Will of Abdul Baha"; however, not in that of the historical Abdul Baha. When it says in the end, "Turn away from the prejudice of others and of slander...", Shoghi speaks for himself. In this alleged tablet of Abdul Baha we have before us a mirror-image of the resistance with which the Bahai friends of the East, the Persians above all, opposed the alleged Guardian Shoghi.

My thesis about the resistance of the Persian Bahais is based on the following facts:

1. The Englishwoman Miss E. Rosenberg, who was present at the opening of the Testament after Shoghi's return in January 1922 gave to understand, "The surprise (over Shoghi's appointment to Guardian) was initially great in Persia." <sup>180</sup>
- 2 Following this alleged "Last Major Tablet of Abdul Baha" in the "Sonnen der Wahrheit", Shoghi's letter was published, in which he writes,

"This servant ... has been so stricken with grief and pain and so entangled in the troubles (created) by the enemies of the Cause of God . . .", that Shoghi left Haifa for around 8 months (Bahai Administration p. 25).<sup>3</sup> In the second letter after the death of Abdul Baha and the beginning of his Guardian office, Shoghi writes about the means of spreading the teachings, "such as . . . the matter of receiving Orientals and association with them . . .," 181 From these regulations of the Guardian etiquette for the receiving of and association with Orientals, above all with the Persians, came the credential letters which were introduced in the USA ten years later and which were supposed to protect the recognized Bahais from those who only believed in Abdul Baha. A comparison of the expression and word usage of the alleged "Last Major Tablet of Abdul Baha" with his alleged "Will and Testament" (The author regrets not having found the English version of this Tablet in the English-American Bahai-literature)

Alleged "Last Major Tablet  
of Abdul Baha to His friends in the  
East and the West"  
"Protect the Cause of God"  
("Behdet die Gottessache",  
to be found only in German) 182

Alleged Will and Testament

of Abdul Baha,

Wilmette 1971

1. The instigators of rebellion p. 50 1. "as a mover of strife..." p. 25
2. Like wolves ...bloodhounds ...ravens of envy p. 50f 2. "held fast in the talons of ferocious lions, of ravening wolves, of blood thirsty beasts.. ." p. 9
- 3 The hate and rancour of the nonbelievers increase p. 51 3. that "hate and rancour may vanish from the world..." p. 14
4. instigates more and more rebellion and mischief p. 51 4. "this alert and active worker of mischief..." p. 21  
"mischief-kindling leaflets..." p. 24
5. Seize the reins of revolt p. 51 5. "the flame of sedition..." p.25  
"raise the standard of revolt.. " p.26
- 6a. The ugly viper uses its poisonous fangs and spreads Its deadly poison p. 51 6. "but he poisoned therewith the life of this hapless one. . ." p.
- 6b. in which the virus of prejudice and corruption is eating 183

7. untouched by this hate and this evil p. 51 7. "protect them ... from all ... hate and envy..." p.9  
how with hate and rebelliousness they have erred from Thy Testament.. ." p.17

8. cunning and deceitful are these snakes, these instigators of evil p. 51  
8. "with .. . falsehood and slander . ."p.18

9. sly in their craft and malice p. 51 9. "and have arisen intent upon malice..." p.17  
not to requite them for... their craft and their mischief..p.18  
showed their malice. . ." p.9

10. Be on your guard and ever watchful p. 51 10. "be on your guard..." p. 21  
"watch and examine . . ." p.21

11. Protect yourselves, do not let any soul secretly instigate a disruption or incitement p. 51 11. "Beware lest ye approach this man" p.21  
"for he will surely cause disruption and mischief..." p.21  
"they ... hurled their calumnies upon me..." p.17

12. be on your guard night and day p. 51 12. "... this wronged servant has spent his days and nights..." p. 10

13. the nonbelievers take pains - .. to shake the foundations of the Cause p. 51 13. "and subvert the very foundations... of the Cause of God -.." p.25

14. Guard the Cause of God p. 51 14. "Guard ye the Cause of God ..." p.19

15. to kindle secretly discord and quarrels p. 51 15. "have the utmost fear of discord ..." p. 19  
"Conflict and contention . . ." p.13

16 inside they are ravaging wolves p. 51 16. "ravaging wolves..." p.9  
Translated from the basic text (by Shoghi Effendi, Balliol College, Oxford, England)

(In the "Selected Writings of Baha'u'llah and Abdul Baha", compiled under the name Bahai World Faith, Wilmette 1971, there is "The Master's Last Tablet To America", p. 429ff. I am convinced, that this alleged "Last Tablet of Abdul Baha..." is likewise a falsification. If I could find the English text of the "Last Major Tablet of Abdul Baha To His Friends in the East and the West" anywhere, we have two Last Tablets of the Master - author's statement.)Everyone who might muster the courage to establish that Abdul Baha did not speak any such language by critically hearing or reading the alleged testament of Abdul Baha is supposed to be reassured by this falsification. It is very easily possible that some critics from the ranks of the Oriental Bahais, the Persians above all, came with these arguments. The Western Bahais were, however, protected from these

very appropriate remarks. Shoghi composed this alleged "Last Major Tablet" then and introduced it into the Bahai publications. It is the same pompous, hard and cold language as in Abdu! Baha's fictitious Testament with words and attributes which are not in accordance with Abdul Baha's former manner of expression and which stand in absolute contradiction to his general attitude. The opposition in Europe and the USA slowly grew against that which, according to the alleged last will of Abdul Baha takes the place of the Master. In the "Sonne der Wahrheit" 1924, p. 70 an excerpt appears from the notes which Mrs. Maxwell, Shoghi's future mother-in-law, made during her then recent Haifa trip: "When the question was littered one day whether one has to be subjected to the authority of the Spiritual Assembly, Shoghi Eftendi said, ... This is not a matter of reason, but a matter of belief. Many of the instructions and ordinances may appear to be unreasonable, but we must simply have belief and faith in them, and the sign of belief is obedience ... Obedience is the proof of belief, it is the result of belief. The friends must bestow trust in the National Assembly and entrust to it their questions to be answered and the necessary money'..." This logic had its effect. Particularly the Stuttgart group around W. Herrigel, rejected these statements as not being in accordance with the Bahai teachings. Because the opposition against the Guardian was stiffening, these notes of Mrs. M. Maxwell were again published two and a half years later in the "Sonne der Wahrheit", in order to enforce this obedience against reason as a result of faith. 184 Once again Shoghi gives us personal news about the years when he was absent from Haifa so often. On the occasion of the death of Hippolyte Dreyfus, Paris, he wrote on December 21, 1928: "and particularly amid the storm and stress that have agitated my life after Abdul Baha's passing.. ." 185 No word of sickness, but practically an apology for his absence from Haifa. He was only there infrequently, spending the greater part of his time outside Palestine. And such a man is supposed to have been named by Abdul Baha as Guardian of the Bahai religion and Head of the House of Justice: a man who had not left his "storm and stress" period once and for all behind him, who was then an absolutely immature man? Abdul Baha had too good a knowledge of men for that! In the Lexikon fuer Theologie und Kirche Vol. I, column 1190 the reporter stated that the Bahai religion had "as Guardian, the twenty-five year old Shoghi Effendi". This short comment says enough for this writer! Has so young a man ever been chosen Pope by the Catholic bishops and cardinals in conclave? Have not the youngest presidents of the great nations been approximately twice as old as Shoghi, when he stepped up with the claim to be the "Guardian" of the Bahai Cause at twenty-five? The balancing act which Shoghi had accomplished in the first years after Abdul Baha's death on the basis of his alleged last will found its trace in correspondending expressions in his later letters. Thus he wrote about "the critical years following Abdul Baha's ascension" on December 21, 1928 in the eulogy at the death of Dr. Hippolyte Dreyfus."

186With this he might have been thinking above all about the Orientals, his Persian countrymen, who "mocked His (the Master's) fast Will". The people of the West had not yet come so far. But when Ruth White's book about the "enemy of the Bahai religion" appeared in 1929, and the proof of the London handwriting expert that no line of the alleged testament showed the Characteristics of Abdul Baha's handwriting appeared in 1930, then it might have come rather close for him. Yet what fortune in misfortune — the majority of the Bahais didn't notice anything. His careful tactics were worthwhile and only the commentary with which he relieved his heart after passing the most dangerous point of his career witnesses how strongly he had to suffer under the fear of discovery of his falsification. In a letter of March 21, 1933 he writes of "the turbulent years following the revelation of so momentous a Document (the alleged testament of Abdul Baha) . . ." 187 In the same letter he speaks then two pages later of the "dark years immediately following Abdul Baha's ascension . . ." 188 Around this time his position was secured. Ruth White and Ahmad Sohrab were long excommunicated and a small part of the Stuttgart Bahais had separated themselves from the organization into the "Bahai World Union". The Bahais ran safely in the beaten track of the Administration. Shoghi had won hands down. The actions of a personality give an impressive picture of him, next to which even the most beautiful words stand out like only a pale haze. In this respect one year stands out especially from the others, the year 1941. In this year was the trial which the American Bahai organizations under the energetic support of the Guardian led against the group of Free Bahais Sohrab — Chanler because of the use of the name "Bahai" for a bookshop, on posters and in newspaper announcements: first the case and then the appeal were lost and with the explicit reference to the rights of Americans in the Bill of Rights. The verdict of the New York Supreme Court was given in the accounts of the two newspapers, the "New York World Telegram" of April 1, 1941 and the "New York Herald Tribune" of April 2, 1941. and passed on in A. Sohrab's Broken Silence 1942, pages 196 and 197. The verdict in the court of appeals which the Bahai Organization lost exactly as before is given in the same book on page 258 in the reports of the "New York Law Journal", "New York World Telegram" and "New York Herald Tribune" in the issues of June 19 and 20, 1941. Judge Valente decided that the complainant, the Spiritual Assembly of Bahai of USA and Canada plus that of New York, had no right to monopolize the name of a religion and thus to claim it for itself alone. The American Bahai Administration had the name "Bahai" patented for itself. The executive officer there had done this because he considered the word "Bahai" a phenomenon name. just as a car or cigarette brand name. The discovery of this evidence indicated to the free Bahai world what disorder existed in the minds of the Bahai Administration and that of the Guardian. This disgraceful behavior of the Bahai organization should not, however, stand alone. A couple of months later, from November 7, 1941 to January 1,

1942 a substantial part of the extended family of Abdul Baha was excommunicated by the Guardian. There is a great probability that a good cooperation had existed between the members of the family of Abdul Baha and Shoghi. And now suddenly, within the short time of seven weeks, the grandchildren of Abdul Baha were excommunicated by Shoghi with their families and simultaneously their mothers, Abdul Baha's daughters. In the small work, *The Proclamation of Baha'u'llah to the Kings and Leaders of the World* (Bahai World Center Haifa, Israel, 1967), it says in the introduction, which is taken in part from Shoghi's writings (p.Xf.): "The unity of the human race ... implies the establishment of a world commonwealth in which ... the personal freedom and initiative of the individuals ... are definitely and completely safeguarded." How "personal freedom" appears to Shoghi comes in the following reasons for the excommunications:

#### Names of the Excommunicates

Second trip to the USA in 1935 without approval of the Guardian    Ruhi Afnan, Grandson of Abdul Baha, Secretary of the Guardian from 1922-1936

Marriage without agreement of the Guardian                      Zahra Khanum, Abdul Baha's granddaughter and wife of Ruhi Afnan

Married a covenant-breaker    Soraya Khanum, Abdul Baha's grand daughter and wife of Feyzi Afnan, sister of Ruhi Afnan

Departed to England without approval of the Guardian            Foad Afnan, Abdul Baha's grandson, brother of Ruhi Afnan and Soraya

Marriage without agreement of the Guardian brother              Mehr-Angiz Khanum, granddaughter of Abdul Baha, earlier Shoghi's favorite sister

Seen as a so called "covenant-breaker"                      Feyzi Afnan, Baha'u'llah's grandson

Indirectly excommunicated, probably because they have stuck with their excommunicated children, which is absolutely forbidden; Touba Khanum, second daughter of Abdul Baha (husband dead)

Rouha Khanum, third daughter of Abdul Baha and her husband, Mirza Jalal Shahid, son of the King of the Martyrs From the more distant relatives of Abdul Baha's extended family were further excommunicated a sister or half sister of Abdul Baha:

Furighyeh Khanum, Baha'u'llah's daughter and her husband Aga Sayyed Ali Afnan. 189

After her death this daughter of Baha'u'llah was considered an "enemy" by Shoghi and was therefore still excommunicated. This fact gives the modern papal bulls their special appeal: The Guardian — not only the almighty Lord over all the living, as read in the alleged testament of Abdul Baha, but also over the dead -is really a superman. To this most

repulsive order of the Guardian there is a parallel in the realm of Christianity: Around one and a half millenium after Christ's death the Archbishop Albrecht of Magdeburg and Mainz, papal commissioner for indulgences for Germany, sold letters of indulgences, even for the dead. Here it was business which would increase tremendously by this profiteering; there it was the demonstration of power, which was supposed to bring about a multiplication of its influence with the help of fear.<sup>188</sup> The eldest daughter of Abdul Baha and her husband, Shoghi's parents, publicly distanced themselves from their daughter (and Shoghi's sister), by severely condemning the marriage of their daughter (without agreement of the Guardian brother) in a declaration. Therefore they must separate themselves totally from her, nay never visit her, not even in case of sickness, must be more removed from her than any kind of strangers, who could at least talk with her. No Bahai may speak with the excommunicated all bonds of family and friendship are destroyed! These excommunications cannot be attributed to the Bahai religion, but to the "Inimitable system" of the first and last Guardian Shoghi.<sup>191</sup> So as a believer in the Bahai religion, but not at all with Shoghi's coloring, one is happy when he can read in an article about "Excommunication" in our Christian West: "Excommunication is steadily becoming a civil punishment which the authorities have no longer applied since the Enlightenment and whose ecclesiastical use they forbid."<sup>192</sup> Only one neutral voice should be still brought out in answer to this group of excommunications, that of Rabbi Stephen Wise of the Free Synagogue in New York, President of the Jewish Institute for Religion and the American Jewish Congress. In a letter to Ahmad Sohrab he wrote, "As for excommunicating the members of the family of the founder of the movement, that is an act which is irreligion at its worst..."<sup>193</sup> Shoghi also brings up the same Rabbi Wise when he reports that Rabbi Wise belonged to "those men of eminence and learning who were moved ... to pay tribute not only to Abdul Baha Himself, but also to the Faith of Baha'u'llah..."<sup>194</sup> The reasons for the mentioned excommunications are threadbare and hairsplitting, so that every reader is immediately hit by the idea that these are only pretences which must serve to veil the real relationships. What, however, were the true reasons? Was it a palace revolution of a part of Abdul Baha's family under the leadership of Ruhl Afnan, who had been the trusted secretary of Shoghi for fourteen years and had enjoyed unlimited trust, because of the trial which the American Bahais, under the strong moral support of the Guardian, led against the Free Bahais Sohrab-Chanler and which heavily damaged the image of the Bahai religion? Or did it have to do with a new knowledge, a regret of Ruhi Afnan about the Testament whose alleged "reading" was 20 years earlier? Ruhi Afnan had protected Shoghi Effendi with his name in the matter of the supposed "reading" of the alleged testament of Abdul Baha five to six weeks before Shoghi's return..<sup>195</sup> We are working on assumption and can only hope that the truth will still come out one

day. Ruhi Afnan was a loyal servant of his master, the Guardian, who had identified himself with the decisions made by the Administration with regard to a number of the questions facing it. Moreover the two stood shoulder to shoulder on such issues. In addition to the administrative red-tape in his letters — he was Shoghi's secretary from 1922-1936 - there are also many parts where he lets ring the universal philanthropic ideas of the true Bahai religion "that warms the heart and comforts the soul" .196 And when he went in 1927 as Shoghi's replacement to the USA, he met with a warm wave of enthusiasm as Abdul Baha's only descendant who literally followed his footsteps and undertook the continuation of the work begun by Abdul Baha. In exactly one year's stay Ruhi Afnan won the unlimited comradeship of the Americans. Memories of the historical trip of the great Master over the North American continent were again awakened and were newly formed by his youthful grandson, who spoke with great warmth and eloquence about the universal ideas of the Bahai religion. This is shown in the official reports in "Bahai News" and in the Bahai magazine "Star of the West" from August 1927 until July 1928. In 1935 Ruhi Afnan went a second time to the USA. According to the "Bahai News" of October 1935 .197 this took place "with the Guardian's approval". The reaction to this trip in the official organ of the Bahais was substantially smaller this time because Sohrab mentions only a few examples. Ruhi's activities as Shoghi's secretary as well as his work as an author published in the Bahai periodical go to meet their end. The last article, which Sohrab can prove came from the pen of Ruhi, is called "Religious Institutions and Religions". In this he wanted to give a philosophical basis for the administrative establishment of the Bahai religion. At the end of this article he mentions, "The administration of the Faith of Baha'u'llah is still in its infancy, It has to grow and mature, to fulfill its mission in the world; but after ages of activity and useful service It will become subject to corruption." .198 From this point on there was nothing more of Ruhi Afnan to be found in Bahai publications; it had been his swan song..199 The farseeing universality and liberality which are particular to the teachings of Baha'u'llah and Abdul Baha and which Ruhi had kept safe in spite of his support of the Administration, might have played no small role in his removal. Probably the end of his activity as Shoghi's secretary, about which we know only that it ended in 1936, is also connected with this clear expression of opinion. When the "Hands of the Cause of God" in Europe wrote in a proclamation to the fifteen National Spiritual Assemblies in Europe that "this continent, — the cradle of Western culture — is back the farthest in the domain of teaching", this is a great tribute. By that the Europeans seem to remember what an unholy development was established on their continent 1200 years ago with the Constantinian forgery and do not want to experience its results once again. They do not want to move into spiritual concentration camps which the usually victorious Guardian of the Bahai religion intended for them. Western culture and civilization is all right for

the Guardian when he takes his vacation, for example in Switzerland. He especially likes that. At home in Haifa the world does not look so rosy as the Swiss Alps in the sunset, and therefore he writes, "A world,., entangled in the mesh of its accumulated falsities..., spiritually destitute, morally bankrupt, politically disrupted, socially convulsed, economically paralyzed, writhing, bleeding and breaking up beneath the avenging rod of God".<sup>200</sup> We all are not able to praise our world. A couple of strong injections of that which Christ, which Mohammed, Baha'u'llah and Abdul Baha wanted would do it some good. But does Shoghi himself live according to the commands of Christ, Mohammed, Baha'ullah or Abdul Baha? Is he himself not woven In the net of his own accumulated falsities as we have shown? Is this not the reason that he never, at any time, dared to meet Bahais eye to eye? His testament falsification is certainly the greatest falsification of the second millenium A. D. The professional historians will present this fact still more clearly. Is there anything that is "more spiritually destitute" than Shoghi's Administration, in which the Bahai religion has been degraded into a political party with a little religious coating? Is it not a "spiritual plundering", when the name "Bahai" has been patented by the Shoghi Administration in the USA as one protects market goods commercially? Is not Shoghi himself "morally bankrupt" when, with his agreement, a trial is brought against the free Bahais Ahmad Sohrab, the former secretary of Abdul Baha and Mrs. Julie Chanler because of the use of the name "Bahai" for their small Bahai bookshop on posters and in announcements? A greater "moral bankruptcy" of his so highly praised Administration than this one can hardly imagine! Is not his system "politically disorganized" from its beginning when he plays down the political order and sets in its place anarchy, as in the following statement:"The anarchy inherent in state sovereignty is moving towards a climax. A world, growing to maturity, must abandon this fetish..." <sup>201</sup> Is not Shoghi's own world "socially shaken to pieces" when he himself in the driver's seat of power excommunicates half of the extended family of Abdul Baha within seven weeks, including one of the deceased sisters of the Master and her mate for absolutely unbelievable reasons?<sup>202</sup> The world was not "economically pgralyzed" even in the war, when total production only served the national political demand for the annihilation of the respective enemy. Nothing more could be spoken at all about this "crippling" after the war because a constantly increasing economic boom reached the fullest measure, which no one had considered possible. Were not Shoghi himself and his Administration beneficiaries of this gigantically growing economic development? Only by the strongly swollen floods of contributions, gifts and endowments had the new religious buildings, the building of Bahai Assemblies and the acquisition of Bahai landmarks been possible.How impossible Shoghi's assertions in the political realm are, a last statement shows: "Nation building has come to an end."<sup>203</sup> Twelve years after the staling of this sentence (1936), the former

Mandate Palestine became, in 1948, the Independent state of Israel. In the course of the following years the colonies in Africa, together with many other former colonial areas, became free nations with seats and voices in the UN. The count of approximately sixty new states, since Shoghi's above quoted statement, might not be too high to comprehend. Moreover the Bahais quota in their new editions the absolutely untenable political statements of their "true brother Shoghi" !When one compares the relationship of the Master to money and that of Shoghi and the Bahai Administration to money, one also sees which direction the Bahai religion has taken. In the foreword to the collection of Abdul Baha's speeches which he gave In the USA, Howard McNutt writes, "Everywhere in his journeying throughout the United States Abdul Baha was received and welcomed in a spirit of love and reverence. Temples and churches of all denominations, synagogues, peace societies, religious groups and new thought centers opened their doors, pulpits and platforms willingly and without reservation to his message. He attended peace conferences at Lake Mohonk, visited the open forum at Green Acre on the Piscataqua, addressed large gatherings at Columbia and Leland Stanford Universities, spoke before scientific associations, socialistic bodies, ethical cults, welfare and charitable organizations, attended receptions and banquets in the mansions of the rich, visited the poor and lowly in their humble homes, carried the light of hope and uplift to darkened souls In Bowery Mission; — In brief, proclaimed his message and teachings universally to every degree and capacity of humankind with such pure and sincere motive that all heard him gladly and without prejudice or antagonism. Furthermore, his beneficent activity in the cause of God and loving service to mankind was without money and without price, for Abdul Baha in no instance accepted remuneration; — a most unusual precedent and a wholesome variation from the money-getting methods of other visitors from the Orient. On the contrary, it was his custom to make liberal donations to needy churches and religious bodies, often assisting by generous gift and contribution societies and associations devoted to universal principles and ideals ... Under all circumstances Abdul Baha refused to accept money for himself or the cause he represented. When the Bahais of this country received word of his intended visit, the sum of eighteen thousand dollars was subscribed toward the expense of his journey. He was notified of this action and a part of the money forwarded to him by cable. He cabled in answer that the funds contributed by his friends could not be accepted, returned the money and instructed them to give their offering to the poor. Briefly; — the visit of Abdul Baha to the United States was unique and characteristic of his high, holy mission, reflecting an unmistakable altruism of purpose and purity of motive." 204 If a man like Abdul Baha can finance this long trip to Europe and America and also present these donations which have just been mentioned, the means must have come from somewhere. Whether there was much saved from the former

possessions of the family of Baha'u'llah is doubtful. Thus Abdul Baha had to receive contributions from his believers, as he is not supposed to have received compensation from the former Turkish government for the time of his imprisonment, which was hardly the case. In spite of his personal modesty and unpretentiousness, the necessary cost for the trip was very great. All the more impressive is this attitude of the Master. In the "Formative Age" of the Bahai religion, thus in the Shoghi Era, money played a much greater role. The entire relations were turned upside down from the time of Abdul Baha. Shoghi had certainly made many greater trips than Abdul Baha, yet he never stood with his followers and always played the mysterious stranger. But in reference to money we are acquainted with his very important sayings: "It is the sacred obligation of every conscientious and faithful servant of Baha'u'llah, who desires to see His Cause advance, to contribute freely and generously for the increase of that Fund." 205 "The supply of funds, in support of the National Treasury, constitutes, at the present time, the life-blood of those nascent Institutions which you are laboring to erect... I am eagerly and prayerfully awaiting the news of an unprecedented expansion in so vital an organ of the administrative Order of the Faith." 206

We do not know the author of the following utterance concerning the finances, because he was not mentioned. We find them in the "Bahai Nachrichten" of November 4, 1963 in the news from the USA, p. 12: "Can we rightly comprehend the privilege that it is to be allowed to contribute to the belief? One should indicate it as a privilege and not a duty, to give to the belief..." "Sacrifice is the right word; everyone can give, but our gifts as sacrifice is much more than customary giving." "To give exactly what one wants is not enough — the sacrifice is the touchstone for the measure of belief. We today can only give money, where many have given their lives. When we contribute, it does our souls good." As previously said, the spiritual father of these statements is not given; however, they could have originated from Shoghi. Especially the last statement leads us into remembrances of schooldays in history and religion where we heard that according to monk Tetzl, the soul sprang "out of purgatory, when the money jingled in the cashbox". This huge spreading of business by encroachment on the dead is not referred to in the concept of the Bahai sacrifice. Therefore we read in the "Bahai Nachrichten" of January -March 1955, Number 11 page 8 in a letter of the Guardian's about "The American Bahais in the Time of World Peril" in an "Appeal for Dedication" among other things: "It is therefore imperative for the individual American believer, and particularly for the affluent, the independent, the comfort-loving and those obsessed by material pursuits, to step forward, and dedicate their resources, their time, their very lives to a Cause of such transcendence that no human eye can even dimly perceive its glory. Let them resolve, instantly and unhesitatingly, to place, each according to his circumstances, his share on

the altar of Bahai sacrifice, lest, on a sudden, unforeseen calamities rob them of a considerable portion of the earthly things they have amassed..." (Shoghi Effendi, Citadel of Faith, 1970, p. 131). From the more or less rich Americans — there are differences there as everywhere - Shoghi demanded that they "dedicate their resources, their time, their very lives ..." What was his most personal attitude toward this "Cause of such transcendence -.."? We find it exactly in black and white, but to be sure, only after his death. Shoghi used neither the great trips, for which his believers had given him the means, nor his time for the promotion of the Bahai religion. "As was the invariable custom of the beloved Guardian during his absence from Haifa, no contact was made with any Bahai.<sup>207</sup> This statement gives not only the obviously bankrupt explanation of the "New World Order from Shoghi's Bahai Administration Laboratory, but also a first prize memorial epitaph for the "great Guardian"! This "appeal for Dedication" letter shows us not only that Shoghi was never in his whole life forced to work in order to be able to live; at the same time it completely betrays a scorn of work which has material worth, which is incomprehensible to normal men. When the work product is not bigger than what is absolutely necessary for survival, then there can be nothing left over for the immaterial values of life: nothing for art, science music or religion, values which make life seem livable to us I remember here that Abdul Baha carried out extensive land development in the last phase of World War I in Tiberias (Palestine) the profits of which he magnanimously divided among the poorer population, and with which he prevented starvation. For these, his material efforts, which fulfilled his idealistic efforts in the best way he was then, in 1920, dubbed "Knight of the British Empire" one and a half years before his death. Shoghi had it easier. Ruth White describes in her second work (1929), how Shoghi cashed a check designated for Abdul Baha from Mr. & Mrs. Lawrence and Ruth White valued at five hundred dollars with his signature "Sh. Rabbani"; however, the money was not handed over to Abdul Baha, but he disappeared with it to Oxford."<sup>208</sup> Here, at this juncture in the Bahai religion, twenty years after the death of Abdul Baha and following the excommunication of half of his extended family plus the almost incredible trial conducted by the National Spiritual Assembly against those able opponents within the imaginative and active Sohrab-Chanler group - this seems just the very moment to say something about the personality of the Guardian. Thousands and thousands got to know the "Center of the Covenant" and interpreter of Baha'u'llah's teachings following Abdul Baha's trip to Europe and the USA. These people were thrilled and fascinated by the radiation of this personality. As a young boy of nine in 1913, I experienced with the visit of Abdul Baha to Stuttgart what a feeling of happiness ran through his followers when they became acquainted with the "Master". When Thornton Chase, editor of the excellent book The Bahai Revelation, visited Abdul Baha in Akka in April 1907; thus, still before the Revolution of the Young Turks, he

reported later about it, "He (Abdul Baha) extends love to everyone; he draws near to them: he invites them; he loves to serve them, even in little things. He demands no awe, no reverence, no separation ... no bar or restraint is there, but winsome love and attraction." 209 The minister of Community Church, New York, Dr. G. Haynes Holmes wrote about his meeting with Abdul Baha, "I had previously met Abdul Baha on the occasion of his visit to this country, had sat close to him, taken his hand, and conversed with him in most informal and friendly fashion." The same pastor reports about his meeting with Shoghi Effendi, "I remember my astonishment when I was taken in the reception room, placed in the corner farthest removed from the door. Instructed that I must rise when Shoghi Effendi entered, and must under no circumstances approach his person . . . And here in Haifa I had to keep my distance, as though I were in the presence of some king or pope." 210 As a young man I had also attempted to come in contact with the successor to the personality who was met with such a wave of esteem. Visiting close relatives in Egypt In 1929, I made a detour on the return trip from Cairo out to Haifa, planning to return home from there. To my great disappointment I learned then that Shoghi was recuperating in Switzerland, and in Stuttgart no one knew anything about Shoghi Effendi's coming at all! (Translator's note: Stuttgart is in Southern Germany, approximately 100 miles from the German-Swiss border.) This was indeed not necessary because he did not come at all! And he never came to Stuttgart, nor to Frankfurt or Berlin, nor to Vienna or Budapest, not to Paris, London or New York!. That Shoghi visited many of these cities, incognito to be sure, is viewed as certain (Ruhyyih Khanum, *The priceless Pearl*, 1969: "although Shoghi Effendi often travelled about Europe . . ." p. 58). Only once did his followers know exactly where he was: In the Swiss capital of Bern. Did Shoghi speak there about the universal aspects of Baha'u'llah's teachings, of the unity of mankind above all racial barriers, about the essential unity of religions? No! The alleged Guardian of the Bahai religion, the alleged interpreter of the teachings of Baha'u'llah and Abdul Baha passed on such activities to the workers in the "vineyard of the Lord", to the employed, craftsmen, workers, housewives, officials, and the self-employed, who in their meager spare time applied their energy at the disposal of the Bahai religion. Hats off to all these courageous men and women, these pioneers who gave everything to realize the ideals of the Bahai religion! And again, hats off to their exertions, their self-denial, their religious zeal and not the least to their readiness to great financial sacrifice! They made use of every opportunity of association which would bring them one small step forward again. There were no such kinds of contact for the Guardian! Instead, he sought out a site for one of the next temples with the artistic background of snow and ice covered Alps and bought it personally - a rare honor for this place. The reporter is silent about contacts with Bahais or potential followers - but what contacts to clever dealers and sly land speculators! The "Bahai Nachrichten" could not have

given us a sharper picture of the unknown "shadow" of the Bahai religion who had his administration-marionettes dance from Haifa. "Many of these sites are victories...", so it further says in the report about the land acquisition of the Guardian, because still other sites had been acquired. We give heartfelt thanks to the reporter for this sincerity. They are victories over the gullibility and the wallets of the followers, who have not yet noticed what kind of a corrupter has taken the place of the unforgotten Abdul Baha. Not once did Shoghi grace his "International Conferences" with his presence; however, still a few weeks before his death he summoned "the assembled company of the followers to get themselves ready as quickly as possible to assure the victory of these conferences. Thus he, Shoghi Effendi, calls on others to go out and proclaim Baha'u'llah's teachings, and he himself travels — at the cost of his followers - around the world and - is silent! What had Abdul Baha done when he attained freedom after the overthrow of Abdul Hamid and the victory of the Young Turks! With what energy the master, standing on the threshold of old age, took on himself the hardships of travel which were still substantial in that time; took up contacts in countless religions, confessions and religious leanings of all kinds in his many hundreds of speeches and lectures, in order to serve the cause of Baha'u'llah and simultaneously to be an example for all who stand for his father's teachings. If a further proof is necessary that the alleged testament is fraudulent, it is the fact that Shoghi travelled around the world without having the courage to come before his followers a single time to comment on the ideals of the Bahai religion. The whole tragedy of the Guardianship is revealed in a concentrated extract in the brochure *The Passing of Shoghi Effendi*. 1958, edited by his wife and the "Hand of the Cause", the Englishman Ferraby. Two and a half lines are devoted to "the glorious spiritual leadership"<sup>211</sup> in a subordinate clause; however the main clause is concerned with the financial contributions of the belief, the temple, archives and garden planning and building in Chicago and Haifa. Altogether twenty-five lines are devoted to Shoghi's administrative activities. So the organization itself - not its critics - show how the spiritual-religious stands to the material-administrative, namely 2.5:25 or 1:10. The mammoth religious - ethical decline that is shown in the Bahai religion from Abdul Baha's departure until Shoghi's death finds its specific expression in the comment, "He was our Guardian, King of the world".<sup>212</sup> Here once again the fraudulent testament is affirmed as well as the position which the forger, namely Shoghi Effendi, made for himself: World Pope and World Emperor or, expressed in a modern way. Highest Religious and political Functionary in the World! His betrayal of the Bahai religion lies clear for all mankind to see: Here the Guardian, centered on might and money; there Abdul Baha, servant of God, "Father of the Poor".<sup>213</sup> In October, 1957, Shoghi came with his wife to London by plane in order to buy inexpensive furnishings there for the recently built archives in Haifa, as she later reported. This was the second time that

Shoghi was heard to be in a European city. Yet that was in the eulogy which his wife together with the Hand of the Cause, the Englishman Ferraby had written. The explanation for this strange man, who is supposed to be a "religious leader" 214 but whose leadership, however, only took place at his writing desk, was quoted earlier and is repeated here for a stronger impression: "As was the invariable custom of the beloved Guardian during his absence from Haifa, no contact was made with any Bahai."215 Shoghi Effendi is supposed to have been an embodiment of the "Sign of God on earth",216 a "Great Guardian"217. His contemporaries had no hint of these characteristics, these attributes belong much more to his grandfather Abdul Baha, the Master. In order to demonstrate the truth of this statement, to indicate the huge contrast between these two personalities, we quote Abdul Baha's hostess in London — the words of Lady Blomfield, who had written this later after the Master's stay in the same city in which Shoghi had not once associated with Bahais:"O, these pilgrims, these guests, these visitors! Remembering those days, our ears are filled with the sound of their footsteps -as they came from every country in the world! Every day, all day long, a constant stream, an interminable procession! Ministers and missionaries, Oriental scholars and occult students, practical men of affairs and mystics, Anglican, Catholics, and Nonconformists, Theosophists and Hindus, Christian Scientists and doctors of medicine, Muslims, Buddhists and Zoroastrians. There also called: politicians. Salvation Army soldiers, and other workers for human good, women suffragists, journalists, writers, poets and healers, dressmakers and great ladies, artists and artisans, poor workless people and prosperous merchants, members of the dramatic and musical world, these all came; and none were too lowly, nor too great, to receive the sympathetic consideration of this holy Messenger, Who was ever giving His life for others' good" 218 Of the same period, a reporter writes, "As He (Abdul Baha) sat in the bow window in the afternoon sunshine. His arm round a very ragged but very happy little boy who had come to ask Abdul Baha for sixpence for his money box and for his invalid ' mother.. ." 219 Here follows the description of Abdul Baha's visit in one of the poorest quarters of London: "A public meeting was held in one of the slums of the city, and all of Abdul Baha's love went out to these poor women and children. He spoke with one after the other and gave each of them a shilling . . . One day the doorbell rang. A hobo was outside . . . Abdul Baha sent Ahmad Sohrab out to bring the man inside. The hobo had come forty miles, after the wind had blown a piece of newspaper at his feet. He glanced at it and continued reading further about Abdul Baha. "Can this be true?" he asked himself. "I want to go to London and see for myself." He stayed a while with the master and Abdul Baha gave him money for a suit. Afterward he often came to the house and brought his friends along. Abdul Baha found him intelligent and enjoyed having him around. Sometimes he would have him sit next to Lady Blomfield in

order to demonstrate his ideas about democracy, and Lady Blomfield graciously went along with it, so that she quickly gained the hoboies' favor."220 The speeches of Abdul Baha in London as well as the notes of part of the small private conversations with the Master were collected in a small volume with an introduction by Eric Hammond. In the closing lines we read there, "A profound impression remained in the minds and memories of all sorts and conditions of men and women ... Very greatly was Abdul Baha's sojourn in London appreciated; very greatly his departure regretted. He left behind him many, many friends. His love had kindled love. His heart had opened to the West and the Western heart had closed around this patriarchal presence from the East. His words had in them something that appealed not only to their immediate hearers, but to men and women generally." 221 Everyone who had the privilege of getting to know Abdul Baha makes it completely clear that Abdul Baha was a "religious leader". Thus we consider Abdul Baha to be like a Jesus of Nazareth, the "King of Kings". We also see this when the American professor Marcus Bach states in his appreciation of Shoghi after his visit in Haifa in 1955 that what Shoghi said to him in his private audience were "the words of a king", 222 he was deceived and we are convinced that Mr. Bach will change his mind about Shoghi Rabbani after reading our presentation. His opinion was greedily grabbed by the leadership of the Bahai Administration, to be sure, after Shoghi's death which soon followed and was developed further in the brochure "The Passing of Shoghi Effendi". There it reads, "He was our Guardian, King of the world".223 This attribute "King of the world" had been given to Emperor Napoleon III in Townshend's book Christ and Baha'u'llah, published in the year of Shoghi's death."224 This writer, a "Hand of the cause", referred to Baha'u'llah's appeal to this last French emperor in which it says. "He (God) . . . will set thee king over all that thereon the sun riseth."225 The conditions for this, however, were in the preceding sentence, "Arise thou to serve God and help His cause." Napoleon had not done this. Has Shoghi done it? Not at all, because his activities only seemed to be in the service of God and the Bahai Cause, in reality for his own cause. Who had to be honored by an assembly of Bahais in the international city of London for his humanitarian activities, Abdul Baha or Shoghi Effendi? Abdul Baha is almost no name any more at all to the great majority of Bahais today, so much greater a prince of the church is Shoghi, although this contact-shy man took extraordinarily great pains not to have association with his followers. Even the "Hands of the Cause" themselves are merely acquainted with their employer Shoghi. At the centennial celebration of the Bahais to the memory of Baha'u'llah's declaration as the manifestation of God of our time in Albert Hall in London, Abdul Baha (about whose activities in the service of the Bahai Cause in London his former hostess in this town, Lady Blomfield, spoke) was not honored, but Shoghi Effendi, whose scarcity of contact could not have been more strongly expressed than as "invariable custom of the

beloved Guardian". At this meeting the old Persian Samandari, "Hand of the Cause" asked for a show of appreciation for the Guardian. The 6000 rose as one body from their seats in order to honor the Guardian who died in London. But who had proved himself to be the "religious leader" in London? It was Abdul Baha, while Shoghi Effendi distinguished himself as a shopper for cheap archives furniture! If London was a high point in the European trip of the Master, then we must maintain that this city of millions meant the lowest point for Shoghi: As the alleged successor of Abdul Baha isolated himself once and for all from the rest of mankind, so he had isolated himself from the founders of the Bahai religion in 1922 during his (probable) former stay in London which was proven in 1930 about him by the London handwriting expert. His spiritual death had passed by 35 years earlier than his physical death in London, 1957, when he forged in London (or Oxford) the second draft of the alleged last will of Abdul Baha.

152. Ruhiiyyih Khanum, Guardianship, p. 5
153. White, Abdul Baha's Questioned Will and Testament, 1946, p. 29
- Sohrab, Grandson, 1943, p. 167
154. Letter from Ruhi Afnan to A. Diebold of March 12, 1930
155. "Sonne der Wahrheit". 1922, p. 52
156. "Sonne der Wahrheit", 1922, p. 91
157. Shoghi Etiendi, Bahai Administration, p. 18f.
158. "Sonne der Wahrheit", 1922, p. 52
159. Bahai Administration, circa May, 1922, (undated), p. 25
160. loc. cit., p. 102
161. Bahai Administration, p. 51
162. Bahai Administration, p. 51
163. "Bahai News" No. 52, p. 4f., 1931, cit. Sohrab, Silence, p. 427 '
164. "Bahai News" No. 95, p. 4, Oct., 1935. cit. Sohrab, Silence, p. 429
165. "Sonne der Wahrheit", September, 1922. p. 102
166. "Sonne dar Wahrheit", 1922, p. 165
167. Bahai Administration, p. 26
168. Bahai Administration, pp. 34 and 38
169. Sonne der Wahrheit" 1923, p. 110
170. Bahai Administration p. 51
171. White, loc. cit.. p. 10
172. White, loc. cit., p. 3
173. Ioc. cit., p. 118
174. Esslemont, New Era 1970, Preface to 1937 Edition, p. V
175. Esslemont, Ioc. cit. 1970, p. 73
176. Esslemont, 1923, loc. cit., p. 118
177. Esslemont, 1923, loc. cit., p. 200 ff
178. Star of the West, Vol. III. p. 8, cit. Esslemont 1923, loc. cit., p. 118
179. "Sonne der Wahrheit", June 1922, p. 50f. and 1932, p. 110 f
180. According to E. Rosenberg, The Testament ol Abdul Baha, "Sonne der Wahrheit" 1932, p. 123f.

181. Bahai Administration, p. 24
182. SdW 1922, p. 50 f and 1932, p.110
183. Shoghi Effendi, Promised Day, 1967, p. 15
184. "Sonne der Wahrheit" 1926. p. 178
185. Bahai Administration, p. 159
186. Bahai Administration, p. 158
187. World Order of Baha'u'llah 1938, p. 89
188. WOB. p. 91
189. A. Sohrab, Grandson 1943, p. 23 ff
190. Prause, Niemand hat Kolumbus ausgelacht, 1966, p.81
191. See "Bahai News", December 1941-January 1942, quoted by Sohrab, Abdul B.'s Grandson. 1943, p. 22ff.
192. RGG, Vol. II, p. 829
193. Sohrab. loc. cit., p. 16
194. GPB. p. 316
195. see letter of Ruhi Afnan to A. Diebold from March 12. 1930
196. Sohrab, loc. cit., p.80
197. Sohrab, loc. cit., p.151
198. "World Order", April 1936, cit. Sohrab, loc. cit., p. 159
199. Sohrab, loc. cit., p. 159
200. Shoghi Effendi, Promised Day, P. 15
201. Shoghi Effendi, quoted In New Era, 1970, p. 282
202. Sohrab, Grandson, p. 26 f.
203. Shoghi Effendi quoted in Esslemont, New Era, 1970, p. 282
204. Abdul Baha. The Promulgation of Universal Peace, 1922, Introduction by Howard McNutt, p. If
205. Shoghi Effendi, Bahai Administration, p. 41 f.
206. Shoghi Effendi, Messages to America, 1947, p. 5
207. Ruhiyyih Khanum/John Ferraby, The Passing of Shoghi Effendi, 1958, p. 3
208. Ruth White, Bahai Religion, p. 204 with photocopy of the endorsed check
209. Thornton Chase, In Galilee, 1921, p. 30
210. Sohrab, Grandson, 1943, p. 15f.
211. p. 2
212. p. 17
213. Shoghi Effendi, God Passes By, p. 269
214. p. 6
215. Ruhiyyih Khanum/Ferraby, Passing, 1958, p. 3
216. loc. cit., p. 20
217. loc. cit., p. 21
218. Lady Blomfield, The Chosen Highway. 1967, p. 150f
219. GPB. p. 285
220. Quoted from Chase, Zweck und Ziel der Bahai-Offenbarung. Excerpt, Waiblingen  
1962, Abdul Baha In London, p. 31 ff. retranslated

221. Abdul Baha in London, American Edition Chicago, 1921, p. XIII f.
222. M. Bach, Shoghi Effendi, An Appreciation, New York, 1958, part 6
223. loc. cit., p. 17
224. Townshend, loc. cit., 1971, p. 82
225. Bahai World Centre, The Proclamation of Baha'u'llah, Haifa 1967, p. 18

## Chapter 8.

### VIII. THE NEW IMAGE OF THE BAHAI RELIGION AFTER ABDUL BAHAS DEATH

How the Covenant of God in the Manifestation Religion is faked — The testament that is discovered on the day of the Master's death is much shorter than the translation which was distributed from 1925 on - The second letter of the Guardian shows the new direction — The Covenant breaker, Mohammed Ali, who is presented as so dangerous in the alleged testament of Abdul Baha, behaves like a lamb after the death of the Master — The necessity of the "re-education" of Bahais after the demise of Abdul Baha — The Bahai teachings are fool's gold — Shoghi Effendi, a prince of the church but no religious leader -The second edition of the Esslemont book is "improved" — In the Esslemont book, a name is erased — A fraudulent phrase in translations of Baha'u'llah's writing Seven Valleys - Concerning the administrative order of Bahai -The administrative order, a "state within a state" — The Administration affects the Bahai communities as frost affects a spring night

In Dr. Grossmann's writing published under the title "Das Bündnis Gottes in der Offenbarungsreligion" (Second edition 1956), one sentence of Shoghi's from a letter to a German believer continues as a leitmotif throughout. The Guardian speaks here of "the knowledge and esteem of Baha'u'llah's and Abdul Baha's covenant" which is made in reference to "the attacks of enemies outside the faith as well as the so much more malicious persons in it who have no real devotion to the covenant and therefore support the rational side of the teachings . . ."

I myself support the rational side of the teachings very strongly and therefore belong to the "malicious persons etc...." (see above). This kind of thinking shows me above all that it cannot agree with "Abdul Baha's covenant", because it is nowhere mentioned in this brochure. There is much evidence for the argument of Baha'u'llah's covenant with Abdul

Baha: It was known long before Baha'u'llah's death that Abdul Baha was supposed to be Baha'u'llah's successor and interpreter of his writings. Dr. Grossmann quotes sections from the Kitab-i-Akdas, the Kitab-i-Ahd and the Tablet of the Branch 226 and besides them, still other tablets of Baha'u'llah to Abdul Baha. Further, the unsealing of the testament of Baha'u'llah is described in complete detail by Shoghi Effendi: time, and number and kind of witnesses (in a small group) and, on the same day, in front of a larger number of other witnesses.<sup>227</sup> Unfortunately, Grossmann failed to present clearly the alleged covenant of Abdul Baha with Shoghi Effendi in the same way, that is written remarks of Abdul Baha before his death, the unsealing of the Testament (in a small group) as with Baha'u'llah, or the general public announcement of the Will and Testament of Abdul Baha.

There is nothing to be found about any of this in the thick volume *God Passes By*. There it only says, for example:

"The promulgation of His Will and Testament, inaugurating the Formative Age of the Bahai era... 228

Or a couple of pages further we find the section, "Abdul Baha's passing and the agitation which his removal had provoked had been followed by the promulgation of His Will and Testament."<sup>229</sup>

One also finds only the stereotyped phrase with Ruhiyyih Khanum, the Guardian's wife, too: "With the reading of the Will..." or "The Will and Testament of His Grandfather was read to him..." (Ruhiyyih Kh., *Guardianship* 1948, pp. 6 & 7). We know that such an event took place from a short extract from the notes of Miss E. Rosenberg, who was present at the time of Abdul Baha's departure and at the reading of the alleged Will and Testament of Abdul Baha in Haifa. I am not familiar with Miss Rosenberg's original notes, but only with the writing in the "*Sonne der Wahrheit*", 1932, page 123. In this it says, among other things, "At least 200 people were present at the reading of the testament, an extremely impressive event. Every time the name of Shoghi Effendi was mentioned, the whole assembly stood and bowed." "The validity of the testament was underscored in three places. With the third repetition it was strongly hinted that the old Persian believers who were present attested to the validity of the testament. Simultaneously, however, it was mentioned that, "The surprise was initially great in Persia". There exists another presentation of the opening of the testament of Abdul Baha in a small group. The former secretary of Shoghi, his cousin Ruhi Afnan wrote in a letter to A. Diebold on March 12, 1930 by order of the Guardian: "When the Master passed away the question arose as to where His body should be laid to rest. Everyone expressed an opinion. My grandmother — Abdul Baha's wife - stated that it might be mentioned by

Abdul Baha in His will, for the Persians often do that. When we enquired where this will might be, Monever Khanum said that it might be that document that she saw the Master read only two days previous and that He had replaced in the safe.

As the "Greatest Holy Leaf" was very ill and in bed the other members of the family, i. e., my grandmother, His four daughters and sons-in-law, myself who was the only grandson present and Khosrow, a trusted servant of the Master, together got the key from His dress pocket which lay near His couch and went to the safe. Before them all, I opened the safe and directed by Monever Khanum found and opened the tin tube in which the will was. I opened the will and we took turns in reading it. We kept the purport of the will a secret until Shoghi Effendi came from Oxford. In short I opened the document in the presence of the whole family the next day after the Master passed away." At the end there was a handwritten addition of the Guardian: "Read and approved Shoghi."

The most interesting sentence in this extract is, "I opened the testament and we took turns in reading it". This sentence would be believable if the testament of Abdul Baha had been the length of Baha'u'llah's testament. But the alleged testament of Abdul Baha has 24 pages, and these 24 pages require time to read. A fast reader needs half an hour for it. The eleven persons present would have needed at least five full hours together in order to read it. If the discovered testament had been so long, someone would have certainly made the proposal to let it be read aloud by one of those present, but nothing is said about this. Thus, the discovered testament and later document designated as the alleged testament of Abdul Baha cannot be identical. The former Irish canon Townshend writes, "On His death the most deeply conceived and constructive of His works was published, known as The Will and Testament of Abdul Baha. (T. loc. cit. p. 97) A "work" cannot be read so quickly in passing! In any case, a contradiction again appears here (Annotation: The sentence of Rouhi Afnan's letter: "I opened the Testament and we took turns in reading it" has had a false translation into German. This proof therefore must be nullified. The author.) If the "Last Will" was kept a secret from the public, its essential contents were most certainly telegraphed to Shoghi; so he could begin putting the alleged will and testament of Abdul Baha together to replace the valid Last Will.

The telegram from Haifa to Consul Schwarz (Stuttgart) of December 22, 1921, supplies indirect proof of this also: ". . . - master left full instructions in his will and testament translations will be sent inform friends greatest holy leaf." 230 The first typewritten translations were indeed distributed only over three years later in February, 1925, in New York, to "old and recognized Bahais" with Shoghi Effendi's permission."231 After the reading of the alleged testament of Abdul Baha in New York in February

1922, the effect of which on those present was as astounding "as a thunderbolt out of a clear sky", hardly three weeks had passed when a new course in a new age, the "formative age", also called the "Iron Age" of Bahai history, was established in a letter from the Guardian, dated March 5, 1922:

1. Large issues . . . such as . . . the matter of publication ... (of) Bahai literature ... must ... be minutely and fully directed by a special board, elected by the National Body... responsible to it and upon which the N. B. shall exercise constant and general supervision."<sup>232</sup>

All dictatorial regimes of the last fifty years have introduced censorship and still have it today, in those that still exist. And Shoghi had every reason to do this: The alleged testament of Abdul Baha had shaken the Bahais — at least all those who had heard the complete contents of the alleged testament of Abdul Baha; that is, the Persian pilgrims in Haifa in its reading there, and the New Yorkers, or all those who were present at the reading in New York — and they became rebellious against the successor allegedly designated by Abdul Baha, who in his whole attitude stood "in strange and incomprehensible contrast to the broad tolerance and liberality of Baha'u'llah and Abdul Baha". But Shoghi was completely right in taking this kind of action. Thus the alleged testament of Abdul Baha was never discussed in the Bahai publications. A well established fact was created and only the critical spirits, the outsiders, dared to mention doubts about this alleged testament and therefore directed their further attitude to the Bahai organization or Bahai Administration.

2 "the matter of receiving Orientals and association with them.. ." <sup>234</sup>

We have here the demand of the arrangement of a "Guardian Etiquette". We spoke about this point in an earlier part. Shoghi has to defend himself against attacks and criticism of the alleged testament of Abdul Baha and therefore demands,

3. "that the friends should (not) . . . attach undue importance to His negative Teachings".<sup>235</sup>

In the following sentence, three months after the Master's death, he demands

4. "we must one and all endeavor at this moment to forget past impressions. . ." <sup>236</sup>

The Guardian imagined this a little too easily because the impressions which Bahais from all the world had taken from Abdul Baha could not be

erased.

5. "the friends of God the world over are strictly forbidden to meddle with political affairs in any way whatever..." 237

This demand of limitation of personal freedom about political questions is all the more remarkable, as Shoghi had promoted himself in the alleged testament of Abdul Baha to "Head of the House of Justice". Thus the arrogance of this twenty-five year old in the above demand seems even more unbelievable.

6. The denial of the individual, of the unique personality, supposed to be achieved with the statement "that nothing whatever should be given to the public by any individual among the friends. . ."238

Whoever has read the alleged testament of Abdul Baha is certainly impressed by the tenor, by this hard, unsympathetic language of the greatest part, as opposed to the few mild parts directed to reconciliation and forgiveness, which are simply overplayed and outrun.

When Abdul Baha had left this world, an "interregnum" came in. Shoghi first returned at the beginning of January, 1922, supposedly so weak that he had to be carried from the train."239 He left Palestine again at the end of March or the beginning of April 1922 only to come back again at the beginning of December. His replacement in the meantime was an old woman, the "Greatest Holy Leaf", Abdul Baha's sister. Mohammed Ali, who was presented in the alleged testament as such a great enemy of the Bahai Cause, was then approximately fifty-five years old. This is an age in which one can still be active in many areas. But nothing happened from the camp of this covenant-breaker except for this sham fight about the keys to Baha'u'llah's burial vault, which the group surrounding Mohammed Ali had appropriated. Mrs. White has already insinuated that at least from this point on a secret complicity must have existed between Mohammed Ali and Shoghi, or the extended family of Abdul Baha. She thinks that the tax of Huquq which was required in the alleged testament of Abdul Baha and which went to the Guardian was supposed to be divided among them all in a certain ration, thus, also to Mohammed Ali.

The fact remains that the very strongly berated enemy of the Bahai religion in the alleged testament of the Master behaves as quietly and peacefully as a lamb after Abdul Baha's death and Shoghi's approximate eight month absence. Even he who was seen in his father's testament basically as successor to Abdul Baha, but who had forfeited this right by his trespasses, did not demand that the alleged testament of Abdul Baha be investigated by a handwriting expert.

The Bahais were schooled by Abdul Baha himself by his visits, his

letters, and his books until his death. They believed in him and his words and considered this the Cause: that is the Bahai religion. Now began something completely different which is best expressed in the literally quoted sentence from the "Bahai News", January 1930, No. 37:

"The years since November 28, 1921 (the day of the departure of Abdul Baha) have, consequently, been largely devoted to the elimination of any non-Bahai views which might exist and to our re-education in Bahai Administration by the Guardian." 240

Baha'u'llah is falsified and pushed into a background position, while the role of Abdul Baha is played down completely. The Shoghi Era had begun, the regime of one of the great swindlers in history! Never have the teachings of the Manifestation of our time and his interpreter been so badly censured as by the wife of the alleged Guardian of the Bahai religion, Ruhyyih Rabbani, who is one of those who still runs the show today in Haifa.

In 1946 she had sketched the Laudatio for "Twenty-five years of the Guardianship". Immediately on the first page she writes, remembering the time after the departure of Abdul Baha,

"We had the teachings; like a wonderful laboratory, equipped for every purpose, they were there — our priceless treasure. But where was the alchemist who transmuted base metals into gold?" The translator wanted to circumvent this blasphemy and translated base metals as "Grundmetalle". According to the recognised "pocket Oxford Dictionary", London 1952, page 58, base metals are of "inferior value". The alchemist is Shoghi (Effendi) Rabbani. And the proving stone with which the miracle of metamorphosis into real gold is supposed to happen naturally can only be the alleged Will and Testament of Abdul Baha. The metaphor of alchemy is nevertheless well Chosen:

1. With the help of the Testament and fiery, heartmoving requests the money of the believers was brought forth as donations for the different funds. Splendid gardens with statues and marble burial temples for the most diversified relatives of Abdul Baha were built. But the crowning feature of all was the simple mausoleum of the Bab, which was worthy of a prophet. This was renovated with a cupola structure in neo-Arabian style, possessing 12,000 or more gilded tiles. Thus the impression was gained that the Bahais "are a rich Persian sect". 241

2 The teachings themselves were so altered by the alchemistic processes that they hardly seemed as such in appearance any more. "The Universal House of Justice", elected in 1963 after the abolition of the Guardianship in Haifa, carried on further, determinedly, in Shoghi's footsteps. In the

little volume published by the World Center of the Bahai Belief Haifa, Israel, 1967, "Proclamation of Baha'u'llah", the name of Abdul Baha does not come up at all.

In the five page introduction not a word is mentioned of the personality which embodied the Bahai spirit most perfectly at the beginning of our century - Abdul Baha, the Master. No, Shoghi Effendi - grandson of Abdul Baha and great grandson of Baha'u'llah - who has placed himself with the help of the forged testament of Abdul Baha at the summit of the Bahai movement is quoted for pages and pages.

"...the aim of all Bahai activity: '... establishment of a world commonwealth ... This ... must ... consist of a world legislature ... world executive..." 242

The alchemistic alteration of Baha'u'llah's teachings is complete: Religion has become politics. This slogan of a political movement is not to be found with either the founder Baha'u'llah or the interpreter Abdul Baha. On the contrary we read according to Abdul Baha,

"the sovereignty of this globe of earth will become lower in our estimation than the children's plays" 243 And we find according to Baha'u'llah himself:

"It is not our wish to lay hands on your kingdoms. Our mission is to seize and possess the hearts of men. Upon them the eyes of Baha are fastened." 244

This is the language of religious leaders!

Shoghi's wife brings further proofs that Abdul Baha's death meant a deep rift in the Bahai movement:

"With... the establishment of the Guardianship, came... a new phase in the development of the Faith. This was typified by one of the first acts of the Guardian: Shoghi Effendi never set foot in the Mosque, whereas Abdul Baha had attended it until the last Friday of His life." 245

Abdul Baha had not only taught new principles, he had also lived by them. In God's house everywhere, be it mosque, synagogue, church or temple, God can be honored. On his trips abroad Abdul Baha had spoken in mosques, synagogues, temples and churches before vast, fascinated and attentive audiences about the renewed outpouring of the divine spirit. So we imagine a new religious leader in a New Epoch. But we see nothing of all this in Shoghi. He was a strictly confession-bound Oriental prince of the Church, out of date, with purely political aspirations.

In the publication of the first English edition of the Esslemont book in 1923, I have spoken of a compromise which might have been arranged between Dr. Esslemont and Shoghi. What comes after Abdul Baha's death, according to Esslemont is:

"an International spiritual assembly (Bayyту'l-Adl), representative of all Bahais throughout the world ... Baha'u'llah expressly forbade Interpretation of the teachings by anyone but Abdul Baha, and after him the International Beytu 'l-Adl..." 246

These sentences are missing in the second improved German edition, which is unaltered in the third edition. Inserted in their place in the Esslemont book were the alleged testament of Abdul Baha, Guardian and Guardianship with the right of Interpretation and every Guardian as head of the Universal House of Justice, this highest body of Law.<sup>247</sup> As a reflection of the former battle of the small group surrounding Wilhelm Herrigel with the Bahai Administration or their followers, we can still consider three variants of the first German edition of the Esslemont book today:

1. The issue of the German Bahai Bund Stuttgart of 1927, which gives all of the English text of 1923.
2. The same issue of 1927 in which however the last twelve pages with the alleged "Last Will and Testament of Abdul Baha" are torn out, so that only the subtitle still remains on the last page" and "The New Phase" with the first four lines.
3. An issue "Stuttgart, 1927" without the publisher's name. On p. 402, the last original page with the rest of the section "Truth is for all" and no punctuation to indicate that something follows, but a closing dash. The composition probably remained in print and the group around Herrigel had the work printed in a limited edition.

More exact data was no longer available. In the "Second Improved German Edition" these above mentioned parts about the leadership of the Bahai movement after Abdul Baha's death are omitted. The second German edition was being set up when the prohibition of the Bahai religion in 1937 interrupted the printing. The just completed printing plates were brought to France, as is explained in the foreword to the third German edition, and this second German issue was completed there in a limited edition. All these were then very quickly sold out because of the great demand from 1945 on. For the critical observer it is interesting to see what was inserted in place of those sections which were omitted. (There follows the Guardian's right to expound the Bahai Writings, reference is made to the Universal House of Justice, and every Guardian

is deemed Head of this Highest Administrative Council. These three statements are clearly found in the original German. They have vanished, however, from the 1970 American edition and the 1972 German edition. Author's comment.)The next part of the omitted excerpt in the first German issue of 1927, page 204, reads as follows: (Reappears in the American 1970 edition, p. 130):

"In a thousand or thousands of years' another Manifestation will appear, under the shadow of Baha'u'llah, with clear proofs of His Mission, but until then the words of Baha'u'llah and Abdul Baha and the decisions of the International Baytu'l-Adl constitute the authorities to which all believers must turn for guidance." (In the American 1970 edition, page 130, we read: "In a thousand or more years ... the words of Baha'u'llah, Abdul Baha and the Guardian..." )

Against these words of Esslemont brought out above, however, Shoghi says In God Passes By, page 214: "He (Baha'u'llah) ... rules out the possibility of the appearance of another Manifestation ere the lapse of at least one thousand years."Even if this saying was not supposed to refer to Shoghi himself, it still constitutes a virtual smoke-screen as far as the sayings of Baha'u'llah and Abdul Baha are concerned, because it stands completely alone.

In two other sections of the same work, however, this coming of the next manifestation of God is postponed until much later, when it says there of this "Most Holy Book" "whose provisions must remain inviolate for no less than a thousand years"<sup>249</sup> or that "The Sun of Truth .. . never to reappear ere the lapse of a full millenium."<sup>250</sup>

These last two statements run parallel with that of Abdul Baha: "His Holiness Baha'u'llah has ordained, that I myself (Abdul Baha) am not the Promised one, but that Abdul Baha is the Interpreter of the Book and the Center of the Covenant, and that the Promised one of Baha'u'llah will appear after thousand or thousands of years. This Is the Covenant of Baha'u'llah." <sup>251</sup>

The last sentence of the omitted excerpt is now missing in the second to the fourth (German) editions of the Esslemont book; its beginning has been left as it was but stands in a new association:

"No Bahai may found a school or sect based on any particular interpretation of the teachings or any supposed divine revelation. Anyone contravening these injunctions Is considered a 'Covenant-breaker' or 'Naqiz'" (Esslemont, New Era 1923, p. 118 and 1970 edition p. 130). We have this "particular interpretation of the teachings" before us in the alleged testament of Abdul Baha. It follows that the collective recognized

believers, or all followers in the Bahai Administration are "violators of the covenant" without really being responsible for it, because they are hardly able to recognize these correlations. Remarkably the following sentence was still retained in the second to the fourth editions:

"One of the enemies of the Cause Is he who endeavours to interpret the words of Baha'u'llah and thereby colours the meaning according to his capacity, and collects around him a following, forming a different sect, promoting his own station, and making a division in the Cause." 252

Here again are warnings about the interpretation of Baha'u'llah's words, which to a great extent Shoghi himself had made. And hadn't Shoghi made for himself his own position in the foreground as the supposed "Head of the House of Justice" and thereby also implicated his heirs in the "Guardian Dynasty"? Did he not thereby induce a division in the Bahai-Cause? I have already mentioned one proof of the indicated split in the three variants of the first German edition of the Esslemont **book. Whenever a name no longer suits the Bahai Administration or the Guardian, or both simultaneously, it is simply erased.** After the trial against Ahmad Sohrab was lost his name also had to disappear. When the third German edition of the Esslemont book was brought out in 1948, his name (which Dr. Esslemont mentioned with sections from notes from his diary in the first English edition 1923 identical with the first German edition 1927) is simply left out and only cited as "a secretary of Abdul Baha". In the fourth German edition (1963) such passages are found on pages 66, 76, 103, 199 and lastly 286, where Abdul Baha spoke of the future of the Bay of Haifa. Here is written unpretentiously, "a secretary of Abdul Baha. . ." and earlier, "from a diary". Such an attitude with regard to spiritual property is seldom seen in the world and is, above all, scientifically absolutely incorrect. Sohrab was Abdul Baha's secretary In Haifa from 1912-1919, after he had accompanied him on his European and American trips. From 1919 on he was Abdul Baha's trusted attorney in the United States. (The author is glad to have found in 1972 in the American edition of Esslemont's New Era 1970 and in the German edition 1972, that Sohrab's name is cited again as in 1923 by Dr. Esslemont himself.)

In the alleged testament of Abdul Baha the falsifications of the covenant breaker Mohammed Ali are spoken of very often and very much in the following, I will introduce the evidence that a passage of Baha'u'llah's works has been altered in the Western countries; that is, has been falsified. That old falsification was certainly one of the bases for the falsification of the alleged testament of Abdul Baha and furthermore this falsification was the cause for the alteration of this passage. We have here an excellent example of "evil trees bearing evil fruit". When the Esslemont book was "improved", a passage in Baha'u'llah's writing, "The

Seven Valleys of the Journey to God", shortened to the "Seven Valleys", was falsified. In "L'oeuvre de Baha'u'llah" published in Paris 1923, the "Seven Valleys" were translated from the Persian into French by H.Dreyfus. There it reads in Vol. I p.58-.

"Ces voyages qui, dans le monde de Zaman paraissent infinis, par le secours celeste, et par l'aide de la Manifestation, pouvant etre faits par le voyageur sincere en sept pas, peut-etre en sept souffles, peu-etre en un seul, si telle est la Volonte de Dieu, car 'Il donne a qui Il veut'." 253

In the English-American version translated already in 1906 by Ali Kuli Khan we can read in the same section, "and if the Guardian of the Command (i. e., the Manifestation of God) help him.. ." 254

These two translations are alike and have no differences. The other American edition of 'The Seven Valleys' of 1936, translated by Ali-Kuli Khan, published by the National Spiritual Assembly of Bahais of the USA and Canada (under their Secretary Horace Holley) runs against this. "The seven stages of this Journey which have no visible end in the world of time, may be traversed by the detached wayfarer in seven steps, if not in seven breaths, nay in one breath — If, God willing invisible assistance favor him and the Guardian of the Cause give aid."

The German translations of 1950 and 1963 correspond with the American one of 1936: "Obwohl diese Reisen im Zeitlichen ohne erkennbares Ende scheinen, kann der geloeste Wanderer, wenn ihm unsichtbare Bestaetigung zufließt und der Hueter der Sache ihm beistaht, diese 7 Stufen mit 7 Schritten Oder mit 7 Atemzuegen, ja gar in einern Atem durchmessen, wenn dies Gott zulaesst und wuenscht. .." 255 The translator is not given in the first publication of the "7 Taeler" (alone, without the "4 Taeler") In 1950 it was given; "Based on the English translations by Ali-Kuli Khan and the French by Hippolyte Dreyfus, German by Dr. Hermann Grossmann. Compared with the original Persian text by Dr. Amin-Ullah Ahmedoff, Stuttgart 1950 (Italics from the author).

Just as the American translation of 1906 and the French of 1923 agree, so the American of 1936 and the German of 1950 and 1963 resemble each other. In 1906 there was still no "Testament" and no "Guardian"; in 1923 they were both there, to be sure, but the independent Frenchman Dreyfus translated from the Persian what he found there. The alteration of the American edition of 1936 as opposed to that of 1906, both of which were attributed to the same translator Ali-Kuli Khan, is like a kowtow before the throne of the Guardian. It can simply be established that Dr. Grossmann followed this American example. Because the "English translations" were mentioned, the older American edition of 1906 which

is identical with the French of 1923 must have laid before the German scholar. Did Dr. Grossmann have to translate in this way, because as a "Hand of the Cause" he was financially dependent on his employer, the Guardian and the Bahai Administration? Or was it that Grossmann, at that time in 1950 not yet a "Hand of the Cause", wanted to ingratiate himself with his later employer by this translation? Unfortunately, we can no longer ask him

Dreyfus and Shoghi knew each other personally, at least since Shoghi's return to Haifa in January 1922. Miss E. Rosenberg reports this fact in her notes about the reading of the alleged testament of Abdul Baha 256. In the approximately eight months during which Shoghi resided in Europe, he was certainly with or. Dreyfus. Shoghi says in his great eulogy for this man:

'To me... after Abdul Baha's passing... he was a sustaining and comforting companion... an Intimate and trusted friend.' 257

If any possibility had existed to provide this place for the later "Guardian of the Cause", it would have certainly been used by Dreyfus. I am convinced that he was aware of the American translation of 1906. However, in opposition to this he left the "Guardian of the Command" completely out and translated only "... with the help of the Manifestation". After the surprising fact of the proof of the testament falsification by the London handwriting expert had made almost no impression on the Bahais and had brought almost no uproar, the courage of the Guardian grew. Wilhelm Herrigel, the founder of the "World Union of Bahai", died in 1932. Many of his followers went over to the organization, and following the law of inertia, have remained with Shoghi. There Shoghi is misled to a daring gesture, and a new world is opened to the astonished view of the reader, as he writes,

"Alone... this Faith has... succeeded in raising a structure which the bewildered followers of bankrupt and broken creeds might well approach and critically examine, and seek, ere It is too late, the invulnerable security of its world- embracing shelter." 258

The positive part of this statement is the invitation to a critical testing of his system. We must remember that Shoghi had not replied to the request of Mrs. White for an investigation into the original of the alleged last will of Abdul Baha: moreover the Bahai organization denied the same woman a couple of photocopies of the many hundred tablets of the Master from its archives because the Administration feared critical analysis of the handwritings. And now, all of a sudden: "Test critically!" Above all, the followers of the organization should not avoid this demand! But what is spoken out in this statement is simply not understandable. Shoghi is

enraptured with his own words. Are not Baha'u'llah's and Abdul Baha's believers themselves the "bewildered followers" of a belief ruined and broken by the Will and Testament? Does not the administrative order, pure red tape, take the place of the teaching? This "structure of the administrative order" is pushed much more than the teachings, which are only mentioned in passing. It is really so: "the Will is ranked as more important than the actual Teachings"<sup>259</sup>. With the phrase, "ere it is too late ..." fear is invoked, similar as in the alleged testament, where "God's wrath and his vengeance" are offered to those who do not recognize the Guardian. Or where the dissolution of belief is painted on the wall, if the "covenant-breakers" are not avoided! And how is it with the "invulnerable security of its world embracing shelter?" This is pure imagination! Because Shoghi himself writes,

"in 1938... In both Turkestan and the Caucasus ... Imprisonment of over 500 believers — many of whom died ... confiscation of their property ... exile ... to Siberia, the polar forests and other places In the vicinity of the Arctic Ocean ... the complete expropriation of the Temple itself and Its conversion Into an art gallery." <sup>260</sup>

The Russians have followed Shoghi's suggestion and have critically tested the administrative order of the Bahais. Shoghi adds,

"... and erect the edifices and institutions of its Administrative Order, could not but arouse the apprehensions and the hostility of those placed in authority, who either misunderstood the aims of that community or were bent upon stifling Its life." <sup>261</sup>

We do not know what further tests the Soviets made. One should really have a command of the Russian language. But if one reads some of Shoghi's statements published in 1944, much is understandable. There one can read: "a world religion . -. clear-visioned, unafraid, alert and determined to achieve at whatever sacrifice its goal..."<sup>262</sup> These goals are revealed a few pages later; "must lead to the establishment of the Bahai state and culminate in the emergence of the Bahai World Commonwealth." <sup>263</sup> After reading these statements, contrasting comments are apparent: "It (the world religion) is .....non-political . . .264 or "its . -. non-political character ...265 as some kind of tranquillizer. If one remembers that in the alleged testament of Abdul Baha the Guardian Shoghi has placed himself as head of the House of Justice at the summit of world government chosen by all mankind, then one can understand that the Bahais are "in some countries . . . stigmatized as subverters of law and order. . ."; <sup>266</sup> all the more so because they don't want to work on Bahai celebration days and close their own public institutions (e.g. schools and kindergartens).

At the end of the 1920s the followers of Baha'u'llah who no longer belonged to the Bahai organization issued the statement that the Bahai Administration was a "state within a slate". However in the Western nations, the governments are not so fearful. Such a small swarm of zealots presents no danger for liberal democracies. This is otherwise in the so called people's democratic countries of the East.

The Bahai religion was prohibited in Russia and remains prohibited, while the various Christian beliefs are tolerated in the USSR. To the Russian government the endeavors of the Christian churches seem to be put down much more to pure religion, because other things appear to stand in the foreground with the Bahai religion. A statement by Shoghi some weeks before his death shows that the teachings of Baha'u'llah and Abdul Baha are now ranked on two levels according to the administrative institutions:

"to insure ... the total and resounding success of these Conferences, ... expressly convened for the purpose of accelerating the march of the institutions of His world-redeeming Order, and of hastening the establishment of His Kingdom In the hearts of men." 267

Thus, ranking in first position are the administrative institutions which refer to the alleged last will of Abdul Baha, and then come the teachings through which the "Kingdom of God" must be realized. Let us remember at this moment the Testament of Baha'u'llah, the founder of the Bahai Religion. It says, "But the hearts of men He (God) decreed unto Himself." Here we find ourselves in the sphere of religion. In the first part of the statement, however, Baha'u'llah speaks of the sphere of material interests, of earthly goods: "The government of the earth has been vouchsafed unto them (the kings i.e. the governing ones)." (The Will and Testament of Baha'u'llah in BWF 1971, p. 209). Baha'u'llah says nothing of "institutions of a world redeeming order". These ideas are brought into the Bahai religion by the alleged testament of Abdul Baha. The only interpreter of the new religion's founder was Abdul Baha. He also never spoke anything about "administrative institutions" or a "world redeeming order".

This Bahai Administration is now praised in ever new turns of speech. "The Administrative Order - . . . may be considered as the framework of the Will itself . . . It will . . . be regarded not only as the nucleus but the very pattern of the New World Order destined to embrace in the fullness of time the whole of mankind." 268 What does the administrative order of Bahai consist of? The believers, at least nine in number in one place, form a "Local Spiritual Assembly". The various local Spiritual Assemblies choose a "National Spiritual Assembly" at the annual national convention. At the convention of the National Spiritual

Assemblies in Haifa an International Spiritual Assembly is then elected, the so-called 'Universal House of Justice'. This International Spiritual Assembly is located in the World Administrative Center in Haifa (Israel). The Guardian — always according to the alleged testament of Abdul Baha — is now the head of this internationally elected board: his heirs succeed him. He is also the expounder and interpreter of God's words — according to the alleged testament. The "Hands of the Cause of God" — chosen by the Guardian — compose the staff of the Guardian, function as clergy and teachers on long journeys and additionally have the duties of a secret police." 269

This Bahai Administration, which slowly took shape after the death of Abdul Baha on the basis of the fictitious testament, had a much more depressing effect on the Bahais in the world than the Master's death itself. In the place of the encouraging and enthusiastic letters from Haifa now came these expedient, bureaucratic concepts and formulas of a background man named "Guardian" whom no one knew and who guarded himself from making contacts with Abdul Baha's followers because he knew well that he could not be compared with this personality. The cold frost of a spring night fell on the small widely strewn groups of Bahais. It had to be explained to the believers, that all this was the will of the Master. "It should be remembered by every follower of the Cause that the system of Bahai Administration is not an innovation imposed arbitrarily upon the Bahais of the world since the Master's passing, but derives its authority from the Will and Testament of Abdul Baha..." 270

The omnipotence, however, is based on the testament which we have proven to be falsified and is therefore invalid. This quotation just cited comes from a letter of Shoghi of February, 1929. 1929 was also the year of the publication of Mrs. White's book which for the first time showed clearly to the world what rifts had been set in motion within the framework of the Bahai religion following the death of Abdul Baha. That was the moment when schism began, albeit rather covertly. The majority of Bahais remained with the Organization and bent under the whole ballast of the administrative order; only a small number assembled in Germany, to form for example the "Welt-Union Bahai" ("World Union of the Bahais"), which practically no longer existed after the prohibition of the Bahai religion in the Third Reich in 1937.

Shoghi wrote in his major work about the duties of the administrative order, "The Administrative Order . . . will, in a manner unparalleled in any previous religion, safeguard from schism the Faith from which it has sprung." 271 But this statement is not right! Because there was Mrs. White, who had her last publication "Abdul Baha's Questioned Will and Testament" printed two years later, in Beverly Hills in 1946. Here it says

on page 100, "Shoghi Effendi, who purports to be the 'Guardian of the Bahai Religion', is the arch persecutor of the religion itself, and of many of the disciples of Baha'u'llah and of Abdul Baha. In other words, by his inversion of the teachings of the Founders of this religion, and by his persecution of their disciples, such as we witnessed in the lawsuit, he and the Bahai Assembly have done more damage to the Bahai Cause than did those who were its open and avowed enemies." Mrs. White continues: "Whether the alleged will of Abdul Baha is authentic or spurious, the results of the administration of Shoghi Effendi and the National Spiritual Assembly of Bahals stand as an historical indictment against them. They no more represent the Bahai Religion than the bigots of the dark ages represented Christianity."

226. loc. cit., p. 32 f.

227. sons, relatives of the Bab, pilgrims, local believers in God Passes By, p. 238

228. GPB, p. 406

229. GPB, p. 410

230. "Sonne der Wahrheit", 1921, p. 169

231. White, Bahai Religion, p. 10

232. Bahai Administration, p. 24

233. Sohrab, Silence, p. 389

234. Bahai Administration, p. 24

235. Bahai Administration, p. 18

236. Bahai Administration, p. 18

237. Bahai Administration, p. 24

238. Bahai Administration, p. 23

239. Ruhyyih Khanurn, Guardianship, p. 5f

240. quoted by Sohrab, Silence, p. 320

241. "Frankfurter Allgemeine Zeitung", December 24, 1962

242. loc. cit. Introduction, p. X, also quoted in Esslemont, New Era, 1970, p. 279 f.

243. BWF. p. 425

244. BWF. p. 38

245. Ruhyyih Khanum, Guardianship, p. 7

246. Esslemont, New Era, 1923, p. 118

247. Esslemont, New Era. 1970, p. 130 with foot-note

248. p. 402

249. GPB. p. 213

250. GPB. p. 223

251. "Star of West". Vol. XII, p. 228, (retranslated), cited in The Covenant and Administration 1971, p. 271.

252. "Star of lha West", vol. III, p. 8. quoted in Esslemont, New Era, 1923, p. 118 and 1970 edition, p. 130

253. H. Dreyfus, L'oeuvre de Baha'u'llah, Paris 1923, Vol. I, p. 58

254. Baha'u'llah, Tha Seven Valleys- translated by Ali Kuli Khan,

- Boston. Mass., Bahai Publishing Society Chicago, 1906, p. 52
255. Baha'ullah, 7 Taeler - 4 Taeler , Frankfurt 1963, p.45 und Baha'u'llah, 7 Taeler, Stuttgart 1950, p. 38f.
256. "Sonne der Wahrheit," 1932, p. 123
257. Shoghi Effendi, Bahai Administration, p. 159
258. Shoghi Effendi, WOB. p. 146
259. Sohrab, Will, p. 10
260. GPB, p. 361
261. GPB, p. 362
262. GPB, p. 354
263. GPB, p. 364
264. GPB, p. 354
265. GPB, p. 363
266. GPB, p. 355
267. Shoghi's last letter in Shoghi Effendi Messages To The Bahai World, 1971, p. 130
268. Shoghi Effendi, WOB, p. 144
269. cit. W. & T., p. 12
270. Shoghi Effendi, WOB, p. 5
271. GPB, p. 326

## Chapter 9.

### IX. THE DECLINE OF THE BAHAI RELIGION, THE ANTITHESIS OF THE "DECLINE OF CHRISTIANITY"

The diminution of power is not a phenomenon of decline — The separation of church and state is likewise not a phenomenon of decline — The "Christians are blind", but the Bahais are stoneblind — The infallibility of the Pope matches that of the Guardian — The Bahai religion is not a monolithic block — Modern factual knowledge is taught neither by the Bahais nor in the church - The Bahai teachings of the Administration are very different from the teachings of the founder of the Bahai religion - The Christian churches in the USSR are permitted, the Bahai religion is prohibited — The difference in views in the Bahai camp is greater than that between the modern and traditional Protestant theologies — Medieval ways of asserting authority by the Bahai Administration — The fifth principle of Baha'u'llah, "Religion must be in accord with Science and Reason", is swept away by the Bahai Administration.

One of the really great advances of the new age is a mental advancement in the area of religion. In the Vatican Council decrees there is a statement which indicates the astonishing transformation of the Catholic church in a rapidly changing world:

"The Church also views with high esteem the Moslems, who worship the one God... the Creator of Heaven and Earth, who has spoken to men."

272 This truly cosmopolitan attitude, which communicates a clear denial of spiritual provincialism, is now returned substantially modified by a former Moslem, or member of a former Moslem family. In 1967 the Persian Hushmand Sabet who lives in Stuttgart published a book about the Bahai religion, *Der gespaltene Himmel* ("The Divided Heaven"). In order to make it palatable to the Christian West the largest subsection of the first chapter is called "The Decline of Christianity". We do not think that Sabet knew the harsh words of Machiavelli, that "A new religion's first concern is to exterminate its forerunner in order to obtain validity for itself" . . . or he would have certainly chosen other wording. The teaching of Christ will still hold as long as the world exists, as will the religious roots of the teaching of Mohammed or Baha'u'llah. The Bahai religion, hardly 100 years old, supplies a classic example of how all these teachings are hurt by careless handling in the area of the human sphere. On the basis of the same examples and quotations with which Sabet points out the "Decline of Christianity", we will present the decline -that is, reevaluation of the Bahai teachings.

Remarkably, the first symptom of the "Decline of Christianity" for Sabet is that the Pope was robbed of his worldly power. When then did the Pope receive this worldly power? Was it not by the "Constantinian Grant", that mammoth falsification of the eighth century, which was tacitly acknowledged 1000 years later as such by the Catholic church? Sabet says nothing about a modern parallel of that famous falsification being enacted 78 years after the beginning of the Bahai revelation that this is done by the very religion which wants to offer itself as an alternative to the Christian one, the Bahai religion. What were the reasons back then? Desire for might and money by the ruling class or an individual. And in the present? Desire for might and money by an individual or a small group, who with the help of a false testament and the favorite maxim of all swindlers, "The world wants to be deceived", takes advantage of the falsification in order to lead a life in grand style. If Sabet had published his *Divided Heaven* a little later, he would have been able to recognize, with one glance at the Proclamation of Baha'u'llah (1967) of the Bahai World Center, that Baha'u'llah himself had advised Pope Plus IX to relinquish his power. Former canon Townshend had presented Baha'u'llah's demands, however, very clearly in his *Christ and Baha'u'llah* 1971 on page 82: "... sell all the embellished ornaments thou dost possess and expend them in the path of God ... Abandon thy kingdom unto the kings, and emerge from thy habitation..." Townshend continues: "... the

following year... (the Pope) was by force deprived of the temporal rule which he had refused to surrender voluntarily..."

The following statement of Baha'u'llah, directed to Napoleon, could also be put in the album of the whole Bahai Administration, whose demand for power has become an open secret by this presentation of Sabet:

"Rejoicest thou in that thou rulest a span of earth, when the whole world, in the estimation of the people of Baha, is worth as much as the black in the eye of a dead ant?" 273

The separation of church and state which was carried out in various countries — as a further proof for the phenomena of decline — is welcomed by Sabet a couple of pages later, because it "was a great advancement in European spiritual life" 274 There we are of the same opinion! But what was the opinion of the first man of the Bahai Administration after the Guardian, Horace Holley? "Religion giving a law to the nation"! 275 The clever secretary in fact maintains "this ist the most revolutionary conception which can enter the mind of man". Yet he appears to have overlooked that there has already been such an age, and today it is called the "darkest Middle Ages".

Sabet can not avoid exposing the blind, uncritical belief of the church-loyal Christians, because he quotes a Catholic theologian. Does he want to say perhaps with this that the Bahais for whom he speaks are less blind and more critical? Unfortunately that is not true! Criticism was not necessary as long as Abdul Baha, the Master, lived. However when after his death a Testament allegedly coming from him appeared, it shows that the great majority of Bahais were exactly as uncritical and just as blind, and still are today. Yes In reality they see even less. Because it is praised as a "religion without dogmas", and the Bahais do not notice that they have at least three dogmas. First, there is the alleged Will and Testament of Abdul Baha (which Is cemented in three times in their by-laws), to which one must "subordinate" himself, and in addition as a second dogma, the Bahai Administration. Without "unreserved acceptance" of these two points, there is no right to vote as a Bahai." 276

Sabet continues the scale of "phenomena of decline" with the dogma proclaimed in 1870 of the infallibility of the Pope, the passage of which is attributed to the determining influence of a radical group within the church. The same dogma has been taken on in the Bahai religion without being designated as such: "The Guardian of the Cause of God (the late Shoghi [Effendi] Rabbani 1957) . . . who stands under the infallible protection of Baha'ullah."277 This means to say that Shoghi is infallible! In more quotations about this third dogma of the Bahais, the Guardian himself speaks of "the Administration of Baha'u'llah's invincible Faith . . .

this infallible Organ for the accomplishment of a Divine Purpose". 278  
The wife of the Guardian Ruhyyih Khanum, who still plays a great role in the Bahai Administration today, defines the infallibility of the Guardian still more exactly: "Therefore we might believe that he (the Guardian) will never err in the fulfillment of his functions and responsibilities in reference to the belief and can never err. Divine leadership means this, namely to be endowed by God with Infallibility..."  
279

The only difference between these two dogmas of "infallibility" is that in the Catholic church this dogma is avoided and omitted as much as possible, while the Guardian's words represent the "ultima ratio" (the highest point), so that "the very teachings which Abdul Baha devoted his life to uphold and disseminate have fallen into an obscure background"  
280

The division of the Christian church into smaller and smallest groups which was begun in the 19th century is also viewed by Sabet as a further phenomenon of decline. It is a self deception if Sabet wants to present the Bahai Religion as a monolithic block, as a counterpart to this fact. In the Bahai religion there are at least two groups: the organized main establishment, which follows the Administration of the Guardian, and the free Bahais, whose model is Abdul Baha. There are free Bahais everywhere where there were Bahais in Abdul Baha's time. Especially there must be many of these followers of the Master in Persia, the land of the Bahai religion's birth. As an indirect proof for this, I would like to bring up the various precautionary measures, which are supposed to, or must, be observed since the second letter of the Guardian in March 1922 concerning the "Orientals". At the end of our presentation a few samples will prove how difficult it is today to travel to Persia, even if one possesses a full checkbook. Yet the main stem of the Bahais also has great worries. There was the American Mason Remey, appointed by Shoghi President of the International Bahai Council in Haifa. Because around 1960 he was afraid of soon losing his nice post, he wanted to be instituted as Guardian number 2 and therefore had to be excommunicated, with his group of supporters. The head group of the "Hands of the Cause" in Haifa under the leadership of the Guardian's wife also came heavily under pressure in the election of the Universal House of Justice In Haifa, when not she herself or her group but a completely different people were elected. Not one more German in Germany declared his willingness to take over the chairmanship of the National Spiritual Assembly. One had to refer to Persians, who compose only 25-30 per cent of the approximately 1500 Bahais in Germany. When Mohammedan students in Giessen near Frankfurt spoke against the Bahais in a flier, an answer was immediately sent. When Professor Rosen-kranz (Tuebingen, 1958) spoke, among other things, of a schism in the Bahai religion in an article

in the "Frankfurter Allgemeine", the well-known German newspaper a position against this was taken a good year later. Similarly, accusations of the Protestant church in one of its periodicals were answered. Our "open letter" to H. Sabet of May and October, 1969 and its sequel in January, 1970 were completely ignored, in spite of or exactly because these attacks were much more dangerous. The truth however is not held back by these tricks, to be sure.

The disputes in the Christian church between the modern points of view and the traditional leavings run parallel to the division between the Administration Bahais and the free Bahais, so that the statement quoted by Sabet from the theologian Conzelmann in the appropriate modification looks like this: "The Bahai religion of the Administration actually exists because the results of the scientific research on the alleged testament of Abdul Baha are not public." So too among the Bahais "everything totters", they just don't notice it. If there is a battle about demythologizing, it is with the Bahais, not only of the alleged Guardian and his privileges, but above all the Bahai Administration, which derives its authority from the Will and Testament of Abdul Baha. This Bahai Administration, however, forms the "framework for the Bahai-Commonwealth", the future "Bahai World State". What this goal is supposed to have to do with religion is hard to explain. A Baha'u'llah and an Abdul Baha would drive the messengers of such teachings — allegedly their own teachings - out of the temple, as is reported of Christ and the money changers. In addition, Abdul Baha says:

"Should they place in the arena the crown of the government of the whole world, and invite each one of us to accept it, undoubtedly we shall not condescend, and shall refuse to accept it" 281

The following quotation in Sabet from theologian Ernst Barnikol can be transferred in the same form to the Bahai religion because that which is proclaimed about this religion by the Bahai Administration is hardly still identical with that which Baha'u'llah and Abdul Baha proclaimed. In addition there is the judgement of the editors of Bahai books, who also once belonged to the Bahai organization: "The Will is ranked as more important than the actual Teachings."283

And Mrs. White defends the view: "Although only a little over seven years have elapsed since the passing of Abdul Baha, in these seven years the Bahai Religion has been diverted from its original intent and strangled more completely by organization than Christianity was diverted and strangled in the first three hundred years of its inception. In fact the policies of the Bahai organization are the inversion of the Bahai Religion." 284

The name "Shoghism" in the title of this treatise is no exaggeration. Thus it can happen that the name of the Guardian is found in an issue of the "Bahai Nachrichten" (News) a dozen times; the names of Baha'u'llah and of Abdul Baha only, however, a few times.

In the continuation of "phenomena of decline" Sabet now takes up the church of Eastern Christianity. There especially, much was destroyed at the beginning of the communist take-over: however, today there is still a Greek-Orthodox Church in Russia, together with other Christian faiths. The Bahai religion was prohibited. The first Bahai Temple in Ishkabad was torn down, supposedly because it was damaged by an earthquake, and the site was levelled. The Bahai religion remains prohibited, which is easy to understand after hearing the alleged goals quoted earlier. This would be a plus for the Christian religion and a strong vote of non-confidence for what is today allegedly called the Bahai religion. The Soviets had the impression all too well that there was more real religion with the Christian church, than with the Bahais with their "Administration".

Sabet establishes that there are at least two fully opposing viewpoints in the Protestant church, especially in connection with the demythologizing. Exactly the same thing can be said about the Bahais. In a letter from 1955 a former member of the National Spiritual Assembly concedes to Mrs. Luise Zimmer:

"You are completely right that between you and your friends in the Bahai Union and us, an unbridgeable gap exists..."

And if with these spiritual disputes the Christians "often enough doubt the right belief and Christianity of their adversaries.. ."285, then this statement of Sabet is all the more aggravating, as he himself behaves exactly so. No answer was received to an "open letter" which was sent by the author to him and two other leading Stuttgart Bahais with these problems of the "decline of Christianity" and their application to the Bahai religion of the Administration. The non-defense of his views seems to be the best defense for Sabet. For a man who after studying engineering could still also study comparative religion (see book cover) this attitude would appear an evidence of incapacity. But probably the National Spiritual Assembly of Bahais recommended this attitude. Shoghi, the dead Guardian, did it similarly ... If peace comes again after the storm of the spiritual lightnings and the thunder of cool considerations in the atmosphere, then the sun of the Bahai Administration with its "victories" foredated in the present shines again on these gullible children of the twentieth century. At the end of this interesting section about the "Decline of Christianity", Sabet takes up the authority of the church. Have not, however, some

Protestant and Catholic clergymen, especially in the post-war years, drawn extraordinary sympathies by their personal efforts and thereby given a little sparkle again to this lost authority?

All these men certainly do not come close to the authority of the deceased Guardian! However, no single selfless deed is reported about him. He did it easier for himself. He simply calls on a testament supposedly originating from Abdul Baha, where it reads:

whoso denieth him (the Guardian) hath denied God; whoso disbelieveth in him hath disbelieved in God; whoso deviateth, separateth himself and turneth aside from him hath "in truth deviated, separated himself and turned aside from God. May the wrath the fierce indignation, the vengeance of God rest upon him!"

(Alleged Will and Testament of Abdul Baha, Wilmette 1971, p. 11) One can then understand having read in the (private) newsletter of the Bahais the ever returning refrain of the Frankfurt secretary for years and years: "More native believers have to be won." No one wants to make better acquaintance with these medieval ways of thinking.

The sub-section following the "Decline of Christianity" is titled "Christianity and Science\*", The endeavors of modern Protestant theology are followed with much sympathy by all Bahais. But what is the situation concerning the problem of "Bahai Religion and Science"? There much is in a bad state! The fifth principle of the twelve basic rules of the Bahai religion says, "Religion must be in accord with science and reason". Yet this statement applies only in Bahai theory! In reality, the Bahais let voices of emotion overcome the voices of reason. This former Stuttgart Bahai writes in the above mentioned letter to Mrs. Luise Zimmer:

"And when Shoghi showed this Testament (the alleged 'will and testament of Abdul Baha' to a Stuttgart friend who visited him in Haifa in the twenties, and said with tears in his eyes 'I have done nothing to this Testament', I believe him more than 100 graphologists and sophists put together."

Not much can be done against such a method of proof. Eleven years earlier the alleged testament was also spoken of in the "Sonne der Wahrheit". A Stuttgart Bahai, who had rendered great service to the Cause by her work, made her second visit to Shoghi Effendi in Haifa, and wrote "And then came a gripping moment Shoghi Effendi showed us Baha'u'llah's Testament and that of Abdul Baha. . . He handed Abdul Baha's testament first to me, then to the friends. Involuntarily I stood with this invaluable treasure in my hands!" 286

A lady of the best Stuttgart society of the "powerful prewar Germany" gives reverence to this forgery of the sly Levantine? What a feeling of satisfaction and compensation must have come over the Guardian-forgery then! The great disappointment about his having to leave the college in Beirut without a degree was now more than compensated!

How elegantly Shoghi sneaked away from the positive proof of the validity of the long doubted alleged testament of Abdul Baha, the following sentence shows:

"I will not attempt in the least to assert or demonstrate the authenticity of the Will and Testament of Abdul Baha, for that in itself would betray an apprehension on my part as to the unanimous confidence of the believers in the genuineness of the last written wishes of our departed master," 287

One must hand it to the Guardian: he played with words masterfully and understood how to envelop his followers in his statements. The protesting of the Bahais still reverberates today. In the just quoted book, which Horace Holley the secretary of the American Bahais and Shoghi's spiritual descendant wrote nine years later: "No longer do the Bahais require Abdul Baha's written Testament to prove the existence of the Guardianship. . ." 288

272. cited by U. Schaefer, *Die Missverstandene Religion*, 1968, p. 52

273. BWF, p. 50

274. Sabet loc. cit, p. 23

275. WOB. p. VI

276. Esslemont, *New Era*, 1970, p. 271 and Declaration of Trust and By-Laws, Wilmette 1969, Art. II, p. 9

277. Sabet, p. 33, footnote

278. Shoghi Effendi, WOB, p. 89

279. from Ruhyyih Khanum, "Lehrprobleme". quoted in "Bahai-Lehrbrief" 3/109, p.3

280. Sohrab. Will, Introduction, p. 7

281. BWF, p. 425

283. Sohrab, Will, p. 10

284. White, Bahai Religion, p. 2

285. Sabet, p. 18

286. "SdW" 1936, p. 152

287. Shoghi Effendi, WOB, p. 4

288. Shoghi Effendi, WOB, Introduction by Horace Holley p. VI

Chapter 10.

## X. THE BAHAI RELIGION IS ALTERED TO FUNCTION AS "SHOGHISM"

What today is presented as Bahai Religion is in truth, "Shoghism" — Shoghism, the supposed Bahai Religion, as practiced today — Censorship, prohibition of political activity and excommunication are not milestones for a new world order.

What is taught today by the Bahai Administration, the teachings of Shoghi plus the administrative fiddle-faddle is not the Bahai religion, but "Shoghism". All the alterations of the Bahai religion can be classified under this concept: the forged testament with Guardian and Guardianship and his position at the summit of the "World Parliament"; his "bodyguard" (the "Hands of the Cause"); the money offerings, named "Right of God", which must pass through the Guardian to the Cause of God together with the whole Bahai Administration with Local and National Spiritual Assemblies; the Bahai World State, also called Bahai-Commonwealth: the introduction of censorship; the demand of church renunciation by converts; the declaration of trust with by-laws and its inclusion of the alleged testament of Abdul Baha: religious isolation by prohibition of practicing the active and passive right to vote: excommunication, theocratic organization with Bahai-hierarchy; the subordination of the individual conscience to that of the group: prohibition of free assertion of opinion to be found in the alleged testament of Abdul Baha: the patenting of the name "Bahai", monopoly of the Bahai religion with trials against "Free Bahais" because of the use of the word "Bahai" for a mini-Bahai bookshop, on posters, and in brochures. 289

We would all like to live in a better world, in a world which is closer to the ideal image that the great religious founders of human history drew before us again and again in theory and lived in practice before us. To do this requires, of course, much effort from many human souls, all over the world.

It is different with Shoghism. There this new world simply comes from the retort with hocus-pocus-falsifications. Therefore it also looks appropriate: Extension of Identification card:

"Is your Bahai card already renewed? On January 31, 1967 the validity of the 1966 stamp runs out" 290  
If the situation earlier in Germany was that "Non-Aryans not admitted", this statement now applies for non-Bahais in Haifa.

This news we read in the "Bahai Nachrichten" of Oct. 16, 1964, volume 12. "To our regret relatives who accompany a Bahai pilgrim but who are not Bahais themselves cannot be accommodated in the Pilgrim House and cannot take part in the program of the pilgrim residence. They are, however, welcome If they want to visit the shrines and gardens."291

The following example is a foretaste of how complicated and limited life will become:

"Message from the Persian National Spiritual Assembly: Friends who want to visit Iran are asked first to obtain permission from the Universal House of Justice (in Haifa) by means of the appropriate National Spiritual Assembly. Simultaneously they should inform the Persian National Spiritual Assembly, so that it can forward its decision to the Universal House." 292

However, if a Bahai from Persia wants to visit us, it is even more difficult: "Legitimation of our newly arrived Persian friends: The Spiritual Assemblies and groups are hereby informed that newly arrived Persian friends are to be asked about their Bahai identification. At the present time these papers are mostly filled out in Persian, therefore the National Spiritual Assembly asks the Spiritual Assemblies and groups to transfer these papers by a local member of the committee of Iranian Bahai Students with a corresponding translation to the Secretary of the National Spiritual Assembly or, in case members of this committee cannot be reached, directly to the National Spiritual Assembly Secretary." 293

Two years later, the talk becomes still more open. The Secretary of the National Spiritual Assembly of Iran literally writes in his newsletter of July 5, 1957, "If a person does not lay before you such a credential letter from us and calls himself a Bahai, you should in no case accept him, even if other Persian friends confirm that they know the person". 294

The following example shows how the Bahais are drawn to hairsplitting:

"Prayers should be read as they were written. Now to your question about prayers and alterations by the pronouncer: This is not allowed to happen, also not in the long prayer of duty or in the prayer of healing. We must either accept the insignificant discrepancies or say a prayer that is appropriate to our sex or our number." 295

True triumphs attain obstinacy and lack of compromise with the Administration Bahais; in spite of this the word "tolerance" is written in capital letters by them (in theory). "If a Bahai who has been taught of the necessity of a Bahai marriage ceremony has only a civil ceremony, the

administrative rights must be taken away from him or her.  
With kindest regards, The Universal House of Justice."

I do not know how far the "withdrawal of the administrative rights" is from being thrown out of the Bahai Organization. These "administrative rights" essentially consist of the right to vote as a Bahai."296 The Bahai Dogmas —

1. Unreserved acceptance of subordination and adherence to the alleged will of Abdul Baha<sup>2</sup>. Absolute bond to the Bahai Administration which is derived from it 3. Infallibility of the Guardian

are indirectly extended by this important fourth dogma of the regulation of Bahai marriage ceremony, which (up to now) Is not yet retroactive. The penalty for not following the regulation of Bahai marriage is the same as for not recognizing the alleged testament of Abdul Baha and the Bahai Administration which is bound to it" 297 The "kindest regards" of the Bahai World Bureaucracy, then, are supposed to be the band-aid of consolation for this lash of the whip.

The following note by which a woman was raised to martyrdom proves how much one must rearrange his thinking with the Administration Bahais:

". .. an American . . . Lua Getsinger... was on the return trip to America after one of her visits with Abdul Baha in Haifa when she became sick in Cairo and had to leave her ship. While she lay sick In Cairo, the first World War broke out and she did not receive permission to leave the country . . . she took care of the soldiers for many years . . . Lua died a martyr's death in 1916... a modest monument . . . for the first martyr on African soil." 298

During the Guardian's lifetime two other women were raised to martyrdom. Mrs. Keith Ransom-Kehler died in Persia whera she had exerted herself in petitions to the Persian government to obtain greater freedom for tha Bahais again. She was raised lo "martyrdom" Just as Mrs. May Maxwell, who died a completely natural death in Buenos Aires, after she had worked for Bahai Propaganda in South America. According to universal language usage a martyr is a man who offers his blood for his belief or who has had to suffer persecution for this belief. But that is not discussed in the three cases mentioned.

Are all of these earlier mentioned examples assertions of the New World Order "within whose administrative structure an embryonic civilization, incomparable and world-embracing, is imperceptibly maturing"? 299 I can only establish: Everything is turned upside down.

Is it not Irresponsible of the so-called Universal House of Justice in Haifa to encourage the Bahais to go to countries in which the Bahai religion is prohibited? These people sit with well endowed sinecures in Haifa where, at most, curious tourists and pious pilgrims press them and then they write as follows:

To the Bahais of Germany  
Haifa,  
April 1964

Dearly beloved friends,

The German Bahai Community . . . carries a great responsibility for spreading the light of God's belief over all of Europe, especially eastward into the countries of Eastern Europe ... to far inside Russia "300

The absolute prohibition of the Bahai teachings in the USSR does not go on the account of the Bahai religion, but on to the burden of political Shoghism. One would like to say to that Bahai hierarchy therefore, "Take care that Shoghism will again become the Bahai religion, and also that communism will face again with friendship the teachings of Baha'u'llah and Abdul Baha, as it is expressed in the quoted reports. But as long as you have not done that: Show us a good example! Go yourselves to Russia!"

As already reported, the Guardian had introduced a censorship of everything which was publicly spoken or printed a couple of months after the beginning of his office. This is not the scientific method! The favorable words which were brought out by personalities in public life who are acquainted with the Bahai religion, be they scientists or writers, have been virtually completely silenced since the death of Abdul Baha. The few exceptions confirm the rule. If the facts were known to them they would no longer maintain their opinions or they would say, "This is something completely different from what was taught in the time of Abdul Baha." Here also the basic dynamics have grown static, still more of a retreat into a long overcome age. The "Iron Age", so-called by the Guardian," 301 came under his brazen heel. This is seen in the following requirements for a "recognized Bahai":

1 "Recognized Bahais of the United States and Canada must not take part in any local, provincial or national election, conducted by political parties, where votes are to be cast for one or two or more candidates.2 Recognized Bahais must not run for any public office as candidates of any political party, nor take part, directly or indirectly, in the promotion of any party or party platform.3 Recognized Bahais must not vote in any election based upon a party system.4 Recognized Bahais must abstain

from association with movements advocating social changes that presume partisan political action.

5 Recognized Bahais who speak on Bahai platforms must abstain from making any critical statements about any particular government or national policy.

6 Every Local Bahai Center must be responsible for the carrying out of the above laws by the Bahais in their respective communities. Local membership must include only the names of those who faithfully obey these regulations.

7 Recognized Bahais must not retain or apply for membership in any church or religious group. 302

8 Bahais failing to give unreserved obedience to the above regulations and to numerous others which are constantly legislated, and month after month spread on the pages of "Bahai News" by the National Spiritual Assembly of the Bahais of the United States and Canada, are expelled or excommunicated from the Cause, and the Bahais are not permitted to associate with these expelled or excommunicated ones, regardless of friendship, no matter of how long standing nor of the depth of their affection or love." 303

What intelligent men who believe they belonged to a progressive movement do is easy to guess. The dogma of the physical ascension of Mary or the condemnation of the Copernican teachings - which were later retracted - are harmless compared with the above mentioned rules of behavior because they cannot cause much damage. They indicate a spiritual attitude which can most honestly be classified with that of the Inquisition. And at the same time tolerance is a concept on which the Bahais put particular value. There is one statement from Sabet which I would like to introduce here almost literally; it was supposed to apply to religions in general, but I am going to use it in reference to the Guardian and his Administration. "In the course of the last 50 years — not of the centuries — human inadequacy has increased so much that the Sun of Truth was darkened by the clouds of human inertia, greed for power, and intolerance and a critical observer, without being malicious himself, can come to the opinion that It has something to do with — in the alleged Bahai religion of the Guardian — the opiate of the people."

Even the most beautiful temples with gilded tiles and splendid gardens cannot submerge the fact that these things only serve as advertisement and tourist attraction for a system which is unique in the history of religions. Name-calling is unnecessary. Shoghism is exactly the opposite of the Bahai religion. Even if the Guardian has not been there for more

than a dozen years, the "Hands of the Cause" and this alleged "Universal House of Justice" in Haifa work further, certain of their goal, to the reversal of the Bahai religion as Baha'u'llah would have it. Where in the whole enumerated catalogue of Shoghi's writing is there a hint of "the personal freedom and initiative of the individuals", as it so seductively reads in the three page excerpt from Shoghi's writing in the introduction to the Proclamation of Baha'u'llah" 304 Exactly the opposite is the case! And because, happily, men turn instinctively against the "Guardian concentration camp", the Bahai-Administrators lose their courage. "Mankind has been struck blind", one of their spokesmen recently established In the "Bahai-Briefe" (Bahai Letters).

With our presentation we hope, however - even with calculation for some mistakes and errors which always slip in - to have provided additional evidence to the various demonstrations of the falsification of the alleged testament of Abdul Baha, so that the followers of the Bahai Administration may recognize how they themselves have been struck blind.

289. Details about the trial see Sohrab, Broken Silence, 1942, pp. 196 and 258 with photocopies of the verdicts in great American newspapers
290. "BN" of December/January 1967, p. 6
291. The Universal House of Justice, Bahai World Center Haifa (Israel) August. 1964
292. "BN", 1965, Vol. I, p. 7
293. "BN". 1955, Vol. 7. p. 5
294. quoted in "BN". Sept/Oct., 1957, Vol. 6/7, p. 8
295. Shoghi Effendi, Principles of Bahai Administration, p. 8, quoted in "BN", 1965, Vol. 17
296. see Esslemont, Neues Zeitalter, Frankfurt 1963, p. 307, footnote
297. see Esslemont. New Era, 1970, p. 271f. "
298. "BN" 1960, Vol. 17. p. 11
299. Shoghi Effendi, Promised Day, p. 16
300. Bahai Nachrichten" 1964, Vol. 4
301. GPB. pp. XIII/324
302. For the details of above regulations from Nos. 1 to 7 read "Bahai News", December 1932 and July 1933. Quoted by Sohrab, Silence, p. 155f.
303. For item No. 8 read article entitled "The Determination of Membership" on page 3, January 1940 issue of "Bahai News". Quoted by Sohrab, Silence, p. 156
304. Haifa 1967, p. Xf. and Esslemont, New Era 1970, p. 280

## XI. HUMANITY RENEWED BY RELIGION CREATES A NEW SOCIETY AS A FOUNDATION FOR A NEW WORLD.

Baha'u'llah and Abdul Baha have brought into relief a new man, and a new world order resulting therefrom. "For If the character of mankind be not changed, the futility of God's universal Manifestations would be apparent." 305 Here the teachings of the founders of the Bahai religion and the teachings of Jesus meet. Kurt Hutten is completely right in saying that a better future is only possible "if the Bahai religion and the men in it can move . . . pulling up the roots of selfseeking, of jealousy, of greediness, of the quest for power etc. out of the hearts of men. A sound world order presupposes sound men."306 The Bab, Baha'u'llah, and Abdul Baha, were the models of these sound men In our time, as Mohammed and Jesus were in their times. And this model was so strong that at the burial of Abdul Baha in Haifa on the slope of Carmel (1921) with the believers, approximately 10,000 Mohammedans, Christians, and Jews followed his casket and "consoled each other". His personality made it possible to tear down all barriers between religions and confessions. His life was the realization of the teachings of Baha'u'llah united with those of Jesus and Mohammed. Without the realization of the teachings of this Manifestation the world has no chance to have a better future. But if the Will of God penetrates through his prophets into the hearts of men and changes them, then we have the basis capable of forming a New World, which men will easily accomplish with the teachings of Baha'u'llah, which in the meantime will have become intellectual public property.

305. Baha'ullah, The Book of Certitude, 1970, p. 240 f.

306. Deutaches Allgemeines Sonntagsblatt". Nr. 43, October, 1968

Chapter 12.

### EPILOGUE

The single reaction of the Bahai Administration to the preceding text might be that they promote me to the status of "enemy of the Bahai religion" without presenting a single proof for this. In 1964 I was recognized in the (private) "Bahai Nachrichten", of October 16, Vol. 12 as a "covenant-breaker" because I had independently spoken in smaller and larger cities in southern and northern Germany about "the Return of Christ" in Baha'u'llah. In this connection I had only made the remark about the Bahai Organization that we should "come to an understanding". At that time, I myself still believed in a "modus vivendi" with the "recognized Bahais" until I was labelled as above. I could not be

excommunicated, because I had never belonged to the Bahai Organization, as I was a member of the former Welt-Union-Bahai and the group around Wilhelm Herrigel. Now I was in the best company, namely in that of Ruth White and Ahmad Sohrab. The latter was designated at his death in 1958 as an "unyielding enemy of the organization", Mrs. White twenty years earlier as a "besotted woman", despite the fact that these two had been excellent fighters for the Cause of Baha'ullah and Abdul Baha. From this moment on I read Sohrab's Broken Silence and Ruth White's Abdul Baha's Questioned Will and Testament 1946 as well as Shoghi's publications and the totally modern Bahai literature. Because my mind would no longer be so manageable, as I grew older and the service as teacher left one with too little time and strength to be able to pursue these not-so-simple questions intensively, I took advantage of the first opportunity to retire.

Exactly at this time, a popular scientific book came into my hands: G. Prause's "Niemand hat Kolumbus ausgelacht", 1966, (No One Had The Last Laugh Over Columbus) in which "the forgeries and legends of history were set right". A page of this book was devoted to the "Constantinian Grant", and this strengthened my Intention to study this old falsification somewhat more closely.

With this I came to the not at all surprising conclusion of a great similarity between the two falsifications. By intensive reading of the alleged testament of Abdul Baha and the simultaneous study of Shoghi's God Passes By I came upon several similar turns of speech. As I systematically opened these up and categorized them, I obtained the interesting list of almost identical linguistic phrases.

My brochure published in 1950 Die Wiederkunft Christi, von der die Prophezeiungen sprechen... (The Return of Christ, of Which the Prophecies Speak...), proves that I am no enemy of the Bahai Cause. In it, I took pains to point out the historical bonds between the religion of Christ and the Bahai religion in the nineteenth century. The former member of the "National Spiritual Assembly of Bahai in Germany and Austria" and member of the "Spiritual Assembly of Bahais of Stuttgart", A. Spieth, a colleague, whom I did not know personally at all, assured me in a letter that this representation of the Bahai teachings was "in order". The problem of the alleged testament of Abdul Baha, of the Guardianship and of the Bahai organization were not broached by me at all. After more than eight years' absence in the army and as a POW, I returned home only in 1948 and ended my brochure with the death of Abdul Baha in 1921. The difference in time was too small and — what is still more determining — the necessary literature was not available at that time.

So to whomever now still maintains that I am an enemy of the Bahai

religion, I would like to say that in 1937 shortly after the prohibition of the Bahai religion by the Gestapo, I attempted to request the removal of this ban with the leader of the SS Heinrich Himmler, Boss of the Gestapo in Berlin. In order to lend greater pressure to my written attempt, I went myself to Berlin during my summer vacation in order to speak to the one in charge of the Gestapo. He asked me only one question, "Who gave you the money to travel to Berlin?" When I told him the truth, that I had worked overtime to furnish the money for it, he wanted to know nothing else. Because he could not permit the non-organization Bahais a lifting of the ban of assembly for reasons of principles, I asked him lastly about a time for a renewed discussion about a possible lifting of the ban. He told me I should come back in two years; that would have been in August, 1939. However, there was war in the air by that time, so I did not return to Berlin. My Bahai friends had warned me in 1937 not to travel to Berlin with the words, "You will be put into a concentration camp!" I had only replied to that, "Then I will just be put in a concentration camp."

To whoever further maintains that I am an enemy of the Bahai Religion, I would like to ask one last question: What have you done to get the Bahai religion on the right track? The employees paid by the Bahai Administration, the Hands of the Cause, the secretaries or publishers of all the periodicals are not addressed here. They all sing the song of the one who pays them! Ruth White paid for her critical works herself, Ahmad Sohrab published his criticism of the development of the Bahai religion himself only after the disgraceful trial against him and his employer Mrs. Chanler, who offered her complete means to give the Bahai religion a better start in the USA. Whether my presentation leads the Bahai religion out of its blind alley, I cannot say. Such great organizations have their own laws, even if there were not "twenty million Bahais" in the world, but perhaps only two million.

Chapter 13.

#### PRINTS BY PHOTOCOPY - MIMEOGRAPH

As I have already mentioned elsewhere, the Bahai Administration has found it useful to allow critical literature from the Free Bahai group to disappear. Should you not find the books of Ruth White or Ahmad Sohrab in public libraries, prints by photocopy-mimeograph can be forwarded when an enclosure of a postal reply-coupon or its equivalent in stamps and your exact address are added. Prints:

1. What Mrs. White has to say about the destiny of her check for \$US 500.- made out to Abdul Baha (Abbas Effendi) (p. 204f.).

2. Photocopy of this check with the signature of its casher Sh. Effendi, the later Guardian Shoghi (Effendi) Rabbani. (between p. 204 and p. 205).
3. The report of the handwriting expert Dr. C. Ainsworth Mitchell, Colleague of the British Museum in London and publisher of the periodical "The Analyst", about the comparison of the photocopies of the authentic handwriting investigations of Abdul Baha of June 3, 1930 in Ruth White, Abdul Baha's Alleged Will is Fraudulent, an appendix to The Bahai Religion and its enemy... 1930, Rutland, Vermont, p. 14-17.
4. The verdicts printed in American newspapers about the trial by the National Spiritual Assembly of Bahai in the USA and Canada as well as the Spiritual Assembly of Bahai of New York in New York against the New History Society (Free Bahais) under Mrs. Julie Chanler and Ahmad Sohrab, former secretary to Abdul Baha from 1912-1919. The Bahai Administration lost the first case. Published verdict in "New York Herald Tribune" of April 2, 1941 and in "New York World Telegram" of April 1, 1941. The Bahai Administration also lost the appeal. Published verdict in the "New York World Telegram" of June 19, 1941, in "New York Herald Tribune" of June 20, 1941, and in the "New York Law Journal" of June 19, 1941. The photocopies come from Sohrab, Broken Silence, New York 1942, p. 196, 197 and p. 258.
5. The excommunication of half of the extended family of Abdul Baha by Shoghi Effendi in telegrams of the Guardian of November and December 1941 with his reasons, taken from Sohrab, Abdul Baha's Grandson (Ruhi Afnan) New York, 1943, pp. 22-29.
6. Brochure Die Wiederkunft Christi, von der die Prophezeiungen sprechen..." by Hermann Zimmer, Waiblingen, 1950.

Chapter 14.

#### ABBREVIATIONS OF BIBLIOGRAPHY

Shoghi Effendi

WOB World Order of Bahau'llah New York 1938

GPB God Passes By Wilmette 1970

Promised Day The Promised Day Is Come Wilmette 1967

Ruhiyyih Khanum

Guardianship Twenty-Five Years of the Guardianship Wilmette  
1948

Passing The Passing of Shoghi Effendi London 1958

(Allegedly) Abdul Baha

W.& T. Will and Testament of Abdul Baha Wilmette 1971

Esslemont

New Era Baha'u'llah and the New Era 1923/1970

Hofman

Commentary A Commentary on the Will and Testament of Abdul Baha  
Oxford 1955

White

Bahai Religion The Bahai Religion and its Enemy the Bahai  
Organization Rutland 1929

Ahmad Sohrab

Silence Broken Silence New York 1942

Grandson Abdul Baha's Grandson (Ruhi  
Effendi Afnan) New York 1943

Will The Will and Testament of  
Abdul Baha, an Analysis New York 1944

Bahai Publishing Committee

Bahai The Covenant and Administration

German-Swiss Edition: Bahai,

Das Bündnis und die Verwaltungsordnung Switzerland 1959

RGG Religion in Geschichte und Gegenwart, Handwörterbuch für  
Theologie und Religionswissenschaften 1929/1959

"SdW" Sonne der Wahrheit Stuttgart 1921-1953

"BN" Bahai Nachrichten

Chapter 15.

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