



The Bahá'í Scholars Series
Special Supplement - II

Letter To Rúhíyyih Khánúm,



Written by
Joel B. Marangella
Guardian of the Bahá'í Faith

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THE BAHÁ'Í SCHOLARS SERIE

In this second special supplement to the *BAHÁ'Í SCHOLARS SERIES*, titled *'Letter To Rúhíyyih Khánúm'*, the Third Guardian of the Bahá'í Faith, Joel Marangella, sends a personal appeal to the wife of Shoghi Effendi and personal friend in which he ends by stating: *"There can be no doubt that the World Order of Bahá'u'lláh embodying the divinely-conceived Administrative Order in all of its glory and perfection – fulfilling, as it does, the long-promised Kingdom of God upon earth as it is in Heaven – is assuredly destined to become a reality in this, the Day of God, in spite of all that has been done and is still being done to thwart God's purpose by those who have lost faith in Bahá'u'lláh's indestructible, resistless and glorious Covenant and its sacred, divinely-conceived and immortal Child."*

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My dear Rúhíyyih Khánúm,

I do not know whether you have ever read the three previous letters that I sent to you a long time ago but I feel that beloved Shoghi Effendi and your dear parents in the other world would want me to make this final effort, in spite of my feeling of complete inadequacy to the task, to rescue you, before you have entered the next world and it has then become too late, from the diabolical madness with which you have become possessed following the passing of Shoghi Effendi that has caused you to believe that the Guardianship of the Cause of God has forever ended and resulted in your repudiation, in effect, of the major immutable provisions of the divinely-conceived, sacred and immortal Will and Testament of the Master. My effort at this time is all the more pressing and imperative as it will certainly not be long now before you meet both Shoghi Effendi and your parents in the world beyond and are called to account for the leading role you have played following Shoghi Effendi's passing, in spite of your great and enduring love for him, in the abandonment by the vast majority of the believers of the Institution of the living Guardianship and in the efforts that have since been made by those who have followed your lead in not only declaring the Guardianship forever ended but in taking part in putting an end to some of the greatest achievements of his ministry involving the erection during the closing years of that ministry of the highest institutions of the divinely-conceived Bahá'í Administrative Order at the World Center of the Faith.

I cannot imagine how you, who were closer to Shoghi Effendi than anyone else during his ministry, who loved him so deeply, who were the most ardent supporter during his lifetime of the institution of the Guardianship in your statements and writings, who served him so devotedly and faithfully in a secretarial capacity for so many years and who were so keenly aware of his untiring, devoted and dedicated labors to erect the institutions of the Administrative Order in complete fidelity to the provisions of the divinely-conceived Will and Testament of 'Abdu'l-Bahá, will, as you then face him, find it possible to justify and explain why, even as profoundly distraught as you were over the tragic and sudden event of his passing, you so quickly lost faith in the immortality and immutability of the Master's Testament and forsook the Institution of the Guardianship whose essentiality and indispensability to the World Order of Bahá'u'lláh, as you so well knew, he had so clearly and consistently emphasized in his matchless writings. And what excuse will you offer to justify the prominent lead you have taken in efforts made since his passing to dismantle and permanently consign to oblivion the highest institutions of *"the Administrative Order which the master-hand of its perfect Architect has fashioned"* whose erection, *"at long last"* as his ministry drew to a close, he had hailed and announced with such great joy and sense of accomplishment in his momentous messages to the Bahá'í World and to substitute in their place a man-made, sans-Guardian, deformed and hence imperfect organization bearing no resemblance to the divinely conceived Order bequeathed to us by the Master



Had not the erection of these highest institutions of the Administrative Order constituted the crowning achievement of Shoghi Effendi's labors? Will he not find it inexplicable and incomprehensible, therefore, that almost on the morrow of his passing, the major provisions of the sacred Will and Testament of the Master had been, in effect, declared null and void as you and your fellow-Hands assembled at Bahji, came to the fateful and hasty conclusion that the Guardianship had forever ended (with two notable exceptions) and then proceeded to ignore and nullify Shoghi Effendi's glorious handiwork that had been but recently completed at the World Center of the Faith and to establish initially a collegial body of nine Hands of the Cause known as the Custodians of the Faith, completely outside the provisions of the Will and Testament of the Master, to direct the affairs of the Faith as a substitute for the Guardianship to be followed by the election at Ridván 1963 of a so-called Universal House of Justice which would be in the absence of its "*sacred head*" – the Guardian of the Cause of God – nothing more than a man-made, illicitly-established, headless and fallible organization?

Did not these nefarious decisions and acts cited above to substitute man-made institutions for the divinely-appointed highest Institutions of the Administrative Order delineated in the Master's Will completely ignore, disregard and cast aside what Shoghi Effendi had already so auspiciously accomplished and acclaimed himself and serve to shamelessly nullify the historic and momentous decision and act he had proclaimed in the one and only Proclamation he had issued during his ministry to the Bahá'í World on 9 January 1951 in which he had proclaimed that "*at long last*" this "*Nascent Institution*" – "*this first embryonic International Institution*" – had been established? Additionally, had he not extolled in this historic Proclamation the formation of this embryonic Universal House of Justice in such unprecedented and superlative terms as the "*most significant milestone in the evolution of the Administrative Order of the Faith of Bahá'u'lláh*" since the Ascension of the Master and "*the greatest event shedding lustre upon the second epoch of the Formative Age of the Bahá'í Dispensation?*" And, further, had he not announced in his message of 2 March 1951 that he had appointed the President of this embryonic Universal House of Justice?

And why Shoghi Effendi will certainly ask was it found necessary to replace the Institutions he had already erected in their embryonic form with imperfect man-made substitutes for had not these embryonic Institutions he had established been complete organisms at their very inception as 'Abdu'l-Bahá has explained in the following words?:

"... the embryo possesses from the first all perfections . . . in one word, all the powers – but they are not visible, and become so only by degree."(BWF p.313)

Further, how will you be able to explain to Shoghi Effendi why his writings pertaining to the Will and Testament of 'Abdu'l-Bahá and the Bahá'í Administrative Order such as those found in "*God Passes By*" (Chap. XXII) and in the "*Dispensation of Bahá'u'lláh*" have, in effect, been consigned to the wastepaper basket by those who, like yourself, have abandoned the Guardianship and these magnificent writings treated as though they had never been written? Did not you and your dear mother in your jointly authored Haifa Notes of 1937 make the following significant statement concerning Shoghi Effendi's spiritual testament – a testament that you, and those who have abandoned the Guardianship, now consider all but null and void?



"There was a danger that the friends might misunderstand the Master's Will, and thus the "Dispensation of Bahá'u'lláh" was written, Shoghi Effendi's spiritual testament in detail. He has fixed in it the relation of things to each other. We cannot go beyond what he has defined. However, the second Guardian can interpret the "Dispensation" itself. He has the same promise to be the inspired interpreter. "The Guardian is the interpreter, expounder of the Cause and the protector of the Cause."

He may well ask, too, whether he is to be accused of deceiving the believers about the future of the Guardianship during successive epochs of the Formative Age of the Faith when in a cablegram dispatched to the Bahá'í World (on 27 Nov.1954), only three years before his passing, in which his plans to erect the structure of *"the International Bahá'í Archives, designed by the Hand of the Cause, Mason Remey, President of the International Bahá'í Council"* on *"God's Holy Mountain"* had been outlined, he had significantly stated that:

"The raising of this Edifice will in turn herald the construction, in the course of successive epochs of the Formative Age of the Faith, of several other structures, which will serve as the administrative seats of such divinely appointed institutions as the Guardianship, the Hands of the Cause, and the Universal House of Justice."

Of particular significance, too, in the above quoted statement is the fact that it was made when there were no blood-line descendants of Bahá'u'lláh, even then, who were eligible to be appointed as his successor, much less in *"successive epochs"* to come for future Guardians to appoint as successors proving conclusively that Shoghi Effendi did not interpret the Will and Testament of the Master to restrict the appointment of his successor to relatives of Bahá'u'lláh, as falsely contended by those who have now abandoned the Guardianship.

Will you perhaps attempt to justify to Shoghi Effendi your abandonment of the Guardianship with the argument that had he meant to appoint a successor he would have certainly confided in you, well before his passing, the identity of this successor? How could he have done this when to identify his successor would have been a sure prediction of his passing in the near future and he certainly was aware of the reaction that you would have had to such a prediction, for as you have stated on page 237 of your book titled: *"The Guardian of the Bahá'í Faith"*:

"I could never have survived the slightest foreknowledge of the Guardian's death"

I became aware of this sensitivity on your part myself, while in Haifa, as a result of the unforgettable incident that transpired during Irene's and my pilgrimage which I have brought to your attention in a previous letter and which bears repeating here. One evening (on 30 November 1952 to be exact) when we had the great privilege of joining Shoghi Effendi, as well as yourself and the other members of the International Bahá'í Council then residing permanently in Haifa, at the dinner table, he made such a clear and unmistakable allusion to the imminence of his passing, as he drew a parallel between the overwhelming workload with which he was increasingly burdened and that of the Master shortly before His Ascension, that you were so emotionally affected by this allusion to his passing in the near future that you jumped up from the table and in tears rushed out of the room returning only after you had regained your composure.



Realizing your great sensitivity to such a foreknowledge, as evidenced in this one incident alone, you must admit that Shoghi Effendi could never have confided in you that the one whom he had chosen as his successor was a man more than twenty years older than himself? For had he so informed you of his identity, would not this have clearly indicated that his passing was near at hand and would you then have been able to continue to effectively function by his side faced with this awful and unthinkable prospect and the certainty that it was soon to take place? Moreover, what would have been the reaction of the believers throughout the world if they, too, had come to understand that Shoghi Effendi's passing would take place in the near future? Did he not have to conceal this information from the Bahá'í World as well, especially as the believers were about to embark on the Ten Year Global Crusade? As the Will and Testament required Shoghi Effendi to appoint his successor *"in his own life-time,"* he was then obviously faced with the dilemma of openly announcing to the Bahá'í World the one whom he had chosen as his successor without, at the same time, revealing that the one whom he had chosen to be his successor portended, due to his already advanced age, his own early death. As events following the passing of Shoghi Effendi would conclusively prove, the provision in the Master's Will requiring the Guardian to appoint his successor *"in his own life-time "* had been completely forgotten by the believers including even the Hands of the Cause, as well, who anticipated that Shoghi Effendi would appoint his successor in a conventional will and testament, as evidenced by the fact that they announced to the Bahá'í World following their first conclave in 'Akká that they had searched for such a document and, upon not finding one, had come to the tragic conclusion that the Guardianship had forever ended. No doubt the fact that this ignorance of this provisions of the Master's Testament on the part of the believers was universal had obviously been realized by Shoghi Effendi and it had thus enabled him to ingeniously find the way to openly make the appointment of his successor *"in his own life-time "* while, at the same time, obscuring his successor's identity from the Bahá'í World and the foreknowledge that would otherwise have inevitably revealed that his own ministry would be coming to an end in the near future.

As it turned out, events, as they unfolded, revealed that all of the believers including the Hands of the Cause had been so convinced that Shoghi Effendi's successor would be named in a traditional will and testament that Shoghi Effendi had not only been completely successful in concealing his identity during the remaining years of his ministry but due to this deplorable ignorance of the terms of the Will and Testament of the Master and lack of re-examination of this sacred Document especially by the Hands of the Cause, before reaching their hasty conclusion that the Guardianship had ended, the identity of Shoghi Effendi's successor remained undiscovered following his passing, with tragic consequences for the Faith, even though he had openly announced this appointment, in an indirect way to the Bahá'í World.

Erroneously anticipating, as mentioned above, that Shoghi Effendi would leave a will and testament, the Hands of the Cause in the first conclave held following his passing to determine the matter of succession (a gathering, incidentally, not called for in the Master's Testament as under its provisions in which the appointment of a successor is made during the lifetime of the incumbent Guardian there will never be an interregnum even for a moment in the Guardianship) they failed, when no such will and testament was found, to consider any alternative that may have been revealed to them had they taken the time to carefully re-examine not only the



Master's Will and Testament but had reviewed particularly the momentous messages that Shoghi Effendi had addressed to the Bahá'í World during the last seven years of his ministry.

Had they done so, they may have perceived the tremendous significance that was to be found in Shoghi Effendi's Proclamation of 9 January 1951 (significantly addressed to the NSA's throughout the world) and his announcement some two month's later on 2 March 1951 of Mason Remey's appointment to the Presidency of the International Bahá'í Council – the embryonic Universal House of Justice. Nor did they discern any significance in, or question the fact, that he had carefully retained this "*Nascent Institution*" of the International Council following its formation as an inactively functioning body under an inactively functioning President during the remaining years of his ministry even appointing you as the "*chosen liaison*" (in his cablegram of March 8, 1952) between himself and the Council thus precluding any semblance of the assumption of the Presidency of this Institution himself.

It is important to note that Mason Remey did not perceive the significance of this appointment himself, either at the time it was made or until some two and a half years following Shoghi Effendi's passing. It was only after gaining maturity in this station, having been new-born into this station, so to speak, coincident with the passing of Shoghi Effendi, that he perceived, for the first time, significantly being the only one in the Bahá'í World to do so, that as Presidency of the embryonic Universal House of Justice and Guardianship are synonymous terms that it was in this manner that Shoghi Effendi had appointed him his successor "*in his own life-time*" in complete conformity with the provisions of the Master's Testament. It was, therefore, in this ingenious way that Shoghi Effendi had openly appointed and announced his successor while at the same time necessarily obscuring the appointment from the Bahá'í World for the reasons discussed above. As Mason had not yet perceived the manner in which he had inherited the Guardianship during the first and second conclaves of the Hands in the Holy Land he was unable to point out to the Hands at the time the manner in which he had inherited the Guardianship although his diary indicates that while he had remained painfully silent during the first conclave in 'Akká when the Persian Hands hastily pushed through their diabolical and preposterous doctrine of "*BADA*" (contending that God had changed His mind about the Guardianship – a knowledge that can only be revealed by a Manifestation of God) and influenced their fellow-Hands to believe that the Guardianship had therefore forever ended, he resolved to argue in the second conclave against the termination of the Guardianship and, when he actually did so, was quickly ruled out of order. His diary also reveals that he repeatedly appealed to the Custodian Hands in Haifa while still a member of that body for a period of more than two years not to abandon the Guardianship but to no avail. It was only when he had left Haifa and finally realized the manner in which he had inherited the Guardianship that he issued his Proclamation at Ridván 1960 announcing his accession to the Guardianship – a Proclamation sent, as you know, initially to the NSA of the United States with the hope that it would be distributed to the Bahá'í World but whose circulation was subsequently so completely suppressed that the vast majority of the believers throughout the world have never had the opportunity to read it for themselves to this day and review the irrefutable evidence presented therein that supports and unquestionably validates his accession to the Guardianship.



You knew Mason Remey well since you were a young girl and would readily acknowledge that he was a very humble person, self-effacing and never in the least self-seeking nor did he ever show the slightest ambition for leadership. This is attested by no one less than 'Abdu'l-Baha Who, as you certainly know, eulogized his character and devotion to the Faith and the Covenant in many of His Tablets that have been published in old issues of THE STAR OF THE WEST.

The following extracts taken from three of these Tablets will suffice to reflect the esteem in which he was held by 'Abdu'l-Bahá and the unique destiny that awaited him as promised by the Master.

In a Tablet addressed to Mason Remey on 28 April 1913, 'Abdu'l-Bahá stated:

"Thy letter was received and its perusal imparted happiness impossible to describe. It was an indication of the loftiness of thy nature, the strength of thy effort and the purity of thy intentions."

In a Tablet to Corinne True of Chicago on 20 August 1920, 'Abdu'l-Bahá wrote:

"His honor, Mr. Remey is, verily, of perfect sincerity. He is like unto transparent water, filtered, lucid and without any impurity. He worked earnestly for several years, but did not have any personal motive. He has no attachment to anything except to the Cause of God"

Most remarkably of all, 'Abdu'l-Bahá made the following highly significant and prophetic statement to Mason in a Tablet dated May 3, 1906 (appearing in Vol.V, No.19):

"Verily, I beseech God to make thee confirmed under all circumstances. Do not become despondent, neither be thou sad. ERE LONG, THY LORD SHALL MAKE THEE A SIGN OF GUIDANCE AMONG MANKIND."

It remained for Shoghi Effendi to bring the above prophetic statement into fulfilment in his appointment of Mason Remey as his successor.

I feel that it is also pertinent to include a further verbal statement made by Shoghi Effendi during my pilgrimage which is recorded in my Haifa Notes. It is one that you heard too and one that I related in one of my previous letters to you. On the same memorable night at the dinner table when he had alluded so strongly to the imminence of his passing he made a second equally significant statement which undeniably confirmed that Shoghi Effendi foresaw that his passing and Mason Remey's accession to the Guardianship would take place before the end of the Ten Year Global Crusade which was soon to commence but, again, the significance as well as the momentous implications of his statement were unperceived by all of us seated at the table that evening and remained so, if not forgotten, during the remaining years of his ministry. It was during Shoghi Effendi's discussion of the several stages through which the International Bahá'í Council would develop that he mentioned the second stage of the International Bahá'í Court – a



stage which Shoghi Effendi had stated in his cablegram to the Bahá'í World on 25 April 1951 would be an "essential prelude to the institution of the Universal House of Justice"—that he had this to say: *"The Bahá'í Court to be established in Haifa will operate initially only for the Eastern World where religious law is recognized. The present President of the International Bahá'í Council will then become the Judge (The Guardian in an aside to Mason and with a smile asked: 'Mason are you ready to become a Judge?')"*

As Shoghi Effendi had set the goal of the establishing the International Bahá'í Court during the Ten Year Global Crusade that was to terminate at Ridván 1963, Shoghi Effendi's statement and the question he posed to Mason could only mean that provided the goal of establishing the International Court were met according to Shoghi Effendi's plan, Mason Remey would then become the Chief Judge of this Court sometime during the ten-year period starting in 1953. Therefore, Shoghi Effendi's statement presaged the following highly significant and indisputable events:

* That the International Bahá'í Council, in the second stage of its development as an International Court, would undeniably become an active body whose Chief Judge, as stated and intended by Shoghi Effendi would be Mason Remey. According to Shoghi Effendi's plans, as announced in his cablegram of 8 October 1952, this Court would exercise jurisdiction over six subordinate National Bahá'í Courts *"in the chief cities of the Islamic East: Tihrán, Cairo, Baghdád, New Delhi, Karachi and Kabul."* As this supreme Bahá'í Court in Haifa would inevitably be faced with questions of interpretation of the Laws of the Aqdas and such subsidiary laws as might be required and the applicability of these laws to cases referred to it by the National Bahá'í Courts it should be obvious that only the Guardian of the Faith was endowed with the authority and capability of fulfilling this function and presiding as the Chief Judge of this International Court under the terms of the Master's Testament.

* That Shoghi Effendi had confirmed that Mason Remey was the irremovable embryonic head of an embryonic body which, although in its initial stage of development had been designated by him as the International Bahá'í Council, would when reaching its maturity following the completion of intermediary stages of development outlined by him in his Proclamation of 9 January 1951, ultimately effloresce in its final stage into the Universal House of Justice and, as long as Mason Remey lived, he would continue to be its irremovable *"sacred head"*—the Guardian of the Cause of God – at whatever stage of development it had then attained.

* That as Mason Remey would, of necessity, according to Shoghi Effendi's statement quoted above, play an active role as the Chief Judge of the International Court which had been projected by Shoghi Effendi to be established prior to the expiration of the Ten Year Global Crusade this was a clear indication that Shoghi Effendi clearly foresaw that his passing was destined to take place before the termination of this Crusade (as indeed it did, prior to the midpoint of the Crusade). This allusion to the imminence of his passing, as clear as it now appears in retrospect, would have been such a shock had we perceived its significance at the time, that it providentially remained unperceived by all of us that evening in Haifa although unfortunately it remained



unperceived following his passing with dire consequences for the future of the Faith. For had his words spoken that memorable evening in Haifa been called to mind and their significance perceived, following his passing, either by Mason, you or Leroy and had this information been then presented to your fellow-Hands assembled at their first conclave in 'Akká, not to mention the corroborative evidence to be found in Shoghi Effendi's Proclamation and his other momentous messages issued to the Bahá'í World, some of which have been cited above, that irrefutably proved the continuity of the Guardianship, they could not have reached their hasty and ill-considered conclusion that the Guardianship had forever ended. Indeed, would not Shoghi Effendi's statements made to us that evening in Haifa, if they had been brought to their attention, have alone sufficed to prove to them that Shoghi Effendi had foreseen as early as 1951 that his passing would take place in the near future and in view of this had, as discussed above, faithfully appointed his successor *"in his own life-time"* as required under the terms of the Master's Will and Testament?

There is no doubt that after a half century of proven fidelity to the Covenant of Bahá'u'lláh, as attested by 'Abdu'l-Bahá, and, in many respects, a magnificent and unmatched record of service to the Faith that carried him, as you know, many times around the world, coupled with his multiple services in the architectural field that included the design of several Bahá'í Temples, already built, and two yet to be constructed (on Mt. Carmel, as chosen by the Master and in Tihiran, as chosen by Shoghi Effendi) and the International Archives Building erected on Mount Carmel, Mason Remey was, without doubt, the outstanding male believer in the world as Shoghi Effendi's ministry drew to a close. His recognition as such by Shoghi Effendi is evident in his appointment of him not only as a Hand of the Cause but the one chosen to be his successor. Indeed, if such a wonderful tried and tested believer whose unique, outstanding and highly meritorious services to the Faith and long-time unsurpassed fidelity to the Covenant of Bahá'u'lláh had not made him worthy to inherit the Guardianship, no man would ever be worthy under the criteria stipulated in the Master's Will. Should we instead have expected that Shoghi Effendi's successor would be a clone of him? Obviously this would have been impossible, as Shoghi Effendi had been tutored and prepared by 'Abdu'l-Bahá, as no future Guardian could ever be, for the unique role he was destined to play as the first Guardian of the Faith including such notable achievements as the erection of the institutions of the Administrative Order, his matchless translations into the English language of the sacred Writings and his explanatory writings such as found in the *"Dispensation"* and his monumental historical account in *"God Passes By."* Although future Guardians will only have to build upon what Shoghi Effendi has so brilliantly inaugurated and accomplished, we know that it was not the Master's intention that he would be the only Guardian of the Faith as those who have now abandoned the Guardianship would have us believe; otherwise He would never have provided in His Will for a line of living Guardians down through the centuries to come of the Dispensation of Bahá'u'lláh whose essentiality, indispensability and irreplaceability to the World Order of Bahá'u'lláh as the sole interpreters of Bahá'í Holy Writ and as the sacred heads of the Universal House of Justice are clearly delineated in that sacred Document. Certainly no greater contrast in personality and background between Shoghi Effendi and Mason Remey upon their accession to the Guardianship can be imagined; Shoghi Effendi being young, Mason very old; Shoghi Effendi being Iranian, Mason being American; Shoghi Effendi being from the East, Mason from the West, etc, a contrast that should prove to us that the station of the Guardianship is beyond and above such distinctions and differences.



Hopefully, now that more than forty years have elapsed since the passing of Shoghi Effendi and the tremendous trauma and shock of that event has been somewhat assuaged by the passage of time, you should now be able to perceive with a clear perspective the terrible wreckage that has been made of the Bahá'í Administrative Order by those who have abandoned the Guardianship and deluded themselves into believing that the "*divinely-ordained institutions of Bahá'u'lláh's victorious Order*" erected by Shoghi Effendi are replaceable in the absence of the Guardianship with a man-made defective system of their own making. For is it not obvious that the highest Institutions, next to the Guardianship, of this Most Great Order, that "*at long last*" had been erected by Shoghi Effendi in conformity with the Master's Will as his ministry drew to a close and whose establishment he had hailed with such joy have now been destroyed by those who have substituted a man-made imperfect organization in which there is no Guardianship, no Hands of the Cause and a sans-Guardian and therefore fallible so-called Universal House of Justice foisted on the Bahá'í World under the pretence that, in spite of this glaring deformity and imperfection, it is the same divinely-ordained Institution delineated in the Master's sacred Will?

And moreover, what argument can you present to justify representing this sans-Guardian so-called Universal House of Justice as a replacement for the "*Center of the Cause*" which in the Master's Testament is clearly identified as the Guardian of the Cause and what defense can be offered to validate the perverted and corrupted definition they have now given to the meaning of loyalty to the Covenant as being equated with loyalty to this spurious House of Justice.

What possible explanation will you, who loved Shoghi Effendi so deeply and who during his lifetime realized and appreciated, I am sure, more than any of us the extent of his untiring labors to faithfully fulfil to the letter the Mandates that the Master had bequeathed to us, be able to offer him in the other world to justify your participation in this shameful destruction of the Institutions he had so faithfully and devotedly erected in conformity with the Will and Testament of the Master – a Document that he had extolled in his writings as coequal in its sacredness with the Aqdas and, therefore, nothing less than a part of the explicit Holy Text whose immutable provisions are destined to remain unchanged and inviolate for no less than a full thousand years?

It is my ardent hope that you may now perceive the enormity of your betrayal of Shoghi Effendi's immortal legacy to us and perceive that you have undeniably repudiated, in effect, the major provisions of the Masters sacred Will and Testament, which, as painful as it is for me to say it, can be viewed in no other light than a clear violation of the Covenant of Bahá'u'lláh and that you will now realize this and act to make amends before it is too late. For it will, indeed, be too late when you enter the next world and then unquestionably perceive what you have done and suffer unremitting remorse from which you will be unable to find surcease throughout eternity. How terribly sad and tragic it will be for one who attained such a high station in this world during the ministry of Shoghi Effendi to forfeit this station upon entering that greater world and only then come to the painful and undeniable realization that she has been tragically guilty, following the passing of Shoghi Effendi, of not only taking the lead in the misguided efforts she has made herself but in those she has made to influence her fellow-believers as well to put an end to the Guardianship of the Cause of God and the other highest institutions of the embryonic World Order of Bahá'u'lláh.



There can be no doubt that the World Order of Bahá'u'lláh embodying the divinely-conceived Administrative Order in all of its glory and perfection – fulfilling, as it does, the long-promised Kingdom of God upon earth as it is in Heaven – is assuredly destined to become a reality in this, the Day of God, in spite of all that has been done and is still being done to thwart God's purpose by those who have lost faith in Bahá'u'lláh's indestructible, resistless and glorious Covenant and its sacred, divinely-conceived and immortal Child. For, we have the sure and unmistakable promise that God's purpose will be fulfilled in the following Words revealed by both the Báb and Bahá'u'lláh:

"Naught can resist Thy will, nor frustrate what Thou hast purposed by Thy power." – Bahá'u'lláh

"Whatever God hath willed hath been, and that which He hath not willed shall not be." – The Báb

Faithfully, in the service of the resistless and indestructible Covenant of Bahá'u'lláh and its sacred and immortal Offspring,

Joel Bray Marangella