

BAHÁ'Í JOURNAL

Published by

NATIONAL SPIRITUAL ASSEMBLY OF THE BAHÁ'ÍS OF THE BRITISH ISLES
BM/BAHAI, LONDON, W.C.1

No. 108

Bahá'í Year 110

SEPTEMBER/OCTOBER, 1953

THE PATH TO VICTORY

In his Ridván Message to the Bahá'í World, the Guardian showed how the present Ten Year Crusade was related to the past and future development of the Faith, and indicated its place in human history. His letter to the British Bahá'í Community dated 25th June relates the British share in that Crusade, our own Ten Year Plan, to the development of the Faith in Britain and to the eventual responsibility of the British Bahá'í Community throughout the British Empire.

Success in the Ten Year Plan will enable the British Bahá'í Community 'to catch a glimpse of its ultimate destiny, revealed in the plenitude of its splendour.' It will usher in 'a new era in British Bahá'í history,' an era that will see the British Bahá'ís build the administrative institutions of the Faith throughout the British Colonies and Protectorates. This is the next phase, at present dimly seen, in the unfoldment of 'the historic Mission entrusted to the care of the British followers of the Cause of Bahá'u'lláh,' beyond which lies a destiny 'of such transcendent glory as none of them can as yet even dimly imagine.'

'Abdu'l-Bahá Himself, the Guardian assures us, enabled the British Bahá'í Community 'to expand and consolidate itself within its island home' and 'launched it subsequently on its Mission overseas.' He will 'if its members prove themselves worthy of His trust, continue to shower His manifold blessings upon them, at this hour of their greatest need,' and bring them through to victory. This is indeed a wonderful assurance which should encourage us throughout all the problems and difficulties that lie ahead.

For the way to victory is 'long, steep and thorny.' 'The challenge will be prolonged and severe.' A degree of sacrifice and consecration unequalled in the entire course of British Bahá'í history is demanded even to complete the first stage of the Ten Year Plan. But the opportunities are correspondingly great and the help poured forth from the bounty of Bahá'u'lláh fully sufficient to bring success. This is a unique period in the history of the Faith, and the opportunities we have during the coming ten years 'will, if missed, never again recur.'

The Guardian is confident that the British Bahá'ís will rise to the occasion and nobly achieve their goals. He tells which of these need at present the greatest attention. The eleven virgin territories must be quickly opened and a firm foundation laid for the building of Assemblies in them. A Háziratu'l-Quds in London must be purchased, and translation and publication in

thirty-one African languages pressed urgently forward. For two years these tasks have precedence over all others. Meanwhile new Assemblies must be established in England, Scotland, Wales and Ireland, and the old ones strengthened. In the course of the Ten Year Crusade, this work must 'receive a tremendous impetus, and gather such momentum as to justify the trust 'Abdu'l-Bahá so confidently placed in this Community.' It must 'afford a constant stimulus to the rise of similar institutions' overseas. Without suitable progress at home, the work of the British Bahá'í Community cannot proceed satisfactorily nor the goals of the Ten Year Plan be achieved.

The way to victory in this first stage of the Ten Year Plan is clearly described. 'With hearts brimming with the love of Bahá'u'lláh, with souls entirely dedicated to His Cause, with minds attuned to the laws and precepts underlying His teachings, steeled with an inflexible determination to utilise, to the fullest extent, the administrative agencies which their hands have fashioned,' the British Bahá'ís can add further glory to what has already been achieved. By contemplation of this statement of the Guardian, all of us can come to render more valuable services to the Cause than ever before. Then the way will be opened for the fulfilment of the Guardian's cherished hope and fervent and constant prayer that we 'achieve signal success in the course of the opening phase' of the Ten Year Crusade and 'crown eventually' our 'Ten Year Plan with a victory unexampled in the annals of the Faith in the British Isles.' The future of the Cause in the British Isles is in our hands. May none of us disappoint our Beloved Guardian.

NATIONAL SPIRITUAL ASSEMBLY

Spiritual Healing

The reference to spiritual healing in the Guardian's letter of 25th June, in the part written through his secretary, answers a question asked by the National Assembly about this. 'Abdu'l-Bahá has mentioned in 'Some Answered Questions' types of spiritual healing, and practise of these does not contravene the Teachings. Believers who are able to do so are free to practise them privately. However, they should not be publicly connected with the Faith by demonstrations at meetings organised by Bahá'í bodies, which would tend to identify the Faith in the eyes of the public with such methods of healing.

FROM THE GUARDIAN

A letter from the Guardian, dated 25th June, 1953, addressed to the N.S.A. of the British Isles.

Dear Bahá'í Brother,

Your letters of July 8, 12 and 16, August 5 and 13, September 16, 20 and 26, October 13, 14 and 26, December 12 (3) and 17, 1952, and January 4, 6, 13, 15, 20, 27 (2) and 29, February 3 and 6, March 12, 17, 22, 23 and 26, April 1, 17, 20, 24 and 29, May 5, 11, 14, 15 (2), 28 and 30, 1953, with their enclosures, have been received by the beloved Guardian, as well as material sent under separate cover, and he has instructed me to answer you on his behalf.

As you are all aware, the pressure of work is constantly increasing all over the Bahá'í world, and of course the heaviest load falls upon the Guardian. That is why he is finding it increasingly difficult to keep up with his letters, not only to individuals, but also to national bodies, important as they are. He regrets this delay, but sees no remedy for it.

It was a source of great pride to him that the British Bahá'ís succeeded with their Plan, in spite of the fact that it was a long, hard struggle, and in some instances the odds seemed very much against them. He feels sure that their qualities of tenacity of purpose, fidelity and initiative will carry them on to even greater distinction during the coming ten years, as they execute their portion of the Global Crusade, an important portion.

It was very nice to have dear Mr. Mitchell here; the Guardian hopes that gradually more British Bahá'ís will be able to make the pilgrimage.

He was very relieved to hear that dear Mr. Townshend has recovered his health to such an extent that he will be attending the Stockholm Conference, where his presence will be welcomed by all the other Hands attending, and the believers as well.

As regards the various matters you raised in your letters which have not already been answered by cable:

Your understanding of course was quite correct. By 'French Congo,' a term no longer currently in use, the Guardian wished to indicate French Equatorial Africa. For the sake of brevity in his cable he put it that way.

He was very happy to hear that Mr. Charles Murray will be going out to Hong Kong. He was under the impression that a friend who wrote him from England had by now proceeded to Hong Kong, so that it is very fortunate that Mr. Murray is going to be able to carry out this pioneer project. (Hand-written note: Since writing this a report from an Australian source says there is a Bahá'í living there now.) . . .

The question of impression upon the Africans who are seeking enrolment the necessity of not drinking is a delicate one. When enrolling new believers, we must be wise and gentle, and not place so many obstacles in their way that they feel it impossible to accept the Faith. On the other hand, once accorded membership in the Community of the followers of Bahá'u'lláh, it must be brought home to them that they are expected to live up to His teachings, and to show forth the signs of a noble character in conformity with his laws. This can often be done gradually, after the new believer is enrolled.

Now that the African work has entered upon an entirely new phase, indeed the work all over the world, the position your Assembly held as the more or less co-ordinating body for the work in Africa has been changed. However, the closest co-operation will be necessary between all the National Assemblies concerned with the Africa teaching work, if the Plan is to go ahead swiftly; and exchange of information, especially as regards pioneer possibilities and posts, is essential, in order to get the believers out to the goal countries during this year, which is the Guardian's ardent hope, and to which he attaches the greatest possible importance. There is no objection to British pioneers going into the territories of other Assemblies, or believers under other jurisdiction being used by your Assembly. The most important thing is to open up the virgin countries; and of course whoever works in a country under the jurisdiction of a specific Assembly, no matter where their origin may have been, would be under the orders of that Assembly.

As he has cabled recently, he considers that, at this stage in the development of the Faith in Africa, it is not necessary for so many people to congregate in one centre, such as Kampala, when there is such a tremendous need in neighbouring territories for pioneers, whether native or European.

He considers that the formation of a school at this time is premature. It would involve us in heavy responsibilities which for the sake of public opinion would have to be discharged efficiently and in an exemplary manner, and he does not consider that we have the resources or the facilities at present to embark on such a project. There is no reason why the subject cannot be reconsidered at a future date.

He considers that the attitude of your Assembly regarding police service which might be required of the Bahá'ís in Kenya at this time is correct, and that it is not war, so far. As it seems that Mr. Cardell's situation with his employer, for the present at least, prevented him from having to do police duty, the subject does not arise for the moment. He does not think that any general rule can be laid down in such matters. Events must be watched, and, when situations such as these arise, fresh consultation with him will be necessary . . .

As he has already informed you, and the National Spiritual Assembly of America as well, there is no objection to your receiving co-operation from them and financial assistance which they might be able to give you in publishing some of the literature in the African language.

He thinks your Assembly's decision regarding spiritual healing being demonstrated at a Bahá'í meeting was quite sound. We should try not to have the Faith identified with such things in the eyes of the public, officially. What the believers do privately, which in no way contravenes the Teachings, is their own affair.

As regards the Obligatory Prayers, the friends in the West should continue to use them exactly as they have been doing, and as is set forth in the remarks in

parentheses which accompany the prayers in the book *Prayers and Meditations*. The Guardian himself will, whenever he sees fit, and considers the time is ripe, inform the friends in such matters in greater detail.

Of all the work being undertaken by the believers, East and West, at the present time, undoubtedly the most urgent is that of getting the pioneers out to the goal countries during this year, if possible. Not only will spiritual strength accrue from this settlement of so many new lands, but the prestige it gives us in the eyes of the non-Bahá'ís is great. He fully realises heavy burdens have been placed upon the shoulders of all the Bahá'ís, and particularly upon the members of the twelve N.S.A.s directing this great crusade. But who else except the believers can do the work of Bahá'u'lláh? And short of accomplishing His work, where else lies hope for this confused and sorely-tried world?

In spite of your many problems, he feels confident that you will find amongst the valiant members of the British Bahá'í Community sufficient volunteers to enable you to fill your virgin territories and islands with at least one pioneer per place. As he has already pointed out, there can be no exchange; in other words, one Assembly can make use of volunteers for its goals from amongst believers under the jurisdiction of another N.S.A. if such are available.

In spite of your financial position and the work that lies ahead, the Guardian has felt it wise and necessary for you to take steps to purchase a national headquarters. When we remember that England is one of the oldest Bahá'í countries, so to speak, in the West, and that in spite of her distinction she is still without a suitable seat for her national Bahá'í administration, we see how important it is for her, on the eve of this great period of expansion, to have a National Centre. France, without any N.S.A. as yet, now has one, and it is high time England had one too. You will receive aid from others in this undertaking, as well as from the Guardian. He was pleased that Mr. Joseph took the first step in enabling you to fulfil this objective.

His loving thoughts and prayers are with each and every one of you, as you face your great responsibilities and rise to meet your priceless opportunities.

With Bahá'í love,
R. RABBANI

P.S.—The Guardian wishes your Assembly to express to Mr. Albert Joseph his deep appreciation of the assistance he is giving you in connection with the purchase of a National Headquarters

In the Guardian's own handwriting

Dear and Valued Co-Worker,

The successive victories won, in recent years, by the British Bahá'í Community, proclaiming, on the one hand, the triumphant conclusion of the first collective enterprise undertaken in British Bahá'í history on the morrow of the centenary celebrations of the Founding of the Faith of Bahá'u'lláh, and on the other the successful termination of the Two Year Plan, marking the inauguration of the Community's historic Mission beyond the confines of its homeland, have immensely enhanced its prestige throughout the entire Bahá'í

world, have won for it the abiding gratitude and profound admiration of all who labour for our beloved Faith, and entitled it to assume a prominent share in the conduct of the world spiritual crusade launched amidst the festivities signalling the climax of the celebrations of this Holy Year commemorating the centenary of the birth of the Mission of the Author of the Bahá'í Dispensation.

Much has been achieved in the course of the past nine years, both within the borders of this Community's island home, and throughout the widely scattered Dependencies of the British Crown, on the shores as well as within the heart of the vast and far-off African Continent, to merit the pride that fills the hearts of its staunch and stalwart members, to deserve the applause of the Concourse on high, to evoke the fondest hopes for the steady unfoldment and ultimate consummation of the historic Mission entrusted to the care of the British followers of the Cause of Bahá'u'lláh, and to befittingly usher in a new era in British Bahá'í history—an era that will for ever remain associated with the systematic introduction of God's triumphant Faith, through the concerted efforts of the heroic band of Bahá'í pioneers, dwelling within the British Isles, into the Chief Dependencies of the British Crown scattered throughout the European and Asiatic Continents and the islands and archipelagoes of the Seven Seas.

The entire Community, now firmly entrenched within the administrative strongholds, recently and so laboriously established in England, Wales, Scotland and Ireland, must arise as one man to the occasion that now presents itself. With hearts brimming with the love of Bahá'u'lláh, with souls entirely dedicated to His Cause, with minds attuned to the laws and precepts underlying His teachings, steeled with an inflexible determination to utilise, to the fullest extent, the administrative agencies which their hands have fashioned, since the passing of 'Abdu'l-Bahá, and deriving fresh hope and sustenance from the rapid and remarkable victories won in both the teaching and administrative spheres of Bahá'í activity, both at home and abroad, the members of this high-minded, tenacious and spiritually alive community must gird up their loins, intensify their efforts, write yet another chapter in British Bahá'í history that will illuminate the annals of the Faith of Bahá'u'lláh and eclipse the splendour of the feats already accompanied in the past fifty years by the adherents of His Cause in their native land.

The two-fold process, already set in motion, and which has been attended by such conspicuous success, must, in the course of the coming decade, be not only fully maintained but steadily accelerated. While the structure of the Administrative Order of the Faith within the British Isles is being steadily reinforced and enlarged, through the multiplication of the administrative institutions of the Faith in England, Scotland, Wales and Ireland and the consolidation of the newly-fledged Assemblies already established, an effort, unprecedented in scope and intensity, must be continually and determinedly exerted to lay the administrative basis of this Order not only in the islands bordering the British Isles, but in the Dependencies of the British Crown in the Mediterranean, and in the African and Asiatic Continents.

This vital aspect of the Mission committed to the care of the British Bahá'í Community, must, in the course of the Crusade upon which it has embarked, receive a tremendous impetus, and gather such momentum as to justify the trust 'Abdu'l-Bahá so confidently placed in this Community and the distinctive functions with which its members have been invested since His passing. The development of the institutions of the Faith on the home front must be supplemented by, and afford a constant stimulus to, the rise of similar institutions, first in the limited number of territories and islands assigned to the elected representatives of this Community, and eventually throughout the colonies and protectorates comprising the British Empire.

The opening phase of the Ten Year Plan so auspiciously inaugurated on the morrow of the memorable victories already achieved, covering a period of no less than two years, must be distinguished by the opening, in rapid succession, of the eleven virgin territories in Europe and Africa and the laying of a firm foundation for the future erection of a rapidly rising Administrative Order whose ramifications are destined to encircle within the coming ten years the entire planet.

The exertions required to consummate the first stage of this Ten Year Plan are admittedly arduous, and demand the utmost attentiveness, and a degree of sacrifice and consecration unequalled in the entire course of British Bahá'í history. In spite of the smallness of their numbers, and the limited resources at their disposal, the members of the Community living in the British Isles, including administrators and teachers, as well as the band of self-sacrificing pioneers who have already forsaken their homes and are labouring in distant fields in the African Continent must, at whatever cost, disperse more widely and direct their footsteps to the virgin territories and islands assigned to their National Assembly, contributing thereby, directly and effectively, to the speedy and successful termination of the initial phase of a Crusade on which the immediate destinies of the entire Community so largely depend.

While this supreme effort is being exerted, special and immediate attention must, likewise, be directed to the other objectives which constitute a vital part of the work now confronting the members of this Community. The selection of the site of the *Hazíratu'l-Quds* in the city of London, the heart of the British Empire and the national administrative seat of the Bahá'ís of the British Isles, and the adoption of effective measures for its immediate purchase, as well as the preparation of a suitable pamphlet and its prompt translation and publication in the thirty-one languages assigned to the British Bahá'í National Assembly, are matters of such urgency as to be given precedence, during the coming two years, over all the other objectives of the Ten Year Plan.

The Plan on which the British Bahá'í Community has embarked, unique in its significance, unprecedented in its scope, so vast in its potentialities, so meritorious in its objectives, so challenging in its features will, if consummated at the appointed time, open a further vista before the eyes of its victorious prosecutors of such transcendent glory as none of them

can as yet even dimly imagine. The path leading to the discovery of this brilliant yet at present distant goal, at which a triumphant Community will be enabled to catch a glimpse of its ultimate destiny, revealed in the plenitude of its splendour, is long, steep and thorny. The prizes to be won by those who must tread this path, in the years immediately ahead, are not to be easily secured. The challenge will be prolonged and severe. The opportunities they now have to scale loftier heights of heroism, and achieve still mightier victories during the interval separating the Great and Most Great Jubilees, will if missed never again recur.

He who, in His infinite love and mercy, called into being this Community, more than fifty years ago, at the time of the inception of His Father's Faith in the West, who tenderly and vigilantly nursed it and guided its footsteps in the early years of its infancy, who twice conferred upon it the inestimable blessings of personal contact with its members, who sustained, from His station on high, its development in the course of no less than two decades, within the framework of a rising Administrative Order, who enabled it to expand and consolidate itself within its island home, who launched it subsequently on its Mission overseas, will, if its members prove themselves worthy of His trust, continue to shower His manifold blessings upon them, at this hour of their greatest need, and will enable them to traverse, speedily and successfully, the second and momentous stage in the progressive unfoldment of that same Mission.

That they may, guided and assisted by the vigilance, the wisdom and devotion of their elected national representatives, forge ahead with undiminished vigour, with exemplary fidelity, and with inflexible determination, along the path of their high destiny, overcome every obstacle that stands in their way, achieve signal success in the course of the opening phase of this world-girdling Crusade, and crown eventually their Ten Year Plan with a victory unexampled in the annals of the Faith in the British Isles, is my cherished hope for them and my fervent and constant prayer.

SHOGHI

Cables

Hazíratu'l-Quds

On 16th July, the National Assembly cabled:

'Investigating possibility purchase building Princes Gate overlooking park, same terrace Persian Embassy, three other Embassies. Several obstacles to be overcome. Price asked £18,000, further £3,000 initial costs including furnishing. No other appropriate freehold available. Beg prayers, guidance.'

To which the Guardian replied on 18th July:

'If less expensive not available, approve.'

Translations

The Guardian cabled the British National Assembly on 1st June:

'Urge immediate steps publication pamphlets African languages. Approve approach National Assemblies financial assistance. Myself contributing thousand pounds meritorious purpose.'

In response to queries about languages into which translations are to be made, the Guardian cabled on 15th July:

'Approve substitute for Ashanti. Also Susu instead Yalunka.'

He also cabled the Africa Committee on 23rd July:

'Approve substitution Lingala, Luba, Mbundo, Tonga for Bua, Wongo, Luimbi, Sena respectively.'

These substitutions have been made either because the languages originally named were dialects of languages in which Bahá'í literature already existed, or because the language listed was spoken by a small number of people only, whereas more widespread languages in the area had no Bahá'í literature.

'Allow no slackening'

The following message, dated 28th May, 1953, was sent by the Guardian to the American N.S.A.:

'Occasion 61st Anniversary Ascension Bahá'u'lláh, morrow opening initial phase momentous World Crusade, call upon His followers all continents allow no slackening, nay, ensure acceleration marvellous momentum generated historic celebrations climaxing festivities Holy Year. Dispersal, immediate, determined, sustained, universal, throughout unopened territories planet (is the) paramount issue challenging spirit, resources privileged prosecutors Ten Year Plan course current year.

All National Assemblies urged give it priority (in their) national budgets. Chief executors 'Abdu'l-Bahá's Plan, virtue primacy conferred His Tablets, accorded prerogative stimulate vital process dispersal through dispatch, in addition their allotted tasks, pioneers virgin territories allocated sister communities, East, West.

Once again appeal members all communities arise, enlist, ere present opportunity irretrievably lost, army Bahá'u'lláh crusaders. Hour ripe disencumber themselves worldly vanities, mount steed steadfastness, unfurl banner renunciation, don armour utter consecration God's cause, gird themselves girdle chaste holy life, unsheathe sword Bahá'u'lláh's utterance, buckle on shield His love, carry as sole provision implicit trust His promise, flee homelands, scatter far wide (to) capture unsundered territories entire planet.

Would to God Bahá'í warriors, six score (and) ten, (the) number required fill gaps still unconquered territories globe, promptly arise, enroll themselves achieve goals ere conclusion opening year decade-long, greatest collective enterprise since memorable episodes associated Dawn-Breakers Heroic Age.

Planning inscribe, chronological order, names spiritual conquerors (on an) illuminated Roll Honour, to be deposited (at the) entrance door inner Sanctuary Tomb Bahá'u'lláh, (as a) permanent memorial contribution champions His Faith (at the) victorious conclusion opening campaign Global Crusade, destined attain consummation Most Great Jubilee commemorating Centenary Declaration His Mission. Anticipate making periodic announcements names valiant knights upon arrival posts (to) discharge historic missions.

Share message National Assemblies Bahá'í World.'

Italian Mashriqu'l-Adhkar

'Launching of World Crusade signalled spontaneous contributions delegates assembled Florence (for) purchase land first Italian Mashriqu'l-Adhkar, within stronghold leading community Christendom. Appeal National Assemblies Bahá'í World participate historic enterprise, synchronising emergence sister Assembly European Continent. Urged in message addressed Hand Cause, Ugo Giachery, selection site. Transmitting one thousand pounds my contribution meritorious purpose, Anne Lynch, Geneva.'

CABLE TO AMERICAN N.S.A.

Progress of the Shrine

The Guardian cabled the American National Assembly on 19th August, 1953, as follows:

'Transmit National Assemblies Bahá'í world joyous news placing gilded tiles (over) entire surface dome Bab's Sepulchre completed. Stone ornamentation its apex terminated. Last stones crown surrounding base dome laid, marking conclusion stonework superstructure holy edifice. Shuttering interior dome removed. Frames lancet windows drum installed. Placing frames octagon windows, plastering interior dome approaching completion. Electric cables designed illumination majestic structure placed position. Anticipate early removal scaffolding, prior placing eighteen stained glass lancet windows. Feel assured consummation sixty-year-old enterprise will synchronise holding forthcoming New Delhi Intercontinental Teaching Conference, sealing triumphant world-wide festivities Holy Year commemorating Centenary Birth Mission Bahá'u'lláh.'

To Mr. Arthur Norton

30th August, 1953

Dear Bahá'í Brother:

Your letter of 5th August has been received by the beloved Guardian, and he has instructed me to answer you on his behalf.

The contributions made by the British Bahá'í Community to the Shrine of the Báb Fund and to the Bahá'í International Fund are greatly appreciated. Receipts are enclosed herewith.

The beloved Guardian deeply values the unique and outstanding services of the Bahá'ís of the British Isles. Through their devotion and sacrifice, they are setting an example for posterity.

He wishes me to assure you that he prays fervently for the spiritual confirmation of all of the friends of the British Isles; for their material and spiritual welfare, and that every obstacle may be removed from their paths of service, particularly during the Global Crusade.

The Shrine of the Báb is rapidly nearing completion. Its beauty and splendour are difficult to portray. Certainly the Guardian very aptly described the octagon, the drum and the dome as the triple crowns on the Shrine of the Báb. Now that the glory and splendour of the golden dome is revealed by the removal of all of the scaffolding, it is truly a golden crown for the Shrine, and each time one looks at it, he becomes more and more impressed that it is a symbol of the manner in which the Bahá'ís of the world, led by the beloved Guardian, are crowning the Bahá'í activities of the

past one hundred years by spreading the knowledge of the Glory of the Lord throughout the world.

The Guardian sends his loving greetings to you all.
With warm Bahá'í love,

LEROY IOAS,
Assistant Secretary

Shrine Fund

The total sent to the Shrine Fund from the British Isles was £1,319 13s. 3d.

'With minds attuned to the laws and precepts underlying His teaching . . .'

Behold me standing ready to do Thy will and Thy desire, and wishing naught else except Thy good pleasure . . .

Thine is the command at all times, O Thou who art the Lord of all the names, and mine is willing submission to Thy will, O creator of the heavens! . . .

I entreat Thee . . . to ordain that I may gaze on Thy beauty and observe whatsoever is in Thy Book.

LONG OBLIGATORY PRAYER

Say: Beware, O people of Bahá, lest ye walk in the ways of those whose words differ from their deeds. Strive that ye may be enabled to manifest to the peoples of the earth the signs of God, and to mirror forth His commandments.

The ordinances of God have been sent down from the heaven of His most august Revelation. All must diligently observe them. Man's supreme distinction, his real advancement, his final victory, have always depended, and will continue to depend, upon them. Whoso keepeth the commandments of God shall attain everlasting felicity.

G.W.B. 289

O ye peoples of the world! Know assuredly that My commandments are the lamps of My loving providence among My servants, and the keys of My mercy for My creatures. Thus hath it been sent down from the heaven of the Will of your Lord, the Lord of Revelation. Were any man to taste the sweetness of the words which the lips of the All-Merciful have willed to utter, he would, though the treasures of the earth be in his possession, renounce them one and all, that he might vindicate the truth of even one of His commandments, shining above the day spring of His bountiful care and loving-kindness.

Say: From My laws the sweet smelling savour of My garment can be smelled, and by their aid the standards of victory will be planted upon the highest peaks. The Tongue of My power hath, from the heaven of My omnipotent glory, addressed to My creation these words: 'Observe My commandments, for the love of My beauty.' Happy is the lover that hath inhaled the divine fragrance of his Best-Beloved from these words, laden with the perfume of a grace which no tongue can describe.

G.W.B. 332

NOTES FROM HAIFA

The following are the impressions of a visit to Haifa
by ROSMARY SALA

All Bahá'ís are pilgrims, for the pilgrim who actually steps on the shores of the Holy Land remembers the Master's words: 'That many who arrive here have never been, while many absent ones are often here.'

When the plane lands at Lydda, passengers smile at one another, happy to be in the Promised Land. The checking of visas and customs pass in gathering momentum of one thought: 'This is Israel, the nest of the Prophets.' A 'bus takes one to Tel Aviv, then one buys a seat in the taxi-transport to Haifa, a few hours journey away. One drives up Persia Street, past No. 8, with the bronze plaque inscribed 'Abdu'l-Bahá' set in the pillar, then up to No. 10, the Western Pilgrim House. As one enters the house, into the spacious hall, the sitting-room is directly opposite. Here tea is served, here we chat before dinner is announced, here we meet after dinner to discuss the Guardian's words, and to rejoice together. The five busy members of the household, Mr. Mason Remy, Mr. and Mrs. Ioas, the Misses Revell, breakfast between 7 and 8 each morning. The pilgrims usually wish to be with them to hear their stories, and to admire their devoted service to the Cause. After breakfast, one is free to drive or walk to the Shrine gardens. It is a short walk up two and a half blocks, then straight up the mountain-side stairs, a hundred odd steps. One stands at the gate of wrought iron, gold tipped, saying to one's self in amazement, 'Here am I, here am I!' One begins walking over every pebbled path, remembering the Guardian's description of the nine concentric circles; from the garden's edge, step by step, circumambulating the Shrine before the ultimate moment of entrance into that Holy Spot. The heart is a cup of acceptance to all the beauty, the outer the reflection of the inner which surrounds one. Purple and crimson bougainvillea, red geraniums, the oranges on two laden trees, perhaps a reminder of the Báb and the Master whose twin Shrines they embellish; the rows of cypress, their quivering tops like reaching arms stretched out to God, the marble stairs fronting the Shrine, leading down Carmel Avenue to the harbour, to the sea across the bay to the City of 'Akká shining silver-white in the sun.

At last one enters the Shrine; rich soft carpets cover the floor, the soft glow of the lamps illumine the crystals of the chandelier, the vases of flowers, the petals strewn over the white cloth on the threshold, the brilliant scarlet of the rug which covers the very heart of the Tomb. The note of scarlet is the point of focus as one recalls the blood spilt on a square in Tabriz. One kneels with forehead touching the threshold, then stands to receive the Tablet of Visitation of Bahá'u'lláh. Such serenity, such bliss envelops one, that a flow of effortless tears pour forth from a cup running over. From one high moment to another, one enters the Tomb of the Master. Here is a spirit a little closer to our human estate, though still so far, the Perfect Man. As if into the comforting arms of a loving Father, one empties the sorry story of one's frailties, relying on His compassion. 'Tearful and lowly,' one begins the Tablet, one lays one's head in

the dust of that threshold; one's tears are full of human anguish, an attempt to empty the heart of its human attachments. Compassion wraps one about, and one leaves solaced.

The pilgrims' first dinner in Haifa is a tremendous occasion. It is then one usually meets the Guardian. The members of the household gather in the sitting-room waiting for dinner to be announced. This is a signal that the Guardian has come. The latest pilgrim to arrive leads the way downstairs to the dining-room. As one turns the corner, one looks into the dining-room, still a few feet away, and with beating heart and eager feet goes forward. The Guardian, seated at the upper right-hand corner, rises, and with a smile of welcome and a warm handclasp, greets each friend and motions one to a place at the table. Rúhíyyih Khánúm is seated on his right, the pilgrims usually sit at the end of the table on his left and opposite him. One can barely eat for gazing at his head, his hands, face and eyes, for listening to him. He speaks first to the pilgrims of the progress of the Cause in their native land, then enquires about the work on the Shrine, and tells what is being done at Bahjí. When he begins to speak on some aspect of the Faith, sentence sets on sentence, phrase on phrase with such clarity and power one's vision of the Cause seems to stretch as space does, into aeons of light-years. The work of the immediate future, the Ten Year Crusade, is fitted in with such precision, an integral part of the 500,000 years of the cycle of Bahá'u'lláh.

One evening, usually a few days after one's arrival, the Guardian says, 'To-morrow you will visit Bahjí.' He says this with such a loving smile, knowing this is the flood-tide of the pilgrimage. Within this ten-mile radius, one visits the House and Most Great Prison at 'Akká, the House at Mazra'ih, the Garden of Ridván, spending the night in that Holy Spot. The House at 'Akká, where the Aqdas was revealed, is weighted with the sufferings of Bahá'u'lláh and the Master. Here 'Abdu'l-Bahá spent the five most tragic years of His life, immediately following the Ascension of His Father; the Most Great Prison is hushed with its atmosphere of poignancy and awe—here one whispers one's prayers, and kneels silent and still. Joy and delight surround and fill the House at Mazra'ih and the Garden of Ridván.

The Mansion which Bahá'u'lláh called 'Lofty' overlooks the lovely plain of Bahjí. Arriving at Bahjí, the heavenly spot, Seleh the keeper greets the pilgrims; at all the Holy Places one is touched and humbled by those who serve. They awaken even a deeper appreciation of the treasures they guard and care for. As one walks about Bahjí, rejoicing over the beauty everywhere, Seleh outlines the new beauty the Guardian was designing; with a voice warm with love he would say, 'My Guardian said this, my Guardian wishes that,' then with a laugh, 'My Guardian asks us to do the impossible, but because he asks it, we do it.'

A simple supper is served in the caretaker's home, with the birds flying in and out of the windows as they did in the days of the Master. This is a touching link with Him, bringing the past and present together in this world as they are in God's. The moment comes to enter the Most Holy Tomb. As soon as one steps

into the narrow entrance, one has an impression of light and space and of life. The living green of the trees from an indoor garden reaches up to the skylight; vines cover the ground of the garden, while at each corner of the plot are illumined pillars of rose alabaster. One takes a few more steps to face the open door to the innermost Shrine. One is immediately beyond thought or words or movement. Beauty, Glory, Power, Exaltation is poured forth on a scale of such immensity it passes beyond meaning of words and is reality. Prostrate at the threshold, one begs the Beloved to prune and mould, plough and rescue one so that one may be worthy to love Him and serve His Cause. The Tablet of Visitation stills the restless waves of one's heart; one is in the depths of a greater ocean, deep beyond sound of surf, or surge of tide. One leaves Bahjí after a night sleeping in the Mansion, leaves Haifa and the Holy Land after nine days' pilgrimage. The price of pilgrimage is to have an eternal hunger in one's heart; one's whole being cries out in thankfulness to Bahá'u'lláh, the Bab and the Master and to the beloved Guardian for preserving these Bahá'í Holy Places. Memory becomes one of the most precious gifts of God, for through it the Shrines and gardens blossom for ever in one's heart. Nine days are over, pilgrimage ends, yet it means only a beginning!

Additions to the Community

Since the last list was published in *Bahá'í Journal*, registration cards have been received from the following:

Derrick Watkins, Norwich
Delara Ramzi (from Iran), London
Dorothy Rees-Williams, Liverpool
Audrey Barbasch, Nottingham
Mirzban Sarosh (from India), London
Margaret Nash, Oxford
Mary Dodd, Nottingham
Mary Jameson, Newcastle
Mary Platt, Manchester
Mary Rannie, Brighton
Nina Hakim (Youth), Brighton
Wahbia Sabour (from Iraq), London
Gitta Chaplin, Manchester
Conor Padilla (from Costa Rica), London

Correction

George Townshend asks us to point out that an incorrect statement was included in his article in *Bahá'í Journal* No. 103 for January, 1953, where it is stated that the Gospel was first preached in Thibet in the year 1841. The true date, he says, is uncertain, but it is much earlier.

Changes of Address

Brighton Secretary: Mrs. Rannie, Forge House, Poyning's, Sussex.

Edinburgh Secretary: Address c/o J. C. Muirhead, 12 Hay Road, Craigmillar, Edinburgh.

THE SPIRITUAL DESTINY OF THE EUROPEAN CONTINENT IN THE GLOBAL CRUSADE

The following is the message from the Guardian to the Third Intercontinental Bahá'í Conference, Stockholm.

'To the Hands of the Cause, the members of the National Spiritual Assemblies, the pioneers, the resident believers and visitors attending the European Intercontinental Teaching Conference in Stockholm, Sweden.

Well-beloved Friends,

With a glad and grateful heart I welcome the convocation, in the capital-city of Sweden, of the third of a series of Intercontinental Teaching Conferences associated with the world-wide festivities commemorating the Centenary of the Mission of Bahá'u'lláh and destined to exert a profound and lasting influence on the immediate fortunes of His Faith in all continents of the globe.

I look back with feelings of wonder, thankfulness and joy upon the chain of memorable circumstances which, a little over a century ago, accompanied the introduction of the Faith into, and marked the inception of its nascent institutions within, a continent which, in the course of the last two thousand years, has exercised on the destiny of the human race a pervasive influence unequalled by that of any other continent of the globe.

I feel impelled, on this historic occasion, when the members of the American, the British, the German and the newly formed Italo-Swiss National Spiritual Assemblies, as well as representatives of the Bahá'ís of the United Kingdom, of Eire, of Germany, of Austria, of the Scandinavian and Benelux countries, of the Iberian Peninsula, of Italy, of Switzerland, of France, and of Finland are assembled, to pay a warm tribute to the valiant labours of the early British and French Bahá'í pioneers, who at the very dawn of the Faith in Europe, strove with such diligence, consecration and resolution to fan into flame that holy Fire which the hand of the appointed Centre of Bahá'u'lláh's Covenant had kindled in the north-west extremity of that continent on the morrow of His Father's ascension. I recall the slow eastward spread of that infant Light which led to the gradual emergence of the German and Austrian Bahá'í Communities, during the darkest period of 'Abdu'l-Bahá's incarceration in the prison-fortress of 'Akká. I am reminded of His subsequent epoch-making visit, soon after His providential release from His forty-year confinement in the Most Great Prison, to these newly-fledged struggling Communities, of His patient seed-sowing destined to yield at a later age its first fruits, and constituting a landmark of the utmost significance in the rise and establishment of the Faith of Bahá'u'lláh in that continent.

I, moreover, call to mind, on this occasion, the successive episodes which, on the morrow of 'Abdu'l-Bahá's ascension, in the course of the initial Epoch of the Formative Age of the Bahá'í Dispensation, signalled the emergence of those administrative institutions, both local and national, which proclaimed the germination of those potent seeds which had lain

dormant for more than a decade in these newly-opened European territories, and which culminated in the construction of the framework of the Administrative Order of the Faith of Bahá'u'lláh and the erection of the first two pillars destined to sustain in that continent the weight of the final unit of that Order.

Nor can I fail to acclaim, as a further milestone in the irresistible evolution of that Faith, the launching, following the creation of the administrative agencies designed to provide the effectual instruments for its propagation, of the Six Year Plan of the British Bahá'í Community followed successively by the European Teaching Campaign, inaugurated in accordance with the provisions of the second Seven Year Plan of the American Bahá'í Community, the Five Year Plan conceived by the German and Austrian Bahá'í Communities and the Two Year Plan later initiated by the British Bahá'í Community — Plans which, within less than a decade, succeeded in laying the structural basis of the Administrative Order of the Faith in Wales, in Scotland, in Northern Ireland and in Eire, in multiplying and consolidating Bahá'í institutions throughout the British Isles, in broadening and strengthening the foundations of that same Order in Germany and Austria, in erecting the National Administrative Headquarters of the Faith in the city of Frankfurt, in establishing Spiritual Assemblies in the capital cities of no less than ten sovereign states in Europe, in reinforcing the administrative foundations of that Faith in those territories, in providing the means for the convocation of four European, and a series of regional, Teaching Conferences, and above all, in the convocation of the historic Convention in Florence culminating in the emergence of the National Spiritual Assembly of the Bahá'ís of Italy and Switzerland, the third in a series of institutions destined to play their part in the eventual establishment of the Supreme Legislative Body of the Administrative Order of the Faith of Bahá'u'lláh.

The hour is now ripe for these Communities, whether new or old, local or national, already functioning on the northern, the Western and the southern fringes of that continent, as well as those situated in its very heart, to initiate befittingly and prosecute energetically the European Campaign of a global Crusade which will not only contribute, to an unprecedented degree, to the broadening and the consolidation of the foundations of the Faith of Bahá'u'lláh on the continent of Europe, but will also diffuse its light over the neighbouring islands, and will, God willing, carry its radiance to the eastern territories of that continent, and beyond them as far as the heart of Asia.

The privileged prosecutors of so revolutionising, so gigantic, so sacred and beneficent a campaign are, on the morrow of its launching, and, at such a crucial hour in the destinies of the European continent, summoned to undertake: First, the formation, under the aegis of the National Spiritual Assembly of the Bahá'ís of the United States, of one National Spiritual Assembly in each of the Scandinavian and Benelux countries, and those of the Iberian Peninsula, and one in Finland, as well as the establishment, in collaboration with

the Paris Spiritual Assembly, of the National Spiritual Assembly of the Bahá'ís of France, the establishment, under the aegis of the National Spiritual Assembly of the Bahá'ís of Germany and Austria, of the National Spiritual Assembly of the Bahá'ís of Austria, and the establishment, under the aegis of the National Spiritual Assembly of the Bahá'ís of the United States, and in association with the National Spiritual Assembly of the Bahá'ís of Italy and Switzerland, of independent National Spiritual Assemblies in Italy and Switzerland. Second, the construction of the first Mashriqu'l-Adhkar of Europe in the city of Frankfurt, the heart of Germany, which occupies such a central position in the continent of Europe. Third, the purchase of land for the future construction of two Mashriqu'l-Adhkar, one in the north in the city of Stockholm, and one in the south in the city of Rome, the seat and stronghold of the most powerful Church in Christendom. Fourth, the opening of the following thirty virgin territories and islands: Albania, Crete, Estonia, Finno-Karelia, Frisian Islands, Greece, Latvia, Lithuania, Moldavia, Rumania, White Russia, assigned to the National Spiritual Assembly of the Bahá'ís of Germany and Austria; Channel Islands, Cyprus, Faroe Islands, Hebrides Islands, Malta, Orkney Islands, Shetland Islands, assigned to the National Spiritual Assembly of the Bahá'ís of the British Isles; Andorra, Azores, Balearic Islands, Lofoten Island, Spitzbergen, Ukraine, assigned to the National Spiritual Assembly of the Bahá'ís of the United States of America; Liechtenstein, Monaco, Rhodes, San Marino, Sardinia, Sicily, assigned to the National Spiritual Assembly of the Bahá'ís of Italy and Switzerland. Fifth, the translation and publication of Bahá'í literature in the following ten languages to be undertaken by the National Spiritual Assembly of the Bahá'ís of the United States of America, through its European Teaching Committee: Basque, Estonian, Flemish, Lapp, Maltese, Piedmontese, Romani, Romansch, Yiddish, Ziryen. Sixth, the consolidation of Belgium, Denmark, Finland, France, Holland, Italy, Luxembourg, Norway, Portugal, Spain, Sweden, Switzerland, allocated to the National Spiritual Assembly of the Bahá'ís of the United States of America; of Austria, Bulgaria, Czechoslovakia, Hungary, Poland, Russian S.F.S., Yugoslavia, allocated to the National Spiritual Assembly of the Bahá'ís of Germany and Austria; of Eire, allocated to the National Spiritual Assembly of the Bahá'ís of the British Isles; of Iceland, allocated to the National Spiritual Assembly of the Bahá'ís of Canada; and of Corsica, allocated to the National Spiritual Assembly of the Bahá'ís of Italy and Switzerland. Seventh, the incorporation of the thirteen above-mentioned National Spiritual Assemblies. Eighth, the establishment by these same National Spiritual Assemblies of national Bahá'í endowments. Ninth, the establishment of a national Hazíratu'l-Quds in the capital city of each of the countries where National Spiritual Assemblies are to be established, as well as one in London and one in Paris. Tenth, the formation of a National Bahá'í Publishing Trust in Frankfurt, Germany. Eleventh, the formation of Israel Branches of the National Spiritual Assemblies of the Bahá'ís of the British Isles and of Germany and Austria, authorised to hold, on behalf of their parent institutions, property dedicated to the holy Shrines at

the World Centre of the Faith in the State of Israel. Twelfth, the conversion to the Faith of representatives of the Basque and Gypsy races. Thirteenth, the appointment, during Ridván 1954, by the Hands of the Cause in Europe, of an auxiliary board of nine members who will, in conjunction with the four National Spiritual Assemblies participating in the European campaign, assist, through periodic and systematic visits to Bahá'í centres, in the efficient and prompt execution of the Plans formulated for the prosecution of the teaching campaign in the European continent.

A continent occupying such a central and strategic position on the entire planet; so rich and eventful in its history; so diversified in its culture; from whose soil sprang both the Hellenic and Roman civilisations; the mainspring of a civilisation to some of whose features Bahá'u'lláh Himself paid tribute; on whose southern shores Christendom first established its home; along whose eastern marches the mighty forces of the Cross and the Crescent so frequently clashed; on whose south-western extremity a fast evolving Islamic culture yielded its fairest fruit; in whose heart the light of the Reformation shone so brightly, shedding its rays as far as the outlying regions of the globe; the well-spring of American culture; whose northern and western fringes were first warmed and illuminated, less than a century ago, by the dawning light of the Revelation of Bahá'u'lláh; in whose heart a Community, so rich in promise, was subsequently established; whose soil was later sanctified by the twice-repeated visit of the appointed Centre of His Covenant; which witnessed, in consequence of the rise and establishment of the Administrative Order of His Faith, the erection of two of the foremost pillars of the future Universal House of Justice; which, in recent years, sustained the dynamic impact of a series of national Plans preparatory to the launching of a world spiritual crusade—such a continent has at last at this critical hour, this great turning-point in its fortunes, entered upon what may well be regarded as the opening phase of a great spiritual revival that bids fair to eclipse any period in its spiritual history.

May the elected representatives of the National Bahá'í Communities entrusted with the conduct of this momentous undertaking launched on the soil of this continent, aided by the Hands of the Cause and their auxiliary board, reinforced by the local communities, the groups and isolated believers sharing in this massive and collective enterprise, and supported by the subsidiary agencies to be appointed for its efficient prosecution, be graciously assisted by the Lord of Hosts to contribute, in the years immediately ahead, through their concerted efforts and collective achievements, in both the teaching and administrative spheres of Bahá'í activity, to the success of this glorious Crusade, and lend a tremendous impetus to the conversion, the reconciliation and the ultimate unification of the diverse and conflicting peoples, races, and classes dwelling within the borders of a travelling, a sorely-agitated, and spiritually-famished continent.

May all the privileged participators, enlisting under the banner of Bahá'u'lláh for the promotion of so pre-eminent and meritorious a Cause, be they from the Eastern or Western hemisphere, of either sex, white or coloured, young or old, neophyte or veteran, whether

serving in their capacity as expounders of the teachings, or administrators, of His Faith, as settlers or itinerant teachers, distinguish themselves by such deeds of heroism as will rival, nay outshine, the feats accomplished nineteen hundred years ago by that little band of God-intoxicated disciples who, fearlessly preaching the Gospel of a newly-arisen Messiah, contributed so decisively to the illumination, the regeneration and the advancement of the entire European continent.'

News of the Ten Year Crusade

The following cable was sent to the Stockholm Conference by the Guardian on 23rd July, 1953:

'Happy convey assembled friends epoch-making Conference news (of) magnificent response Bahá'í Communities East, West course less than three-month interval separating second, third Inter-Continental Conferences Holy Year to (the) call (to) arise, befittingly inaugurate opening phase World Crusade. Number pioneers white, coloured, young, old, all continents who volunteered service both virgin, open territories past two hundred mark, including three offers leper colonies. Ruanda Urundi, Samoa Islands, Daman, Southern Rhodesia, Goa, Kodiak Island, Italian Somaliland already opened. Settlement French Equatorial Africa, Solomon Islands, Queen Charlotte Islands, South-West Africa, Cape Verde Islands, Togoland, Mauritius, Reunion Island, St. Helena Island, St. Thomas Island, Channel Islands, Aleutian Islands, Azores, Key West, Cook Islands, Monaco, Balearic Islands, Malta, Cyprus, Hebrides Islands, Northern Territories Protectorate, Seychelles, Andorra, Canary Islands, French Somaliland virtually assured. Northern outposts Faith Western Hemisphere pushed as far as Arctic Bay, Franklin, seventy-three latitude, Europe as far as Lofoten Islands. Pioneer en route Fezzan, Libya, chosen (as) scene (for) 'Abdu'l-Bahá's banishment by 'Abdu'l-Hamid. All areas within Western Hemisphere allocated United States National Assembly assigned. Third membership same Assembly joining ranks pioneers. Remaining sister National Assemblies now vying spiritual race complete assignments their respective continents. Funds inaugurated, sites being investigated, purchase land Mashriqu'l-Adhkar Rome, Panama City, Toronto, National Házíratu'l-Quds London.

Appeal attendants Conference, (as) thanksgiving manifold blessings abundantly showered Bahá'u'lláh's Crusaders, immortalise proceedings through inauguration funds (for) purchase sites Temples (in) Northern city — scene present Conference, Frankfurt — heart European Continent. Contributing two thousand pounds furtherance meritorious enterprises. Urge moreover participants, in view disproportionately small number pioneers destined virgin territories in relation total volunteers, swell roll honour through enlisting promptly under unfurled banner advancing hosts Bahá'u'lláh. No further contribution can be offered altar Bahá'í sacrifice, no greater honour won, course Holy Year now swiftly drawing close.'

THE THIRD INTER-CONTINENTAL CONFERENCE

Stockholm, 22nd—26th July, 1953

SOME COMMENTS BY UGO GIACHERY

The comments below were sent by Ugo Giachery, the Guardian's special representative at the Conference, to Habib Hazari for inclusion in a report Habib was sending to Persia.

My participation in Bahá'í gatherings, over numbers of years, both in Europe and in America, has never given to me such a feeling of intimate joy and satisfaction as experienced during the Stockholm Inter-Continental Teaching Conference. The spirit of devotion, of unity and sacrifice shown by all the friends, independently of their nationality, age or sex, reached one of the highest, if not the highest, level ever experienced in a Bahá'í gathering at which I have had the privilege to participate.

The two outstanding episodes of the Conference are, in my judgment, the unveiling and the viewing of the Sacred Gift; and the spontaneous offering to pioneer in virgin territories.

The viewing of the Sacred Gift revealed the complete understanding of the station of the Holy Báb and the meaning of His Sacrifice by hundreds of European believers, who only a few years, or even a few months, ago were unaware of the existence of such a Revelation and of its Hero. It was a moving and edifying experience beyond any possible human description, which, in reaching the depths of one's soul, left the vital power to spur oneself to heroic deeds and sacrifices.

The offering to pioneer revealed the maturity of the believers who have reached the lofty stage in which serving the Faith is worth more than any other achievement in the field of human activities.

I knew and felt that the beloved Guardian's prayers were surrounding me and the entire assemblage, and that the wonderful results of the Conference were the translation of the divine Will in the hearts of the followers of Bahá'u'lláh.

I cannot refrain to think of and evaluate the great contribution brought by the Iranian friends to the Conference. Their devotion and spirit of sacrifice was a true inspiration to all of us and my heart goes to these dear friends who, notwithstanding the great difficulties at home, made the great effort to come *en masse* to the historical gathering.

AN IMPRESSION BY VIVIAN ISENTHAL

In the year 1853, a man lay on his mat in a dark, filthy dungeon in Tehran, and in his sleep, a torrent of light and the Divine Power streamed over Him whom we know as Bahá'u'lláh, the Glory of God.

One hundred years later, in a city in the north of Europe, in a room in which the gold mosaic facets of the walls glitter with the lights of hundreds of candle flames and modern electric lamps, a young girl from Tehran chants a Persian prayer, and hearts are uplifted in joyful remembrance, and loyalty to Bahá'u'lláh. About 380 believers resident in thirty countries have come from the five Continents to this Unity Banquet.

The reality of that unity was demonstrated by their deeds during that wonderful week. Among the unforgettable incidents at the Conference (attended by some forty-two visitors from our shores) was the first morning's session, when, following upon a report on the projected purchase of land in Europe for the Temple sites, a believer offered 5,000 dollars towards the fund for Stockholm, and others followed his example with a stream of gifts of money, jewellery, and personal cherished possessions—even wedding rings—towards the funds for the three Temples in Europe, and the *Hazíratu'l-Quds* in London, and by lunch-time the table was heaped with visible proofs of love and sacrifice. About 27,000 dollars were realised before the receipt, two days later, of a cable from the Guardian regarding the inauguration of such a fund!

Furthermore, in the session devoted to pioneering, *one person in seven* volunteered to pioneer, and when all written offers had been assessed by a special committee, all territories in Europe were found to be covered, and money was subscribed towards the initial support of pioneers in the islands where employment will be hard to obtain, under the jurisdiction of the British National Assembly.

Deeply moving was the scene when the Guardian's personal representative, Ugo Giachey, unveiled the portrait of the Báb (to the tune of Wagner's 'Holy Grail') on a dramatically lit stage, and each believer, after being perfumed with attar of roses sent by the Guardian, was able to view the picture at close quarters—a shattering experience.

The Guardian also sent a new film of the Shrines, taken from an aeroplane flying over Mount Carmel, and we saw films from Kampala, and of the dedication of the Temple at Wilmette.

A formal public meeting was held in Stockholm's beautiful concert hall, at which the speakers were Gerd Strand from Norway, and the ever-witty Prof. Zeine from Beirut, with a Swedish chairman, and Horace Holley spoke at a further meeting the day after the conference closed.

Great joy and inspiration were derived from the presence of fourteen Hands of the Cause, whose contributions both in informal chats with the believers and in official speeches were so much appreciated. Among them was one—Mr. Samandari—who had had the bounty of knowing Bahá'u'lláh.

May the spirit engendered by the Stockholm gathering set Europe aflame from end to end.

BAHÁ'Í PUBLISHING TRUST

MYSTICISM, SCIENCE AND REVELATION, by Glenn Shook, Ph.D., F.R.S.A.

This book, published by George Ronald, is now available from the Bahá'í Publishing Trust. Dr. Shook is a physicist and a Bahá'í. He gives an able summary of the beliefs of mystics, and of their similarities to and differences from the teachings of revealed religion. His chapter on meditation should do much to clarify ideas about this.

'With hearts brimming with the love of Bahá'u'lláh'

I beseech Thee, O my God, by Thy Beauty, that shineth forth above the horizon of eternity, a Beauty before which as soon as it revealeth itself the kingdom of beauty boweth down in worship, magnifying it in ringing tones, to grant that I may die to all that I possess and live to whatsoever belongeth unto Thee.

P.M. 290

O my friends that dwell upon the dust! Haste forth unto your celestial habitation. Announce unto yourselves the joyful tidings: 'He Who is the Best-Beloved is come! He hath crowned Himself with the glory of God's Revelation, and hath unlocked to the face of men the doors of His ancient Paradise' . . . Proclaim unto every longing lover: 'Behold, your Well-Beloved hath come among men!' . . .

Hear Me, ye mortal birds! In the Rose Garden of changeless splendour a Flower hath begun to bloom, compared to which every flower is but a thorn, and before the brightness of whose glory the very essence of beauty must pale and wither. Arise, therefore, and, with the whole enthusiasm of your hearts, with all the eagerness of your souls, the full fervour of your will, and the concentrated efforts of your entire being, strive to attain the paradise of His presence, and endeavour to inhale the fragrance of the incorruptible Flower, to breathe the sacred savours of holiness, and to obtain a portion of this perfume of celestial glory. Whoso followeth this counsel will break his chains asunder, will taste the abandonment of enraptured love, will attain unto his heart's desire, and will surrender his soul into the hands of his Beloved. Bursting through his cage, he will, even as the bird of the spirit, wing his flight to his holy and everlasting nest . . .

The everlasting Candle shineth in its naked glory. Behold how it hath consumed every mortal veil. O ye moth-like lovers of His light! Brave every danger, and consecrate your souls to its consuming flame. O ye that thirst after Him! Strip yourselves of every earthly affection, and hasten to embrace your Beloved. With a zest that none can equal make haste to attain unto Him.

G.W.B. 319-22

O Ahmad! Forget not My bounties while I am absent. Remember My days during thy days, and My distress and banishment in this remote prison. And be thou so steadfast in My love that thy heart shall not waver, even if the swords of the enemies rain blows upon thee and all the heavens and the earth arise against thee . . .

TABLET OF AHMAD

BAHÁ'Í WORLD

The following are goals which the beloved Guardian has given to some of the National Spiritual Assemblies that do not appear in the publication on the Ten Year Plan. They constitute 'the broadening and reinforcement of the foundations of the Faith in each of the twelve areas that are to serve as operational bases for the prosecution of the twelve National Plans.'

AUSTRALIA AND NEW ZEALAND. (1) Doubling the number of local Spiritual Assemblies and localities in Australia, New Zealand and Tasmania. (2) Incorporation of nineteen local Spiritual Assemblies in Australia, New Zealand and Tasmania. (3) Formation of an Asian Teaching Committee empowered to assist in the prosecution of the teaching phase of the Plan.

BRITISH ISLES. (1) Doubling the number of Spiritual Assemblies and localities in the British Isles. (2) Incorporation of nineteen Assemblies in England, Scotland, Wales and Ireland. (3) Formation of European and Asian Teaching Committees designed to stimulate and co-ordinate teaching activities of the Plan.

CANADA. (1) Doubling the number of local Spiritual Assemblies. (2) Raising the number of incorporated Spiritual Assemblies to nineteen. (3) Establishment of American-Asian Teaching Committee entrusted with the task to stimulate and co-ordinate teaching activities initiated in the Plan.

EGYPT AND SUDAN. (1) Initiation of local Bahá'í incorporation in Egypt and the Sudan. (2) Doubling of the number of local Spiritual Assemblies and localities in Egypt and Sudan.

GERMANY AND AUSTRIA. (1) Doubling the number of local Spiritual Assemblies and localities in Germany. (2) Doubling the number of local Spiritual Assemblies and localities in Austria. (3) Incorporation of nineteen local Spiritual Assemblies in Germany and Austria. (4) Formation of a European Teaching Committee designed to stimulate and co-ordinate the teaching activities of the Plan.

ITALY AND SWITZERLAND (1) Quadrupling the number of local Spiritual Assemblies and trebling the number of localities in Italy and Switzerland. (2) Incorporation of Spiritual Assemblies in the leading cities of each country. (3) Establish first joint, subsequently separate, summer schools. (4) Formation of European Teaching Committee empowered to stimulate and co-ordinate activities initiated in the promotion of teaching phase of the Plan.

UNITED STATES OF AMERICA. (1) The extension of assistance for the establishment of a National Hazíratu'l-Quds in the capital of each of the twenty-three countries assigned to them for the development of a National Spiritual Assembly, as well as of national Bahá'í endowments in these same countries. (2) The extension of assistance for the purchase of land for four future Temples: two in Europe, in Stockholm and Rome; one in Central America, in Panama City; and one in Africa, in Johannesburg. (3) Completion of the landscaping of ground of the Mashriqu'l-Adhkar in Wilmette. (4) Raising to one hundred of the num-

ber of incorporated local Spiritual Assemblies within the American Union. (5) Raising to three hundred of the number of local Spiritual Assemblies in that same country. (6) Incorporation of Spiritual Assemblies in the leading cities of Sweden, Norway, Denmark, Belgium, Holland, Luxembourg, Spain and Portugal, as well as of the Spiritual Assemblies of Paris, of Helsingfors, of Tokio, of Suva and of Johannesburg. (7) Quadrupling the number of local Spiritual Assemblies and trebling the number of localities in the aforementioned countries. (9) Conversion to the Faith of members of the leading Indian tribes. (9) Conversion to the Faith of representatives of the Basque and Gipsy races. (10) Establishment of summer schools in each of the Scandinavian and Benelux countries, as well as those of the Iberian Peninsula. (11) Proclamation of the Faith through the Press and Radio through the United States of America. (12) Formation of an Asian Teaching Committee designed to stimulate and co-ordinate the teaching activities initiated in the Plan.

The additional goals allotted to the remaining five National Assemblies will be included in a later issue.

OTHER NEWS

AUSTRALIA AND NEW ZEALAND. Six new Assemblies were formed at Ridván to crown their Six Year Plan, and to raise the number of Assemblies in Australia to seventeen, no less than five more than were required under the Plan. The new Assemblies are: Port Adelaide, Paynham and Unley in South Australia, Wollagong and Kuring-gai in New South Wales, and Suva in Fiji.

Pix, the Australian equivalent of *Picture Post*, carried on 2nd May an illustrated three-page article on 'What is a Bahá'í?' written by a Bahá'í.

A newsreel of the dedication of the Temple at Wilmette was shown in Sydney news theatres.

CANADA. The use of a Belleville Bahá'í of Bahá'í credentials for identification in a bank led to providing the bank manager with literature about the Faith.

When going to Charlestown to complete the Assembly there, Fran Bachynski got a job as woman's editor of the *Guardian* within 24 hours of arrival. The managing editor told her she was the answer to his prayers!

GERMANY AND AUSTRIA. During the last year of the 'Five Year Plan,' ending Ridván 1953, nine new Communities were developed in Germany, raising the number to 24 in Germany and Austria. The new Communities are: Bad Canstatt, Bonn, Ebingen, Freiburg i, Breisgau, Giessen, Heilbronn, Ludwigsburg, Tübingen, Ulm.

JAMAICA. An illustrated article on the Faith was published in *Spotlight*, a magazine with wide circulation in Jamaica.

PANAMA. Fifteen minutes of free time is being made available by the 'Voice of Panama' for weekly Bahá'í broadcasts in Panama City.