

BAHÁ'Í JOURNAL

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BAHÁ'U'LLÁH IN THE SIYÁH CHÁL

Following is the message George Townshend, Hand of the Cause, sent to Teaching Conference, as he was unable to attend in person.

Now, in the dawning hour of God's victory, we look back 100 years at the Siyyih Chál and we see our Lord and Redeemer in the midst of the battle He fought for our sakes: we see against the dark background of the blindness, the perversity and the cruelty of the world the unmeasured and immeasurable might of His unconquerable love and we know what manner of man He was and what spirit we must be of if we are to serve His Cause and be called by His Name.

Yet every High Prophet has been rejected. Every High Prophet establishes in the end His Cause in spite of the utmost opposition of contemporary mankind. Every dispensation is inaugurated by the High Prophet and a few disciples against the will of the many. It seems that through the ages the opposition increases in violence; the more precious the bounty the Prophet brings the more it is hated and opposed by those to whom it is offered. Christ, the Báb and Bahá'u'lláh, Who heralded and brought the Kingdom, suffered greater persecution than the Prophets before Them. The sufferings of Báb'u'lláh in the Siyáh Chál were not the worst that He experienced; it was 'Akká that was the 'most great prison.' In 'Akká the Cause had been dishonoured by Mirza Yahya, and there, as He said, the hold of the faithful on His robe had been broken; He was One 'Whom the world had cast away and the nations abandoned.' It was of 'Akká He spoke when He told Ahmad, 'Remember My days during Thy days and My distress and banishment in this remote prison.' Man is the 'essence of error': he worships evil thinking it good. The scribes genuinely thought Christ was Beelzebub and they worshipped evil thinking it was good. Only a perfect and infinite love can win man's heart to God. Only a courage and power that can subdue all evil to the uttermost will

avail to save the world. No thought can be more beautiful than that of the Christian text, 'God so loved the world that He gave His Only Begotten Son that all who believed on Him should not perish but have everlasting life.' But the Bahá'í message reveals a maturer love than even this. The Father not only sends His Beloved Son but He comes Himself that the whole world, as one soul, may be quickened and all mankind attain a new level of life. He Who has been manifested in this age is the Best Beloved, 'through Whom the letters B and E have been joined and knit together,' and the oneness of mankind revealed in the fullness of its meaning. It is not man's virtue or wisdom that wins his redemption, it is the High Prophet's self-sacrifice. As Isaiah said, 'The zeal of the Lord of Hosts will perform this.' And Christ bids us 'Fear not, little flock, for it is your Father's good pleasure to give you the Kingdom.'

'Abdu'l-Bahá, in His Tablet to East and West, says, 'His Holiness The Exalted One, may my life be a sacrifice to Him, has shown us the way of behaviour, has guided us to the path of self-sacrifice, has taught us how to despise earthly rest and comfort, and how to lay down our lives for each other. That sanctified Being, despite the loftiness of His position and the exaltation of His spirit, chose to be chained and fettered that we might obtain the light of divine guidance. All the days of His life He rested not for a moment. He sought no repose nor laid His head upon the couch of ease and security. His days were passed amid afflictions and suffering. How can we follow Him and yet remain idle and at ease?

'O my friends, arise to tend the pure and widely-scattered seed planted in the hearts of men. Dedicate yourselves wholly to the service of humanity. Then will the world be turned into a paradise; then will the surface of the earth mirror forth the glory of the Abha Kingdom.'

FROM THE GUARDIAN

The Guardian's Message to Teaching Conference 1953

Moved place record expression abiding appreciation notable contribution British Bahá'í pioneers magnificent success historic enterprise launched African Continent course Two Year Plan formulated British Bahá'í Community. Goals first epoch-making stage glorious overseas mission followers Bahá'u'lláh British Isles nobly achieved. Appeal attendants Conference focus attention fleeting months ahead consolidation home front, constituting no less vital phase second collective enterprise British Bahá'í history. Urge participants resolve upon return respective Communities exert utmost fan flame pioneering spirit, utilize every available means ensure all aspects triumphant consummation Plan. Total success internal, external phases present undertaking will constitute befitting contribution steadfastly labouring, highly esteemed, tenaciously loyal British Bahá'í Community world-wide celebrations Holy Year, pave way effective participation its members impending Ten Year Crusade marking opening third collective enterprise inaugurated since inception Faith British Isles, signaling second memorable stage their unfolding mission foreign fields, destined embrace territories British Crown both African, European Continents. Praying fervently attainment objectives, ultimate achievement distant goals.

January 8th, 1953

An Announcement by the Guardian

The following cable was sent by the Guardian on December 15th, 1952, to the American National Assembly:

Occasion Centenary Bahá'u'lláh's release oppressive imprisonment Síyáh Chál, Tíhran, synchronizing termination epoch-making two month period associated birth His Revelation, unsurpassed with sole exception declaration His Mission any episode world's spiritual history, call upon Bahá'í Communities East, West ponder unique significance, focus attention imperative requirements, respond worthily challenge, offered each (of the) four fateladen fast approaching Intercontinental Conferences constituting highlights recently ushered in Holy Year. Desire announce appointment (those) Hands cause honoured direct association newly initiated enterprises World Centre Faith (to) act, addition their individual participation deliberations forthcoming Conferences, my special representatives entrusted four-fold mission: (to) bear for edification attendants a precious remembrance Co-founder Faith; (to) deliver my official message assembled believers; (to) elucidate character, purposes, impending decade-long spiritual world crusade; (to) rally participants energetic, sustained, enthusiastic prosecution colossal tasks ahead. Instructing President International Bahá'í Council Mason Remey, Member at Large Ugo Giachery, Secretary-General Leroy Ioas, discharge these functions course New Delhi, Stockholm, Kampala Conferences respectively. Delegating Amatulbaha, accompanied Vice-President International Council Amelia Collins, fulfil three of above-mentioned functions, as well as carry

my behalf (and) unveil (on) occasion completion construction Mother Temple West (to the) privileged attendants Wilmette Conference most prized remembrance Author Faith, never before left shores Holy Land, to be placed beneath dome consecrated edifice. Moreover, assigning her task act my deputy historic ceremony marking official dedication holiest Mashriqu'l-Adhkar Bahá'í world, reared everlasting glory, honour Most Great Name heart North American continent.

A Message from the Guardian

This message was dated January 5th, 1953, and was sent to the American National Assembly. There was some delay in circulating it, as the message was in the first place imperfectly transmitted.

'Rejoice share Bahá'í communities East, West thrilling reports feats achieved heroic band Bahá'í pioneers laboring diverse widely-scattered African territories, particularly Uganda, heart continent, reminiscent alike episodes related Book Acts, rapid dramatic propagation Faith instrumentality Dawn-Breakers Heroic Age Bahá'í Dispensation. Marvellous accomplishments signaling rise, establishment administrative order Faith Latin America eclipsed. Exploits immortalising recently launched crusade European continent surpassed. Goal seven month plan initiated Kampala Assembly, aiming doubling twelve enrolled believers, outstripped. Number Africans converted course last fifteen months, residing Kampala outlying districts, Protestant, Catholic, Pagan backgrounds, lettered, unlettered, both sexes, representative no less sixteen tribes, passed two hundred mark.

'Effulgent rays God's triumphant Cause, radiating focal centre fast awakening continent, penetrating accelerating rate isolated regions unfrequented white men, enveloping their radiance souls hitherto indifferent persistent humanitarian activities Christian missions (and) civilizing influence civil authorities. No less (than) nine localities qualified attain coming Ridván Assembly status within (a) single territory long-slumbering continent.

'Zanzibar, Madagascar, French Morocco, South Rhodesia, Italian Somaliland already or soon (will be) opened Faith.

'Desire pay special tribute strenuous efforts exerted Ali Nakhjavani, setting example dedication, freedom prejudice (to) fellow pioneers labouring inhospitable surroundings, confronted manifold formidable obstacles.

'Planning entrust special representative delegated attend approaching Kampala Conference portrait Holy Báb, replica one deposited beneath dome Mashriqu'l-Adhkar Wilmette, to be exhibited assembled attendants historic occasion. Confident unveiling may draw newly recruited vanguard ever-swelling host Bahá'u'lláh, as well as all participating visitors, itinerant teachers, settlers, closer spirit Martyr-Prophet Faith, bestow everlasting benediction all gathered memorable sessions epoch-making Intercontinental Conference dedicated prosecution latest, most glorious crusade launched course eleven decades Bahá'í history.'

The reason we are not achieving our goals on the home front is because the friends are concentrating on so many things that there is little time for teaching. This must be reversed. The friends—each and every one—must be consecrated to teaching—and other things of lesser importance fall into their proper position. Consecration is the attitude and motive power of the individual in the teaching field. His whole interest and activity of life must be to teach the Faith. Complete dedication and consecration to teaching are the essential elements necessary now to gain the goals. The Guardian said if the friends gain that ideal condition and arise and act and teach, such acts will become the magnet attracting the confirmation of Bahá'u'lláh. The hosts of the Supreme Concourse are suspended between earth and heaven—and will rush to the aid of whoever arises in the name of the Lord and spreads the Message and confirms the souls—but consecration is necessary.

Every Bahá'í must teach. He must continuously give the message and then follow up his contacts. This teaching work includes the living of a life of service as well as speaking. One real genuine act of love and kindness may confirm a soul, just as teaching or studying from a book. Movement and action is necessary. Every Bahá'í must be a dispenser of the Water of Life. He must teach at all times. It is the source of spiritual life of the giver as well as the receiver. Each person should hold in his home a fireside at least once in nineteen days to which he invites his contacts and friends. These individual firesides lead to study classes. Individuals must arise to teach—and go to all parts of the country... It is the duty of the National Teaching Committee and its auxiliary area and regional committees to stimulate the individual Bahá'ís to teach—so the individuals may make a supreme effort and sacrifice to teach. The National Teaching Committee must develop for collective action strong, vigorous teaching plans so that committees and Assemblies may join actively and play their parts and support the intensive work of the individuals...

The Guardian feels firesides on the part of all individuals very important—each Bahá'í must bring in at least one Bahá'í a year, as called for by the Master so many years ago. We have failed heretofore—we must not fail now. Complete consecration on the part of every individual is necessary.

The Guardian feels so strongly about teaching that he stated the propagation of the Faith is perhaps the most important of all the phases of the Guardianship—even more important than directing the administrative order—which he feels is now so developed locally and nationally that it should be the channel through which the creative forces of the Faith can more effectively be spread to the world.—LEROY C. IOAS (excerpts from letter written to the National Assembly (U.S.A.), from Haifa, March 25th, 1952). Taken from May issue of *Bahá'í News*.

'ABDU'L-BAHÁ

It has been found that the study of the Excerpts from the Master's Will and Testament, that prerequisite to acceptance of an applicant for membership of the Bahá'í Faith, has proved a difficulty both to the spiritual child and his or her spiritual parent.

The difficulty seems to spring from the fact that the Will is written in three parts at different times, each part containing similar features combining reiteration with amplification, modulations on the basic themes. The Document, 'in some of its features supplementary to... the Kitab-i-Aqdas,' is also most compact in its expressions, and calls for systematic, careful study.

This outline is offered as a way of preliminary approach, taking the main subjects in succession and drawing together the passages that relate to each other.

The meanings of this priceless Document, 'the charter of a world civilisation,' can never be exhausted. Accepted believers in subsequent personal study of it will no doubt endeavour to give it the meaning that it had for its Author, and approach its parts appropriately. The Commentary on the Will and Testament written by David Hofman will then be found most helpful.

1. Prayer for protection—(Suggested for use at each session).
2. Foundation of Bahá'í belief.
3. Shoghi Effendi—Appointment as Centre of Covenant—'turn'.
4. —Take care of him.
5. —'Primal Branch'—'his shade'.
6. Teach the Cause—Arise—diffuse.
7. —Follow the disciples of Christ.
8. —Conduct—obedience.
9. —Obey rulers—avoid politics.
10. —Universality; love, not conflict.
11. —Guidance of the nations—'the secret of faithfulness.'
12. —Gift of teaching; caution.
13. Protection of the True Faith—precious, priceless.
14. —'Abdu'l-Bahá in hands of Covenant Breakers.
15. —'Great danger'—'have utmost fear of discord.'
16. Avoidance of Covenant Breakers—Shield Cause from the insincere.
17. Obedience to the Guardian—seek guidance.
18. Appointment of Successor—'glorious lineage.'
19. Hands of the Cause—Nine to serve Guardian—to assent to choice of successor. Hands now appointed.
20. —Centre of sedition—power to excommunicate.
21. —Guidance of peoples—differences settled by Supreme Tribunal.
22. House of Justice—Election—eligibility—electorate—constitution—powers—relations with executive.
23. —Authority—elections—province and function—enactments.
24. Prayer of Praise—Use also at each session.

	Page references	Editions		
		1945 page	1950 page	C.B. page
1.	'O God, my God! . . . (end of para.)	10	7	102
2.	'This is the foundation of the belief . . . House of Justice' . . .	20	17	115
3.	'O my loving friends! . . . centre of sedition' . . .	13	10	104
4.	'O ye the faithful loved ones . . . the guardian of the Cause of God' . . .	23	20	124
5.	'Salutation and praise . . . (end of para.)' . . .	7	4	93
6.	'O ye that stand fast . . . (end of para.)' . . .	11	8	95
7.	'The disciples of Christ (end of para.)	12	9	104
8.	'According to the direct (end of para.)' . . .	9	6	100
9.	'O ye beloved of the Lord . . . act accordingly' . . .	19	16	111
10.	'O ye beloved of the Lord . . . of the truthful' . . .	17	14	108
11.	'I these days . . . (end of para.)' . . .	12	9	103
12.	'Whosoever — whatsoever . . . (end of para.)' . . .	23	19	123
13.	'O ye beloved of the Lord! The greatest . . . (end of para.)' . . .	8	5	93
14.	'O God, my God! . . . (end of para.)	9	6	101
15.	'O dearly beloved friends! . . . fear of discord' . . .	20	17	115
16.	'And now one of the . . . contrary results' . . .	22	19	117, 119
17.	'For he is, after 'Abdu'l-Bahá . . . (end of para.)' . . .	23	20	124
18.	'O ye beloved of the Lord! . . . (end of para.)' . . .	15	12	106
19.	'The Hands of the Cause . . . Faith of God' . . .	15	12	107
20.	'Beware, beware . . . (end of para.)	14	11	106
21.	'The obligations of the Hands . . . peoples of the world' . . .	16	13	107
22.	'And now concerning . . . (end of para.)' . . .	18	15	109
23.	'That which this body . . . its own laws' . . .	21	18	116
24.	'All praise to Him . . . (end of para.)	7	4	92

FOR MEDITATION

'Verily, God effecteth that which He pleaseth; naught can annul His Covenant; naught can obstruct His favour nor oppose His Cause; He doeth with His will that which pleaseth Him and He is powerful over all things.

There is a power in this Cause—a mysterious power—far, far, far away from the ken of men and angels; that invisible power is the cause of all these outward activities. It moves the hearts. It rends the mountains. It administers the complicated affairs of the Cause. It inspires the friends. It dashes into a thousand pieces all the forces of opposition. It creates new spiritual worlds. This is the mystery of the Kingdom of Abhá!

So firm and mighty is this Covenant that from the beginning of time until the present day no religious Dispensation hath produced its like.'

C.O.B., p. 70.

SOME ANSWERS by GEORGE TOWNSHEND

Question (continued from December *Journal*): What are the signs of His coming and how are they fulfilled?

Matthew xxiv, 30, 31 add that He will come 'in the clouds of heaven' and God 'shall send His angels . . . Revelations i, 7 foretells 'behold, He cometh with clouds,' and I Thessalonians iv, 16 'the Lord Himself shall descend from heaven.' Christ is here represented by the Sun: He is the Light of the world; the *clouds* represent anything that intervenes between the eye of man's understanding and the Manifestation of God. The body of the Revelator is 'a cloud' because the people find it difficult to understand that a human being should be divine in His essence and endowed with the qualities of the Godhead. The repeal by a High-Prophet of the customs, rites and laws of the former Dispensation is also a cloud, being contrary to the ways and desires of men who do not wish to give up practices in which they and their forefathers have been trained for centuries. The heaven from which Christ will descend is not the visible heaven over our heads. The inner meaning of the word is rather loftiness and exaltation; that is, the heaven of the will of God, the heaven of the presence of God. 'Angels' are true-hearted believers who, reinforced by the Spirit, have overcome mundane desires and become worthy to serve God's purposes.

The 'tribulation' foretold in Matthew xxiv, 29 and elsewhere as a sign preceding Christ's return means especially, Baha'u'lláh states, 'want of capacity to acquire spiritual knowledge and apprehend the Word of God.' Christ will come in a period of irreligion and unbelief, when the very teachers of spiritual truth have lost the true understanding of spiritual things and are blind leaders of the blind. 'What kind of oppression,' He asks, 'is more grievous than that a soul seeking the truth and wishing to attain unto the knowledge of God should know not where to go for it and from whom to seek it?' (*Book of Certitude*, page 31).

The unbelief, the hatred, the hardness of heart, the injustice, the iniquity which prevail at the present time, with the strife, the wars, the load of insecurity and fear which burden all hearts—all these things are a fulfilment of the signs of Christ's Return. So too is the lessening of the prestige of the Churches and of the authority of the clergy.

Question: Why is it that the general conceptions about the Day of Judgment are wrong? Are the terms, 'return,' 'heaven,' 'earth,' 'death,' 'life,' 'light,' 'darkness,' 'sun, moon, stars,' etc., to be interpreted symbolically? Could this be proven from the Bible in each case?

Answer: One reason why the general conceptions about the Day of Judgment are wrong is that 'the End of the World' with which it is connected is a mistranslation: it should be 'the End of the Age' or 'the End of the Era.' Another is that people do not understand the truth of the succession of Revelators, or the succession of Dispensations. There is a Day of Judgment at the end of every Era when the people to whom the New Revelator comes are tried and tested and judged. The Jews were judged when Christ came to them and were condemned and cast out of the

Kingdom, Jerusalem was destroyed by the Roman armies and the Jewish people scattered through the whole earth. The Day of Judgment at Christ's Return is similar in a general way, but is on a much larger scale since all the peoples of the globe are concerned now and not one nation only.

Another reason is that the portents of the Day of Judgment are usually taken in a literal sense and they are meant as symbols. Scripture is full of symbols and is hard to understand, especially when it deals with the advent or return of the High Prophets. Jesus Himself taught of these mysteries in parables only; and a parable is a symbol. Only those who are humble and detached in spirit and in close communion with God and His Messengers can interpret Scripture rightly—not those who are merely erudite. Many teachings are given in a difficult way on purpose to test purity of spirit (Matt. viii, 22). For instance, Jesus said, 'Let the dead bury their dead.' Clearly, one physically dead man cannot bury another physically dead man; but Jesus revealed that a man may be physically alive and active and yet be spiritually dead through unbelief and lack of eternal life. His meaning was 'let unbelievers bury unbelievers.' Life and Death in the Gospel refer especially to the spiritual level of existence; and similarly in St. Paul's writings.

Jesus' miracles are chiefly spiritual cures; he heals men who are spiritually deaf or spiritually blind, and raises to eternal life those who are spiritually dead. He used to say at the end of a discourse, 'He that hath ears to hear let him hear,' in which he refers to spiritual hearing, that is, capacity to grasp spiritual meanings.

Christ said He was 'the light of the world' and the disciples were mirrors of this light. This light is spiritual knowledge; and 'darkness' means absence of that knowledge, or a state of ignorance.

Question: While based on the Bible, what is the Bahá'í conception of the Manner of His coming?

Answer: The Bahá'ís believe that the Return of Christ in the Báb and in Bahá'u'lláh is similar to the return of Elijah in John the Baptist, to which Jesus testified plainly in the Gospel. In Matthew xvii, verse 12, Jesus said, 'Elias is come already and they knew him not, but have done unto him whatsoever they listed.' And verse 13, 'Then the disciples understood that he spake unto them of John the Baptist.' John i, verse 21, records, however, that when he was asked, 'Art thou Elias?' John said, 'I am not.' The explanation of the contradiction is that John was speaking of the individuality and physical substance of Elijah. He was not the same as Elijah in that sense. Christ was speaking of the qualities, the character, the virtues of the two men, which were exactly the same in both. In a similar way we say 'spring has returned,' meaning that all that was found in last spring exists in this spring; or that the blossoms have come back, referring to their perfume, colour, delicacy and form, which are the same as last year. When Bahá'ís affirm that Christ has returned in the Báb and in Bahá'u'lláh, they mean that the essence of the perfections of Christ are to be found in the Báb and Bahá'u'lláh, though the individualities are different.

Question: How do you prove the year of His coming and the places associated?

Answer: As for the year of His return, Christ said He did not know (Mark xiii, 32), but He foretold the Gospel must first be preached in the whole world and then the end would come. Tibet was the last country on earth to receive the Christian Message, which was carried there in 1841. The Bab's Declaration was in 1844.

Daniel, however, in an abstruse manner, gave the very year of the Return when he said (Dan. viii, 13-14), 'Unto two thousand three hundred days: then shall the sanctuary be cleansed,' and added, 'at the time of the end shall be the vision' (Dan. viii, 1). We now live in 'the time of the end' and the vision has been made clear by 'Abdu'l-Bahá. In the text of the Holy Book, a day stands for a year. The number given by Daniel therefore represents two thousand three hundred years. These refer to the period of the restoration and rebuilding of Jerusalem by the Jews in the fifth century before Christ and particularly to the Decree of Artaxerxes issued in 457 B.C., following which edict the Temple was rebuilt and its Holy of Holies desecrated by alien hands, causing the abomination of desolation to which Daniel and Christ allude. From the date of this decree to that of the birth of Christ is 456 years, and from the birth of Christ to the manifestation of the Bab is 1,844 years which, added together, make 2,300 years.

Among the places associated with the second coming are:

- (i) Acca or Achor, Bahá'u'lláh's 'Most Great Prison' referred to in Isaiah lxxv, verse 10, and Hosea ii, verse 15.
- (ii) Mount Carmel, where the Bab is buried and His shrine erected, and where the famous Gardens have made the desert 'blossom as the rose' (Isaiah xxxv, verses 1-2).
- (iii) Zion. 'Out of Zion has gone forth the law of God,' wrote Bahá'u'lláh (*Gleanings*, page 12). Zion is thus connected in Psalms ii, v. 6; xlviii, v. 2; l, v. 2; lxxxvii, vv. 2, 3 and 5; cii, v. 16; cx, v. 2; in Isaiah i, v. 27; ii, vv. 2-3; xxv, vv. 6-7; in Joel ii, v. 1; iii, v. 16; in Obadiah vv. 17-21; Micah iv, v. 2; and in Zechariah ii, v. 10.

BAHÁ'Í PUBLISHING TRUST 'PARIS TALKS'

'Abdu'l-Bahá Himself used to give away copies of this book, which contains many of the talks He gave during His first visit to Paris in 1911. The talks cover a wide range of subjects and are expressed in simple language. It is useful both for study by Bahá'ís and for enquirers who wish to read the words of 'Abdu'l-Bahá. An admirable gift book.

Paper - - - 6s. 6d.

Cloth - - - 9s. 0d.

NEWS FROM AFRICA

AFRICA CONFERENCE. British representatives at the Conference, February 12th—18th, will be Hasan Balyuzi, John Ferraby and Dorothy Ferraby. We ask all friends to note the dates of the conference and to pray during that period for its success that it may truly inspire all those who attend, give great impetus to the teaching work in Africa, particularly in the new territories, and that it may achieve everything that is expected of it by our beloved Guardian.

ALGERIA. Mr. Ibrahim Maher of Teheran has arrived in Algiers to reinforce Mr. and Mrs. Attar, the pioneers there.

MOROCCO. Mr. M. Masrur, a Persian Bahá'í who has been staying for some time in Paris, has gone to Casablanca to try and settle. His wife and some other members of his family will join him there soon.

LIBYA. Dr. Gollestanah, pioneer to Benghazi, has been transferred on account of his work to Agdabia, about 120 miles away, thus opening a new town in Libya to the Faith. Six believers remain in Benghazi.

TANGANYIKA. Dar-es-Salaam Assembly have accepted three new believers, one of Indian race and two Africans. They are doing extension work in an African residential part of Dar-es-Salaam and also in a village nine miles away. A Persian pioneer, Mr. E. Zahrai, has arrived there and has consulted the Guardian about where he should settle.

KENYA. Nairobi have their first African believer, Mr. Francis Jumba, of the Maragoli tribe, and another declaration is now awaiting consideration. Claire Gung, transferring from Lushoto, Tanganyika, to help build up the Nairobi Group, was expected to arrive on Christmas Day.

WEST AFRICA. Madame Marthe Molitor, one of the two Bahá'ís in the Belgian Congo, is visiting Loanda, Angola, and will be able to visit the two Portuguese Bahá'ís living there, which will provide a rare treat of Bahá'í companionship for all three.

AFRICA COMMITTEE

AFRICA LETTERS

The following letters from the Guardian to the Africa Committee and African Assemblies are the second of a series which will appear in successive issues of the *Journal*:

Africa Committee of the National Spiritual Assembly.

March 4th, 1952

Dear Bahá'í Friends:

Your letter of the 18th of February, with enclosures, has reached the beloved Guardian, and he has instructed me to answer you on his behalf.

He is very pleased over the progress being made, particularly in Uganda; and the recent pilgrimage of the dear Bananis, he feels sure, will add a great impetus to the work there.

Regarding the matters of policy you raised in your letter, he sees no objection to the Persian Bahá'ís—as long as there are so many of them, and it is unwise to concentrate too many applicants on one country at one time, as you point out—going to countries under the jurisdiction of other National Spiritual Assemblies, such as Egypt and India.

He considers that it is of the greatest importance that pioneers should have upright characters, as well as some considerable knowledge of the Teachings. We cannot expect that every pioneer will be a person of importance, but we must hope that each one will be a person of worth, in his own character.

India should likewise make an effort to send pioneers primarily to the territories embraced in its own part of the Plan; but if they can make available to your Committee for British territory, some qualified Indian Bahá'ís, who for some reason cannot go to one of the Indian National Assembly's assignments, then there is no objection.

With Bahá'í love,

(Signed) R. RABBANI

P.S.—Your National Assembly is not responsible for Eritrea, but you may encourage any believers there.

(In the Guardian's own handwriting)

May the Almighty bless your high endeavours, guide and sustain you continually, and aid you to win great victories in the service of His Faith.

Your true brother,

SHOGHI

Spiritual Assembly of the Bahá'ís of Dar-es-Salaam.

May 4th, 1952

Dear Bahá'í Friends:

Your letter of April 21st has been received by the beloved Guardian, as well as the photographs you forwarded, which interested him very much.

It was a great joy to him to receive news of the formation of your Assembly, and especially to know that there are three African believers assisting in the promotion of the Faith in Tanganyika. He assures you that he will pray in the Holy Shrines for your success and the rapid expansion of the Faith in Dar-es-Salaam.

He attaches the greatest importance to your work; and urges you, during this first year of your Bahá'í life as an organised Community, to devote special attention, not only to teaching the Faith, but to creating amongst yourselves that spirit of loving co-operation and wise discussion of the affairs of the Cause which must always form the bedrock of every Spiritual Assembly.

With warmest Bahá'í greetings,

(Signed) R. RABBANI

(In the Guardian's own handwriting)

May the Almighty reward you abundantly for your historic and highly-valued services, guide every step you take, bless every effort you exert and fulfil every desire you cherish for the promotion of His Faith and the consolidation of its nascent institutions.

Your true and grateful brother,

SHOGHI

Africa Committee of the National Spiritual Assembly.

June 4th, 1952

Dear Bahá'í Sister,

Your letters of February 29th, May 16th and May 27th have been received and the beloved Guardian has instructed me to answer you on his behalf.

He has read with great interest the reports which your Committee sends him regularly, because as you know the work in Africa is to him one of the most important activities going on in the Bahá'í world, and very close to his heart . . .

Your suggested souvenir booklet sounds interesting, and he urges you to consider the wisdom of including a photograph of Mr. Gregory, First Negro Hand of the Cause, in addition to the others.

As regards the latest progress photo of the Shrine, Mr. Ted Cardell took a great many pictures here, which the Guardian told him he could share with the Bahá'ís anywhere in the world; and it seems as if, exclusively of the work on the drum, which will begin showing distinctly in about two months' time, the best possible photograph you can obtain of the Shrine at present would be one of Ted's. You should therefore apply to him for one.

The Guardian is very anxious that, during the coming months, the Africa Committee and the Bahá'ís should concentrate their efforts on establishing an Assembly in Kenya, and hopes that you will be able to direct pioneers to Nairobi as soon as possible.

The Guardian considers that it is premature at this time to answer your question about consultation at the Africa Conference between people from territories which will come under the jurisdiction of the East and Central Africa National Spiritual Assembly. He is so overworked and tired at the moment that he has not been able to go into the entire question of the Inter-Continental Conferences, the countries which will come under the jurisdiction of various future national bodies, etc. He hopes that he will be able, during the coming months, to do this and, if he feels it wise, will advise you by cable concerning a consultation such as you suggest at the Conference.

He assures all the members of your Committee of his deep appreciation of the work they are doing, and of his loving prayers for their success.

With warm Bahá'í love,

R. RABBANI

(In the Guardian's own handwriting)

May the Almighty, whose Cause you and your co-workers are serving with such an exemplary spirit of devotion, fidelity and perseverance, reward you for your meritorious labours, remove all obstacles from your path, and enable you to win great victories in the days to come.

Your true and grateful brother,
SHOGHI

IN MEMORIAM

'Death proffereth unto every confident believer the cure that is life indeed. It bestoweth joy and is the bearer of gladness. It conferreth the gift of everlasting life.'

BAHÁ'U'LLÁH

It is with heartfelt regret that we announce the death of Mr. Enayatollah Poostchi in Shiraz, Persia. During a recent visit to this country he met and was beloved by many of the friends. His son Iraj will continue his studies in England.

BAHÁ'Í WORLD

AUSTRALIA. The coloured film, 'Persian Gardens on Mount Carmel,' was shown to an audience of eighty-five persons by Mr. Bolton at the invitation of the Garden Landscape Club of Sydney.

CANADA. The Maxwell Home, blessed by the Master's visit in 1912, and which has housed three Hands of the Cause, has been declared a Shrine and will become for Bahá'ís the most holy spot in all Canada.

Resulting from the most successful Summer School yet held in Canada, when one hundred and seventeen persons gathered at Collingwood, Ontario, there were six declarations and many fresh offers to pioneer in their Five Year Plan.

GERMANY. There were sixty people present to hear Dr. Hermann Grossmann speak at a public meeting in Berlin.

FIJI ISLANDS. The Suva Bahá'ís group comprises eight adults and four youths, and one of the believers is a native of Fiji, the first of his race. The Moslems of the Fiji Islands have a written 'fatwa' that Moslems should dissociate themselves entirely from the Bahá'ís. Two radio broadcasts were given by Mr. Khan on a recent visit.

INDIA, PAKISTAN AND BURMA. Five thousand copies of the booklet commemorating the Centenary of Tahirih's Martyrdom were distributed and the event was reported in five major national newspapers. A commemorative public meeting at the Constitution Club, New Delhi, was presided over by the Health Minister of the Delhi State.

JAMAICA. As a result of a mention by the Radio Jamaica of two visiting Bahá'ís many enquiries about the Faith were received.

JAPAN. At the thirty-ninth Esperanto Congress of Japan, held in September in Kyoto University, a sectional meeting for Bahá'ís was held for the first time. This was arranged by Tokujio Tosii, the first blind Esperantist and the second Bahá'í in Japan, now Vice-Principal of the Kyoto Government School for the Blind.

MESO AMERICA. The following goals for the current year were set by the National Assembly:

- (1) Each one win one.
- (2) Each Community to have its own Centre.
- (3) Each Community to have a maximum of fifteen active believers.
- (4) Each Community to contribute regularly to the National Fund.
- (5) Each believer to spread the Teachings.

NEPAL. Through the pioneering settlement at Birganj of Mr. Sinna of Kamarhatti, near Calcutta, Nepal has been opened to the Faith.

SOUTH AMERICA. Almost all the Local Assemblies of South America are now incorporated.

STRAITS SETTLEMENTS. The Singapore Local Assembly has been registered under the Societies Act and this fact has been gazetted by the Government.

SWITZERLAND. The following is an extract from a letter, dated November 25th, 1952, from Mrs. Anne Lynch of the International Bahá'í Bureaux in Geneva: 'We have buried Dagmar Dole at a little mountain

village of Glion, over Montreux, two weeks ago. Miss Edna True, who flew for the funeral from Rome, where she was on her way back from Haifa, said that the Guardian told her Dag's station was very, very high. He gave detailed instruction about the burial, the stone, etc.; chose himself the text of the epitaph, and said her dying in Switzerland will be of the greatest importance to this country, and even to Europe. He looked inspired as he said, "She died in battle-dress!" We had a deeply impressive service for her at the Fourth Swiss Conference in Basel, with music, singing and praying. It stirred many people to great decisions.

U.S.A. Three hundred guests of many races and countries attended the fortieth annual commemoration of the Unity Feast given by the Master at West Englewood, N.J.

Community News

MANCHESTER. The friends report the declaration of Mrs. Betty Shepherd. Visiting speakers have been Ernest Gregory of Sheffield and Dr. Miller of Liverpool, who brought with him other Liverpool friends.

Ring Stones

There are for sale in aid of the National Fund a number of ring stones, of rather small size, brought from Persia by Mr. Habibi. Application to purchase should be made to Mr. Reg. Coulson, 37 Westbury Road, Crumpsall, Manchester.

Shrine and International Funds

The Guardian has said that individuals and local assemblies should be free to contribute direct to the Shrine and the International Funds, but unfortunately the Bank of England would not give permission for direct transfers, so that money can only be contributed to them through the Funds organised by the National Assembly with Mr. Arthur Norton as Treasurer. However, it is felt that individuals and Assemblies should not be deprived of the right to have their contribution named to the Guardian. Consequently in future any individual or local assembly making a contribution to either of these funds may ask that their name and the amount of their contribution be notified the Guardian when it is finally transferred. Only the names of those making this request will be transmitted, and they are warned that there may be a considerable lapse of time between the donation being made and its transfer.

Addresses

National Secretary: John Ferraby, 49 Sandbourne Avenue, London, S.W.19.

National Treasurer: Dr. John Mitchell, Dawnedged Thatch, Apsley Guise, Bletchley, Bucks.

Editor, 'Bahá'í Journal': Joe Jameson, 21 Beech Grove, Wallsend, Northumberland.

Treasurer, Shrine and International Funds: Arthur Norton, 41 Cranbourne Road, Chellow Dene, Bradford.

Book Orders: Reg. Coulson, Bahá'í Publishing Trust, 39 High Street, Manchester 4.

Bye-Election for the National Assembly January, 1953

Teller's Report

Thirty-two valid votes were cast and four were received after the closing date. Two of the delegates were out of the country and could not vote.

The result of the voting was:

	No. of votes
Mrs. Betty Reed	9
Ernest Gregory	5
Hugh McKinley	5
John Shortland	4
Joe Jameson	3
Mrs. G. Backwell, Robert Check, Habib Hazari, Mrs. Muriel Matthews, Donald Millar, Mrs. Mehrangiz Munsiff	1 each

'Bahá'í World', Vol. XI

Bahá'í World, Vol. XI, for the years 1946-50 is now available from the Bahá'í Publishing Committee, 110 Linden Avenue, Wilmette, Illinois, U.S.A., at \$12.50 a copy excluding postage. The books may be purchased by ordering direct and obtaining foreign exchange through a bank or post office in the way frequently described in *Bahá'í Journal*. The books may also be paid for with U.N.E.S.C.O. Book Coupons, about which local secretaries have particulars, but a charge of five per cent. is made for these, whereas bank charges for transferring the money are rather lower. The cost of the book in sterling after allowing for postage and currency charges is about £5.

Additions to the Community

Since the last list was published, registration cards have been received from the following:

Parivash Vahid-Tehrani (from Iran), London
Charles Murray (from the United States),
Harpندن
Maude Middleton, Sheffield
Elizabeth Blumer, London
Lyell Walker, Brighton
Muriel Brown, Bournemouth
Winefred Kelleher, Bournemouth
Harold Stubbs, Blackpool

Change of Address

Blackpool's Secretary:

Mrs. Kathleen Hyett,
46 Chepstow Road, Grange Estate,
Blackpool

Corrigenda

Two errors appeared in the December issue of the *Journal*; please amend as follows:

Page 2, first column, third paragraph, eighth line—for 'kinship' read 'kingship.'

Page 4. Community News, Bournemouth—for 'Abdul-Bahá (youth)' read 'Abdol Banani.'