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'MY CHERISHED HOPE AND CONSTANT PRAYER'

Dear and valued Co-Worker:

The Two-Year Plan on which the British Bahá'í Community has embarked bids fair, as it approaches its conclusion, to eclipse, however short its duration, the exploits of that Community throughout the length and breadth of the British Isles, in the course of the prosecution of the first collective enterprise undertaken in British Bahá'í history. This second historic undertaking marks the inauguration of the Mission entrusted to this Community for the purpose of diffusing the Message of Bahá'u'lláh and of implanting its banner, through successive stages, and in collaboration with its sister communities, not only in the territories of the British Crown in the African Continent, but throughout the dependencies of a widely scattered Empire in the remaining continents of the globe. It may well be regarded as a befitting prelude to the official participation of this Community in the ten-year, world-encircling crusade designed to signalise the celebration of the hundredth anniversary of the birth of Bahá'u'lláh's Mission, involving the systematic co-operation of no less than twelve national assemblies throughout the Bahá'í world, and destined to culminate in the Most Great Jubilee that will, God willing, witness the introduction of the Faith into all the Sovereign States, the Chief Dependencies and Islands of the entire planet.

In the conduct of this world-encompassing task, so vast in scope, so thrilling in its possibilities, so formidable in its potentialities, the British Bahá'í Community will be called upon to play a preponderating role, in conjunction with the American Bahá'í Community, acting as the Chief custodians of 'Abdu'l-Bahá's master Plan, and seconded by its sister communities in the British Dominions in both Hemispheres, in awakening the peoples, races and nations comprising the British Commonwealth and Empire to the redemptive Message of Bahá'u'lláh, and in establishing, on an unassailable foundation, the structural basis of His World Order.

The diversity of function which the assumption of this task will involve; the privileges and bounties it will, of a certainty, confer on its prosecutors; the degree of dedication, the amount of preparation, it

will require for its proper discharge; the severe strain it must necessarily impose on all those who will shoulder its burdens; the gravity of the manifold problems it will raise; the severe challenge with which they who will arise to carry it out will be confronted—as witnessed by the delicate and complicated situation that has already arisen in the initial stage of this historic Mission in the heart of Africa in connection with the holding of the projected inter-continental conference—all these must be carefully pondered in preparation for the launching, at its appointed time, of an undertaking that will constitute, not only a milestone of the utmost significance in the history of the Faith in the British Isles, but will also be hailed by posterity as a landmark of peculiar significance in British history.

Whilst the small band of wholly dedicated, patiently labouring, much admired, greatly promising followers and supporters of the Faith in England, Wales, Ireland and Scotland, contemplate from their respective homelands the grandeur of their future task, dwell on its sacred character, and meditate on the wide range of its problems, possibilities, perils and glories, let them devote particular and sustained attention to the imperative needs, the urgent requirements of their no less important and vital mission at home, in their boroughs and counties, amidst their own people, and strain every nerve to reinforce, through a rapid increase in their numbers, through a steady multiplication of their administrative institutions, through a systematic consolidation of the structure of the edifice they are raising within the borders of their native land, their respective communities, which must be regarded as the base for the future operations that will be conducted by the members of these communities, under the guidance of their elected representatives, for the spiritual conquest and the ultimate redemption of the nations, tribes and races owing allegiance to the British Crown.

With every forward step taken by this stalwart Community in the path of service to the Cause of Bahá'u'lláh, with every signal victory achieved for the promotion of His Faith, a new revelation of the glorious Mission which this Community is privileged

to undertake is unfolded before the eyes of its members and a wider vista of the future range of its operations, both at home and overseas, opens before it. With every complication that arises in the course of its unfolding Mission, with even every seeming reverse it meets with, as its destiny unfolds, a clearer understanding of the character of its stewardship to the Faith of Bahá'u'lláh is vouchsafed to its members, a greater measure of His sustaining grace is poured forth from on high, a more compelling evidence of His all-conquering power is evinced, and a more majestic assertion of His mysterious purpose is demonstrated.

The potent seeds, a loving and vigilant Master sowed with His own hands in the course of a twice repeated visit to the homeland of this community, are now, after having lain dormant for almost a quarter of a century, at long last, sprouting throughout the length and breadth of the British Isles, and are even revealing the potency of their regenerative power through the instrumentality of those vigilant pioneers, who, faithful to His Call and dedicated to His service, are leaving the shores of those islands to settle in the territories of a far-away and backward continent. Amidst their arduous labours, in their contact with the heterogeneous tribes and races dwelling in that continent, in their dealings with the civil authorities of divers countries and states within whose jurisdiction they will labour, in their struggle with an inhospitable climate, in the hazards to which they will be inevitably exposed, in the adventures they may experience, in the reverses they may temporarily suffer, in the opposition they will meet with, in the tests and trials they will undergo, His unfailing guidance will be vouchsafed to them in direct proportion to the degree of their consecration to their task, and the perseverance, the courage and fidelity they will display as they discharge their duties.

The remarkable success that has attended their high endeavours since the initiation of their first collective enterprise within the confines of their native land, the still more notable evidence of God's sustaining grace that has accompanied the opening of the first stage of their Mission overseas, are sufficient proof of the tremendous potency of the forces at work for the purpose of ensuring the unrestricted expansion of their future activities within and beyond the frontiers of their island home, and the ultimate consummation of their magnificent enterprise.

In the months immediately ahead, the strongholds of the Faith erected, in the form of local assemblies and already established, in Ireland, Scotland, Wales and England, must be maintained at all costs in their present strength; the groups and isolated centres already brought into being must, under no circumstances be allowed to decrease in number or be lost to the Faith; the translation and publication of pamphlets in the languages already selected must be vigorously pushed forward and completed; the centre in the capital of Kenya must be assiduously expanded, the preparations for the projected inter-continental Conference must be carefully carried out; the effective participation of the representatives of the British Bahá'í Community in the Stockholm inter-continental Conference must be ensured; and all the preparatory

steps, required for the effectual collaboration of the members of this community in the global crusade, destined to be launched on the morrow of the worldwide celebrations of the approaching Holy Year, should, to whatever extent possible, be undertaken.

There is no time to lose. The issues at stake call for immediate action, demand unrelaxing vigilance, undivided attention, and a consecration unexampled in the annals of the Faith in the British Isles. Though the number of those summoned to shoulder so immense a task be dishearteningly small, though the resources at their disposal be meagre, though the cares and preoccupations of the peoples amidst whom they live are such as to often blind them to the Faith and its healing message, yet the position they occupy and the responsibilities devolving upon them in the heart and centre of a world-wide empire, the manifold tokens of esteem and loving-kindness showered upon them during the infancy of this Community by the Centre of God's Covenant; the inherent qualities of tenacity of purpose, of exemplary fidelity, of perspicacity that distinguish the race to which they belong, must inspire hope and confidence in their future, and fully entitle them to play a leading role in the future proclamation of the Message of Bahá'u'lláh to the multitudes that live beneath the shadow of the British Crown.

That they may become increasingly conscious of the sublimity of their task; that they may address themselves to it with their characteristic zeal, ability, intelligence and fervour; that they may speedily acquire the spiritual potentialities for the initiation of a still more momentous stage in the unfoldment of their historic Mission; that they may earn increasingly, through their superb feats, the unqualified admiration of their brethren in every continent of the globe and prove themselves worthy of the bounties already received and those which, we may well believe, are held in store for them, is my cherished hope and constant prayer.

SHOGHI

Dear Bahá'í Brother:

The beloved Guardian has received your letters of October 3, October 27 (4), November 5, 9, 22 (2), 24 and 29, December 6, 19 (4) and 21, 1951, and January 1, 2, 7, 11, 16, 17, 20 and 29 (3), February 1, 16, 20 (3), 27 (2) and February 29, March 5 and 14, April 3, 15 and 24, May 5, 13, 19 (2), 27 and 31, and June 6th, 10th and June 12th, 1952, and he has instructed me to answer you on his behalf. He also has received the various enclosures which you sent with these letters . . .

The book you sent from the friends in Bahrein was received, and pleased the beloved Guardian very much, as the lines are written in the handwriting of Bahá'u'lláh at the beginning of the book. (This answers your question in your letter of June 6th.)

It brought great joy to his heart to see that you were able to maintain all Assemblies in spite of the heavy odds against you. It demonstrates to him once more the tenacity and devotion of the British Bahá'ís, which is rapidly becoming one of the great assets of the Faith in its process of international expansion.

It is a great pity that the one who has interested a group of people in Cyprus should be Joseph Perdu, or Mr. Fazil, whichever one cares to call him. Let us hope that, in the future, the contacts that he has made there can be garnered for the Faith.

The Guardian has heard that he is in Khartoum at present, and the believers there should be warned against association with him. . . .

The wonderful spirit shown by Dr. Afnan and his wife is certainly an example to all pioneers. He hopes that Mrs. Afnan will settle herself successfully in Africa, and soon be able to have her husband join her.

He was very happy to hear that the Teaching Conference has been so successful. Undoubtedly the dedication of the friends to their tasks at that time facilitated the achievement of their goals in April. . . .

The Guardian would like to assure your Assembly of his loving prayers for dear Mr. Sam Scott, who pioneered at such a ripe age, and who is surely receiving his reward in the Abhá Kingdom.

He considers it advisable that all believers living in Africa, even those who did so before the beginning of the Plan, should have some form of credentials. . . .

Your suggestion of inaugurating the Holy Year next Ridván and continuing on until October, 1953, with celebrations, meets with his approval.

As regards the Africa campaign: this enterprise, so enthusiastically carried on, has been throughout this past year the greatest source of joy to the heart of the beloved Guardian. The visits of the dear Bananis and Ted Cardell, the news they brought and the general progress of the work, have made Africa seem right next door to Haifa! The formation of the Dar-es-Salaam and Kampala Assemblies was also a great satisfaction to him.

He urges you to now concentrate on an Assembly for Nairobi by next April. This should not be too difficult of achievement in view of the devoted efforts of Mr. Cardell and the pioneers eager to go there.

As regards your question about Somaliland: any one of the three Somalilands may be chosen as a goal territory.

In this connection, he feels, that Persian pioneers should be accepted for any and all territories; they are arising in large numbers to offer their services, and it is a great pity that these dedicated and eager friends are so restricted as regards settlement. Your Assembly should do all in its power to facilitate placing them.

The Guardian feels that although the Conference planned for Kampala is primarily a Conference and in no sense a Convention (having no delegates), there is no objection to the representatives of various N.S.A.s who may attend meeting in separate sessions for more special and concentrated consultation. Any Hands of the Cause attending could also be included in this private discussion.

He feels that now more than ever the British friends have every reason to feel proud of their accomplishments and happy over the very evident bestowals from the Throne on High. They have found, after half a century of development, scope for their abilities, and a field large enough to distinguish themselves in, and they are certainly taking advantage of it, much to the delight of the Guardian and their fellow-Bahá'ís.

You may be sure that he remembers you all in his prayers, and also the body of the faithful believers you serve to such good purpose.

He would like you to please thank, on his behalf, the friends who so devotedly contribute to the construction of the Holy Shrine.

With warm Bahá'í love,

R. RABBANI

P.S. As regards Bahá'í divorce as mentioned in your letters of June 12th: Bahá'ís (whether one party or both are believers) should follow the Bahá'í law of divorce, i.e. one year of waiting, and not neglect this divinely given law. Whether they were Bahá'ís when they married or not has nothing to do with it.

In connection with the budget, mentioned in your letter of June 10th, he feels, in the future, you should not set a budget which the resources of the Community are unable to meet; however, owing to the crucial Africa work and the forthcoming Conference, he realises you had at this time no other choice. He is going to arrange for one thousand pounds to be sent to your Assembly in order to meet the needs of the Conference and the literature in African languages still to be published. The remaining translations should be pressed forward in order to be ready for the Conference next year.

12th June, 1952.

'THE SUMMONS OF THE LORD OF HOSTS'

(The following extract from a letter written by the Guardian to the American National Assembly and dated June 30th, 1952, seems to be addressed to the whole Bahá'í world.)

'To the members of the valorous American Bahá'í Community, the chosen trustees and principal executors of 'Abdu'l-Bahá's Divine Plan, who, by virtue of the mission entrusted to them by the Centre of Bahá'u'lláh's Covenant, have been empowered, and are fully qualified, to assume a preponderating role in the conduct of this world-encompassing crusade; to the long-suffering, the unflinching, the much loved and steadfast members of the venerable and still persecuted community of Bahá'u'lláh's followers labouring in His native land, whose spiritual ancestors have left a legacy of unsurpassed heroism and saintliness to the rising generation in both the East and the West; to the members of the small, yet intensely alive, community dwelling in the heart and centre of the far-flung British Commonwealth of Nations, whose destiny is to lend a notable impetus to the progress of this world Crusade; through awakening the vast and heterogeneous multitudes that owe allegiance to the British Crown, and are dispersed throughout the five continents of the globe; to the members of the equally small yet virile and highly promising community, planted in the heart of the European continent, whose mission is to spread the light of the Faith throughout the regions that lie in its neighbourhood and project its radiance as far as the heart of the Asiatic continent; to the members of the newly emerged yet swiftly advancing community established in the Dominion of

Canada, worthy allies of the American Bahá'í Community in the furtherance of the Grand Design delineated in 'Abdu'l-Bahá's immortal Tablets; to the members of the loyal, the assiduously labouring and highly diversified community in the Indian sub-continent, whose geographic position entitles them to extend substantial assistance to the prodigious task of awakening the peoples of South East Asia to the redemptive Message of Bahá'u'lláh; to the members of the second most persecuted yet resolute community established in the heart of both the Arab and Muslim worlds, who, by virtue of the position they occupy, must play a distinctive part in the emancipation of the proscribed Faith from the fetters of religious orthodoxy; to the members of the youthful yet vigorously functioning community, championing the Cause of Bahá'u'lláh in the Antipodes who, by reason of their close proximity, are expected to contribute a substantial share to the establishment of the institutions of the Faith in the numerous and widely scattered islands and archipelagos of the South Pacific Ocean; to the members of a long-established yet still persecuted community dwelling in a territory which may well rank, next to the Holy Land and the Cradle of our Faith, as the most holy in the entire Bahá'í world, who are destined to share with their brethren in Persia, Egypt and Pakistan in the task of achieving the recognition of a down-trodden Faith, by the ecclesiastical leaders of Islam; to the newly-fledged, spiritually alert communities of Central and South America, who, by virtue of the responsibilities invested in the inhabitants of the Western Hemisphere through the ringing call of Bahá'u'lláh in the Aqdas and the utterances of the Centre of His Covenant, are expected by their brethren, in both the East and the West, to worthily play their part as associates of the chief executors of the Plan bequeathed by 'Abdu'l-Bahá; to the members of the communities in Italy and Switzerland, as yet in the embryonic state of their development, and who will soon take their place as an independent entity in the international Bahá'í community, and must assume their share in planting the banner of a triumphant Faith in the heart of a continent regarded as the cradle of Western civilization as well as in the stronghold and nerve-centre of the most powerful church in Christendom; indeed, to each and every believer, whether isolated, or associated with any local Assembly or group, who, though as yet unidentified with any specific national Plan for the systematic prosecution of this Crusade, can still, and indeed must, lend his particular assistance in this gigantic enterprise—to all, without distinction of race, nation, class, colour, age or sex, I feel moved, as the fateful hour of a memorable centenary approaches, to address my plea, with all the fervour that my soul can command and all the love that my heart contains, to rededicate themselves, collectively and individually, to the task that lies ahead of them.

Under whatever conditions, the dearly loved, the divinely sustained, the onward marching legions of the army of Bahá'u'lláh may be labouring, in whatever theatre they may operate, in whatever climes they may struggle, whether in the cold and inhospitable territories beyond the Arctic Circle, or in the torrid

zones of both the Eastern and Western Hemispheres; on the borders of the jungles of Burma, Malaya and India; on the fringes of the deserts of Africa and of the Arabian Peninsula; in the lonely, far-away, backward and sparsely populated islands dotting the Atlantic, the Pacific and the Indian Oceans and the North Sea; amidst the diversified tribes of the Negroes of Africa, the Eskimos and the Lapps of the Arctic regions, the Mongolians of East and South East Asia, the Polynesians of the South Pacific Islands, the reservations of the Red Indians in both American continents, the Maoris of New Zealand, the Aborigines of Australia; within the time-honoured strongholds of both Christianity and Islam, whether it be in Mecca, Rome, Cairo, Najaf or Karbila; or in towns and cities whose inhabitants are either immersed in crass materialism, or breathe the fetid air of an aggressive racialism, or find themselves bound by the chains and fetters of a haughty intellectualism, or are steeped in the atmosphere of a narrow and intolerant ecclesiasticism—to them all, as well as to those who, as the fortunes of this fate-laden Crusade prosper, will be called upon to unfurl the standard of an all-conquering Faith in the strongholds of Hinduism, and assist in the breaking up of a rigid age-long caste system, who will replace the seminaries and monasteries acting as the nurseries of the Buddhist Faith with the divinely-ordained institutions of Bahá'u'lláh's victorious Order, who will penetrate the jungles of the Amazon, scale the mountain-fastnesses of Tibet, establish direct contact with the teeming and hapless multitudes in the interior of China, Mongolia and Japan, sit with the leprous, consort with the outcasts in their penal colonies, traverse the steppes of Russia or scatter throughout the wastes of Siberia, I direct my impassioned appeal to obey, as befits His warriors, the summons of the Lord of Hosts, and prepare for that Day of Days when His victorious battalions will, to the accompaniment of hosannas from the invisible angels in the Abhá Kingdom, celebrate the hour of final victory.

'O, that I could travel,' 'Abdu'l-Bahá, crying out from the depths of His soul, gives utterance to His longing, in the memorable passage, in the Tablets of the Divine Plan, addressed to the North American believers, 'even though on foot and in the utmost poverty, to these regions, and raising the call of "Yá Bahá'u'l-Abhá" in cities, villages, mountains, deserts and oceans, promote the Divine teachings! This, alas, I cannot do. How intensely I deplore it! Please God, ye may achieve it!'

'Teach ye the Cause of God, O people of Bahá,' the Author of our Faith, Himself, admonishes His followers, '... for God hath prescribed unto everyone the duty of proclaiming His Message, and regardeth it as the most meritorious of all deeds... Should anyone arise for the triumph of our Cause, him will God render victorious though tens of thousands of enemies be leagued against him.' 'They that have forsaken their country,' He assures them, 'for the purpose of teaching Our Cause—these shall the Faithful Spirit strengthen through its power... Such a service is, indeed, the prince of all goodly deeds, and the ornament of every goodly act.' 'When the hour cometh

that this wronged and broken-winged bird will have taken its flight unto the celestial Concourse,' is 'Abdu'l-Bahá's last poignant call to the entire body of the followers of His Father's Faith, as recorded in His Will and Testament, 'it is incumbent upon . . . the friends and loved ones, one and all, to bestir themselves and arise, with heart and soul, and in one accord . . . to teach His Cause and promote His Faith. It behoveth them not to rest for a moment . . . They must disperse themselves in every land . . . and travel throughout all regions. Bestirred, without rest, and steadfast to the end, they must raise in every land the cry of "Yá Bahá'u'l-Abhá" . . . that throughout the East and the West a vast concourse may gather under the shadow of the Word of God, that the sweet savours of holiness may be wafted, that men's faces may be illumined, that their hearts may be filled with the Divine Spirit and their souls become heavenly.'

No matter how long the period that separates them from ultimate victory; however arduous the task; however formidable the exertions demanded of them; however dark the days which mankind, perplexed and sorely-tried, must, in its hour of travail, traverse; however severe the tests with which they who are to redeem its fortunes will be confronted; however afflictive the darts which their present enemies, as well as those whom Providence, will, through His mysterious dispensations raise up from within or from without, may rain upon them, however grievous the ordeal of temporary separation from the heart and nerve-centre of their Faith which future unforeseeable disturbances may impose upon them, I adjure them, by the precious blood that flowed in such great profusion, by the lives of the unnumbered saints and heroes who were immolated, by the supreme, the glorious sacrifice of the Prophet-Herald of our Faith, by the tribulation which its Founder, Himself, willingly underwent, so that His Cause might live, His Order might redeem a shattered world and its glory might suffuse the entire planet—I adjure them, as this solemn hour draws nigh, to resolve never to flinch, never to hesitate, never to relax, until each and every objective in the Plans to be proclaimed, at a later date, has been fully consummated.'

Canadian Haziratu'l-Quds

(Cable sent to the American National Assembly on July 16th, 1952.)

'Announce National Assemblies East, West, imminent establishment Haziratu'l-Quds Dominion Canada, reinforcing chain national Bahá'í administrative headquarters extending from Sydney antipodes through New Delhi, Teheran, Baghdad, Cairo, Frankfurt as far Wilmette, heart North American Continent, destined be prolonged southward both Africa, Latin America. Contributing six thousand dollars erection eighth bastion augmenting strength, enhancing prestige rapidly rising, steadily maturing World Order. Appeal National Assemblies participate through direct contributions transmitted Canadian Assembly furtherance highly meritorious purpose.'

FROM THE UTTERANCES OF 'ABDU'L-BAHA

'In this Cause we have many principles to which we adhere; the most important is to avoid that which creates discord. We must have the same aspirations and become as one nation. Humanity must feel entirely united. Until this glorious century the power of unity has been ineffectual and the forces of discord have augmented. Men never reflect that they are brothers.'

'Those who help on the Cause of Unity are doing God's work. Unity is the divine bounty for this luminous century. Enmity is not so much the cause of separation as it used to be; the cause of disunion now is mostly *prejudice* . . .'

'All prejudices between man and man are falsehoods and violations of the will of God. God desires unity and love—He commands harmony and fellowship. Enmity is human disobedience. God Himself is Love.'

'In the world of minds and souls, fellowship, which is an expression of composition, is conducive to life; whereas discord, which is an expression of decomposition, is the equivalent of death. Without cohesion among the individual elements which compose the body-politic, disintegration and decay must inevitably follow and life be extinguished . . . therefore in the world of humanity it is wise and seemly that all the individual members should manifest unity and affinity . . . The Prophets of God were sent into the world upon this mission of unity and agreement.'

(*Bahá'í Magazine*, May, 1932)

'Let every believer, desirous to witness the swift and healthy progress of the Cause of God, realize the two-fold nature of his task. Let him first turn his eyes inwardly and search his own heart and satisfy himself that in his relations with his fellow believers, irrespective of colour and class, he is proving himself increasingly loyal to the spirit of his beloved Faith. Assured and content that he is exerting his utmost in a conscious effort to approach nearer every day to the lofty station to which his gracious Master summons him, let him turn to his second task, and, with befitting confidence and vigour, assail the devastating power of those forces which in his own heart he has already succeeded in subduing.'

(*Shoghi Effendi in Bahá'í Administration*)

(Compiled by the Consolidation Committee.)

Spiritual Development

When a man ariseth to expound the arguments of God and to invite people to enter the religion of God, . . . and advanceth consummate proofs concerning the appearance of the great Kingdom, then intense love shall become manifest in his heart. This love causeth the development of his spirit by the grace of the beneficent Lord.

(*Tablets of 'Abdu'l-Bahá*, p. 681)

STATION OF BAHÁ'U'LLAH

III

In His Tablet to Pope Pius IX, Bahá'u'lláh revealed His identity in these and like words ('Promised Day is Come,' pp. 30-31):—

'He Who is the Lord of Lords is come overshadowed with clouds . . . The Word which the Son concealed is made manifest. It hath been sent down in the form of the human temple in this day. Blessed be the Lord who is the Father! He verily is come unto the nations in His most great majesty. Turn your faces unto Him, O concourse of the righteous! . . . This is the Day whereon The Rock (i.e. Peter) cryeth . . . saying 'Lo, the Father is come, and that which ye were promised in the Kingdom is fulfilled.'

To Queen Victoria He wrote:—'O Queen in London! Incline thy ear unto the voice of thy Lord, the Lord of all mankind, calling from the Divine Lote Tree: Verily no God is there but Me, the Almighty, the All-Wise! . . . He in truth hath come unto the world in His most great glory, and all that hath been mentioned in the Gospel hath been fulfilled. . . '

(ibid., p. 34.)

He bade Alexander II, Czar of Russia, to incline his ear 'unto the voice of God, the King, the Holy . . . Who among the Concourse on high, beareth the most excellent titles and Who in the kingdom of creation, is called by the name of God, the Effulgent, the All-Glorious.'

(ibid., p. 37.)

To Napoleon III He described Himself as 'the Most Great Name . . . the Ever-Forgiving, the Most Merciful,' and went on to affirm 'We in truth have sent Him whom we aided with the Holy Spirit (i.e. Jesus Christ) that He may announce unto you this Light that hath shone forth from the horizon of the will of your Lord, the Most Exalted, the All-Glorious, and Whose signs have been revealed in the West that ye may set your faces towards Him (Bahá'u'lláh) on this Day which God hath exalted above all other days . . . ' (Meaning that the Mission of Christ was to be the Herald of the approaching Light of Bahá'u'lláh and that Christ's Revelation moved Westward that the Christians of the West might recognise the Day of God when it came and set their faces towards the Glory of God, Bahá'u'lláh). (ibid., pp. 28-9.)

In His Most Holy Book, He wrote such declarations as these:

'O Kings of the earth! He who is the sovereign Lord of all is come. The Kingdom is God's, the Omnipotent Protector, the Self-Subsisting . . . Ye are but vassals, O Kings of the Earth! He Who is the King of Kings hath appeared, arrayed in His most wondrous glory, and is summoning you unto Himself . . . Arise and serve Him Who is the Desire of all nations, Who hath created you through a word from Him.'

Showing the eminence which belonged to Himself, the Lord of Hosts, in relation to earlier High-Prophets, He wrote (World Order of Bahá'u'lláh pp. 105-6):

'Had Muhammad, the Apostle of God, attained this Day, He would have exclaimed: "I have truly

recognised Thee, O Thou the Desire of the Divine Messengers!" Had Abraham attained it, He too, falling prostrate upon the ground, and in the utmost lowliness before the Lord thy God, would have cried:—"Mine heart is filled with peace, O Thou Lord of all that is in heaven and on earth! I testify that Thou hast unveiled before mine eyes all the glory of Thy power and the full majesty of Thy law!" . . . Had Moses Himself attained it, He, likewise would have raised His voice saying:—"All praise be to Thee, for having lifted upon me the light of Thy countenance and enrolled me among them that have been privileged to behold Thy face".'

And again He wrote (ibid., pp. 106-7):—

'Be fair, ye peoples of the world; is it meet and seemly for you to question the authority of one Whose presence 'He Who conversed with God' (Moses) hath longed to attain, the beauty of Whose countenance 'God's Well-beloved' (Muhammad) had yearned to behold, through the potency of Whose love the 'Spirit of God' (Jesus) ascended to heaven, for Whose sake the 'Primal Point' (the Báb) offered up His life?'

The following statements on the same subject are quoted on pp. 98-9 of 'God Passes By':—

'He around Whom the Point of the Bayán (Báb) hath revolved is come. If all who are in heaven and on earth be invested in this day with the powers and attributes destined for the Letters of the Bayán, whose station is ten thousand times more glorious than that of the Letters of the Quránic Dispensation, and if they one and all should, swift as the twinkling of an eye, hesitate to recognise My Revelation, they shall be accounted, in the sight of God, of those that have gone astray, and regarded as "Letters of Negation".'

'Powerful is He, the King of Divine might, to extinguish with one letter of His wondrous words, the breath of life in the whole of the Bayán, and the people thereof, and with one letter bestow upon them a new and everlasting life, and cause them to arise and speed out of the sepulchres of their vain and selfish desires.'

'This is the King of days, the Day of God Himself,' the 'Day which shall never be followed by night,' the 'Springtime which autumn will never overtake,' 'the eye to past ages and centuries' for which 'the soul of every Prophet of God, of every Divine Messenger, hath thirsted,' for which 'all the divers kindreds of the earth have yearned,' through which 'God hath proved the hearts of the entire company of His Messengers and Prophets, and beyond them those that stand guard over His sacred and inviolable Sanctuary, the inmates of the Celestial Pavilion and dwellers of the Tabernacle of Glory.' 'In this most mighty Revelation, all the Dispensations of the past have attained their highest, their final consummation.'

'None among the Manifestations of old, except to a prescribed degree, hath ever completely apprehended the nature of this Revelation.' Referring to His own Station He declares:—'But for Him no Divine Messenger would have been invested with the robe of prophethood, nor would any of the Sacred Scriptures have been revealed.'

GEORGE TOWNSHEND.

(To be continued)

NEWS OF AFRICA

New Pioneers in Kampala

Ridván was an historic gathering, the first in a Bahá'í African home, that of Enoch Olinga.

The Collisions speak of 'this wonderful spot, physically wonderful because Kampala is so much better in every way than we had dared to hope.'

Gold Coast

Ethel Stephens writes 'I was invited, as a result of a very fine relationship with a young African artist who is most attracted to the Bahá'í point of view and also is deeply spiritual, to speak at the Prempeh College last month. It is a boys' secondary school; the staff members are all African and the Principal and his wife the only Europeans. The subject was "Bridges of Understanding." The response was most remarkable. I gave a truly Bahá'í talk. The Principal and his wife and two faculty members escorted me home. We had a most stimulating talk. I am to be invited again.'

'A bank manager came to call Sunday a week ago, he went away with *Bahá'u'lláh and the New Era*. For the first time I felt deeply impelled to open up and talk directly to him about the Cause. He remained much longer than he had anticipated. He volunteered information about our Bahá'í Temple in America. He is African, a splendid personality, and appears to be between thirty and thirty-five years of age. He is to return for questions after reading the book.'

Hazira in Kampala

This has now been purchased. As the Bahá'í Hazira in Cairo now serves as the administrative centre of the Faith for the whole of Egypt and the Sudan, so too the new Hazira in Kampala is destined in the years to come to grow from being the home of the Faith in Uganda alone to being the focal administrative point of the entire National Spiritual Assembly and Community of the Bahá'ís of East and Central Africa.

Officers of new Assemblies:

The newly elected officers of the two Assemblies are:

Kampala Aliyullah Nakhjawani—Chairman
Enoch Olinga—Vice-Chairman
Philip Hainsworth—Secretary
Samiheh Khanum Banani—Treasurer

Violet Khanum Nakhjawani, Moussa Banani, Frederick Bigabwa, Crispian Kajubi, Peter Musoke—Members.

Dar-es-Salaam Jalal Nakhjawani—Chairman
Isobel Sabri—Vice-Chairman
Hassan Sabri—Secretary
Darakshandeh Khanum Nakhjawani—Treasurer

Leslie Natola, Denis Dudley-Smith Kutendele, Farhang Naimi, Gopalkrishnan Nayer, Eustace Mwalimu—Members.

Northern Rhodesia

Eric Manton is now engaged in helping to build a new African hospital in the vicinity of Livingstone. He has made many new friends and has had many opportunities of meeting people from all sections of the population. He tells of the language difficulty in Northern Rhodesia where the Lingua Franca seems to be little more than a peculiar pidgin English.

Ethiopia

The Addis Ababa Spiritual Assembly members were scattered during the Ethiopian war for a time and the Assembly temporarily dissolved. In 1945 gathered once again to reconstitute its Assembly.

Sabri Elias writes 'Our number is 14 in the capital city with a few believers in other parts of the country. . . . Our American brother, Mr. David Talbot who accepted the Faith in Addis Ababa, is one of our most enthusiastic believers. . . . We have in our community representatives of many nationalities. . . . The language difficulty in our consultation periods is offset by our love for the Cause and the spirit of harmony which animates our meetings.'

NEWS FROM SCOTLAND

Edinburgh

The coloured lantern slides of the Bahá'í Temple in U.S. were shown in our Public Meetings on the occasions of the celebration of Rizván, May 2nd, and the Declaration of the Báb, May 22nd. This proved to be very successful both in attracting some new souls and in maintaining the interest of our students of the Cause.

Ronald W. Nablo, a Canadian Bahá'í youth recently graduated in Sociology from Toronto University, while touring the British Isles spent a week in Scotland. In Edinburgh he spoke at a Public Meeting on June 6th, where Professor J. Deinic from Yugoslavia and Dr. S. Ezenekwe from Nigeria were present.

Glasgow

Devotional meetings followed by discussion are held weekly.

Three of the Glasgow friends attended a Summer School at the University and opportunities occurred for them to mention the Faith.

A NORTHERN PICNIC

On Sunday, May 25th, Bahá'ís from Nottingham, Sheffield, Leeds and Manchester gathered at the Sheffield Centre for a picnic outing to Whirlow Brook Park (a short bus ride from the city centre). Altogether thirty-two friends were present, including Bahá'ís who had never before attended a National or Regional gathering; blessed by glorious sunshine, rich scenery and true Bahá'í fellowship the success of the day was inevitable.

Particularly distinguished among the guests present were Uncle John Craven and dear Mrs. Sugar—who constantly present a dangerous challenge to the youth of the Bahá'í community! Mr. and Mrs. Khamisi

and their son were present, with their cousin, who is on holiday with them from London.

Fortunately the International Friendship League were enjoying a picnic at the park during the same afternoon, and, by strange coincidence, visitor Betty Belevitch from Manchester discovered that a fellow member of the Manchester International Centre was with the I.F.L. party.

The rhododendrons and azaleas in the park were at their height. Terraced lawns provided an ideal playground for the children and, at the back of the park, a path stretching through bluebell woods up to the moors invited the more energetic.

One of the curious onlookers in the Park was overheard remarking to a friend 'they're obviously all one family': what more fitting tribute could be paid to the spirit of the Cause and its servants?

M. SHANKS

'FROM THE EMERALD ISLE...'

The Irish friends are at present witnessing the realisation of one of their dearest wishes in the form of Lady Hornell's magic presence in *Belfast*, thus ensuring for another year the key assembly of Northern Ireland, providing a home in which the friends there can meet, which they so sadly missed, and starting a fresh and energetic programme of teaching work. For such a truly great blessing can we ever be sufficiently thankful? Already weekly Study classes on different subjects, including the significance of the Holy Year, are in full swing and a fireside meeting for new seekers can be arranged at almost any time! Such is the enthusiasm of the new Local Assembly that it has set itself a goal of 15 believers in Belfast by Ridván 1953! Well, 'This IS a day for very great things.'

Dublin holds a public meeting, with Lady Hornell as speaker, on June 19th. With her, we hope, will travel some of the new 'spirit' which is radiating from the north of our Island, to attract and fire the souls of all who meet her there. Regular informal discussion meetings continue to be held in the meantime and one person who only once attended a Bahá'í meeting now hopes to go to Summer School!

Greetings to all the Bahá'ís everywhere from the new Teaching Committee.

JOHN DEACON, *Chairman*; JEAN BEATTIE;
OLIVE SUTTON, *Secretary*; ADIB TAHERZADEH

REBECCA HALL

Rebecca Hall, the devoted wife of Edward Theodore Hall, passed from this mortal life at their home, The School House, Lupton, Kirkby Lonsdale, Westmoreland, at noon on the 9th of July. She was 77 years old.

Speaking at a meeting in Manchester, Mr. Sugar said: 'Rebecca Hall is worthy to be remembered in conjunction with the reverence we observe in our Commemoration of the Martyrdom of the Báb. Her husband was the first in Manchester to accept the Revelation of Bahá'u'lláh; she was the second; her brother, our beloved John Craven, was the third. For years her home was the only one in Manchester where

His Cause was being taught. Believers, friends, enquirers, gathered there. Rebecca Hall was industrious and attentive in serving them all. Her carpets were being worn out, her furniture showed signs of much usage, but she, herself, seemed never to be worn out; to be used in the service of El Abhá was her joy.'

Rebecca Hall had the qualities of resignation and contentment; she radiated spiritual happiness to all within her circle. To these qualities of hers must be added loyalty and staunchness. When conditions were at their worst, when those who posed as friends deserted the struggling Cause, even when her husband had to go to the war in France where he contracted nephritis from the effects of which he suffers to this day, during the darkest and most trying periods, her courage never failed her, her spiritual strength never weakened, ever she was loyal and staunch.

So she worked and served her beloved Cause through the years, quietly, unobtrusively, never seeking publicity, indifferent about being appreciated. She was, indeed, in the words of Bahá'u'lláh, 'a fruit on the tree of humility,' the humility which rises to the height of sainthood.

LOCAL ASSEMBLY SECRETARIES

Belfast. Mrs. Beattie, 27 Rockland Street, Belfast, N. Ireland.

Birmingham. Mrs. Goode, 29 Robert Road, Birmingham, 20.

Bournemouth. Mrs. Beale, Montcalm, Cliff Drive, Canford Cliffs, Bournemouth.

Blackburn. J. Crockett, 13 Mete Street, Preston.

Blackpool. Mrs. Lowe, 6 Mansfield Road, Blackpool.

Brighton. H. McKinley, 37 Brunswick Road, Hove.

Bradford. A. Norton, 41 Cranbourne Road, Chellow Dene, Bradford.

Bristol. Mrs. Weeks, Sunnyside Farm, Wich, Glos.

Cardiff. Mrs. Giddings, 43 Plasterston Avenue, Canton, Cardiff.

Edinburgh. Miss N. Faridian, c/o J. C. Muirhead, 12 Hay Road, Craigmillar, Edinburgh.

Dublin. Miss O. Sutton, c/o Pioneer Traders, Ltd., 22 Eustace Street, Dublin, Ireland.

Glasgow. Miss A. Williams, 285 Bellshill Road, Motherwell, Lanarkshire.

Leeds. W. Baines, 200 Belle Isle Road, Leeds, 10.

Liverpool. Miss S. Farnsworth, 15 Canning Street, Liverpool, 8.

London. c/o Bahá'í Centre, 103 Earls Court Road, London, W.8.

Manchester. Mrs. Senior, 15 Oaklands Road, Swinton, Lancashire.

Newcastle. Miss H. Strong, c/o Smith Lemon & Stewart, 6 Nixon Street, Newcastle-on-Tyne.

Northampton. Mrs. Reed, 20 Derby Road, Northampton.

Nottingham. Mrs. Keery, 11 Park Avenue, Woodthorpe, Nottingham.

Norwich. Miss E. Bird, 238 Heigham Street, Norwich.
 Oxford. Miss J. Campbell, 18 Rawlinson Road, Oxford.
 Sheffield. Miss M. Shanks, 77 Woodhouse Road, Sheffield, 12.
 Stockport. Miss M. Sullivan, 10 Glenwood Avenue, Newton Hyde, Cheshire.
 Torquay. c/o Bahá'í Centre, 14 Market Street, Torquay.

CONVENTION RESOLUTIONS

Resolutions of the Convention delegates were listed in the April-May *Bahá'í Journal*. Below are the actions of the National Assembly regarding them.

ADMINISTRATION

6. The Assembly has tried to widen the range of Committee membership.
7. The Assembly is considering how it may do this.
8. Referred to Summer School and Consolidation Committees.
9. Many of the best administrators in the country are also the best teachers and there is not sufficient experienced administrative manpower to release them from all obligations.
10. The Assembly does not consider it feasible to do this in most cases.

AFRICA

11. Approved.
12. The gift was much appreciated.
13. The Guardian's cable after Convention told us to concentrate on establishing an Assembly in Kenya.
14. Referred to the Africa Committee.
15. Referred to the Africa Committee.
16. Approved.

CONSOLIDATION AND TEACHING

17. The Assembly feels a very good way of promoting this is for believers from this country to attend the European Teaching Conference in Luxembourg.
18. If the Stockport Assembly wishes to bring the matter to the National Assembly, they will consider it.
19. If the Dublin Assembly wishes to bring the matter to the National Assembly, they will consider it.
20. Accepted, and referred to the Centenary and Consolidation Committees with the request to co-ordinate their work.
21. Approved with the deletion of the words 'directly related to the successful culmination of the Two Year Plan.' With regard to the adoption of goals, consolidation is indefinable and the Assembly feels that neither a Local nor the National Assembly can define a goal of consolidation, but the adoption of goals for united action will make a very substantial contribution to true consolidation. This means failure to achieve such goals does not mean failure to achieve consolidation, because the fact of having set and actively pursued a goal will have contributed to consolidation. However, we feel that the first aim of the National Community should be to ensure that no assembly has to be maintained by short term pioneers at the end of this year. All communities should keep

in mind that the major goal is the national one set us by the Guardian and that in order that this major goal be achieved it may sometimes be necessary to call on local communities to sacrifice efforts made to achieve their own local goal.

23. Referred to the Consolidation Committee.
24. Adopted and action taken.
25. Endorsed.
26. The Assembly agrees with this in principle but advises discretion in deciding where it is suitable.
27. The Regional Committees are being supplied with a list of isolated believers in their area whom it would be suitable to approach.

CENTENARY

28. Approved and action taken.
29. Approved and action taken.

SUMMER SCHOOL

30. Referred to Summer School Committee and its Programme Committee.
31. Referred to Summer School Committee.
32. Referred to Summer School Committee.

YOUTH

33. This has been done.

PUBLISHING TRUST

34. Referred to the Publishing Trust Committee.
35. Referred to the Publishing Trust Committee.
36. Action taken.

CHILD EDUCATION

37. Referred to the Child Education Committee.
38. Referred to the Publishing Trust Committee.

BAHA'I JOURNAL

39. Approved.
40. Approved.

MISCELLANEOUS

41. Approved.
42. Endorsed.

GUARDIANSHIP OF CHILDREN

The National Assembly has for some time been studying what advice it can give to members of the British Bahá'í Community who wish the National Assembly to have some influence on the upbringing of their children in the event of their own death. The matter has been referred to the Bahá'í Legal Committee, and on one point Counsel's opinion was obtained. As a result of this consultation, the following statement has been prepared by the Legal Committee and approved by the National Assembly.

A guardian has the right to control the education of the ward, but should pay regard to the known wishes of the father or mother. Consequently there are two ways in which the National Assembly can be associated with the upbringing of a child after the death of a Bahá'í parent.

- (1) By provision for the Assembly to influence the child's religious or other education; or
- (2) by provision for the Assembly or an officer of the Assembly to be guardian or joint guardian of the child.

Those wishing the Assembly to influence their child's religious or other education may insert in their

will one of the following clauses with such amendment as may be necessary to suit individual cases:—

A. RELIGIOUS EDUCATION

1. *Less Binding*

I declare it to be my wish that my infant children be given a knowledge of the Bahá'í Faith in a manner approved by the National Spiritual Assembly of the Bahá'ís of the British Isles.

2. *More Binding*

I appoint A.B. guardian of my infant children (to act jointly with my wife) and I Declare it to be my wish that the said A.B. shall make arrangements for the religious education of my said children in manner approved by the National Spiritual Assembly of the Bahá'ís of the British Isles (acting through its Secretary or other proper officer).

B. GENERAL EDUCATION

1. *Less Binding*

I appoint A.B. guardian of my infant children (to act jointly with my wife) and I Declare it to be my wish that the said A.B. shall consult and pay due regard to the opinions of the National Spiritual Assembly of the Bahá'ís of the British Isles (acting through its Secretary or other proper officer) in regard to the education of my said children.

2. *More Binding*

I appoint A.B. guardian of my infant children (to act jointly with my wife) and I Declare it to be my wish that the said A.B. shall obtain the prior approval of the National Spiritual Assembly of the Bahá'ís of the British Isles (acting through its Secretary or other proper officer) to all arrangements which he may make for the education of my said children.

Should the parent wish to combine two of the above clauses in his will, he is advised either to see his own solicitor, or to ask the advice of the Secretary of the National Assembly on how to word the combined clause.

Although the Assembly would welcome notification of the inclusion of any of the above clauses in a Bahá'í parent's will, it is prepared to accept the obligation to take an interest in the child's education whether or not it has been so informed.

Some parents may wish to appoint the Assembly the actual guardian of their child, but in the present stage of the development of the Faith, the Assembly considers this would be desirable only in exceptional circumstances. In such exceptional cases the legal questions involved would have first to be fully discussed with the parent, and it might be mutually agreed that an officer of the Assembly (e.g. the Secretary or Chairman) be named as guardian. The Assembly and the officer concerned must regretfully refuse to act unless their consent in writing has first been obtained. Any Bahá'í parent who is in doubt about who to appoint as guardian is, however, invited to place his problem before the National Assembly which will give all advice it can.

The following information about the rights and duties of guardians in English law may be of interest to parents. For the sake of clarity, exact legal terms

have to some extent been replaced by vaguer terms in more general use.

(a) A guardian is entitled to the custody and control of the child, but the Court can intervene and put the child in the custody of another person.

(b) A guardian must use income from the child's property, so far as necessary, for maintaining the child in accordance with his position in life, but there is no obligation for a guardian to expend his own money on the maintenance of a ward.

(c) A guardian has the right to manage the estate of the ward, and to receive the income from it, and must account to the ward for the income.

NATIONAL SPIRITUAL ASSEMBLY

BAHÁ'Í HOLY DAYS

It is recorded in each volume of *Bahá'í World* that Bahá'ís in East and West, holding administrative positions, whether public or private, should exert the utmost effort to obtain special leave from their superiors to enable them to observe these nine holy days. Further, the Guardian wrote the British Bahá'í Community in February, 1951 that 'Whatever measures will facilitate the future recognition of the Faith by the civil authorities in the localities where its followers reside and eventually by the central government in Westminster, must, within the means at their disposal, and however tentatively, be adopted.' The National Assembly would like therefore to bring to the attention of all teachers employed by Local Education Authorities a way in which they can help further this object. It is understood that permission to stay away from school on Bahá'í Holy Days would probably be granted to such teachers, although they might have to lose pay for the days they were absent. The matter is within the power of each Local Education Authority to decide, and application for permission to stay away should be made to the local authority. The National Assembly will be very glad to hear the outcome of all such applications.

BOURNEMOUTH

Weekly firesides have been held at Southbourne until recently. Through a friend of Mrs. Beale's, a larger and delightful room has been hired in the centre of Bournemouth for the holding of Feasts and other meetings. The anniversary of the Báb was held at Wimborne at the home of Mrs. Mills.

Abdul Banani, youth group, took part in a Brains Trust at the Devonshire Hotel, sharing the platform with representatives of other faiths and Mrs. Cranmer gave a talk at the Alexandra Hall to the Bournemouth Unity Group. Mrs. Mills addressed the National Adult School Union on June 24th.

Mrs. Beale, our latest believer, is in touch with the Principal of the Bournemouth Municipal College with a view to helping the African students in this country.

Mrs. Cranmer had an article published in a local periodical in which the Faith was mentioned.

We grieve to report that our Youth Secretary, Miss Beth Simpson, is in hospital once more. On her recovery she will leave Bournemouth for Tunbridge Wells. We regret also to report that Mr. Twycross left Bournemouth on June 11th for Birmingham.

NATIONAL COMMITTEES

AFRICA

'(1) Under the direction of the National Assembly, to carry out the Africa project as set out in the Guardian's letter of February 1951.

'(2) To obtain translations of Bahá'í literature into African languages and to advise the Publishing Trust regarding their publication.'

Henry Backwell (Chairman), Dorothy Ferraby (Secretary), John Ferraby, Marcel Mihaeloff, Mehdi Samandari.

BAHA'I JOURNAL. Editor—Joe Jameson.

BAHA'I WORLD. Representative—Hugh McKinley.

BAHA'I PUBLISHING TRUST

'To be responsible for the policy and direction of the affairs of the Bahá'í Publishing Trust under the supervision of the National Spiritual Assembly.'

John Shortland (Chairman), John Ferraby (Manager and Secretary), Reginald Coulson (Treasurer and Distribution Manager), Joan Benfield, Constance Langdon-Davies.

CENTENARY AND PUBLIC RELATIONS

'To arrange the national Centenary celebrations, including any Public Relations work in connection therewith, and to assist the local or regional celebrations.'

Hasan Balyuzi (Chairman), Louis Ross-Enfield (Secretary), Jean Campbell (Treasurer), Betty Reed (Recording Secretary), Iraj Ayman, Kathleen Hornell, Jean Pitcher, Ursula Samandari.

CHILD EDUCATION

'To study, advise and encourage Bahá'í education of children and provide suitable material.'

Terry Dunne, Betty Goode, Jean Pitcher, Margaret Shanks.

CONSOLIDATION

'To be responsible for consolidation and for the advice to the National Assembly on, and co-ordination of, teaching policy.'

Richard Backwell, Alma Gregory, Joe Jameson, John Mitchell, Ian Semple.

LEGAL

'To report and make recommendations to the National Assembly on legal matters referred to it. To undertake special assignments requiring executive action.'

John Ferraby (Secretary), J. E. B. Rae (Solicitor).

OVERSEAS SCHOOLCHILDREN

'To act as a consultative body for Alma Gregory in her duties of looking after overseas schoolchildren.'

Alma Gregory, Habib Hazari, Constance Langdon-Davies, John Mitchell.

PERSIAN

'To advise and where necessary help Persian Bahá'ís in this country. To concern itself with and make recommendations to the National Assembly about their welfare and happiness.'

Ziaollah Asgarzadeh, Hasan Balyuzi, Abbas Dehkan, Habib Hazari, Achoury Nazar, Mahmoud Ramzi, Mehri Ramzi, Mehdi Samandari.

REVIEWING

'(1) To review all material for publication, except material reviewed by other national committees, and letters sent to newspapers and non-Bahá'í periodicals.

(2) To consider the accuracy of Bahá'í facts and teachings therein.

(3) To consider literary style and presentation.'

Walter Wilkins (Secretary), Isabel Slade, Brian Townshend.

TEACHING

'To do everything possible to ensure the success of the Two Year Plan through promoting and co-ordinating teaching in their area.'

Northern. Ernest Gregory, Habib Habibi, Joe Lee, Stanley Lowe, Ronald Samuda, Betty Yool.

Southern. Gladys Backwell (Chairman), Hugh McKinley (Secretary), Aileen Beale, Joan Giddings, Matthew Hall, Egon Kamming.

Irish. John Deacon (Chairman), Olive Sutton (Secretary), Jean Beattie, Adib Taherzadeh.

Scottish. Iraj Ayman, Brigitte Hasselblatt, George Marshall, Ada Williams.

YOUTH

'To encourage Bahá'í youth to consort with and attract non-Bahá'í youth, to stimulate youth activity in local communities.'

Abdol Banani, Betty Belevitch, Elizabeth Gorvett, Ruhi Sabit, Betty Reed (Adviser).

National Treasurer's Address

Dr. John Mitchell, Dawnedge Thatch, Aspley Guise, near Bletchley, Bucks.

Films, Slides and Records

Mrs. Billam is still handling these for the National Assembly. She has a new address: 9 Grange Crescent, Sheffield 11.

BAHÁ'Í PUBLISHING TRUST

Advertisement

THE DISPENSATION OF BAHÁ'U'LLÁH

This is among the most important of the writings of the Guardian. It defines for all time the station of each of the Central Figures of the Bahá'í Faith and outlines the basic theory of the Administrative Order. Every Bahá'í should be acquainted with its contents. Deepening in the Faith could well start with concentrated study of this book.

Paper Bound, 72 pages

Price 1/6

THE GUARDIAN SUMMARISES THE PROGRESS OF THE FAITH

Soul stirred, heart uplifted recollection events signaling twelve month period preceding fateful year destined witness consummation series Plans formulated Bahá'í National Assemblies five continents, as well as inauguration second, glorious Jubilee Bahá'í Dispensation. Irresistible march Faith marked simultaneously steady consolidation its administrative institutions, rapid enlargement limits. No less eighteen countries enrolled, raising total number its orbit hundred twenty-four. Languages Bahá'í literature printed, being translated, now ninety, including twelve African languages.

Vast process rise, establishment World Center Faith accelerated. Contingents Hands Cause successively appointed every continent globe, five whom shouldering responsibilities Holy Land. International Bahá'í Council enlarged, Officers designated. Interview accorded, literature presented Israel Prime Minister course American visit (by) representatives American National Assembly. Eighteen plots, twenty-two thousand square meter area, added International Bahá'í endowments slopes Carmel. Government survey concluded paving way acquisition over hundred forty thousand square meters property, precincts Most Holy Tomb Bahjí. Design Mashriqu'l-Adhkar Carmel, conceived President International Bahá'í Council, completed. Privileges, exemptions already accorded Bahá'í Holy Places Israel (by) Ministry Finance extended 'Abdu'l-Bahá's Home, Eastern, Western Pilgrim Houses. Pilgrimages World Center Faith resumed following decade external hostilities, internal disturbances, agitating Holy Land. Eight piers, designed support thousand ton superstructure Bab's Sepulchre, constructed. Successive contracts, totalling approximately forty-seven thousand dollars, construction structural work, erection Octagon, signed culminating completion first unit superstructure, raising eight pinnacles, constituting second crown Holy Edifice. Preparations build Drum, foundation unit golden Dome Sepulchre, commenced.

Twin pillars future House Justice erected Central, South America, additional pillar projected Europe uniting heart, south continent. Preliminary measures initiated convocation four intercontinental conferences African, American, European, Asiatic continents, involving participation twelve National Spiritual Assemblies, designed alike befittingly celebrate Centenary Year Nine, launch ten year crusade destined culminate Most Great Jubilee.

Two Year Plan Bahá'í Community British Isles formally launched African Continent through despatch pioneers virgin territories Tanganyika, Uganda, Gold Coast, reinforced assignment Liberia (to the) American, Somaliland, Nyasaland, North Rhodesia to (the) Persian, Zanzibar, Madagascar (to the) Indian, Libya, Algeria (to the) Egyptian National Assemblies, raising number States, Dependencies already soon (to be) opened Faith twenty-five. First fruits garnered comprise purchase seventeen thousand dollar Haziratu'l-Quds Kampala, settlement Persian, American, British, Egyptian, Portuguese pioneers Liberia, North Rhodesia, Angola, Libya, Spanish Morocco, Mozam-

bique, inauguration teaching classes, public meetings, firesides, enrollment several native Africans belonging Teso, Yao, Buganda, Mutoro tribes, formation Spiritual Assemblies Kampala, Dar-es-Salaam.

European Teaching Campaign exceeding fondest hopes, stimulated successively convocation fourth European Teaching Conference Scheveningen, representative twenty-one countries, first Iberian Conference Madrid, third Swiss Conference Bern, first Italian Conference Rome, first Benelux Conference Brussels, establishment headquarters Amsterdam, Brussels, Luxembourg-Ville, Bern, Lisbon.

Process consolidation Faith stimulated (by the) recognition Bahá'í Holy Days Superintendent Public Schools Kenosha, Superintendent School Milwaukee, Rhode Island State Department Civil Service; Bahá'í marriage certificate civil authorities Indianapolis; authorization by Adjutant General Bahá'í identification believers serving U.S. Armed Forces.

Bahá'í administrative centers steadily multiplying Hijaz, Yemen, Bahrain, Aksha, Kuwait, Qatar, Dubai, Masgat, Aden, heralding convocation historic Bahá'í Convention Arabian Peninsula, destined culminate erection pillar Universal House Justice midmost heart Islamic world.

Nineteen Month Plan, formulated National Spiritual Assembly Indian subcontinent, Burma, aiming among other things introduction, consolidation Faith capital cities Nepal, Siam, Indo-China, Malaya, Indonesia, Sarawak.

Ties binding International Bahá'í Community United Nations reinforced official participation Bahá'í delegates regional Non-Governmental Conferences Istanbul, Managua, Den Passar, Paris, Lawrence Kansas. Historic site House occupied Bahá'u'lláh Istanbul partly purchased, investigations conducted acquisition similar sites associated exile Founder Faith Adrianople.

Northern outposts Faith reinforced settlement pioneers Edgedes Minde Greenland, Yellowknife Canadian North Western Territories.

Last not least, internal ornamentation Mother Temple West terminated, design adopted, funds allocated Temple Trustees landscaping its immediate surroundings, constituting final step its approaching Jubilee. Appeal American Bahá'í Community standing threshold concluding year second Seven Year Plan, traversing last stage austerity period, confronted approaching centenary darkest, bloodiest episode Bahá'í history, associated nation-wide holocaust, Tahiri's martyrdom, and with Bahá'u'lláh's imprisonment Siyah-Chal Tihiran, arise scale still loftier heights self-sacrifice, efface deficit National Fund. Address in particular fervent plea brace itself play preponderating role impending world crusade, which world Community, utilizing agencies divinely-appointed world Administrative Order, preparing launch, amidst deepening shadows world crisis, execution 'Abdu'l-Bahá's world-encircling Plan (for the) subsequent unfoldment world civilization, ultimate attainment supreme objective—illumination, redemption whole world.

(April 23rd, 1952)