

BAHÁ'Í JOURNAL

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A MESSAGE FROM 'ABDU'L-BAHA TO THE EARLY ENGLISH BELIEVERS

SENT WHILE HE WAS IN PARIS

'How are the believers in London? Are they happy? Are they spreading the call of the Kingdom? Are their tongues engaged in the commemoration of God? Are they full of zeal? Do they comfort the unhappy? Do they raise the fallen? Are they kind to all the people of the world? Do they serve the Cause of Universal Peace and Goodwill amongst the nations? Do they sympathise with the unfortunate? Are they the stars of the Heaven of Bahá? Are they the waves of the most great sea? Are they the illuminating path of the travellers? Are they the bright torches of reality? When thou art returning to London convey to them my longing and greeting, for I love these friends of God. They are faithful followers of the Light, firm upon the Covenant, sincere servants of His Highness Bahá'u'lláh. They are calling the people to the Kingdom of God and I am extremely pleased with them.

They must not rest day or night but strive to illumine the children of men, and awaken souls. This is not the day of silence! This is not the day of rest! Each one of you in this day must become a crier for the Kingdom of Abhá, a herald of the glad tidings of the Supreme Concourse. Each one must be attracted and enkindled. Each one must be happy for he has heard the call of the Kingdom. This is indeed a great privilege. Its importance is not known at this time. It will become evident in the future. The apostles of Christ attained to the greatest station in life, yet they were vilified and scorned in their day:

because they were the followers of the humble Nazarene, they were considered as the most despised and ignorant, but now their brilliant light has flooded the whole world with knowledge and wisdom. Each one of the apostles is shining like unto a star from the horizon of Eternal Glory. Likewise, no one can adequately express the greatness of the friends of God in this Dispensation. The glorious possibilities of this station will become manifest in the future.

The friends of God must become fully informed of the Teachings. It is well to be thoroughly versed in the sciences, arts and literature, and one must be established in the Kingdom of God on a like basis. The results of physical science are limited. His holiness Christ said: "Leave thy nets. Come and I will make thee fishers of men."

The results of the Divine sciences, the guidance of God, the spiritual arts, are unlimited, and train the real man. My spirit communicates with you. It annihilates time and space. God willing, the confirmation of the Supreme Concourse shall descend upon you uninterruptedly.

Day by day may you receive knowledge. Day by day may you draw nearer to God, until you become submerged in the sea of Divine Light. This station is the ultimate result of human life, it is the true fruit of existence. This station is the pearl of human consciousness and consummation, the shining star towards which human destiny points.'

PIONEERING IN AFRICA

'How great the honour with which the Bahá'í pioneers of the present generation of the subjects of the British Crown will be invested in the eyes of posterity within their island home and abroad. How great the debt of gratitude of those who will labour after them and garner the fruit of their present-day assiduous exertions to those whose privilege it is to blaze the trail and break the soil in the virgin territories destined as prophesied by 'Abdu'l-Bahá to acclaim the Faith of Bahá'u'lláh and establish the institutions of his embryonic World-Order.' (Extract from the *Guardian's* letter of June 15th, 1950).

Pioneers are of two kinds, those who are willing and able to devote their whole attention to teaching the Africans in the territories selected and those who would be prepared to establish their residence and earn their livelihood in those territories. The full-time pioneers would be employed by the National Spiritual Assembly in each territory for an adequate period, until it is considered desirable for their status to be changed. Part-time pioneers, who can obtain employment before leaving England and whose expenses would not be a charge on the Bahá'í funds, will be very welcome.

All pioneers should be prepared to stay in Africa for some time, though occasional visits to England might be arranged for the full-time pioneers and the leave of part-time pioneers forms part of their contract with their employers. They should have a good knowledge and understanding of the Cause, should be physically fit to serve and willing and able to learn the necessary languages of the territory in which they will be serving. They should be prepared to rough it if necessary and set an example of tolerance and good humour under difficulties, as the natives of Africa are quick to notice the reactions of Europeans to their surroundings. In the words of 'Abdu'l-Bahá: 'The hearts of the Africans are as a blank scroll of paper, upon which thou canst write any phrase; but thou

must have patience and a heart as firm as a mountain.'

Before leaving for Africa, pioneers should start to learn the languages, study books dealing with the customs, living conditions and history of the country in which they will be serving, read carefully *The Advent of Divine Justice* and the relevant parts of *The Challenging Requirements of the Present Hour*, and study Islam.

Pioneers who are successful in obtaining employment, which would enable them to settle in Africa, without charge to the Bahá'í Fund, can go to Africa this year. Consultations were arranged with nine prospective pioneers at Summer School, and a request for consultation was received from one more. It cannot, however, be too strongly stressed that more pioneers are still required, if the wish of the Guardian to 'carry the torch of the Faith to the territories of the Dark Continent' in the Two Year Plan is to be fulfilled by the formation of strong nuclei in three dependencies of the British Crown in East and West Africa. A minimum of pioneers would be needed continually in residence 'until their task is accomplished,' which means until a firmly founded spiritual assembly has been established, and it is possible that some of those who wish to go to Africa may not succeed in obtaining entry.

The Africa Committee is eager to advise pioneers on the best method of obtaining permission to reside in the country selected and give all the assistance in their power. The importance of spreading the Faith in Africa cannot be too strongly emphasised. As 'Abdu'l-Bahá has pointed out: 'One of the important questions which affect the unity and solidarity of mankind is the fellowship and equality of white and coloured races.'

'Centre your energies in the propagation of the Faith of God. Whoso is worthy of so high a calling, let him arise and promote it.' (Bahá'u'lláh.)

AFRICA COMMITTEE

Registered Office

As the London Bahá'í Community is still without a Bahá'í Centre, the National Assembly has arranged with its auditors, J. Waters & Co., 81 St. Giles' Street, Northampton to use their address as a legal Registered Office. This address will be entered in the records of the Registrar of Companies, but it is not expected that it will be used for any purpose except official communications from the Board of Trade.

Changes of Address

National Treasurer: R. H. Backwell, c/o Scott, 24 Dunearn Street, Glasgow, C.4.

Oxford and Consolidation Committee Secretary: Philip Hainsworth, 323 Woodstock Road, Oxford.

Glasgow Secretary: Miss A. Williams, 285 Bellshill Road, Motherwell.

Belfast Secretary: Miss A. Lamont, 40 Hillmount Gardens, Finaghy Road South, Belfast.

Committee Space in 'Baha'i Journal'

All national committees are reminded that they may have up to 500 words space in any issue of *Bahá'í Journal* for important communications to the friends. Material should reach the Editor, 49 Sandbourne Avenue, London, S.W.19 before the 19th of the preceding month, and should be typewritten.

Joseph Perdu

The Guardian cabled us on September 5th 'Warn believers avoid Joseph Perdu owing his contact Sohrab.' It is reported that Joseph Perdu is in Britain, having come here after being deprived of his voting rights in Australia for other reasons. The Guardian's cable indicates that he has now become a Covenant Breaker and should be avoided like other Covenant Breakers.

'CONSOLIDATION OF THE NEWLY-BORN INSTITUTIONS'

As there has been no 'Consolidation' news since Convention, we will attempt a four months' survey of the progress of the Cause in Britain.

Considerable progress has been made. Seventeen new believers—one per week have been enrolled; only eleven pioneers require financial assistance (approximately £43 per week) compared with twenty-one requiring over £95 per week when the Plan ended, further 'consolidating' efforts are calculated to reduce this to about £26 per week by mid-September; travelling teaching is costing little more than £13 per month, compared with the intensive work costing £76 in April and £45 in May.

The Regional Committees are working well, having assumed a large amount of the work once carried by the N.T.C. and A.D.C., and the record attendance and fine spirit at Summer School, demonstrated the joy and vitality of our National Community.

NORTH EAST REGION

The 'North East Region Newsletter,' an attractive folded foolscap sheet has made its appearance. The return of Mrs. Hainsworth, Marion and Arthur Norton to *Bradford*; the success of the '9th July' meeting in the Bradford Centre; the movement of A. Ketirai from *Newcastle* to Scotland; the participation by *Nottingham* at the Conference of Social Service and Adult Education; and a six-week study course in *Newcastle*, are all reported. A Week-end Conference is planned in *Bradford* in October, and the Regional Committee intends to hold its meetings in various towns, so that consultation and Public Teaching can be offered to the 'Host' Assembly.

NORTH WEST REGION

The news of new believers in *Blackpool* and *Liverpool* and *Manchester* caused great joy, and indicates the work being done in that region. The passing of John Hargraves came as a shock to us all, but we know he will now be able to serve in a way which his physical limitations did not permit. Pioneer Margaret Sullivan has now had her operation and is on her way to recovery. More news from this region next month.

SOUTH EAST REGION

The 'South East Region Bahá'í News' was the first news-sheet to make its appearance, and is a most attractive white folded quarto sheet. A Week-end School is planned in *Brighton* in early October. M. Munsiff and S. G. Kilford returned to *London* after their valuable pioneer services in *Bournemouth*: P. George settles in *Bournemouth* in September. *Brighton* has lost J. Dixon (returned to Canada) and Z. Asgarzadeh (returned to London). *London* still hunts for a Centre; *Northampton* reports the leasing of one—a great step towards the further consolidation of that community. *Bournemouth* has taken a regular meeting room. Seven declarations reported from this region.

SOUTH WEST REGION

Oxford, *Birmingham*, *Torquay* and *Cardiff* report declarations—telling evidence of the work being done. The journal of the South West and West Regional Committee—'Consolidation and Expansion'—a folded white foolscap sheet, introduces the Committee, contains an article on Consolidation, and reports teaching activities.

SCOTLAND

A declaration from *Edinburgh*, and reports of close students of the Faith in *Edinburgh* and *Glasgow*, tend to mitigate our deep sense of loss felt at the passing of Dr. Johnston. For some time, it seemed as though Adib Taherzadeh and family faced an insoluble situation, for the Home Office would not permit Adib to take a job, or extend his visa beyond the 7th August. We were able, however, to help him get a visa for employment in *Dublin*, and the family have moved there, strengthening the ties which already exist between the virgin territories of Ireland and Scotland. These ties are further strengthened by the pioneer settlement of G. Marshall in *Glasgow*, for the Ministry of Labour would not permit George to work in *Belfast*. J. Court and R. Torop have been obliged to return to Canada and London respectively, but *Edinburgh* will be greatly strengthened by A. Ketirai, I. Iman (Nottingham), T. Vatanparast (Birmingham), Mrs. McLean (Glasgow), and a new declaration.

IRELAND

The joyful news of the acceptance of the Faith by the wife of our first, dear, and staunch believer in Northern Ireland, Robert Sloan, was thrilling. A teaching campaign is being organised in *Belfast* in September—carried out entirely by Irish teachers. The renting of a Centre has been a source of strength to the *Dublin* Community, as has the settlement of the Taherzadehs.

INTER-REGIONAL TEACHING

Has been carried on, since Convention, by Dr. Hakim; A. Taherzadeh; R. H. Backwell; A. C. Gregory; H. A. Sabri; T. Vatanparast; I. Locke; A. Sinclair; J. and D. Ferraby; P. Hainsworth; U. Newman; Dr. Samandari, and H. McKinley.

OTHER NEWS

The 'Assembly Development Review' will make its reappearance in September, due to the great demand for it from home as well as overseas; the Summer School course on Administration was well attended and appreciated.

All this continued activity must surely confirm our beloved Guardian's assurance that we now stand on the threshold of a great future, and that further concentration, dedication and effort will be blessed with even greater victories.

CONSOLIDATION COMMITTEE.

DEATH AND BURIAL

'I have made death a messenger of joy to thee. Wherefore dost thou grieve?' These words of Bahá'u'lláh indicate the attitude which Bahá'ís should take towards death. To our own, we should look forward without fear, even with longing, for 'Death proffereth to every confident believer the cup that is life indeed. It bestoweth joy, and is the bearer of gladness. It conferreth the gift of everlasting life.' When our loved ones die, we should reflect that death is a 'messenger of joy' to them, and temper our grief at separation with the thought that 'Abdu'l-Bahá has promised we will meet them again in the worlds to come.

LAWS OF THE AQDAS

Amongst the laws of Bahá'u'lláh, revealed in the Kitáb-i-Aqdas, there are several which refer to death and burial. Since the Kitáb-i-Aqdas is not available in translation, however, and since the Guardian has given no instructions to the Western believers regarding these laws, it may be presumed that they are amongst those which he says 'have been formulated in anticipation of a state of society destined to emerge from the chaotic conditions that prevail to-day.'

CREMATION PROHIBITED

Until the Guardian instructs us differently, the only obligation on Bahá'ís is to bury and not burn the bodies of the dead. The reasons for this are explained by 'Abdu'l-Bahá in the following passage: 'The body of man, which has been formed gradually, must similarly be decomposed gradually. This is according to the real and natural order and divine law. If it had been better for it to be burned after death, in its creation it would have been so planned that the body would automatically become ignited after death, be consumed and turned into ashes. But the divine order formulated by the heavenly ordinance is that after death this body shall be transferred from one stage to another different from the preceding one, so that according to the relations which exist in this world, it may gradually combine and mix with other elements, thus going through stages until it arrive in the vegetable kingdom, there turning into plants and flowers, developing into trees of the highest paradise, becoming perfumed and attaining the beauty of colour. Cremation supresses it speedily from attainment to these transformations, the elements becoming so quickly decomposed that transformation to these various stages is checked.'

FUNERAL PRAYERS

In the new world for which the Laws of the Aqdas are designed, bodies will be buried in shrouds and coffins of prescribed material and a congregational prayer said at the funeral. This is the only congregational prayer permitted in the Bahá'í Dispensation, and it has not yet been translated into English.

For the present, there are no special prayers or readings prescribed for a funeral. Usually the relatives ask their local assembly to arrange for a suitable selection to be read at the graveside or in the cemetery chapel, or they may make a selection themselves if they

prefer. As in any other Bahá'í devotional programme, words of any of the Manifestations of God may be included. Some suitable readings are listed at the end of this article.

ENSURING BAHÁ'Í BURIAL

It is advisable for all members of the Bahá'í Community, and especially those whose relatives are not Bahá'ís, to take steps to ensure that their wishes regarding their own burial are followed by those who survive them. The best way to do this is to place a paragraph in one's will making a suitable direction — Bahá'u'lláh instructs that everyone, without exception, should make a will. The following sentence has been drafted by the National Assembly's solicitor to meet the need:

'I direct that my body be not cremated and I request that any burial service which may be held be conducted according to the customs of the Bahá'í Faith and under the direction of a Bahá'í Spiritual Assembly.'

If, for any reason, it is not desired to give this direction, it is nevertheless advisable to direct that one's body shall not be cremated. The following sentence, also drafted by the National Assembly's solicitor, would then be sufficient:

'I direct that my body be not cremated for the reason that cremation is contrary to the laws of the Bahá'í Faith.'

To avoid the danger of relatives not discovering the clause until too late, or even deliberately ignoring such direction, it is advisable to notify the National Assembly that such a clause has been inserted.

SUGGESTED READINGS

As an aid to compiling a programme for a funeral service, reference to some suitable prayers and readings is made below, from which selection could be made. Programmes usually last 10–15 minutes. All these readings are from the Writings of Bahá'u'lláh, except where otherwise stated.

Prayers.

- 'Some Special Bahá'í Prayers and Tablets,'
P. 42 ('Abdu'l-Bahá).
P. 40
- 'Some Bahá'í Prayers,' No. 76 ('Abdu'l-Bahá).
- 'Prayers and Meditations,'
XXIX, LVII, CLXVII, CLXIX.

Readings on Immortality.

- 'Hidden Words' (Arabic) Nos. 6, 14, 32, 33, 61
(Persian) No. 41.
- 'Gleanings from the Writings of Bahá'u'lláh,'
LXXXI—(Know thou of a truth . . .
... resplendent station.)
- LXXXII—(Know thou of a truth . . .
... leaven of the world.)
- CLIII—(O My Servants! Sorrow not . . .
... will, no doubt, attain.)
- CLXIV—(Death . . . of all worlds.)

IN MEMORIAM

*With the joyful tidings of light I hail thee;
rejoice! To the court of holiness I summon thee;
abide therein that thou mayest live in peace for
evermore.*

Dr. William George Johnston

Dr. W. G. Johnston, 75 years of age, passed to the Abhá Kingdom on August 5th, 1950. He was interred with a full Bahá'í service in Edinburgh, the first Bahá'í funeral service in Scotland, which was attended by his relatives and members of the Edinburgh Bahá'í Community.

Dr. Johnston was a staunch Scot and the first Scotsman to serve on the first Bahá'í local assembly in Scotland (Edinburgh). He was a man of many accomplishments. At the age of nine he gave a musical recital in a public hall in Edinburgh and was acclaimed a prodigy; he was a world-wide traveller and a renowned mountaineer, an author and an authority on Scottish history. He had been assistant surgeon to the renowned Professor Cathcart and served in the First World War. He was also a kindly gentleman, dearly loved by all the Bahá'í friends with whom he came in contact.

Dr. Johnston often related the story of his historic meeting with the Master in Edinburgh in 1913. He was leaving the meeting when Mr. Graham Pole said to him: 'Don't go without shaking hands with the old gentleman' (i.e. the Master). When the doctor appeared, the Master said: 'Here comes one of the enlightened ones.' The Master gave him a blessing.

One of Dr. Johnston's characteristic phrases was: 'The Bahá'í Faith is the only remedy for the ills of the world. Nothing else can stop war and atomic bombs except the Bahá'í Faith. That is why I became a Bahá'í.'

In the early days of the Faith in Edinburgh, the following incident took place. Two clergymen were in the audience at a Bahá'í public meeting. One of them said: 'This is all very well and these teachings are very good, but I don't think such a person as 'Abdu'l-Bahá existed.' On hearing this, Dr. Johnston, who was not then known to the Bahá'ís present, got up and said: 'But excuse me sir, I have met 'Abdu'l-Bahá and received His blessing as well.' Shortly afterwards, the late John Marshall and Dr. Johnston became close friends. Dr. Johnston regularly attended the Bahá'í meetings and soon became a member of the Edinburgh Bahá'í Community. Words cannot express the great loss they feel at the departure of this beloved friend.

Mrs. Ellen Stockley

Mrs. Ellen Stockley of Munford, Thetford, Norfolk, passed to the Abhá Kingdom on May 16th, 1950, at the age of 82.

To those who knew her and of her, it will be realised how sad the parting was for her and her bed-ridden daughter whom she nursed for 45 years so tenderly and devotedly. Mrs. Stockley had prayed God would spare her to nurse Olive to the end, but He had another plan for them.

She followed the Six Year Plan's struggles, hopes and setbacks, and during its last critical months, when her strength was failing, she carried on bravely rather than worry her Bahá'í friends who were working so hard for the completion of the Plan. 'It is my little contribution to the success of the Plan. There is so little I can do.'

These few words are but a snapshot of Ellen Stockley's faith, love and endurance. May the mercy and grace of Bahá'u'lláh ever rest upon her.

John Hargraves

John Hargraves was a truly confident believer, to whom Bahá'u'lláh says death proffereth the cup that is life indeed! To those who knew him well and worked with him it is a joy to recall his miraculous recovery, a few months ago, from the serious illness he suffered; the light of happiness flooding his face when told, in hospital, of the formation of the first Liverpool Spiritual Assembly of which he was a member; the fact that shortly before midnight on August 8th he was heard reading aloud Bahá'í prayers. At approximately one o'clock on the morning of August 9th he passed peacefully in his sleep to the Abhá Kingdom.

One of the first to accept the Faith in Liverpool, John acquired a deep knowledge and understanding of the Teachings and was a loyal supporter and staunch helpmate of those who promulgated the Cause there. In spite of frail health, serious physical disabilities and, at one time, sad living conditions, he attended faithfully all meetings and was an inspired speaker.

Gentle and courteous, quiet and unassuming, he is greatly missed but we cannot grieve, for the manner of his passing evokes deep gratitude and confidence that his radiant spirit will continue to support and assist us in our work for the Cause he loved.

ADDITIONS TO THE COMMUNITY

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

Florence Griffin, Birmingham.
John Mitchell, Bletchley.
Ayadullah Gerami (from Iran), Neath.
Ada Thomas, Oxford.
Emily Houghton, Blackburn.
Joseph Povey, Torquay.
Habibullah Tahgigi (from Iran), Stockport.
Ronald Samuda, Manchester.
Constance Ward, Manchester.
Phyllis Lewis, Liverpool.
Ellen Sloan, Belfast.
Faridun Eghbali (Youth from Iran), Saudon.
Kranush Kouchakzadeh (Youth from Iran), Saudon.
John Smith, Norwich.
Margaret Carey, Brighton.
Ira Snace, London.
Brigitte Hasselblatt, London.
Elizabeth Rate, Northampton.
Alice Shortland, Northampton.
Jean McLean (Youth), Edinburgh.
Amelia Wanless, Edinburgh.

PUBLICATION OF BAHÁ'Í BOOKS

Scheme for Small Loans

In October, 1949, friends were circularised in regard to a scheme for loans of money to help in the expansion of the range of Bahá'í books published under the name of the 'Bahá'í Publishing Trust.' Convention has now asked that an examination be made as to how the Assembly, through the Publishing Trust, could welcome the small investor, and a scheme has accordingly been drawn up. The Assembly is now able to accept loans from £1 upwards and appeals to all friends to lend some at least of their savings to assist in publishing Bahá'í books. The conditions upon which small loans can be accepted are printed below and are summarised here.

Those who lend less than £25 may, after the first year, withdraw their loan by giving one month's notice, and in cases of special urgency, the Assembly will do its best to return the money without even this delay.

On small loans, however, it is not possible to pay interest; the interest of £1 at 3½ per cent. is only 8½d. per annum (taxable), but the work involved in handling such a small interest payment is as great as the work for a loan of £1,000. To arrange interest payments on a large number of small loans might well cost more in stamps and secretarial assistance than was paid in interest!

It may happen that a lender starts by lending a small amount to the Assembly, and by repeated additions builds the amount of the loan up to £25 or more. In that case, each £25 may be converted on to an interest-bearing basis in accordance with the scheme of October, 1949.

The Publishing Trust's need

It is hoped that this new scheme will bring much needed capital to the Assembly and to the Publishing Trust, for lack of money is holding up the publication of many important books.

Paris Talks is out of print, the stock of *Bahá'u'lláh and the New Era* is low, there are few Prayer Books left, *Selections from Bahá'í Scripture* will not be in stock much longer. Moreover, new books are in preparation whose publication we have no money to finance. With more money the cheap edition of *The Dawnbreakers* could be put into production, the writings of the Guardian made more easily available to the British friends, our list of teaching literature could be expanded and more basic Scripture published.

It is clear that our work of consolidation at home and expansion in Africa cannot be done without adequate literature, and that literature cannot be published without money. The source to which the Publishing Trust looks for the necessary capital is the Investment Scheme for loans, both small and large. By this means the Publishing Trust can be made into a strong institution, able to serve and promote the interests of the Faith at home and overseas.

This is *your* chance to help spread the Word of God and disseminate the literature of the Cause. The

Manager of the Publishing Trust will be glad to send you further information about either scheme and to answer your questions. Remember that by foregoing 2/- or 3/- a year you can provide the Publishing Trust with £5 capital. Write now to the Manager, R. H. Backwell, 18 Hutchison Drive, Bearsden, Glasgow, Scotland.

Conditions of Loans

1. The loans shall carry no interest.
2. Loans shall immediately become repayable in any of the events following:
 - (a) on the expiration of one month's written notice to repay given by the lender at any time after the expiration of one year from the date of the loan;
 - (b) on the death of the lender;
 - (c) if an order is made or an effective resolution passed for winding up the N.S.A.
3. The N.S.A. may at any time after the expiration of one year from the date of the loan give one month's notice in writing to the lender of its intention to repay the loan, and on the expiration of such notice the loan shall become repayable.
4. No lender shall at any time transfer his loan.
5. Loans made by any one lender aggregating £25 or a multiple of £25 may at any time be converted into an interest-bearing loan on the terms set out in the N.S.A.'s circular letter of October, 1949, upon written notice being given to the N.S.A. by the lender of the lender's desire for such conversion.
6. Money lent shall be used by the N.S.A. to create the capital resources necessary for the publication of an increased range of Bahá'í books, or for increased production of the existing range, and for no other purpose.

THE BAHÁ'Í WORLD

At its June meeting the National Assembly felt that the collection of material for the *Bahá'í World* could best be effected by a permanent representative who assembles suitable material throughout the year. Hugh McKinley has undertaken this project, and would like to receive *two* copies of all material and photographs that would be suitable for insertion in this two-yearly record of the Faith's growth and development; these should include all group, assembly, committee photographs, all press references to the Faith, appreciations by prominent individuals, reports of special teaching projects, articles of either a general or specific nature, material associated with 'Abdu'l-Bahá's visits to Great Britain and general articles from all National Committees about their work and plans.

Hugh's permanent address for this material is c/o BM/Bahá'í, London, W.C.1, and he anticipates the co-operation and assistance of the whole community in making the material collected as representative as possible of the work of the Cause in Great Britain.

BAHÁ'Í WORLD CORRESPONDENT.

THE SHRINE OF THE BĀB



SPECIAL SUPPLEMENT
TO
BAHÁ'Í JOURNAL No. 80 for SEPTEMBER 1950

'THE SEAT OF THE THRONE OF GOD'

'Haste thee, O Carmel, for lo, the light of the Countenance of God . . . hath been lifted upon thee . . . Rejoice, for God hath, in this Day, established upon thee His throne, hath made thee the dawning-place of His signs and the dayspring of the evidences of His Revelation.'

Bahá'u'lláh and the Prophets of Old have in many passages revealed the spiritual potencies of Carmel, Mountain of God, rising majestically as it does above the sparkling Bay of Akká, facing from Haifa across the blue waters to the 'snow-white' prison-city, enshrining on its slopes 'in a garden of exquisite beauty' the final resting places of the beloved Master and members of the Holy Family, and holding embosomed within its very heart, the 'pearl-like' Tomb and rising Sepulchre of the Báb, Martyr-Prophet, immortal Herald of the Bahá'í Dispensation.

Removed as we are from that fate-laden day in July, 1850, when the radiant youthful Báb and His companion quaffed the cup of martyrdom before the blind gaze of the multitudes of Tabríz, we can only dimly realize the significance of the century-long chain of events which was to follow and which will remain forever intimately bound to that dark day in history.

For forty-nine years the remains of the Báb and His companion were transferred, under the direction of Bahá'u'lláh, from one hiding place to another, first in Tabríz and later in Teheran, until the blessed day in 1899 when, after an arduous overland and sea journey they were at last delivered safely into the hands of 'Abdu'l-Bahá at Akká. That same year the Master, in pursuance of Bahá'u'lláh's instructions before His passing, laid the foundation stone of the edifice which, after almost a decade of soul-crushing set-backs and labour, was to become their permanent resting place. "Abdu'l-Bahá, Himself, spoke many times of the heart-break of that task . . . 'Every stone of that building, every stone of the road leading to it, I have with infinite tears and at tremendous cost, raised and placed in position.'

The Guardian has described in poignant phrases the radiant and historic Naw Rúz, 1909, in the first year of the Master's freedom . . . 'Abdu'l-Bahá had the marble sarcophagus transported with great labour to the vault prepared for it, and in the evening, by the light of a single lamp, He laid within it, with His own hands—in the presence of believers from the East and the West and in circumstances at once solemn and moving—the wooden casket containing the sacred remains of the Báb and His companion. When all was finished, and the earthly remains of the Martyr-Prophet of Shiraz were, at long last, safely deposited for their everlasting rest in the bosom of God's holy mountain, 'Abdu'l-Bahá, Who had cast aside His turban, removed His shoes and thrown off His cloak, bent low over the still open sarcophagus, His silver hair waving about His head and His face transfigured and luminous, rested His forehead on the border of the wooden casket, and, sobbing aloud, wept with such a weeping that all those who were present wept with Him. That night He could not sleep, so overwhelmed was He with emotion.'

For many long years after that, the Master, and later our beloved Guardian, yearned and hoped for the day when it would be possible to fulfil that of which Bahá'u'lláh had spoken as he sat beneath the Cyprus trees of Carmel—His vision of a glorious, gold-crowned sepulchre rising out of the heart of the mountain and marking, before the eyes of the world, the seat of the throne of God.

In the spring of 1948, the Guardian felt that the end of his long wait had come and that, despite the perilous conditions of the world, construction could at last begin on the magnificent Shrine designed by renowned Canadian architect Mr. Sutherland S. Maxwell, father-in-law of the Guardian. The nine-room original structure, begun by the Master and completed by the Guardian, will always remain the kernel of the Shrine, and no stone laid by His desire will ever be disturbed. The present project will only be a glorious and beautiful shell intended to envelope, preserve and protect it.

The Guardian immediately sent Mr. Maxwell to Italy with his exquisitely designed plans, to contract for the cutting and carving of the stone necessary to bring out the full richness and delicacy of the arcade he had conceived. The trip was successful, and contracts were placed for the columns, pilasters and their bases to be cut and polished from Rose Baveno granite, the capitals, graceful arches, star panels to be cut and carved of cream Chiampo granite. Ultimately it was decided that all the stone of the arcade will be Italian.

Shoghi Effendi took swift steps toward preparing the site about the Shrine. This was a huge task and not without a little heartbreak, for it meant disturbing the beauty the Guardian has devoted so many years to create about the Shrine to delight the hearts of the pilgrims and visitors. There were hundreds of finely laid tiles to be carefully removed and stored, many yards of well-cared-for hedging and trees to be taken up and transplanted, four huge vases and their pedestals to be dismounted and the foundation to be laid. There were also many arrangements to be made for the clearance of the shipments through customs and transportation from the port to the Gardens. At last the day came. Eight hundred tons of carved, polished stone soon to be on the high seas!

And now, day by day, this great and beautiful structure is taking form . . . the polished rose granite bases put into position, the twenty-four polished rose granite columns and eight pilasters stood proudly erect ready to receive their intricately carved Chiampo stone capitals, the beautifully designed curved corners rising stone upon stone, the twenty-eight graceful arches resting securely on their capitals, the delicate carved star inset panels and at last the cornices put into place. There will be twenty-seven large panels carved in low relief with a background of emerald green and scarlet mosaic, symbolic of the lineage and martyrdom of the Báb. These panels will be in single slabs and weigh nearly a ton each. There will be a special central panel for the front facade of the arcade, with a large green marble star radiating golden rays,

and with the Greatest Name done in metal and gilded superimposed upon the star. This panel will be complete with intricately designed 'Bs' to the right and left of the circle of green marble enclosing the star and golden rays. The four corners will have beautifully designed ornamentation in which will be a large oval of green marble and the Greatest Name again superimposed. Over all this beauty and splendour will ultimately rise the golden dome, some one hundred and twenty feet into the air.

With the completion of the foundation toward the end of 1948, the enlarging of the site of the Shrine began. This meant cutting into the side of the mountain, the removal of many hundreds of yards of earth and rock, the building of a retaining wall, and the extension of the terrace, on which the Shrine stands, by a matter of two hundred feet. As this work neared completion a new drainage system had to be installed.

On 14th March, 1949, just one week before the anniversary of the night on which the Master placed the remains of the Báb and His immortal companion in the marble sarcophagus presented by the Burmese Bahá'ís, the first threshold stone weighing half a ton was set in place upon the foundation, and under the guiding and resistless hand of our Guardian the dream of decades began to become reality.

In the months that followed, many set-backs were encountered. Drought in Italy cut short electrical power there and greatly delayed the cutting of the stone. A lighter load of sixty-one cases of stone sank in the harbour one stormy night, but was salvaged with no stone damaged. Fire broke out aboard one of the transport ships; yet, despite necessary flooding to extinguish the flames, not a single valuable case of granite was harmed. It is almost miraculous that the work has been able to proceed so consistently despite the many vicissitudes which have beset the project. While these difficulties were heart-breaking to those who laboured so tirelessly, still the work of the arcade went on; and on Naw-Rúz of this year the Guardian cabled the news that the eastern facade of the holy Shrine had been completed and that the original structure will acquire, when construction is finished, additional width by one-fifth, and additional height by one-third, and will then be ready for the erection of the gilded dome that will eventually shine forth in solitary splendour from the heart of the mountain:

'Call out to Zion, O Carmel and announce the joyful tidings: He that was hidden from mortal eye is come! His all-conquering sovereignty is manifest; His all-encompassing splendour is revealed.'

STEP BY STEP

To enable us to really appreciate the tremendous importance of the work being done on the Shrine of the Báb on the lower slopes of Mount Carmel, Haifa, Israel, the Guardian of the Bahá'í Faith has just shared with us a brief review of the hundred years of activity associated with the blessed remains of His Holiness the Báb. This review tells us of the exposure of His mangled body on the edge of the moat outside the city after the execution in Tabriz on July 9th, 1850; of the wrapping of the remains in a cloak two days later and their secret removal to a silk factory owned by one of the believers, and their deposition in a small wooden casket; the transportation of the casket to Tehran, and its concealment in a Shrine of an Imám according to Bahá'u'lláh's instructions, followed by further removal to a home of one of the believers, and then to the Shrine of another Imám. In 1867-68, whilst Bahá'u'lláh was in Adrianople, this casket had to be transferred again and again from one hiding place to another, and went successively from concealment within a wall outside the gates of the capital to the house of a believer, to burial beneath the floor of the inner sanctuary of the Shrine of the Imam-Zadih Zayd, and again a series of private homes in Tehran. Later Bahá'u'lláh visited Mount Carmel and appointed the site where the remains would eventually be buried. After Bahá'u'lláh's Ascension in 1892, 'Abdu'l-Bahá sent for the remains which were even-

tually transferred to Isfahan, and thence via Kirman-shah, Baghdad and Damascus, arriving in the Holy Land on January 31st, 1899, fifty lunar years after the Báb's execution.

The site designated by Bahá'u'lláh was purchased, and the Burmese believers constructed a marble sarcophagus to receive the body, and later in 1899 the foundation stone of the Shrine of the Báb was laid by 'Abdu'l-Bahá. The building of the mausoleum of the Báb was continued and on March 21st, 1909, the day the first American Bahá'í Convention was inaugurated, 'Abdu'l-Bahá, with his own hands, placed the wooden casket in the marble sarcophagus. Later the Shrine was enlarged and extensive properties on the slopes of Mount Carmel in its immediate vicinity were purchased and dedicated to the memory of the Báb. Terraces stretching from the Shrine to the foot of Mount Carmel were opened later by Shoghi Effendi, and the Palestine branches of the American and Indian National Spiritual Assemblies were established and part of the dedicated properties were transferred to them. The British High Commissioner exempted from tax the entire area dedicated to the Shrine; and as a prelude to the establishment of the World Administrative Centre of the Faith the remains of the Purest Branch and of the mother, sister, and wife of 'Abdu'l-Bahá were also buried there.

THE GUARDIAN'S CABLES

All the cables printed below were sent by the Guardian to the National Spiritual Assembly
of the Bahá'ís of the United States.

March 21st

Announce (to the) friends (the) completion, (on the) eve (of) Naw-Rúz, (of the) erection (of) parapet crowning (the) eastern facade (of) Holy Shrine one year after placing (the) first threshold stones upon (the) foundation (of the) arcade. (The) beauty (and) majesty (of the) finely carved panels surmounting (the) soaring arches spanning (the) rosy monolith columns, emblazoned with emerald green and scarlet mosaic symbolizing (the) Báb's lineage and martyrdom, (is) strikingly revealed. (The) original pearl-like structure raised by (the) hands (of the) Centre (of the) Covenant, enshrining (the) remains (of the) Martyr Prophet (of the) Faith, acquiring, through construction (of the) shell designed (for) its embellishment (and) preservation, additional height by one-third, additional width by one-fifth, enhancing (the) massiveness (of the) edifice embosomed (in the) Mountain of God, heralding (the) erection (of the) lofty gilded dome that will eventually shine forth in solitary splendour from its heart.

July 4th

Moved share (with) assembled representatives (of) American Bahá'í Community gathered beneath (the) dome (of the) Most Holy House (of) Worship (in the) Bahá'í world, feelings (of) profound emotion evoked (by this) historic occasion (of the) world-wide commemoration (of the) First Centenary (of the) Martyrdom (of the) Blessed Báb, Prophet (and) Herald (of the) Faith (of) Bahá'u'lláh, Founder (of the) Dispensation marking (the) culmination (of the) six thousand year old Adamic Cycle, Inaugurator (of the) five thousand century Bahá'í Cycle.

Poignantly call (to) mind (the) circumstances attending (the) last act consummating (the) tragic ministry (of the) Master-Hero (of the) most sublime drama (in the) religious annals (of) mankind, signaling (the) most dramatic event (of the) most turbulent period (of the) Heroic Age (of the) Bahá'í Dispensation, destined (to) be recognized (by) posterity (as the) most precious, momentous sacrifice (in the) world's spiritual history. Recall (the) peerless tributes paid (to) His memory by (the) Founder (of the) Faith, acclaiming His Monarch (of) God's Messengers, (the) Primal Point round Whom (the) realities (of) all (the) Prophets circle in adoration. Profoundly stirred (by the) memory (of the) agonies He suffered, (the) glad tidings He announced, (the) warnings He uttered, (the) forces He set (in) motion, (the) adversaries He converted, (the) disciples He raised up, (the) conflagrations He precipitated, (the) legacy He left (of) faith (and) courage, (the) love He inspired. Acknowledge with bowed head, joyous, thankful heart (the)

successive, marvellous evidence (of) His triumphant power (in the) course (of the) hundred years elapsed since (the) last crowning act (of) His meteoric Ministry.

(The) creative energies released (at the) hour (of the) birth (of) His Revelation, endowing mankind (with the) potentialities (of the) attainment (of) maturity (are) deranging, during (the) present transitional age, (the) equilibrium (of the) entire planet (as the) inevitable prelude (to the) consummation (in) world unity (of the) coming (of) age (of the) human race. (The) portentous (but) unheeded warnings addressed (to) kings, princes, ecclesiastics (are) responsible (for the) successive overthrow (of) fourteen monarchies (of) East (and) West, (the) collapse (of the) institution (of the) Caliphate, (the) virtual extinction (of the) Pope's temporal sovereignty, (the) progressive decline (in the) fortunes (of the) ecclesiastical hierarchies (of the) Islamic, Christian, Jewish, Zoroastrian, (and) Hindu Faiths.

(The) Order eulogized (and) announced (in) His writings, whose laws Bahá'u'lláh subsequently revealed (in the) Most Holy Book, whose features 'Abdu'l-Bahá delineated (in His) Testament, (is) now passing through (its) embryonic stage through (the) emergence (of the) initial institutions (of the) world administrative order (in the) five continents (of the) globe. (The) clarion call sounded (in the) Qayyumu'l-Asmá', summoning (the) peoples (of the) West (to) forsake (their) homes (and) proclaim His message, (was) nobly answered (by the) communities (of the) western hemisphere headed (by the) valorous, stalwart American believers, (the) chosen vanguard (of the) all-conquering, irresistibly-marching army (of the) Faith (in the) Western world.

(The) embryonic Faith, maturing three years after His martyrdom, traversing (the) period (of) infancy (in the) course (of the) Heroic Age (of the) Faith (is) now steadily progressing towards maturity (in the) present Formative Age, destined (to) attain full stature (in the) Golden Age (of the) Bahá'í Dispensation.

Lastly (the) Holy Seed (of) infinite preciousness, holding within itself incalculable potentialities representing (the) culmination (of the) centuries-old process (of the) evolution (of) humanity through (the) energies released by (the) series (of) progressive Revelations starting with Adam (and) concluded (by the) Revelation (of the) Seal (of the) Prophets, marked by (the) successive appearance (of the) branches, leaves, buds, blossoms (and) plucked, after six brief years (by the) hand (of) destiny, ground (in the) mill (of) martyrdom (and) oppression (but) yielding (the) oil of whose first flickering light cast (upon the) sombre, subterranean walls (of the) Sýyáh Chál (of) Tihrán, whose fire gathered brilliance (in) Baghdád (and) shone (in) full resplendency (in) its crystal globe (in) Adrianople, whose rays warmed (and) illuminated

(the) fringes (of the) American, European, Australian continents through (the) tender ministrings (of the) Centre (of the) Covenant, whose radiance is now overspreading (the) surface (of the) globe during (the) present Formative Age, whose full splendour (is) destined (in the) course (of) future milleniums (to) suffuse (the) entire planet.

Already the crushing (of) this God-imbued kernel upon (the) anvil (of) adversity (has) ignited (the) first sparks (of the) Holy Fire latent within it through (the) emergence (of the) firmly-knit world-encompassing community constituting no less (than) twenty-five hundred centres established throughout a hundred countries representing over thirty races (and) extending as far north as (the) Arctic Circle (and) as far south (as the) Straits (of) Magellanes, equipped (with) literature translated (into) sixty languages (and) possessing endowments nearing ten million dollars, enriched through (the) erection (of) two Houses (of) Worship (in the) heart (of the) Asiatic (and) North American continents, (the) stately mausoleum reared (in) its World Centre, consolidated through (the) incorporation (of) over (a) hundred (of) its national (and) local Assemblies (and) reinforced through (the) proclamation (of) its independence (in the) East, its recognition (in the) West, eulogised by royalty, buttressed (by) nine pillars sustaining (the) future structure (of) its supreme administrative council, energised through (the) simultaneous prosecution (of) specific plans conducted (under the) aegis (of) its national councils designed (to) enlarge (the) limits (and) extend (the) ramifications (and) consolidate (the) foundations (of) its divinely-appointed administrative order (over the) surface (of the) entire planet.

(I) appeal (on) this solemn occasion, rendered doubly sacred through (the) approaching hundredth anniversary (of the) most devastating holocaust (in the) annals (of the) Faith, (at) this anxious hour (in the) fortunes (of this) travailing age, (to the) entire body (of the) American believers, (the) privileged occupants (and) stout-hearted defenders (of the) foremost citadel (of the) Faith, (to) re-dedicate themselves (and) resolve, no matter how great (the) perils confronting (their) sister communities (on the) European, Asiatic, African (and) Australian continents, however sombre (the) situation facing both (the) cradle (of the) Faith (and) its world centre, however grievous (the) vicissitudes they themselves may eventually suffer, (to) hold aloft (and) unflinchingly (the) torch (of the) Faith impregnated (with the) blood (of) innumerable martyrs (and) transmit it unimpaired so that it may add lustre (to) future generations destined (to) labour after them.

July 7th

Announce (to) believers, through all National Assemblies, termination initial stage (of) construction (of) domed structure designed (to) embellish (and) preserve (the) Bab's sepulchre (on) Mount Carmel.

(The) two-year enterprise launched (on the) eve (of the) gravest turmoil rocking (the) Holy Land (in) modern times, involving (the) expenditure (of) a

quarter (of a) million dollars, necessitating (the) transportation (and) placing (of) almost eight hundred tons (of) stone (and) marble mosaic, (was) consummated (on the) eve (of the) Centenary (of) His martyrdom.

(My) soul (is) thrilled (in) contemplation (of the) rising edifice, (the) beauty (of) its design, (the) majesty (of its) proportions, (the) loveliness (of its) surroundings, (the) historic associations (of the) site it occupies, (the) transcendent holiness (of the) Treasure it enshrines.

(My) gratitude (is) deepened (by the) miraculous recovery (of) its gifted architect, Sutherland Maxwell, (whose) illness (was) pronounced hopeless (by) physicians. (I) acknowledge (the) valuable service rendered (by) Ugo Giachery, through (his) supervision (of the) work (of) shipment (of) consignments to Haifa.

(The) hour (is) ripe (to) undertake (the) preliminaries (for the) erection (of the) octagonal first unit (of the) superstructure, another milestone (in the) process set (in) motion sixty years ago (b) Bahá'u'lláh's visit (to) Mount Carmel. This process, which gathered momentum through (the) transportation (of) His Holiness (the) Bab's remains (to the) Holy Land after fifty years concealment, through (the) erection (of the) sanctuary (by) 'Abdu'l-Bahá (in the) darkest years (of His) Ministry, through (the) entombment (of the) remains by Him (on the) morrow (of His) forty-year incarceration, through (the) commencement (of the) construction (of the) arcade (on the) fortieth anniversary (of the) Interment (of the) Holy Dust, through (the) termination of the parapet (on the) eve (of the) Centenary (of the) Bab's martyrdom, must be accelerated through (the) erection (of the) dome, attaining consummation through (the) emergence (of the) institutions (of the) world administrative Center (of the) Faith (in the) vicinity (of) its world spiritual Center, signalling (the) sailing (of the) Divine Ark (on) God's Mountain, prophesied (in the) Tablet (of) Carmel.

(I) appeal (to) entire body (of) believers (to) seize (this) priceless opportunity (to) stimulate (the) unfoldment (of) this process through generous, sustained contributions (for the) furtherance (of an) enterprise transcending any national institution whether Hazira or Mashriqu'l-Adhkar, reared (in the) past or (in) process (of) construction. (The) hour (is) propitious, particularly during (the) three-year interval separating (the) centennials (of the) Bab's martyrdom (and the) birth (of) Bahá'u'lláh's Mission, coinciding (with the) hundredth anniversary (of the) greatest holocaust (in the) history (of the) Faith, (to) repay part (of the) infinite debt (of) gratitude owed its martyrs, through hastening (the) conclusion (of the) holiest enterprise since (the) dawn (of the) Revelation, interwoven (with the) ministries (of) Bahá'u'lláh (and) 'Abdu'l-Bahá, linking (the) Heroic (and) Formative Ages (of the) Bahá'í Dispensation, cementing (the) ties binding (the) communities (of the) East (and) West (with the) World Center (of the) Faith (and) shedding imperishable lustre (on the) first (and) second centuries (of the) Bahá'í Era, which posterity will hail (as the) most befitting tribute (to the) One Who made (the) most precious sacrifice (for the) sake (of the) most sublime Faith (in) mankind's spiritual history.

'THE MOST BEFITTING TRIBUTE'

On July 9th, 1950, the Báb was shot in the public square of Tabriz. His scattered remains were dragged through the streets and thrown on the moat outside the city-gates. That night loving hands, set to the task by Bahá'u'lláh, rescued the mangled body of the Martyr-Prophet. Then followed fifty years of wandering from place to place. The remains of the Báb were preserved from the malice of the foe.

When Bahá'u'lláh was a prisoner in the barracks of 'Akká, He wrote that soon His captivity would end and He would walk out of the prison and pitch His tent on Mount Carmel. That which He prophesied came to pass. He, the Lord of Hosts, sat to rest under the lone cypress trees on Mount Carmel. With Him was His Son, He Whom His Father had styled 'The Mystery of God.' And below the spot where His tent stood was an expanse of rock. Pointing to that expanse of rock He laid a mandate upon His son to build there in time to come a Shrine for the Martyr-Prophet Whose remains were still in hiding in far-off Persia.

Time passed. Bahá'u'lláh left His earthly Temple in May, 1892. The Son Whom He had chosen as the Centre of His Covenant, the Master, 'Abdu'l-Bahá set to work to fulfil the Command of His Father. Immense and at times seemingly insurmountable difficulties loomed ahead. Traitors of His own kith and kin accused Him before the Sultán of Turkey of raising a fortress in the heart of Carmel. 'Abdu'l-Bahá's life was in danger, but undaunted He went on with the task entrusted to Him by His Father.

After fifty years of hiding the remains of the Martyr-Prophet reached the Holy Land. The Bahá'ís of Rangoon sent a marble sarcophagus to enshrine the sacred remains. God frustrated the designs of the enemies within and without. The simple strong building on Mount Carmel took shape and was at last ready to receive the body of the Prophet so grossly insulted on that Summer day in 1850.

March 21st, 1909, the day of Naw-Rúz—on that day 'Abdu'l-Bahá consigned the body of the Báb to the

vaults of the simple building which He had raised with infinite care and patience in the heart of Mount Carmel. The Temple of the Lord stood on the Mountain of God. The command, the behest of Bahá'u'lláh was fulfilled. But the story goes on.

The remains of the Martyr-Prophet had found their abode. The homage of a world that had denied and imprisoned and shot the Prophet had yet to come. We, the Bahá'ís of the world, are now called to be the privileged participants in that act of homage. And indeed more; our Beloved Guardian is taking the work set in motion by the Will and the Command of Bahá'u'lláh to its final consummation. The end will witness the birth of the Universal House of Justice. We are given the undreamable opportunity to bring nearer the establishment of the Kingdom of God on this oppressed earth.

When the homage has been paid and the Temple of the Lord stands in dazzling splendour in the heart of the holy mountain, with the edifice of the Universal House of Justice in its shadow, visible to the eyes of men; when the institution of the Guardianship, the shield and the bulwark of the Cause of God, has found its complement in the same institution of the House of Justice, and these twin pillars sustain the rule of God on His earth; then all men shall see the Divine Ark, the Ark of salvation, sailing on God's holy mountain—that which Bahá'u'lláh promised to Carmel when He pitched His tent beside its cypress trees.

British Fund for the Shrine

Contributions to this 'holiest enterprise' are on a different level from, and in addition to, our support of the General Fund, and form a relationship between each believer and the Guardianship. We have asked Mr. Arthur Norton to act as Treasurer for this project and your contributions should be sent to him at 41 Cranbourne Road, Chellow Dene, Bradford, Yorks.

SIGNIFICANCE OF THE BÁB'S MISSION

The Báb, acclaimed by Bahá'u'lláh as the '*Essence of Essences*,' the '*Sea of Seas*,' the '*Point round Whom the realities of the Prophets and Messengers revolve*,' '*from Whom God hath caused to proceed the knowledge of all that was and shall be*,' Whose '*rank excelleth that of all the Prophets*,' and Whose '*Revelation transcendeth the comprehension and understanding of all their chosen ones*,' had delivered His Message and discharged His mission. He Who was, in the words of 'Abdu'l-Bahá, the '*Morn of Truth*' and '*Harbinger of the Most Great Light*,' Whose advent at once signalled the termination of

the '*Prophetic Cycle*' and the inception of the '*Cycle of Fulfilment*,' had simultaneously through His Revelation banished the shades of night that had descended upon His country, and proclaimed the impending rise of that Incomparable Orb Whose radiance was to envelop the whole of mankind. He, as affirmed by Himself, '*the Primal Point from which have been generated all created things*,' '*one of the sustaining pillars of the Primal Word of God*,' the '*Mystic Fane*,' the '*Great Announcement*,' the '*Flame of that supernal Light that glowed upon Sinai*,' the '*Remembrance of God*' concerning Whom

'a separate Covenant hath been established with each and every Prophet' had, through His advent, at once fulfilled the promise of all ages and ushered in the consummation of all Revelations. He the 'Qá'im' (He Who ariseth) promised to the Shí'ahs, the 'Mihdi' (One who is guided) awaited by the Sunnis, the 'Return of John the Baptist' expected by the Christians, the 'Ushídar-Máh' referred to in the Zoroastrian scriptures, the 'Return of Elijah' anticipated by the Jews, Whose Revelation was to show forth *'the signs and tokens of all the Prophets,'* Who was to *'manifest the perfection of Moses, the radiance of Jesus and the patience of Job'* had appeared, proclaimed His Cause, been mercilessly persecuted and died gloriously. The *'Second Woe,'* spoken of in the Apocalypse of St. John the Divine, had, at long last, appeared, and the first of the two *'Messengers,'* Whose appearance had been prophesied in the Qur'án, had been sent down. The first *'Trumpet-Blast,'* destined to smite the earth with extermination, announced in the latter Book, had finally been sounded. *'The Inevitable,' 'The Catastrophe,' 'The Resurrection,' 'The Earthquake of the Last Hour,'* foretold by that same Book, had all come to pass. The *'clear tokens'* had been *'sent down,'* and the *'Spirit'* had *'breathed'* and the *'souls'* had *'waked up,'* and the *'heaven'* had been *'cleft,'* and the *'angels'* had *'ranged in order,'* and the *'stars'* had been *'blotted out,'* and the *'earth'* had *'cast forth her burden,'* and *'Paradise'* had been *'brought near,'* and *'hell'* had been *'made to blaze,'* and the *'Book'* had been *'set,'* and the *'Bridge'* had been *'laid out,'* and the *'Balance'* had been *'set up,'* and the *'mountains'* scattered in dust. The *'cleansing of the Sanctuary,'* prophesied by Daniel and confirmed by Jesus Christ in His reference to *'the abomination of desolation,'* had been accomplished. The *'day whose length shall be a thousand years,'* foretold by the Apostle of God in His Book, had terminated. The *'forty and two months,'* during which the *'Holy City,'* as predicted by St. John the Divine, would be trodden underfoot, had elapsed. The *'time of the end'* had been ushered in, and the first of the *'two Witnesses'* into Whom, *'after three days and a half the Spirit of Life from God'* would enter, had arisen and had *'ascended up to heaven in a cloud.'* The *'remaining twenty and five letters to be made manifest,'* according to Islamic tradition, out of the *'twenty and seven letters'* of which Knowledge has been declared to consist, had been revealed. The *'Man Child,'* mentioned in the Book of Revelation, destined to *'rule all nations with a rod of iron,'* had released, through His coming, the creative energies which, reinforced by the effusions of a swiftly succeeding and infinitely mightier Revelation, were to instil into the entire human race the capacity to achieve its organic unification, attain maturity and thereby reach the final stage in its age-long evolution. The clarion-call addressed to the *'concourse of kings*

and of the sons of kings,' marking the inception of a process which, accelerated by Bahá'u'lláh's subsequent warnings to the entire company of the monarchs of East and West, was to produce so widespread a revolution in the fortunes of royalty, had been raised in the Qayyumú'l-Asmá. The *'Order,'* whose foundation the Promised One was to establish in the Kitáb-i-Aqdas, and the features of which the Centre of the Covenant was to delineate in His Testament, and whose administrative framework the entire body of His followers are now erecting, had been categorically announced in the Persian Bayán. The laws which were designed, on the one hand, to abolish at a stroke the privileges and ceremonials, the ordinances and institutions of a superannuated Dispensation, and to bridge, on the other, the gap between an obsolete system and the institutions of a world-encompassing Order destined to supersede it, had been clearly formulated and proclaimed. The Covenant which, despite the determined assaults launched against it, succeeded, unlike all previous Dispensations, in preserving the integrity of the Faith of its Author, and in paving the way for the advent of the One Who was to be its Centre and Object, had been firmly and irrevocably established. The light which, throughout successive periods, was to propagate itself gradually from its cradle as far as Vancouver in the West and the China Sea in the East, and to diffuse its radiance as far as Iceland in the North and the Tasman Sea in the South, had broken. The forces of darkness, at first confined to the concerted hostility of the civil and ecclesiastical powers of Shí'ah Persia, gathering momentum, at a later stage, through the avowed and persistent opposition of the Caliph of Islám and the Sunní hierarchy in Turkey, and destined to culminate in the fierce antagonism of the sacerdotal orders associated with other and still more powerful religious systems, had launched their initial assault. The nucleus of the divinely ordained, world-embracing Community—a Community whose infant strength had already plucked asunder the fetters of Shí'ah orthodoxy, and which was, with every expansion in the range of its fellowship, to seek and obtain a wider and still more significant recognition of its claims to be the world religion of the future, had been formed and was slowly crystallising. And, lastly the seed, endowed by the Hand of Omnipotence with such vast potentialities, though rudely trampled under foot and seemingly perished from the face of the earth, had, through this very process, been vouchsafed the opportunity to germinate and remanifest itself, in the shape of a still more compelling Revelation—a Revelation destined to blossom forth, in a later period into the flourishing institutions of a world-wide administrative System, and to ripen, in the Golden Age as yet unborn, into mighty agencies functioning in consonance with the principles of a world-unifying world-redeeming Order.



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Accession Number:

TABLET OF CARMEL

All glory be to this Day, the Day in which the fragrances of mercy have been wafted over all created things, a Day so blest that past ages and centuries can never hope to rival it, a Day in which the countenance of the Ancient of Days hath turned towards His holy seat. Thereupon the voices of all created things, and beyond them those of the Concourse on high, were heard calling aloud: 'Haste thee, O Carmel, for lo, the light of the countenance of God, the Ruler of the Kingdom of Names and Fashioner of the heavens, hath been lifted upon thee.'

Seized with transports of joy, and raising high her voice, she thus exclaimed: 'May my life be a sacrifice to Thee, inasmuch as Thou hast fixed Thy gaze upon me, hast bestowed upon me Thy bounty, and hast directed towards me Thy steps. Separation from Thee, O Thou Source of everlasting life, hath well nigh consumed me, and my remoteness from Thy presence hath burned away my soul. All praise be to Thee for having enabled me to hearken to Thy call, for having honoured me with Thy footsteps, and for having quickened my soul through the vitalising fragrance of Thy Day and the thrilling voice of Thy Pen, a voice Thou didst ordain as Thy trumpet-call amidst Thy people. And when the hour at which Thy resistless Faith was to be made manifest did strike, Thou didst breathe a breath of Thy spirit into Thy Pen, and lo, the entire creation shook to its very foundations, unveiling to mankind such mysteries as lay hidden within the Treasuries of Him Who is the Possessor of all created things.'

No sooner had her voice reached that most exalted Spot when We made reply: 'Render thanks unto Thy Lord, O Carmel, The fire of thy separation from Me was fast consuming thee, when the ocean of My presence surged before thy face, cheering thine eyes and those of all creation, and filling with delight all things visible and invisible. Rejoice, for God hath in this Day established upon thee His throne, hath made thee the dawning-place of His signs and the day spring of the evidences of His Revelation. Well is it with him that circlet around thee, that proclaimeth the revelation of thy glory, and recounteth that which the

bounty of the Lord thy God hath showered upon thee. Seize thou the Chalice of Immortality in the name of thy Lord, the All-Glorious, and give thanks unto Him, inasmuch as He, in token of His mercy unto thee, hath turned thy sorrow into gladness, and transmuted thy grief into blissful joy. He, verily, loveth the spot which hath been made the seat of His throne, which His footsteps have trodden, which hath been honoured by His presence, from which He raised His call, and upon which He shed His tears.

'Call out to Zion, O Carmel, and announce the joyful tidings: He that was hidden from mortal eyes is come! His all-conquering sovereignty is manifest; His all-encompassing splendour is revealed. Beware lest thou hesitate or halt. Hasten forth and circumambulate the City of God that hath descended from heaven, the celestial Kaaba round which have circled in adoration the favoured of God, the pure in heart, and the company of the most exalted angels. Oh, how I long to announce unto every spot on the surface of the earth, and to carry to each one of its cities, the glad-tidings of this Revelation—a Revelation to which the heart of Sinai hath been attracted, and in whose name the Burning Bush is calling: 'Unto God, the Lord of Lords, belong the kingdoms of earth and heaven.' Verily this is the Day in which both land and sea rejoice at this announcement, the Day for which have been laid up those things which God, through a bounty beyond the ken of mortal mind or heart, hath destined for revelation. Ere long will God sail His Ark upon thee, and will manifest the people of Bahá who have been mentioned in the Book of Names.'

Sanctified be the Lord of all mankind, at the mention of Whose name all the atoms of the earth have been made to vibrate, and the Tongue of Grandeur hath been moved to disclose that which had been wrapt in His knowledge and lay concealed within the treasury of His might. He, verily, through the potency of His name, the Mighty, the All-Powerful, the Most High, is the ruler of all that is in the heavens and all that is on earth.

SUMMER SCHOOL

Some Impressions by Vida Johnston

The modern furnishings and capacious building of Thwaite Hall, Cottingham, near Hull, accommodated over 140 of us at a time this year, the peak being reached at Bank Holiday week-end. There were altogether 170 names recorded in Dr. Hakim's little book. As each participant from the Copenhagen Conference arrived, there were messages of loving greeting and hopes expressed that even more would be able to go over next year. The Youth had a card from the German Youth Summer School which one British youth had attended while on holiday. All local assemblies were represented and there were several friends of the Cause and enquirers visiting, including a lady Mr. Asgarzadeh discovered had met Bahá'u'lláh when she was a little girl.

The theme of the School was 'Building the World Anew.' The first week was taken by a factual review of the past and present, opening with sessions on the Báb, the emergence of the World Community, and Bahá'u'lláh. Then followed the development of the Cause throughout the East and West, the Guardian's messages to the British Community, and we noted the immediate blessing of our efforts which had followed when we turned to him. Finally came the evaluation and illustration of contributions to the success of the Six Year Plan.

Youth this year presented an ambitious programme on the Saturday. First there was a panel giving 'The Form and Spirit' of the Administrative Order, in the afternoon a lovely presentation of the 'Function and Significance of Youth in this Order' and in the evening 'International Youth Activities.'

In the second week the accent was on the future needs and fulfilment of the Divine Plan. These sessions opened with the Covenant, 'Charter of the New World Order,' and the spiritual obligations and services of the individual. Then the plans being carried on all over the world were reviewed and the special heritage of the early pioneers and teachers, with especial reference to Martha Root, May Maxwell and Keith Ransom-Kehler. The closing session was again dedicated to the Báb.

The music recitals and singing were outstanding among the evening programmes. We laughed till we cried over some of the points from 'Life in Persia,' enjoyed a dramatic script written by Hasan Balyuzi and beautifully mimed, were provoked to deeper thought by a Brains Trust, Forum, and film of Rabindranath Tagore's School brought by Eruch Munsiff. St. Barbe Baker's coloured slides of Africa and a presentation by the Africa Committee brought the number of pioneer offers up to ten by the end of the week, but still more are needed.

The final Unity Feast brought us to realise even more deeply the oneness of our Bahá'í family. After a beautiful devotional programme, thanks were offered to all for their help and overwhelming appreciation went to Dorothy Ferraby for her endless attention to everyone's wants as secretary of the Summer School Committee.

With the dedication of this year's Summer School to the remembrance of the Báb, it is not surprising that the love and unity which grew with the arrival of each of the friends, which blossomed to a spirit of renewed dedication after the sessions devoted to the Guardianship and Marion Hofman's inspired talk on 'The Meed of Sacrifice,' reached a climax at this Feast. If you have met the friends who were there, you will have felt that spirit.

Summer School Lost Property

The following articles were left behind and may be claimed from the Secretary, Summer School Committee, 49 Sandbourne Avenue, London, S.W.19: plastic cot sheet, cotton cot sheet, fawn cot blanket, green silk belt, two pairs men's bathing shorts, one tie (navy blue and white pin spots), pair sun glasses, wire suede brush, key ring with two keys.

FROM THE GUARDIAN

Cable to the Summer School

The Guardian cabled on August 12th:

'Delighted success welcome noble resolve assurance loyalty believers. Urge concentration perseverance complete dedication newly assigned epoch-making tasks marking opening new chapter world-wide expansion Faith. Supplicating bountiful blessings privileged participants glorious enterprise. Urging American Persian communities arise lend assistance its prosecution. Deepest love.'

This was in reply to a cable from the Summer School dated August 5th, 1950:

'All hearts turned with deepest love loyalty Centre Cause Bahá'u'lláh. Summer School representative British Community convey spirit dedication aroused sessions devoted Guardianship evaluation Plan. Appalled grieved news Covenant Breakers assure beloved Guardian fervent prayers protection. School great success vivid illustration Universality Faith Bahá'u'lláh. Participants 130 nationalities eleven two declarations. True Bahá'í spirit befitting dedication Primal Point glowing spirit brought British participants Copenhagen Conference. Deepest gratitude.'

N.B.—During the whole Summer School there were considerably more than 130 participants and five declarations in all were made.

Supplementary Letter

N.S.A. of the Bahá'ís of the British Isles.
Mr. John Ferraby, Secretary.

June 28th, 1950.

DEAR BAHÁ'Í BROTHER,

Your letters dated June 6th and two of June 13th have just reached the Guardian, with their enclosures, and he wishes you to please regard this as a sort of postscript to the detailed letter to your Assembly which was mailed a short time ago. He thanks you for the

copies of correspondence with the Official Solicitor, and trusts this matter is now satisfactorily settled.

He approves of the advice your Assembly has given . . . However, he does not approve of . . . going to Canada or South America. He has been forced, owing to the very unfortunate influence of certain so-called Bahá'ís from Persia, to lay down a general rule that no Persians for the present proceed to North or South America. As many sincere souls have, through obedience to his instructions, given up trips to those territories, he feels he cannot permit any exceptions to be made, not even for so important a purpose as pioneering. This would be a manifest injustice to those who have obeyed him with an exemplary spirit. He feels sure . . . will understand and accept this. There are a great many places where they can serve the Faith in the East, in Europe, or in Africa.

Whatever form of co-operation will get the best results your Assembly is free to decide upon in regard to the Egyptian and American N.S.A.'s extension teaching in Africa. He feels, however, that simultaneous activity is more practicable at present.

There are no specific tribes listed in the Master's Tablets; the pioneering should be directed at present towards the most feasible possibilities.

The Guardian feels that Kenya, as it already has a Bahá'í, should be excluded from your Plan. Uganda and Tanganyika would be much more suitable in conjunction with any other territory, but not Nigeria, which already has some Bahá'ís. However, it must not necessarily be these two.

Entirely aside from any additional literature it might be possible to get out in Hausa and Swahili he feels your objective must be to print at least a pamphlet in three languages other than those Philip Hainsworth has tackled. It must be born in mind that printing in new languages kills two birds with one stone—not only does it enable the Faith to reach new elements, but it also enriches our literature and is excellent as a means of calling the attention of the public to the universality of our Cause and the extent of our worldwide activities!

He will be delighted to receive the reports regarding the progress of the British Bahá'ís first overseas mission.

With loving greetings,

R. RABBANI.

P.S.—Regarding expenditures: the Guardian feels that the greatest effort should be made to curtail everything that is not essential; this is the primary responsibility of the N.S.A. The Guardian will be very pleased to receive copies of the reports of the Africa and Consolidation Committees and was pleased to read the first two reports.

National Assembly Meeting

The October meeting of the National Assembly has been transferred from October 20th—22nd to October 13th—15th.

A VISIT TO AMERICA

by Bernard Leach

During the four months, February 9th to June 14th, of workshops and lectures for American and Canadian potters I have, on a tight schedule, only been able to meet our fellow Bahá'ís on seven or eight evenings. I tried to convey to them something of the spirit of love, self-forgetfulness and unity of which I have seen the growth during the latter half of the British Six Year Plan. The warmth of response and appreciation was very moving and everywhere I was asked to carry back their love and admiration to the British Community.

Although the work which I was invited to do in America was not directly connected with the Cause, certain of its principles are. The American, for example, is even more concerned geographically with the meeting of East and West than we are and I was speaking constantly about the interplay of the two opposites of human experience, philosophy and art, and on suitable occasions outlining the Faith of Bahá'u'lláh. The nature of vocational craftsmanship is moreover close to that concept of work as worship in which we are taught so closely to believe and to act.

American potters and students, of whom there are about 70,000 of a non-industrial type, have been very keen to know three things in particular:

- (1) The criterion of judgment of the good pot.
- (2) The means of obtaining unity amongst a team of workers.
- (3) The way to make a living without sacrifice of principles.

I have tried to answer on these lines which I hope and believe to be Bahá'í:

- (1) The good pot is the expression of the man, the man of his culture, the culture of his Faith. We form our standards from the highest achievements of the past, checked and corrected by the present.
- (2) By regarding the potential of each member of a group as a trust for the whole group to be achieved by frank consultation under the willingly accepted leadership of an artist.
- (3) By profit-sharing and the absence of any secrecy and the making of pots in answer to the needs of the body and the spirit at one and the same time.

I have experienced the great generosity of the American people at every turn and their warmth and enthusiasm has been quite extraordinary. I would like to thank the National Spiritual Assembly for their approval of my journey at such a crucial time and to congratulate them humbly but with all my heart for what they and the British Community have achieved and concluded in the interval.

National Lending Library

Volume VIII of *The Bahá'í World* has been borrowed from the National Lending Library, and the record of the borrower lost. As this valuable book has been on loan for some time, will the borrower please return it to the Secretary of the National Assembly.

INCOME AND EXPENDITURE ACCOUNT for the Year ended 20th March, 1950

EXPENDITURE									
N.S.A. EXPENSES				£	s.	d.	£	s.	d.
Travelling Expenses	...	...	...	249	17	7			
Secretarial Expenses	...	...	...	193	1	3			
Cables, etc.	...	...	...	44	9	10			
London Centre	...	...	...	218	14	6			
Printing and Literature	...	...	...	107	4	10			
Journal	...	...	...	78	6	2			
							891	14	2
N.T.C. EXPENSES									
Pioneers	...	...	...	1,761	3	8			
Travelling Expenses	...	...	...	1,001	0	3			
Goal Towns	...	...	...	315	17	9			
Local Assemblies	...	...	...	136	2	6			
Committee Expenses	...	...	...	533	13	6			
Miscellaneous	...	...	...	118	5	2			
Printing and Literature	...	...	...	34	8	5			
							3,900	11	3
Assembly Development Committee	...	...	...				59	15	3
Youth Committee	...	...	...				18	6	6
Other Committee	...	...	...				6	0	0
Child Education Committee	...	...	...				10	0	0
Convention	...	...	...				35	10	0
Bank Charges	...	...	...				18	0	6
Audit	...	...	...				27	5	0
Sundries	...	...	...				1	1	0
Townshend Pamphlet	...	...	...				12	16	0
Summer School Net Cost	...	...	...				15	10	4
Donations:									
Publishing Trust	...	...	...				79	18	6
Relief Fund	...	...	...				66	15	0
Depreciation — Fixtures	...	...	...				7	19	0
							£5,151	2	6

INCOME								
			£	s.	d.	£	s.	d.
Donations	...	...	...	...	...	2,290	14	3
Guardian's Donation	...	...	...	...	...	1,800	0	3
Income Tax Repaid under Deed of								
Covenant	...	...	...	...	...	122	14	6
Rent Refunds:								
London Centre	...	...	93	5	7			
Publishing Trust	...	...	64	18	9			
			<hr/>			158	4	4
Interest:								
Defence Bonds	...	...	4	9	5			
Deposit Account	...	...	1	0	2			
			<hr/>			5	9	7
Transfer from Building Fund								
(Sale Defence Bonds)	...	...	...	...	...	100	0	0
Excess of Expenditure over Income	...	...	...	...	...	673	19	10

£5,151 2 6

LOCAL ASSEMBLY NEWS

BIRMINGHAM

Shoa Nikanpur, who has served on the Local Assembly since its inception in 1947, has recently gained his B.Sc. at Birmingham University and will soon be returning to Persia.

BLACKPOOL

Friends from the Northern Region spent an enjoyable day in Blackpool on July 16th. Before lunch local Bahá'ís acted as guides to places of interest, and after, everyone attended a public meeting at which Una Townshend and Stella Farnsworth spoke on 'The Promise of All Ages.' Boating on the lake at Stanley Park concluded this pleasant outing.

BRIGHTON

The local standing achieved by the Brighton community was evidenced recently when they were officially approached by a group of Esperantist Societies and asked to support a resolution calling for Esperanto to be taught in schools as a second common language. Ted Cardell and Vivian Isenthal attended the European Teaching Conference held in Copenhagen.

EDINBURGH

The Faith is being made known by individual contact work, press advertising and dissemination of

Bahá'í literature. Book sales since April 21st totalled £3 13s. 8d. Arthur Sinclair's lectures on Australia are receiving a warm reception all over Scotland. Chairman of the Local Assembly, Arthur introduces Bahá'í principles and mentions the Faith at every opportunity.

MANCHESTER

An exciting Treasure Hunt in the grounds of Alkrington Hall on July 1st was followed by a social evening, when twenty-seven friends enjoyed the hospitality extended by Constance Ward. At a successful public meeting held the following day fifty people heard Richard Backwell speak on 'The Great World Educators.'

NEWCASTLE

Teaching is carried out mostly at informal fireside meetings following individual contact work. One friend recently spoke at the Morpeth Branch of the United Nations Association. A member of the Local Assembly, Minou Sabetian, has been lecturing at the International Summer School held at Stockholm.

NORTHAMPTON

The united prayers of the Northampton community brought the confirmations of Bahá'u'lláh to their search for a Centre. The room they have recently

obtained is eminently suitable and well situated. The address is 274 Wellingborough Road, and it is anticipated that regular meetings will be held there as from the end of September.

NORWICH

As part of their consolidation work the Assembly has resolved to contribute to the National Fund fifty per cent. of all local income. A new departure is the provision of a notice-board, skilfully designed by a member of the local community and kept up to date by the local Publicity Committee. Overseas friends are particularly welcome in Norwich, where contacts are deeply impressed by the universal appeal of the Faith.

NOTTINGHAM

Guests at the Feast of the Declaration of the Báb included a German girl who had belonged to Hitler's Youth Movement and a Scotch Presbyterian going out as a missionary to India. Several friends attended a Conference on 'Religious Education of Adults' organised by the Nottingham Council of Social Service, of which the Local Assembly is a member. Professor Jessup of Hull University College lectured and Bahá'ís took part in each of the three study groups into which the Conference broke up to consider different aspects of religion. Further similar Conferences were asked for.

NATIONAL COMMITTEES

AFRICA. '(1) To be responsible under the National Spiritual Assembly for all matters relating to the work in Africa of the British Bahá'í Community. (2) To obtain translations of Bahá'í literature into African languages and to advise the Publishing Trust regarding their publication.' Henry Backwell (Chairman), John Ferraby (Secretary), Sidney Barrett, Philip Hainsworth.

ARCHIVES. 'To collect, preserve and be responsible for the National Archives and the National Reference Library.' Hasan Balyuzi, Susan Kilford.

BAHÁ'Í JOURNAL. 'To edit and publish the *Bahá'í Journal* on behalf of the National Assembly.' Betty Reed (Chairman-Secretary), John Ferraby (Editor), Ted Cardell.

BAHÁ'Í 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 Ferraby (Chairman), Richard Backwell (Manager and Secretary), Reg Coulson (Treasurer), Constance Langdon-Davies, John Shortland, Brian Townshend. *Distribution Committee*: Reg Coulson (Distribution Manager), Arthur Whitworth.

CHILD EDUCATION. 'To make a study of the Bahá'í education of children, to advise about this and encourage it and to provide suitable material.' Alma Gregory, Una Townshend, Constance Ward, Grace Watson, Arthur Whitworth.

CONSOLIDATION. '(1) To take over the outstanding work of the National Teaching Committee including all pioneer projects. (2) To maintain Assemblies. (3) To take over the work of the Assembly Development Committee with particular attention to: (a) Promotion of love, unity and harmony and a proper understanding of the Administrative Order; (b) Expansion; (c) Development of the Bahá'í way of life and deepening in the Cause. (4) To guide, support and supervise the Regional Committees. (5) To organise Teaching Conference. (6) To report regularly to the National Assembly.' Richard Backwell (Chairman and Treasurer), Philip Hainsworth (Secretary), Gladys Backwell, Dorothy Ferraby, Joe Jameson.

OVERSEAS (UNIVERSITY) STUDENTS. Eruch Munsiff and the Secretary of the Persian Committee.

PERSIAN COMMITTEE. 'To advise and where necessary help Persian Bahá'ís in this country, to concern itself with and make recommendations to the N.S.A.

about their welfare and happiness.' Ziaollah Asgarzadeh, Hasan Balyuzi, Abbas Dehkan, Habibullah Hazari, Parvin Khamisi.

REGIONAL. (1) 'To plan and carry out Regional Teaching (a) by fostering local teaching, (b) by interchange of teachers within the region. (2) To carry out point (3) of the Consolidation Committee's terms of reference. (3) To gain the confidence of Local Spiritual Assemblies in their areas and to be the first link between Local Assemblies and the National Assembly. (4) To maintain contact with and encourage isolated believers.' *North East*: Arthur Norton (Chairman), Isobel Locke (Secretary), Vida Johnston, Beatrice Keery, Marcel Mihaeloff. *North West*: Joe Lee (Chairman), Louis Ross-Enfield (Vice-Chairman), Alma Gregory (Secretary), Stella Farnsworth (Assistant Secretary), Isobel Robison.; *South West*: Constance Langdon-Davies (Chairman), Joan Giddings (Secretary), Jean Pitcher, Marion Robinson, Ian Semple, Fred Stahler. *South East*: Hasan Balyuzi (Chairman), Sydney Barrett (Vice-Chairman), Muriel Hayter (Secretary), Henry Backwell, Ted Cardell, Elsie Howard.

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 accuracy, literary style and presentation. (3) To give an opinion on suitability for publication.' Evelyn Baxter (Secretary), Constance Langdon-Davies, Isobel Slade.

TEACHING. '(1) To help Local Assemblies in Ireland (Scotland) to plan and carry out teaching (a) by fostering local teaching; (b) by interchange of teachers within the region. (2) To gain the confidence of local spiritual assemblies in their areas. (3) To maintain contact with and encourage isolated believers and contacts in Ireland (Scotland). (4) To foster other forms of joint community activity.' *Irish*: Anna Lamont, Ursula Newman, Rehdi Samandari, Olive Sutton, Adib Taherzadeh. *Scottish*: Jean McLean, Vera Rate, Bryan Townshend, Ada Williams.

YOUTH. 'To stimulate youth activity in local communities; to encourage them to consort with non-Bahá'í youth and their organisations and to organise picnics, socials, etc.' Shomais Alai, Ralph Crates, Elizabeth Gorvett, Ernie Lacey, Hugh McKinley, Iraj Poostchi.

WORLD PROGRESS OF THE FAITH

The Guardian's message to the United States Convention

Haifa,
April 25th, 1950

Hail (the) valiant acts (during the) course (of the) last twelve months (of) members (of) firmly knit world embracing divinely propelled Bahá'í Community, singly, collectively, both sexes, all ages labouring (in) near, (and) distant fields, (in) Eastern (and) Western hemispheres, gathered (from) diverse classes, creeds (and) colours; as administrators, in (the) respective home lands or (as) settlers (or) itinerant teachers overseas; whether serving (in) private capacity or (in) official association (with) authorities.

Second half (of) opening decade (of) second Bahá'í century befittingly ushered in.

Recent exploits (in) virgin territories (of) Western hemisphere, Arabian Peninsula, South and East Asia raised (to) one hundred (the) number (of) sovereign states, (and) dependencies, enrolled (under the) banner (of the) Faith.

Forthcoming celebrations, commemorating (the) Hundredth Anniversary (of the) Martyrdom (of the) Herald (of the) Faith, doubly glorious, through association this historic victory, representing (an) increase (of) no less (than) twenty-two countries (in the) brief span (of) six years, since (the) Centennial (of the) Declaration (of) His Mission.

Number (of) centres (in) Australasia now exceeds sixty; Canadian Community nearing ninety centres already established; Alaskan territory eleven centres; European goal countries thirty-five, number (of) newly declared believers almost doubled (during) course (of) past year.

Bahá'í literature enriched (by) translation (into) Welsh, Eskimo, Swahili, Hausa, Chinyanja, raising (the) total number (of) languages (to) sixty-three.

Languages (in) process (of) translation, eleven.

Official recognition, constituting (a) unique victory (in the) annals (of the) Faith (in the) East, (and) West, extending (to) newly formed National Spiritual Assembly (of the) Dominion (of) Canada, through granting act (of) Parliament, enabling (the) National elected representatives (to) incorporate (as) religious organisation.

Additional contract placed (for the) construction (of the) parapet, crowning (the) Arcade (of the) Báb's Mausoleum (on) Mount Carmel, raising (the) total tonnage ordered (to) almost eight hundred.

(The) erection (of the) ornamental columns (of the) Temple interior commenced; ventilation (and) heating systems installed; number (of) visitors since (the) opening (of the) edifice (to the) public, over four hundred thousand.

Six year plan (of the) British Bahá'í Community triumphantly concluded; almost quintupled number (of) Assemblies (in the) British Isles laid basis administrative structure (of the) Faith (in the) capital (of)

Eire (and in the) chief cities (of) North Ireland (and) Scotland.

Plan initiated Persian Bahá'í Community consummated 31 Assemblies, 17 Groups, 11 Isolated Centres formed beyond prescribed objectives.

Recognition, long last, accorded (by) 'Iráquí authorities (to) all marriages solemnised (by) Bahá'í Assemblies (in) 'Iráq through official registration (of the) marriage certificate by court, first instance setting (a) momentous precedent throughout (the) Moslem East, constituting (a) significant land mark (in the) process (of the) emancipation (of the) Oriental followers (of the) Faith (from the) fetters (of) religious orthodoxy.

Certificate authorising (the) celebration (of) Bahá'í marriages issued (by the) District of Columbia court.

Eight islands (of) Hawaii granted authority (to) recognise Bahá'í marriages.

Bahá'í marriage contract legalised (by) attorney general throughout (the) territory (of) Alaska.

Bahá'í Holy Days recognised (by) Educational Department (of the) State (of) Victoria, Australia.

Second European Teaching Conference convened (in the) capital city (of) Belgium, attended (by) hundred (and) thirty representatives (from) nineteen countries.

(The) historic first all-Swiss Bahá'í Conference (the) latest, most promising fruit (of the) transatlantic enterprise initiated (by the) American Bahá'í Community, held (in the) Swiss capital, presaging (the) acquisition (by the) goal countries (of an) independent status within (the) family (of) Bahá'í national Communities.

(The) process (of) extension (of) Bahá'í endowments accelerated through (the) donation (of) twenty acre property (near) Anchorage, Alaska; purchase (of) twenty-two acres (in) neighbourhood (of) Auckland, site (of) projected New Zealand summer school; grant (of) burial ground by Egyptian authorities (to) Port Said Bahá'í Community.

Ties binding (the) Bahá'í International Community (to the) United Nations reinforced through participation (in) European Regional Conference (of) non-governmental organisations (in) Geneva; (and in) Latin American Conferences (in) Chile, Uruguay; (and in) similar conferences (in) Kansas (and) Lake Success; (through) submission (in) response (to the) request (of the) U.N.O. Committee (of) statement (on the) Bahá'í concept (and) method (of) community worship, subsequently transmitted (to the) Secretariat responsible (for the) planning (of) permanent headquarters (in the) United Nations.

Last (but) not least, nay (the) crowning achievement (of the) year just concluded (are the) stupendous exertions (of the) vanguard (of the) resistlessly advancing Bahá'í World Community resulting (in the) raising (of) half (a) million dollars, virtually attaining (the) objective set (for the) two-year drive (to) ensure (the) completion (of the) interior ornamentation (of the)

Mother Temple (of the) West (in) anticipation (of) its approaching jubilee.

First stage (of) austerity period resolutely embarked upon, successfully traversed.

Resolution no less grim, self abnegation no less heroic, solidarity in sacrifice no less striking, must needs distinguish (the) final phase (of the) stern struggle still facing (the) dauntless highminded spartan-souled American Bahá'í Community, designed (to)

liquidate (the) deficit (in the) General Fund, marring (the) otherwise spotless record (of) collective achievement, as well as (to) provide financial support imperatively required (to) meet, through prompt despatch (of) substantial number (of) competent pioneers, (the) emergency existing (in) Central (and) South America, thereby ensuring (the) glorious consummation (of the) thirteen-year-old enterprise through (the) formation (of the) projected twin National Assemblies (in) Latin America.

THE BAHÁ'Í WORLD

AUSTRALIA. The Australian National Assembly records its deep appreciation of the gift of 11 acres of land at Yerinbool. World Religion Day was observed with great success by several communities and was well reported by newspapers and by the Radio News Service. A fine reminder of the long and devoted service of Father Hyde Dunn is to be a Memorial School, 15 miles from Auckland, New Zealand, and is to be named after him.

BELGIUM. The Brussels Community have a new Bahá'í Centre. The Bahá'ís have been invited to give an eight-minute talk on the Faith for broadcasting to the Belgian Congo, the United States, etc.

CANADA. Their Five Year Plan ends in 1953. The National Assembly has assigned to each area a minimum number of Assembly goal cities, until 14 new assemblies bring the total to 30. The only Assembly gained during the year was at Forest Hill, Ontario.

EGYPT. The programme for the second year of the Egyptian Five Year Plan has been fulfilled; four new Centres have been established in four different districts of Egypt. Bahá'í burial grounds in Port Said have been officially delivered to the Port Said Spiritual Assembly. Abolition of martial law has recently removed the censorship on printing of books, and our friends hope soon to print Bahá'í literature. We learn with joy that Elias Effendi Sabri has again taken up pioneering in Ethiopia and hopes to settle in Addis Ababa.

GERMANY. Summer Schools were held in Frankfurt, Burg-Breuberg (Youth) and Esslingen, and one is planned in North Germany. We notice with admiration the remarkable activity of our German fellow-believers, a sure sign of their devoted steadfastness during years of persecution and oppression. Notable undertakings are: a book display at Frankfurt Fair; assistance to friends in the Eastern Zone; the 'adoption' of cities in under-privileged areas by their more fortunate comrades; the collection of the national archives and the construction of the National Hazíratu'l-Quds in Frankfurt.

HOLLAND. Two new believers who left for Indonesia were greatly helped by the Indian National Assembly. The Group in Rotterdam is growing and Amsterdam reports good activity.

INDIA. There are reports of fresh calamities befalling the friends of Daidenaw, Burma, where an attack made by insurgents scattered the friends, killing one and wounding another. We learn with joy of the pioneering of Dr. K. M. Fozdar in Singapore to establish the first Spiritual Assembly of the Malay States.

IRAN. The goals of their 45 Months' Plan were more than achieved. As well as the goal set by the Guardian of 62 Assemblies, 20 Groups and 13 new Centres in Iran, they succeeded in establishing 31 Assemblies, 17 Groups and 11 Centres, besides one Assembly and two Centres in adjoining lands. This in spite of manifold reverses and restrictions.

IRAQ. The construction of the national Hazíratu'l-Quds has been completed, land purchased in Baghdad for a Bahá'í cemetery, three houses in the vicinity of the Blessed House of Bahá'u'lláh in Baghdad have been added to Bahá'í endowments, an orchard has been given in Basra for the Hazíratu'l-Quds, and a house has been presented in Sulaymaniyyah by a Bahá'í couple. The Iraqi Government now registers Bahá'í marriage certificates, which implies recognition of the Cause by the civil authorities of Iraq.

SCANDINAVIA. Exchange of speakers between the three Scandinavian countries has proved most valuable.

SWITZERLAND. There are now four Assemblies and four Groups in Switzerland. Berne now has a Bahá'í Centre.

UNITED STATES. In the international field, official Bahá'í greetings were conveyed by the National Assembly to President Weizman of Israel, to Prime Minister Nehru of India, and to His Imperial Majesty the Shah of Iran. Bahá'í delegates have attended United Nations Conferences in Geneva, Santiago, at Lake Success and in Kansas.

The July *Bahá'í News* carries the Guardian's cable to the British Convention, 1950, and a resumé of the achievement of our goals. The American National Assembly, as well as our own, is in urgent need of funds which is emphasised by a cable from the Guardian stressing the need for 'solidarity in sacrifice' during the second part of the American Community's 'austerity period.'