

# BAHÁ'Í JOURNAL

Published by

NATIONAL SPIRITUAL ASSEMBLY OF THE BAHÁ'ÍS OF THE BRITISH ISLES  
158a, OLD BROMPTON ROAD, LONDON, S.W.5.

No. 68.

Bahá'í Year 105

September, 1948.

## "THE STAGE IS SET . . ."

Four months of the first year of the Final Phase have now slipped by. One-sixth of that brief period, in which so much has to be done, has now gone.

"What has been achieved?" is the question which many are asking.

Three declarations have been received from the Goal Towns where work is in progress:-

Belfast .....	1
Norwich .....	2

### Pioneering

With 75 believers required in 10 Goal Towns in 20 months, pioneers are still our greatest need.

Four pioneer projects have been worked out.

Walter Wilkins, Robert Cheek, Cyril and Margaret Jenkerson—these, then, are the first.

Three more are being planned. More still will be required.

Every single believer *is*, in some way or other, a teacher, and a potential pioneer. Only two things are necessary:—

(1) A desire to arise to serve the Cause.

(2) Willingness to leave one's home and settle elsewhere. All else can be resolved in consultation.

Eleven residential and travelling teaching projects have been carried out.

Teaching has commenced in Blackpool and St. Ives.

The three Regional Teaching Committees have commenced their work with a will, and are forging ahead, planning and carrying out the teaching work in their regions.

Outstanding in the community teaching field have been the confirmations in Leeds, Manchester and Bristol.

On the other side of the picture:—

Nothing has been done in Oxford, Brighton, Glasgow, Newcastle or Sheffield, as no work can be inaugurated until pioneers have been settled.

There is still only *one* pioneer in Belfast, in spite of the call for pioneers which was circulated.

The intensive teaching called for by Convention has so far yielded very little fruit.

Yet, "The stage is set. The hour is propitious. The signal is sounded. Bahá'u'lláh's spiritual battalion is moving into position . . ." We are on the eve of great events. The signs are apparent everywhere. Opportunities are beginning to be presented which have never before been equalled, and teachers are finding an awakening in the minds of the people, that a new way of life must needs be found. Ours is the duty to seize these opportunities with both hands, and to arise as one body and demonstrate the power of our Cause. The people are becoming more eager to listen to what we have to say. Are we going to keep the Message to ourselves?

A significant pointer in this direction is the phenomenal speed with which the Crusade for World Government is making progress, and the amazing receptivity of those interested to the Message of Bahá'u'lláh. Striking reports of the close co-operation between the Faith and this movement has not only come from America, but from our own communities. Nottingham and Liverpool are enjoying real success. In the former, Bahá'ís are on the local panel of speakers for World Government, where they give a Bahá'í talk without mentioning the name of the Faith; and in the latter, the World Government organiser has accepted the Faith.

BLACKBURN and BRISTOL have already responded to the N.S.A. call, as outlined in the "Final Phase" booklet, and have released the Chairmen of their Assemblies. These two loyal pioneers, Walter Wilkins and Robert Cheek, will with Prudence George already resident, form such a strong nucleus in NORWICH that no more pioneers should be needed in that town.

BRADFORD, by releasing Mr. and Mrs. Cyril Jenkerson, have not only ensured this year's goal in BLACKPOOL (*i.e.*, to get 5 believers), but have



added to their already outstanding record of service to the Plan, which now brings its pioneer roll up to five. This community has, since its birth, had a total of 25 believers, 10 of whom have left to serve the Faith in other towns, and two have died.

The Guardian has called for "mightier determination." What finer example do we need than he, for there he is, standing alone, with the world around him falling to pieces, with war and chaos all around the Holy Shrines, with the problems from nine National Assemblies and 100 countries pressing on his already overlaid shoulders—and choosing this time, of all times, to begin the building of the superstructure of the Tomb of the Bab—that cornerstone in the group of buildings which will be the administrative centre, as well as the spiritual centre, of the entire planet.

Yes, he is there, always alert and ready to seize every opportunity to further this Cause of God, and yet at the same time remaining the only point of stability in a shifting, chaotic world. With what joy, what relief, what comfort, do we turn to him for his loving prayers and guidance! Let us then, with thankful hearts, rise to his call and pledge ourselves to "further sacrifices, nobler dedication, greater intensification labours, until last act Final Phase divinely sustained Plan gloriously consummated . . . ."

NATIONAL TEACHING COMMITTEE.

#### FROM THE GUARDIAN

The Guardian cabled on July 7th:

Praying removal difficulties urge steadfastness increasing self sacrifice also wisdom expenditure. Prizes painstakingly won must at all costs be safeguarded work initiated Goal Towns energetically pursued deepest loving appreciation.

This was in reply to the National Assembly's cable of 5th July:

Edinburgh Assembly facing severe tests situation National Fund extremely grave beg prayers. Representatives Assembly visiting all communities deepen sense unity harmony Regional Committees functioning well first declaration received Belfast. Brighton Sheffield adopted last two goal towns. Loving devotion.

#### Letters to Individuals.

The following extracts from letters written by the Guardian to individuals are published with the consent of the recipients:

From a letter to Elizabeth Lacey dated 7th September, 1947:

Regarding the questions you asked him; there is no objection to children who are as yet unable to memorize a whole prayer learning certain sentences only.

He does not feel that the friends should make a practice of saying grace or of teaching it to children. This is not part of the Bahá'í Faith,

but a Christian practice, and as the Cause embraces members of all religions we should be careful not to introduce into it the customs of our previous beliefs. Bahá'u'lláh has given us the obligatory prayers, also prayers before sleeping, for travellers, etc. We should not introduce a new set of prayers He has not specified, when He has given us already so many for so many occasions.

From a letter to Richard Backwell, dated 13th October, 1947:

There is, unfortunately, no way that one can force his own good upon a man. The element of free will is there and all we believers—and even the Manifestation of God Himself—can do is to offer the truth to mankind. If the people of the world persist, as they seem to be doing, in their blind materialism, they must bear the consequences in a prolongation of their present condition, and even a worsening of it. Our duty as Bahá'ís is to build up such a love and unity within our own ranks that the people will be attracted by this example to the Cause. We also must teach all we can and strengthen the Bahá'í Community in the Administration. But more we cannot do to avert the great sufferings which seemingly still lie ahead of the world in its present state.

From a letter to John Ferraby dated 19th October, 1947:

He does not feel it is desirable to lay down any conditions for giving to the Bahá'í Fund. This is an entirely personal matter, and each believer must act according to his own judgement and the needs of the Faith. In times of crisis, whether in the affairs of the Cause or in one's own family, people naturally behave differently from under normal circumstances. But decisions in these matters must rest with each individual Bahá'í . . . . .

'Abdu'l-Bahá said we must sacrifice the important for the most important. The most important thing now for the English Bahá'ís is

#### "Vie ye with each other in the Service of God and of His Cause."

During the period June 1st–July 31st, the following local assemblies contributed to the National Fund:

Birmingham	London
Bristol	Manchester
Cardiff	Northampton
Dublin	Nottingham
Edinburgh	Torquay



to accomplish their Plan. The sacrifice of other activities, cultural or otherwise, is not of very much importance compared to their goal. They

can always return, when they have more time, to such pursuits. To serve any great Cause or purpose requires sacrifice.

## COMMUNITY DEVELOPMENT

(The following letter was addressed to the American Bahá'í Community by their National Spiritual Assembly in the July, 1948 issue of "Bahá'í News." The British National Assembly liked it so much that it was decided to reprint it in full for the benefit of the friends in the British Isles. We ask every member of the Community to study it carefully).

Beloved friends :

At the core of our Bahá'í understanding, and of the resolve of our hearts, let us hold to the ideal of *community development*. The development of local and national Bahá'í communities throughout the world stands as the central theme of the Formative Age of the Bahá'í Dispensation. The Faith of Bahá'u'lláh will not be fulfilled in the spread of books nor even in the multiplication of believers, but in the creation of an ordered society, local, national and world.

The term "community development" covers many steps in this great process, but the process is one and the goal should be kept clearly in sight.

For example, the first step is the formation of a group of nine or more adult Bahá'ís in one civil area. The second step is the election or formation by joint declaration of a Spiritual Assembly. The third step is study and training in the principles and methods of Bahá'í administration. The fourth step is the unfolding of those powers, capacities and responsibilities with which Bahá'u'lláh has entrusted the community of the Greatest Name. This step may be divided into many stages, some of them far beyond our present vision.

Two essential attainments are within our grasp, and indeed within our duty and obligation at this time.

1. The development of the sense of kinship in the local community, making of believers the members of one spiritual family and one social organism. Here there is mutual respect, trust, affection and the sharing of community joys and sorrows. Here there is regard for one another's welfare, a swift flow of sympathy, and the proffer of what help, when needed, lies within the power of the community to supply. Here there is willingness to understand and appreciate the diverse types of character and temperament which necessarily exist in the Bahá'í community

because it represents "mankind in miniature." Until this development has taken place there is no proper foundation for effective teaching work.

2. The development of a unified teaching effort, on a scale commensurate with the size and experience of the community. A unified effort grows out of the consultation of all, and employs all available gifts and talents, each in its most effective place. A united effort can be expressed through many different Bahá'í agencies, employ different methods and materials, and seek to influence the public on different levels; but remains a unified effort because there is unity of understanding throughout. Every committee, no matter how difficult, pressing or specialized its work, draws upon the common store of unified understanding and seeks to return its own particular gift to the common store.

Nothing less than a mature, conscious, developed community can cope with the difficulties of this particular age. Bahá'u'lláh knew the prevailing disease, and He provided the remedy. Therefore the aim of our spiritual knowledge, our love for the friends, our ability to work for the Cause, must be to strengthen the community and help in the unfolding of its marvellous powers.

Many people feel that the modern family in great measure fails to implant the sense of security and the habit of co-operation which enable souls to come to sound maturity. Therefore the Bahá'ís are to supply the element which has become lacking, and learn how to maintain the spirit and wisdom needed to guide the immature, the untrained, encourage the weak, heal the sick, educate the ignorant, and raise up the broken-hearted.

Many feel that current education misses the central core of personality, the realization of a divine purpose in life. Therefore the Bahá'ís conduct schools for world religion, to quicken the heart and raise the understanding from the darkness in which it lies.

The instances are many. The purpose is to illustrate the vital role of the Bahá'í community as the nucleus and pattern of the new society. We can cultivate our own highest possibilities by accepting the divine trust laid upon us: to do all we can to help our community grow in unity, in wisdom and in power.

NATIONAL SPIRITUAL ASSEMBLY.



## Additions to the Community.

We regret that the name of Nellie Voss of Bristol was omitted from the last list of names published. We are happy to welcome back Peter Robinson, who has re-affirmed his faith in Bahá'u'lláh.

The following have been registered since the last list was published:

Arthur Whitworth .....	Manchester
Arthur Leather .....	Manchester
Grace Watson .....	Manchester
Nayereh Motahedin (Youth from Iran) .....	Eastbourne
Schomais Alai (Youth from Iran) .....	Northampton
Olga Mills (from Germany) .....	Nottingham
Iran Dokht-Meghnat (from Iran) .....	Birmingham
Vida Johnson (from Norway) ...	Liverpool
Fakhrani Rohani (from Iran) ..	Tunbridge Wells
Edith Mabbutt .....	Bristol
Ralph Crates (Youth) .....	Bristol
Parviss Khamsi (from Iran) ...	Kingston
Wilfred Read .....	Manchester
Ernest Peart .....	Manchester
Catherine Peart .....	Manchester
Dorcas Wadsworth .....	Manchester
Aziz Azordegan (from Iran) ...	London
Agalaia Blau (from Bulgaria) ...	London
Robert Blau (from Bulgaria) ...	London

## A MEDITATION OF BAHÁ'U'LLAH.

Magnified be Thy name, O Lord my God! I know not what the water is with which Thou hast created me, or what the fire Thou hast kindled within me, or the clay wherewith Thou hast kneaded me. The restlessness of every sea hath been stilled, but not the restlessness of this Ocean which moveth at the bidding of the winds of Thy will. The flame of every fire hath been extinguished except the Flame which the hands of Thine omnipotence have kindled, and whose radiance Thou hast, by the power of Thy name, shed abroad before all that are in Thy heaven and all that are on Thy earth. As the tribulations deepen, it waxeth hotter and hotter.

Behold, then, O my God, how Thy Light hath been compassed with the onrushing winds of Thy decree, how the tempests that blow and beat upon it from every side have added to its bright-

ness and increased its splendour. For all this let Thee be praised.

I implore Thee, by Thy Most Great Name, and Thy most ancient sovereignty, to look upon Thy loved ones whose hearts have been sorely shaken by reason of the troubles that have touched Him Who is the Manifestation of Thine own Self. Powerful art Thou to do what pleaseth Thee. Thou art, verily, the All-Knowing, the All-Wise.

## NATIONAL COMMITTEES.

ASSEMBLY DEVELOPMENT. Dick Backwell (Chairman), Alma Gregory (Secretary), Hasan Balyuzi, Dorothy Ferraby.

ARCHIVES. Hasan Balyuzi, May Cheesman, Rustom Khorsandian, Isobel Slade.

BAHA'I JOURNAL. Dick Backwell, John Ferraby, Betty Reed.

CHILD EDUCATION. Alice Baines, Walter Baines, Lizzie Hainsworth, Lily Ibbetson, Lizzie Lacey.

PUBLISHING TRUST. David Hofman (Chairman and Editor), Dick Backwell (Secretary), Reg. Coulson (Business Manager), John Ferraby, Kathleen Hornell, Ursula Newman.

REVIEWING. Florence Pinchon (Secretary), Hasan Balyuzi, Connie Langdon-Davies, Dick Backwell.

SCRIPTS. Hasan Balyuzi, Mary Basil Hall, Joan Benfield, Bruce McCombe, Mehrangiz Munsiff.

SERVICE FOR THE BLIND. Clara Stone, Herbert Stone, Minnie Whiteley.

SUMMER SCHOOL. Hasan Balyuzi (Chairman), Dorothy Ferraby (Secretary), Dick Backwell, Gladys Backwell, Reg Coulson, George Rowley, Hassan Sabri.

TEACHING. Marion Hofman (Chairman), Philip Hainsworth (Secretary), David Hofman, Connie Langdon Davies, Hassan Sabri.

REGIONAL TEACHING. *Midlands and South-Eastern Region*: Gladys Backwell (Chairman), Ann Stacey (Secretary), Vivien Isenthal, Adib Taherzadeh; *Northern Region*: Joe Lee (Chairman), Ada Williams (Secretary), Stella Farnsworth, Ralph Naylor, Walter Wilkins; *South-Western Region*: Fred Stahler (Chairman), Robert Cheek (Secretary), Ralph Crates, Joan Giddings, Dora Weeks.



## A MEDITATION OF BAHÁ'U'LLAH

Mine eyes are cheered, O my God, when I contemplate the tribulations that descend upon me from the heaven of Thy decree, and which have encompassed me on every side according to what Thy pen hath irrevocably established. I swear by Thy Self! Whatsoever is of Thee is well pleasing unto me, though it involve the bitterness of mine own death.

He Who was Thy Spirit (Jesus), O my God, withdrew all alone in the darkness of the night preceding His last day on earth, and falling on His face to the ground besought Thee saying: "If it be Thy will, O my Lord, my Well-Beloved, let this cup, through Thy grace and bounty, pass from me."

By Thy beauty, O Thou Who art the Lord of all names and the Creator of the heavens! I can smell the fragrance of the words which, in His love for Thee, His lips have uttered, and can feel the glow of the fire that had inflamed His soul in its longing to behold Thy face and in its yearning after the Day-Spring of the light of Thy oneness and the Dawning-Place of Thy transcendent unity.

As to me—and to this Thou art Thyself my witness—I call upon Thee saying: "I have no will of mine own, O my Lord, and my Master and my Ruler, before the indications of Thy will, and can have no purpose in the face of the revelation of Thy purpose. I swear by Thy glory! I wish only what Thou wishest, and cherish only what Thou cherishest. What I have chosen for myself is what Thou hast Thyself chosen for me, O Thou the Possessor of my soul!" Nay, I find myself to be altogether nothing when face to face with the manifold revelations of Thy names, how much less when confronted with the effulgent splendours of the light of Thine own Self. O miserable me! Were I to attempt merely to describe Thee, such an attempt would itself be an evidence of my impiety, and would attest my heedlessness in the face of the clear and resplendent tokens of Thy oneness. Who else except Thee can claim to be worthy of any notice in the face of Thine own revelation, and who is he that can be deemed sufficiently qualified to adequately praise Thee, or to pride himself on having befittingly described Thy glory? Nay—and to this Thou dost Thyself bear witness—it hath incontrovertibly been made evident that Thou art the one God, the Incomparable, Whose help is implored by all men. From everlasting Thou wert alone, with none to describe Thee, and wilt abide for ever the same with no one else to equal or rival Thee. Were the existence of any co-equal with Thee to be recognised, how could it then be maintained that Thou art the

Incomparable, or that Thy Godhead is immeasurably exalted above all peers or likeness? The contemplation of the highest minds that have recognised Thy unity failed to attain unto the comprehension of the One Thou hast created through the word of Thy commandment, how much more must it be powerless to soar into the atmosphere of the knowledge of Thine own Being. Every praise which any tongue or pen can recount, every imagination which any heart can devise, is debarred from the station which Thy most exalted Pen hath ordained, how much more must it fall short of the heights which Thou hast thyself immensely exalted above the conception and the description of any creature. For the attempt of the evanescent to conceive the signs of the Uncreated is as the stirring of the drop before the tumult of Thy billowing oceans. Nay, forbid it, O my God, that I should thus venture to describe Thee, for every similitude and comparison must pertain to that which is essentially created by Thee. How can then such similitude and comparison ever befit Thee, or reach up unto Thy Self?

By Thy glory, O my God! Though I recognise and firmly believe that no description which any except Thyself can give of Thee can beseem Thy grandeur, and that no glory ascribed to Thee by any save Thyself can ever ascend into the atmosphere of Thy presence, yet were I to hold my peace, and cease to glorify Thee and to recount Thy wondrous glory, my heart would be consumed, and my soul would melt away.

My remembrance of Thee, O my God, quencheth my thirst, and quieteth my heart. My soul delighteth itself in the breasts of Thy mercy; and my heart panteth after Thee even as one sore athirst panteth after the living waters of Thy bounty, O Thou Who art the God of mercy, in Whose hand is the lordship of all things!

I give thanks to Thee, O my God, that Thou hast suffered me to remember Thee. What else but remembrance of Thee can give delight to my soul or gladness to my heart? Communion with Thee enableth me to dispense with the remembrance of all Thy creatures, and my love for Thee empowereth me to endure the harm which my oppressors inflict upon me.

Send, therefore, unto my loved ones, O my God, what will cheer their hearts, and illumine their faces, and delight their souls. Thou knowest, O my Lord, that their joy is to behold the exaltation of Thy Cause and the glorification of Thy word. Do Thou unveil, therefore, O my God, what will gladden their eyes, and ordain for them the good of this world and of the world which is to come.

Thou art, verily, the God of power, of strength and of bounty.





The First Spiritual Assembly of the Bahá'ís of Cardiff.

### How we achieved Assembly Status —CARDIFF.

On April 21st, 1947, resident Bahá'í Rose Jones welcomed Joan Giddings to Cardiff, and the nucleus of a Bahá'í community was formed. After devotional readings these two friends, both of whom had non-Bahá'í husbands, and young children to care for, solemnly dedicated themselves to work for the Cause of Bahá'u'lláh in Wales.

We arranged to meet weekly, and to hold Feasts on the correct day. Meantime every endeavour was made to interest those around us in the Faith, and to bring them to fireside meetings.

We realised that it would be slow, arduous work to make a firm foundation for a future Assembly in Cardiff. However the magnitude of our task was increased, when on May 30th, we received news from the N.T.C. that Cardiff was to be a Goal town, and have an Assembly by Ridvan 1948!

Whilst steadily increasing our list of contacts we realised how difficult it was to reach the real Welsh people, as Cardiff is such a cosmopolitan city, we could only do our utmost and pray that Bahá'u'lláh would bless our efforts.

It was with great joy that we welcomed Fred Stahler, a pioneer from Manchester on June 2nd. Our field of activity would be widened now.

In an effort to bring all our contacts together, Dick Backwell came down in Mid-July and we held an informal meeting at an hotel. Only two came, but we made our first sale of literature, a "Selections from Bahá'í Scripture," and felt that the future held great promise! At the end

of July, Alma Gregory came, and spoke at a gathering of five contacts. Owing to the holiday season our activities were mainly confined to a search for rooms for a Centre, as we were handicapped by not having premises in which to hold advertised meetings.

At Summer School it was confirmed that two more pioneers would be coming to Cardiff at an early date, and we felt that with a Group of five believers our work could be intensified, as indeed it would have to be to achieve the goal by the given date.

On September 9th, Violet and Hugh McKinley, who had been generously released by the Torquay Assembly for permanent settlement here, arrived, and we were able to commence active public teaching.

At the end of September we were privileged by a visit from Clara Weir of Los Angeles, who sowed seeds of great value that were destined to germinate at a later date. October 14th saw the first widely advertised public meeting held in Wales, with Philip Hainsworth as speaker. Eight enquirers attended, and such was the spirit of the occasion that we felt impelled to write to our beloved Guardian and tell him of this initial success. An early reply was received from which we quote:

"Dear and valued co-workers,

I wish to add a few words in person and assure every one of you of my deep admiration of the spirit you manifest, the services you render, and the determination with which you are initiating the great historic teaching enterprise in Wales.

You are, I assure you, often in my thoughts and prayers, and I will supplicate the beloved



to bless continually your high and meritorious endeavours.

Your true and grateful brother,  
"SHOGHI."

If spur were needed, this was sufficient to translate "total activity" into a practical fact! A succession of radiant teachers came monthly, and we regret that space precludes mention of their names. As yet no Centre or meeting-room had been found, and as the Friends were mostly in lodgings, it was difficult to hold successful firesides. Cardiff is a slow town to respond to new ideas, and it was not until 16th December that our advertising and contact-work was rewarded by the attendance of 26 non-Bahá'ís at a Script presentation at the Royal Hotel, with Mary Basil Hall as speaker.

From now on the tempo of the work visibly quickened; on December 27th Charlie Dunning arrived for a two-month visit, prior to going on to Belfast. His wonderful contact-making ability and radiant spirit were a further inspiration to us. In January we obtained the use of a room for our meetings on one evening per week, and could commence that regular and persistent publicity which brought a slow but steady trickle of names for the address-book. Large public meetings and a Brains Trust were held with increasing success, in one or other of the hotels.

Crisis occurred in March, when Mr. Sugar's illness, and a transport strike prevented the outward success of a series of classes he was to have taken; nevertheless, during that week our first declaration was received—Mrs. Suzanne Solomon, who had been contacted six months ago by Clara Weir!

Charlie Dunning was now in Belfast, but the group was enlarged by the arrival of Ata'u'llah Khojibine from Teheran *via* Paris, and Claire Gung from Northampton, making eight residents. The ninth believer was George Rowley, loaned to us by the Birmingham L.S.A., for a long settlement project, who arrived on April 2nd.

April 21st saw the declaration of the first Cardiff L.S.A.—the inception of the World Order of Bahá'u'lláh in Wales—not taken by us as the end of our work, but as a further means whereby

the challenging task of presenting the Faith to the Welsh people could be continued.

### Cardiff, Dublin, Edinburgh.

The Guardian has told us that the consolidation and development of the communities in these towns should be given special attention, and in furtherance of this, the National Assembly has set each of these Assemblies the goal of achieving a community of 12 believers by next Ridvan without the assistance of fresh pioneers. In order to help these communities achieve their goal, we ask all the friends to think whether they know anyone in any of these towns who might be interested to hear of the Faith. If so, please put the local secretary in touch with your friend. The addresses of all Local Assembly secretaries were given in the June issue of the Journal.

### LOCAL ASSEMBLY SECRETARIES.

BIRMINGHAM. Miss E. Eastgate, 5 Richmond Road, Sutton Coldfield, Warwickshire.  
BOURNEMOUTH. Mrs. Cranmer, 182 Seabourne Road, Southbourne, Bournemouth.  
BLACKBURN. Mrs. G. Cooper, Feniscowles Old Hall, Pleasington, nr. Blackburn.  
BRADFORD. Miss D. Smith, 5 The Crescent, Moorlands Road, Birkenshaw, nr. Bradford.  
BRISTOL. Mrs. D. Weeks, 42 Oakwood Road, Henleaze, Bristol.  
CARDIFF. Mrs. Giddings, 21 Copleston Road, Llanduff North, Cardiff.  
DUBLIN. Miss U. Newman, 89 Anglesea Road, Donnybrook, Dublin.  
EDINBURGH. Miss I. Locke, 2 Castle Street, Edinburgh.  
LEEDS. W. Baines, 200 Belle Isle Road, Leeds.  
LONDON. H. M. Balyuzi, 6 Cannon Place, N.W.3.  
MANCHESTER. J. Lee, 102 Derbyshire Lane, Stretford, Manchester.  
NORTHAMPTON. Miss J. Howes, 23 Holly Road, Northampton.  
NOTTINGHAM. Mrs. Hayter, 49 Herbert Road, Sherwood Rise, Nottingham.  
TORQUAY. Mrs. Stevens, Three Hills, Hampton Avenue, Babbacombe, Torquay.

## THE BAHÁ'Í WORLD

**Bahá'í International Community.** The nine National Spiritual Assemblies, with the Guardian's approval, have appointed the American National Assembly to act on their behalf in relation to the United Nations Organisation, which now recognises the Bahá'í International Community as an international non-governmental body able to appoint accredited representatives to United Nations Conferences. Three such representatives participated in the Conference on Human Rights at Geneva.

**AUSTRALIA.** The eleventh session of Yerrinbool Summer School was held in January. A Social held there drew attendance of over 50.

**AUSTRIA.** The Viennese community announce regular weekly meetings in their first monthly letter issued at Ridvan.

**CANADA.** Canada inaugurated her new status as a fully-fledged national community with the publication of Canadian Bahá'í News, and with a



Five Year Plan given them by the Guardian. The Plan has seven points :-

- (1) Incorporation of the Canadian National Assembly.
- (2) Establishment of National Bahá'í Endowments.
- (3) Doubling the number of Local Assemblies in the Dominion.
- (4) Raising to 100 the number of localities where Bahá'ís reside.
- (5) Constitution of a group in Newfoundland.
- (6) Formation of a nucleus in Greenland.
- (7) Participation of Eskimos and Red Indians.

Canada starts her task with 318 believers organised in 8 local assemblies, 12 groups and 36 isolated believers.

At the St. Laurent Bahá'í School held at the turn of the year, 24 were present, including 9 enquirers, of whom 5 have since joined the Faith.

A Summer School and two Summer Conferences were planned.

EGYPT have also undertaken a Five Year Plan, the goals of which are : (1) To increase the number of Assemblies to 9 by establishing 3 more. (2) To increase the number of centres to 33 by establishing 19 new ones. (3) to purchase land for a permanent Summer School. (4) To purchase a piece of land adjoining the Hazíratu'l-Quds to cope with the expected expansion of the Cause in Cairo. (5) To establish a Bahá'í Magazine in spite of difficulties. (6) To send teachers to other countries in Africa and to re-establish the Tunis Assembly. (7) To stimulate the Khartum and Addis-Ababa Assemblies to undertake Plans under the supervision of the Egyptian N.S.A.

The National Secretary this year is Ali Ruhi, son of Husayn Ali, the guide mentioned by Sir Ronald Storrs in "Orientations."

FRANCE. With three new declarations, the group at Lyons has achieved assembly status.

GERMANY. There are now 13 assemblies in Germany and as at Convention there were 565 declared believers, including 56 youths under 21 years of age. Stuttgart, the largest Bahá'í community in Europe, numbers 165 believers. At their Convention, the 18th, there attended over 200 believers from all parts, including the Russian zone: at a public session, at its close there were some 400 people, though there had been no advertising. The Bahá'í Message was again given over the air from the Frankfurt radio station.

Bruce Davison was married to his German bride, Charlotte, on May 19th.

INDIA. The Indian community, which suffered such severe reverses last year involving dissolution of four assemblies, the loss of six believers, two of them with their entire family, the bulk of their publishing stock and much other literature, the illegal occupation of two Haziras, the cancellation of both Summer and Winter Schools, yet nevertheless managed to send out 13 pioneers and a number of travelling teachers, succeeded in establishing at least three new assemblies, registered the purchase of a new National Headquarters.

They are now faced with the formation of 35 assemblies during the remaining two years of their plan.

An immediate response to a call from the Guardian for a pioneer to Ceylon prompted him to appeal to them for pioneers to Siam and Indonesia.

Three Schools, of a fortnight each, are projected for September, October and November this year in Pakistan, India and Burma respectively.

PALESTINE. Contracts for marble to build a new shrine over the Sepulchre of the Bab, involving 72 carloads, have been placed in Italy.

PERSIA. The Convention this year lasted a week and wonderful news was to tell. Against a goal of the formation of 62 assemblies, 20 groups and 13 new centres in 45 months, they had achieved in the first 17 months 35 assemblies, 38 new groups and 2 new centres.

Persecution severe and systematic continues.

POLAND. Two cases of the Polish "New Era" have been conveyed to the Warsaw group.

PUERTO RICO. There is a flourishing community of eleven adults and sixteen youth at San Juan.

SWITZERLAND. Ninety-two believers from 17 countries gathered for the first European Teaching Conference. All the pioneers to the ten goal countries, with one exception, were there and at least one newly declared believer from every country except Spain. At the close of the celebrations of the Declaration of the Bab, His prayer "The Remover of Difficulties" was repeated in all languages of the ten goal countries. Five non-Bahá'ís, who had been studying the Faith, made declarations as the outcome of the Conference. With 80 declared believers in these countries and the formation of eight spiritual assemblies in seven of them, that aspect of the second Seven Year Plan progresses apace.

UNITED STATES OF AMERICA. The great American community surpassed their goal of 175 assemblies last year with the final achievement of 194. This figure includes one American Indian assembly.



NATIONAL ASSEMBLY LETTER

Issued by

THE NATIONAL SPIRITUAL ASSEMBLY OF THE BAHA'IS OF  
THE BRITISH ISLES

1. We welcome the following new believers in goal towns whose declarations have been accepted:- Mrs Billam of Blackpool, who formerly heard of the Faith in Toronto. Mrs Donna Cheek of Norwich; Mrs Hetty Engelsman of Belfast (one time of Bahia) and Mrs Alice Haines of Norwich.
2. Derrick Faux and Ada Williams have moved to their pioneer posts in Oxford and Glasgow respectively.
3. The National Assembly eagerly and anxiously awaits news of tangible results from last week's momentous meetings for "Final Phase Day".
4. Eastwood Grange, Ashover, has been booked again for next year's Summer School, to take place August 27th to September 17th.
5. Miss Lculie Matthews who visited South Africa at the Guardian's request, is expected to be in this country early in January. We have reason to hope that she will be able to attend and help us at Teaching Conference.
6. We are offering 420 copies of the earlier edition of "Promise of All Ages" to India at much reduced price. India, it will be remembered, lost the greatest part of their book stocks during the disturbances last year.
7. The new National Child Education Committee comprises:- Mrs Elsie Lee, Mrs Catherine Turnoull, Miss Grace Watson, Arthur Whitworth.
8. Derrick Faux has been added to the Baha'i Journal Committee.
9. Committees have been appointed to organise and carry through Convention and Summer School. The names of members will be announced after acceptance.
10. Mr. Ata'i, Postmaster General of Tihran and a Baha'i, is here for medical treatment.



11. Those who took photographs at Summer School are asked to bring them to show the friends at Teaching Conference.
12. The following cable was sent to our beloved Guardian after the meeting:- "Your letter deeply appreciated. Ada Williams Derrick Faux pioneering Glasgow Oxford. Four new believers Norwich Belfast Blackpool... Loving devotion".

No. 7 Issued from the meeting of November 19th to 21st 1948  
Qudrat 16th to 18th 105.