

BAHÁ'Í JOURNAL

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THE HISTORIC IMPORT OF OUR WORK

"To strive to obtain a more adequate understanding of the significance of Bahá'u'lláh's stupendous Revelation must, it is my unalterable conviction, remain the first obligation and the object of the constant endeavour of each one of its loyal adherents". So wrote the Guardian in "The Dispensation of Bahá'u'lláh" in 1934.

Our minds boggle at the awe-inspiring promise of this gigantic Revelation for men more distant from us in the future than the earliest Stone Age men are distant in the past. We can only dimly see its stature towering above earlier and later Revelations like a Colossus. Indeed, we are still so close to it that we have difficulty in discerning even its importance for the age in which we live.

Were we, knowing nothing of Bahá'u'lláh, the Báb or His forerunners, to hear of One who claimed that alone and unaided He would unite mankind in the worship of one God and obedience to one law, that throughout five hundred thousand years, men would live under His shadow, that His coming marked a dividing line in the history of mankind between the time of childishness and the time of maturity, would we not be blinded by the glory of the vision revealed in this rending asunder of the veil? Yet we who are Bahá'ís must learn to understand something of the staggering implications of these tremendous claims.

There is little we can see at present of the glory which is to come. We speak of the coming of the Most Great Peace which will be the Kingdom of God established upon earth, but how impossible it is to visualise what it will be like! The Holy Manifestations have, we may be sure, not used words lightly in describing this glorious Day. It is not a mere system of world government which will be established, not a mere set of principles put into practice, but a Divinely inspired Order canalising the spiritual bounties which God is pouring forth upon mankind, a world-wide community of love such as humanity has never known. "Think not that We have revealed unto you a mere code of laws. Nay,

rather We have unsealed the choice wine with the fingers of might and power."

It is the unimaginably great privilege of the few who have so far been drawn to the light of Bahá'u'lláh to act as channels for the spread of His Word and tools by which He may build this most great, this new World Order. That is the measure of the grace God has shown us. None of us is worthy of this inestimable privilege none who would not hide his face in shame were he brought face to face with His Messenger and asked how he had discharged his great debt.

Yet in letter after letter, the Guardian of the Bahá'í Faith, the mouthpiece of the Manifestation of God for this age, has showered upon us praise for the small amount we have so far achieved. Unable ourselves fully to understand the importance of the work we are doing, we can yet from the letters of the Guardian obtain an interpretation of the value of our labours to the Plan of God, and he tells us that now, at long last, the British Bahá'í Community is beginning to make a really worthy contribution to His Cause. From a study of his letters, something of the significance of our work can be seen and something of the historic import understood of our labours yet to come.

These letters present our task in the light of a duty to God and to our fellow men—to God in furthering His Cause and to men in the effect our endeavours will have on their spiritual well-being. On March 27, 1945, he wrote us through his secretary, "He...hopes that the believers of England will arise to fulfil their duties and discharge the debt they owe their countrymen through the privilege of being the followers of Bahá'u'lláh in these dark yet historic days." And again on August 9th of that year: "He hopes . . . that the friends, conscious of their very great spiritual responsibility, will arise and in spite of everything, accomplish the work they have chosen for themselves and which is of such great spiritual importance to their countrymen".

The spiritual importance of our present activities do not lie simply in increasing the total number of believers in the country, or even the

number of organised Bahá'í bodies. Our Six Year Plan has a deeper significance which the Guardian is gradually unfolding to us. On March 22nd, 1946, he told us, "The enterprise launched by the English Bahá'í community in the opening years of the second Bahá'í century is of tremendous significance, and will, if successful, mark not only the inception of a glorious chapter in the history of the Faith in the British Isles, but will constitute a landmark in the spiritual awakening of its people. The forces which such a consummation will release none can estimate sufficiently at present." On October 12th, 1946, this theme was further elaborated: "The consummation of their present task will mark the opening of a new era in the development of their community, and will signalise the inauguration of a great epoch in the history of the Faith in their land—an epoch that must witness the universal recognition of their Cause and the proclamation of its truth, its claims and tenets, to the masses of their countrymen throughout the British Isles."

Then, on February 26th, came the announcement of our destiny; not only are we to proclaim the Faith to the masses of our countrymen, we are also to initiate teaching campaigns "in distant territories and various parts of the Empire." After our Six Year Plan will follow other Plans "leading the British Bahá'í community to the glorious destiny ordained for them by Divine Providence." "It is yet too early" wrote the Guardian on 24th October, 1947, "to assess the potentialities of this present Plan and those destined to follow it, or estimate

their future benefits. The blessings they will confer, as the forces latent within them are progressively revealed, on the people dwelling within those Islands, and subsequently, as there sphere is enlarged and their implications are fully disclosed, on the diversified peoples and races inhabiting the widely scattered dependencies of a far-flung empire, in both the East and the West, are unimaginably glorious."

But even when announcing to us on February 26th, 1947, the future which lay ahead, the Guardian warned us: "Upon the success of the Plan they are now so diligently and devotedly prosecuting, must depend the scope and effectiveness of their two-fold task of proclaiming the verities of their Faith to their fellow countrymen at home, and of implanting its banner abroad amidst the peoples and races of a far-flung Empire."

Such is our "unspeakably thrilling task", our "awe-inspiring obligation", our "priceless opportunity". "No sacrifice can be deemed too great for its successful prosecution". Upon the degree of success we now achieve in establishing the necessary number of "vigorously functioning Assemblies" depends the scope and effectiveness of our future task, and consequently the speed and adequacy with which the regeneration of the peoples of Britain and the British Empire takes place. Is it too much to suppose that through this task, our labours will also affect the speed and the adequacy with which the Most Great Peace, the Kingdom of God upon earth, is established?

NATIONAL SPIRITUAL ASSEMBLY.

FROM THE GUARDIAN

The National Assembly cabled the Guardian the Guardian on 28th September:

Joyfully report Walter Wilkins Cyril Jenkerson Zara Warman settled Norwich Blackpool Brighton pamphlet being translated into Welsh Summer School great success regional meetings covering all communities planned November 14th stimulate still greater efforts execution Final Phase. Beg prayers financial situation. Loving devotion.

The Guardian replied on 1st October:

Assure three new settlers fervent prayers. deepest loving appreciation delighted Welsh publication eagerly awaiting copies supplicating Almighty's blessing forthcoming regional meetings cable whether five hundred pounds arranged be sent you from Tehran reached you.

We answered "Money not yet received".

5TH NOVEMBER, 1948.

DEAR BAHÁ'Í BROTHER,

Your letters to our beloved Guardian, dated July 14th, and of July 20th, August 6th and 30th and September 11th and October 8th, have been received, as well as various enclosures forwarded, and he has instructed me to answer you on his behalf.

.... There are always bound to be some human complications cropping up in the work, but with love and patience these can usually be smoothed out, and he feels your assembly invariably shows these qualities in helping the friends to overcome their problems.

He believes that people such as have no real idea of what the New History Society stands for, and can therefore be taught the Faith, and converted to it, by the right handling. All the friends must do in such cases is to make quite sure that the person in question is sincere and grasps the Will and Testament. There are, of

course, some individuals in whom the subversive spirit of Sohrab has taken root, and these should be carefully guarded against, but they are more the exception than the rule.

He feels that the Local Assemblies should be encouraged to realise that the National Committees are constituted to serve their needs, not to dictate arbitrarily to them, and to unify the work of the Cause which is now spreading so rapidly in the British Isles. The Committees in question should be very tactful in dealing with a young assembly which is beginning to "feel its oats," as this spirit of independence, if properly handled, can lead it to be strong and independent rather than weak and always relying on other bodies to carry it forward. Assemblies, however, should certainly co-operate with National Committees and not refuse their assistance.

Dr. Yunis Khán Afrukhtih is planning to go to England for medical treatment, and the Guardian would appreciate your Assembly's giving him every assistance possible. He has been ill for some time, and Shoghi Effendi hopes he will recover his health, as he is a wonderful believer, full of wisdom and devotion, and his services are much needed in the Cause. He has advised him to assist you in your teaching work as soon as his health permits this exertion.

He also hopes dear Dr. Lotfullah Hakim will be of valuable assistance in your teaching work.

He has recently asked Mr. Vargá, his representative, to transfer to your Assembly five hundred pounds to assist you in your manifold activities connected with your Six Year Plan. Unfortunately it is not possible to send any money out of Palestine at present, even from Persia it is difficult to transfer funds, but he trusts this sum will be of assistance to you.

The Guardian feels that the assemblies of Cardiff, Dublin and Edinburgh must receive sustained support, as they are the three most important assemblies formed under the Plan, and must be built into strong and flourishing communities, free from any danger of relapse.

He is very happy about the general progress of the work in the British Isles, and the remarkable, sustained, and self-sacrificing work the believers are doing, guided and assisted by the devoted efforts of your Assembly.

You may be sure you are all remembered in his prayers in the Holy Shrines, and he eagerly awaits news of fresh victories in the traching field

With warmest greetings,

R. RABBANI.

Dearly-beloved friends and Co-workers!

The opening of the Final Phase of the First Collective Enterprise undertaken in the history of the British Bahá'í Community marks the closing of a stage of tremendous historic significance in the evolution of that community and, indeed, in the spiritual history of the British

Isles. Well-nigh fifty years after the inception of that community, almost a quarter of a century after the birth of the Administrative Order, and on the morrow of the world-wide celebrations of the Centenary of the Faith, a Plan, ambitious in its scope and endowed with vast potentialities, was nobly and spontaneously conceived by the small band of its devoted adherents in those islands, and effort extending over a period of no less than four years, nation-wide in its range, sustained, systematic, prodigious has been exerted. A victory unparelled in British Bahá'í annals has been achieved. Towards its consummation newly won recruits to the ranks of this growing community, representative of the English, the Scottish, the Irish and Welsh races have notably contributed. The seeds sown, with such lavish hands by the Founder of that Community in the course of two successive visits to the United Kingdom, have at last germinated. The machinery of the Administrative Order, slowly and laboriously taking shape, on the morrow of His ascension, has, as destined by Him who delineated its features in His Will and Testament, been put to the service of this newly conceived Plan, and is now yielding its first fruits. Born at the turn of the last century, its nucleus formed in the heart and nerve centre of a far-flung Empire, gestating for over a decade whilst confined to the narrow limits of the English territory whence it first sprang, energized, after lain dormant for no less than ten years, through the twice repeated journeys of the Centre of Bahá'u'lláh's Covenant to both the English and Scottish capitals, shaped and trained through the processes of a divinely conceived, slowly evolving Administrative Order, propelled along the broad highroad of its destiny in direct consequence of the operation of the First Plan set in operation for its further unfoldment, emerging as a truly representative and firmly-knit community, at the conclusion of the Initial Phase of that Plan through the spread of its ramifications among the peoples of Scotland, Wales and Ireland, the organised band of the followers of the Faith of Bahá'u'lláh throughout the British Isles, within sight of the conclusion of the Final Phase of the Six Year Plan, stands on the threshold of a door which when opened will disclose to the eyes of its members a vista of vast dimensions, of majestic beauty, of infinite promise.

Theirs is the unrivalled opportunity, should they bestir themselves and carry forward to a triumphant conclusion this first corporate effort to which they have consecrated themselves and their nascent institutions, to embark, in the course of subsequent Plans, on enterprises destined to safeguard and consolidate, in all parts of the motherland the achievements so hardly won, to proclaim, unequivocally, systematically and effectively, to the masses throughout the length breadth of the British Isles the verities enshrined

in their Faith, to initiate the establishment of a befitting National Haziratu'l'Quds in either the capital of the United Kingdom or further north to the very heart of the British Isles, to inaugurate national and local endowments, to incorporate the newly constituted assemblies, to undertake the preliminary measures for the erection of the first Mashriqu'l'Adhkar in the British Empire, and to launch crusades designed to implant the banner of the Faith and lay the structural basis of its Administrative Order throughout the diversified, the numerous and widely scattered colonies of the British Crown.

Not theirs, however, while the present tasks remain as yet unaccomplished, to dwell upon, or even visualize, however dimly, the course which the progress of their subsequent labours must assume in a world whose stability is so lamentably shaken, and whose immediate future is so dark. Theirs is the duty to derive from this fleeting glimpse of the glories which their future destiny holds in store for them fresh inspiration and added stimulus for a befitting performance of the work that lies immediately ahead.

Two brief years separate them from the hour destined to witness the total triumph of their first organized, nation-wide collective enterprise. Every minute of this interval is infinitely precious. The gloom overhanging the entire planet is deep-

ening ominously every day. The American followers of the Faith of Bahá'u'lláh, through the over-swelling army of their pioneers and settlers, on the northern the western and southern fringes of the European continent, as well as the newly resuscitated German and Austrian Bahá'í Communities labouring in its very heart, have nobly arisen, and are doing their part in paving the way for the spiritual awakening and the ultimate redemption of the teeming millions of its war-torn, discordant, far-stricken and spiritually furnished inhabitants.

They who man the North-Western outpost of the Faith in Europe must, whilst pursuing their chartered course, play a distinctive part in this threefold crusade launched, almost simultaneously, from three directions, in conformity with specifically laid out plans, at so critical an hour, in so vast a field, amidst such diversified and conflicting races and nations of what may well be regarded as the cradle of a civilization, and the mother of a Faith, whose fate now hangs so perilously in the balance.

That the valiant Community of the British followers of the Faith of Bahá'u'lláh may assume an ever-increasing share in this gloriously unfolding, this herculean, this Divinely propelled enterprise is the dearest wish of my heart and the object of my constant prayers.

SHOGHI.

MRS. MABEL WILKINSON.

With deep regret we announce the death of Mrs. Mabel Wilkinson of Bradford who passed away on October 12th.

It was at the home of Mrs. Wilkinson that the first Bahá'í meetings were held in Bradford. These monthly meetings, held over a period of several years beginning in 1927, led to the formation later of an Assembly in that city. Thus 20 Southey Place is held in affectionate memory by the friends who met there and has earned honoured recognition in the history of the Cause.

When the meetings in her home began, Mrs. Wilkinson was a member of the Theosophical Society. She was ready for the teachings of the Faith, eager to make them known and painstaking in her efforts to attract people to attend. Her loving welcome and warm hospitality led them to come again.

Mrs. Wilkinson was early left a widow. Service to all good causes, love of mankind and of animals, these influenced her active life and in these virtues she educated her three children, of whom Joan and Peter became active workers for the Cause. The love and esteem of many friends contribute to her reward in the Abhá Kingdom.

MR. NORMAN KING.

We regret to announce the passing of Mr. Norman King, who died in Bournemouth on October 14th.

Mr. King was one of the earliest believers in Bournemouth, being closely associated with the work of the Cause at the time when Dr. Esslemont was teaching the Faith there. He first heard of the Faith in America where he visited the school at Green Acre. On his return to England he became a member of the first Bournemouth Assembly and later served on the National Spiritual Assembly. He assisted in reforming the Bournemouth Assembly after it had lapsed for a considerable time and contributed in many ways to the life of the new Community. Overseas visitors who have been entertained by him on visits to Bournemouth will remember him with affection. His kindness, humour and warm generosity will be greatly missed by the Bournemouth Community.

O SON OF MAN!

Ascend unto My heaven, that thou mayest obtain the joy of reunion, and from the chalice of imperishable glory quaff the peerless wine.

THE NATIONAL ARCHIVES.

It is felt that the friends will be interested in the list printed below, which sets out some of the most valuable items in our National Archives.

1. An 'abá (cloak) worn by Bahá'u'lláh.
2. A robe worn by the Master.
3. An example of the handwriting of Bahá'u'lláh
4. A gold ring given by the Master to Lord Lamington and left by him to the Bahá'is of the British Isles.
5. A copy of Paris Talks autographed by the Master.
6. A copy of the Kitáb-i-Iqán belonging to Lady Blomfield, on the fly-leaf of which the Master has written an appreciation of the hospitality of Lady Blomfield and her family during His stay in London.
7. A miniature of the Greatest Holy Leaf painted by Ethel Rosenberg, the second believer in the British Isles.
8. A rosary which belonged to the Master.
9. Dr. Esslemont's diary, kept during his stay as the Master's guest in Haifa.
10. Dr. Esslemont's notes and rough drafts used in the writing of "Bahá'u'lláh and the New Era".
11. Copy of "Bahá'í Proofs" by the eminent Bahá'í teacher and writer Mirza Abul-Fazl, presented by the author to Mrs. Thornburgh-Cropper, the first believer in the British Isles.

Besides these and many other items, there are numbers of the original Tablets of the Master addressed to the believers.

Additions to the Community.

The following have registered since the last list was published in "Bahá'í Journal":

Lily Maynard	.....Leeds
Lavinia Tibbs	.....Bristol
Dorothy Rose	.....Norwich
Evelyn Hardy	.....Norwich
Marion Fletcher	.....Manchester
Roy Rimington	.....Manchester
Nickotchehr Mohtadi	
(Youth from Iran)	.....Brimpton
Iran Golkani	
(Youth from Iran)	.....Brimpton
Habib Habibi (From Iran)	.....London
Eric Backwell	.....Nottingham
Betty Smith	.....Edinburgh

19-Day Feast Devotional Session.

The attention of all members of the community is drawn to the following excerpt from a letter of the Guardian to a member of the United States Bahá'í Community, published in the American Bahá'í News for May 1948:

"The Devotional part of the 19 Day Feast means the reading of the Prayers and Meditations of Bahá'u'lláh and the Master. "If, after this, there is a period of reading the teachings, his (the Guardian's) writings may be included, but this does not form part of the devotional aspect of the meeting."

BAHA'I SERVICE FOR THE BLIND.

It was said by 'Abdu'l-Bahá ('Abdu'l-Bahá in Egypt, p. 147):

"In every garden He sang a new melody and like unto the bird of the morning raised the note of Yá-Bahá'u'l-Abhá."

Bahá'u'lláh writes (Gleanings, pp. 106, 288, 11):

"So great is the Glory of the Cause of God that even the blind can perceive it"

"So powerful is the Light of Unity that it can illuminate the whole earth."

"God grant that the Light of Unity may envelop the whole earth and that the seal 'The Kingdom is God's' may be stamped upon the brow of its peoples"

The Bahá'í Service for the Blind Committee are out to minister to the needs of blind people everywhere, and asks for the co-operation of all sighted friends in the spreading of this new note of hope and glory and unity, so that we may join together and sing in unison the universal melody of Yá-Bahá'u'l-Abhá.

Braille literature is loaned free of charge on application to The Secretary, Bahá'í Service for the Blind Committee, 68 Great Horton Road, Bradford. Home address of the Secretary:

Miss Minnie Whiteley, 11 St. Mary's Road, Laisterdyke, Bradford.

SOULS ARE LIKE MIRRORS.

Souls are like unto mirrors, and the bounty of God is like unto the sun. When the mirrors pass beyond all colouring and attain purity and polish, and are confronted with the sun, they will reflect in full perfection its light and glory. In this condition one should not consider the mirror, but the power of the light of the sun, which hath penetrated the mirror, making it a reflection of the heavenly glory.

'ABDU'L-BAHA.

SOME GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH.

The seas of divine wisdom and divine utterance have risen under the breath of the breeze of the All-Merciful. Hasten to drink your fill, O men of understanding!

It is incumbent upon every man of insight and understanding to strive to translate that which hath been written into reality and action.

What language should He Who is the Mouth-piece of God choose to speak, so that they who are shut out as by a veil from Him can recognize His glory? The righteous, inmates of the Kingdom on high, shall drink deep from the Wine of Holiness, in My name, the All-Glorious. None other besides them will share such benefits.

Say: The first and foremost testimony establishing His truth is His own Self. Next to this testimony is His Revelation. For whoso faileth to recognize either the one or the other He hath established the words He hath revealed as proof of His reality and truth. This is, verily, an evidence of His tender mercy unto men. He hath endowed every soul with the capacity to recognize the signs of God. How could He, otherwise, have fulfilled His testimony unto men, if ye be of them that ponder His Cause in their hearts. He will never deal unjustly with any one, neither will He task a soul beyond its power. He, verily, is the Compassionate, the All-Merciful.

It behoveth, likewise, the loved ones of God to be forbearing towards their fellow-men, and to be so sanctified and detached from all things, and to evince such sincerity and fairness, that all the peoples of the earth may recognize them as the trustees of God amongst men. Consider to what lofty heights the injunctions of the Almighty have soared, and how abject is the habitation wherein these feeble souls are now abiding. Blessed are they who, on the wings of certitude have flown in the heavens which the Pen of thy Lord, the All-Merciful, hath spread.

TWO PRAYERS OF BAHÁ'U'LLÁH.

Praise be to Thee, O Lord my God! I implore Thee, by Thy Name, which none hath befittingly recognized, and whose import no soul hath fathomed; I beseech Thee, by Him Who is the Fountain-Head of Thy Revelation and the Day-Spring of Thy signs, to make my heart to be a receptacle of Thy Love and of remembrance of Thee. Knit it, then, to Thy most great Ocean, that from it may flow out the living waters of

Thy wisdom and the crystal streams of Thy glorification and praise.

The limbs of my body testify to Thy unity, the hair of my head declareth the power of Thy sovereignty and might. I have stood at the door of Thy grace with utter self-effacement and complete abnegation, and clung to the hem of Thy bounty, and fixed mine eyes upon the horizon of Thy gifts.

Do thou destine for me, O my God, what beseemeth the greatness of Thy majesty, and assist me, by Thy strengthening grace, so to teach Thy Cause that the dead may speed out of their sepulchres, and rush forth towards Thee, trusting wholly in Thee, and fixing their gaze upon the orient of Thy Cause, and the dawning-place of Thy Revelation.

Thou, verily, art the Most Powerful, the Most High, the All-Knowing, the All-Wise.

O Thou, the Lord of the visible and the invisible, and the Enlightener of all creation! I beseech Thee, by Thy sovereignty which is hid from the eyes of men, to reveal in all directions the signs of Thy manifold blessings and the tokens of Thy loving-kindness that I may arise with exaltation and rapture and extol Thy wondrous virtues, O Thou the Most-Merciful, and stir up by Thy name all created things, and so kindle the fire of Thy glorification amidst Thy creatures, that all the world may be filled with the brightness of the light of Thy glory, and all existence be inflamed with the fire of Thy Cause.

Roll not up, O my Lord, what hath been spread out in Thy name, and extinguish not the lamp which Thine own fire hath lit. Withhold not, O my Lord, the water that is life indeed from running down—the water from whose murmuring the wondrous melodies which extol and glorify Thee can be heard. Deny not, moreover, Thy servants the sweet fragrance of the breath which hath been wafted through Thy Love.

Thou seest, O Thou Who art my All-Glorious Beloved, the restless waves that surge within the ocean of my heart, in my love and yearning towards Thee. I implore Thee, by the signs of Thy majesty, and the evidences of Thy sovereignty, to subdue Thy servants by this Name which Thou hast made the King of all Names in the Kingdom of Thy creation. Potent are Thou to rule as Thou pleasest. No God is there but Thee, the All-Glorious, the All-Bountiful.

Do Thou ordain, moreover, for everyone who hath turned towards Thee what will make him steadfast in Thy Cause, in such wise that neither the vain imaginations of the infidels among Thy creatures, nor the idle talk of the froward among Thy servants will have the power to shut him out from Thee. Thou, verily, art the Help in Peril, the Almighty, the Most Powerful.

"PIONEERS O PIONEERS!"

"Conquering, holding, daring,
venturing, as we go the-unknown ways,
Pioneers, O Pioneers!"

—Walt Whitman.

The National Spiritual Assembly, in its statement entitled "The Final Phase", has created a policy and a method capable of leading the way to complete victory in the Six Year Plan. For this great service we, the British Bahá'í Community, owe our elected representatives our gratitude, but far more important, we are called on to give this statement the attention it deserves, study it carefully as individuals and in our administrative bodies, and find ways and means to give practical effect to its suggestions. Truly, as the N.S.A. points out, this policy "has direct effect on every aspect of our work."

The Teaching Committee has just spent an entire weekend (October 1st-3rd) examining the budgeting and pioneering phases of its work in the light of Final Phase policy. We shall do the same with teaching phases at the next meeting. These are the activities which require a new orientation and will in turn yield a rich harvest, "as we go the unknown ways" toward a firm establishment of the Faith throughout the British Isles. The purpose of this article is to share some of the good and striking results already accruing through the new policy and to report such plans as we are free to do at this early state. (Quotations come from the N.S.A.'s statement).

I. TEACHING BUDGET.

"The N.S.A. believes that with this expenditure the Final Phase can be launched and carried far forward, provided the Friends will whole-heartedly support the new policy... This pioneer policy together with the growth of regional teaching, if put into action, will save £600 in the Teaching budget for the coming year, in the expenditures for pioneers, travelling teachers, and Goal Towns." (p. 5).

In its budget consultation the Committee has had the benefit of detailed analysis by our Treasurer and painstaking estimates of our needs. Many hours have been spent. The most important fact is that we feel certain all the essential pioneering and teaching work of the first year of the Final Phase can be carried out within the budget of £2,700 granted us by the N.S.A. Although we shall need as many pioneers as last year and have more Assemblies and Goal Towns to assist than we had last year, and although travelling teachers must now go

to every corner of Britain, we are confident that £2,700 will produce this amount of work, *more actual work*, than our budget of £3,500 produced last year.

There are two chief reasons for this remarkable saving. The first is the really wonderful response of the believers as a whole to the financial emergency. *The friends everywhere are sacrificing their material interests to teach the Cause.* The second is improved organisation of our teaching work. Here are some proofs.

(1) Pioneer budgets this year have so far cost only 60% of the amount spent last year, although we have carried out 13 pioneer projects as compared to 14 last year. The comparative figures for June to September are: £443 in 1947, £266 in 1948. This saving is very largely due to the pioneers themselves, who are voluntarily living on smaller budgets, discontinuing them before their earnings are equal to their budget payments, and in every case striving with heart and soul to find work as quickly as they can. The Committee has also redoubled its efforts to help the pioneers become self-supporting.

(2) Teaching in the Goal Towns and Assemblies, and the expenses of travelling teachers are budgeted for the year at £575 less than our estimate at Convention, although we are planning increased help to the virgin territories and to small Assemblies contributing pioneers to the Final Phase. Here are several reasons: Out of 29 teachers answering the C.T.P. questionnaire, 25 have offered to pay all or part of their teaching expenses. From the Assemblies replying, 10 have offered hospitality or living expenses for teachers and 5 will pay all or part of their travel expenses. The new regional organization of teaching is a vital factor, for it makes it possible for towns within regions to help each other without undue expense. Finally, the N.S.A.'s policy envisions new teaching methods and greater self-sufficiency of the Goal Towns— aspects of the work which the Committee will study closely at its next meeting and which promise increased teaching results at lower cost than in the Initial Phase.

(3) The organization of teaching will cost far less this year. This is due to the efforts of members of regional and national teaching committees to pay their own expenses to attend meetings, to the outstanding contribution of stenographic and secretarial help without cost, and to careful control of administrative expense.

The three R.T.C.'s have so far received only £15 between them for committee expenses, while the budget of the N.T.C. for this item is £225 less than its actual expenses last year.

Dear friends, we are truly pioneering as a national community in this matter of conserving the funds of the Cause while carrying forward our teaching work with undiminished vigour. One of the splendid achievements of the Final Phase will surely be that we began it without funds on hand and paid our way! At the same time, the Committee asks the believers to be guided by the following policy, and *never* to hold back their much-needed offers of teaching or pioneer service because of funds. We quote: "The N.S.A. hopes that from now on the Friends will whenever they can, pay part or all of their own expenses in connection with the work of the Cause, with the *important proviso* that no-one should ever refuse service because of inability to pay his way..." (p. 6).

II. PIONEERING.

The new policy contains three key ideas for pioneering the ten Goal Towns, as follows:

(1) "...The best way to conquer the Final Phase is to tackle it as a unit and organise our major plans for the next two years." (p. 3)

(2) "...The opening and prosecution of the Final Phase depends wholly upon pioneers, who must arise at once and take up their posts in the remaining Goal Towns..." "...Plan pioneering...as a whole, with the object of settling a nucleus of strong pioneers in each Goal Town as quickly as possible." (p. 4)

(3) "...The time has come when communities as well as individual believers, must arise with commensurate and deep-felt sacrifice..." "...Call on the established communities to release for the pioneer field their strong believers, who are ready to arise." (p. 4)

When "The Final Phase" was written, we needed 75 Bahá'ís to complete our ten goals (See p. 3). The Committee has now tackled this challenge "as a unit" by surveying the entire national community and selecting a nucleus of believers whom we are inviting to "take up their posts". Counting the pioneers already settled or accepted for the Final Phase, and this new group to whom letters are now being sent, the nucleus we envision to get the work under way will number 30 pioneers. We do not say they can finish the job, for the future will no doubt indicate where pioneer work needs strengthening, but we are confident that if these

30 will arise and their home communities will equally arise to release them, then the final goals of the Plan will be safely within reach.

We are overjoyed to report that the N.S.A. has itself led the way in this great new drive when, at its September meeting, four N.S.A. members reached a final decision to pioneer. We are grateful for the spiritual benefit such an act is sure to bring.

We are also struck by the fact that four of the new Assemblies of the Initial Phase are already contributing pioneers to the Final Phase including three of their Chairmen, and that in fact, 6 of the 12 pioneers, announced below come from these Assemblies. For each this means a sacrifice by the whole community, due to the smallness of numbers, which must surely draw to the work of our Plan a rich confirmation and blessing. The three strongest Assemblies are also making new contributions to the pioneer field.

Here are the 12 projects already arranged for the Final Phase:

Pioneer	Goal Town	Date of Settlement	Home Community
Walter Wilkins	Norwich	August	Blackburn
Cyril Jenkerson	Blackpool	August	Bradford
Zara Warman	Brighton	Sept. 26	Isolated
Richard Backwell	Newcastle	Oct. 8	London
Olga Mills	Belfast	Oct. 12	Nottingham
Ada Williams	Glasgow	October	Manchester
Robert Cheek	Norwich	Very soon	Bristol
Margaret Jenkerson	Blackpool	Very soon	Bradford
Derrick Faux	Oxford	Nov. 1	Isolated
Marion Hofman	Oxford	Before Dec. 25	Birmingham
David Hofman	Oxford	Before Dec. 25	Birmingham
Hassan Sabri	Oxford	January	Birmingham

In addition, two new Assemblies of last year are being strengthened by the settlement of Bruce McCombe in Bristol in September, and of Lotfullah Hakim in Edinburgh when he arrives from Iran. Thus 14 pioneer projects have so far been completed or arranged since Convention!

There is a new aspect to pioneering which the N.S.A.'s policy envisions, the systematizing of work after the pioneer arrives. For this the Committee has important plans. Due to lack of space these must be announced, together with the new teaching orientation, in our next article.

Dear friends, the Final Phase is already launched. You, the believers in every part of Britain, are already daring and conquering "the unknown ways". We look now to Final Phase Day on November 14th to unleash the

full potentiality of our small but blessed community, rich in the Guardian's prayers, strong in our initiative and resolution.

NATIONAL TEACHING COMMITTEE.



Members of the first Spiritual Assembly in Scotland—Edinburgh.

Achieving Assembly Status—EDINBURGH

It was in 1911 that the Faith was first carried to Scotland's beautiful capital, Edinburgh. But it was in January, 1913, when the beloved Master, Himself, visited and lectured in that city, that the Scottish people first received the full impact of Bahá'u'lláh's glorious Message.

In the months that followed the Master's visit, Marion Jack and Isobel Fraser taught Bahá'í study-classes for the interested seekers, but of the activities of the early Scottish believers almost nothing is recorded. In 1926, however, we know that a galaxy of Bahá'ís, including Evelyn Baxter, Lady Blomfield, Elizabeth Herrick, Lady Hornell, Molly Balyuzi, and Lydia Zamenhof, speeded to Edinburgh to support Martha Root in her historic presentation of the Faith at the World Esperanto Congress.

In 1946, Dr. M. Said, of Egypt, settled as a medical student in Edinburgh and in the Autumn of that year arranged two fireside meetings at which Philip Hainsworth and David Hofman

spoke. In January 1947, Isobel Locke, of California, joined him, and together they constituted a Bahá'í Group, cabled the Guardian that a nucleus was being established, and received by cablegram assurance of his prayers for their teaching efforts.

In April of that year, Richard Backwell lent his valuable assistance to the opening of the teaching work by a ten day project. Later that month, John Marshall, a native Scot confirmed by the Master in 1911, came as a pioneer from Birmingham, to devote what became the remaining months of his life to the service of the Cause in the land he loved.

June and July welcomed Charles Mason Remey, Mrs. Marion Little, and Dr. Mildred Nichols, all of the U.S.A.—also Hassan Sabri for a ten day teaching project.

In October, two additional pioneers arrived to swell the number of resident believers, Jean

Court of Luxembourg and Canada and Eric Manton of Northampton.

It is impossible to recount adequately the magnificent assistance received from the many fine teachers who came in the following months or to describe the meetings and publicity that ensued. Suffice it to say that every possible opportunity was utilized for the promulgation of the Faith, including Bahá'u'lláh's Birthday, International Youth Day, and NawRuz; and all Feasts and Anniversaries were celebrated by the Group and a regular study-class each week for the contacts was a Group project as well.

Those who came to help included Forsythe Ward, of the U.S.A. and Germany, Margaret Shanks, Richard Backwell, and Hassan Sabri in December; and Bernard Leach and Mrs. Dorothy Baker, of the U.S.A., whose inspired lecture confirmed the first two Scottish believers, Mr.

and Mrs. A. Wood, in January. Dr. Said's departure for Egypt and the saddening news of "Johnny's" passing were in January, too.

February, and Seminar week, welcomed Hasan and Molly Balyuzi, Richard Backwell, Hassan Sabri, and Mrs. Slade, who stayed to help with the follow-up work. And in March the Master's hand once again touched Edinburgh when Dr. William Johnston, in 1913 blessed by 'Abdu'l-Bahá', declared himself a Bahá'í. March, too, saw Mrs. Hughina Faulkner forward her declaration to the National Spiritual Assembly.

April brought Arthur Cole, Emily Eastgate, Alma Gregory, and David Hofman for continuous and intensive teaching. In that month James Robertson declared himself and Mrs. Slade returned to become the ninth believer on the Edinburgh Spiritual Assembly which was constituted on the 21st of April, 1948, its number being blessed with five Scottish believers.

SUMMER SCHOOL.

An impression by Isobel Locke.

"Assure attendants Summer School loving fervent prayers success sessions deeper understanding distinguishing features Faith closer association members victoriously advancing steadily consolidating community."

Our printed programme of the numerous events which filled our Summer School hours this year is a record, clear and concise, of what was to become the fulfilment of these, our beloved Guardian's words, cabled to us early in the Summer School session. No recital of fact, however, no account of brilliant and inspired lectures, of workshop sessions vibrant with intense and thoughtful discussion, of profoundly moving and dignified evening programmes, of harmonious and joy-filled recreation hours, or even of the deeply spiritual and moving devotional programmes, however full and detailed such a record might be, can tell of those supreme moments of inner fulfilment, of transformed attitude, of re-dedication, and of spiritual rebirth which will forever remain recorded only in the inmost history of each one who was there to feel the impact of this rare and precious experience of Bahá'í life.

Had he been with us there at Eastwood Grange our Summer School home, nestled on the rolling, grassy slopes of Derbyshire's beautiful Amber Valley, our Guardian's heart would surely have rejoiced to see with what earnest endeavour the friends, adults and youth alike, totalling 142 in all, carried into effect the distinctive curriculum formulated by the Summer School Committee and lived in the true spirit of Bahá'í Community life.

The daily morning lectures, following the all-comprehensive theme "The Day of God", found their pivot the opening week in the narrative of the "Dawnbreakers", the second week under the thought-provoking title "God Passes By", and in the final week as a radiant description of the "Advent of the Kingdom". Each session unfolded a further epic chapter of Bahá'í history, explained the deeper significances of the Word of God as revealed for this age, and in the unique style and language of successive speakers, carried to the audience a clear and vivid analysis of the entire framework of their faith.

Growing out of the laboratory sessions of last Summer School, was the introduction of the "workshop" method of study. "Designed to deepen the understanding, foster a desire for study, disclose the perfections of the Bahá'í way and make combined attack on common problems through a method of co-operative research, these workshops" were "selected to suit every taste". Leaders, appointed by the Committee, each week helped their fellow workers (groups of 6 to 15 members) to study, discuss and compile a report of one of four specially selected subjects—"Pattern of Bahá'í Life", "Some Christian Subjects", Bahá'í Belief and Practice, based on the "Dispensation of Bahá'u'lláh", and Teaching Methods, as outlined in a special manual prepared by the National Teaching Committee—also, a youth session of the Kitáb-i-Iqán. The value of this type of study is unquestionable and was clearly enunciated by the participants at the "evaluation session" held at the close of Summer

School. There can be little doubt that this new method has proved itself a worthy part of any Summer School programme.

After dinner each evening, we enjoyed a rich assortment of special events. Charles Mason Remey spoke on the Bahá'í Temple; Bernard Leach gave us his reflections on "The Marriage of East and West"; Meherangiz Munsiff told us of the growth of the Faith in India; our pioneers painted with swift graphic strokes pictures and cartoons of their journey of quest; dramatic scripts, concert music, literary discussions, and braintrusts are all vivid parts of our memory's kalaidoscope.

In the afternoon we enjoyed the physical refreshment of long walks through beautiful country lanes, swimming, tennis, and games of both indoor and outdoor variety. In the evening, after the serious programme, dancing, parlour games, and humorous entertainment left us happily exhausted and ready for sleep at the close of the short bed-time devotional.

A joy-bringing side-light were the many tiny tots who laughed and played so happily together—each one a beautiful bud in God's garden, a flower, potential, of the new generation.

Two Saturdays were devoted to youth activities. The morning programmes consisted of a panel of youth speakers, followed by creative discussion from the audience. The theme for the first day bore the title "The Meeting of Self-Expression and Self-Submission"; the second, "Living a Bahá'í Life in a Non-Bahá'í World". Recreation and a consultation meeting filled the afternoons, while the evenings combined coloured slides of the Temple, a dramatic script, and a social of games and dancing.

Charles Mason Remey, 50 years a Bahá'í, our honoured guest from America, had graciously opened this year's session during the initial Unity Feast. The radiant joy that had been engendered on that occasion shone, still, from all faces, as we gathered together on that final evening for the closing Unity Feast—gathered to praise and give thanks to God, to pay homage to our Summer School Committee for their tireless labours on our behalf, to express our gratitude to our hosts, to bid farewell to our many visitors from abroad, and to drink deeply for the last time of the pure elixir of spirit which pervaded that spot and which was to sustain us as we wended our way back to all parts of

England, to Ireland, Scotland and Wales, to Assemblies and Goal Towns—wended our way home to the work of building the Kingdom of God in these Isles.

THE SOURCE OF LOVE.

The advent of the prophets and the revelation of the Holy Books is intended to create love between souls and friendship between the inhabitants of the earth. Real love is impossible unless one turn one's face towards God and be attracted to His Beauty.

ABDU'L-BAHA.

Ordering American Baha'i Books.

The friends may not know that it is possible for individuals, although not Assemblies or Committees, to send money to America for the purchase of books, and American Bahá'í books not otherwise available in this country may be obtained in this way. If you have a bank account, your bank will tell you what to do. A form is filled in and handed to the bank who will obtain permission for the money to be sent. It is also possible to arrange payment through the post office by money order. In that case form 2229, available from the money order department of any post office, must be filled in and sent to the Accountant General's Department for authorisation to send the money.

Books should not be ordered until permission to pay for them has been obtained, but it may be necessary first to secure evidence of the cost of the books from America. The address from which to order Bahá'í books is Bahá'í Publishing Committee, 110 Linden Ave., Wilmette, Illinois, U.S.A.

Back Numbers of Journals.

The National Spiritual Assembly of India, Pakistan and Burma had the majority of their literature and files destroyed during the disturbances last year and have asked us whether we can supply copies of back numbers of our Journal to replace those destroyed. We have been able to send them copies of most issues, but there are 12 of which we had no spare copies. If any of the friends have a copy of these issues which they are ready to give to the Indian National Assembly, will they please send their copies to the National Office for transmission to India. The missing issues are Numbers 1, 4, 8, 13, 15, 16, 36, 38, 40, 57, 61, 63.

THE BAHÁ'Í WORLD

AUSTRALIA AND NEW ZEALAND. The 8th session of the Auckland Bahá'í Summer School was held early in April. There were 12 in residence and 50 daily visitors. The total number of voting believers was reported at Convention as 199.

AUSTRIA. Mrs. Barbara Pendl passed away recently. Almost all the Bahá'í public activity during a period of seven years took place in her house. Public meetings continue each Friday.

BELGIUM. Five new believers present talks each Wednesday and draw at least 20 people; 12 to 15 attend the Friday study classes and the Brussels Community participate in "outside conferences" before audiences sometimes of 250 to 500 people. They are founder members of the Pax Committee which constitutes a grouping of 22 peace organisations.

CANADA. There are 16 Local Assemblies on which to build the 5 Year Plan (not 8 as stated in the last Journal). The Laurentian Bahá'í School had 73 registrations and including visitors from Johannesburg, Berlin, England, Trinidad, Texas.

DENMARK. 14 declarations in 14 months is the Danish record. After allowing for departures from the country there are now 13 Bahá'ís in Denmark, including the pioneers.

GERMANY. Bahá'í Youth were to devote August to cleaning work on the Frankfurt National Centre which is half in ruins. They were to cart off rubble and clean about 30,000 bricks for use again. Manoutchehr Zabih obtained his doctorate degree at Tübingen and with it an honorarium of 5,000 marks which he turned over to the German Bahá'í Youth for a library. At a farewell meeting he spoke to an audience of about 400 people.

HOLLAND. Twice weekly meetings draw some 13 regular enquirers. The new Bahá'í Centre was to be fully operative from the middle of September.

INDIA, PAKISTAN AND BURMA. This hard pressed community is faced with the momentous task of establishing 22 new assemblies and 20 new groups this year, together with the consolidation of 8 existing assemblies, a task which calls for no fewer than 232 pioneers and new believers. As basis for this work they are organised at present with 29 assemblies, 24 groups and 24 isolated believers.

Youth and Summer School work is being organised on a regional basis in parallel committees who are to work in collaboration with the National Youth and Summer School Committee. Regional Conferences and Summer Schools are to be arranged. 14 centres partici-

pated in youth symposia for International Youth Day in February.

ITALY. There are now 15 declared believers in Rome and 11 more in other towns: Florence, Naples, San Remo and Piacenza.

JAPAN. Robert Imagire, pioneer in Japan, has reported the discovery of a young Nisei Japanese who, in an early roving life, spent year in Tehran and at the age of 13 spoke Persian fluently. With Japanese, English and rusty but potentially good Persian such a contact must have been exciting: he was interested enough then to take away "Renewal of Civilisation" to read.

LUXEMBURG. Dr. Ugo Giachery, the pioneer in Rome, was selected to represent the Bahá'ís as Observer at the World Federalist Conference to be held at Luxembourg in September. The new edition of "Unity of Conscience" ('Abdu'l-Bahá's Tablet to the Hague) was chosen for presentation by the Luxembourg Bahá'ís to each of the 700 delegates.

NORWAY. A schedule of 4 classes per week has been maintained for a year now, two being for enquirers and two for Bahá'ís only.

PERSIA. The Persian Community has recently been honoured by the receipt of a most weighty communication in 62 pages from the Guardian, expounding the dazzling greatness of this universal cycle and surveying the progress of the Faith throughout the world, particularly during the first years of the second century.

95 youth from 40 centres have volunteered to go pioneering and 280 for travelling teaching, while they have collectively pledged themselves to give over 16,000 toomans towards the prosecution of the Plan. They are challenging the adults in these fields.

The Relief Commission is striving to maintain an average of 10 parcels per day to allay the privations among the friends in Central Europe.

SOUTH AMERICA. The third South American Congress has been projected to take place at Sao Paulo in Brazil in January to be followed by an International School.

SWEDEN. Mrs. Beatrice Ashton on 9 occasions during her visit in July spoke to audiences averaging about 13 people.

SWITZERLAND. Zurich has Doris Lohse from Brussels as pioneer and has welcomed Frl. Stucki, their first new believer.

Mrs. Graeffe and Mr. Mason Remey attended the World Spiritual Congress at Lausanne in August where 150 delegates represented a variety of spiritual movements. A book display and free literature supplemented the Bahá'í talk and valuable contacts resulted.