

BAHÁ'Í JOURNAL

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Bahá'í Year 105

June, 1948.

THE FINAL PHASE

The Initial Phase is over; it has closed triumphantly—every goal has been achieved. During the first two weeks of April, six declarations were received from the four Goal Towns, and ten pioneers moved to their posts. Only one "Last Ditch" offer out of five had to be accepted, and the thrilling news was cabled to the Guardian on 15th April.

Small wonder that the plans presented to Convention for the Final Phase were acclaimed, and the need for immediate action stressed. Awed by the report of work done, galvanised by the Guardian's words, and determined to give "further sacrifices, nobler dedication, greater intensification labours," Convention adopted a two-fold goal.

1.—To increase the size of the National Community by sustained intensive teaching.

2.—To choose and carry on work simultaneously in all the remaining ten Goal Towns.

The object of the first part is to so expand every community that all those devoted souls who long to pioneer but cannot because of their local commitments, will be freed to arise; the Goal Towns will achieve their numbers with a firm foundation and without the necessity of "Last Ditch" methods; and there will be a larger body of believers to contribute to the work of the Plan.

Eight of the ten Goal Towns were then accepted and the remaining two left for the consideration of the N.S.A. and N.T.C. They were classified as follows:—

- | | | |
|--------------|---|--|
| 1. Belfast | { | To reach Assembly status
this year. |
| Liverpool | | |
| Norwich | | |
| Oxford | | |
| 2. Blackpool | { | To have five believers this
year. |
| St. Ives | | |
| 3. Glasgow | { | To have two believers this
year. |
| Newcastle | | |

The other two, when chosen, will be placed in either category 2 or 3, according to the number

of believers resident when chosen. The six towns not due for Assembly status this year will form the goals for the last year.

This, dear friends, is our Plan.

Now let us begin.

"Unitedly achieved," wrote the Guardian of the Initial Phase. This surely means that every single believer is heart and soul behind the Plan, even though it has not always been possible to serve in a practical way. Now we are called upon to demonstrate our unity in the largest task we have yet had, for this year we start almost from scratch. Our reserve of funds is exhausted, so our work now progresses solely on the sacrifice of the Friends. A new phase has begun, in every respect, for the work of the Cause will now go on by the devoted labours of every single believer in the community. United in prayer, and now united in sacrifice. The meek shall truly inherit the earth.

This last year has taught us four important things in the Teaching field.

1.—That intensive Teaching can produce phenomenal results;

Cf. New believers—first year of Plan	16
New believers—second year of Plan	18
New believers—third year of Plan	41
New believers—fourth year of Plan	47

Yes, we have *more than doubled* our National Community in their first four years.

122 New believers by confirmation since 1944,

NATIONAL SPIRITUAL ASSEMBLY.

Hasan Balyuzi.....	Chairman
David Hofman	Vice-Chairman
John Ferraby	Secretary
Dorothy Ferraby ...	Treasurer and Recording Secretary
Richard Backwell	
Mary Basil Hall	
Philip Hainsworth	
Marion Hofman	
Alma Gregory	

and almost 40% of these in the last year.

2.—That there are untold possibilities in the Regional organisation of Teaching. Expenses can be minimised, a constant flow of teachers can be maintained within a region, many more teachers can be trained, and many believers, unaware of their own potentialities, can be brought into this most important field of Bahá'í activity.

3.—That steady, consistent, and not necessarily spectacular Teaching work *can* produce results, e.g., Liverpool and Bradford.

4.—That a properly functioning Co-ordinated Teaching Plan can strike a true balance between Pioneering and Teaching.

Now, from these four lessons, Convention readily agreed to the plan for Regional Teaching Committees in the three largest areas, viz. :—

North :—Bradford, Blackburn, Leeds, Manchester

Midland and South-east :—Birmingham, Bournemouth, London, Northampton, Nottingham

South-west :—Bristol, Cardiff, Torquay

The work to be done in the Final Phase is a work in which each one may share and each is needed

(1) Carrying this Message to the new goals will be those radiant souls who will arise to serve in the pioneer field Yes, dear Friends, many more

are needed. Needed urgently, right now. To achieve our goals of this year, 46 new believers or pioneers are required in our Goal Towns. If only a dozen or more would enter this glorious field of pioneer activity during these next few weeks, intensive Teaching for the remainder of the year would bring us total victory.

Will you be one? Through consultation with the N.T.C., your problems can surely be solved.

(2) By intensive teaching effort the local communities can build up funds and man-power to be vast reservoirs for the supply of pioneers and teachers. Upon them, this year, lies a great responsibility.

(3) For the Co-ordinated Teaching Plan, so blessed and confirmed by our beloved Guardian, a host of new teachers—local, regional and national—are urgently required. Every single believer who speaks to his or her first meeting represents another victory won.

(4) Finally, upon every Committee member, local, regional or national, devolves that glory and honour to serve the Cause by adding his own little contribution to that ever-expanding World Order of Bahá'u'lláh, as well as by emphasising his right and privilege to teach and speak of his Faith.

We know our goals, our vision is clear. It will not be easy, but it will be done. Now let us begin.

NATIONAL SPIRITUAL ASSEMBLY.

FROM THE GUARDIAN

The National Assembly cabled the Guardian on 29th March :

"Two declarations Edinburgh two Dublin. Charles Dunning arrived Belfast pioneer projects settled Evelyn Baxter, Ataollah Khoshbine, Claire Gung, Mrs. Hainsworth, Margaret Sullivan. Alfred Sugar seriously ill unable fulfil pioneer plans twelve believers needed complete all goals this year several close contacts goal towns. Earnestly entreat your prayers success devoted love."

The Guardian replied on 4th April :

"Assure dearly loved Alfred Sugar fervent prayers recovery heartily welcome new believers Edinburgh Dublin greatly appreciate support new pioneers. Address last minute appeal valiant British Bahá'í Community intensify effort fill remaining gaps ensure total victory initial phase momentous Plan ardently praying fulfilment dearest hopes.—SHOGHI."

On 15th April we cabled :

"Teaching Committee report all goals assured."

And on 19th April :

"Initial Phase completed all subsidiary goals

achieved financial resources exhausted facing cessation activities deepest love."

On 25th April the Guardian cabled the Convention :

"Acclaim triumphant conclusion initial stage epoch making Plan initiated Bahá'í Community British Isles opening year second Bahá'í Century. Sustained prodigious effort culminating laying structural basis rising administrative order leading cities Eire Scotland Wales unprecedented British Bahá'í history constitutes landmark annals world Bahá'í community signalises commencement significant phase spiritual history Irish Scotch Welsh peoples. Potent seeds sown 'Abdu'l Bahá's twice repeated visits United Kingdom long last germinating. Concourse on High applauds brilliant feat unitedly achieved British followers Faith Bahá'u'lláh. Sister communities East West marvel victory won such magnitude so short period by community so sorely afflicted so small numerically so circumscribed in resources yet so alive so sound so resolute. Plead urge valiant promoters so momentous plan guard against dissipation resources relaxation effort distraction attention forfeiture hardwon prizes. Appeal further sacrifices nobler dedication greater intensification labours until last act final phase

divinely sustained Plan gloriously consummated. SHOGHI."

To which Convention replied on 2nd May :

" Convention thrilled inspired overwhelming cable responds heartfelt love gratitude resolved meet needs final phase Plan. Intensive consultation immediate long term requirements. Begs continued prayers. Praying Bahá'u'lláh's protection Holy Family shrines."

The Guardian answered on the 5th May :

" Greatly welcome deeply appreciate Convention's response. Successful conclusion Initial Phase Plan encourages me initiate as soon as circumstances permit measures establish Holy Land Palestine Branch British National Assembly enable it legally own portion Bahá'í international endowments Mt Carmel token my abiding gratitude shining achievements."—SHOGHI.

Cable communication being the only mode available, the new National Assembly cabled on 10th May :

" Assembly thrilled overjoyed promise establishment Palestine Branch. In accordance will Convention resolved plan undiminished activity despite lack funds with faith Bahá'u'lláh will make fulfilment possible. Intensive teaching in communities planned next few months. New Assembly Backwell Balyuzi Basil Hall John Dorothy Ferraby Gregory Hainsworth Marion David Hofman David vice-chairman other officers unchanged. Marion Hofman chairman Philip Hainsworth secretary Teaching Committee. Devoted love."

The Guardian's reply was dated 14th May :

" Loulie Matthews proceeding South Africa this summer advise send her care Horace Holley addresses contacts Africa also introduction from Barbe Baker. Praying ardently success newly elected National Assembly Teaching Committee."

29th April, 1948.

Dear Bahá'í Friends,

Your letters to our beloved Guardian, written on behalf of the British N.S.A. and dated as follows: October 20th, 22nd, 24th and 29th; November 10th and 17th; December 1st and 15th, of 1947; and January 13th; February 8th, 9th and 27th; and March 1st and 4th, of 1948; and April 5th, 1948, together with various enclosures, have been received, and he has instructed me to answer you on his behalf.

A number of matters referred to in them have been answered by cable so I will not go into them again.

He was specially pleased to receive the copies of the Tablet of the Master to Andrew Carnegie, as this is yet another authentic and interesting Bahá'í document.

He was, likewise, very pleased to receive the statement of Sir A. Ramaswami Mudaliar testifying to his appreciation of the Faith, and he will use it in the appropriate section of "Bahá'í World" in the forthcoming edition.

The instruction he gave to the effect that committees should elect their own officers, he feels, is universal in scope and should, therefore, apply to Great Britain as well.

He was very sorry to hear Mr. Peter Robinson has withdrawn from the Faith. He hopes that he will gain his inner equilibrium and rejoin the Bahá'ís in their activities. He will certainly pray for him and for his family.

Regarding the matter of the budget of the N.S.A., he feels that both wisdom and courage is required in this matter. You should not fix a budget which is too heavy for the Community to meet, even with sacrifice. Both the pressing needs of the Cause and your Plan, as well as the foreseeable possibilities of your income should guide you.

He has no objection to extracts from his letters to Mr. J. G. Ferraby, Mrs. Elizabeth Lacy and Mr. Richard Backwell being published as well as what he wrote Mr. Zeine. He feels that in the future it is not necessary to ask his permission to publish such extracts. As long as the person who has received a letter, such as he would wish to share with others, from the Guardian has no objection to its publication, he has no objection either. Anything confidential he always specifies as being such.

He feels that the question of Mrs. Hofman giving up the secretaryship of the National Teaching Conference, and who is to be chairman of it, etc., is something to be decided there by those responsible for the work.

In one of your letters you mentioned some Africans who have visited the London Centre and their attitude; great patience must be used in dealing with the childlike members of some of these primitive races. They are innocent in heart and have certainly had a very bad example, in many Christians, of a purely mercenary approach to religion; but if their hearts and minds once become illumined with the Faith they could make very fine believers.

Regarding the matter of believers who have been deprived of their voting rights; just as no one should ever be deprived of his voting right lightly, it should likewise, be realised that to be deprived of it is a grave matter, and involves heavy penalties spiritually. People who have been so deprived should not be permitted to attend any meetings involving the administration of the Cause, such as an election or a 19 Day Feast. They can attend the 9 Holy Days however; they should not be married by Bahá'í law, no money should be accepted from them, they should not be given credentials (which imply a member of

the Community in good standing) nor should they be used officially as teachers or speakers.

He has no objection to your getting out a book on Bahá'í Procedure similar to the synopsis you enclosed for his information. He wishes you, however, to stick to essentials and, so far as possible, avoid—not only in the book but in your Assembly's decisions—binding the friends by a lot of procedure on minor matters which he always urges should be, as much as possible, dealt with according to each case that comes up. He wishes to keep the administration of the Cause as flexible as possible and not impede the work by a codified set of rules.

As to the attitude of the Bahá'ís in the British Isles towards the World Government Movement; he thinks that as this movement, so far, seems to be working for what we believe in, and not for anything we do not subscribe to, the Bahá'ís should by all means support it, vote for the representatives to be sent to its constituent assembly in 1950, and stand for election if they wish to. However, he feels your assembly should keep a careful watch on this movement, and if it becomes in any way imperialistic, anti-Russian, or in any other field starts sponsoring attitudes partisan or political in nature, the believers should be advised to withdraw their support and help. He does not think your assembly should take any initiative in this movement outside of its jurisdiction, such as in the Middle East, through asking the friends to send in non-Bahá'í names, etc.

He does not advise you to try and create more than one Assembly, *i.e.*, the present one, in the London Area.

The work being accomplished in the British Isles is not only a source of pride to him, but is increasingly being recognised and admired by the Bahá'í Communities throughout the World, and is greatly encouraging them in their own struggles. For people are prone to thinking that the American Bahá'ís accomplish so much solely because of the great advantage they enjoy in in their very fortunate country, whereas now the friends, knowing full well how much England suffered during the war, and is still suffering, are forced to acknowledge that it is spirit determination, faith and devotion which bring victories into being, one after another, in Britain, and not luxury and leisure. Your achievements are heartening the friends in many places where their numbers are few, and the obstacles to be overcome great! In fact the American Bahá'ís who have visited England feel there is much to be copied at home in your spirit and methods.

He, therefore, urges you all to persevere courageously, knowing what you are accomplishing is infinitely precious and great. You are witnessing with your own eyes the fruition of your plans, the nearing of the moment when your

hopes will be fully realized.

He assures you all of his loving prayers on your behalf, and for the speedy progress of your work.

With Bahá'í love,

R. RABBANI.

Dear and Valued Co-workers,

The successful conclusion of the Initial Phase of the first collective enterprise launched by the followers of Bahá'u'lláh in the British Isles during the first year of the second Bahá'í century constitutes a milestone of the utmost significance on the road leading the British Bahá'í Community to the glorious destiny ordained for them by Divine Providence. The efforts exerted, the magnitude of the success which has been achieved, the spirit of consecration that has been demonstrated, the solidarity, determination and perseverance evinced by individuals, groups and assemblies during the opening years of this century are indeed unprecedented in British Bahá'í history, and may be regarded next to 'Abdu'l-Bahá's twice repeated visit to the British Isles, as the most potent period in the annals of the British Bahá'í Community.

The establishment of the structural basis of the Administrative Order of the Faith in Scotland, Wales and Eire—an accomplishment of tremendous spiritual significance in itself—has greatly enhanced the momentous character of this period, and will land a mighty impetus to the evolution of the Faith in the days to come.

The Final Phase of the Plan must be carried forward with still greater energy, with still nobler self-sacrifice, with a clearer vision of the historic import of the work which is to be accomplished, with a mightier determination to bring it to a successful conclusion. The resources at the disposal of the community must, as a result of its expansion, be continually augmented and carefully expended. The prizes so painstakingly won must, at all costs, be safeguarded and consolidated. The newly enrolled believers must be constantly encouraged to assume an increasing share of the responsibilities and of the administrative functions devolving upon the members of the community. The pioneer activities undertaken by its members must, however great the sacrifices involved, be increasingly developed, systematised and accelerated. The needs of the Faith in the newly opened territories in the West, in the North, in the South, must while the specific goals of the Plan are being pursued, be given special attention, in order to enrich the life of the entire community, to increase the diversity of its constituent elements, to demonstrate the welding and the assimilative power of the Faith, and to stimulate processes now set in motion for the spiritual regeneration of all the ethnic elements within the British Isles.

In token of my gratitude for the work already accomplished, as a recognition of the status

achieved by the British Bahá'í Community in the Western Hemisphere, in anticipation of the tasks that still remain to be undertaken, I feel moved to initiate, as soon as the situation here permits, measures that will enable me, through the institution of a Palestine Branch of the British Bahá'í National Assembly, to register in the name of the body of the elected representatives of the followers of Bahá'u'lláh throughout the British Isles, a portion of Bahá'í international endowments dedicated to the Shrine of the Báb on Mt. Carmel. May this step, associating it with the sister national assemblies in the United States and India in the possession of so sacred a trust, lend its share to the consolidation and distinction of the central institution of the Administrative Order of the Faith of Bahá'u'lláh in the British Isles.

SHOGHI.

WAYS AND MEANS.

It often happens that there is almost no money in the Treasury, whether local or national, and it becomes an urgent matter for consultation to decide what to do. The following article has been written to suggest and provoke ideas for dealing with this recurrent problem.

We must first be clear about one vital thing. There is only one way to get money. It is for the individual to supply it, and each one of us is that individual.

There are three approaches we may adopt, either all at the same time or in succession :—

(a) We may draw on hitherto unsuspected resources, directing to the use for the funds things we did not know we had to give.

(b) We may increase our resources by doing an extra job of work and devote the proceeds to the fund.

(c) We may become more conscious of the needs of the fund, and so transfer more and more resources—of time, of money, of things, of personal attention—from our former way of life to reinforce our new one, taking as much as we feel able from the old world to build up the new.

In regard to each of these approaches, there are as many ideas as there are believers and each one of us can make suggestions which may bear fruit in swelling the funds.

Those resources we overlook or have forgotten include all white elephants, all those things that once were useful but are so no longer because of change of fashion or that we have outgrown them ; all those books we have read and will not read again ; that stamp or coin collection which we have not looked at since we were children ; that jewellery which is redundant or cast in old fashioned style ; all those articles left in the box-room or loft or attic in case they might come in handy but which now constitute a fire risk ; all those adjuncts of luxurious living which

hamper us when we want to change our address and pioneer ; they include that spare bed which could put up a visitor, saving the fund or enabling that visitor to give a little more ; include those items of acquired habit which we have not yet willed to do without—that cigarette, that cinema show, that novel, that perfume or lipstick, that spare something we could not take with us if we died tomorrow ; they include even more things we could not do without:

A jumble sale, a raffle among friends, a visit to a secondhand dealers ; a decision with oneself, and the fund has grown considerably.

Few of us, in spite of even the present restrictive conditions of life, can really say when we go to bed, early or late, that every moment of the day has been fully spent in our daily task—legitimate family claims and the interests of our beloved Faith. Some can devote whole evenings in an extra pursuit that will either save an unnecessary outlay or actually bring in a few shillings more above our needs, which can go to the fund, or will enable them to achieve some knowledge or some skill, such as typing ability, which is sure to be useful in the future. Do we, perhaps, go to bed early or rise sluggishly in the morning ; do we spend too much time titivating, or reading other people's comments on the trivial things that for the most part pass as news, or do we spend too much time in recreational activity, or fritter away precious hours in idle chatter?

The things that may be done to fill out the time thus reconquered are innumerable, ranging as they do from allotment work to writing short stories, from keeping chickens to making Christmas cards, from cabinet-making and carpentry to dress designing and cutting ; from translation of foreign books to additional housekeeping for an old and lonely person ; from free-lance typing to taking evening classes ; from making posters to knitting socks—each according to his capacity may be able to swell the funds. Others of us, less well endowed with time, may yet find we have valuable minutes in the 'bus, or over meals, when we may deepen ourselves in the glorious teachings of the Cause by reading, even only one verse at a time and then pondering it, unsealing the fragrances of its hidden meanings, and so giving us the certainty of making the best use of the rest of the day.

Let us also bear in mind constantly that our pioneers, who are endowed with the devotion that permits them to carry the torch of life to a new goal city, who form the backbone of the embryonic Assemblies, may be doing our work for us if we are not ourselves pioneers. They are serving the Cause at maximum stretch ; they can give no more than themselves. They vary in the demands they make on our funds ; some need £3 to £5 per week for a short or long time ;

on an average they need about £60 or so per head before they get settled. To move them may cost a lot more. They depend utterly upon us until they have taken root in their new locality, Bahá'u'lláh lays down our duty; that if we cannot go ourselves we should send one in our place. All teaching activities make their call on the life-blood of the Cause or they would not have such effect. An exhibition may be needed to raise interest and win contacts; a seminar may be planned to deepen people in the teachings; publicity may be called for to break down the sales resistance that always surrounds a new thing. A supply of new visitors to every established community is constantly required to keep that community in good heart; to give

them a fresh focus for planning a new presentation to the public; to give contacts a varied viewpoint showing unity in diversity. All costs money, our money, and we are deeply concerned that the money is found to meet the needs, that it be wisely used, not wastefully squandered, that it be directed to planned consistent and harmonious development of the teaching work with every heart behind it and every heart giving of its life-blood to the maintenance of that work.

We Bahá'is are required to be an example to the rich and an encouragement to the poor. We are trustees before God of our possessions, our abilities and our time. Let us with acquiescent radiance use them accordingly.

CONVENTION 105

(The following impression of Convention has been written for the Journal by ANNE STACEY).

Convention 1948 has come and gone—gone in the sense that the united whole has once more returned to its component parts of delegates and friends, and dispersed throughout the United Kingdom—but its atmosphere still enwraps us in no small measure.

So much was achieved, so much discussed, so many new ideas and plans were brought to birth, that at the actual time, one could hardly assess all that has been accomplished. Then afterwards, after all the bustle and activity had ceased, in the quiet, one saw other, deeper aspects, and above all a realization of steadfast inner unity and concentration of purpose, and a true feeling of loving friendship.

As Convention opened with the Master's Prayer of Visitation, a silence and peace lay over the gathering. The announcement of goals achieved, victories won, new paths of service opening out; all these lay ahead; but then, reciting the prayer with joy and gladness, the prayer to be immersed in the ocean of selflessness, it was indeed a moment of meeting Him face to face.

Almost reluctantly, the Convention turned back to its immediate surroundings, and the business of the day. But what a glorious day! A day with its announcement of goals achieved, goals which at times had, perhaps, seemed perilously on the edge of disappointment, but from the very depths of troubled necessity had been generated fresh strength, and still greater sacrifices, so that the Guardian had been able to receive the tidings of victory.

A letter from an isolated believer was read, asking for the prayers of Convention for all those who, while cut off from the main stream of activities, yet wished to take their part in the

work of the Cause. These friends, and also sick friends were remembered in prayer.

As always, the Treasurer's report produced intense interest and discussion. Contributions had nearly doubled, practically every Assembly had contributed, and some isolated believers had restarted, showing a heightened consciousness in the Community of its sacred obligation.

With rapidly rising prices in every field, and the framing of the administration of a larger Community, expenses had, of course, tremendously increased, so that now there was only about enough in hand to carry on, with great care, for another month. Further discussion was reserved till later.

The afternoon session commenced with a very moving and impressive review of the Guardian's cables and letters, which were full of gratitude and appreciation of work done. The letters spoke of a new era, still greater tasks, vital and urgent work needed to be done in the United Kingdom, concentrated attention, utmost self-sacrifice. All these wonderful messages, with their vital encouragement, and stirring call to new horizons—and now silence—no message since April 4th, for reasons of which we were all aware.

Then from one of Abdul Bahá's Tablets, we were reminded of His warning as to our attitude if we received news of great changes in the Holy Land, and the necessity for us to continue with our own occupations, and be even more firmly attracted in the services of the Kingdom.

In the future, we may well look back to these days, and see that in them lay our greatest chance to build for the future. A new Order is rising before our eyes, and we are part of it. Well may we have faith in our Faith.

The Evaluation of the Initial Phase of the Plan was a grand, heartening report. Outstanding was the growth of community-consciousness, that we are one body, an organic unity.

Where previously we had functioned as individuals, now there was the realisation that all must fit into the National Community.

The session given to the Supplementary Report of the National Teaching Committee contained, perhaps, the very heart of the Convention.

We listened to the glowing facts and figures; we heard of the setbacks, by no means small ones, near the end of the year, when victory seemed to be almost withheld from us, and then of the supreme efforts and sacrifices made, of the national unity in prayer—and the triumphant termination was achieved.

While our hearts were filled with grateful warmth, came the Guardian's cable. It was a moment of high tension, and silence, a moment not to be easily forgotten. Then we listened to those glorious words "acclaim triumphant conclusion initial stage"—"sustained prodigious effort, landmark annals world Bahá'í community—concourse on High applauds," and then the warning to guard against dissipation of resources, and the appeal for "further sacrifices, nobler dedication, greater intensification of labours" until the last act of the final phase was "gloriously consummated" words we wanted to hear over and over again.

This was a time of glorious triumph, richest reward, and humblest re-dedication. It was the glorious breaking of a silence, a silence intensified by anxiety and knowledge of great danger, it was a living, vibrant re-assurance and promise for the future.

Eventually, we turned again to the report, and heard of the voluminous correspondence, impressive number of meetings, and of teaching and pioneering projects, all indeed "so alive, so sound, so resolute," and of the plans for the next year of the Plan.

Twenty pioneers are needed. Intensive teaching must continue, and the first step is, by strenuous efforts, to extend the numbers of believers early in the year, so as to release those who wish to pioneer.

Intensive teaching brought marked results in every case, and Convention strongly urged the incoming N.S.A. to do all in its power to further this policy during the coming months.

The Youth Committee report carried on the note of achievement. Study classes, overseas correspondence, and the very fine Youth Bulletin all testified to the grand progress made.

A very special appeal for prompt replies to letters was made to Correspondents, and also to L.S.A. as this was a matter causing great difficulty in the carrying on of the work.

The very fine work carried out by the Publishing Trust was again a matter for special praise. New publications, including two cheap editions of two "classics" of Bahá'í literature had been achieved, and among plans for the future was publication of a new edition of either "Dawnbreakers" or "Gleanings." Special mention was made of the friend who had typed out the whole of "Dawnbreakers" to avoid parting with a precious copy to the printers.

The Assembly Development Committee is another new institution which has rapidly become a great source of support to the National Assembly, and to assemblies generally.

Their News Letter has far exceeded its original bounds, and takes a very important place in the work of the whole Community.

The first day closed with a celebration dinner, followed by a devotional programme, when it was again a privilege and joy to hear the Persian chanting.

The second day of Convention opened with the Prayer of Visitation, when all stood facing the south-east.

Funds and Manpower headed the day's agenda.

The administration now built can serve a Community many times larger than the present one, it is an investment for the future, and in its building all resources have been sunk. The fact has to be faced that we are practically bankrupt, and that £5,250 is needed next year.

This means still greater effort and sacrifice on the part of the entire Community, and very careful planning and consideration both as to use of funds and people.

Pioneering and teaching must go on, and care must be taken to take a constructive, rather than a negative approach to the problem. Bahá'í communities were always bankrupt, but the money came, and work went on.

To be bankrupt is a challenge, and we must be prepared for it. The problem is big, but God's resources are limitless, and with faith, prayer, and still more sacrifice, the work must, and will, go forward.

Two rings were presented to be sold for funds, and a box was provided to which friends and delegates could contribute.

The relationship between N.S.A. and the Communities was discussed. This should be a two-way stream, with the N.S.A. keeping in constant touch with the Communities, and the Communities being very conscious of the importance of the N.S.A. meetings, and sending their ideas, and the feelings of the friends.

The valuable and successful work of the Scripts Committee was brought to the notice of Convention, and also the work of the Literature for the Blind Committee.

The National Archives Committee reported that the work of classification was going on

steadily. Letters from Dr. Esslemont and Martha Root were offered to the Archives by a friend present.

After considerable difficulty a "home" for Summer School had been found, in a lovely part of the Derbyshire countryside.

Convention next year would have 38 delegates and the question was discussed as to whether three days instead of two, would be needed, and also how to ensure the attendance of all delegates at the commencement of Convention.

In his very fine summing-up of Convention, the Chairman told us we had reached the City of Certitude. No one had voiced a single doubt as to the possibility of attaining the goals of the Plan. There had been single-minded concentration on the problems before us, and the value of Bahá'í consultation had been proved. We consulted together, and at the end of the meeting we all felt we had come to a united decision. That is the solution of the world's problems too—loving consultation.

We now have people in the community who are not active. It is for us to show them more and more love. This is a glorious Cause, and no one must miss a share in it.

The resolution to take away from Convention 1948 was that next year, not only could we say that all goals were achieved, but that everyone of us had given something, and had contributed a brick, large or small, to raise this structure, and achieve its "glorious consummation."

RESOLUTIONS TAKEN BY THE CONVENTION DELEGATES, RIDVÁN, 1948.

(Comments in italics show the decisions of the National Assembly).

The Convention appoints Percy Hodgkinson & Co. as auditors, with a vote of thanks for the work they have done on the accounts this year, but recommends the incoming National Assembly to investigate the possibility of having the auditing of the accounts done by a Bahá'í, as a form of Bahá'í service, in future. *(The latter half has been referred to the Finance Sub-Committee).*

It is recommended that the National Assembly examines the feasibility of changing its seal so as to include the Bahá'í date of incorporation. *(The Assembly does not feel the expense would be justified).*

It is recommended that books donated to the Publishing Trust be given a nominal value and entered as a purchase, the corresponding price being entered as a donation. *(Referred to the Publishing Trust Committee with the recommendation that it be adopted).*

After considering the reference in the Guardian's cable regarding dissipation of resources, the Convention heard how the results of teaching work already done in communities could be built upon by further immediate work. Convention

strongly urges the incoming National Assembly to do everything in its power to implement the policy of intensive teaching work during the next two months in the established communities and that an appeal for adequate funds be made forthwith to the whole national community. The delegates will explain to their communities the urgency of the situation when they return. Secretaries of the new Assemblies present at Convention are also asked to explain the situation to their communities. *(Action taken with the Amendment from "two months" to "a few months.")*

The recommendations of the outgoing Assembly, regarding the goals for the remainder of the Plan and the goals for the coming year, were endorsed. It is suggested that Sheffield and Southampton be added to the list of towns for consideration. *(Accepted).*

It is recommended that the membership of the Bahá'í Publishing Trust Committee should not be confined to people who are already overburdened with other Bahá'í work. *(Accepted).*

This Convention reiterates the recommendation of the last Convention that the National Assembly do all it can to make the Publishing Trust a strong institution, and feels that more attention could be given to this point than was done last year. *(Accepted, to be considered).*

The delegates at Convention record that they believe each local assembly should hold a meeting within a week of receipt of a call from the National Assembly to discuss the Fund, financing continuance of teaching effort on an adequate scale and the Guardian's behest to guard against the dissipation of resources. *(Action taken).*

The National Assembly is asked to address an appeal to every organ and category of believers that they should, in planning their expenditure for the year, consult about the Guardian's message concerning the dissipation of resources, relaxation of effort, distraction of attention. *(Action taken)*

The National Assembly is asked to find ways of maintaining touch with the communities in order to encourage the flow back and forth of ideas and views between the National Assembly and the Community. *(Agreed and to be kept under constant review).*

The National Assembly is asked to find ways and means of getting news more quickly to the friends at a minimum cost. *(Accepted, a news sheet to be issued).*

It is recommended that the work of the Child Education Committee be continued and that local assemblies be encouraged to promote this important work. *(Accepted, local assemblies to be advised).*

The Convention recommends to the National Assembly that local assemblies should review the Journal at the 19-Day Feast following each

issue. (*Adopted, local assemblies to be advised*).

Convention takes cognisance of the new uses of Scripts this year for teaching in the goal towns and for stimulating the Community, and urges that this work be continued. (*Agreed, referred to the N.T.C., A.D.C., N.Y.C. and National Scripts Committee*).

The National Assembly is recommended to make every effort to obtain for the National Archives all Tablets written by the Master to believers in the British Isles. (*Agreed, referred to the National Archives Committee*).

It is recommended that the National Assembly arrange for Convention next year to last 3 days and that every effort should be made to ensure a full attendance of delegates throughout Convention. (*To be considered*).

Election of the National Spiritual Assembly

Hasan Balyuzi.....	18
John Ferraby	17
Dick Backwell	15
Dorothy Ferraby	15
David Hofman	15
Philip Hainsworth	11
Marion Hofman	11
Mary Basil Hall	9
Alma Gregory	7
Ursula Newman	7
Constance Langdon-Davies	6
Isobel Slade	5
Hassan Sabri	4
Robert Cheek	3
Louis Ross-Enfield	3
George Townshend	3
Kathleen Hornell	2
Sam Husdan	2
Vivien Isenthal	2
Bernard Leach	2
Joe Lee	2

Evelyn Baxter, Reg Coulson, Isobel Locke, George Mabbutt, Hugh McKinley, Muriel Matthews, Florence Rideout, George Rowley, Dora Weeks, Joan Wilkinson, Peter Wilkinson, Ada Williams— One each.

On the revote:

Alma Gregory	11
Ursula Newman	8

National Assembly Meetings.

The Schedule of National Assembly Meetings for the year is as follows (the date of the Saturday of the meetings is given, each meeting lasting from Friday evening to Sunday evening):

May 8th	June 5th
July 3rd	August 14th
September 25th	October 23rd
November 20th	December 18th
January 15th	February 12th
March 19th	April 16th

Additions to the Community

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

23	George Smith	Manchester
30	A. C. Wood	Edinburgh
31	Mrs. Wood	Edinburgh
8	Mrs. Lily Ibbetson	Leeds
18	Iraj Poostchi (from Iran— Youth)	London
25	Miss Margaret Sullivan	Manchester
14	Mrs. Dorothy Leather	Manchester
17	Mrs. Mehrangiz Munsiff (from India)	London
12	Ata-ollah Khoshbine (from France and Iran)	London
16	Lionel Morris	Dublin
22	Manoutchere Sabetian (from Iran—Youth)	London
5	Parviz Faridian (from Iran)	London
27	Mrs. Minnie Whiteley	Bradford
28	Richard Walker	Bradford
26	Mrs. Annie Walker	Bradford
10	William Johnston	Edinburgh
7	Mrs. Muriel Hayter	Nottingham
20	Mrs. Marion Robinson	Bristol
13	Mrs. Leah Kramer	Leeds
1	Mrs. Alice Baines	Leeds
15	M. Moayyad (from Iran)	London
21	Mrs. Blanche Rogers	Bristol
9	Harry Jeans (Youth)	Bournemouth
29	Henry Walsh	Dublin
19	James Robertson	Edinburgh
2	Miss Eileen Benfield	Manchester
6	Mrs. Margaret Formby	Blackburn
11	Rustom Khorsandian (from Iran)	London
24	Suzanne Solomon	Cardiff
4	Mrs. Falconer	Edinburgh
3	Pat Carey	Bristol

Letters to Bahá'is Overseas.

Mrs. Lynch tells us that she frequently receives at the International Bahá'í Bureau letters from this country which have been under-stamped, and it seems likely that the friends when posting letters overseas forget to put on the envelope the extra ½d. stamp needed for foreign postage. Payment of postage due can amount to quite a considerable sum when many letters arrive under-stamped. We appeal to the friends to take special care that all letters sent to places requiring 3d. postage are correctly stamped.

NEW BOOKS.

The Dispensation of Bahá'u'lláh. (1s. 6d.)
Pattern of Bahá'í Life. (1s. 6d.)

These books have recently become available for distribution, and may be obtained through your local librarian or direct from the Trading Committee of the Publishing Trust, c/o Bahá'í Centre, 39 High Street, Manchester.

SUPPLEMENTARY REPORT OF THE NATIONAL SPIRITUAL ASSEMBLY.

The Annual Report of the National Spiritual Assembly, which was written for presentation to the Assembly Meeting on March 26th-28th, spoke of the encouragement the Guardian has given us which has enabled us to maintain the "unswerving resolution and confident hope" he told us were so necessary. Since then his promise that the Initial Phase of the Plan was drawing to a triumphant close has been fulfilled through the acceptance of declarations from 10 new believers in Goal Towns and the transfer of membership of 2 temporary settlers. There are many close contacts in the towns where new assemblies have been established and there is every reason to hope that more new believers in these towns will declare themselves before the temporary settlers have to return home. Thus has the Guardian's assurance of success been justified. The supplementary goals for the year have also been fulfilled through the transfer of membership of two temporary settlers, so that from the last meeting of the National Assembly on April 16-18th, it was possible to cable the Guardian "Initial Phase completed all subsidiary goals achieved."

A considerable part of the last two meetings of the National Assembly has been concerned with the preliminary consideration of plans for next year and a large number of recommendations are being passed to the incoming Assembly. Most of these plans will be dealt with in the course of the Convention Agenda. The achievement of this year's goals has finally exhausted our financial reserves, leaving us to finance the remainder of the Plan out of income. Goals for the Final Phase of the Plan have been carefully considered and eight out of the ten remaining goals have been selected. Teaching Policy for next year has been examined, and recommendations made concerning immediate goals for the year, the part to be played by established Assemblies and the relative stress to be put on teaching and pioneering. These matters, together with some others the Assembly has recently discussed, will be dealt with more fully in the appropriate part of the Convention Agenda.

An administrative innovation of special significance proposed for next year is the institution of three Regional Teaching Committees, one for the North, one for the South-West, and one for the Midlands and South-East. When fully established, they should considerably lighten the burden of detail work falling upon the National Teaching Committee and leave it more free to consider teaching matters of national importance.

Other plans made for next year include a Regional Unity Feast for the Midlands and London, which we hope will repeat the success of the Northern Regional Feast, and the appointment of a small Committee to start looking for a

Summer School for 1949, thereby, we hope, making it possible to locate one which will answer all our needs. A special effort is also being made to ensure that there is no slack period in teaching after Convention. Local Assemblies are to be asked to consider it a normal responsibility to pay the cost of teaching in their area, applying to the National Teaching Committee for financial help only when this is needed to maintain an appropriate standard of teaching.

From the United States comes news that they, representing the Bahá'í International Community, have been recognised as a non-governmental organisation by the Human Rights Commission of the United Nations Organisation. They have been asked to send 5 delegates to a Conference of such non-governmental organisations to be held at Geneva during May, and have appointed Marion Hofman as one of the delegates.

The European Teaching Committee of the American National Spiritual Assembly is holding a European Conference in Geneva in May and Dorothy Ferraby will be taking the greetings of the British National Assembly to it. Other members of the British Community are also hoping to be present at the Conference.

Recently Mrs. Munsiff, who has come to our community from India during the year, obtained a statement about the Bahá'í Faith from Sir A. Ramaswami Mudaliar, Indian Delegate to the United Nations Organisation, with full permission to use it however she wished. Copies of this statement have been sent to the Guardian and the Bahá'í World Committee.

Since the Annual Report was written 16 declarations from goal towns and registrations from local communities have been reported, making a total of 270 during the year, of which one is from a youth. In all, 20 transfers from overseas have been recorded during the year, 3 of these being under voting age. This brings the size of the Community up to 270.

So ends another eventful year. The Initial Phase of the Six Year Plan is completed. Confidently we face the new tasks of the Final Phase, resolved that our pace shall not slacken nor our determination to succeed become less. The Guardian has said that: "a staggering responsibility rests on the shoulders of those who have been called upon to assist in the operation of the initial stages of this heroic and colossal enterprise, and to participate in the privilege of directing its course, and nursing its infant strength." Delegates to Convention participate notably in the privilege of directing the course of the Plan. Our right to 38 delegates at the next Convention has already been earned. Let us at this Convention, by the way we accept our staggering responsibility, demonstrate that we are truly worthy of this honour.

SUPPLEMENTARY REPORT OF THE NATIONAL TEACHING COMMITTEE.

Part I.—The Past.

(Part II., "The Future," will not be published, as all plans are going to the friends in other form).

A.—PIONEERS.

Two years ago the light of the Faith was reflected to our fellow-countrymen only from two long-established Assemblies and three outpost communities in the North and South of England. To-day its light shines strongly from every section of the British Isles, its fourteen Assemblies spread widely across the North, Midlands and South and already reaching out into Ireland, Scotland and Wales.

How have we come so far in two short years? Surely the key to all our victories, past and future, is to be found in the Guardian's cable to the last Convention: "Confident all members Community, young, old, teachers, pioneers, administrators will resolutely safeguard prizes won, forge ahead undiminished zeal attain goals within reach."

On March 21st, when our Committee's Annual Report was submitted, we had not achieved the numbers in any of the four Goal Towns, while two of the subsidiary goals also still lacked a nucleus. Our circular letters, "30 Days to Go" and "Two Weeks to Go," tell the story of trial and setback which had begun to afflict the work of the Plan in late February and which were to continue into April. The Bristol Group, by Naw-Rúz day, had been reduced to three Bahá'ís. Needing a "mere three" in November, as the

Guardian had written them, their position had now been completely reversed! Edinburgh, leading the way all year, was suddenly retarded. Cardiff lost both teacher and transportation for its crucial campaign. On March 21st, eleven Bahá'ís were needed to achieve all goals,—and on April 7th we still needed nine!

Yet on April 11th, the Committee knew that the Initial Phase was secured by the aid of last-ditch volunteers, while on April 15th the firm foundations we hoped for had taken shape in our four Goal Towns (in three on that single day), and we were able to decline with heartfelt gratitude four last-ditch offers.

Such miraculous events seem on the surface to be almost without cause, but the real cause was stated by Shoghi Effendi in a letter to Nottingham, when he urged the believers to "forge ahead, in spite of every obstacle, with determination, confident that once we do our part, God is never failing in His." Confronted with imminent defeat, the Goal Towns worked as never before, pioneers stepped forward to fill the gaps, teachers hastened from all parts of the land to focus on these four crisis areas. And the confirmations came! In the last month of the Initial Phase there were nine pioneers settled and nine new believers enrolled to ensure its "triumphant termination."

<i>Pioneers</i>	<i>Goal Towns and Assemblies</i>	<i>Home Communities</i>
Evelyn Baxter	Bristol	London
Louisa Charlot	Northampton	Cheltenham
Robert Cheek and family	Bristol	Bournemouth
Jean Court	Edinburgh	Luxembourg and Canada
Charles Dunning	Belfast (also Cardiff)	Manchester
Noura Faridian	Northampton	Reading and Irán
Prudence George and Patsy	Norwich	Blackburn
Beryl de Gruchy	Norwich	London
Claire Gung	Cardiff	Northampton
Lizzie Hainsworth	Nottingham	Bradford
Beatrice Keery	Belfast	Nottingham
Ataollah Khochbine	Cardiff	London and Irán
Bruce McComb	Bristol	London and New Zealand
Hugh McKinley	Cardiff	Torquay
Violet McKinley	Cardiff	Torquay
George Mabbutt and family	Bristol	London
Eric Manton	Edinburgh	Northampton
Olga Mills	Nottingham	Germany
Peter Robinson	Bristol	Manchester
George Rowley	Cardiff	Birmingham
Isobel Slade	Edinburgh	London
Fred Stahler	Cardiff	Manchester
Margaret Sullivan	Dublin	Manchester
George Townshend	Dublin	Ahascragh
Una Townshend	Dublin	Ahascragh

Last year there were 23 pioneers; this year 25, nine of whom have done other pioneer work. In addition, 4 friends offered last-ditch service who were not needed: Mrs. Mehrangiz Munsiff, recently of the Indian Bahá'í community; Mme. Charlot, Muriel Matthews, and David Hofman. Counting the Sugars, whose pioneer plans were cancelled by illness, over 30 believers arose to pioneer the Faith this year. In the truest sense they represented all types, young and old, new and mature Bahá'ís, from all corners of the world. And it is an interesting fact that every Conference this year (Youth, Teaching, and Regional Unity Feast) yielded its pioneer.

Since the inception of the Plan there have been 40 individual pioneers; many of these have gone out a second time. We are pleased to note that each year the movement of pioneers to the Goal Towns has begun at an earlier date: this year on June 2nd when Fred Stahler went out, last year on July 14th, and the year before in October. We trust that this trend will continue and that pioneers will issue forth to their chosen goals during the month of May.

The pioneer budget this year, actual and estimated, is £1,800 as compared to just under £1,000 spent last year. At the time of last year's Convention, however, there were 11 pioneers receiving financial aid; during the year we have assisted 33 pioneers, 10 more than last year. At the present, 10 of the friends are in need of some financial help to continue their pioneer projects.

The inset shows the complete Pioneer Roll of Honour for the fourth year of the Plan.

B.—TEACHERS AND THE CO-ORDINATED TEACHING PLAN.

Last year the British Community learned a new technique for spreading the Faith: Pioneering. This year we have maintained and increased the pioneering, while undertaking a new method as well: Co-ordinated Teaching. Although the C.T.P. has been in operation only four months, already there is a remarkable increase in the circulation of teachers, and we can begin to see what an expansion of teaching work will ensue from genuine and consistent national and regional planning.

Last year there were 30 teachers in the field, plus 4 visitors from abroad. This year the figure is 45 teachers, a 50% increase, and 12 from abroad—thus showing the power of our Plan to attract support and strength. Of these 45 teachers, 23 are additions over last year; some "old hands" to be sure, who for some reason had not gone out last year, but 15 entirely new to the travelling teaching field. Of the total number of British teachers, 14 undertook extended or residence projects.

The friends who have served in the field this year (and please correct us if anyone is unintentionally omitted) are:

Richard Backwell	Lady Hornell
Walter Baines	Sam Husdan
Hasan Balyuzi	Vivian Isenthal
Evelyn Baxter	Bernard Leach
Florence Bladon	Joe Lee
Robert Cheek	Isobel Locke
Arthur Cole	Hugh McKinley
Deborah Coleman	Muriel Matthews
Brenda Coulsen	Marcel Mihailoff
Mary Coulsen	Olga Mills
Jean Court	Shapur Naimi
Elsie Cranmer	Ursula Newman
John Craven	Shoa Nikanpur
Emily Eastgate	Arthur Norton
Dorothy Ferraby	Florence Pinchon
John Ferraby	Hassan Sabri
Prudence George	Pauline Senior
Alma Gregory	Isobel Slade
Mary Basil Hall	Alfred Sugar
Philip Hainsworth	Brian Townshend
David Hofman	Dora Weeks
Marion Hofman	May White
	Peter Wilkinson

We had the following teachers from abroad, to whom we send grateful thoughts: Dorothy Baker, Marion Little, Mildred and Rafiollah Mottahedeh, Clara Weir, Mildred Nichols, Katherine True, Charles Mason Remey, Henry Jarvis, and Forsyth Ward—all from America; Mrs. Hutchinson-Smith of Australia; and M. Zabih'of Iran.

Last year there was a record of 211 meetings and 6 circuits. Lack of time has prevented analysis of this entire year, but a study of the last four months of the C.T.P. shows a total of 62 meetings and 39 extended and residence projects, varying from 2 or 3 days to 2 months. The number of meetings held during these residence projects has not been estimated, but they involve approximately 185 days of outside teaching help plus 3 longer projects totalling 4 months. It is almost certainly true that the volume of teaching work in the past 4 months has nearly equalled that of the whole of last year.

It is interesting to analyse these 39 residence projects. Fourteen were for 2 to 5 days, 15 for one week each, 6 for 10 days to two months. The distribution of single meetings and residence projects as between Assemblies and Goal Towns is also of interest. Assemblies received outside help for 34 single meetings and 12 residence projects; Goal Towns for 28 meetings and 27 residence projects. No community or Goal Town went without teaching help during the C.T.P., and in general each community received considerably more help than we had first visualized under the C.T.P. As for the four Goal Towns,

which were to have had teachers monthly or as needed, in four months *Bristol* had 11 outside teachers, 6 meetings and 6 residence projects totalling 30 days plus one month. *Cardiff* had 13 teachers for 7 meetings and 7 projects of 38 days plus 3 weeks. *Dublin*—the most difficult to serve because of time and distance—had 6 outside teachers for 1 meeting and 6 projects of 42 days (note their compensation in length of visits). *Edinburgh* had 10 teachers for 4 meetings and 5 projects of 24 days plus approximately 2 months, including a Seminar. In other words, 50 days of resident teaching service went to Assemblies and future Goal Towns, while the four Goal Towns for this year received 134 days of resident teaching help!

Already we can see the immense value, of intensive teaching, in the new declarations received throughout Britain this year and the positive increase in the size of our national community. These results were obtained at a cost of £1,000 as compared to £1,800 for pioneering, and £600 for teaching last year. The N.T.C. is convinced that this process of teaching must be stepped up until it balances our pioneer efforts—not reducing pioneering, we would emphasise, but *increasing* co-ordinated teaching. We shall make recommendations on this later in this report. (Note: Part II., containing future recommendations, will not appear in “Bahá’í Journal”).

It is a matter of real distress to the Committee that we have been truly unable to report to the friends, periodically and regularly, the work of teaching and the thrilling and inspiring results achieved everywhere. Some plan must be made to remedy this, and we have made one recommendation to the N.S.A. At this point we can only offer our sincere and deep regret, with the hope that some report of this year’s work may yet be prepared and circulated so that all may share in these joyful accomplishments.

One other point: Every community and Goal Town (except Belfast and Blackpool) has contributed from its members to the pioneering and/or teaching field! The new Assemblies, far from being a drain on our resources for their maintenance, have been a great source of strength. Two of them have drawn on four pioneers, to be sure, but all have contributed between them five pioneers, two last ditchers not called on, and 14 teachers for the C.T.P. Thus we see how a Plan, once set in motion, is truly self-sustaining.

C.—BUDGETS.

We want now to tell you something of costs. Our total budget this year, actual and estimated, will be approximately £3,400, of which £2,900 has already been spent. It is indeed a large figure, when compared to a total for last year of just under £2,000. Let us quickly review the

items as compared with last year:

	Last Year	This Year
	£	£
Pioneers	977	1886
Teachers	300	529
Goal Towns	230	382
Local Assemblies.....	15	29
Committee Expenses	299	435
Literature	2	70
Teaching Conference	—	51
Summer School	—	12
Exhibition	61	1
Miscellaneous	18	11
Totals	£1902	£3406

We have earlier reported our increased responsibility for pioneers, from 23 to 33, and our vastly increased teaching programme under the Co-ordinated Teaching Plan. Here are some other factors to be kept in mind:

- (1) More Bahá’ís needed in Goal Towns than last year.
- (2) Re-inforcement of new Assemblies.
- (3) Ten communities instead of five needing visiting teachers.
- (4) Nine additional Goal Towns, or 19 towns served in all.
- (5) Greater distances to travel, costing more for fares and also for living expenses for the longer time involved.
- (6) Actual and substantial increased rail and hotel costs this year.
- (7) Still a need for long trips by national teachers, until the regions are further developed in teaching talent and ability to serve most of their own needs.
- (8) Not enough trained believers in one area to constitute the N.T.C., thus saving cost of meetings.
- (9) A serious and harassing secretarial problem.

The volume of our budget business alone is a clear indication of what is happening. In all there have been 401 transactions since June 1st, 117 for pioneers, 81 for teachers, 53 for Goal Towns, 8 for Assemblies, 91 for Committee expenses, etc.

D.—COMMITTEE ORGANIZATION.

And now what of the Committee itself? Quite properly the friends may wonder how it could spend £435 on its own organization. The following will give at least some idea of our work.

Last year we held 13 meetings of the Committee and 3 emergency sub-committee meetings. This year we have held 19 regular meetings, all in Birmingham, 11 of them for two days each, plus 10 meetings of the emergency sub-committee. Forty actual dates were required; we have not had time to calculate how many 8-hour working days these would total, but we can report that the Committee often meets 14 hours a day, and

has continued as late as 3 a.m. In addition, there was one meeting of the liaison sub-committee with the A.D.C., several of the C.T.P. sub-committee, several of a sub-committee of N.S.A. members on the N.T.C., and a considerable number of consultations in their own communities with Goal Towns and pioneers.

As to volume of correspondence, we have counted it for one typical Goal Town this year and find that we wrote 58 letters to the secretary and 53 to seven other members. In addition, there were 24 telegrams and 11 phone calls. To the N.S.A. alone we have written 55 letters and 14 reports plus an Annual Report, the reports totalling 148 pages or something in the neighbourhood of 35,000 words. It is no exaggeration to say that the Committee has written well over 3,000 letters this year, perhaps 3,500—plus all these reports, plus 30 sets of minutes (the two-day meetings averaging 12–14 pages each).

What then are the causes of our expenditure for the Committee :

- (1) Number of meetings, with increased rail and hotel costs.
- (2) Volume of correspondence.
- (3) Stenographic and domestic help for Secretary (less hours than time volunteered).
- (4) Copies required of reports (14 for N.S.A., 7 for N.T.C.).

SUPPLEMENTARY REPORT OF THE ASSEMBLY DEVELOPMENT COMMITTEE.

The supplementary matter which we have to add to our Annual Report is, of character, a summarising of conclusions drawn from discussion at our last meeting before Convention when we reviewed the past year's work.

It is interesting to note that all members of the present Committee have now experienced active work in the teaching field in Communities other than their own. This experience, combined with concentrated study of the reports submitted by Local Spiritual Assemblies, has enabled the Committee, as a whole, to evaluate the activities and consult upon the problems of the various Communities with a deeper and more sympathetic understanding than would, perhaps, have otherwise been possible.

Close relationship and co-operation with the National Teaching Committee; our active support of their teaching work in all areas, and plans to follow up their work in the Goal Towns, has demonstrated conclusively the truth of our joint agreement that the work of these two National Committees is complementary and can be of immense value to the successful culmination of the Six Year Plan. This increasingly obvious fact has not only broadened our vision and working policy during the latter months of the year, but greatly influenced our recommendations to the in-coming Committee.

- (5) 11 Circular letters to the national community (250 copies each) and a printed programme for Teaching Conference.

All this means stenographic time, paper and stamps, travel expenses, and duplicating fees. That's where our money goes!

E.—CONCLUSION.

Dear friends, we would close this report on the past with only a brief backward look at the significance of what the British Bahá'ís have been doing this year. We have conquered three new countries to add to the Guardian's proud total of those embracing the Faith. We have formed four Assemblies, almost "from scratch." We have maintained five new spiritual prizes. And we have laid an excellent foundation for the Final Phase of the Six Year Plan.

Perhaps these words of the Guardian say more than all: "The erection of the administrative institutions of the Faith of Bahá'u'lláh in these virgin territories will no doubt befittingly mark the termination of the initial phase of the Plan, and proclaim to the entire Bahá'í world the resolution, as well as the ability, of its valiant promoters to create the indispensable agencies required for an intensive propagation of the Faith at home, and the planting of its banner overseas."

On the basis of experience gained in work with the Local Assemblies during the course of the past year, teaching policy and methods were discussed at some length by the A.D.C. at its last meeting and it was recognised that teaching is the life of the Community whose maintenance and consolidation directly depends upon the degree to which all members of the Community are drawn into planned, consistent teaching work. This alone, creates the unity, love and harmony so essential to any Bahá'í Community.

A large portion of the A.D.C. Newsletter No. 6, the last issue of series 1, is being devoted to the subject of teaching and its vital importance in the life of the Community.

While on the subject of the Newsletter, we report that circulation has already increased far beyond the bounds for which it was originally intended. Apart from this, production will have to be further increased to include the 36 members of the 4 new Local Spiritual Assemblies. Present facilities for production we feel to be inadequate to meet the unforeseen demand for copies of the Newsletter outside the limits of Local Assembly membership and we have, therefore, recommended that the policy of distribution be carefully reviewed by the incoming Committee.

SUPPLEMENTARY REPORT OF THE NATIONAL YOUTH COMMITTEE.

1.—During this administrative year, 12 Youth declarations and 17 Youth from overseas have helped to swell our community.

2.—Three British Youth have pioneered to this year's Goal Towns, and in addition, three of our visitors made up the numbers in Bristol, Cardiff and Northampton respectively.

3.—The news of the appointment of the Cardiff L.Y.C. was received two days after the declaration of the first L.S.A. of that town—certainly a record.

Bradford and Nottingham L.Y.C.s are also especially active in many fields, the former specialising in study classes, and the latter in overseas contacts.

4.—Mrs. Munsiff, of London, was particularly fortunate in being able to contact Sir Ramaswami Mudaliar, leader of the Indian Delegation to the United Nations. A full account appears in

the current issue of the Bulletin.

5.—Special commendation for their work goes to Margaret Shanks, of Liverpool, for her teaching work, and the concrete results shown by two declarations; and to Anne Stacey, Youth Correspondent for Bournemouth, for her teaching, the report of a Youth declaration, overseas correspondence, contact with the isolated Youth of Britain, and her very prompt replies to all letters sent by the Committee.

6.—The Overseas Youth Committee have continued to support the Youth Bulletin, and in addition the American N.Y.C. made us a gift of 10 dollars, so that we could send our reports to them by air mail.

7.—The 10th and final Meeting of the Committee last week-end brought the total number of meeting hours to 86, and a total of almost 400 resolutions have been recorded at our meetings this year.

INCOME AND EXPENDITURE ACCOUNT

for the Year ended 20th March, 1948.

EXPENDITURE.

	£	s.	d.	£	s.	d.
Bahá'í Journal	116	7	6			
Less Sales	7	10	0			
				108	17	6
Rent, etc., London Office.....	260	6	3			
N.S.A. Secretarial Expenses	241	4	7			
Printing, Stationery and Clerical Assistance	90	18	0			
Travelling Expenses, N.S.A. Members	202	9	11			
National Teaching Committee and Goal Towns	1447	4	11			
Assembly Development Committee.....	63	15	1			
Pioneer Fund Expenses	1711	8	5			
Townshend Expenses	430	10	7			
Postages, Telegrams, etc.	53	12	2			
Sundries	35	1	8			
Convention Hotel Expenses	20	19	3			
Summer School	134	6	3			
Less Contributed	130	2	3			
				4	4	0
Exhibition Renovation	30	0	0			
Youth Committee	133	0	4			
Bank Charges	6	2	2			
Audit	15	15	0			
Rent—Blackburn	9	15	0			
Publishing Trust	34	2	6			
Publishing Trust—Donation (Rent, etc.)	41	7	3			
Depreciation—Fixtures	6	0	0			
				£4946	14	7

INCOME.

	£	s.	d.	£	s.	d.
By CONTRIBUTIONS	1346	9	5			
„ GUARDIAN'S DONATION	1500	0	0			
„ TRANSFER FROM BUILDING FUND	1800	0	0			
„ RENT REFUNDS—						
London Centre ...	104	17	4			
Publishing Trust ...	77	14	6			
				182	11	10
„ Defence Bonds—						
Interest	45	0	0			
Less Interest lost on Sales	17	11	1			
				27	8	11
				4856	10	2
„ EXCESS EXPENDITURE FOR YEAR	90	4	5			
				£4946	14	7

AN EXPERIENCE WITH 'ABDUL-BAHA.

BY ANISE RIDEOUT.

It was my great privilege to be in New York during the last days spent by 'Abdul-Bahá in America. There was a question which I greatly longed to ask, but fearing the reply would be that I must talk to people everywhere, I hesitated. Finally, on the last day, almost the last moment of my stay, it came to me that it was cowardly to hesitate. On that day, as I came into His Presence, He immediately said, "Are there any questions?" At once I asked the question, "Which is the best way to give the Bahá'í Message?"

'Abdu'l-Bahá's face became very serious, His voice loud as He answered in these words:

"The first thing to do is to acquire a thirst for spirituality, then Live the Life! Live the Life! Live the Life! The way to acquire this thirst is to meditate upon the future life. Study the Holy Words, read your Bible, read the Holy Books, especially study the Holy Utterances of Bahá'u'lláh; Prayer and Meditation, take much time for these two. Then you will know this great thirst, and then only can you begin to live the Life.

"To Live the Life you must be the very kindest woman, you must be the most pure, you must be absolutely truthful, and live a perfectly moral life.

"Visit your neighbours when they are sick or in trouble, offer your services to them, try to show them that you are longing to save them.

"Feed the poor, divide what you have. Be contented to remain where God has placed you; be faithful in your care of those to whom He has trusted you; never waver in this or show by your life you have something different, so that all will see and will say, 'What has this person that I have not?'

"Show the world that in spite of the utmost suffering, poverty, sickness, you have something which gives you comfort, strength and peace—that you are happy—serene—satisfied with all that is your life.

"Then they, too, will want what you possess—and will need no further teaching—after you tell them what it is."

BAHA'I MAGAZINE, Vol. 19, No. 3 (1928).

Crusade for World Government.

In view of the Guardian's comments, the Central Office of the Crusade for World Government has been asked to send particulars of their movement to the Secretaries of all local assemblies from whom any needed information can be obtained.

BAHÁ'Í BUSINESS PRINCIPLES.

As the British Bahá'í Community grows and the impact of the Bahá'í teachings widens in its influence on men's minds throughout these islands, it becomes increasingly important that these teachings be presented in all their purity, undiminished by misconception or partial presentation. Vigilance in regard to this matter is one of the principal obligations binding upon every Assembly, Local or National.

It is for this reason that we feel it necessary to remind the Friends of the following quotation taken from a letter the Guardian wrote some twelve years ago to an American believer who wished to reorganise his business on Bahá'í lines:

"The time has not yet come for any believer to bring about such a fundamental change in the economic structure of our society, however restricted may be the field for such an experiment. The economic teachings of the Cause, though well known in their main outline, have not as yet been sufficiently elaborated and systematized to allow anyone to make an exact and thorough application of them, even on a restricted scale."

No Bahá'í is thereby precluded from endeavouring to act in a Bahá'í manner in all the activities and relations involved in business life. Far from it; he must only refrain from suggesting that his way is that which is enjoined and officially sponsored by the Bahá'í Faith.

'Abdu'l-Bahá once said, in summing up the matter: "When the love of God is established, everything else will be realised. This is the true foundation of all economics. Reflect upon it." (P.U.P., p. 234).

For those who may like to make a more thorough study of the Bahá'í approach to economics, the following references have been compiled:—

Bahá'í Peace Programme—pp. 17, 46.

Bahá'í Scriptures—Nos. 82, 92, 572, 666-70, 761, 812, 831.

Bahá'í World, vol. 4—

"The Supreme Affliction"—pp. 435 to 460.

Hidden Words (Arabic)—Nos. 25, 52, 53, 56, 57

Hidden Words (Persian)—

Nos. 49, 50, 53, 54, 64, 75, 80, 82.

Paris Talks—pp. 140-143.

Promulgation of Universal Peace—

pp. 128, 136, 211-2, 233-4.

Selections from Bahá'í Scriptures—pp. 216-228

Some Answered Questions—pp. 313-318.

Star of the West—vol 3, Nos. 2, 6. vol. 7, p. 84.
vol. 13, p. 227. vol. 22, No. 1.

Tablets of Bahá'u'lláh—pp. 89, 134-137.

LOCAL ASSEMBLY NEWS

The History of the Baha'i Cause in— DUBLIN.

A brief outline of the history of the Cause in Dublin brings to light some remarkable patterns. At Teaching Conference, 1946, Una Townshend volunteered to pioneer in Dublin. On April 20th, 1948, nine Bahá'ís met at "Ripley," the home of the Townshend family, to sign the declaration that they constituted the first Dublin Spiritual Assembly.

From September 16th, 1946, until March 18th, 1947, Una worked valiantly and alone with a ten day teaching visit from Ursula Newman in December and a three day visit from Philip Hainsworth in March. A series of advertisements, with Bahá'í quotations, were placed in the *Irish Times* and from these a useful list of contacts was built up.

On St. Patrick's Day, 1947, Doris Gould left Manchester to pioneer in Dublin. On St. Patrick's Day, 1948, Doris, now Mrs. Morris, held her first Bahá'í meeting in her own home and her husband, Lionel, announced his intention to declare himself a Bahá'í.

Early in April, Una had to leave Dublin for her home in Galway and Ursula Newman went to maintain Group status.

On the day of our first Public Meeting, May 28th, Archdeacon Townshend sent a wire to say that Charles Mason Remey would arrive in Dublin that afternoon. Mr. Remey altered all his plans in order that he might be at the meeting. His beautiful talk opened an unbroken succession of Wednesday evening meetings held weekly in the Theosophical Society's room.

From the time the Group was formed, 19 Day Feasts and Bahá'í anniversaries were observed.

This is not the place to give an account of Archdeacon Townshend's momentous decision to leave the Church. This act, which is a milestone in the history of the Cause, was the cause of rejoicing to the Group, for it meant that it was

to be strengthened by his settlement in Dublin as soon as a home could be found.

June saw the first of our very welcome visiting teachers, Philip Hainsworth. Space forbids giving a full account of the fine work each contributed, but their names, at least, should be recorded. Mary Basil Hall, July; Manuchir Zabih, September 18th to November 22nd; Brian Townshend; Shoa Nikanpour, January; and on January 13th, Mrs. Dorothy Baker flew straight from U.S.A. to Eire, Dublin being the first town in the British Isles to receive the stimulus of her inspiring personality. David Hofman came in February; and Henry Jarvis, American teacher from Europe, arrived for our Youth Day Celebrations.

An intensive teaching campaign held during March and the first fortnight in April, when Dick Backwell came for two ten-day visits and Isobel Locke for three days, brought the Group to Assembly status.

On July 23rd, Dora Coleman sent in her declaration and was welcomed into the Cause as the first Dublin Bahá'í. She and Doris have the special gift of making contacts and introducing them to the Faith. After Summer School, Dick Tabuteau was accepted as a Bahá'í Youth.

In November, Doris Gould married Lionel Morris and the Birmingham Assembly gave them a Bahá'í wedding. Early in the New Year, Mrs. Townshend sent in her declaration and "Ripley" became the home of a Bahá'í family. Lionel Morris sent in his declaration in March and a second Bahá'í home was established. On April 1st we welcomed Margaret Sullivan, pioneer from Manchester, as our eighth believer and shortly afterwards Mr. Walsh sent in his declaration in time to make the ninth member of the Dublin Spiritual Assembly. We were very happy to have two friends from Australia, Mrs. and Miss Hutchinson-Smith, with us when we signed our historic document.

THE BAHÁ'Í WORLD

AUSTRALIA AND NEW ZEALAND have fixed their goal at 31 Groups and 7 more Spiritual Assemblies to be achieved in the Six Years ending 1953.

AUSTRIA. The work of the friends in Vienna was suspended during the winter for lack of heating. Eleven participants in a Youth Symposium held in January signed a greetings message to the Guardian.

BELGIUM. Miss Georgine Jacobs is the second Belgian declaration. The Bahá'ís were represented by Lea Nys, the first Belgian Bahá'í, who was one of five speakers at a large Peace Conference attended by 350 people.

CZECHOSLOVAKIA. Two magazines have recently

published articles on the Cause, one, the official magazine for the blind, having an article by Agnes Alexander on "The Bahá'í Movement and the Blind in Japan."

DENMARK. Gerhard Harry Andersen, a medical student, is the third Bahá'í to declare himself in Denmark. Dorothy Baker had a newspaper conference with 16 present, and two public meetings for 100 and 60 people respectively, and spoke over the radio. Of three study classes per week and several fireside meetings, one has an average attendance of 10 to 15. "The Hidden Words" and the Obligatory Prayers have been translated into Danish.

EUROPE. "Bahá'í News" for March, 1948

announced the total number of newly declared believers in all the goal countries of Europe under the Second Seven Years Plan as 43.

GERMANY. Darmstadt now has 12 believers. Dr. Grossman drew 130 to 150 people to hear public talks in the Technical School building. Frankfurt now has 44 and Hamburg 32 declared believers. The building for the National Headquarters at Frankfurt has been acquired but needs much repair. It is unofficially reported, via Geneva, that the N.S.A., has 20 to 25 new declarations to confirm at each meeting.

HOLLAND. Dorothy Baker spoke to 80 at a public meeting and met several other groups in Amsterdam. Three study classes have been formed with 21 people signed up to attend for six weeks.

INDIA. The new National Headquarters has been requisitioned by the government who have promised to release it within a year. Preliminary steps are being taken to get the laws on personal status formally recognised by government; this has entailed a tightening up in the maintenance of local registers and records.

ITALY. Rome was reported in March as having seven native believers and Florence three, two of whom, General Berardi and Colonel d'Ambrosie, are recent declarations. The first public lecture was given by Ugo Giachery on February 6th to 135 people, under the auspices of the Association for the Advancement of Moral and Religious Studies. Notices appeared in five Italian dailies and the announcement was also broadcast. Marion Little held four meetings a week during her stay.

LUXEMBOURG. Miss Suzette Hipp is the first native believer. "She is already conducting a study class in Luxembourg—*we study first in English and then she takes notes and gives it in Luxembourg*," so writes Honor Kempton. Marion Little, Lucienne Migette and Dorothy Baker have all lent impetus to the growth of the Cause there.

NEW ZEALAND. A fine Youth Group is reported in Auckland and a study group of 14 at Whangerei where there have been three recent declarations.

NORWAY. To the historic first four, Mrs. Inga Eriksen, Miss Vida Johnston, Miss Elna Schonberg, Mr. Arne Tharaldsen have now been added five more, so that Oslo can announce nine local believers, who with the three pioneers now form a community of twelve. They hold three firesides per week with about 15 guests at each meeting.

PANAMA. A fairly new fortnightly magazine "Epocas" carried an article in February nearly a page long about the recent Bahá'í Congress in Mexico City.

PERSIA. A year's work by the Tihrán Community has achieved the following results:—Six new assemblies have been formed besides

three existing groups and one new centre reaching assembly status; 30 families have left to reinforce communities in provincial centres; the local pioneer fund benefitted to the extent of £2,600, of which 30% will go to the national fund; about £7,500 was contributed for shares in a Bahá'í commercial concern which will set up branches in certain goal centres to help in pioneer activities.

A new method of organised teaching work has been undertaken by the Tihrán friends, who have divided themselves up for the purpose into groups of five to nine people each. One of the members of the group invites a guest, and the immediate object of the group then is to foster mutual understanding and fellowship between the non-Bahá'í guest and the rest of the group. The groups meet regularly every Sunday evening, when all other Bahá'í activity is suspended, and report progress at each Feast. No mention is made of the Faith until the ground is fully prepared, unless the subject is broached by the guest; often the preparatory stage is lengthy; one seeker only is invited at a time as a rule; such seekers, prior to admission are required to meet and receive expert attention from qualified teachers.

The youth of 20 towns have planned to send out from 2 to 13 young believers to various villages and outlying districts to teach the Cause. When this Youth Teaching Programme is in full operation, it is expected that 85 villages and regions will be served.

POLAND. A fortnightly Bahá'í study group has been started in Warsaw by Josef Arszennik. It had 8, including two believers, to its first meeting on November 30th. Literature is very scarce. There were thirteen different requests from Poland met by the Geneva Bureau in two months.

SWEDEN. Declarations from Miss Inga Hokinson, Miss Yora Persson and Eskil Ljungberg have been reported from Stockholm. The first named is the wife of Sigvard Hokinson, the second native Bahá'í in Stockholm, who first heard of the Faith from Martha Root in 1934. After the first of Dorothy Baker's public meetings there, 40 people left their names and addresses for further information and study classes. A regular beginners' class is held on Monday evenings in English with average attendance of 7 to 12; there are classes on Thursday evenings in Swedish and a preparatory class for membership each Friday; on Sunday afternoon there are regular firesides.

SWITZERLAND. Dorothy Baker spoke in Berne, Zurich and Geneva to audiences of from 25 to over 100 during her visit. New study classes were organised in each place after her visit.

TURKEY. The friends of Istanbul, few in number, are working on a series of translations of Bahá'í literature into Turkish.