

BAHÁ'Í JOURNAL

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CABLES FROM THE GUARDIAN

The following cable was received on April 30th, having been handed in on April 26th. It was presumably intended for Convention :

" Urge focus attention Six Year Plan. Subordinate every activity paramount issue teaching facing English believers.—Shoghi."

The following cable was sent by us from Convention :

" At threshold first stage Six Year Plan Convention aware tremendous challenge entire national community, absolute dependence divine guidance, sustaining power. Our hearts overflow thankfulness beloved Guardian. Entreat prayers our clearer vision, spirited action, increased capacity focus individual and collective life in service Bahá'u'lláh's mighty Cause. United heartfelt love."

To which the following reply was received :

" Dearly beloved English believers remembered Shrines. Praying ardently success deliberations Convention. Supreme continuous effort required ensure success Plan. Concentration attention, resources entire community promotion paramount aim indispensable. Greater sacrifices demanded ensure ultimate victory. Eagerly awaiting news progress historic enterprise.—Shoghi."

THE NATIONAL SPIRITUAL ASSEMBLY

H. M. BALYUZI—*Chairman.*
A. NORTON—*Vice-Chairman and Treasurer.*
J. FERRABY—*Secretary.*
Mrs. D. FERRABY—*Recording Secretary.*
Mrs. M. BASIL HALL.
Mrs. M. HOFMAN.
Mrs. C. LANGDON DAVIES.
Mrs. I. SLADE.
P. WILKINSON.

The following cable from the Guardian was dated May 1st :

" Abdul Hosein Dehkan intending proceed England. Inform friends association forbidden.—SHOGHI."

The following letter from the Guardian was dated March 22nd, 1946 :

" Your letters dated September 6th and November 6th, 1945, and January 2nd, February 8th and 19th, 1946, have been received, together with their enclosures, and the beloved Guardian has instructed me to answer them on his behalf.

" He has been delighted to see, through your letter and reports sent by other Bahá'is, that the Teaching Conference in Manchester was such a success, and he feels this marks a turning point in your Six Year Plan. Now that Goal Towns have been chosen, the friends must concentrate all their forces and resources on establishing assemblies in them as soon as possible. He feels sure that once the signs of success become evident all the believers, tired out and depressed after so many years of war and privation, will become vitalised with optimism and enthusiasm, and drive forward unitedly towards the complete victory of their plans."

" He was also very happy to hear you have found a place to hold your Summer School; this is such an important Bahá'í activity that even if the expenses are such as to necessitate its being subsidised by the National Fund it does not matter.

" He advises you to send half of the Russian books in your possession to the Bahá'í Bureau in Geneva. Mrs. Lynch can distribute them from there, as required, to other centres.

" He feels it would be an excellent means of serving the Cause and enhancing the prestige of the British Bahá'is if you can send a delegate to the Spiritual World Congress to be held in Brussels.

"We are sending Mr. Echtner the Haifa News Letter direct from here; thank you for sending his address. The Guardian suggests if you have not already done so, that you send the address of the Dutch Bahá'í to Mrs. Lynch, so that travelling believers can be put in touch with him.

"He is eagerly awaiting more good news of the progress of your Six Year Plan, and assures you all that he will ardently pray for its speedy and complete success in the Holy Shrines.

"Your Assembly's labours are very deeply appreciated.

"With warm Bahá'í greetings,

"R. RABBANI."

"Dear and valued co-workers,

"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. The task is colossal, but the recent Teaching Conference is but the initial stage in this mighty, this collective, and indeed historic undertaking. The goal towns which have been selected should be regarded as the chief objectives requiring the immediate and concentrated attention of its zealous promoters. Every consideration should be subordinated to the paramount need of establishing, at any cost and by every means possible, vigorously functioning assemblies at these centres. No effort should be wasted, all must arise to lend their assistance; no sacrifice is too great to ensure the completion of the first stage of this enterprise. Unity, perseverance, self-sacrifice, will guarantee its success. Obstacles may arise, setbacks will no doubt occur, but the unconquerable spirit animating the English believers must ultimately triumph.

"Your true and grateful brother,

"SHOGHI."

ANNUAL REPORT

We closed our report last year on a note of faith, of belief in the ultimate triumph of the Cause, though with a great sense of our own responsibility, as early believers, to bring the knowledge of the Faith to a troubled world. It was in such a mind surely that we in the beginning pledged ourselves to our Six Year Plan. Two years have passed since we adopted the Plan and vowed ourselves to achieve the goal set for us by the Guardian. Two years out of six have gone and how far have we got towards our goal? Last year we could report little more than a growing consciousness of the importance and the size of the task and the sacrifices which its achievement would without any doubt involve. This year we can report having moved a good step further. Though slowly and sadly late, we have at last really started work on the Six Year Plan. Although practically the whole of the Plan still remains to be completed and we are still only beginning to tackle the job, there has been this year a gradually accelerating development of consciousness and of effort. The Guardian has told us that we reached a turning point at the Teaching Conference—when many members of the community, gathered together for consultation, at last came to grips with our appointed task and faced up to the ways and means of achieving it. The Guardian himself has led us to this stage and is now guiding us onwards. Gradually he has awakened us to the importance of our Six Year Plan. First, "the English believers stand identified with this Plan"—teaching is the first duty of a Bahá'í community and the attainment of the Plan is our primary task. Then he told us that "the immediate destinies of the Faith are interwoven with the progress of the Plan," and, more recently, that

the "forces which such a consummation will release none can estimate sufficiently at present." A tremendous responsibility indeed is in our hands. We are not even yet putting all our energies and all our strength into the Plan, but we have looked at it very straightly and clearly, and we have made a beginning.

We spoke at length last year of the need for pioneers, without which the work of building new communities cannot be done. All such remarks can be repeated this year too. Pioneers are urgently needed still. Though two determined souls have arisen and set a great example, many more are needed and they must be found before the Plan can truly be said to be under way. The National Spiritual Assembly has urged on the friends again and again by letters and through the Journal the urgent need for pioneers, it has appealed to individuals to undertake the task, it has made known its readiness to use every means in its power to help. The National Teaching Committee too has done everything it possibly can to persuade a sufficient number of believers to arise for this work. So far with little result. Two, as we said, have already started work and two more have announced their intention to do so as soon as they are released from National Service—that is all. This is a desperately serious situation. Without a goodly number of pioneers we cannot hope to build up the assemblies needed, and the spiritual awakening of this country, as the Guardian tells us, depends on the Faith being made known through the length and breadth of these islands. The Six Year Plan is to be the beginning of such a permeation of the Bahá'í Teachings that all will be spiritually stirred. For such an enterprise there can be no holding back, every aspect

of our lives must be adapted to it, for we are called to be the channels through which God's Message is to be made known in this most mighty Day.

Assemblies in nine goal towns have first of all to be established, and in the end to complete the Plan nineteen new assemblies have to be built up. Let each one of us search his own heart, analyse his difficulties and honestly decide whether he really cannot arise and pioneer in the service of the Faith. For the Guardian has told us, "all must arise" and though all of us will not be able to pioneer, a number of us certainly must do so, for the Guardian says of the Plan "it must not, it cannot fail." Our community is a small one, the number of people who are actively working is even smaller. But the band of early believers in Persia was small too, yet look what has grown from such a beginning. All of them were ready to sacrifice everything—we must follow their example, only then shall we achieve the goal to which we have pledged ourselves. For, as the Guardian has said, "no sacrifice is too great," and we all know in our hearts that this is true.

Our beloved Guardian has not only given us the strength and bounty of his prayers at the Holy Shrines, and the guidance and inspiration of his letters, developing our understanding and showing us the way in which we shall set about our work, but he has sent us also material help in the form of two generous gifts, one of £500 and a later one of £1,000. By this we are reminded that everything is needed in the service of the Six Year Plan—the courage, devotion and self-sacrifice of the believers and also the funds by which the work can be carried on—all of these we must offer to the limit of our capacity.

Teaching and the Six Year Plan are synonymous at this stage and in reporting the progress of one we are telling of the success of the other. Moreover everything in the life of the community relates in some way to teaching and has its effect on it, and everything we do promotes or hinders this most important function in a direct or indirect way. As we have said earlier, it was only gradually that we became conscious of the tremendous implications of the Plan and it was in such a gradual way too that the interest and effort put into it increased. At the beginning of this year there was in the community a very noticeable unconsciousness of the importance of the Plan, which might even be called lethargy. For instance, at the suggestion of last year's Convention, the N.S.A. sent a questionnaire to every believer in the country asking specific questions about what they could do to help the Plan, and out of the whole community about thirty - five people answered it. This was an indication that we simply had not wakened up to our situation at all. We do not mean by this that no teaching work at all was done by any means. Apart from the efforts of the local assemblies, work was going on steadily

in Northampton and Blackburn, the two groups, and in Blackpool, and the resident believers in these places were working hard, with the periodic assistance of visiting teachers. Meetings were frequent and well attended and both Northampton and Blackburn reported new believers. Meetings were held too in Liverpool until summer holidays closed them, though hampered by difficulty in finding a really suitable place to have them. But the pace was leisurely and the feeling of urgency in many respects lacking, and difficulties were allowed to hinder instead of being overcome. The one hopeful event was the departure of Mrs. Brown and Ursula Newman as pioneers at the beginning of November. The Guardian's letter of December 18th opened our eyes to the rapidly passing time and the slowness of our pace—we must all work very much harder, different methods must be tried. The National Teaching Committee, which had been trying since the beginning of the year to foster and to organise teaching in all the towns where groups and pioneers lived, had lost its secretary in the autumn by the departure of Mrs. Brown to pioneer. Now, after receipt of the Guardian's letter, Mrs. Hofman, newly arrived from America, was added to the committee and appointed secretary, and the committee was given much wider powers and greatly increased scope, being put in charge of all the organisation of the Six Year Plan, under the N.S.A.'s directions on general policy. The enthusiasm of the new secretary and her valuable experience of similar work in the United States gave new life and energy to the Committee. With the National Teaching Conference imminent at the beginning of February, it was resolved that this be used to pass on to the assembled believers the growing understanding of the urgency of the Plan and to try to increase in those present this rapidly growing consciousness of its extreme importance. Believers were reminded of the scheme of work adopted at the commencement of the Plan, by which nine towns were to be settled by Convention 1946. The N.S.A. now defined this as meaning nine towns where active work was being done. At the Conference the various towns where work was being done, and others where it seemed desirable to start, were carefully discussed, and a list of nine towns was recommended to the N.S.A., which accepted them as the goals for this first stage of the Plan. These towns were: Northampton and Blackburn, already with active groups, Nottingham, where Mrs. Brown had just settled, which later, combined with Ilkeston, was recognised as a group, St. Ives, where Miss Ursula Newman had recently gone to help the one resident believer, Leeds where five members of the Bradford community lived, Blackpool, Birmingham and Liverpool, all with resident believers and some teaching work already done there, and Cardiff, which could only be developed after settlement of a pioneer. Birmingham and Liverpool also needed a pioneer to strengthen

them. The Conference also recommended the development of Exeter and Bristol as important towns of South-West England, and Una Townshend volunteered to settle in Dublin as soon as she was released from National Service, expected to be sometime in the summer. At the Conference too, Mr. and Mrs. Lee offered to go and pioneer in Cardiff. It was noteworthy that the participants at the Conference, which the Guardian afterwards described as the "turning-point" in the Plan, consisted very largely of believers from these goal towns and of people who were subsequently to help them as visiting teachers.

Having chosen the towns for development, the next step was two-fold. Firstly, to increase the consciousness and understanding of the community, so that pioneers and other needed help should be forthcoming, and secondly, to give every possible aid to develop and accelerate the work in these towns. Towards the first objective, the N.S.A. requested the Teaching Committee to arrange for teachers to visit local assemblies, groups and individuals, to discuss with them the needs of the Six-Year Plan and to arrange with them what each could do to help. At the suggestion of the N.S.A., practically all of this travelling consultation was undertaken by the secretary of the committee, Mrs. Hofman, and during her tour she gave a great deal of help to the teaching work at the same time by speaking at meetings, making contacts, etc. With regard to the second objective, so much depends on the local believers in the goal towns, on their vitality and their eagerness to spend everything on our joint task, and they have to a wonderful extent shown that their spirit is equal to their opportunity and responsibility. In each place there are few of them or even one alone, and all would work better if other believers could move and settle down to work with them, but for the moment, failing such pioneering help, they must be reinforced by visiting teachers, and in all cases this help has been given them as needed. Meetings, large and small, have been held, all of them advertised locally, thus making the Faith more widely known, in seven of these goal towns, and also in Exeter and Altrincham, and plans are in hand for work up to the end of May. From the beginning of the calendar year, 48 public and fireside meetings have been held and 15 visiting teachers have helped with them. On April 14th alone, meetings were going on in four different towns. An interesting development has been the interchange and co-operation of believers in some of these towns. For instance in the Midlands, where the believers of Nottingham, Birmingham and Northampton have supported each other's work. The fortnight's campaign in Leeds, consisting of a shop exhibition and two public meetings, is a further example, as friends from Birmingham, Bournemouth and Loughborough went there to help. Cardiff unfortunately, has proved an exception to all this activity. After

trying to find a job and a home in Cardiff, Mr. and Mrs. Lee regretfully found themselves obliged, on account of their personal circumstances, to give up their plan to move there. Cardiff therefore remains up to now undeveloped. One believer lives there and will gladly help but she is not able to undertake to initiate teaching projects. To this extent therefore, the plan of the nine goal towns is unfulfilled and there is a crying need for a pioneer to go there immediately, so that in accordance with the Guardian's instructions, the work in all the towns can go forward with all the speed and energy of which we are capable. On the other hand, for the next stage, we already have two intending pioneers announced in Una Townshend who will go to Dublin and Jack Harper who will go to Hastings. We should not forget too that some believers, who might have pioneered, have stayed at home to support weak assemblies or to help build groups into assemblies. These we hope will later be freed to work elsewhere.

With regard to the communities: London has had rather a changeful year. Its members have been increased by the return of several evacuated members, now that the war is over and by the removal of several friends from other parts of the country. On the other hand the only two pioneers at the moment at work for the Six-Year Plan have been contributed by London. Changes in the London assembly and its officers half-way through the year were caused by their departure together with other resignations for various reasons. Their meetings have varied in form and in time during the year but have not attracted very many people and the community can report only two new believers. On the other hand, London contributed the bulk of the speakers for the Hyde Park venture, reported further on in this report, which was originally organised by the N.S.A. though later turned over to London. In order to contact people for whom Sunday is not a suitable day, they also held periodic meetings on a weekday evening. They held a large public meeting in a hired hall in July, in conjunction with two other organisations, and they also took an active part in the two meetings organised by the N.S.A. at the time of the UNO meetings. Both the Preparatory Commission and the General Assembly of the United Nations met not many yards from the London Centre and during the meetings of the latter a large notice of welcome to the delegates was displayed in the Centre windows. London is also experimenting with another form of publicity, namely posters in buses. Another attempt to attract people to the Centre took the form of an Art Exhibition, which displayed the work of Bahá'í artists and of a friend associated with the Cause for many years. In this way a number of people were led to make the acquaintance of the Centre. Talks have been given to various other organisations. London has kept all the big feasts

and the commemoration meetings have been held and attended by some at the proper times, though repeat meetings have been held for those who could not attend night meetings. Fireside meetings have been held at various times of the year in different parts of London, one of the new believers being a result of the Ealing fireside meetings.

Manchester has been working very hard and can report a good measure of success, with six new believers. Since January their public meetings have grown from just a handful till now they get an average of thirty, and they have also held a number of fireside meetings. At the beginning of the year they held a shop exhibition in Salford. Not many enquirers followed up their initiate interest at the exhibition by attending meetings, but many must have been made familiar with the Faith. A very important feature of Manchester's work has been the effort to develop Altrincham—over the years much work has been done there and now prospects are so encouraging that Manchester hopes it will be adopted as one of the goal towns of the Six Year Plan. Manchester Youth Group has continued to hold regular meetings and sends its monthly newsletter to a very wide circle, both in this country and abroad.

Bournemouth has had rather a difficult year. An unhappy situation arose when it was discovered that one believer had not properly understood the Bahá'í teachings on spiritualism. These were explained and the Guardian also wrote a full explanation, but she withdrew from the Cause and two others followed her, on account of this and other teachings which they found they could not accept. The community has been further weakened in numbers by the departure of two voting members and two youth members for London, and it now finds itself with only just enough members to justify an assembly. As some of these are often ill and unable to attend assembly meetings, it is very difficult for the assembly to function properly. Nevertheless, active teaching work has been done all the time. Most of it has taken the form of fireside meetings, since they are still unable to find a place for a centre, but a big public meeting was held in February, which was very well attended, and Bahá'ís have also spoken to other groups like the Esperantists. The little handful who do the active work in Bournemouth deserve a sincere tribute for the way in which they are keeping the community and the teaching work going.

Torquay shows a great example of what a small community can do. Though only just over the minimum number for an assembly, and at that not all members are able to be active, they keep their public meetings going regularly, and their young people's weekly meeting has become not only a social evening but also a study class held on a separate evening. But more than that, they have undertaken active extension work, trying to work up a circle of interested people in Exeter.

Regular meetings have been held there since January and Torquay, believers have travelled there to hold them, undeterred by the worst of the winter weather. Though they could not find a very suitable hall there and though audiences have been small, they have one or two people who attend regularly and who are trying to help make further contacts. This is a really fine contribution to the Six Year Plan by such a small community.

Bradford suffered more than any other community by the absence of members on National Service and they have been glad to welcome back two of them since the war ended, to help in the community work. Others have still to come home but should arrive before long. Meetings have been held regularly and have been taken both by members of the local community and by visiting speakers. Bahá'í talks have also been given to other organisations such as the International Friendship League and the Bradford Business Men's Club and have aroused much interest. A well-supported study class has also been held. One of the newspapers has given them periodic write-ups. Five members of the Bradford community, which has up till now included Leeds in its area, live in the latter city and they have recently started intensive teaching work there, fully supported by the Bradford Assembly. Leeds has been adopted as one of the goal towns of the Six Year Plan, and as already mentioned, recently a shop exhibition was held for a fortnight in one of the main streets, beginning and ending with a big public meeting. The Leeds believers, helped by other members of the Bradford community, put a lot of hard work into this campaign; it made an excellent beginning to their local teaching, which is being continued by fireside meetings.

Though many of the war-time difficulties still persist, the Publishing Trust has worked hard during the year. Seven publications have actually been received from the printers during the year, including the 1946 diaries. Several of these are pamphlets, none of them very big books. Three more are at present in the hands of the printer. A long list of books and pamphlets is planned and most of them are in the course of preparation.

Printing has been rather less difficult, partly because only small booklets were printed. (But "Some Bahá'í Prayers" has still not been received from the printer). The paper situation has become rather easier through a general increase in the paper quota, following an unsuccessful attempt to get our own quota raised to 5 cwt. per four month period, which had involved correspondence with high Ministry officials and even the Minister himself.

Publishing activity during the year has been limited more by absence of books to publish than by these difficulties. It is not yet practicable to publish editions of complete Bahá'í works, both because paper is still insufficient, because quality of production is still poor, and because printing

costs are such that reasonably cheap editions could be had only by producing more copies than would be wise. We have to rely on books written or edited by Bahá'ís, which are slow in maturing, as mentioned in last year's report. We have a number of books now in preparation and it is to be hoped that further gaps in production will be avoided, but this will only be so if the interval between the idea for a book and its completion is reasonably short.

Twenty copies of the 1946 diary were sent to the Guardian, which he shared with the friends and used himself for engagements. In acknowledging these, he warned us the demand for Bahá'í literature was steadily increasing and he hoped freedom from restrictions would soon allow us to carry out our future printing programme. This makes it clear how urgent is the need for a steady flow of manuscripts for publication. Ideas for new books are also badly needed.

For some time it was doubted whether it would be possible to sell enough diaries for 1947 to make production possible, but the guarantee of a Bahá'í to dispose of 1,200 copies through his commercial travellers solved this problem. Owing to the removal of restrictions, it will be possible to add to the existing text eight pages of general information about World Order.

Assistance was given to the Indian Publishing Committee in obtaining the right to publish an English edition of "Bahá'u'lláh and the New Era" in India. A number of second-hand books were located and bought for the Iraqi Publishing Committee. Contact was established for the first time with some Egyptian Spiritual Assemblies. In response to an enquiry, the Guardian recently instructed us to send half our stock of Russian books to the Bahá'í Bureau in Geneva.

The terms of reference of the Committee were this year extended to include the choice of books for publication and the style of production. This relieved the N.S.A. of a quantity of detailed work much of which required specialist knowledge, and allowed more concentrated discussion of these matters.

The Publishing Trust has not been troubled by lack of funds, owing to the generous gifts of the Guardian reported last year. There is every likelihood that restrictions and shortages will be considerably eased during the coming years and the Guardian has told us to prepare for an increasing demand for Bahá'í books. Providing that suitable manuscripts are forthcoming, there is good reason to look forward to a considerable increase in the sales, production and importance of Publishing Trust activities.

On the administrative side, we have at last completed the arrangements for the change in the Assembly's Articles of Association as a private company, which we spoke of in last year's report. The Chief Inspector of Taxes eventually approved the draft submitted to him, and the changed

wording has been incorporated in the Articles and approved by the High Court of Justice, Chancery Division. This means that in future, for taxation purposes, we can be accepted as a so-called "charitable" body, which includes religious bodies, with consequent remission of tax. At the same time the clause regarding the number of delegates to the Annual Convention has been changed to allow of expansion as the number of believers in the country grows.

At the request of one of the local assemblies the N.S.A. drafted the wording for a marriage certificate, which it is proposed to have printed after the Guardian has approved it. This certificate will of course have no legal standing—it is simply a certificate that a Bahá'í marriage has taken place.

A constantly recurring difficulty, which we encounter all the time, not only in connection with the most important problem of finding pioneers, but also in the general administration of the community, is the shortage of people to do all the work that is needed. Those who do work must do a number of jobs and this is particularly noticeable in the membership of committees. In fact during this year two national committees, the Publicity Committee and the Public Relations Committee, had to stop work because their members had so much else to do that they could not find time to do this work properly. Only if everyone does their share can such situations be avoided in future. Next to pioneering, committee membership is a most valuable form of service and one in which all can play a useful part. Committees appointed by assemblies are an integral part of Bahá'í Administration and we have to train ourselves to work more and more efficiently in this way. Though we may possess the knowledge required, yet by pooling our talents as members of a committee, with the help of the Holy Spirit we find it possible to do work for which as individuals we had not any particular qualifications to start with. We need to become more and more conscious of this aspect of Bahá'í community work.

A Bahá'í community is educating itself all the time and learning to function more in conformity with the spirit and the letter of the administration. To help it to do this is one of the functions of a National Spiritual Assembly. Conscious of this, the N.S.A. has recently appointed three of its members to plan a series of articles on the responsibilities and duties of assemblies, which when ready it intends to circulate, with the request that all local assemblies shall study them and discuss them in session.

With regard to the allocation of delegates to Convention, it has been the practice to allot a delegate also to a group which in numbers is nearing Assembly size. The Guardian has just advised us that this should not be done. His instruction came too late for change this year, as all delegates

had been elected, but it will of course be observed in future.

In the autumn a by-election for the N.S.A. was necessary, as Miss Wellby, who had just married, was leaving this country for East Africa. Mr. Hofman was elected in her place.

During the year the N.S.A. acquired a registered cable address, Bahá'í London for cables from outside the country and Bahá'í Sowest London for internal telegrams.

Just before the end of the year, the N.S.A. bought a duplicator, which will greatly ease the office work of the community. The cost is being shared by the N.S.A., the London Assembly and the Publishing Trust. It has also been decided to buy another typewriter to replace the one stolen some time ago.

A problem which we are already beginning to consider and which will cause increasing concern is the question of premises for the London Centre, which is also the headquarters and registered office of the N.S.A. The present lease expires next December. It would no doubt, be possible to obtain an extension, though possibly at an increased rent, but the accommodation is in some ways far from desirable though the situation is very good. The Guardian in a letter to an individual believer expressed the hope that we would soon be able to move out of a basement into premises more in conformity with the dignity and standing of the Faith, and we must therefore consider the possibility of obtaining a fresh Centre. The difficulties are formidable since so far nothing to rent has been found and very few places are for sale at any price we could contemplate, and even these are not really in the centre of the city. The Guardian was asked for advice as to what we should do in the matter and has replied: "Advise not purchase at present. Rent if possible befitting rooms central position."

With the slight improvement in world communications we have had several visitors from abroad: Mr. Mani Mehta from India, Mr. and Mrs. Rafi Mottahedeh from New York and later Mr. Mottahedeh alone, and Mr. Johnny Eichenauer, who is serving with the U.S. Army in Germany; all went around visiting the friends in various parts of the country, spoke at meetings and helped us generally with our teaching work. On the other hand, with the end of the war, Norman Smith of the U.S. Army who had been amongst us for two years, left for home. A tribute should be paid to him—during his stay here he became absolutely one of us and made many friends, and he gave us valuable help by spending his leaves travelling round visiting the friends, encouraging them and helping with meetings.

There have been eighteen new believers during the year. We were also pleased to welcome Mrs. Hofman from the United States and Mrs. Dehkan from Persia, who came here to marry, and Mr. Sabri and Dr. Said from Egypt and Mr. Nikanpour

from Persia, who have come to study. All of them are already actively supporting and helping the community. There have been five Bahá'í weddings, probably a record for one year.

The current Bahá'í year has seen the end of the fighting both in Europe and in the Far East. Already last year we could report being once more in touch with the friends in France and Switzerland. This year letters have been received from believers in Holland, Norway, and Czechoslovakia, and just a few weeks ago the ban on communication with Germany was lifted, so we hope to be hearing from the friends there also very soon. The good news has just been received that they have re-established their National Spiritual Assembly, which was suspended in 1937.

The end of the war has meant a focussing of public interest more and more on the new organisation by which it is hoped that future war will be avoided and the nations come to live harmoniously with each other. The General Assembly of the United Nations Organisation held its first meeting in London in January. All the delegates were sent a letter of welcome from the British Bahá'í Community, together with a leaflet containing passages from the writings on the subject of World Government. One delegate from Ethiopia sent us a letter of thanks. Further, whilst public interest was focussed on efforts to develop international co-operation, a public meeting was held on January 9th in London, at Caxton Hall, which is very near the place where the UNO General Assembly was meeting. Attendance was not so large as was hoped as the weather was bad, but discussion was interested. A further but smaller meeting on the same lines was held on April 17th.

A little while before the UNO meeting, a World Youth Conference was held in London. It was not possible for us to take any part, as the meetings were confined to delegates, except for a big one at the Albert Hall which some Bahá'ís attended. A letter of good wishes was sent to the Conference and the secretary was asked to place some free literature in the meeting room.

Following statements in the House of Commons sympathetic to the idea of world government, both the Foreign Minister, Mr. Bevin, and Mr. Anthony Eden, were sent letters and literature. Mr. Bevin's private secretary sent a cordial letter of thanks.

There have been two new activities in our community life this year, which it is intended will be repeated in coming years. One was the commemoration on September 11th of the anniversary of 'Abdu'l-Bahá's first public talk in the West. The other was the attempt to attract people to the Faith by talking about it at the open-air forum in Hyde Park. For a number of Sunday mornings, several London believers gave talks there to good crowds. Winter weather obliged them to stop for some months but it is intended to start again very soon, as this is a good way of introducing the Faith to large numbers of people.

For the first time for some years we have had a Youth Committee. It has worked entirely by correspondence, as its membership was drawn from all parts of the country. It has produced a report on methods of attracting young people, which has been sent to all local assemblies, and it is now working on the possibility of producing a Youth Bulletin and also on the programme for a Youth Day at Summer School.

Our efforts to have a Summer School last year were not too successful. We could find nowhere suitable to hold a proper one and had to be content with a small substitute. London having already decided that if a national one could not be held, they would have a small one in their centre during two consecutive week-ends, they were asked to hold this event during the intervening week as well and to throw it open to friends from other parts of the country. The consequence was that about a dozen or so from outside London attended the school, which was voted a success, though of course not a satisfactory substitute for a proper national school. This coming summer we shall be more fortunate as we have been able to book a place at Matlock, Derbyshire, where we have already been before and we hope to have a record attendance.

New World Order magazine has appeared in rather irregular fashion during the year, due to the marriage and departure of the editor, Miss Wellby. The committee has been reorganised, however, and is getting things straight, and the spring issue was out on time.

Press publicity has been sought in various towns, always in connection with local teaching campaigns. In two cases, however, such publicity came to us unsought. Firstly, our very good friend, the editor of the "John o'Groats Journal" published in the North of Scotland has reviewed several new books sent him from America. This paper circulates amongst Scotsmen all over the world so the name of the Faith has been carried far and wide. Secondly, a monthly periodical "Modern Science Review" accepted an article from a believer about the Bahá'í Teachings on Economics, and followed it up a month later by an article on the Faith generally, which they produced for themselves.

We have received a number of gifts this year. First of all the American National Assembly sent us a recording of the Centenary Commemoration meeting held in the Temple at Wilmette, likewise some slides of the Temple, a film of the shrines on Mount Carmel and a film of the American Convention at the Centenary. The first three items reached us quite all right, but we had to let the Post Office return the last to America as we were asked such a big sum for customs dues and purchase tax that it was not worth while retaining it. It got back safely and our friends there are keeping it for us until circumstances are easier. They also sent us three copies of the

Guardian's book "God Passes By" and ten copies of their own Centenary book, and one volume of Bahá'í World, Vol. IX. India too are most generous in sending us copies of all the books they publish, since we asked them for copies of new translations of the Esslemont book to add to our exhibition collection. A recent gift of the Polish translation from Geneva has brought this collection up to 41. We have also been offered gifts which we could not accept, but which demonstrate the brotherhood of the world Bahá'í community. Towards the end of last year we were notified that the Australian N.S.A. had voted a sum of £30 for the purchase of food parcels to be sent to this country, it having been widely reported over there that food was short here. We could not, of course, allow them to spend their money on us when we do have enough food and whilst thanking them from our hearts, we asked them not to carry out the scheme. Later we were notified that the Indian N.S.A. were going to have food parcels sent to us, some for distribution here and some to be forwarded to Bahá'ís on the Continent. These also we felt obliged to refuse, including unfortunately those for the Continental friends, since it is forbidden to send food parcels out of this country. We on our part have sent from the National Relief Fund a gift of £10 for the relief of the Burmese friends, and Torquay community also sent £1.

Dear Friends, Bahá'u'lláh has said: "The first duty prescribed by God for His servants is the recognition of Him Who is the Day-Spring of His Revelation and the Fountain of His laws." It is this recognition which makes us members of the Bahá'í Faith. Then He tells us: "It behoveth everyone who reacheth this most sublime station, this summit of transcendent glory, to observe every ordinance of Him Who is the Desire of the world. These twin duties are inseparable. Neither is acceptable without the other." And He gives us this commandment: "God hath prescribed unto everyone the duty of proclaiming His Message." If we call ourselves believers in Him, we must teach His Faith—He makes this very plain to us. But we do not work alone at such a formidable task, nor shall we achieve it by our own strength, nor do our efforts go unrewarded, for He further tells us: "A company of Our chosen angels shall go forth with them," and "How great the blessedness that awaiteth him that hath attained the honour of serving the Almighty." This is the station to which we are called. It is the station of sacrifice, of ceaseless endeavour, of constant perseverance, but it is for this purpose that He created us—and our immediate task is the successful completion of the Six Year Plan.

"Wert thou to consider this world, and realise how fleeting are the things that pertain unto it, thou wouldst choose to tread no path except the path of service to the Cause of Thy Lord . . . Go thou straight on and persevere in His service."

NATIONAL SPIRITUAL ASSEMBLY.

INCOME AND EXPENDITURE ACCOUNT for the Period from 21st APRIL, 1945 to 20th MARCH, 1946.

EXPENDITURE			INCOME		
	£	s. d.		£	s. d.
Publishing Expenses—			By Contributions	169	4 10
Bahá'í Journal	39	6 8	„ Guardian's Donations	1,500	0 0
New World Order Fund—Deficit	12	0 10	„ Bank Interest <i>less</i> Commission	15	2 3
Publicity, Advertising, etc.	71	10 10	„ Publishing Trust—		
Rent, etc., London Office	51	19 0	Contribution towards Duplicator	10	0 0
Clerical Assistance	1	17 0	„ Interest, etc., transferred from		
Travelling Expenses, N.S.A. £ s. d.			Building Fund	200	10 4
Members	41	18 6			
Teachers' Travelling and Six					
Year Plan Expenses	68	0 9			
	109	19 3			
Postages	7	14 11			
Printing and Stationery	8	11 10			
Centenary Photographs	2	14 0			
Telegrams, Cables, etc.	9	19 9			
Audit, etc.	22	1 0			
Legal Charges	42	8 0			
Sundries	4	1 10			
Gift to French Member	5	1 7			
Subscription	2	0 0			
Publishing Trust Donation	41	15 6			
Income Tax	1	5 0			
Depreciation—Fixtures	1	0 0			
	£435	7 0			
Surplus for Period	1,459	10 5			
	£1,894	17 5		£1,894	17 5

REPORT OF THE NATIONAL TEACHING COMMITTEE.

January 7th—April 21st, 1946.

The year we have just completed has witnessed "a turning point" in the Six Year Plan and the inauguration of "the first stage of this noble enterprise." To our beloved Guardian must be ascribed the chief role in this transformation from quiescence to action. With his message of December 18th, 1945, the urgency of the Plan stood at last clearly revealed. The National Assembly was swift to respond, and on January 7th strengthened the National Teaching Committee, entrusting it "with the task of carrying out the provisions of the Plan."

The immediate and challenging responsibility already fixed by the N.S.A., was the establishment by Convention, 1946, of the first nine goal towns to be developed into Spiritual Assemblies. Accepting this task as the central objective, the Committee set to work to muster every resource. The Annual Teaching Conference, the stimulation of pioneer offers, the organisation of teaching circuits, and the visits to all communities of the Committee's secretary—all were viewed as instrumentalities for the achievement of this central goal.

The development of these activities has been fully reported in "Bahá'í Journal," and only the briefest summary is here presented. Less than four months have elapsed, but they encompass decisions which the Guardian has joyfully and tangibly confirmed. "Now that goal towns have been chosen," he writes, "the friends must concentrate all their forces on establishing Assemblies in them as soon as possible." Thus for the second time this year, the guidance of the Guardian speeds us along the destined path. It is the opportunity of this Annual Convention to open the doors to swift and complete fulfilment of the first stage of the Six Year Plan.

TEACHING CONFERENCE.

The Teaching Conference in Manchester, February 2nd-3rd, offered the ideal arena for the selection of goal towns. Reviewing in advance the localities where teaching activity existed or might be developed, the Committee opened correspondence with the believers in seven towns (see list below), suggesting their potentialities as goal towns and inviting consultation at the Conference. Negotiations with a possible pioneer family indicated Cardiff for the eighth town, leaving the ninth in doubt. The Committee issued a general appeal

to all believers, urging the widest possible attendance, and arrangements were made for personal representation of all Assemblies (except one) and Groups. A discussion agenda focussed upon the Six Year Plan was developed for the three sessions under the Committee's supervision.

The Conference attracted the vanguard of the Plan. It is noteworthy that, from a total attendance of forty-five, twenty-seven represented the goal towns to be chosen by the Conference, while all who were to provide outside teaching help except five were present. Thus, in a sustained atmosphere of confidence and vitality, the Conference took the decisions and recommended the means necessary to the establishment of nine goal towns.

The towns recommended, whose choice has been confirmed by Shogi Effendi, were: (1) Northampton, (2) Blackburn, (3) Nottingham, (4) St. Ives, (5) Leeds, (6) Blackpool, (7) Birmingham, (8) Liverpool, and (9) Cardiff.

It was unanimously recognised that pioneers for Cardiff, Birmingham and Liverpool would be essential to success. Regular outside teaching help must also be brought to support the believers in these communities. The Conference also opened the way to future developments in the Plan, through the pledge of Una Townshend to pioneer Dublin, and recommendation of Exeter and Bristol as key towns of the South-West.

By all who shared in it, the Conference was felt to be "a shining beacon in the progress of the Faith." It remained for the beloved Guardian to characterise it as "a turning point in your Six Year Plan."

GOAL TOWNS.

A solid foundation for an intensive teaching programme in the goal towns was already being laid, prior to the Teaching Conference. Northampton and Blackburn had achieved Group status, and with Blackpool and Liverpool had carried on considerable teaching work. Ursula Newman and Kathleen Brown had pioneered St. Ives and Nottingham on October 29th, 1945, joining other believers in these areas. Five Bahá'ís of the Bradford community actually lived in Leeds. In Birmingham two resident believers and a Persian student provided a working nucleus. Only in Cardiff did the inauguration of regular teaching activity before Convention depend entirely upon the settlement of a pioneer: and only in Cardiff must the Committee report that, due to the withdrawal of the volunteers, our plans for the nine towns confirmed by the Guardian remain as yet incomplete. Through superb action by our goal-town believers, and the co-ordination of outside teaching help, the Faith has secured its footing and forged ahead in eight of the chosen communities.

In addition, regular activity has been sponsored this year in two potential goal towns by two Spiritual Assemblies: Exeter by Torquay, and

Altrincham by Manchester. The part these communities might play in the first stage of the Plan has yet to be determined by the National Assembly.

The strength of our goal communities is the spirit and vitality of the local believers, their eagerness to concentrate upon our destined task. Their reinforcement has so far depended upon visiting teachers, the full extent of whose contribution is outlined below. The development of the goal towns to Assembly status is hampered only by one serious lack: decision by the friends to pioneer and settle in these key spots of the Plan. We urge the Convention to direct its energies and vision to this matter, so crucial to the "speedy realisation" of our "cherished hopes."

During the first months of 1946 two adult believers and one youth have registered in the goal towns. Nottingham has attained Group status. Regular meetings have been held in seven goal towns, and in Exeter and Altrincham, including over 40 meetings planned with outside teachers. A two weeks' exhibition and campaign has been held in Leeds. Northampton has carried out a large-scale public meeting, attracting eighty-five. A two weeks' residence teaching project has been completed in Liverpool. Newspaper publicity in seven goal towns has achieved notable results. The circle of interest in the Faith has by all these means been greatly extended. The detail of these achievements is shown in the attached statement on the goal communities.

Now, through the clear lead of the Guardian, we know the path we must follow. His letter of March 22nd, 1946, is the guide. We quote: "The goal towns, which have been selected, should be regarded as the chief objectives requiring the immediate and concentrated attention of its zealous promoters. Every consideration should be subordinated to the paramount need of establishing, at any cost, and by every means possible, vigorously functioning assemblies at these centres. No effort should be wasted, all must arise to lend their assistance, no sacrifice is too great to ensure the completion of the first stage of this noble enterprise." Here, surely, is the pattern of assured victory for the third year of the Six Year Plan.

VISITING TEACHERS.

Without the willing help of visiting teachers, the Committee could not have co-ordinated plans for regular teaching activity in the goal towns. The debt owed them is therefore very great. In reckoning the extent of outside teaching help, we include here not only the eight goal towns served, but also Exeter, Altrincham, and the Spiritual Assemblies of Bournemouth, Torquay, Manchester and Bradford, so far as we have been privileged to help them. No count is made of the number of meetings held without outside teachers, nor is the heavy teaching contribution of resident believers and sponsoring Assemblies indicated.

Our record begins in January, and includes matured plans through May. In this period there are twenty outside teachers contributing to the Plan, through a total of 62 meetings (41 public, 19 firesides, and 2 to other organisations). They will give a total of 70 talks, in addition to their regular speaking in home communities. Actually, by the date of this report, 48 of these meetings have been held, 54 talks have been given, and 15 teachers have spoken. On April 14th alone, meetings were going on in four different localities.

Here is the honour roll of visiting teachers: Hasan Balyuzi, Evelyn Baxter, Kathleen Brown, Richard St. Barbe Baker, Geraldine Cooper, John Eichenauer, John Ferraby, David Hofman, Marion Hofman, Vivian Isenthal, Bernard Leach, Rafiollah Mottahedeh, Ursula Newman, Arthur Norton, Marion Norton, Louis Rosenfield, Hassan Sabri, Isobel Slade, Peter Wilkinson, and Jessica Young.

Five of these teachers have carried out genuine circuits, and the Committee is particularly indebted to Mr. Mottahedeh of New York City, Hassan Sabri, and David Hofman for their extensive exertions. We should also mention with gratitude Norman Smith, whose help was given before the period of this record.

An outstanding development has been the interchange and co-operation of believers in the goal towns. A notable example has occurred in the Midlands, where the believers in Nottingham, Birmingham, and Northampton have regularly supported each other's work. The exhibition at Leeds owes much of its success to the aid of Emily Eastgate, Maude Flowers, Hassan Sabri, and the Nortons, who supplemented the noble efforts of the local friends. Nor can we close this section without recording the continued services of Lilian Stevens and Muriel Matthews to Exeter, and of Reginald Coulson and Louis Rosenfield to Altrincham.

BUDGETS.

In carrying out the teaching programme described above, the Committee, with the approval of the N.S.A., has voted budgets totalling £98 19s. 7d., of which £79 9s. 7d. was actually expended during the period January 9th-April 15th. We summarize these budgets for the information of the friends:

	£	s.	d.
Goal Towns (rent, printing, advertising, posters, exhibits, etc.) ...	73	2	5
Travelling Teachers ...	12	5	0
Teaching Conference ...	4	18	8
Secretarial (includes travel to Committee meetings) ...	8	13	6
	£98	19	7

From this accounting it is clear that funds are the life blood of the Six Year Plan. Our beloved Guardian has assured the immediate future through

his munificent donation after the Teaching Conference to further our "noble aims." We must follow his example. In his own words: "Contributions to this fund constitute . . . a practical and effective way whereby every believer can test the measure and character of his faith, and to prove in deeds the intensity of his devotion and attachment to the Cause." (Bahá'í Procedure, p. 9.).

CONSULTATION WITH THE COMMUNITY.

One of the recommendations of the N.S.A., in strengthening the present Committee, was that it should consult with the communities, groups, and pioneers concerning the Plan. This the Committee has done through the Annual Teaching Conference and a special conference held in London on March 9th. It has also sent its Secretary, as advised by the N.S.A., to meet with the Assemblies and believers in Bournemouth, Torquay, Manchester, and Bradford; and with all goal towns except Cardiff and St. Ives. This circuit was carried out between February 12th and April 12th, involving about forty days in these communities. In addition to consultation on the Plan, help was given with local teaching work.

PIONEERS.

The Plan has thus far evoked the settlement of three pioneers: the first year, Jessica Young spent some three months in Bristol; the second year, Kathleen Brown in Nottingham and Ursula Newman in St. Ives. For the future, Una Townshend has pledged the settlement of Dublin this summer, while Jack Harper will move to Hastings in the autumn. The hope of the Joseph Lee family to move to Cardiff has not materialised. It should also be mentioned that other believers have maintained their residence in goal towns and weak Assemblies for the sake of the cause.

Throughout these months the Committee has kept before the friends the acute need for pioneers. Two general communications have been sent, as well as telegrams about Cardiff. Through two teaching Conferences, the Secretary's circuit, and articles in "Bahá'í Journal," the matter has been further stressed. Correspondence has been carried on with eleven individuals to encourage their settlement in goal towns.

The most urgent and baffling requirement of the Plan is for pioneers and settlers. For this precious spiritual responsibility everyone is qualified. In the Guardian's own words: "The history of our Faith is full of records of the remarkable things achieved by really very simple, insignificant individuals, who became veritable beacons and towers of strength through having placed their trust in God, having arisen to proclaim His Message." And again: "... He hopes that many more of the friends there will arise to do pioneer work. . . ."

It is already fully demonstrated that the success of the plan depends upon pioneers.

Cardiff cannot be claimed on any other basis. Liverpool and Birmingham are greatly hampered by their lack. The increased momentum for which the Guardian now calls, in the formation of new Assemblies, will certainly require the settlement of additional believers in the goal towns.

To fill these vacancies one need not be a teacher, nor experienced in any of the fields of teaching or contact work. One need not be free to spend all of his time for the Cause. One needs to be a Bahá'í who is alive to the fact that "the spiritual awakening" of Britain waits on the spread of Bahá'u'lláh's Message. Once this realisation possesses our hearts, will we not inevitably shape our plans to become God's instruments in this mighty Day?

CONCLUSION.

In closing this report, the Committee would again direct the friends to the Guardian's letter of March 22nd. In it, we are convinced, is contained the guidance we require for the third year of the Six Year Plan. Our objective is to complete "the first stage of this noble enterprise," through the formation of Assemblies in the nine goal towns "as soon as possible."

It is our earnest hope that this report will serve to point up some of the problems on the way, while demonstrating for all to see these first "signs of success" which foreshadow "the triumph of the Cause of Bahá'u'lláh" in the British Isles.

NATIONAL TEACHING COMMITTEE.

(A summary of current teaching activities will be found on the back page).

ANNOUNCEMENTS.

In Memoriam.

"Death proffereth unto every confident believer the cup that is life indeed."

Miss A. Hunt. May, 1946.

The Bahá'í Fund.

The Guardian, in his recent cables to the N.S.A., urges us, nay, even demands of us that all our resources should be focussed on the furtherance of the Six Year Plan. Our object must be achieved "at all costs," he says. Plans already made for direct teaching contemplate an annual budget of one thousand pounds in order to achieve the five assemblies by Convention, 1947, to which the recent Convention pledged itself. We have now one general Bahá'í Fund for all purposes, and our paramount purpose now is Six Year Plan activity. Can we be assured that all the Friends will contribute to the utmost of their ability? For now is that great day of God wherein every English Bahá'í can and must help.

Publishing Trust.

A new booklet, "Bahá'í Teachings on Economics" by John Ferraby, is now available and is on sale for 2d. per copy. It is clear and simply written, and should be a useful pamphlet for those who are new to the Cause or "only interested."

Secretaries of Local Assemblies.

Bournemouth—Mrs. E. Cranmer, 182, Seabourne Road, Southbourne.

Bradford—Mrs. M. Burgess Norton, 41, Cranbourne Road, Chellow Dene.

London—Mrs. M. Basil Hall, Bahá'í Centre, 1, Victoria Street, S.W.1.

Manchester—Miss J. Young, Bahá'í Centre, 39, High Street, Manchester 4.

Torquay—Mrs. L. Stevens, Three Hills, Hampton Avenue, Babbacombe.

FROM "THE ADVENT OF DIVINE JUSTICE."

Having on his own initiative, and undaunted by any hindrances with which either friend or foe may, unwittingly or deliberately, obstruct his path, resolved to arise and respond to the call of teaching, let him carefully consider every avenue of approach which he might utilise in his personal attempts to capture the attention, maintain the interest, and deepen the faith, of those whom he seeks to bring into the fold of his Faith. Let him survey the possibilities which the particular circumstances in which he lives offer him, evaluate their advantages, and proceed intelligently and systematically to utilise them for the achievement of the object he has in mind. Let him also attempt to devise such methods as association with clubs, exhibitions and societies, lectures on subjects akin to the teachings and ideals of his Cause such as temperance, morality, social welfare, religious and racial tolerance, economic co-operation, Islam, and Comparative Religion, or participation in social, cultural, humanitarian, charitable, and educational organisations and enterprises which, while safeguarding the integrity of his Faith, will open up to him a multitude of ways and means whereby he can enlist successively the sympathy, the support, and ultimately the allegiance of those with whom he comes in contact. Let him, while such contacts are being made, bear in mind the claims which his Faith is constantly making upon him to preserve its dignity and station, to safeguard the integrity of its laws and principles, to demonstrate its comprehensiveness and universality, and to defend fearlessly its manifold and vital interests. Let him consider the degree of his hearer's receptivity, and decide for himself the suitability of either the direct or indirect method of teaching, whereby he can impress upon the seeker the vital importance of the Divine

Message, and persuade him to throw in his lot with those who have already embraced it. Let him remember the example set by 'Abdu'l-Bahá, and His constant admonition to shower such kindness upon the seeker, and to exemplify to such a degree the spirit of the teachings he hopes to instill into him, that the recipient will be spontaneously impelled to identify himself with the Cause embodying such teachings. Let him refrain, at the outset, from insisting on such laws and observances as might impose too severe a strain on the seeker's newly-awakened faith, and endeavour to nurse him, patiently, tactfully, and yet determinedly, into full maturity, and aid him to proclaim his unqualified acceptance of whatever has been ordained by Bahá'u'lláh. Let him, as soon as that stage has been attained, introduce him to the body of his fellow-believers, and seek, through constant fellowship and active participation in the local activities of his community, to enable him to contribute his share to the enrichment of its life, the furtherance of its tasks, the consolidations of its interests, and the co-ordination of its activities with those of its sister communities. Let him not be content until he has infused into his spiritual child so deep a longing as to impel him to arise independently, in his turn, and devote his energies to the quickening of other souls, and the upholding of the laws and principles laid down by his newly-adopted Faith.

In his daily activities and contacts, in all his journeys, whether for business or otherwise, on his holidays and outings, and on any mission he may be called upon to undertake, every bearer of the Message of Bahá'u'lláh should consider it not only an obligation but a privilege to scatter far and wide the seeds of His Faith, and to rest content in the abiding knowledge that whatever be the immediate response to that Message, and however inadequate the vehicle that conveyed it, the power of its Author will, as He sees fit, enable those seeds to germinate, and in circumstances which no one can foresee enrich the harvest which the labour of His followers will gather. If he be member of any Spiritual Assembly let him encourage his Assembly to consecrate a certain part of its time, at each of its sessions, to the earnest and prayerful consideration of such ways and means as may foster the campaign of teaching, or may furnish whatever resources are available for its progress, extension and consolidation. If he attends his summer school—and everyone without exception is urged to take advantage of attending it—let him consider such an occasion as a welcome and precious opportunity so to enrich, through lectures, study, and discussion, his knowledge of the fundamentals of his Faith, as to be able to transmit, with greater confidence and effectiveness, the Message that has been entrusted to his care. Let him, moreover, seek, whenever feasible, through

inter-community visits to stimulate the zeal for teaching, and to demonstrate to outsiders the zest and alertness of the promoters of his Cause and the organic unity of its institutions.

A chaste and holy life must be made the controlling principle in the behaviour and conduct of all Bahá'is, both in their social relations with the members of their own community, and in their contact with the world at large. It must adorn and reinforce the ceaseless labours and meritorious exertions of those whose enviable position is to propagate the Message, and to administer the affairs, of the Faith of Bahá'u'lláh. It must be upheld, in all its integrity and implications, in every phase of the life of those who fill the ranks of that Faith, whether in their homes, their travels, their clubs, their societies, their entertainments, their schools, and their universities. It must be accorded special consideration in the conduct of the social activities of every Bahá'í summer school and any other occasions on which Bahá'í community life is organised and fostered. It must be closely and continually identified with the mission of the Bahá'í Youth, both as an element in the life of the Bahá'í community, and as a factor in the future progress and orientation of the youth of their own country.

"O ye beloved of God! Repose not yourselves on your couches, nay, bestir yourselves as soon as ye recognise your Lord, the Creator, and hear of the things which have befallen Him, and hasten to His assistance. Unloose your tongues, and proclaim unceasingly His Cause. This shall be better for you than all the treasures of the past and of the future, if ye be of them that comprehend this truth."
"Vie ye with each other in the service of God and of His Cause. This is indeed what profiteth you in this world, and in that which is to come. Your Lord, the God of Mercy, is the All-Informed, the All-Knowing. Grieve not at the things ye witness in this day. The day shall come whereon the tongues of the nations will proclaim: 'The earth is God's, the Almighty, the Single, the Incomparable, the All-Knowing!'"
"The movement itself from place to place, when undertaken for the sake of God, hath always exerted, and can now exert, its influence in the world. In the Books of old the station of them that have voyaged far and near in order to guide the servants of God hath been set forth and written down." "I swear by God! That which hath been destined for him who aideth My Cause excelleth the treasures of the earth."
"Whoso openeth his lips in this day, and maketh mention of the name of his Lord, the hosts of Divine inspiration shall descend upon him from the heaven of My name, the All-Knowing, the All-Wise. On him shall also descend the Concourse on high, each bearing aloft a chalice of pure light. Thus hath it been foreordained in the realm of God's Revelation, by the behest of Him Who is the All-Glorious, the Most Powerful."

ANNUAL CONVENTION—Year 103.

At 10 a.m. on Saturday, April 27th, we came together in the London Centre for the second Convention of the Six Year Plan, with regrettably, no more spiritual assemblies than we had a year ago, but this time with high hopes that some at any rate are well on the way.

At the opening not all the delegates were present and it was therefore decided not to present the annual reports until after lunch when more would have arrived. Meanwhile, after official formalities had been dealt with, it was agreed to take certain specific points for discussion. The election of Mr. H. M. Balyuzi as Convention Chairman and Mrs. D. Ferraby as Secretary, and the nomination of three tellers, was followed by the usual formal resolution re-electing the auditors for the N.S.A. accounts for the coming year, as required by our status as a private company. Next two of the friends were asked to draft a message from Convention to be cabled to the Guardian, which later was duly approved and sent off.

After this Convention settled to discuss first of all the need to find new premises in London, to serve not only as a London Centre but also as headquarters of the N.S.A. It was realised that the Guardian's advice, given by cable, that we try to rent suitable rooms, was going to be hard to follow, since practically nothing is at present offered to rent, and various suggestions were made, such as the formation of a Bahá'í Trust, in which individual Bahá'ís could invest money at proper interest. The Trust would buy a building and rent it to the N.S.A., thereby ensuring that the Bahá'í funds would not have to be tied up in purchasing property until we are more ready to undertake such a responsibility. Finally, a resolution was taken to recommend to the N.S.A. to appoint a committee with full powers to deal with the matter.

The Saturday afternoon session commenced with the reading of the Annual Report, which was adopted, followed by the Treasurer's Report and the Publishing Trust Financial Report, which were also adopted. Then Convention put its mind to its next business—discussion of the affairs of the Cause in this country and in particular of the vital Six Year Plan. It could in fact be said that, directly or indirectly, Convention talked about little else than the Six Year Plan, as indeed it should, considering the urgent importance of the Plan to the community and to the country at large.

There was general consciousness of its urgency and importance, people were aware in a way they had not been last year. It was emphasised that the opportunity of our lives is before us now, that we should make a supreme effort as never before and that everybody can and must do something.

Moreover, as in the war the country accepted general mobilisation of its personnel and resources regardless of the effect on individuals, so we in this supreme moment in the history of the Faith in this country, should accept inconvenience and not expect to live normal lives. It was urged too that, since the Guardian is giving us continual guidance and inspiration, the way to achieve our goal is to do what he tells us to do.

So far as practical methods of teaching are concerned, a number of suggestions were put forward. Some friends spoke of their experience of the value of holding shop exhibitions; the wide appeal of open-air speaking was emphasised; films and dramatic activities could be used and the hope was expressed that soon the radio would be available to us, since this has proved in other countries to be the best means for making the Faith widely known. There was approval of a suggestion to acquire a caravan to tour the country with an exhibition on the lines of a shop exhibition. One delegate called attention to the need to read as much as possible about the Teachings, in order to have a good backing of knowledge in discussion. Then, with the help of the Wisdom of the Holy Spirit, we should be able to confound all critics of the Faith.

Saturday evening provided an innovation. The N.S.A. had decided this year to adhere to the rule that only delegates and members of the old and the new N.S.A. may speak at Convention. To give an opportunity for other visitors, the evening session on Saturday, after election of the N.S.A., was set aside as a non-Convention session at which all could speak, with priority for non-delegates. With Miss Ursula Newman as chairman, this session was opened by a statement on behalf of the National Teaching Committee, emphasising important points in connection with the teaching work, and suggesting the need to obtain guidance from the Guardian, in the light of his last letter, on the question of how far concentration of resources and personnel should be confined to the nine goal towns and how far we should help other places showing prospects for development, and also whether, having chosen our goal towns and pledged ourselves to them, we could change any of them, in particular one which now seems a relatively poor prospect. This was followed by believers from various goal towns who told of their experiences and their hopes. After that others spoke on various aspects of the teaching work and put forward suggestions. Several spoke of the need for training speakers and one friend suggested an intensive training course for them. Radio was mentioned again, and also the need to support and help weak assemblies amongst those already established.

Sunday morning opened with the biggest attendance yet seen at a British Convention—the room was crowded. After the chairman had read an

extract from the Will of 'Abdul'l-Bahá explaining the station and functions of the Guardian, discussion started once more on the Six Year Plan, with particular mention of the points raised by the Teaching Committee the previous evening. A call was made for everyone to state what they were prepared to do to help and one after another in an exciting stream, many of those present (for this purpose non-delegates were allowed to speak) rose and stated what they could do, now or in the future. One said: "I am controlled by the Ministry of Labour, when I am freed I will go anywhere I am needed." Another said: "I can go anywhere in the North of England to help as needed." Yet another: "I cannot leave my local community, which is very weak, but I will go and visit some other towns where I have contacts." So the many offers went on, some to help others periodically, some promises of pioneering in the future, but unfortunately still no offers to pioneer immediately in the three towns where such help is so urgently needed. This need, sad to say, still remains unfulfilled. The enthusiasm generated by these pledges, however, and the subsequent discussion, resulted in a resolution: "That this Convention pledges itself that by next Convention five of the goal towns will have functioning assemblies and that not more than two years will be taken to complete the nine."

During the morning session news was received of the fourfold task entrusted by the Guardian to the American believers, just announced at their Convention, and the following cable was sent to them from the British Convention:

"Rejoice inspiring news seven years plan.
Sincere united prayers triumphant outcome.
Warm welcome all pioneers en route Europe."

It was also agreed to draft a letter, to be sent both in English and German, to the newly formed German National Spiritual Assembly.

In the afternoon various aspects of the community life and work were discussed. Suggestions were made for the work of the Publishing Trust, ideas were put forward about Summer School and there was some discussion about the appointment and functioning of committees.

A very interesting and encouraging feature of this Convention was the renewal of Youth activity, which was finally reborn amongst the young people who attended. A Youth Committee has been functioning for a year, after a period of inactivity during the war, consulting by correspondence. Now on the Saturday night they held their first committee meeting. On Sunday a youth lunch was planned and, though tables could not be booked for a formal function, a number of the young people went out together to discuss matters particularly relating to them. And the last sight for many, leaving the London Centre after Convention was over, supper finished, and the 19-Day

Feast had been held, was a large circle of young people and those interested in youth discussing their affairs with as much enthusiasm as if the day were just beginning.

To have attended this Convention was an inspiring, an invigorating experience. More than it has ever been before, the community was alive, it was vitally aware of its tasks, its responsibilities and its opportunities. True, no pioneers jumped up and volunteered to go right away to Cardiff, Liverpool or Birmingham, an event which would have been the crowning success, but nevertheless, all through the year, the results of this new strength and vitality are going to be manifest in the life and work of the community and out of that the new assemblies will be born.

ELECTION OF THE NATIONAL SPIRITUAL ASSEMBLY

H. M. Balyuzi	...	...	...	...	17
Mrs. M. Hofman	...	...	...	...	14
J. Ferraby	...	...	...	...	12
A. Norton	...	...	...	...	12
P. Wilkinson	...	...	...	...	12
Mrs. D. Ferraby	...	...	...	...	9
Mrs. I. Slade	...	...	...	...	9
Mrs. M. Basil Hall	...	...	...	...	8
Mrs. C. Langdon Davies	...	...	...	...	8
D. Hofman	...	...	...	...	8
Mrs. G. Cooper	...	...	...	...	8
Miss U. Newman	...	...	...	...	7
Mrs. K. V. Brown	...	...	...	...	6
L. Rosenfield	...	...	...	...	6
Mrs. E. Cranmer	...	...	...	...	3
Miss A. E. Baxter	...	...	...	...	2
R. Coulson	...	...	...	...	2
Mrs. M. Coulson	...	...	...	...	2
Mrs. M. Matthews	...	...	...	...	2
D. Millar	...	...	...	...	2
Mrs. M. Burgess Norton	...	...	...	...	2
Miss D. Smith	...	...	...	...	2
R. Yool	...	...	...	...	2
R. St. Barbe Baker	...	...	...	...	1
Miss J. Howes	...	...	...	...	1
S. Husdan	...	...	...	...	1
Miss V. Isenthal	...	...	...	...	1
B. Leach	...	...	...	...	1
H. Sabri	...	...	...	...	1
W. Wilkins	...	...	...	...	1

As four people tied for the last two places on the Assembly, a second vote was taken among the 14 delegates present when the tellers made their report. The result was:

Mrs. M. Basil Hall	...	...	...	...	11
Mrs. C. Langdon Davies	...	...	...	...	7
D. Hofman	...	...	...	...	6
Mrs. G. Cooper	...	...	...	...	4

SUMMARY OF TEACHING ACTIVITIES

Goal Town	Resident Believers	Teaching Activities
BIRMINGHAM	Emily Eastgate John Marshall Shoa Nikanpur (Youth)	Monthly Public Meetings Firesides Regular Publicity and Advertising Sound Truck Advertising Book placed in Public Library Talk for Women's Study Group Outside Teachers : 4
BLACKBURN	Geraldine Cooper Nancy Cooper (Youth) Mrs. Farnsworth Stella Farnsworth Mrs. Naylor	Fortnightly Public Meetings (10-25) Firesides Regular Advertising Contact with Friendship Society Outside Teachers : 5
BLACKPOOL	Alice Curwen Prudence Curwen (Youth)	Special Firesides (15—25) Book placed in Public Library
CARDIFF	Rose Jones	None (see Report on Pioneer)
LEEDS	Frank Hurst Samuel Scott Joan Wilkinson Margaret Wilkinson Peter Wilkinson	Shop Exhibition, Two Weeks, (400) Public Meetings (to open and close Exhibition) (50) Weekly Firesides Newspaper Advertising Printed Posters Outside Teachers : 6
LIVERPOOL	Arthur Cole John Hargraves Joan Smith	Firesides Occasional Public Meetings Resident Teacher, March 23rd—April 5th Occasional Advertising Talk for Unitarian Chapel Outside Teachers : 3
NORTHAMPTON	Una Coward Mrs. A. Hofman David Hofman Marion Hofman Janet Howes Etheldreda Nutt Vera Rate Angela Stevens (Youth)	Naw-Rúz Public Meeting (85) Monthly Public Meetings (20—30) Weekly Firesides Study Class Newspaper Advertising and Publicity Printed Posters Books placed in Public Library Joint Meeting with Quakers (35) Outside Teachers : 5
NOTTINGHAM	Kathleen Brown Clarence Lacey Ernest Lacey (Youth) Lizzie Lacey	Fortnightly Public Meetings International Youth Symposium Firesides Regular Newspaper Advertising Books placed in Public Library Outside Teachers : 4
ST. IVES	Bernard Leach Ursula Newman	Naw-Rúz Meeting (25) Weekly Firesides Regular Newspaper Advertising Outside Teacher : 1
Potential Goal Towns.		
ALTRINCHAM	John Craven Clare Gung Mrs. Sugar Alfred Sugar	Monthly Public Meetings Regular Newspaper Advertising Outside Teachers : 3 (Extension project of Manchester)
EXETER	None	Weekly Public Meetings Regular Newspaper Advertising Printed Posters Special Meeting and Tea, Imperial Hotel Outside Teachers : 7 (Extension Project of Torquay)

SUPPLEMENT

TO

B A H Á Í J O U R N A L

June 1946

TEACHING COMMITTEE NEWS.

News from the goal towns, which our Guardian has recently described as "the chief objectives requiring immediate and concentrated attention", accumulates with heartening speed. The vitality of the believers in these pioneer areas is a challenge and example to all. With the co-operation of visiting teachers, some twenty of whom are listed in our Annual Report, a programme of regular activity has been mobilized in eight goal towns, two other towns, and two small

The Teaching Committee is studying the many splendid teaching suggestions made by the Convention, and is drawing up, under the guidance of the National Assembly, a programme of action for the coming year. It will fully utilize the services of all the friends, whose offers were such a thrilling part of the sessions.

Our national objective is to double the number of Spiritual Assemblies in England by next April. The Committee earnestly invites your recommendations, and particularly would like to consult with all those who are thinking of pioneering. Through consultation, any problems which stand in the way will surely be solved.

"The task is colossal, but the reinforcing power of Bahá'u'lláh.....is likewise immeasurable."

National Teaching Committee

Assemblies. Here are some of the most important activities during March and April:

LEEDS.

The five Leeds believers, with the help of the Bradford Assembly, carried out an intensive two-weeks' campaign from March 31st to April 14th, including a Shop Exhibition which was opened and closed with public meetings. The Exhibition

book. To quote their report: "Every Bahá'í friend who assisted in this great work felt happy and excited. The atmosphere in the Exhibition was so spiritual and peaceful. We had a gramophone hidden away playing soft music, and the sun shone in making the flowers look gayer than ever." Hosts and hostesses included Mr. Hurst and Mr. Scott, present every day; Miss Eastgate of Sutton Coldfield, Mrs. Flowers of Bourne-mouth and Mr. Sabri of Loughborough, for the second week; Mr. and Mrs. Norton and other local friends. The opening public meeting on March 31st, addressed by David Hofman and Hassan Sabri, with Frank Hurst presiding, was held at the Town Hall and attracted 49 people. On April 14th, Marion Hofman, with Arthur Norton presiding, spoke to 50 at the Y.M.C.A. Follow-up weekly firesides have been held, with Mr. Mottahedeh of New York City for the first, and a new interest in the Faith is seen. Leeds is certainly one of the most promising towns for a Spiritual Assembly in 1947!

NORTHAMPTON

A thrilling Naw-Rúz meeting, attended by 84 people, was held at Carnegie Hall, with Peter Wilkinson and Marion Hofman as speakers, and Dr. R. Bradley Roe in the chair. The chairman's introduction was a notable tribute to the Faith from a non-Bahá'í, and the whole atmosphere of the meeting was vibrant with interest. Subsequent meetings reflect this, for 19 attended a fireside for Mr. Mottahedeh on April 10th, while 29 came to the public meeting on April 14th when Hassan Sabri and David Hofman spoke. A fine contact for future work in Norwich was made. An outstanding feature of Northampton's work is the fine publicity obtained; especially free news items, and the believers often encounter their effect.

BLACKBURN

Attendance at public meetings in March and April almost doubled, when 20 to 25 came to two talks by David and Marion Hofman at the Friends' Meeting House. On April 16th Mr. Mottahedeh spoke to 13 at a fireside, "with such love for all in his heart (that) everyone was very happy". For May Arthur Norton has been scheduled to speak.

ST. IVES

"The Faith made a direct appeal in a new way to a number of people" on Naw-Rúz, writes Ursula Newman, when 25 came to hear a reading of "The Eternal Covenant" (Mr. Balyuzi's script), by two believers and two others, and to share in the Feast. It was a lovely and moving experience for all, and both the rehearsals and performance of this Bahá'í script were of great value in deepening interest. One of the guests has put the friends in contact with two ladies in St. Ives who heard 'Abdu'l-Bahá speak in Paris! In mid-April the group was happy to welcome Mrs. Slade for a fireside meeting.

BLACKPOOL

We are overjoyed to greet Prudence Curwen as a new youth believer. In April two outstanding firesides were held in the Curwen home, with Marion Hofman and Mr. Mottahedeh as speakers, and genuine interest in the Faith was shown by some 15 guests. Teaching activities have stalwart support in Blackpool from two

NOTTINGHAM

The Faith has been consolidated in Nottingham through establishment of a Group, which now aspires to Assembly status by next Convention. In March and April public talks were given by Marion Hofman and Evelyn Baxter, and latest news is of deep interest among several students. Despite difficulty in finding a meeting place, the Group has ambitious plans for a youth rally in June, when it is hoped to reach many new people in this area.

BIRMINGHAM

Lacking a pioneer, Miss Eastgate and Mr. Marshall are making a valiant effort to introduce the Faith in this area. Public meetings have been held from March through May, attended by exceptionally fine news items, use of a sound truck for advertising, posters, and invitations. Speakers have included John Ferraby, David and Marion Hofman. Contact with a Women's Study Group has been made, which invited Mrs. Kathleen Brown to speak on the Faith. In all, over 20 non-Bahá'ís have heard the Teaching in these meetings. The field is a rich one, but progress is gravely hampered until a pioneer arises to aid these friends.

LIVERPOOL

The best news from Liverpool is the registration of Joan Smith as a believer, thanks to the teaching of Arthur Cole and Mr. Sugar. For two weeks, March 23rd to April 5th, Evelyn Baxter worked in Liverpool, following up all contacts and arranging two meetings, with Marion Hofman speaking for the second. Through advertising, three new contacts were made. Here again are fine opportunities to consolidate the Faith, but the aid of a pioneer is a prerequisite for swift success.

OTHER TEACHING HIGHLIGHTS

After weeks of strenuous teaching in Exeter, the doors are opening at last. Five inquirers attended a public meeting in April, addressed by Hassan Sabri, and two or three are regular attendants. On May 17th two special events are planned, a tea for new contacts in the afternoon, and a widely-advertised public meeting at night.

Torquay has utilized outside speakers in April, with visits from Mr. Mottahedeh and Hassan Sabri, and for May has planned two public meetings with the Hofmans, plus talks before two Rotary Clubs.

Since its February campaign, Bournemouth has held a successful public meeting at the Theosophical Centre, with Vivian Isenthal as speaker and 19 guests. Later, a fireside was held with Mr. Mottahedeh. Deep interest is reported among students, one of whom, Mr. Leonard Chapman, was a most welcome visitor at Convention. "I wouldn't have missed it for words," Mr. Chapman has written. "I go along the line of faces I met, in my mind, and it brings up such a vision of radiance that I capture some of the Convention spirit again..."

The Manchester Assembly has extended its teaching work to Altrincham, which it hopes to develop as a goal town, and has lately sponsored monthly public meetings. Louis Rosenfield and Reginald Coulson have brought strong support to the local friends, who include John Craven, the Sugars, Claire Gung, and Miss Hunt.

teaching work. Outside-speaker in March was Marion Hoffman, when 20 attended, including 13 inquirers. The Teaching Committee has also co-operated with Manchester in sending three outside speakers. Between 40 and 50 are now regularly attending on Sunday nights, and the Cause is rapidly gaining in numbers and vitality in this important city.

Bradford arranged a large public meeting on March 28th, attended by excellent publicity, when Marion Hoffman spoke to over 20 people. Several later attended the meetings in Leeds. Activity in this area is also progressing vigorously.

NEWS FROM ABROAD

HAIFA NEWS LETTER

Good news from the Bahá'í News Letter which tells us that our beloved Guardian is enjoying the best of health. Owing to the kindness of two of the friends, it has become possible to erect Hazíratu'l-Quds at Basra and Sydaymanieh in 'Iraq. The National Spiritual Assembly has started to lay the foundation of the great Meeting Hall of the Hazíratu'l-Quds. As a result of the meetings in Ya'quba, it has been decided to rent a house for purposes of a Hazíratu'l-Quds.

GERMANY

The most important piece of news about Bahá'ís in Europe was contained in a cable from the American National Spiritual Assembly: "Gratified report German National Bahá'í Assembly reestablished and activities resumed, thus raising one more pillar of world order of Bahá'u'lláh." Other news of the German Bahá'ís continues to be good. Johnny Eichenauer reports that 70 attended a Bahá'í Youth meeting at Neckargemünde on 10th May.

SWITZERLAND

We have a most interesting report from the Bahá'í Bureau, Geneva, which could be entitled 'Voices from Europe', and from which a great deal of the information in this bulletin is taken. We quote, "Apart from being a nucleus of an International Bahá'í Library, the Geneva Bureau is meant to serve as a link between isolated believers in Europe and other parts of the world, as well as a central bookstore and source of supply of Bahá'í literature in all the languages of the globe. The last objective is a goal towards which only a small progress has been made in the pre-war years. Nevertheless, there is a large number of books, pamphlets and multigraphed material available for distribution and sale. It may be useful to make known the list of this stock to the friends in different countries. Since financial conditions in most European countries are very difficult, it would be only fair to set aside part of this stock for free gifts to assemblies or groups of believers who would undertake to dispose of them to the best advantage for spreading the Faith. A modest beginning has been made by a gift of 40 volumes to the Lyons group, France. Will the friends whom this may interest get in touch with the undersigned? Let us lose no time in sending a hand to those who

The report from Zurich via the Geneva Bureau informs us that things have been going quietly but surely. 19 Day Feasts have been held as regularly as possible, and the saving and printing of the Esslemont book has won its reward, for many Bahá'í books have been needed in Germany. The friends are hoping to get into touch with friends in Germany and Austria.

AUSTRIA

News from this country makes us feel very sad. A former member of the Viennese Assembly writes, "The food situation is very grave... I received a small food parcel from... Switzerland and that was the first time after a whole year I had a square meal... We do not hold Bahá'í meetings; it is not prudent to be out in the streets after dark." There are only eight surviving believers in Vienna, from a former flourishing community of over 80!

BULGARIA

Miss Marion Jack writes in Jan. 1946, "There is, I feel, a great impetus in folks to turn to the Source of help, as I frequently meet seeking souls who are glad to hear what we have to tell them. On Xmas night I met a young man (at a restaurant) who asked me when I handed him the menu, "Do you know Bahá'u'lláh?" Can you imagine my surprise and the thrill of it!"

CZECHOSLOVAKIA

In Czechoslovakia there is a short wave wireless station, (Praha 49.92m), that has daily broadcasts in Esperanto. Derrick Faux sent this station a few suggestions about the programme and included in his letter news of the reestablishing of the German National Spiritual Assembly. In replying to his letter in a broadcast, Praha mentioned also this piece of Bahá'í news. The station is heard plainly in most parts of Europe.

From Prague itself Vuk Echtner wrote in April last, "I spoke on the Bahá'í Cause on the New World Order on April 6th in the city of Pilsen." The lack of Bahá'í literature in this country is grave, because the stock was thrown into the paper mills as waste paper. The Geneva Bureau, from which we quote, sent 25 copies of the Czech Esslemont, as Esslemont in Czech is unprocureable.

FRANCE

Madame Acard, "Le Clos Fleuri", La Foterie, Hyeres(Var) writes, "I wish you knew how happy I am to take up again this activity which we have missed so much!...I wish the friends would write!"

INDIA AND BURMA

The National Spiritual Assembly has appointed a committee for the purchase of a structure at Panchgani for a Bahá'í Summer School. That Bahá'í children should be thus catered for is indeed a wonderful piece of news. We also note that a recommendation has been made that a sign "Political talks prohibited" should be displayed at every Centre. It is very difficult, in these days of political unrest, to keep enquirers off this (to them) intriguing subject. Mr. Mihraban Nawayazden went as pioneer to Serampur, a suburb of Calcutta. The Town Hall was hired for a public lecture, but the publicity in connection with the meeting "aroused the attention of the fanatical element of the Moslems"...and the latter took steps,

capacity (300). As people gathered in the garden outside, for which the friends had not been prepared, loud speakers were installed,

Mr. J.S. Harper from Manchester has been stationed at Meerut. He met some of the friends at Delhi and hopes to go to Srinagar later.

U.S.A.

The cable sent to the American Convention by the Guardian will be found on another page. It outlines the course of development in the Bahá'í world during the next 17 years.

Bahá'í friends will be glad to share the following cable received from Norman Smith of New York who shared the life of the London community for a long time whilst here with the American army. "Bahá'í greetings all friends, Am with you all in mind, spirit. Four years sees triumph of Faith through your ceaseless endeavours."

THE GUARDIAN'S MESSAGE TO THE AMERICAN CONVENTION, Year 103

Hail with joyous heart the delegates of the American Bahá'í community assembled beneath the dome of the Mother Temple of the West in momentous Convention of the first year of peace. The souls are uplifted in thanksgiving for the protection vouchsafed by Providence to the pre-eminent community of the Bahá'í world enabling its members to consummate, despite the tribulation of a world-convulsing conflict, the first stage of Abdu'l-Bahá's Plan. The campaign culminating the Centenary of the inauguration of the Bahá'í Era completed sixteen months are the appointed time the exterior ornamentation of the Mashriqu'l-Adhkar, laid the basis of the administrative order in every virgin State and Province of the North American Continent, almost doubled the Assemblies established since the inception of the Faith, established Assemblies in fourteen Republics of Latin America, constituted active groups in remaining Republics, swelled to sixty the Sovereign States within the pale of the Faith.

The two-year respite well earned after the expenditure of such a colossal effort, covering such a tremendous range, during so dark a period, is now ended. The prosecutors of the Plan who in the course of six war-ridden years achieved such prodigies of service in the Western Hemisphere from Alaska to Magallenes are now collectively summoned to assume in the course of the peaceful years ahead still weightier responsibilities for the opening decade of the Second Century. The time is ripe, events are pressing, hosts on high are sounding the signal for inauguration of second Seven Year Plan designed to culminate first Centennial of the year Nine marking the mystic Birth of Bahá'u'lláh's prophetic mission in Sýáh-Chál at Tihrán.

A two-fold responsibility urgently calls the vanguard of the dawn-breakers of the West, champion builders of Bahá'u'lláh's Order, torch-bearers of world civilisation, executors of 'Abdu'l-Bahá's mandate, to arise and simultaneously bring to fruition the tasks already undertaken and launch fresh enterprises beyond the borders of the Western Hemisphere,

The first objective of the new Plan is consolidation of victories already won throughout the Americas, involving multiplication of Bahá'í Centres, bolder proclamation of the Faith to the masses. The second objective is completion of interior ornamentation of the holiest House of Worship in the Bahá'í world designed to coincide with the Fiftieth Anniversary of the inception of this historic enterprise. The third objective is the formation of three National Assemblies, pillars of the Universal House of Justice, in the Dominion of Canada, Central and South America. The fourth objective is the initiation of systematic teaching activity in war-torn, spiritually famished European continent, cradle of world-famed civilisations, twice-blessed by 'Abdu'l-Bahá's visits, whose rulers Bahá'u'lláh specifically and collectively addressed, aiming at establishment of Assemblies in the Iberian Peninsular, the Low

Countries, the Scandinavian States and Italy. No effort is too great for community belonging to the continent whose rulers Bahá'u'lláh addressed in the Most Holy Book, whose members were invested with spiritual primacy by 'Abdu'l-Bahá and named by Him apostles of His Father, whose country was the first Western nation to respond to the Divine Message and deemed worthy to be first to build the Tabernacle of the Most Great Peace, whose administrators evolved the pattern of the embryonic World Order, consummated the first stage of the Divine Plan and whose elevation to the throne of everlasting dominion the Centre of the Covenant confidently anticipated. As the resistless impulse propelling the Plan accelerates, the American community must rise to new levels of potency in response to the Divine mandate, scale loftier heights of heroism, insure fuller participation of the rank and file of members, and closer collaboration with the agencies designed to insure attainment of the fourfold objectives, and evince greater audacity in tearing down the barriers in its path.

Upon the success of the second Seven Year Plan depends the launching after a respite of three brief years, of a yet more momentous third Seven Year Plan which, when consummated through the establishment of the structure of the administrative order in the remaining Sovereign States and chief dependencies of the entire globe must culminate in and be befittingly commemorated through worldwide celebrations marking the Centennial of the formal assumption by Bahá'u'lláh of the Prophetic Office, associated by 'Abdu'l-Bahá with Daniel's prophecy and the world triumph of the Bahá'í revelation and signalling the termination of the initial Epoch in the evolution of the Plan whose mysterious, resistless processes must continue to shed ever-increasing lustre on successive generations of both the Formative and Golden Ages of the Faith of Bahá'u'lláh.

Pledging ten thousand dollars as my initial contribution for the furtherance of the manifold purposes of a glorious Crusade surpassing every enterprise undertaken by the followers of the Faith of Bahá'u'lláh in the course of the first Bahá'í century.

- SHOGHI

