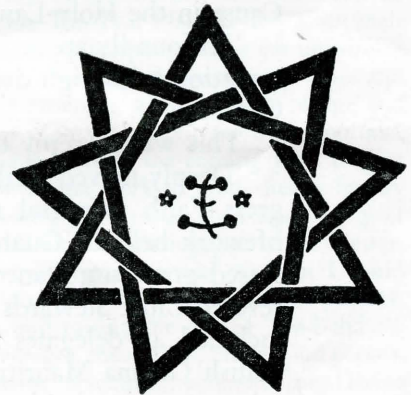
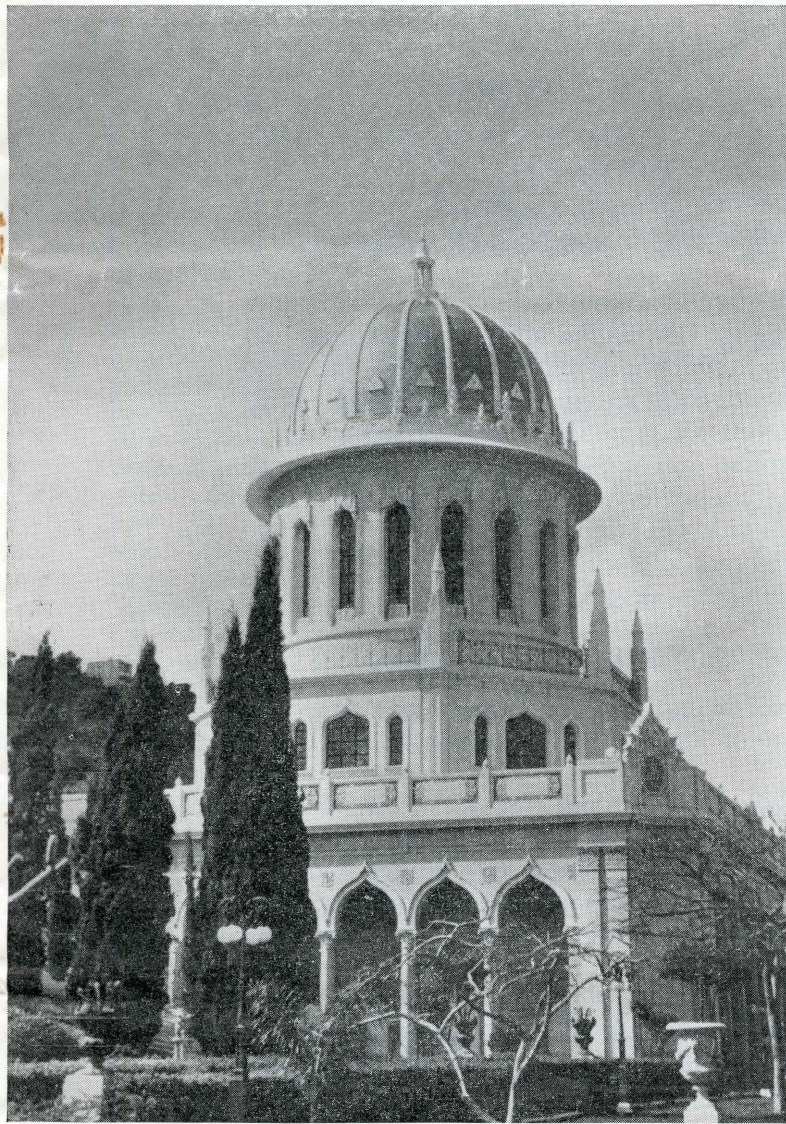


# BAHÁ'Í JOURNAL



SHRINE OF THE BÁB ON MOUNT CARMEL

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Bahá'í Year 114

August 1958



## MESSAGE TO THE BRITISH CONVENTION

The following cable dated the 29th April was sent by the Hands of the Cause in the Holy Land to the British Bahá'í Convention:

'Profoundly appreciate heart-warming message. Greatly encouraged determination fulfil high destiny delineated beloved Guardian's last message British Community.'

This was in reply to a message from Convention which read as follows:

'Deeply moved thrilled your message Convention showing astonishing progress Faith universal steadfastness believers marvellous testimony sacrificial lifework beloved Guardian stop Representatives all parts British Isles visited sacred grave simultaneously our devotional programme specially remembered revered Chief Stewards stop Convention over 135 blessed presence three Hands included 46 delegates members 22 assemblies 10 groups goal towns visitors British Guiana Mauritius Shetlands Orkneys stop Hearts stirred prospect imminent emergence obscurity resolved meet challenge quicken spirit pioneering so essential British victories Crusade Loving devotion.'

## MEMORIAL FUND FOR THE BELOVED GUARDIAN

The Hands in Haifa sent the following important cable to the American National Assembly on the first day of Ridván for distribution to the Bahá'í World:

'Eve blessed Ridván invite believers contribute special memorial fund beloved Guardian purpose erection monument his sacred, though we trust not ultimate, resting place. All surplus funds contributed will be expended aid completion three Mother Temples in fulfilment his own pledge contribute one-third total amount, also attainment other objectives Crusade so dear his heart for which he utterly sacrificed time, strength, life.'

Contributions earmarked for this fund may be sent to the National Treasurer. It provides an opportunity for all to show their devotion to the beloved Guardian by giving to the Cause of God substantial sums that would not otherwise have been given.



**MESSAGE FOR ANNUAL BAHÁ'Í  
CONVENTIONS YEAR 115, BAHÁ'Í ERA**

**from the**

**HANDS OF THE FAITH IN THE HOLY LAND**

Dear beloved Friends,

Ridván is the most joyful period of the Bahá'í year. It is not only the Spring period of the world, but commemorates that Divine Springtide when ninety-five years ago the Supreme Manifestation of God revealed Himself in Baghdat and gave the promise of that Message which is destined to unite all peoples in universal peace and to enable them to live an existence ordered by Divine Law. It was particularly at this time every year that the thoughts and hearts of the believers turned to Haifa in loving anticipation of the beloved Guardian's convention message, of the news of the progress of the Faith the world over which he would send to them, and the inspiration, encouragement and guidance his words would bring them. How great is the shadow of his absence upon our hearts now! It would be hard to say whether you, gathered in so many far corners of the planet, feel it more keenly or we, the handful of his servants at the World Centre, where every tree and pebble and flower reminds us that he has ascended to the Paradise of Bahá'u'lláh and been gathered to the glory of his Divine Forbearers.

Many times during the last few years the beloved Guardian stated that while the Bahá'ís the world over were carrying out the provisions of the Divine Plan revealed by 'Abdu'l-Báha in the activities of the present World Crusade, the Supreme Plan of God Himself was also being worked out, and that a point might come when these two Plans met and that perhaps the Plan of God would intervene in the events of the Lesser Plan. May not his sudden passing be seen as the fulfilment of his words? Bahá'u'lláh's own hand has been stretched forth, the Designer has altered the design but the pattern remains in its strength and glory. Every single believer must, during the past six months, have been aware of how mighty is the stronghold of our Faith, how impregnable the walls our Guardian raised about it during the last thirty-six years in the form of the tightly-woven, divinely ordained Administrative Order which has suffered no rupture because of the sudden cataclysm of his passing and which remains not only our fortress, built by the word of God, but the refuge for all mankind in the days to come. The Hands of the Faith at the World Centre, however, have been in a position to witness to a unique degree how true this is. Greater than any praise which can ever be laid at our Guardian's door or any monument that will ever be built in his honour, is this testimony to his achievements as reflected in the spirit shown by the Bahá'ís, in East and West, whether old or new, their faithfulness to his wishes, their universal whole-hearted determination to carry out his

plans, his hopes, his aims. A mighty wave of poignant love has swept all hearts, drawing the believers closer, uniting them in purpose, spurring them on to far greater dedication, sacrifice and service in the path of God—that crimson-stained path in which the Báb, Bahá'u'lláh and 'Abdu'l-Bahá were immolated, in which twenty thousand souls laid down their lives and which has now received a deeper hue through the last great sacrifice, Shoghi Effendi's own precious life.

During the Conventions presently being held, the delegates, the outgoing and incoming National Spiritual Assemblies, and all the believers have a unique opportunity to concentrate their attention on the objectives of the Ten-Year Plan, as they affect their area of the globe, to contemplate the as yet unfulfilled goals, to deliberate and make suggestions on ways and means of speedily attaining them, to both pledge and raise the sums of money required for the important, urgent and arduous tasks of the coming year, to give their hearts anew to the work of God—hearts freshly purged of the dross of self through their universal grief—to arise and fulfil the soul-stirring plea of the Master, so often quoted by Shoghi Effendi, 'O, that I could travel, even though on foot and in the utmost poverty, to these regions, and raising the call of "Ya-Bahá'u'l-Abha" in cities, villages, mountains, deserts and oceans, promote the Divine teachings, promote the Divine teachings! This, alas, I cannot do. How intensely I deplore it! Please God, ye may achieve it!' Let them remember that, as our Guardian said, heroic souls have already, since the beginning of this Crusade, 'either quaffed the cup of martyrdom, or laid down their lives, or been subject to divers ordeals while combating for its cause', and let them determine to do likewise, while there is yet time, and win the crown of immortal glory promised to all those who arise in the name of Bahá'u'lláh to spread His Faith.

After the sudden and soul-shattering news of the passing of our dearly loved Guardian, hearts stood still all over the world—what did the future hold? Then came the realisation on the part of the friends that in his very last message, published on the occasion of the fifth anniversary of the opening of the Holy Year, the Guardian had left an instrument and given instructions by which his work could be carried on, the Crusade safely prosecuted to the end, the Cause of God protected and the Design of Bahá'u'lláh, as embodied in His Most Holy Book, executed. The details of the World Crusade, like a precious golden talisman, lie in our palm. The instrument for carrying the Faith through this difficult period—perhaps to be the darkest in its history—has been reinforced and its functions amplified through the references made to the Hands of the Faith as the 'Chief Stewards of Bahá'u'lláh's embryonic World Commonwealth', through the appointment of eight more Hands scattered all over the globe, and through the addition of new Auxiliary Boards whose sole function is to protect the Cause of God.



Twenty-six of the twenty-seven Hands of the Faith gathered in Bahá'u'lláh's Mansion at Bahji and for one week, alone, in exhaustive hours of prayer, soul-searching and consultation, sought guidance for the immediate future. The conclusions unanimously born as a result of this agony and purging of heart were embodied in the Proclamation issued by the Hands. This document did not attempt to answer 'why?'. Who can answer that question until another Manifestation of God appears? It did answer how. It created a method which, with the co-operation of the believers, will ensure that the next stage in the Divine Plan of 'Abdu'l-Bahá, as amplified and outlined by our Guardian in the provisions of the World Crusade, is carried out fully and successfully, paving the way for the election of that supreme Universal House of Justice whose deliberations, 'Abdu'l-Bahá states in His Will and Testament, are under the infallible guidance of God.

Realising that the administrative and spiritual heart of our Faith is for ever fixed in the Holy Land according to the explicit text of our Teachings, the Hands felt the most urgent need was to protect this perfectly functioning heart, which the Guardian had for so many years and at such great cost to himself, built up and consolidated, and which is the centre from which the world-wide administrative functions of the Cause of God must be co-ordinated and maintained, and into which the reports, news and statistics of the Faith must be poured, if its international character is to be preserved. They therefore unanimously appointed nine of their members to serve in Haifa. These nine were given, as a purely legal measure in order to protect the Faith, the title of 'Custodians'.

The friends can imagine, remembering their own state of grief and the sudden feeling of immense moral responsibility to their Faith which swept over them on hearing of the passing of their Guardian, what a burden has fallen on those Hands who serve here at the World Centre. But, even as the sun rises after the darkest night, so have emerged the clear evidences of the unfailing protection of Bahá'u'lláh vouchsafed to His broken-hearted servants. A great wave of sincere, shocked and deep-felt sympathy poured out to the Bahá'í Community from the officials of the State of Israel and its peoples; from the President, Prime Minister and cabinet members down to the simplest citizens, tributes and condolences poured in; at every point the government of this State has responded to our requests, and co-operated with us in protecting the interests of the Faith at the International Centre. In different parts of the world, including the Cradle of the Faith, victory after victory has been won, raising hope and confidence in our crushed hearts, assuring us that our Guardian has not abandoned us or his own glorious work even though physically he is removed from our presence.

Like an athlete trained to meet the supreme test,

the administrative institutions of the Faith, raised up and consolidated by the Guardian, responded to the appeal of the Hands, and with strength and assurance rallied to the support of the Administrative and Spiritual Heart of the Cause in its hour of danger by placing in the hands of the Custodians those documents needed to protect the institutions, properties and privileges possessed by the Bahá'í World Community at the World Centre. So strong has been the demonstration of unity on the part of the believers and their national representatives that no challenge to the actions taken or the decisions reached by the Hands has been made by the Covenant-breakers or other enemies of the Faith.

We now share with you the very encouraging and indeed thrilling news of the unfoldment of the World Crusade, on which, in the words of the Guardian, 'the army of the Lord of Hosts has so joyously and confidently embarked'. The friends should realise that the main portion of the statistics in this message come from him, as he had assiduously kept the record of the progress being made in various fields up until two days before his passing. It was with the help of the exhaustive lists he kept that we were able to assemble and add to the facts, brought up to date by him until the beginning of November, and thus give the believers the truly heartening picture of the steady, irresistible advance of our Faith all over the world. Many supplementary achievements of an outstanding nature have been added since his spirit was freed from the heavy bondage of his earthly life, eloquent witness of the immense love of the believers for that unique and priceless being the beloved Master left in their midst for thirty-six years.

The news of the World Centre, most of which is gleaned from notes prepared by Shoghi Effendi himself for his Annual Convention Message, is most inspiring. After more than sixty-five years of uninterrupted tenure of buildings adjacent to the Holy Tomb of Bahá'u'lláh, the Haram-i-Aqdas was at last purged of the remaining handful of Covenant-breakers in August, 1957, following the expropriation of their properties by the Israel Government. In accordance with the wishes of the beloved Guardian, these buildings were razed, and by the end of December no trace was left. The beautiful white Mansion of Bahá'u'lláh stood forth at last in all its symmetry, unsullied—the very building seemed to shine and breathe in a new peace. The gardens, as planned by the Guardian himself, have been and are still being enlarged in the area left open by the destruction of these buildings, and a third terrace, as planned by him, has been raised towards the east so that a magnificent view is obtained of the Holy Shrine, the Mansion of Bahá'u'lláh, and the great arc of gardens created by him during the last few years. Moreover, the title-deeds to all the Bahji property expropriated by the Israel Government have been safely registered in the name of the Faith. Negotiations are being completed for extra plots of land towards the north and



south of the present area of Bahji owned by the Bahá'ís in order to protect the approaches to the Most Holy Tomb and the entrance to the building used by 'Abdu'l-Bahá in the days after the ascension of Bahá'u'lláh.

In Haifa, the International Archives building is now entirely completed inside as well as out; the tall, stained glass window in its western wall, the smaller windows and the ornamental balustrade of its balconies were built before the passing of the beloved Guardian; the green tiles and six crystal chandeliers he ordered have since been placed in position; and the municipal authorities have granted tax exemption to this first of the international institutions of the Faith to be erected on Mt. Carmel in accordance with the promise of Bahá'u'lláh: 'Ere long will God sail His Ark upon thee.' The gate which the beloved Guardian had ordered for the entrance to the 'arc' around which the administrative institutions of the World Order are to cluster in the future, and which leads to the International Archives building, is now nearing completion. Since last Ridván three additional Israel Branches of National Spiritual Assemblies have been added to those previously registered here and entitled to hold property, namely, those of Pakistan, Alaska and New Zealand. During the past year an unprecedented number of visitors have been received on the Bahá'í properties open to the public, and during the recent Passover Holiday, nearly eight thousand persons visited the Shrine of the Báb, more than eighteen hundred in one day.

The glad tidings of the progress our world-redeeming Faith has made during the past year in all parts of the globe is truly impressive, and comprises not only victories won before the passing of our most beloved Guardian and under his direct supervision, but others, equally impressive, won since his departure from our midst and bearing eloquent testimony to the inspiration of his spirit, to his watchful guidance from On High, and to the fact that his loving spirit is leading us on to do his work as he would wish it done.

Two of the great rallying points provided for by the Guardian in his last message to the Bahá'í world—namely, the five inter-continental conferences, have been held with outstanding success, and a great outpouring of spiritual bounty has undoubtedly been vouchsafed to all the believers, not only those who attended them, but also those who felt the impact of their spirit. The African Conference, at which were present more than four hundred and fifty African believers and an equal number of Persian believers and other visitors from abroad, witnessed the extraordinary feat of the raising of almost a third of a million dollars for the work in that continent, so loved by our Guardian, whilst the Australian Conference, which was attended by believers representing eighteen countries, witnessed an outpouring of more than thirty thousand Australian pounds for the Mother Temple of that continent.

Still another pillar of the Universal House of Justice is being reared in the current Ridván period in France, the first European country to receive the Message of Bahá'u'lláh, bringing the total number of National and Regional Spiritual Assemblies to thrice nine, and fulfilling one of the most cherished plans of the Guardian.

The number of territories included within the world community of the Most Great Name has now been raised to two hundred and fifty-four. Of all the one hundred and thirty-one new territories listed by our beloved Guardian in the Ten-Year Plan, only Spitzbergen and eleven areas included in the Soviet orbit remained unopened, as a result of the settlement, during the past year, of the Chagos Archipelago by the Knight of Bahá'u'lláh Pouva Murday, and the opening of Nicobar Island by the Knights of Bahá'u'lláh Mrs. Bates and her daughter Jeanne Frankel.

The constant multiplication of localities where Bahá'ís reside in all parts of the globe has raised the total number of such centres to over forty-five hundred, an increase of thirteen hundred in the last three years. Of these localities—termed by our Guardian foci of the warming and healing light of the Revelation of Bahá'u'lláh—nearly one hundred and twenty are now established in the Goal Countries of Europe, nearly one hundred and thirty in the British Isles, over one hundred and thirty-five in Germany and Austria, one hundred and forty in Australasia, one hundred and forty-five in the Dominion of Canada, one hundred and sixty in the Indian suncontinent, one hundred and ninety in Latin America, nearly two hundred and eighty in the entire Pacific area, over seven hundred in the African continent, over ten hundred and fifty in Persia, and over fourteen hundred and sixty in the United States.

The number of local spiritual assemblies established in all parts of the globe, constituting in the beloved Guardian's own words 'the broad and indestructible foundation of the edifice of a rising order', is now almost eleven hundred, an increase of nearly a hundred in one year. The total number of incorporated spiritual assemblies, both local and national, is now two hundred and sixteen, an increase of more than twenty during the past year, including several of the thirteen national assemblies newly established in the Ridván period of 1957.

The literature of the Faith of Bahá'u'lláh has now been translated into two hundred and forty-four languages, of which one hundred and fifty-five have been completed since the beginning of the Crusade. No less than seventy-eight of these represent supplementary achievements above those called for in the Ten-Year Plan.

Of the forty-nine National Hazíratu'l-Quds enumerated as Crusade objectives, forty-eight have been acquired, leaving only the headquarters in Caracas, Venezuela still to be established. Of the fifty-one national Bahá'í endowments to be purchased during the Ten-Year Crusade, fifty have now been established, leaving only one more to be acquired.



The number of countries and states, as well as cities in the United States, where the educational authorities have recognised the Bahá'í Holy Days is now nearly sixty, an increase of more than ten in the past year, including the entire country of Uganda.

The number of sovereign states and dependencies, as well as territories, federal districts and states of the United States of America, where the Bahá'í Marriage Certificate is recognised is now forty, special legislation having been passed by the Legislature of Texas in the United States, permitting Bahá'í marriages to be legally performed in that State, and more recently, and of great significance in hastening the day when the independence of our beloved Faith will have been fully vindicated, is the pronouncement by a religious judge in the Sudan that as the Bahá'í Faith is an independent religion, two Bahá'ís of Islamic extraction should not be registered as Moslems but married as Bahá'ís, and the historic registration in the Republic of San Marino of the first Bahá'í marriage ever performed there, an event without precedence in the European Continent.

Of the utmost significance, not only in the Ten-Year Plan, but for future decades and centuries of the Bahá'í Era, is the striking progress made in acquiring the sites for future Mashriqu'l-Adhikars. The execution in March of this year of the contract for purchase of the Temple site in Stockholm completes the list of eleven such sites originally enumerated by the beloved Guardian as Crusade objectives. To this imposing list have been added no less than nine other sites acquired in such widely scattered areas of the globe as Alaska, Indonesia, Libya, Pakistan, Argentina, Brazil, Liberia, the British Isles, and Switzerland, that of Switzerland having the unique distinction of being the only Temple site ever purchased by the Guardian of the Faith himself, in the particular situation in Bern which he himself prescribed, overlooking the Alps. Many of these sites represent victories achieved in the subsidiary Six-Year Plans given by our beloved Guardian to the various new National and Regional Assemblies formed in the Ridván period a year ago.

In the African continent, where the unparelled progress of the Faith of Bahá'u'lláh in recent years brought such joy to the beloved Guardian, the number of believers is now well over the five thousand mark, an increase of nearly two thousand in the past year, the vast majority of which are of the Negro race. The number of local spiritual assemblies in that flourishing area is now approaching the two hundred mark and may well reach or exceed this level in the current Ridván period. A total of two hundred and three African tribes are now represented in the Bahá'í World Community, an increase of one hundred and ninety-three since the inception of the Crusade. Land for a Bahá'í school in Uganda has been offered by one of the African members of the Regional Spiritual Assembly of that area, a contribution to the Faith which made the Guardian particularly happy.

In the Pacific area, that vast territory where the rapid spread of the Faith and the development of its institutions, in the words of our Guardian, 'competing for the palm of victory with the African continent itself', the evidences of new victories won continue to multiply. The number of believers has now passed the three thousand mark, the number of localities where Bahá'ís reside has reached the imposing total of two hundred and eighty, and the number of indigenous languages into which Bahá'í literature has been translated is now well over fifty. Other significant evidences of the progressive increase of Bahá'í institutions in that area are the establishment of twenty-seven incorporated Spiritual Assemblies, the establishment of independent Bahá'í burial grounds in Indonesia and Malaya, and the founding of three additional Bahá'í schools, doubling the number already existing, as well as the pending completion of construction of still another.

In the far-flung reaches of the Western Hemisphere, the total number of localities within the Community of the Most Great Name is now nearly eighteen hundred. The area is now served by seven National and Regional Spiritual Assemblies, and over three hundred Local Assemblies, of which over one hundred and thirty are incorporated. The number of American Indian tribes with which contact has been established now exceeds fifty, nearly twenty-five of which are now represented in the Faith. The first all Indian local spiritual assembly in South America has been formed in Huanuni, Bolivia. The many notable victories recorded during the past year in widely scattered areas of this vast hemisphere are far too numerous to summarise here, but the following may be mentioned to illustrate the range and diversity of these accomplishments: the formation of a group in the arctic village of Barrow; the granting to the Canadian National Assembly of tax exemption for the Maxwell House in Montreal as a result of a finding by the Superior Court that the Faith is an independent religion entitled to such exemption; the beginning of construction of the Home for the Aged, the first Dependency of the Mother Temple of the West, and the action by the Zoning Board of Appeals and the Wilmette Village Trustees in effect upholding the firm Bahá'í position on the oneness of mankind taken by the elected national representatives of the American Bahá'í Community responsible for this important project; the holding of the first Bahá'í Summer School of Central America; and the establishment of a Bahá'í Publishing Trust in Buenos Aires, Argentina.

Although no doubt incomplete, we cannot refrain from sharing with the friends the list of teaching conferences and congresses which our beloved Guardian had so patiently, and meticulously, and at so much cost of effort to his precious self, assembled in preparation for his convention message. First and foremost must be mentioned the conferences held by the Hands of the Faith and their Auxiliary Board members at Bex les Bains, and in Bern, Switzerland, and those called



since the passing of the Guardian and held in over forty places in the United States of America. The Teaching Conferences held in Bex les Bains, Switzerland; Sanary sur Mer, France; Darby Hall, England; Belgaum, India; Rome, Italy; Panama, Canal Zone; that of the Maritimes, held in St. John, New Brunswick; and of Lower Burman, held in Rangoon; as well as the Teaching Conferences of Pakistan; of Benelux, held in Luxembourg Ville, Luxembourg; those of Alaska, held in Fairbanks, Anchorage and Ketchikan; the Regional Teaching Conferences held in areas so widely separated as Sydney, New South Wales; Queensland, Victoria; Adelaide, South Australia; and Tasmania; Northern Bavaria, convened in Nuremberg; and that of Regina, Saskatchewan; the National Teaching Conferences held in Frankfurt, Germany, St. Croix and Lucerne, Switzerland; the Bi-Area Teaching Conference held in Greenacre, Eliot, Maine; the Summer Conference held in Banff, Alberta for Western Canada; the Regional Teaching Congresses held in Curitiba, Brazil; Asuncion, Paraguay; and in Panama, representative also of other Central American Republics; the historic All-Greece Teaching Conference held after the passing of the Guardian, and the Inter-Community Conference series held in Vancouver, British Columbia.

As the world-encircling Crusade passes its crucial midway point, the significance of which was outlined in such inspiring terms by the beloved Guardian himself in his last message to the Bahá'í World, and which has been thrown into such brilliant relief by the white glare of his ascension, we must all assess the tasks that lie ahead of us with clear minds and with courage and determination in our hearts. He himself pointed out to us that until this midway point was reached we had traversed three phases of our Ten-Year Plan. The first phase, from 1953 to 1954, witnessed the unique feat of the addition of over one hundred countries to the roll of those opened to the Faith of Bahá'u'lláh; the second phase, 1954 to 1956, was signalled by the purchase of the vast majority of the forty-nine National *Ḥaẓíratu'l-Quds*, and the fifty-one National Endowments constituting goals of the World Crusade; the third phase, 1956 to 1958, was distinguished by the addition of almost a thousand centres and sixteen new National and Regional Assemblies. The fourth phase, as our beloved Guardian pointed out in his October message to the Bahá'í World, 'must be immortalised, on the one hand, by an unprecedented increase in the number of the avowed supporters of the Faith in all continents of the globe, of every race, clime, creed and colour, and from every stratum of present-day society, coupled with a corresponding increase in the number of Bahá'í Centres, and, on the other, by a swift progress in the erection of the Mother Temples of Africa and Australia, as well as by the initiation of the construction of the first *Mashriqu'l-Adhkar* of Europe'.

Already, at the two great Intercontinental Conferences held in Kampala and Sydney, substantial con-

tributions to these three Temples have been made, but the needs of these infinitely precious and spiritually significant Houses of Worship—Temples whose designs were either chosen or approved by the Guardian himself, and to which he made the gift of Sacred Dust from the inmost Shrine of Bahá'u'lláh—are far from being met, and a sustained and self-sacrificing effort will be required on the part of the World Bahá'í Community to complete them.

In checking over the outline which the Guardian himself had been preparing in anticipation of his 1958 *Riḍván* Message to the Bahá'í World, it was found that in addition to the above-quoted tasks which constitute in his own words the fourth phase of the Crusade—a phase which must now carry it to its consummation—he had noted that three new National Spiritual Assemblies were to be formed in *Riḍván* 1959, namely, those of Burman, Turkey and Austria, and one regional one, that of the South Pacific. We cannot refrain from complimenting the believers in these areas on the progress they have made and the spirit they have shown which attracted to them, just before his passing, the loving good pleasure of their Guardian and presented them with such a unique opportunity to distinguish themselves in the service of the Faith.

Whilst we cannot but view with feelings of awe, pride and profound thanksgiving the extraordinary victories won during the last five years, it is certainly incumbent upon us at this time to bear in mind that only half of the Crusade has run its course, that our way through the world is harder and stonier than before, and that tremendous tasks still lie ahead. Let us recall the words of the beloved Guardian himself:

'The newly-opened territories of the globe must, under no circumstances, be allowed to relapse into the state of spiritual deprivation from which they have so recently and laboriously been rescued. Nay, the highly edifying evidences proclaiming the expansion and the consolidation of the superb historic work achieved in so many of these territories must be rapidly multiplied. The local assemblies that have been so diligently and patiently established must under no circumstances be allowed to dissolve, or their foundations be in any way endangered. The mighty and steady process involving the increase in the number of the avowed supporters of the Faith, and the multiplication of isolated centres, groups and local assemblies must, throughout this newly-opened phase of the Plan, be markedly accelerated.'

And, finally, we ask each and every believer to ponder in his heart the solemn charge laid upon us by our Beloved when he was preparing us to shoulder the tasks of the Holy Crusade: '... I adjure them, by the precious blood that flowed in such great profusion, by the lives of the unnumbered saints and heroes who were immolated, by the supreme, the glorious sacrifice of the Prophet-Herald of our Faith, by the tribulations which its Founder, Himself, willingly underwent, so



that His Cause might live, His Order might redeem a shattered world and its glory might suffuse the entire planet—I adjure them, as this solemn hour draws nigh, to resolve never to flinch, never to hesitate, never to relax, until each and every objective . . . has been fully consummated.’

## SUPPLEMENTARY REPORT OF THE NATIONAL SPIRITUAL ASSEMBLY

On August 30th the Guardian wrote the British Bahá’ís: ‘This present and crucial year must be signalised in the annals of British Bahá’í history by a substantial measure of internal administrative consolidation and a noticeable expansion in the all-important teaching fields.’ Even now it is not easy to assess to what extent these requirements have been fulfilled. If we judge by results alone, they are disappointing for a crucial year. Only 28 new believers have been accepted, of whom four were youth, although towards the end of the administrative year there were hopeful signs of a quickening of pace and six declarations are now awaiting acceptance by the National Assembly. Two new assemblies, Cambridge and Eccles, have been formed and the Birmingham Assembly has been re-established. The situation in Brighton and Nottingham is still not clear, as a National Assembly decision can alone confirm or amend the view of the officers of the Assembly that the Nottingham Assembly has been maintained but that no assembly can be recognised in Brighton this year. These decisions depend on technical administrative considerations that need not be reported in detail here.

The forming of two new assemblies and the reinstatement of a third is no great achievement for a crucial year. It is to be hoped that at this Convention a spirit will be generated that will enable the British Bahá’ís to attain that internal administrative consolidation and that expansion in the all-important teaching field which the Guardian desired for them. Indeed we must, in the coming months, manifest such determination and rise to such nobler heights of consecration, dedication and self-sacrifice, as to make up for loss of time and ensure that the work of the remaining years of the Crusade produces the promised result of astonishing the Bahá’í World.

There has been little specific activity to report since the Annual Report was written except that a meeting for the Hands of the Cause was held in Manchester, attended by Bahá’ís from the whole of the North of England. Now is the time for action, let us arise with one accord and advance, whatever the difficulties, whatever the setbacks, along the path to our promised destiny. Let us, as we advance, with minds and hearts and souls focussed unwaveringly on the goals the Guardian set, keep ever before us the Master’s words,

‘The important is the enemy of the most important’, and refrain from any act that may deflect us from our purpose. And let us, as we plod on, exerting a prolonged effort to overcome the formidable obstacles to the prosecution of our work that the Guardian bids us expect, ‘plumb greater depths of consecration’, and with the words of the Master to Howard Colby Ives—‘This is a day for very great things’—ringing in our ears, enter at last that period of unprecedented expansion that will herald the great days of the British Bahá’í Community, yet to come.

## LIST OF MEMBERS OF THE NATIONAL ASSEMBLY

*Chairman:* Hasan Balyuzi.

*Vice-Chairman and Treasurer:* Ernest Gregory.

*Secretary:* John Ferraby.

*Assistant and Recording Secretary:* Dorothy Ferraby.

David Hofman, Marion Hofman, Betty Reed,  
Louis Ross-Enfield, Ian Semple.

## TELLERS’ REPORT

Fifty-four votes were cast with the following results:

H. Balyuzi . . .	51	A. Beale . . .	2
J. Ferraby . . .	49	B. Kamming . . .	2
M. Hofman . . .	47	L. Jessen . . .	2
I. Semple . . .	47	K. Hyett . . .	2
D. Ferraby . . .	40	P. Sinclair . . .	1
E. Gregory . . .	37	P. George . . .	1
B. Reed . . .	29	B. Check . . .	1
D. Hofman . . .	28	E. Millar . . .	1
L. Ross-Enfield . . .	21	B. Townshend . . .	1
A. Taherzadeh . . .	18	V. Isenthal . . .	1
C. Macdonald . . .	18	W. Wilkins . . .	1
J. Long . . .	17	R. Sabit . . .	1
J. Wade . . .	13	J. Benfield . . .	1
O. Battrock . . .	10	D. Lewis . . .	1
E. Millar . . .	9	W. Wilcox . . .	1
G. Backwell . . .	7	B. Leedham . . .	1
Lady Hornell . . .	5	L. Chapman . . .	1
H. Habibi . . .	4	H. Backwell . . .	1
A. Gregory . . .	3	J. Lee . . .	1
D. Millar . . .	3	D. Wigington . . .	1
J. Battrock . . .	2		
J. Shortland . . .	2		
M. Mihaeloff . . .	2		
			486

Gladys Backwell, D. Mehrabi, P. Sinclair, J. Hedayati,  
M. Mihaeloff, Ada Williams



**CONVENTION 115 (1958)**  
*Recommendations of the Delegates*

**A DEEPER UNDERSTANDING**

1. (a) Convention recommends that the National Assembly should consider giving guidance on the study of the Station of Bahá'u'lláh and the essential verities, as well as the Covenant.

(b) That one of the forms this should take should be to send to Local Assemblies each month a circular indicating material for study that month.

(c) That the studies should include the Islamic background of the Faith and the relation of the Faith to the other great religions.

2. Convention urges all members of the community to give their special attention to the Guardian's statement that they should achieve a deeper understanding of the Covenant, to which the World Order owes its birth and vitality, and recognises that the community has the responsibility of developing this. It is therefore recommended: (i) that the National Assembly should consider what books are available and can be made available for the study of the Covenant. (ii) That every Assembly and Group should own a copy of *All Things Made New* and that the National Teaching Committee makes sure that all pioneers are provided with a copy. (iii) That the National Teaching Committee should call special attention to the Chapter on the Covenant in the above book. (iv) That the National Assembly makes sure that sufficient copies are available of the study course, 'The Covenant—an Analysis'.

**EMERGING FROM OBSCURITY**

3. Recommended that the National Assembly consider organising a national campaign for the new poster and allocate a substantial sum to finance it.

4. To recommend the Public Relations Committee to encourage Bahá'ís to use stickers on their envelopes giving a message concerning the Faith.

5. To recommend the Public Relations Committee to send several times a year a press release to selected national and local newspapers.

6. Recommended that the National Assembly appoint a sub-committee to get Bahá'í books into libraries.

7. Recommended that the National Assembly encourage the friends to visit their clergy.

**INCREASING NUMBERS**

8. (a) Convention, feeling the urgent need for the love of pioneering to be stimulated so that every member of the community yearns to pioneer whether circumstances make it feasible or not, urges the National Assembly to arrange for a stream of encouragement to pioneers to flow out to the members of the community throughout the year and to begin with a stirring appeal for pioneers early in the year.

(b) It recommends that every community takes stock of itself early in the year and at intervals through-

out the year with a view to evoking pioneer offers and making it possible for the pioneers to go out; and that they invoke the aid of the Propagation Board members in doing this. To assist this the N.T.C. and E.A.T.C. should give Assemblies early in the year a list of places where pioneers are needed.

(c) It recognises that pioneers should go with the object of establishing a flourishing community in the place to which they go, rather than of merely filling a gap, although it also recognises that the pivotal centres must be maintained at all costs.

(d) Convention also recognises the need to pioneer at home and urges the National Assembly to stimulate those unable to settle in new places until they are so imbued with the spirit of teaching that they devote themselves whole-heartedly to the task of increasing the numbers of their home community.

(e) Further, that the National Teaching Committee and European and Asian Teaching Committee consult with local communities to encourage them to send out pioneers.

9. The National Assembly is recommended to examine how members of the community can reduce the time spent on administrative detail in order to spend more time on teaching.

**BECOMING SELF-SUPPORTING**

10. The Convention recommends the National Assembly to ask their accountants to prepare a balance-sheet which is easier to understand and asks the Treasurer to prepare a simple statement which will elucidate the accounts.

11. The Convention recommends that Local Assemblies apportion a percentage of their income to the National Fund.

12. Convention recommends that the major National Committees find a way of keeping the members of the community informed of the way they are spending their allocation and seek to arouse the interest of the friends in the various needs.

**COMMITTEES**

13. Recommend that the Publishing Trust raises the amount of credit given to Local Assemblies in view of the fact that prices have risen.

14. Recommended that Local Assemblies ought to be clear about the functions of Regional Teaching Committees and to this end representatives of these committees should visit Local Assemblies in their area and explain their terms of reference and their plans.

15. Recommended that the National Assembly appeals for friends to correspond with lonely pioneers and send photographs, etc.

**CONFERENCES AND SUMMER SCHOOLS**

16. Recommended that at the meeting arranged by the Hands of the Cause with the National Assemblies following the Frankfurt Conference, consideration should be given to the question of holding continental



summer schools in which more than one national community participates, and to consider encouraging the exchange of teachers between various communities in Europe.

17. Recommended that uniform labels be arranged for the use of those travelling to the Frankfurt Conference.

18. Recommended that the National Assembly looks into the organisation of party travel to the Northern Ireland Summer School.

#### POINTS FROM ASSEMBLIES

19. Convention asks the National Assembly to consider the following proposals from the Norwich Community: (a) That personal 'blurbs' should be available for visiting speakers so that correct information can be used in publicising meetings. (b) That a representative sample of Bahá'í books be allowed on sale or return to weekend schools and conferences. (c) Could the National Assembly extend the boundary line of the Eastern Regional Teaching Committee in the south of the region, possibly as far as the Thames.

20. Recommended that the National Assembly asks friends who have articles of clothing, etc., for distribution, to contact the European and Asian Teaching Committee or the National Teaching Committee.

21. Recommended that consideration be given to having a book available for teaching people with Jewish background.

22. Recommended that the National Assembly gives further thought to the problem of integrating Eastern and Western believers in this country.

23. The National Assembly is asked to make use of art experts in the community to ensure that posters and other publicity material is consistent with the dignity of the Faith.

24. The National Assembly should invite friends who can spare money to help someone else go to summer school to contribute to this purpose.

25. The Convention asks the National Assembly to consider how it can keep more closely informed of activities and problems of local assemblies.

#### YOUTH

26. The Convention congratulates the Youth Committee on having been financially independent of the National Fund during the year.

27. Resolved to recommend to the National Assembly that the following actions might help the youth work: (1) That the age of anyone under twenty-five should be asked for on the registration cards, instead of only those under twenty-one. (2) That the Youth Committee should be informed of new youth arrivals or declarations, also transfers from one community to another. (3) That an appeal should be issued asking for increased support for the *Voice of Youth* and that all members of the community should be asked to write articles for it. (4) That the Youth Committee should approach individuals with requests to write for the

magazine. (5) That the present system of putting names at the end of articles and quotations should be clarified, so that there is no confusion.

28. Convention recommends that the National Assembly makes sure that adequate attention is given to Youth Work in the first two days of Convention.

#### NATIONAL COMMITTEES

ARCHIVES. Hasan Balyuzi, Abbas Dehkan, Joan Benfield, Dorothy Ferraby.

AUDIO VISUAL AIDS. Gitta Chaplin, Nuri Sabit, Dennis Smith, Mimi Smith, C. Johnson.

BAHÁ'Í JOURNAL. John Morley and Valerie Morley (Editors), Prudence George, David Hofman.

BAHÁ'Í PUBLISHING TRUST. 'To be responsible for the policy and direction of the affairs of the Bahá'í Publishing Trust under the supervision of the National Spiritual Assembly.' John Shortland (Chairman), John Ferraby (Manager and Secretary), Reg. Coulson, Marian Mihaeloff, Rustom Sabit.

BAHÁ'Í WORLD REPRESENTATIVE. Jean Pitcher.

CHILD EDUCATION. 'To study, advise and encourage Bahá'í education of children and provide suitable material.' Lilo Jessen, Louis Ross-Enfield, Margaret Shanks.

EUROPEAN AND ASIAN TEACHING COMMITTEE. 'To carry out the goals of the Ten-Year Plan in Europe and Asia under the direction of the National Assembly.' Marcel Mihaeloff (Chairman), Jeanette Battrick (Secretary), Jean Campbell, Egon Kamming, Charles Macdonald, Betty Reed.

HAZÍRATU'L-QUDS. Dorothy Ferraby, John Ferraby, Bobbie Kamming, Donald Millar, Rose Wade.

PUBLIC RELATIONS. '(1) To advise Local Assemblies about local publicity and public relations. (2) To study ways of developing adequate public relations with the means available. (3) To take advantage of any opportunity which arises for publicising the Faith on a national scale. (4) To make recommendations about how the Faith can acquire a wide circle of friends in this country.' John Long (Chairman), Evelyn Chilvers (Secretary), Owen Battrick, Janet Coppen, Habib Habibi, Kathleen Hyett.

REVIEWING. 'To review all material for publication except material reviewed by other national committees, letters sent to newspapers and non-Bahá'í publications and material intended solely for local use. (2) To consider and report on the standard of literary style and presentation.' Louis Ross-Enfield, Isobel Slade, Walter Wilkins.

SALES. Rose Wade, Christine Wade.

#### TEACHING

*National*. 'To be in charge of carrying out the objectives of the Ten-Year Plan in regard to teaching and consolidation in the areas of the British Isles not included in the European Teaching Plan, and to supervise and direct the work of the Regional



Committees.' Ernest Gregory (Chairman), Ian Semple (Secretary), Gladys Backwell, David Lewis, Marina Nazar, John Wade.

*Regional.* 'To carry out the policy of the National Teaching Committee with regard to the goals of the Plan for the year in the region.'

*Northern Ireland.* David Brown, Billy Glass, Lisbeth Greeves, Kathleen Hornell, Jane Villiers-Stuart.

*Scotland.* Molly Hughes, Svend Kamming, Elizabeth Laidlaw.

*North-East.* Matthew Hall, Kianoush Kouchikzadeh, Marion Mihaeloff.

*North-West.* Audrie Rogers, Pauline Senior, Harold Shepherd.

*Midland.* Emily Eastgate, Vera Long, Vera Rate, Ian Sinclair.

*South-East.* Edgar Boyett, Betty Chapman, Amir-Farhang Imani, Bobby Leedham.

*South-West.* Willy Blum, Alma Gregory, Barbar Lewis, David Lewis, Olive Sutton.

*YOUTH.* 'To stimulate youth activity throughout the country wherever there are active youth, to keep the youth of the country informed of youth activities.' Farhang Afnan (Chairman), Ida Kouchikzadeh (Secretary), Margaret Higden, John Morphew, Jacqueline Thomas, Iraj Zamiri.

## LOCAL ASSEMBLY AND GROUP SECRETARIES

### *Assemblies*

BELFAST. Mrs. Y. Macdonald, 2c Ireton Street, Botanic Avenue, Belfast.

BIRMINGHAM. Mrs. N. Fawcett, 10 Hampton Road, Birchfields, Birmingham 6.

BLACKPOOL. Mrs. Prudence Lowe, 6 Mansfield Road West, Blackpool.

BOURNEMOUTH. Mrs. E. Cranmer, 41 Woodside Road, Southbourne, Bournemouth.

BRADFORD. Mrs. K. Ackroyd, 18 Addi Street, Bradford 4.

BRISTOL. Mrs. Alma Gregory, 21 St. John's Road, Bristol 8.

CAMBRIDGE. Miss J. Coppen, 55 Castle Hill, Cambridge.

CARDIFF. Mr. David Lewis, 56 King George V Drive, Heath, Cardiff.

DUBLIN. Abid Taherzadeh, c/o 43 Braemor Road, Rathgar, Dublin.

ECCLES. Miss F. Massey, 11 Westminster Road, Ellesmere Park, Eccles.

EDINBURGH. Mr. James Robertson, 6 Wolridge Road, Liberton, Edinburgh 9.

LEICESTER. Mrs. Vera Long, 126 New Walk, Leicester.

LIVERPOOL. Mrs. Gladys Pritchard, 19 Canning Street, Liverpool 8.

LONDON. Mr. John Wade, 14 Northumberland Road, New Barnet, Herts.

MANCHESTER. Mr. Louis Ross-Enfield, Bahá'í Centre, 35 Shude Hill, Manchester 4.

NORTHAMPTON. Miss Vera Rate, 17 Barnwell Road, Kingsthorpe, Northampton.

NORWICH. Miss Evelyn Chilvers, 7 Cathedral Street, Norwich.

NOTTINGHAM. Mrs. D. Watkins, 16 Bentinck Street, Sneinton Road, Nottingham.

OXFORD. Miss Jean Campbell, 106 Banbury Road, Oxford.

PORTSMOUTH. Mr. Edgar Boyett, 72 Grove Road, Drayton, Portsmouth.

READING. Mr. R. T. Newman, 7 Crown Place, Reading.

SHEFFIELD. Miss Una Coward, Bahá'í Centre, 23 Spooner Road, Sheffield 10.

### *Groups*

BANGOR. Mr. D. Brown, 50 Grove Park, Bangor, Co. Down, N. Ireland.

BRIGHTON. Mrs. R. Aldridge, 19 Camelford Street, Brighton.

CANTERBURY. Mrs. Backwell, 40 Cromwell Road, Canterbury.

CHEADLE. Mr. C. Johnson, 35 Neal Avenue, Heald Green, Cheshire.

GLASGOW. Mrs. Molly Hughes, 58 Highburgh Road, Glasgow, W.2.

MOTHERWELL. Mrs. M. Coady, 28 Marmion Crescent, Motherwell, Lanarkshire.

NEWCASTLE. Mr. Iraj Zamiri, Freeman Road Hostel, Freeman Road, Newcastle-on-Tyne 3.

TORQUAY. Mr. J. Povey, 14 Market Street, Torquay.

## THE SPIRIT THAT INSPIRES TEACHING

In these days, the most important of all things is the guidance of the nations and peoples of the world. Teaching the Cause is of utmost importance, for it is the head corner-stone of the foundation itself.

(From the *Will and Testament of 'Abdu'l-Bahá*)

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

(From *The Dispensation of Bahá'u'lláh*)

But let us all remember, in this connection, that prior to every conceivable measure destined to raise the efficiency of our administrative activities, more vital than any scheme which the most resourceful amongst us can devise, far above the most elaborate structure which the concerted efforts of organised Assemblies can hope to raise, is the realisation down in the innermost heart of every true believer of the regenerating power, the supreme necessity, the unfailing efficacy of the Message he bears. I assure you, dear friends, that nothing short of such an immovable conviction would



have, in days past, enabled our beloved Cause to weather the blackest storms in its history. Naught else can to-day vitalise the manifold activities in which unnumbered disciples of the Faith are engaged; naught also can provide that driving force and sustaining power that are both so essential to the success of vast and enduring achievements. It is this spirit that above all else we should sedulously guard, and strive with all our might to fortify and exemplify in all our undertakings.

(From the *Principles of Bahá'í Administration*)

Not by the force of numbers, not by the mere exposition of a set of new and noble principles, not by an organised campaign of teaching—no matter how world-wide and elaborate in its character—not even by the staunchness of our Faith or the exaltation of our enthusiasm, can we ultimately hope to vindicate in the eyes of a critical and sceptical age the supreme claim of the Abhá Revelation. One thing and only one thing will unfailingly and alone secure the undoubted triumph of this sacred Cause, namely, the extent to which our own inner life and private character mirror forth in their manifold aspects the splendour of those eternal principles proclaimed by Bahá'u'lláh.

(From *Bahá'í Administration*)

## PROGRESSIVE REVELATION

‘ . . . the fundamental principle which constitutes the bedrock of Bahá'í belief, the principle that religious truth is not absolute but relative, that Divine Revelation is orderly, continuous and progressive, and not spasmodic or final.’

(SHOGHI EFFENDI)

### (1) *The Pattern*

Countless sermons have been preached comparing the cycle of nature to the cycle of man's life. The religious life also has its cycle, and this, too, can be compared to the cycle of nature. The natural world has evolved according to a definite pattern and sequence of events. Divine Revelation has evolved in a similar way.

#### (a) *The Divine Pattern*

Each religious dispensation can be likened to the progress of the sun, which has a definite rising and setting. The Manifestation always comes at a time of spiritual darkness. At first He is ‘despised and rejected’, but gradually the spiritual power of His life and teachings inspire men anew; He is accepted and revered, and a great civilisation follows. Gradually, His faith becomes devitalised, until the night of corruption sets in once more. Then the time is ripe for the coming of another Manifestation and the same process is repeated; but each time man's spiritual understanding has increased, and a greater portion of truth can be revealed. This has gone on from time immemorial and will go on as long as the earth exists. ‘The Lord hath yet more light and truth to break forth from His Word.’

### (b) *The Divine Sequence of Events*

The gradual unfoldment of spiritual truth can be likened to the development of the child into the man—the same person at different stages of growth. The child outgrows his clothes and needs bigger ones until he reaches man's estate. Similarly, religion has outgrown a number of dresses; they all suited her at the time, but they have to be discarded when she reaches maturity. So far she has had nine—Sabeian, Hindu, Zoroastrian, Buddhist, Jewish, Christian, Moslem, Bábi, and Bahá'í.

### (2) *The Manifestation and His Message*

The Manifestations of God are in essence one and the same Being. They have appeared under different names at different times and in different places. The fact that they do not all manifest the same attributes of God does not mean that they did not possess them, or that one was better than another. Each manifested only what would be understood by the people to whom He was sent. Their message falls into three parts:

(a) The eternal truths of religion, which each one reiterated in His turn, and which can be traced right through, if you can strip the religions which bear their names down to their original purity.

(b) Secondary teachings—laws and so on—suited to the time and place and the spiritual capacity of the people. These, each Manifestation alters when He comes, and proclaims new ones designed to raise men one stage further on their spiritual journey.

(c) A prophecy concerning the coming of the Kingdom of God, which will be inaugurated by a great Spiritual Teacher Who will unite the world and usher in the reign of peace.

### (3) *The Place of Bahá'í in the Pattern*

We believe that Bahá'u'lláh is this Spiritual Teacher and that Bahá'í will unite the world. Bahá'u'lláh stands at an important point in history, because with Him the Cycle of Prophecy has ended and the Cycle of Fulfilment has begun. Man's adolescent promise is now to come to maturity. Bahá'u'lláh's mission is to unite the world. ‘Man must realise emotionally, as he already does intellectually, the interdependence of all people.’ Science has removed the physical barriers dividing the different countries, so that it is now possible for the world to become one. To the Bahá'í Faith is given the far greater task of removing the barriers of prejudice which divide men's hearts, ‘ . . . That all nations should become one in faith and all men as brothers.’

## REFERENCES

- Shoghi Effendi: *Guidance for To-day and To-morrow*, chapter 8-9 (part).  
 Stanwood Cobb: *Security for a Failing World*, chapter 6.  
 Esselmont: *Bahá'u'lláh and the New Era*, chapter 8, section 6.  
 John Ferraby: *Progressive Revelation* (pamphlet).



## NEWS FROM LOCAL ASSEMBLIES

### BIRMINGHAM

We were happy to re-elect our Assembly at Ridván after a lapse of a year in 1957. We regret the loss of two loved members, Audrie Rodgers (who has settled as pioneer in Chester) and Parveneh Khalegeh. Our love and good wishes go with them. Lamih Mohtadi has settled in Moseley, Birmingham, and hopes to hold firesides for new enquirers. A new Teaching Committee has been elected, and we hope to put our plans in action. The Youth Committee arranged a special devotional programme for World Religion Day. This was held at the Imperial Hotel and advertised as 'World Religion Service'. A Bahá'í quotation was inserted in the newspaper. The meeting was well attended and Robert Callaway from Bristol was guest speaker. A fireside meeting has been held at the home of one of our contacts at her request. Several of the friends and contacts attended the opening of the Assembly at Leicester and the week-end school, March 15th and 16th.

### BLACKPOOL

Reports much activity at weekly firesides and many visiting speakers. Adib Taharazadeh from Dublin was greatly appreciated. Madeline Hallaby from Lytham held a film show in March, friends from Manchester brought films, and despite terrible weather we had a good attendance. Louis Ross-Enfield addressed a public meeting in May, giving an interesting talk which delighted everyone present. Louis, and Lilo Jessen, returned to meet the friends at Mansfield Road for tea, where a lively discussion took place. Peter Prior (St. Anne's) returned home on leave and we held a very pleasant evening with Peter showing us slides of countries he has recently visited, including photographs of Bahá'ís he met in Japan. We are happy to report two declarations, Mrs. Frances Tuson, Thornton, and Mr. Alfred Tomlinson, Fleetwood, both unfortunately outside Blackpool. A car-load of friends went to Manchester in March to hear our two Hands of the Cause, also four members attended Convention, returning home full of new ideas and spiritually refreshed.

### BOURNEMOUTH

After a united effort by all the believers, the new Bahá'í Centre has been opened in Christchurch Road. The friends who used to hold weekly meetings at the Unity Centre in Bournemouth are grateful for the loan of several articles of furniture from the Unity Group; also for the gift of an Indian carpet by another friend. Our three new and very active Bahá'ís are a result of the association at Unity Centre. Aileen Beale is at present helping in Nottingham. The Youth here in Bournemouth are very active.

### BRIGHTON

The friends are somewhat scattered in this area but manage to keep active. The following activities have

been kept by the believers in Brighton, Hove and Southwick. Public meetings have been held almost every month at Cooks Hotel, Old Steine, Brighton, with speakers from London and Reading. Firesides each Tuesday, very well attended—in fact the room is usually packed to the door. The Youth hold meetings occasionally and a young people's class is held every Sunday at Southwick. Hove contributes by holding firesides whenever possible. Cherry Viveash from Chichester is a frequent visitor at Joe Lee's shop in Hove where she receives spiritual guidance plus some advice from 'Uncle Joe'. Prudence George from Portsmouth paid a visit to Hove and the Lees recently and returned with the latest news.

### ECCLES

On the first day of Ridván, the Eccles Group, with a membership of eleven souls, emerged from its caterpillar status into that of butterflies, from a hard-working and hard-praying Group into an Assembly, fully fledged now and brand new wings spreading towards greater aspirations, working constantly and praying fervently for help from the Celestial Concourse to make this new little landmark into a well-known Wayfarers' Rest at this end of the British Isles. On the 12th day of Ridván this happy event was duly commemorated when, coupled with the opening of our first Centre, a lovely dedication service was held in the new premises in the presence of forty-four guests, ten of whom were non-Bahá'ís, including the local Unitarian Minister. Our new Centre, which is the converted part of an outhouse standing in our own grounds at that end of a garden where fairies are supposed to reside, was filled to capacity with the radiant faces of so many devoted friends, and our pretty Centre, which to us is the most beautiful one because it is our own, as well as presenting the fulfilment of our past and present dreams, preened itself in its new finery. Many greetings were received from friends afar and some lovely gifts, tokens of loving friendship. Ernest Gregory, as representative of the N.S.A., was our guest of honour. After a very moving dedication service, followed by several speakers, all friends assembled for refreshments, and thus this evening ended on a note of soaring spirits and radiant happiness. It was an evening long to be remembered by all who were present. The Eccles Centre is now open every Sunday, 8.0 p.m.; please drop in when you are somewhere around Manchester, you are welcome and be assured of a nice 'cuppa' apart from a spiritual feed. The local newspaper accepted our press release and printed the full account of the latest developments.

### LONDON

One of the outstanding events was the successful meeting in January of World Religion Day. It was a new venture for the London Friends and we had difficulty finding readers of the different denominations. Our dear friend Donald Millar had to deputise for an absent Hindu. Ian Semple's father read beautifully



from the New Testament. The theme for the readings was 'The good life'. One other notable event was the meeting of nine friends at the Guardian's grave at the exact time for the opening of the Kampala Conference. Flowers were laid on the shrine by Hasan and prayers were read. This had been requested by the organisers of the Conference.

#### NORWICH

We in Norwich are feeling both sad and pleased, sad because we have lost young Leonard Welton to Romford, Essex, but pleased because it means that Lenny will now have a chance to use his wonderful teaching talents in a new town. We look forward to seeing a vigorous group of Bahá'ís there in no time at all, and if we know Lenny he will soon ferret out some contacts.

#### NOTTINGHAM

Once again that valiant pioneer Aileen Beale is reinforcing the Assembly and finding old and new friends who show response to the Faith. One of the young men who was attracted and later reverted back to his Athiest friends has now returned to the Bahá'í fold more anxious to help in the teaching activity in the square where the religious fervour is at its height and Mrs. Beale attracts many youth. The Unity Group are always happy to meet visiting Bahá'ís, and show a ready response through a common understanding of the principles of unity. There is a lively response in the city, activity is the keynote. The friends hope to have a visit from St. Barbe Baker in the near future after his return from New Zealand.

#### PORTSMOUTH

Grateful to report a visit from our two Hands of the Cause and hope for spiritual guidance as a result. Two of the friends attended Convention. Two devoted believers from the Sudan, Soheil and Mary, are spending a month in Fareham, Hants, and attended the Feast of Light held in Cosham. We were grateful for the opportunity to hear of the activities of the friends in the Sudan. Mary, who is from Malta, has recently accepted the Faith. These dear friends are going to assist in teaching in Portsmouth during their stay by visiting a music group where they attended during their visit last year, and made a deep impression on the members. Soheil has offered to speak at one of their meetings on the works of an Eastern poet. He has been interested in meeting a former contact who now lives in Fareham. We ask prayers on behalf of Olive Long, who is in constant pain. We report the death on May 18th of Theo MacWilliams of Petersfield, Hant. Theo, who first heard of the Faith in Bournemouth through Grace Challis and was associated with the Faith in Bournemouth with Dr. Esslemont, always gave to any Bahá'ís visiting something of the beauty of those early days.

### 'LOGICAL AND RATIONAL ARGUMENTS'

The following letter from the Assistant Secretary of our beloved Guardian was sent to Mrs. Sara Kenny on June 1st, 1957, and is published with her permission.

Dear Bahá'í Sister,

The beloved Guardian is watching very closely the development of the Faith in France. It is most encouraging to see that French people are now entering the Cause, as ultimately all responsibility for the conduct of the Faith in France will have to be in the hands of the French people.

The Guardian has spoken often of the most effective method of teaching the Faith, particularly in France.

When the Master returned from America in 1912, he informed some of the Persian friends who were visiting with him in Egypt that in Persia they should no longer teach by the traditional proofs, but that they should teach the universal principles of the Faith and interest people in the Cause by logical and rational arguments.

He wrote one or two Tablets to the Persian Bahá'ís in this connection.

The Guardian states that this is the method of teaching in France at the present time. In other words, the Bahá'ís must follow the example of 'Abdu'l-Bahá in the United States and teach the Faith to the students on the basis of the universal principles of the Faith, the logical and rational proofs of the Faith and specifically the dynamic power of resurrection which comes through the Divine Manifestation. This explanation was given to you one evening at dinner.

The Guardian feels that this must be applied universally in Europe. A copy of this letter is being sent to the European Teaching Committee so that they may, if it is thought desirable, pass the advices on to the friends in Europe.

Faithfully yours,

(signed) LEROY IOAS

### OBITUARY

#### GEORGE KING MARSHALL

Greatly missed by his friends, especially those in Scotland, George Marshall passed on to the Abhá Kingdom on March 30th. He had been in gradually failing health for many months and had become very limited in his activities. A void is left in the Glasgow community which had benefited from his able, staunch support for over seven years.

George became a Bahá'í in 1947(?) in Birmingham, where he had lived most of his life, and was the son of John Marshall, one of the early British believers who had the privilege of meeting 'Abdu'l-Bahá.

After pioneering for a short while to Belfast, where he made many friends, George came to Glasgow in 1950, where he has played a very active part not only



in the local community but also in the Scottish Regional Teaching Committee. Edinburgh, Motherwell and, to some extent, Northern Ireland benefited from his support at public meetings, firesides, etc., and, at one time, George pioneered to Edinburgh for a few months to strengthen and maintain the Assembly there at a vital period.

Those who have visited or pioneered to Glasgow have many reasons to be especially grateful to him for the homely welcome and hospitality extended to them. Nothing was ever too much trouble and other people's comfort and happiness always came first.

He was so sad at leaving behind such a small community, but we feel all the work he has done and the many unobtrusive acts of kindness that are now missed so much in the community will mature and produce results in their good time.

The Bahá'í funeral service and interment on April 2nd and a memorial service held on May 3rd were attended by Bahá'ís from Edinburgh, Motherwell and Kilmarnock, as well as the Glasgow Bahá'ís and friends.

#### JOHN MUIRHEAD

'The members of the Edinburgh community here were sad at heart on the passing over of John Muirhead on January 31st, aged 86; he had been ill for

some time. His request was that a Bahá'í funeral service be held, and this was duly carried out at his home and at Liberton cemetery. John Muirhead was very much loved by all of us; he came to the Faith at the age of 79 and gave to it his best, conscientiously spreading the teachings of Bahá'u'lláh in his own inimitable way. We pray for his soul in the Abhá Kingdom.'

#### LILIAN STEVENS

Lilian Stevens, who was a member of the first Torquay Spiritual Assembly, passed to the Abhá Kingdom on January 1st, 1958, after illness lasting several years.

There were no civic limits in those days, and some members of that first Assembly came from places as far afield as Dartington and Ashburton. Lilian held a fireside at her home every week for twelve months, and in 1938 the Assembly was formed with the new believers resulting from her teaching, together with the friends from outside Torquay.

For a number of years Lilian was secretary of the Local Assembly. She worked unsparingly and gave generous hospitality to visiting friends.

The human personality has left us, but Lilian's spirit of service and devotion will remain with us, as an inspiration and a pattern. She will for ever be part of the history of the Faith in South-West England.

#### EXTRACT FROM 'THE TABLET OF THE WORLD' CONCERNING THE HANDS OF THE CAUSE OF GOD

In the first paragraph two early believers are mentioned, who were two of the four Hands of the Cause appointed by Bahá'u'lláh during His lifetime. The second paragraph constitutes a prayer of Bahá'u'lláh in their behalf.

'Praise and glorification behoveth the manifest King who hath adorned the Strong Prison with the presence of his holiness Ali-Kabli-Akbar and his holiness Ameen, and ornamented it with the lights of assurance, steadfastness and tranquillity. The Glory of God and the glory of all in the heaven and earth be upon both of them!

Light and glory, greeting and praise be upon the Hands of His Cause, through whom the light of long-suffering hath shone forth, and the declaration of authority is proven of God, the powerful, the mighty, the independent; and through whom the sea of bestowal hath moved, and the breeze of the favour of God, the Lord of mankind, hath wafted. We beg of Him—Exalted is He—to protect them through His hosts, to guard them by His dominion, and to assist them by His power which hath conquered all things. The dominion belongs to God, the Maker of Heaven, and the King of the Kingdom of Names!



# INCOME AND EXPENDITURE ACCOUNT FOR THE YEAR ENDED 20th MARCH, 1958

1957	EXPENDITURE	£ s. d.	£ s. d.
24	International Bahá'í Fund ...		24 0 0
24	Donations to Asian Bahá'í Fund ...		
24	European Continental Fund ...	124 0 0	
24	African Continental Fund ...	24 0 0	
	British Temple Fund ...	24 0 0	
100	East and Central Africa		
17	Land Endowment Fund		
	<i>N.S.A. Expenses</i>		
233	Travelling Expenses ...	272 1 1	
793	Secretarial Expenses ...	827 7 5	
77	Cables and Telephone ...	99 1 10	
130	Printing and Literature ...	217 15 6	
139	<i>Journal</i> ...	242 9 0	
		<hr/>	1,658 14 10
409	N.T.C.—Pioneers ...	135 17 0	
301	Other Expenditure ...	244 3 0	
181	Regional Committees ...	160 9 7	
937	European and Asian Teaching Committee	1,419 2 8	
492	Africa Committee		
14	Other Committees ...	64 13 11	
42	Convention ...	23 2 0	
33	Bank Charges and Cheque Books ...	49 3 3	
55	Audit and Legal Costs ...	40 10 0	
25	Sundries ...	60 3 8	
104	Cables <i>re</i> Persian Persecution (Balance)		
46	Loan Interest ...	35 16 9	
125	Repayment of Loan (Publishing Trust)		
348	Contributions towards H.Q. Maintenance	425 0 0	
	Contributions to H.Q. Loan Sinking Fund	165 0 0	
244	Savings Bonds—transfer to No. 2 Account		
	Expenses—Guardian's Funeral and Grave	227 5 0	
	Fare—Representative—Kampala Conference	212 8 0	
11	Depreciation—Fixtures ...	10 0 0	
	Balance being Excess of Income over Expenditure ...		4,892 10 0

£4,952

£10,019 19 8

1957	INCOME	£ s. d.	£ s. d.
800	<i>Guardian's Donation</i> ...		500 0 0
2,507	<i>Donations</i> ...		3,885 12 3
	Bequest—Estate of late Dr. J. Mitchell		
	Cash ...	1,120 0 0	
	Investments ...	2,062 15 7	
	Loan—Bahá'í Publishing Trust ...	2,500 0 0	
		<hr/>	5,682 15 7
	Part loan transferred to Publishing Trust ...	1,000 0 0	
		<hr/>	4,682 15 7
	Interest on above Bequest ...		83 6 8
	Bequest—Estate of late Lilian Stevens		300 0 0
5	Interest on 3% Savings Bonds		
10	Interest on Minas de Centillo Shares ...		7 10 8
	Interest on 3½% War Stock ...		2 16 4
8	Rent of Land ...		15 0 0
487	<i>Income Tax Repaid</i> under Deeds of Covenant ...		535 5 9
7	<i>Interest</i> —No. 1 Bank Deposit Account		7 12 5
1,128	Balance being Excess of Expenditure over Income		

£4,952

£10,019 19 8