

# BAHÁ'Í JOURNAL

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## RÚHÍYYIH KHANUM IN LONDON

The British friends had the wonderful privilege of a visit from the Hand of the Cause Amatu'l-Bahá Rúhíyyih Khanum, when she was in London to supervise the completion of the beloved Guardian's monument. Rúhíyyih Khanum consulted with the N.S.A. at a memorable and inspiring session on 25th October, and the next afternoon, Sunday, 26th October, 1958, more than two hundred believers from all parts of Britain gathered at the Eccleston Hotel in London to meet her.

The following notes of Rúhíyyih Khanum's talk were taken by Joan Benfield, Barbara Lewis and Dr. Ernest Miller, and were edited by Marion and David Hofman; they are not a verbatim report, but there was no disagreement among the compilers. Rúhíyyih Khanum said:

The strength of the Bahá'ís is in each other. We feel lonesomeness except in meeting together, when our hearts are consoled. We love Shoghi Effendi now more than ever, and we find our happiness in doing something to please him.

Amatu'l-Bahá then told us that after the passing of the beloved Guardian she had visited the Shrine of Bahá'u'lláh, and there, in spite of her tremendous sorrow and her love for the Guardian, she knew that it was because of Bahá'u'lláh—not because of Shoghi Effendi—that she was a Bahá'í. It is Bahá'u'lláh's Cause we are trying to establish, and she realised that if she turned with all her heart to Bahá'u'lláh she would be able to come through.

Our purpose in life is to know and love God. Shoghi Effendi once gave advice to a Bahá'í who said he could not get on with the Bahá'í community where he was, and so was no longer active in that community. The Guardian said that this was the wrong attitude, that we cannot possibly be compatible with everyone, but because we love God we love our fellow-men. We should love people because we love God and they belong to God, just as we love everything connected with those we love, even small mementos. The Bahá'ís must be dear to each other; unity springs from love;

warmth and a strong knitting together come from love. The Administrative Order is now working well all over the world. It was built by the older Bahá'ís over a long and laborious period, and now the new Bahá'ís find this Order already here. To-day the need in the Bahá'í world is Love, for each other and for humanity.

The Guardian has left us everything we need; we should hold to the Guardian's plan, the Ten-Year Crusade. This is the last plan we shall ever have from Shoghi Effendi; it gives us opportunities for service which will never recur. We should keep our minds on our objectives, decide which are the *most important* things to concentrate our energies on and remember that every single moment that escapes us is not coming back. In this way the work will go forward.

There is not enough brevity in the Cause. We must train our minds to say things in a concise and brief manner, avoiding anecdotes and reminiscences in consultation.

We must put first things first; each Bahá'í must consider this and see that he is not tied down by side issues which prevent him from grasping his choice.

The Guardian is not our 'Exemplar', but we could with advantage imitate his way of working. Shoghi Effendi was unidirectional—like an express train on a track; knowing where he was going, nothing diverted him from his purpose. He spent all his time doing the task which lay ahead. The Hands in Haifa find it is all they can do to keep abreast of work the Guardian did all alone. Shoghi Effendi had method; he had tenacity and a unidirectional drive towards his goal. He worked until the job was completed. We must learn to be like that.

The Guardian relied on God and on himself. That is to say, he would find out for himself as to whether a job could be done and then, having decided that it could, he would do it himself. We must also show initiative in this way; we must be audacious and drive through with perseverance in carrying out the affairs of the Cause. We must analyse the facts. The believers are the power-houses of the Faith.



The English character is an advantage; the believers here are more mature, wiser, and thus there is less disharmony between them. They are capable Bahá'ís and have a great capacity.

Now we should concentrate on the twenty-five Spiritual Assemblies we require in the remaining four and a half years of the Crusade. We should deepen in the Faith—read more. The Guardian recommended *The Iqán* and *Some Answered Questions*. Our teaching is too much on a superficial level; we must deepen. There is a great need for pure religious teaching. The world to-day is irreligious.

We should remember also that hospitality is one of the principles of religion and practise it. Hospitality is essential in our teaching work. For example, by being hospitable to students from our island or more difficult goals, we can confirm believers who will go back to strengthen lonely pioneers.

Our minds must always be on spreading the Faith, and when we find ourselves with no one to teach we must pray until we get somebody. A pioneer in Spain says that she is never without contacts, because when she has none she prays and prays and prays and then someone comes.

It is very important now that the Bahá'ís think of the Faith as a World Faith. Bahá'u'lláh came to establish World Unity. Shoghi Effendi literally forged the Bahá'í world. This is our most precious heritage, and it must not be allowed to slip back. We must cultivate consciousness of the greatness and preciousness of being part of the Bahá'í world:

The N.S.A.'s must think internationally;

The L.S.A.'s must think nationally;

The Groups must think in terms of being Local Spiritual Assemblies and the isolated believers of becoming a Group. The largeness of vision will bring tremendous strength, and a world consciousness will strengthen the unity of the Bahá'ís all over the world.

The world organisation of the Cause is the responsibility of the Hands and the N.S.A.'s. The function of the Hands in Haifa is to hold the Bahá'í world together. We must pray for these Hands; their work is infinitely important and all are working as hard as they can. It has been a great blessing during the past year at the World Centre to have had a number of the other Hands substituting at different periods for some of the Hands appointed to serve there. This has brought the Custodians first-hand reports of the status of the Faith in various areas, as well as enabling the temporary Custodians to better sense the overall needs of the Faith as seen from the World Centre.

A tremendous number of people are now visiting the Shrine of the Báb, averaging three hundred people a day. The Hands in the Holy Land feel greatly privileged to serve at the Holy Shrines in guiding these visitors, and three people serve daily, including members of the International Council and wives of the Hands.

[continued at foot of column 2

JOHN CRAVEN



John Craven, our last active link in Britain with the Heroic Age of the Faith, has passed to the Abhá Kingdom with the words 'El Abhá' on his lips. We are sad for ourselves, but can only rejoice for 'Uncle John' who now returns to the presence of the Master, Whom he met in Liverpool and from Whom he received some wonderful Tablets.

A memorial will be published later. Now we record his passing and convey our loving sympathy to his family.

## BAHÁ'Í JOURNAL

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Committee reports and notices and news of national events should be sent to John and Valerie Morley, 15 Langley Hill Close, Calcot, Berks. News from Local Communities and from isolated believers should be sent to Prudence George, 291 Hawthorn Crescent, Cosham, Portsmouth, Hants.

Press dates are the 5th February and 5th of alternate months thereafter.

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The beloved Guardian always signed himself as 'The Servant of the Threshold'.

This radiant gathering was an uplifting and wonderful experience, and we feel sure that it marked the turning point in our part of the Ten-Year Crusade. Old and young believers, new and veteran were greeted by Rúhíyyih Khānum personally, and the whole British community, led by its N.S.A., records its loving and grateful thanks to Rúhíyyih Khānum.



# A CALL TO TEACHING CONFERENCE

10/11 January—Blackpool

## *This Crucial Midway Point*

Beloved Friends; this middle year of the Ten-Year Crusade has been dominated by the effect on every believer, and on the Cause itself, of the passing of our beloved Guardian. We have had time to recover from the shock and can now see what must be done in the next four years in order to show our faithfulness to Shoghi Effendi.

Now we must gather all our forces, 'analyse the facts' as Rúhíyyih Khánum told us, and set out to complete the remaining goals assigned to us. TEACHING

CONFERENCE this year is crucial, and there is a widespread feeling, fully shared by the N.S.A., that at Blackpool in January the spiritual force necessary can be generated, the pioneers recruited, the material resources allotted, and the confirmations of Bahá'u'lláh attracted. But it must be a united effort, an uprising of the whole British Bahá'í community placing itself unreservedly in God's hands for the completion of this specific task.

Everybody please come. *Make a supreme effort.* This is the task and this is the hour, whose servants the Lord of Hosts will bless with Victory.

## *Teaching Conference, 1959*

Don't miss it

# THE HOME FRONT

## CAMBRIDGE UNIVERSITY SOCIETIES' FAIR 1958

Cambridge report that through the effort of undergraduate Peter Vuyiya, the newly-formed Local Spiritual Assembly, of which Peter is a member, were allocated a stand for exhibition at the two-day University Societies' Fair. This is the first Bahá'í project of its kind ever to be held in a British University.

The exhibit attracted much interest both among undergraduates and the many other people who visited the Fair. Over two hundred leaflets and pamphlets on the Faith were accepted by enquirers and many questions were asked and comments made. A large photograph of the Shrine of the Báb brought an exclamation of delight from one student, who only four days previously had been inside this Holy Shrine.

Members of the Assembly who, in turn, manned the exhibit throughout the two days of the Fair were frequently engaged in discussion by visitors with social as well as religious interests.

The Cambridge friends agreed that this effort had proved an excellent medium of publicity, as well as effectively widening their field of contacts. A Public Meeting addressed by Mrs. Marion Hofman on 'A Pattern for Future Society' was held three weeks after the Fair, and the local newspaper sent a reporter for the first time: his report, appearing later in the press, occupied a prominent position and was very satisfactory.

## NEWS FROM LOCAL ASSEMBLIES

### BOURNEMOUTH

There is a report of an inspiring visit from Marion Hofman in December, who spoke at the Bahá'í Centre. 'We hope that the light she radiated will long continue to illumine our path.' A speaker from the Bournemouth Esperanto Association gave a talk to us in November. This was well attended and reported in the local press. Two local M.P.s, on receipt of Bahá'í literature, sent encouraging replies. One of them, John Eden, wrote that he found the literature most interesting and praised the Principles, stating that he wished us 'success in carrying out the great objectives set by our spiritual leader'. Aileen Beale is visiting the United States for several months. We report the loss of Shidan Kouchejkadeh (youth), who is now in Manchester, and happy to report the declaration of another youth, Susan Jeffrey.

### JERSEY, C.I.

The news from Jersey of our dear Knight of Bahá'u'lláh Evelyn Baxter's recent accident saddens us—but the latest news is that she is progressing favourably, also that the many tokens of loving affection, flowers, etc., received at the hospital have made an impression on the nursing staff.

May Evelyn continue to improve in health and attract many people from her sick bed. We send her loving greetings from the whole Bahá'í community.

(Contd. p. 6)



## MESSAGE TO THE BAHÁ'ÍS OF EAST AND WEST. ISSUED BY THE HANDS AT

Beloved Friends:

Twenty-five of the twenty-seven Hands of the Cause of God have once again met in the blessed Mansion of Bahá'u'lláh, near the holiest spot on this planet, and prayerfully considered the grave problems now facing the Bahá'ís of the world. Though no longer plunged in the agony of grief that afflicted our hearts last November, we are nevertheless profoundly concerned over the success of the tasks entrusted to the believers of the East and West by our beloved Guardian in the provisions of his mighty globe-encircling Crusade.

With feelings of deepest gratitude we realise that Bahá'u'lláh has vouchsafed to us during this past year—dark and overshadowed though it was by the passing of our beloved Guardian—many evidences of His unfailing grace and protection. The unity of the Cause of God has been maintained, and out of the fire of this mighty test, the believers have emerged with chastened and consecrated hearts, mature in spirit, with a deeper sense of oneness than ever before, eager to assist in winning every goal set for them by their beloved Guardian. God has indeed opened the doors of His mercy to us.

A befitting and magnificent monument to the beloved Guardian's precious memory has been raised up above the sacred earth in London which enshrines his blessed remains, a memorial to the erection of which the believers from every corner of the earth had the privilege of contributing.

The five mighty conferences called by Shoghi Effendi, and whose purposes he outlined in his message marking the midway point of the Crusade, were held with outstanding success, almost five thousand believers being privileged to attend them. The roll-call from among the followers of the black race in Africa and the brown race in the Pacific has more than doubled during the past year, a triumph which alone would have brought infinite joy to his blessed heart. Two of the three Mother Temples which he specified should be built will be completed well within two years of his passing. The funds for these Temples, and for the teaching work to which he attached such supreme importance, have poured in abundantly from all parts of the world, a loving and loyal testimony to the determination of the Bahá'ís everywhere to carry out his every wish. Spitsbergen, the last and one of the most difficult of all the virgin territories to be opened during the Crusade, received its first pioneer less than six months after he left this world.

In spite of such heartening progress, we must face the fact that this year ahead may well prove to be the crucial turning-point of the entire Crusade, and upon which its completion critically hangs. Many of the most important goals still remain to be achieved: work on the Mother Temple of Europe has not yet commenced, although it must rise in all its splendour to shed its spiritual blessings upon that continent before 1963. The Local Spiritual Assemblies still to

be formed as part of the original plan number no less than 394. The number of National and Regional Assemblies which must be elected before the end of the Crusade, in the alarmingly short time of four and a half years, are no less than thirty-eight, four of which are to be formed as planned by the beloved Guardian this coming Ridván.

We are now embarked upon the fourth and final phase of this historic Crusade. Our beloved Guardian's own words tell us that this phase must be characterised by 'a powerful impetus the world over to the vital process of individual conversion—the pre-eminent purpose underlying the Plan in all of its ramifications' and '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'.

The fateful years of the beloved Guardian's glorious Crusade are swiftly passing. 'How staggering,' he told us, 'is the responsibility that must weigh on the present generation.' His stirring appeal for an 'up-surge of enthusiasm and consecration, before which every single as well as collective exploit associated with any of the three previous phases (of the Crusade) will pale' is directed to every believer on the planet, but especially 'to their elected representatives, whether local, regional, or national, who, in their capacity as the custodians and members of nascent institutions of the Faith of Bahá'u'lláh' must shoulder 'the chief responsibility in laying an unassailable foundation for the Universal House of Justice which, as its title implies, is to be the exponent and guardian of that Divine Justice which can alone insure the security of, and establish the reign of law and order in, a strangely disordered world'. This House of Justice, he tells us, 'posterity will regard as the last refuge of a tottering civilisation'.

Upon these National and Regional Assemblies which we must now raise up has been conferred the sacred privilege of electing the members of this Universal House of Justice. The guidance of the Báb and Bahá'u'lláh will flow into the World Order established in the Bahá'í Dispensation through this Supreme Body, whose infallibility is assured by the Pen of Bahá'u'lláh Himself. 'Abdu'l-Bahá declared in His Will and Testament that the members of the Universal House of Justice must 'deliberate upon all problems which have caused difference, questions that are obscure and matters that are not expressly recorded in the Book. Whatsoever they decide has the same effect as the Text itself. . . . That which this body, whether unanimously or by a majority doth carry, that is verily the Truth and the Purpose of God Himself'. Guided by the precious storehouse of sacred and inviolable texts given to us by Bahá'u'lláh and elaborated by 'Abdu'l-Bahá and Shoghi Effendi, pouring our forces



into the execution of the Divine Plan of the Master, now in the twenty-eighth year of its unfoldment within the successive Plans laid down by our beloved Guardian, supported by the unfailing aid of the Supreme Concourse promised in our writings, with our beloved Guardian's spirit watching over the work he so dearly loved and served so unsparingly for thirty-six years, we cannot fail.

The Hands of the Faith, solemnly mindful of the primary function conferred upon them in the Will and Testament of 'Abdu'l-Bahá to protect the Cause of God and promulgate its Teachings, and deeply conscious of their present great responsibility as Chief Stewards of Bahá'u'lláh's embryonic world commonwealth, have already arranged for a number of the Hands to travel extensively during the coming year in order to carry the spirit of the beloved Guardian and the World Centre of our Faith to the believers and their elected representatives, particularly in those areas where so many of the future pillars of the Universal House of Justice must be erected, namely, Latin America and the goal-countries of Europe.

The Hands of the Faith have also planned to give every aid within their power to the National Spiritual Assemblies in supporting and stimulating the work on the Home Fronts of such old and tried communities as those of Persia, the United States, Canada, India, Australia, Great Britain, and Germany. In re-dedicating themselves to their share of the heavy burden now resting upon each and every follower of Bahá'u'lláh, the Hands appeal to the National and Regional Assemblies to assist them in the mighty tasks that lie ahead through a closer and swifter co-operation with the Hands serving at the World Centre, who of necessity are called upon to co-ordinate the international work so laboriously built up, at such a great cost to himself, by our most beloved Guardian. Prompt consultation on teaching problems, reports concerning the progress being made and the present status of the work undertaken by each National or Regional Assembly, as well as appeals for advice and aid, should pour continually into the Holy Land in order that good news may be shared for the encouragement of all and any crises which arise in the Bahá'í world may be swiftly dealt with, and not a moment of our infinitely precious time between now and the completion of the Crusade—just fifty-two short months away—be lost.

Bahá'u'lláh, 'Abdu'l-Bahá, and the beloved Guardian have repeatedly warned us that the time is short, that these fast-fleeting hours in which we live will come to us no more, and we shall never again have a similar opportunity. The beloved Guardian has in no uncertain terms stated that 'the pre-eminent task . . . in this day' is 'a task . . . so urgent' as to be 'accorded priority over every other activity'. Let us each one take to heart his passionate appeal.

However arduous the task; however formidable the

exertions demanded of them; however afflictive the darts which their present enemies, as well as those whom Providence will through His mysterious dispensation raise up from within or from without, may rain upon them; however grievous the ordeal of temporary separation from the heart and nerve-centre of their Faith which future unforeseeable disturbances may impose upon them, 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 and 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 . . . to resolve never to flinch, never to hesitate, never to relax, until each and every objective . . . has been fully consummated.'

Upon the immediate and continued response in each individual heart to this ringing call depends the victory of his precious and holy Crusade, the last world-encompassing Plan which his divinely-guided pen bequeathed to the believers. Never before in the history of the world have human beings been faced with such a staggering responsibility and such a blessed privilege. Now more than ever before the heroic pioneers must cling courageously to their vital outposts; a swift stream of new pioneers must flow out spontaneously, without a moment's delay, to reinforce them; travelling teachers must dedicate themselves to the work both in far-off lands and on the critical Home Fronts; ample resources must be poured forth with unprecedented generosity from hearts consecrated to nothing less than an overwhelming victory on every front. The success of the Crusade depends upon the individual believer arising to teach. For, as the beloved Guardian himself has told us, 'The unseen legions, standing rank upon rank, and eager to pour forth from the Kingdom on high the full measure of their celestial strength on the individual participants of this incomparably glorious Crusade, are powerless unless and until each potential Crusader decides for himself, and perseveres in his determination to rush into the arena of sacrifice ready to sacrifice his all for the Cause he is called upon to champion.'

This challenge, so severe and insistent, and yet so glorious, faces no doubt primarily the individual believer on whom, in the last resort, depends the fate of the entire community. . . . He it is who acts as one of the multitude of bricks which support the structure and insure the stability of the administrative edifice now being raised in every part of the world. Without his support, at once whole-hearted, continuous and generous, every measure adopted, and every plan formulated by the Body which acts as the national representative of the community to which he belongs, is foredoomed to failure. The World Centre of the Faith

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#### LIVERPOOL

We are seeing good results from past efforts and are busily planning for the future. Many visiting Bahá'ís have been of valuable assistance in our teaching efforts. Dr. Afnan from Ethiopia gave inspiring talks and showed some coloured films of his experience in that country. Madelaine Hellaby, Ernest Gregory (who also showed coloured slides), Louis Ross-Enfield, Lilo Jesson, and our old friend Alfred Sugar from Manchester, also John Long, Leicester, have all given us valuable help and impressed our contacts; we thank them all. Several of the Liverpool Bahá'ís have supported Chester and Southport. Our whole community attended the public meeting in Southport, which was followed up by two meetings, Ernest Gregory once again bringing coloured slides. Margaret Shanks, who has been so long a faithful servant of Bahá'u'lláh, has been successful in attracting people through advertisements. Margaret has been of great service to our community and is at present on the sick-list—may we ask your prayers on her behalf? We are arranging an 'All Religions Day' for January; our speakers will include an eminent barrister, the Imam from Manchester, a well-known Liverpool clergyman, and two Bahá'í speakers. We are praying for great results and send all the friends our loving Bahá'í greetings.

#### NOTTINGHAM

The world-wide nature of the Faith was clearly demonstrated at the recent week-end school held here. Bahá'ís from Persia, the West Indies, Italy, and England came together to form a community of over thirty people, including some eight non-Bahá'ís.

Following the opening devotional, we heard Christine Wade give a talk on the 'relationship of the Bahá'í Faith to other religions'; this talk brought a number of very important questions. After a break for tea there was an 'any questions' session; this produced such questions as 'does the Bahá'í Faith challenge national sovereignty?' and 'does the Faith have an absolute moral standard?' The 'any questions' team was Chairman John Long, Christine Wade, Ian Sinclair, Robert Morrell, and Betty Reed. The evening session was taken up by John Long's talk (illustrated) on his visit to the Holy Land.

Sunday opened with a talk, 'All Things Made New', given by John Ferraby; this was followed in the afternoon by the last item of our school, a fine address from Mrs. Betty Reed on 'The Greatness of This Day'. When the school finished, those who had not to rush to catch trains went along to the Nottingham Bahá'í Centre for tea, after which we celebrated the Birth of the Báb.

#### PORTSMOUTH

There has been a definite surge of activity amongst the friends since our last report. Our greatest joy has been the acceptance of two new believers at our last 19-day Feast, Pearl Boyett and Alice Bryden, who

inspired us all by their enthusiasm and desire to learn more about the Faith. We are hoping to use George Townshend's book, *The Heart of the Gospel*, as a study for the seeking Christians, and shall use it as the title for the next public meeting, as near Christmas as possible, in order to bring the true meaning of the holy celebration of the birth of Christ to the public. Many opportunities are opening up to contact new people through joining local organisations whose ideals are allied to Bahá'í principles. A group of Bahá'í youth from Reading and Bristol spent a pleasant social evening with the Portsmouth Youth. Mr. and Mrs. Backwell from Canterbury brought to us all an atmosphere of true Bahá'í fellowship during their recent visit to Portsmouth. Marion Hofman paid us her first visit, and proved the spirit of service by acting as chauffeur so that those who were unable to attend (because of infirmity and dense fog) could enjoy a real Bahá'í Love Feast. Love and unity was the theme and the outcome. We regret the loss of Salah Ali, who has returned to Baghdad, and wish him success in the future. Several of the Portsmouth friends attended the first public meeting held in Winchester on the 6th December.

#### TORQUAY

A week-end school was held on 21st to 23rd November, 1958. On Friday evening, 21st November, Ernest Gregory gave us a talk at the Y.M.C.A. on 'Religion in an Atomic Age'. On Saturday afternoon and evening, 22nd November, and on Sunday morning and afternoon, 23rd November, the subject was 'The Bahá'í Faith—What it is, How it works, and What it means to us'. The sessions on these subjects were held at Saltram, Tor Hill Road. The speakers were Ernest Gregory, David Hofman, Marion Hofman, Valerie Morley and Betty Reed. All the meetings were well attended.

A request from the Student Christian Mission at Exeter University has been received, asking for a speaker on the Bahá'í Faith, as the students are studying other faiths than their own. David Hofman will be the speaker there on 19th January. Our prayers are offered for the success of the meeting.

The wedding took place during the week-end school, Torquay, of Miss Greta Frener and Dr. John Fozdar. Many friends were present for the ceremony, some of whom came from Cardiff with the bride and bridegroom, and David and Marion Hofman. The visitors to the week-end school also attended the ceremony. David Hofman had selected the prayers and readings for the marriage, and read the Marriage Tablet. As many friends will know, Greta has been a part of the Bahá'í community at Oxford, where she has been working as a nurse. John Fozdar, a Knight of Bahá'u'lláh and pioneer to Brunei, where he also practises as a doctor, has come to Cardiff Infirmary to obtain a further degree. When Dr. Fozdar's studies are complete, he and his wife will return to Brunei.

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# TO TREAD THE MYSTICAL PATH WITH PRACTICAL FEET

Hand of the Cause, John Ferraby, wishes to share with the friends this extract from the Guardian concerning study and meditation. Dated 14th June, 1942.

‘Regarding your question concerning a deep and profound study of the teachings, of course the Bahá’ís can and should mediate upon the significances of the Writings, and endeavour to grasp their meaning to the uttermost. There can be no possible objection to this. However, certain things are, by their very nature, a mystery to us, at least in our present stage of development. One of these is what the next world, the purely spiritual world, is like.

To try and visualise that realm in the terms of this physical one is absolutely impossible. ‘Abdu’l-Bahá has likened the relation of our souls in this world to our future life after death with the babe in its mother’s womb. All the faculties the infant is developing are, in the womb, absolutely useless to it. However, when it is born, it suddenly discovers their use, uses its eyes, its ears, hands, lungs, etc., in its new environment. Nor could the baby have possibly visualised its life after birth, while still unborn. So we cannot possibly understand or visualise what the condition and state of the future, purely spiritual, world is. To say it has time, space, and so on, is to delineate it by terms applicable to this material world and alien to that spiritual one.

The Guardian feels that, while there is no harm in speculation on these abstract matters, one should not attach too much importance to them. Science itself is far from having resolved the question of the nature of matter, and we cannot, in this physical world, grasp the spiritual one more than in a very fragmentary and inadequate manner.

He would advise you to concentrate upon grasping to the full the tremendous implications of Bahá’u’lláh’s message in regard to the life of men here in this world. Especially as humanity is becoming more and more bewildered and crying out for an understanding and a solution of its terrible problems—problems to which we Bahá’ís possess the key.’

Be unrestrained as the wind while carrying the Message of Him Who hath caused the dawn of Divine Guidance to break. Consider how the wind, faithful to that which God hath ordained, bloweth upon all regions of the earth, be they inhabited or desolate. Neither the sight of desolation, nor the evidence of prosperity, can either pain or please it. It bloweth in all directions, as bidden by its Creator . . .

Bahá’u’lláh

‘And when he determineth to leave his home, for the sake of the Cause of his Lord, let him put his whole trust in God, as the best provision for his journey, and array himself with the robe of virtue. . . . If he be kindled with the fire of His love, if he forgoeth all created things, the words he uttereth shall set on fire them that hear him.’

Bahá’u’lláh



*The home of a Knight of Bahá’u’lláh and pioneer of His Cause*



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WINCHESTER

Many Bahá'ís in the area of Winchester converged on this ancient city, and first capital of England, for the first public meeting to introduce the Bahá'í Faith. Our dearest pioneer, Miss Kilford, has been serving the Faith in Winchester for some years, and the first public meeting in this goal town upon which the Guardian placed such great importance, expressed in no small part our gratitude for the service and devotion of our pioneer. Owen Battrick from Reading gave a clear, inspired, and erudite introduction to the Faith, and there was an interesting session of questions and discussion afterwards. Some seven or eight enquirers were present, all sincere seekers, who obviously meant to follow up the offer made by Miss Kilford that she would welcome them for discussion on any evening, or to borrow books from her personal library. For the Bahá'ís this was an historic occasion, another step towards the vision of 1963.

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itself is paralysed if such a support on the part of the rank and file of the community is denied it. The Author of the Divine Plan Himself is impeded in His purpose if the proper instruments for the execution of His design are lacking.' The beloved Guardian ends with this stern warning: 'The sustaining strength of Bahá'u'lláh Himself, the Founder of the Faith, will be withheld from every and each individual who fails in the long run to arise and play his part.'

We feel confident that the friends in every corner of the Bahá'í world, fully aware of the gravity of the crisis facing them, and unified as never before by the sacrifice of the life of our beloved Guardian, will arise as one soul in many bodies in a mighty forward surge to complete as an immortal monument to his memory the triumph of his holy Crusade.

The Hands of the Faith eagerly and confidently anticipate that upon the unassailable foundation of this united victory brought about by the consecrated devotion of the friends, there will be raised up the crowning glory of all, the Universal House of Justice, and once again a precious source of divine infallibility will return to the earth with the establishment of that Supreme Body on the occasion of the Most Great Jubilee in 1963—the World Congress called by our beloved Guardian himself, a glorious and befitting fulfilment of his life of complete sacrifice.

Of this Most Great Jubilee, the Guardian has written: 'The Lord of Hosts, the King of Kings, has pledged unfailing aid to every crusader battling for His Cause. Invisible battalions are mustered, rank upon rank, ready to pour forth reinforcements from on High. . . . Bahá'u'lláh's army of light is standing on the threshold of the Holy Year. Let them, as they enter it, vow with one voice, one heart, one soul, never to turn back in the entire course of the fateful decade ahead until each and every one will have contributed his share in laying on a world-wide scale an unassail-

## THE MOTHER TEMPLE OF AFRICA



From many parts of Kampala it is now possible to see the Mashriqu'l-Adhkar rising on the crest of Kikaya Hill. The contract now being executed is for the main structure, and already the beams and arches are cast in place, the concrete-block wall immediately above them is built, the first roof is almost complete and the wall between the two roofs has been started. It is estimated that this contract will be completed within four months, after which the dome will be constructed. It is hoped soon to be able to give a complete description of the final appearance of the Temple.

able administrative foundation for Bahá'u'lláh's Christ-promised Kingdom on earth, swelling thereby the chorus of universal jubilation wherein earth and heaven will join, as prophesied by Daniel, echoed by 'Abdu'l-Bahá: "on that day will the faithful rejoice with exceeding gladness".'

With grateful hearts for the love that has bound us all so closely together, with undeviating confidence and hope, the Hands of the Faith invoke the divine promise of the Revealer of our Faith: '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. . . . I swear by Him Who is the Truth! Ere long will God adorn the beginning of the Book of Existence with the mention of His loved ones who have suffered tribulation in His path, and journeyed through the countries in His Name and for His praise. Whoso hath attained their presence will glory in their meeting, and all that dwell in every land will be illumined by their memory. . . . 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.'