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NEW ARRANGEMENTS FOR THE BAHÁ'Í JOURNAL

At the beginning of this Bahá'í Year the National Spiritual Assembly transferred the work of editing the Journal to the National Office, which seemed to be the natural place for it as all the news flows through there. However, owing to the pressure of work, this has proved to be an impossible arrangement. The N.S.A. has therefore appointed a new Journal Committee which will aim to bring out the Journal every month, and it will then take the place of the *Home Front* and the N.S.A. *Newsletter*; also, as the publication will be so frequent, the messages from the Hands will not be circulated separately unless it is a case of particular urgency.

This edition is in the nature of an omnibus, to record permanently the major messages from Haifa and other news items of the last six or seven months.

The Messages from the Hands of the Cause which follow are: firstly, the *Newsletter* from the Holy Land

dated 21 July; secondly the letter of 27 August informing the Bahá'í world of the actions taken by the government of the U.A.R. to prohibit Bahá'í activities; thirdly the cable announcing the sad death of Horace Holley, the revered Hand who had since the early years of the Faith in America served as the Secretary of the United States' N.S.A. and had only recently moved to Haifa to act as one of the nine Hands in the Holy Land; fourthly is the letter sent by the Hands on 15 October placing before the believers certain facts and passages from the Sacred Writings in refutation of the claims being made by Mason Remey; fifthly is the thrilling message from the annual meeting of all the Hands, which has already been circulated to all Assemblies, Groups and Isolated Believers, and which those believers who have not yet received individual copies will be anxious to read at leisure.

NEWS FROM THE WORLD CENTRE OF THE FAITH

Dearly beloved Friends:

Since our first *Newsletter* of February last, our Ridván message has brought you news of the progress of the Faith all over the world, and now we send you news of more recent events.

At the World Centre, the flow of visitors to the Shrines and Gardens has continued. Among those who came were many distinguished foreign visitors, including Ambassadors and Cabinet Ministers. The House of 'Abbúd, in which Bahá'u'lláh lived for nearly seven years during His incarceration in 'Akka and in which the Kitáb-i-Aqdas was revealed, has been extensively renovated and restored. The palace of Mazrá'ih, where Bahá'u'lláh lived in the period between His leaving 'Akka and taking up residence in Bahji, has also been extensively renovated. The pilgrim season, that began after the Conclave of the Hands in Bahji, ended with the commemoration of the Ascension of Bahá'u'lláh; during the season pilgrims from every continent passed their allotted nine days of pilgrimage in the Holy Land. Outstanding among the missions carried out by the Hands of the Cause in recent months has been the visit of 'Amatu'l-Bahá Rúhíyyih Khánum to North America, where she found a wonderful spirit of determination among the friends. In both the United States

and Canada she met with the believers at key centres and addressed many large public meetings. Her visit brought a great deal of favourable publicity for the Faith. She spent some time with the Indians, from whom the Master confidently expected so much; John Robarts also visited a number of Indian groups in the course of his mission in Canada. William Sears has travelled very extensively in Latin America, including Central America, the Greater Antilles and the northern countries of South America. The friends there are jubilant at the victories achieved last Ridván. Hermann Grossmann, in the course of his tour of South America, recently visited the friends in the disaster area of Chile. Mr. Samandari spent some time in Turkey on his way from the Holy Land to his post, and Mr. Muhájir is now visiting the countries of South-east Asia. Collis Featherstone journeyed to New Zealand, attended the Convention there, and visited the Maoris, the indigenous people who have shown great receptivity to the Faith.

Reports from the various National Spiritual Assemblies during the Ridván period brought much joyful and encouraging news. Firstly there was the achievement of all the Local Assembly goals, and more, in Latin America. Venezuela, for instance, formed four new Local Assemblies, three over the goal. As a result of these great victories the new National Spiritual Assemblies can be established next Ridván, based on

an adequate number of Local Assemblies. In the United States forty new assemblies were elected, more than in any year since the beginning of the Crusade. In the whole Western Hemisphere nearly eighty new assemblies were formed, and the number of new believers during the year was almost 2,000. An interesting feature has been the continued spread of the Faith amongst Indians in various parts of the Western Hemisphere, from the Far North where the Yukon's first Indian believer has been accepted, through Mexico, which has its first Indian believer, to Bolivia, where hundreds of the Indians in the Andes have embraced the Faith. A start has been made in teaching the Carib Indians of the West Indies in Dominica.

As usual, Africa has led the Bahá'í world in growth and numbers. In the one year since Ridván 1959 the number of Local Assemblies in Central and East Africa has grown from 240 to 400. In number of centres, the United States still leads with 1,560, but Africa with 1,140, has now moved up to second place. The area of Central and East Africa, the scene of so many historic events in the Faith has recently witnessed great success in the Eastern Belgian Congo, where hitherto little progress had been made. The energetic teaching activity of some of the believers from Usumbura, in neighbouring Ruanda-Urundi, has in a few months set on fire over 500 new believers, and thirteen new Local Assemblies have been elected. This is one of the most spectacular teaching developments in the history of the Faith in Africa, or indeed anywhere, and is the first real growth in any of the French-speaking territories in that part of Africa. To quote the Central and East African National Spiritual Assembly: 'The Faith in this Region is like a giant river overflowing its banks, flooding out across the countryside, carrying the Word of God wherever the receptivity of the people takes it'.

The Region of North-west Africa, which at the formation of its National Assembly in 1956, had 920 believers, now has approximately 3,000, of which 1,800 are in the British Cameroons. The number of Local Assemblies has grown from 38 to 113. There are 18 properties owned by the Faith in this Region, including the National Ḥaẓíratu'l-Quds in Tunis and five other Ḥaẓíratu'l-Quds, the Temple land in Tunis, two burial grounds, two endowments, and six Bahá'í centres in the British Cameroons. Dahomey, a part of the French Union, has its first believers. Truly Africa, the Dark Continent, is now, as foretold by the beloved Guardian, a beacon of light in the Bahá'í world.

The third area of outstanding growth in recent years has been South-east Asia. Here there are more than eleven times as many centres as in 1957 when the Regional Assembly was formed; there are ten times more Local Assemblies, and the number of believers has grown from 1,500 to 7,500. In one island in Indonesia half of the population of 10,000 are Bahá'ís; there are 16 Local Assemblies and at least 10 Bahá'í schools. Among the most exciting developments in the Region has been the growth of the Faith in Java, which at the time of the beloved Guardian's passing had less than 20 believers; now there are almost 1,300, mainly young people. Java is one of the most densely populated countries in the world and offers unlimited opportunities for the expansion of the Faith.

In other parts of the world too, there has been progress, even if on a smaller scale. In Europe, where 11 National Assemblies are scheduled to be formed in 1962, there is still a challenging distance to be covered before all goals are achieved, but Belgium now has the number of Assemblies needed, Scandinavia had four new ones last Ridván, Portugal 2, and Italy 4. India established 11 new Local Assemblies, more than in any recent year.

In other ways too, progress is being made toward the achievement of Crusade goals. The Mashriqu'l-Adhkár in the course of building near Kampala, Uganda, is well on the way to completion. The tiling of the dome in four shades of colour has been finished, various fittings chosen and ordered, and it is now hoped to dedicate it in January 1961. Equally good progress is being made on the Temple at Sydney, Australia. History was made and much publicity was attracted when, for the first time in Australia, a helicopter was used to lift into position the fêche on the top of the dome. Newspapers all over Australia mentioned this and three Sydney television stations reported it in detail. It is expected that the dedication will take place during Ridván 1961. In Germany, where the third Temple of the Crusade is to be built, serious obstacles have been encountered; fortunately these now seem to be almost at an end, and there is a good prospect that building may begin soon.

As we pursue our goals of the Ten Year Crusade, events not directly connected with these goals also demonstrate the progress of the Cause.

World Religion Day was happily and successfully celebrated in many places, but in Vientiane, capital of Laos, it became an outstanding event. A distinguished gathering of about 300, including members of the King's Council, Consular and United Nations officials, and representatives of various sects of six religions, took part and heard a message from H.M. the King of Laos, brought to the Meeting by H.R.H. Prince Chantharangai.

As a non-governmental organisation accepted by the United Nations, the Bahá'í International Community was invited to send representatives to a Round Table Conference organised by the World Federalists in Paris, on the subject of a permanent force for United Nations. The Bahá'í point of view much impressed those present.

As the Faith has proved many times in its history, difficulties ultimately bring it victory. An American pioneer in El Salvador was ordered to leave because of false accusations made against him. Subsequently he was cleared of all suspicion and allowed to return. The National Spiritual Assembly of Central America then sought an interview with high officials of the Salvador Government, which resulted in an assurance that Bahá'ís are completely free to follow their Faith and to teach it in that country.

In the past months there has been news of natural disasters in various parts of the world. In March the islands of Mauritius and Madagascar were swept by cyclones. In both places some of the friends lost their homes, but they were undeterred, continuing to keep the Fast and to hold their meetings, often in the open air. One community in Madagascar held a 19 Day Feast during a cyclone, with only three absentees.

Earthquakes have occurred in widely separated parts of the world, in Persia, in Morocco, and in Chile, bringing death and destruction to many. In all these calamities we were deeply thankful to hear from the respective National Assemblies that, though some had their homes damaged, there had been no loss of life amongst the Bahá'ís. The Regional Spiritual Assembly has sent a representative to the disaster area of Chile to ascertain what help the friends there need, and the Hands at the World Centre have sent a sum of money for their relief.

The Crusade progresses on the way to its goals but the time grows ever shorter. Bahá'u'lláh Himself has left us in no doubt of our duty, and is specific in promises of the divine help on which we can draw.

'Teach ye the Cause of God, O people of Bahá, for God hath prescribed unto every one the duty of pro-

claiming His Message, and regardeth it as the most meritorious of all deeds.'

'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.'

'Whoso openeth his lips in this day, and maketh mention of the name of his Lord, the hosts of Divine inspiration shall descend upon him from the heaven of My name, the All-Knowing, the All-Wise.'

In the service of the beloved Guardian,

HANDS OF THE CAUSE IN THE HOLY LAND

21 July 1960.

27 August 1960

To all National Spiritual Assemblies:
Dear Bahá'í Friends:

For your information and for the protection of the Cause, we wish to inform you of the recent steps taken by the Egyptian Government against the Faith, and to indicate what course of action should be followed by the National Assemblies of the Bahá'í World.

According to press dispatches, the government of the United Arab Republic (Egypt and Syria) has issued a decree which closes all Bahá'í centres, forbids any Bahá'í activity in Egypt or Syria, and gives the government the right to confiscate Bahá'í property. Substantial penalties (fine, imprisonment, or both) are imposed for any disobedience of this law.

We now have confirmation of these actions, and a request that all Assemblies and individual believers refrain from any correspondence with the friends in Egypt or Syria. It is essential that this instruction be followed without any exceptions, in order to avoid further restrictions on the Bahá'ís in those countries. Furthermore, no steps should be taken by any National Assembly to protest against or publicise the action of the government of the United Arab Republic.

We are requesting the representatives of the Bahá'í International Community in the United States to take the matter up with the appropriate agencies of the United Nations, stressing the non-political character of the Faith, and that the basic right of freedom of re-

ligion has been violated. This is the only official action which we feel is wise at this time, but if any inquiries are received, the answer can be given that appropriate steps are being taken through the United Nations.

All of us can, however, pray for the protection of the friends and the removal of these unfortunate restrictions.

With warm Bahá'í love,

In the service of the beloved Guardian,

HANDS OF THE CAUSE IN THE HOLY LAND

Rúhíyyih
Paul Haney
A. Furutan
John Ferraby
A. Q. Faizi

GRIEVED ANNOUNCE PASSING HAIFA
MUCH LOVED DISTINGUISHED HAND
CAUSE GOD HORACE HOLLEY OUTSTANDING
CHAMPION FAITH SINCE DAYS MASTER
PRAISED BY BELOVED GUARDIAN FOR
UNIQUE CONTRIBUTION DEVELOPMENT
ADMINISTRATIVE ORDER STOP HIS INDEFATIGABLE
SERVICES PROTECTION TEACHING
ADMINISTRATIVE FIELD CULMINATING
SERVICE HOLY LAND INSPIRING
EXAMPLE PRESENT FUTURE GENERATIONS
BAHÁ'ÍS.

Haifa, Israel,
October 15, 1960.

To all National Spiritual Assemblies.

Dear Bahá'í Friends,

In view of the proclamation issued by Mason Remey in which he claims to be the second guardian of the Faith of Bahá'u'lláh, and the present circulation of what he calls encyclical letters, as well as various letters being written by his misguided supporters, the Hands of the Cause feel it imperative to place before the believers certain facts and passages from the sacred Writings of our Faith in refutation of these spurious and highly misleading statements.

Mason Remey has had the temerity to assert that the beloved Guardian of the Cause appointed him during his own lifetime as his successor. He builds up his claim by saying that because he was appointed President of the first International Bahá'í Council, he becomes automatically the President of the elected International Bahá'í Council, and later, on its election, Chairman of the Universal House of Justice. To quote his own argument:

'He who is President of the Universal House of Justice is the Guardian of the Faith for he who is the Guardian of the Faith is President of the Universal House of Justice. These two offices are one and the

same. Therefore, when the beloved Guardian Shoghi Effendi appointed me President of the Bahá'í International Council, that he explained was the forerunner of the Universal House of Justice that was the Embryonic Universal House of Justice that would eventually develop into the Universal House of Justice. I or one of my successors in Guardianship would be President of this divinely instituted infallible body, the Universal House of Justice; therefore the Guardianship of the Bahá'í Faith and the Presidency of the Universal House of Justice are one and the same position in the Faith.'

This contention requires a careful study of the Words of 'Abdu'l-Bahá in the Will and Testament, because this sacred document sets forth the conditions requisite for Guardianship in no uncertain terms. We must never forget for a moment that it was the Master Who established the Station of the Guardianship; and in fact appointed the successor of Shoghi Effendi, as between Shoghi Effendi's first-born, or another branch (Ghoshn).

In the Will He clearly states:

'He is the expounder of the Words of God and after him will succeed the first-born of his lineal descendants. . . .'

'It is incumbent upon the guardian of the Cause of God to appoint in his own lifetime him that shall become his successor, that differences may not arise after his passing. He that is appointed must manifest in himself detachment from all worldly things, must be the essence of purity, must show in himself the fear of God, knowledge, wisdom and learning. Thus, should the first-born of the guardian of the Cause of God not manifest in himself the truth of the words: "the child is the secret essence of its sire", that is, should he not inherit of the spiritual within him (the guardian of the Cause of God) and his glorious lineage not be matched with a goodly character, then must he (the guardian of the Cause of God) choose another branch to succeed him.'

It has become clear during the past months that lack of knowledge of the meaning of the word 'branch' as used in the Master's Will and Testament has led to great confusion in certain quarters in the West.

The word 'Ghoshn' (plural 'Aghsán') is an Arabic word, meaning branch.

Bahá'u'lláh used this word specifically to designate his own male descendants. It does not apply to any other category of people. He gave the title to 'Abdu'l-Bahá of 'The Most Great Branch'. His second son, Muhammad Ali was known as 'the Greater Branch'; His third son, Mehdi, 'the Purest Branch', etc. The Guardian himself is designated in the Master's Will as 'the Chosen Branch'.

All the male relatives of the Báb are invariably referred to as 'Afnán', which means 'twigs'.

These two designations are not interchangeable.

Over and over in Bahá'u'lláh's Tablets these terms 'Aghsán' and 'Afnán' are specifically used in this sense. For instance, in the Tablet of the Branch, the original word is 'Ghoshn' (i.e. branch), referring to 'Abdu'l-Bahá.

The ordinary English usage of the word 'branch' has caused a great deal of confusion, whereas there is

not a shadow of ambiguity in the Persian and Arabic texts.

Because of ignorance of the Arabic and Persian languages and the use of these two terms in our sacred texts, spurious arguments have been put forth by those making the false claim that Shoghi Effendi could have appointed a successor other than a blood descendant of Bahá'u'lláh.

It should likewise be pointed out that neither in Persian nor Arabic are there ever any capital letters, so that it is impossible to deduce any arguments from a capitalisation or lack of capitalisation in the English texts.

We direct attention to the first Proclamation issued by all the Hands of the Bahá'í world from Bahji, 25 November 1957 (including Mason Remey).

'The same Hands (one of whom was Mason Remey), rejoining the other Hands assembled in the Mansion of Bahá'u'lláh at Bahji, certified that Shoghi Effendi had left no Will and Testament. It was likewise certified that the beloved Guardian had left no heir. The Aghsán (branches) one and all are either dead, or have been declared violators of the Covenant by the Guardian for their faithlessness to the Master's Will and Testament and their hostility to him named first Guardian in that Sacred document.'

' . . . the realisation that no successor to Shoghi Effendi could have been appointed by him . . . '

Thus it is clear that no one but a blood descendant of Bahá'u'lláh could possibly have been appointed by Shoghi Effendi as Guardian of the Faith.

Bahá'u'lláh in writing, in unambiguous terms established the Master as the Centre of His Covenant. 'Abdu'l-Bahá in His turn, in His own handwriting created the beloved Guardian, Shoghi Effendi, as the Centre of His Covenant and specified the conditions of future Guardianship.

Without one written word from the Guardian, Mason Remey claims that because he was the President of the International Bahá'í Council, and because this body is the embryonic International Institution, it automatically makes him the President of that future body, and hence, Guardian of the Faith.

If the President of the International Bahá'í Council is *ipso facto* the Guardian of the Bahá'í Faith, then the beloved Guardian, himself, Shoghi Effendi, would have had to be the President of this first International Bahá'í Council.

If the presidency of the first International Bahá'í Council, which was not an elected body but appointed by Shoghi Effendi, was a permanent thing, why did the beloved Guardian himself call for an elected International Bahá'í Council in the future as part of the evolution of this institution and its eventual efflorescence into the Universal House of Justice?

We have not even an intimation in any writing of Shoghi Effendi that the officers of the first appointed International Bahá'í Council would be carried forward into the elected International Bahá'í Council.

There is nothing to indicate anywhere in the Teachings that the officers of the elected International Bahá'í Council would not be elected according to the pattern of election of every other Bahá'í elected body.

The manner of the election of the Universal House

of Justice has been laid down by 'Abdu'l-Bahá Himself.

There is no possible reason for concluding that Mason Remey or any other Council member would automatically be carried forward into membership in that body.

If the presidency of either an appointed or an elected International Bahá'í Council were synonymous with the presidency of the Universal House of Justice, then it follows the beloved Guardian himself would have assumed this position.

Mason Remey signed the first communication sent out by 26 Hands of the Faith, from Bahji in November 1957, in which it was stated that as the beloved Guardian had left no Will and no successor, the Hands of the Faith, designated by Shoghi Effendi as the Chief Stewards of Bahá'u'lláh's embryonic World Commonwealth, would carry on the work of the Crusade until the formation of that infallible body, the Universal House of Justice.

Although Mason Remey, himself a Hand of the Cause, acted as one of the nine Hands in the Holy Land until the end of October 1959, he never intimated his claim to be the second Guardian to any individual Hand, to the group of Hands serving at the World Centre, or to the body of the Hands gathered in Bahji at their Conclaves.

The first intimation any of us received of this astounding claim was when he mailed us a copy of his proclamation, at a time when it was already in the mail to National Assemblies and individuals.

How can Mason Remey reconcile his assertion that he was appointed by Shoghi Effendi as his successor during his lifetime with the provisions in the Will and Testament of 'Abdu'l-Bahá that during the lifetime of the Guardian, nine of the Hands of the Cause of God must be elected by their fellow-Hands, and give their assent to the choice made by him of his successor? If the Guardian appointed Mason Remey why did he go against provisions of the Will in this important respect? Such an implication is a flagrant attack on Shoghi Effendi himself.

The terrible dangers of accepting so manifestly false a claim as that which Mason Remey has made are thus clear for all to see.

In addition to having set aside the provisions of 'Abdu'l-Bahá's Will in making this claim, in addition

to not having one single written word in evidence that the beloved Guardian intended to make him his successor, Mason Remey has written that he will appoint his own successor to the Guardianship.

Every believer, into whose mind has crept for even a second, a shadow of doubt as regards the personal status of Mason Remey may see for himself to what a degree he has entirely brushed aside every single foundation laid by 'Abdu'l-Bahá in His Will for the Guardianship.

The glorious Báb forbade association with Covenant Breakers. Bahá'u'lláh strictly forbade association with the Covenant Breakers, and even warned the friends against entering if possible a city where Covenant Breakers resided as their poison polluted the entire area. 'Abdu'l-Bahá's teaching with regard to shunning and having no contact whatsoever with the Covenant Breakers is contained in hundreds of Tablets. The beloved Guardian forbade all association with Covenant Breakers and warned that their poison was so deadly, that it was not permissible to have even their literature in one's possession.

The Chief Stewards of the Faith, mindful of their paramount responsibility to protect the believers, have taken action to expel from the Faith Mason Remey and his supporters because of their Covenant-breaking activities and to forbid all association with them.

The beloved Master, in His Will and Testament, issued this clear warning to all the friends:

'Beware, beware, lest the days after the ascension (of Bahá'u'lláh) be repeated, when the Centre of Sedition waxed haughty and rebellious and with Divine Unity for his excuse deprived himself and perturbed and poisoned others.' O God, my God! I call Thee, Thy Prophets and Thy Messengers, Thy Saints and Thy Holy Ones, to witness that I have declared conclusively Thy Proofs unto Thy loved ones and set forth clearly all things unto them, that they may watch over Thy Faith, guard Thy Straight Path and protect Thy Resplendent Law. Thou art, verily, the All knowing, the All-Wise!

With warm Bahá'í love,

In the service of the beloved Guardian,

HANDS OF THE CAUSE IN THE HOLY LAND

Rúhíyyih Leroy Ioas A. Q. Faizi John Ferraby
Amelia Collins A. Furutan Paul Haney Jalal Khazeh

MESSAGE FROM THE HANDS OF THE CAUSE TO THE BAHÁ'ÍS OF EAST AND WEST

Dearly beloved Friends:

Fully aware of the fact that the destinies of the Faith of Bahá'u'lláh for decades to come hinge upon the action which must be taken during the coming twelve months, the Hands of the Cause of God, meeting in Bahji in the precincts of the Most Holy Shrine, at their fourth annual gathering held since the passing of our beloved Guardian, have considered those measures necessary to enable us to attain the goals of this divinely inspired, globe encircling Crusade. After joining the Bahá'ís of the entire world in supplication for the victory of the Ten Year Plan, after sixteen days of profound and exhaustive consultation, we are now in a

position to share with our fellow-believers the nature of the tasks facing us and the plans formulated to insure their achievement.

The unprecedented global victories which thrilled and uplifted the hearts of the believers everywhere last Ridván are gathering momentum as this holy Crusade approaches its end. The world-wide Bahá'í Community, faced by yet another severe test during the past year, has risen to new heights of accomplishment. The evidence of the watchful protection of the Twin-Founders of our Faith and the assistance of the Supreme Concourse, promised to all those who arise to promote it, are to be seen on every side. We now

stand on the threshold of one of the most significant and critical moments in our history, fraught with golden opportunities, demanding tremendous self-sacrifice.

Our beloved Guardian led us year after year, along the most arduous paths, to victories which, to the people of the world, must have appeared impossible of achievement. Yet victory was ours at every step of the way. Before we muster our strength for the tasks that lie immediately ahead, let us for a moment contemplate what has already been accomplished by the followers of Bahá'u'lláh since the inception of the Ten Year Plan: The Banner of the Faith has been unfurled in the astounding number of two hundred and fifty-six countries of the globe: The Mother Temples of both Africa and Australia are to all intents and purposes completed; at long last the soil has been turned on the site of the Mother Temple of the European continent and its corner-stone will be laid this month—just three years after the passing of our most beloved Guardian, an event which culminates seven years of heart-breaking effort to secure a property where permission to build could finally be obtained, and which marks another great victory of the Cause of God over the consistent opposition of certain ecclesiastical elements. Well nigh three thousand pioneers have left their homes since 1953 and scattered over the face of the planet, to the barren lands of the world, to regions within the Arctic Circle, to distant deserts and lonely islands, to populous cities and jungle villages. Heroes and martyrs, individuals drawn from every stratum of society, old people and young children, representatives of not only the Asiatic and European civilisations, but Africans, American Indians, Pacific Islanders and Eskimos, have swelled the ranks of pioneers, each in his own way and in his own part of the world, contributing to this glorious testimonial of belief in the Manifestation of God in this day. The initial evidences of that great wave of mass conversion which must sweep the planet have been seen through the enrolment, since the inception of the Crusade, amongst the Africans, the people of Indonesia, and the Indians of South America, of over 30,000 believers, almost 20,000 of whom have embraced the Faith since the passing of the beloved of our hearts; the centres where believers reside have been more than doubled since 1953; hundreds of new spiritual assemblies have been formed; schools opened and run by Bahá'ís have been multiplied, not only in the Pacific area and in Africa, but more recently in India and in Latin America; the first dependency of the *Mashriqu'l-Adhkár* in Wilmette—harbinger of the great cultural and humanitarian centres that will cluster about Bahá'í Houses of Worship in the future—has been completed. And last but not least the spiritual assemblies specified by the beloved Guardian for Latin America have been elected and upon this firm foundation can now be erected next Ridván the twenty-one new pillars of the Universal House of Justice. All these are but a part of the tremendous victories won for the Cause of Bahá'u'lláh by His small band of devoted, heroic followers in less than eight years.

The Crusade has reached the point where the Hands of the Cause can no longer operate on a regional basis alone, but must render their services on a global scale.

This indeed seems the next step in the 'development', as the beloved Guardian wrote, 'of the Institution of the Hands of the Cause' which he, in his great wisdom, made an objective of the Ten Year Plan and which he elaborated upon increasingly during the last years of his life, particularly stressing it in his message of 4 June, 1957, and in the very last communication he sent to the Bahá'í world on the eve of his passing. So great and so crushing are the responsibilities which have fallen upon the Hands since his passing, so increasingly vast the field in which they are called upon to serve, that it is no longer possible to confine their activities to a specific region. The answer to this problem seems to be more travelling on their part, and the concentration of their forces on those places where the need is greatest.

The passing of our very dear co-worker, Horace Holley, has left us without a ninth member of the body of Hands serving in the Holy Land. In order to fill this vacancy, far-reaching changes have been made in the disposition of the Hands in such a way as to not only protect the World Centre, but also serve the best interests of the continental work in various parts of the globe. William Sears has been chosen to replace Horace Holley at the World Centre; John Robarts is returning to the Western Hemisphere, his original home, in order to ensure that the vital work in the Americas receives adequate support at this time. Rahmatullah Muhajer is being transferred to Africa, with the understanding he will spend some months of each year travelling and teaching in his former area.

The Auxiliary Board members, mindful of the words of the Guardian concerning their functions as 'Deputies, assistants and advisers of the Hands' and remembering the conspicuous part they have already played in winning the resounding victories of the Crusade, henceforth should concentrate their forces, as we approach the pinnacle of achievement, on the specific tasks given them, namely teaching and protecting the Faith.

The significance and the vital importance of the proper relationship between the Institution of the Hands, with its Boards, and the National Spiritual Assemblies with their committees, was set forth in most pregnant terms by Shoghi Effendi in one of his last messages: 'Call upon Hands and National Assemblies, each continent separately, to establish henceforth direct contact and deliberate, whenever feasible, as frequently as possible, to exchange reports to be submitted by their respective Auxiliary Boards and national committees, to exercise unrelaxing vigilance and carry out unflinchingly their sacred, inescapable duties. The security of our precious Faith, the preservation of the spiritual health of the Bahá'í communities, the vitality of the faith of its individual members, the proper functioning of its laboriously erected institutions, the fruition of its worldwide enterprises, the fulfilment of its ultimate destiny, all are directly dependent upon the befitting discharge of the weighty responsibilities now resting upon the members of these two institutions. . . .'

Our strength has always lain in obedience to the commands of the Centre of the Covenant; if the Hands and their Boards, the National Assemblies and their committees, each functioning in the field delineated for

it by the Guardian, will co-operate to the full extent implied in his above words, great spiritual powers will be released and a tremendous new impetus be given to the work of the Crusade in all its aspects.

The opportunities that call us to swift and sustained action in the teaching field are unique, infinitely precious, immeasurably glorious. In these fast fleeting months which lie ahead of us we have to match the magnitude and the challenge of our beloved Guardian's command with an effort unequalled in Bahá'í history, for this, the fourth and last phase of his world-encircling Crusade, he has told us 'must be immortalised by an unprecedented increase in the number of avowed supporters of the Faith in all the continents of the globe, of every race, clime, creed and colour, and from every stratum of present day society'.

The Manifestation of God Himself has said: 'Teach ye the Cause of God, O people of Bahá, for God hath prescribed unto everyone the duty of proclaiming His Message, and regardeth it as the most meritorious of all deeds'. No one can afford to ignore this command. 'Of all the gifts of God', wrote the beloved Master in His Will and Testament, 'the greatest is the gift of teaching. It draweth unto us the Grace of God and is our first obligation. Of such a gift how can we deprive ourselves? Nay our lives, our goods, our comforts, our rest, we offer them all as a sacrifice for the Abha Beauty and teach the Cause of God'. Bahá'u'lláh Himself indicated the path every believer must follow when He revealed these words: 'Whoso is worthy of so high a calling let him arise and promote it. Whoso is unable, it is his duty to appoint him who will, in his stead, proclaim this Revelation, whose power caused the foundations of the mightiest structures to quake, every mountain to be crushed into dust, and every soul to be dumbfounded'. The urgent need of the present hour necessitates not only an immediate upsurge of individual action, but also the reorientation of all the administrative agencies of our Faith towards the supreme obligation of spreading the Message of Bahá'u'lláh, and the exertion on their part of maximum effort in the teaching field. As the travels and movements of teachers engaged in awakening the masses increase and multiply, blessings will correspondingly flow. To this the Master Himself bore witness. Time is short and herculean the task, but the promise of the Blessed Perfection rings in our hearts and fortifies our resolve: 'Whoso openeth his lips in this day, and maketh mention of the name of his Lord, the hosts of Divine inspiration shall descend upon him from the heaven of My Name, the All-knowing, the All-Wise. On him shall also descend the concourse on high, each bearing aloft a chalice of pure light.'

In connection with the tremendous task of forming twenty-one new National Spiritual Assemblies, assisting the teaching work in those countries where many goals of the Homefront still remain to be won, and furthering the process of mass conversion so dear to the Guardian's heart, the Hands of the Faith have planned extensive travels during the coming months in order to aid and stimulate the world-wide activities of the Faith to the greatest possible extent.

Amatu'l-Bahá Rúhíyyih Khánum will attend the dedication of the Mashriqu'l-Adhkár at Kampala, the Mother Temple of Africa, in January and visit various

areas in that continent where mass conversion is taking place; she likewise plans to be present at the dedication of the Mashriqu'l-Adhkár in Sydney, the Mother Temple of the Antipodes, which will be held next September, meeting the friends in Australia and New Zealand, as well as certain centres in South-east Asia, Amelia Collins will lay the corner-stone of the Mother Temple of Europe, during this present month, in Frankfurt. Tarazu'lláh Samandari will shortly leave for a prolonged tour of Pakistan, India, Burma, and Ceylon, to assist the work in those countries. Leroy Ioas will visit centres in Europe during the summer months.

On the occasion of the formation next Ridván of the largest number of National Assemblies to be elected at one time during any period of Bahá'í history, eleven Hands of the Cause, pursuant with the policy of the beloved Guardian, will attend the sessions of the different Conventions as follows: Hermann Grossmann in Argentina and Chile; Rahmatullah Muhajer in Paraguay and Bolivia; Hasan Balyuzi in Peru and Ecuador; Shuaullah Alai in Venezuela and Colombia; Ugo Giachery in the Dominican Republic and Haiti; Enoch Olinga in Jamaica and Cuba; Zikrullah Khadem in Panama and Costa Rica; John Robarts in Nicaragua and Honduras; William Sears in El Salvador and Guatemala; Paul Haney in Mexico and also in Wilmette; Ali Akbar Furutan in Brazil and Uruguay.

These Hands of the Cause, in addition to spending some time in each of the twenty-one countries where these historic gatherings are being held will as the occasion permits, make a point of visiting not only the goal countries of Europe, but also the Homefronts in Britain and Germany, the United States and Canada, Australia and New Zealand, as well as Alaska and certain islands of the Pacific. Enoch Olings will travel for four months in The Greater Antilles and Central America. Rahmatullah Muhajer will travel across Africa, and later make a prolonged tour among the Bolivian Indians.

One of the most significant events during this coming Ridván period will take place when the National Spiritual Assemblies of the Bahá'í world elect the International Bahá'í Council. We shall witness for the first time in the History of the Faith an election on a global scale and the hearts of the believers will echo the words of the beloved Guardian at the time when he appointed the first International Bahá'í Council: 'Hail with thankful, joyous hearts' this historic moment. This council which the beloved Guardian characterised as the 'most significant milestone' in the evolution of the Administrative Order since the Master's passing will now undergo, in his own words its 'transformation into a duly elected body'; it will be international in character, and have its headquarters at the World Centre of the Faith. In addition to those functions which were announced last year, it will be given certain administrative duties to discharge in facilitating the work at the World Centre in relation to National Assemblies abroad. It would be well for the believers, pondering at this time the importance of the step that it being taken through this election, to bear in mind that however significant this first universally elected body may be, it must never be compared with that

supreme body upon which we are promised the Twin Manifestations of God will confer infallibility in the discharge of those duties ordained for it in the holy text.

In considering the immediate needs of the Faith so infinitely dear to all our hearts, it has become evident that from now until the end of the Crusade in Ridván, 1963, not only a tremendous united effort on all fronts is going to be required, but above all a great self-sacrificing outpouring of our material substance. The cost of erecting the Mother Temple of Europe, enshrined in the heart of that continent which is the cradle of western civilisation, has increased since the beloved Guardian approved its design, between 30 and 40 per cent., owing to steadily rising prices in Germany. Because of this it has become imperative in order to prevent a still greater increase in cost, to purchase all the raw materials at the present time and to ensure that neither delay in commencing building operations nor any interruption in the construction of the superstructure takes place. This means that in a period of one year the funds of the Faith are being called upon to provide the major expense involved in its erection. The Hands of the Cause, mindful that Shoghi Effendi pledged a third of the estimated sum of one million dollars for the three historic temples to be forever associated with the world-wide labours of the followers of Bahá'u'lláh during the Ten Year Plan, will provide the remainder of his pledge still to be paid for this purpose. In addition to the urgent demands being made upon the resources of the Faith in this connection it must be borne in mind that the vanguard of valiant pioneers who in many places form the backbone of the existing local assemblies in Latin America and the nucleus of those which must be formed this year in eleven European countries, must at all costs be enabled to remain at their posts. To withdraw any of these forces at this time from strategic areas would be disastrous and might place in jeopardy those National Assemblies so soon to act as pillars of the Universal House of Justice. The International Bahá'í Council, fulfilling yet another stage in its evolution and efflorescence into the Universal House of Justice must be elected and means be provided for at least a quorum of its members to function in Haifa. In addition to this the World Centre, the heart and nerve centre of the Faith, its holy Shrines and institutions, its multiple properties and magnificent gardens must be maintained and preserved for posterity.

To not present this picture of our obligations and needs, our responsibilities and the mighty challenge confronting us, to our fellow-believers, would we feel be neither fair nor realistic. However great the burden resting on our shoulders as Chief Stewards of Bahá'u'lláh's embryonic World Commonwealth, it does not rest on us alone; each and every believer has his or her own responsibility towards the Cause of God, each one of us, in differing degrees but in universal measure, is called upon to bring a personal sacrifice to the altar of the Faith of Bahá'u'lláh at this time. We know that it is indeed spiritually far more important for each believer to give a token offering than for those more blessed with material means to carry the brunt of the burden alone. It is our ardent hope that our Bahá'í brothers and sisters in Africa and the Pacific area, in

the Andes, in the jungles and the deserts, on the Indian reservations of North America, in distant wastelands, and the regions of the Arctic Circle will, as a symbol of our great brotherhood and our unity under the Banner of the Blessed Perfection, likewise contribute regularly, if only one penny, to further the achievement of the remaining goals of our beloved Guardian's Crusade and to enable us to win a victory in 1963 such as has never been recorded in the annals of any religion in the memory of man. We call upon all the friends to join in a year of austerity and self sacrifice. The opportunity to render unique service has been offered to this generation at this time. It will never come again in this Dispensation. The final and crowning service of our Guardian's life was this Holy Crusade he left to us as a priceless legacy. To win it is our infinite privilege, our greatest blessing in this world and in the world to come.

In ever greater measure the promises of Bahá'u'lláh and 'Abdu'l-Bahá are being fulfilled. The specific goals set by our Guardian are being realised one by one with unbelievable rapidity. The assurance given us in our teachings that every test releases forces latent with new victories is being demonstrated before our very eyes. This world-girdling Crusade, the essential object of which is no less than the spiritualisation of the entire planet, is now gathering the final momentum necessary to carry it forward in one stupendous surge to a resounding victory on all fronts.

If ever a year of glorious enterprise has faced the Community of the Most Great Name, it is this year. We can look back in pride upon a steadily mounting, uninterrupted tide of victories unequalled since the days of the Heroic Age of our Faith. We can look forward with hope and confidence to the tremendous achievements that lie ahead of us during the coming twelve months. These recent victories, these future achievements are the fruit of the labours of our dearly beloved Guardian. His was the hand that sowed the seeds, and in his name the harvest will be gathered in.

Let us remember the promise Shoghi Effendi himself gave us: 'The All-Conquering potency of the grace of God, vouchsafed by Bahá'u'lláh, will, undoubtedly, mysteriously and surprisingly, enable whosoever arises to champion His Cause to win complete and total victory'.

In the service of the beloved Guardian,

Rúhíyyih	A. Furutan
Amelia Collins	Zikrullah Khadem
Leroy Ioas	William Sears
Shuaullah Alai	John Robarts
Ugo Giachery	John Ferraby
Adelbert Muhlschlegel	Jalal Khazeh
Ali Muhammad Vargha	Enoch Olinga
Rahmatullah Muhajer	Agnes B. Alexander
H. Collis Featherstone	Tarazu'llah Samandari
Paul E. Haney	Musa Banani
A. Q. Faizi	Hasan Balyuzi
Hermann Grossmann	

Mansion of Bahá'u'lláh,
Bahji, 'Akká, Israel,
2 November 1960.

HIGHLIGHTS OF THE YEAR SO FAR

THE EUROPEAN CONFERENCES

Several times a year the Hands of the Cause for Europe call a conference of the members of their Auxiliary Boards and the National Spiritual Assemblies. They vary each time; sometimes all the members of all the N.S.A.s are invited, sometimes only representatives of each, sometimes the Hands will have a preliminary conference with only their Board members. But whatever the form it takes, each of these Conferences has been an enriching experience. It is thrilling to see the European Bahá'í Communities gradually growing closer together and co-operating to achieve the goals over the whole continent.

The Conference in Brussels on 4-6 June was memorable for two reasons. The dear Hand of the Cause Mr. Abu'l-Qásim Faizi was with us throughout, having come straight from France whither he had been sent by the Hands in the Holy Land to deal with the situation created by the Covenant breaking members of the former N.S.A. We also had the joy of welcoming the newly elected N.S.A. of France, whose members attended in strength. The second thing which will fix this conference in our memories was the enthusiastic rallying of all the N.S.A.s to the task of establishing the required number of L.S.A.s by Ridván. Plans for active co-operation were worked out with the invaluable help of Miss Edna True, the Chairman of the European Teaching Committee of the United States' N.S.A.

The Frankfurt Conference, which was held on 18-20 November was unique in that it witnessed the laying of the foundation stone of the Mashriqu'l-Adhkár at Langenhain, the Mother Temple of Europe. The news that the building of the Temple could at last begin had been hailed by the Hands in this cable:

'Share joyous news believers obstacles attainment one beloved Guardian's major Crusade goals erection Mother Temple Europe now overcome. Excavation foundations already commenced. Hand Cause Amelia Collins representative Guardian Frankfurt Conference will attend historic ceremony laying corner stone November twentieth and place Sacred Dust Most Holy Shrine previously entrusted German Assembly this purpose. Following seven years delay all hearts uplifted thanksgiving Bahá'u'lláh great victory.'

Seven members of the British N.S.A. were present at this historic gathering, and also five British pioneers who had recently settled on the Continent: Olive Sutton and Marian Mihaeloff from the Netherlands, Ronnie Bates and Andrew Gash from Luxembourg, and Jeanette Battrick who, with little Sarah, was on her way to begin a five-month residential teaching project in Luxembourg.

In addition to laying the Foundation Stone, Mrs. Collins also attended a great part of the Conference which took place on the Friday evening and Saturday, and also the Teaching Conference on the Sunday afternoon. The other Hands who were present all or part of the time were Dr. Ugo Giachery, Mr. Hasan

Balyuzi, Dr. Adelbert Mühlischlegel, Dr. Hermann Grossmann, Mr. Ali Akbár Furutan, and Mr. Zikru'l-láh Khadem.

KAMPALA TEMPLE DEDICATION

The date of the dedication of the Mashriqu'l-Adhkár in Kampala is rapidly approaching. The celebrations will begin with a Unity Feast to be held on the evening of Friday 13 January 1961. The Dedication itself will take place on Saturday 14 and on Sunday 15 there will be a public inauguration.

Booking forms for any believers who can go are obtainable from the N.S.A. Secretary, 27 Rutland Gate, London, S.W.7. The Committee in charge of the arrangements in Kampala would like to know as soon as possible who is coming, and also whether such visitors can help the teaching work by visiting any of the outlying villages before returning home.

This event is of particular significance for the British Bahá'ís who have such a close link with Central and East Africa, and the British N.S.A. is taking steps to get all the publicity it can for the dedication in Britain. As 15 January is World Religion Day, when many local communities would be having a big meeting in any case, L.S.A.s are being asked to make a special effort this year, and to use this time to mark this historic dedication.

It had been announced previously that the French N.S.A. was organising a cheap flight from Paris to Kampala. This has not proved practicable and has been cancelled.

PROGRESS IN CYPRUS

Two historic steps have been taken in Cyprus this year. The Hazíratu'l-Quds in Nicosia has been transferred into the ownership of the Local Spiritual Assembly, which was incorporated last year, and the L.S.A. has also received its first endowment, donated by Mrs. Shashmaz. As believers are now active in other parts of the island too, a Cyprus Teaching Committee has been appointed, to work under the E.A.T.C.

SUMMER SCHOOLS

With the growth of the British Bahá'í Community it is proving impossible to find anywhere large enough to accommodate everyone who comes to Summer School, at a price that is within most people's means. The N.S.A. has therefore decided to hold two Summer Schools each year having, if possible, one in the north and one in the south. Coleg Harlech had proved so popular in 1959 that we booked it again for 1960, 1961 and 1962. Having scoured the south without success this year, the Summer School Committee eventually booked the Derbyshire Conference Centre in Buxton as the second school, and at the time of writing (November) we are looking for somewhere in the South of England or Scotland for 1961.

Both schools last summer were very happy and fruitful, each with its own particular flavour. The following account of the Harlech School will recall many happy memories to those who were there.

As this was our second Summer School in Harlech, we were used to the hilly terrain, and quite prepared to wander to and from the College in search of food—whatever the weather. And what weather! Gone were the golden days and wonderful sunsets of last year; down came the rain day after day, with few respites for visits to the sea and the neighbouring mountains. However, the lack of richness without was supplemented by the richness within, for this was a Summer School of deep feeling, of study and sustained work. We were blessed by the presence of our revered Hands of the Cause Dr. Mühlischlegel and Hasan Balyuzi, who were indefatigable in their efforts to answer all our questions, besides themselves taking main morning lectures. Their radiant personalities filled our days, and their assurances that the goals of the Ten Year Crusade will be fulfilled left no doubt in our minds that it will be so.

During the first morning sessions talks were given on the essence of the main characters in our Faith; their mystery and glory brought home to us in stirring accounts of the early days. Then followed a study of the Covenant, a course much appreciated by the friends and we are grateful to our Hand of the Cause Hasan Balyuzi for leading this study and guiding us from his deep knowledge of the Faith. Besides the informative lectures, classes were held after tea to discuss the planning of public meetings and firesides and the technique of public speaking. In fact, all the 'know-how' that we should have to put across most effectively this message which is so dear to our hearts. Children's classes were held every morning, and after the lessons the children were taken to the gymnasium by Valerie and John Morley for dramatic work. On Thursday afternoon we heard a report on the content of their lessons and were delighted by a mime-performance entitled 'The Rich and the Poor'. From brigands to saints, all children were included and it was ingeniously produced and a real joy to watch.

The public meetings arranged for two evenings were a great success. On Monday afternoon several carloads of Bahá'ís set off for Bangor, one of our goal-towns which is stoutly manned by one Persian believer, Raffi Mavaddat. Ian Semple spoke there on 'The Promise of This Day', and the little room in Bangor library was packed. Several local people attended. Then, on the Wednesday evening, Ian again spoke to a large gathering in the main College Hall at Harlech. Every seat was taken and we felt how active Mrs. Pitcher, the one local believer, had been, in spreading the message and holding firesides, in this comparatively isolated area.

On another evening Ian repeated his talk on the 'Crusade in the Light of World History', first given at the Buxton Summer School. We were led from the early beginnings of man, through civilisations to the present day, to realise the importance of this period in world history, when the fruition of all man's guided endeavours will take place. Indeed, there was an emphasis throughout the week on the importance of the next three years to the whole world; the urgency of the goals to be fulfilled, the needs in Europe and the feeling that not one corner of the Bahá'í World must

fail in this great undertaking. We saw two deeply loved friends set off from Harlech for their pioneer posts in Holland, and wished them God-speed and all success. Others too have arisen and will by now be on the Continent.

There were two familiar figures missing, however—John and Dorothy Ferraby, who are always near to us in our thoughts and who are sadly missed these days. We missed Dorothy, with her lists and organisation behind the scenes, and John's quiet presence in all our activities. We were glad to have news of them and felt raised in spirit by the knowledge that they pray for us at the Holy Shrines.

The final gathering was at a 'Words and Music' performance by Valerie and John Morley, who held us in thrall with their versatile manner, especially during the reading of 'The Witnesses', a poem of the people who knew Christ. This was followed by a Unity Feast, and the friends and visitors chatted long that night over tea. In fact, no one seemed to want to break up the companionship of that evening. The warmth within radiated from each one. There was a real feeling of loss on this last Friday night, a wish to prolong, to postpone the inevitable breaking up of the following day. This had been a Summer School of dignity; brief, intense and charged with life. Surely the Divine Fragrances were spread from Harlech during this time!

ADDITIONS TO THE COMMUNITY

(Continued from issue No. 143)

This is the list of believers who have registered. As, sometimes, through an oversight, there is some delay between the acceptance of a declaration by a Local Spiritual Assembly and the registration of the new believer, these names are not in *exact* chronological order. An asterisk shows that the believer is a youth under 21. The name of the country from which incoming believers have arrived is shown in brackets. This list starts in February 1959 and continues up to November 1960.

Declarations

Hetty Prior	St. Annes
Grace Pritchard	Bangor, N.I.
Marian Chapman	Leicester
Ivy Dominick	Bangor, N.I.
Robert Morrell	Nottingham
Susan Sweet	Bournemouth
Cyril Gagg	Portsmouth
Mary Newman	Pontypridd
*Peter Blackband	Nottingham
Herbert McDermott	London
Langdon Hod Vail	Ashford
Christina Baillie	Bangor, N.I.
Margaret Slack	Manchester
José M. Clapham	London
*Rosemary Wächtler	Eccles
Thomas Harris	Leicester
Ursula Pullen	Liverpool
Doreen Geary	Hove
Jack Tomlinson	Pontypridd
*June Curtin	Belfast
*Linda Hicks	Belfast
Peggy Harrison	Bangor, N.I.
Janet Brockhouse	West Bromwich

Mahin Eliassieh	Winchester	(Irán)	*Shamín Gilání	Brighton	(Irán)
Ashraf Zargham	Exeter	(Irán)	Habib Ghods	Cambridge	(Irán)
Sirus Baziyar	London	(Irán)	Diba Fatheazam	London	(Irán)
Fereshteh Solhjoo	Manchester	(Irán)	Sheea Headlam	London (Greater Antilles)	
Sheriar Nooreyzdan	London	(India)	Etty Graeffe	London	(U.S.A.)
Assadullah Mohtadi	London	(Irán)	*Kurosh Ighani	Newcastle	(Canary Is.)
Vahideh Mohtadi	London	(Irán)	Deoduth Rughooputh	London	(Mauritius)
Masrúr Imany	London	(Irán)	Mr. Sugrim	London	(Br. Guiana)
Mansur Vahdat	London	(Irán)	Turan Rouhaníyih	London	(Irán)
Parvin Vahdat	London	(Irán)	*Shidan Rassekh	Yeovil	(Irán)
*Bahieh Majidi	London	(Irán)	Kirby Kent	Fairford	(U.S.A.)
Harry Tirvengadam	Cambridge	(Mauritius)	Harriet Kent	Fairford	(U.S.A.)
Harry Appadoo	London	(Mauritius)	*Nadir Rafi'i	Shoreham	(Irán)
Winifred Alizadeh	Selsdon	(C. & E. Africa)	Mehrdad Ahdiyyih	Tunbridge Wells	(Irán)
Pasha Nazerian	Brighton	(Irán)	Abdolreza Hosseinpour	London	(Irán)
Parvin Nazerian	Brighton	(Irán)	*Mehrdad Bediyan	Quidenham	(Irán)
Hushang Kouchekezadeh	Brighton	(Irán)	Jaya Marday	London	(Mauritius)
Alí Husayn Hamdi	London	(Irán)	*Hamed Ramzi	Yeovil	(Irán)
Mehrazar Kouchekezadeh	Brighton	(Irán)	Farhang Jahanpur	Leeds	(Irán)
*Faramarz Mazandarani	Manchester	(Irán)	*Barazandeh Parsiani	Worthing	(Irán)
Parvez Hakimian	London	(India)	*Pazhuhandeh Parsiani	Worthing	(Irán)
Ruhullah Shekibayi	Manchester	(Irán)	*Hamid Azizi	Bournemouth	(Irán)
*Valentine Francis	London	(Grenada)	Jack Crook	Chester	(Canada)
Calvin Eldridge	Woodbridge	(Canada)			

DATES TO BE NOTED

So far this year

- 4-6 June—European Conference in Brussels
- 8-21 August—Buxton Summer School
- 27 August—3 September—Harlech Summer School
- 18-20 November—European Conference in Frankfurt/Main
- 20 November—Laying of the Foundation Stone of the Frankfurt Mashriqu'l-Adhkár by Mrs. Amelia Collins, Hand of the Cause of God.
- 2-6 January—Youth Winter School in York
- 7-8 January—Teaching Conference in Chester
- 14 January—Dedication of the Kampala Mashriqu'l-Adhkár
- 15 January—Public inauguration of the Kampala Mashriqu'l-Adhkár (World Religion Day)

Still to come

- 29-31 April—National Convention, in the Central Library, Phillimore Walk, Kensington
- 8-22 July—Harlech Summer School 1961
- 4-14 August—International Youth School in Deltt, Holland.