

BAHÁ'Í JOURNAL

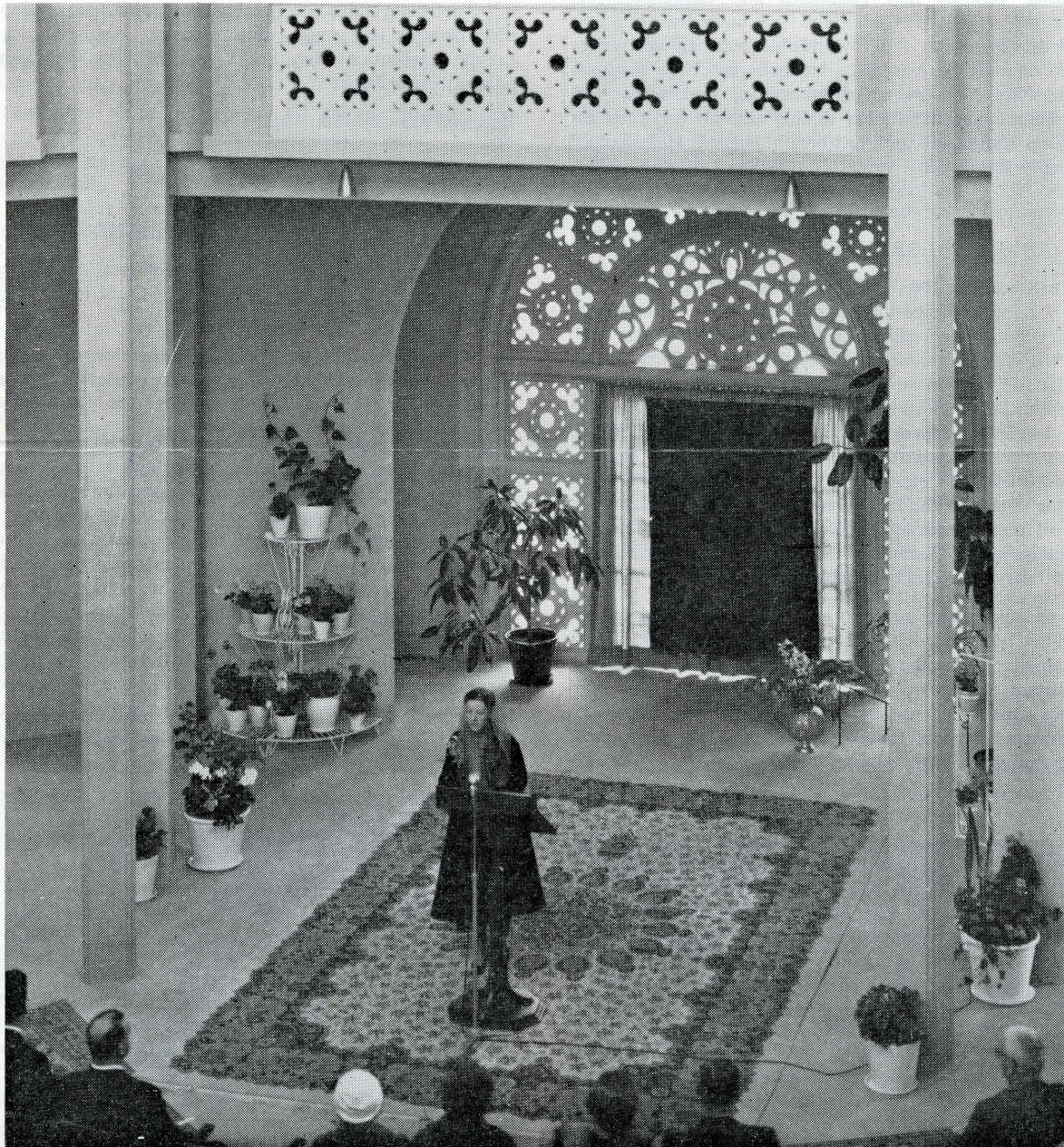
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THE DAWNING PLACE OF GOD'S PRAISE



DEDICATION OF THE MOTHER TEMPLE OF AUSTRALASIA

'Amatu'l-Bahá Rúhíyyih Khánum reading the message of dedication at one of the two public inaugural services, September 17, 1961.

MESSAGES FROM THE WORLD CENTRE

OUTSTANDING BENEFACTRESS FAITH

"With deepest regret share news (with) Bahá'í world (of) passing dearly loved Hand Cause, outstanding benefactress Faith, Amelia Collins. Unfailing support, love, devotion (to) beloved Guardian (during) darkest period (of) his life brought her unique bounty his deep affection, esteem, confidence, and honour (of) direct association (with) work World Centre. Signal services every field Bahá'í activity unforgettable. Purchase site future Mashriqu'l-Adhkár Mount Carmel, generous gifts hastening construction Mother Temples four continents and acquisition (of) National Hazíratu'l-Quds and endowments, constant support homefront (and) worldwide teaching enterprises (were) among her magnificent donations. Urge National Assemblies hold memorial gatherings, particularly (at) Temples, commemorate her shining example (of) ceaseless services maintained until last breath. (signed) Handsfaith." January 2nd, 1962.

CONGRESS ARRANGEMENTS COMMITTEE

On December 10th, 1961, the Hands of the Cause in the Holy Land informed all National Spiritual Assemblies of their action "to coordinate the tremendous task of planning" for the World Congress called by the beloved Guardian, to be held in London during Ridván, 1963. The Hands have appointed a Congress Arrangements Committee "to handle the detailed arrangements." It will function from London, using the Hazíratu'l-Quds for its meetings and address. The work of the Committee is under the general supervision of the Hands in the Holy Land, but the Committee will report to the International Bahá'í Council. The first full meetings of the Committee were planned for the weekends of January 27th-28th and February 3rd-4th.

The officers and members appointed by the Hands are: Mildred Mottahedeh, Chairman; John Long, Vice-Chairman; Dorothy Ferraby, Secretary; John Wade, Assistant Secretary; David Hofman, Habib Nahai, and Edna True. The prayers of the believers will surely be with these devoted friends, as they shoulder their great responsibilities in the months ahead.

APPOINTMENT TO AUXILIARY BOARD

While in Haifa in November, 1961, the Hands of the Cause in Europe appointed Ernest Gregory to the Propagation Board, to replace Ian Semple who now resides at the World Centre. Britain has three members of the Auxiliary Boards for Europe—including Joan Gregory, Protection Board, and Marion Hofman, Propagation Board.

TO THE YOUTH WINTER SCHOOL

"Appreciate loving message. Assure ardent prayers Holy Shrines Divine assistance. (signed) Handsfaith."

Received January 8th, 1962.

TO THE ATTENDANTS AT TEACHING CONFERENCE

"Appreciate highly encouraging news, spirit consecration, determination conveyed your message. Assure ardent prayers realization high hopes (of) beloved Guardian. (signed) Handsfaith."

Received January 12th, 1962.

A REQUEST FROM THE HANDS

In a letter addressed to all National Spiritual Assemblies on December 25th, 1961, the Hands of the Cause in the Holy Land wrote as follows:

"We feel moved to bring to your attention something which is not of major importance but nevertheless should be mentioned.

"In correspondence received here in the Holy Land, we notice that the Hands are being increasingly referred to as the 'Revered' Hands. We know that it is the love of the Bahá'ís and their respect for the members of this august institution that leads the friends to so designate us. However, as our beloved Guardian in referring to the Hands never used the adjective 'revered,' we would like the friends to please not use it. Whatever he called us is more than sufficient honour and bounty. He only mentioned us as Hands of the Cause of God. We feel that it is highly inappropriate that any adjective should be used in the way that 'revered' is now being commonly used, in referring to the Hands, and ask you to please share this request with the believers."

BRITISH BAHÁ'Í PILGRIMS

"The season of pilgrimage to the Holy Shrines at the World Centre is once again underway," wrote the Hands of the Cause in the Holy Land on December 10th, 1961, "and believers from many parts of the Bahá'í world are being welcomed for the usual nine days of pilgrimage." The British Bahá'í Community is greatly blessed by having twenty-six pilgrims this year. Amongst them are the first Welsh pilgrims, although a pioneer from Wales made the pilgrimage during the Guardian's ministry.

DEDICATION OF AUSTRALASIA'S MOTHER TEMPLE

The Mother Temple of Australasia and the Pacific—the fourth Mashriqu'l-Adhkár of the Bahá'í world—attained completion last year and was dedicated during a four-day programme, September 14th-17th, 1961.

At the opening Reception held at the Ḥaẓíratu'l-Quds in Sydney there were representatives from twenty-one countries, including Mr. Collis Featherstone, Hand of the Cause of God; Miss Jessie Revell, member of the International Bahá'í Council; and the first full-blood Australian Aboriginal Bahá'í, Mr. Fred Murray. Mrs. Lizbeth Greeves, Britain's only representative, has written of this occasion: "We were called country by country to speak a few words . . . I had the very great privilege of giving greetings from the British Isles, and told of the flowers being placed on the beloved Guardian's grave on the Day of Dedication (September 16th). They were all deeply touched. The high-light was when "Uncle" Fred came forward . . . and his dear shining face and few sincere words went deep into all our souls . . ."

Friday was devoted to an all-day Teaching Conference, opened by a devotional programme in memory of Australia's "spiritual conqueror" and her first Hand of the Cause—Mr. and Mrs. Hyde Dunn. A message from the Hands in the Holy Land was read by 'Amatu'l-Bahá Rúhíyyih Khánum (published in *Bahá'í Journal*, October, 1961), and reports on New Zealand, the South Pacific, and Australia were considered. The teaching of native peoples called forth memorable words from Rúhíyyih Khánum: "I want to tell you why they are dying out . . . because they have no hope. I heard Shoghi Effendi say that without hope there is nothing to live for." And Ephraim Tripp, an Aboriginal Bahá'í, said: "It is love that the native people need. This is what they lack today in the material world." This day was crowned by an evening of fellowship, during which Rúhíyyih Khánum spoke intimately to the friends, and presented to delegates from abroad, and others, necklaces (leis) of shells made by the Samoan Bahá'ís.

Saturday afternoon was appointed for the Dedication of the Mashriqu'l-Adhkár in a programme only for Bahá'ís. The Temple "stands on a hill overlooking the Pacific, on one of the busiest roads in the country, where thousands upon thousands see it every week," writes Mrs. Greeves. "One walks up to it with eyes dim with tears—just as one

felt in Africa—the very ground is vibrant with power. The white edifice gleams in the Australian sunlight, looking like white marble touched by the Hand of God. The nine blue wrought iron doors are encircled with lace-like carved stone (concrete), and the Temple rises tier upon tier to the torch on the top . . . We drove like a mighty army in buses and cars, up and up and up from Sydney on a great and beautiful highway, past views of unsurpassed beauty of vast unfolding mountains on the one hand, and the Pacific ocean on the other, to the Dedication of the Mother Temple of the Antipodes. I can only breathe in adoration, and thanksgiving to Bahá'u'lláh for such beauty, fellowship and deep, sincere and true dedication. You were all very near. Once again, as in Kampala, our dearly-loved Hand of the Cause, Rúhíyyih Khánum, spoke the message of dedication, and later we viewed the portraits of Bahá'u'lláh and the Báb and were anointed with attar of rose." That night Rúhíyyih Khánum, "refreshed and strengthened . . . gave a most striking and soul-stirring talk" at the Public Meeting in the Anzac House Auditorium to an audience of over 350.

The Public Inaugural Service was held on Sunday afternoon and was twice repeated to accommodate the large numbers who came, about 900 attending each time, while still others could not be seated. When the Bahá'ís arrived they found miles of cars, and "people flocking in until that great beautiful edifice was packed to the brim." The service was opened by Rúhíyyih Khánum, who welcomed the guests and read words of Bahá'u'lláh. As in Kampala there were readings and the singing of an unaccompanied choir. "The sunlight flooded the Temple, all hearts were uplifted, and we felt the prayers of the whole Bahá'í world and the presence of the denizens of the Abhá Kingdom. There is no doubt that this great silent teacher has touched the imagination of Sydney, if not the world, and the taxi driver, the shopkeeper, the bus conductor are all 'lapping up' the history, the spirit, the wonder of the Cause of God." (Mrs. Greeves).

Outside the Temple a message has been placed, for all to read who enter or linger there: "Now that the world is a neighbourhood, the building of this House of Worship has a special meaning. In an age that demands unity for survival, men no longer can afford the price of separation. The House of Worship is a symbol of hope to those men and women who want to live in a peaceful world."



The First Local Spiritual Assembly
of the Bahá'ís of Canterbury



The First Local Spiritual Assembly
of the Bahá'ís of Epsom

NEWS LETTER

ISSUED FROM THE WORLD CENTRE

Dear Friends,

The momentous message from the fifth gathering of the Hands of the Cause has by now reached the world-wide Bahá'í Community. The fixing of the dates and places for the election of the Universal House of Justice and the convocation of the first World Congress brings into sharp focus how little time remains before the close of our beloved Guardian's World Crusade and reminds us of those tasks yet to be accomplished, particularly on the Homefronts, tasks to which every believer should give prayerful consideration and ask himself in what way he can personally assist in their fulfilment.

At the World Centre the newly-elected members of the International Bahá'í Council have been presented by the Hands of the Cause residing in the Holy Land to the President of Israel and Mrs. Ben Zvi. They recalled their visit to His Eminence, Shoghi Effendi, and his showing them the Shrines and Gardens on Mount Carmel. The President also mentioned that in 1909 or 1910 they had had the honour of meeting 'Abdu'l-Bahá in Bahjí and He had told them many things about the Faith. At the close of the audience the President extended his good wishes and greetings to the Bahá'ís throughout the world. A most cordial friendly spirit prevailed throughout the entire interview.

Here in Haifa the days rush by swiftly. As the Continental Hands departed for their posts following the annual gathering at Bahjí, preparations for the arrival of the first pilgrims began. From the earliest days the spirit of the Faith has been diffused amongst the believers to no small degree by returning pilgrims. Thousands of Bahá'ís have come to the Holy Land since the days of Bahá'u'lláh. The door of pilgrimage has not, however, been continuously open, nor have pilgrims always enjoyed the freedom taken for granted to-day. In *Bahá'u'lláh and the New Era* Dr. Esslemont wrote: "During the imprisonment in the barracks, visitors were rigidly excluded. Several of the Bahá'ís of Iran came all the way on foot for the purpose of seeing their beloved leader, but were refused admittance within the city walls. They used to go to a place on the plain outside the third moat, from which they could see the windows of Bahá'u'lláh's quarters. He would show Himself to them at one of the windows and after gazing on Him from afar, they would weep and return to their homes, fired with new zeal for sacrifice and service." World War I prevented believers from coming to visit the Holy Shrines and the Master. Similarly, the second World War and the period of unrest in the Holy Land immediately following, made pilgrimage an impossibility. Just ten years ago, the beloved Guardian cabled the National Spiritual Assembly of the United States, "Announce (to) all National Spiritual Assemblies restrictions (on) pilgrimage being gradually removed. Owing (to) prevailing conditions maximum duration (will be) nine days. Permission (of Guardian) necessary, as few at a time are now permitted."

It is an added bounty for the pilgrims this year that they are able to visit the beautiful Archives so lovingly planned for them by their beloved Guardian, and to see many exhibits that have never before been on display. It is wonderful to witness the spiritual joy of the pilgrims as they have the bounty of visiting one Holy Place after another, and to see them depart, as in the days of Bahá'u'lláh, "fired with new zeal for sacrifice and service"; and all here share in their joy and are stimulated by the news they bring us from different lands and the wonderful spirit animating the believers all over the world.

Reports received of the visit of 'Amatu'l-Bahá Rúhíyyih Khánúm on her way to dedicate the Mother Temple of the Antipodes, have been most encouraging. Accompanied by Miss Jessie Revell, the Treasurer of the International Bahá'í Council, she visited Burma, Malaya, Thailand and Vietnam. Owing to illness, she was not able to proceed as planned to New Zealand, but Miss Revell valiantly carried on alone, and bore the brunt of the heavy program that had been arranged for the week's stay in that country; she spoke in Auckland, Hamilton and Wellington, met and consulted with friends from many local areas as well as attended with the National Assembly a reception given by the Mayor of Wellington; and was able to meet with the Maoris of Rotoiti and Kihikihi who received her most warmly. Favourable publicity appeared in nine different newspapers.

In the course of 'Amatu'l-Bahá Rúhíyyih Khánúm's trip she was able to meet with most of the Burmese Bahá'ís who gathered in Rangoon on two successive days; a week-end conference was held in Port Dickson, Malaya, Bahá'ís attending from the entire Malayan Peninsula area, Thailand, Vietnam, Sarawak and India. This was the most interracial gathering she said that she had ever attended, people of black, white, yellow and brown extraction filling the audience. The highlight of this conference was the presence of some of the Malayan Aborigine Bahá'ís, as well as one of the Sea Dayaks.

Another highlight of this journey was the two-day conference in Saigon at which a number of the Vietnamese believers were able to be present. It was most impressive to see really old men and women attending the meetings and listening attentively, as well as a large number of enthusiastic young people. She and Miss Revell had the thrilling experience of visiting two of the primary schools owned and run by the Bahá'ís. The spirit of the Vietnamese believers in face of many dangers and difficulties is truly remarkable, as witnessed by the fact that last Riqdán they reported doubling the number of Bahá'ís and of assemblies in that country. They have now set themselves the goal of increasing the numbers of the followers of Bahá'u'lláh to 10,000 by the end of the Crusade. Unless something very unforeseen happens, the spirit that animates them should undoubtedly enable them to achieve this glorious goal.

BY THE INTERNATIONAL BAHÁ'Í COUNCIL

Both 'Amatu'l-Bahá Rúhíyyih Khánúm and Miss Revell spoke to the Bahá'ís in their gatherings, bringing to them the spirit of the beloved Guardian, encouraging them in their labours, and receiving from them not only the news of their activities but a breath of that spirit of love and devotion which is life indeed and which alone can change the face of the world.

Acceptance of the Manifestation of God for this day by the multitudes is steadily growing, and recognition of the independent status of the Faith by various authorities is continuing; in Central and East Africa the Government of Kenya has recognized the nine Holy Days and permitted Bahá'ís in Government service to be absent on these days. The incorporation of the National Spiritual Assembly of Venezuela has fulfilled another World Crusade objective. During July the first Bahá'í wedding to be accorded full legal recognition in Panama was performed. In the United States, the effort to have World Peace Day acknowledged in the various States of the Union has produced results in Arizona, Nevada, Rhode Island and Wisconsin; the Governor of Arizona in his Proclamation urged the people of his State to "join prayerfully in this observance..." From the Far East to the Western Hemisphere the world press and radio are increasingly publicizing Bahá'í events. In South America, *La Industria* published in Chiclayo, Peru, carried a large article on the Faith. A teaching trip by a member of the National Assembly of Chile received wide publicity in several towns. The opening of the Mother Temple of the Antipodes was a means of securing publicity for the Faith abroad, as well as the tremendous continent-wide television and press publicity received inside Australia itself. In conjunction with this event the Regional Assembly of North East Asia arranged a reception in Tokyo. Bernard Leach, world famous artist and pottery expert, who had recently arrived from England, gave a talk on the reasons why he was a Bahá'í. Among the guests representative of educational and diplomatic circles was the Managing Editor of the widely circulated English language newspaper *The Mainichi Daily News*. His paper carried photographs of the reception, as well as of the Sydney Temple and an article containing a brief description of the Faith. An article and photograph of this reception likewise appeared in the *Japan Times*.

Close upon the heels of the thrilling news from India that almost 3,400 people had accepted the Faith within six months from February 1st, 1961, a cable from the National Spiritual Assembly received November 3rd, states, "... Number believers entered Tabernacle Bahá'u'lláh past eight months eight thousand three hundred, of whom over one thousand received message past few weeks through Dayaram Village teacher, himself new in Cause stop... So far fifteen entire villages accepted Cause stop Over fourteen tribes aborigines represented Cause along with low, middle, high castes now completely integrated stop

Centres increased from hundred forty-three last year to approximately four hundred thirty, most of which attain Assembly status coming Ríqván stop... Encouraging signs masses accepting Faith evident East India, Nepal stop In Ceylon number believers sixfold since Ríqván..."

Teaching work in the Philippines is likewise bearing fruit. The Regional Spiritual Assembly of South-East Asia shares these excerpts from the Philippines National Teaching Committee: "... After first finding a place to live in the 'base' of Santiago and getting it in order... (we) set out for our goal of Domanisi... walked into the mountains and across rivers for the village... Our headquarters was the hut of a young man of 21... we had 'firesides'—sometimes 12 and 20... sometimes 3 and 4... mainly because the houses are very far apart and the work-fields distant... all could not always be together. But on that first day eleven wanted to enroll; that was the beginning... We were both dumbfounded with the Fire that caught up that place... Two school teachers, the barrio lieutenant, the area chief of police and nearly 70 souls enrolled in that one week... It will be the first all-Bahá'í village in the Philippines... Three came back to Santiago with us... for deepening with all the books... Back they went... to teach the others... and to pioneer... Distant villages have heard of the rumble that took place and is still going on in Domanisi..." In the Philippines eight new Spiritual Assemblies are already in view for next Ríqván in addition to the four existing ones, and there are over 400 believers throughout the Islands.

Area by area and nation by nation the Holy Spirit is drawing the multitudes towards the Cause of God. Not only in primitive lands can we look for such victories but "in all the continents of the globe, of every race, clime, creed and colour, and from every stratum of present-day society." Thirsty souls are yearning for the water of life. Through prayer, sacrifice and devotion we can be led to them. Let us remember the Master's words, spoken to that first small band of pilgrims from the west: "I say unto you that any one who will rise up in the Cause of God at this time shall be filled with the spirit of God, and that He will send His hosts from heaven to help you, and that nothing shall be impossible to you if you have faith. And now I give you a commandment that shall be for a Covenant between you and me: that ye have faith; that your faith be steadfast as a rock that no storms can move, that nothing can disturb, and that it endure through all things even to the end; even should ye hear that your Lord has been crucified, be not shaken in your faith; for I am with you always, whether living or dead; I am with you to the end. As ye have faith so shall your powers and blessings be. This is the standard—this is the standard—this is the standard."

INTERNATIONAL BAHÁ'Í COUNCIL

World Centre of the Faith,
December 30th, 1961.

TEACHING CONFERENCE 1962

Teaching Conference, which was held at the Midland Hotel, Manchester, on the weekend of January 6th-7th, opened with a feeling of hope, determination, and expectancy. Nearly two hundred and fifty friends from all parts of Britain—the largest Teaching Conference ever held here—crowded the room to the doors. There were many new faces, a tangible proof of the steady growth of the Faith. After the opening devotional programme arranged by Manchester, Mrs. Betty Reed spanned the whole course of the Ten-Year Crusade, from its first announcement by Shoghi Effendi in October 1952—during the Bahá'í Holy Year which commemorated the revelation of Bahá'u'lláh's mission in the Siyáh-Chál prison—until the present time. She traced its progress through all phases, from the sending out of the first pioneers—the Knights of Bahá'u'lláh—to the dedication of the Mother Temple of the Antipodes, and the news of mass conversion in three continents. This account was, for all of us, an exciting experience of living history, in which we had each been privileged, however humbly, to take part. Mrs. Reed assured us of the beloved Guardian's confidence that the British Bahá'í Community would win its goals on the homefront, as it had done in distant lands.

A session conducted by the Secretary of the National Teaching Committee, Miss Elizabeth Chapman, followed. The factual position on the homefront was presented to us in a visual form which inspired the imagination. A partly demolished wall, the bricks of which represented the gaps to be filled by Riḍván, was obscuring the sun behind it. Our duty is to demolish the wall and release the sun! At the time of Teaching Conference, twenty-eight places needed to be filled in the goal towns and Assemblies below number; over a score of offers to pioneer and teach were received.

The evening session was introduced by our beloved Hand, Hasan Balyuzi, who read prayers for Mrs. Amelia Collins, Hand of the Cause in the Holy Land, the news of whose passing on January 1st had just reached London. He spoke of her devotion to the Cause, of her many and diverse services, including the purchase of the Temple land on Mount Carmel, and her support for the pioneers, who will still go out sustained by her sacrifice. Mr. Balyuzi then spoke to us of teaching; he said he would begin with it because it was so much in his mind; and at the end of the Conference he spoke again, and again it was of teaching. He told us that when he came to a Bahá'í gathering such as this, he found himself wondering what we were doing in that place, instead of being busy teaching the Cause of God. He emphasised that teaching was the paramount duty of each one of us, all the time. It was something we could do without interfering with, or needing permission from, anyone. Let nothing divert us from our course, let nothing divert us from teaching! He spoke of the stagnation that had existed in India, until one Bahá'í, Mrs. Shirin Boman, arose and set forth on her own; now in India they are seeing new Bahá'ís come in tens of thousands—the rich, the poor, the cultured, the illiterate. Schools are being built and land purchased for Ḥaẓiratu'l-Quds.

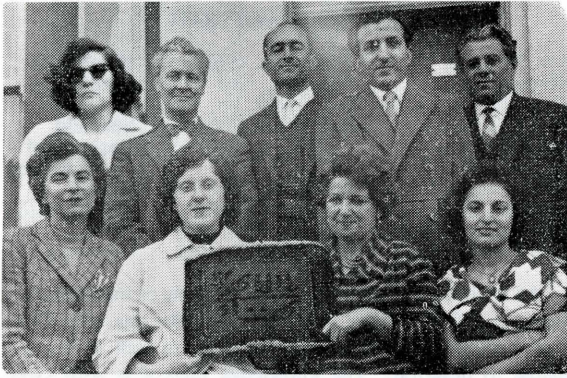
Charles Macdonald then spoke on behalf of the National Spiritual Assembly. He reminded the Conference of the tremendous thrill and uplift we used to feel on receiving the messages from the beloved Guardian. We had been inspired and activated by them because we knew that they came to us from the Dayspring of Divine Guidance. Today, it is the Chief Stewards of the embryonic World Order—

the Hands of the Cause appointed by Shoghi Effendi—who, from Bahjí after their experiences at the Holy Shrines, have sent the message we are now studying, which radiates such a powerful spiritual energy. If there is guidance in the world today, it comes from the full Conclave of the Hands. The message they have now sent is a call to the entire Bahá'í world to arise for a last supreme effort, and with the sacrifice of time, money, material resources, pet extravagances, indulgences, everything, to win the goals of the Crusade. What does it matter if we have nothing left at the end, if we emerge into complete victory?

After the devotional readings on Sunday morning, the Chairman and Auxiliary Board member, Ernest Gregory, spoke of the spiritual maturity shown by the friends in the Conference. There had been no wasted time, no wasted words, he said. The first session that morning was a concise and careful one, in which Owen Battrick stressed the importance of the election procedure, while pointing out that we should not be pedantic over petty details. Instruction had been given to us by the Guardian and compiled in *Principles of Bahá'í Administration*, to which book we should all turn before the fateful elections this coming Riḍván.

Next followed a session on "Forty-eight Vigorously Functioning Assemblies" conducted by John Wade. The main point of his talk and the following consultation was that teaching should be at the forefront of *all* Assembly business. To be a vigorously functioning Assembly means to teach and advance the Cause of God. Referring often to the Writings, Mr. Wade reminded us of the spiritual significance of the Assembly, and that we must have confidence in the Divine guidance which overshadows it. The nine members should work together as a channel through which the spirit flows; to do this they must unite in love and harmony, subordinating their own personalities. The Assembly is a decision-making body. In the advice of the Guardian: "Pray, meditate, reach a decision, have complete confidence, ACT." The Assembly members have a responsibility to God, to the Faith, and to their fellow men in the town in which this spiritual channel has been opened. The need to keep the life blood circulating between local Spiritual Assemblies, the National Assembly, the International Bahá'í Council, and the Hands of the Cause and their Auxiliary Board members, was emphasized. We were encouraged to look out from our local communities to the world horizons of the Faith, to become less parochial. Mr. Wade spoke also of the significance of the Nineteen-Day Feast, bidding us remember that while attendance is not obligatory, it should be the urgent need of every one of us to attend, to be revived and to share in the spiritual life of the community. In consultation the vital importance of prayer was spoken of again and again. Many instances were given where prayer was the only means to teaching and progress. The striking growth of a community in Burnley in the last nine months was also noted, to which friendliness, audacity, simplicity of teaching, and hospitality were the keys. Said Abbas Afnan: "'Abdu'l-Bahá taught simply; let us follow Him."

The next session, "A Generation with a Cause," showed us something of Bahá'í youth in action. Under the chairmanship of Tom McArthur, reports were given by Malcolm Lee, Joy Card, and Tony McCarthy, representing the three area Youth Committees; and the two youth who accepted the Faith at the Winter School in York were introduced. Bahá'í youth, these spokesmen told us, are



The First Local Spiritual Assembly
of Bahá'ís of Watford



The First Local Spiritual Assembly
of the Bahá'ís of Wokingham

anxious and willing to serve, and it is fitting that they should serve a young Cause. There emerged from these reports a picture of dedicated young Bahá'ís carrying the Message of Bahá'u'lláh to the disillusioned young people around them. That they found listeners was demonstrated by the stories they told of the interest aroused in dance hall and coffee bar. One suggestion was that a panel of speakers be formed for the universities.

The first afternoon session was on the theme : " Our Last Possible Chance to Consummate the Beloved Guardian's Plan." Marion Hofman, who was unable to attend, sent a loving and inspiring letter, together with the News Letter from the International Bahá'í Council just received. (Reprinted on pages 4-5). David Hofman read this message, which was full of heart-stirring and glorious news of the sweep of Bahá'u'lláh's spiritual armies across three continents. We must strive to bring about the same thing in Europe, he said, beginning with Britain. Mr. Hofman then reminded us that our Faith has at its centre—as well as the sublime Figures of the Báb and Bahá'u'lláh, and the mystery of 'Abdu'l-Bahá—the beloved Guardian, one unique in the history of mankind, entirely a man, and yet described by the Centre of God's Covenant as "*the most wondrous, unique and priceless pearl that doth gleam from out the twin surging seas.*" "*Well is it with him that seeketh the shelter of his shade that shadoweth all mankind.*" And for a few months more, we, and we alone, a little band of brothers all over the world, have the priceless privilege of serving him, as we can never serve him again. No Bahá'í of the future, however blessed, can ever do this in the same way, nor have the privilege of helping to bring this Divinely-conceived, world-embracing Ten-Year Crusade to a completely triumphant close.

The National Treasurer began his talk by reading from the Conclave message of the Hands the main requirements for the last months of the Crusade, and in particular, the

pivotal one : the " inescapable duty of every single believer to assist in providing an uninterrupted and greatly amplified flow of that 'life blood' of material resources without which the construction of the Mother Temple of Europe and other vast undertakings now gaining momentum all over the world, in old and new communities alike, will either cease to go forward, come to a standstill, or, in important areas of mass conversion, stand in danger of losing the precious ground won through so much heroic effort and sacrifice."

John Long then told us, simply and emphatically, the present position of our finances. The target for contributions for the year is £7,700. Last November funds were so low that he could not draw a cheque. But since then the situation has improved, bringing the total of contributions to £5,300, with just £2,400 to go to make our target by Naw-Rúz. These donations have come chiefly from individuals ; on the whole, Assemblies and groups have not responded so well. Less than a quarter have doubled their contributions, more than half are down on last year. The International Fund is in grave need, likewise the Continental Fund for the Institution of the Hands. The British goal of becoming definitely self-supporting is in sight, but the challenge is more severe than ever before. We have risen to the emergency, but a sustained and continuous effort is needed, and the believers must realize the importance of regular contributions. In the words of the Hands of the Cause, " Undoubtedly one penny, freely and lovingly laid on the altar of sacrifice now, for the successful conclusion of this divinely-conceived Plan, will be equal to thousands in the future."

We went to Teaching Conference to view the remaining work of the last months of the Crusade, and to explore the means by which it is to be done. We came away inspired, with certain things crystal clear. Above all, our duty is :

To teach, and teach, unceasingly to teach.

To teach simply, lovingly, looking always towards the pattern of our beloved Master.

To pray with ever increasing intensity.

To sacrifice time, money, ambition, indulgences, extravagances.

To unite our Communities, our Assemblies, so that they will function vigorously and harmoniously.

To love and uphold the new believers, and ignite in their hearts the flame of the love of Bahá'u'lláh.

To contribute regularly, and as freely as we can, to our funds in the loving spirit of sacrifice.

" As ye have faith so shall your powers and blessings be. This is the standard—this is the standard—this is the standard." ('Abdu'l-Bahá)

EUROPEAN CONFERENCE

The city in which 'Abdu'l-Bahá resided just fifty years ago, and where the first Bahá'í community of Europe was born, was the scene of the gathering of nearly fifty Bahá'ís from twenty-two European countries. This conference, called by the Hands of the Cause in Europe, met in the Hazíratu'l-Quds in Paris on the weekend of January 13th-14th, 1962, heralding the consummation of valiant Bahá'í effort from the inception of this century, and the fulfilment of the European Teaching Project launched in 1946 by the American Bahá'í Community. It was the last such conference before the election this coming Ridván of eleven National Spiritual Assemblies in Europe, bringing the number of N.S.A.'s in this continent to fifteen. This great event will qualify the Bahá'ís of Europe to exercise a weighty share—second only to Latin America's—in the birth of the Universal House of Justice.

The conference was conducted by Dr. Ugo Giachery, Mr. Hasan Balyuzi, and Dr. Adelbert Muhlschlegel, and was attended by fifteen of the eighteen members of the Propagation and Protection Boards, and by members of the National and Regional Assemblies of Europe.

Consultations, conducted in the spirit of a true Bahá'í family, ranged over many vital issues now confronting the Faith. Means were sought to emulate in Europe the inspiring victories of mass conversion being won in India, the Philippines, Vietnam, Africa, and Bolivia. It was cause for satisfaction that the foundations of the coming European National Assemblies are nowhere in jeopardy—it is expected that all local Assemblies will be maintained—and plans for eleven Conventions were reviewed. The increase of Bahá'ís in Europe since June, 1961, by 200 to a total of 3,000, and of native Bahá'ís by 300 to a total of 2,000, was gladly noted.

The grave financial needs of the Faith on a world basis were underlined by the Hands. Areas in which progress is most swift are the least capable of supporting themselves, while North America and Europe, where growth is slow, are economically the most flourishing. Thus the believers of Europe and America are challenged to meet this financial need, to contribute their full share to the onward march of the Faith.

The building of the Mother Temple of Europe must also be speeded. Photographs showed the Temple about half erected. When finished it will have a beneficent influence upon the entire continent, the beloved Guardian stressed. Indeed, contributing to the International Fund, the European Temple Fund, and the Continental Fund for the work of the Institution of the Hands, is a privilege bestowed upon every Bahá'í, and is the most vital factor to bring the Crusade to a triumphant close.

Above all, a closer relationship between the Hands of the Cause and their Auxiliary Boards, on the one hand, and the National Assemblies and their Committees on the other, was sought—"a perfection of cooperation absolutely indispensable to the progress of the Cause," in Dr. Giachery's words. Without doubt the spirit of unity and collaboration, fostered by these European conferences, was measurably strengthened in Paris.

In Memoriam

Ann Johnson	June 19th, 1961	Edinburgh
Herbert Stone	June 4th, 1961	Bradford
Constance M. Glover	September 5th, 1961	Hove
Herbert Condor	September 27th, 1961	Sheffield
Elaine Rogers	October 26th, 1961	London (of Newmarket)
Lavinia Tibbs	November 8th, 1961	Bristol
Elizabeth Rate	January 9th, 1962	Northampton
Alice Grimshaw	January 10th, 1962	London
Henry F. Backwell	January 19th, 1962	Canterbury

"As to those that have tasted of the fruit of man's earthly existence, which is the recognition of the one true God, exalted be His glory, their life hereafter is such as We are unable to describe. The knowledge thereof is with God, alone, the Lord of all worlds."

Bahá'u'lláh.

The National Spiritual Assembly advises that a "notice of burial" can be required for the use of the Bahá'í service in churchyard or cemetery, and a copy of the required notice with details is obtainable from the National Office.

Area Consultations

This autumn has seen the inauguration of a new type of Bahá'í conference in Britain, in the series of consultations arranged between representatives of the National Spiritual Assembly and members of all local Assemblies. Between October and December eleven half-day conferences were held in Edinburgh, Leeds, Blackpool, Liverpool, Leicester, London, Bristol, Oxford, Brighton, Belfast, and Bournemouth, to which members of nearby Assemblies were invited. The subjects discussed in each meeting included Bahá'í consultation; the authority, responsibilities, and relationships of a local Spiritual Assembly; and the Nineteen-Day Feast. Points raised by local Assembly members were discussed, and an evening session was held for all believers.

The conferences were everywhere lively and valuable, and the National Assembly plans to hold them twice a year. Already they have proved themselves a vital instrument for the strengthening of the growing assemblage of Spiritual Assemblies in the British Isles.

Treasurer's Report

Amplifying his report to Teaching Conference, John Long has underlined the failure of local Assemblies and Groups, as a whole, to meet the goal of doubling contributions. Their total donations this year, to January 15th, are £1,031, a mere 3% increase over last year. Ten communities have doubled their gifts or more, and nine have increased to a lesser extent; but twenty-two have decreased donations and three have given nothing at all. There are eleven new community contributors this year.