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APPROACHING THE MOST GREAT JUBILEE

(Message from the Hands of the Cause in the Holy Land to the Bahá'ís of East and West)

Dearly beloved Friends:

Upon the horizon of the Bahá'í world the splendorous light of the Most Great Jubilee is daily brightening. Six months stand between us and that occasion our beloved Guardian informed us would witness "the world-wide celebrations of the 'Most Great Festival,' the 'King of Festivals,' the 'Festival of God' Himself—the Festival associated with the accession of Him Who is the Lord of the Kingdom to the throne of everlasting glory, and with the formal assumption by Him of His prophetic office . . . that greatest of all Jubilees, related to the year 1335, mentioned by Daniel in the last chapter of his Book, and associated by 'Abdu'l-Bahá with the world triumph of His Father's Faith." That time at which, the Master assured us "a century will have elapsed from the dawn of the Sun of Truth, then will the teachings of God be firmly established upon the earth, and the Divine Light shall flood the world from the East unto the West. Then, on this day will the faithful rejoice!"

It behoves us, standing on the threshold of so mighty an event, to pause and contemplate its magnitude and to renew in our hearts the image of that "adorable and ever-blessed Beauty," the Supreme Manifestation of God. His own words, alone can adequately reveal the glory of His Station and the significance of this Day:

"The Pen of Holiness . . . hath writ upon my snow-white brow and in characters of effulgent glory these glowing, these musk-scented words: 'Behold ye that dwell on earth, and ye denizens of heaven, bear witness, He in truth is your well-beloved. He it is Whose like the world of creation hath not seen, He Whose ravishing beauty hath delighted the eye of God, the Ordainer, the All-Powerful, the Incomparable!'" " . . . the Tongue of Grandeur is now proclaiming: 'lo, the sacred Pledge hath been fulfilled, for He, the Promised One, is come!'" "The Eternal Truth is now come. He hath lifted up the ensign of power and is now shedding upon the world the unclouded splendour of His Revelation." "Tell the priests to ring the bells no longer. By God, the True One! The Most Mighty Bell hath appeared in the form of Him Who is the Most Great Name, and the fingers of the will of Thy Lord, the Most Exalted, the Most High, toll it out in the heaven of Immortality, in His Name, the All-Glorious." "Naught is seen in My temple but the Temple of God, and in My beauty but His Beauty, and in My being but His Being, and in My self but His Self, and in My movement but His Move-

ment, and in My acquiescence but His Acquiescence, and in my pen but His Pen, the Mighty, the All-Praised. There hath not been in My soul but the Truth, and in Myself naught could be seen but God."

"This is the King of Days, the Day that hath seen the coming of the Best-Beloved, Him Who, through all eternity, hath been acclaimed the Desire of the world." "This is the Day whereon naught can be seen except the splendours of the Light that shineth from the face of thy Lord, the Gracious, the Most Bountiful . . . this is the Day whereon the Unseen World crieth out: "Great is thy blessedness, O earth, for thou has been made the foot-stool of thy God, and been chosen as the seat of His mighty throne!" "The Scriptures of past Dispensations celebrate the great jubilee that must needs greet this Most Great Day of God. Well is it with him that hath lived to see this Day and hath recognized its station." "In this Most Mighty Revelation all the Dispensations of the past have attained their highest, their final consummation. That which hath been made manifest in this pre-eminent, this most exalted Revelation, standeth unparalleled in the annals of the past, nor will future ages witness its like."

Let us fix our gaze in adoration upon that figure, so imitantly delineated by the Guardian: "the incomparable figure of Bahá'u'lláh, transcendent in His majesty, serene, awe-inspiring, unapproachably glorious." He whom, He Himself testifies, the Prophets and Messengers addressed, on the eve of His Declaration as "O Most Great Mystery, O Tabernacle of Immortality!" He, but for Whom, in His own words, "no Divine Messenger would have been invested with the robe of prophethood, nor would any of the Sacred Scriptures have been revealed." Let us call to mind, in His own words, the period of His declaration in Baghdad, the Centenary of which is so close upon us: "Arise, and proclaim unto the entire creation the tidings that He Who is the All-Merciful hath directed His steps towards the Ridván and entered it. Guide, then, the people unto the Garden of Delight which God hath made the Throne of His Paradise . . ." "Rejoice, with exceeding gladness, O people of Bahá! as ye call to remembrance the Day of supreme felicity, the Day whereon the Tongue of the Ancient of Days hath spoken, as He departed from His House proceeding to the Spot from which He shed upon the entire creation the splendours of His Name, the All-Merciful."

"The mere contemplation," 'Abdu'l-Bahá testified, "of the Dispensation inaugurated by the Blessed Beauty would

have sufficed to overwhelm the saints of bygone ages—saints who longed to partake for one moment of its great glory.” “How thankful must we be for having been made in this Day the recipients of so overwhelming a favor! Would that we had ten thousand lives that we might lay them down in thanksgiving for so rare a privilege, so high an attainment, so priceless a bounty!” “The holy ones of past ages and centuries have, each and all, yearned with tearful eyes to live, though for one moment, in the Day of God. Their longings unsatisfied, they repaired to the Great Beyond. How great therefore, is the bounty of the Abhá Beauty Who, notwithstanding our utter unworthiness, hath through His grace and mercy breathed into us in this divinely-illuminated century the spirit of life, hath gathered us beneath the standard of the Beloved of the world, and chosen to confer upon us a bounty for which the mighty ones of by-gone ages had craved in vain.”

It was in November, 1951, that the beloved Guardian disclosed to our eyes the significance of the event we shall so shortly be celebrating throughout the Bahá'í world when he wrote that the first four Intercontinental Conferences scheduled to be held during the Holy Year were a “prelude to the Most Great Jubilee, which will alike commemorate the Centenary of the formal assumption by the Author of the Bahá'í Revelation of His prophetic office, and mark, God willing, the world-wide establishment of the Faith forecast by the Center of the Covenant in His Tablets and prophesied by Daniel in his book, thus paving the way for the advent of the Golden Age, destined to witness the world recognition, universal proclamation and ultimate triumph of the Cause of Bahá'u'lláh.” He said those Conferences marked “the inauguration, beyond the limits of the World Center of the Faith, of the inter-continental stage of Bahá'í activity . . .”, and pointed out to us in glowing words that the “earthly symbols of Bahá'u'lláh's unearthly sovereignty must needs, ere the decade separating the two memorable Jubilees draws to a close, be raised as far north as Franklin beyond the Arctic Circle and as far south as Falkland Islands, marking the southern extremity of the Western Hemisphere, amidst the remote, lonely, inhospitable islands and archipelagos of the South Pacific, the Indian and Atlantic Oceans, the mountain fastnesses of Tibet, the jungles of Africa, the deserts of Arabia, the steppes of Russia, the Indian Reservations of North America, the wastelands of Siberia and Mongolia, amongst the Eskimos of Greenland and Alaska, the Negros of Africa, the Buddhist strongholds in the heart of Asia, the Lapps of Finland, the Polynesians of the South Sea Islands and the Negritos of the archipelagos of the South Pacific Ocean.”

The celebration of the Most Great Jubilee marks the end of a Century—the greatest century this planet has ever seen, or will see, for a period of five hundred thousand years; a century in which the Promised One of all ages ascended the throne of Prophethood and shed the light of His Revelation from the Day of His Declaration upon mankind for twenty-nine years; a century which witnessed the Ministry of that unique Being, the Center of the Covenant, the Mystery of God, the perfect Man, Who served the Cause of His glorious Father for no less than twenty-nine years; a century during which His beloved eldest grandson, Shoghi Effendi, Guardian of the Faith, laboured to establish that Cause over the face of the entire planet during the thirty-six years of his office; a century that encompassed fifty-eight

years of the Heroic Age of the Faith; that was laved in its opening years by the precious blood of countless martyrs; that gave birth to the Formative Age of the Cause of God; that beheld the hoisting of the banner of Bahá'u'lláh in over two hundred and fifty states, dependencies, chief islands and territories of the globe; a century whose inauguration—ushered in by the Declarations of the Twin Manifestations of God—was so significant that it marked the end of a six thousand year old religious cycle.

The mysterious workings of the Faith of Bahá'u'lláh, presided over by His divinely inspired Guardian, has enabled the followers of the Most Great Name to approach the coming Jubilee laden with the spoils of untold victories. Already in 1957, when almost half of the Ten Year Plan had run its course, he himself testified to the extraordinary character of those victories: “The phenomenal advances made since the inception of this globe-girdling Crusade, in the brief space of less than five years, eclipses—if we pause to ponder the scope and significance of recent developments—in both the number and quality of the feats achieved by its prosecutors, any previous collective enterprise undertaken by the followers of the Faith, at any time and in any part of the world, since the close of the initial and most turbulent epoch of the Heroic Age of the Bahá'í Dispensation.”

Who can doubt for a moment that the hopes he expressed at that time have been abundantly fulfilled? “May this Crusade,” he wrote, “on which the privileged heirs and present successors of the heroes of the Primitive Age of our Faith have so auspiciously embarked, yield . . . such a harvest as will amaze its prosecutors, astonish the world at large, and draw forth from the Source on High a measure of celestial strength adequate to insure its triumphant consummation.”

Every single territory of the globe named by him as a goal to be opened to the Faith, and apportioned amongst the original twelve National and Regional bodies to whom the Plan was given, has been made the recipient of the light of Bahá'u'lláh, with the single exception of ten within the Soviet orbit, comprising a part of that group which at the inception of the Crusade Shoghi Effendi himself indicated might prove inaccessible. In addition, those numerous supplementary goals, added by him at a later date, have, with one or two exceptions, likewise been opened to the Faith. The phase of the Crusade, which he told us at that time was about to open, has witnessed the fulfilment of his express desire and been truly “immortalized . . . by an unprecedented increase in the number of the avowed supporters of the Faith.” By thousands and tens of thousands they have trooped into the Cause of God; behind them already can be seen the shadowy outlines of the hundreds of thousands and millions who are approaching it, tramping nearer day by day. When we remember that the appeal of the Guardian to teach the masses was practically the last words we received from him before his passing, and see that every week brings in a new record of enrollments in Africa, the sub-continent of India, the Pacific area and Latin America, our hearts are uplifted and comforted. We do not come empty-handed to our Most Great Jubilee. We have, by the grace of Bahá'u'lláh, witnessed the realization of those pregnant words of Shoghi Effendi, when he wrote at the inception of the Crusade, that it was “destined . . . to diffuse the radiance of His Faith over the face of the entire planet.”

The second aspect of the phase of the Ten Year Plan which, our beloved Guardian said, would open with the midway-point of the Crusade, has likewise been fulfilled. The three great Temples he called upon the Bahá'ís of the world to rear during this period, now stand, in all their distinction and sanctity, in the heart of Africa, Australasia and Europe, vibrating forth their spiritual power, joining as great Silent Teachers, the beloved first Mashriqu'l-Adhkár raised in the heart of Asia and the Mother Temple of the West, built in the midmost heart of America. The roll call of languages in which our literature has been printed, the tribal and ethnic groups enlisted in the ranks of Bahá'u'lláh's followers, the assemblies, groups and isolated centers throughout the world where Bahá'ís are labouring to establish the Kingdom of God upon earth, far surpasses the number originally given by Shoghi Effendi in his majestic outline of the tasks to be accomplished during the unique decade separating the two great Jubilees—the celebration of the Centenary of the Year Nine, and the celebration of the Revelation of Bahá'u'lláh's station in the plenitude of its splendour in Baghdad, which took place one hundred years ago.

So great an occasion calls for celebration not only on an international scale, through the holding of the World Congress to take place in London during the Ridván period, but nationally and locally, in every city, hamlet and village where Bahá'ís are to be found throughout the entire world. The fifty-six National and Regional Assemblies should immediately set plans in motion to befittingly commemorate this inestimably glorious event, to celebrate the praises of Bahá'u'lláh, to review the victories won during the Ten Year Crusade, to entertain friends and truth-seekers on special occasions, that they too may partake of our joy and receive that hospitality at our hands which is so highly prized in our teachings.

Mindful of their Guardian's instruction that the "avowed, the primary aim of this Spiritual Crusade is none other than the conquest of the citadels of men's hearts," they must seize this unique opportunity and "befittingly consummate" this great Centenary celebration. We are fortunate in having his own explicit instructions as to the manner in which the believers should celebrate an historic occasion of this nature: "An unprecedented, a carefully conceived, efficiently co-ordinated, nation-wide campaign, aiming at the proclamation of the Message of Bahá'u'lláh, through speeches, articles in the press, and radio broadcasts, should be promptly and vigorously prosecuted. The Universality of the Faith, its aims and purposes, episodes in its dramatic history, testimonials to its transforming power, and the character and distinguishing features of its World Order should be emphasized and explained to the general public, and particularly to eminent friends and leaders sympathetic to its cause, who should be approached and invited to participate in the celebrations. Lectures, conferences, banquets, special publications should, to whatever extent is practicable and according to the resources at the disposal of the believers, proclaim the character of this joyous Festival."

This infinitely precious Faith has, through the mercy of Bahá'u'lláh, now enveloped, as the Guardian hoped it would do, "the whole planet with the light of its splendour." We stand at the crossways; the unfoldment of 'Abdu'l-Bahá's Divine Plan, under the aegis of His divinely appointed successor, has passed through successive stages in its

evolution and reached the point of victory to which the minor plans concerned with its prosecution, and devised and impelled forward by the tremendous drive and vision of Shoghi Effendi himself, have brought it. Many plans, as he himself forecast, will be needed to carry forward the world-redeeming Message of the Supreme Manifestation of God until such time as His Spirit covers the earth as the waters cover the sea, but none of them will be from our beloved Guardian's own pen. This is our last chance to pay him the tribute of our love, to lay before his memory, at the end of his Crusade, tenderly, sorrowfully, proudly, victory upon victory. We have seen, in the most miraculous manner, these past five years the repeated evidences of God's sustaining grace poured out upon us. Which one of us can doubt that it lies within our power to rise to still greater heights, to surge forward, in every part of the globe, and seize, in the last moments of our Guardian's Plan, still further glowing prizes to be heaped at his feet, in his name, as a token of his sacrifice for the glory of Bahá'u'lláh, at that moment when the world over, we render Him thanks for His Revelation and pour out paeons of praise to His celestial Might and Beauty?

This is alike a time for great rejoicing and a time for deep soul-searching. Every believer has some particular service he or she can render in these last days of the Crusade; whether it be that long-delayed moment he arises and goes forth to strengthen one of the distant territories where pioneers are still urgently needed, including resettlement of one of the very few which, though previously opened, is at present lacking a resident pioneer, or to fill a Homefront need, or to enter into some field of active teaching work, or to aid individually in the rapidly growing enlistment of the masses in the ranks of the Faith, or to give of his substance in supporting its meager and over-burdened Funds, or to attract new souls through opening his home, however humble, to the people of his town or village and inviting them to receive the loving gift of Bahá'í hospitality. No one need be deprived of the bounty of a last worthy service in the closing months of the Guardian's Crusade.

Who can doubt that the essence of true religion is love; the love of the Creator for His creature, the love of that shadowy creature for his Eternal Beloved, the love of men for all mankind? What greater moment during our lives will ever come than this moment to shower the love Bahá'u'lláh has brought to this world on each other and on our fellow-men, bewildered, fearful, misled, ignorant, cold in a world of hatred, tension, misunderstanding, prejudice and bigotry? He Himself testified that "a spark of the fire of Thy love is enough to set ablaze a whole world." Let us pour out from our hearts, now overflowing in gratitude to Him and thanksgiving for His appearance in our midst, a measure of love upon our fellow men which will quicken their souls and draw them to the shores of this Most Great Ocean to drink their fill and quench the fire of their separation and longing. Each one of us can do this, this lies within the power of each of us.

Now irrevocably associated with the termination of our beloved Guardian's Crusade comes another event of singular historic importance—the election of the Universal House of Justice. On the first day of the "Greatest Bahá'í Festival," in the shadow of the Shrine of the Báb, the election will take place of that august Body Shoghi Effendi said would be regarded by posterity as "the last refuge of a tottering

civilization." The profound significance of this event, the sacred character of the setting in which it will take place, the nature of this unique Administrative Body, cannot be overestimated: "in a land," Shoghi Effendi wrote "already revered and held sacred alike by the adherents of three of the world's outstanding religious systems," a land which "geographically, spiritually and administratively constitutes," he stated, "the heart of the entire planet," and is likewise "the heart and nerve-center" of Bahá'u'lláh's "world-encompassing" Administrative Order and the "world seat" of that system—in such a land the delegates for the election of the Universal House of Justice have been invited to foregather. In a spot overshadowed by Mt. Carmel, "the Hill of God and His Vineyard," the "Mountain of the Lord," to which "all nations will flow"; faced by the plain of 'Akká, which Muhammad called the "Banquet Hall of God" and that city "whose whiteness," He said, "is pleasing to God," that city of which Bahá'u'lláh wrote: "upon Our arrival we were welcomed with banners of light, whereupon the Voice of the Spirit cried out saying: 'soon will all that dwell on earth be enlisted under these banners'"; in the neighbourhood of not only the Shrine of the Báb, which Shoghi Effendi associated with the words of Bahá'u'lláh in the Tablet of Carmel when He described "the Celestial Kaaba round which have circled in adoration the favoured of God, the pure in heart, and the company of the most exalted angels," but of those three sanctified resting-places which our Guardian informed us were the "spot designed to constitute the focal center of Bahá'í Administrative Institutions at the Faith's World Center"—in such a peerless setting as this will the first International Bahá'í Convention be convened.

That House which Shoghi Effendi called "the Supreme Legislative Body of the Administrative Order of the Faith of Bahá'u'lláh"; which he identified with those majestic words of the Manifestation of God Himself in His Tablet of Carmel: "ere long will God sail His Ark upon thee, and will manifest the people of Bahá, who have been mentioned in the Book of Names"; which derives its being from no less a source than the Aqdas itself, designated by Shoghi Effendi "the Mother Book" of Bahá'u'lláh's Revelation and the "Repository of His Laws"; which Bahá'u'lláh called the "Book of God" and is, He asserted, "My mightiest testimony unto all people"; and of which 'Abdu'l-Bahá in His Will and Testament states: "Unto the Most Holy Book all must turn and all that is not expressly recorded therein must be referred to the Universal House of Justice. That which this Body, whether unanimously or by a majority doth carry, that is verily the Truth and Purpose of God Himself. Whoso doth deviate therefrom is verily of them that love discord, hath shown forth malice and turned away from the Lord of the Covenant"—such a House as this, constituting, Shoghi Effendi tells us "the last unit crowning the structure of the embryonic World Order of Bahá'u'lláh," will be elected next Ridván.

At such a turning-point in the history of our Faith we are indeed blessed through having received, from both the Center of the Covenant and His appointed Guardian, many indications as to both the function and method of election of this glorious institution. "To the Trustees of the House of Justice," Shoghi Effendi wrote, "He (Bahá'u'lláh) assigns the duty of legislating on matters not expressly provided in His Writings and promises that God will 'inspire them with

whatsoever He willeth.'" In His Will and Testament 'Abdu'l-Bahá states: "And now, concerning the House of Justice which God hath ordained as the source of all good and freed from all error, it must be elected by universal suffrage, that is, by the believers. Its members must be manifestations of the fear of God and daysprings of knowledge and understanding, must be steadfast in God's faith and the well-wishers of all mankind. By this House is meant the Universal House of Justice, that is, in all countries a secondary House of Justice must be instituted, and these secondary Houses of Justice must elect the members of the Universal one. Unto this body all things must be referred. It enacteth all ordinances and regulations that are not to be found in the explicit Holy Text." "It is incumbent upon these members (of the House of Justice)," 'Abdu'l-Bahá writes, "to gather in a certain place and deliberate upon all problems which have caused difference, questions that are obscure and matters that are not expressly recorded in the Book. Whatsoever they decide has the same effect as the Text itself."

The independence of this Supreme Body from its electorate is clearly set forth by the Guardian himself in his analysis of the provisions of 'Abdu'l-Bahá's Will and Testament: "the powers and prerogatives of the Universal House of Justice possessing the exclusive right to legislate on matters not explicitly revealed in the Most Holy Book; the ordinance exempting its members from any responsibility to those whom they represent, and from the obligation to conform to their views, convictions or sentiments; the specific provisions requiring the free and democratic election by the mass of the faithful of the Body that constitutes the sole legislative organ in the world-wide Bahá'í Community—these are the features which combine to set apart the Order identified with the Revelation of Bahá'u'lláh from any existing system of human government." The members of that Body "are to follow," Shoghi Effendi says, "in a prayerful attitude, the dictates and promptings of their conscience. They may, indeed they must, acquaint themselves with the conditions prevailing among the Community, must weigh dispassionately in their minds the merits of any case presented for their consideration, but must reserve for themselves the right of an unfettered decision. 'God will verily inspire them with whatsoever He willeth,' is Bahá'u'lláh's incontrovertable assurance. They, and not the body of those who either directly or indirectly elect them, have thus been made the recipients of the divine guidance which is at once the life-blood and ultimate safeguard of this Revelation." The Guardian has made abundantly clear that the enactments of the Universal House of Justice are "authoritative and binding" and that its "exclusive right and prerogative is to pronounce upon and deliver the final judgement on such laws and ordinances as Bahá'u'lláh has not expressly revealed"; and that it is "the body designed to supplement and apply His (Bahá'u'lláh's) legislative ordinances."

Laboriously, painstakingly, over a period of thirty-six years, the Guardian implemented the instructions revealed in the Holy Text of Bahá'u'lláh's Writings and elaborated by 'Abdu'l-Bahá. Over the face of the globe he ensured that those local spiritual assemblies, which he characterized as "the chief sinews of Bahá'í society, as well as the ultimate foundation of its administrative structure," should be elected on a firm foundation; he said they were presently

“designated as ‘Spiritual Assemblies’—an appellation that must in the course of time be replaced by their permanent and more descriptive title of ‘House of Justice’ . . .”; he informed us that National Assemblies, which the Master Himself had designated as “secondary Houses of Justice,” would constitute “the electoral bodies in the formation of the International House of Justice”; he assured us that ‘Abdu’l-Bahá Himself had “established beyond any doubt the identity of the present Bahá’í Spiritual Assemblies with the Houses of Justice referred to by Bahá’u’lláh, and explained that “it has been found advisable to bestow upon the elected representatives of Bahá’í communities throughout the world the temporary appellation of Spiritual Assemblies, a term which, as the position and aims of the Faith are better understood and recognized, will gradually be superseded by the permanent and more appropriate designation of House of Justice”; he stated that: “Upon the National Houses of Justice of the East and the West devolves the task, in conformity with the explicit provisions of the Will (of ‘Abdu’l-Bahá), of electing directly the members of the International House of Justice.”

‘Abdu’l-Bahá, in one of His Tablets, expounding upon the words of Bahá’u’lláh Himself, has made it clear that only men are eligible for election to the Universal House of Justice: “The House of Justice, however, according to the positive commandments of the doctrine of God, has been specialized to the men for a (specific) reason or exercise of wisdom on the part of God, and this reason will presently appear, even as the sun at midday.” When specifically asked why women were not to be elected to this Supreme Body, Shoghi Effendi, through his secretary, gave the following explanation: “Regarding your question: the Master said the wisdom of having no women on the International House of Justice would become manifest in the future. We have no other indication than this. . . . when the International House of Justice is elected, there will be only men on it, as this is the law of the Aqdas.”

With the closing of the first epoch in the unfoldment of ‘Abdu’l-Bahá’s Divine Plan we are now entering a new phase in the Formative Age of the Faith of Bahá’u’lláh. Who can doubt that with the election of this Supreme Legislative Body tremendous forces will be released? Already, as early as 1951, Shoghi Effendi told us the 1953 celebrations would signalize the “inauguration of the long-anticipated intercontinental stage in the administrative evolution of the Faith.” He pointed out to us that the Crusade and its unfoldment would be “acclaimed by posterity as the counterpart to the consolidation of the Faith at its World Center through the recent formation of the International Bahá’í Council in the Holy Land.” We now stand on the threshold of what, no devout Bahá’í can question, is an event of incalculable spiritual significance. We are entering what Shoghi Effendi termed the “tenth part” of that majestic process which was “set in motion at the dawn of the Adamic Cycle,” the part which must witness “the penetration of that Light, in the course of numerous Crusades and of successive epochs of both the Formative and Golden Ages of the Faith, into all the remaining territories of the globe, through the erection of the entire machinery of Bahá’u’lláh’s Administrative Order in all territories, both East and West, the stage at which the Light of God’s triumphant Faith shining in all its power and glory will have suffused and enveloped the entire planet.”

We have been assured by our Guardian that the history of this Faith, “if read aright, may be said to resolve itself into a series of pulsations, of alternating crises and triumphs, leading it ever nearer to its divinely appointed destiny.” The victorious termination of his Crusade, followed immediately by the erection of that Institution which he informs us is “the guardian and exponent of that Divine Justice which can alone ensure the security of, and establish the reign of law and order in, a strangely disordered world . . .” cannot but set in motion, once again, this process of crisis and triumph. With awe, with joy, with courage, with renewed dedication, we are ready, to take the next step, comforted and encouraged by his assurance that in spite of the fact that “the tribulations attending the progressive unfoldment of the Faith of Bahá’u’lláh have indeed been such as to exceed in gravity those from which the religions of the past have suffered . . . these tribulations have failed utterly to impair its unity, or to create, even temporarily, a breach in the ranks of its adherents. It has not only survived these ordeals, but has emerged, purified and inviolate, endowed with greater capacity to face and surmount any crisis which its resistless march may engender in the future.”

“As the administrative processes expand,” he explained, “as their operation steadily improves, as their necessity is more fully and strikingly demonstrated, and their beneficent influence correspondingly grows more apparent and evident, so will the blessings, the strength and guidance bestowed by Him Who animates and directs these processes be more abundantly vouchsafed to those who have been called upon to utilize them, in this age, for the execution of God’s purpose and for the ultimate redemption of a sore-stricken travailing humanity. Many will be the setbacks, the shocks and the disturbances which the commotions of a convulsive age must produce; yet no force, however violent and world-wide in its range and catastrophic in its immediate consequences, can either halt these processes or deflect their appointed course. How great, then, the privilege, and how staggering the responsibility, of those who are destined to guard over them and to bring them eventually to full fruition. Nothing short of utter, of continuous consecration to His Will and Purpose can enable them to fulfil their high destiny.”

Our invincible Faith “has gone,” he wrote, “from strength to strength; has preserved its unity and integrity, has diffused its light over five continents, reared the institutions of its Administrative Order and spread its ramifications to the four corners of the earth, and launched its systematic campaigns in both the Western and Eastern Hemispheres. For such benefits, for such an arresting and majestic vindication of the undefeatable powers inherent in our precious Faith, we can but bow our heads in humility, awe and thanksgiving, renew our pledge of fealty to it and each covenanting in his own heart, resolve to prove faithful to that pledge, and persevere to the very end, until our earthly share of servitude to so transcendent and priceless a Cause has been totally and completely fulfilled.”

Rúhiyyih	Leroy Ioas
Jalál Kházeh	John Ferraby
Paul Haney	William Sears
	Mohajer
	A. Furútan

October 31st, 1962.

Letters from the Hands of the Cause in Haifa and Europe

(Copies of the following Letters from the Hands of the Cause have already been received by the friends—they are being included in the Journal as a permanent record)

16th August, 1962.

From the Hands of the Cause, in Haifa :

To All National Spiritual Assemblies of the Bahá'í World.

Beloved Friends :

This letter is to inform you that the Annual Gathering of the Hands of the Cause will be held beginning April 9, 1963, preceding the election of the Universal House of Justice.

The wonderful and thrilling victories throughout the Bahá'í World during the past year have made it possible for the Hands of the Faith to postpone their Annual Meeting and to concentrate their efforts on the all-important teaching work so that the "vast increase" of new believers envisioned by the beloved Guardian for this fourth and final phase of the Crusade may become a reality.

Holding the Annual Gathering in April will not only free the Hands of the Faith for this essential task, but will also help conserve the precious Funds of the Faith by eliminating the necessity of the Hands assembling twice in the Holy Land this present Bahá'í year.

The news from around the world brings frequent and thrilling accounts of fresh triumphs for our blessed Cause as it moves from victory to victory.

We urge each National Spiritual Assembly, as well as every individual Bahá'í, to join the Hands of the Cause in every Continent in taking advantage of this rising tide, so that every single believer may make a supreme and unprecedented effort to assure that "vast increase" in new believers envisioned by our beloved Guardian for this fourth phase of his glorious global Crusade.

Upon our success in discharging this responsibility together as "one soul in many bodies" will depend, in a large measure, the joy and happiness we will all share upon the occasion of the great Jubilee celebration of the Ascension of Bahá'u'lláh to His Throne of Glory.

We shall pray earnestly at the sacred Threshold of the Blessed Beauty that each individual believer, each local Assembly, and each National Assembly will arise during these closing hours of a Crusade, the equal of which mortal eyes will never see again, and enrich their record of services with a sacrifice, selflessness, and dedication unmatched by anything they have done in the past, individually or collectively.

With warmest Bahá'í love,

In the service of the beloved Guardian,

HANDS OF THE CAUSE IN THE HOLY LAND

(Signed) A. Furútan Jalál Khazeh
John Ferraby Paul Haney
William Sears Mohajer

Message to the Hands of the Faith in Europe, Board Members and National Spiritual Assembly Members attending the Special Conference called by the Hands in Berne, June, 1962.

Dear Bahá'í Friends :

We take this opportunity when our fellow-Hands, Board Members and Representatives of European Assemblies are

gathered for consultation, to send you our warmest loving greetings, and to assure you that we will particularly pray in the holy shrines for the success of your Conference being held at this critical point during the last months of our beloved Guardian's Ten Year Plan.

We feel that a great opportunity is yours on this occasion to consult with each other and devise ways and means of strengthening the new National and local Assemblies in the goal countries of Europe, as well as stimulating the believers everywhere in Europe, to make a special effort during these last fast-fleeting months of the Crusade to increase Bahá'í membership. We know that it was his ardent hope that the second half of the Crusade should be characterized by an unprecedented growth in the number of believers throughout the world. This is taking place in a most miraculous way and ever-increasingly in various countries, but the cradle of Western civilization has so far not witnessed even the beginning of this vast process. It is our ardent hope and prayer that you will be able in your deliberations to devise ways and means whereby this may be initiated, and thus crown with added distinction and glory the labours of so many consecrated pioneers who have rushed to assist them and enable them to achieve victory.

Wishing you every success, and eagerly awaiting news of the outcome of your Conference,

In the service of the beloved Guardian,

(Signed) Rúhiyyih Jalál Khazeh
Leroy Ioas Paul Haney
A. Furútan

19th June, 1962.

From the Hands of the Cause in Europe :

To the Fifteen National Spiritual Assemblies of Europe.

Beloved Friends:

The memory of our gathering will never fade, because our conference at Berne opened a new chapter in the history of the Bahá'ís of the Continent of Europe. Through it we experienced, more than ever before, the reality of the love which is born out of our faith in Bahá'u'lláh. It brought forth from our inner selves an abundant measure of that love which became our gift to one another. We acquired a new vision, and inspired as we were by the letter of the Hands of the Cause in the Holy Land, our Conference made us come to a fresh resolve. This resolve should prove unflinching.

Now we put to you, as agreed, for your consideration and prompt action at your very first meeting, those suggestions of a fundamental nature which were presented at the Conference, and within the scope of which we should work with all our might during the next ten months—the remaining months of the Ten Year Crusade of our most beloved Guardian, each month of which demands the equivalent of one year's work :

1. To exert every effort to reinvigorate the faith of the individual Bahá'í, to make them fully alive to their great privilege and duty to be constantly engaged in teaching the Cause of God, to light in them the desire to immerse themselves in the Scriptures of the Faith, wherein we all find our spiritual sustenance. The attention of the believers should be particularly focused on the words of the beloved

Guardian regarding responsibility of the individual, which is contained in his last Riqdán message.

2. As the individual is the primary unit composing Assemblies and Communities, the Local Spiritual Assembly is the bedrock which must bear the weight of National Spiritual Assemblies—pillars that are soon to sustain the dome of Bahá'u'lláh's Universal House of Justice. Therefore everything possible should be done to make the Local Spiritual Assemblies dynamic and strong. This is the basis of consolidation.

3. The Nineteen-Day Feast must be made the mainspring of the life of the Community, and freed from the shackles of petty preoccupations; it should be raised to the creative plane. The believers should be made aware of the fact that the beloved Master has said that a Nineteen-Day Feast can change the destiny of the whole city and that for us Bahá'is it is what the Holy Communion is for the Christians.

4. A sustained drive must be made immediately to greatly increase the number of fireside meetings. A figure of three hundred firesides a week throughout Europe, was suggested. It is a target to keep in view.

5. Europe, the Cradle of Western Civilisation, being the only continent where the mass conversion is as yet unrealised even in its beginnings, must, within the next ten months, witness a surge forward, and the number of the European Bahá'is must appreciably and substantially increase in this period. Whilst individual teaching remains the key, campaigns of mass proclamation and publicity must receive adequate attention.

6. Interchange of teachers between various National Communities should be considered and pursued where feasible.

7. Demonstrable events in the immediate past have brought home to us the truth that where unity prevails in the Bahá'í Community, the Cause of God forges ahead and souls are attracted, and where disharmony holds sway, members remain static and even dwindle. Therefore assemblies, local and national, must constantly strive to maintain the climate of unity.

Beloved Friends, these are the fundamental suggestions and proposals which now await implementation by you. The Hands of the Cause in Europe and the members of their Auxiliary Board will at all times be at your elbow to aid and sustain your meritorious efforts. As we go forward with firm, unfaltering steps, and with a high resolve which no setback and no measure of adversity can shake, let us call to mind these words of the beloved Master:

"The disciples of Christ forgot themselves and all earthly things, forsook all their cares and belongings, purged themselves of self and passion and with absolute detachment scattered far and wide and engaged in calling the people of the world to the Divine Guidance till at last they made the world another world, illumined the surface of the earth and even to their last hour proved self-sacrificing in the pathway of that Beloved one of God. Finally in various lands they suffered glorious martyrdom. Let them that are men of action follow in their footsteps."

We decided to meet again in Luxembourgville, early in December. By then we should have garnered a rich harvest.

With deepest love and affection to you one and all,

In the service of the beloved Guardian,

Hasan Balyuzi

Ugo Giachery

Adelbert Mühlischlegel

27th July, 1962.

*From the Hands of the Cause in Haifa :
To All National Spiritual Assemblies.*

Dear Bahá'í Friends,

The Ten Year Crusade is drawing to a close and the signs of its glorious fulfilment are everywhere apparent. In many ways the successes achieved have more than fulfilled the beloved Guardian's fondest hopes when he initiated it.

The greatest care must be taken, however, that the triumphal conclusion of the various National Plans in April 1963 is not succeeded by an anticlimax in which pioneers leave their posts, assemblies are lost and the work and sacrifices of the last ten years are marred by setbacks to the progress of the Cause.

Pioneers who have performed such noble services by leaving their homes to open territories, establish assemblies, or consolidate what has been achieved at home and abroad should make every effort to remain at their posts after Riqdán 1963 until their services can be dispensed with, remembering the appeal of the Guardian in one of his last messages that they should "remain at their posts" and bearing in mind that at the glorious yet critical juncture of the formation of the International House of Justice any weakening of the administrative structure, and depletion of the ranks of the vanguard of the faithful holding distant and difficult outposts of the Faith, would place in jeopardy the fruits of the World Crusade we have achieved so gloriously and in no small measure through the labours of the host of valiant pioneers.

The work of consolidation is scarcely less important than that of establishing and maintaining assemblies, and sacrifices will be needed for these purposes after the completion of the Crusade as they have been needed during the ten years of its achievement.

We ask you to circulate this letter widely, in your newsletter or otherwise, so that all may see clearly where their duty to Bahá'u'lláh lies and may lay a firm foundation upon which the Cause can march from strength to strength in the years succeeding the Most Great Jubilee of 1963.

With Bahá'í love,

In the service of the beloved Guardian,

HANDS OF THE CAUSE IN THE HOLY LAND.

(Signed) Rúhíyyih

Paul Haney

A. Furútan

Jalal Khazeh

John Ferraby

CHALLENGE FROM AFRICA

Cable from the Hands of the Cause in Haifa to the Bahá'í World.

"With thankful hearts unfailing protection beloved Guardian's own history making Crusade share glad tidings just received (from) Central East African Assembly. Over fifty one thousand believers this area, 763 Assemblies, 665 Groups, 587 Centers totalling over 2,000 localities. Congo now leads African continent with over thirty thousand (members). Great victories challenge body (of) faithful (believers) East (and) West (to) arise (and) crown (their) own endeavours (in) manner befitting consummation (of) Crusade (and) celebration Most Great Jubilee next Riqdán. Share message (with) all National Assemblies." (signed) Handsfaith.

October 31st, 1962.

ENCOURAGEMENT FOR SCOTLAND

Letter from the Hands in Haifa to the National Spiritual Assembly.

September 16th, 1962.

Dear Bahá'í Friends,

This is in reply to your letter of August 31st, sharing with us the good news of the opening of the teaching campaign in Scotland. We were pleased to hear of the energetic and devoted efforts the friends are making to proclaim the Faith to that important country in this series of special meetings, and we were cheered by the news of the Youth School in Edinburgh.

You may assure the friends in Scotland, and Edinburgh in particular, that the success of their plans was remembered in our prayers when we visited the Shrine of the Blessed Beauty. Please convey to them our warm love and appreciation.

With warmest Bahá'í love,

In the service of the beloved Guardian,

HANDS OF THE CAUSE IN THE HOLY LAND.

(Signed) Rúhíyyih

A. Furútan

Mohajer

John Ferraby

Jalal Khazeh

William Sears

NEWS LETTER

Beloved Friends,

The days will shortly be here when we shall celebrate the Most Great Jubilee of the Cause of God, a date prophesied by the Prophet Daniel and lauded in glowing terms by 'Abdu'l-Bahá and the Guardian of the Cause. To appreciate, however inadequately, the importance of this Jubilee and to prepare ourselves to greet it, we must view it not only as the successful culmination of the Ten Year Crusade, but primarily as the Centenary of the Declaration of Bahá'u'lláh. We must view it in the light of eternity and recognize its place in the centuries-old unfoldment of God's mighty Purpose.

The history of mankind is turbulent and confused, but through it we can discern the unfoldment of the immutable purpose of God; we can see mankind being shepherded inexorably to populate the earth, to raise up civilizations, and to extend ever more widely the sphere of love and loyalty: from the family to the tribe, from the tribe to the city-state and from the city-state to the nation. With the advent of Bahá'u'lláh "The time fore-ordained unto the peoples and kindreds of the earth is now come. The promises of God as recorded in the holy Scriptures have all been fulfilled . . ." This is the culmination of millenia of patient preparation, the opening of a new era in mankind's life, the coming of age of the human race. And this Most Great Jubilee is a moment of climactic importance in the establishment of the Bahá'í Revelation; it is the time when "the teachings of God" shall be "firmly established upon the earth, and the Divine Light shall flood the world from the East even unto the West."

The transformation of human society which is now taking place under the influence of this pervasive Revelation, the reformation of the customs of widely diverse peoples, the removal of age-long prejudices, superstitions and antipathies, the welcing of mankind into a unified but diversified way of life, and the battle with the basic sins of pride and greed, call for an all-embracing love, a magnanimity of understanding and, above all, an unshakable loyalty to the Law of God unexampled in the history of the world.

That men and women have rallied to this call is proven by the triumph of this Faith and its enduring unity in the face of attacks and betrayals the enormity of which only future generations will be capable of understanding. "The tribulations attending the progressive unfoldment of the Faith of Bahá'u'lláh," wrote Shoghi Effendi, "have indeed

*ISSUED FROM THE WORLD CENTRE
BY THE INTERNATIONAL BAHÁ'Í COUNCIL*

been such as to exceed in gravity those from which the religions of the past have suffered. Unlike those religions, however, these tribulations have failed utterly to impair its unity, or to create, even temporarily, a breach in the ranks of its adherents. It has not only survived these ordeals, but has emerged, purified and inviolate, endowed with greater capacity to face and surmount any crisis which its resistless march may engender in the future."

The power above all that has maintained the unity of the Cause of God and made possible its advance, is the Covenant of Bahá'u'lláh. That same power of which 'Abdu'l-Bahá stated: "the axis of the oneness of the world of humanity is the power of the Covenant and nothing else." "Had the Covenant not come to pass," He declared, "had it not been revealed from the Supreme Pen and had not the Book of the Covenant like unto the ray of the Sun of Reality, illuminated the world, the forces of the Cause of God would have been utterly scattered and certain souls who were the prisoners of their own passions and lusts would have taken into their hands an axe, cutting the root of this Blessed Tree. Every person would have pushed forward his own desire and every individual aired his own opinion! Notwithstanding this great Covenant, a few negligent souls galloped with their chargers into the battlefield, thinking perchance they might be able to weaken the foundation of the Cause of God: but praise be to God, all of them were afflicted with regret and loss . . ."

From this we can see the supreme, the cardinal importance of firmness in the Covenant, and in the years immediately ahead, one way of showing this firmness will be in obedience and loyalty to the Universal House of Justice.

The pattern of triumph and crisis in the growth of the Faith was clearly set forth by the beloved Guardian in a letter to the American believers in 1941: "From the record of its tumultuous history, almost every page of which portrays a fresh crisis, is laden with the description of a new calamity, recounts the tale of a base betrayal, and is stained with the account of unspeakable atrocities, there emerges, clear and incontrovertible, the supreme truth that with every fresh outbreak of hostility to the Faith, whether from within or from without, a corresponding measure of outpouring grace, sustaining its defenders and confounding its adversaries, has been providentially released, communicating a fresh impulse to the onward march of the Faith, while this impetus, in its turn, would through its manifestations, provoke fresh hostility in quarters heretofore unaware of its challenging

implications—this increased hostility being accompanied by a still more arresting revelation of Divine Power and a more abundant effusion of celestial grace, which, by enabling the upholders of that Faith to register still more brilliant victories, would thereby generate issues of still more vital import and raise up still more formidable enemies against a Cause that cannot but, in the end, resolve these issues and crush the resistance of those enemies, through a still more glorious unfoldment of its inherent power.

“The resistless march of the Faith of Bahá'u'lláh, viewed in this light, and propelled by the stimulating influences which the unwisdom of its enemies and the force latent within itself, both engender, resolves itself into a series of rhythmic pulsations, precipitated, on the one hand, through the explosive outbursts of its foes, and the vibrations of Divine Power, on the other, which speed it, with ever-increasing momentum, along that predestined course traced for it by the Hand of the Almighty.”

Now, as we stand on the threshold of one of the greatest triumphs of the Cause of God, we must prepare ourselves for the tests which such triumphs bring in their wake, and recall the warning in the Guardian's cable of June 4th, 1957, concerning the victories won by that date, which had produced “Evidences of increasing hostility without, persistent machinations within, foreshadowing dire contests destined to range the Army of Light against the forces of darkness, both secular and religious, predicted in unequivocal language by ‘Abdu'l-Bahá . . .”

The greatest of all enemies with which a human being has to wrestle is his own Self. It is through self in all its manifestations, whether as self-righteousness or ambition, the temptation to cherish one's own opinions, or any other of the myriads of ways in which self leads mankind astray, that the enemies of the Faith are enabled to introduce their insidious poison into the community of Bahá'ís.

No soul is ever compelled to be a Bahá'í. God's revelation is a free gift to every being. “Whosoever desireth, let him turn aside from this counsel and whosoever desireth, let him choose the path to his Lord.” But a revelation that we freely accept and freely follow, it is our duty to wholeheartedly obey.

In past dispensations it was possible for the proud and the ambitious to seize the reins of authority and disrupt the Cause of God. In this age we are preserved from this danger by the Covenant, which, through the Will and Testament of ‘Abdu'l-Bahá, made provision for institutions on earth, divinely guided, which no man can overthrow. It is for this reason, to preserve the unity and purity of the Cause, and to protect it against the errors and evil of the proud, that ‘Abdu'l-Bahá wrote with such vehemence of the authority of each of these institutions. At the very end of His Will and Testament He warned: “Beware lest anyone falsely interpret these words, and like unto them that have broken the Covenant after the Day of Ascension (of Bahá'u'lláh) advance a pretext, raise the standard of revolt, wax stubborn and open wide the door of false interpretation. To none is given the right to put forth his own opinion or to express his particular convictions. All must seek guidance and turn unto the Center of the Cause and the House of Justice. And he that turneth unto whatsoever else is indeed in grievous error.”

Thus will the followers of the Cause of God be enabled to surmount the tests which the victory of the Crusade may well

bring in its wake. For though this year is the close of a historic century and the culmination of a mighty Ten Year Plan, it is even more the opening of a new period and the harbinger of still greater triumphs.

“Let no one, while this System is still in its infancy,” wrote Shoghi Effendi in “The Dispensation of Bahá'u'lláh,” “misconceive its character, belittle its significance or misrepresent its purpose. The bedrock on which this Administrative Order is founded is God's immutable Purpose for mankind in this day. The Source from which it derives its inspiration is no one less than Bahá'u'lláh Himself. Its shield and defender are the embattled hosts of the Abhá Kingdom. Its seed is the blood of no less than twenty thousand martyrs who have offered up their lives that it may be born and flourish. The axis round which its institutions revolve are the authentic provisions of the Will and Testament of ‘Abdu'l-Bahá. Its guiding principles are the truths which He Who is the unerring Interpreter of the teachings of our Faith has so clearly enunciated in His public addresses throughout the West. The laws that govern its operation and limit its functions are those which have been expressly ordained in the Kitáb-i-Aqdas. The seat round which its spiritual, its humanitarian and administrative activities will cluster are the Mashriqu'l-Adhikár and its Dependencies. The pillars that sustain its authority and buttress its structure are the twin institutions of the Guardianship and of the Universal House of Justice. The central, the underlying aim which animates it is the establishment of the New World Order as adumbrated by Bahá'u'lláh. The methods it employs, the standard it inculcates, incline it to neither East nor West, neither Jew nor Gentile, neither rich nor poor, neither white nor coloured. Its watchword is the unification of the human race; its standard the “Most Great Peace”; its consummation the advent of that golden millennium—the Day when the kingdoms of this world shall have become the Kingdom of God Himself, the Kingdom of Bahá'u'lláh.”

NEWS ITEMS FROM AROUND THE WORLD

We have just experienced a most happy and significant occasion at the World Centre. Mr. Apollo Milton Obote, Prime Minister of Uganda, accompanied by his Personal Secretary Mr. Paul M. Nsibiwa, and the Director of Public Relations of the Israeli Foreign Ministry, visited the Shrine of the Báb on Wednesday, 5th September, and then had luncheon with the Hands and members of the International Bahá'í Council in the House of ‘Abdu'l-Bahá.

Not long before, on 21st August, Sir Barnet Janner, a Member of the British House of Commons and Chairman of the Jewish Board of Guardians in Britain, also visited the Shrine and stayed for refreshments and a very cordial hour's conversation with the Hands and members of the International Council.

On Tuesday, 11th September, the President and Secretary-General of the International Council visited Jerusalem to officially inform the Director of the Prime Minister's Office of the forthcoming International Convention. The arrangements for this are now well in hand, and those National Assemblies which have not yet informed the Council of their expected attendance are urged to do so as soon as possible.

The most recent area of mass conversion is Borneo, in the East Indies, where, it was reported in July, there were 2,300 Bahá'ís and 34 Local Spiritual Assemblies in Sarawak

and Brunei, 1,300 of these having declared in one month. A later report now gives the number at 3,500. Among the new believers are representatives of the Ibans, Kayans, Kelabits and Dusuns. These tribes have remained impervious to both Christianity and Islam but are now accepting the Bahá'í Faith in large numbers. In the nearby Phillipines there is also a surge forward. The number of centres has been doubled to nearly 200 since Riqdván, and members of four tribes have entered the Faith, raising the number of believers to over 2,000 in this archipelago. In India we find the number of believers now exceeds 34,000.

In Africa, news of the significant step of the legal incorporation of nine village Local Spiritual Assemblies in Uganda has been received, the beginning of a development that must ultimately spread to all other areas.

A graphic description of developments in the Congo is given in these words from the reports and letters of the two Auxiliary Board members whose visit there was mentioned in our last News Letter. "The developing of the work in the Congo is beyond any simple words to explain. The devotion of the friends you find nowhere else . . . I can in no way adequately explain the bounties from on high Bahá'u'lláh has bestowed upon us, poor and weak as we are, to stand among His loved ones and strong servants of His in the Congo . . ." "On the middle of the way we met with 300 Bahá'ís, including Bahá'í school children and 3 Chiefs, awaiting us. Then together we walked 3 kms., singing on the way with a wonderful rejoicing . . . The attendants were 450 Bahá'ís from about 8 localities. The conference lasted for 2 days." "The village Chief asked permission to address the conference . . . He said 'The Bahá'í Faith is quite a Miracle Religion because the

chiefs and the people all love this Faith, whereas the former religions, the people did not have much interest in them at all. Now then, let the Bahá'í Faith be taught in all this country . . . ' "

A similar spirit seems to be evinced by the believers in all the mass conversion areas. From Bolivia the Hand of the Cause, Mr. Faizi, wrote on August 8th, "The believers are simply wonderful. Such expressions of love I have never seen. They all embrace the new comer and shout 'Alláh'u'Abhá Brother.' They say it in such a way that each word goes deep in one's heart. They weep and ask, 'How are our brothers? How is their work? When will they come to see us?'"

Sabino Ortega, an Indian Bahá'í from Bolivia, has been teaching the Faith across the border in Argentina, and nine Argentinians of Indian descent have now accepted the Faith. In Brazil sixteen Kiriri Indians have declared in Lagoa Grande, near Mirandela, having been taught by Bahá'ís from Bahia, and now have their own Assembly.

Would that this same degree of love and devotion could spread to every land and that the multitudes would flock to the Faith on every continent and from "every stratum of present-day society" as our beloved Guardian so confidently foresaw.

Such are the victorious days in which we are living; triumphs such as these, and more than these are in store for the Cause of God in the months and years ahead, and we should give thought to the point at which we stand and the weighty responsibilities which rest upon the shoulders of this generation of Bahá'ís.

INTERNATIONAL BAHÁ'Í COUNCIL

World Centre of the Faith
17th September, 1962.

ADDITIONS TO THE COMMUNITY

Owing to lack of space, no list of declarations has appeared in the Journal since January 1961. The following list covers declarations up to August, 1962. Those under 21 are marked with an asterisk.

In the list of arrivals from overseas the country from which the believers have come is shewn in brackets.

Arthur Weinberg	London
*Nirvana Behrouzmand	Bournemouth
Madeleine Thomson	Edinburgh
Alan Carter	Torquay
Robert Stiles	Sutton Coldfield
Pauline Stiles	Sutton Coldfield
Jean Shaw	Warrington
Charles Stafford	Cardiff
Dermod Knox	Cardiff
Noraini Isa	Glasgow
Beatrice Smith	Peterborough
*Jeremy Fox	Cambridge
Joan Clegg	Southport
Denise Giraudo	Cambridge
Ruby Woolaway	Cardiff
*Bridget Ferraby	London
*Freda Nazar	London
*Pauline Potter	Torquay
*Valerie Jones	London
Amy Hargreaves	Burnley
Constance Fergusson	Burnley
Flora Taylor	Burnley

Charles Flavell	Bournemouth
Robert Semple	London
Harriet Semple	London
Julie Towne	London
*Judith Rose	Cardiff
*Suzanne Rose	Cardiff
Sinniah Dharmalingham	London
Angela Anderson	Edinburgh
*Martin Hellicar	Edinburgh
Rita Pepper	Edinburgh
Florence Newman	Pontypridd
*Latifeh Anvar	London
Elizabeth Seldon	Pontypridd
Christopher Seldon	Pontypridd
Shahnaz Bakhshayesh	Brighton
*Estella Gleeson	Torquay
Betty Clegg	Southport
Kitty Jeffries	Southport
Alan Jones	York
Charles Tarr	Exeter
Gwendoline Warren	Paignton
*Peter Lee	Torquay
Glyn Langley	Newcastle
Mohammad Siddiqui	Blackburn
Nicola Barker	Brighton
Derrick Coates	Morchurch Bishop
*Joyce Card	Cardiff
John Lee	Eire

John Baker	St. Albans	Tony Nicholas	Ellesmere Port
*Mehrazer Mehrnoosh	Watford	Philip Turton	Solihull
*Virginia Villiers-Stuart	Oswestry	Edith Carr	Ellesmere Port
Minnie Worsley	Stockport	Stanley Fox	Edinburgh
Frank Worsley	Stockport	Joyce Fox	Edinburgh
Joyce Willett	Rochdale	John Cunningham	Edinburgh
Bert Willett	Rochdale	Hylde Cunningham	Edinburgh
James Talbot	Reading	Bryan Huxtable	Torquay
Charles Smith	Reading	Mary Shaw	Burnley
Irene Smith	Reading	Stanley Shaw	Burnley
Winifred Davis	Northampton	*Regina Hirst	Swinton
Donald White	Northampton	Alice Hirst	Swinton
Luise Gloor	Cambridge	Mary Manson	Eccles
Dorothy Green	Manchester	*Ian Macdonald	Belfast
Derek Holmes	Norwich	Charles Warner	Cambridge
Marie Baillie	Belfast	Leslie Fry	Stapleford
Iris Foster	Chester	Patricia Frere-Smith	Stalham
*Graham Tucker	Torquay	Arthur Pitcher	Tal-y-bont
*Joseph Watson	Belfast	Ellen Perry	Southport
Wilfred Charnley	Burnley	Arthur Hirst	Swinton
Nora Charnley	Burnley	Kenneth Goode	Birmingham
Dorothy Womersley	Nelson	Harold Little	Peterborough
Alan Garforth	Newcastle	Beryl Little	Peterborough
Gladys Grant	Cardiff	Charlotte Haywood	Romford
Sheila Senior	Newcastle	Nora Shaw	Southport
Arthur Caleno	Christchurch	Mona Lewis	Southport
Winifred Fisher	Scarisbrick	Joseph Bottomley	Motherwell
Ethel Ryder	Cambridge	Florence Bottomley	Motherwell
Anneliese Messerli	Cambridge	Bella Syme	Aberdeen
Theresa Vahdat	Bolton	Thomas Lower	Hove
Lindy Wyand	Aberdeen	Thomas Shaw	Saltcoats
Herbert Fulthorpe	Newcastle	*Ann Brew	Bangor (N.I.)
Willy Hofner	Manchester	*Alan Inkster	Inverness
Arnold Pitt	Sutton Coldfield	*Mary Ellis	Aberdeen
*Eve Allenbury	Manchester	Brenda Casatello	Bradford
William Taylor	Inverness	Eddie Kollaart	Hyde
Marcia Salwey	Salisbury	Elfriede Wass	Nottingham
*Ann Brill	Canterbury	John Holmes	Exeter
Richard Bury	Nelson	Michael Sposito	Torquay
Nellie Nester	Burnley	Gunter Tessmann	Torquay
Eveline Seaman	Nelson	*Elizabeth Morley	Reading
Ann Hooton	Southport	*Paul Jenkerson	Oxford
Susan Swire	Cambridge	*Valerie Waters	Leeds
Reginald Smith	Torquay	Clifford Garner	Nelson
Doris Scott	Twyford	Nellie Maslikowski	Eccles
Hilda Bishop	Winchester	Stanislaw Maslikowski	Eccles
Gohar Zamiri	Newcastle	George Hofner	Manchester
Lorna Clifford	Salisbury	Constance Grant	Manchester
Mary Holl	Peterborough	Doris Matsell	Manchester
Frances Dobson	Brighton	Susan Turner	Whalley
Alice Armstrong	Larbert	Frank Bond	Rishton
Nancy MacCallan	Ashington	Pamela Elliott	Burnley
Badieh Butler	Sutton Coldfield	*Irene Jones	London
*Stephen Jenkerson	Oxford	William A. M. Hellaby	Whiston R. D.
Sally Thomas	Pontypridd	R. E. Ford	Brighton
Pat Nelson	Romford	Hasmik Arakelian	Manchester
*Sandra Eagers	Romford	*May Hofman	Watford
Walter Eagers	Romford	*Carol Boon	Oxford
Harry Shukla	Exeter	*Rosa Sana	Oxford
Robert Hallam	Manchester	May Metters	Nelson
*David Seldon	Pontypridd	Percy Coupe	Burnley
Patrick Beer	Dorking	Henry Jonas	Nelson
Beryl Nicholas	Ellesmere Port	Joan Goodier	Swinton

Ellen Cooper	Gatley	Elsie Bowers	Liverpool
Hagar Wall	Liverpool	Sheila Claydon	Reading
*Ann Ridge	Oxford	Cecilia Cottee	Watford
Florence Jones	Watford	Vivienne Kendall	York
Louise Turner	Liverpool	Stella Young	Manchester
Joke Visse	Bristol	*Howard Price	Pontypridd
Michael Harvey	Bristol	*Moyra Sarjent	Salisbury
Naomi Ford	Brighton	Barry Millar	London
William Atkinson	Motherwell	Ralph Early	London
Carole Harris	Paignton	*Helen Brace	London
Muriel Evans	Hebden Bridge	*Margaret Wade	London
Peter Fothergill	Barrowford	*Felix Balyuzi	London
Margaret Hardy	King's Lynn	*Jyoti Munsiff	London
Peter Meredith	Loughton	Kenneth Barton	London
Wyn Towne	Todmorden	*Barbera Hall	London
Michael Chell	Bristol	Rosalind Bibby	London
*Pixie MacCallum	Oxford	Alan Tidy	London
George Bowers	Liverpool	*Ian Millar	London

ARRIVALS FROM OVERSEAS

Sirus Firoozmand	Edinburgh (Iran)	Roxroy Edwards	London (Jamaica)
Manoucher Hessari	Portsmouth (Iran)	*Lili Nosrat	Bristol (Iran)
*Behrooz Modarai	London (Iran)	Lamiey Arani	Burnley (Iran)
Minu Hamidi	London (Iran)	Sue Hofmeyr	London (S. Africa)
Trevor Fuller	Chadwell Heath (S.W. Africa)	Bala Murday	London (Mauritius)
Nasrollah Bozorgzad	Watford (Iran)	B. Geranfar	London (Iran)
Mahin Bozorgzad	Watford (Iran)	Aeneas Meya	London (E. Africa)
Nooshabeh Samari	Oxford (Iran)	Robert Beattie	Aberdeen (Canada)
*Eshan Hessar-Amiri	Oxford (Iran)	*Barbud Tahiri	London (Holland)
*Eshan Manavi	Street (Iran)	Steven Schurmann	London (U.S.A.)
Cyrus Nassiri	Bournemouth (Iran)	Rizvaniyyih Golestaneh	Ryhope (Tunisia)
Parvin Modrek	Carlisle (Iran)	Hussein Golestaneh	Ryhope (Tunisia)
Minou Poostchi	Newcastle (Iran)	Vida Backwell	Birkenhead (British Guiana)
Reza Rowhani	London (Iran)	Dick Backwell	Birkenhead (British Guiana)
*Ramiz Delpak	Watford (Iran)	Shahine Mavaddat	London (France)
John Dayal	London (Australia)	Senoubar Tavakol-Khodi	Swindon (Iran)
Vajihhi Khudayiki	London (Iran)	Frances Beard	Dublin (Canada)
Ruth Cunliffe	Southport (Canada)	Simeon Magati	London (E. Africa)
Sirus Rowshan	Cambridge (Iran)	Bahiyiyh Rezvani	Kettering (Iran)
Parvin Kouchekezadeh	Romford (Iran)	Mirza Baig	Chester (Pakistan)
*Nahid Djavedani	Bristol (Iran)	Shakrolla Sana	Oxford (Holland)
Nura Yarshater	London (Germany)	Forougeieh Sana	Oxford (Holland)
Gudsiyyih Dawlatshahi	Exeter (Iran)	Leroy Bazzle	Edinburgh (U.S.A.)
Semega Jenneh	London (N. & W. Africa)	Patrick Robarts	London (S. Africa)
Maryam Shaker	Carlisle (Iran)	Geraldine Robarts	London (S. Africa)
Parveneh Yeganeh	Birmingham (Iran)	Mary Payne	Swansea (Malaya)
*Mehrddad Ardjoman	Brighton (Iran)	Derek Payne	Swansea (Malaya)
*Shiva Ardjoman	Brighton (Iran)	Peter Dorset	Horsham (Switzerland)
Irandoekht Khaveri	London (Iran)	*Nadia Lord	London (Australia)
*Nika Vahdat	Dublin (Iran)	*Shahruz Sadiqiyani	Cambridge (Iran)
*Simin Assisi	Whiston R.D. (Iran)	Parvin Ashna	Nottingham (Luxembourg)
*Noorollah Tooski	Bristol (Iran)	*Fereshte Mottahedin	Newcastle (Iran)
Jeri Long	Torquay (Canada)	*Taras Manavi	Newcastle (Iran)
Nacmi Long	Torquay (Canada)	Shigeko Bazzle	Edinburgh (U.S.A.)
*May Faizi	Cambridge (Israel)	Ali Golestaneh	London (Iran)
Daphne Beattie	Aberdeen (Canada)	Mahmer Golestaneh	London (Iran)
Sommo Valaydon	Exeter (Mauritius)	*Riaz Sana	Oxford (Holland)
Harry Charles	London (Malaya)	Parviz Rawhani	Cheadle (Iran)
Roy Mottahedeh	Cambridge (U.S.A.)	Muhammad Chaudhary	High Wycombe (Pakistan)
Nina Robarts	London (S. & W. Africa)	Syed Hussain	London (Pakistan)
Iraj Nuri	Peterborough (Italy)	H. Francois-Pont	London (Holland)
		Rudolph Laroc	Liverpool (British Guiana)