

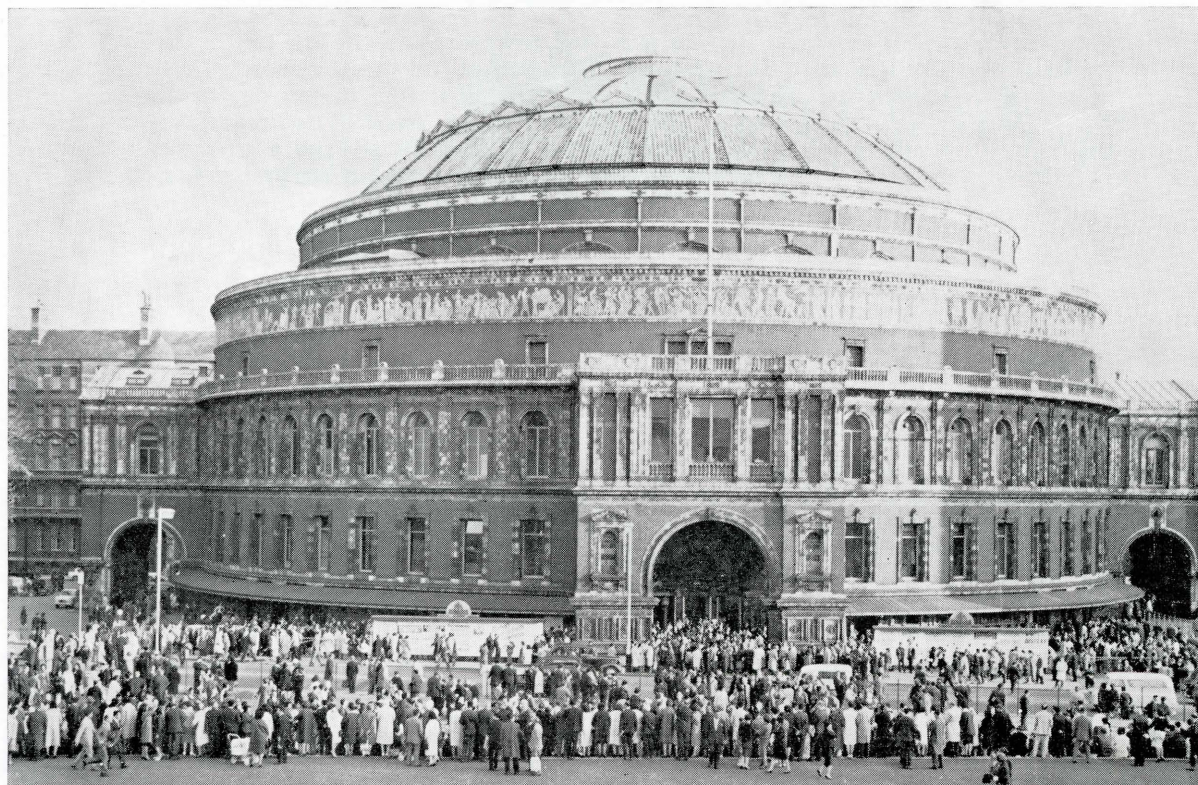
# BAHÁ'Í JOURNAL

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## THE MOST GREAT JUBILEE

April 28th — May 2nd, 1963

“This is the Day whereon the Ocean of God’s mercy hath been manifested unto men, the Day in which the Day Star of His loving kindness hath shed its radiance upon them, the Day in which the clouds of His bountiful favour have overshadowed the whole of mankind. Now is the time to cheer and refresh the down-cast through the invigorating breeze of love and fellowship, and the living waters of friendliness and charity.”

—Bahá'u'lláh.



## ELECTION IN THE HOLY LAND

On swift wings the national representatives of the Bahá'í world came to the Holy Land, where the sea and land routes, and the air lanes of the earth converge. A mighty spiritual force had raised them up and drawn them from the far countries, and the meaning and purpose of six thousand years of world history was about to become manifest in a great and splendid consummation. They came first to Carmel, to the sacred threshold where the Herald of the New Age lies enshrined, prostrated themselves in adoration before the Throne of God, and prayed for inspiration in the task that lay before them. The lovely Shrine was floodlit, orange blossom scented the warm air, and outside on the terraces and in the beautiful gardens, men and women of many races, black, brown, yellow and white, greeted each other in joy and fragrance. It seemed that they were immersed in an ocean of divine love, which surged more strongly as each new group arrived. Far into the night they lingered, reluctant to leave that heavenly place, and eager to draw strength from that source of spiritual potency. Next day, through the thoughtfulness of the Hands and other selfless workers at the World Centre, transport had been arranged to convey them to the other holy places, to Bahá'u'lláh's prison cell at 'Akka, to the House of Abúd, where the Kitab-i-Aqdas was revealed, and to the Mansion and Shrine of Bahá'u'lláh at Bahji. Here, at the holiest spot on earth, it was as if they entered the presence of God Himself, and many were overcome by the intensity of their emotions.

All of this was befitting preparation for what was to come. It was the eve of Ridván, a hundred years since the momentous day when Bahá'u'lláh had entered the Garden at Baghdad where He was to declare His divine Mission, and next day they were to elect the supreme legislative body of His World Order, through which direct divine guidance would be restored to the world. And so, on the morning of April 21, 1963, (the first day of the Feast of Ridván, Bahá, 120) they gathered in the house of the Master, in Haparsim Street, Haifa, the house where their beloved Guardian had lived and laboured and sustained his crushing burden for thirty-six years. Amatu'l Bahá, Rúhíyyih Khánum graciously welcomed the delegates, numbering nearly three hundred, and briefly explained the procedures of the election. Then, in the presence of the Hands of the Cause of God, sensitive to the solemnity, uniqueness and historical greatness of the occasion, prayerfully, and upheld too by the prayers of the whole Bahá'í world, they recorded their votes, unhurried and in complete silence. Three groups of six tellers, each with a leader, had been appointed and the three leaders now assisted Rúhíyyih Khánum and Hand of the Cause, Paul Haney, in receiving the ballot papers. Alphabetically by National Spiritual Assemblies the delegates were summoned, and individually as their names were called, placed their papers in the box. With task accomplished the tension had eased. From some countries all nine members had been able to make the journey, and from some only one, but in all cases as each N.S.A. group or representative went forward they were greeted with warm and loving applause from all sides. Sadly the friends from Arabia and Cuba had been unable to obtain visas, but they and others who could not be present had forwarded

their ballot papers by post, and these were produced in turn. The full diversity of the gathering was now revealed, as the countries of Europe, of the Americas, of Australasia and of Africa were called, and the men and women of all colours and many races stood forth, animated by one spirit, united in purpose, their hearts truly welded into one heart. Special mention must be made of Andrez, the Bolivian Indian, first of his race to recognise the Lord of the New Age, who had arisen with fervour and devotion to carry the message to his people, travelling tirelessly across the wild mountain passes of the Andes to bring many hundreds of those eager souls into the Cause of God. Rúhíyyih Khánum greeted him most lovingly, and proud and dignified in his colourful Indian costume he stood to receive the tumultuous applause of his Bahá'í brothers and sisters. Seeing him thus, many must have recalled 'Abdu'l-Bahá's prediction that when the people of this race were illumined by the Faith, they would in turn illumine the earth and make a mighty contribution to a world civilisation.

In such manner the votes of the members of fifty-six National Spiritual Assemblies were registered, and now the tellers began the task which was to occupy them all through the night: preliminaries only at this stage as they could not miss another great and joyous occasion which all were to now experience—the celebration of the Feast of Ridván in the Hárám-i-Aqdas. There the dear Bahá'í friends of Haifa and 'Akka, descendants of the companions of Bahá'u'lláh who shared His exile and imprisonment, waited near the Collins Gate, their eyes shining with joy and perhaps with tears, to greet each busload of delegates as they arrived. The gardens were never lovelier and the sun beamed down benignly on the vivid scene. The great ramp, constructed by Shoghi Effendi, was a dazzling blaze of geraniums, and every flower and tree and blade of grass seemed to shine with a new lustre and ecstasy for this great Day of God. There was leisure now to greet old friends and meet new ones, and there was such a joyous mingling and such a clicking of cameras to record the wonderful scene for faraway friends. Rows of chairs had been placed facing the most holy Shrine, and when all were seated the programme of prayers and devotional readings began, offered in praise and thanksgiving by those who were privileged to recognise and serve the World Redeemer and Supreme Manifestation of God. Loud speakers had been placed so that all could hear clearly, and listening to the Word of God in that heavenly setting, every heart indeed must have overflowed with joy and gratitude. And once more, before returning to Haifa, the delegates were able to enter the Holy Shrine to commune with their Lord.

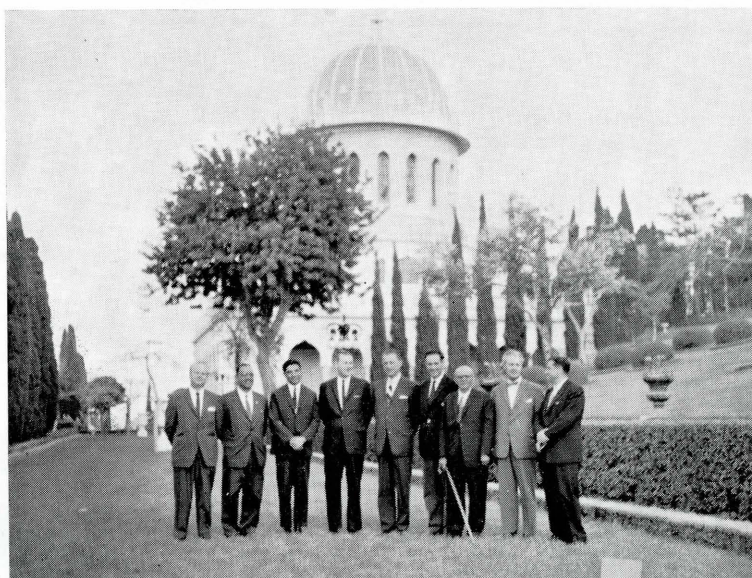
Next morning at Beth Harofé, a fine modern building, high up on Carmel, used as Convention headquarters, the delegates gathered with the Hands and the other friends serving at the World Centre for a two-day consultative meeting, drawing on each other's experiences and ideas for the propagation of the Cause. At about eleven o'clock came the dramatic moment for which all had been waiting. Rúhíyyih Khánum announced that the tellers had arrived with the results of the voting and Ernest Gregory came forward to make the announcement. The first five names,



*Members of the first Universal House of Justice photographed before the Shrine of the Báb on Mount Carmel.*

*Left to right:—*

Charles Wolcott, [Amoz Gibson, Hushmand Fath-i-'Azam, Hugh Chance, Borah Kavelin, Ian Semple, Lotfullah Hakim, David Hofman, and Ali Nakhajavani.



members of the International Bahá'í Council, were perhaps predictable, but excitement mounted as the other four were disclosed. The names of those nine men are now familiar to every Bahá'í, but the emotional impact of the moment when they first became known and stood together on the platform is indescribable. At that moment surely the whole universe echoed with the triumphant shouts of the Concourse on High.

It would be an anticlimax to recount in any detail the proceedings of the remainder of the Convention, but some highlights must be mentioned: the incredible list of victories, marking the triumphant conclusion of the World Crusade, which Rúhiyyih Khánum presented from the newly-published Statistical Analysis, and which the Bahá'ís were now able to lay in humble gratitude at the feet of their great Guardian; the passionate sincerity of an address by Andrez the Bolivian Indian; the thrilling stories from the mass conversion areas; the happy confusion in the gardens of the Archives Building, where "official" cameramen had to compete with dozens of eager "unofficial" photographers; and the final visits to the "Queen of Carmel," where in the inner shrines of both the Báb and 'Abdu'l-Bahá hundreds and hundreds of lovely roses had been placed to shed their wonderful fragrance for this great Riqdán Festival.

And so it ended. A shining page had been written in history, which countless generations in the far future would look back on, and see clearly as at once a great climacteric and the birth of a splendid new epoch. No Bahá'í can leave Haifa without a pang of sorrow, but on this occasion there were no sad partings, as the whole company looked eagerly towards London, where the equally exciting days of the Most Great Jubilee lay ahead.

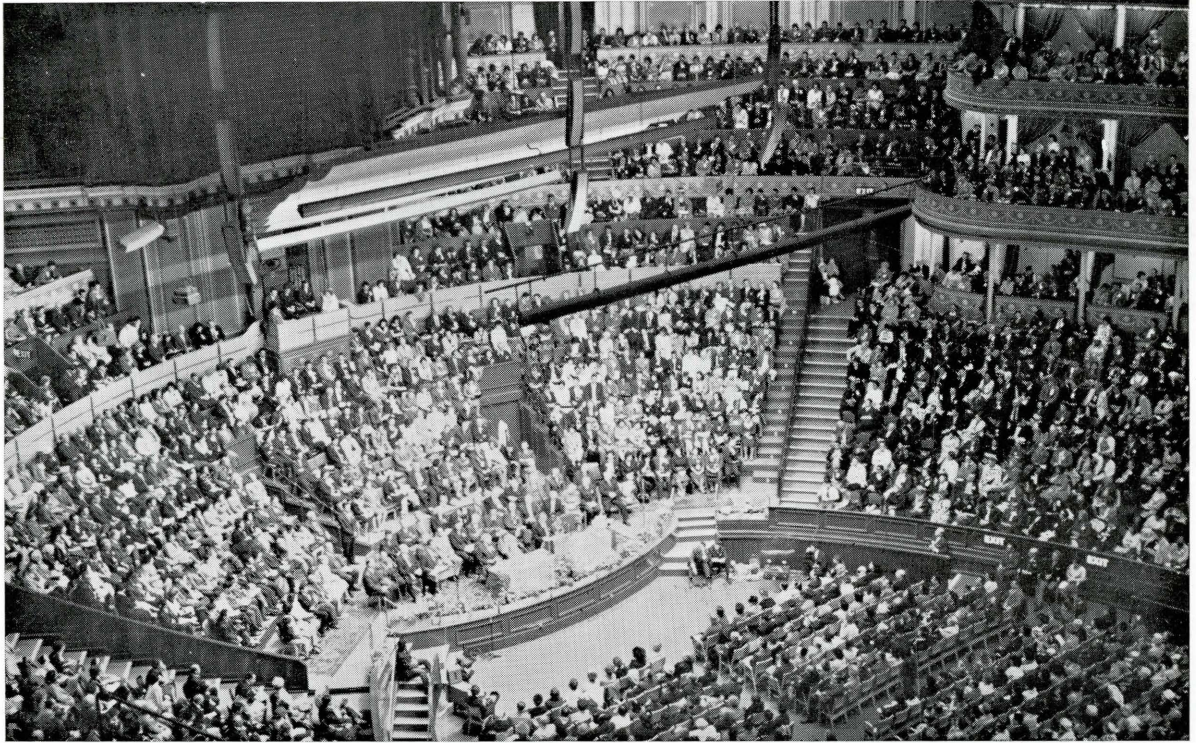
CHARLES MACDONALD

## THE HISTORIC ANNOUNCEMENT

*The following cable from the Hands of the Cause, announcing the results of the election of the first Universal House of Justice, was prepared by them in Haifa on April 22nd, 1963, after the election had taken place. It was read by the Hands to the members of the fifty six National Spiritual Assemblies gathered at the Haifa Convention, then sent immediately to the National Spiritual Assembly of the United States for transmission to the Bahá'í World. It reached London on April 24th, 1963.*

"Following cable received from Haifa stop Occasion worldwide celebrations Most Great Jubilee commemorating centenary ascension Bahá'u'lláh throne His sovereignty with hearts overflowing gratitude His unfailing protection overflowing bounties joyously announce friends East West election supreme legislative body ordained by Him in His Most Holy Book promised by Him receive His infallible guidance stop Members first historic House Justice duly elected by delegates comprising members fifty six National Assemblies are Charles Wolcott Ali Nakhajavani Borah Kavelin Ian Semple Lotfullah Hakim David Hofman Hugh Chance Amoz Gibson Hushmand Fath-i-'Azam stop To jubilation entire Bahá'í world victorious completion beloved Guardian's unique Crusade now added humble gratitude profound thanksgiving followers Bahá'u'lláh for erection Universal House Justice august body to whom all believers must turn whose destiny is to guide unfoldment His embryonic World Order through administrative institutions prescribed by Bahá'u'lláh elaborated by 'Abdu'l-Bahá laboriously erected by Shoghi Effendi and ensure early dawn golden age Faith when the Word of the Lord will cover the earth as the waters cover the sea stop" (signed) Handsfaith. April 22nd, 1963.





*View of the Albert Hall during the opening session*

## THE DAY OF SUPREME FELICITY

*A full and detailed report of the Congress will come from Haifa for the Bahá'í world. This account, by British Bahá'ís, though written in the first person, is in fact the composite impressions of about twenty different people.*

**“ See you in 1963 ! ”** For nearly ten years we had been saying this to each other, as we waved our friends off to all the corners of the earth ; these were the **“ Heavenly army ”** setting out to teach the Cause of God to the receptive waiting souls, **“ to hoist the standards of sanctity in those regions and climes.”** They had chosen **“ as best provision for their journey reliance upon God ”** and to Him alone would they turn for help and support **“ in the wilderness, the mountain, the valley, the forests, the prairies and the seas.”**

In these years their inspiration and ours had been the teachings of Bahá'u'lláh and the knowledge that we were working together under God's guidance in the service of humanity, through the Divine Plan of 'Abdu'l-Bahá and the Ten Year Crusade of our Guardian, Shoghi Effendi. By strict obedience to such guidance the people of Bahá were now, in 1963, to be gathered together under one roof in the City of the Guardian's last resting place, to celebrate the Most Great Jubilee. The tasks were fulfilled, the foundations for the newly-elected Universal House of Justice strong and lasting, the mighty spiritual crusade terminated.

Here, at last, was to be the vast concourse gathered under the shadow of the Word of God. The people of Bahá could indeed **“ rejoice with exceeding gladness ”** as they **“ called to remembrance the Day of supreme felicity.”**

As the months before Congress grew less, and months shortened into weeks, excitement and tension rose almost to fever pitch. Would we achieve all our goals? Would we have any gaps? Would we find a site for the Temple? Would we do all the things we should? Would we go to the Congress able to offer at our Guardian's feet all those victories he required of us and so prove ourselves worthy of the trust he placed in us? What thoughts raced through our minds as we made our final preparations, and thought of all those thousands of others in all parts of the world packing their bags and boarding planes and ships and pouring into London ! How blest, how indescribably blest, were we in England that this great Congress, unique in the history of the world, should be held in this country! As the weeks passed into days and celebrations were held up and down the country, every opportunity was seized to



publicise it ; everyone was exhausted, but so happy!

Then the N.S.A. members departed for Haifa, and the whole world prayed for them, before and during the election of the Universal House of Justice, eagerly waiting news of the result.

#### THE DAY OF SUPREME FELICITY.

Sunday, April 28th, 1963. At last it was here. It was with mixed feelings of excitement and awe that I stepped from the underground train at Kensington High Street and started the long walk to the Albert Hall. What awaited those who had been privileged to see this day and actually participate in its celebration?

Only a few steps along the High Street the murmur of "Alláh-u-Abhá!" began to be heard as believers, many of whom could not speak one another's language, greeted their spiritual brothers. This murmur rose to a gradual crescendo as I walked nearer and nearer to the Albert Hall. Suddenly I wanted to cry, nor was I ashamed of my tears. I was overwhelmed by the wonder and glory of it all. Who was I to have been given this great bounty? My heart leaped up with a great bound of heavenly joy as I realised that I was actually living in this wonderful age, I had been privileged to hear this message, I had been blessed with the capacity to recognise Bahá'u'lláh as God's Messenger. Most of all I was overwhelmed by the thought that I was here—in Kensington High Street—and going to the Bahá'í World Congress!

Who will ever forget his first glimpse on that Sunday afternoon of the Bahá'is flocking in their thousands around the Royal Albert Hall? What a sight! Surely this was heaven! Bahá'is of every feature and colour, smiling, laughing, shaking hands, embracing, many with tears streaming down their faces as they met friends long parted and relatives who had left their native soils to carry the Message of God to the four corners of the earth! This was the flower garden of God, decked out in all the colour and splendour of the whole world, in love and friendship, sincerity and humility, smiles of gladness and tears of joy. The laughing happy Bahá'is from all over God's earth were together as one family.

In their happiness and joy they stopped the traffic, they posed for photographs with each other and the London policemen, they bewildered the passers-by. "What is it?" a Bahá'í was asked by a fellow-Welshman, on holiday. "This," said the Bahá'í, "is the brotherhood of man." "I can see that, mon," replied the Welshman, "but what is it? and who are all these people?"

Even disciplined Western hearts were moved to tears as loved ones from other lands stood clasped in the joy of reunion. The perplexed passer-by was moved to ask the reason for so much love and happiness reflected in so many human faces.

I have seen the Albert Hall and the Albert Memorial many times but never have I seen such crowds! In their thousands they swarmed round the entrance, across the road into the park and all over the Memorial steps, nearly burying it from sight. Other British Bahá'is were suddenly

a minority group and finding one was quite difficult! Persians—was it twelve thousand wanted to come and only two or three thousand actually did? It seemed as if all twelve thousand were there! Then there was a splash of colour as one came up against somebody in national dress. "Alláh-u-Abhá"! We needed no words, for we knew we felt the same. No words of mine could possibly convey what it meant to me to be able to greet, to talk with, even just to smile and be with and amongst so many friends from so many climes. "Have you come all the way here for the World Congress?" somebody asked Fred Murray, the Australian Aboriginal. "No," he answered. "I've come to see my Guardian."

Who could describe his feelings at such a moment? It seemed as if for a brief while time stood still so that its spirit could be drawn deep into one's very being.

#### THEN SHALL THE FAITHFUL REJOICE.

It seemed ages before we were allowed into the Albert Hall, and when at last the doors were opened there was a great surge forward and over six thousand people sought to be admitted. "Have your credentials ready, please!" cried the stewards. (Owing to the presence of Covenant Breakers in London nobody was admitted without them). They were patient and good-humoured, and everybody was excited and happy.

Gradually the Hall filled up: row upon row, tier upon tier, from floor to ceiling, the children of God. The beauty of the human race demonstrated as never before—the magnificence of God's handiwork—the flower garden so often mentioned by the Master. My heart leapt with joy at the sight of all my fellow Bahá'is; truly these were all my brothers and sisters, drawn together beneath the banner of Bahá'u'lláh's love.

What followed seems like a dream even now. We all rose to our feet as Amatu'l-Bahá Rúhiyyih Khánum, wife of our beloved Guardian, entered; and at that moment how conscious one felt of his presence amongst us at this historic gathering!

As Hand of the Cause Enoch Olinga opened the Congress one could sense the excitement, awe and thankfulness to all who, through their selfless devotion, had made this victory possible. The tasks which Shoghi Effendi had set us ten years ago and which then seemed so formidable, had been won through faith and love, through courage and determination, through the power of Bahá'u'lláh; and in this spirit, all hearts were turned to the Abhá Kingdom as we prayed together.

The Great Congress had started, and as we entered the Hall so the oneness of humanity was more firmly established than ever before, as Amatu'l-Bahá Rúhiyyih Khánum was to remind us. For the Bahá'is this was a moment of tremendous spiritual significance, a moment of piercing awareness of a great privilege and bounty. Could prayers ever have been more humble, hearts ever have been more full of praise and gratitude, than at that moment? The great power and purity of the Holy Spirit was surely felt on that day.





*Amatu'l Bahá Rúhiyyih Khánum at the opening session of the Congress. On her left is Hand of the Cause Enoch Olinga, who took the chair.*

#### SILENT TRIBUTE.

Of the never-to-be-forgotten moments which fell upon us in rapid succession, one for me stands out above every precious one and it came at the beginning. Enoch Olinga, having called to order the largest body of believers ever assembled in one place, delivered in his rich, melodious voice, the opening address. How thankful I felt, how fitting that he should have been chosen to speak first upon this Day of Victory, how proud I felt of him, his people and the land that bore him. How near seemed the heart of the African and the heart of their True Brother who loved them so much. And he was near . . . for as Enoch Olinga introduced 'Amatu'l-Bahá Rúhiyyih Khánum, as she rose in her place, the whole audience arose spontaneously, without any signal and as one man, to stand in silent tribute to him and before his consort; in that moment the doors seemed to open, the assembled concourse and platform merge into one beneath the "shade of him who overshadoweth all mankind."

#### SPIRITUAL BOUNTIES.

How can one single out special instances? Each moment was a part of these heavenly hours. Seated inside I gazed upon the vast gathering that had been drawn from so many parts of the world and felt spellbound by the wonder, the beauty and the soft, subtle harmony of a kaleidoscopic scene. I thought: "All these people are Bahá'is, like me! All of us believe the same things, we are all united in loyalty to one Prophet of God!" And as Rúhiyyih Khánum herself said, "Everybody here is the same kind of Bahá'í as yourself." Repeatedly I found my thoughts wandering to the Serpentine Bridge nearby, whereon the Master Himself had stood; I wondered if He had any foreknowledge

then of this great gathering to be held so near in the Albert Hall, and cried in my heart, as He did on another occasion, "O Bahá'u'lláh, what hast Thou done?"

Another sacred link was established during the week when we heard a cable from Baghdád, the most holy place where Bahá'u'lláh had declared His message. "It is with with great happiness . . . that we greet your history-making Conference and send you, through our representative and this message, our love." So came the words from the Bahá'is of Baghdád, "Assuring you that we will be perambulating around Bahá'u'lláh's sacred house and Riḡván garden."

The whole time one was completely aware of the presence of Bahá'u'lláh over this glorious gathering; and in one's heart one knew that our beloved Guardian was indeed with us.

Over all this great celebration presided above all the consciousness of a spiritual brotherhood that nothing could break. Here demonstrated as never before was the proof that the building of God's kingdom on earth was taking shape—and here were the hands that would help to do it. Difference of race, colour, religion and class completely annulled—all united in one Cause—to serve God and our fellow men.

The Albert Hall suddenly seemed draped with cobwebs; not only material ones, but spiritual ones as well. This is of the old era, I thought, we are of the new. One day London will know and be proud beyond measure that it had the privilege of housing within its heart a unique gathering such as this, indeed of making history as never before. May it be soon!

#### THE ALBERT HALL TRANSFORMED.

The Albert Hall, in its century of service, has seen many unusual crowds. The builders could hardly have envisaged that in an hundred years time the followers of an obscure political prisoner then subject to the whims of the Turkish Sultan, would congregate there to celebrate the coming unity of mankind. And this diverse but united multitude of people—how many of their grandparents would have expected Turk rubbing shoulders with Greek, Bolivian Indian with Spaniard, Welsh with Dyak, Malay with Mexican, all in one purpose, within its walls?

I had never been inside the Albert Hall before and I suppose one's human reaction to the place is its immensity. In my spiritual consciousness it was suddenly reduced to nothingness. I was aware of the unique intimacy of this stupendous gathering, of the great and joyous love all around. What is this but a "fireside" on a larger scale? What is the Albert Hall but a few stones, plaster and plush? We, the followers of Bahá'u'lláh, not only lived in it, but completely took it over; temporarily it was "us" How fitting that the Most Great Jubilee of Him Who commended Queen Victoria should be celebrated in the Royal Albert Hall!

It is interesting to note that the atmosphere during the meetings was such that the members of the Royal Albert Hall staff of engineers continued to comment on it after-



wards and are still wondering why it was so different from all other events.

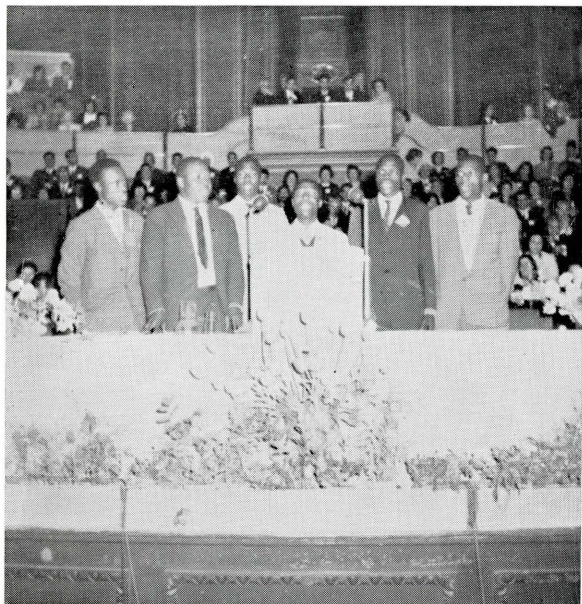
Outside, the grey twentieth century world was jostling upon its hopeless, weary way, unaware of the stupendous and divinely constructed event taking place in its midst. Teeming throngs pounding the pavements of a cold, uncaring city; yet God was here, in this stuffy old building, in the midst of His children, guiding and teaching us still.

#### NEWS OF RESULT OF ELECTION

The great moment we had been waiting for had come. With eager anticipation we prepared ourselves to hear the result of the election of the first Universal House of Justice. What a moment! The news would have been exciting just sitting at home and reading it in a cable from Haifa, but here, in this setting, it was stupendous. And how proud we felt when two of those elected were British! My heart went out to Ian Semple and David Hofman as this news was announced, in great love and joy and thankfulness; and also to Ian's fiancée and to Marion Hofman, whose feelings on this wonderful occasion must have been quite indescribable.

#### THE OPENING SESSION.

As Rúhíyyih Khánum rose to speak on the opening day, I was reminded of the previous occasion she had met some two hundred British Bahá'ís in London, and remembered how she had stressed the meaning of love in the Bahá'í Faith. Now, once again, she described the Bahá'í Faith as a religion of love. "It is a simple Faith," she said, "and it must have love in it, as it enrolls the whole human race under its banner, draws us all close to God and shelters and protects us."



*African Bahá'ís singing "Alláh-u-Abhá."*



*The little son of an imprisoned Moroccan Bahá'í chanting a prayer.*

She went on to speak of the fruition of the Crusade and the closing of the initial epoch of 'Abdu'l-Bahá's Divine Plan, started twenty six years ago; now we were starting a new epoch under the aegis of the Universal House of Justice. She told us that the Bahá'í world would be a different one from the one we had known, and described the miracle taking place under our eyes in the ethnic representation of mankind to be found in the Faith. Yet all the thousands of Bahá'ís were the same sort of people as ourselves, drawn from many different backgrounds, and together we face a wonderful future. She recalled for us the high-lights of the life-work of the Guardian and the achievements in the history of the Faith under his strengthening guidance—and truly they are remarkable.

#### THE KNIGHTS OF BAHÁ'U'LLÁH.

Of the hours and days that followed it is very difficult to pick out any highlights, since all seemed of equal importance. However, one I must mention was the presentation of the Knights of Bahá'u'lláh—these valiant souls who courageously left home and kindred to open up new territories and bring the knowledge of this Cause to the people of the world. We all stood and applauded them to the echo, in acknowledgement of their wonderful service, making possible the success of the Ten Year Crusade, whose ending was marked by the Congress.

#### MOROCCAN BAHÁ'ÍS.

A most moving scene was when, after the presentation of the Knights of Bahá'u'lláh by Borah Kavelin, a tape recording was heard of the imprisoned Bahá'ís in Morocco chanting their prayers, followed by the reverent singing of "Alláh-u-Abhá" by Enoch Olinga and six other Africans.





*Hand of the Cause, Mr. Samandari addressing the Congress with the help of his interpreter, Marzieh Gail.*

Another most touching scene was when the wife of one of the prisoners came to the platform and chanted a Persian prayer, and the great audience of believers was completely hushed and silent, and then her eldest son chanted a prayer too, whereupon Mr. Samandari stood up and said that the boy was crossing the space that would take others a thousand years to traverse. I thought of the *Hidden Words*, "My calamity is My providence, outwardly it is fire and vengeance but inwardly it is light and mercy." Surely there was not a dry eye in the hall as we witnessed this great spirituality and shared in their prayers.

#### MR. SAMANDARI.

It is impossible to find the words that can convey our feelings as Mr. Samandari, of immense age, spoke in an amazingly strong voice and with the help of a lovely interpreter, Marzieh Gail, told us of his personal experiences as a young man of sixteen in the presence of Bahá'u'lláh, on the first day of Rídván, just before His Ascension; and of several other occasions, precious moments which he had spent in the presence of the Blessed Beauty during the last days of His life. He told us how Bahá'u'lláh had emphasised the importance of shunning discord and differences and the achieving of unity, and being firm and steadfast in the Covenant. Here was a distinguished and privileged person who had seen Bahá'u'lláh with his own eyes. What blessing did he share with us all !

#### MEMBERS OF NEW RACES INTRODUCED

What really made me cry was when some of the representatives of the new races brought into the Faith were introduced, and Fred Murray, a dear eighty seven year old Australian aborigine from the backwoods, came forward and told how all his family were killed, he lost his brother and nobody would look at him any more. Then the friends came along and found him, and loved him, and now he knows they will look after him in his old age. He had never seen a plane before and the Bahá'ís had flown him to London via Rome (where he had a good rest) to this wonderful Congress in the country of the Queen. He spoke of meeting "the great white mother" in Australia when Rúhiyyih Khánum was there, and of how loving and kind she was to him. He said he was so glad to see everyone there and it was all like a plan.

A most dramatic incident was when the Bolivian Indian Andrez spoke in Spanish very earnestly and passionately about the desire of his people for unity and love to exist in the entire world: equality of races and the abolition of differences. War does not come from God ; war comes from man. The Holy Spirit propels us in all our lives and this way can find love, unity and universal peace for all in the world.

The Rídván Feast was wonderful in that prayers were read, chanted and sung in many different tongues by believers as far apart as Tonga, Sarawak, and the Far North of Canada.



Where else would one see these dear people regarded as guests of honour—the place usually preserved for the wealthy and powerful? How our hearts went out to these brothers of ours as they recounted their feelings about the Faith, in their simple and trusting manner. What a lot they can teach the more sophisticated races about faith and detachment! We so-called civilised souls have so much to learn from them. What dignity of bearing! What simplicity! What purity of heart and what love for Bahá'u'lláh!

I must tell two incidents which illustrate the power of Bahá'u'lláh in bringing mankind together. First of Mr. Fred Murray, whom I had so longed to meet since I first saw his picture in the Journal and heard the glad tidings of the first Australian Aboriginal believer. It was just as I had pictured in my mind's eye—but his words! I heard the words of a father of a great people. He said, "I came like a kangaroo," and made an expressive gesture with his hand. Indeed, he had come in great leaps, and the people of London in their "flaming chariots" a few feet away moved at a much slower pace. Replying to a question as to how he found his way into the Cause he said, "Black man, white man—no difference. You are my sister and I am your brother." The words of Uncle Fred had a peculiar sweetness and freshness, for in their direct sympathy there lies great power.

The second wonderful thing was that I had the good fortune to take a photograph of the two Bolivian Indian believers, Julian Ugarte and Andrez Jachacollo, who was, I believe, the first Indian in South America to accept the Faith. Just standing with these friends, drawing close, for we could not speak, Andrez said something in Spanish. A friend nearby, who knew him, said, "I must tell you what he said, it's wonderful. He says, 'When you smile, he wants to smile too,' and I've seldom seen him smile." This is rather personal, but I tell it as an illustration of the miracle of Bahá'u'lláh, and of the kind of joyous experiences we knew that day. I know that whenever I think of those words and the face of that wonderful person I shall smile too. I have some good pictures: he is smiling, and whenever I look at the photographs, I shall remember and thank again that great pioneer who brought this Westerner, from across the seas, a moment of pure joy.

## THE WORLD CRUSADE

The growth of the Faith in these ten years was revealed in the talks during the Congress, from the time when the new territories were opened and we began to hear of the hard-won victories, to the present day, when we heard first-hand of mass conversion in thirty countries, when multitudes are turning to the Faith of Bahá'u'lláh. We were told that the experience of mass conversion was that the Bahá'is "did nothing," it was all done by Bahá'u'lláh. As He helped those who rose before so He will sustain all those to rise and serve Him, now and in the future. This is a new era and a new age, and are we not a new race of people? We know there are still many waiting to hear this wonderful message, and we are the only ones who can take it to them. We have a priceless gift to share, and

here is our challenge. No, more, it is a privilege, and it was heartening to hear of the many new offers of service that were received during the Congress, to go forward and teach. "This is the primary obligation of every Bahá'í in the world," said Rúhiyyih Khánum. Which of us could fail to answer this call?

Many of us felt moved as never before when the stories were recounted of the way in which the banner of Bahá'u'lláh has been planted in remote parts of the world, and the way in which the beloved Guardian's Ten Year Crusade was brought to such a successful conclusion. We heard inspiring talks from many of the Hands of the Cause, and each in his inimitable way shewed us diversity in unity and illustrated to us his own understanding of this "Day of Victory." "Well will it be with those who see this Day." One told us how Bahá'u'lláh had brought out the pearls from the Southern Seas, and jewels from all the mountains and countries of the world. Here, sitting facing each other, we could see the glorious spectacle of the victories of the Faith and hear the singing together in praise of God.

## PRESENTATION OF THE UNIVERSAL HOUSE OF JUSTICE.

To me, the most poignant and soul-inspiring moment of all the wonderful moments of the Congress was when the nine members of the Universal House of Justice stood before us and we arose in joyous acclamation. Tongue cannot describe the feelings which moved my whole being at this tremendous climax. These wonderful men, serving in all humility, were not the reason for the applause. Here was God's Purpose unfolding before our very eyes, His magnificent Plan now being fulfilled, and these were His channels, the foundation of His Kingdom was being laid. This appearance on the stage of the Albert Hall of the nine men who constitute the first representatives on earth of what is, when they have gathered together and proclaimed their wishes, the voice of God speaking to man, was, to me, the greatest and most significant moment of Congress; no other single event during those days could even approach, far less eclipse, the far-reaching implications of that time, the uniqueness of that scene. We could envisage the recent momentous occasion in Haifa when the members of the fifty six National Assemblies had fulfilled their unique task for God and for mankind, of electing "the House of Justice which God hath ordained as the source of all good, and freed from all error." Their first message to the Bahá'í world was read by David Hofman, and was a most inspiring, strong, and vibrant communication. May the blessings from on high pour down on them as they face their historic future.

## PUBLIC MEETING.

The Public Meeting on the Tuesday evening was most interesting and exciting; the great doors were flung open, no one had to shew credentials, we all poured in to find seats. Many members of the public came to the meeting and heard the meaning of the Bahá'í Faith—the religion that alone could save a sick world from its onrushing



disaster. Hand of the Cause Mr. Bill Sears' talk was truly dynamic. In a most powerful analysis of the ills of the world, he put to the test all attempted remedies and found them wanting, propounding the theory that any plan less than planetary was doomed to failure. For a world longing for the Doctor who can heal it, Mr. Sears recommended the Divine Physician, and spoke of the skills of the Bahá'í Faith and the cures it had already brought.

#### VISIT TO THE GUARDIAN'S GRAVE.

Of the pilgrimage which thousands made to the resting place of the beloved Guardian, mere words are inadequate. First, the very pleasant coach ride, and then the walk through the North London Cemetery, to this most sacred spot. As our eyes traversed the beautiful garden and pathways, and then rose to the top of the marble pillar where the great golden eagle poised with wings outstretched as though guarding the blessed mortal remains, silent prayers ascended to the Abhá Kingdom. We tearfully thanked God for this priceless gift, taken from us so suddenly, and whom we missed so much.

#### UNITY ESTABLISHED.

Rúhíyyih Khánum said, "The unity of mankind is more organically established than ever we felt before we entered the Albert Hall." The Congress demonstrated so realistically to us all that Bahá'u'lláh's mission was to unite the divers peoples on this planet, that this is the age and time for it, when mankind is maturing, and that it is a living, feasible possibility proved by the unity of 7,000 believers assembled in one place for five days all praying for one goal, through one Manifestation of God: for the establishment of the Kingdom of God on earth through the oneness of mankind. This was surely a foretaste of the Kingdom come on earth and a beautiful reflection of the spiritual world. As Rúhíyyih Khánum herself said, "It was the greatest body of Bahá'ís who have assembled together in one place at one time." It was the miracle of the power of God's unity. As one of the speakers so beautifully stated it, "Now I can go home and tell them I have seen God's garden!"

#### CLOSE OF CONGRESS.

The Congress closed with a remarkable address by Rúhíyyih Khánum. She spoke for two hours and you could have heard a pin drop. Who else but she could have held all that vast gathering for so long? She spoke of the meaning of wisdom and intelligence, of education, of diversity, and deplored the regimentation of the present society. Education can be a veil in itself and that the true purpose of life is to know and love God, and to recognise His Manifestation. She spoke to us again of the Administration, and stressed that obedience to it is the law of God. She told us many stories of the happiness Shoghi Effendi experienced when he heard of pioneers going out to teach, and then went on to share with us, with the utmost love and generosity, some of

her precious memories of the life and work of the Guardian. She said that he was in a great hurry to give us the necessary light before he passed away. She reminded us that we should study the teachings more. She enriched our Congress by her intimate stories of the personality of the Guardian. We were happy to know the simple things that had brought him joy and of his love of mountains. She told us of his iron principle and great integrity, of his every effort to keep the Cause spotless, of his flawless artistic taste and sense of proportion and his constant work to beautify the Shrines and gardens of the Holy Land. At the point where she broke down—when saying how thankful she was that Shoghi Effendi had had a holiday amongst the mountains he loved so much the summer before he died—all hearts yearned with her and all eyes overflowed in tears. The poignancy of that moment will never be forgotten; gradually above the rustle of handkerchiefs and sniffs, one became aware that there was singing. Who but the Africans, so beloved of her heart, could have thought of such a gesture? "Alláh-u-Abhá"! rose to a gentle crescendo as she and all of us wiped our eyes. Where but in such a gathering where people are not ashamed of their emotions, could a speaker have wept before such a multitude and nobody be embarrassed?

The heart-rending poignancy of the words of Rúhíyyih Khánum, both in the opening and closing sessions, will echo in our souls through many years ahead. The physical absence of the beloved Guardian was heightened by the presence of that lone figure dressed in white who, more than anyone or anything else in the whole Bahá'í world, symbolised the achievements of the beloved Guardian's cherished Ten Year Crusade and its triumphantly successful conclusion. The little intimate glimpses of Shoghi Effendi's life, so gently and so adoringly and tearfully received, were locked up and enshrined in all our hearts, always to be remembered and treasured as an irreplaceable and priceless gift.

The World Congress closed with prayers and then, as we took one last long look at the people of Bahá, the sign of the Kingdom of God on earth, we smiled at each other and embraced each other with tears in our eyes, and knew that we had seen what we were working for. "All glory be to this Day!" But not for one moment did any of us think that there was time for resting on our laurels. It made us all the more eager to work as never before to carry the battle to even greater success.

I am sure that all who attended this momentous occasion felt as I did, that they would never see its like again, but that life would never seem quite the same after it. To move back to what seemed like the outside world again, was rather like leaving heaven!

#### OUR GRATEFUL THANKS.

I cannot end this report without mention of the tremendous work undertaken by the Congress Arrangements Committee and all those many helpers who laboured so valiantly behind the scenes. What problems they had to cope with only they can tell, but I would like to say that



they were not forgotten and their efforts were much admired and deeply appreciated. Many sacrifices were made without complaint, help willingly and joyously given so that others could enjoy themselves.

The helpers with the children also deserve much praise, because they worked under difficult circumstances and did their very best to make the children happy and keep them amused during the long hours when their parents were not with them. For some of the tiny ones it must have been quite an overwhelming experience, but it was delightful to see how the older ones helped, mothered and comforted them.

#### UNPRECEDENTED PUBLICITY.

A special word of thanks should also be given, I feel, to the Press Officer, whose work in publicising the Congress and helping local press officers to get publicity into their

own areas cannot be measured either. The Press Office was always busy, and Mr. Ransley said to me on one occasion, "I suppose the world *is* still going on outside?" Because of his tireless efforts, publicity was achieved on a national and unprecedented scale; all the national newspapers carried reports, which varied from the merely facetious to the serious and accurate. We were mentioned in the News, and we appeared on the Television.

The whole country, and London in particular, has begun to sit up and take notice. I am sure there is great spiritual power in this country since the Congress and it is affecting people deeply, and making them enquire about the Faith. We have all been sowing seeds over the past ten years. May we now be ready to move in and reap the harvest !



#### UNIVERSAL HOUSE OF JUSTICE

Bahá'í World Centre  
Haifa, Israel.

29th May, 1963.

The National Spiritual Assembly of  
the Bahá'ís of the British Isles.

Beloved Friends,

We would like to express to you our warmest thanks for your courtesy and generosity in making your own meeting room available for our sessions while we were in London following the World Congress, and also for the many services which were rendered to our members during that time both by members of your Assembly and other believers who were at the Ḥaẓíratu'l-Quds.

We remember you all lovingly in our prayers, and are sure that the British Bahá'í Community will go on from strength to strength in the months and years immediately ahead.

With Bahá'í love,

Yours in His service,

(signed) The Universal House of Justice.



# LINKS WITH THE MARTYRS

By Hand of the Cause Mr. A. Q. Faizi.

A gigantic container of pearls and jewels with multifarious forms and hues was the Albert Hall when more than 6,000 Bahá'ís assembled to celebrate the centenary of Bahá'u'lláh's Ascension to the Throne of Glory.

To give the full account of that memorable event is beyond one man's power and capacity. It is a task to be fulfilled by the collective activity of many friends around the world.

This is only to give some highlights of the Congress in the shade of historical events and stimulate our imagination to correlate the early events of the Cause with the fruitful results of today's achievements.

First of all our precious pioneers—those luminous souls who forsook their homes and friends and scattered far and wide and settled amongst people of many kinds—after all the years of separation from their friends, kith and kin, now once more came together.

Like unto sailors who, after many dangers and perils, found themselves safely ashore, they were ready to tell the wondrous stories of their travels and inspire the friends to do more.

Like unto lamps, shattered in parts and empty of fuel, once more in that atmosphere of love and unity they were refilled and were ready to return with more vigour and hope to their lonely and solitary posts.

As they sat in that Hall and gazed upon the old familiar faces and the faces of their many new brothers and sisters from all over the planet, they remembered the many, many unendurable hours which they had suffered. Their shoulders were then lined with the garlands of the grateful appreciation of the Bahá'í world, tears of joy, tears of profound memories of their years of loneliness filled their eyes, but the King of Heaven and Earth wiped their tears away.

My eyes feasted upon the faces of many of them and found them all full of vigour and enthusiasm, but the one which impressed me most was that of our valiant pioneer to one of the islands off the shores of Africa. She is the oldest believer of the United States and has given in the path of God all that God had graciously bestowed upon her. Alone with trembling hands and frail body she kept the standard of the Faith unfurled for all these years in that solitary island. With eyes wide open she looked at me and said, "Now I am at rest and am going to my pioneering post and am ready to welcome death with joy and peace."

Now let us go back to the first year of the Bahá'í Era. There was no other topic to be discussed throughout the length and breadth of Persia except the advent of a certain young man who claimed to be the Promised One.

To create fear and wrath in the hearts of the people, the governors, hand in hand with the religious authorities, decreed the demolition and confiscation of properties of all who even appeared to be adherents of the new Faith.

One day crowds of people gathered in the streets of Shíráz to watch a procession.

The cruel and impious ruler of the town had reviled and cursed three men, stripped them of their clothes, burned their beards, scourged one of them with one thousand lashes, and pierced their noses and through the incisions cords were passed with which the three men were led through

the town. These three heroes were: Quddus, Mullá Sadiq Muqaddas and Mullá Ali Akbar Ardestani.

Now what has this to do with our story?

The daughter of no less a person than Mullá 'Alí Akbar was amongst the 6,000 friends who attended the Congress. Though extremely old and frail, and very weak in her eyes, she attended all the sessions. Though she did not understand a word of English, she sat there from morning till evening feeling exalted and happy beyond description by just being in that atmosphere so much imbued with the love of a Faith for the promulgation of which her father suffered so greatly.

What visions passed her mind and what waves of joy covered her aching heart when she sat in that Hall?

The noble and graceful image of her illustrious father amidst vicissitudes, tribulations and painful humiliations, appeared in the far off horizons shedding light on the blissful course of love, well trodden by the lovers of God, and suddenly the quickening spirit of that Congress changed all the wild clamours of the mobs and the scornful laughter of the streets of Shíráz into the most penetrating chanting of the Greatest Name by our dearly beloved friends of Africa.

Then she remembered that not long ago the irresponsible farmers of a certain village near Tihrán attacked most ferociously the apple of her eye, her most beloved son, and tore him into pieces. No voice was raised against these atrocities and no signs of justice were ever manifested in the whole country. Through the torrents of tears shed in remembering the sad, sad hours of bereavement and silent sufferings, she witnessed the Supreme Legislative Body of the Bahá'í World give new light to the whole of the world. Those nine precious and valiant souls stood there like unto a fortress in the heart of which the Cause of God would forever remain protected. "Do you see your grandson?"\* her daughter whispered in her ears. "Do you see him there, one of the nine members of the Universal House of Justice?" A faint smile appeared on her lips and a sigh of relief took away the burden of one century of suffering from her loving heart. Verily it was the Day when the Faithful rejoiced.

\*—Hushmand Fath-i-'Azam is the great grandson of Mulla Áli Akbar, and his wife Shafiqih Khánum is the great grand-daughter of his fellow sufferer, Mulla Sadegh.



Agha Bagum, daughter of Mulla Ali Akbar.



# THE DECLARATION OF BAHÁ'U'LLÁH

As the celebration of the Most Great Jubilee approached, the followers of the Greatest Name in every part of the world must have all turned their hearts and minds a hundred years back to the most momentous and glorious event in the history of mankind—the declaration of Bahá'u'lláh in the Garden of Ridván.

With the approaching of the year “eighty” (1863) the signs of the declaration of Bahá'u'lláh became increasingly manifest to His companions. Many festive odes and Tablets streamed from His pen, which, by virtue of their unique style and wording as well as their soul-entrancing power, may well prove impossible to translate. Nabil in his as yet unpublished narratives describes how Bahá'u'lláh's companions would get together at night to chant these Tablets. Oblivious of this world and wholly immersed in the realms of the spirit, they would suddenly discover that night had become day.

The same chronicler has recorded that one night ‘Abdu’l-Bahá, then eighteen years of age, was the host at a similar gathering. A new Tablet, (Az-Bágh-i-Iláhi) replete with clear indications of the approaching hour of Bahá'u'lláh's assumption of His prophetic office was chanted.

Ecstasy, joy and rapture filled their hearts.

Siyyid Muḥammad Isfahání, described by the Guardian as the antichrist of the Bahá'í Revelation and the embodiment of wickedness, whose opposition to Bahá'u'lláh at that stage was not openly declared, was present. In the course of chanting the Tablet, when a reference in which Bahá'u'lláh admonishes His enemies was heard, all turned to look at Siyyid Muhammad. Feeling embarrassed, he got up and performed a dance of rapture in an attempt to dismiss their suspicion.

Then suddenly and unexpectedly Bahá'u'lláh walked in; He loudly greeted them with the words “Alláh'u'Akbar,” and ordered them not to arise, anointed each one with rose-water and then left the room. This was a mighty climax; now they had become truly intoxicated with the wine of His presence. “The like of that night,” Nabil writes, “the eye of creation had not seen.”

The fifth of Naw-Rúz 1863 was a fateful day. The joy of these companions was turned to grief as the Tablet of the Holy Mariner, foreshadowing the appearance of gloomy days, was revealed and read out on that day.

The following day Bahá'u'lláh received a communication from the Ottoman Government telling Him that He was to leave Baghdád.

The news created such a commotion in the hearts of His lovers, that some decided to take their own lives should they be separated from Him.

Thirty one days after Naw-Rúz, on a Wednesday afternoon, \*22nd April, 1863, wearing a new type of head-dress known as the Táji, amidst the heart-rending lamentations of His loving followers, Bahá'u'lláh left Baghdád. He walked out towards the gate of the house designated by Him as the

Most Great House. No sooner had He reached that gate than many of His lovers prostrated themselves at His feet; among them a certain Bábí child of tender years who clung to His robes, weeping aloud and begging Him not to leave.

Multitudes of people of all walks of life had thronged the gate of the house; many had lined the streets or stood on roof-tops. Tearful and heartbroken, they watched him go to the bank of the river in the neighbourhood of Takeih-i-Baktásh. From there He was ferried across to the opposite shore together with His sons and amanuensis. He thus arrived in the Garden of Najibiyyih known to Bahá'is as the Garden of Ridván, which was placed at His service by Najib-Pashá, while preparations were being made for the long journey to Constantinople.

The call to afternoon prayer was raised from the mosque and the words “God is Great” reverberated through the Garden as the King of Glory entered it. This is the day we now keep as the first Day of Ridván.

This Garden-Park with its four avenues lined with roses and trees, its vast and open scenery contrasted completely with His extremely modest house in Baghdád. His tent was pitched and He remained there for twelve days and eleven nights. His family joined Him on the ninth day.

On the first day of His arrival, the Suriy-i-Sabr, one of Bahá'u'lláh's works, extolling Vahid and the martyrs of Nayríz, was revealed.

In the same Garden the declaration of His Mission took place; but the exact manner of it is not clearly known to us. Nabil related that every morning a number of His companions were summoned to His presence and dismissed in the same evening. Only those with no family ties were allowed to remain the night. Unable to sleep, these devoted lovers would keep vigil around His blessed tent.

On May 3rd, at noon, amidst spectacular scenes of weeping and wailing by multitudes of people, believers and unbelievers, rich and poor, high and low, Bahá'u'lláh left the Garden of Ridván.

The significance of this declaration, the greatness of the Cause He revealed, the exalted and unapproachably glorious station He occupied; all these stagger our imagination.

To-day, we cannot do better than turn to His writings and those of ‘Abdu’l-Bahá and Shoghi Effendi, in order to receive even an infinitesimal glimmer of that light which He who was the King of Glory shed on His God-intoxicated companions a century ago, and which must have so dazzled their eyes; a light which is destined to illumine the whole of mankind.

\*—The first day of Ridván usually falls on 21st April. In 1863 it fell on 22nd April, because Naw-Ruz on that year was 22nd March, as the vernal equinox took place after sunset.

ADIB TAHERZADEH.



# THE PHONE RANG AGAIN

LIFE AT THE HAZIRAT'UL-QUDS, BEFORE AND AFTER THE CONGRESS.

Could any outsider have imagined, from the calm and stately exterior in Rutland Gate, the intense activity going on inside the British Hazirat'ul-Quds in London? For months the preparations for the World Congress had kept the 'phone ringing and the mail pouring in. However, all that paled when the first Friends from faraway places began to arrive, and the Congress was only "the week-after-next."

Betty Reed, Secretary of the British N.S.A., with the help of Marion Mihaeloff, had to cope with a super-human amount of preparations, problems and sorting of queries. Early in April Mr. Sana from Oxford came to the Hazira at the invitation of N.S.A. to help the growing number of Persian visitors and Friends. Soon after, May Faizi and Jan Coppen arrived, and Joan Gregory, Protection Board Member who was to help with the work of the National Office whilst the N.S.A. members were in Haifa. Bridget Ferraby, some of the London Friends and visitors, also stood by to help, and Jean Campbell looked after us all with meals ready and waiting for us at almost all hours.

Not a mealtime passed without the 'phone ringing, and the doorbell ringing—several times. Not a day passed without some crisis and/or catastrophe to be overcome, innumerable questions to be answered:

"We've just flown in from the Azores, do you know of a hotel . . . ?"

"I've just found these two friends at London Airport, they speak very little English, and . . ."

"My uncle is arriving from Teheran . . ."

"Would you like to leave a note . . . ?"

"Have you any letters for . . . ?"

"Piccadilly line to Arnos Grove . . ."

"I have a contact who . . ."

"Royal Hotel, Woburn Place . . ."

"Can you help me . . . ?" "Have you seen . . . ?"

"Any books . . . ?"

"Bali"

"Yes."

"Alláh-u-Abhá, Alláh-u-Abhá . . ."

Dear Friends, how wonderful it was to see you all, and what a joy it has been for all of us who have been able to help at the Hazira.

\* \* \* \*

We saw the N.S.A. members meet, and depart for Haifa in the early morning sunshine. We welcomed friends from Australia, Bankok and Chichicastinango, friends we hadn't seen for years, friends we'd only heard about, from the hearts of other continents.

The cable came, announcing the election of the Universal House of Justice.

Our own N.S.A. came back again, wide smiles and shining faces, from that glorious Convention.

The members of the Universal House of Justice arrived, and met all day prior to the opening of the Congress. (We served them tea from a golden teapot . . .).

And then . . . . .

We put notices up on the door.

We moved to the Royal Albert Hall.

For five days NOBODY answered the 'phone or the doorbell at the Hazirat'ul-Quds.

\* \* \* \*

No sooner was the Congress over, however, than chaos broke loose once again. The 'phone rang . . . and rang. The doorbell rang . . . and rang. We started off with a Press Conference that same Thursday evening; Bahá'ís attended in National Dress. Would there, wouldn't there be a T.V. programme the following evening? A strike of television engineers answered the question, there would not.

The Universal House of Justice met all day for several days. The Hands of the Cause arrived to continue the Conclave; they met several times with the Universal House of Justice. The great work of guiding and protecting the Cause of God went on—right here, in the Hazirat'ul-Quds.

A team formed to help to serve them tea—or coffee—both morning and afternoon. Mrs. Anna Grossman and Roy Massey, among others, became indispensable; we were most grateful for their help. The kitchen, too, became quite a meeting place . . . for wives . . . and families . . .

And the 'phone kept ringing, AND the doorbell.

Mr. Sana became the trusted receiver of money, jewelry and Persian carpets brought by the Friends, and gifts, contributions to the Funds.

N.S.A. members milled and thronged. The 'phone rang. The doorbell rang. More people arrived. Books were sold by the guinea's worth.

Through it all the Hands upstairs continued to consult; so did the Universal House of Justice; quietly and calmly the work went on, the spiritual forces gathered. In the midst of seeming chaos there was an oasis of tranquility . . .

We thought that when the Hands' meeting ended the Congress really would be over. How wrong we were. Many Friends still remained in London. A record number of books were sold; even non-Bahá'ís came to call on us. The 'phone still rang . . . and the doorbell still rang . . . simultaneous translation sets surreptitiously appeared, the batteries, then the ear-phones, in brown paper bags. . . .

The Thursday Public Meeting was a complete sell-out. Not even the stairs could accommodate the multitude, and small groups formed with Contacts unable to get into the meeting room. The second week, too, saw activity every evening; the Australian Friends put on an excellent slide show; we enjoyed the stories of some of the early believers told to us by Mr. E. Khavari and translated for us by Hand of the Cause, Mr. Faizi.

We even had a wedding, the lovely young bride, radiant in white, and her husband were blessed by the presence of Rúhíyyih Khánum.

(continued on next page)



# A CHILD'S IMPRESSION OF CONGRESS

The Congress was a week, we went to it, and we are staying in the Cranley Gardens Hotel. The grown-ups go to the Royal Albert Hall but the little ones are not admitted so they go to a place called Alexandra House. I was one of the children who went to Alexandra House, and so were my brothers.

The Congress was because it was the hundredth anniversary of Bahá'u'lláh and they were going to elect the Universal House of Justice.

At Harlech I had some friends called Balsam and Goli, I found them both but I only played with Balsam because Goli was playing with the girls. There was nothing to do but romp around. We had some refreshments, then Mummy and Daddy came in and took us to see the great crowds of people come out of the Albert Hall. I shook hands with an Arabian, a Mexican, an American and a Bolivian Indian lady.

Another day Mummy said this afternoon we are not going to Alexandra House but to the Albert Hall for a Feast. When we got there there were about six thousand Bahá'ís and that was only a few of them (*i.e.*, of the world total—Ed.). When the Feast began prayers were chanted and said in different languages. The Feast ended in six Africans singing Alláh-u-Abhá. When the song had ended we went into a cafe and drank some pineapple juice and ate a piece of cake. There was a piece of paper on which we had to sign our name and address, I signed mine. This piece of paper was to go in the Archives Building so I felt very proud.

In Alexandra House I played with an American boy called Stephen and a boy called Olinga chased me all over the place. On Tuesday I made friends with a Persian boy and another English boy. Then we saw films.

On Wednesday after breakfast we did not go to Alexandra House but went to the Albert Hall. There is a Post Office and a Bookshop in it. Mummy bought lots of postcards to send to people. Then we went in and found our seats. We went in a box. I liked it best on top because it was very high and we could see down on everyone. I had brought this diary I am writing in with me to finish off yesterday's work. I had also brought with me Treasure Island to read while the talks were going on. I finished my work before the session had begun. The session began with five prayers so I did not read Treasure Island because it would be rude. Even when the talk was going on I didn't read. Later on we went to Alexandra House because Charles and Julian wriggled so much we had to go out. We arrived in the middle of a film.

On Thursday afternoon we went to Alexandra House of course and there was nothing to do except watch films. After the refreshments we watched films again until Mummy came and took us to the Albert Hall. She took us to the Albert Hall because she wanted us to hear Rúhiyyih Khánum, the Guardian's wife. I liked it when the Guardian's wife spoke. I liked it because she said she was untidy and when the Guardian was angry it was horrid.

MARK HELLABY, aged 8½ years.

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## THE 'PHONE RANG AGAIN

(Continued from page 14).

That same evening, the London Community shared their Feast with many welcome guests from overseas, including some of the Hands of the Cause still in London.

The National Office worked through it all, in spite of the doorbell . . . and the three telephones—two on the National Secretary's desk, the editing had been done, despatch of the tape-recordings had to be organised. Sets of photos were chosen, negatives were processed; all to be done in time for Conventions and sent off to all N.S.A's. Many enquiries poured in, pamphlets were mailed out.

And so it went on.

But one by one the Friends and helpers dispersed again, and are now scattered over the globe. Little by little the activity abated, but none too soon. We wish it could have gone on longer. Imagine . . .

In a quieter Házira we look at each other:

Is it really over?

Shall we ever forget it?

Wasn't it wonderful?

JAN COPPEN.

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## TELEGRAM OF GREETINGS TO THE QUEEN.

*The British Royal Family has been blessed by having several significant links with the Faith; not the least of these, perhaps, is that the present Queen's birthday falls on the first day of Ridván, April 21st. On the occasion of Her Majesty's birthday this year, the N.S.A. sent to her the following greetings telegram:*

“The National Assembly of the Bahá'ís of the British Isles offers Your Majesty warmest greetings felicitations occasion Your Majesty's birthday stop April 21st 1963 is a particularly joyous occasion for Bahá'ís throughout world marking centenary founding Bahá'í Faith stop Members from Commonwealth countries and over 160 centres British Isles Your Majesty's loyal subjects participating centenary celebrations Royal Albert Hall and on their behalf the National Assembly tenders to Your Majesty heartfelt wishes long and prosperous reign” (signed) National Spiritual Assembly Bahá'ís British Isles 27 Rutland Gate SW7.

*The following reply was received, dated April 25th:*

“Sir, I am directed by the Secretary of State to say that the telegram which was sent to The Queen by the National Assembly of Bahá'ís of the British Isles on behalf of members at home and overseas has been laid before Her Majesty, who was graciously pleased to receive their loyal greetings and good wishes on her birthday. I am, Sir, your obedient Servant . . .” (signed by an Officer of the Home Office).



The grave of the beloved Guardian whose glorious Ten Year Crusade culminated in the celebration of the

MOST GREAT JUBILEE

April 28th—May 2nd, 1963



“Salutation and praise, blessing and glory rest upon that primal branch of the Divine and Sacred Lote-Tree, grown out, blest, tender, verdant and flourishing from the twin Holy Trees; 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.”

*‘Abdu’l-Bahá.*



# FIRST STATEMENT from the UNIVERSAL HOUSE of JUSTICE

*Presented by David Hoffman on April 30 at the World Congress*

"All praise, O my God, be to Thee Who art the Source of all glory and majesty, of greatness and honour, of sovereignty and dominion, of loftiness and grace, of awe and power. Whomsoever Thou wilt Thou causest to draw nigh unto the Most Great Ocean, and on whomsoever Thou desirest Thou conferrest the honour of recognizing Thy Most Ancient Name. Of all who are in heaven and on earth, none can withstand the operation of Thy sovereign Will. From all eternity Thou didst rule the entire creation, and Thou wilt continue for evermore to exercise Thy dominion over all created things. There is none other God but Thee, the Almighty, the Most Exalted, the All-Powerful, the All-Wise."

Beloved friends: On this glorious occasion, the celebration of the Most Great Jubilee, we raise our grateful thanks to Bahá'u'lláh for all His bounties showered upon the friends throughout the world. This historic moment marks at one and the same time the fulfilment of Daniel's prophecy, the Hundredth Anniversary of the Declaration of the Promised One of all ages, the termination of the first epoch of the Divine Plan of 'Abdu'l-Bahá designed to establish the Faith of God in all the world, and the successful conclusion of our beloved Guardian's world-encircling Crusade, enabling his lovers and loved ones everywhere to lay this glorious harvest of victory in his name at the feet of the Blessed Beauty. This Most Great Jubilee is the crowning victory of the life work of Shoghi Effendi, Guardian of the Cause of God. He it was, and he alone, who unfolded the potentialities of the widely scattered, numerically small, and largely unorganized Bahá'í community which had been called into being during the Heroic Age of the Faith. He it was who unfolded the grand design of God's Holy Cause, set in motion the great plans of teaching already outlined by 'Abdu'l-Bahá, established the institutions and greatly extended the endowments at the World Centre, and raised the Temples of America, Africa, Australasia and Europe, developed the Administrative Order of the Cause throughout the world, and set the Ark of the Cause true on its course. He appointed the Hands of the Cause of God.

The paeans of joy and gratitude, of love and adoration which we now raise to the throne of Bahá'u'lláh would be inadequate, and the celebrations of this Most Great Jubilee in which, as promised by our beloved Guardian, we are now engaged, would be marred were no tribute paid at this time to the Hands of the Cause of God. For they share the victory with their beloved

commander, he who raised them up and appointed them. They kept the ship on its course and brought it safe to port. The Universal House of Justice, with pride and love, recalls on this supreme occasion its profound admiration for the heroic work which they have accomplished. We do not wish to dwell on the appalling dangers which faced the infant Cause when it was suddenly deprived of our beloved Shoghi Effendi, but rather to acknowledge with all the love and gratitude of our hearts the reality of the sacrifice, the labor, the self-discipline, the superb stewardship of the Hands of the Cause of God. We can think of no more fitting words to express our tribute to these dearly loved and valiant souls than to recall the Words of Bahá'u'lláh Himself: "Light and glory, greeting and praise be upon the Hands of His Cause, through whom the light of long-suffering hath shone forth, and the declaration of authority is proven of God, the powerful, the mighty, the independent; and through whom the sea of bestowal hath moved, and the breeze of the favour of God, the Lord of mankind, hath wafted."

The members of the Universal House of Justice, all being in Haifa at the time of the election, were able to visit the Holy shrines of Bahá'u'lláh, the Báb and of 'Abdu'l-Bahá where they prostrated themselves at the Sacred Thresholds and humbly sought strength and assistance in the mighty task before them. Later in London they have paid homage at the resting-place of Shoghi Effendi, the blessed and sacred bough of the Tree of Holiness.

As soon as the House of Justice is able to organize its work and deploy its forces it will examine carefully all the conditions of the Cause of God, and communications will be made to the friends. At this time we call upon the believers everywhere to follow up vigorously the opportunities opened up by the World Crusade. Consolidation and deepening must go hand in hand with an eager extension of the teaching work so that the onward march of the Cause may continue unabated in preparation for future plans. Now that the attention of the public is becoming more and more drawn to the Cause of God the friends must brace themselves and prepare their institutions to sustain the gaze of the world, whether it be friendly or hostile, eager or idle.

The Universal House of Justice greets you all lovingly and joyfully at this time, and asks you to pray fervently for its speedy development and the spiritual strengthening of its members.



NATIONAL SPIRITUAL ASSEMBLY  
OF THE  
BAHÁ'IS OF THE BRITISH ISLES  
27 RUTLAND GATE, LONDON S.W.7.

*Message from the Universal House of Justice to the  
Annual National Conventions of the Bahá'í World 1963*  
(CONVENTION 120)

Beloved Friends:

The marvellous happenings which have transpired during and immediately after the twelve days of Ridván attest the greatness of the Cause of God, and fill every Bahá'í heart to overflowing with joy and gratitude. It was in obedience to the summons of the Lord of Hosts Himself that the elected representatives of the fifty-six national and regional communities of the Bahá'í world were called to elect, in the shadow of God's holy mountain and in the house of the Center of His Covenant, the members of the Universal House of Justice. It was the Sign of God on Earth, the Day-Spring of Divine Guidance, the Guardian of the Cause of God, who gathered more than six thousand Bahá'ís from all parts of the earth to the celebration of the Most Great Jubilee in London.

The first of these historic occasions was marked by events of extreme spiritual and administrative significance at the world centre of the Faith. The daily visits of large groups of believers, of many varying backgrounds, to the sacred shrines in the twin holy cities; the holding of the First International Bahá'í Convention and the successful accomplishment of its main task; the celebration of the Ridván Feast by some three hundred believers in the company of the Hands of the Cause of God in the precincts of the Haram-i-Aqdas, are events of unique character and untold significance in the history of our beloved Faith.

The celebration of the Most Great Jubilee in London must be described elsewhere. Suffice it to say now that this greatest gathering of Bahá'ís ever held in one place, was permeated by a spirit of such bliss as could only have come from the outpourings of the Abhá kingdom. The review of the progress of the Cause, the presentation of believers from the new races and countries of the world brought within the pale of the Faith during the Beloved Guardian's Ten-Year Crusade, of the Knights of Bahá'u'lláh, those valiant souls who carried the banner of Bahá'u'lláh to the unopened and often inhospitable regions of the earth, the spontaneous outbursts of singing of "Alláh-u-Abhá," the informal gatherings, the constant greetings of Bahá'u'lláh's warriors known to each other only by name and service, the youth gatherings, the unprecedented publicity in the press, on

radio and television, the daily stream of visitors to the beloved Guardian's resting place, the radiant faces and heightened awareness of the true and real brotherhood of the human race within the Kingdom of the Everlasting Father, are among the outstanding events of this supreme occasion, the crowning victory of the life work of Shoghi Effendi.

The Universal House of Justice wishes to reaffirm at this time the tribute which it felt moved to pay to the Hands of the Cause of God at the World Congress, those precious souls who have brought the Cause safely to victory in the name of Shoghi Effendi. We wish also to remember the devoted work of their Auxiliary Board members, as well as the services of the Knights of Bahá'u'lláh, of the army of pioneers, the members of the national and regional spiritual assemblies, the services and prayers and sacrifices of the believers everywhere, all of which in the sum total have attracted such bounties and favours from Bahá'u'lláh.

The Universal House of Justice, in several sessions held in the Holy Land and in London, has been able to initiate its work and to make arrangements for the establishment of the Institution in Haifa. It has no officers and henceforth its communications to the Bahá'í World will be signed *Universal House of Justice* over an embossed seal.

The Cause of God, launched on the sea of the Divine Plan of 'Abdu'l-Bahá, has achieved, under the superb leadership of its beloved Guardian, a spread throughout the world and a momentum which must now carry it forward on the next stage of its world redeeming mission, the second epoch of the Divine Plan. The Universal House of Justice, in close consultation with the Hands of the Cause, is examining the vast range of Bahá'í activity and growth in order to prepare a detailed plan of expansion for the whole Bahá'í community, to be launched at Ridván, 1964. But there are some objectives to be achieved at once.

The consolidation of the goals and new communities of the Bahá'í world is an urgent and immediate task facing the fifty-six national spiritual assemblies, and an essential preparation for the launching of the new plans. Pioneers must be maintained at their posts and all the local spiritual assemblies strengthened through a firm establishment of



Bahá'í community life and an active teaching programme. Those national spiritual assemblies which rest on the basis of a small number of local spiritual assemblies must make great efforts to insure that this number will be increased at Ridván 1964. Pioneers ready to go to consolidation areas, as well as those eager to open new territories, should make their offers through their national spiritual assembly.

The great work of teaching must be extended, not only in those areas where mass conversion is beginning, but everywhere. The high intensity of teaching activity reached at the end of the World Crusade, far from slackening, must now be increased as the friends everywhere draw on the vast spiritual powers released as a result of the celebration of the Most Great Jubilee and the emergence of the Universal House of Justice.

The Ten-Year Crusade witnessed the completion of the structure of the Mother Temple of Europe. It is now imperative to complete, without delay, the interior decoration, to install utilities and lay access roads, to landscape grounds and to construct the caretaker's house. This work will cost not less than \$210,000 00, but if delayed it will cost considerably more. The House of Justice calls upon the national spiritual assemblies to allocate substantial budgets for the immediate completion of this work.

The plan to be embarked upon next Ridván, the details of which will be announced during the coming year, will include such projects as the extension and embellishment of the endowments at the World Centre; collation of the Writings of Bahá'u'lláh, 'Abdu'l-Bahá and Shoghi Effendi; continual reinforcement of the ties binding the Bahá'í World to the United Nations; formation of many more national spiritual assemblies, both by division of existing

regional spiritual assemblies and the development of new Bahá'í communities, together with the purchase of national Hazíratu'l-Quds, temple sites and national endowments; the opening of new territories to the Faith; detailed plans for national spiritual assemblies involving, in some areas, consolidation goals, in others the multiplication of Bahá'í institutes and schools, in others a great enrichment of Bahá'í literature, and in all a vast increase in the number of Bahá'ís, and the holding of oceanic and intercontinental conferences.

All such expansion and development of the Faith will be dependent upon the Bahá'í Fund. The Universal House of Justice calls the attention of every believer to this vital and pressing matter, and asks the national spiritual assemblies to pay special attention to the principal of universal participation, so that every single follower of Bahá'u'lláh may make his offering, however small or great, and thereby identify himself with the work of the Cause everywhere. It is our hope that a constant flow of contributions to the International Fund will make it possible to build up sufficient reserves for the launching of the new plan in 1964.

Beloved friends, we enter the second epoch of the Divine Plan blessed beyond compare, riding the crest of a great wave of victory produced for us by our beloved Guardian. The Cause of God is now firmly rooted in the world. Forward, then, confident in the power and protection of the Lord of Hosts, who will, through storm and trial, toil and jubilee, use his devoted followers to bring to a despairing humanity, the life giving waters of His supreme Revelation.

(signed) THE UNIVERSAL HOUSE OF JUSTICE.

London,  
May 7, 1963.