

BAHÁ'Í JOURNAL

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FROM THE GUARDIAN

Letters to Local Assemblies and Individuals

TO THE OXFORD SPIRITUAL ASSEMBLY

'... The progress made in Oxford is heartening, and he trusts still greater progress lies ahead...' (In the Guardian's handwriting) 'May the Almighty abundantly reward you for your patient and splendid labours, sustain and guide you at all times and under all circumstances, enable you to extend the range of your meritorious activities, and aid you to consolidate your notable and indeed historic achievements.' (October 27th, 1950.)

TO THE LIVERPOOL SPIRITUAL ASSEMBLY

'... He trusts your Assembly will enlarge its Community during this year, and thus strengthen its foundations and ensure its future activities. The victory won in the British Isles filled his heart with pride, and encourages him to believe a brilliant future lies ahead of the Community there.' (In the Guardian's handwriting) 'Your most welcome message cheered my heart, and I wish to assure you in person of my sincere and profound admiration for the spirit that animates you in your activities, as well as of my ardent prayers for you, that the Beloved may guide and sustain you always, and enable you to win great and memorable victories for His Faith and its infant institutions.' (September 5th, 1950.)

TO ADA WILLIAMS

'... We must never take one sentence in the Teachings and isolate it from the rest: it does not mean we must not love, but we must reach a spiritual plane where God comes first and great human passions are unable to turn us away from Him. All the time we see people who either through the force of hate or the passionate attachment they have to another person, sacrifice principle or bar themselves from the path of God.

We know absence of light is darkness, but no one would assert darkness was not a fact. It exists even though it is only the absence of something else. So evil exists too, and we cannot close our eyes to it, even though it is a negative existence, we must seek to supplant it by good, and if we see an evil person is not influenced by us, then we should shun his company for it is unhealthy.

We must love God, and in this state, a general love for all men becomes possible. We cannot love each human being for himself, but our feeling towards

humanity should be motivated by our love for the Father who created all men.

The Bahá'í Faith teaches man was always potentially man, even when passing through lower stages of evolution. Because he has more powers and subtler powers than the animal, when he turns towards evil he becomes more vicious than an animal because of these very powers.

Many Theosophists accept Bahá'u'lláh as a Prophet, but we have no special relation to theosophy. It would seem that the Master had some special reason for not mentioning Bahá'u'lláh specifically in His talk to the theosophists in Budapest. What it was we do not know, but we can assume His great tact and wisdom impelled Him not to on that occasion.' (October 4th, 1950.)

TO THE AREA TEACHING COMMITTEES OF THE UNITED STATES

'The completion of the first stage of the superstructure of the Holy Shrine, now offering a challenge and an inspiration to the world over; the completion of the Temple interior, soon to be accomplished; the imminent launching of the two Latin American National Bodies; the wonderful progress made in the ten goal countries — all these, combined with the very dark political aspect of world affairs, must stimulate the believers in America to unite and push forward as one soul the work of our glorious Faith.

He feels that you should do your utmost to call the attention of the friends to these large things, and real triumphs, and away from their personal differences and petty preoccupations. Now is certainly not the time for any man to think of himself or busy himself with the weaknesses of his brother; but, rather, each and every Bahá'í must concentrate on the tasks ahead and be reborn in the service of Bahá'u'lláh.' (July 17th, 1950.)

LONDON BAHÁ'Í CENTRE

The London Bahá'í Community are now established in their new Bahá'í Centre at

103 Earls Court Road, London, W.8.

The address of the Secretary of the National Assembly and the permanent address of the National Assembly remain unchanged.

PROGRESS ON THE SHRINE

Announce (to) National Assemblies (of) America, Europe (and) Australia (the) initiation (of) preliminary measures (for) erection (of) steel framework designed (to) support (the) contemplated dome (of the) Báb's Sepulchre. Holy Edifice whose site (the) Founder (of the) Faith designated while Himself (an) exile (in) Most Great Prison, whose central structure (the) Centre (of) His Covenant erected (in the) course (of the) turbulent years (of) His Ministry, whose enveloping arcade was constructed despite internal disturbance rocking (the) Holy Land, (is) now carried forward despite (the) mounting international tension through signing sixty-three thousand dollar contract for stone-work (of) octagon. Request beloved friends, collaborators (in) historic undertaking, (to) join me (in) prayers (for) uninterrupted prosecution (of) work simultaneously initiated (in) Italy (and) Holy Land designed (to) attain final consummation (in) rearing lofty dome, crowning unit (of) enterprise so intimately associated (with the) Three Central Figures (of) Faith linking (the) Heroic (and) Formative Ages (of) Bahá'í Dispensation. (To the N.S.A. of the United States, January 4th, 1951.)

TO HARRY ANDERSEN

The cardinal principle which we must follow (in connection with your questions) is obedience to the Government prevailing in any land in which we reside. We cannot, because, say, we do not personally like a totalitarian form of government, refuse to obey it when it becomes the ruling power. Nor can we join underground movements which are a minority agitating against the prevailing government.

If a state of revolution and complete chaos exists in a country, so that it is impossible to say there is one government in power, then the friends must consult with their National or their Local Assembly, and be guided by what the Assembly considers the proper action to take; in other words which party might be best considered the legal governing authority.

We see, therefore, that we must do two things—shun politics like the plague, and be obedient to the Government in power in the place where we reside. We cannot start judging how a particular Government came into power, and therefore whether we should obey it or not. This would immediately plunge us into politics. We must obey in all cases except where a spiritual principle is involved, such as denying our Faith. For these spiritual principles we must be willing to die. What we Bahá'ís must face is the fact that society is disintegrating so rapidly that moral issues which were clear a half century ago are now hopelessly confused, and what is more, thoroughly mixed up with battling political interests. That is why the Bahá'ís must turn all their forces into the channel of building up the Bahá'í Cause and its Administration. They can neither change nor help the world in any other way at present. If they become involved in the issues the Governments of the world are struggling over, they will be lost. But if they build up the Bahá'í pattern they can offer it as a remedy when all else has failed. (December 21st, 1950.)

TOUR OF THE NATIONAL TREASURER

(Continued)

V. EXPRESSIONS OF ATTITUDE

- i. It is necessary to understand the meaning of 'giving'; a gift should cost something; the art of giving is the art of living. (*Glasgow.*)
- ii. A gift to God is a bounty to ourselves, the amount is not important. (*Glasgow.*)
- iii. In the present critical state of the world it is surely not possible to conceive of the Cause fading away for lack of money; as an organism the Community must continue to grow. (*Glasgow.*)
- iv. We live in two worlds, in the secular world around us for most of the time, in the new Bahá'í world for part of the time; the problem can be put in the form of taking as much as we can from the old world and putting it into the new. (*Glasgow.*)
- v. We should not fix our eyes so much upon what is needed, but rather give the maximum we can, otherwise we limit ourselves. (*Edinburgh.*)
- vi. The Bahá'í Faith is not a private faith; neither on a national scale, nor on a local, nor on an individual, can we live to ourselves alone; we are interdependent. (*Edinburgh.*)
- vii. We get an ample return for readiness to give, indeed at times a miraculous return, even double. (*Brighton.*)
- viii. The Faith must not be confused with a business; it is always expensive to acquire new experience. (*Brighton.*)
- ix. The name Bahá'í should be sufficient in itself to evoke contribution in gratitude. (*Manchester.*)
- x. The Guardian said the Six Year Plan must be won at all cost; therefore the money had to be found; now the community cannot just let down the pioneers and the collective achievements, but the N.S.A. and the Consolidation Committee should see that pioneers obtain work. (*Manchester.*)
- xi. The Bábís gave their all, even life itself; in this centenary year we can give so little. (*Birmingham.*)
- xii. Individuals should see themselves as cells for giving, and local funds should be able to show the effects of appeals and other stimulus; individuals should give to the Local Fund to help the 'vie ye' principle; if the Fund were rightly dramatised and understood they would be happy to do so. (*Oxford.*)
- xiii. It is a mistake to save up until there is enough to give; 'however modestly at first' implies a steady growth in the amounts. (*Oxford.*)
- xiv. The rewards of giving will be seen in the faces grown radiant. (*Oxford.*)

Summer School Committee

The following Committee has been appointed to organise this year's Summer School, which will be held at Thwaite Hall, Cottingham, nr. Hull, from August 18th to September 1st: Dick Backwell, Hasan Balyuzi, Dorothy Ferraby, Habib Hazari, John Mitchell, Ursula Newman.

Our First Pioneers

'They that have forsaken their country for the purpose of teaching Our Cause—these shall the Faithful Spirit strengthen through its power . . . By My life! No act, however great, can compare with it, except such deeds as have been ordained by God, the All-Powerful, the Most Mighty. Such a service is indeed the prince of all goodly deeds, and the ornament of every goodly act.'

CLAIRE GUNG is the first to succeed in finding a job in one of the African territories of the Plan. She sailed on January 3rd for Tanganyika, to take up a post of assistant matron in a school at Lushoto. Although only 150 miles from Dar es Salaam, it takes two nights and a day to make the journey, which has to be made by a circuitous route, by rail to the sea and by boat along the coast. Claire hopes to spend part, at least, of the school holidays in Dar es Salaam. She carries with her the prayers of the whole British Bahá'í Community that the confirmations of Bahá'u'lláh will descend continuously upon her.

JALAL NAKHJAWANI of Persia has reached Kampala, Uganda. He is on a visit of a few months to Uganda and Tanganyika to study the possibility of starting a business in one of these territories. His reports will be of the greatest value both to our Committee and to the Persian Pioneering Committee.

Other News

The Persian Pioneering Committee has appointed a special sub-committee to co-operate with, and keep in touch with, the British National Assembly, our Africa Committee and the Persian pioneers to Africa on behalf both of the Persian National Assembly and the Pioneering Committee.

The original project for Philip Hainsworth and Hassan Sabri to leave for Africa in January has not so far proved feasible; Philip found an entry permit could not be obtained on the basis originally planned, and Hassan's search for a job was impeded while he was in hospital. Both are now searching hard for jobs that will take them to Africa and both have some interesting contacts.

Sami Doktoroglu, who was in Britain for a few days from Istanbul, Turkey, has promised one pioneer that he will visit him in Africa.

Jameson Bond, of Toronto, Canada, who is about to write a thesis on social anthropology for his Master of Arts Degree, has offered to choose as his subject the way of life of the people in one of the territories of our Plan. We are suggesting he chooses the Buganda of Uganda.

Acceptances to speak at the Conference on 'The Bahá'í Faith and Africa' have been received from H. V. L. Swanzy, editor of *African Affairs*, and J. Berry, one of the African languages experts from the School of Oriental and African Studies.

(Continued)

OXFORD. As there are six children of Bahá'í parents in Oxford, 19 Day Feasts which fall at the week-end are held in the afternoon so that the whole Community can take part and the children can share in the social activities. Bahá'í songs and community songs have been sung after the Feast, and it is hoped that the children will soon be taking a larger part in the Devotional section of the meetings. The local friends have been happy to enjoy the hospitality of Ada Thomas, who has opened her house to Bahá'ís for Feasts as well as running a fortnightly Fireside. The Community has been privileged to welcome, amongst other friends, Prof. Bishop Brown and his wife from the United States and Mrs. Arna True Perron, one of the daughters of the famous True family of America. Marjorie Parker from London gave a pianoforte recital, Olga Mills from Bournemouth addressed a Fireside, and Dick Backwell spoke at the second public meeting to be held in the Oxford Town Hall. Greetings were sent to the German Youth Summer School through Oxford's student member, Ian Semple.

NOTTINGHAM. Despite their small numbers and additional handicaps the local friends hold a regular weekly meeting, Firesides are planned and regular follow-up work is done. Habib Hazari gave his first public talk in English in Nottingham on September 27th.

SHEFFIELD. Until September the Local Assembly sponsored weekly public meetings, which were addressed by local or national speakers and which each attracted an excellent attendance of between seventeen and twenty-six people. To enable the local friends to undertake increased personal contact teaching, Firesides and study-classes, however, their programme was rearranged to include a public meeting once a month. The Sheffield Community have a very good book sale and their book stock is almost totally self-owned, thanks to the diligent work of Librarian Charles Dunning.

Additions to the Community

We welcome this month Mr. Rustom Sabit, his wife Banoo, his daughter Mary Martha and his son Ruhi, who are coming to live in Britain. Mr. Sabit has been for many years Secretary of the Indian National Assembly and is held in high esteem by the Guardian. He and his family intend to settle in some town whose Bahá'í Community is weak in numbers.

We welcome also Mr. Jamshid Koutchakzadeh, who has come from Persia to help our consolidation work. He is in Sheffield, and as soon as suitable accommodation can be found, his wife and two younger children will join him. His eldest son, Kianoush, has been at school in Britain during the last year.

Since the last list was published, registration cards have been received from the following:

Agnes Kidd, Glasgow
Helen Morton, Glasgow
Purandokht Habibi (from Iran), Manchester
Rizwan Mehraban (from Iran), London

THE BAHÁ'Í WORLD

GERMANY. The Guardian praises the achievements of the German Bahá'í Community and urges them to 'a closer association through correspondence, attendance at summer schools, participation at teaching conferences, and collaboration in publications . . . with the sister communities now rapidly emerging on the European Continent, in the British Isles, in the North and South American Continents, in Asia, Africa and Australia.' The German Bahá'í Community is to devote itself zealously to its present tasks 'as a prelude to the future unfoldment of its mission, beyond the confines of its homeland.' 'No more adequate and better field can be imagined as an outlet for the long-hemmed-in energies of a spiritually virile, highly developed, outstandingly loyal branch of the family of Bahá'í national communities than the neighbouring territories situated in the Balkan Peninsula, the Baltic States, and further afield — the vast stretches now enveloped in darkness, and whose teeming millions hunger for the Light of God's saving grace and redemptive power . . . ' This Community must prepare itself 'to launch . . . in the years that lie ahead, and possibly on the morrow of the celebrations of the centenary of the birth of Bahá'u'lláh's prophetic mission, the first stage in its historic mission destined to embrace so vital a section of the European and so colossal an area in the Asiatic continents.'

POLAND. There are believers in seven cities of this country, with whom communication is no longer possible. Let us pray for them in this period of tests that they may be sustained and protected.

INDIA, PAKISTAN AND BURMA. The Guardian expresses his heart-felt sympathy to this Community in 'the repeated set-backs they have suffered' and says 'the spirit they have consistently manifested . . . is worthy of the highest praise . . . and will enable them to weather every storm and win ultimate victory.' The planting of the banner of the Faith in Ceylon, Indonesia and Siam has 'signalled the opening of a new epoch in the evolution of the Faith in South-Eastern Asia.'

AUSTRALIA AND NEW ZEALAND. The editor of *Smith's Weekly*, a periodical circulating to all cities of Australia and New Zealand, was so interested by a report in the Melbourne press about the Centenary of the Martyrdom of the Báb that he published an article in his paper on 'The Bahá'ís.'

BAHÁ'Í PUBLISHING TRUST

Principles of Bahá'í Administration, Cloth, 6/6
Paper, 4/6

This book presents a selection of the Guardian's writings concerning individuals as well as local and national Bahá'í institutions. It gives those extracts from his letters which guide Bahá'í procedure and communal life. The Memorandum and Articles of Association of the British National Assembly are also included, and a very few statements adopted by that National Assembly for the guidance of the British Bahá'í Community.

FOR MEDITATION

Grieve thou not over those that have busied themselves with the things of this world, and have forgotten the remembrance of God, the Most Great. By Him Who is the Eternal Truth! The day is approaching when the wrathful anger of the Almighty will have taken hold of them. He, verily, is the Omnipotent, the All-Subduing, the Most Powerful. He shall cleanse the earth from the defilement of their corruption, and shall give it for a heritage unto such of His servants as are nigh unto Him.

IN MEMORIAM

O Son of Spirit! With the joyful tidings of light I hail thee: rejoice! To the court of holiness I summon thee; abide therein that thou mayest live in peace for evermore.

Minnie Rowbottom

The Bradford Community has lost its oldest member by the passing of Mrs. Minnie Rowbottom, of Park Lane, Bradford, at the age of 78 years. The funeral took place at Undercliffe Cemetery on Saturday, November 4th. Minnie Rowbottom was introduced to the Faith by the late Mrs. Mabel Wilkinson many years ago, and for a long time attended the regular weekly meetings. She became a Bahá'í when past 70 years, and was a member of the Local Assembly at the time of her death. She will be remembered for her deep love of 'Abdu'l-Bahá, and for her keen sense of humour. She just loved to come to the Bradford Centre, and during this last year often came when she was not in a fit physical condition to make the effort. She gave of her best to the Cause of Bahá'u'lláh, and her cheerful presence will be greatly missed by all who knew and loved her.

Mrs. Stella Priest-Shanks

Mrs. Stella Priest-Shanks passed away suddenly on the evening of November 29th. She became a member of the Torquay Bahá'í Community in 1942 and served later on the Assembly. For the past three years she had been ill. She was an Australian and had the gift of composing music for songs, which were recorded by the B.B.C. Also she wrote many short stories, now in the hands of the B.B.C., who sent for them after her death.

ADDRESSES TO REMEMBER

NATIONAL TREASURER,

R. H. Backwell, 279 Sheen Lane, London, S.W.14.

SHRINE OF THE Báb FUND.

A. Norton, 41 Cranbourne Road, Chellow Dene, Bradford.

LOANS TO THE PUBLISHING TRUST.

Write first to J. G. Ferraby, 49 Sandbourne Avenue, London, S.W.19.

NATIONAL SPIRITUAL ASSEMBLY of the BAHÁ'ÍS of the BRITISH ISLES
158A OLD BROMPTON ROAD, LONDON, S.W.5

26th January 1951

To the members of the National Spiritual Assembly
and the Africa Committee

Dear Baha'i Friends,

Lotfullah Hakim has sent us, at the request of the Guardian, a copy of a cable from the Guardian to the American National Assembly dated 16th January, 1951:

"Assistance Africa project through financial contribution participation pioneers white coloured close consultation cooperation British Assembly necessary. Independent campaign not intended. Fervently praying participation British American Persian Egyptian National Assemblies unique epochmaking enterprise African continent may prove prelude convocation first African Teaching Conference leading eventually initiation undertakings involving collaboration all National Assemblies Baha'i world thereby paving way ultimate organic union these Assemblies through formation International House Justice destined launch enterprises embracing whole Baha'i world. Acclaim simultaneous inauguration Crusade linking administrative machinery four National Assemblies East West within four continents and birth first International Council World Center Faith twin compelling evidences resistless unfoldment embryonic divinely appointed World Order Baha'u'llah."

It is hoped to publish this in the February Journal even at the cost of leaving out, for example, the Baha'i Publishing Trust Committee's article.

Lotfullah Hakim says his letters should not be published in the Journal unless with the consent of the Guardian. He is being asked whether it is permissible to circulate extracts to Local Assemblies, and pending a reply, no further action to circulate them is being taken.

The Guardian has cabled us on 25th January: "Appreciate sentiments beloved friends." This was in reply to the N.S.A.'s cable dated 22nd January: "Thrilled inspired exciting news historic decision awstruck magnitude vision unfolding humbly grateful Divine bounty."

With Baha'i Greetings

John F. ...
Secretary

NATIONAL SPIRITUAL ASSEMBLY OF THE BAHÁ'IS OF THE BRITISH ISLES

"GREATEST EVENT...SECOND EPOCH FORMATIVE AGE"

The following is a copy of a cable sent by the Guardian to the National Spiritual Assembly of the Baha'is of the United States, dated January 9th, 1951:

"Proclaim National Assemblies (of) East (and) West weighty epoch-making decision (of) formation (of) first international Baha'i Council, forerunner (of) supreme administrative institution destined (to) emerge (in) fullness (of) time within precincts beneath shadow (of) World Spiritual Center (of) Faith already established (in) twin cities (of) Akka (and) Haifa. Fulfillment (of) prophecies uttered (by) Founder (of) Faith (and) Center (of) His Covenant culminating (in) establishment (of) Jewish State, signalling birth after lapse (of) two thousand years (of) an independent nation (in the) Holy Land, (the) swift unfoldment (of) historic undertaking associated (with) construction (of) superstructure (of the) Bab's Sepulchre (on) Mount Carmel, (the) present adequate maturity (of) nine vigorously functioning national administrative institutions throughout Baha'i World, combine (to) induce me (to) arrive (at) this historic decision marking most significant milestone (in) evolution (of) Administrative Order (of the) Faith (of) Baha'u'llah (in) course (of) last thirty years. Nascent Institution now created (is) invested (with) threefold function: first, (to) assist me (to) discharge responsibilities involved (in) erection (of) mighty superstructure (of the) Bab's Holy Shrine; third, (to) conduct negotiations related (to) matters (of) personal status (with) civil authorities. To these will be added further functions (in) course (of) evolution (of) this first embryonic International Institution, marking its development into officially recognised Baha'i Court, its transformation into duly elected body, its efflorescence into Universal House (of) Justice, (and) its final fruition through erection (of) manifold auxiliary institutions constituting (the) World Administrative Center destined (to) arise (and) function (and) remain permanently established (in) close neighbourhood (of) Twin Holy Shrines. Hail (with) thankful, joyous heart (at) long last (the) constitution (of) International Council which history will acclaim (as the) greatest event shedding lustre (upon) second epoch (of) Formative Age (of) Baha'i Dispensation potentially unsurpassed (by) any enterprise undertaken since inception (of) Administrative Order (of) Faith (on) morrow (of) 'Abdu'l-Baha's Ascension, ranking second only (to) glorious immortal events associated (with) Ministries (of the) Three Central Figures (of) Faith (in) course (of) First Age (of) most glorious Dispensation (of the) five thousand century Baha'i Cycle. Advise publicise announcement through Public Relations Committee.

AMENDMENT TO GUARDIAN'S CABLE TO THE U.S.A. DATED 9th January 1951

The functions of the Council should read:

First (to) forge link (with) authorities (of) newly emerged State; second, (to) assist me (to) discharge etc.

DISSEMINATION OF LITERATURE

"Bestow My wealth upon My poor" (Bahá'u'lláh)

What does dissemination of literature mean?

Giving, lending or selling Bahá'í books or pamphlets to institutions, societies, individual enquirers and friends, and to other believers, in hope of:

- (a) attracting more enquiries,
- (b) supplying a felt need,
- (c) demonstrating Bahá'í affection,

and making efforts to ensure that the thirst for Bahá'í books steadily increases.

Why do we seek to disseminate literature?

1. To provide the hungry with the bread of life, the Word of God, and in so doing to obey the ordinance of most effectively teaching the Cause.
2. To help others deepen in the Cause through study, meditation and use of our glorious Scriptures.
3. Because the literature itself compels us to share it with others.

What literature should we disseminate?

Broadly speaking the Bahá'í literature is of four kinds:

- i. Introductory pamphlets
- ii. Books about the Faith
- iii. Compilations and books of scripture suitable for early study
- iv. Works for deeper understanding of the Cause.

Teaching Bulletin No. 4 contains a lot of useful suggestions about the suitability of particular books. Plans are in hand for the provision of special study aids to give graded reading for believers.

Who undertakes this dissemination?

- I. Each and every individual believer.
- II. The Bahá'í Publishing Trust itself, at Summer School, Convention, Teaching Conference, and through the distribution of its catalogues and through trade channels.
- III. Every community by means of collectively agreed action after consultation at Feasts and Assembly meetings, through a committee or individual specially appointed.

Individual Effort.

None of us really adequately meets his responsibilities in this matter. The following points may help to clear our minds and focus our activity.

1. We should each keep some 2/- to 2/6 worth of pamphlets on hand which we are continually seeking to use up and so replace as often as we can.
2. We should be well acquainted with their contents so that when we give, lend or sell we know what we are doing.
3. We should study the needs of our friends and associates.
4. We should be constantly seeking an appropriate opportunity for drawing their attention to the literature, either by quoting, or by referring to some social, educational, economic or global problem in the light of a Bahá'í principle and so arousing interest. Birthdays and other commemorative days also give good excuse to give a Bahá'í book.
5. We should hope so to arouse the interest that a friend will want to buy the literature himself, but at first with the smaller things we should be ready to give. We may often find that the loan of a book from our own or the community library whets such a thirst that our friend wants to acquire the book for himself.

Collective Responsibility.

The following ideas are offered for consideration by each local community in case their members would like to tackle them systematically:

1. Ensure a good and comprehensive display of books whenever a suitable occasion presents itself, e.g. at public or commemorative meetings. The greater the variety, the bigger the sales. Attention should be called to this display at some point in the occasion. New enquirers may appreciate the gift of a pamphlet to read while they wait for the start of the meeting.
2. Make a beginning with all the main institutions in the locality. Each needs a different approach, but each may offer scope at the right moment for the deposit of Bahá'í literature:
 - i. Public libraries (city and county)
 - ii. College libraries
 - iii. School libraries
 - iv. Community Centres
 - v. Clubs and societies
 - vi. Reading rooms and waiting rooms.

The Public Library may even be persuaded to display the Bahá'í books and to keep them in a special section. Sometimes a request for one of the books will be effective in getting it located. Youth may care to ensure that their Youth Bulletin is placed in Public Reading Rooms.
3. Build up the local library, e.g. by donation to commemorate a special event.

Other points that may need attention from time to time:-

- (a) Calling for ideas at Feasts.
- (b) Encouragement of the booksalesman through requesting regular reports and taking an interest in his work.
- (c) Names of people in the phone book spontaneously approached e.g. with "Pattern of Future Society" or Principle cards.
- (d) Setting own goal for dissemination and turnover of book stocks. Our Bahá'í Publishing Trust is the sole tangible asset that we have in this country. We should build it up.
- (e) Effective distribution of Publishing Trust catalogues.
- (f) Trying to own one's own stock.

Consolidation Committee.
January 1951.

SPREAD THE FAITH BY GIVING

