

BAHÁ'Í JOURNAL

Haifa, Israel,
December 22nd, 1959

To the Hands of the Cause of God
and the National Assemblies of the
Bahá'í World.

Dearly loved Friends:

Forty months are left to us to finish our beloved Guardian's holy Crusade. In these months that lie immediately ahead we have to bend every effort in order to achieve that supreme task. Time is swiftly passing, and every moment of these fast-fleeting days, is immeasurably precious. That which stands supremely important over and above everything else, to which we must look every day of the year until the appointed time is reached, is the fulfilment of the goals of the Ten Year Crusade.

Forty years ago in the darkest days of the First World War, the Master revealed the Tablets of the Divine Plan. The beloved Guardian laboured over thirty-six agony-laden years to raise the Administrative Order and make it a fit instrument for the implementation of the Plan which the Master had laid down for us. 'The most important of all things', says 'Abdu'l-Bahá in His Will and Testament, 'is the guidance of the nations and peoples of the world. Teaching the Cause is of utmost importance for it is the head corner-stone of the foundation itself'. For the accomplishment of this paramount purpose, the beloved Guardian assiduously built the local and the National Spiritual Assemblies of the Bahá'í world. He often reminded us that the perfecting of the Administrative Order and the administrative procedure, was not to be an end in itself.

Our Beloved in the very last message which he sent to the Bahá'ís of the World, in October 1957, told us that we were about to enter the fourth phase of the Crusade, and in that weighty, vital and fate-laden message, his last command and his last behest was that this fourth phase 'must be immortalised . . . by an unprecedented increase in the number of avowed supporters of the Faith, in all countries of the globe, of every race, clime, creed and colour, and from every stratum of present-day society, coupled with a corresponding increase in the number of the Bahá'í Centres'. To the accomplishment of this command, and the fulfilment of this behest, we must now direct our undivided attention. Thus we will be assured of victory everywhere, in new fields as well as old, in countries whose goal is to establish independent National Assemblies, as well as those where the Home-front goals are themselves a major task. Whilst valiant pioneers go out, determined and dedicated, to their posts, a movement that must be well planned and urgently accelerated, every effort must be made to greatly intensify the work of teaching everywhere. It is the sacred duty of every Bahá'í to teach. It is also the inescapable duty of all assemblies, local and national, not only to organise the work of teaching, but to give all possible assistance to individuals who arise to carry out this pre-eminent task.



SHRINE OF THE BÁB ON MOUNT CARMEL

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[Letter from The Hands of the Cause in the Holy Land—*continued*]

We should bear in mind that by naming the Hands of the Cause, the 'Chief Stewards of Bahá'u'lláh's embryonic World Commonwealth', the beloved Guardian has conferred upon them, as the last act of his life, specific and particular responsibilities which they must discharge. But another specific duty which devolves equally and unequivocally upon both the Hands of the Cause of God and the National Spiritual Assemblies, is to implement fully and immediately the instruction of the beloved Guardian, contained in his message on June 4th, 1957:

'Call upon Hands and National Assemblies, each continent separately, to establish henceforth direct contact and deliberate, whenever feasible, as frequently as possible, to exchange reports to be submitted by their respective Auxiliary Boards and National Committees, to exercise unrelaxing vigilance and carry out unflinchingly their sacred, inescapable duties. The security of our precious Faith, the preservation of the spiritual health of the Bahá'í Communities, the vitality of the faith of its individual members, the proper functioning of its laboriously erected institutions, the fruition of its world-wide enterprises, the fulfilment of its ultimate destiny, all are directly dependent upon the befitting discharge of the weighty responsibilities now resting upon the members of these two institutions, occupying with the Universal House of Justice, next to the Institution of the Guardianship, foremost rank in the divinely ordained administrative hierarchy of the World Order of Bahá'u'lláh.'

The words of the beloved Guardian and the action they indicate, are manifestly clear. The Hands of the Cause and the National Spiritual Assemblies must for the welfare of our beloved Faith and in compliance with our Guardian's instruction, establish this close collaboration at the earliest possible moment. Meeting as frequently as possible, they should at the same time exchange their reports, and keep one another informed of all the developments in every aspect of the work so dear to all our hearts. These two institutions must therefore assist each other in every way to speedily accomplish the remaining goals of the Crusade.

We are on the last lap, and the road that leads to the completion of the Beloved's Holy Crusade, to total triumph, to the Most Great Jubilee, to the crowning glory of the establishment of the Universal House of Justice, is indeed difficult and beset by many formidable obstacles. But the beam of our Guardian's guidance shines as bright as ever, and as long as we keep within the path of that light and follow its course, there is nothing to fear and we are assured of victory.

The requisites of this pressing hour are unwavering resolve, clear vision, prompt action. We pray ardently at the Sacred Thresholds that our combined efforts may be blessed, and that we may all give adequate expression in our deeds, to the love that we bear in our hearts for our Guardian.

With deepest love,

In the service of the beloved Guardian,

HANDS OF THE CAUSE IN THE HOLY LAND

Rúhiyyih	Paul Haney
Amelia Collins	Jalel Khazeh
Leroy Ioas	A. Q. Faizi
Hasan M. Balyuzi	

AN IMPORTANT MESSAGE FROM THE HANDS OF THE CAUSE IN THE HOLY LAND

To all National Spiritual Assemblies

Dear Bahá'í Friends,

Haifa. Dec. 4th, 1959

Since the passing of our dearly beloved Guardian, we feel ever increasingly the necessity of protecting the many invaluable instructions and interpretations which he gave to the Bahá'ís all over the world during the thirty-six years of his Guardianship. No copies for the most part were kept by him of his letters, whether written in handwriting or typed by his various secretaries. This includes the precious postscripts on these letters which were written in his own handwriting.

This sacred reservoir of his guidance must be preserved for posterity, and we feel no time should be lost in making fresh appeals to the believers to send immediately either the original letters they have received from Shoghi Effendi regardless of subject matter, or authenticated copies to your National Assembly for preservation in your archives.

We would like you to send a duplicate copy or the original, whichever you prefer, to us of any material of this nature you receive, so that it can be preserved in the International Archives here.

We also take this opportunity of asking your Assembly to take immediate steps to see that all copies of his letters to your Body are forwarded to the World Center for our information and for careful preservation here.

We know that in many cases in the history of our Faith, words of supreme importance regarding the conduct of its affairs were written by the Founders of our Faith, the Master and the Guardian in letters to individuals and assemblies. Now that the time is drawing near for the formation of the Universal House of Justice, all material available pertaining to the Cause, its direction, the interpretation of its teachings, etc., is urgently needed for future reference. We request you therefore to start collecting such material yourself at once and send copies on to us as soon as possible.

With loving greetings,

In the service of the beloved Guardian,

HANDS OF THE CAUSE IN THE HOLY LAND.

Rúhiyyih	Paul Haney
Hasan M. Balyuzi	Leroy Ioas
Amelia Collins	A. Q. Faizi
Jalel Khazeh	

SIGNIFICANCE OF THE COMING ELECTIONS

'... And now, concerning the House of Justice which God hath ordained as the source of all good and freed from all error, it must be elected by universal suffrage, that is, by the believers. Its members must be manifestations of the fear of God and day-springs of knowledge and understanding, must be steadfast in God's faith and the well-wishers of all mankind. By this House is meant the UNIVERSAL HOUSE OF JUSTICE.'

(From the Will and Testament of 'Abdu'l-Bahá)

In the message of November 4th, 1959, from the Hands of the Cause gathered at the Mansion of Bahá'u'lláh in Bahji, they say '... We have fixed the date for the election of the Universal House of Justice as *RIDVÁN* 1963'.

They also state that 'Another milestone in Bahá'í history will be reached with the election of the International Bahá'í Council during RIDVÁN 1961. . . . The members of all the National and Regional Spiritual Assemblies of the Bahá'í World, *DULY CONSTITUTED IN RIDVÁN* 1960, will take part in a postal ballot to elect nine members to the International Bahá'í Council' (Forerunner of the Universal House of Justice.)

We emphasise the words 'Duly constituted in Ridván 1960' in order to deeply impress them upon our hearts and minds and to show the vital importance of the votes cast by delegates for the National Spiritual Assemblies to be elected in Ridván 1960. We must therefore be deeply conscious of our responsibility in choosing delegates this year for Convention.

We ought also to refer to the Beloved Guardian's writings on the character of Bahá'í Elections (page 77 of 'Principles of Bahá'í Administration'): 'Let us recall his explicit and often-repeated assurance that every Assembly elected in that rarified atmosphere of selflessness and detachment, is in truth appointed of God, that its verdict is truly inspired, that one and all should submit to its decision unreservedly and with cheerfulness. . . . The elector . . . is called upon to vote for none but those whom prayer and reflection have inspired him to uphold. . . . Hence it is incumbent upon the chosen delegates to consider without the least trace of passion and prejudice, and irrespective of any material consideration, the names of only those who can best combine the necessary qualities of unquestioned loyalty, of selfless devotion, of a well-trained mind, of recognised ability and mature experience.'

Therefore let each and every Bahá'í in the country solemnly bear in mind that at this Ridván, through his or her delegate, through the votes of the delegates for the new N.S.A. and through the N.S.A. to the International Bahá'í Council, they will each and all be partaking NOW in the essential steps to the establishment in 1963 of the *UNIVERSAL HOUSE OF JUSTICE*.

The election by each community of its delegates to the next Convention is an event of more momentous importance than any such election in the past and every individual believer ought to think deeply about it and approach it with much reflection and prayer.

NATIONAL SPIRITUAL ASSEMBLY

CONVENTION 1960, APRIL 23rd, 24th, 25th

N.S.A. BYE-ELECTION AND SECRETARIAT

At the bye-election held in December to replace John Ferraby, 47 out of 57 Delegates voted, but two ballot papers were received too late to be counted. Mr. Louis Ross-Enfield was elected to the National Assembly. The full results were as follows:

Mr. Louis Ross-Enfield	8	Mr. Eruch Munsiff	5
Mr. John Wade	7	Mrs. Meherangiz Munsiff	3
Mr. Owen Battrick	6	Mr. Charles Macdonald	2
Mr. Adib Taherzadeh	6	Dr. Ernest Miller	2

and 1 each for: Miss Vivian Isenthal, Mr. Joseph Lee, Mrs. Bobbie Leedham, Mrs. Barbara Lewis, Mr. Rustom Sabit and Mr. John Shortland.

On January 2nd, 1960, Mr. Ian Semple was elected Secretary of the National Spiritual Assembly.

INTERNATIONAL BAHÁ'Í FUND

In July 1951 Mr. Arthur Norton was appointed by the N.S.A. to be Treasurer for the International Fund in this country, and since that time he has served continuously, receiving the contributions of individual Friends and Local Spiritual Assemblies and forwarding them to Haifa from time to time. Recently the Hands of the Cause of God in the Holy Land have asked the N.S.A. not to transmit these contributions to Israel, but to hold them here to be disbursed as and when the Hands direct.

To simplify matters, the N.S.A. has decided that the National Treasurer should hold these monies in a special account of our No. 3 A/c (which is reserved for money held on behalf of other people). In future, therefore, believers who prefer not to send their contributions direct to Haifa, should send them to the National Treasurer, Mr. John Long, 126 New Walk, Leicester, earmarked 'International Fund'.

Mr. Norton's trusteeship of this Fund thus comes to an end, and this is an appropriate time to express the warm gratitude of the British Community for this service he has faithfully rendered for eight and a half years.

JOHN FERRABY APPOINTED AS ONE OF THE NINE HANDS RESIDENT IN THE HOLY LAND

On 14th November, 1959, the Custodians wrote to the National Spiritual Assembly asking it to release Hand of the Cause, John Ferraby, so that he could serve as one of the nine Hands in Haifa. Conscious of the loss which the British Bahá'í Community is sustaining, the N.S.A. nevertheless gladly acceded to this request, with a sense of pride in the fact that it is losing one of its most valuable members to assist the World Centre, thus fulfilling the Guardian's comments to one of the members of the National Assembly that British Bahá'ís would in time take part in the international administration of the Faith.

This will also mean that during February Dorothy Ferraby will be leaving this country to join John in Haifa, and so, when it had accepted John's resignation, the National Spiritual Assembly recorded the following minute:

'The Assembly wishes to express, and record, its abiding gratitude to John and Dorothy Ferraby for their years of dedicated service to our beloved Faith and particularly to the interests of this Assembly and the British Bahá'í Community. Our affection for them is reinforced by the sincere happiness which we feel that the highest honour possible to a Bahá'í should have come to our own Secretary, and we assure them of our continuing love and good wishes in their new field of service.'

HAZÍRATU'L-QUDS

In the middle of February Mr. and Mrs. Egon Kamming moved into the Házíratu'l-Quds flat, and the National Spiritual Assembly is very grateful that these dear friends have agreed to undertake this service.

Our Universal Faith

NEWS FROM PORTUGAL

We received the following from one of our Pioneers to Portugal, Jan Coppen, who writes:

'Britain's "Oldest Ally" has, during the past six months acquired, quite unconsciously, yet another link uniting these two countries. Late last summer Irene Bennett pioneered to Portugal, the first Bahá'í to do so, and was followed in December by Jan Coopen. Recently, with great joy we have welcomed Philip and Lois Hainsworth and their children also, who will be staying until April when they continue their journey back to Africa.

Including the Pioneers there are now about fifty Bahá'ís in Portugal, mainly in the three Local Spiritual Assemblies of Porto in the north, Lisbon, and Portimao in the south, and in the two main Goal towns, Queluz and Faro. The Pioneers have been fairly distributed. Irene is living in the Lisbon Hazíra with the American pioneers Carl and Loretta Scherer, who some friends may remember meeting in London last October—Carl and Loretta opened Macau to the Faith. Portugal has its difficulties, making the task of building five more Assemblies in the short time left quite a formidable one. It is quite impossible to have public meetings or publicity of any kind so all teaching has to be done individually and at Firesides. This may be the reason that causes Bahá'ís to be quite audacious. The story of Portimao Assembly is now well known. Last February, after a year of pioneering there were still only two Bahá'ís in Portimao, Lydia and Armando Bocus. By Ridván there were ten. However, later that year Lydia set her heart on an Assembly in Faro, some thirty miles away, and after a considerable amount of prayer, a couple, contacts in Lisbon, telephoned to say they were being moved to Faro. Without hesitation Lydia asked if they knew why they were being moved to Faro. 'For the job, of course.' But Lydia thought otherwise and told them Bahá'u'lláh needed them to be the first two Bahá'ís in Faro! They are a wonderful couple, and declared last month, the first Bahá'ís in Faro, making four declarations since September. Philip and Lois Hainsworth are staying with the Bocus family in Portimao. Within a week Philip found himself in desperate need of a translator and so found an English teacher in the town who is now translating for him at Firesides. Irene and Jan also spent a week in Portimao during the Christmas holidays and during the week enjoyed a large fireside in Faro with a dozen contacts, and took the message for the first time to the town of Lagos. Philip and his family will be in Lisbon on February 17th for the Lisbon School, held on the first Sunday in each month. This School is held in the Hazíra and provides a splendid opportunity for the Bahá'ís all over Portugal to meet as regularly as possible. Bahá'í literature translated into Portuguese is rather limited. Although many Bahá'ís can manage Spanish, French, and even English.

A new Bahá'í is born and reared on 'Bahá'u'lláh and the New Era'. Languages are the conscious impediment for quite a few Bahá'ís at the moment—how we wish we had the Universal Language. Irene does speak Portuguese and French, but the Scherers have neither, although Carl can speak German. Jan is in Queluz, now living with a Portuguese family. Also in Queluz is a Persian family from Morocco, the friends in Bristol probably remember Gitty Masrouh who spent a short holiday there following the Frankfurt Conference. The Masrouhs are living with a couple Victorina (Portuguese) and Janny, his wife (Dutch) who speaks English. The Masrouhs speak Persian, Arabic, and French! The one Bahá'í who can speak to us all is Gwicha from Addis Ababa, Ethiopia, who speaks at least six languages, including Portuguese.

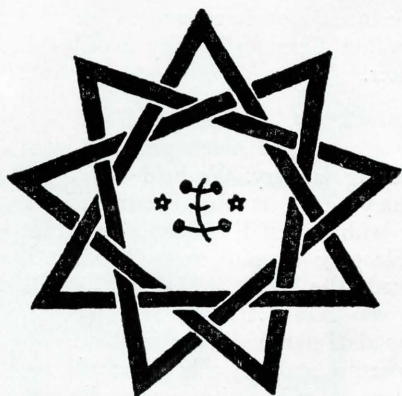
Portugal is a fascinating country, and very beautiful. It is, however, very poor, and in the country districts very much behind the times. During the drive to Portimao on Christmas Eve Irene and Jan picnicked among the hills where shepherds were grazing their sheep and goats, and in the country the average means of transport is either a little high trap with curtains round, or on the back of a donkey. It was not difficult to imagine how Mary must have appeared, riding into Bethlehem. Much of the weekly washing is done on the river bank, slapped clean on the boulders, and the household water is carried from the village fountain in earthenware jars balanced on the head, an inheritance from the Moorish occupation perhaps. Portugal is a place where East and West live side by side in the everyday life of the people. May our beloved Faith of Bahá'u'lláh, through the grace of God, so quickly grow that it will take its place in the everyday life of these people

From a pioneer letter

This is part of a letter received from Brigitte Hasleblatt, sent us by Rose Wade.

'My heart is often longing for the British friends, but in this age of Unity there is no feeling of separation, and I am so thankful for ever having been in Britain, and for all I have learnt from the dear British Bahá'ís. Now I know this and also that I need it here so much, and I have already benefitted from my experiences. . . . We are only 3 Bahá'ís in Lahti, I am one of them, and my work is unfortunately 34 km from Lahti. So I go to Lahti for two days every week, during which time we have a fireside meeting. Some people are very attracted, but the Finns are slow to take up anything new. So we have to pray very fervently.'

Soon Dr. Muhlschlegel will spend some time here with us. We all look forward to that very much, as we have many goals to achieve compared with the number of people. But it is wonderful! Oh the Message from the beloved Hands was so glorious.



TEACHING CONFERENCE

THE LAST THIRTY-NINE MONTHS OF THE CRUSADE

This Urgent and Pressing Hour

Few non-Bahá'ís can appreciate the thrilling urgency with which Bahá'ís set forth for Teaching Conference—this year the sense of anticipation with which the Bahá'ís arrived at Sheffield grew into an atmosphere of hope, and determination during the two days of intensive work, when the room filled and re-filled with Bahá'ís who had travelled many miles to be there even for a few hours. The Programme was planned to call forth the utmost resolve on the part of all of us. The letter from the Hands set the pace. Of their determination, clear as a flash of light, to establish the Universal House of Justice in 1963 we were left in no doubt, of our part in that colossal, and awe-inspiring work we were soon to be assured.

No time was wasted, gone was the pleasant if dillytory gathering together for a start, each session pressed forward, and emphasised the extreme urgency of the hour, and as the Conference ended we were conscious of a deep sense of acceptance of individual responsibility.

The plan presented to us by the National Teaching Conference, a plan to speed up the work of the teaching both in the British Isles, and in Europe, is reported in 'Home Front'. It is a plan that makes the task ahead crystal clear. This task which must become 'the dominating passion of our lives'—a call to each and every believer to allow no opportunity to be missed.

There were many great and moving moments during the Conference. Perhaps one of its greatest was the moment when John Wade rose to leave the Conference to go on his pilgrimage to Haifa—it happened suddenly—there was no time to prepare a message to send by him to the Hands of the Cause—he took it verbally—our pledge that we would implement the letters from the Hands. John Wade left the room to take our words to Haifa—now we must translate those words into deeds, that is our task in the next thirty-nine months.

There were many tremendous words spoken during those two days—in the farewell message from our Beloved Hand Hassan Balyuzi, and in that of our auxiliary Board Member Dorothy Ferraby, and in the talk given by our auxiliary Board Member Marion Hofman, who reminded us that in completing the Crusade we have a special mission—'we can never again so serve the Beloved Guardian—in that we are so blessed'.

OUR INDIVIDUAL RESPONSIBILITY

'To be alone . . . where there are no other Bahá'ís . . . that is really to pioneer . . . then one is by oneself with Bahá'u'lláh.'

These words in a pioneer's letter ring in our ears as insistently as the words of the Beloved Guardian, recalled afresh for us in the letters from the Hands of the Cause in Haifa. Because, as assuredly as the fact that we must labour unceasingly for the success of the Crusade, is the fact that we are, each one of us, where ever we are, alone with Bahá'u'lláh in our individual responsibility for the spread of the Faith.

The words of the Guardian leave us in no doubt, no measure of doubt. ' . . . So much depends upon us, so pregnant with possibilities is the present stage in the evolution of the Plan, that great and small, individuals, groups and Assemblies, white and coloured, young and old, neophytes and veterans, settlers, pioneers. . . '

The pioneers have gone forth—seventy-two pioneer movements since last teaching conference—they have shouldered their responsibilities, made their sacrifices, are now facing their tests. They need the support of our love, and our prayers, the sacrifice of our lives—not to be laid down, as in the heroic age—but to be used, our bodies to strive with, our hearts to love with, our minds to propel those bodies forth to serve the Cause—to Teach! Unceasingly to teach! We must love, and teach, and draw the souls to the love of Bahá'u'lláh.

How can we do it? Time is short—there is the daily bread to be earned, how can we give all the time the Faith needs?

Surely we can only do it by obedience to His behests, through the strength of His prayers, through the institution of the Nineteen Day Feast, which the Báb inaugurated for us, and Bahá'u'lláh implemented for us. The Feast wherein we gain added strength through our love for each other, to do the tasks we are called to do.

How can we perform these tasks?—we are poor, inadequate—others seem so much more fitted to teach, to talk, to write. We cannot escape that way. It depends upon each one of us, NOW!—not tomorrow, or next week, or 'when things are easier for me at the office' or 'in the factory' or 'at home'. The task must be performed now, and by us.

'The task summoning us to a challenge, unprecendented in its gravity and force, is too vast and sacred, the time too short, the hour too perilous, the workers too few. . . '

We cannot ignore those words, with that call in our ears we must go forth on each and every day, to pioneer in the material world, and teach the Cause of God!

O My God, permit me to be entirely Thine, occupied only with thoughts of Thee, inflamed by the fire of Thy love and separated from all except Thee, so that I may work in Thy Cause, spread Thy wisdom, transmit Thy knowledge and impart the joy of knowing Thee.

From a prayer revealed by 'Abdu'l-Bahá

NEWS FROM THE BRITISH BAHÁ'Í COMMUNITY

BLACKPOOL

We continue to hold our weekly firesides, which are well attended. The majority of our contacts, unfortunately, live outside the city limits, but willingly travel quite a distance each week to attend in all weathers; which greatly heartens us. In the past few months we have had quite a few outside speakers, B. Shepherd, I. Bennett, K. Kouchekezadeh, B. Dillworth, L. Ross Enfield. It was lovely to see them all again. We have just had a visit from Mrs. Prudence George (Portsmouth) over Christmas and New Year, and in spite of the holidays, and the terrible weather she managed to get quite a lot of teaching done here, also travelling to Blackburn, visiting contacts of ours there.

We also helped with the first Public meeting in Blackburn last month, making them a large poster which was outside the Y.M.C.A. with a photograph of the Shrine of the Báb. A car load of us went over to support them. Let us hope that great things will come of it.

BIRMINGHAM

We have three recent declarations in Birmingham. They are all young people, over twenty-one, so they will be full voting members! They were accepted at our last Nineteen Day Feast on January 20th. They are Mr. John Humphries, Miss Brenda Brazier, Miss Tess Chinn. These three young folk attended our weekly firesides started in September 1959, they were the only enquirers attending. We are now planning our weekly fireside with new Enquirers.

World Religion Day was held on January 10th at the Imperial Hotel. This was only a small gathering, but quite a lot of interest was apparent by new Enquirers, Miss Audrie Rogers Bahá'í, and Dr. Krishna Nair a Hindu of India, shared the platform as our Guest Speakers.

BOURNEMOUTH

Our Sunday meetings at our centre are interesting as many as nineteen and twenty-four people. Those who are drawing nearer to the Faith we have on a prayer list, hoping they will bring our numbers up to incorporation.

World Religion Day Meeting was held at the Devonshire Hotel, the weather was intensely cold, but forty-five courageous people came to support our panel of speakers.

Susan Jeffries from Talbot Heath School gave a very clear account of the Hindu Faith.

A Jewish Rabbi seemed to create great interest from our audience. The Zoroastrian Faith was given by a lady who also organised the meeting held by Brother Manders—the Spiritual Healer. The Buddhist Faith and the Christian were given by Bahá'í. We were fortunate in having a young student to give his Faith on Islam. Mrs. Susan Sweet, a comparatively new Bahá'í gave a concise talk on the Faith that unites all Faiths.

A Weekly Fireside is held at Mrs. Beale's home every Friday, she hopes to get to know her neighbours in her residential area by a house to house, or flat to flat visit, as she interests people in the Save the Children, and Refugee effort.

Our Bournemouth and Christchurch community attend the International Fellowship Club. Bournemouth are attending Firesides weekly at Christchurch and Winchester.

PORTSMOUTH NEWS

The Faith has had much publicity in the *Evening News* during January. We held World Religion Day on January 17th, at the Portsmouth Brotherhood Meeting with Soheil B. Bushrui speaking on World Unity. He gave a wonderful talk which was greatly appreciated. The chairman's remark when closing this meeting was 'Do not forget that we are all in the brotherhood of mankind'. Trevor Bowen was chairman of this meeting and was able to include the Prayer for All Nations. A good write-up was given of this meeting in the local paper.

Our advertising has brought in 3 new contacts who are now reading and studying the Bahá'í Teachings. Another contact has renewed her interest in the Faith after 5 years, and has become very close.

Prudence George has returned from visiting the friends in the north, where she gave talks and met several contacts, since then she has spoken at a Bahá'í Meeting in Hove, and to the Portsmouth Theosophists.

Soheil Bushrui gave an inspiring talk to the Cosham Townswomen's Guild, this too was greatly appreciated, and was followed by a write-up in the same local paper.

We were so pleased to see Lady Hornell again, her visits are such a delight renewing us with calm confidence and inspiration. She was able to meet some of our close contacts too.

We hold regular Sunday and Tuesday meetings, a study class, and other firesides during the week. The friends are regularly supporting Winchester and are preparing a programme together for a week-end School in March.

READING

A Teaching Committee has been formed in Reading and their first task was to organise a One Day School for February 28th, at which John Wade will be the speaker in the morning, and in the afternoon there will be a Brains Trust under the Chairmanship of Harmut Grossman, who is visiting the Reading Community just now. In the evening we hope to have music and films. A public meeting is scheduled for March 22nd when Ian Semple is speaking. We celebrated World Religion Day with a full meeting of speakers on all the World Faiths. Our audience was small, but we felt a genuine interest had been stirred in some of the people present.

TWYFORD

We are running a second series in our Wednesday Study Course. This teaching is supplemented by our Sunday evening talks and discussions. We feel a great need for more contacts in our area—we hope that the public meeting towards which we are now working will achieve these. To this, Twyford's first public meeting, we are inviting the entire population of Twyford! Remembering the Guardian's injunction that Bahá'ís should be audacious we decided we had nothing to loose and everything to gain by inviting 3,000. This we shall achieve by a door to door invitation. A mass distribution carried out with the assistance of Reading Assembly. This is a part of our 100% introduction to the Faith in our village.



THE BAHÁ'Í FAITH REPRESENTED AT UNIVERSITY 'SOCIETY'S' FAIR IN CAMBRIDGE

CAMBRIDGE NEWS

This year the Cambridge Bahá'ís were again invited to hold a stall at the University's 'Societies' Fair', which resulted in a great many enquiries—nearly two hundred—and much publicity for the Faith. Willy Blum designed a colourful, yet dignified stall, using his poster as part of the 'back-cloth', and ours was undoubtedly one of the most attractive stands at the Fair. David Hofman and Ian Semple came to Cambridge specially for the occasion and their help in answering some of our more intellectual enquirers was very much appreciated! The photograph shows Ian Semple at the stall with (left to right) Mahin Tofigh, Ida Kouchekzadeh and (standing) Peter Vuyiya.

Since the Fair many successful meetings have been held, almost all of which have been attended by one or two people who were attracted by the Bahá'í stall. In November, Ian Semple opened our new Centre, which all the friends had helped to furnish and decorate. Meetings are held there every Wednesday, study classes on alternate Mondays and devotionals on Sunday mornings.

Among the recent speakers we have welcomed from outside Cambridge are Vivian Isenthal, Marina Nazar, Willy Blum, Philip Hainsworth, Meherangiz Munsiff, Torry Pilgrim, Ray Humphrey. Special meetings were a public meeting at a café, when Philip Hainsworth spoke, and on World Religion Day visitors belonging to the Hindu, Christian and Buddhist faiths read passages from their scriptures at the Centre, after which Meherangiz Munsiff gave a stirring talk on the Faith.

Miss Homayoun Dastan (from Iran and Leicester) and Mrs. Lamee Nikanpur (Iran and London) have now settled happily in Cambridge and it is a great joy to have them, also Lamee's two lovely children. It was hard to say good-bye to our vivacious Secretary, Jan Coppen, who has pioneered to Portugal, but she writes that she is very happy and teaching the Faith energetically wherever she goes. As her addresses change from one letter to the next sometimes, we expect the country must be well on fire by now! In spite of having had four pioneers since Summer School, Cambridge still needs some more, as they seem to have a habit of moving from here to more distant goals.

WORLD RELIGION DAY AND FOLLOW-UP MEETING AT MANCHESTER

The celebration of World Religion Day in Manchester took place, as in previous years, in the Town Hall. Altogether there were about 70 people present, 25 of whom were contacts.

The meeting was introduced by the Lord Mayor—a leading Methodist of the City. The panel of speakers consisted of two students from the Technical College, one representing the Students' Christian Movement and the other a Persian, speaking on Islám.

Owen Batrick represented our beloved Faith. He and his wife had motored across the Pennines to participate. Owen's talk swept like a fresh breeze through the Town Hall and was enjoyed and appreciated by all. The title of the talks was 'My Religion and its Teachings'.

The Jewish representative was the Rev. Dr. Slotki, M.A.Litt., Prof. Emeritus of Manchester University and eminent education specialist for the Jews of Manchester and Salford. He encouraged everyone to visit the Shrine of the Báb, which he himself had visited. He spoke of its beauty and that he was very impressed. His talk revealed the innumerable rituals which seemed to surround orthodox Jewry like a strait jacket. And the Chairman afterwards befittingly spoke of orthodox Jews enjoying their deprivations.

The Christian student was preoccupied with sin and not at all with the Law of Love, while the Moslem wanted to repudiate the reputation for warfare attributed to the followers of Muḥammad. One succeeded in casting gloom and the other elevated warfare to holiness.

It fell to the Bahá'í speaker to give a glowing contribution that was the highlight of the evening. It shone like a brilliant star in darkness.

There was no time for discussion but the Chairman invited all questions to be brought to the follow-up meeting at the Midland Hotel a week later. This was a public talk given most ably by John Long and at which a number of non-Bahá'í friends from the Town Hall were present.

A visual display of pictures and posters had been mounted at the Town Hall by the National Visual Aids Committee. Our Librarian displayed Bahá'í books and a week prior to World Religion Day, fifty Corporation buses had mounted inside downstairs a notice 24 in by 11 in. advertising World Religion Day in the Town Hall, sponsored by the Bahá'í Community of Manchester.

Both occasions were enjoyable and relatively successful. They helped to draw several contacts very close to the Faith and to further consolidate the community.

ERRATA

The letters from Lord Samuel, and Arnold Toynbee printed in *Bahá'í Journal* of November, 1959, have not appeared in the National Press as stated but were written in explanation, and defence of the Faith during the trials in Turkey last year.

ADDITIONS TO THE COMMUNITY

[*Continued from last issue*]

From July 1958

Margaret Harvey	Birmingham	Alice Bryden	Portsmouth
Foad Mahbouby (from Iran)	Southsea	Ziaollah Nikubonyad	
Aramesh Mahbouby (from Iran)	Southsea	(from Iran)	London
Sepehr Mahbouby (from Iran)	Southsea	Mitra Rezvani (youth from Iran)	Northampton
Irene Robinson	Swannington	Parvin Vatanparasti	
Brian Dilworth	Altrincham	(youth from Iran)	Northam
Farzaneh Hemmaty (from Iran)	Corby	Maurice Stothert	Chester
Natimba Lubwama		Edith Stothert	Chester
(from Uganda)	Bristol	Maringeh Milani	
Parviz Mohandessi (from Iran)	London	(youth from Iran)	Poole
Delphine Gibson	Leeds	Mary Hayward	Mountsorrel
Matthew Frere-Smith	Stalham	Nergez Aftabi (from India)	Edinburgh
Hooshang Cohan (from Iran)	Stretford	Mehraban Firoozmand	
Abbas Afnan (from Iran)	Liverpool	(from Turkey)	Edinburgh
Susan Jeffery (youth)	Bournemouth	Parivash Firoozmand	
Ingrid Müller	Manchester	(from Turkey)	Edinburgh
Ferdosieh Nickbin (from Iran)	London	Mehrassa Khorassani (from Iran)	Southwick
Albert Robinson	Swannington	Dorothy Kennedy	Bangor (N.I.)
Qudratullah Jamshidi		Trevor Bowen	Portsmouth
(youth from Pakistan)	Dunmurry	James Coady	Motherwell
Beman Khosravinezhad		Awa Sosseh (youth)	Belfast
(from Pakistan)	Belfast	Beatrice Newman	Pontypridd
Mustapha Sosseh	Belfast	Dorothy Dewhirst	Bournemouth
Hardy Fye	Belfast	Kathleen Abbott	London
Margaret Sinclair	Bellshill	Phyllis Pilgrim	London
Edward Sinclair	Bellshill	David Solomon (youth)	Cardiff
Ursula Gehrlein (youth)	Cambridge	Colin King	Belfast
James McLellan	Ashton-under-Lyne	Helen Bailey	Reading
Pearl Boyett	Portsmouth		