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Proclamation of

BAHA'U'LLAH IN ADRIANOPLE

The history of the life of Bahá'u'lláh can be described as a book whose pages are darkened with unbearable cruelties inflicted on Him by a perverse generation, but whose characters shine with the splendours of God's Revelation shedding their lustre upon a world steeped in ignorance and prejudice. This contrast of light and darkness, of majesty and imprisonment, of glory and abasement reaches its climax in Adrianople. For it was in this land, situated on the continent of Europe, that a century ago the Sun of Bahá'u'lláh Revelation mounted to its zenith and the proclamation of His Message was made to the whole of mankind; and it was there, at the same time, that He suffered most and sustained the heaviest blow in the whole period of His Ministry.

He entered Adrianople in December 1863, at the age of 46, full of vitality and vigour, and left it four and a half years later bent with sufferings, visibly aged, His hair turned white and His hands shaking. His half-brother, Mírzá Yahyá, the leader of the Bábí Community who had witnessed the ascendancy of Bahá'u'lláh, prompted by an intense jealousy and encouraged by a notorious infamous Bábí, mustered such audacity as to open a campaign of opposition to Bahá'u'lláh. Through the dissemination of voluminous letters of calumny among the believers in Persia, as well as the Authorities in Constantinople, he misrepresented the Cause of God and its Author, actually succeeded, around 1864-65, in poisoning His food, planned His assassination, and above all, challenged the Fountain-head of a mighty Revelation by his so-called declaration of prophethood which soon was to make him the laughingstock of the mass of believers as well as members of the general public.

The aftermath of poisoning left Bahá'u'lláh with a shaking hand till the end of His life. After that time He very seldom took His pen to

write. To-day, a mere glance at any of the Tablets in His own hand written after this tragic event, bears witness to the shaking of His blessed hand.

The sufferings inflicted on Bahá'u'lláh by the breakers of the Covenant of the Báb, find no parallel in the whole period of His Ministry. Little wonder that in some Tablets revealed in that land He pours out His heart and laments His afflictions.

In the midst of hopelessness and agony, and at a time when the Cause of God had undergone an internal convulsion, and a temporary breach had been made in its rank and file. Bahá'u'lláh with a tremendous power arose to proclaim His Mission to the world at large. About a year before His departure from Adrianople, through the operation of His irresistible spirit in a dramatic way, Bahá'u'lláh established His ascendancy over Mírzá Yahyá. Swiftly and decisively that "Most Great Idol" was broken with the Hands of Power and Might and cast out from the people of Bahá. The Sun of Truth which had suffered a momentary eclipse now began to shine in all its splendour.

The beloved Guardian, Shoghi Effendi, has referred to this episode as the fulfilment of St. Paul's prophecies recorded in the New Testament (II Thes., ch. 2, verses 3, 4, 8):

"Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped: so that he as God sitteth in the temple of God, showing himself that he is God . . . And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming."

Soon after Mírzá Yahyá's humil-

iating downfall, a glorious chapter opened in the annals of the Faith. As if the gates of heaven had been flung open, the vernal showers of the Revelation of Bahá'u'lláh began pouring down with unprecedented intensity. Innumerable Tablets were revealed with such rapidity that within the span of one hour His amanuensis would record the equivalent of one thousand verses. After being re-written, these Tablets would be transcribed and then despatched to Persia. For months, a number of secretaries including 'Abdu'l-Bahá,' then in His early twenties, were busy day and night transcribing, and yet were unable to cope.

The community of His followers in the land of His birth now being identified as the "people of Bahá", as distinct from the "people of Bayáh", were re-invigorated and inspired through the dissemination of these soul-stirring Tablets which they chanted and then copied with much eagerness as they gathered at a certain house, sometimes in the dead of night to ensure their own safety.

These Tablets, which streamed forth from the Supreme Pen, constitute some of the most historic and significant of Bahá'u'lláh's Writings. Among them are:

The Súriy-i-Ghusn (Tablet of the Branch) in which He discloses the station of 'Abdu'l-Bahá, and which can be regarded as the harbinger to that Covenant which He explicitly established years later in 'Akká. The Kitáb-i-Badí', revealed in defence of His Faith addressed to a certain divine in Persia.

His weighty Tablet to the Shah of Persia, in which He familiarises the Shah with, and demonstrates to him the authenticity of His Mission; written in a language of unsurpassed beauty and eloquence partly in Arabic and partly in Persian. The Lawh-i-Ra'ís, revealed on the way to 'Akká, addressed to 'Alí Pasha, the Grand Vizir of the Sultan of Turkey, in which in a strong language he is admonished for so

much cruelty he inflicted on Bahá'u'lláh and His loved ones. And the most momentous of all, the Súriy-i-Mulúk which was revealed about a year before His departure, addressed to the entire company of the monarchs of the East and the West in a language most majestic and penetrating, entirely in Arabic. In this Tablet He proclaims His Mission and discloses to them the dazzling greatness of His station, admonishes them for their indifference to His Message and that of the Báb, summons them to embrace His Cause, urges them to be united among themselves, counsels them to reduce their armaments, exhorts them to be just, warns them of the chastising calamities which will befall them if they do not heed His Message, and states in an unequivocal language the ascendancy of His Cause and the future triumph of His Faith even without their assistance or allegiance.

Thus a mighty process for the proclamation of His Message was set in motion. The initial phase of this can be said to have occurred soon after Bahá'u'lláh's arrival in Constantinople in 1863 through the revelation of a special Tablet addressed to Sultan 'Abdu'l-Azíz, the copy of which is lost to posterity; it reached its climax in Adrianople around 1867-68, through the revelation of the Súriy-i-Mulúk—His clarion call to the rulers of the world, and was fully established, at a later stage in 'Akká through the despatch of individual Tablets to some of the outstanding monarchs of the time.

In August 1868, Bahá'u'lláh was banished to 'Akká. Many of the inhabitants of the city, both Muslim and Christian, assembled outside His house. All, especially the Christians, wept at His departure.

Now a century has passed. His Message has encircled the world, and the rising Institutions of His embryonic World Order, erected by peoples of all races, colours and classes in every continent of the globe, stand strong and incorruptible as the only refuge for a tottering world civilisation; and yet with the exception of an illustrious Queen, who three decades ago acclaimed the greatness of this Cause, the leaders of the world have so far turned a deaf ear or remained indifferent to His summons and warnings; and consequently, mankind has been plunged further and further into tormenting calamities and sufferings.

Who knows that as the valiant band of the warriors of Bahá'u'lláh battling against the forces of darkness, supported by the concourse on High, and guided by that divinely inspired body—The Universal House of Justice—marches forward for the prosecution of the goals of the nine-year world-encircling plan, such spiritual forces may be released as

to hasten the advent of a blissful era, prophesied so emphatically by 'Abdu'l-Bahá during His darkest days while incarcerated in the city of 'Akká, and described in such glowing terms by the beloved Guardian in His letters to the believers in the Cradle of the Faith

—an era when the kings and rulers of the world would recognise the glorious station of Bahá'u'lláh, and while ranking as foremost among the teachers of His Cause, would arise with matchless courage and faith to win memorable victories in His Name.

THE CHALLENGE

AT this moment many of us are wondering what action we should take to meet the challenge of maintaining our hard-won Local Spiritual Assemblies so that they may truly constitute the administrative bedrock so necessary to the continued success of our beloved Cause.

There are three ways:—

(1) By opening our hearts by prayer to the love of Bahá'u'lláh, which encompasses all . . . "prayer that shall rise above words and letters and transcend the murmur of syllables and sounds so that all things may be resolved into nothingness before the Revelation of Thy splendour."

(2) By attracting others through the purity of our motives—the straightforwardness of our characters and the love we show to our neighbours.

(3) By teaching those we attract so that all who seek—or thirst for teachings which will remove fear—can accept the Bahá'í Faith which will provide an unshakable foundation on which to build their future—a Faith which will bring inner peace and strength in these difficult times.

If we feel weak and ineffective—as indeed alone we are, let us turn to Bahá'u'lláh and realise that **His voice has been raised in this world and, therefore, the power of His Utterance is waiting to be used.** We have but to tune in to it through the power of His teachings.

The Universal House of Justice said in their message of November, 1964:—

" . . . we are confident that the whole Bahá'í World will, with rising enthusiasm and ever increasing success, press forward with the teaching work, greatly increase the flow of pioneers, more widely participate in the financial support of the work of the Cause and add rapidly to the list of goals already accomplished."

Also in July, 1964, they wrote:—

"The unsophisticated people of the world—and they form the large majority of its population—have the same right to know of the Cause of God as others. When the friends

are teaching the word of God they should be careful to give the message in the same simplicity as it is enumerated in our teachings. In their contacts they must show genuine and divine love."

This is the day of planting, rooting and nurturing the Creative Word of God in the hearts of men. Man's most creative act in this day is the reviving of souls so that the whole world can one day bring forth its finest fruit, the Kingdom of God, a divinely inspired civilization.

Bahá'u'lláh speaks to us in these words:—

"Unloose your tongues and proclaim unceasingly His Cause. This shall be better for you than all the treasures of the past and of the future."

Dear friends, this matter is of vital importance to each one of us—new believers in Bahá'u'lláh are needed everywhere, but particularly in the communities which are below strength. Let us match the devotion of the pioneers by an upsurge in Teaching—the two-pronged attack on this challenging problem.

The following words revealed by Bahá'u'lláh from the prison city of 'Akká should shine like a beacon before us:—

"Thou beholdest, O my God, the Day-Star of Thy Word shining above the horizon of Thy prison city, inasmuch as within its walls He who is the Manifestation of Thyself and the Day-Spring of the light of Thy unity hath raised His voice and uttered Thy praise.

"The fragrances of Thy love have thereby been wafted over Thy cities and have encompassed all the dwellers of Thy Realm."

English Teaching Committee.

"This is the Day in which God's most excellent favours have been poured out upon men, the Day in which His most mighty grace hath been infused into all created things."
—Bahá'u'lláh

BIRMINGHAM

Pendrell Hall Week-end School

When in 1963 it was decided to hold a residential week-end school in the charming old house, Pendrell Hall, Codsall Wood, Nr. Wolverhampton, Staffordshire, it was known then that the first available dates were not until 1965, but the Assembly went ahead with the project. It also realized that many changes could very well have taken place by that time, not only in the local community, but in the Bahá'í world, and this was certainly so! The Universal House of Justice had announced the Year Plan, in which the counties themselves became Goals—and pioneers had gone out from Birmingham to the county town of Stafford. Accordingly, the school assumed special significance in so far as it was the first official Bahá'í gathering in Staffordshire, since the county was placed in the Plan.

It was a joyous and very successful occasion all available accommodation being taken, and we were indeed blessed to have with us our beloved Hand of the Cause, Mr. John Ferraby as well as two Auxiliary Board members, Mrs. Dorothy Ferraby and Mrs. Marion Hofman. Friends came from far and wide, about 25 towns in all being represented, and the light of Bahá'u'lláh shone brightly in Staffordshire.

Talks were ably and lovingly given by Mr. Arnold Pitt, Mr. Malcolm Lee and Mr. John Morley each being followed by lively and positive discussion and Mr. John Ferraby spoke inspiringly to us on "Retrospect and Prospect." At the end Mrs. Valerie Morley, representing the Pioneer Committee, spoke movingly about pioneering, that at any cost, we must not lose the hard-won "centres of light" in these islands, and a special prayer for pioneers was read.

As on so many occasions these days the Youth figured outstand-

ATTACKS ON THE FAITH

INVERNESS, 1965

AT the beginning of February, 1965, the Moderator of the Presbytery of Inverness, Rev. D. Macfarlane, was widely quoted in the press. *The Press and Journal* February 2nd quote him as saying "The Mormons, Bahá'ís and Jehovah Witnesses were trying to convert the town... The Bahá'ís have done and will continue to do serious harm to the work of the Christian Church." The *Daily Express* February 4th... "The Mormons, Bahá'ís and Jehovah Witnesses were the most heretical sects in town... Bahá'ís were active in the press and to some extent in the schools. Many good church people are defenceless when confronted by these people." *Highland News* February 5th... "Heresy in its most virulent form. The Bahá'ís are active in personal proselytising in houses and letters to the press and in an unofficial way in schools... but," he adds, "as for the Bahá'ís—well we are not sure what they mean but we don't agree with them anyway." *Inverness Courier* February 5th quotes similar words.

The Inverness Bahá'ís decided to take advantage of this publicity to present the truth to the people of Inverness. In co-operation with the N.S.A. and the S.T.C. they decided

ingly, the greater part of the organising of the school being shouldered by them so ably, with a wonderful spirit and with complete devotion.

The Fast

During the Fast the Community are meeting together at Dawn, to read together special prayers for the protection and propagation of the Cause.

to hold a meeting and ask Rev. Macfarlane and also Rev. Moore, who has attacked the Faith in a similar way on previous occasions, to substantiate their claims in a debate—Divine Revelation v. Heresy at a public meeting. Charles Macdonald was asked to speak for the Bahá'ís.

A press conference of all the papers in Inverness was called and the reporters were told what was planned and also told that the Bahá'í Faith was not a sect and that the meeting was held to establish the truth.

The meeting was arranged for February 15th and the two ministers invited by letter to put forward their arguments for heresy.

This was publicised in all the papers, February 10th—February 12th. The Rev. Macfarlane did not reply to our letter but stated to reporters "I have better things to do with my time than attend a meeting of the Bahá'í Faith." The Rev. Moore also declined to take up the challenge.

Letters were also sent to three Inverness papers pointing out some of the errors and telling a little about the Faith. Two papers printed these letters. In all 30in of free publicity was circulated in Inverness. This publicity reached as far as Stornaway and a letter from Keith in Banff showed that people were appreciating the Bahá'í point of view in other parts of Scotland.

Charles Macdonald gave an excellent talk on 'Heresy or Divine Revelation.' Twenty-five people were present including eight Bahá'ís. One minister, Rev. George Elliott, who made no comment during the question period was present and bought *Bahá'í Revelation* and *All Things Made New* at the end of the meeting, saying that he wished to know more about the Founder of the Bahá'í Faith before he could pass judgement. He has already read several Bahá'í books and had just returned *Bahá'u'lláh and the New Era* saying that nothing could change his persuasion. None of the audience asked questions, or commented during the meeting but most of them stayed behind to talk afterwards. It seemed that they were impressed and one young lady gave us her name and address to be notified of future meetings.

This was followed up in the press by inserting the Bahá'í principles in the *Highland News* and by a series of three meetings at the Arts Centre, entitled 'God Speaks Again,' to be held on February 26th, March 19th and April 23rd.

Results cannot be assessed as yet but certainly more ground has been ploughed.



Week-end School, Pendrell Hall.

THOUSANDS OF NEW BELIEVERS

FROM East and West come thrilling reports of large numbers of new declarations. The widely separated continents of Asia and South America are witnessing the entry of troops into the Cause, predicted by 'Abdu'l-Bahá.

Burma was one of the first countries to be illumined by the Teachings. In 1878, the now famous Hand of the Cause Siyyid Mustafa Rúmí came there from India with Jamál Effendi, who had been sent by Bahá'u'lláh Himself to that part of the world, and established the Cause there. This community of about a thousand, for many years joined administratively to India and Pakistan, formed its own National Spiritual Assembly during the Ten Year Crusade. Then in August 1964, inspired by the new spirit of teaching abroad in the Indian sub-continent, individual believers, launching new efforts, suddenly met with great success, and large numbers of Burmese Buddhists declared their faith in Bahá'u'lláh. Twelve new centres have been established and more than 2,600 new believers have been welcomed into the Faith. The National Spiritual Assembly reports that other villages in the vicinity of these new centres are showing interest and three enthusiastic Bahá'í teachers are now devoting their full time to this wonderful work.

Paraguay, to which the Teachings have come much more recently—the first record of a believer there is 1940—has more than doubled the number of its believers since Ridván 1964. A recent teaching report from the National Spiritual Assembly tells how Auxiliary Board Member Hooper Dunbar and his wife, Maralynn, went on a teaching trip with Chief Rosendo Segundo, Paraguay's first Indian believer. On November 16th four members of a family belonging to the Macca tribe and on the following day six adults and two youths from the same tribe accepted the Faith and contact was also made with the Guarani and Moro tribes. Eleven new centres have been established in Paraguay and nearly two hundred new believers have been enrolled since November.

In Malaysia, the Philippines, Vietnam, and Thailand a minimum of three hundred new believers per month in each country is being welcomed. This in spite of floods and warfare in some of these areas. India continues its victorious progress, having accepted nearly 20,000 declarations since Ridván. The tide is rising all over Asia; in Nepal a hundred new believers; in Sikkim two hundred new believers; in Korea over a thousand; Ceylon has

almost doubled its numbers. On the other side of the world Brazil has welcomed a hundred new believers since Ridván; Venezuela seven hundred. Throughout the vast continent of South America the light of God's New Day is penetrating to the indigenous Indians, long-neglected by the older civilizations, but destined to rise and "become so enlightened that the whole earth will be illumined."

One of the goals assigned to Colombia at the opening of the Nine Year Plan was to increase to one hundred the number of localities where Bahá'ís reside. The National Spiritual Assembly reported on February 23rd that they now have 104 such localities spread all over the "Departamentos", "Intendencias", and "Comisarias" except two. They have further achieved the incorporation of four local Spiritual Assemblies and when the current action to incorporate one another is completed, that goal too will have been achieved.

The village of Chandrapura, in India, which has been developed as a Bahá'í model village, has been recognized by the State Government as a "standard village", an official recognition of its organization and social progress.

TRAVELS OF THE HANDS OF THE CAUSE

Many of the beloved Hands took advantage of their travel to and from their meeting in Bahjí last November, to visit Bahá'í communities on the way, while others have embarked on special assignments.

Amatu'l-Bahá Rúhíyyih Khánum recently visited Paris, meeting with the National Spiritual Assembly and attending three meetings of the friends. She plans an extended trip to Africa commencing in June or July.

Ugo Giachery visited the friends in Denmark, France and Italy. In Italy he was able to complete the goal of transferring Bahá'í properties, held for many years in his name, to the Administrative Institutions of the Faith. He is now travelling in Mexico and Yucatán.

Tarazu'lláh Samandarí spent three weeks in Italy and also visited Monaco before leaving for North Africa where he travelled to many communities including Casablanca, Rabat, Tetuan, Meknes and Fez. He plans to visit the friends in Spain.

'Alí Akbar Furútan is currently on a trip to Persia where he expects to remain about three months. En route he stopped in Turkey to visit and encourage the friends.

Jalál Kházezh returned to his native Persia for a few weeks,

where he visited the tribal areas in the northern part of the country, and on his return journey to his home in Brazil, he visited the United States, Panama, Ecuador, Venezuela, Colombia and Peru.

Agnes Alexander stopped over in Tihrán and in the Philippines on her way to Japan. She has plans to visit Korea, Formosa and Hong Kong during the coming year.

William Sears has just completed the first part of a project which will enable him to visit the friends in most parts of the United States. Starting in Wisconsin and Northern Illinois he travelled to New York, thence south along the eastern seaboard to Florida, returning westward via Georgia, Alabama, Louisiana and Texas.

John Roberts stopped in Algeria, Accra, Monrovia, Santa Cruz, Las Palmas, Abidjan, Leopoldville and Victoria on his return journey. He has also met with the National Spiritual Assemblies of South Africa and South Central Africa.

Collis Featherstone circled the globe in making his trip to the Holy Land, stopping in Fiji, Hawaii, Canada and the United States en route to Haifa and in Calcutta, Kamahatti, Diamond Harbour and Rangoon on his return to Australia.

Rahmatu'lláh Muhájir stopped in India, Malaysia and Indonesia on his return to Manila. He is now undertaking an extended tour of the Indian teaching areas of Central and South America, having visited the friends in Tokyo, Honolulu, Los Angeles and Mexico City en route.

THE PILGRIMAGE

The mid-point has now been reached of the second pilgrimage season in which pilgrims from both East and West live together in the one Pilgrim House in the shadow of the golden dome of the Shrine of the Báb on Mount Carmel. The bringing together of eastern and western believers from various racial and cultural backgrounds has proved to be a great bounty.

The pilgrims are a great blessing to the World Centre; it is always a happy event to welcome them. They bring exciting news of accomplishments in the teaching work, as well as the greetings and love of the dear friends in every part of the world. In "The Advent of Divine Justice" the beloved Guardian stated the "flow of pilgrims . . . constitutes the life-blood of that (World) centre."

The pilgrims visit the Shrines of Bahá'u'lláh, the Báb and the Master, other places associated with the lives of the Holy Family, such as the prison in which Bahá'u'lláh was

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INTERNATIONAL NEWS

SOUTH CENTRAL AFRICA

Burton Tewesa reports in the Bahá'í News of South Central Africa, "During my visit to various places I have noted that people are real thirsty for God's word. Now about half of the Forestry employees at Blantyre have joined the Bahá'í Faith. New believers are more numerous than old believers. There is also a children's class at Zingwangwa."

The following are extracts from a report in the same journal by Amon Natala, describing a two-day school in sewing and homecrafts at Ufwenuka on 15th/6th December. "We were about 20 of us all crowded in Timothy's house. Visitors spoke one by one while Amon translated into Tonga. What a mixed strong Bahá'í family we were! Who could believe that at a typical Tonga area a family of different races, professions and ages would happily spend an evening in such a happy mood . . . Sunday morning all Bahá'í women in Ufwenuka were busy learning how to sew shirts, aprons, nappies and what I can't remember because I am a man and because I was busy with Shidan, Wilks, Timothy and Chief Ufwenuka. As the women were sewing we were also sowing the word of Bahá'u'lláh to Chief Ufwenuka in his own house. The Chief and his Councillor listened and asked excitedly what on earth the Message was. His Councillor declared in the presence

of the Chief and the Chief gave us authority to plant the word of Bahá'u'lláh in his area. We were with the Chief from 8.45 a.m. to 11 a.m. We then left the Chief to join our friends at Timothy's home. We were there teaching, laughing, planning and explaining the principles of the Bahá'í Faith to the most hungry souls and lovely Bahá'ís."

The Bahá'ís of Douglas, Alaska, took advantage of John Kolstoe's presence recently for a free public-service broadcast over KINY Radio. John was in that area to conduct

ALASKA

the Conference on the Nine-Year Plan for the N.S.A. He was interviewed over KINY and commented later, "It was ten minutes of solid firesiding." Many non-Bahá'ís remarked that it was a most interesting programme. John was also interviewed on RJNO Radio, another local station.

NEW ZEALAND

Mr. Richard St. Barbe Baker has presented to the N.S.A. a copy of the manuscript for his latest book and, as St. Barbe says, possibly the climax of his life's work. The book is entitled "Sahara Reclamation for Freedom from Hunger," with subtitle (Report on my second Sahara Expedition and what it teaches). Despite the warnings of critics St. Barbe refers to Bahá'u'lláh and quotes the Writings on several occasions throughout the book. He proposes to dedicate it thus: To all African Heads of State who so understandingly have taken up my challenge and will unite to create better living conditions for millions . . . this book is dedicated.

The Foreword, written by Capt. John F. Hutchings, R.N., and Knut H. Scharnhorst, Ph.D., S.R.P., is a glowing one. The following are extracts: "This outstanding book introduces us in bold, yet down-to-earth manner, to a new way of thinking. Never has ecology had a more objective and articulate spokesman than in Richard St. Barbe Baker, who also, more than any other westerner, loves Africa and her people. Mr. Baker here assures us that with up-to-date knowledge and modern techniques more than two million square miles of the Sahara can now be reclaimed. In a sorely perplexed world, this book is a sweeping charter of sanity that points the way to sound prosperity, well-being and peace, not only for the United States of Sahara, but for all of us.

(From the Bahá'í Newsletter of N.Z.)

CONGO

From the letter of a Pioneer in Leopoldville, July, 1964.

" . . . I had the great privilege of visiting the area of mass conversion in The Congo. I went on a teaching trip with an African brother and we visited an area which is densely populated by Bahá'ís. It was really like being in the Abhá-Kingdom because we met in this sunny, gay landscape uncountable Bahá'ís in the streets who greeted us with broad smiles and Alláh-u-Abhá. Before I could begin to speak to them I had to ask their forgiveness for all the iniquities and abasements inflicted on them by members of the white race. It is impossible to describe the joy and happiness which one can feel in company of the Africans. They are so sensitive one can communicate with them in spirit, without words and with the heart only. How much thanks do we owe to Bahá'u'lláh who brought us finally and for ever together? I was the first white Bahá'í woman in this area and the loving, warm shining eyes of the friends seemed to search deeply into me to probe my soul. I kissed and embraced every African

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PIONEER COMMITTEE

**FOUR
WEEKS
TO
GO**

**Twenty-eight Pioneers
needed
NOW**

**Please telephone
BARNET 4232**

**or attend Pioneer Committee
Meeting on Thursday evenings
at 8 p.m. at**

**27 Rutland Gate, London, S.W.
27 Rutland Gate,
London, S.W.7.**

We have written to each believer with details of the towns in which we need help.

" . . . I entreat Thee to enable me to rid myself of all attachment to any one but Thee, and to wish what Thou didst wish through the power of Thy sovereignty, and to perform what is the good pleasure of Thy will."

Bahá'u'lláh.

THOUSANDS OF NEW BELIEVERS (Continued from Page 4)

lodged after He was banished from Adrianople in 1868; the House of 'Abbúd in 'Akká where He revealed the Kitáb-i-Aqdas; the house at Mazrá'ih; the Ridván Garden, the Mansion at Bahji and the Master's house in Haifa. They see original Tablets revealed by the Blessed Beauty, and in the Archives Building many relics associated with His life. They visit the Monument Gardens, where members of the Holy Family are interred, reinforcing "the spiritual potencies of that consecrated spot"; they stand on the point on top of Carmel where the Mashriqu'l-Adhkár is to be erected.

The re-creative process which takes place as the pilgrimage programme progresses is wonderful to see. The power released when one visits the Holy Shrines is very great; it is a power which can so transform the individual as to make the effect of the nine-day pilgrimage clearly apparent to everyone. This renewed spirit is diffused in every direction as the pilgrims depart for their respective teaching fields.

NEWS FROM WALES

BAHA'I Wedding in a Welsh Village: Saturday, 20th February is the date for the Bahá'í Wedding of Miss Sally Thomas of Tonyrefail and Mr. Cyrus Rowshan,

INTERNATIONAL NEWS

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woman I met till there were hundreds of them and only then I had to stop. This trip to the villages taught me more about Africa and the African Bahá'ís than all I had read or heard before. It is very surprising how Christianity has prepared the people for the Bahá'í Faith. They understand it, live it and it fills their lives completely.

I watched the meetings of Spiritual Assemblies and committees. There is no tension or cramp as is often found in our western administration, possibly because of their tribal and group mentality.

They most urgently need a French-speaking doctor in the mass-conversion area, since persecution by the missionaries has already started and Bahá'ís are not allowed to make use of mission hospitals or schools. For primary schools the problem is partly solved by the Bahá'ís by taxing themselves to pay a teacher. Their children are taught in a Bahá'í house, a very simple clay building, but it is extremely difficult for them to raise the money required for books and writing materials of the simplest kind."

(From Bahá'í Nachrichten).

now of Pontypridd. After their marriage Sally and Cyrus will live in Pontypridd—a bounty for that community. Our good wishes to the Rowshans!

Week-end School: The Welsh Teaching Committee is arranging a School, for Bahá'ís only, to be held in Cardiff early in April. The aim of the School is deepening in our knowledge of the Faith and so strengthening the work of all the communities.

Visiting teachers: NSA Secretary, Betty Reed, undertook a busy week-end at the end of January and visited Aberystwyth, Pontypridd and Cardiff. All the Meetings were well attended by Bahá'ís and friends, and in Aberystwyth the Public Meeting at the University was very successful, with about eighteen non-Bahá'ís present.

Mrs. Munsiff and Miss Yeganeh, both of London, will be visiting Cardiff at the end of February.

Welsh Bahá'ís continue to exchange visits regularly between the various towns in the South, and seem to be always "on the go." We are fortunate in that we have six communities in different stages of development, fanning out from Cardiff within a radius of about thirty miles.

Village Teaching: In accordance with the wishes and enthusiasm of local Bahá'ís, the Welsh Teaching Committee is now investigating the possibilities of going out to the villages to teach in an informal way,

probably by means of some kind of display.

Forthcoming activities: Arrangements for March have been made:—Bangor Public Meeting, 5th March; Speaker, Adib Taherzadeh. Aberystwyth Public Meeting, 6th March; Speaker Adib Taherzadeh. Aberystwyth Fireside, 13th March; Speaker, David Lewis. Cardiff Public Meeting, 31st March; Speaker, Betty Goode. Regular Fireside Meetings are held as usual in all the other towns.

INCREASING THE NUMBER OF LOCALITIES IN BRIT. GUIANA

A car load, with Ivan Fraser, Robbie Franklin, Valerie Griffith and Monte Agard visited along the East Coast, Demerara, on February 1st. First they visited the home of a friend of Val's and had a healing prayer for her as she was not well, told her of the Faith; then they distributed pamphlets to every house in the street. They planned to return on February 14th.

On February 21st they visited Cane Grove for a Fireside, also on the East Coast. On March 7th they planned to visit Den Amskel on the West Coast. The local Spiritual Assembly has supplied \$10 (B.W.I.) literature, £2 8s. 4d., each month for this work planned by the Area Teaching Committee.

—Central and South America Committee.



Mrs. Weeny and Mrs. Nora Maude being interviewed on B.B.C. TV, Cardiff, as part of a 15 minute programme on the Faith televised twice on December 4th.

THE EVER-WIDENING HORIZON

ALTHOUGH, as at most Teaching Conferences, the pressing need of "filling the gaps" on the Home Front seemed to overshadow everything else, it was evident that more and more of the friends are turning their gaze outwards—towards the overseas goals; and it was with great joy that this committee presented its report on the situation in the islands with which it is concerned, in the now nearly 10 months old Nine Year Plan.

Since our report at Teaching Conference, the "wind of change" appears to be blowing with an even greater vigour in the Catholic dominated island of Malta, and even in Cyprus, much more remote and with especial troubles of its own, with the advent of the Plan certain spiritual changes are surely taking place, the extent of which we shall probably only see fully in the years to come. In the lonely Faroe Islands, 190 miles north-west of the Hebrides, the Cause was quickened by the unexpected visit of Miss Ruhi Yeganeh, who brought untold joy into the life of lone and elderly pioneer Eskil Ljungberg, who writes "Please send a pioneer like Miss Yeganeh!"

At the beginning of the 10 Year Crusade some of the friends pulled up their roots and moved to such places and have valiantly remained in their remote and often difficult and unrewarding posts. We have had a heart-cry from some of them that they would love to receive letters from their mother communities. Any of the friends who feel they could serve the Cause by taking on the rather pleasant task of writing regularly to these valiant souls would indeed be rendering a truly useful service and one which would provide much joy to the writer! To live in a place alone, the only Bahá'í and often the only "foreigner", is of course exciting, but a test for the strongest of believers. Imagine what it is like to see one or two letters arriving; just a few words, bits of news, anything, lifts the heart and reinforces the spirit at the beginning of yet another and sometimes lonely day. Volunteers please write to the Secretary:—

Kenneth Goode, 8 Knowle Road,
Weeping Cross, Stafford.

Lastly, friends who are thinking of visiting the Faroes, Cyprus, Malta, Sardinia, the Cyclades, the Balearic Islands, Rhodes and Corsica, please contact the Secretary (as above) who can provide useful information and give many ideas on the ways they can best help the Cause.

European Committee.

NEWS of the Communities

BELFAST

Belfast, including the neighbouring goal areas of Castlereagh and Larne rural districts, reports that two more declarations in the area during March brings the number of new believers since Ridván to ten—a record year!

DUBLIN

In this very important goal town, destined to be the seat of the future N.S.A. of Ireland, a Week-end School is to be held April 10th/11th.

ECCLES

Typical of the silent teaching done almost unknown to the Bahá'ís themselves is this report from Eccles. One of their close contacts popped into the local library to borrow "*All Things Made New*" and found that there was a waiting list of three people before she could have it. Not only was this a surprise to the contact but a source of great glee to the Eccles Bahá'ís who now plan to donate another copy to the library to relieve the run on the well-worn first copy! Other communities might feel that, in view of this discovery, the state of Bahá'í books in their own local libraries was worth re-appraisal.

Extension teaching in Stretford has been very successful and a nucleus of contacts has been built up. Since Eccles provides the speakers for meetings in this town it has been necessary to encourage members of the community to step into the previously unfamiliar spotlight of public speaking. Many unsuspected lights under bushels have been revealed in this way!

EPSOM

A social evening was held at Ewell Court House, a beautiful house, ideal for Bahá'í gatherings. Twenty-one people were present including eight non-Bahá'ís. We were very pleased indeed to see four Bahá'ís from London. The evening began with some organised games in which everyone participated. There was no difficulty in "getting the party going" and our non-Bahá'í friends were obviously enjoying themselves.

Martin Cortazzi played his guitar and he and his sister sang folk songs together. Martin also accompanied Jaleh and Minou Rowshan who sang some beautiful Persian songs—a very pleasant evening.

WOKINGHAM R.D.

Wokingham R.D. is one of the names you see in the list of L.S.A.s needing replacements to

make up numbers for Ridván. At present it needs one.

Recently news came through of a very successful fireside held in Twyford. Thirty people were present, over half of them being non-Bahá'ís, with very keen questions to follow the talk given by Charles Macdonald. Previous to the meeting there was a declaration by Doreen Hocking of Oxford who had come down to Twyford specifically for the fireside.

With this sort of intense atmosphere and this standard of teaching activity in Wokingham it seems certain that this is one L.S.A. which will not go under at Ridván.

CORNWALL

Cornish Bahá'ís are delighted to learn of other Bahá'ís holidaying in Cornwall; how much more delightful to have met them! For instance one Bahá'í who stayed unknowingly within half a gun shot of two isolated believers.

Tourist Bahá'ís are a vital part of Cornwall's teaching programme.

Please plan your 1965 holidays in co-operation with local Bahá'ís. Hotel, chalet, camping—bookings, information in every price range is available through Mrs. Naomi Long, Spain Cottage, St. Agnes, Cornwall.

Income from Donations

Budget		Actual To Date
£7,000		£7,000
£6,000		£6,000
£6,180		£5,000
£5,000		£5,466
£4,000		£4,000
£3,000		£3,000
£2,000		£2,000
£1,000		£1,000
GAP £714		

Frankfurt Temple Fund

(5th January, 1965)

Amount sent as per last Newsletter	... £829
Amount sent Sept./Oct. to Nov. incl.	... 50
Total for year	... £879

NATIONAL SPIRITUAL ASSEMBLY'S NEWS LETTER

NAW RUZ GREETINGS

The National Assembly sends to every believer loving greetings for Naw Ruz. This is one of the most joyous festivals of the whole year, the time when all life is renewed. We pray that the new year will bring great spiritual experiences and blessings to everyone.

NEW DECLARATIONS

We warmly welcome to the Faith Ronnie Taherzadeh-Malmiri (Youth) of Dublin; Moojan Momen (Youth) of Bournemouth; Mr. Sepehr Mahbouby and Mr. Aramesh Mahbouby of Leicester; Barry Ryan (Youth) and Miss Audrey Jenkinson, of Burnley; Christine Whiteley (Youth) of Barnoldswick; Mrs. Della Digby of Poole, Dorset; Mr. William Welham of Norwich; Gillian Todd (Youth) of Glasgow; Abdul Noah of Blackpool; Carol Stines (Youth), Mrs. Marjorie Ellisdon and Mrs. Netta Thomas of London; Miss Jeannette Mills of Bournemouth; Miss Sima Kaboli and John Ball (Youth) of Cambridge; Mr. Allan B. Brownlie of Inverness.

"I APPOINT UNTO YOU KINGDOM," Luke Ch. 22, v. 29

As this News Letter goes to press, twelve local assemblies out of the fifty we had in 1963, are in danger, nine of them in England. Twenty-eight gaps have to be filled by Ridvan. Nine devoted souls are already

consulting with the Pioneer Committee, and with their help it seems fairly certain that Glasgow, Swinton and Salisbury will all be maintained. Another nineteen pioneers are urgently needed for York, Northampton, Peterborough, Portsmouth, Sutton Coldfield, Winchester, Southport, Inverness and Aberdeen. The greatest needs are in Southport, Sutton Coldfield and Aberdeen. Beloved Friends, for two thousand years prayers have been said daily for the establishment of the Kingdom of God on earth, how many times have we ourselves prayed, "Thy Kingdom come, Thy Will be done on earth as it is in heaven" It is vital that we Bahá'is, who have now been entrusted by God with the building of that Kingdom, do not fail Him. This is the Formative Age, the time when local assemblies and national assemblies must be formed, fought for and maintained. The N.S.A. of the Bahá'is of the British Isles was one of the three to be established under Shoghi Effendi's direction in 1923, the first National Assemblies in the world. The British Community has a proud record of pioneering, when there were scarcely one hundred-and-twenty-five Bahá'is in the whole country, 60 per cent. of them pioneered, to form and to maintain local assemblies. Now there are hundreds and hundreds of Bahá'is scattered throughout the length and breadth of the British Isles. The National Assembly turns to you now, urgently, to prayerfully search your hearts and to demonstrate again that the British Community has the will and the inflexible de-

termination to fight for its local assemblies and to save every one. Could we face Bahá'u'lláh when we pass through the gate of death with the knowledge in our hearts that, when our turn came, we failed? This we must never do. We must fight and win. The pioneer Committee is waiting to hear from you, at 14 Northumberland Road, New Barnet, Herts, telephone BARnet 4232.

STATISTICAL BOOKLET ON NINE YEAR PLAN AVAILABLE AT 6/-d per COPY

The Statistical Booklet produced by the Universal House of Justice is now available from the Bahá'í Publishing Trust at a cost of 6/-d, post free. This booklet gives full details of the Nine Year Plan throughout the world, and is an essential book for every Bahá'í teacher.

SLIDES AND L.P. RECORD OF WORLD CONGRESS AVAILABLE TO L.S.A.'s

The National Assembly is making available a set of the 35 m/m slides of the Haifa Convention and the World Congress and an L.P. record, for loan to local spiritual assemblies, Summer School Committees and the organising committees of national and regional week-end schools. The cost of postage must be borne by the L.S.A. or Committee borrowing the items, which can be obtained from Miss M. Prince, 4 Barrington Road, Leicester. Please let Mary Prince have plenty of notice of your wish to borrow the slides/ record, and let her know exactly to which address they should be sent and for what purpose.

INCOME AND EXPENDITURE No. 1 A/C.

INCOME				EXPENDITURE			
Donations:—				N.S.A.:			
L.S.A.'s and Groups	...	...	£188 3 8 (38)	Travel	...	...	£46 18 0
Individuals	...	...	635 19 3	Office	...	...	65 4 6
			£824 2 11	Tel. and Cables	...	...	4 11 2
				Postage and Stationery	...	...	27 2 6
Less Payments against Covenants			308 19 11	Convention:			
			£515 3 0	Flowers—Guardian	...	...	1 7 6
Interest and Dividends	...	...	86 1 6	Journal	...	...	4 12 8
Tax recovery Covenants	...	...	981 0 3	English Teaching Committee	...	...	78 3 0
Refunds to us:—				Other Home Committees	...	...	29 8 5
Loans	...	...	15 0 0	Overseas Committees	...	...	33 5 3
Incorporation Exps. Sundry	...	...	1 9 8	Pioneer Committee	...	...	55 12 8
				Youth Committees	...	...	15 17 5
				Bahá'í News	...	...	55 11 0
				Monthly Transfers:			
				H.Q.—Reprs. and Dec.	...	...	35 0 0
				—Running	...	...	100 0 0
				Donations	...	...	48 0 0
				Excess income over expenditure	...	...	998 0 4
			£1598 14 5				£1598 14 5

Communities contributing:—Bangor, Barrow Children, Blackpool, Bournemouth, Bristol, Brize Norton, Cambridge, Canterbury, Cardiff, Cheadle and Gatley, Chester, Dublin, Eccles, Edinburgh, Exeter, Inverness, Jersey, Leicester, Liverpool, London, Malta, Manchester, Motherwell, Nelson, Newcastle, Norwich, Nottingham, Orkney, Oxford, Paignton, Romford, Salisbury, Sheffield, Southport, Watford, Winchester, York.