

BAHÁ'Í JOURNAL

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Every soul meets others

When Bahá'ís meet together—and they always meet, whatever the intention of the programme — they meet on three levels of experience. Bahá'ís **meet**—but other people in a room or gathering do not meet because the meeting of human beings to-day is only possible on the basis of the worship of the One True God. It is in the world of **Prayer and Devotion** that human beings meet. Otherwise they encounter one another, and make some kind of a partial impression, but they really do not **meet**. Bahá'ís meet on the level of **prayer and devotion**, and therefore it is a true meeting. Bahá'ís meet also on the level of **consultation**, because we are all not merely interested in the activities of the Faith, but each of us is charged with his particular concern. Finally, we meet in the spirit of **action**, because no matter how illumined we feel we are, or how pleased we are with the beauty of the Teachings, if we do not give them action the spirit does not flow through us, and that portion of the spirit which has entered us becomes stagnant, and the Holy Spirit itself can be our doom if it is not always renewed. This is a mystical experience, the meeting of Bahá'ís on the three great levels of human experience.

NO MANKIND TO HEAR

Since entering this hall, it has been close to my heart to try and speak of a certain attitude of the creative nature of this Faith, and I turn my heart to the time when Bahá'u'lláh, in the flesh, manifested the bounty of God. Bahá'u'lláh came to connect man with God. He delivered His message to mankind, whether He was in meditation in the prison, or whether He was speaking with those with whom He walked in the garden, or by the bank of the river, or whether He was revealing a Tablet to an individual Bahá'í or one of the kings of the earth. Bahá'u'lláh was addressing Mankind, but **there was no mankind to hear**. There were the people of Persia, but they were not "mankind"; they were a race, or a nation. There were the people of Iraq and Turkey, but they did not

constitute "mankind"; they were separated from mankind, and therefore we have this illimitable mystery of God's comprehension of the human race and speaking with the utterance of the Infinite to mankind before mankind had become one thing.

THAT IS THE COVENANT

Now a message from God must be delivered, and there was no mankind to hear this message. Therefore, God gave the world 'Abdu'l-Bahá. 'Abdu'l-Bahá received the message of Bahá'u'lláh on behalf of the human race. He heard the voice of God; He was inspired by the Spirit; He attained complete consciousness and awareness of the meaning of this message, and He pledged the human race to respond to the voice of God. My friends, to me that is the Covenant—that there was on this earth someone who could be a representative of an as yet uncreated race. There were only tribes, families, creeds, classes etc., but there was no man except 'Abdu'l-Bahá, and 'Abdu'l-Bahá as man, took to Himself the message of Bahá'u'lláh and promised God that He would bring the people into the **oneness of mankind**, and create a humanity that could be the vehicle for the laws of God. It is because 'Abdu'l-Bahá was 'Abu'l-Bahá, and because He could be this Hearing Ear, this Answering Heart, this Consecrated Will, that an Eternal Covenant was made, and because of 'Abdu'l-Bahá, you and I are here as Bahá'ís. You and I are here as parts of the Mankind that has to be, because man is not man until he is imbued with the qualities and life of the Merciful, and there is no humanity until this one spirit of Truth, and the guidance of the Divine Will, enters into the consciousness of all human beings to such an extent that each individual is not only drawn nearer to God, but he becomes **one** with all other men.

THE UNLETTERED BAHAI

'Abdu'l-Bahá never turned to any Bahá'í and said: "My son, or daughter I want you to study fifty-eight volumes of psychology, or thirty-three volumes of history and science." He said: "I charge you to serve — to be active." And with

every step you take on the path of the Covenant, the qualities you need will be given you.

Faith is the basic characteristic of the Bahá'í, in that it is not "I" nor "you," but that it is the faith we have in God through the Covenant that will give us the capacity to do the thing that is impossible, so that the unlettered Bahá'í can be a servant of God to a degree that the greatest ecclesiastical dignitary on earth does not possess.

"DID YOU HELP ME?"

It seems to me that we have to continually draw back into that experience of the mysterious meeting with 'Abdu'l-Bahá and the **renewal** of the Covenant, because I know, perhaps as well as anyone here, the feeling of utter incapacity, of complete discouragement and bewilderment that overtakes the souls of men if for even a moment they turn away from the Covenant. We are given that which is impossible for human beings to do, but **not** that which is impossible for faith, and we will not be measured in the Kingdom in accordance with any human standard of failure or success, but I think the Master will face each one of us as we walk over the threshold into the other side of the wall, and He will just simply ask one question: "Did you help **Me** fulfil My promise to Almighty God?"

QUALIFIED IF WE SERVE

Now that is something that should raise us up out of the very gutter of discouragement, from the feeling of personal inadequacy, and charge us with a conviction that despite ourselves, we are qualified to serve **if we serve**, but that no matter what remarkable human qualities we may have, if we do not serve, we will lose them one by one.

You and I are members of a World Faith, and from day to day that World Faith is growing more and more potent and decisive in the destiny of the human race. O, if we could but increase our **service—do things—dare things!** Is there a man with whom we are seated on a train? Is there someone we meet in the ordinary daily experiences of life? We have been too hesitant. I do not mean we can assail another soul, but we can offer the cup.

GOOD TEACHING TECHNIQUE

I wonder if it would not be a good teaching technique for the individual Bahá'í to begin to figure two or three very simple questions about world conditions, or about certain spiritual attitudes reflected by the present, with a view to testing the response from the individual we meet for the first time? Try such questions out. We are making an effort to contact the **inner man**. If we do that and fail nine or ninety-nine times, do not let us be discouraged, because our one task is to learn how to meet the **inner spirit** of the people, and not just revolve around and around their outer personality. The person in this room who may feel the least qualified may prove to be, on the actual field of service, the most brilliant and successful exponent of the power of the Covenant. The only Bahá'í who need

really worry is the Bahá'í who is vain—not the Bahá'í who is humble. But humility can be a screen if we use it as a reason for not serving, so remember the dividing line is not **how much** we know, not how many books we have studied, but whether we passed from **inaction** to **action**, because we are pledged to serve, and 'Abdu'l-Bahá has pledged to serve us if we serve Him.

Through the heart of this Covenant there is a power being generated now by our devotion that, God willing, will be sufficient to hold back the forces of evil released in our age, and demonstrate the victory of the Army of the Almighty.

(Extracts from talk given in 1948 at Los Angeles Bahá'í Centre by Horace Holley, Hand of the Cause of God).

a thought is translated into inaction, the community becomes a fraction weaker.

We can increase our strength by reading the Writings, by living the Bahá'í Life, practising the principles shown to us so clearly by the life of 'Abdu'l-Bahá, and by constant circulation amongst other Bahá'í communities. The more Bahá'ís meet together and talk about their Faith and ways in which it can be spread, the stronger becomes their determination to do all in their power to promote its interests. A tremendous stimulus is released by such meetings—we have only to think of the spirit with which we leave Convention, always determined to make greater efforts and to do more for our local community, to realise that a force is unleashed by the meeting together of Bahá'ís.

PROCLAMATION—ACTION NOW

Proclamation . . . a group of Bahá'ís to assemble in Adrianople (now Edirne) to commemorate the Proclamation of Bahá'u'lláh's Message to the kings of the world! In Turkey! Where teaching the Faith has always been so difficult! How on earth can that be managed? How many of us had passing thoughts like these when we read the message from the Universal House of Justice which is to guide our steps for the next few years?

Following this meeting in Adrianople in 1967, Bahá'ís the world over will be proclaiming their Faith in their own communities. It seems a long time ahead—but is it? Surely NOW is the time when we should be preparing ourselves for this tremendous task.

In rather more than a year's time, we shall find ourselves at the forefront of an effort to bring our Faith to the knowledge of all our countrymen. Not just the handful who, at the present time, have heard vaguely that there are a few people called Bahá'ís living in England, and that there was a Conference in the Albert Hall in 1963. We should not rest, we should let no single being pass us by without making an effort to give him the message. We should start now, to-day, not in six or twelve months' time to increase our efforts, and to start our own personal process of proclamation. The seeds we sow to-day will help when the earnest work of proclaiming our Faith begins. And let us be audacious in our teaching—we have the privilege of being the bearers of God's Message for to-day, let us not be apologetic about it.

Not a single one of us can do enough for Bahá'u'lláh—how many can claim to have made sacrifices equivalent to those made by the early martyrs of the Faith, not one of whom had a glimmer of realisation of the tremendous impact the Faith for which he was dying would have on the world. How could those early martyrs have known that in a hundred years his beliefs would have spread all over the face of the globe. Yet we, with a hundred and twenty-one years of history and development behind us—can we claim to have done as much?

How can we be stronger in the Faith we love so well? We should ensure that our local assemblies are strong, and secure, and able to face the opposition that will surely come when the Bahá'í World Faith begins to emerge from the obscurity in which it is at present developing. A local assembly is only as strong as its community makes it. If, once the assembly has been elected on April 21, the rest of the community quietly retires and allows the assembly to carry on its work without support, the assembly will be weak, no matter how devoted its individual members may be. There should be no "Sunday Bahá'ís" amongst us—we should all work always and by all means, to ensure that no acquaintance or friend remains ignorant of the existence of the Bahá'í Faith.

Our strength should ever be demonstrated at our Nineteen Day Feasts. So often, if it is cold and wet, there is the temptation to think "Oh dear, not to-day, I'll go next time!" And each time such

Attendance at Nineteen Day Feasts is obligatory for Bahá'ís—there should be no question in our minds as to whether we should attend these; but surely we can go further than this. Should we not all try to meet other Bahá'ís more often; to become real friends; to discuss how we can help each other with our contacts; to visit other neighbouring local communities? So much good can be done with so very little effort! Inter-circulation of community members always brings good results—to the visitors and to those visiting; contacts are always happy to meet others from a different area who are also learning about our Faith. Obviously, only communities which are fairly close can exchange visits of this nature, but the non-possession of a car need not be a problem when meetings can be held on Saturdays and Sundays.

Recently, this kind of inter-community activity was started in Leeds and Sheffield with a visit to Sheffield by the Leeds Bahá'ís. Eighteen Bahá'ís and non-Bahá'í friends met for a picnic and country walk in Sheffield. At a Leeds One-day School a week later the visit was reciprocated by friends from Sheffield, Burnley, York, Chesterfield and Nelson, and a month later the whole pattern was repeated, but with a larger number of both Bahá'ís and non-Bahá'ís sharing the warmth and fellowship such gatherings always bring.

Let us try to spend more time together—learning more about the Faith we all love so well, and getting to know each other better, and through talk and consultation, find new ways to proclaim our Faith NOW and translate these into ACTION.

ASSEMBLY ASSISTANCE
TEACHING COMMITTEE.

NEW TERRITORY NEEDS

CHANNEL ISLANDS

Holiday-makers to Jersey and Guernsey are asked to contact the New Territories Teaching Committee. Fresh opportunities for teaching the Faith are arising in these islands. Anyone who is planning to visit these goal-spots should consult with the committee before going.

GOAL TOWNS

Bahá'is residing in new goal-towns are urged to visit them as often as possible. The pioneers in these towns are often lonely, and in need of Bahá'í fellowship and practical support in their very important teaching work.

The position of the goal-towns is as follows: of the **First-Phase** goal-towns, Stafford, Bedford, Oakham, Bath, Carlisle and Poole, are all opened to the Faith. The pioneers in these towns are now well settled and teaching work is progressing satisfactorily. The goal-town for Buckinghamshire is now Aylesbury, where a Bahá'í couple have settled. Lincoln and Ipswich are still in need of pioneers.

The **Second-Phase** goal-towns have been announced by the National Spiritual Assembly. They are Kidderminster, Worcester, St. Neots, Derby, Hereford, Shrewsbury and Kendal. None of these towns are yet opened to the Faith. The goal-town for Cornwall is expected to be announced shortly.

NEWS FROM CARLISLE

Miss Sheila Senior, still at her pioneer post in Carlisle after three years, sends us this stirring report:

"This April it was agreed that although we were only a group, we should conduct ourselves along the lines of an L.S.A., so preparing ourselves for the future. We voted as we are taught in 'Bahá'í Administration.'

"We have firesides every Friday evening, and as we have no contacts at the moment we are trying to deepen ourselves in the Faith. We had arranged with the Newcastle friends that one or two of them would visit us once a fortnight for a study group, but at the moment they are all working furiously for the Summer School, so this study class has been delayed until after the School.

"I don't know if you know, but we have our own centre, which is 11 Howard's Place, Carlisle, telephone Carlisle 28339. There is always someone there on Friday evenings, if anything urgent crops up.

"I'm afraid sometimes we tend

Letter from the Pioneer Committee

Dear Friends,

One third of this year has slipped by and so far six pioneers have moved to assist Local Spiritual Assemblies.

As reported in the May and July Journal the total needs, including assistance to Local Spiritual Assemblies, are for a minimum of 99 permanent moves **THIS YEAR**. We can only act when the first steps have been taken by you, Prayer and Consultation.

The Universal House of Justice in their Ridván Message set the Bahá'í World four challenging and **immediate** tasks, the **FIRST** of which was to raise and dispatch this year 460 pioneers. To fulfil **OUR** overseas and home front needs we now require 93 pioneers.

The Committee await your offers to consult and give below full details of places where pioneers are needed.

DETAILS

For Africa see July Journal, except that Ceylon added — 10 pioneers.

Pacific—

Tokelau	...	...	...	...	1
Gilbert and Ellice	...	...	...	...	1
Fiji	...	...	...	...	2

Europe—

Balearic	...	...	...	...	1
Corsica	...	...	...	...	1
Malta	...	...	...	...	1
Faroes	...	...	...	...	1

South America—

Belize	...	...	...	...	1
Trinidad & Tobago	...	...	...	...	2
Home Front Needs as below					72
Inner Hebrides	...	...	...	...	1
Isle of Man	...	...	...	...	1
To open New Towns (See list) minimum 1 each					12
To Consolidate Established L.S.A.s	...	...	...	...	30
To form Groups. 9 New Towns won last year					18
Other possible needs	...	...	...	...	10
					93

HOME FRONT GOAL TOWNS

To be opened:—

Bangor, North Wales.
Aberystwyth.
St. Austell.
Ipswich.

to flounder and long for an older Bahá'í amongst us to teach and guide. But not to worry. We manage."

The Carlisle group consists of eight Bahá'ís, including two who live just outside the civic limits. They are all youth, including six under voting age.

New Territories Teaching Committee

Shrewsbury.

Hereford.

Kendal.

Kidderminster.

St. Neots.

Lurgan.

Isle of Wight.

Lincoln. To be opened Sept.

Derby. To be opened September.

Durham } Opened, but needs

Newport } further pioneer.

North Berwick.

To these Towns must be added the pioneer needs of those Towns opened last year and the Consolidation of L.S.A.s.

Towns opened last year:—

Bedford.

Oakham.

Carlisle.

Stafford.

Aylesbury.

Bath.

Poole.

Channel Islands.

Local Spiritual Assemblies below number needing assistance:—

Inverness	...	...	...	...	2
Aberdeen	...	...	...	...	2
Southport	...	...	...	...	3
Peterborough	...	...	...	...	1
Reading	...	...	...	...	2
York	...	...	...	...	4
Winchester	...	...	...	...	3
Northampton	...	...	...	...	2
					19

Re Bangor, North Wales, the following jobs are advertised:—

Ferranti's—Semi-skilled in Fibreglass & Machine Work.

Ferrodó — Recruiting in September.

Prospects for skilled workers Engineering or Building trade good.

For the ladies—Shorthand typing, Nurses and Shop Assistants.

Re Malta:—

Jobs advertised include Teachers, Company Accountant, Engineering graduate, experienced, Steam, Electrical, Refrigeration and Air conditioning, Architect, Groceries Salesman, Motor Mechanic.

Pioneer Committee,

14 Numberland Road,
New Barnet.

FEASTS

September 27th—
Mashíyyat (Will)

October 16th—
'Ilm (Knowledge)

HOLY DAYS

October 20th—
Birthday of the Bab

November 12th—
Birthday of Bahá'u'lláh

NEWS of the Communities

BANGOR WEEK-END SCHOOL

We foregathered happily at Dufferin Avenue, the Bangor centre, on Friday evening, 30th July, for a Youth Session. The big, double room was packed out and Dr. Colin King gave us a grand introduction. Questions flowed and one young man whom the Belfast friends had met through International Co-operation Year activities was the chief questioner. There were three non-Bahá'ís with us that evening.

On the Saturday morning we met again over coffee with one more visitor (Saturday morning is a good time for a coffee party). This time the talk was on "Paths to Truth", given by Auxiliary Board Member Dick Backwell.

We were free in the afternoon and various small groups met for different forms of activity; one pair put up their tent in the back garden of the home of some of the Friends. Saturday evening, 45 of us met at the Good Templar Hall, a public meeting, with Charles Macdonald speaking most ably on "The Tree of Life." This was the first such function in Bangor for several years and five non-Bahá'ís attended, one of whom was kept awake half the night afterwards, such was its effect.

Sunday morning we had a short Memorial Service for Hand of the Cause, Leroy Ioas, and this was followed by the Irish Teaching Committee Session, conducted by Adib Malmiri. The pioneer goals in Ireland were carefully considered, news of pioneers arriving from Canada and the States delighted our hearts and at least three souls were stirred to hope to be able to join the throng of pioneers going out.

Sunday afternoon we had a second public meeting, with talks to the special theme of the school, the Progressive Enlightenment of Mankind. After Colin had given a review of the development of science and technology through the ages, Adib related this to divine revelation. A break for tea was followed by a question period chaired by Jane Villiers-Stuart. Five of our friends and one newcomer attended this gathering.

In the evening we had "Questions and Answers", which were very fully dealt with by a panel consisting of Vivienne, Rustum, Charles and Adib, chaired by Dick. At last, we regretfully took leave of one another, departing strengthened and resolved to do our bit in the Nine Year Plan. Those who attended seemed to feel the standard of the School was high; certainly the atmosphere was blissful.

BELFAST

The Northern Ireland Community

will deeply value special prayers on October 24th—United Nations Day.

An All-Faiths' service has been arranged at 3.30 p.m. in the Ulster Hall, one of the biggest and most central halls in Belfast. A Bahá'í reader will read from our own sacred writings, and needless to say there will be readings from all the other major religious scriptures of the world. This has been organised by an International Co-operation Year Committee, inaugurated by the Mayor of Belfast earlier this year, on which approximately 30 organisations are represented.

It will be the first time that the Bahá'í Faith has been accepted as a world religion by a non-Bahá'í committee in Northern Ireland.

This meeting is pregnant with possibilities for the future of Ireland.

CANTERBURY

In 1963, like many other communities, the Canterbury Bahá'ís enthusiastically adopted the scheme of planting a tree to commemorate the World Congress in London. The city authorities were co-operative, but as Canterbury is in the midst of a drastic re-organisation of motor ways and park planning and the tree was required for a new park not yet completed, this project has not yet been fulfilled.

Last spring, after two years of waiting, the idea of dedicating a seat in one of the public gardens, was put forward and this plan has gone through much more smoothly and will in fact be completed on the 19th September, 1965. So although two years late, the plaque on the seat bears the inscription "In Commemoration of the Bahá'í World Faith Centenary Year 1963."

The presentation of the seat will not stop us planting a tree also when the park, which is the extension to the West Gate Gardens, is ready.

Over the past few years, books have been placed in the Public Library, but in anticipation of the new university in Canterbury and the influx of a bigger population it was decided to approach the libraries of the main private schools, and colleges, offering them a copy of "All Things Made New" pointing out that the progress of the Faith made it a necessary part of both religious and historical study. So far four libraries have accepted the book these being, University of Kent at Canterbury, Kent College, The King's School, and Christchurch Teachers Training College. The boys Grammar School turned down

the offer, and two schools have not yet replied.

A day school is planned for late October, 1965, and further information will be circulated to neighbouring communities.

ECCELES

Eccles report that as a result of the formation of the Lakeland Branch of the Men of the Trees Society some people from Preston have become interested in the Bahá'í teachings and are reading Bahá'í books; also that relationships with local Councillors and with the Press have improved since it has become known that the Bahá'ís are active in this field, for example, the Press has reported a gift by the Eccles Bahá'ís of nine trees for a Rest Garden being constructed by the Council. It is of interest that, as a member of one of the committees appointed by the Manchester Youth Development Trust, Gitta Chaplin is meeting a number of prominent and influential people whose friendship may be valuable when the programme for world proclamation gets under way.

LONDON

Five packed motor cars left the London Centre (27 Rutland Gate) at about 9.50 a.m. carrying in all about fifteen adults and sixteen children on a day's outing to Shoburyness which is about four miles east of Southend.

Packed lunches were taken, as also were bathing suits, beach balls, and other equipment designed to keep children of all ages happy and occupied.

The group was very happy indeed when Toulou Scott was able to join them with her 11-week-old son. Toulou is an isolated believer living in Westcliff-on-Sea and gets little opportunity to be with Bahá'ís. She was as happy to show off her delightful baby as the group was to meet him.

The weather was kind to us, being fairly warm with a light breeze, and no rain at all until we had started our journey back.

The day's activities were punctuated by consumption of iced lollies, ice creams and cups of tea obtained from the nearby cafe, and it was quite warm enough to sit at the tables outside.

All the friends present are grateful to the Children's Committee of London Assembly for having organised such an enjoyable trip and finding such a pleasant seaside spot as a base for the varied activity.

NORWICH

Calling all Bahá'í Esperantists! The Norwich and District Esperanto Group, who meet every Wednesday,

8 p.m., at our Bahá'í Centre, 41 Exchange Street, wish to announce that the B.E.A. Golden Jubilee is to be held in Norwich, 27th-30th May, 1966!

Everybody is working hard for this important event, and Ethel Bird, who is at the moment the sole Bahá'í Esperantist in Norwich, would be grateful for letters from other Bahá'í Esperantists. Meanwhile, our Bahá'í Centre is a silent witness!

WINCHESTER

IN May, Cherry Viveash spent a week's holiday in the Channel Islands. The first half of the week she stayed in St. Helier, Jersey, sharing the Feast of Grandeur with Evelyn Baxter and Beryl de Gruchy on the Monday evening.

On the Thursday, Cherry travelled over to Guernsey to stay with Prue George for the remainder of the week. During this time they made their first visit to the lovely little island of Herm—perhaps the first Bahá'ís ever to land there and say a prayer on the famous shell beach.

The rest of the time was spent exploring Guernsey and meeting Prue's friends in St. Peter Port. Until Sunday — time to fly home from a holiday on which only the Bahá'í sun had shone!

On Saturday, July 10th, the Bahá'ís of Winchester held a Youth Day attended by many Bahá'ís and their friends from near and far and of all ages from sixteen months upwards!

The Day commenced with a picnic on St. Giles' Hill, overlooking Winchester, after which little groups explored the City — one party climbing onto the Cathedral roof!

In the afternoon more folk arrived to hear Peter Hardwick speak on "A New Revelation" in one of the Courtrooms in the Winchester Guildhall; afterwards members of the Committee which had organised the Day — Christine Beer, Patrick Beer and John Edwards—provided some welcome tea and biscuits. This was followed by a stimulating "Any Questions" session, during which a panel discussed many of to-day's social problems from a Bahá'í viewpoint, as suggested by questions from the audience.

After a dinner break those friends remaining in Winchester for the week-end journeyed in carloads to John Edward's flat for an enjoyable social evening.

The following day Christine Beer, Patrick Beer and Cherry Viveash travelled to Southampton at the invitation of the Southampton Vegetarian Society to provide the devotional part of their monthly Religious Meeting. The programme of Bahá'í readings was followed by a general discussion on the Faith.

NEWS FROM SCOTLAND

In Scotland at the present time the emphasis on teaching is being made in the Islands as much as anywhere else. Many young friends are spending part of their holidays visiting Orkney, Shetland, Skye etc., under the Youth Project organised by the Southern Youth Committee. Various reports of successful visits are being brought to our notice. On Skye, Pixie McCallum has obtained work until October and has made a lot of friends. She reports she is having many opportunities to speak about the Faith. This is encouraging news, Skye being a priority in this year's plans and up till now presenting great difficulties and not an easy place for pioneering.

John Morley's sojourn in Inverness has been a great bounty to this community and to the Islands at large. He was readily accepted in the Highlands and Islands in particular, his experiences in the field of drama and music was the key to meeting people in all walks of life, and entering new circles with confidence as a preliminary to teaching the Cause. He was able to speak to many people during his tour of Orkney and Shetland.

In Edinburgh the declarations are still trickling in from the Gilmerton area, the total now being eight. The children's class has commenced and plans are also being made for a series of meetings to take place in the autumn. A study session was held in July under the guidance of Dick Backwell. It is also proposed to hold another study session on the latest message from Haifa.

A Week-end School will be held at Perth on 16th/17th October.

Scottish Teaching Committee.

NEWS OF GOAL TOWNS

Mr. and Mrs. Saldias Reyes of Manchester will be taking up residence in the goaltown of Poole towards the end of the month. We will now have a total of six Bahá'í friends in Poole. We understand that Mrs. Reyes has been offered a job at the Town Hall.

The Barrow-in-Furness group is to start extension teaching in the goaltown of Kendal. The first public meeting is to be arranged, and advertising in Barrow's local paper "Westmoreland Gazette" is already being done. Mrs. Madeline Hellaby is to visit Kendal once every month and already some contacts have been made. Mr. Bernard Leach of Cornwall will be speaking at the Abbot Hall Art Gallery in Kendal on October 20, on "East meets West in Art and Religion."

The Secretary of this committee, Mrs. Betty Goode, will attend the proposed week-end school in Kendal (scheduled for October 15/17), and hopes to discuss future plans for

Kendal with the Barrow group, and the Burnley Assembly; she will also visit Poole, Bath and Carlisle in the autumn.

The goaltown of Durham is opened. Two Persian students at the local university are residing in Durham. The Newcastle-on Tyne Assembly will assist in developing this goaltown.

The committee welcomes correspondence from any of the isolated believers, particularly with news of their activities, and changes in their postal addresses, if any. Please mail your letters to Mrs. Betty Goode, 8 Knowle Road, Stafford, Staffs.

New Territories Teaching Committee.

GOAL TOWNS

The N.S.A. is happy to announce that St. Austell has been approved as the goal town for Cornwall and that Aylesbury has now been selected as the goal town for Buckinghamshire (instead of Slough) as Dr. and Mrs. Nabil Mustapha are already established there, thus opening Aylesbury.

PROPAGATION BOARD MEMBERS

We have received from the Hands of the Cause of God the news that Mrs. Marion Hofman has found it not possible to continue her duties as Propagation Board Member, as she must prepare to join her husband, Mr. David Hofman, who is of course a member of the Universal House of Justice, in Haifa, as soon as she can.

Mr. David Lewis of Cardiff has been appointed to the Auxiliary Board for the Propagation of the Faith, and we warmly welcome David's help in this field as well as expressing our deep thanks to Marion for all she has done in her capacity as Board Member to assist the British Community.

DECLARATIONS

Terence, J. Beverton of Brentwood; Mrs. Doreen Bartlett of Cardiff; Peter W. Jones of Sheffield; Shahin Koucheh-zadeh (Youth), Daniel Wilson and Sylvia Reeve of Brighton; Reginald Bigwood of Portslade; Mr. Edward L. Richards and Mrs. Ann C. Richards of Sutton Coldfield; Joyce Longrigg (Youth claiming voting rights) of Carlisle; Carol Anne Moorby (Youth) of York; Mrs. Doreen Hobson of Preston, Lancs.; Mrs. Elsie M. Hintzen of Georgetown, B.G.; Geoffrey William Coulson of Dyffryn Arduduey, Merioneth; Mrs. Margaret A. Hellicar of Edinburgh; Miss Ruth E. Riding of Willenhall, Staffs; Najila Baghdadi (Youth claiming voting rights) of London.



Dalston Hall summer school, 1965

Once again Bahá'í friends gathered from all parts of the country and from overseas. Although the number attending, about 80 in all and rarely more than 30 at any one time, everyone agreed that the school was a great success.

It is impossible to adequately portray the essence of the two weeks, every moment was packed with experience of love, joy and fellowship, and during every hour something new was learnt. Every event seemed a highlight, except during the hours of sleep which for most of the young people and the young in heart, were few indeed.

The mornings were devoted to talks and seminars, afternoons were free, evening programmes were of a lighter nature and after the closing devotional at 10 o'clock fireside discussions went on until midnight and even after that time groups of energetic youth would ramble through the country lanes or read poetry, sitting round the dying embers of the library fire; laughter and song would continue until the early hours of the morning.

The theme of the school was set against the title "Worthy to bear His Name." All the talks and seminars helped us to gain a deeper understanding of the significance of Bahá'u'lláh's stupendous revelation and the part we each as individuals can play during these days. Mention can be made of only a few of these activities. The enlightening sessions when groups read and consulted upon passages from the "Prayers and Meditations of Bahá'u'lláh"; the enthusiasm and the efforts of the young people who attended the seminar on teaching methods and speaker training and the maturity of consultation during the seminar discussions on living a

new life in the old order, with special reference to chastity and morality. The commemoration of the Martyrdom of the Báb was memorable and use was made of a script written by Hand of the Cause Hasan Balyuzi.

The social evenings and birthday parties were enlivened by the spontaneity of individual effort—Martin Cortazzi's playing of the guitar and Simon Rowshan's singing delighted us all. Each individual contributed in some way and ensured laughter and fun. A youth party at the home of Noreen Crossling in Port Carlisle was a great success.

During the two weeks the young people assisted the Carlisle friends in their teaching activities. During the second week groups of young people visited coffee bars and other places frequented by Carlisle youth and in talking with them invited them to the final social evening. Throughout that evening the fruit of their labours was apparent as more and more young people from the town arrived and before, and well after, midnight firesides were being held.

We were happy to have with us during the first week Hand of the Cause of God John Ferraby and Dorothy Ferraby, and also greatly enjoyed a brief visit of Fuad Tahan from Morocco. Ernest Gregory, Auxiliary Board Member, attended the second week. M. Sabour, N.S.A. member, Iraq, was a frequent visitor. Once again there was the reluctance to leave, at the end of the school, the place where there had been so much joy and happiness. The theme of the school was never far from our minds as we delved deeply into the Bahá'í teachings history and scripture, and we gained a new appreciation of the

SCHOOL IN THE LAKE DISTRICT AT BRANTWOOD CONISTON, LANCs.

15th—17th October, 1965

If you are interested please write for details and booking form to: Mrs. W. E. M. Hellaby, 31 Croslands Park, Barrow-in-Furness, Lancs., not later than 30th September.

Brantwood, one-time home of John Ruskin on the east bank of Coniston Water, has accommodation for 45 adults and children sleeping up to four in a room. It is three miles from the village of Coniston, in a beautiful situation surrounded by woods and forest.

Important: We regret that, as the accommodation is limited, it will be quite impossible to provide beds at the last minute. **Please book if you want to come.**

DEATH OF ISSAM TAHAN

Mr. Fuad Tahan, one of the three Bahá'ís condemned to death in Morocco in 1962, recently brought his son, Issam, to London for medical treatment. It was found necessary for Issam to undergo another serious heart operation which he did not survive. He died on August 8th and was buried near the Guardian's resting place in the Great Northern London Cemetery. We in Britain feel a special grief at his passing for this was the small boy who, while his father was in prison in Morocco, chanted a prayer at the Most Great Jubilee celebration in the Royal Albert Hall and who, Hand of the Cause Mr. Samandari thereupon said, was crossing the space that would take others a thousand years to cross.

IN EVERY HEART

Far, far deep in every heart,
However fierce may seem the hate
or fear,
Is love for all men everywhere;
This love—is light;
And Light—is God.
The things for which men fight are
lesser things;
When all men rise to loyalty,
higher
Than anything we have ever known,
Or grasped,
Then men will become free, as
promised,
To learn—to love, to live in liberty.
L. S. G.

quotation, the sub-title for theme of the school "Whatsoever is revealed by Thee is the desire of my heart and the beloved of my soul."

A letter-writer's bounties

"ANOTHER one for you—from Samoa this time!" More and more often is this the kind of wifely greeting I receive when arriving home for lunch.

For some time now, either from correspondents made known to me by Kenneth Goode, or from writers whose names were originally spotted in the Journal, letters have been fluttering or thudding on to my doormat. The stamps speak of all parts of our planet, and of as great a variety of Bahá'ís as is possible. Yet such is the light they share and emit, that all the letters seem to come from one neighbourhood and from people of one mature yet somehow youthful age. And one becomes steadily more aware of what it really means to be a Bahá'í.

Lovingly penned words tell you things you would never get to know in the normal way: fine details of the backgrounds against which other spirits make their white mark, the crowding and intricate problems they face, how they express philosophy, the often unforgettable experiences they have. To show more powerfully what I mean, let me introduce you to Steve Percival, born in Tonga, blessing now the scatter of Pacific Islands known as Samoa. Learn as I learned, as he says:

"The Faith was first brought to Samoa in 1953, and has spread out to some of the villages. It is a very slow process of teaching here, because the principles of the Faith seem somehow to clash with the local way of life. For instance, they don't have universal suffrage here, but they have a matai (chiefly) system, whereby a chief presides over a whole family, and he alone has the say in everything. All the untitled men under his authority are directly responsible to him, and are supposed to keep the chief supplied with food from their plantation, as well as money if the chief requests it.

Only Samoan chiefs are entitled to vote . . . and elect only chiefs to the Legislative Assembly here. An untitled man is not supposed to sit, talk or eat together with a chief. They are classed as lower, and must respect a chief. Therefore, as the Faith teaches equality, it is a bit hard to teach here, and only a chief who is prepared to humble himself for God, can embrace the Faith sincerely."

Problems indeed, I now know they have in Samoa; but also I am aware that Steve and his Bahá'í companions "hope with the help of Bahá'u'lláh to overcome them eventually . . ."

Now come with me to the leaf-like island of Malta. Hear Rene Aldridge, of Sliema, saying:

"I expect you have been wonder-

ing about the progress of the Faith in Malta. Open teaching is still not possible: caution has to be exercised as it is a Roman Catholic country. Of course there are many signs from the outside world of changes taking place, and we are told that at this moment it is sufficient to be here."

At this point, in typical correspondent Bahá'í fashion, problem fades suddenly before pleasure:

"We are looking forward to next Tuesday when John Ferraby arrives for a 2-day visit. This will be the first visit to Malta of a Hand of the Cause, which of course is an Event . . ."

Yes, having studied her letter, when in the Journal I read of the visit of John Ferraby, I thought: Ah, I know about that. And almost I felt as though I had been there, what with one remark and another Rene had made. Just as I felt that I was at the feet of Knight of Bahá'u'lláh Olga Mills, also a blessing of Malta, when she wrote from a bed of sickness:

"You have many wonderful experiences to look forward to while studying Bahá'u'lláh's Teachings. His Tablets and Prayers will deepen your understanding as is written in the Tablet of Ahmad: 'Through whom truth shall be distinguished from error and the wisdom of every command shall be tested. . . One light after another will go up, and the courage and inner joy which will be granted to you when following His precepts will guide you through difficulties and rough spots in life, and you will be able to learn to rise above them . . .'" As dear Olga Mills has ever and again risen above them. What a pearl-like privilege to be made aware of her philosophy at first hand—and one that at this point in one's life could come only through correspondence.

Thinking of privileges and Knights of the Beloved, let us now reach across breathing grey ocean, as did a letter I shall ever be glad to have penned, and merge with the warm, humble and uplifting spirit of Eskil Ljungberg in the Faroes. Let us re-live with him the Pilgrimage he made recently to the Holy Land.

"After a few minutes in a taxi, I arrived at the Gate of the (Haifa) Gardens and the Pilgrim House. I had decided before, that I should walk to the Pilgrim House, as a pilgrim does. So I stopped the car at the entrance gate and walked down. What I felt: that I cannot even tell myself . . ." And yet somehow, by this understatement, he does give yet another example of the inspirational sharing letters allow.

"Coming down that road," Eskil continues, "and landing at the door

that stood a bit on jar, I knocked—and a voice sweet as morning dew said: 'Eskil, welcome . . .'. That was our hostess, Mrs. Heath. As I was the last to arrive, they had all been waiting and wondering what I would look like. Then came Hand of the Cause of God Mr. Faizi, and with a lovely smile said, calm and composedly: 'Welcome, Eskil . . .'

Truly the sort of passage that performs the miracle of adding to one's feeling for a Faith which so completely banishes barriers and spiritual strains. But Eskil is continuing, telling us what it means to approach the Shrine of the Blessed Báb: "Entering that holy path . . . I felt as the greatest sinner in the whole world, and asked myself: 'Are you worthy of this bounty?' If ever anyone has felt small, I did.

"Slowly we walked up that path with Mr. Faizi as our lead. He spoke of what we beheld, in a very subdued voice, as would he be careful not to in any way disturb the angels that seemed to spread their wings over these souls that were walking along. It was a moment, I am sure, that everyone felt, the *Might* of it . . ." Eskil also felt, he goes on, that he had come home.

"In the Shrine of the Master, I cannot explain the feelings that came over me, as I have always clung to the Master. I felt that this was the time when my whole being should be laid at His feet in humble gratitude and service.

From this moment something started to happen to my heart, something starting to clean it out, of what was harboured there, and day by day it got emptier and emptier . . ."

Tea with Hand of the Cause Rúhiyyih Khánum is shown as another event of great significance. "The great simplicity and, at the same time, dignity that one met in her person, was more royal than what one had ever expected . . . How I felt, cannot be described in words . . ." Particularly when Rúhiyyih Khánum said to him just before parting: "Eskil, we will meet again." For only one meaning could be given to that . . .

Finally, we share his arrival at the Most Holy Shrine. "Beside the garden wall we behold a waving hand, as a welcome. This was the hostess, Mrs. Ward . . . When we arrived at the Shrine there was a perfect silence: not one spoke, not even in a whisper. The silent greeting from Mrs. Ward was more like a lofty blue sky that passed over us all . . ."

"There, in that Most Holy Place, a pang at my heart. It began to fill and the emptiness had given way for something: that which no one can ever name . . . Even now I am still filling up . . ."

Fourteen foolscap pages in all my dear friend wrote; fourteen pages which he had the supreme humility to say could be cast into a wastepaper basket if his poor skill made them uninteresting.

This priceless kind of acquaintanceship has come so often from letter-writing, that I feel it would be tragedy and dereliction of duty if I left a single Bahá'í unaware of the fact.

Of course, finding substance for a letter is not always easy. Even a freelance writer like myself has his difficult days. Yet somehow the letters always seem to get written in one sitting. On one occasion, writing to Roger Le in France, I thought: Now how shall I continue? So unresponsive was my mind that it seemed a good time to pray for guidance. And almost immediately after doing so came another thought—the answer: Make the next few paragraphs a prayer. They became a prayer for closer unity not only of

our spirits but of all spirits of the world, the words an unchecked silver stream . . .

Nowadays I make a prayer a permanent feature of letters; and, as the original prayer suggested, also include quotes from other letters as a further contribution to rapport between spirits.

But, even on those difficult days, I try not to let the quotes become too numerous. For this would diminish personal giving, to which the Blessed Beauty has decreed there should be no limitation. And which, He showed by His own peerless epistles, is the premier provider of bounties both for writer and—

And for eventual reader, I was about to say, then paused as my gaze went to a nearby blue box. Some unanswered letters in that box . . .

Yes, I think as I continue to look at them, yes it is time I was giving again . . .

By GEOFFREY G. HOWES

BRITISH GUIANA

No fewer than nine important goals are to be achieved by the British Bahá'í Community in British Guiana with and through the Guianese believers and in part with the assistance of the NSA of Brazil:—(1) Establishment of the NSA of the Guianas and Surinam; (2) doubling the number of Bahá'í localities; (3) quadrupling the number of LSAs; (4) incorporating the NSA; (5), (6), (7) acquisition of Haziratu'l-Quds, National Endowment and Temple Site; (8), (9) civil recognition of Bahá'í Holy Days and Marriage Certificates.

British connection with British Guiana goes back some 350 years to the time of Sir Walter Raleigh who tried to find there the Eldorado of legend, but continuous responsibility of the British Crown dates from 1812 when the country was transferred from the Dutch at the Peace of Utrecht. Prior to that date both Holland and France had ruled there and both left their mark in place names, language and economy.

The emancipation of all slaves who landed in Britain, the abolition of the slave trade and finally the emancipation of all slaves throughout the British Empire in 1834, were successive steps of enlightenment praised by Bahá'u'lláh Himself. They must count to offset the dreadful commercial exploitation of that inveterate and world-wide practice of slave-ownership which had brought so many Africans over so many generations to the Caribbean and the mainland of America, North and South.

From 1834, the plantations, at first of coffee, cotton and sugar, but

later of sugar only, were sadly short of labour. The newly freed Africans were averse to plantation work; malaria was rife. Experiments followed in importing workers under indenture from various lands, Ireland, Malta, Madeira, China and India among them. The Portuguese of Madeira brought their religion and later became small-holders and business men. The Chinese became shop-keepers. The Indians, who showed themselves far the most suitable to the plantation work in the tropics, came in great number from 1857 to 1917 and now form the bulk of the working population in rural areas.

Although numerous gradations of skin colour from black to white now exist representing various ethnic mixtures of African, European and others, little overt colour prejudice is apparent. Tens of thousands of Guianese who have never left their native land regard the United Kingdom as their home country. Current racial difference dividing the land relates to fears and ambitions. The East Indians, who are more prolific and, having immigrated as complete family units, have never intermarried much, seem to threaten domination over the rest. Race, religion, culture, occupational distinction, fertility and not a little mutual disdain has led to a deep rift, soluble only by the Faith.

Administratively there are three counties—Demerara, the smallest, Berbice and Essequibo, the largest, each linked with the river of the same name and roughly comprising the catchment areas of those rivers and their tributaries. The principal

towns of Demerara are Georgetown which, with its dormitory suburbs, has a population of 140,000 and is the capital and seat of government, and Mackenzie (25,000), the centre of the bauxite industry; the principal towns of Berbice are New Amsterdam (14,000), Rose Hall and Springlands; those of Essequibo are Bartica (5,000) and Suddie.

British Guiana lies between 1 and 9 degrees north of the Equator, and between 56 and 62 degrees west of Greenwich. It has a very high humidity owing to its forests, its rivers and its two rainy seasons. It is bounded by Brazil to the south and west, by Venezuela to the north-west, by Surinam to the east, and by the Atlantic to the north-east. Some of the rivers are enormous, the mouth of the Essequibo for example containing two islands side by side, one of which is larger than the Isle of Wight.

This land of the rivers was opened to the Faith in 1953 by Dr. Malcolm King of Jamaica, though earlier visits have been traced by Martha Root and Mr. and Mrs. Blakeley. Georgetown LSA was formed in 1955. The main bulk of the believers live within 10 miles of Georgetown, a group of seven being located at Campbellville; Mackenzie, to which the Hallams have just gone (some 65 miles up the Demerara River) now has six believers; there are believers near New Amsterdam and at Rose Hall in Berbice.

Publicity for the Faith has been wide: public meetings have been held in Georgetown, New Amsterdam, Rose Hall and in several urban and rural villages; three or four times a year since 1956 Bahá'í anniversaries have been commemorated with free broadcasts over the local radio station; numerous newspaper articles have been accepted for publication; thousands of leaflets and pamphlets have been distributed by hand; Georgetown LSA is incorporated under the country's Companies Ordinance; partial recognition of Bahá'í Holy Days was achieved through the Director of Education in regard to Bahá'í children at school; weekly firesides are held in Georgetown Bahá'í Centre; teaching work is maintained at some six or seven other places with regularity and intensity; a Sunday class for children has been kept going for many years; a Bahá'í funeral has been held and at least three Bahá'í marriages celebrated; daily prayer gatherings were held throughout the grim eleven-week period of national strikes and the occasions of racial disturbances.

The staunch Guianese believers deserve well of the British Bahá'í Community and will surely do their share towards the achievement of the goals.

KNOW YOUR BAHÁ'Í LITERATURE

BAHÁ'Í ADMINISTRATION

BOOK REVIEW by HORACE HOLLEY

Throughout the history of civilization, the problem of authority was never satisfactorily solved until the Bahá'í Era created the connection between divine law and the social community. Men have confused authority with power, understanding neither the true nature of authority nor the function of power, with the result that civilization has been an interminable dispute between two opposite and irreconcilable views, and society has plunged from the tyranny of the few to the chaos of the many, enjoying only a few brief periods of repose when a temporary balance could be achieved between the two extremes. One can truly remark that the world has never seen an organic society but only experimental groupings which endured as long as the external pressures of nature and other human groups could sustain a prevailing outlook or creed or philosophy. Only the persistence of the family unit has assured the continuity of the race throughout its troubled and tragic career.

RELIGIOUS AND SECULAR AUTHORITY

Revealed religion has successively reinvigorated the human spirit and supplied a pure vision of a spiritual and moral goal if not of social evolution. The early Christian community preserved the spirit of Christ's teaching to the individual, but Christendom produced no Christian civilization. The problem of linking together the many local communities raised social issues for which no moral teachings existed to supply a principle of action. Arbitrary authority was therefore developed on the model of prior political experience. This arbitrary authority identified itself with notions of supreme social power which found expression in doctrines and in pressures coloured less by the original teachings than by an institutional will to dominate and survive. Evangelical Christianity arose to restore the balance by asserting the opposite extreme: by opposing individual conscience to the claims of an authority and power composed of a mixture of imperial Rome and the gospel revealed in Palestine. The modern national state, unconsciously inspired by the social principle revealed by Muhammad, but deprived of the continuity of divine guidance He had offered Islám in the person of the Imams, has been unable to create a balanced society

of either the democratic or authoritarian type, but by enforcing a truce between opposed religious factions it has given the individual rights and opportunities which did not previously exist. The national state transformed feudalism into industrialism, but at that point became engulfed in inter-state conflict.

The period from 1919 to 1939 put both church and state on trial for the last time. The period longed for peace but not as potently as it longed for the conditions which incubated the complete break between state and moral tradition, between church and the omnipotent power of God. The ancient formulas of authority and power came to fulfilment, proving to be destructive forces in human life. There is no reality in the claim that individual conscience rather than divine revelation is the way of guidance to society; and there is no reality in the claim that a multitude of human beings can manufacture an authority and endow it with spiritual sanction. Each extreme has an apparent validity through the need to oppose the other; but the validity exists as an argument and not as a creative social power.

BAHÁ'Í CONCEPTS OF COMMUNITY

In that same period the Bahá'í concepts of community began to be applied.

Our immediate source of reference is the volume entitled Bahá'í Administration, consisting of the letters written by Shoghi Effendi as Guardian of the Bahá'í Faith from January 21, 1922, to July 17, 1932, to the Bahá'ís of America, to their National Spiritual Assembly, and, in one case, to the Bahá'ís of America, Great Britain, Germany, France, Switzerland, Italy, Japan and Australasia. The first edition, published in 1927, was later amplified to include the communications up to and including the lament at the passing of 'Abdu'l-Bahá's sister, Bahiyih Khanúm, known as the Greatest Holy Leaf.

The introduction pointed out that: "The passing of 'Abdu'l-Bahá on November 28, 1921, created a problem of religious administration unparalleled in the history of the world. Since the declaration of the Báb in 1844 there had come into being a community of faith containing representatives of every race, creed and class—hundreds of thousands of believers—united

successively in devotion to the Báb, Bahá'u'lláh and 'Abdu'l-Bahá and now suddenly bereft of that spiritual leadership and inspiration which had so long served as the foundation of their unity, the unbreakable bond welding them into a new faith.

"The Bahá'í community, in fact, presented so complex a variety of types, conditions, races, nationalities, languages, classes and religious traditions that it might have been taken as a true cross section of humanity. The problem of maintaining these souls in unity of action as well as unity of belief—of continuing their spiritual continuity unimpaired through the obvious dangers of moral and physical disruption surrounding it on every side—exemplified, though on a comparatively small scale, the problem of unifying humanity itself." Bahá'í administration is nothing less than a worldwide ethics, the special characteristic of which is to transform subjective faith into positive co-operative action."

A TRANSFORMATION WITHOUT EQUAL

On so modest a scale as to escape the attention of the nations and the faiths, the followers of Bahá'u'lláh in those few years underwent a transformation which has no equal in history. They had been members of one race; they became parts of the new humanity. They had been citizens or subjects of one state; they became world citizens. They had been born into a denominational religion which made faith a formula and practice a mode of worship; and they became conscious that divine revelation is the action of omnipotence upon the whole of existence.

The student, even the avowed Bahá'í, may well ponder with astonishment how such a transition took place.

The first requisite was that in the Will of 'Abdu'l-Bahá an authority was created within the spirit and area of the revelation itself. It did not arise by election of the community nor by agreement between struggling factions. The Master, 'Abdu'l-Bahá, passed out of sight, but His creation stood before the Bahá'ís, and the Bahá'ís accepted the authority and recognized the power as something conferred from God and not something claimed by man.

The second requisite was that an international body of Bahá'ís existed, firm in their faith and their knowledge, on whose willingness and capacity to respond the structure of world order could be laid. The new pattern for society could be traced through their mutual relationships; their obedience gave a social body to the creative idea. Beyond their conscious understanding to foresee, the sacrament of truth and social principle was

upheld and drew them forward, step by step, until they stood on ground high enough to afford them a view of the new country to which they had been led.

The Bahá'í social pattern contains institutions endowed with specific functions and powers. These institutions have an elective membership, but neither the electors nor the elected define the institution. It has been created for them, and they must learn from its nature what they are expected to do. The elected are nine in number, and the functions and powers are of the institution and not of the person. They can only serve unitedly, and the union requires discussion and decision on a level where personality is unable to go. The institution stands steadfast, holding the standard to which persons must conform.

ONE UNIVERSAL CENTRE

Between the different orders of institution there is harmony and creative interaction, because each has its orbit around the one universal centre. The local area has its integrity but this is sustained not by self-sufficiency but through dependence upon the larger national area. Here is another integrity, another interdependence. The world area, whence comes the statement of justice and social principle on which humanity depends, is represented by an elective world institution.

The man of pure faith can accept this new order because it emanates from the source of prayer and truth, and expresses the qualities of true ethics in action. The man of rational intelligence can accept it because the Bahá'í order creates world unity, endows peace with its necessary powers, preserves the integrity of the small and weak locality, and makes religion justify itself as the champion of human rights, lawgiver, and source of the virtues and qualities which give meaning to human life.

MORE THAN A PATTERN

But Bahá'í administration is more than a pattern. It is likewise an agency for the transformation of individuals and social groups. It is a power, descended to human experience, which no human agency can control. How tenderly this consummation began! "At this early hour when the morning light is just breaking upon the Holy Land, whilst the gloom of the dear Master's bereavement is still hanging thick upon the hearts, I feel as if my soul turns in yearning love and full of hope to that great company of His loved ones across the seas, who now share with us all the agonies of His separation." (January 21, 1922). "How great is the need at this moment when the promised outpourings of His grace are ready to be extended to every soul, for us all to form a broad vision of the mission of the Cause

to mankind, and to do all in our power to spread it throughout the world." "Hence the vital necessity of having a local Spiritual Assembly in every locality where the number of adult declared believers exceeds nine, and of making provision for the indirect election of a Body that shall adequately represent the interests of all the friends and Assemblies throughout the American continent." "So great is the importance of these Assemblies that once 'Abdu'l-Bahá after having Himself and in His own handwriting corrected the translation . . . directed him (the translator) in a Tablet to submit the above-named translation to the Spiritual Assembly of Cairo, that he may seek from them before publication their approval and consent." (March 5, 1922). "The importance, nay the absolute necessity of these local Assemblies is manifest when we realize that in the days to come they will evolve into the local House of Justice, and at present provide the firm foundation on which the structure of the Master's Will is to be reared in future." (March 12, 1923).

OUR MISSION IS MOST URGENT

The deterioration of worldly affairs was pointed out to the believers with an urgent reminder of their mission: "Let us pray to God that in these days of world-encircling gloom, when the dark forces of nature, of hate, rebellion, anarchy and reaction are threatening the very stability of human society, when the most precious fruits of civilization are undergoing severe and unparalleled tests, we may all realize, more profoundly than ever, that though but a mere handful amidst the seething masses of the world, we are in this day the chosen instruments of God's grace, that our mission is most urgent and vital to the fate of humanity, and, fortified by these sentiments, arise to achieve God's holy purpose for mankind." (November 14, 1923). "Humanity, torn with dissension and burning with hate, is crying at this hour for a fuller measure of that love which is born of God, that love which in the last resort will prove the one solvent of its incal-

culable difficulties and problems."

"And as we make an effort to demonstrate that love to the world may we also clear our minds of any lingering trace of unhappy misunderstandings that might obscure our clear conception of the exact purpose and methods of this new world order, so challenging and complex, yet so consummate and wise . . . The various Assemblies, local and national, constitute today the bedrock upon the strength of which the Universal House of Justice is in future to be firmly established and raised. Not until these function vigorously and harmoniously can the hope for the termination of this period of transition be realized . . . Nothing short of the spirit of a true Bahá'í can hope to reconcile the principles of mercy and justice, of freedom and submission, of the sanctity of the right of the individual and of self-surrender, of vigilance, discretion and prudence on the one hand, and fellowship, candour, and courage on the other." (February 23, 1924).

THE ERA OF SPIRITUAL REALITY HAS DAWNED

The process of world transformation has not been completed. Truth and ethical principle are still to be recognized as the law of nations and the foundation of economics. But in these letters the beginning is revealed, the light disclosed, the path made manifest. The world can see an authority which is in essence entire obedience to God, and a power which is nothing else than the protector of man. The era of spiritual reality has dawned, and the world must increasingly reflect the condition of a heavenly realm.

With a prayer and a dedication this record concludes. In his lament uttered after the death of Bahíyyih Khanúm, the Guardian addressed to her spirit these words: "Whatever betide us, however distressing the vicissitudes which the nascent Faith of God may yet experience, we pledge ourselves, before the mercy-seat of thy glorious Father, to hand on, unimpaired and undivided, the glory of that tradition of which thou hast been its most brilliant exemplar." (July 17, 1932).

NATIONAL SPIRITUAL ASSEMBLY'S NEWS LETTER

PASSING OF HAND OF THE CAUSE OF GOD, MR. LEROY IOAS

On July 23rd we received the following cable from the Universal House of Justice: "GRIEVE ANNOUNCE PASSING OUTSTANDING HAND CAUSE LEROY IOAS STOP HIS LONG SERVICE BAHÁ'Í COMMUNITY UNITED STATES CROWNED

ELEVATION RANK HAND FAITH PAVING WAY HISTORIC DISTINGUISHED SERVICES HOLY LAND STOP APPOINTMENT FIRST SECRETARY GENERAL INTERNATIONAL BAHÁ'Í COUNCIL PERSONAL REPRESENTATIVE GUARDIAN FAITH TWO INTERCONTINENTAL CONFERENCES ASSOCIATION HIS NAME BY BELOVED GUARDIAN OCTAGON DOOR BABS SHRINE TRIBUTE SUPERVISORY WORK DRUM DOME

THAT HOLY SEPULCHRE NOTABLE PART ERECTION INTERNATIONAL ARCHIVES BUILDING ALL ENSURE HIS NAME IMMORTAL ANNALS FAITH STOP LAID TO REST BAHÁ'Í CEMETERY CLOSE FELLOW HANDS ADVISE HOLD BEFITTING MEMORIAL SERVICES UNIVERSAL HOUSE OF JUSTICE."

A National Memorial Service arranged by the National Assembly, at which the Hand of the Cause of God, Mr. John Ferraby spoke of Leroy's great services to the Faith, was held at the Hazíratu'l-Quds, on July 31st, 1965, and was attended by a large number of the believers from far and near.

At the request of the National Assembly, Memorial Services for Mr. Ioas were arranged by Local Assemblies throughout Great Britain at which tribute was paid to this worthy servant of Bahá'u'lláh, whose thoughts and energies, to the very end, were dedicated to the service of the Cause.

DENMARK AND FINLAND

The Chairman of the National Spiritual Assembly, John Long, has just been on a nine-day flying visit to Denmark and Finland in the company of forty British shoe manufacturers to visit shoe factories in these countries. As a result of contacting the two N.S.A.s in advance he was able to address five Bahá'í meetings — one in Copenhagen, three in Tampere and one in Helsinki — much to the delight of the friends in these places for, especially in Finland, Bahá'í visitors from abroad are quite rare. All five meetings were very well attended and the public ones drew new contacts as a result of their being advertised. In Tampere he held two press conferences, one Bahá'í and one shoe trade, both were written up in the local papers and the Finnish friends were particularly thrilled as this was the first time a Tampereen paper had given details of the teachings of Bahá'u'lláh. Only one or two of the shoe manufacturers in the party knew in advance that John was filling his "free time" in this way and the others were astonished on arriving in Tampere to find posters on the public boardings around the town on which John Long's name appeared in large letters; this led to several inquiring more about the Faith during the remainder of his trip.

HARLECH SUMMER SCHOOL

Nearly 200 of the friends attended the eighth summer school at Coleg Harlech, those who could not be accommodated in the College itself finding lodgings in Harlech. Amongst those there were three

Board Members as well as Bahá'ís from Germany, Iceland and Portugal and a big contingent from Ireland. The programme was a 'heavy' one, but was greatly appreciated by all. A fuller report on the school will appear in a subsequent issue of the Bahá'í Journal and one will also be printed in the German "Bahá'í Briefe."

NATIONAL SECRETARY'S OVERSEAS MISSION

Our National Secretary, Betty Reed, left for Trinidad on August 17th, en route for British Guiana to carry out the important tasks referred to in our last News Letter. Her itinerary has been revised to include a visit to Paramaribo in Surinam for we have as one of our goals in the 9-Year Plan to establish the N.S.A. of the Guianas (British and French) and Surinam (Dutch), consultation with the N.S.A. of the U.S.A. at Green Acre and a visit to Knight of Bahá'u'lláh Eskil Ljungberg in the Faroes Islands where it is hoped she will be able to address the first Bahá'í public meeting with as interpreter one of the friends who will be brought all the way from Spitzbergen by the Norwegian N.S.A. for this purpose. Because these visits

FRANKFURT TEMPLE

Total contributions from
British Community
March 21—August 2
only £122 4s 0d

The friends are reminded
that the Mother Temple of
Europe still needs our support.

can be made by breaking her return journey no extra costs for travel are involved but in order to fit them in Betty has had to sacrifice the personal visit to the Temple in Wilmette to which she was so looking forward.

SECRETARIAL ARRANGEMENTS

The N.S.A. has appointed Miss Jeanette Robbin, a Bahá'í from Prince George's County, Maryland, near Washington, D.C., as administrative assistant to the National Secretary. We warmly welcome Jeanette to the British community and to the National Office staff where she will fill a position which has been vacant for so many months and provide such badly needed help for the National Secretary.

During the time Betty Reed is on her mission abroad, the N.S.A. has arranged for John Long to handle all secretarial matters. A temporary 'National Office' will operate from Coleg Harlech during the fortnight of the Harlech Summer School, and John and Vera Long will then move to the Hazíratu'l-

Quds for the remaining ten days until Betty returns.

DECLARED A COVENANT BREAKER

The Hands of the Cause of God resident in the Holy Land have pronounced and the Universal House of Justice has confirmed their announcement that the Pakistani, Mr. Amin Chaudhary, has been declared a Covenant-breaker. This man is living in England; his last known address was in High Wycombe, Bucks. He is around 40 years of age, and sometimes gives the name of 'Mr. Amin', sometimes that of 'Muhammad Amin'. He has been active in Pakistan as a follower of Mason Remey. He may claim to be a Bahá'í or, on the other hand, he may at first give the impression that he is not a Bahá'í but is a person interested in the Bahá'í Faith. He is of Islamic background.

He should not be admitted to any gathering of Bahá'ís, not even to a public meeting, or a fireside to which the public have been invited. If he comes to any Bahá'í home, he should not be invited in; if he is not recognised at first and is accepted into the house or meeting then he should courteously but with complete firmness and without hesitation, be shown out. **No one should get involved in any conversation or discussion with him.** He should not be sold Bahá'í books. In short, there must be no association with this man whatsoever.

'Abdu'l-Bahá gave the following counsel concerning Covenant-breakers: "And now, one of the greatest and most fundamental principles of the Cause of God is to shun and avoid entirely the Covenant-breakers, for they will utterly destroy the Cause of God, exterminate His Law and render of no account all efforts exerted in the past. O friends! It behoveth you to call to mind with tenderness the trials of His Holiness, the Exalted One and show your fidelity to the Ever-Blest Beauty. The utmost endeavour must be exerted lest all these woes, trials and afflictions, all this pure and sacred blood that hath been shed so profusely in the Path of God, may prove to be in vain."

O ye beloved of the Lord! Strive with all your heart to shield the Cause of God from the onslaught of the insincere, for souls such as these cause the straight to become crooked and all benevolent efforts to produce contrary results." And again, "Why (do) the blessed and spiritual souls who are firm and steadfast, shun the company of degenerate persons. This is because that just as the bodily diseases, like consumption and cancer, are contagious, likewise, the spiritual diseases are also infectious..."

("Covenant of Bahá'u'lláh", p. 139 and p. 137).

FINANCE

Confident that the British Bahá'í Community would rise to the thrilling challenge of the Nine Year Plan in the tasks set us in both the national and international fields we estimated the financial needs for this year and budgeted for an expenditure almost double that which we have had to meet in any previous year, totalling £22,260.

Largely, as a result of bequests we have received and the refund of income tax which we will get in respect of donations made under covenants we were able to budget for income from donations from the friends to the National Fund at the relatively modest figure of £10,000—a figure which the British community has reached before, plus the equally modest figure of £2,450 from special donations towards the many Capital Projects we have to finance under the Plan.

Now, nearly six months of the financial year have passed and contributions to the National Fund from individuals, groups and Assemblies are already some £1,500 less than the income we budgeted to receive in that period and in addition contributions to the Capital Projects Fund have been very few.

The request of the Universal House of Justice that we endeavour to purchase all the capital projects under the Plan (Haziratu'l-Quds in Eire, in British Guiana, in Camerouns and in Malawi; Temple Land and a National Endowment both in

British Guiana and in Eire) means that we need considerably more immediately for our Capital Projects Fund than we budgeted to receive in the full year!

The National Spiritual Assembly asks every individual Bahá'í, every Assembly and every group to review the extent of their contributions to both the National Fund and the Capital Projects Fund and to make real sacrifices **now** in order to increase their contributions to each.


Let us remember the words of the Universal House of Justice in their message to the Bahá'í World of December 18, 1963:—

“Contributing to the Fund is a service that every believer can render, be he poor or wealthy; for this is a spiritual responsibility in which the amount given is not important. It is the degree of the sacrifice of the giver, the love with which he makes his gift and the unity of all the friends in this service which will bring spiritual confirmations.”

then search our hearts, each one of us, as to whether we are making the sacrifices we might, and then send our contributions, no matter how small, to the National Treasurer, Charles Macdonald, 75 Eglantine Avenue, Belfast, N. Ireland, and continue to send contributions regularly each month so that this community may, once more, through the bounty of Bahá'u'lláh, achieve these tremendous goals.

In this connection we welcome a reminder from Canterbury L.S.A. that those who possess bank accounts will find the use of a Banker's order the easiest way to make regular contributions.

Income from Donations

Budget		Actual To Date
£10,000		£10,000
£9,000		£9,000
£8,000		£8,000
£7,000		£7,000
£6,000		£6,000
£5,000		£5,000
£4,000		£4,000
£3,744		£3,000
£3,000		£2,279
£2,000		£2,000
£1,000		£1,000
Gap £1,465		

INCOME AND EXPENDITURE No. 1 A/C.

19/6/65—4/8/65 (incl.)

INCOME					EXPENDITURE				
Donations:—					N.S.A.:				
L.S.A.'s and Groups	...	...	£216	18 0 (34)	Travel	...	...	£116	17 0
Individuals	...	...	701	12 0 (75)	Office	...	...	257	2 1
			£918	10 0	Tel. and Cables	...	...	5	11 4
Less Payments against Covenants			331	8 9	Post and Stationery	...	...	24	18 10
			£587	1 3	Convention	...	...	40	0 0
Interest and Dividends	...	...	42	2 0	Journal	...	...	5	18 11
Refunds to us:—					Gouldens (special)	...	...	107	2 0
Loans	...	...	5	0 0	Extraord.	...	...	57	11 0
Sundry	...	...	2	13 3	Other Home Committees	...	...	18	5 0
Excess expenditure over income	...	...	1010	13 0	Eur. S.A. Committee	...	...	236	10 0
			£1647	9 6	Pioneer Committee	...	...	220	12 9
					Af. Pac. Committee	...	...	10	0
					Assembly Assistance Committee	...	...	69	12 0
					New Territories	...	...	29	1 7
					Youth Committees	...	...	22	7 0
					Sundry	...	...	9	9 2
					Monthly transfers:—				
					H.Q.—Reprs. and Dec.	...	...	100	0 0
					—Running	...	...	200	0 0
					Donations	...	...	126	0 0
								£1647	9 6

Communities contributing:—Birmingham, Belfast, Bournemouth, Brighton, Cambridge, Canterbury, Dublin, Eccles, Edinburgh, Epsom, Exeter, Hove, Inverness, Jersey, Larne R.D., Leicester, Liverpool, London, Malta, Nelson, Norwich, Nottingham, Oxford, Pontypridd, Poole, Portsmouth, Salisbury, Sheffield, Southport, Sutton Coldfield, Swansea, Torquay, Watford, Winchester.